

## ספר תהילים קז | Tehillim / Psalms 107

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### Praise the Lord for His Mighty Works

In this week's study from *Tehillim / Psalms 107:1-43*, the Psalm opens saying, *107:1 Oh give thanks to the Lord, for He is good, For His lovingkindness is everlasting. 107:2 Let the redeemed of the Lord say so, Whom He has redeemed from the hand of the adversary 107:3 And gathered from the lands, From the east and from the west, From the north and from the south. (NASB)* The giving of thanks is connected to those who were redeemed from the hand of the adversary. Who is the psalmist speaking of in regards to the adversary? The Psalm continues saying, *107:4 They wandered in the wilderness in a desert region; They did not find a way to an inhabited city. 107:5 They were hungry and thirsty; Their soul fainted within them. 107:6 Then they cried out to the Lord in their trouble; He delivered them out of their distresses. (NASB)* The Lord hears the cry of the distressed. Note how the people cried out to the Lord and not to another kingdom for help. The psalmist states, *107:7 He led them also by a straight way, To go to an inhabited city. 107:8 Let them give thanks to the Lord for His lovingkindness, And for His wonders to the sons of men!* Notice how the Lord leads His people on the straight path and not on a winding difficult path. This is what Moshe said what he did in *Devarim / Deuteronomy 30:11-12*. The Word of God satisfies (*107:9-10*) and delivers one from misery and death. Note that calamity comes by reason of the Lord humbling our hearts (*107:11-12*) and so that we would seek the Lord God in heaven (*107:13-14*). The Lord multiplied his miracles so that we would know who He is (*107:15*). The psalmist states, *107:20 He sent His word and healed them, And delivered them from their destructions. 107:21 Let them give thanks to the Lord for His lovingkindness, And for His wonders to the sons of men! 107:22 Let them also offer sacrifices of thanksgiving, And tell of His works with joyful singing. (NASB)* The winds and the sea are again paralleled to the distress of the peoples (*107:23-27*) and it is interesting the parallel to the work of the Moshiach according to *Tehillim / Psalms 107:28 Then they cried to the Lord in their trouble, And He brought them out of their distresses. 107:29 He caused the storm to be still, So that the waves of the sea were hushed. 107:30 Then they were glad because they were quiet, So He guided them to their desired haven. (NASB)* It is because of these things, we give thanks unto the Lord God in heaven and in the way in which He shows us His mercy each day. The Psalm concludes saying, *107:39 When they are diminished and bowed down Through oppression, misery and sorrow, 107:40 He pours contempt upon princes And makes them wander in a pathless waste. 107:41 But He sets the needy securely on high away from affliction, And makes his families like a flock. 107:42 The upright see it and are glad; But all unrighteousness shuts its mouth. 107:43 Who is wise? Let him give heed to these things, And consider the lovingkindnesses of the Lord. (NASB)*

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
<b>ספר תהילים פרק קז</b>	<b>ספר טוביה פרק קז</b>	<b>ΨΑΛΜΟΙ 107</b>			
<p>א הדו ליהנה פי-טוב פי לעו-                  לם חסדו: ב יאמרו גאולי יהנה                  אשר גאלם מיד-צר: ג ומאצות                  קבצם ממזרח ומערב מצפון                  ומים: ד תעו במדבר בישימון                  דרד עיר מושב לא מצאו:</p>	<p>א שבחו קדם יהוה ארום טב ארום                  לעלם טוביה: ב ימרון פריקיא                  דיהוה די פרקינן מן יד מעיקא:                  ג ומארעתא כנשינון ממדינחא                  וממערבא מצפונא ומן ימא סטר                  דרומא: ד על עמא דבית ישראל                  איתנבי ואמר עמא בית ישראל טעו                  במדברא בצדי אורחא קרתא דמי-                  תבא לא אשכחו:</p>	<p>107:1 αλληλουια εξομολογεῖσθε τῷ                  κυρίῳ ὅτι χρηστός ὁτι εἰς τὸν αἰῶνα                  τὸ ἔλεος αὐτοῦ 107:2 εἰπάτωσαν                  οἱ λελυτρωμένοι ὑπὸ κυρίου οὗς                  ἐλυτρώσατο ἐκ χειρὸς ἐχθροῦ 107:3                  ἐκ τῶν χωρῶν συνήγαγεν αὐτοὺς ἀπὸ                  ἀνατολῶν καὶ δυσμῶν καὶ βορρᾶ καὶ                  θαλάσσης 107:4 ἐπλανήθησαν ἐν                  τῇ ἐρήμῳ ἐν ἀνύδρῳ ὁδὸν πόλεως                  κατοικητηρίου οὐχ εὔρον</p>			

ה רַעֲבִים גַם-צִמְאִים נִפְשָׁם בָּהֶם  
תִּתְעַטֵּף: ו וַיִּצְעֲקוּ אֶל-יְהוָה בְּצַר  
לָהֶם מִמַּצְוֹקוֹתֵיהֶם יִצְיָלָם: ז וַיִּדְ-  
רִיכֶם בְּדָרְךָ יִשְׁרָה לְלֶכֶת אֶל-עִיר  
מוֹשָׁב: ח יוֹדוּ לַיהוָה חֲסֵדוֹ וְנֶפֶס-  
לְאוֹתָיו לְבָנֵי אָדָם: ט פִּי-הַשְּׂבִיעַ  
נִפְשׁ שֶׁקָּה וְנִפְשׁ רַעֲבָה מְלֵא-טוֹב:  
י יִשְׁבִי חֶשֶׁד וְצַלְמוֹת אֲסִירֵי עֲנִי  
וּבְרָזָל: יא פִּי-הֶמְרוּ אֲמַרֵי-אֵל  
וַעֲצַת עֲלִיוֹן נֶאֱצַו: יב וַיִּכְנַע בְּעַמֵּל  
לְבָם כְּשָׁלוֹ וְאֵין עֹזֵר: יג וַיִּזְעֲקוּ  
אֶל-יְהוָה בְּצַר לָהֶם מִמַּצְוֹתֵיהֶם  
יִוְשִׁיעֵם: יד יוֹצִיאֵם מִחֶשֶׁד וְצַל-  
מֹת וּמִסְרוֹתֵיהֶם וַנִּתְקַם: טו יוֹדוּ  
לַיהוָה חֲסֵדוֹ וְנִפְלְאוֹתָיו לְבָנֵי אָדָם:  
טז פִּי-שֹׁבֵר דְּלָתוֹת נְחֹשֶׁת וּבְרִיחֵי  
בְּרָזָל גִּדְעָ: יז אֲוָלִים מִדָּרְךָ פִּשְׁעֵם  
וּמַעֲוֹנֹתֵיהֶם יִתְעַנּוּ: יח כָּל-אֶכָּל  
תִּתְעַב נִפְשָׁם וַיִּגְיעוּ עַד-שַׁעֲרֵי מֹת:  
יט וַיִּזְעֲקוּ אֶל-יְהוָה בְּצַר לָהֶם  
מִמַּצְוֹתֵיהֶם יוֹשִׁיעֵם: כ יִשְׁלַח  
דְּבָרוֹ וַיִּרְפְּאֵם וַיִּמְלֹט מִשְׁחִיתוֹתָם:  
כא יוֹדוּ לַיהוָה חֲסֵדוֹ וְנִפְלְאוֹתָיו  
לְבָנֵי אָדָם: כב וַיִּזְבְּחוּ זִבְחֵי תוֹדָה  
וַיִּסְפְּרוּ מַעֲשָׂיו בְּרִנָּה: כג יוֹרְדֵי  
הַיָּם בְּאֲנִיּוֹת עֲשִׂי מְלֶאכָה בְּמַיִם  
רַבִּים: כד הִמָּה רָאוּ מַעֲשֵׂי יְהוָה  
וְנִפְלְאוֹתָיו בְּמַצּוֹלָה: כה וַיֹּאמֶר  
וַיַּעֲמֵד רוּחַ סֶעֱרָה וַתְּרוֹמֵם גְּלִיו: כו  
יַעֲלוּ שָׁמַיִם יִרְדּוּ תְּהוֹמוֹת נִפְשָׁם  
בְּרַעַה תִּתְמוּגָג: כז יִחוּגּוּ וַיִּנְוּ-  
עו כְּשִׁכּוֹר וְכָל-חֲכָמָתָם תִּתְבַּלְעַ:  
כח וַיִּצְעֲקוּ אֶל-יְהוָה בְּצַר לָהֶם  
וּמִמַּצְוֹקוֹתֵיהֶם יוֹצִיאֵם:

