

Tehillim / Psalms 136 | ספר תהילים קלו

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Suffering for the Sake of the Lord

א הודו ליהוה כי-טוב In this week's study from *Tehillim / Psalms 136:1-26*, the psalm opens saying *136:1 Give thanks to the Lord, for He is good, For His lovingkindness is everlasting. 136:2 Give thanks to the God of gods, For His lovingkindness is everlasting. 136:3 Give thanks to the Lord of lords, For His lovingkindness is everlasting. (NASB)* Note how the lovingkindness (Grace) of God that is everlasting is repeated on every line of the psalms. The Psalmist continues saying, *ד לעשה נפלאות גדלות לבדו פי לעולם חסדו: ה לעשה* *136:4 To Him who alone does great wonders, For His lovingkindness is everlasting; 136:5 To Him who made the heavens with skill, For His lovingkindness is everlasting; (NASB)* In the Psalm, David praises the Lord listing the miracles He has done, he is the creator (136:7), he made the heavens, the sun and the moon (136:8-9), He struck the Egyptians killing their first born (136:10), He brought a nation out of another nation (136:11), He performs miracles on behalf of His people (136:12-14), He overthrew the Egyptian army (136:15), He led Israel through the wilderness (136:16), and He defeated great kings and armies (136:17-20). The Lord is powerful and He has established Himself as such in the midst of the nations defeating those who come against His people and given what they own to His people. The Psalm concludes saying, *כא ונתן ארצם לנחלה פי לעולם חסדו: כב נחלה לישראל עבדו פי לעולם חסדו: כג שבשפלבנו זכר-לנו פי לעולם חסדו: כד ויפרקנו מצרינו פי לעולם חסדו: כה נתן לחם לכל-בשר פי לעולם חסדו: כו הודו לאל השמים פי לעולם חסדו: 136:21 And gave their land as a heritage, For His lovingkindness is everlasting, 136:22 Even a heritage to Israel His servant, For His lovingkindness is everlasting. 136:23 Who remembered us in our low estate, For His lovingkindness is everlasting, 136:24 And has rescued us from our adversaries, For His lovingkindness is everlasting; 136:25 Who gives food to all flesh, For His lovingkindness is everlasting. 136:26 Give thanks to the God of heaven, For His lovingkindness is everlasting. (NASB)* The mercies of God are eternal, this psalm declares the glory of God within the context of His mercy and grace. This is illustrated in how the Lord God Almighty provides food for both the righteous and the unrighteous which is reminiscent of what Yeshua said in *Matthew 5:45*.

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
ספר תהילים פרק קלו	ספר תהילים פרק קלו	ספר טוביה פרק קלו	ספר טוביה פרק קלו	ΨΑΛΜΟΙ 136	ΨΑΛΜΟΙ 136
א הודו ליהוה כי-טוב פי לעולם חסדו: ב הודו לאלהי האלהים פי לעולם חסדו: ג הודו לא-דני האדנים פי לעולם חסדו: ד לעשה נפלאות גדלות לבדו פי לעולם חסדו: ה לעשה השמים בתבונה פי לעולם חסדו:	א הודו ליהוה כי-טוב פי לעולם חסדו: ב הודו לאלהי האלהים פי לעולם חסדו: ג הודו לא-דני האדנים פי לעולם חסדו: ד לעשה נפלאות גדלות לבדו פי לעולם חסדו: ה לעשה השמים בתבונה פי לעולם חסדו:	א שבחו קדם יהוה ארום טב ארום לעלם טוביה: ב שבחו לאלהי אלהי ארום לעלם טוביה: ג שבחו למרי מריא ארום לעלם טוביה: ד לעבד פרישן רברבן בלחודיה ארום לעלם טוביה: ה לעבד שמיא בסוכלתנו ארום לעלם טוביה:	א שבחו קדם יהוה ארום טב ארום לעלם טוביה: ב שבחו לאלהי אלהי ארום לעלם טוביה: ג שבחו למרי מריא ארום לעלם טוביה: ד לעבד פרישן רברבן בלחודיה ארום לעלם טוביה: ה לעבד שמיא בסוכלתנו ארום לעלם טוביה:	136:1 αλληλουια εξομολογεισθε τῷ κυρίῳ ὅτι χρηστός ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ 136:2 εξομολογεισθε τῷ θεῷ τῶν θεῶν ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ 136:3 εξομολογεισθε τῷ κυρίῳ τῶν κυρίων ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ 136:4 τῷ ποιῶντι θαυμάσια μεγάλα μόνῳ ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ 136:5 τῷ ποιήσαντι τοὺς οὐρανοὺς ἐν συνέσει ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ	136:1 αλληλουια εξομολογεισθε τῷ κυρίῳ ὅτι χρηστός ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ 136:2 εξομολογεισθε τῷ θεῷ τῶν θεῶν ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ 136:3 εξομολογεισθε τῷ κυρίῳ τῶν κυρίων ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ 136:4 τῷ ποιῶντι θαυμάσια μεγάλα μόνῳ ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ 136:5 τῷ ποιήσαντι τοὺς οὐρανοὺς ἐν συνέσει ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ

