

## ספר תהילים קלה | Tehillim / Psalms 135

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### Blessing the Lord and What that Means

In this week's study from *Tehillim / Psalms 135:1-21*, the psalm opens saying, א הללוהו | הללו את-שם יהוה: הנה הללו עבדי יהוה: ב שעמדים בבית יהוה בחצרות בית אלהינו: ג הללוהו כי-טוב יהוה זמרו לשמו כי נעים: *135:1 Praise the Lord! Praise the name of the Lord; Praise Him, O servants of the Lord, 135:2 You who stand in the house of the Lord, In the courts of the house of our God! 135:3 Praise the Lord, for the Lord is good; Sing praises to His name, for it is lovely. (NASB)* The psalmist speaks of the importance of praising the Lord for who he is, Creator, Master, Lord, and the One who loves us beyond words can describe. This is why He showed us the greatness of His love instead. The psalm continues saying, ד כי-יעקב בחר לו יה: ה כי אני ידעתי כי-גדול יהוה ואדנינו מכל-אלהים: *135:4 For the Lord has chosen Jacob for Himself, Israel for His own possession. 135:5 For I know that the Lord is great And that our Lord is above all gods. (NASB)* He goes on to speak of how the Lord is the Creator and does as he pleases (135:6), He is in control of natural processes (135:7), He killed the first born of Egypt (135:8), He struck nations (135:10-11), and He gave as an inheritance the land of Israel (135:12). As a result of these things, we speak of the mighty works of the Lord to our children, and therefore remembrance of His great deeds are remembered through all generations (135:13). The psalmist states טו עצי הגוים כסף וזהב: טז פה-להם ולא ידברו עינים להם ולא יראו: *135:14 For the Lord will judge His people And will have compassion on His servants. 135:15 The idols of the nations are but silver and gold, The work of man's hands. 135:16 They have mouths, but they do not speak; They have eyes, but they do not see; 135:17 They have ears, but they do not hear, Nor is there any breath at all in their mouths. 135:18 Those who make them will be like them, Yes, everyone who trusts in them. (NASB)* Sin has the tendency to make us after its image because of the intimate nature of sin being found in the deeper recesses of the heart. The Psalm concludes saying, יז אַזְנִים לָהֶם וְלֹא יִאֲזִינוּ אֶף אֵין-יֵשׁ-רוּחַ בְּפִיהֶם: יח כְּמוֹתָם יִהְיוּ עֲשִׂיהֶם כֹּל אֲשֶׁר-בְּיַד בְּהֶם: יט בֵּית יִשְׂרָאֵל בָּרְכוּ אֶת-יְהוָה: כ בֵּית הַלְוִי בָּרְכוּ אֶת-יְהוָה יִרְאֵי יְהוָה בָּרְכוּ אֶת-יְהוָה: כא מִצִּיּוֹן שִׁכֵּן יְרוּשָׁלַם הִלְלוּהוּ: *135:19 O house of Israel, bless the Lord; O house of Aaron, bless the Lord; 135:20 O house of Levi, bless the Lord; You who revere the Lord, bless the Lord. 135:21 Blessed be the Lord from Zion, Who dwells in Jerusalem. Praise the Lord! (NASB)*

