

## Tehillim / Psalms 138 | ספר תהילים קלח

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### New Life through the Messiah

In this week's study from *Tehillim / Psalms 138:1-8*, the psalm opens א לְדָוִד | אוֹדָה בְּכָל-לְבַי נִגַּד אֱלֹהִים 138:1 אֶזְמַרְךָ: ב אֲשַׁתְּחֶנָּה אֶל-הֵיכַל קִדְשֶׁךָ וְאוֹדָה אֶת-שְׁמֶךָ עַל-חַסְדֶּךָ וְעַל-אַמְתָּךָ כִּי-הִגְדַּלְתָּ עַל-כָּל-שְׁמֶךָ אִמְרָתְךָ: *I will give You thanks with all my heart; I will sing praises to You before the gods. 138:2 I will bow down toward Your holy temple And give thanks to Your name for Your lovingkindness and Your truth; For You have magnified Your word according to all Your name. (NASB)* We praise the Lord for all that He has done in keeping His words and His promises. The Psalmist continues saying, ג בְּיוֹם קָרָאתִי וַתַּעֲנֵנִי תְּרַהֲבֵנִי בְּנַפְשִׁי, 138:3 עַז: ד יוֹדוּךָ יְהוָה כָּל-מַלְכֵי-אָרֶץ כִּי שָׁמְעוּ אִמְרֵי-פִיךָ: ה וַיִּשְׁיֶרֶוּ בְּדַרְכֵי יְהוָה כִּי גָדוֹל כְּבוֹד יְהוָה: *On the day I called, You answered me; You made me bold with strength in my soul. 138:4 All the kings of the earth will give thanks to You, O Lord, When they have heard the words of Your mouth. 138:5 And they will sing of the ways of the Lord, For great is the glory of the Lord. (NASB)* It is interesting how the nations who do not have concern for the Word of the Lord, the Psalmist states they will give thanks when hearing His word. The psalm concludes saying, ו כִּי-רָם יְהוָה וְשָׁפַל יִרְאֶה וְגִבְהַ מִּמְרָחֵק יִידָע: ז אִם-אֵלֶּךָ | בְּקָרֵב צָרָה תַחֲיִנִי עַל אֶף, 138:6 לְפָנֶיךָ יְהוָה יִתְשַׁלַּח יָדְךָ וְתוֹשִׁיעֵנִי מִיַּנְּהָ: ח יְהוָה יִגְמַר בְּעַדֵי יְהוָה חַסְדֶּךָ לְעוֹלָם מַעֲשֵׂי יְדִיךָ אֶל-תְּרַרְךָ: *For though the Lord is exalted, Yet He regards the lowly, But the haughty He knows from afar. 138:7 Though I walk in the midst of trouble, You will revive me; You will stretch forth Your hand against the wrath of my enemies, And Your right hand will save me. 138:8 The Lord will accomplish what concerns me; Your lovingkindness, O Lord, is everlasting; Do not forsake the works of Your hands.(NASB)*