ה כפינין לחוד צהינין כפינין לחוד צהיין  
נפשיתהון תשתלהיא: ו וצלו קדם יהוה  
כד עיק להון ממעקתהון פצא יתהון  
פצאינון: ז ודברינון והוליכינון בארחא  
תריצתא למיזל לירושלם קרתא דמית-  
בא: ח יהודון קדם יהוה מטול חסדיה  
ומישתען פרישותיה לבני נשא: ט ארום  
אשבע נפש סריקא ונפשא כפינא מלי  
טובא: י על צדקיהו ורברבני ישראל את  
בנבני ואמר צדקיהו ורברבני ישראל דגלו  
בבבל ויתיבו בחשוכא וטולא דמותא והו  
אסירין בסיגוף שירי פרזלא: יא ארום  
סריבו על מימריה דאלהא ומלכת עילאה  
רחיקו: יב ותבר בליעותא לבהון אתקילו  
ולית דסעיד: יג וצלו קדם יהוה בדעיק  
להון ממעיקתהון פרקינון: יד אפיקינון  
מחשוכא וטולא דמותא ושללותהון ושר-  
שלוותהון יתצע: טו יהודון קדם יהוה  
מטול חסדיה ומשתען פרישותיה לבני  
נשא: טז ארום תבר דשי נחשא ועברי  
פרזלא קציץ: יז על חזקיה מלך שבטא  
דבית יהודה אתנבי ואמר חזקיהו מליך  
דבית יהודה דסריב למיסב אתתא אסתגיף  
היך שטין דמאורח מרדיהון ומעוייתהון  
מסתגיפין: יח כל מיכלא אוכלא תרחיק  
נפשהון ומטיין עד מעלני מותא: יט וצלו  
קדם יהוה כד עיק להון ממעיקתהון יפ-  
קינן: כ ישדר שדי פתגמי אסותיה ויסי  
יתהון וישזיב מלחבלותהון: כא יהודון  
קדם יהוה מטול חסדיה ומשתען פרישותיה  
לבני נשא: כב ויכסון נכסי נכסת תודתא  
וישתכ עון עובדוי בדיצתא: כג על מל-  
חיא דיונה בר אמיתי איתנבי ואמר מלחיא  
נחותי ימא באלפיא עבדי פולחנא במיין  
סגיעין: כד הינון חמון עובדיא דיהוה ופ-  
רישותיה במצולתא: כה ואמר במימריה  
ואקים זעפא ועלעולא ואתרוממו גללוי:  
כו סלקין צית שמיא נחתין עמקי תהומיא  
נפשיתהון בבישא בבישותא תתמוגג: כז  
ירתתון ינועון וישעון היך רוויא דחמר וכל  
חוכמתהון מסתלעמא: כח וצלו קדם יהוה  
כד עיק להון וממעיקתהון יפיק יתהון:

107:5 πεινῶντες καὶ διψῶντες ἡ ψυχὴ αὐτῶν  
ἐν αὐτοῖς ἐξέλιπεν 107:6 καὶ ἐκέκραζαν  
πρὸς κύριον ἐν τῷ θλίβεσθαι αὐτούς καὶ  
ἐκ τῶν ἀναγκῶν αὐτῶν ἐρρύσατο αὐτούς  
107:7 καὶ ὠδήγησεν αὐτούς εἰς ὁδὸν εὐθείαν  
τοῦ πορευθῆναι εἰς πόλιν κατοικητηρίου  
107:8 ἐξομολογησάσθωσαν τῷ κυρίῳ τὰ  
ἐλέη αὐτοῦ καὶ τὰ θαυμάσια αὐτοῦ τοῖς  
υἱοῖς τῶν ἀνθρώπων 107:9 ὅτι ἐχόρτασεν  
ψυχὴν κενὴν καὶ ψυχὴν πεινῶσαν ἐνέπλησεν  
ἀγαθῶν 107:10 καθημένους ἐν σκότει καὶ  
σκιᾷ θανάτου πεπεδημένους ἐν πτωχείᾳ  
καὶ σιδήρῳ 107:11 ὅτι παρεπύκρναν τὰ  
λόγια τοῦ θεοῦ καὶ τὴν βουλὴν τοῦ ὑψίστου  
παρώξυναν 107:12 καὶ ἐταπεινώθη ἐν κόποις  
ἡ καρδία αὐτῶν ἡσθένησαν καὶ οὐκ ἦν ὁ  
βοηθῶν 107:13 καὶ ἐκέκραζαν πρὸς κύριον  
ἐν τῷ θλίβεσθαι αὐτούς καὶ ἐκ τῶν ἀναγκῶν  
αὐτῶν ἔσωσεν αὐτούς 107:14 καὶ ἐξήγαγεν  
αὐτούς ἐκ σκότους καὶ σκιᾶς θανάτου καὶ  
τοὺς δεσμοὺς αὐτῶν διέρρηξεν 107:15  
ἐξομολογησάσθωσαν τῷ κυρίῳ τὰ ἐλέη  
αὐτοῦ καὶ τὰ θαυμάσια αὐτοῦ τοῖς υἱοῖς τῶν  
ἀνθρώπων 107:16 ὅτι συνέτριπεν πύλας  
χαλκᾶς καὶ μοχλοὺς σιδηροὺς συνέκλασεν  
107:17 ἀντελάβετο αὐτῶν ἐξ ὁδοῦ  
ἀνομίας αὐτῶν διὰ γὰρ τὰς ἀνομίας αὐτῶν  
ἐταπεινώθησαν 107:18 πᾶν βρῶμα ἐβδελύξατο  
ἡ ψυχὴ αὐτῶν καὶ ἤγγισαν ἕως τῶν πυλῶν τοῦ  
θανάτου 107:19 καὶ ἐκέκραζαν πρὸς κύριον  
ἐν τῷ θλίβεσθαι αὐτούς καὶ ἐκ τῶν ἀναγκῶν  
αὐτῶν ἔσωσεν αὐτούς 107:20 ἀπέστειλεν  
τὸν λόγον αὐτοῦ καὶ ἰάσατο αὐτούς καὶ  
ἐρρύσατο αὐτούς ἐκ τῶν διαφθορῶν αὐτῶν  
107:21 ἐξομολογησάσθωσαν τῷ κυρίῳ τὰ  
ἐλέη αὐτοῦ καὶ τὰ θαυμάσια αὐτοῦ τοῖς υἱοῖς  
τῶν ἀνθρώπων 107:22 καὶ θυσάτωσαν θυσίαν  
αἰνέσεως καὶ ἐξαγγελιάτωσαν τὰ ἔργα αὐτοῦ  
ἐν ἀγαλλιάσει 107:23 οἱ καταβαίνοντες εἰς τὴν  
θάλασσαν ἐν πλοίοις ποιοῦντες ἐργασίαν ἐν  
ῥύδασι πολλοῖς 107:24 αὐτοὶ εἶδοσαν τὰ ἔργα  
κυρίου καὶ τὰ θαυμάσια αὐτοῦ ἐν τῷ βυθῷ  
107:25 εἶπεν καὶ ἔστη πνεῦμα καταϊγίδος καὶ  
ὑψώθη τὰ κύματα αὐτῆς 107:26 ἀναβαίνουσιν  
ἕως τῶν οὐρανῶν καὶ καταβαίνουσιν ἕως τῶν  
ἄβυσσων ἡ ψυχὴ αὐτῶν ἐν κακοῖς ἐτίκτετο  
107:27 ἐταράχθησαν ἐσαλεύθησαν ὡς ὁ  
μεθύων καὶ πᾶσα ἡ σοφία αὐτῶν κατεπόθη