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
ספר תהלים פרק קלה	ספר תהלים פרק קלה	ספר טוביה פרק קלה	ספר טוביה פרק קלה	ΨΑΛΜΟΙ 135	ΨΑΛΜΟΙ 135
א הללוהו   הללו את-שם יהוה: הנה הללו עבדי יהוה: ב שעמדים בבית יהוה בחצרות בית אלהינו: ג הללוהו כי-טוב יהוה זמרו לשמו כי נעים: ד כי-יעקב בחר לו יה: ה כי אני ידעתי כי-גדול יהוה ואדנינו מכל-אלהים:	א הללוהו   הללו את-שם יהוה: הנה הללו עבדי יהוה: ב שעמדים בבית יהוה בחצרות בית אלהינו: ג הללוהו כי-טוב יהוה זמרו לשמו כי נעים: ד כי-יעקב בחר לו יה: ה כי אני ידעתי כי-גדול יהוה ואדנינו מכל-אלהים:	א הללויה שבחו אלהא שבחו ית שמא דיהוה שבחו עבדיא דיהוה: ב דקיימין בבית מקדשא דיהוה בדרת בית אלהנא: ג הללויה שבחו קדם יי ארום טב יהוה זמרו לשמיה ארום בסים: ד ארום דבית יעקב בחר ליה יהוה אלהא ישראל לחבוביה: ה ארום אנא ידעית ארום רב יהוה ורי-בוננא על כל אלהים:	א הללויה שבחו אלהא שבחו ית שמא דיהוה שבחו עבדיא דיהוה: ב דקיימין בבית מקדשא דיהוה בדרת בית אלהנא: ג הללויה שבחו קדם יי ארום טב יהוה זמרו לשמיה ארום בסים: ד ארום דבית יעקב בחר ליה יהוה אלהא ישראל לחבוביה: ה ארום אנא ידעית ארום רב יהוה ורי-בוננא על כל אלהים:	135:1 αλληλουια αινεϊτε τὸ ὄνομα κυρίου αινεϊτε δοῦλοι κυριον 135:2 οἱ ἐστῶτες ἐν οἴκῳ κυρίου ἐν αὐλαῖς οἴκου θεοῦ ἡμῶν 135:3 αινεϊτε τὸν κύριον ὅτι ἀγαθὸς κύριος ψάλατε τῷ ὀνόματι αὐτοῦ ὅτι καλόν 135:4 ὅτι τὸν Ιακωβ ἐξελέξατο ἑαυτῷ ὁ κύριος Ισραηλ εἰς περιουσιασμόν αὐτοῦ 135:5 ὅτι ἐγὼ ἔγνων ὅτι μέγας κύριος καὶ ὁ κύριος ἡμῶν παρὰ πάντα τοὺς θεοῦς	135:1 αλληλουια αινεϊτε τὸ ὄνομα κυρίου αινεϊτε δοῦλοι κυριον 135:2 οἱ ἐστῶτες ἐν οἴκῳ κυρίου ἐν αὐλαῖς οἴκου θεοῦ ἡμῶν 135:3 αινεϊτε τὸν κύριον ὅτι ἀγαθὸς κύριος ψάλατε τῷ ὀνόματι αὐτοῦ ὅτι καλόν 135:4 ὅτι τὸν Ιακωβ ἐξελέξατο ἑαυτῷ ὁ κύριος Ισραηλ εἰς περιουσιασμόν αὐτοῦ 135:5 ὅτι ἐγὼ ἔγνων ὅτι μέγας κύριος καὶ ὁ κύριος ἡμῶν παρὰ πάντα τοὺς θεοῦς

