

ספר תהילים קו | Tehillim / Psalms 106

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To Those who would Humble Themselves

In this week's study from *Tehillim / Psalms 106:1-48*, the Psalm opens saying, *106:1 Praise the Lord! Oh give thanks to the Lord, for He is good; For His lovingkindness is everlasting. 106:2 Who can speak of the mighty deeds of the Lord, Or can show forth all His praise? (NASB)* The psalmist goes on to speak of those who love and praise the Lord, saying, *106:3 How blessed are those who keep justice, Who practice righteousness at all times! 106:4 Remember me, O Lord, in Your favor toward Your people; Visit me with Your salvation, 106:5 That I may see the prosperity of Your chosen ones, That I may rejoice in the gladness of Your nation, That I may glory with Your inheritance. (NASB)* These people recognize their short comings and sinfulness saying, *106:6 We have sinned like our fathers, We have committed iniquity, we have behaved wickedly. 106:7 Our fathers in Egypt did not understand Your wonders; They did not remember Your abundant kindnesses, But rebelled by the sea, at the Red Sea. 106:8 Nevertheless He saved them for the sake of His name, That He might make His power known. (NASB)* Note the significance of these Scripture, the Lord saving His people for His name's sake! The people sinned greatly, *106:19 They made a calf in Horeb And worshiped a molten image. 106:20 Thus they exchanged their glory For the image of an ox that eats grass. (NASB)* and yet the Lord forgave their sin. The psalmist states, *106:44 Nevertheless He looked upon their distress When He heard their cry; 106:45 And He remembered His covenant for their sake, And relented according to the greatness of His lovingkindness. 106:46 He also made them objects of compassion In the presence of all their captors. 106:47 Save us, O Lord our God, And gather us from among the nations, To give thanks to Your holy name And glory in Your praise. 106:48 Blessed be the Lord, the God of Israel, From everlasting even to everlasting. And let all the people say, 'Amen.' Praise the Lord! 106:41 Then He gave them into the hand of the nations, And those who hated them ruled over them. 106:42 Their enemies also oppressed them, And they were subdued under their power. 106:43 Many times He would deliver them; They, however, were rebellious in their counsel, And so sank down in their iniquity. 106:44 Nevertheless He looked upon their distress When He heard their cry; 106:45 And He remembered His covenant for their sake, And relented according to the greatness of His lovingkindness. 106:46 He also made them objects of compassion In the presence of all their captors. 106:47 Save us, O Lord our God, And gather us from among the nations, To give thanks to Your holy name And glory in Your praise. 106:48 Blessed be the Lord, the God of Israel, From everlasting even to everlasting. And let all the people say, 'Amen.' Praise the Lord! (NASB)*

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
ספר תהילים פרק קו	ספר טוביה פרק קו	ספר טוביה פרק קו	ספר טוביה פרק קו	ΨΑΛΜΟΙ 106	ΨΑΛΜΟΙ 106
א הַלְלוּיָהּ הוֹדוּ לַיהוָה כִּי-טוֹב כִּי לְעוֹלָם חַסְדּוֹ: ב מִי יִמְלֵל גַּ- בוֹרוֹת יְהוָה יִשְׁמַע כָּל-תְּהִלָּתוֹ: ג אֲשֶׁר־יִשְׁמְרֵי מִשְׁפָּט עֲשֵׂה צְדָקָה בְּכָל-עֵת: ד זְכַרְנֵי יְהוָה בְּרִצּוֹן עֲמָד פְּקֻדֵי בִישׁוּעָתָם: ה לְרֵאוֹת בְּטוֹבַת בְּחִירֵיךָ לְשִׁמְחַת בְּשִׂמְחַת גוֹיֶיךָ לְהַתְהַלֵּל עִם-נַחְלָתָם:	א הַלְלוּיָהּ שְׁבַח אֱלֹהִים אֹדוֹ קִדְמָה יְהוָה אֲרוֹם טַב אֲרוֹם לְעוֹלָם טוֹבִיָּה: ב מִן יִכּוֹל לְמַלְלָא גְבוּרַתָּא דִּיהוָה יִרְשֵׁי לְאַשְׁמַעְא לְכוֹלְהוֹן תּוֹשְׁבַח- תִּיָּה: ג טוֹבְהוֹן דְּנִטְרֵי דִינָא עֲבָדֵי צְדָקָתָא בְּכָל עֵידָן: ד דְּכַר יִתֵּי יְהוָה בְּרַעוּא טַבָּא עִם עִמְךָ אֲדַכְרֵ לִי בְּפוֹרְקָנְךָ: ה לְמִיחְמֵי בְּטוֹבַת בְּחִירֵיךָ לְמִיחְדֵי בְּחִדוֹת עִמְךָ לְאֵ- שְׁתַּבַּח עִם אַחְסַנְתְּךָ:	א הַלְלוּיָהּ שְׁבַח אֱלֹהִים אֹדוֹ קִדְמָה יְהוָה אֲרוֹם טַב אֲרוֹם לְעוֹלָם טוֹבִיָּה: ב מִן יִכּוֹל לְמַלְלָא גְבוּרַתָּא דִּיהוָה יִרְשֵׁי לְאַשְׁמַעְא לְכוֹלְהוֹן תּוֹשְׁבַח- תִּיָּה: ג טוֹבְהוֹן דְּנִטְרֵי דִינָא עֲבָדֵי צְדָקָתָא בְּכָל עֵידָן: ד דְּכַר יִתֵּי יְהוָה בְּרַעוּא טַבָּא עִם עִמְךָ אֲדַכְרֵ לִי בְּפוֹרְקָנְךָ: ה לְמִיחְמֵי בְּטוֹבַת בְּחִירֵיךָ לְמִיחְדֵי בְּחִדוֹת עִמְךָ לְאֵ- שְׁתַּבַּח עִם אַחְסַנְתְּךָ:	א הַלְלוּיָהּ שְׁבַח אֱלֹהִים אֹדוֹ קִדְמָה יְהוָה אֲרוֹם טַב אֲרוֹם לְעוֹלָם טוֹבִיָּה: ב מִן יִכּוֹל לְמַלְלָא גְבוּרַתָּא דִּיהוָה יִרְשֵׁי לְאַשְׁמַעְא לְכוֹלְהוֹן תּוֹשְׁבַח- תִּיָּה: ג טוֹבְהוֹן דְּנִטְרֵי דִינָא עֲבָדֵי צְדָקָתָא בְּכָל עֵידָן: ד דְּכַר יִתֵּי יְהוָה בְּרַעוּא טַבָּא עִם עִמְךָ אֲדַכְרֵ לִי בְּפוֹרְקָנְךָ: ה לְמִיחְמֵי בְּטוֹבַת בְּחִירֵיךָ לְמִיחְדֵי בְּחִדוֹת עִמְךָ לְאֵ- שְׁתַּבַּח עִם אַחְסַנְתְּךָ:	106:1 αλληλουια ἐξομολογεῖσθε τῷ κυρίῳ ὅτι χρηστός ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ 106:2 τίς λαλήσει τὰς δυναστείας τοῦ κυρίου ἀκουστάς ποιήσει πάσας τὰς αἰνέσεις αὐτοῦ 106:3 μακάριοι οἱ φυλάσσοντες κρίσιν καὶ ποιῶντες δικαιοσύνην ἐν παντί καιρῷ 106:4 μνήσθητι ἡμῶν κύριε ἐν τῇ εὐδοκίᾳ τοῦ λαοῦ σου ἐπίσκεψαι ἡμᾶς ἐν τῷ σωτηρίῳ σου 106:5 τοῦ ἰδεῖν ἐν τῇ χρηστότητι τῶν ἐκλεκτῶν σου τοῦ εὐφρανθῆναι ἐν τῇ εὐφροσύνῃ τοῦ ἔθνους σου τοῦ ἐπαινεῖσθαι μετὰ τῆς κληρονομίας σου	106:1 αλληλουια ἐξομολογεῖσθε τῷ κυρίῳ ὅτι χρηστός ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ 106:2 τίς λαλήσει τὰς δυναστείας τοῦ κυρίου ἀκουστάς ποιήσει πάσας τὰς αἰνέσεις αὐτοῦ 106:3 μακάριοι οἱ φυλάσσοντες κρίσιν καὶ ποιῶντες δικαιοσύνην ἐν παντί καιρῷ 106:4 μνήσθητι ἡμῶν κύριε ἐν τῇ εὐδοκίᾳ τοῦ λαοῦ σου ἐπίσκεψαι ἡμᾶς ἐν τῷ σωτηρίῳ σου 106:5 τοῦ ἰδεῖν ἐν τῇ χρηστότητι τῶν ἐκλεκτῶν σου τοῦ εὐφρανθῆναι ἐν τῇ εὐφροσύνῃ τοῦ ἔθνους σου τοῦ ἐπαινεῖσθαι μετὰ τῆς κληρονομίας σου

ו חטאנו עם-אבותינו העוֹיֵנו הַרְ-
שָׁעֵנו: ז אבותינו בְּמִצְרַיִם | לא-
הַשְׁפִּילוּ נַפְלְאוֹתַיְךָ לֹא זָכְרוּ אֶת-
רַב חֲסִדֶיךָ וַיִּמְרוּ עַל-יָם בַּיָּם-סוּף:
ח וַיֹּשִׁיעֵם לְמַעַן שְׁמוֹ לְהוֹדִיעַ
אֶת-גְּבוּרָתוֹ: ט וַיַּגְעַר בַּיָּם-סוּף
וַיַּחַרְבּ וַיּוֹלִיכֵם בְּתַהֲמוֹת כַּמְדָּבָר:
י וַיֹּשִׁיעֵם מִיַּד שׂוֹנֵא וַיַּגְאֵלֵם
מִיַּד אוֹיֵב: יא וַיְכַסּוּ-מַיִם צְרִיָּהֶם
אֶחָד מֵהֶם לֹא נוֹתַר: יב וַיֶּאֱמִינוּ
בְּדַבְרֵי וַיִּשְׁירוּ תַּהֲלֹתוֹ: יג מִהָרוּ
שְׁכָחוּ מַעֲשָׂיו לֹא-חָפוּ לְעֲצָתוֹ: יד
וַיִּתְאוּוּ תַּאֲוָה בַּמְדָּבָר וַיִּנְסוּ-אֶל
בְּיַשִּׁימוֹן: טו וַיִּתֵּן לָהֶם שְׂאֵלְתָם
וַיִּשְׁלַח רִזּוֹן בְּנַפְשָׁם: טז וַיִּקְנְאוּ
לְמֹשֶׁה בַּמִּדְבָּר לְאַהֲרֹן קְדוֹשׁ יְהוָה:
יז תִּפְתַּח-אָרֶץ וּתְבַלַּע דָּתָן וַתִּכַּס
עַל-עֲדַת אַבְיָרִם: יח וּתְבַעַר-אֵשׁ
בַּעֲדָתָם לְהַכֶּה תְּלַהֲטוּ רְשָׁעִים: יט
יַעֲשׂוּ-עֲגֹל בְּחָרֹב וַיִּשְׁתַּחֲווּ לְמֹשֶׁ-
כָּה: כ וַיִּמְירוּ אֶת-כְּבוֹדָם בְּתַבַּ-
נִית שׁוֹר אֲכִיל עֵשֶׂב: כא שְׁכָחוּ אֶל
מוֹשִׁיעֵם עֲשֵׂה גְדֹלוֹת בְּמִצְרַיִם: כב
נַפְלְאוֹת בְּאָרֶץ חָם נוֹרְאוֹת עַל-יָם-
סוּף: כג וַיֹּאמֶר לְהַשְׁמִידֵם לוֹאִי
מֹשֶׁה בְּחִירוֹ עֲמַד בְּפָרֶץ לִפְנֵי לָהֶ-
שִׁיב חַמְתוֹ מִהַשְׁחִית: כד וַיִּמְאָסוּ
בְּאָרֶץ חֲמֻדָּה לֹא-הֶאֱמִינוּ לְדַבְּרוֹ:
כה וַיִּרְגְּנוּ בְּאֶהְלִיָּהֶם לֹא שָׁמְעוּ
בְּקוֹל יְהוָה: כו וַיִּשְׂא יְדוֹ לָהֶם
לְהַפִּיל אוֹתָם בַּמְדָּבָר: כז וּלְהַפִּיל
זַרְעָם בְּגוֹיִם וּלְזוֹרְתָם בְּאֶרְצוֹת: כח
וַיִּצְמְדוּ לְבַעַל פְּעוֹר וַיֹּאכְלוּ זִבְחֵי
מִתִּים: כט וַיִּכְעִסוּ בְּמַעַלְלֵיהֶם
וּתְפָרֶץ-בָּם מַגָּפָה:

ו חבנא עם אבהתנא עותנא ארשע-
נא: ז אבהתנא במצרים לא אשכילו
פרישותך לא זכרו ית סוגעי טובך וס-
ריבו על מימך על ימא בימא דסוף:
ח ופרקינן בגלל שמיה לאודעא ית
גבורתיה: ט ונוף בימא דסוף ואתנגיב
והליכינן בתהומיא היך כבמדברא: י
ופרקינן מיד סנאה ופרק יתהון מן יד
בעלי דבבא: יא וחפון מיא מעיקיהון
חד מנהון לא אשתאר: יב והימינו
בשום מימריה שבחו תושבחתיה: יג
סרהיבו אתנשיאו עובדוי לא אסתב-
רו איסתחרון למלכתיה: יד ושיילו
שאלתא ורגיגו ריגגא ונסיאו אלהא
באתר צדו צהי: טו ויהב להון שי-
לותהון ושדר פתרנותא בנפשהון: טז
וטננו למשה במשריתא לאהרן קדישא
דיהוה: יז אתפתחת ארעא ובלעת
דתן וחפת על סיעת אבירם: יח וד-
לקת אישתא בסיעתהון להבותא תש-
להיב רשיעיא: יט עבדו עגלא בחורב
וסגידו למתכא: כ ופרגון ית איקר
ריבניהון בדמות תור דאכיל עסבא
ומזדהם: כא אתנשיאו אלהא פרקהון
דעבד רברבן במצרים: כב פרישן
בארעא דחם דחילן על ימא דסוף: כג
ואמר במימריה לשיציותהון אילמלי
משה בחיריה דקם ואתקף בצלו קדמוי
לאתבא חמתיה מלחבלא: כד ואתר-
חיקת נפשהון בארעא ריגגא רגיגה לא
המינו בפתגמיה: כה ואתרעמו במש-
כנהון לא קבילו במימרא דיהוה: כו
וארים ידיה בשבועה מטולהון למרמי
יתהון קטילין במדברא: כז ולאגלאה
זרעהון בעמיה בעממיה ולבדרותהון
בארעתא: כח ודביקו בטעות פעור
ואכלו נכסי נכסת מיתאי: כט וארגיזו
קדמוי בעובדיהון ותקפת בהון מותנא:

106:6 ἡμάρτομεν μετὰ τῶν πατέρων ἡμῶν
ἠνομήσαμεν ἠδικήσαμεν 106:7 οἱ πατέρες
ἡμῶν ἐν Αἰγύπτῳ οὐ συνῆκαν τὰ θαυμάσιά
σου οὐκ ἐμνήσθησαν τοῦ πλήθους τοῦ ἐλέους
σου καὶ παρεπύκρναν ἀναβαίνοντες ἐν τῇ
ἐρυθρᾷ θαλάσῃ 106:8 καὶ ἔσωσεν αὐτοὺς
ἔνεκεν τοῦ ὀνόματος αὐτοῦ τοῦ γνωρίσαι τὴν
δυναστείαν αὐτοῦ 106:9 καὶ ἐπετίμησεν τῇ
ἐρυθρᾷ θαλάσῃ καὶ ἐξηράνθη καὶ ὠδήγησεν
αὐτοὺς ἐν ἄβυσσῳ ὡς ἐν ἐρήμῳ 106:10 καὶ
ἔσωσεν αὐτοὺς ἐκ χειρὸς μισούντων καὶ
ἐλυτρώσατο αὐτοὺς ἐκ χειρὸς ἐχθροῦ 106:11
καὶ ἐκάλυπεν ὕδωρ τοὺς θλίβοντας αὐτοὺς
εἷς ἐξ αὐτῶν οὐχ ὑπελείφθη 106:12 καὶ
ἐπίστευσαν ἐν τοῖς λόγοις αὐτοῦ καὶ ἦσαν τὴν
αἴνεσιν αὐτοῦ 106:13 ἐτάχυναν ἐπελάθοντο
τῶν ἔργων αὐτοῦ οὐχ ὑπέμειναν τὴν βουλὴν
αὐτοῦ 106:14 καὶ ἐπεθύμησαν ἐπιθυμίαν ἐν
τῇ ἐρήμῳ καὶ ἐπείρασαν τὸν θεὸν ἐν ἀνύδρῳ
106:15 καὶ ἔδωκεν αὐτοῖς τὸ αἶτημα αὐτῶν
καὶ ἐξαπέστειλεν πλησμονὴν εἰς τὰς ψυχὰς
αὐτῶν 106:16 καὶ παρώργισαν Μωυσῆν ἐν
τῇ παρεμβολῇ καὶ Ααρων τὸν ἅγιον κυρίου
106:17 ἠνοίχθη ἡ γῆ καὶ κατέπιεν Δαθαν καὶ
ἐκάλυπεν ἐπὶ τὴν συναγωγὴν Αβιρων 106:18
καὶ ἐξεκαύθη πῦρ ἐν τῇ συναγωγῇ αὐτῶν φλόξ
κατέφλεξεν ἁμαρτωλοὺς 106:19 καὶ ἐποίησαν
μόσχον ἐν Χωρηβ καὶ προσεκύνησαν τῷ
γλυπτῷ 106:20 καὶ ἠλλάξαντο τὴν δόξαν
αὐτῶν ἐν ὁμοιώματι μόσχου ἔσθοντος χόρτον
106:21 ἐπελάθοντο τοῦ θεοῦ τοῦ σφύζοντος
αὐτοὺς τοῦ ποιήσαντος μεγάλα ἐν Αἰγύπτῳ
106:22 θαυμαστὰ ἐν γῆ Χαμ φοβερὰ ἐπὶ
θαλάσσης ἐρυθρᾷς 106:23 καὶ εἶπεν τοῦ
ἐξολεθρεῦσαι αὐτοὺς εἰ μὴ Μωυσῆς ὁ
ἐκλεκτὸς αὐτοῦ ἔσθι ἐν τῇ θραύσει ἐνώπιον
αὐτοῦ τοῦ ἀποστρέψαι τὴν ὀργὴν αὐτοῦ τοῦ
μη ἐξολεθρεῦσαι 106:24 καὶ ἐξουδένωσαν γῆν
ἐπιθυμητὴν οὐκ ἐπίστευσαν τῷ λόγῳ αὐτοῦ
106:25 καὶ ἐγόγγυσαν ἐν τοῖς σκηνώμασιν
αὐτῶν οὐκ εἰσήκουσαν τῆς φωνῆς κυρίου
106:26 καὶ ἐπῆρεν τὴν χεῖρα αὐτοῦ αὐτοῖς
τοῦ καταβαλεῖν αὐτοὺς ἐν τῇ ἐρήμῳ 106:27
καὶ τοῦ καταβαλεῖν τὸ σπέρμα αὐτῶν ἐν
τοῖς ἔθνεσιν καὶ διασκορπίσαι αὐτοὺς ἐν
ταῖς χώρας 106:28 καὶ ἐτελέσθησαν τῷ
Βεελφεγῶρ καὶ ἔραγον θυσίας νεκρῶν 106:29
καὶ παρώξυναν αὐτὸν ἐν τοῖς ἐπιτηδεύμασιν
αὐτῶν καὶ ἐπληθύνθη ἐν αὐτοῖς ἡ πτώσις

<p>ל וַיַּעֲמֵד פִּינְחָס וַיִּפְלֵל וַתַּעֲצֹר הַמַּגֵּפָה: לֹא וַתִּחַשֵּׁב לוֹ לְצַדִּיקָה לְדָר וְדָר עַד-עוֹלָם: לֵב וַיִּקְצֹץ- פּוֹ עַל-מִי מְרִיבָה וַיִּרַע לְמִשְׁהָ בְּעִבּוּרָם: לֵג כִּי-הִמְרוּ אֶת-רוּחוֹ וַיִּבְטֹא בְּשִׁפְתָיו: לֵד לֹא-הִשְׁמִידוּ אֶת-הָעַמִּים אֲשֶׁר אָמַר יְהוָה לָהֶם: לֵה וַיִּתְעַרְבוּ בְּגוֹיִם וַיִּלְמְדוּ מֵעַ- שִׁיָּהֶם: לוֹ וַיַּעֲבְדוּ אֶת-עֲצָבֵיהֶם וַיִּהְיוּ לָהֶם לְמוֹקֵשׁ: לוֹ וַיִּזְבְּחוּ אֶת-בְּנֵיהֶם וְאֶת-בָּנוֹתֵיהֶם לְשִׂדִים: לֶח וַיִּשְׁפְּכוּ דָם נָקִי דַם-בְּנֵיהֶם וּבְנֹתֵיהֶם אֲשֶׁר זָבְחוּ לְעֲצָבֵי כְנָעַן וַתִּחַנַּף הָאָרֶץ בְּדָמִים: לֹט וַיִּטֹּ- מָאוּ בְּמַעֲשֵׂיהֶם וַיִּזְנוּ בְּמַעַלְלֵיהֶם: מ וַיִּחַר-אַף יְהוָה בְּעַמּוֹ וַיִּתְעַב אֶת-גִּנְחָלָתוֹ: מֵא וַיִּתְּנֵם בְּיַד-גּוֹיִם וַיִּמְשְׁלוּ בָהֶם שְׂנְאֵיהֶם: מֵב וַיִּלְ- חֲצוּם אוֹיְבֵיהֶם וַיִּכְנְעוּ תַּחַת יָדָם: מג פְּעָמִים רַבּוֹת יִצְיָלֵם וְהִמָּה יִמְרוּ בְּעֲצָתָם וַיִּמְכּוּ בְּעוֹנָם: מד וַיֵּרָא בְּצָר לָהֶם בְּשִׁמְעוֹ אֶת- רִנָּתָם: מה וַיִּזְכֹּר לָהֶם בְּרִיתוֹ וַיִּנְ- חַם כְּרַב חֲסָדוֹ [חֲסָדָיו]: מו וַיִּתֵּן אוֹתָם לְרַחֲמִים לְפָנָי כָּל-שׁוֹבֵיהֶם: מז הוֹשִׁיעֵנו יְהוָה אֱלֹהֵינוּ וְקַבֵּ- לְנוּ מִן-הַגּוֹיִם לְהַדּוֹת לְשֵׁם קְדוֹשְׁךָ לְהַשְׁתַּבַּח בְּתִהְלֶתְךָ: מח בְּרוּךְ- יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִן-הָעוֹלָם ועד הָעוֹלָם וְאָמַר כָּל-הָעַם אִמֵּן הַלְלוּיָהּ:</p>	<p>ל וקם פינחס וצלי ואתכליית מות- נא: לא ואתחשבת ליה לזכו לדר ודר עד עלמא: לב וארגיזו על מי מצותא ובאיש למשה בגללהון: לג ארום סריבו על רוח קודשיה ופריש בסיפוותיה: לד לא שיציאו ית עמיא עממיא די אמר יהוה להון: לה ואת- ערביבו בעמיא בעממיא ואליפו ית עובדיהון: לו ופלחו ית טעותהון והו להון לתקלא: לז ודבחו ית בניהון וית בנתיהון למזיקיא: לח ושדו אדם זכאי דמי אדם בניהון ובנתהון די דבחו לטעות כנענאי ואיטנפת ארעא בחובין דקטול: לט וטמיאו וסאיבו בעובדיהון וטעו במעללהון: מ ות- קיף רוגזא דיהוה בעמיה ורחיק מימ- ריה ית אחסנתיה: מא ומסרינון ביד עמיא עממיא ושליטו בהון סנאיהון: מב ודחקינון בעלי דבביהון ואתכני- עו אכבישו תחות ידהון: מג זמנין סגיעין יפצי אינון והינון יסרבון ליה במלכתהון ואתמכיאו בחוביהון: מד וחמא כד עיק להון כד שמע שמיע קדמוי ית צלותיהון: מה ודכיר להון קיימיה ותב מן רוגזיה כסוגעי חסדוי טבוותיה: מו ויהב יתהון לרחמין באנפי כל דשבו יתהון: מז פרוק יתנא יהוה אלהנא וכנוש יתן מביני עממיא לאודאה בשום קודשך לאש- תבחא בתושבחתך: מח בריך שמא דיהוה אלהא דישראל מן עלמא הדין ועד עלמא דאתי ויימר כל עמא אמן הללויה שבחו אלהא:</p>	<p>106:30 και ἔστη Φινεες και ἐξιλάσατο και ἐκόπασεν ἢ θραῦσις 106:31 και ἐλογίσθη αὐτῷ εἰς δικαιοσύνην εἰς γενεάν και γενεάν ἕως τοῦ αἰῶνος 106:32 και παρώργισαν αὐτὸν ἐφ' ὕδατος ἀντιλογίας και ἐκακώθη Μωυσεῖς δ αὐτούς 106:33 ὅτι παρεπίκραναν τὸ πνεῦμα αὐτοῦ και διέστειλεν ἐν τοῖς χεῖλεσιν αὐτοῦ 106:34 οὐκ ἐξωλέθρευσαν τὰ ἔθνη ἃ εἶπεν κύριος αὐτοῖς 106:35 και ἐμίγησαν ἐν τοῖς ἔθνεσιν και ἔμαθον τὰ ἔργα αὐτῶν 106:36 και ἐδούλευσαν τοῖς γλυπτοῖς αὐτῶν και ἐγενήθη αὐτοῖς εἰς σκάνδαλον 106:37 και ἔθυσαν τοὺς υἱοὺς αὐτῶν και τὰς θυγατέρας αὐτῶν τοῖς δαιμονίοις 106:38 και ἐξέχεαν αἷμα ἀθῶον αἷμα υἱῶν αὐτῶν και θυγατέρων ὧν ἔθυσαν τοῖς γλυπτοῖς Χανααν και ἐφονοκτονήθη ἢ γῆ ἐν τοῖς αἵμασιν 106:39 αἰ ἐμίανθη ἐν τοῖς ἔργοις αὐτῶν και ἐπόρνευσαν ἐν τοῖς ἐπιτηδεύμασιν αὐτῶν 106:40 και ὠργίσθη θυμῷ κύριος ἐπὶ τὸν λαὸν αὐτοῦ και ἐβδελύξατο τὴν κληρονομίαν αὐτοῦ 106:41 και παρέδωκεν αὐτούς εἰς χεῖρας ἔθνῶν και ἐκυρίευσαν αὐτῶν οἱ μισοῦντες αὐτοῦς 106:42 και ἔθλιψαν αὐτούς οἱ ἐχθροὶ αὐτῶν και ἐταπεινώθησαν ὑπὸ τὰς χεῖρας αὐτῶν 106:43 πλεονάκις ἐρρύσατο αὐτοῦς αὐτοὶ δὲ παρεπίκραναν αὐτὸν ἐν τῇ βουλῇ αὐτῶν και ἐταπεινώθησαν ἐν ταῖς ἀνομίαις αὐτῶν 106:44 και εἶδεν ἐν τῷ θλίβεσθαι αὐτούς ἐν τῷ αὐτὸν εἰσακοῦσαι τῆς δεήσεως αὐτῶν 106:45 και ἐμνήσθη τῆς διαθήκης αὐτοῦ και μετεμελήθη κατὰ τὸ πλῆθος τοῦ ἐλέους αὐτοῦ 106:46 και ἔδωκεν αὐτούς εἰς οἰκτιρμοὺς ἐναντίον πάντων τῶν αἰχμαλωτισάντων αὐτοῦς 106:47 σῶσον ἡμᾶς κύριε ὁ θεὸς ἡμῶν και ἐπισυνάγαγε ἡμᾶς ἐκ τῶν ἔθνῶν τοῦ ἐξομολογησασθαι τῷ ὀνόματι τῷ ἁγίῳ σου τοῦ ἐγκαυχᾶσθαι ἐν τῇ αἰνέσει σου 106:48 εὐλογητὸς κύριος ὁ θεὸς Ἰσραηλ ἀπὸ τοῦ αἰῶνος και ἕως τοῦ αἰῶνος και ἔρει πᾶς ὁ λαὸς γένοιτο γένοιτο</p>
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Tehillim / Psalms 106