<p>כט יָקַם סְעָרָה לְדַמְמָה וַיִּתְחַשׂוּ  גְלִיָּהֶם: ל וַיִּשְׁמְחוּ כִּי-יִשְׁתַּקּוּ  וַיִּנְחֹם אֶל-מְחֹז חֲפָצָם: לא יוֹדוּ  לַיהוָה חֲסֵדוֹ וְנִפְלְאוֹתָיו לְבְנֵי אָדָם:  לב וַיִּרְמְמוּהוּ בְּקֶלֶל-עַם וּבְמוֹשָׁב  זְקֵנִים יִהְלֹוהוּ: לג יֵשֶׁם נְהָרוֹת  לְמִדְבָּר וּמִצְאֵי מַיִם לְצִמְאוֹן: לד  אֶרֶץ פָּרִי לְמַלְחָה מְרַעַת יִשְׁבִּי  כָּה: לה יֵשֶׁם מִדְבָּר לְאֶגְם-מַיִם  וְאֶרֶץ צִיָּה לְמִצְאֵי מַיִם: לו וַיִּוֹשֶׁב  שָׁם רְעֻבִים וַיְכַנְּנוּ עֵיר מוֹשָׁב: לז  וַיִּזְרְעוּ שְׂדוֹת וַיִּטְעוּ כְרָמִים וַיַּעֲשׂוּ  פְּרִי תְבוּאָה: לח וַיִּבְרַכֶם וַיִּרְ-  בו מָאֵד וּבְהִמְתָּם לֹא יִמְעִיט: לט  וַיִּמְעֲטוּ וַיִּשְׁחֻ מַעֲצָר רָעָה וַיִּגְוּ: מ  שִׁפְךָ בּוֹז עַל-נְדִיבִים וַיִּתְעַם בְּתֹהוּ  לֹא-דָרְךָ: מא וַיִּשְׁגַּב אֲבִיוֹן מְעוֹנֵי  וַיֵּשֶׁם כְּצֹאן מִשְׁפָּחוֹת: מב יִרְאוּ  יִשְׂרָאֵל וַיִּשְׁמְחוּ וְכָל-עוֹלָה קִפְצָה  פִּיהָ: מג מִי-תִקְּם וַיִּשְׁמַר-אֶלֶּה  וַיִּתְבוֹנְנוּ חֲסֵדֵי יְהוָה:</p>	<p>כט יקים עלעולא לשתיקותא  וישתקון ושתקון גלליהון: ל וח-  דון ארום שתקין ודברינן למחוז  רעייתהון רעותהון: לא יהודון  קדם יהוה מטול חסדיה ומשתען  פרישותיה לבני נשא: לב ומרו-  ממין יתיה בכנשת עמא בית יש-  ראל ובסנהדרין דחכימאי ישב-  חון יתיה: לג על דרא דיואל בר  פתואל אתנבי ואמר כד מרדו בית  ישראל ביומי דיואל נבייא אייתי  בצורתא בעלמא שווי נהרוותא  היך מדברא ומפקנות מיא היך  צהותא: לד ארעא דישראל דעב-  דא פירי צדא היך סדום דאתהפיכת  מן בישות יתבין בה: לה כד תבו  לאוריתא שוי מדברא היך אריתא  דמיא וארע ציהיאי צדיא למפקד  נות מיא: לו ואשרי תמן כפינים  ואתקיננו קרתא מייתבא: לז וזרעו  חקלין ונציבו ונסיבו כרמיא ועב-  דו פרי אבא: לח ובריכינון ויסגון  וסגו לחדא ובעיריהון לא יזעיר:  לט וכד חבו אזערו ואתמסכנו מן  אניק בישתא דבונא: מ שדי בס-  רנותא על רברבניא ואטעיאונון  ואתעינן בלמא דלא אורחא: מא  וכד תבו לאוריתא שגיב חשוכא  ממסכינותא ושוי היך עני גניסאי:  מב יחמון תריציא ויחדון וכל ועל  מרי שקרא שוורת פומה ואתחס-  מת: מג מן חכימא וינטור אילין  ויתבוננון ויתביינון חסדייא דיהוה:</p>	<p>107:28 καὶ ἐκέκραξαν πρὸς κύριον ἐν τῷ  θλίβεσθαι αὐτοὺς καὶ ἐκ τῶν ἀναγκῶν  αὐτῶν ἐξήγαγεν αὐτοὺς 107:29 καὶ  ἐπέταξεν τῇ καταγίδι καὶ ἔστη εἰς αὖραν  καὶ ἐσίγησαν τὰ κύματα αὐτῆς 107:30 καὶ  εὐφράνθησαν ὅτι ἠσύχασαν καὶ ὠδήγησεν  αὐτοὺς ἐπὶ λιμένα θελήματος αὐτῶν  107:31 ἔξομολογησάσθωσαν τῷ κυρίῳ τὰ  ἐλέη αὐτοῦ καὶ τὰ θαυμάσια αὐτοῦ τοῖς  υἱοῖς τῶν ἀνθρώπων 107:32 ὑψώσατωσησαν  αὐτὸν ἐν ἐκκλησίᾳ λαοῦ καὶ ἐν καθέδρᾳ  πρεσβυτέρων αἰνεσάτωσαν αὐτόν 107:33  ἔθετο ποταμοὺς εἰς ἔρημον καὶ διεξόδους  ὕδατων εἰς δίψαν 107:34 γῆν καρποφόρον  εἰς ἄλμην ἀπὸ κακίας τῶν κατοικούντων  ἐν αὐτῇ 107:35 ἔθετο ἔρημον εἰς λίμνας  ὕδατων καὶ γῆν ἄνυδρον εἰς διεξόδους  ὕδατων 107:36 καὶ κατώκισεν ἐκεῖ  πεινῶντας καὶ συνεστήσαντο πόλιν  κατοικεσίας 107:37 καὶ ἔσπειραν ἀγροὺς  καὶ ἐφύτευσαν ἀμπελῶνας καὶ ἐποίησαν  καρπὸν γενήματος 107:38 καὶ εὐλόγησεν  αὐτοὺς καὶ ἐπληθύνθησαν σφόδρα καὶ  τὰ κτήνη αὐτῶν οὐκ ἐσμίκρυνεν 107:39  καὶ ὠλιγόθησαν καὶ ἐκακώθησαν ἀπὸ  θλίψεως κακῶν καὶ ὀδύνης 107:40  ἐξεχύθη ἐξουδένωσις ἐπ' ἄρχοντας καὶ  ἐπλάνησεν αὐτοὺς ἐν ἀβάτῳ καὶ οὐχ ὀδῶ  107:41 καὶ ἐβοήθησεν πένητι ἐκ πτωχείας  καὶ ἔθετο ὡς πρόβατα πατριάς 107:42  ὄψονται εὐθεῖς καὶ εὐφρανθήσονται καὶ  πᾶσα ἀνομία ἐμφράξει τὸ στόμα αὐτῆς  107:43 τίς σοφὸς καὶ φυλάξει ταῦτα καὶ  συνήσουσιν τὰ ἐλέη τοῦ κυρίου</p>
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<p><b>Tehillim / Psalms 107</b>  107:1 Oh give thanks to the Lord, for He is good, For His lovingkindness is everlasting. 107:2 Let the redeemed of the Lord say so, Whom He has redeemed from the hand of the adversary 107:3 And gathered from the lands, From the east and from the west, From the north and from the south. 107:4 They wandered in the wilderness in a desert region; They did not find a way to an inhabited city. 107:5 They were hungry and thirsty; Their soul fainted within them. 107:6 Then they cried out to the Lord in their trouble; He delivered them out of their distresses. 107:7 He led them also by a straight way, To go to an inhabited city. 107:8 Let them give thanks to the Lord for His lovingkindness, And for His wonders to the sons of men! 107:9 For He has satisfied the thirsty soul, And the hungry soul He has filled with what is good. 107:10 There were those who dwelt in darkness and in the shadow of death, Prisoners in misery and chains, 107:11 Because they had rebelled against the words of God And spurned the counsel of the Most High. 107:12 Therefore He humbled their heart with labor; They stumbled and there was none to help. 107:13 Then they cried out to the Lord in their trouble; He saved them out of their distresses. 107:14 He brought them out of darkness and the shadow of death And broke their bands apart. 107:15 Let them give thanks to the Lord for His lovingkindness, And for His wonders to the sons of men! 107:16 For He has shattered gates of bronze And cut bars of iron asunder. 107:17 Fools, because of their rebellious way, And because of their iniquities, were afflicted. 107:18 Their soul abhorred all kinds of food, And they drew near to the gates of death. 107:19 Then they cried out to the Lord in their trouble; He saved them out of their distresses. 107:20 He sent His word and healed them, And delivered them from their destructions. (NASB)</p>	<p><b>Toviyah / Psalms 107</b>  107:1 Sing praise in the presence of the Lord, for he is good, for his goodness is forever. 107:2 The redeemed of the Lord will say [it], whom he redeemed from the hand of the oppressor. 107:3 And whom he gathered from the lands, from the east, and from the west, and from the north, and from the sea in the south. 107:4 Concerning the people of the house of Israel he prophesied and said, “The people of the house of Israel have wandered in the wilderness in a desolate path; they did not find an inhabited city.” 107:5 Thirsty, yes, and hungry, their souls will grow weary. 107:6 And they prayed in the presence of the Lord went it went ill with them; he delivered them from their distress. 107:7 And he guided them on a straight way, to come to Jerusalem, the inhabited city. 107:8 Let them give thanks in the presence of the Lord because of his kindness, and tell his wonders to the sons of men. 107:9 For he has satisfied the soul of the empty, and filled with good things the soul of the hungry. 107:10 Concerning Zedekiah and the leaders of Israel he prophesied and said, “O Zedekiah and the leaders of Israel, who were exiled to Babylon and dwelt in darkness and the shadow of death, and became prisoners in the pain of iron fetters.” 107:11 For they rebelled against the word of God, and rejected the counsel of the Most High. 107:12 And he broke their heart with toil; they stumbled, and there was none to help. 107:13 And they prayed in the presence of the Lord when it went ill with them; he redeemed them from their distress. 107:14 He brought them out of darkness and the shadow of death; and he will break their chains. 107:15 They will give thanks in the presence of the Lord because of his kindness, and tell his wonders to the sons of men. 107:16 For he shattered the doors of bronze, and cut down the bars of iron. (EMC)</p>	<p><b>Psalmoi / Psalms 107</b>  107:1 Give thanks to the Lord, for he is good; for his mercy endures for ever. 107:2 Let them say so who have been redeemed by the Lord, whom he has redeemed from the hand of the enemy; 107:3 and gathered them out of the countries, from the east, and west, and north, and south. 107:4 They wandered in the wilderness in a dry land; they found no way to a city of habitation. 107:5 Hungry and thirsty, their soul fainted in them. 107:6 Then they cried to the Lord in their affliction, and he delivered them out of their distresses. 107:7 And he guided them into a straight path, that they might go to a city of habitation. 107:8 Let them acknowledge to the Lord his mercies, and his wonderful works to the children of men. 107:9 For he satisfies the empty soul, and fills the hungry soul with good things, 107:10 even them that sit in darkness and the shadow of death, fettered in poverty and iron; 107:11 because they rebelled against the words of God, and provoked the counsel of the Most High. 107:12 So their heart was brought low with troubles; they were weak, and there was no helper. 107:13 Then they cried to the Lord in their affliction, and he saved them out of their distresses. 107:14 And he brought them out of darkness and the shadow of death, and broke their bonds asunder. 107:15 Let them acknowledge to the Lord his mercies, and his wonders to the children of men. 107:16 For he broke to pieces the brazen gates, and crushed the iron bars. 107:17 He helped them out of the way of their iniquity; for they were brought low because of their iniquities. 107:18 Their soul abhorred all meat; and they drew near to the gates of death. 107:19 Then they cried to the Lord in their affliction, and he saved them out of their distresses. 107:20 He sent his word, and healed them, and delivered them out of their destructions. (LXX)</p>
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<p><b>Tehillim / Psalms 107</b>  107:21 Let them give thanks to the Lord for His lovingkindness, And for His wonders to the sons of men! 107:22 Let them also offer sacrifices of thanksgiving, And tell of His works with joyful singing. 107:23 Those who go down to the sea in ships, Who do business on great waters; 107:24 They have seen the works of the Lord, And His wonders in the deep. 107:25 For He spoke and raised up a stormy wind, Which lifted up the waves of the sea. 107:26 They rose up to the heavens, they went down to the depths; Their soul melted away in their misery. 107:27 They reeled and staggered like a drunken man, And were at their wits' end. 107:28 Then they cried to the Lord in their trouble, And He brought them out of their distresses. 107:29 He caused the storm to be still, So that the waves of the sea were hushed. 107:30 Then they were glad because they were quiet, So He guided them to their desired haven. 107:31 Let them give thanks to the Lord for His lovingkindness, And for His wonders to the sons of men! 107:32 Let them extol Him also in the congregation of the people, And praise Him at the seat of the elders. 107:33 He changes rivers into a wilderness And springs of water into a thirsty ground; 107:34 A fruitful land into a salt waste, Because of the wickedness of those who dwell in it. 107:35 He changes a wilderness into a pool of water And a dry land into springs of water; 107:36 And there He makes the hungry to dwell, So that they may establish an inhabited city, 107:37 And sow fields and plant vineyards, And gather a fruitful harvest. 107:38 Also He blesses them and they multiply greatly, And He does not let their cattle decrease. 107:39 When they are diminished and bowed down Through oppression, misery and sorrow, 107:40 He pours contempt upon princes And makes them wander in a pathless waste. (NASB)</p>	<p><b>Toviyah / Psalms 107</b>  107:17 Concerning Hezekiah, king of the tribe of the house of Judah, he prophesied and said, "Hezekiah, king of the house of Judah, who refused to take a wife, was punished as the fools are punished because of their rebellious way and because of their iniquities." 107:18 Their soul will reject all food, and they arrive at the portals of death. 107:19 And they prayed in the presence of the Lord when it went ill with them, and he will redeem them from their distresses. 107:20 He will send the words of his healing and will heal them, and deliver [them] from being harmed. 107:21 They will give thanks in the presence of the Lord because of his kindness, and tell his wonders to the sons of men. 107:22 And they will sacrifice thanksgiving sacrifices, and will tell of his deeds in gladness. 107:23 Concerning the sailors of Jonah son of Amittai, he prophesied and said, "The sailors, those who go down to the sea in ships, those who do work on many waters 107:24 They saw the deeds of the Lord, and his wonders in the deep." 107:25 And he gave command by his word, and raised up the storm and the gale, and its waves were lifted up high. 107:26 They go up towards heaven, they go down to the depths of the abysses; their souls will melt in misery. 107:27 They will tremble, they will totter like a man drunk with wine; and all their wisdom is destroyed. 107:28 And they prayed in the presence of the Lord when it went ill with them, and he will bring them out of their troubles. 107:29 He will make the wind cease to quietness, and their waves will be silent. 107:30 And they rejoiced, for they are silent; and he led them to the harbor they desired. 107:31 They will give thanks in the presence of the Lord because of his kindness, and tell his wonders to the sons of men. 107:32 And they exalt him in the assembly of the people, the house of Israel; and in the Sanhedrin of the wise they will praise him. (EMC)</p>	<p><b>Psalmoi / Psalms 107</b>  107:21 Let them acknowledge to the Lord his mercies, and his wonderful works to the children of men. 107:22 And let them offer to him the sacrifice of praise, and proclaim this works with exultation. 107:23 They that go down to the sea in ships, doing business in many waters; 107:24 these men have seen the works of the Lord, and his wonders in the deep. 107:25 He speaks, and the stormy wind arises, and its waves are lifted up. 107:26 They go up to the heavens, and go down to the depths; their soul melts because of troubles. 107:27 They are troubled, they stagger as a drunkard, and all their wisdom is swallowed up. 107:28 Then they cry to the Lord in their affliction, and he brings them out of their distresses. 107:29 And he commands the storm, and it is calmed into a gentle breeze, and its waves are still. 107:30 And they are glad, because they are quiet; and he guides them to their desire haven. 107:31 Let them acknowledge to the Lord his mercies, and his wonderful works to the children of men. 107:32 Let them exalt him in the congregation of the people, and praise him in the seat of the elders. 107:33 He turns rivers into a desert, and streams of water into a dry land; 107:34 a fruitful land into saltness, for the wickedness of them that dwell in it. 107:35 He turns a wilderness into pools of water, and a dry land into streams of water. 107:36 And there he causes the hungry to dwell, and they establish for themselves cities of habitation. 107:37 And they sow fields, and plant vineyards, and they yield fruit of increase. 107:38 And he blesses them, and they multiply exceedingly, and he diminishes not the number of their cattle. 107:39 Again they become few, and are brought low, by the pressure of evils and pain. 107:40 Contempt is poured upon their princes, and he causes them to wander in a desert and trackless land. (LXX)</p>
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<p><b>Tehillim / Psalms 107</b>  107:41 But He sets the needy securely on high away from affliction, And makes his families like a flock. 107:42 The upright see it and are glad; But all unrighteousness shuts its mouth. 107:43 Who is wise? Let him give heed to these things, And consider the lovingkindnesses of the Lord. (NASB)</p>	<p><b>Toviyah / Psalms 107</b>  107:33 Concerning the generation of Joel son of Pethuel he prophesied and said: “When the house of Israel rebelled in the days of Joel the prophet, he brought a drought into the world; he made the rivers like the desert, and the sources of water like thirst.” 107:34. The land of Israel that produces fruit became a waste like Sodom, which was overthrown because of the evil of its inhabitants. 107:35 When they returned to the Torah, he made the desert like a channel of water, and the parched land [became] sources of water. 107:36 And he made the hungry dwell there, and they set up an inhabited city. 107:37 And they sowed fields and planted vineyards, and they yielded fruit of produce. 107:38 And he blessed them and they multiplied greatly, and their livestock will not diminish. 107:39 And when they sinned, they diminished and became poor because of the affliction of misery and pain. 107:40 He pours contempt on the leaders, and made them wander in a void without a path. 107:41 But when they returned to the Torah, he exalted the needy from poverty, and made [them] like the flocks of the well-born families. 107:42 The upright will see and rejoice, but every liar’s mouth is closed and sealed. 107:43 Would that the wise man keep these things, and discern the kindnesses of the Lord! (EMC)</p>	<p><b>Psalmoi / Psalms 107</b>  107:41 But he helps the poor out of poverty, and makes him families as a flock. 107:42 The upright shall see and rejoice; and all iniquity shall stop her mouth. 107:43 Who is wise, and will observe these things, and understand the mercies of the Lord? (LXX)</p>
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In this week’s study from *Tehillim / Psalms 107:1-43*, the Psalm opens saying, א הָדוּ לַיהוָה כִּי-טוֹב כִּי 107:1 לְעוֹלָם חֶסֶד׃ ב יֵאמְרוּ גְאוּלַי יִהְיֶה אֲשֶׁר גָּאֲלָם מִיַּד-צָר׃ ג וּמֵאֲרָצוֹת קְבָצִים מִמִּזְרָח וּמִמְעַרְבִּים מִצְפוֹן וּמִיָּם׃ *Oh give thanks to the Lord, for He is good, For His lovingkindness is everlasting. 107:2 Let the redeemed of the Lord say so, Whom He has redeemed from the hand of the adversary 107:3 And gathered from the lands, From the east and from the west, From the north and from the south. (NASB)* It is interesting how the psalmist calls for being grateful for what we have. This is important since we presently live in an age of entitlement and of prosperity. Not only does our generation seem to think that it deserves the most lavish of riches, but it has also enjoyed the most lavish riches of any generation that has gone before. This sense of entitlement and culture of prosperity has fostered a sense of being entitled to certain blessings. With this being the cultural norm, is it difficult to be truly grateful for them? The psalmist states that the giving of thanks is connected to those who were redeemed from the hand of the adversary. Who is the psalmist speaking of in regards to the adversary? This psalm gives us a series of pictures about the Lord bringing His people up out of captivity. Notice in the opening words the Psalm speaks of the Lord God gathering His people from