<p>ו כל די יתרעי יהוה עבד בשמיא  ובארעא ביממיא וכל תהומיא: ז  ז דמסיק עננין מסייפי ארעא ברקין  למיחת מטרא עבד דמפיק זעפא מן  תוסברייא דיליה: ח דיקטל בוכריא  דמצראי מאנשא עד בעירא: ט שדר  אתיין ותמהין במציעיין מצרים בפ-  רעה ובכל עבדו: י דימחא עממין  סגיעין וקטל מלכין תקיפין: יא לסי-  חון מלכא אמוראה ולעוג מלכא דמ-  תנן דבותנן ולכל מלכוות כנען: יב  ויהב ארעהון אחסנא אחסנא לישראל  עמיה: יג יהוה שמך לעלם יהוה דכ-  רנך לדר ודר: יד ארום ידן יהוה  במימריה דינא דעמיה ועל עבדו צדי-  קיא יתוב ברחמו: טו טעוון דעממיא  סימא ודהבא עובד אידי בר נש: טז  פום להון ולא ממללין עיינין להון ולא  חמיין: יז אודנין להון ולא צייתין  נחירי ולא אית רוחא דחיי בפומהון:  יח די כמתהון יהון עובדיהון כל דמ-  תרחיץ עליהון: יט דבית ישראל  בריכו ית יהוה דבית אהרן דחיליא  בריכו ית יהוה: כ דבית ליואי ברי-  כו ית יהוה דחיליא דיהוה בריכו ית  יהוה: כא בריך יהוה מציון דאש-  רי שכינתיה בירושלם הללויה שבחו  אלהא:</p>	<p>ו כל די יתרעי יהוה עבד בשמיא  ובארעא ביממיא וכל תהומיא: ז  ז דמסיק עננין מסייפי ארעא ברקין  למיחת מטרא עבד דמפיק זעפא מן  תוסברייא דיליה: ח דיקטל בוכריא  דמצראי מאנשא עד בעירא: ט שדר  אתיין ותמהין במציעיין מצרים בפ-  רעה ובכל עבדו: י דימחא עממין  סגיעין וקטל מלכין תקיפין: יא לסי-  חון מלכא אמוראה ולעוג מלכא דמ-  תנן דבותנן ולכל מלכוות כנען: יב  ויהב ארעהון אחסנא אחסנא לישראל  עמיה: יג יהוה שמך לעלם יהוה דכ-  רנך לדר ודר: יד ארום ידן יהוה  במימריה דינא דעמיה ועל עבדו צדי-  קיא יתוב ברחמו: טו טעוון דעממיא  סימא ודהבא עובד אידי בר נש: טז  פום להון ולא ממללין עיינין להון ולא  חמיין: יז אודנין להון ולא צייתין  נחירי ולא אית רוחא דחיי בפומהון:  יח די כמתהון יהון עובדיהון כל דמ-  תרחיץ עליהון: יט דבית ישראל  בריכו ית יהוה דבית אהרן דחיליא  בריכו ית יהוה: כ דבית ליואי ברי-  כו ית יהוה דחיליא דיהוה בריכו ית  יהוה: כא בריך יהוה מציון דאש-  רי שכינתיה בירושלם הללויה שבחו  אלהא:</p>	<p>135:6 πάντα ὅσα ἠθέλησεν ὁ κύριος  ἐποίησεν ἐν τῷ οὐρανῷ καὶ ἐν τῇ  γῆ ἐν ταῖς θαλάσσαις καὶ ἐν πάσαις  ταῖς ἀβύσσους 135:7 ἀνάγων νεφέλας  ἐξ ἐσχάτου τῆς γῆς ἀστραπὰς εἰς  ὑετὸν ἐποίησεν ὁ ἐξάγων ἀνέμους ἐκ  θησαυρῶν αὐτοῦ 135:8 ὃς ἐπάταξεν τὰ  πρωτότοκα Αἰγύπτου ἀπὸ ἀνθρώπου  ἕως κτήνους 135:9 ἐξάπεστειλεν σημεῖα  καὶ τέρατα ἐν μέσῳ σου Αἴγυπτε ἐν  Φαραῶ καὶ ἐν πᾶσι τοῖς δούλοις αὐτοῦ  135:10 ὃς ἐπάταξεν ἔθνη πολλὰ καὶ  ἀπέκτεινεν βασιλεῖς κραταιοὺς 135:11  τὸν Σηὼν βασιλέα τῶν Ἀμορραίων καὶ  τὸν Ωγ βασιλέα τῆς Βασαν καὶ πάσας  τὰς βασιλείας Χανααν 135:12 καὶ  ἔδωκεν τὴν γῆν αὐτῶν κληρονομίαν  κληρονομίαν Ἰσραὴλ λαῷ αὐτοῦ 135:13  κύριε τὸ ὄνομά σου εἰς τὸν αἰῶνα κύριε  τὸ μνημόσυνόν σου εἰς γενεάν καὶ  γενεάν 135:14 ὅτι κρινεῖ κύριος τὸν  λαὸν αὐτοῦ καὶ ἐπὶ τοῖς δούλοις αὐτοῦ  παρακληθήσεται 135:15 τὰ εἰδῶλα τῶν  ἐθνῶν ἀργύριον καὶ χρυσίον ἔργα χειρῶν  ἀνθρώπων 135:16 στόμα ἔχουσιν καὶ οὐ  λαλήσουσιν ὀφθαλμοὺς ἔχουσιν καὶ οὐκ  ᾔψονται 135:17 ὧτα ἔχουσιν καὶ οὐκ  ἐνωτισθήσονται ῥίνας ἔχουσιν καὶ οὐκ  ὀσφρανθήσονται χεῖρας ἔχουσιν καὶ οὐ  ψηλαφήσουσιν πόδας ἔχουσιν καὶ οὐ  περιπατήσουσιν οὐ φωνήσουσιν ἐν τῷ  λάρυγγι αὐτῶν οὐδὲ γάρ ἐστιν πνεῦμα ἐν  τῷ στόματι αὐτῶν 135:18 ὅμοιοι αὐτοῖς  γένονται οἱ ποιοῦντες αὐτὰ καὶ πάντες  οἱ πεποιθότες ἐπ’ αὐτοῖς 135:19 οἶκος  Ἰσραὴλ εὐλογήσατε τὸν κύριον οἶκος  Ααρων εὐλογήσατε τὸν κύριον 135:20  οἶκος Λευὶ εὐλογήσατε τὸν κύριον οἱ  φοβούμενοι τὸν κύριον εὐλογήσατε  τὸν κύριον 135:21 εὐλογητὸς κύριος ἐκ  Σιων ὁ κατοικῶν Ἱερουσαλὴμ</p>
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<p><b>Tehillim / Psalms 135</b>  135:1 Praise the Lord! Praise the name of the Lord; Praise Him, O servants of the Lord, 135:2 You who stand in the house of the Lord, In the courts of the house of our God! 135:3 Praise the Lord, for the Lord is good; Sing praises to His name, for it is lovely. 135:4 For the Lord has chosen Jacob for Himself, Israel for His own possession. 135:5 For I know that the Lord is great And that our Lord is above all gods. 135:6 Whatever the Lord pleases, He does, In heaven and in earth, in the seas and in all deeps. 135:7 He causes the vapors to ascend from the ends of the earth; Who makes lightnings for the rain, Who brings forth the wind from His treasuries. 135:8 He smote the first-born of Egypt, Both of man and beast. 135:9 He sent signs and wonders into your midst, O Egypt, Upon Pharaoh and all his servants. 135:10 He smote many nations And slew mighty kings, 135:11 Sihon, king of the Amorites, And Og, king of Bashan, And all the kingdoms of Canaan; 135:12 And He gave their land as a heritage, A heritage to Israel His people. 135:13 Your name, O Lord, is everlasting, Your remembrance, O Lord, throughout all generations. 135:14 For the Lord will judge His people And will have compassion on His servants. 135:15 The idols of the nations are but silver and gold, The work of man's hands. 135:16 They have mouths, but they do not speak; They have eyes, but they do not see; 135:17 They have ears, but they do not hear, Nor is there any breath at all in their mouths. 