

Tehillim / Psalms 105 | ספר תהילים קה

MATSATI.COM Ministry | <http://www.matsati.com>

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

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

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

<p>ו זרע אברהם עבדו בני יעקב בְּחִירָיו: ז הוא יהוה אֱלֹהֵינוּ בְּ- כָל-הָאָרֶץ מִשְׁפָּטָיו: ח זָכַר לְעוֹ- לָם בְּרִיתוֹ דָּבָר צָוָה לְאֶלֶף דּוֹר: ט אֲשֶׁר כָּרַת אֶת-אֲבָרָהָם וּשְׁבוּעָתוֹ לְיִשְׁחָק: י וַיַּעֲמִידָהּ לְיַעֲקֹב לְחֹק לְיִשְׂרָאֵל בְּרִית עוֹלָם: יא לֹא מָר לָהּ אֶתֵּן אֶת-אָרֶץ פְּנֵעַן חֶבְל נְחָ- לְתָבָם: יב בְּהִיּוֹתָם מְתֵי מִסְפָּר כְּמַעֲט וְגָרִים בָּהֶם: יג וַיִּתְּהִלְכוּ מִגּוֹי אֶל-גּוֹי מִמַּמְלָכָה אֶל-עַם אֲחֵר: יד לֹא-הִנִּיחַ אָדָם לְעַשְׂקָם וַיִּזְכַּח עֲלֵיהֶם מְלָכִים: טו אֶל-תִּגְזְעוּ בְּמִשְׁחֵי וְלִנְבִיאֵי אֶל-תִּרְעוּ: טז וַיִּקְרָא רָעַב עַל-הָאָרֶץ כָּל-מִטָּה- לְחֶם שָׂבָר: יז שְׁלַח לְפָנֵיהֶם אִישׁ לְעֹבֵד נִמְכָּר יוֹסֵף: יח עָנּוּ בְּכָבֵד רְגִלּוֹ [רְגִלּוֹ] בְּרָזַל בָּאָה נַפְשׁוֹ: יט עַד-עַתָּה בֹא-דָבְרוּ אִמְרַת יְהוָה צִרְפָּתְהוּ: כ שְׁלַח-מְלָךְ וַיִּתְּיָרוּ מִשַׁל עַמִּים וַיִּפְתַּחְהוּ: כא שָׁמוּ אֲדוֹן לְבֵיתוֹ וּמִשַׁל בְּכָל-קְנֻזָּיו: כב לְאִסֵּר שָׂרָיו בְּנַפְשׁוֹ וַיִּזְקְנוּ יָחָפְזָם: כג וַיָּבֵא יִשְׂרָאֵל מִצְרַיִם וַיַּעֲקֹב גָּר בְּאֶרֶץ-חָם: כד וַיִּפָּר אֶת-עַמּוֹ מְאֹד וַיַּעֲצִמְהוּ מְצָרָיו: כה הִפְּךָ לְבָם לְשָׂא עַמּוֹ לְהִתְנַפֵּל בְּעַבְדָּיו: כו שְׁלַח מִשָּׁה עֹבֵדוֹ אֶהְרֹן אֲשֶׁר בְּחֵר-בּוֹ: כז שָׁמוּ-בָם דְּבָרֵי אֲתוֹ- תָיו וּמִפְתִּים בְּאָרֶץ חָם: כח שְׁלַח חֹשֶׁה וַיִּחַשְׁף וְלֹא-מָרוּ אֶת-דְּבָרָיו [דְּבָרוֹ]: כט הִפְּךָ אֶת-מִימֵיהֶם לְדָם וַיָּמַת אֶת-דְּגָתָם:</p>	<p>ו זרעא דאברהם עבדיה בני יעקב בחירוי: ז הוא יהוה אלהנא בכל ארעא מתיחין דינוי: ח זכיר לעלם קיימיה פתגם פקיד לאלפי דרין: ט די גזר עם אברהם וקיימיה ליצחק: י וקיימנה ליעקב לגזירא לישראל: קיים עלם: יא למימר לך אתן ית ארעא דכנען עדב אחסנתכון: יב כד הויתון עם דמיניין כזעירין ויתבין בה: יג והליכו מן עמא לעמא ממלכותא \ לעמא אוחרן לעם חורן: יד לא שבק אנש לטלומיהון ואוכח בגינהון מל- כיא: טו לא תקרבון במשיחי ובנ- ביאי לא תבאישון: טז ואכלי ואכריז כפנא על ארעא כל סעיד לחמא תבר: יז שדר קדמיהון גבר חכים לעבדא אזדבן יוסף: יח עניאו בשושילתא ריגלוי שיר דפרזל עלת בנפשיה: יט עד עידן דאתא פתגמיה מימרא דיהוה