<p>ו לְרַקַּע הָאָרֶץ עַל-הַמַּיִם כִּי לְעוֹלָם חֲסָדוֹ: ז לְעֵשָׂה אוֹרִים גְּדֹלִים כִּי לְעוֹלָם חֲסָדוֹ: ח אֶת- הַשָּׁמַשׁ לְמַמְשָׁלֶת בַּיּוֹם כִּי לְעוֹלָם חֲסָדוֹ: ט אֶת-הַיָּרֵחַ וְכּוֹכְבֵי לַיְלָה מְמַשְׁלוֹת בְּלִילָה כִּי לְעוֹלָם חֲסָדוֹ: י לְמַפְּה מַצָּרִים בְּבִכּוֹרֵיהֶם כִּי לְעוֹלָם חֲסָדוֹ: יא וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם כִּי לְעוֹלָם חֲסָדוֹ: יב בְּיַד חֲזָקָה וּבְיָרֹעַ נְטוּיָה כִּי לְעוֹלָם חֲסָדוֹ: יג לְגִזְרֵם-סוּף לְגִזְרֵם כִּי לְעוֹלָם חֲסָדוֹ: יד וְהָעֶבְרִיר יִשְׂרָאֵל בְּתוֹכוֹ כִּי לְעוֹלָם חֲסָדוֹ: טו וַנַּעַר פְּרַעֲזָה וַחִילוֹ בְּיַם-סוּף כִּי לְעוֹלָם חֲסָדוֹ: טז לְמוֹלִיף עָמוּ בַמַּדְבָּר כִּי לְעוֹלָם חֲסָדוֹ: יז לְמַפְּה מְלָכִים גְּדֹלִים כִּי לְעוֹלָם חֲסָדוֹ: יח וַיַּהֲרֹג מְלָכִים אֲדִירִים כִּי לְעוֹלָם חֲסָדוֹ: יט לְסִיחוֹן מְלִיךָ הָאֲמֹרִי כִּי לְעוֹלָם חֲסָדוֹ: כ וּלְ- עוֹג מְלִיךָ הַבָּשָׁן כִּי לְעוֹלָם חֲסָדוֹ: כא וַנָּתַן אֲרָצָם לְנַחֲלָה כִּי לְעוֹ- לָם חֲסָדוֹ: כב גַּחֲלָה לְיִשְׂרָאֵל עֲבָדוֹ כִּי לְעוֹלָם חֲסָדוֹ: כג שָׁבַר שִׁפְלֵנוּ זָכַר-לָנוּ כִּי לְעוֹלָם חֲסָדוֹ: כד וַיַּפְּרֶקֶנוּ מִצָּרֵינוּ כִּי לְעוֹלָם חֲסָדוֹ: כה נָתַן לָחֵם לְכָל-בָּשָׂר כִּי לְעוֹלָם חֲסָדוֹ: כו הוֹדוּ לְאֵל הַשָּׁמַיִם כִּי לְעוֹלָם חֲסָדוֹ:</p>	<p>ו לרדיד למרדיד ארעא עלוי מיא ארום לעלם טוביה: ז לעבר נהורין רברבין ארום לעלם טוביה: ח ית שימשא למשלט ביממא ארום לעלם טוביה: ט ית סיהרא וכוכביא למשלט בליליא ארום לעלם טוביה: י למחי מצראי במכתשין קטל בוכריא ארום לעלם טוביה: יא ואפיק ישראל פריי קין מביניהון ארום לעלם טוביה: יב באידא תקיפא ובדרע מרממא ארום לעלם טוביה: יג לצלח ימא דסוף לצילוחין ארום לעלם טוביה: יד ואעבר ישראל במציעיה ארום לעלם טוביה: טו ושניק פרעה וחילותיה בימא דסוף ארום לעלם טוביה: טז למהליך עמיה במדברא ארום לעלם טוביה: יז למחי מלכין רברבין ארום לעלם טוביה: יח וקטל מלכין גיותנין ארום לעלם טוביה: יט לסיחון מלכא אמוראה ארום לעלם טוביה: כ ול- עוג מלכא דמתנן דבותנן ארום לעלם טוביה: כא ויהב ארעהון לאחסנא ארום לעלם טוביה: כב אחסנתא לישראל עבדיה ארום לעלם טוביה: כג באתמככותנא באתמסכנותא דכר לנא קיימיה ארום לעלם טוביה: כד ופריקנא מן מעיקנא ארום לעלם טו- ביה: כה דיהב מזוניה לכל בסרא ארום לעלם טוביה: כו שבחו לאלה שמיא ארום לעלם טוביה:</p>	<p>136:6 τῷ στερεώσαντι τὴν γῆν ἐπὶ τῶν ὕδατων ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ 136:7 τῷ ποιήσαντι φῶτα μεγάλη μόνῳ ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ 136:8 τὸν ἥλιον εἰς ἐξουσίαν τῆς ἡμέρας ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ 136:9 τὴν σελήνην καὶ τὰ ἄστρα εἰς ἐξουσίαν τῆς νυκτός ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ 136:10 τῷ πατάξαντι Αἴγυπτον σὺν τοῖς πρωτοτόκοις αὐτῶν ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ 136:11 καὶ ἐξαγαγόντι τὸν Ἰσραὴλ ἐκ μέσου αὐτῶν ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ 136:12 ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι ὑψηλῷ ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ 136:13 τῷ καταδιελόντι τὴν ἐρυθρὰν θάλασσαν εἰς διαιρέσεις ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ 136:14 καὶ διαγαγόντι τὸν Ἰσραὴλ διὰ μέσου αὐτῆς ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ 136:15 καὶ ἐκτινάξαντι Φαραὼ καὶ τὴν δύναμιν αὐτοῦ εἰς θάλασσαν ἐρυθρὰν ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ 136:16 τῷ διαγαγόντι τὸν λαὸν αὐτοῦ ἐν τῇ ἐρήμῳ ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ τῷ ἐξαγαγόντι ὕδωρ ἐκ πέτρας ἀκροτόμου ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ 136:17 τῷ πατάξαντι βασιλεῖς μεγάλους ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ 136:18 καὶ ἀποκτείναντι βασιλεῖς κραταιούς ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ 136:19 τὸν Σηὼν βασιλέα τῶν Ἀμορραίων ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ 136:20 καὶ τὸν Ὠγ βασιλέα τῆς Βασαν ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ 136:21 καὶ δόντι τὴν γῆν αὐτῶν κληρονομίαν ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ 136:22 κληρονομίαν Ἰσραὴλ δοῦλω αὐτοῦ ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ 136:23 ὅτι ἐν τῇ ταπεινώσει ἡμῶν ἐμνήσθη ἡμῶν ὁ κύριος ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ 136:24 καὶ ἐλυτρώσατο ἡμᾶς ἐκ τῶν ἐχθρῶν ἡμῶν ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ 136:25 ὁ διδούς τροφὴν πάσῃ σαρκὶ ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ 136:26 ἐξομολογεῖσθε τῷ θεῷ τοῦ οὐρανοῦ ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ ἐξομολογεῖσθε τῷ κυρίῳ τῶν κυρίων ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ</p>
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Tehillim / Psalms 136