135:18 Those who make them will be like them, Yes, everyone who trusts in them. 135:19 O house of Israel, bless the Lord; O house of Aaron, bless the Lord; 135:20 O house of Levi, bless the Lord; You who revere the Lord, bless the Lord. 135:21 Blessed be the Lord from Zion, Who dwells in Jerusalem. Praise the Lord! (NASB)</p>	<p><b>Toviyah / Psalms 135</b>  135:1 Hallelujah! Praise the name of the Lord, praise, O servants of the Lord! 135:2 Who stand in the sanctuary of the Lord, in the courts of the house of our God. 135:3 Hallelujah! For the Lord is good; sing to his name, for it is pleasant. 135:4 For the house of Jacob the Lord chose for himself, Israel, for his beloved. 135:5 For I know, for great is the Lord, and our master over all gods. 135:6 All that the Lord desires, he has done in heaven and on earth, in the seas and all the deeps. 135:7 Who brings up clouds from the ends of the earth; he made lightning for the fall of rain, he who brings forth the storm from his storehouses. 135:8 Who slew the firstborn of Egypt, from man to beast. 135:9 He sent signs and wonders into your midst, O Egypt, against Pharaoh and all his servants. 135:10 Who smote many Gentiles and slew mighty kings. 135:11 Namely, Sihon the Amorite king, and Og, the king of Mathnan, and all the kingdoms of Canaan. 135:12 And gave their land as an inheritance, an inheritance for Israel his people. 135:13 O Lord, your name is forever; O Lord, your memorial is for all generations. 135:14 For the Lord by his word will judge the case of his people, and will turn in his compassion to all his righteous servants. 135:15 The idols of the Gentiles are silver and gold, the work of the hands of a son of man. 135:16 They have a mouth, but do not speak; eyes they have, but do not see. 135:17 They have ears, but do not hear; nostrils, but there is no breath of life in their mouth. 135:18 Their makers will be like them, all who put their trust in them. 135:19 House of Israel, bless the Lord! House of Aaron, bless the Lord! 135:20 House of Levites, bless the Lord! You who fear the Lord, bless the Lord! 135:21 Blessed is the Lord from Zion, who has made his presence abide in Jerusalem. Hallelujah! (EMC)</p>	<p><b>Psalmoi / Psalms 135</b>  Alleluia. 135:1 Praise ye the name of the Lord; praise the Lord, ye his servants, 135:2 who stand in the house of the Lord, in the courts of the house of our God. 135:3 Praise ye the Lord; for the Lord is good: sing praises to his name; for it is good. 135:4 For the Lord has chosen Jacob for himself, and Israel for his peculiar treasure. 135:5 For I know that the Lord is great, and our Lord is above all gods; 135:6 all that the Lord willed, he did in heaven, and on the earth, in the sea, and in all deeps. 135:7 Who brings up clouds from the extremity of the earth: he has made lightnings for the rain: he brings winds out of his treasures. 135:8 Who smote the first-born of Egypt, both of man and beast. 135:9 He sent signs and wonders into the midst of thee, O Egypt, on Pharaoh, and on all his servants. 135:10 Who smote many nations, and slew mighty kings; 135:11 Seon king of the Amorites, and Og king of Basan, and all the kingdoms of Chanaan: 135:12 and gave their land for an inheritance, an inheritance to Israel his people. 135:13 O Lord, thy name endures for ever, and thy memorial to all generations. 135:14 For the Lord shall judge his people, and comfort himself concerning his servants. 135:15 The idols of the heathen are silver and gold, the works of men's hands. 135:16 They have a mouth, but they cannot speak; they have eyes, but they cannot see; 135:17 they have ears, but they cannot hear; for there is no breath in their mouth. 135:18 Let those who make them be made like to them; and all those who trust in them. 135:19 O house of Israel, bless ye the Lord: O house of Aaron, bless ye the Lord: 135:20 O house of Levi, bless ye the Lord: ye that fear the Lord, bless the Lord. 135:21 Blessed in Sion be the Lord, who dwells in Jerusalem. (LXX)</p>
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In this week's study from *Tehillim / Psalms 135:1-21*, the psalm opens saying, א הַלְלוּ אֶת-יְהוָה | הַלְלוּ אֱלֹהֵינוּ בְּבֵית יְהוָה בְּחַצְרוֹת בֵּית אֱלֹהֵינוּ: ב שְׁעַמֻּדִים בְּבֵית יְהוָה כִּי-טוֹב יְהוָה זָמְרוּ לְשִׁמּוֹ כִּי נָעִים: 135:1 Praise the Lord! Praise the name of the Lord; Praise Him, O servants of the Lord, 135:2 You who stand in the house of the Lord, In the courts of the house of our God! 135:3 Praise the Lord, for the Lord is good; Sing praises to His name, for it is lovely. (NASB) The psalmist speaks of the importance of praising the Lord for who he is, Creator, Master, Lord, and the One who loves us beyond words can describe. This