עברית

Hebrew

ארמי

Aramaic

ελληνικός

Greek

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
ספר תהלים פרק קלח	ספר תהלים פרק קלח	ספר טוביה פרק קלח	ספר טוביה פרק קלח	ΨΑΛΜΟΙ 138	ΨΑΛΜΟΙ 138
א לְדָוִד   אוֹדָה בְּכָל-לְבַי נִגַּד אֱלֹהִים אֶזְמַרְךָ: ב אֲשַׁתְּחֶנָּה אֶל-הֵיכַל קִדְשֶׁךָ וְאוֹדָה אֶת-שְׁמֶךָ עַל-חַסְדֶּךָ וְעַל-אַמְתָּךָ כִּי-הִגְדַּלְתָּ עַל-כָּל-שְׁמֶךָ אִמְרָתְךָ: ג בְּיוֹם קָרָאתִי וַתַּעֲנֵנִי תְּרַהֲבֵנִי בְּנַפְשִׁי עַז: ד יוֹדוּךָ יְהוָה כָּל-מַלְכֵי-אָרֶץ כִּי שָׁמְעוּ אִמְרֵי-פִיךָ: ה וַיִּשְׁיֶרֶוּ בְּדַרְכֵי יְהוָה כִּי גָדוֹל כְּבוֹד יְהוָה: ו כִּי-רָם יְהוָה וְשָׁפַל יִרְאֶה וְגִבְהַ מִּמְרָחֵק יִידָע: ז אִם-אֵלֶּךָ   בְּקָרֵב צָרָה תַחֲיִנִי עַל אֶף אִיבִי תִשְׁלַח יָדְךָ וְתוֹשִׁיעֵנִי מִיַּנְּהָ: ח יְהוָה יִגְמַר בְּעַדֵי יְהוָה חַסְדֶּךָ לְעוֹלָם מַעֲשֵׂי יְדִיךָ אֶל-תְּרַרְךָ:	א על יד דוד אודי קדמך יהוה בכל לבי קביל דיניא אזמרינך אשבחינך: ב אס-גוד קדם היכלא דקודשך ואודי ית שמך מטול טובך ומטול קושטך ארום אסגיתא על כל שמך מימרי תושבחתך: ג ביומא דקרית עני יתי אסגיעתני בנפשי עוש-נא: ד יודון קדמך יהוה כל מלכי ארעא ארום שמעו מימרי תושבחתך: ה ויש-בחון על כבישי יהוה ארום רב איקרא דיהוה: ו ארום רמא יהוה ומכיך יחמי לטב וגיותנא מן שמיא רחיקין ימאיד: ז אין אהלך במצע עקתא תחיניני תקימיניני על נחירא בעלי דבבי תושיט אידך לח-בלותהון ותפרקיניני ימינך: ח יהוה יש-לים מימרא דייי יפרע# בישא עילויהון אמטולתי יהוה טובך לעלם עובדי אידך לא תשבוק:	138:1 τῷ Δαυιδ ἐξομολογήσομαί σοι κύριε ἐν ὄλῃ καρδία μου ὅτι ἤκουσας τὰ ῥήματα τοῦ στόματός μου καὶ ἐναντίον ἀγγέλων ψαλῶ σοι 138:2 προσκυνήσω πρὸς ναὸν ἅγιόν σου καὶ ἐξομολογήσομαι τῷ ὀνόματί σου ἐπὶ τῷ ἐλέει σου καὶ τῇ ἀληθείᾳ σου ὅτι ἐμεγάλυνας ἐπὶ πᾶν ὄνομα τὸ λόγιόν σου 138:3 ἐν ἧ ἂν ἡμέρᾳ ἐπικαλέσομαί σε ταχὺ ἐπάκουσόν μου πολυωρήσεις με ἐν ψυχῇ μου ἐν δυνάμει 138:4 ἐξομολογησάσθωσάν σοι κύριε πάντες οἱ βασιλεῖς τῆς γῆς ὅτι ἤκουσαν πάντα τὰ ῥήματα τοῦ στόματός σου 138:5 καὶ ἀσάτωσαν ἐν ταῖς ὁδοῖς κυρίου ὅτι μεγάλη ἡ δόξα κυρίου 138:6 ὅτι ὑψηλὸς κύριος καὶ τὰ ταπεινὰ ἐφορᾷ καὶ τὰ ὑψηλὰ ἀπὸ μακρόθεν γινώσκει 138:7 ἐὰν πορευθῶ ἐν μέσῳ θλίψεως ζήσεις με ἐπ' ὄργην ἐχθρῶν μου ἐξέτεινας χεῖρά σου καὶ ἔσωσέν με ἡ δεξιὰ σου 138:8 κύριος ἀνταποδώσει ὑπὲρ ἐμοῦ κύριε τὸ ἔλεός σου εἰς τὸν αἰῶνα τὰ ἔργα τῶν χειρῶν σου μὴ παρῆς			