136:1 Give thanks to the Lord, for He is good, For His lovingkindness is everlasting. 136:2 Give thanks to the God of gods, For His lovingkindness is everlasting. 136:3 Give thanks to the Lord of lords, For His lovingkindness is everlasting. 136:4 To Him who alone does great wonders, For His lovingkindness is everlasting; 136:5 To Him who made the heavens with skill, For His lovingkindness is everlasting; 136:6 To Him who spread out the earth above the waters, For His lovingkindness is everlasting; 136:7 To Him who made the great lights, For His lovingkindness is everlasting; 136:8 The sun to rule by day, For His lovingkindness is everlasting, 136:9 The moon and stars to rule by night, For His lovingkindness is everlasting. 136:10 To Him who smote the Egyptians in their firstborn, For His lovingkindness is everlasting, 136:11 And brought Israel out from their midst, For His lovingkindness is everlasting, 136:12 With a strong hand and an outstretched arm, For His lovingkindness is everlasting. 136:13 To Him who divided the Red Sea asunder, For His lovingkindness is everlasting, 136:14 And made Israel pass through the midst of it, For His lovingkindness is everlasting; (NASB)

Toviyah / Psalms 136

136:1 Sing praise in the presence of the Lord, for he is good, for his goodness is forever. 136:2 Sing praise to the God of gods, for his goodness is forever. 136:3 Sing praise to the Lord of lords, for his goodness is forever. 136:4 To him who did great wonders by himself, for his goodness is forever. 136:5 To him who made the heavens by insight, for his goodness is forever. 136:6 To him who made firm the earth on the waters, for his goodness is forever. 136:7 To him who made great lights, for his goodness is forever. 136:8 The sun to rule by day, for his goodness is forever. 136:9 The moon and stars to rule by night, for his goodness is forever. 136:10 To him who smites the Egyptians with plagues, killing the firstborn, for his goodness is forever. 136:11 And brought out Israel redeemed from among them, for his goodness is forever. 136:12 With a mighty hand and upraised arm, for his goodness is forever. 136:13 To him who split the Sea of Reeds into pieces, for his goodness is forever. 136:14 And made Israel cross over in the middle of it, for his goodness is forever. (EMC)