the north and from the south and from the east and from the west. The Psalmist is describing the people being brought from their dispersion from all over the earth. Because of the sins of God's people and for their humbling, the Lord God had sent His people Israel into captivity into Babylon. However, as a result of His mercy and His covenant, He gathered His people back to the Land of Israel. As the Lord gathers them back, He provides us with a series of images of what it was like for the people to be in captivity. These pictures describe the spiritual state (aspects) of being under the discipline of God and provide us with reasons why we ought to be grateful for his redemption. In *Tehillim / Psalms 107:8*, we are told, *“Let them give thanks to the Lord for His lovingkindness and for His wonders to the sons of men.”* Two things are set forth here, (i) they are to give thanks because of the covenant promises of God, because of the unfailing love of the Lord and of His lovingkindness, His Chesed (mercy), and (ii) they are to give thanks for the wonders that He's done. So, it's not only God's love, His character, His person, His love for His people, and the deeds that He's done on our behalf, for His wondrous deeds that we are eternally grateful, we are also called to simply give praise unto His Name for the life that He has given us! The opening words of this Psalm say that God's people are called upon to give thanks having redeemed us from the hands of the adversary and gathered from the lands, from the east and from the west, from the north and from the south. This is a call for all of God's people, from the west, from the north, from the east, and from the south (world wide) to give thanks to Him because He has redeemed us, this seems to be a picture of His having drawn us to Himself. His redemption involves the calling us back, the revealing of His truth in our lives, and His wondrous power to bring us up out of our dispersion, out of our wicked ways, out of our sins. The importance of giving praise and having gratitude is found in *Luke 17:15-16*. In the gospel of Luke, we are told that Yeshua had healed some men, and *“one of them, when he saw that he had been healed, turned back, glorifying God with a loud voice, and he fell on his face at His feet, giving thanks to Him. And he was a Samaritan.”* The significance of this event is based upon the fact that 90% of those who were healed did not take the time to express thanks. It is amazing how having been healed, these men failed in their opportunity to be thankful. Only one man decided it important enough to give the glory to our Father in heaven for his healing. It is difficult to say who the adversary was the Psalmist is referring to, but it was the lack of gratefulness that lead the people into sin in the wilderness and cause them to wonder for 40 years before taking hold of the promises of God and entering into the Land of Israel.