<p><b>Tehillim / Psalms 138</b>  138:1 I will give You thanks with all my heart; I will sing praises to You before the gods. 138:2 I will bow down toward Your holy temple And give thanks to Your name for Your lovingkindness and Your truth; For You have magnified Your word according to all Your name. 138:3 On the day I called, You answered me; You made me bold with strength in my soul. 138:4 All the kings of the earth will give thanks to You, O Lord, When they have heard the words of Your mouth. 138:5 And they will sing of the ways of the Lord, For great is the glory of the Lord. 138:6 For though the Lord is exalted, Yet He regards the lowly, But the haughty He knows from afar. 138:7 Though I walk in the midst of trouble, You will revive me; You will stretch forth Your hand against the wrath of my enemies, And Your right hand will save me. 138:8 The Lord will accomplish what concerns me; Your lovingkindness, O Lord, is everlasting; Do not forsake the works of Your hands.(NASB)</p>	<p><b>Toviyah / Psalms 138</b>  138:1 Composed by David. I will give thanks in your presence, O Lord, with all my heart; before the judges I will sing to you. 138:2 I will bow down before your holy temple, and I will confess your name, because of your goodness and because of your truth; for you have magnified over every name of yours the utterance of your praise. 138:3 In the day that I call, answer me; you have magnified strength in my soul. 138:4 All the kings of the earth will give thanks in your presence, O Lord, for they have heard the utterance of your praise. 138:5 And they will sing praise on the pathways of the Lord, for great is the glory of the Lord. 138:6 For exalted is the Lord, but he will look on the humble for good; but he will humble the proud from heaven afar. 138:7 If I walk in the midst of trouble, you will keep me alive; you will stretch forth your hand against the nostrils of my enemies to destroy them, and your right hand will redeem me. 138:8 The Lord will pay them back evil on my account; O Lord, your goodness is forever, you will not forsake the works of your hands. (EMC)</p>	<p><b>Psalmoi / Psalms 138</b>  A Psalm for David, of Aggaeus and Zacharias. 138:1 I will give thee thanks, O Lord, with my whole heart; and I will sing psalms to thee before the angels; for thou hast heard all the words of my mouth. 138:2 I will worship toward thy holy temple, and give thanks to thy name, on account of thy mercy and thy truth; for thou hast magnified thy holy name above every thing. 138:3 In whatsoever day I shall call upon thee, hear me speedily; thou shalt abundantly provide me with thy power in my soul. 138:4 Let all the kings of the earth, o Lord, give thanks unto thee; for they have heard all the words of thy mouth. 138:5 And let them sing in the ways of the Lord; for great is the glory of the Lord. 138:6 For the Lord is high, and yet regards the lowly; and he knows high things from afar off. 138:7 Though I should walk in the midst of affliction, thou wilt quicken me; thou hast stretched forth thine hands against the wrath of mine enemies, and thy right hand has saved me. 138:8 O Lord, thou shalt recompense them on my behalf: thy mercy, O Lord, endures for ever: overlook not the works of thine hands. (LXX)</p>
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In this week's study from *Tehillim / Psalms 138:1-8*, the psalm opens א לְדָוִד | אֹדָה בְּכָל-לִבִּי נֶגְדְךָ אֱלֹהִים : 138:1 אֶזְמְרֶךָ: ב אֲשַׁמְחָה אֶל-הַיְיָ כִּי יִכְלֵךְ קִדְשֶׁךָ וְאוֹדָה אֶת-שִׁמְךָ עַל-חַסְדֶּךָ וְעַל-אֱמֻנָתְךָ כִּי-הִגְדַּלְתָּ עַל-כָּל-שִׁמְךָ אֶמְרָתְךָ: *I will give You thanks with all my heart; I will sing praises to You before the gods. 138:2 I will bow down toward Your holy temple And give thanks to Your name for Your lovingkindness and Your truth; For You have magnified Your word according to all Your name. (NASB)* We praise the Lord for all that He has done in keeping His words and His promises. The lesson we receive from this speaks of singing praises unto the Lord and bowing down to God's holy Temple. David wrote this prior to the construction of the Temple and what he is explaining to us is that the Temple was not essential for worship to be true and deep and powerful. Considering the significance of singing praises, *2 Chronicles 20* speaks of a very unconventional way the king of Judah approached war with the neighboring nations. According to *2 Chronicles 20*, the king of Judah brought out the singers and musicians to lead his army against the armies of Ammon, Moab, and Seir. These three kingdoms formed an alliance against Judah. Jehoshaphat, knowing that his own army was no match for the invaders, turned to the Lord God of Israel for help. He proclaimed a time of prayer and fasting, and people throughout the land poured into the capital to take part. Jehoshaphat prayed saying,