106:1 Praise the Lord! Oh give thanks to the Lord, for He is good; For His lovin-kindness is everlasting. 106:2 Who can speak of the mighty deeds of the Lord, Or can show forth all His praise? 106:3 How blessed are those who keep justice, Who practice righteousness at all times! 106:4 Remember me, O Lord, in Your favor toward Your people; Visit me with Your salvation, 106:5 That I may see the prosperity of Your chosen ones, That I may rejoice in the gladness of Your nation, That I may glory with Your inheritance. 106:6 We have sinned like our fathers, We have committed iniquity, we have behaved wickedly. 106:7 Our fathers in Egypt did not understand Your wonders; They did not remember Your abundant kindnesses, But rebelled by the sea, at the Red Sea. 106:8 Nevertheless He saved them for the sake of His name, That He might make His power known. 106:9 Thus He rebuked the Red Sea and it dried up, And He led them through the deeps, as through the wilderness. 106:10 So He saved them from the hand of the one who hated them, And redeemed them from the hand of the enemy. 106:11 The waters covered their adversaries; Not one of them was left. 106:12 Then they believed His words; They sang His praise. 106:13 They quickly forgot His works; They did not wait for His counsel, 106:14 But craved intensely in the wilderness, And tempted God in the desert. 106:15 So He gave them their request, But sent a wasting disease among them. 106:16 When they became envious of Moses in the camp, And of Aaron, the holy one of the Lord, 106:17 The earth opened and swallowed up Dathan, And engulfed the company of Abiram. 106:18 And a fire blazed up in their company; The flame consumed the wicked. 106:19 They made a calf in Horeb And worshiped a molten image. 106:20 Thus they exchanged their glory For the image of an ox that eats grass. (NASB)

Toviyah / Psalms 106

106:1 Hallelujah! Give thanks in the presence of the Lord, for he is good, for his goodness is forever. 106:2 Who is able to utter the might of the Lord? [Who] is allowed to proclaim all his praises? 106:3 Happy are they who observe judgment, those who do righteousness at every time. 106:4 Remember me, O Lord, with good will toward your people; call me to mind with your redemption. 106:5 To look on the plenty of your chosen ones; to rejoice in the joy of your people; to join in praise with your inheritance. 106:6 We have sinned, along with our fathers; we have committed iniquity, acted wickedly. 106:7 Our fathers in Egypt paid no heed to your wonders; they did not call to mind your great goodness; and they rebelled against your word by the sea, at the sea of Reeds. 106:8 And he redeemed them for his name's sake, to make known his might. 106:9 And he rebuked the sea of Reeds, and it dried up; and he conducted them through the deeps, as in the wilderness. 106:10 And he redeemed them from the power of the foe; and he redeemed them from the power of the enemies. 106:11 And the waters covered their oppressors; not one of them was left. 106:12 And they believed in the name of his word; they sang his praise. 106:13 They quickly forgot his deeds; they did not wait for his counsel. 106:14 And they made a request and tested God in the place of desolation. 106:15 And he gave them their request, and sent leanness into their souls. 106:16 And they were jealous of Moses in the camp, of Aaron, the holy one of the Lord. 106:17 The earth opened up and swallowed Dathan, and covered the company of Abiram. 106:18 And fire burned in their company; flame will kindle the wicked. 106:19 They made a calf in Horeb, and bowed down to something of metal. 106:20 And they exchanged the glory of their master for the likeness of a bull that eats grass and befouls itself. (EMC)

Psalmoi / Psalms 106

106:1 Give thanks to the Lord; for he is good: for his mercy endures for ever. 106:2 Who shall tell the mighty acts of the Lord? who shall cause all his praises to be heard? 106:3 Blessed are they that keep judgment, and do righteousness at all times. 106:4 Remember us, O Lord, with the favour thou hast to thy people: visit us with thy salvation; 106:5 that we may behold the good of thine elect, that we may rejoice in the gladness of thy nation, that we may glory with thine inheritance. 106:6 We have sinned with our fathers, we have transgressed, we have done unrighteously. 106:7 Our fathers in Egypt understood not thy wonders, and remembered not the multitude of thy mercy; but provoked him as they went up by the Red Sea. 106:8 Yet he saved them for his name's sake, that he might cause his mighty power to be known. 106:9 And he rebuked the Red Sea, and it was dried up: so he led them through the deep as through the wilderness. 106:10 And he saved them out of the hand of them that hated them, and redeemed them out of the hand of the enemy. 106:11 The water covered those that oppressed them: there was not one of them left. 106:12 Then they believed his words, and celebrated his praise. 106:13 They made haste, they forgot his works; they waited not for his counsel. 106:14 And they lusted exceedingly in the wilderness, and tempted God in the dry land. 106:15 And he gave them their request, and sent fullness into their souls. 106:16 They provoked Moses also in the camp, and Aaron the holy one of the Lord. 106:17 The earth opened and swallowed up Dathan, and closed upon the congregation of Abiron. 106:18 And a fire was kindled in their congregation, and a flame burnt up the sinners. 106:19 And they made a calf in Choreb, and worshiped the graven image, 106:20 and they changed their glory into the similitude of a calf that feeds on grass. (LXX)

<p>Tehillim / Psalms 106 106:21 They forgot God their Savior, Who had done great things in Egypt, 106:22 Wonders in the land of Ham And awesome things by the Red Sea. 106:23 Therefore He said that He would destroy them, Had not Moses His chosen one stood in the breach before Him, To turn away His wrath from destroying them. 106:24 Then they despised the pleasant land; They did not believe in His word, 106:25 But grumbled in their tents; They did not listen to the voice of the Lord. 106:26 Therefore He swore to them That He would cast them down in the wilderness, 106:27 And that He would cast their seed among the nations And scatter them in the lands. 106:28 They joined themselves also to Baal-peor, And ate sacrifices offered to the dead. 106:29 Thus they provoked Him to anger with their deeds, And the plague broke out among them. 106:30 Then Phinehas stood up and interposed, And so the plague was stayed. 106:31 And it was reckoned to him for righteousness, To all generations forever. 106:32 They also provoked Him to wrath at the waters of Meribah, So that it went hard with Moses on their account; 106:33 Because they were rebellious against His Spirit, He spoke rashly with his lips. 106:34 They did not destroy the peoples, As the Lord commanded them, 106:35 But they mingled with the nations And learned their practices, 106:36 And served their idols, Which became a snare to them. 106:37 They even sacrificed their sons and their daughters to the demons, 106:38 And shed innocent blood, The blood of their sons and their daughters, Whom they sacrificed to the idols of Canaan; And the land was polluted with the blood. 106:39 Thus they became unclean in their practices, And played the harlot in their deeds. 106:40 Therefore the anger of the Lord was kindled against His people And He abhorred His inheritance. (NASB)</p>	<p>Toviyah / Psalms 106 106:21 They forgot God their redeemer who had done mighty works in Egypt. 106:22 Wonders in the land of Ham, awesome things by the sea of Reeds. 106:23 And he commanded by his word to destroy them, had it not been for Moses his chosen one, who stood and grew mighty in prayer in his presence to turn aside his wrath from obliteration. 106:24 And their soul was repelled by the desirable land; they did not believe his word. 106:25 And they complained in their tents; they did not accept the word of the Lord. 106:26 And he lifted his hand in an oath because of them, to throw them down slain in the wilderness. 106:27 And to exile their seed among the peoples, and to scatter them among the lands. 106:28 And they attached themselves to the idol of Peor, and they ate the sacrifices of the dead. 106:29 And they caused anger in his presence by their deeds, and plague attacked them. 106:30 And Phinehas rose and prayed, and the plague was restrained. 106:31 And it was accounted to him for merit for all generations forever. 106:32 And they caused anger by the waters of Dispute, and it grieved Moses because of them. 106:33. For they rebelled against his holy spirit, and he had explained [it] clearly with his lips. 106:34 They did not destroy the peoples, which the Lord had commanded them [to do]. 106:35 And they mingled with the Gentiles and they learned their deeds. 106:36 And they worshiped their idol, and they became a stumbling-block for them. 106:37 And they sacrificed their sons and their daughters to the demons. 106:38 And they shed innocent blood – the blood of their sons and daughters that they sacrificed to the idols of the Canaanites – and the land was defiled by capital crimes. 106:39 And brought uncleanness by their deeds and went astray by their acts. 106:40 And the anger of the Lord was harsh against his people and he despised his inheritance.(EMC)</p>	<p>Psalmoi / Psalms 106 106:21 They forgot God that saved them, who had wrought great deeds in Egypt; 106:22 wondrous works in the land of Cham, and terrible things at the Red Sea. 106:23 So he said that he would have destroyed them, had not Moses his chosen stood before him in the breach, to turn him away from the fierceness of his anger, so that he should not destroy them. 106:24 Moreover they set at nought the desirable land, and believed not his word. 106:25 And they murmured in their tents: they hearkened not to the voice of the Lord. 106:26 So he lifted up his hand against them, to cast them down in the wilderness; 106:27 and to cast down their seed among the nations, and to scatter them in the countries. 106:28 They were joined also to Beelphegor, and ate the sacrifices of the dead. And they provoked him with their devices; 106:29 and destruction, was multiplied among them. 106:30 Then Phinees stood up, and made atonement: and the plague ceased. 106:31 And it was counted to him for righteousness, to all generations for ever. 106:32 They provoked him also at the water of Strife, and Moses was hurt for their sakes; 106:33 for they provoked his spirit, and he spoke unadvisedly with his lips. 106:34 They destroyed not the nations which the Lord told them to destroy; 106:35 but were mingled with the heathen, and learned their works. 106:36 And they served their graven images; and it became an offence to them. 106:37 And they sacrificed their sons and their daughters to devils, 106:38 and shed innocent blood, the blood of their sons and daughters, whom they sacrificed to the idols of Chanaan; and the land was defiled with blood. 106:39 and was polluted with their works; and they went a whoring with their own devices. 106:40 So the Lord was very angry with his people, and he abhorred his inheritance. (LXX)</p>
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<p>Tehillim / Psalms 106 106:41 Then He gave them into the hand of the nations, And those who hated them ruled over them. 106:42 Their enemies also oppressed them, And they were subdued under their power. 106:43 Many times He would deliver them; They, however, were rebellious in their counsel, And so sank down in their iniquity. 106:44 Nevertheless He looked upon their distress When He heard their cry; 106:45 And He remembered His covenant for their sake, And relented according to the greatness of His lovingkindness. 106:46 He also made them objects of compassion In the presence of all their captors. 106:47 Save us, O Lord our God, And gather us from among the nations, To give thanks to Your holy name And glory in Your praise. 106:48 Blessed be the Lord, the God of Israel, From everlasting even to everlasting. And let all the people say, ‘Amen.’ Praise the Lord! 106:41 Then He gave them into the hand of the nations, And those who hated them ruled over them. 106:42 Their enemies also oppressed them, And they were subdued under their power. 106:43 Many times He would deliver them; They, however, were rebellious in their counsel, And so sank down in their iniquity. 106:44 Nevertheless He looked upon their distress When He heard their cry; 106:45 And He remembered His covenant for their sake, And relented according to the greatness of His lovingkindness. 106:46 He also made them objects of compassion In the presence of all their captors. 106:47 Save us, O Lord our God, And gather us from among the nations, To give thanks to Your holy name And glory in Your praise. 106:48 Blessed be the Lord, the God of Israel, From everlasting even to everlasting. And let all the people say, ‘Amen.’ Praise the Lord! (NASB)</p>	<p>Toviyah / Psalms 106 106:41 And he handed them over into the power of the Gentiles, and their foes ruled over them. 106:42 And their enemies oppressed them, and they were subdued under their hand. 106:43 Many times he would deliver them, but they would rebel against him in their counsel, and they were brought low in their sins. 106:44 And he saw when it went ill with them, when he heard their prayer. 106:45 And he remembered his covenant in their favor, and he turned aside from his anger according to his abundant mercies. 106:46 And he made them find mercy in the sight of all who had taken them captive. 106:47 Redeem us, O Lord our God, and gather us from among the Gentiles, to give thanks in your holy name, to boast in your praise. 106:48 Blessed be the name of the Lord God of Israel, from this age to the age to come, and let all the people say, Amen, Hallelujah. (EMC)</p>	<p>Psalmoi / Psalms 106 105:24 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>
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In this week’s study from *Tehillim / Psalms 106:1-48*, the Psalm opens saying, א הַלְלוּנִיָּהּ | הוֹדוּ לַיהוָה, *106:1 Praise the Lord! Oh give thanks to the Lord, for He is good; For His lovingkindness is everlasting. 106:2 Who can speak of the mighty deeds of the Lord, Or can show forth all His praise? (NASB)* The psalmist speaks of those who are able to speak of the mighty deeds of the Lord, which is connected to his mercy and grace (דַּחַד, lovingkindness). The