Psalmoi / Psalms 136

Alleluia. 136:1 Give thanks to the Lord: for he is good: for his mercy endures for ever. 136:2 Give thanks to the God of gods; for his mercy endures for ever. 136:3 Give thanks to the Lord of lords: for his mercy endures for ever. 136:4 To him who along has wrought great wonders: for his mercy endures for ever. 136:5 To him who made the heavens by understanding; for his mercy endures for ever. 136:6 To him who established the earth on the waters; for his mercy endures for ever. 136:7 To him who alone made great lights; for his mercy endures for ever. 136:8 The sun to rule by day; for his mercy endures for ever. 136:9 The moon and the stars to rule the night; for his mercy endures for ever. 136:10 To him who smote Egypt with their first-born; for his mercy endures for ever. 136:11 And brought Israel out of the midst of them; for his mercy endures for ever: 136:12 with a strong hand, and a high arm: for his mercy endures for ever. 136:13 To him who divided the Red Sea into parts: for his mercy endures for ever: 136:14 and brought Israel through the midst of it: for his mercy endures for ever: (LXX)

<p>Tehillim / Psalms 136 136:15 But He overthrew Pharaoh and his army in the Red Sea, For His lovingkindness is everlasting. 136:16 To Him who led His people through the wilderness, For His lovingkindness is everlasting; 136:17 To Him who smote great kings, For His lovingkindness is everlasting, 136:18 And slew mighty kings, For His lovingkindness is everlasting: 136:19 Sihon, king of the Amorites, For His lovingkindness is everlasting, 136:20 And Og, king of Bashan, For His lovingkindness is everlasting, 136:21 And gave their land as a heritage, For His lovingkindness is everlasting, 136:22 Even a heritage to Israel His servant, For His lovingkindness is everlasting. 136:23 Who remembered us in our low estate, For His lovingkindness is everlasting, 136:24 And has rescued us from our adversaries, For His lovingkindness is everlasting; 136:25 Who gives food to all flesh, For His lovingkindness is everlasting. 136:26 Give thanks to the God of heaven, For His lovingkindness is everlasting. (NASB)</p>	<p>Toviyah / Psalms 136 136:15 And choked Pharaoh and his forces in the Sea of Reeds, for his goodness is forever. 136:16 To him who led his people in the wilderness, for his goodness is forever. 136:17 To him who smites great kings, for his goodness is forever. 136:18 And slew proud kings, for his goodness is forever. 136:19 Namely, Sihon the Amorite king, for his goodness is forever. 136:20 And Og, king of Mathnan, for his goodness is forever. 136:21 And gave their land as an inheritance, for his goodness is forever. 136:22 An inheritance to Israel his servant, for his goodness is forever. 136:23 In our humiliation he remembered his covenant with us, for his goodness is forever. 136:24 And redeemed us from our oppressors, for his goodness is forever. 136:25 Who gives his food to all flesh, for his goodness is forever. 136:26 Sing praise to the God of heaven, for his goodness is forever. (EMC)</p>	<p>Psalmoi / Psalms 136 136:15 and overthrew Pharaoh and his host in the Red Sea: for his mercy endures for ever. 136:16 To him who led his people through the wilderness: for his mercy endures for ever. 136:17 To him who smote great kings: for his mercy endures for ever: 136:18 and slew mighty kings; for his mercy endures for ever: 136:19 Seon king of the Amorites: for his mercy endures for ever: 136:20 and Og king of Basan: for his mercy endures for ever: 136:21 and gave their land for an inheritance: for his mercy endures for ever: 136:22 even an inheritance to Israel his servant: for his mercy endures for ever. 136:23 For the Lord remembered us in our low estate; for his mercy endures for ever: 136:24 and redeemed us from our enemies; for his mercy endures for ever. 136:25 Who gives food to all flesh; for his mercy endures for ever. 136:26 Give thanks to the God of heaven; for his mercy endures for ever. (LXX)</p>
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א הודו ליהנהּ כּי-טוב הודו לַאֲלֹהֵי הַאֲלֵהִים כּי לְעוֹלָם חַסְדּוֹ: ב הודו לַאֲדֹנָי הָאֲדֹנִים כּי לְעוֹלָם חַסְדּוֹ: 136:1 Give thanks to the Lord, for He is good, For His lovingkindness is everlasting. 136:2 Give thanks to the God of gods, For His lovingkindness is everlasting. 136:3 Give thanks to the Lord of lords, For His lovingkindness is everlasting. (NASB) Note how the lovingkindness (Grace) of God that is everlasting is repeated on every line of *Tehillim / Psalms 136*. Based upon this Psalm one gives thanks to the Lord, giving praise to the Lord for the mercies He shows us each day. According to Paul's letter to Timothy, the reading of the psalms was to have an important role in the worship of the Ekklesia (*1 Timothy 4:13*). Based upon Paul's letters to the Corinthians (*1 Corinthians 14:26 What is the outcome then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification. NASB*), to the Ephesians (*Ephesians 5:19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; NASB*) and to the Colossians (*Colossians*