is why He showed us the greatness of His love instead. He did so through His redemption.

***Tehillim / Psalms 103:1-5***

*“Bless the LORD, O my soul: and all that is within me, bless His holy name. Bless the LORD, O my soul, and forget none of His benefits: who pardons all your iniquities...; who redeems your life from the pit; who crowns you with lovingkindness and compassion; who satisfies your years with good things, so that your youth is renewed like the eagle.”*

The Lord showed us His love through His Fatherly Compassion.

***Tehillim / Psalms 103:10-14***

*“He has not dealt with us according to our sins, nor rewarded us according to our iniquities. For as high as the heavens are above the earth, so great is His lovingkindness toward those who fear Him. As far as the east is from the west, so far has He removed our transgressions from us. Just as a father has compassion on his children, so the LORD has compassion on those who fear Him. For He Himself knows our frame; He is mindful that we are but dust.”*

The Lord showed us His love through His Everlasting Lovingkindness.

***Tehillim / Psalms 103:17-18***

*“But the lovingkindness of the LORD is from everlasting to everlasting on those who fear Him, and his righteousness to children’s children, to those who keep His covenant, and who remember His precepts to do them.”*

The Lord showed us His love through His Enduring Righteousness.

***Tehillim / Psalms 111:1-4***

*“Praise the LORD! I will give thanks to the LORD with all my heart, in the company of the upright and in the assembly. Great are the works of the LORD; they are studied by all who delight in them. Splendid and majestic is His work; and His righteousness endures forever. He has made His wonders to be remembered; the LORD is gracious and compassionate.”*

The Lord showed us His love by the way He blesses His people who are faithful.

***Tehillim / Psalms 112:1-4***

*Praise the LORD! How blessed is the man who fears the LORD, who greatly delights in His commandments. His descendants will be mighty on earth; the generation of the upright will be blessed. Wealth and riches are in his house, and his righteousness endures forever. Light arises in the darkness for the upright; He is gracious and compassionate and righteous.”*

The Lord showed us his love by His Righteous Works.

***Tehillim / Psalms 146:1-8***

*“Praise the LORD! Praise the LORD, O my soul! I will praise the LORD while I live; I will sing praises to my God while I have my being. Do not trust in princes, In mortal man, in whom there is no salvation. His spirit departs, he returns to the earth; in that very day his thoughts perish. How blessed is he whose help is the God of Jacob, whose hope is in the LORD his God; who made heaven and earth, the sea and all that is in them; who keeps faith forever; who executes justice for the oppressed; who gives food to the hungry. The LORD sets the prisoners free. The LORD opens the eyes of the blind; the LORD raises up those who are*

There are many reasons to bring praises to the Lord. Praising the Lord God is what we are called to do first before anything else according to the Psalm. The reasons for praising the Lord are countless. The Lord God is worthy to receive our praise, “*For great is the LORD and most worthy of praise; he is to be feared above all gods*” (Tehillim / Psalm 96:4), “*Great is the LORD and most worthy of praise; his greatness no one can fathom*” (Tehillim / Psalm 145:3), “*I call to the LORD, who is worthy of praise, and I am saved from my enemies*” (2 Samuel 22:4), “*You are worthy, our LORD and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being*” (Revelation 4:11). By praising the Lord God in heaven, we are reminded of His greatness! In addition to this, praises are not limited to a verbal acclamation of God’s glory. We can give glory and praise to our God by the use of our physical bodies, and by our deeds. This demonstrates the willingness to serve the Lord by our faith with our hearts, our minds, and our actions.