Aramaic Targum states the following, א הללויה שבחו אלהא אודו קדם יהוה ארום טב ארום לעלם טוביה: 106:1 *Hallelujah! Give thanks in the presence of the Lord, for he is good, for his goodness is forever.* 106:2 *Who is able to utter the might of the Lord? [Who] is allowed to proclaim all his praises? (EMC)* Why does the psalmist speak of who is able to describe the might of God, and to proclaim His praises? This is related to the purpose for which we are called as God's people, "You are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light." (1 Peter 2:9) Our purpose is to bring praises to the name of the Lord God of Israel by the way He has worked in our lives, to save us from our sins, and simply for the fact of His mercy. The Lord is worthy, and we are able to declare these things because He has chosen us to declare such things.

The psalmist goes on to speak of those who love and praise the Lord, saying, ג אֲשֶׁרִי שְׁמָרִי מִשְׁפָּט עֲשֵׂה, זְכַרְנִי יְהוָה בְּרִצּוֹן עֲמָה פְּקֻדֹתַי בִּישׁוּעָתָה: ה לְרֵאוֹת | בְּטוֹבַת בְּחִירֶיךָ לְשִׁמְחָה בְּשִׂמְחַת גּוֹיֶךָ: 106:3 *How blessed are those who keep justice, Who practice righteousness at all times!* 106:4 *Remember me, O Lord, in Your favor toward Your people; Visit me with Your salvation,* 106:5 *That I may see the prosperity of Your chosen ones, That I may rejoice in the gladness of Your nation, That I may glory with Your inheritance.* (NASB) Notice how these who are those who give praises to the Lord and the work of His hand, are those who keep justice and practice righteousness. Remember what took place in Parashat Vayera; the Lord expects men of all nations to live with righteousness and justice providing us with the example of Sodom and Gomorrah.

Bereshit / Genesis 18:16-33

18:16 *Then the men rose up from there, and looked down toward Sodom; and Abraham was walking with them to send them off.* 18:17 *The Lord said, 'Shall I hide from Abraham what I am about to do,* 18:18 *since Abraham will surely become a great and mighty nation, and in him all the nations of the earth will be blessed?* 18:19 *'For I have chosen him, so that he may command his children and his household after him to keep the way of the Lord by doing righteousness and justice, so that the Lord may bring upon Abraham what He has spoken about him.'* 18:20 *And the Lord said, 'The outcry of Sodom and Gomorrah is indeed great, and their sin is exceedingly grave.* 18:21 *'I will go down now, and see if they have done entirely according to its outcry, which has come to Me; and if not, I will know.'* 18:22 *Then the men turned away from there and went toward Sodom, while Abraham was still standing before the Lord.* 18:23 *Abraham came near and said, 'Will You indeed sweep away the righteous with the wicked?* 18:24 *'Suppose there are fifty righteous within the city; will You indeed sweep it away and not spare the place for the sake of the fifty righteous who are in it?* 18:25 *'Far be it from You to do such a thing, to slay the righteous with the wicked, so that the righteous and the wicked are treated alike. Far be it from You! Shall not the Judge of all the earth deal justly?'* 18:26 *So the Lord said, 'If I find in Sodom fifty righteous within the city, then I will spare the whole place on their account.'* 18:27 *And Abraham replied, 'Now behold, I have ventured to speak to the Lord, although I am but dust and ashes.* 18:28 *'Suppose the fifty righteous are lacking five, will You destroy the whole city because of five?'* And He said, *'I will not destroy it if I find forty-five there.'* 18:29 *He spoke to Him yet again and said, 'Suppose forty are found there?'* And He said, *'I will not do it on account of the forty.'* 18:30 *Then he said, 'Oh may the Lord not be angry, and I shall speak; suppose thirty are found there?'* And He said, *'I will not do it if I find thirty there.'* 18:31 *And he said, 'Now behold, I have ventured to speak to the Lord; suppose twenty are found there?'* And He said, *'I will not destroy it on account of the twenty.'* 18:32 *Then he said, 'Oh may the Lord not be angry, and I shall speak only this once; suppose ten are found there?'* And He said, *'I will not destroy it on account of the ten.'* 18:33 *As soon as He had finished speaking to Abraham the Lord departed, and Abraham returned to his place.* (NASB)

Note that righteousness and justice are two key aspects of what the Lord expects of us, as we read in Parashat Noach and the reason for the destruction of the world. Righteousness and Justice are brought into the context of Parashat Vayera by reason of Abraham's appeal to the Lord God on behalf of the cities of Sodom and Gomorrah. We are told that the Lord heard the "great outcry of Sodom and Gomorrah" (18:20). The question is whether the Lord is roaming about the earth, seeing the people and their evil deeds and hearing of their wickedness? Or is He in heaven and heard the outcry of that wicked place? If the latter is the case, how did the Lord hear of the actions of the people? Could the outcry that the Lord had heard been the prayers of "righteous Lot, whose righteous soul was vexed by the wickedness of these cities?" (2 Peter 2:6-8) The Lord said, 18:17 ... 'Shall I hide from Abraham what I am about to do, 18:18 since Abraham will surely become a great and mighty nation, and in him all the nations of the earth will be blessed? 18:19 'For I have chosen him, so that he may command his children and his household after him to keep the way of the Lord by doing righteousness and justice, so that the Lord may bring upon Abraham what He has spoken about him.' (NASB) The purpose was so that Abraham would keep the way of the Lord by doing righteousness and justice, and that he would teach his children to do likewise. In a similar manner, we too are to model our lives after Abraham, because when the Lord told him that He was going to destroy these cities, Abraham had concern for the righteous and immediately began to intercede for them. How could the Lord God possibly destroy these cities if there were righteous men and women living in them? According to Parashat Vayera, God's purpose in calling Abraham and his offspring was to raise up a people characterized by righteousness and justice, a people who would walk in His ways. Not only did the Lord God show Himself to be righteous and just, He also worked in Abraham's life to show how Abraham was a man who loved righteousness and justice. We too are to love righteousness and justice, and in striving to do so, the Lord will bring His salvation to us (*Tehillim / Psalms 106:4*).

ו חטאנו עם-אבותינו הַעֲוִינוּ הַרְשָׁעָנוּ: ז אבותינו במצרים | לא-השכילו נפלאותיך לא זכרו את-רב חסדִיך וַיִּמְרוּ עַל-יָם בַּיָּם-סוּף: ח וַיִּוְשָׁעוּ לְמַעַן: 106:6 *We have sinned like our fathers, We have committed iniquity, we have behaved wickedly. 106:7 Our fathers in Egypt did not understand Your wonders; They did not remember Your abundant kindnesses, But rebelled by the sea, at the Red Sea. 106:8 Nevertheless He saved them for the sake of His name, That He might make His power known.* (NASB) Note the significance of these Scripture, the Lord saving His people for His name's sake! It is interesting how the Lord saves His people because of His name's sake. What does this mean "for His name's sake?" The reason the Lord glorifies His Name is to vindicate (prove to be right) His name from the blasphemous reproaches which the Egyptians and the men of this world have cast upon it if His people had been destroyed. Throughout the Tanach and the Apostolic Writings, we are told of the Lord's passion for His own glory, for example according to *Isaiah 48:9-11*.

Isaiah 48:9-11

48:9 'For the sake of My name I delay My wrath, And for My praise I restrain it for you, In order not to cut you off. 48:10 'Behold, I have refined you, but not as silver; I have tested you in the furnace of affliction. 48:11 'For My own sake, for My own sake, I will act; For how can My name be profaned? And My glory I will not give to another. (NASB)

Note how the Lord says "For My name's sake," "For the sake of my praise," "For my own sake," "How should my name be profaned," and "My glory I will not give to another." The Lord is concerned with His glory, and it is by reason of His glory we are saved. The following are a few references to the Scriptures that speak of this method of bringing glory to His name:

- The Lord chose his people for His glory (*Ephesians 1:4-6*)
- The Lord created us for His glory (*Isaiah 43:6-7*)

- The Lord called Israel for His glory (*Isaiah 49:3, Jeremiah 13:11*)
- The Lord rescued Israel from Egypt for His glory (*Tehillim / Psalm 106:7-8*)
- The Lord raised Pharaoh up to show His power and glorify His name (*Romans 9:17*)
- The Lord defeated Pharaoh at the Red Sea to show His glory (*Shemot / Exodus 14:4-18*)
- The Lord spared Israel in the wilderness for the glory of His name (*Ezekiel 20:14*)
- The Lord gave Israel victory in Canaan for the glory of His name (*2 Samuel 7:23*)
- The Lord did not cast away His people for the glory of His name (*1 Samuel 12:20-22*)
- The Lord saved Jerusalem from attack for the glory of His name (*2 Kings 19:34 and 20:6*)
- The Lord restored Israel from exile for the glory of His name (*Ezekiel 36:22-32*)
- Yeshua taught us to do good works so that the Father is glorified (*Matthew 5:16 and 1 Peter 2:12*)
- Yeshua warned that not seeking God's glory makes faith impossible (*John 5:44*)
- Yeshua said that prayer is answered so that God would be glorified (*John 14:13*)
- Yeshua endured his final hours of suffering for God's glory (*John 12:27-28, John 17:1 and 13:31-32*)
- The Lord gave His Son to vindicate the glory of His righteousness (*Romans 3:25-26*)
- The Lord instructs us to do everything for His glory (*1 Corinthians 10:31*).
- The Lord tells us to serve in a way that will glorify Him (*1 Peter 4:11*)

It is important to note how all things were created for the purpose of bringing glory to the Lord God our Father in heaven. This is the significance of the Lord saving His people for His Name's sake. *Tehillim / Psalms 106* continues listing the glory of God and His mercy to save His people, and the people's rebellion even in the midst of the Lord working powerfully for all to see. The psalm continues saying the following:

Masoretic Text

Tehillim / Psalms 106:9-18

106:9 Thus He rebuked the Red Sea and it dried up, And He led them through the deeps, as through the wilderness. 106:10 So He saved them from the hand of the one who hated them, And redeemed them from the hand of the enemy. 106:11 The waters covered their adversar-

ies; Not one of them was left. 106:12 Then they believed His words; They sang His praise. 106:13 They quickly forgot His works; They did not wait for His counsel, 106:14 But craved intensely in the wilderness, And tempted God in the desert. 106:15 So He gave them their request, But sent a wasting disease among them. 106:16 When they became envious of Moses in the camp, And of Aaron, the holy one of the Lord, 106:17 The earth opened and swallowed up Dathan, And engulfed the company of Abiram. 106:18 And a fire blazed up in their company; The flame consumed the wicked. (NASB)

ט וַיִּגְעַר בָּיָם-סוּף וַיִּקְרַב וַיּוֹלִיכֵם בְּתַהֲמוֹת כַּמְדָּבָר: י וַיִּוְשִׁיעֵם מִיַּד שׁוֹנֵא וַיִּגְאַלֵּם מִיַּד אוֹיֵב: יא וַיִּכְסּוּ-מַיִם צָרִיקָם אֶחָד מֵהֶם לֹא נֹתֵר: יב וַיִּצְמִינּוּ בְּדַבְרֵי יִשְׁרָו תַּהֲלָתוֹ: יג מָהְרוּ שָׁכְחוּ מַעֲשָׂיו לֹא-חָכוּ לַעֲצָתוֹ: יד וַיִּתְאוּוּ תַּאֲנָה בַּמְדָּבָר וַיִּנְסוּ-אֶל בִּישִׁימוֹן: טו וַיִּתְּן לָהֶם שְׁאֲלָתָם וַיִּשְׁלַח רְזוֹן בְּנַפְשָׁם: טז וַיִּקְנְאוּ לַמֹּשֶׁה בַּמַּחֲנֶה לְאַהֲרֹן קְדוֹשׁ יְהוָה: יז תַּפְתַּח-אֶרֶץ וַתִּבְלַע דָּתָן וַתִּכַּסּ עַל-עַדַּת אַבְיָרִם: יח וַתִּבְעַר-אֵשׁ בְּעַדְתָּם לְהַבִּיהַ תְּלַהֵט רִשְׁעִים:

Targum Pseudo Jonathan

Toviyah / Psalms 106:9-18

106:9 And he rebuked the sea of Reeds, and it dried up; and he conducted them through the deeps, as in the wilderness. 106:10 And he redeemed them from the power of the foe; and he redeemed them from the power of the enemies. 106:11 And the waters covered their oppressors; not one of them was left. 106:12 And they believed in the name of his word; they sang his praise. 106:13 They quickly forgot his deeds; they did not wait for his counsel. 106:14 And they made a request and tested God in the place of desolation. 106:15 And he gave them their request, and sent leanness into their souls. 106:16 And they were jealous of Moses in the camp, of Aaron, the holy one of the Lord. 106:17 The earth opened up and swallowed Dathan, and covered the company of Abiram. 106:18 And fire burned in their company; flame will kindle the wicked.