3:16 *Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God. NASB*), we can conclude that the psalms were an important part of the corporate worship of the Lord. The Psalms were undoubtedly included in the broader sense of corporate and individual worship. In the history of the church, the Psalms were used by the early fathers who often chose to write commentaries on the Book of the Psalms (see Chrysostom and Augustine). The reason this is so is because the book of the Tehillim / Psalms speak to us even today. These Scriptures are divinely inspired which is how they continue to speak to us today. The Psalms function as a prayer book providing us a pattern for how to worship and seek the Lord for help. When Paul spoke of the psalms in his letters to the Corinthians, Ephesians, and Colossians, he was not only speaking of the Book of the Psalms, but also of using the psalms as a pattern for worship and seeking the Lord. Note that David wrote the following:

Tehillim / Psalms 22:2-3

22:2 O my God, I cry by day, but You do not answer; And by night, but I have no rest. 22:3 Yet You are holy, O You who are enthroned upon the praises of Israel. (NASB)

David pictures the Lord God in heaven as being enthroned upon the praises of His people. Now if the Lord God sits enthroned upon our praises, how glorious would that throne be? If the Lord God were seen enthroned upon the praises of our hearts, how glorious would that appear? This should be a sobering thought for each one of us.

The Torah speaks of the Tabernacle and the mercy seat upon which the Lord would rest His presence. The Ark of the Covenant would have blood sprinkled upon it once a year (Yom Kippur) at which time Israel would fast, offer up prayers, praises, and blood sacrifices. When the Ark was moved from place to place, notice the poles on either side of the ark required more than one man to carry. This illustrates for us that the presence of God was meant for more than one man. It was never meant for only one man to carry the presence of God or to set an atmosphere of worship. At this time (Yom Kippur) the people would come together in prayer and fasting all with the same heart to worship the Lord who is enthroned upon our praises. This illustrates for us something on the importance of the Lord God sitting enthroned by our praises. This throne is the exalting of the Lord above all others. We are told at a future time, every knee will bow and every tongue confess the Lord is God over all, and of His Messiah Yeshua as the one in whom the Lord has brought our salvation and redemption. The Psalms causes us to understand the way we are to worship the Lord, and how it is done in heaven.

The Psalmist continues saying, *ד לַעֲשֵׂה נִפְלְאוֹת גְּדֹלוֹת לְבָדּוֹ כִּי לַעֲוֹלָם חֶסֶדּוֹ: ה לַעֲשֵׂה הַשְּׁמַיִם בְּתַבּוּנָה, 136:4 To Him who alone does great wonders, For His lovingkindness is everlasting; 136:5 To Him who made the heavens with skill, For His lovingkindness is everlasting; (NASB)* One of the foundational truths of the Torah is that the Lord God Almighty is the creator of all that exists. Isaiah the prophet states in *Isaiah 40:28*, “Do you not know? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth. He will not grow tired or weary, and his understanding no one can fathom.” We are told in the beginning God created the heavens and the earth (*Bereshit / Genesis 1:1*). He spoke them into being (*Bereshit / Genesis 1:3, 1:6, 1:9*). The Lord started from nothing and created all that we know and those things that we do not know. He is not limited to our understanding, or by time, space, or matter. As creator, He was the designer of all things just as it is written in *Tehillim / Psalms 104:24* “How many are your works, LORD! In wisdom you made them all.” When we say that the Lord God is the Creator, we are crediting Him with singleness, that He alone is the Creator, there is only one God. Because He created everything, the conclusion is that everything belongs to Him (*Shemot / Exodus 19:5, Tehillim / Psalm 50:12*). As human beings, we are also His, and He has the right to rule over us. He gives us the freedom to choose Him or reject Him. The wise person bows before the Creator and willingly submits himself to the One who truly knows how we are made (*Tehillim / Psalm 78:39, 103:14, Romans 9:20*).