ד תָּעוּ בַּמִּדְבָּר בְּיִשְׁמוֹן דָּרְךְ עִיר מוֹשֵׁב לֹא מְצָאוּ: ה רָעֵבִים גַּם-צִמְאִים נִפְשָׁם, 107:4 *They wandered in the wilderness in a desert region; They did not find a way to an inhabited city.* 107:5 *They were hungry and thirsty; Their soul fainted within them.* 107:6 *Then they cried out to the Lord in their trouble; He delivered them out of their distresses. (NASB)* The Lord hears the cry of the distressed. Note how the people cried out to the Lord and not to another kingdom for help. Throughout history, believers have cried out to the Lord God in times of distress. Based upon the historical account according to the Scriptures, our crying out may extend for years before we are given direction and deliverance. Many have wondered why there are such powerful results from simply crying out to the Lord God of Israel? The Scriptures make this point clear saying, *“Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me” (Tehillim / Psalm 50:15)*. The point is that we are to bring glory to the Name of the Lord in times of trouble, and doing so giving thanks for what we have, while maintaining our faith in Him who is able to deliver.

- *“Call upon me in the day of trouble: I will deliver you, and you shalt glorify me” (Tehillim / Psalm 50:15).*
- *“Call unto me, and I will answer you, and show you great and mighty things, which you know not” (Jeremiah 33:3).*
- *“The righteous cry, and the Lord hears, and delivers them out of all their troubles” (Tehillim / Psalm 34:17).*
- *“When I cry unto thee, then will mine enemies turn back: this I know; for God*

is for me” (Tehillim / Psalm 56:9).

Note that within the plea for God’s help, we find the characteristics of genuine humility, unconditional surrender, the calling out for mercy, personal helplessness, having faith in God’s power and abilities, and our desperation for help. Though we may have many calamities come upon us, we are to maintain our faith and walk in God’s ways.

The psalmist states, ז וַיְדַרְיָכֶם בְּדֶרֶךְ יִשְׂרָאֵל לְלֶכֶת אֶל-עִיר מוֹשָׁב: ה יָדוּ לַיהוָה חֲסִדוֹ וְנִפְלְאוֹתָיו לְבְנֵי אָדָם: 107:7 He led them also by a straight way, To go to an inhabited city. 107:8 Let them give thanks to the Lord for His lovingkindness, And for His wonders to the sons of men! Notice how the Lord leads His people on the straight path and not on a winding difficult path. Yeshua said in *Matthew 7:13* Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. (NASB) The way the psalmist and Yeshua describe the Lord in heaven coupled to His loving kindness, the way we choose to live is to choose a narrow gate. This narrow gate or straight way is more difficult than the easy way of the world. These things describe the level of commitment that we are to have in our walk before God. Choosing the narrow way, the more difficult path, causes to stretch us to learn and brings much reward, those things which the easy way would not cause us to experience. Is the “narrow” or “straight” gate the way you choose to live? Or, are you choosing the smooth way, the way that meets the least resistance? Moshe describes the narrow and straight way in the Torah in the following way, according to *Devarim / Deuteronomy 30:11-12*.

### **Devarim / Deuteronomy 30:10-18**

30:10 if you obey the Lord your God to keep His commandments and His statutes which are written in this book of the law, if you turn to the Lord your God with all your heart and soul. 30:11 ‘For this commandment which I command you today is not too difficult for you, nor is it out of reach. 30:12 ‘It is not in heaven, that you should say, ‘Who will go up to heaven for us to get it for us and make us hear it, that we may observe it?’ 30:13 ‘Nor is it beyond the sea, that you should say, ‘Who will cross the sea for us to get it for us and make us hear it, that we may observe it?’ 30:14 ‘But the word is very near you, in your mouth and in your heart, that you may observe it. 30:15 ‘See, I have set before you today life and prosperity, and death and adversity; 30:16 in that I command you today to love the Lord your God, to walk in His ways and to keep His commandments and His statutes and His judgments, that you may live and multiply, and that the Lord your God may bless you in the land where you are entering to possess it. 30:17 ‘But if your heart turns away and you will not obey, but are drawn away and worship other gods and serve them, 30:18 I declare to you today that you shall surely perish. You will not prolong your days in the land where you are crossing the Jordan to enter and possess it. (NASB)

י כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשָׁמֵר מִצְוֹתָיו וְחֻקֹּתָיו הַכְּתוּבָה בְּסֵפֶר הַתּוֹרָה הַזֶּה כִּי תָשׁוּב אֶל-יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ: ס [ששי] יא כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אֲנִי מְצַוְּךָ הַיּוֹם לֹא-נִפְלְאֹת הוּא מְמֻדָּה וְלֹא-רְחֹקָה הוּא: יב לֹא בַשָּׁמַיִם הוּא לֵאמֹר מִי יַעֲלֶה-לָנוּ הַשָּׁמַיְמָה וְיִקְחֶנָּה לָנוּ וְיִשְׁמַעֲנֵנוּ אֹתָהּ וְנַעֲשֶׂנָּה: יג וְלֹא-מֵעֵבֶר לָיִם הוּא לֵאמֹר מִי יַעֲבֹר-לָנוּ אֶל-יַם סוּף וְיִקְחֶנָּה לָנוּ וְיִשְׁמַעֲנֵנוּ אֹתָהּ וְנַעֲשֶׂנָּה: יד כִּי-קְרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבְלִבְבְּךָ לַעֲשׂוֹתוֹ: טו רְאֵה נִתְּנִי לְפָנֶיךָ הַיּוֹם אֶת-הַחַיִּים וְאֶת-הַטּוֹב וְאֶת-הַמָּוֶת וְאֶת-הָרָע: טז אֲשֶׁר אֲנִי מְצַוְּךָ הַיּוֹם לֵאמֹר אֶת-יְהוָה אֱלֹהֶיךָ לְלַכֵּת בְּדַרְכָּיו וְלִשְׁמֹר מִצְוֹתָיו וְחֻקֹּתָיו וּמִשְׁפָּטָיו וְחַיִּיתָ וּרְבִיתָ וּבְרַכְּךָ יְהוָה אֱלֹהֶיךָ בְּאֶרֶץ אֲשֶׁר-אֶתָּה בָּא-שָׁמָּה לְרַשֵּׁתָּהּ: יז וְאִם-יִפְגַּע לְבַבְּךָ וְלֹא תִשְׁמַע וְנִדְחַת וְהִשְׁתַּחֲוִיתָ לְאֱלֹהִים אֲחֵרִים וְעַבַדְתָּם: יח הַגִּדְתִּי לָכֶם הַיּוֹם כִּי אֲבִד תֵּאבְדוּן לֹא-תִאָּרִיכוּן יָמִים עַל-הָאָדָמָה אֲשֶׁר אֶתָּה עֹבֵר אֶת-הַיַּרְדֵּן לְבוֹא שָׁמָּה לְרִשְׁתָּהּ:

Moshe speaks of turning to the Lord our God to keep His commands and statutes which are written in the Torah. In doing so, we will turn our hearts and souls to the Lord and live in the fullness of what He would



have for us. Moshe describes the commands as not being difficult to reach, and obeying the commands of God are synonymous to life, as opposed to disobedience which leads to sin and death. Modern theologies today teach something different than what the Scriptures tell us. Moshe says, “*love the Lord your God, to walk in His ways and to keep His commandments and His statutes and His judgments, that you may live and multiply, and that the Lord your God may bless you in the land where you are entering to possess it.*” (*Devarim / Deuteronomy 30:16*) An interesting interpretation that I run into recently was that this verse from the Torah (*30:16*) causes the Torah to be only obligatory to the people of Israel and therefore the Christian is not obligated to obey. The reason was based around replacement theology and the idea that these verses speak of the commands in relation to the Land of Israel, and that the gentile believers would not enter into the Land to possess the Land and therefore these verses do not apply. The interesting point is that based upon his interpretation, obedience to the Torah required one to take possession of the Land of Israel. Do you think that sort of interpretation is necessary when considering the Gentile responsibility to obey the Torah? The non-Jewish person entering into a covenant with God through faith in the Messiah Yeshua, and then living his life in obedience to the Torah does not presuppose that such a person becomes the root (Israel), but that he or she is grafted into the vine and partakes in the blessing of God. For a people to whom the Scriptures were written (Israel) the reference is to the Land of Israel, however, to a people who would join themselves to Israel, the land in which they already possess (elsewhere) may be applied to where one presently lives, such that he or she will live in peace, the Lord God of Israel would bless, and make him to be at peace with his or her enemies. The Scriptures say obedience to the Torah is for the purpose of prolonging our days by walking in God’s ways as opposed to disobedience which will shorten the days of our lives. (*30:17-18*)