### **2 Chronicles 20:5-13**

*20:5 Then Jehoshaphat stood in the assembly of Judah and Jerusalem, in the house of the Lord before the new court, 20:6 and he said, 'O Lord, the God of our fathers, are You not God in the heavens? And are You not ruler over all the kingdoms of the nations? Power and might are in Your hand so that no one can stand against You. 20:7 'Did You not, O our God, drive out the inhabitants of this land before Your people Israel and give it to the descendants of Abraham Your friend forever? 20:8 'They have lived in it, and have built You a sanctuary there for Your name, saying, 20:9 'Should evil come upon us, the sword, or judgment, or pestilence, or famine, we will stand before this house and before You (for Your name is in this house) and cry to You in our distress, and You will hear and deliver us. 20:10 'Now behold, the sons of Ammon and Moab and Mount Seir, whom You did not let Israel invade when they came out of the land of Egypt (they turned aside from them and did not destroy them), 20:11 see how they are rewarding us by coming to drive us out from Your possession which You have given us as an inheritance. 20:12 'O our God, will You not judge them? For we are powerless before this great multitude who are coming against us; nor do we know what to do, but our eyes are on You.' 20:13 All Judah was standing before the Lord, with their infants, their wives and their children. (NASB)*

Jehoshaphat said, "O Lord, God of our fathers, are You not God in Heaven? You rule over kingdoms and nations, and power and might are in Your hand. None can withstand You." These words of the king strengthened the heart of the people. Then the Spirit of the Lord come upon a man and he spoke the following:

### **2 Chronicles 20:14-26**

*20:14 Then in the midst of the assembly the Spirit of the Lord came upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, the Levite of the sons of Asaph; 20:15 and he said, 'Listen, all Judah and the inhabitants of Jerusalem and King Jehoshaphat: thus says the Lord to you, 'Do not fear or be dismayed because of this great multitude, for the battle is not yours but God's. 20:16 'Tomorrow go down against them. Behold, they will come up by the ascent of Ziz, and you will find them at the end of the valley in front of the wilderness of Jeruel. 20:17 'You need not fight in this battle; station yourselves, stand and see the salvation of the Lord on your behalf, O Judah and Jerusalem.' Do not fear or be dismayed; tomorrow go out to face them, for the Lord is with you.' 20:18 Jehoshaphat bowed his head with his face to the ground, and all Judah and the inhabitants of Jerusalem fell down before the Lord, worshiping the Lord. 20:19 The Levites, from the sons of the Kohathites and of the sons of the Korahites, stood up to praise the Lord God of Israel, with a very*

*loud voice. 20:20 They rose early in the morning and went out to the wilderness of Tekoa; and when they went out, Jehoshaphat stood and said, 'Listen to me, O Judah and inhabitants of Jerusalem, put your trust in the Lord your God and you will be established. Put your trust in His prophets and succeed.' 20:21 When he had consulted with the people, he appointed those who sang to the Lord and those who praised Him in holy attire, as they went out before the army and said, 'Give thanks to the Lord, for His lovingkindness is everlasting.' 20:22 When they began singing and praising, the Lord set ambushes against the sons of Ammon, Moab and Mount Seir, who had come against Judah; so they were routed. 20:23 For the sons of Ammon and Moab rose up against the inhabitants of Mount Seir destroying them completely; and when they had finished with the inhabitants of Seir, they helped to destroy one another. 20:24 When Judah came to the lookout of the wilderness, they looked toward the multitude, and behold, they were corpses lying on the ground, and no one had escaped. 20:25 When Jehoshaphat and his people came to take their spoil, they found much among them, including goods, garments and valuable things which they took for themselves, more than they could carry. And they were three days taking the spoil because there was so much. 20:26 Then on the fourth day they assembled in the valley of Beracah, for there they blessed the Lord. Therefore they have named that place 'The Valley of Beracah' until today. (NASB)*