ט וּנְזַף בִּימַא דְסוּף וַאֲתַנְגִּיב וְהַלִּיכִינוּן בְּתַהוּמֵי הַיָּם כַּכְּמַדְבָּרָא: י וּפְרַקִּינוּן מִיַּד סְנַאָה וּפְרַק יִתְהוֹן מִן יַד בְּעַלֵּי דְבַבְאָא: יא וְחַפּוֹן מִיָּא מַעֲיָקִיהוֹן חַד מְנַהוֹן לֹא אִשְׁתַּאֲרָא: יב וְהִימִינוּ בְּשׁוּם מִימְרֵיהּ שְׁבַחוּ תוֹשְׁבַחְתֵּיהּ: יג סְרַהִיבוּ אֲתַנְשִׂאוּ עוֹבְדוּי לֹא אִסְתַּבְרוּ אִיסְתַּחֲרוּן לְמַלְכַתֵּיהּ: יד וְשִׁיְלוּ שְׁאֲלַתָּא וּרְגִיגוּ רִיגְגָא וְנִסְיָאוּ אֱלֹהָא בְּאַתֵּר צְדוּ צַהֲי: טו וַיְהִיב לְהוֹן שִׁלוֹתְהוֹן וְשִׁדְר פְּתַרְנוֹתָא בְּנַפְשֵׁהוֹן: טז וְטַנְנוּ לְמֹשֶׁה בְּמִשְׁרִיתָא לְאַהֲרֹן קְדִישָׁא דִּיהוָה: יז אֲתַפְתַּחַת אֲרַעָא וּבִלְעַת דָּתָן וְחַפְתָּ עַל סִיעַת אַבְיָרִם: יח וְדַלְקַת אִישְׁתָּא בְּסִיעַתְהוֹן לְהַבּוֹתָא תְּשַׁלְּהִיב רִשְׁעֵיָא:

Note how the Targum translates saying the Lord redeemed the people from the depths of the sea, and He redeemed them from the power of the enemy. The people then quickly forgot the work of the Lord in their lives, rebelled, and sinned. The MT states, 106:13 They quickly forgot His works; They did not wait for His counsel, 106:14 But craved intensely in the wilderness, And tempted God in the desert. 106:15 So He gave them their request, But sent a wasting disease among them. (NASB) whereas the Targum states 106:13 They quickly forgot his deeds; they did not wait for his counsel. 106:14 And they made a request and tested God in the place of desolation. 106:15 And he gave them their request, and sent leanness into their souls. (EMC) The rabbis interpret the wasting disease as a leanness of the soul. The people had witnessed the mercy of God, his might and power to deliver them from slavery. They walked in sin and yet the Lord delivered them in His mercy. It is very dangerous to live under the idea that one may sin freely because the Lord will forgive. The rabbis speak on this topic according to the Talmud Bavli Chagigah 16b.

Talmud Bavli Chagigah 16b

Rabbi Yehudah the son of Rabbi Nachmani, the translator of Reish Lakish, expounded: “What is [the meaning] of the verse, ‘Do not trust in a friend, do not put confidence in a familiar friend (Micah 7:5)’? If the evil inclination tells you, ‘Sin, and the Holy One, Blessed be He, will forgive,’ do not trust [him, as it is said], ‘do not trust in a friend (heb. Rei’a)’. And there is no [term] ‘friend’ except for the evil inclination, as it is said, ‘For the inclination of the heart of the man is evil (heb. Ra, with same letters as Rei’a) (Genesis 8:21).’ And there is no [term] ‘familiar friend’ except for the Holy One, Blessed be He, as it is said, “You are the friend of my youth (Jeremiah 3:4).’ Maybe you will say, ‘Who will testify against me?’ The stones and beams of a man’s house, they testify against him, as it is said, ‘For a stone from the wall will cry out, and a beam from the wood will answer it (Habakkuk 2:11).’” And the sages say, “The soul of a person testifies against him, as it is said, ‘From that which sleeps in your bosom, guard your mouth (Micah 7:5).’ What is the thing that sleeps in the bosom of a man? You should say, this is the soul.” R’ Zerikah said, “The two accompanying angels, which escort him, they testify against him, as it is said, ‘For he shall command his angels to guard you through all your ways (Psalms 91:11).’” [And the sages say,] The limbs of a man testify against him, as it is said, ‘And you are My witnesses, Hashem declares, And I am G-d (Isaiah 43:12).’” Mishnah: [Yossi] the son of Yoezer says not to lean [on the chagigah offering]; Yosef the son of Yochanan says to lean. Yehoshua the son of Perachia says not to lean; Nitai the Arbelite says to lean. Yehudah the son of Tabbai says not to lean; Shimon the son of Shetach says to lean. Shemai’ah says to lean; Avtaliyon says not to lean. Hillel and Menachem did not argue. Menachem exited, Shammai entered. Shammai says not to lean, Hillel says to lean.

The rabbis in the Talmud expound upon the concept of sin and forgiveness. Rabbi Yehudah speak of a friend and putting trust in a friend as opposed to trusting in the Lord God of Israel, and parallel this to the Yetzer Hara (evil inclination) that says, ‘Sin, and the Holy One, Blessed be He, will forgive,’ where the Yetzer Hara appears to be a friend, but leads a man only to destruction. The Yetzer Hara is connected to the heart of a man, and the heart of man is said to be filled with all sorts of evil. (*Matthew 15:19, Mark 7:21, Romans 1:29*) The rabbis continue saying that the soul of a man testifies against him. This may be how the Targum translation views the leanness of the soul. There are some men who are very shallow in their faith, and such people make their requests known, and test the Lord God as a result, leaning upon unbelief and doubt when the Lord does not answer prayer within the time-line of their own making. The rabbis say that this is synonymous to sending leanness into the soul (*Tehillim / Psalms 106:15*). The rabbis say that two angels accompany each man, and these angels will testify against him as well. In addition, they say that a man’s limbs will also testify against him. This speaks of our actions, what we say we believe by faith, and how we put our faith into action.

According to the historical narrative in the Torah, the people sinned greatly, and this is reiterated in the Psalm in the following way:

106:19 They made a calf in Horeb And worshiped a molten image. 106:20 Thus they exchanged their glory For the image of an ox that eats grass. 106:21 They forgot God their Savior, Who had done great things in Egypt, 106:22 Wonders in the land of Ham And awesome things by the Red Sea. 106:23 Therefore He said that He would destroy them, Had not Moses His chosen one stood in the breach before Him, To turn away His wrath from destroying them. 106:24 Then they despised the pleasant land; They did not believe in His word, 106:25 But grumbled in their tents; They did not listen to the voice of the Lord. 106:26 Therefore He swore to them That He would cast them down in the wilderness, 106:27 And that He would cast their seed among the nations And scatter them in the lands. 106:28 They joined themselves also to Baal-peor, And ate sacrifices offered to the dead. 106:29 Thus they

provoked Him to anger with their deeds, And the plague broke out among them. 106:30 Then Phinehas stood up and interposed, And so the plague was stayed. 106:31 And it was reckoned to him for righteousness, To all generations forever. 106:32 They also provoked Him to wrath at the waters of Meribah, So that it went hard with Moses on their account; 106:33 Because they were rebellious against His Spirit, He spoke rashly with his lips. 106:34 They did not destroy the peoples, As the Lord commanded them, 106:35 But they mingled with the nations And learned their practices, 106:36 And served their idols, Which became a snare to them. 106:37 They even sacrificed their sons and their daughters to the demons, 106:38 And shed innocent blood, The blood of their sons and their daughters, Whom they sacrificed to the idols of Canaan; And the land was polluted with the blood. 106:39 Thus they became unclean in their practices, And played the harlot in their deeds. 106:40 Therefore the anger of the Lord was kindled against His people And He abhorred His inheritance. 106:41 Then He gave them into the hand of the nations, And those who hated them ruled over them. 106:42 Their enemies also oppressed them, And they were subdued under their power. 106:43 Many times He would deliver them; They, however, were rebellious in their counsel, And so sank down in their iniquity. (NASB)

The significant passage in these sequence of verses is *Tehillim / Psalms 106:43*, מִגַּם פְּעָמִים רַבּוֹת יִצְיִלֵם 106:43 *Many times He would deliver them; They, however, were rebellious in their counsel, And so sank down in their iniquity. (NASB)* Note how through all of these things, the basic conclusion is that they sank down, they were brought low in their iniquity (מִגַּם זְמַנִּין סְגִיעִין יִפְצִי אִינוֹן וְהִינוֹן). This speaks to the danger of practicing sin in our lives, that sin will bring us lower and to places we do not want go and if practiced long enough will cause our faith to waver. The MT states that they provoked Him in their counsel (וְהִקְמָה יִמְרוּ בְעֲצָתָם). This is an interesting way to describe the people, how they provoked Him with their counsel. What does it mean to provoke with counsel? We may gain some information on this from the Mishnah Pirkei Avot 6 Part 1.

Mishnah Pirkei Avot 6 Part 1

The Rabbis taught in the language (style) of the Mishnah: Rabbi Meir says: Anyone who involves himself in Torah for its own sake merits many things, and moreover the entire world is worthwhile for his sake; He is called “friend,” “beloved,” “lover of the Omnipresent,” “lover of [all] creatures,” “delighter of the Omnipresent,” “delighter of [all] creatures.” He is clothed in humility and reverence, and it prepares him to be righteous, devout, upright and trustworthy, and it distances him from sin, and draws him near to merit. We enjoy from him counsel and comprehension, understanding and strength, as it is said (Proverbs 8:14): “Mine is counsel and comprehension, I am understanding, mine is strength.” It gives him kingship and dominion, and [the ability to] investigate in judgment, and the secrets of the Torah are revealed to him, and he becomes like an ever-strengthening spring, and like a river that does not stop. He is modest and long-tempered, and forgives insult to him; And it enlarges him and raises him above all [that God] made.

The rabbis speak of studying the Torah and the merits of doing so. Such a person is a “friend,” “beloved,” “lover of the Omnipresent,” “lover of [all] creatures,” “delighter of the Omnipresent,” “delighter of [all] creatures.” “He is clothed in humility and reverence, and it prepares him to be righteous, devout, upright and trustworthy, and it distances him from sin.” Studying, taking hold of, and applying God’s Word to one’s life does all of these things. Note the number of significant statements made in the second half of the paragraph.

- *We enjoy from him counsel and comprehension, understanding and strength,*

as it is said (Proverbs 8:14): “Mine is counsel and comprehension, I am understanding, mine is strength.”

- *It gives him kingship and dominion,*
- *[The ability to] investigate in judgment, and the secrets of the Torah are revealed to him,*
- *He becomes like an ever-strengthening spring, and like a river that does not stop.*
- *He is modest and long-tempered, and forgives insult to him;*
- *It enlarges him and raises him above all [that God] made.*

The word of God is able to give wisdom, and by taking counsel in God’s Word, we learn how to seek the counsel of the Lord God in heaven, and how not to seek His counsel. The provocation of the people in the wilderness in their counsel to the Lord may be related to their refusal to listen and obey. They did not have their hearts set on living to please the Lord, to seek His righteousness, justice, and truth according to His words. Even though we fall short, we are called to seek these things in our lives, and this is pleasing in the Lord’s eyes. Remember that falling short in our abilities to obey God’s word is no excuse to neglect the mitzvot. Throughout the Scriptures we are called to strive for the righteousness of God because He is righteous, and because of who we are in Christ (the Messiah).