The psalmist continues saying the following:

***Tehillim / Psalms 107:9-15***

*107:9 For He has satisfied the thirsty soul, And the hungry soul He has filled with what is good. 107:10 There were those who dwelt in darkness and in the shadow of death, Prisoners in misery and chains, 107:11 Because they had rebelled against the words of God And spurned the counsel of the Most High. 107:12 Therefore He humbled their heart with labor; They stumbled and there was none to help. 107:13 Then they cried out to the Lord in their trouble; He saved them out of their distresses. 107:14 He brought them out of darkness and the shadow of death And broke their bands apart. 107:15 Let them give thanks to the Lord for His lovingkindness, And for His wonders to the sons of men!*

ט כִּי-הִשְׂבִּיעַ נַפְשׁוֹ שְׂקָקָה וְנִפְשׁוֹ רָעֵבָה מִלֶּא-טוֹב: י יִשְׁבִּי חֲשֵׁךְ וְצַלְמוֹת אֲסִירֵי עָנִי וּבְרָזָל: יא כִּי-הִמְרוּ אֲמָרֵי-אֵל וַעֲצַת עֲלִיוֹן נֶאֱצוּ: יב וַיִּכְנַע בְּעֵמֶל לֶבָם כְּשָׁלוּ וְאִין עֲזָר: יג וַיִּזְעַקוּ אֶל-יְהוָה בְּצָר לָהֶם מִמְצַקוֹתֵיהֶם יוֹשִׁיעֵם: יד יוֹצִיאֵם מִחֲשָׁךְ וְצַלְמוֹת וּמוֹסְרוֹתֵיהֶם יִנְתַּק: טו יוֹדוּ לַיהוָה חֲסֵדוֹ וְנִפְלְאוֹתָיו לְבְנֵי אָדָם:

The psalmist speaks of the Lord satisfying the thirsty and hungry soul, to fill one with what is good. This is contrasted to those who dwell in darkness and in the shadow of death, in sin, in prison, and in chains. This is paralleled to the Lord sending His people to Babylon for the purpose of humbling them, and then bringing them back from darkness, and setting His people free. The way the psalmist describes the lost may be applied to all peoples on the face of the earth, where by the light of God’s truth, He can set free and loose the bonds of sin.

The Aramaic Targum states, ט ארום אשבע נפש סריקא ונפשא כפינא מלי טובא: י על צדקיהו ורברבני ישראל את בנבני ואמר צדקיהו ורברבני ישראל דגלו בבבל ויתיבו בחשוכא וטולא דמותא והוּו אסירין בסיגוף שירי פרזלא: יא ארום סריבו על מימריה דאלהא ומלכת עילאה רחיקו: יב ותבר בליעותא לבהון אתקילו ולית דסעיד: יג וצלו קדם יהוה בדעיק להון ממעיקתהון פרקינון: יד אפיקינון מחשוכא וטולא דמותא ושלשלותהון: *107:9 For he has satis-*

*fied the soul of the empty, and filled with good things the soul of the hungry. 107:10 Concerning Zedekiah and the leaders of Israel he prophesied and said, "O Zedekiah and the leaders of Israel, who were exiled to Babylon and dwelt in darkness and the shadow of death, and became prisoners in the pain of iron fetters." 107:11 For they rebelled against the word of God, and rejected the counsel of the Most High. 107:12 And he broke their heart with toil; they stumbled, and there was none to help. 107:13 And they prayed in the presence of the Lord when it went ill with them; he redeemed them from their distress. 107:14 He brought them out of darkness and the shadow of death; and he will break their chains. 107:15 They will give thanks in the presence of the Lord because of his kindness, and tell his wonders to the sons of men. (EMC)* The Targum translation speaks explicitly of Zedekiah and the leaders of Israel from the book of Jeremiah. The reason they were imprisoned was because *"they rebelled against the word of God, and rejected the counsel of the Most High"* (Tovia / Psalms 107:11). The Word of God satisfies (107:9-10) and delivers one from misery and death. Note that calamity comes by reason of the Lord humbling our hearts (107:11-12) so that we would seek the Lord God in heaven (107:13-14). These things apply to all peoples. This is why prophecy speaks of the Word, God's Law (Torah) going into all the world (Isaiah 2) and why the non-Jewish person entering into a covenant with God through faith in the Messiah Yeshua, and then living his life in obedience to the Torah does not presuppose that such a person becomes the root (Israel), but that he or she is grafted into the vine and partakes in the blessing of God. The non-Jewish person is obligated to obey. The definition of obligate is as follows:

***ob·li·gate***

*verb: obligate; 3rd person present: obligates; past tense: obligated; past participle: obligated; gerund or present participle: obligating*  
'äblə, gāt/

1. *bind or compel (someone), especially legally or morally.*  
*"the medical establishment is obligated to take action in the best interest of the public"*  
*synonyms: oblige, compel, commit, bind, require, constrain, force, impel*  
*"signing the agreement does not obligate you to stay through the end of the program"*
2. *US commit (assets) as security.*  
*"the money must be obligated within thirty days"*

*adjective: obligate*  
'äbləgāt/

1. *restricted to a particular function or mode of life.*  
*"an obligate intracellular parasite"*

Note that to be obligated is to bind, or compel, commit, or require one to be in obedience to the Torah. What does this mean for us? We can ask the question as an example for Christians being obligated to obey such as, *"does salvation require moral behavior?"* Speaking to orthodox Judaism in regards to salvation, we speak in terms of the covenant of God, of *"being in"* or *"being outside"* of the covenant agreement and what that means (what that involves), *"Does remaining in the covenant require moral behavior?"* Or asked another way, *"can we live immoral lives and remain in the covenant?"* Or back to the Christian perspective, *"can we live immoral lives and believe we are saved?"* These are important questions and are directly related to whether we are obligated to obey God's Torah and to walk in His ways. The obvious answer should be that we are to recognize sin for what it is, and repent, turning from our sin, and then walk in God's ways and not in our own ways. If we are not living repentant lives, this will result in stepping outside of the covenant we have with our Father in heaven in Yeshua the Messiah.

טו יודו ליהנה חסדו ונפלאותיו לבני אדם: טז כִּי-שִׁבַּר דְּלָתוֹת נִחַשְׁתָּ וּבְרִיחֵי בְרֹזֶל גִּדַּעַ: יז אֲוִלִים מִדְּרֹךְ פְּשָׁעַם וּמַעֲוֹנוֹתֵיהֶם יִתְעַנּוּ: יח כָּל-אֲכָל תִּתְעַב נַפְשָׁם וַיִּגְיֵעוּ עַד-שַׁעְרֵי מָוֶת: יט וַיִּזְעַקוּ אֶל-יְהוָה בְּצָר לָהֶם מִמַּצְקוֹתֵיהֶם יוֹשִׁיעֵם: כ יִשְׁלַח דְּבָרוֹ וַיִּרְפָּאֵם וַיִּמְלֹט מִשַּׁחֲתוֹתָם: *107:15 Let them give thanks to the Lord for His lovingkindness, And for His wonders to the sons of men! 107:16 For He has shattered gates of bronze And cut bars of iron asunder. 107:17 Fools, because of their rebellious way, And because of their iniquities, were afflicted. 107:18 Their soul abhorred all kinds of food, And they drew near to the gates of death. 107:19 Then they cried out to the Lord in their trouble; He saved them out of their distresses. 107:20 He sent His word and healed them, And delivered them from their destructions. (NASB)* The Aramaic Targum states, טו יהודון קדם יהוה מטול חסדיה ומשתען פרישותיה לבני נשא: טז ארום חבר דשי נחשא, ועברי פרזלא קציין: יז על חזקיה מלך שבטא דבית יהודה אתנבי ואמר חזקיהו מליך דבית יהודה דסריב למיסב אתתא אסתגיף היך שטין דמאורח מרדיהון ומעוייתהון מסתגיפין: יח כל מיכלא אוכלא תרחיק נפשהון ומטיין עד מעלני מותא: יט וצלו קדם יהוה כד עיק להון ממעיקתהון יפרקינן: כ ישדר שדי פתגמי אסותיה ויסי יתהון ויש- *107:15 They will give thanks in the presence of the Lord because of his kindness, and tell his wonders to the sons of men. 107:16 For he shattered the doors of bronze, and cut down the bars of iron. 107:17 Concerning Hezekiah, king of the tribe of the house of Judah, he prophesied and said, "Hezekiah, king of the house of Judah, who refused to take a wife, was punished as the fools are punished because of their rebellious way and because of their iniquities." 107:18 Their soul will reject all food, and they arrive at the portals of death. 107:19 And they prayed in the presence of the Lord when it went ill with them, and he will redeem them from their distresses. 107:20 He will send the words of his healing and will heal them, and deliver [them] from being harmed. (EMC)* The people will give thanks because they are able to see how by their sins they were humbled before the Lord, and the faithfulness of the Lord in heaven who lifted (raised) them up, sent His word unto them, and healed them to deliver them from destruction. The rabbis again parallel this to Hezekiah and his refusal to take a wife. Three days before Sennaherib's army had been destroyed by the hand of God at the gates of Jerusalem, Hezekiah fell seriously ill, and the prophet Isaiah came to tell him that he was going to die. The prophet also told him that the Lord God of Israel was greatly displeased because Hezekiah had not married. The rabbis believed Hezekiah had the gift of prophetic vision and therefore knew that his children would mislead Israel. As a result, he had refused to marry. But Isaiah told him that human beings must not interfere with the Lord's ways of governing the world. All man is able to do is to live according to God's commands, and fulfill his duties as the children of the Holy One. Everything else is in the Lord's hands. The last fifteen years of Hezekiah's reign were peaceful and happy. The Lord God blessed everything Hezekiah undertook. We are told that he was given an abundance of gold and silver and precious oils and spices which flowed into Judea and increased the wealth of the Jewish nation, to an extent unknown from since King Solomon's time. The Holy Temple in Jerusalem was the spiritual center of the nation, and the recognition of God and His commands were at the heart of the daily life of Israel.