The Psalmist continues saying the following:

Tehillim / Psalms 136:6-20

136:6 To Him who spread out the earth above the waters, For His lovingkindness is everlasting; 136:7 To Him who made the great lights, For His lovingkindness is everlasting; 136:8 The sun to rule by day, For His lovingkindness is everlasting, 136:9 The moon and stars to rule by night, For His lovingkindness is everlasting. 136:10 To Him who smote the Egyptians in their firstborn, For His lovingkindness is everlasting, 136:11 And brought Israel out from their midst, For His lovingkindness is everlasting, 136:12 With a strong hand and an outstretched arm, For His lovingkindness is everlasting. 136:13 To Him who divided the Red Sea asunder, For His lovingkindness is everlasting, 136:14 And made Israel pass through the midst of it, For His lovingkindness is everlasting; 136:15 But He overthrew Pharaoh and his army in the Red Sea, For His lovingkindness is everlasting. 136:16 To Him who led His people through the wilderness, For His lovingkindness is everlasting; 136:17 To Him who smote great kings, For His lovingkindness is everlasting, 136:18 And slew mighty kings, For His lovingkindness is everlasting; 136:19 Sihon, king of the Amorites, For His lovingkindness is everlasting, 136:20 And Og, king of Bashan, For His lovingkindness is everlasting, (NASB)

ו לרקע הארץ על-המים פי לעולם חסדו: ז לעשה אורים גדלים פי לעולם חסדו: ח את-השמש לממשלת ביום פי לעולם חסדו: ט את-הירח וכוכבים לממשלות בלילה פי לעולם חסדו: י למכה מצרים בכוריהם פי לעולם חסדו: יא ויוצא ישראל מתוכם פי לעולם חסדו: יב ביד חזקה ובין רוע נטויה פי לעולם חסדו: יג לגר-ים-סוף לגגרים פי לעולם חסדו: יד והעביר ישראל בתוכו פי לעולם חסדו: טו ונער פרעה וחילו בים-סוף פי לעולם חסדו: טז למוליה עמו במדבר פי לעולם חסדו: יז למכה מלכים גדלים פי לעולם חסדו: יח ויהרג מלכים אדירים פי לעולם חסדו: יט לסיחון מלך האמרי פי לעולם חסדו: כ ולעוג מלך הבשן פי לעולם חסדו:

Toviyah / Psalms 136:6-20

136:6 To him who made firm the earth on the waters, for his goodness is forever. 136:7 To him who made great lights, for his goodness is forever. 136:8 The sun to rule by day, for his goodness is forever. 136:9 The moon and stars to rule by night, for his goodness is forever. 136:10 To him who smites the Egyptians with plagues, killing the firstborn, for his goodness is forever. 136:11 And brought out Israel redeemed from among them, for his goodness is forever. 136:12 With a mighty hand and upraised arm, for his goodness is forever. 136:13 To him who split the Sea of Reeds into pieces, for his goodness is forever. 136:14 And made Israel cross over in the middle of it, for his goodness is forever. 136:15 And choked Pharaoh and his forces in the Sea of Reeds, for his goodness is forever. 136:16 To him who led his people in the wilderness, for his goodness is forever. 136:17 To him who smites great kings, for his goodness is forever. 136:18 And slew proud kings, for his goodness is forever. 136:19 Namely, Sihon the Amorite king, for his goodness is forever. 136:20 And Og, king of Mathnan, for his goodness is forever. (EMC)

ו לרדיד למרדיד ארעא עלוי מיא ארום לעלם טוביה: ז לעבר נהורין רברבין ארום לעלם טוביה: ח ית שימשא למשלט ביממא ארום לעלם טוביה: ט ית סיהרא וכוכביא למשלט בליליא ארום לעלם טוביה: י למחי מצראי במכתשין קטל בוכריא ארום לעלם טוביה: יא ואפיק ישראל פריקין מביניהון ארום לעלם טוביה: יב באידא תקיפא ובדרע מרממא ארום לעלם טוביה: יג לצלה ימא דסוף לצילוהין ארום לעלם טוביה: יד ואעבר ישראל במציעיה ארום לעלם טוביה: טו ושניק פרעה וחילותיה בימא דסוף ארום לעלם טוביה: טז למהליך עמיה במדברא ארום לעלם טוביה: יז למחי מלכין רברבין ארום לעלם טוביה: יח וקטל מלכין גיותנן ארום לעלם טוביה: יט לסיחון

מלכא אמוראה ארום לעלם טוביה: כ ולעוג מלכא דמתנן דבותנן ארום לעלם טוביה:

In the Psalm, David praises the Lord listing the miracles He has done, he is the creator (136:7), he made the heavens, the sun and the moon (136:8-9), He struck the Egyptians killing their first born (136:10), He brought a nation out of another nation (136:11), He performs miracles on behalf of His people (136:12-14), He overthrew the Egyptian army (136:15), He led Israel through the wilderness (136:16), and He defeated great kings and armies (136:17-20). The Lord is powerful and He has established Himself as such in the midst of the nations defeating those who come against His people and giving what they own to His people. In the days of Abraham, we are told that both Sarah and Abraham were getting old and Sarah was barren. The Lord told Abraham in Parashat Vayera that Sarah would be the mother of Abraham's child. He would be a child of promise. Upon hearing this Sarah laughed. When Sarah laughed, the Lord spoke to Abraham in the following way:

Bereshit / Genesis 18:13-14

18:13 And the Lord said to Abraham, 'Why did Sarah laugh, saying, 'Shall I indeed bear a child, when I am so old?' 18:14 'Is anything too difficult for the Lord? At the appointed time I will return to you, at this time next year, and Sarah will have a son.' (NASB)

The Lord is powerful and able to do anything, even to the strengthening of Sarah's body to become pregnant and have a child. When God rescued the nation Israel from bondage in Egypt, He led them into the wilderness, through the Red Sea, to the Mountain of Sinai, and even the giving of the manna, the miraculous provision of bread from heaven. The people however began to grumble because they could no longer enjoy the variety of foods they had eaten in Egypt. In response to their grumbling, the Lord God promised to give all of the people a diet of meat for an entire month. The Lord had promised that He would provide this multitude of people, and Moshe asks how that is possible.

Bamidbar / Numbers 11:21-22

11:21 But Moses said, 'The people, among whom I am, are 600,000 on foot; yet You have said, 'I will give them meat, so that they may eat for a whole month.' 11:22 'Should flocks and herds be slaughtered for them, to be sufficient for them? Or should all the fish of the sea be gathered together for them, to be sufficient for them?' (NASB)

The Lord's response is found in the next verse:

Bamidbar / Numbers 11:23

11:23 The Lord said to Moses, 'Is the Lord's power limited? Now you shall see whether My word will come true for you or not.' (NASB, כג ויאמר יהוה אל-מִשֶׁה הַיָּד יְהוָה תִּקְצָר עֲתָה, (תְּרֹאֶה הַיְקָרָה דְּבָרֵי אִם-לֹא:

The response is clear, the Lord asks whether his hand is short (תִּקְצָר) or limited? God's response is that Moshe will see whether the Word of God will come true or not. This speaks to what we read in the Scriptures, "But our God is in the heavens; He does whatever He pleases." (Tehillim / Psalm 115:3) "Ah Lord GOD! Behold, Thou hast made the heavens and the earth by Thy great power and by Thine outstretched arm! Nothing is too difficult for Thee." (Jeremiah 32:17) "And looking upon [them] Jesus said to them, "With men this is impossible, but with God all things are possible." (Matthew 19:26) "The LORD of hosts has sworn saying, "Surely, just as I have intended so it has happened, and just as I have planned so it will stand, to break Assyria in My land, and I will trample him on My mountains. Then his yoke will be removed from them, and his burden removed from their shoulder. This is the plan devised against the whole earth; and this is the hand that is stretched out against all the nations. For the LORD of hosts has planned, and

who can frustrate [it]? And as for His stretched-out hand, who can turn it back?” (Isaiah 14:21-26) The earliest manifestation of the Lord God’s power is seen in the creation of the world in which we live, “For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.” (Romans 1:20) The creation itself is a testimony to the power of God. We are called to believe in that testimony, the Lord is the creator and He is powerful. When the Lord came to Abraham, He promised him and his wife a child. The greatest test of faith Abraham faced was when the Lord called him to take his son, the son in whom all Abraham’s hopes rested, and sacrifice him on Mount Moriah (*Bereshit / Genesis 22:1-19*). Here, Abraham set his heart to obey God, and ancient commentators tells us clearly how Abraham was convinced of the power of God to resurrect his son from the dead:

Hebrews 11:17-19

11:17 By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was offering up his only begotten son 11:18 it was he to whom it was said, ‘In Isaac your descendants shall be called.’ 11:19 He considered that God is able to raise people even from the dead, from which he also received him back as a type. (NASB)

The point is what the commentator in Hebrews writes that “God is able” to do whatever He wants to. Abraham’s belief in the power of God (that He is able) to raise the dead led to his obedience to God’s command. Abraham had a resurrection faith, just as we are to have (see *Romans 10:9*). Abraham’s growth in his faith was paralleled to his increasing belief in the power of God, was to the extent that the Lord had the power to give two people who are as good as dead a child (*Romans 4:18-21*). If this is possible, then even raising a son from the dead is also possible. Abraham, who began with little faith grew to have great faith in the power of God. God’s Word is given to us so that we too will have that kind of faith.