Tehillim / Psalm 106 concludes saying, וַיִּזְכֹּר לָהֶם בְּרִיתוֹ וַיִּנָּחֵם, מִדְּכָרָב חֲסָדוֹ [חֲסָדָיו]: מו וַיִּתֵּן אוֹתָם לְרַחֲמִים לְפָנָי כֹּל-שׁוֹבֵיָהֶם: מז הוֹשִׁיעֵנו | יְהוָה אֱלֹהֵינוּ וְקִבְּצָנוּ מִן-הַגּוֹיִם לְהַדּוֹת לָשֵׁם קִדְשׁוֹ לְהַשְׁתַּבַּח בְּתֵהֱלֵמָה: מח בְּרוּךְ-יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִן-הָעוֹלָם | וְעַד הָעוֹלָם וְאָמַר כֹּל-הָעַם אֲמֵן הַלְלוּיָהּ: 106:44 Nevertheless He looked upon their distress When He heard their cry; 106:45 And He remembered His covenant for their sake, And relented according to the greatness of His lovingkindness. 106:46 He also made them objects of compassion In the presence of all their captors. 106:47 Save us, O Lord our God, And gather us from among the nations, To give thanks to Your holy name And glory in Your praise. 106:48 Blessed be the Lord, the God of Israel, From everlasting even to everlasting. And let all the people say, ‘Amen.’ Praise the Lord! 106:41 Then He gave them into the hand of the nations, And those who hated them ruled over them. 106:42 Their enemies also oppressed them, And they were subdued under their power. 106:43 Many times He would deliver them; They, however, were rebellious in their counsel, And so sank down in their iniquity. 106:44 Nevertheless He looked upon their distress When He heard their cry; 106:45 And He remembered His covenant for their sake, And relented according to the greatness of His lovingkindness. 106:46 He also made them objects of compassion In the presence of all their captors. 106:47 Save us, O Lord our God, And gather us from among the nations, To give thanks to Your holy name And glory in Your praise. 106:48 Blessed be the Lord, the God of Israel, From everlasting even to everlasting. And let all the people say, ‘Amen.’ Praise the Lord! (NASB) Based upon the concluding verses, it is obvious this Psalm was written some time following the Babylonian exile of Israel. The Chaldeans, following standard Mesopotamian practice, deported the Jews after they had conquered Jerusalem occurring in 597 BCE. The people were relocated to Babylon, some estimate approximately 10,000 people were forced to move to Babylon. This is a point in the history of Israel when Judah ceased to function as an independent kingdom in the Land of Israel. We are told according to the book of Jeremiah, that king Nebuchadnezzar only relocated the most prominent of the citizens of Judah, professionals, priests, craftsmen, and the wealthy. The poor of the Land were allowed to stay, and we are told that the king of Babylon had the Land divided among the poor. In addition, there were rivalries between two groups of Jewish peoples who remained and many were killed. The significance of the concluding verses is in the psalmists recognizing the mercy of God, he says, 106:45 And He remembered His covenant for their sake, And relented according to the greatness of His lovingkindness. (NASB) Studying the book of Ezekiel, we learn the period of Ezekiel is following the Babylonian exile

where Ezekiel receives the visions of God in the land of the Babylonians. He speaks of the rebelliousness of God's people (*Ezekiel 2-4*) and yet the Lord had compassion on them and caused their captors to have mercy. (*Tehillim / Psalms 106:46*) *Sforno on Shemot / Exodus 6:4 part 1* states the following regarding the covenant and mercy of God.

Sforno on Shemot / Exodus 6:4 part 1

וגם הקימותי, *I have also sworn, as per Onkelos in Genesis 31:53 on the word וישבע which he renders as וקיים. "G'd swore to keep His promise." Compare a similar phrase but worded differently in Psalms 106:44-45 "When He saw that they were in distress, when He heard their cry, He was mindful of His covenant and in His great faithfulness He relented."*

According to Sforno, the Lord God of Israel swore to keep, or raise up (וקיים) His promise. When the people were in distress, repented of their sins, and cried out to the Lord, He heard them and remembered His covenant. The Aramaic Targum translates to say the following, *מא ומסרינון ביד עממא עממא ושליטו בהון, ודכיר להון קיימיה ותב מן רוגזיה סנאיהון: מד וחמא כד עיק להון כד שמע שמיע קדמוי ית צלותיהון: מה ודכיר להון קיימיה ותב מן רוגזיה כסוגעי חסדוי טבוותיה: מו ויהב יתהון לרחמין באנפי כל דשבו יתהון: מז פרוק יתנא יהוה אלהנא וכנוש יתן מביני עממא לאודאה בשום קודשך לאשתבחא בתושבחתך: מח בריך שמא דיהוה אלהא דישראל מן עלמא הדין 106:44 And he saw when it went ill with them, when he heard their prayer. 106:45 And he remembered his covenant in their favor, and he turned aside from his anger according to his abundant mercies. 106:46 And he made them find mercy in the sight of all who had taken them captive. 106:47 Redeem us, O Lord our God, and gather us from among the Gentiles, to give thanks in your holy name, to boast in your praise. 106:48 Blessed be the name of the Lord God of Israel, from this age to the age to come, and let all the people say, Amen, Hallelujah. (EMS)* The rabbis translate the psalm to say that the Lord heard their prayer and remembered His covenant and showed mercy to Israel in the sight of all her captives. The in-gathering from the Gentile nations to the Holy Land is reason to give thanks and to boast in the praise of God's Name. This idea of gathering and delivering us from the nations, the taking us out of the nations and away from the evil and wicked practices, to walk in God's ways is coupled with the giving thanks to the Holy Name of God. Not only has this been given to Israel as we can see in the historical accounts, this has also now been offered even to the Gentile peoples in the Name of the Messiah Yeshua! According to the Torah, Moshe spoke of Israel's future disobedience that would result in a scattering of the people over all the world (*Devarim / Deuteronomy 29:2-30:1*). The Lord God of Israel promised according to *Nehemiah 1:8-9* "If you are unfaithful, I will scatter you among the nations,' but if you return to Me, and keep My commandments and do them, though some of you were cast out to the farthest part of the heavens, yet I will gather them from there, and bring them to the place which I have chosen as a dwelling for My name.' Note the connections here to returning to the Lord, keeping His commandments, and doing them, putting God's word into action. This is the very nature of the meaning of Teshuvah which is to be exhibited in all of our lives. According to the historical account of Israel, the people had made it a habit of leaving the ways of the Lord to sin, and then coming back to God's ways in Repentance (Teshuvah). The Lord was always willing in His mercy to receive back those who were lost, those who would turn their lives in repentance to walk in righteousness, holiness, and truth. In the Messiah Yeshua, the mercy of God has been extended to the Gentile peoples, to those who would humble themselves, seek the God of Israel, believe in His Messiah, and turn from sin to walk in righteousness, holiness, and truth entering to a covenant of peace, life, and justice, with the Creator of the Universe. What an Awesome God we serve! Let's Pray!

Rabbinic Commentary

The Rabbinic Commentary (Midrash) on *Tehillim / Psalms 106* has 9 parts. Reading through the Midrash we will be looking at Part 1, 3, 5, 8, and 9. Let's begin by outlining *Midrash Tehillim Chapter 104, Parts 1, 3, 5, 8, and 9*.

Outline of Midrash Tehillim / Psalms, Chapter 106, Part 1, 3, 4, 8, and 9

Part 1

- The Midrash introduces the Psalm with the דיבור המתחיל (Dibur Hamathil) saying, “*O give thanks unto the Lord; for He is good; for His mercy endures forever.*”
- The פתיחתא (Petihta) the homiletic introduction to the midrash states, “*Who can express the mighty acts of the Lord? (Tehillim / Psalms 106:1-2).*”
- The משל (mashal) “*the parable,*” goes on to explain the פתיחתא (Petihta), the rabbis open the midrash with a discussion the wonderful works of God.
- The נמשל (Nimshal) “*expansion on the parable*” expands upon the משל (mashal), the rabbis provide examples of the powerful works of God in our lives.
- The Concluding phrase says, “*Therefore, David asked, Who can utter the mighty acts of the Lord? And answered, He who can show forth all His praise (Tehillim / Psalms 106:2). Who can utter the mighty acts of the Lord? Rabbi Samuel said, Men like us who are occupied with Torah to the full extent of our obligation.*”

Part 3

- The Midrash introduces the Psalm with the דיבור המתחיל (Dibur Hamathil) saying, “*Another exposition of Who can utter the mighty acts of the Lord?*”
- The פתיחתא (Petihta) the homiletic introduction to the midrash states, “*Blessed are they that keep justice, and he that does righteousness at all times (Tehillim / Psalms 106:2-3).*”
- The משל (mashal) “*the parable,*” goes on to explain the פתיחתא (Petihta), the rabbis open with the statement on the importance of righteous deeds.
- The נמשל (Nimshal) “*expansion on the parable*” expands upon the משל (mashal), the rabbis expand upon the mashal saying the one who copies the Torah is involved in righteous deeds.
- The Concluding phrase says, “*Even though the orphan child be left naked, nevertheless it is the portion of bread he is given to eat that enables him to stand up. And so he that feeds an orphan is one that does righteousness at all times.*”

Part 5

- The Midrash introduces the Psalm with the דיבור המתחיל (Dibur Hamathil) saying, “*And the waters covered their adversaries; there was not one of them left (Tehillim / Psalms 106:11).*”
- The פתיחתא (Petihta) the homiletic introduction to the midrash states, “*Rabbi Judah and Rabbi Nehemiah differed concerning the words not one of them was left. Not even Pharaoh was left, Rabbi Judah taught, since it is said, There was not one of them left.*”
- The משל (mashal) “*the parable,*” goes on to explain the פתיחתא (Petihta), the rabbis speak of whether Pharaoh had drowned in the Red Sea or not?
- The נמשל (Nimshal) “*expansion on the parable*” expands upon the משל (mashal), by paralleling the story in Parashat Korach.
- The Concluding phrase says, “*Rabbi Simeon taught At Horeb the children of Israel adorned themselves, and at Horeb also they stripped themselves, as is said, And the children of Israel stripped themselves of their ornaments from Mount Horeb onward (Shemot / Exodus 33:6).*”

Part 8

- The Midrash introduces the Psalm with the דיבור המתחיל (Dibur Hamathil) saying, “*Many times did He deliver them (Tehillim / Psalms 106:43).*”
- The פתיחתא (Petihta) the homiletic introduction to the midrash states, “*How many times did they*

provoke the Holy One blessed be He, as is said, And the children of Israel did that which was evil (Judges 6:1)”

- The מַשָּׁל (mashal) “*the parable,*” goes on to explain the פְּתִיחָתָא (Petihta), the rabbis opens with a discussion on the provocation of the children of Israel in the wilderness.
- The נִמְשָׁל (Nimshal) “*expansion on the parable*” expands upon the מַשָּׁל (mashal) contrast this to the mercy of God that is long suffering with the sins of His people.
- The Concluding phrase says, “*Rabbi Samuel said, Israel became poverty stricken. To what extent? To such an extent that they had not enough to make the sacrifice prescribed for the poor, the sacrifice referred to in the verse, And if he be poor, and his means suffice not (Vayikra / Leviticus 14:21). Hence, Many times did HE deliver them.*”

Part 9

- The Midrash introduces the Psalm with the דִּבּוּר הַמַּתְחִיל (Dibur Hamathil) saying, “*Nevertheless, He regarded their affliction, when He heard their cry (Tehillim / Psalms 106:44).*”
- The פְּתִיחָתָא (Petihta) the homiletic introduction to the midrash states, “*Rabbi Eleazar taught, Israel is to be saved only on account of five things, on account of affliction, on account of the cry of prayer, on account of the merit of the fathers, on account of repentance, and on account of the time of in-gathering.*”
- The מַשָּׁל (mashal) “*the parable,*” goes on to explain the פְּתִיחָתָא (Petihta), the rabbis open with a discussion on why the Lord is patient and forgiving of Israel.
- The נִמְשָׁל (Nimshal) “*expansion on the parable*” expands upon the מַשָּׁל (mashal) saying there were five reasons for the Lord’s mercy.
- The Concluding phrase says, “*Rabbi Eleazar taught in the name of Rabbi Jose son of Zimra, Here Amen is an oath, as in the verse, And the woman will say, Amen, Amenb (Bamidbar / Numbers 5:22). One Amen for this world, and the other Amen for the world to come.*”

Midrash Tehillim 106, Part 1 opens with the Dibur Hamathil (דִּבּוּר הַמַּתְחִיל) saying, “*O give thanks unto the Lord; for He is good; for His mercy endures forever.*” The homiletic introduction to the midrash states, “*Who can express the mighty acts of the Lord? (Tehillim / Psalms 106:1-2).*” The Midrash continues saying the following:

These words are to be considered in the light of what Scripture says elsewhere, Many, O Lord my God, are Your wonderful works which You have done, and Your thoughts which are towards us (Tehillim / Psalms 40:6). What is meant by the words, Many are Your wonderful works? They mean that every day You do for us miracles and wonderful works, of which no man knows. Then who does know? You O Lord! (Midrash Tehillim 106, Part 1)

One of the ways that the Lord God shows His love for us are his many promises to keep us from harm, from loneliness, from evil, from our enemies, all of this is contained in *Tehillim / Psalms 121:7 The LORD will protect you from all evil; He will keep your soul.* (NASB, :אֶת-נַפְשִׁי יְשַׁמְרֵךְ מִכָּל-רָע יִשְׁמְרֵךְ מִכָּל-רָע יִשְׁמְרֵךְ אֶת-נַפְשִׁי) In the exodus, the Israelites were in danger as they entered the region of Sinai, they were fearful of the journey ahead, their path included a “*vast and terrible wilderness infested with poisonous snakes and scorpions.*” (*Devarim / Deuteronomy 8:15*) They were also faced with the threat of attack by hostile nations. The Lord’s words through Moshe were reassuring saying, “*You yourselves have seen what I did to the Egyptians, that I might carry you on wings of eagles and bring you to myself.*” (*Shemot / Exodus 19:4*) The Lord reminded His people that He had delivered them from the Egyptians, drawing a parallel to carrying them on eagles wings which illustrates divine protection. In the Midrash, the rabbis say that we do not know the wonderful works the Lord had performed. The idea here is that many of God’s works are not evident in His protection and what He is doing in the background to save our lives from harm.