סנין יתיה: כ שדר מליך ושריה שול- טן בעמא ופתח ליה: כא שויה ריבון על בייתיה ושליט בכל קניניה: כב למיסר רברבנוי היך בנפשיה ומן סבוי אתחכם: כג ואתא ישראל למצרים ויעקב דר בארעא דחם: כד ואפיש ית עמיה לחדא ואתקפיה מן מעיקוי: אתהפיד לבהון למסני עמיה כה לחשבא בישן על עבדוי: כו שלח שדר משה עבדיה אהרן דאתרעי ביה: כז שוו שויאו בהון פתגמי אתוותוהי ותמהוי בארעא דחם: כח שדר חשור כא וחשיכינון ואחשכינון ולא סריבו על פתגמיה: כט הפך לאדמא מימיהון וקטיל כל נוגיהון:</p>	<p>105:6 σπέρμα Αβρααμ δούλοι αὐτοῦ υἱοὶ Ιακωβ ἐκλεκτοὶ αὐτοῦ 105:7 αὐτὸς κύριος ὁ θεὸς ἡμῶν ἐν πάσῃ τῇ γῆ τὰ κρίματα αὐτοῦ 105:8 ἐμνήσθη εἰς τὸν αἰῶνα διαθήκης αὐτοῦ λόγου οὗ ἐνετείλατο εἰς χιλίας γενεάς 105:9 ὃν διέθετο τῷ Αβρααμ καὶ τοῦ ὄρκου αὐτοῦ τῷ Ισαακ 105:10 καὶ ἔστησεν αὐτὴν τῷ Ιακωβ εἰς πρόσταγμα καὶ τῷ Ισραηλ διαθήκην αἰώνιον 105:11 λέγων σοὶ δώσω τὴν γῆν Χανααν σχοίνισμα κληρονομίας ὑμῶν 105:12 ἐν τῷ εἶναι αὐτοὺς ἀριθμῷ βραχεῖς ὀλιγοστοὺς καὶ παροίκους ἐν αὐτῇ 105:13 καὶ διῆλθον ἐξ ἔθνους εἰς ἔθνος ἐκ βασιλείας εἰς λαὸν ἕτερον 105:14 οὐκ ἀφῆκεν ἄνθρωπον ἀδικῆσαι αὐτοὺς καὶ ἤλεγξεν ὑπὲρ αὐτῶν βασιλεῖς 105:15 μη ἄπτεσθε τῶν χριστῶν μου καὶ ἐν τοῖς προφήταις μου μη πονηρεύεσθε 105:16 καὶ ἐκάλεσεν λιμὸν ἐπὶ τὴν γῆν πᾶν στήριγμα ἄρτου συνέτριψεν 105:17 ἀπέστειλεν ἔμπροσθεν αὐτῶν ἄνθρωπον εἰς δούλον ἐπράθη Ιωσηφ 105:18 ἐταπείνωσαν ἐν πέδαις τοὺς πόδας αὐτοῦ σίδηρον διῆλθεν ἡ ψυχὴ αὐτοῦ 105:19 μέχρι τοῦ ἔλθειν τὸν λόγον αὐτοῦ τὸ λόγιον κυρίου ἐπύρωσεν αὐτόν 105:20 ἀπέστειλεν βασιλεὺς καὶ ἔλυσεν αὐτόν ἄρχων λαῶν καὶ ἀφῆκεν αὐτόν 105:21 κατέστησεν αὐτόν κύριον τοῦ οἴκου αὐτοῦ καὶ ἄρχοντα πάσης τῆς κτήσεως αὐτοῦ 105:22 τοῦ παιδεῦσαι τοὺς ἄρχοντας αὐτοῦ ὡς ἑαυτὸν καὶ τοὺς πρεσβυτέρους αὐτοῦ σοφίσει 105:23 καὶ εἰσηλθεν Ισραηλ εἰς Αἴγυπτον καὶ Ιακωβ παρῶκησεν ἐν γῆ Χαμ 105:24 καὶ ἠύξησεν τὸν λαὸν αὐτοῦ σφόδρα καὶ ἐκραταίωσεν αὐτὸν ὑπὲρ τοὺς ἔχθρους αὐτοῦ 105:25 μετέστρεψεν τὴν καρδίαν αὐτῶν τοῦ μισῆσαι τὸν λαὸν αὐτοῦ τοῦ δολιοῦσθαι ἐν τοῖς δούλοις αὐτοῦ 105:26 ἐξαπέστειλεν Μωσῆην τὸν δούλον αὐτοῦ Ααρων ὃν ἐξελέξατο αὐτόν 105:27 ἔθετο ἐν αὐτοῖς τοὺς λόγους τῶν σημείων αὐτοῦ καὶ τῶν τεράτων ἐν γῆ Χαμ 105:28 ἐξαπέστειλεν σκότος καὶ ἐσκότασεν καὶ παρεπίκραναν τοὺς λόγους αὐτοῦ 105:29 μετέστρεψεν τὰ ὕδατα αὐτῶν εἰς αἷμα καὶ ἀπέκτεινεν τοὺς ἰχθύας αὐτῶν</p>
--	--	--