כא יודו ליהנה חסדו ונפלאותיו לבני אדם: כב וַיִּזְבְּחוּ זִבְחֵי תוֹדָה וַיִּסְפְּרוּ, כג יוֹרְדֵי הַיָּם בְּאֲנִיּוֹת עֲשִׂי מְלֶאכָה בְּמִים רַבִּים: כד הִמָּה רָאוּ מַעֲשֵׂי יְהוָה וַנִּפְלְאוֹתָיו בְּמַצּוֹלָה: כה וַיֹּאמֶר וַיַּעֲמֵד רוּחַ סְעָרָה וַתִּרְוּמִם גְּלִיו: כו יַעֲלוּ שָׁמַיִם יִרְדּוּ תְּהוֹמוֹת נַפְשָׁם בְּרַעַה תִּתְמוּגַג: כז יִחַגּוּ וַיִּנּוּעוּ כְּשָׂכּוֹר וְכָל-חֲכָמָתָם תִּתְבַּלַּע: כח וַיִּזְעַקוּ אֶל-יְהוָה בְּצָר לָהֶם וּמַמְצוּקוֹתֵיהֶם יוֹצִיאֵם: כט יָקָם סְעָרָה לְדַמְמָה וַיִּחַשּׁוּ גְלִיָּהֶם: ל וַיִּשְׂמְחוּ כִי-יִשְׁתַּקּוּ וַיִּנְחֵם אֶל-מַחֲזוֹ חַפְצָם: לא יודו ליהנה חסדו ונפלאותיו לבני אדם: לב וַיִּרְמְמוּהוּ בְּקֶהֱל-עַם: *107:21 Let them give thanks to the Lord for His lovingkindness, And for His wonders to the sons of men! 107:22 Let them also offer sacrifices of thanksgiving, And tell of His works with joyful singing. 107:23 Those who go down to the sea in ships, Who do business on great waters; 107:24 They have seen the works of the Lord, And His wonders in the deep. 107:25 For He spoke and raised up a stormy wind, Which lifted up the waves of the sea. 107:26 They rose up to the heavens, they went down to the depths; Their soul melted away in their misery. 107:27 They reeled and staggered like a drunken man, And were at their wits' end. 107:28 Then they cried to the Lord in their trouble, And He brought them out of their distresses. 107:29 He caused the storm to be still, So that the waves of the sea were hushed. 107:30 Then they were glad because they were quiet, So He guided them to their desired haven. 107:31 Let them give thanks*

to the Lord for His lovingkindness, And for His wonders to the sons of men! 107:32 Let them extol Him also in the congregation of the people, And praise Him at the seat of the elders. (EMC) The Aramaic Targum states, כּא יְהוּדוֹן קִדְם יְהוּה מִטּוֹל חֲסִדִּיהּ וּמִשְׁתַּעַן פְּרִישׁוּתִיהּ לְבְנֵי נִשְׂאָ: כּבּ וַיִּכְסּוּן נִכְסֵי נִכְסֵי תוֹדָתָא וַיִּשְׁתַּכּ עוֹן עוֹבְדוּי בְּדִיצְתָּא: כּג עַל מַלְחֵי דִּיוֹנָה בַר אֲמִיתֵי אֵיתְנֵבִי וְאִמַר מַלְחֵי נַחֲוֵי יִמָּא בַּאֲלֵפִיָּא עֲבָדֵי פּוֹלְחָנָא בְּמִיָּין סְגִיעֵין: כּד הֵינּוֹן חֲמוֹן עוֹבְדֵי דִּיהוּה וּפְרִישׁוּתִיהּ בְּמִצּוֹלְתָּא: כּה וְאִמַר בְּמִימְרֵיהּ וְאִקִּים זַעֲפָא וְעַלְעוּלָא וְאַתְרוּמוּ גַלְלוּי: כּו סַלְקִין צִית שְׁמִיָּא נַחֲתִין עֲמֻקֵּי תְּהוּמֵיָּא נִפְשַׁתְּהוֹן בְּבִישָׂא בְּבִישׁוּתָא תְּתוּמוּגָּ: כּז יִרְתָּוֹן יְנוּעוֹן וַיִּטְעוֹן הֵיךְ רוּוּיָּא דַּחֲמַר וְכֹל חוֹכְמַתְּהוֹן מִסְתַּלְעֲמָא: כּח וְצִלוּ קִדְם יְהוּה כִּד עֵיק לְהוֹן וּמְמַעִיקְתְּהוֹן יִפִּיק יִתְהוֹן: כּט יִקִּים עַלְעוּלָּא לְשִׁתְּקוּתָּא וַיִּשְׁתַּקּוֹן וַשְׁתַּקּוֹן גַּלְלִיהוֹן: ל וַחֲדוֹן אֲרוּם שְׁתַּקִּין וְדַבְרֵינוֹן לְמַחֲזוּ רַעִייתְּהוֹן רַעוּתְּהוֹן: לָא יְהוּדוֹן קִדְם יְהוּה מִטּוֹל חֲסִדִּיהּ וּמִשְׁתַּעַן פְּרִישׁוּתִיהּ לְבְנֵי נִשְׂאָ: לַבּ וּמְרוּמִין יִתִּיהּ בְּכַנְשַׁת עֲמָא בֵּית יִשְׂרָאֵל וּבִסְ- 107:21 They will give thanks in the presence of the Lord because of his kindness, and tell his wonders to the sons of men. 107:22 And they will sacrifice thanksgiving sacrifices, and will tell of his deeds in gladness. 107:23 Concerning the sailors of Jonah son of Amittai, he prophesied and said, “The sailors, those who go down to the sea in ships, those who do work on many waters 107:24 They saw the deeds of the Lord, and his wonders in the deep.” 107:25 And he gave command by his word, and raised up the storm and the gale, and its waves were lifted up high. 107:26 They go up towards heaven, they go down to the depths of the abysses; their souls will melt in misery. 107:27 They will tremble, they will totter like a man drunk with wine; and all their wisdom is destroyed. 107:28 And they prayed in the presence of the Lord when it went ill with them, and he will bring them out of their troubles. 107:29 He will make the wind cease to quietness, and their waves will be silent. 107:30 And they rejoiced, for they are silent; and he led them to the harbor they desired. 107:31 They will give thanks in the presence of the Lord because of his kindness, and tell his wonders to the sons of men. 107:32 And they exalt him in the assembly of the people, the house of Israel; and in the Sanhedrin of the wise they will praise him. (EMC) The psalmist again speaks of the praises of the Lord, calling the misery of the people, where the exile is paralleled to going down to the deep, where the Lord raised up a mighty storm. It is interesting if we consider the time line on the history of Israel, Jonah lived around 790 BCE, whereas the Babylonian exile and Sennaherib was around 705 BCE. The events recorded in the book of Jonah was approximately 85 years prior to this time, and the psalmist calling upon the people going down to the deep, and the Lord commanding by His word to raise up the sea appears to be a parallel to the events of Jonah having gone down to the bottom of the sea in the belly of the fish. Note that the Jonah narrative has the prophet going to an ungodly and pagan people calling unto them to repent to the God of Israel from their wicked ways. This again is another example of the God of Israel holding all men on this earth to His standards of righteousness and justice. The author of the psalm may be contrasting this to the generation just prior to the exile of Israel to Babylon. The Aramaic Targum states explicitly that this is in reference to Jonah in *Tehillim / Psalms 107:23*. The winds and the sea are paralleled to the distress of the peoples (107:23-27) and it is interesting the parallel to the work of the Moshiach according to *Tehillim / Psalms 107:28 Then they cried to the Lord in their trouble, And He brought them out of their distresses. 107:29 He caused the storm to be still, So that the waves of the sea were hushed. 107:30 Then they were glad because they were quiet, So He guided them to their desired haven.* (NASB) Note how Yeshua demonstrated these abilities, in the physical world, to deliver us from distress and to calm the sea, but also in the spiritual sense, to bring peace to our hearts and to calm our lives and make peace with one another. The image we are being given of the Lord God of Israel is of His mercy and His faithfulness to the covenant to bring His people back. The Lord is very merciful each day and is looking for a humble heart that desires to draw near to Him! It is because of these things, we give thanks unto the Lord God in heaven and in the way in which He shows us His mercy each day, just as the psalmist states, לַבּ וַיִּרְמְמוּהוּ בְּקִהְלָ-עָם, וַיִּבְמוּשֵׁב זִקְנִים יִהְלִלוּהוּ: לַגּ יִשְׁם נְהָרוֹת לְמַדְבָּר וּמִצְּאֵי מַיִם לְצִמְאוֹן: לַדּ אֲרָץ פְּרִי לְמַלְחָה מִרְעַת יִשְׁבֵי בָּה: לָהּ יִשְׁם מְדָבָר לְאִגָּם-מַיִם וְאֲרָץ צִיָּה לְמִצְּאֵי מַיִם: לוּ וַיּוֹשֵׁב שָׁם רַעֲבִים וַיְכַנְּנוּ עִיר מוֹשֵׁב: לַזּ וַיִּזְרְעוּ שְׂדוֹת וַיִּטְעוּ 107:32 Let them extol Him also in the congregation of the people, And praise Him at the seat of the elders. 107:33 He changes rivers into a wilderness And springs of water into a thirsty ground; 107:34 A fruitful land into a salt waste, Because of the