The Midrash continues saying the following:

Rabbi Eleazar son of Pedat said, Mark that it is written To Him who alone does great wonders (Tehillim / Psalms 136:4), that is, God alone knows the great wonders He does. The later verse, To Him who divided the Red Sea in sunder (Tehillim / Psalms 136:13), implies that God's giving of sustenance is as great a wonder as the miracle at the Red Sea. It implies further that even as the world cannot exist without God's giving of sustenance, so the world cannot exist without wonders and miracles. (Midrash Tehillim 106, Part 1)

As part of God's wonders, the rabbis say that the Lord giving sustenance to man is synonymous to his dividing the Red Sea and enabling Israel to cross on dry ground. Have you ever considered the food and drink on your table as to being a great miracle which may be compared to the dividing of the Red Sea? If money is short to provide the basic necessities of life, food, clothing, heating, and electricity, it is easy to see how blessed one is and how the miracle of sustenance the Lord provides is indeed on the same level as that of the parting of the Red Sea. The Midrash continue saying the sustenance is another word for the Lord maintaining the world for us to continue to exist. They say "*the world cannot exist without wonders and miracles.*" What wonders and miracles do you think they are referring to? The individual worlds in the life of each person may be a proper comparison, in the sense that it is the Lord who gives breath and sustains our lives as the psalm is saying in regards to His mercy. In addition, the miracle of creation may also be that which the Midrash is referring to, without the wonders and miracles of God in His creation, speaking all things into existence, nothing will exist today.

The Midrash continues with a parable saying the following:

For example, a man is lying on his bed, and not far from him there is a snake. As the man starts to get up, the snake becomes aware of him; but as the man is about to put his feet down, the snake glides away from him. A man does not know how many such wonderful works the Holy One blessed be He, does for him. Who does know? Blessed be the Lord God, the God of Israel, who alone does wondrous things. (Tehillim / Psalms 72:18) Why alone? Is it conceivable that anyone else would be helping Him to do wondrous things? Alone means that God alone knows how many wondrous works He does every day. Hence David said, Many, O Lord my God, are Your wonderful works which You have done, and Your thoughts which are towards us (Tehillim / Psalms 40:6). And of the words, They cannot be reckoned up in order unto You, Rabbi Akha said, We can number neither Your wonderful works which You do, nor Your thoughts. Nor can His glory be precisely reckoned. Consider an analogy of two men, one strong and the other weak. Is it possible for the weak man to recount the glorious deeds of the strong one? No! For he can have no understanding of the glorious deeds of the strong man. But the strong man knows his own strength, and he can recount the glorious deeds of another strong man. (Midrash Tehillim 106, Part 1)

The rabbis provide examples of what the Lord has done in the past to save a man's life each day. They ask the question of who is it that helps the Lord God of Israel to do such things? Then they draw us back to the original question, "*Who can express the mighty acts of the Lord? (Tehillim / Psalms 106:1-2).*" The idea is that we give our praises to the Lord out of our own ignorance to what the Lord has done, meaning that we praise His name based upon the limited knowledge of His goodness to us each day, and based upon what He has done in the Scriptures. One day we will find out how the Lord had worked in our lives in so many powerful ways. Midrash Tehillim 106, Part 1 concludes saying, "*Therefore, David asked, Who can utter the mighty acts of the Lord? And answered, He who can show forth all His praise (Tehillim / Psalms 106:2). Who can utter the mighty acts of the Lord? Rabbi Samuel said, Men like us who are occupied with Torah to the full extent of our obligation.*" The idea is that if we occupy ourselves with the study of the Scriptures, we are given insights, and spiritual discernment to understand how the Lord is working in our lives, even

in the hidden areas, those things that we do not know He has done. Studying Scriptures provides us with a continual reminder of the glory of God, of His power to work in the lives of men, in the hearts of both the wicked and the righteous for His purposes. It is for the things that we know, and for the things that we do not know that give reason for our praise of the Lord God in heaven! We know His mercy and His love for us, and for those reasons alone is He worthy to be praised!

Midrash Tehillim 106, Part 3 opens with the Dibur Hamathil (דיבור המתחיל) saying, “*Another exposition of Who can utter the mighty acts of the Lord?*” The homiletic introduction to the midrash states, “*Blessed are they that keep justice, and he that does righteousness at all times (Tehillim / Psalms 106:2-3).*” Is it possible to do righteousness and keep justice at all times? The entire Midrash states the following:

<p>מדרש תהלים פרק קו סימן ג ג דבר אחר מי ימלל גבורות ה' [וגו] אשרי שומרי משפט עושה צדקה בכל עת. שאלו תלמידיו את ר' טרפון מי הוא זה שעושה צדקה בכל עת, אמר להם מי שכותב ספרים ומשאילן לאחרים, אמרו לו ובטל מלמדי תינוקות, ובטל הוא מי שמגדל יתום בתוך ביתו, אמרו דהוא נפיק ערטילאי, אמרו צריכין אנו למור- דעי, דאמר ר' אליעזר המודעי לא עמד ערטילאי אלא בכח הפרוסה שאכל, הוי עושה צדקה בכל עת.</p>	<p>Midrash Tehillim 106, Part 3 3. <i>Another exposition of Who can utter the mighty acts of the Lord? Blessed are they that keep justice, and he that does righteousness at all times (Tehillim / Psalms 106:2-3). His disciples asked Rabbi Tarfon, What man is busy in righteousness at all times? And He answered, He that copies out sacred scrolls and lends them to other people. The disciples said to one another, Are, then, the instructors of the young ever idle? Or is he idle who feeds an orphan in his house? It was argued, but the child goes naked. Thereupon, the disciples agreed, We must have recourse to the Modaites. They were referring to what Rabbi Eliezer the Modaites taught, Even though the orphan child be left naked, nevertheless it is the portion of bread he is given to eat that enables him to stand up. And so he that feeds an orphan is one that does righteousness at all times.</i></p>
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The rabbis say that only those who occupy themselves with the Torah in the work of a Sofer (copyist) is the one who is busy at righteousness at all times. The question for us is, “*what is righteousness?*” is achievable by simply copying the bible? Is studying Scripture an act of righteousness as the rabbis suggest throughout the rabbinic literature? Dictionaries define righteousness as “*behavior that is morally justifiable or right.*” This behavior is characterized by accepted standards of morality, justice, and uprightness. The Torah’s standard of human righteousness is the Lord God’s own attribute of righteousness and holiness. Therefore, God’s laws both describe His own character and constitute the plumb line by which He measures human righteousness. In the Apostolic Writings, the Greek word for “*righteousness*” (δικαιοσύνη) primarily describes conduct in relation to others, especially with regards to the rights of others in business, in legal matters, and in our relationship with God. The word is contrasted with wickedness, the conduct of the one who, out of gross selfish intent, does his own will and treats others badly. Therefore, the righteous are those who put their faith into action. Is studying the Torah an act of putting our faith into action? What about how we interact with others? The Bible describes the righteous person as just or right, having faith in the Lord God of Israel and trusting in Him (see *Tehillim / Psalm 33:18–22*). Note how in the Midrash, the rabbis conclude that it is what we do which leads to the acts of righteousness. The purpose of the Lord giving us His word is found in the context that “*the only way to truly know the Lord*” is by living as Yeshua lived, where obedience to the commands is to walk in the footsteps of our Father and Yeshua the Messiah. The way we get to know someone in this world is by walking along side of them and sharing in their troubles, struggles, and in life. So when we see one who is an orphan, or naked, or hungry, we are not to be idle but moved with compassion to help, because we are Yeshua’s disciples, and this is the definition of righteousness.

Midrash Tehillim 106, Part 3 concludes saying, “*Even though the orphan child be left naked, nevertheless it is the portion of bread he is given to eat that enables him to stand up. And so he that feeds an orphan is one that does righteousness at all times.*” The conclusion of the Midrash is in regard to those who put their faith into action to the service and care of others. *James 1:27 Pure and undefiled religion in the sight*

of our God and Father is this: to visit orphans and widows in their distress, and to keep oneself unstained by the world. (NASB)

Midrash Tehillim 106, Part 5 opens with the Dibur Hamathil (דיבור המתחיל) saying, “And the waters covered their adversaries; there was not one of them left (Tehillim / Psalms 106:11).” The homiletic introduction to the midrash states, “Rabbi Judah and Rabbi Nehemiah differed concerning the words not one of them was left. Not even Pharaoh was left, Rabbi Judah taught, since it is said, There was not one of them left.” The entire Midrash states the following:

<p>מדרש תהלים פרק קו סימן ה</p> <p>ה ויכסו מים צריהם [אחד מהם לא נותר]. ר' יהודה ור' נחמיה, ר' יהודה אמר אפילו פרעה, שנאמר אחד מהם לא נותר, ר' נחמיה אמר פרעה נשתייר לעצמו, שנאמר ואולם בעבור זאת העמדתיך (שמות ט ז), ויש אומרים אף הוא טבע באחרונה, שנאמר ונער פרעה וחילו בים סוף (תהלים קלו טו). ויקנאו למשה במחנה. אמר ר' שמעון בר ינאי נמנו ישראל במדבר למנות דתן במקומו של משה, ואבירם במקומו של אהרן, שנאמר נתנה ראש ונשובה מצרימה (במדבר יד ד). דבר אחר ויקנאו למשה. מלמד שכל אחד ואחד השקה לאשתו מי סוטה, ומה גרמו לעצמם, תפתח ארץ ותבלע דתן ותכס על עדת אבירם. יעשו עגל בחר רב. הדא הוא דכתיב ובחורב הקצפתם את ה' (דברים ט ה), אמר ר' [מאיר אית אתרין] דקריין לאבל קצפא, אמר ר' שמעון בחורב טענו, ובחורב פרקו, שנאמר ויתנצלו בני ישראל את עדים מהר חורב (שמות לג ו).</p>	<p>Midrash Tehillim 106, Part 5</p> <p>5. And the waters covered their adversaries; there was not one of them left (Tehillim / Psalms 106:11). Rabbi Judah and Rabbi Nehemiah differed concerning the words not one of them was left. Not even Pharaoh was left, Rabbi Judah taught, since it is said, There was not one of them left. Pharaoh alone was left, Rabbi Nehemiah taught, for it is said, But in very deed for this cause have I made you to remain (Shemot / Exodus 9:16). Some say Pharaoh was finally drowned, for it is said, The Lord overthrew Pharaoh and his host in the Red Sea (Tehillim / Psalms 136:15). They were jealous also of Moshe in the camp, and of Aaron the holy one of the Lord (Tehillim / Psalms 106:16). Rabi Simeon son of Yannai said, In the wilderness, Israel resolved to appoint Datan in the place of Moshe, and Aviram in the place of Aaron, for it is said, Let us make a captain, and let us return into Egypt (Bamidbar / Numbers 14:4). A different explanation of They were jealous also of Moshe, each and every rebel against Moshe made his wife drink the waters of jealousy which women suspected of adultery are made to drink. And what did the rebels bring upon themselves? The earth opened and swallowed up Datan, and covered the company of Aviram (Tehillim / Psalms 106:17). They made a calf in Horeb (Tehillim / Psalms 106:19). Of this, Scripture says Also in Horeb you sadden (hiksaftem) the Lord (Devarim / Deuteronomy 9:8). Rabi Meir said, There are places where a mourner is called in Aramaic kasafa. Rabbi Simeon taught At Horeb the children of Israel adorned themselves, and at Horeb also they stripped themselves, as is said, And the children of Israel stripped themselves of their ornaments from Mount Horeb onward (Shemot / Exodus 33:6).</p>
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It is interesting how the rabbis describe the heathen nations of the earth, specifically Egypt, who wanted to enslave the people again and their objective was to try and get Israel to forsake the Lord God in heaven. Of the nations round about them, particularly the Chaldeans and the Egyptians, their religious ways, their ways of worship, their superstition and idolatry, the people were being warned against since they were very prone to follow after foreign gods (Parashat Ki Tisa). The Lord said that there is a danger in learning more about foreign gods, and therefore commanded that they do not do so from the very superstitious and idolatrous nation.

Vayikra / Leviticus 18:3

18:3 'You shall not do what is done in the land of Egypt where you lived, nor are you to do what is done in the land of Canaan where I am bringing you; you shall not walk in their statutes.