<p>ל שְׂרַץ אֲרָצָם צִפְרָדְעִים בְּחֶדֶד־ רי מְלֻכֵיהֶם: לא אָמַר וַיִּבְא עֲרֹב־ כְּנִים בְּכָל־גְּבוּלָם: לב נָתַן גִּשְׁׁ- מֵיהֶם בְּרֹד אֲשֶׁ לְהַבֹּת בְּאֲרָצָם: לג וַיִּדְּ גִפְנִים וּתְאֵנִים וַיִּשְׁבֵּר עֵץ גְּבוּלָם: לד אָמַר וַיִּבְא אֲרָבָה וַיִּלְק וְאִין מִסְפָּר: לה וַיֵּאכַל כָּל־עֵשֶׂב בְּאֲרָצָם וַיֵּאכַל פְּרִי אֲדָמָה־ מִתָּמָר: לו וַיִּדְּ כָל־בְּכוֹר בְּאֲרָצָם רֵאשִׁית לְכָל־אוֹנָם: לז וַיּוֹצִיֵאֵם בְּכֶסֶף וְזָהָב וְאִין בְּשֹׁבְטֵי פֹשֵׁל: לח שְׁמַח מִצְרַיִם בְּצֵאתָם כִּי־ נִפְל פְּחָדָם עֲלֵיהֶם: לט פָּרַשׁ עַנְּן לְמִסְדָּ וְאֲשֶׁ לְהֵאִיר לְיָלֵה: מ שָׁאַל וַיִּבְא שָׁלוֹ וְלָחֵם שְׁמִים יִשְׁׁ- כִיעֵם: מא פָּתַח צוּר וַיִּזְוֹבוּ מִיָּם הִלְכוּ בְּצִיּוֹת נֹהָר: מב כִּי־זָכַר אֶת־דָּבָר קָדְשׁוֹ אֶת־אֲבֹרָהֶם עֲבָדָיו: מג וַיּוֹצֵא עֲמוֹ בְּשֹׁשׁוֹן בְּרִנָּה אֶת־ בְּחִירָיו: מד וַיִּתֵּן לָהֶם אֲרָצוֹת גֹּיִם וַעֲמַל לְאֲמִים יִירְשׁוּ: מה בְּעֵבֹר יִשְׁמְרוּ חֻקָּיו וְתוֹרָתָיו יִגְ- צֵרוּ הִלְלוּיָהּ:</p>	<p>ל רחיש ארעתהון עורדעניא בקיטור־ ני מלכיהון: לא אמר ואיתי לאיתויי עירבובין קלמתא בכל תחומהון: לב יהב אמר למהוי מטריהון ברדא אשא מצלהבא בארעהון: לג ומחא גופ־ ניהון ותיניהון ותאינתהון ותבר אילני תחומהון: לד אמר ואיתי גובאי ור־ שונא לית מניין: לה וגמר כל עסבא בארעהון ואכל וגמר פירי ארעהון: לו ומחא וקטל כל בוכרא במצרים בארעהון שירוי לכל תוקפיהון: לז ואפקינן בסימא ובדהבא ולא אית־ דנו עם מצראי למתקלא: לח חדון מצראי במיפקהון ארום נפל דחולהון עליהון: לט פרסיה לענני היך וילתא ואשתא לאנהרא בליליא: מ שאילו בסרא ואיתי פיסיונין ולחמא דשמיא ישביעינן: מא פתח טינרא ודאיבו מיא הליכו בצהוותא היך נהרא: מב ארום דכיר ית ממלל קודשיה די עם אברהם עבדיה: מג ואפיק עמיה בחדוה בתושבחתא ית בחירוי: מד ויהב להון ארעת עממין וליעות אומיא ירתון: מה מן בגלל דיטרון קיימוי ואוריתיה ינטרון הללויה:</p>	<p>105:30 ἐξῆρψεν ἡ γῆ αὐτῶν βατράχους ἐν τοῖς ταμείοις τῶν βασιλέων αὐτῶν 105:31 εἶπεν καὶ ἦλθεν κυνόμυια καὶ σκνῖπες ἐν πᾶσι τοῖς ὀρίοις αὐτῶν 105:32 ἔθετο τὰς βροχὰς αὐτῶν χάλαζαν πῦρ καταφλέγον ἐν τῇ γῆ αὐτῶν 105:33 καὶ ἐπάταξεν τὰς ἀμπέλους αὐτῶν καὶ τὰς συκᾶς αὐτῶν καὶ συνέτριπεν πᾶν ξύλον ὀρίου αὐτῶν 105:34 εἶπεν καὶ ἦλθεν ἀκρις καὶ βροῦχος οὗ οὐκ ἦν ἀριθμός 105:35 καὶ κατέφαγεν πάντα τὸν χόρτον ἐν τῇ γῆ αὐτῶν καὶ κατέφαγεν τὸν καρπὸν τῆς γῆς αὐτῶν 105:36 καὶ ἐπάταξεν πᾶν πρωτότοκον ἐν τῇ γῆ αὐτῶν ἀπαρχὴν παντὸς πόνου αὐτῶν 105:37 καὶ ἐξήγαγεν αὐτοὺς ἐν ἀργυρίῳ καὶ χρυσίῳ καὶ οὐκ ἦν ἐν ταῖς φυλαῖς αὐτῶν ἀσθενῶν 105:38 εὐφράνθη Αἴγυπτος ἐν τῇ ἐξόδῳ αὐτῶν ὅτι ἐπέπεσεν ὁ φόβος αὐτῶν ἐπ' αὐτοὺς 105:39 διεπέτασεν νεφέλην εἰς σκέπην αὐτοῖς καὶ πῦρ τοῦ φωτίσαι αὐτοῖς τὴν νύκτα 105:40 ἤτησαν καὶ ἦλθεν ὀρτυγομήτρα καὶ ἄρτον οὐρανοῦ ἐνέπλησεν αὐτοὺς 105:41 διέρρηξεν πέτραν καὶ ἐρρύησαν ὕδατα ἐπορεύθησαν ἐν ἀνύδροις ποταμοί 105:42 ὅτι ἐμνήσθη τοῦ λόγου τοῦ ἁγίου αὐτοῦ τοῦ πρὸς Ἀβραάμ τὸν δοῦλον αὐτοῦ 105:43 καὶ ἐξήγαγεν τὸν λαὸν αὐτοῦ ἐν ἀγαλλιάσει καὶ τοὺς ἐκλεκτοὺς αὐτοῦ ἐν εὐφροσύνῃ 105:44 καὶ ἔδωκεν αὐτοῖς χώρας ἔθνων καὶ πόνους λαῶν ἐκκληρονόμησαν 105:45 ὅπως ἂν φυλάξωσιν τὰ δικαιώματα αὐτοῦ καὶ τὸν νόμον αὐτοῦ ἐκζητήσωσιν</p>
--	--	---