The psalm continues saying, **ד** כִּי-יַעֲקֹב בָּחַר לוֹ יְהוָה יִשְׂרָאֵל לְסִגְלָתוֹ: הַ הַ כִּי אֲנִי יָדַעְתִּי כִּי-גְדוֹל יְהוָה וְאֲדַגִּינוּ מִכָּל-אֱלֹהִים: *135:4 For the Lord has chosen Jacob for Himself, Israel for His own possession. 135:5 For I know that the Lord is great And that our Lord is above all gods. (NASB)* As we study the Scriptures, in the Psalms we read about the various gods that were worshiped in Israel and in the neighboring countries. Many times we simply gloss right over the mention of them and file them away as the ignorant people who worshiped everything from animals to falling leaves, just like the Greeks when the Apostle Paul said speaking to the people on Mars Hill. In order to cover all the bases, they even had an altar to the unknown god to worship out of fear of incurring divine wrath for not having done so. (Acts 17:23) The point of these passages is to reveal the sovereignty of the God of Israel over all of creation and even to these false gods the people have set up which are unable to see, speak, hear, or move. The significance of God’s power and his being above (greater) than all other gods is illustrated as the psalmist continues saying the following:

### ***Tehillim / Psalms 135:6-13***

*135:6 Whatever the Lord pleases, He does, In heaven and in earth, in the seas and in all deeps. 135:7 He causes the vapors to ascend from the ends of the earth; Who makes lightnings for the rain, Who brings forth the wind from His treasuries. 135:8 He smote the first-born of Egypt, Both of man and beast. 135:9 He sent signs and wonders into your midst, O Egypt, Upon Pharaoh and all his servants. 135:10 He smote many nations And slew mighty kings, 135:11 Sihon, king of the Amorites, And Og, king of Bashan, And all the kingdoms of Canaan; 135:12 And He gave their land as a heritage, A heritage to Israel His people. 135:13 Your name, O Lord, is everlasting, Your remembrance, O Lord, throughout all generations. (NASB)*

**ו** כָּל אֲשֶׁר-הֶפְעָ יְהוָה עָשָׂה בַשָּׁמַיִם וּבָאָרֶץ בַּיָּמִים וְכָל-תְּהוֹמוֹת: ז מֵעֵלָה נִשְׂאִים, מְקַצֵּה הָאָרֶץ בְּרָקִים לְמָטָר עָשָׂה מוֹצֵא-רוּחַ מֵאוֹצְרוֹתָיו: ח שֶׁהִכָּה בְכוֹרֵי מִצְרַיִם מֵאֲדָם עַד-בְּהֵמָה: ט שָׁלַח | אֲתוֹת וּמִפְתִּים בְּתוֹכֵכִי מִצְרַיִם בְּפָרְעָה וּבְכָל-עַבְדָּיו: י שֶׁהִכָּה גוֹיִם רַבִּים וְהָרַג מְלָכִים עֲצוּמִים: יא לְסִיחוֹן | מֶלֶךְ הָאֲמֹרִי וְלַעֲוֹג מֶלֶךְ הַבְּשָׁן וְלְכָל מַמְלָכוֹת כְּנָעַן: יב וְנָתַן אֶרְצָם נַחֲלָה (נַחֲלָה לְיִשְׂרָאֵל עַמּוֹ: יג יְהוָה שָׁמְךָ לְעוֹלָם יְהוָה וְזָכְרֶךָ לְדֹר-וָדֹר:

### ***Toviyah / Psalms 135:6-13***

*135:6 All that the Lord desires, he has done in heaven and on earth, in the seas and all the deeps. 135:7 Who brings up clouds from the ends of the earth; he made lightning for the fall of rain, he who brings forth the storm from his storehouses. 135:8 Who slew the firstborn of Egypt, from man to beast. 135:9 He sent signs and wonders into your midst, O Egypt, against Pharaoh and all his servants. 135:10 Who smote many Gentiles and slew mighty kings. 135:11 Namely, Sihon the Amorite king, and Og, the king of Mathnan, and all the kingdoms of Canaan. 135:12 And gave their land as an inheritance, an inheritance for Israel his people. 135:13 O Lord, your name is forever; O Lord, your memorial is for all generations.*

ו כל די יתרעי יהוה עבד בשמיא ובארעא ביממיא וכל תהומיא: ז דמסיק עננין מסייפי (EMC, ארעא ברקין למיחת מטרא עבד דמפיק זעפא מן תוסברייא דיליה: ח דיקטל בוכריא דמצראי מאנשא עד בעירא: ט שדר אתיין ותמהין במציעייך מצרים בפרעה ובכל עבדוי: י דימחא עממין סגיעין וקטל מלכין תקיפין: יא לסיחון מלכא אמוראה ולעוג מלכא דמתנן דבותנן ולכל מלכוות כנען: יב ויהב ארעהון אחסנא אחסנא לישראל עמיה: יג יהוה שמך לעלם יהוה דכרנך לדר ודר:

He goes on to speak of how the Lord is the Creator and does as he pleases (135:6), He is in control of natural processes (135:7), He killed the first born of Egypt (135:8), He struck nations (135:10-11), and He gave as an inheritance the land of Israel (135:12). As a result of these things, we speak of the mighty works of the Lord to our children, and therefore His great deeds are remembered through all generations (135:13). The idea is that these gods are worshiped with the hopes they will protect these nations. The mighty works of the Lord, and by His great and powerful Name, the psalmist proclaims has given the land of these people as an inheritance to Israel His people. The Apostle Peter wrote (1 Peter 1:4) the inheritance that we have been given is an inheritance we have been born “into an inheritance that can never perish, spoil or fade. This inheritance is kept in heaven for you.” King David writes, “Lord, you alone are my portion and my cup; you make my lot secure. The boundary lines have fallen for me in pleasant places; surely I have a delightful inheritance” (Tehillim / Psalm 16:5-6). This is why Paul wrote “we fix our eyes not on what is seen, but on what is unseen, since what is seen is temporary, but what is unseen is eternal” (2 Corinthians 4:18). When we understand and value the heavenly glory that awaits us, we are able to endure whatever comes our way in this life. By keeping our eyes upon the Lord, we are able to give God praise even during trials because we have His guarantee that we will receive all He has promised, i.e. “For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all” (2 Corinthians 4:17).

יד כִּי-יִדִין יְהוָה עַמּוֹ וְעַל-עַבְדָּיו יִתְנַחֵם: טו עֲצָפֵי הַגּוֹיִם כֶּסֶף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם: יז  
 : יד כִּי-יִדִין יְהוָה עַמּוֹ וְעַל-עַבְדָּיו יִתְנַחֵם: טו עֲצָפֵי הַגּוֹיִם כֶּסֶף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם: יז  
 : 135:14 For the Lord will judge His people And will have compassion on His servants. 135:15 The idols of the nations are but silver and gold, The work of man's hands. 135:16 They have mouths, but they do not speak; They have eyes, but they do not see; 135:17 They have ears, but they do not hear, Nor is there any breath at all in their mouths. 135:18 Those who make them will be like them, Yes, everyone who trusts in them. (NASB) The psalmist's statement that “the Lord will judge His people” in the light of modern theologies, do Christians believe God will judge His own people? The author of the book of Hebrews wrote “For we know Him who said, 10:30 “VENGEANCE IS MINE, I WILL REPAY.” And again, “THE LORD WILL JUDGE HIS PEOPLE.”” These Scriptural quotes are lifted from the song of Moshe in Devarim / Deuteronomy 32:35-36 which states, “Vengeance is Mine, and retribution, in due time their foot will slip; for the day of their calamity is near, and the impending things are hastening upon them. For the LORD will vindicate His people...” (NASB) The book of Devarim / Deuteronomy speaks about obedience being essential in the life of God's people. At the time of the writing of the song of Moshe we find the people consisting of the second generation of the Israelites who came out of Egypt. The stipulation that was given to the people, they were to not only take the land and remain in it, they also needed to remain faithful as well. In Devarim / Deuteronomy 32, the LORD through Moshe predicts the future fate of physical Israel as well as their enemies. The Lord first recounts His faithfulness to His people (32:1-14). He continues saying Israel would grow fat (32:15), forgetful, and forsake their Rock (32:18). The Lord will have patience and wait for her repentance, but when the people become unrepentant and unfaithful, when His lovingkindness and mercy has been exhausted, He promised He would send the armies of Israel's enemies, the Gentiles to judge the nation (32:25-26). The Lord God of Israel however would put limits to the destruction that is brought at the hands of the Gentiles so that they wouldn't think they had done this to Israel by their own power. The purpose of this is to preserve the faithful remnant of the people of Israel (32:27). Moshe then speaks of Israel not learning the lesson from God's judgments at the hands of the nations. They are not able to understand the end of their sinful behavior (32:28-29). The very fact that the nations have the ability to come down upon them with the Lord God protecting them demonstrates their sinful actions, their idolatry has caused God to lift his protective hand from them. (32:30-33).