The Psalm concludes saying, כַּא וְנָתַן אֶרֶצָם לְיִנְחָלָהּ פִּי לְעוֹלָם חֶסֶדֹ: כַּב נִחְלָה לְיִשְׂרָאֵל עֲבָדוּ פִּי לְעוֹלָם, חֶסֶדֹ: כַּג שְׁבַשְׁפְּלֵנוּ זָכַר-לָנוּ פִּי לְעוֹלָם חֶסֶדֹ: כַּד וַיִּפְרְקֵנוּ מִצָּרֵינוּ פִּי לְעוֹלָם חֶסֶדֹ: כַּה נָתַן לָחֶם לְכָל-בָּשָׂר חֶסֶדֹ: כֶּלֶ לְאֵל הַשָּׁמַיִם פִּי לְעוֹלָם חֶסֶדֹ: 136:21 And gave their land as a heritage, For His lovingkindness is everlasting, 136:22 Even a heritage to Israel His servant, For His lovingkindness is everlasting. 136:23 Who remembered us in our low estate, For His lovingkindness is everlasting, 136:24 And has rescued us from our adversaries, For His lovingkindness is everlasting; 136:25 Who gives food to all flesh, For His lovingkindness is everlasting. 136:26 Give thanks to the God of heaven, For His lovingkindness is everlasting. (NASB) The mercies of God are eternal, this psalm declares the glory of God within the context of His mercy and grace. This is illustrated in how the Lord God Almighty provides food for both the righteous and the unrighteous which is reminiscent of what Yeshua said in *Matthew 5:45*. We read in *Shemot / Exodus 6:8* “And I will bring you into the land that I promised to Abraham, to Isaac, and to Jacob; and I will give it you as a [morashah, מוֹרָשָׁה] heritage: I am the LORD.” (וְהִבְאֵתִי אֶתְכֶם אֶל-הָאָרֶץ אֲשֶׁר) ה (נְשָׂאתִי אֶת-יְדֵי לְתַת אֶתָּה לְאֶבְרָהָם לְיִצְחָק וּלְיַעֲקֹב וְנָתַתִּי אֶתָּה לָכֶם מוֹרָשָׁה אֲנִי יְהוָה: The concept of yerushah is used throughout the Torah to describe the passing down of material possessions from parents to children. A far less common word is the concept of morashah, mentioned in the Torah in reference to only two things, (i) the Torah where Moshes prescribed the Torah to us as an eternal heritage (morashah) for the children of Israel (*Devarim / Deuteronomy 33:4*) and (ii) the Land of Israel itself (*Shemot / Exodus 6:8*). These words are used within different contexts revealing the kind of relationship between parents and children, and those things that are passed down from generation to generation. These differences are illustrated in the *Jerusalem Talmud Bava Batra 8:2* which speaks of yerushah as something that comes easily. When a person dies, leaving a yerushah, the heir need not do anything other than receive the gift. Morashah on the other hand requires much more. The Jerusalem Talmud states the added letter mem in morashah is a grammatical sign of intensity, the piel form in Hebrew grammar. In order for an individual to come into possession by means of a morashah, they must work for it. This explains why morashah was used only with regard to Torah and the Land of Israel. The rabbis in the Babylonian Talmud, *Berachot 5a* state that there are three

gifts that God gave the Jewish people that can be acquired only through commitment and suffering, (i) the Torah, (ii) the Land of Israel and, (iii) the World to Come. All of these come by reason of obedience to the commandments. In the *Mishnah Pirkei Avot 2:10* the rabbis say “*Prepare yourself to study Torah, for it is not an inheritance for you.*” Therefore, our relationship with God according to the Torah depends on an individual’s own efforts. A student of Torah must be willing to suffer for the sake of the Lord God Almighty and His Messiah. This is an important concept since we know our relationship with the Messiah Yeshua comes with it suffering and persecutions. When the Lord tells us in the Psalm that *136:21 And gave their land as a heritage, For His lovingkindness is everlasting, 136:22 Even a heritage to Israel His servant, For His lovingkindness is everlasting. 136:23 Who remembered us in our low estate, For His lovingkindness is everlasting, 136:24 And has rescued us from our adversaries, For His lovingkindness is everlasting; 136:25 Who gives food to all flesh, For His lovingkindness is everlasting. 136:26 Give thanks to the God of heaven, For His lovingkindness is everlasting. (NASB)* These things do not come without suffering for the sake of the Lord. 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!

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

Notes