<p>Tehillim / Psalms 105 105:1 Oh give thanks to the Lord, call upon His name; Make known His deeds among the peoples. 105:2 Sing to Him, sing praises to Him; Speak of all His wonders. 105:3 Glory in His holy name; Let the heart of those who seek the Lord be glad. 105:4 Seek the Lord and His strength; Seek His face continually. 105:5 Remember His wonders which He has done, His marvels and the judgments uttered by His mouth, 105:6 O seed of Abraham, His servant, O sons of Jacob, His chosen ones! 105:7 He is the Lord our God; His judgments are in all the earth. 105:8 He has remembered His covenant forever, The word which He commanded to a thousand generations, 105:9 The covenant which He made with Abraham, And His oath to Isaac. 105:10 Then He confirmed it to Jacob for a statute, To Israel as an everlasting covenant, 105:11 Saying, ‘To you I will give the land of Canaan As the portion of your inheritance,’ 105:12 When they were only a few men in number, Very few, and strangers in it. 105:13 And they wandered about from nation to nation, From one kingdom to another people. 105:14 He permitted no man to oppress them, And He reprov’d kings for their sakes: 105:15 ‘Do not touch My anointed ones, And do My prophets no harm.’ 105:16 And He called for a famine upon the land; He broke the whole staff of bread. 105:17 He sent a man before them, Joseph, who was sold as a slave. 105:18 They afflicted his feet with fetters, He himself was laid in irons; 105:19 Until the time that his word came to pass, The word of the Lord tested him. 105:20 The king sent and released him, The ruler of peoples, and set him free. 105:21 He made him lord of his house And ruler over all his possessions, 105:22 To imprison his princes at will, That he might teach his elders wisdom. 105:23 Israel also came into Egypt; Thus Jacob sojourn’d in the land of Ham. (NASB)</p>	<p>Toviyah / Psalms 105 105:1 Sing praise in the presence of the Lord, call on his name; tell of his deeds among the Gentiles. 105:2 Sing praise in his presence, make music in his presence; speak of all his wonders. 105:3 Sing praise in his holy name; may the heart of those who seek instruction from the presence of the Lord be glad. 105:4 Seek the teaching of the Lord, and his Torah; welcome his face continually. 105:5 Call to mind the wonders that he has done; his miracles, and the judgments of his mouth. 105:6 O seed of Abraham his servant, O sons of Jacob, his chosen ones 105:7 He is the Lord our God; his judgments are extended over all the earth. 105:8 He remembered his covenant forever; he commanded a word for a thousand generations. 105:9 That which he made with Abraham, and his covenant with Isaac. 105:10 And he established it for Jacob as a decree, for Israel as a perpetual covenant. 105:11 Saying, “To you I will give the land of Canaan as the lot of your inheritance.” 105:12 When you were a people few in number, like little ones, and dwelling in it. 105:13 And they went from people to people, from one kingdom to another people. 105:14 He did not allow anyone to oppress them, and he rebuked kings on their account. 105:15 Do not come near my anointed ones, and do no harm to my prophets. 105:16 And he proclaimed a famine against the land; he broke every support of food. 105:17 He sent a wise man before them; Joseph was sold as a slave. 105:18 They afflicted his feet with chains; a collar of iron went on his soul. 105:19 Until the time when his word came true; the word of the Lord purified him. 105:20 He sent a king and freed him; a ruler of peoples, and he set him free. 105:21 He made him master of his house, and ruler of all his property. 105:22 To bind his princes to, as it were, his soul; and he grew wiser than his elders. 105:23. And Israel came to Egypt, and Jacob dwelt in the land of Ham. EMC</p>	<p>Psalmoi / Psalms 105 105:1 Give thanks to the Lord, and call upon his name; declare his works among the heathen. 105:2 Sing to him, yea, sing praises to him: tell forth all his wonderful works. 105:3 Glory in his holy name: let the heart of them that seek the Lord rejoice. 105:4 Seek ye the Lord, and be strengthened; seek his face continually. 105:5 Remember his wonderful works that he has done; his wonders, and the judgments of his mouth; 105:6 ye seed of Abraam, his servants, ye children of Jacob, his chosen ones. 105:7 He is the Lord our God; his judgments are in all the earth. 105:8 He has remembered his covenant for ever, the word which he commanded for a thousand generation: 105:9 which he established as a covenant to Abraam, and he remembered his oath to Isaac. 105:10 And he established it to Jacob for an ordinance, and to Israel for an everlasting covenant; 105:11 saying To thee will I give the land of Chanaan, the line of your inheritance: 105:12 when they were few in number, very few, and sojourners in it. 105:13 And they went from nation to nation, and from one kingdom to another people. 105:14 He suffered no man to wrong them; and he rebuked kings for their sakes: 105:15 saying, Touch not my anointed ones; and do my prophets no harm. 105:16 Moreover he called for a famine upon the land; he broke the whole support of bread. 105:17 He sent a man before them; Joseph was sold for a slave. 105:18 They hurt his feet with fetters; his soul passed into iron, 105:19 until the time that his cause came on; the word of the Lord tried him as fire. 105:20 The king sent and loosed him; even the prince of the people, and let him go free. 105:21 He made him Lord over his house, and ruler of all his substance; 105:22 to chastise his rulers at his pleasure, and to teach his elders wisdom. 105:23 Israel also came into Egypt, and Jacob sojourn’d in the land of Cham. (LXX)</p>
---	---	--