The people of Israel were set apart, sanctified by the commandments. This is repeated today in the daily prayers. Judgment befell the people who grew fat, forgetful, and who forsook the mercy and grace (loving-kindness) of God. The people essentially trampled under foot the blood of the covenant insulting the spirit of grace that God had given. In a similar manner, today, in the covenant by the blood of the Messiah, we have to be careful not to be fat in spiritual things that leads to forsaking and forgetting our Rock, our Lord, and our God. Yeshua the Messiah offered His blood for the purpose of saving us from sin, not so that we might sin again (or more). Yeshua's blood was not shed in order to allow us to continue in sin that grace might increase (*Romans 6:1*). This is insulting the spirit of grace that the author of the book of Hebrews writes about. These things are important because they have bearing upon our eternal life. This is why the author of the Psalms wrote, *135:15 The idols of the nations are but silver and gold, The work of man's hands. 135:16 They have mouths, but they do not speak; They have eyes, but they do not see; 135:17 They have ears, but they do not hear; Nor is there any breath at all in their mouths. 135:18 Those who make them will be like them, Yes, everyone who trusts in them. (NASB)* Sin has the tendency to make us after its image because of the intimate nature of sin being found in the deeper recesses of the heart. The thing that we truly believe comes forth and is manifest in our lives. This is why Yeshua said in Matthew 7, by their fruit you will know them.

The Psalm concludes saying, יז אֲזַנִּים לָהֶם וְלֹא יֵאָזְנוּ אֶף אֵין-יֵשׁ-רוּחַ בְּפִיהֶם: יח כְּמוֹתֵם יִהְיוּ עֲשִׂיהֶם, כָּל אֲשֶׁר-בִּטַח בָּהֶם: יט בֵּית יִשְׂרָאֵל בְּרַכּוּ אֶת-יְהוָה בֵּית אַהֲרֹן בְּרַכּוּ אֶת-יְהוָה: כ בֵּית הַלְוִי בְּרַכּוּ אֶת-יְהוָה וְרֵאִי: כו אֲזַנִּים לָהֶם וְלֹא יֵאָזְנוּ אֶת-יְהוָה: כא בְּרוּךְ יְהוָה | מִצִּיּוֹן שָׁכֵן יְרוּשָׁלַם הַלְלוּהָ: *135:19 O house of Israel, bless the Lord; O house of Aaron, bless the Lord; 135:20 O house of Levi, bless the Lord; You who revere the Lord, bless the Lord. 135:21 Blessed be the Lord from Zion, Who dwells in Jerusalem. Praise the Lord! (NASB)* What does it mean to bless the Lord? The Psalmist at the end of *Tehillim / Psalms 135* is overwhelmingly focused on blessing the Lord. There are multiple ways that one may bless the Lord. One is to speak well of His greatness and goodness and really mean it from the depths of the soul. What David is doing when calling upon Israel, the house of Aaron, the house of Levi, and all those who revere the Lord to bless the Lord He is saying that we are to speak of God's goodness from the inner deepest recesses of the heart. Now blessing the Lord with the mouth only is called hypocrisy. Yeshua said in *Matthew 15:8* "This people honors me with their lips, but their heart is far from me" quoting from *Isaiah 29:13*. As God's people we are called to righteousness, holiness, justice, and truth. These things are found within the commandments of God, and the covenant we have in Yeshua the Messiah, the Lord sends His Holy Spirit to dwell within our hearts empowering us to overcome sin which has its end goal of obeying the commandments. A popular response today in this post-modern culture is, "The commandments are of little or no value in our society where people think everything is relative. There are no absolutes for all situations." It is also amazing to hear someone say, "Stealing and lying are not always wrong if these acts benefit a good cause." Or another one I have heard people say, "Unfaithfulness in marriage might not always be wrong if the relationship between the husband and wife is already gone," etc. These are the kinds of reasoning that people use to justify their sins. This is the conviction of millions of people in our society today which leads to a very confused society. I have heard these types of responses come from Christians as well as the confused idea that obedience to the commandments makes one Jewish, or causes one to pretend to be Jewish, or that the Lord never intended for the gentile believers to be Jewish, etc under the assumption that obedience to the commandments was only given to Israel and not the rest of the world. This clearly is not based in the Scriptures (e.g. *Isaiah 1-2*). This misunderstanding has led to a majority belief that all one has to do is hold fast to the golden rule, "do unto others as you would have them do unto you." (*Matthew 7:12*) The basis for this is found *John 3:16*, "For God so loved the world that he gave his one and only Son, that whosoever believes in him will not perish but have eternal life." The point is, the relationship between God and his people would always be built on faith and obedience to the Torah (faithfulness). To state otherwise is inconsistent with what we find written in Scripture. The reason this is so is because faith is always spoken of within the context of faithfulness in the Bible. The best way we can be a blessing to the Lord God in heaven is to walk in faithfulness to Him day by day. Let's Pray!

Heavenly Father,

Thank You Lord for Your mercy and the great work that you are doing in our lives. We believe You are able to overcome all things, from saving us from our enemies, to the deliverance from sin, and even to work in our hearts to deeply, truly, and honestly seek you all the days of our lives. We recognize the weaknesses in our strength and resolve to serve You and to do what is expected, to be humble and to pray and to remain in Your word. Lord help us to have the strength to stand for truth and life, to have the desire to seek You in prayer and in Your Word, to have faith in Yeshua Your Messiah, 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