wickedness of those who dwell in it. 107:35 He changes a wilderness into a pool of water And a dry land into springs of water; 107:36 And there He makes the hungry to dwell, So that they may establish an inhabited city, 107:37 And sow fields and plant vineyards, And gather a fruitful harvest. 107:38 Also He blesses them and they multiply greatly, And He does not let their cattle decrease. (NASB) Note that with God's mercy comes His blessings in our lives for those who would obey His Word. The ungodly, those who disobey his commands, the wicked, we are told their ways turn "A fruitful land into a salt waste" (107:34) and the reason is because of the wickedness of those who dwell in the land. The righteous on the other hand the descriptions given in the Psalm are those of newness of life and even of resurrection in the sense that life comes from a deserted and dry (dead) land. The Lord says that He will cause springs of water to flow and the hungry will dwell in the land, plant fields and vineyards and the Lord will cause the land to produce much fruit and great prosperity will come to the people who walk in God's ways! The Aramaic Targum states, לב ומרומין יתיה בכנשת עמא בית ישראל ובסנהדרין דחכימא ישבחון יתיה: לג על דרא דיואל בר פתואל אתנבי ואמר כד מרדו בית ישראל ביומי דיואל נבייא אייתי בצורתא בעלמא שווי נהרוותא היך מדברא ומפקנות מיא היך צהותא: לד ארעא דישראל דעבדא פירי צדא היך סדום דאתהפיכת מן בישות יתבין בה: לה כד תבו לאוריתא שוי מדברא היך אריתא דמיא וארע ציהייתא צדיא למפקנות מיא: לו ואשרי תמן כפינים ואתקיינו קרתא מייבתא: לז וזרעו חקלין ונציבו ונסיבו כרמיא ועבדו פרי אבא: לח ובריכינון ויסגון וסגו לחדא ובעיי: 107:32 And they exalt him in the assembly of the people, the house of Israel; and in the Sanhedrin of the wise they will praise him. 107:33 Concerning the generation of Joel son of Pethuel he prophesied and said: "When the house of Israel rebelled in the days of Joel the prophet, he brought a drought into the world; he made the rivers like the desert, and the sources of water like thirst." 107:34. The land of Israel that produces fruit became a waste like Sodom, which was overthrown because of the evil of its inhabitants. 107:35 When they returned to the Torah, he made the desert like a channel of water, and the parched land [became] sources of water. 107:36 And he made the hungry dwell there, and they set up an inhabited city. 107:37 And they sowed fields and planted vineyards, and they yielded fruit of produce. 107:38 And he blessed them and they multiplied greatly, and their livestock will not diminish. (EMC) The rabbis parallel these things to Joel the son of Pethuel, speaking of a prophetic message in which the Lord brought upon the land due to the peoples sins. The people were unrepentant, they did not seek to walk in God's ways, they desired to walk in their own ways and as a result the land became a desert waste, like Sodom. Note that in both the MT and the Targum translations, the Scriptures say "And he made the hungry dwell there," suggesting the Lord placed a hungry people in the land. Note this sounds similar to what is written in Parashat Pinchas, Devarim / Deuteronomy 28:48 therefore you shall serve your enemies whom the LORD will send against you, in hunger, in thirst, in nakedness, and in the lack of all things; and He will put an iron yoke on your neck until He has destroyed you. (NASB) From this Torah context, it sounds as if the Lord is describing the hunger, thirst, and nakedness as in personal possessions and sustenance. The Description in the Psalm states however that these people the Lord planted will plant fields and the land will produce fruit and sources of water will appear to water the land. This sounds like a description of righteous people. These people who are hungry sound to be in need for and desire the presence of the Lord and His Holy Words. The people are starving for the Lord's word and His presence, similar to what Amos says in Amos 8:11 "Behold, days are coming," declares the Lord GOD, "When I will send a famine on the land, Not a famine for bread or a thirst for water, But rather for hearing the words of the LORD. (NASB) Do you thirst and hunger for the presence of God in your life? Do you hunger and thirst for His words?

The Psalm concludes saying, - לט וימַעֲטוּ וַיִּשְׁחֻוּ מֵעֶצֶר רָעָה וַיִּגְוֹן: מ שָׁפָה בּוֹז עַל-נְדִיבִים וַיִּתְעַם בְּתֵהוּ לֹא-, דָּרָה: מא וַיִּשְׁגְּבּוּ אֲבִיוֹן מֵעוֹנֵי וַיִּשְׁמַח פְּצֹאן מִשְׁפָּחוֹת: מב יִרְאוּ יִשְׂרָאֵל וַיִּשְׁמְחוּ וְכָל-עוֹלָה קִפְצָה פִּיהָ: מג מִי-חֶכֶם וַיִּתְבּוֹנְנוּ חֲסִדֵי יְהוָה: 107:39 When they are diminished and bowed down Through oppression, misery and sorrow, 107:40 He pours contempt upon princes And makes them wander in a pathless waste. 107:41 But He sets the needy securely on high away from affliction, And makes his families like a flock. 107:42 The upright see it and are glad; But all unrighteousness shuts its mouth. 107:43 Who is wise? Let him give heed to these things, And consider the lovingkindnesses of the Lord. (NASB) The psalmist contrasts

the wicked to the righteous, the wicked oppress their fellow man, and the Lord causes them to wander on a wandering path not knowing who they are or where they are going. Their evil ways lead to greater and greater levels of wickedness. The righteous on the other hand, the Lord will set securely on high and He prospers them, and we are able to recognize the Lord's hand in our lives, of His mercy (חסד). The Lord God in heaven is literally giving us reasons to praise His holy Name! How awesome is that? The Aramaic Targum states, *לט וכד חבו אזערו ואתמסכנו מן אניק בישתא ודבונא: מ שדי בסרנותא על רברבניא ואטעיאונון ואתעינן בלמא דלא אורחא: מא וכד תבו לאוריתא שגיב חשוכא ממסכינותא ושוי היך עני גניסיא: מב יחמון תרציא ויחדון וכל ועל מרי שקרא שורת פומה ואתחסמת: מג מן חכימא וינטור אילין ויתבונון ויתביינן חסדייא: 107:39 And when they sinned, they diminished and became poor because of the affliction of misery and pain. 107:40 He pours contempt on the leaders, and made them wander in a void without a path. 107:41 But when they returned to the Torah, he exalted the needy from poverty, and made [them] like the flocks of the well-born families. 107:42 The upright will see and rejoice, but every liar's mouth is closed and sealed. 107:43 Would that the wise man keep these things, and discern the kindnesses of the Lord! (EMC)* The Targum describes sin as leading to being poor, afflictions, misery, and pain. Sin causes one to wander aimlessly, and not be contented. Walking in His righteous ways, living one's life according to the commandments, or at least being willing and seeking to live one's life for the Lord will lead us back to the Lord. The Targum states this by saying "when they returned to the Torah, he exalted the needy from poverty, and made [them] like the flocks of the well-born families." (107:41) This is what Paul meant when he said *Philippians 1:21 For to me, to live is Christ and to die is gain. (NASB)* or as he said in *Galatians 2:20 I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me. (NASB)* Those who have true faith, live by that faith which leads to a desire for obedience in our lives, to not sin, and to seek the Lord in heaven for help to overcome sin. This is also why the rabbis say that our limbs will bear testimony against us. If we have faith, then we will live by that faith. If we are not living our lives for the Lord, then our actions will bear testimony against us! It is within these things, seeing how the Lord is working in our lives that we give Him praise! Let's Pray!

Heavenly Father,

Great and merciful are You O Lord and because of Your greatness we seek to serve You all the days of our lives. We recognize the role you have had in our lives to bring us to where we are today. We thank you for increasing our faith by the work of Your hand in 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!

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

## Notes