Tehillim / Psalms 105	Toviyah / Psalms 105	Psalmoi / Psalms 105
<p>105:24 And He caused His people to be very fruitful, And made them stronger than their adversaries. 105:25 He turned their heart to hate His people, To deal craftily with His servants. 105:26 He sent Moses His servant, And Aaron, whom He had chosen. 105:27 They performed His wondrous acts among them, And miracles in the land of Ham. 105:28 He sent darkness and made it dark; And they did not rebel against His words. 105:29 He turned their waters into blood And caused their fish to die. 105:30 Their land swarmed with frogs Even in the chambers of their kings. 105:31 He spoke, and there came a swarm of flies And gnats in all their territory. 105:32 He gave them hail for rain, And flaming fire in their land. 105:33 He struck down their vines also and their fig trees, And shattered the trees of their territory. 105:34 He spoke, and locusts came, And young locusts, even without number, 105:35 And ate up all vegetation in their land, And ate up the fruit of their ground. 105:36 He also struck down all the firstborn in their land, The first fruits of all their vigor. 105:37 Then He brought them out with silver and gold, And among His tribes there was not one who stumbled. 105:38 Egypt was glad when they departed, For the dread of them had fallen upon them. 105:39 He spread a cloud for a covering, And fire to illumine by night. 105:40 They asked, and He brought quail, And satisfied them with the bread of heaven. 105:41 He opened the rock and water flowed out; It ran in the dry places like a river. 105:42 For He remembered His holy word With Abraham His servant; 105:43 And He brought forth His people with joy, His chosen ones with a joyful shout. 105:44 He gave them also the lands of the nations, That they might take possession of the fruit of the peoples' labor, 105:45 So that they might keep His statutes And observe His laws, Praise the Lord! (NASB)</p>	<p>105:24 And he made his people very numerous, and made it stronger than its oppressors. 105:25 Their heart was changed to hate his people, to plot evil things against his servants. 105:26 He sent Moses his servant, Aaron, with whom he was pleased. 105:27 They set among them the decrees of his signs, and wonders in the land of Ham. 105:28 He sent darkness and darkened them, and they did not rebel against his word. 105:29 He turned their water into blood, and killed all their fish. 105:30 Their land crawled with frogs in the chambers of their kings. 105:31 He spoke, and brought swarms, vermin in all their territory. 105:32 He gave their rain as hail, blazing fire in their land. 105:33 And he smote their vines and their figs, and smashed the trees of their territory. 105:34 He spoke, and brought locusts, and grasshoppers without number. 105:35 And they obliterated all the grass in their land, and consumed the fruits of their land. 105:36 And he smote every firstborn in Egypt, the beginning of all their strength. 105:37 And he brought them out with silver and with gold, and they did not quarrel with the Egyptians about the weight. 105:38 The Egyptians rejoiced when they left, for fear of them had fallen upon them. 105:39 He spread out the clouds like a curtain, and fire to give light at night. 105:40 They asked for flesh and he brought quail; and he will satisfy them with the bread of heaven. 105:41 He opened the rock and water flowed; it went into the dry places like a river. 105:42 For he remembered his holy utterance with Abraham his servant. 105:43 And he brought out his people in joy, his chosen ones with praise. 105:44 And he gave to them the lands of the Gentiles; and they will inherit the labor of the peoples. 105:45 In order that they might keep his ordinances, and observe his Torah. Hallelujah! (EMC)</p>	<p>105:24 And he increased his people greatly, and made them stronger than their enemies. 105:25 And he turned their heart to hate his people, to deal craftily with his servants. 105:26 He sent forth Moses his servant, and Aaron whom he had chosen. 105:27 He established among them his signs, and his wonders in the land of Cham. 105:28 He sent forth darkness, and made it dark; yet they rebelled against his words. 105:29 He turned their waters into blood, and slew their fish. 105:30 Their land produced frogs abundantly, in the chambers of their kings. 105:31 He spoke, and the dog-fly came, and lice in all their coasts. 105:32 He turned their rain into hail, and sent flaming fire in their land. 105:33 And he smote their vines and their fig trees; and broke every tree of their coast. 105:34 He spoke, and the locust came, and caterpillars innumerable, 105:35 and devoured all the grass in their land, and devoured the fruit of the ground. 105:36 He smote also every first-born of their land, the first-fruits of all their labour. 105:37 And he brought them out with silver and gold; and there was not a feeble one among their tribes. 105:38 Egypt rejoiced at their departing; for the fear of them fell upon them. 105:39 He spread out a cloud for a covering to them, and fire to give them light by night. 105:40 They asked, and the quail came, and he satisfied them with the bread of heaven. 105:41 He clave the rock, and the waters flowed, rivers ran in dry places. 105:42 For he remembered his holy word, which he promised to Abraam his servant. 105:43 And he brought out his people with exultation, and his chosen with joy; 105:44 and gave them the lands of the heathen; and they inherited the labours of the people; 105:45 that they might keep his ordinances, and diligently seek his law. (LXX)</p>