Vayikra / Leviticus 20:23

20:23 *‘Moreover, you shall not follow the customs of the nation which I will drive out before you, for they did all these things, and therefore I have abhorred them.*

Devarim / Deuteronomy 12:30

12:30 *beware that you are not ensnared to follow them, after they are destroyed before you, and that you do not inquire after their gods, saying, ‘How do these nations serve their gods, that I also may do likewise?’*

Judges 6:10

6:10 *and I said to you, “I am the LORD your God; you shall not fear the gods of the Amorites in whose land you live. But you have not obeyed Me.”*

Jeremiah 10:12

10:12 *Thus says the LORD, “Do not learn the way of the nations, And do not be terrified by the signs of the heavens Although the nations are terrified by them;*

The particular reference to the “*astrologers, the stargazers, the monthly prognosticators*” of the Chaldeans in *Isaiah 47:13*, speaks of those who would deceive by reading into the signs of planets and constellations, eclipses, comets, and other similar astronomical phenomena. The problem was that the people would bow down to the superstition that bows in fear before anything that is unusual and unexplained and attribute these things to the foreign gods. It is the Lord God in heaven who is the One we are to fear and trust for our safety. The Midrash continues speaking of Pharaoh dying in the Red Sea with his army saying the following:

Pharaoh alone was left, Rabbi Nehemiah taught, for it is said, But in very deed for this cause have I made you to remain (Shemot / Exodus 9:16). Some say Pharaoh was finally drowned, for it is said, The Lord overthrew Pharaoh and his host in the Red Sea (Tehillim / Psalms 136:15). They were jealous also of Moshe in the camp, and of Aaron the holy one of the Lord (Tehillim / Psalms 106:16). Rabi Simeon son of Yannai said, In the wilderness, Israel resolved to appoint Datan in the place of Moshe, and Aviram in the place of Aaron, for it is said, Let us make a captain, and let us return into Egypt (Bamidbar / Numbers 14:4). A different explanation of They were jealous also of Moshe, each and every rebel against Moshe made his wife drink the waters of jealousy which women suspected of adultery are made to drink. And what did the rebels bring upon themselves? The earth opened and swallowed up Datan, and covered the company of Aviram (Tehillim / Psalms 106:17). They made a calf in Horeb (Tehillim / Psalms 106:19). Of this, Scripture says Also in Horeb you sadden (hiksaftem) the Lord (Devarim / Deuteronomy 9:8). Rabi Meir said, There are places where a mourner is called in Aramaic kasafa. Rabbi Simeon taught At Horeb the children of Israel adorned themselves, and at Horeb also they stripped themselves, as is said, And the children of Israel stripped themselves of their ornaments from Mount Horeb onward (Shemot / Exodus 33:6). (Midrash Tehillim 105, Part 5)

The rabbis differed, one believed Pharaoh died with his army, the other believed he remained alive to remember the power and might of the God of Israel. The Midrash then proceeds to Parashat Korach and those who were jealous of Moshe, Korach, Datan, and Aviram, and how the Lord put down the rebellion that brought false accusation against Moshe and his wife, and to those who made an idol at Horeb. Mount Horeb (הֹרֵב) and in the Septuagint (χωρηβ) is the mountain at which the book of Deuteronomy in the MT states that the Ten Commandments were given to Moses by God. The Tanach describes Horeb in two places (*Shemot / Exodus 3:1 and 1 Kings 19:8*) הַר הָאֱלֹהִים the “*Mountain of God.*” The mountain was also

called the Mountain of YHWH. (*Shemot / Exodus 3:1*) In other passages, these events are described as having transpired at Mount Sinai. Although Sinai and Horeb are often considered to have been different names for the same place, there is a body of opinion that they may have been different locations. Abraham Ibn Ezra suggested that there was one mountain, “only it had two tops, which bore these different names” (see *Ibn Ezra on Devarim / Deuteronomy 5:2*, בהורב. הוא סיני). The Midrash speaks of the rebellious heart, and of death. Those who would stand against the Lord and His people (*Bereshit / Genesis 12*) will not prosper.

Midrash Tehillim 106, Part 5 concludes saying, “*Rabbi Simeon taught At Horeb the children of Israel adorned themselves, and at Horeb also they stripped themselves, as is said, And the children of Israel stripped themselves of their ornaments from Mount Horeb onward (Shemot / Exodus 33:6).*” In addition to this, note how the Midrash states they stripped themselves of their ornaments, which is the way to describe they humbled themselves. Was there a connection between their ornaments and pagan practices? In many instances today, there are occult symbology in jewelry that people wear unawares. What do you think the implications of this is for believers who wear pagan symbols unawares?

Midrash Tehillim 106, Part 8 opens with the Dibur Hamathil (דיבור המתחיל) saying, “*Many times did He deliver them (Tehillim / Psalms 106:43).*” The homiletic introduction to the midrash states, “*How many times did they provoke the Holy One blessed be He, as is said, And the children of Israel did that which was evil (Judges 6:1)*” The entire midrash states the following:

<p>מדרש תהלים פרק קו סימן ח ח פעמים רבות יצילם. כמה פעמים היו מכעיסין להקב"ה והיה מאריך רוחו עמהם ומצילם מצרתם, שנאמר ויעשו בני ישראל הרע בעיני ה' (שופטים ו א), מה כתיב שם וידל ישראל (עד) מאד (שם שם שופטים ו' ו), אמר ר' ברכיה ידל להון מן צדקיהון, ור' שמואל אמר שנעשו דלים, עד איכן, עד שלא היה להם להקריב קרבן עני, כענין שנאמר ואם דל הוא ואין ידו משגת (ויקרא יד כא), הוי פעמים רבות יצילם.</p>	<p>Midrash Tehillim 106, Part 8 8. <i>Many times did He deliver them (Tehillim / Psalms 106:43). How many times did they provoke the Holy One blessed be He, as is said, And the children of Israel did that which was evil (Judges 6:1), yet He prolonged His patience with them and delivered them from the distress of their poverty. For note what the chapter says further, And Israel was greatly impoverished (Judges 6:6). Rabbi Berechiah said, Israel was poor in righteous deeds. Rabbi Samuel said, Israel became poverty stricken. To what extent? To such an extent that they had not enough to make the sacrifice prescribed for the poor, the sacrifice referred to in the verse, And if he be poor, and his means suffice not (Vayikra / Leviticus 14:21). Hence, Many times did HE deliver them.</i></p>
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The Midrash speaks of the mercy of God in prolonging his patience towards His people. The Mishnah Pirkei Avot 5:2 speaks of the Lord doing this shortly following His creation.

Mishnah Pirkei Avot 5:2

There were ten generations from Adam to Noah, to demonstrate the great extent of [God's] patience, for each one of those generations provoked [God] continually until [God] brought the waters of the flood upon them. There were ten generations from Noah to Abraham, to demonstrate the extent of [God's] patience, for each one of those generations provoked [God] continually, until Abraham came and received the reward of them all.

The rabbis believe that the Lord extended His patience with the people of the earth for 10 generations before moving to destroy the earth with a flood. The Torah describes the patience of God in the following way.

במדבר כ"ט-י"א

(ט) ויקח מלשה את המטה מלפני יהוה כאשר צוהו: (י) ויקהלו מלשה ואהרן את הקהל אל-פני הסלע ויאמר להם שמעו-נא המרים המן-הסלע הנה נוציא לכם מים: (יא) ויגרם מלשה את-ידו ויהי אֶת-

Bamidbar / Numbers 20:9-11

20:9 And Moses took the rod from before the LORD, as He commanded him. 20:10 And Moses and Aaron gathered the assembly together before the rock, and he said unto them: 'Hear now, ye rebels; are we to bring you forth water out of this rock?' 20:11 And Moses lifted up his hand, and smote the rock with his rod twice; and water came forth abundantly, and the congregation drank, and their cattle.

The simple meaning of this text based upon the contextual circumstances, during this period in time, Israel had escaped from slavery and they were wandering the desert in search for resources to stay alive. This text is important because it teaches us the principles of patience and trust. At this time Moshe and God's relationship was also not fully developed for Moshe to trust the Lord God completely and so it is not surprising Moshe acted with a lack of faith and then preventing his entry into the Promised Land. Also, the people in the desert were relying on Moshe and Aaron to keep them safe. In these circumstances, the Lord had to extend great patience towards His people. The Midrash states that the people were poor in righteous deeds and therefore the Lord extended patience

Midrash Tehillim 106, Part 8 concludes saying, "*Rabbi Samuel said, Israel became poverty stricken. To what extent? To such an extent that they had not enough to make the sacrifice prescribed for the poor, the sacrifice referred to in the verse, And if he be poor, and his means suffice not (Vayikra / Leviticus 14:21). Hence, Many times did HE deliver them.*" This is similar to Midrash Tehillim 106, Part 1 which states, "*O give thanks unto the Lord; for He is good; for His mercy endures forever,*" and "*Who can express the mighty acts of the Lord? (Tehillim / Psalms 106:1-2).*" We have no idea the extent at which the Lord has extended His mercy and grace towards us to protect us, and to deliver us when we most needed.

Midrash Tehillim 106, Part 9 opens with the Dibur Hamathil (דיבור המתחיל) saying, "*Nevertheless, He regarded their affliction, when He heard their cry (Tehillim / Psalms 106:44).*" The homiletic introduction to the midrash states, "*Rabbi Eleazar taught, Israel is to be saved only on account of five things, on account of affliction, on account of the cry of prayer, on account of the merit of the fathers, on account of repentance, and on account of the time of in-gathering.*" The Midrash describes these things in the following way:

1. *On account of affliction, for it is said, He regarded their affliction;*
2. *On account of the cry of prayer, for it is said, He heard their cry;*
3. *On account if the merit of the fathers, for it is said, And He remembered for them His covenant (Tehillim / Psalms 106:45);*
4. *On account of repentance, for it is said, He repented according to the multitude of His mercies;*
5. *On account of the time of in-gathering, for it is said, Save us, O Lord our God, and gather us from among the nations (Tehillim / Psalms 106:47).*

The entire Midrash states the following:

מדרש תהלים פרק קו סימן ט

ט וירא בצר להם בשמעו את רינתם. אמר ר' אלעזר אין ישראל נגאלין אלא מתוך חמשה דברים, מתוך צרה, ומתוך תפלה, ומתוך זכות אבות, ומתוך תשובה, ומתוך הקץ, מתוך צרה שנאמר וירא בצר להם, מתוך תפלה שנאמר בשמעו את רינתם, מתוך זכות אבות שנאמר ויזכור להם בריתו, מתוך התשובה שנאמר וינחם כרוב חסדיו, מתוך הקץ שנאמר הושיענו ה' אלהינו וקבצנו מן הגוים, אף משה כללם כולם בפסוק אחד, שנאמר בצר לך ומצאוך [וגו'] (דברים ד ל), בצר לך, מתוך צרה, ומצאוך כל הדברים האלה (שם דברים ד') מתוך תפלה, ושבת (שם דברים ד') זה כח התשובה, כי אל רחום וגו' ולא ישכח את ברית אביו תיך (שם דברים ד' לא), זה זכות אבות, אשר נשבע להם (שם דברים ד' רים ד') זה הקץ, לכך נאמר וירא בצר להם. ברוך ה' אלהי ישראל מן העולם ועד העולם. מן עלמא דהוינן ביה עד עלמא דאנן ביה. [ואמר כל העם אמן]. אמר ר' אלעזר בשם ר' יוסי בן זמרא אמן שבועה, שנאמר ואמרה האשה אמן אמן (במדבר ה כב), אמן בעולם הזה, ואמן בעולם הבא.

Midrash Tehillim 106, Part 9

9. Nevertheless, He regarded their affliction, when He heard their cry (Tehillim / Psalms 106:44). Rabbi Eleazar taught, Israel is to be saved only on account of five things, on account of affliction, on account of the cry of prayer, on account of the merit of the fathers, on account of repentance, and on account of the time of in-gathering. On account of affliction, for it is said, He regarded their affliction; on account of the cry of prayer, for it is said, He heard their cry; on account if the merit of the fathers, for it is said, And He remembered for them His covenant (Tehillim / Psalms 106:45); on account of repentance, for it is said, He repented according to the multitude of His mercies; in account of the time of in-gathering, for it is said, Save us, O Lord our God, and gather us from among the nations (Tehillim / Psalms 106:47). Indeed, Moshe brought all five things together in one passage, In your distress when all these things are come upon you, in the end of days, you will return to the Lord your God, and listen unto His voice (Devarim / Deuteronomy 4:30), In your distress, that is, on account of affliction; when all these things are come upon you, that is, on account of prayer; you will return, that is, on account of the power of repentance. For the Lord your God is a merciful God; He will not fail you, neither destroy you, nor forget the covenant of your fathers (Devarim / Deuteronomy 4:31), that is, He will not forget the covenant of your fathers, and that which He swore unto them concerning the time of in-gathering. Hence, it is said, He regarded their affliction, etc. Blessed be the Lord, the God of Israel, from world to world (Tehillim / Psalms 106:48), that is, from the world when we came to the world we now dwell in. And let all the people say, Amen. Rabbi Eleazar taught in the name of Rabbi Jose son of Zimra, Here Amen is an oath, as in the verse, And the woman will say, Amen, Amenb (Bamidbar / Numbers 5:22). One Amen for this world, and the other Amen for the world to come.

The rabbis say that Moshe brought all of these five things together into one passage. *Devarim / 4:30* ‘When you are in distress and all these things have come upon you, in the latter days you will return to the Lord your God and listen to His voice. (NASB) Note how these things are coupled together, the affliction due to sin, the cry for help, repentance, the remembrance of the covenant, and then the Lord’s deliverance to bring His people out of the diaspora or deliverance from the enemies, etc. Midrash Tehillim 106, Part 9 concludes saying, “Rabbi Eleazar taught in the name of Rabbi Jose son of Zimra, Here Amen is an oath, as in the verse, And the woman will say, Amen, Amen (Bamidbar / Numbers 5:22). One Amen for this world, and the other Amen for the world to come.” This reminds us of Paul’s words to the Corinthians according to *2 Corinthians 1:20* For as many as are the promises of God, in Him they are yes; therefore also through Him is our Amen to the glory of God through us. (NASB) Paul says “For as many as are the promises of God” referring to His promises, His graciousness, His mercy, and all of these things which are bound to the Messiah. The word “Amen” is reference to the “faithful and true witness” (*Revelation 3:14*) in the sense that the Lord’s Messiah (Yeshua) was that faithful and true witness. We are also called to be faithful and true witnesses of God’s testimonies in our lives.

Heavenly Father,

Great and merciful are You O Lord! Great are the works of Your hands which 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