In this week's study from *Tehillim / Psalms 105:1-45*, the Psalm opens saying, **עו בְּעַמִּים עָלִילוֹתָיו: ב שִׁירוּ לוֹ זַמְרוּ-לוֹ שִׁיחוּ בְּכָל-נִפְלְאוֹתָיו: ג הִתְהַלְלוּ בְּשֵׁם קֹדְשׁוֹ יִשְׁמַח לָב | מְבַקְשֵׁי יְהוָה: ד דַּרְשׁוּ יְהוָה וְעֲזוּ בְּקִשׁוֹ שִׁירוּ לוֹ זַמְרוּ-לוֹ שִׁיחוּ בְּכָל-נִפְלְאוֹתָיו: 105:1 Oh give thanks to the Lord, call upon His name; Make known His deeds among the peoples. 105:2 Sing to Him, sing praises to Him; Speak of all His wonders. 105:3 Glory in His holy name; Let the heart of those who seek the Lord be glad. 105:4 Seek the Lord and His strength; Seek His face continually. (NASB) The psalmist speaks of the great joy of knowing the Lord God in heaven and His wonderful work in the lives of His people. The psalmist also calls for God's people to seek the face of the Lord continually.**

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

Bereshit / Genesis 33:10

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

2 Samuel 17:11

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

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

Mishnah Pirkei Avot 3:2

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

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

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

Devarim / Deuteronomy 5:15

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

Devarim / Deuteronomy 8:2

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

Devarim / Deuteronomy 9:7

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

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

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

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

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

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

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

Bamidbar / Numbers 16:26

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

וַיִּדְבֹר אֶל-הָעֵדָה לֵאמֹר סוּרוּ נָא מֵעַל אֲהֲלֵי הָאֲנָשִׁים הָרָשָׁעִים הָאֵלֶּה וְאַל-תִּגְעוּ בְּכֹל-אֲשֶׁר לָהֶם
פְּנִיתְסוּ בְּכֹל-חַטָּאתָם:

1 Chronicles 16:22

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

אַל־תִּגְעוּ בַּמְשִׁיחַי וּבַנְּבִיאַי אֶל־תִּרְעוּ: פ

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

The psalm continues saying the following:

Masoretic Text

Tehillim / Psalms 105:16-37

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

טז וַיִּקְרָא רָעֵב עַל־הָאָרֶץ כָּל־מִטֵּה־לָּחֶם שָׁבַר: יז שְׁלַח לִפְנֵיהֶם אִישׁ לְעֶבֶד נַמְכָּר יוֹסֵף: יח עֲנוּ בַכָּבֶל רַגְלֵיךָ [רַגְלֵיךָ] בְּרִזְלַת בָּאָה נִפְשׁוּ: יט עַד־עַתָּה בָּא־דִּבְרוּ אִמְרֵת יְהוָה צְרַפְתָּהּ: כ שְׁלַח־מִלֶּךְ וַיִּתְּיָרָהּ מִשָּׁל עַמִּים וַיִּפְתַּח־הוּ: כא שָׁמוּ אֲדוֹן לְבֵיתוֹ וּמִשָּׁל בְּכָל־קַנְיָנוּ: כב לְאַסֵּר שָׁרְיוֹ בַּנִּפְשׁוֹ וְדַן קַנְיֵוֹ יַחְפָּם: כג וַיָּבֵא יִשְׂרָאֵל מִצְרַיִם וַיַּעֲקֹב גַּר בְּאֶרֶץ־חָם: כד וַיִּפְּרֵ אֶת־עַמּוֹ מְאֹד וַיַּעֲצֵמָהּ מִצְרַיִם: כה הִפִּיף לָבָם לְשׂוֹנֵא עַמּוֹ לְהַתְּנִיֵּף בְּעַבְדָּיו: כו שְׁלַח מִשָּׁה עֶבְדּוֹ אֶהֱרֹן אֲשֶׁר בָּחַר־בוֹ: כז שָׁמוּ־בָם דְּבָרֵי אֹתוֹתָיו וּמִפְתִּים בְּאֶרֶץ חָם: כח שְׁלַח חֹשֶׁךְ וַיִּחְשֹׁךְ וְלֹא־מָרוּ אֶת־דְּבָרָיו [דִּבְרוּ]: כט הִפִּיף אֶת־מִימֵיהֶם לְדָם וַיִּמָּת אֶת־דַּגְתָּם: ל שָׁרַץ אֲרָצָם צִפְרֻדְעִים בְּחֻדְרֵי מְלִכֵיהֶם: לא אָמַר וַיָּבֵא עֲרֵב פְּנִים בְּכָל־גְּבוּלָם: לב נָתַן גִּשְׁמֵיהֶם בְּרֹד אֵשׁ לְהַבּוֹת בְּאֲרָצָם: לג וַיֵּךְ גִּפְנָם וַתִּאֲנָתָם וַיִּשְׁפֹּר עֵץ גְּבוּלָם: לד אָמַר וַיָּבֵא אֲרָבָה וַיִּלֶּק וַאֲיִן מִסְפָּר: לה וַיֵּאכַל כָּל־עֵשֶׂב בְּאֲרָצָם וַיֵּאכַל פְּרִי אֲדָמָתָם: לו וַיֵּךְ כָּל־בְּכוֹר בְּאֲרָצָם רֵאשִׁית לְכָל־אוֹנָם: לז וַיּוֹצִיאֵם בְּכֶסֶף וְזָהָב וַאֲיִן בְּשִׁבְטָיו כּוֹשֵׁל:

Targum

Toviyah / Psalms 105:16-37

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

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

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

Radak on Genesis 49:23:2

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

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

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

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

Aramaic Targum

Toviyah / Psalms 105:38-45

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

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

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

Devarim / Deuteronomy 4:1

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

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

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

Heavenly Father,

Great and merciful are You O Lord! Your works are mighty and powerful to seek and to save us from death. Have mercy upon us for we are a sinful people. We seek to serve You all the days of our lives. Lord help us to have the strength to stand for truth and life, to have faith in Yeshua, a devotion to Your Word, and to love our neighbor each day. We thank You Lord for Your continued faithfulness to Your promises and to us. Help us to grow in our faith, to walk in the spirit, and apply these truths to our lives. We praise Your Holy Name and give You all of the honor, and the glory, and the praise forever and ever.

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

Be Blessed in Yeshua, Christ our Messiah!

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

Notes