The king had appointed people to sing before the Lord and before the Army of Judah. The Scriptures say the praises of God's people set up ambushes before the enemy to destroy the sons of Ammon, Moab, and Mount Sier. The king realized how the Lord supports His people during times of calamity and peril. If we stand before the Lord and cry out to Him in our distress, He will hear us and save us. The king said "We have no power against this great army that comes against us. We do not know what to do, but our eyes are upon You!" The Lord gave a word to the young priest to speak to the people and to the king. The word of the Lord said "You will not need to fight in this battle," God's message through Jahaziel continued saying "Position yourselves, stand still, and see the salvation of the Lord, who is with you!" As a result of these words, the king and all the people bowed down to the ground in worship. The priests continued to raise their voices in praise to the Lord. The next morning as the troops made preparations for battle, King Jehoshaphat encouraged them. "Believe in the Lord your God, and so shall you be established. Have faith in His prophets, and so shall you have good success." When the king decided to have the singers lead the troops in battle, this demonstrated their faith being put into action as they believed the Lord God of Israel would fight for them. King Jehoshaphat instructed the singers as they took their position. "Give thanks to the Lord, for His mercy endures forever." They were thanking the Lord God Almighty in advance for the victory He had promised the day before. The Scriptures say the Lord "set ambushes against the people of Ammon, Moab, and Mount Seir, who had come against Judah; and they were defeated." The Scriptures do not specify what those "ambushes" were, but we are told the men of those three invading kingdoms began to fight among themselves. First the men of Ammon and Moab rose up against those of Seir, and when they had destroyed them, the two armies destroyed each other. When the army of Judah arrived at a place overlooking the battlefield, they saw only dead bodies on the ground. No one had escaped. We are then told Jehoshaphat and his men gathered so many valuables from the bodies that it took them three days to collect them all. On the fourth day they assembled in the valley and called the valley of Beracah, which means "the Valley of blessing," and there they blessed God. Then they returned home with joy, for the Lord had triumphed over their enemies. This is the fulfillment of the psalm which states, א לְדָוִד | אֹדֶה בְּכָל-לְבַי נִגַּד, אֱלֹהִים אֲזַמְרֵךְ: ב אֲשַׁמְחָה אֶל-הַיְיָ כִּדְשָׁה וְאוֹדָה אֶת-שִׁמְךָ עַל-חַסְדְּךָ וְעַל-אַמְתְּךָ כִּי-הִגְדַּלְתָּ עַל-כָּל-שִׁמְךָ אֲמַרְתָּ: 138:1 I will give You thanks with all my heart; I will sing praises to You before the gods. 138:2 I will bow down toward Your holy temple And give thanks to Your name for Your lovingkindness and Your truth; For You have magnified Your word according to all Your name. (NASB) We praise the Lord for all that He has done in keeping His words and His promises. As a result of these things, the fear of God came on all the neighboring kingdoms when they heard how He had interceded for Judah, and the kingdom of Judah was quiet because the Lord God had given him rest. This stands as an everlasting testimony to the power of faith

and faithfulness, prayer and praise. This same power of God is available to us today. Whenever we face a problem that is too big for us, if we pray in faith and seek Him and His ways, believing upon the promises God has given us in His Word, we can rest assured the Lord is fighting on our behalf. The act of praise and giving praise is putting faith into action. The reason being, we praise His holy name because we believe He answers prayer, even before we see our prayers answered.

ג ביום קראתי ותענני תרהבני בנפשי עז: ד יודוך יהוה כל-מלכי-ארץ כי  
138:3 *On the day I called, You answered me; You made me bold with strength in my soul.* 138:4 *All the kings of the earth will give thanks to You, O Lord, When they have heard the words of Your mouth.* 138:5 *And they will sing of the ways of the Lord, For great is the glory of the Lord.* (NASB) It is interesting how the nations who do not have concern for the Word of the Lord, the Psalmist states they will give thanks when hearing His word. The rabbis in the Talmud Bavli Kiddushin 31a state the following:

### **Talmud Bavli Kiddushin 31a**

דרש עולא רבה אפיתחא דבי נשיאה דבי דכתיב (תהלים קלה, ד) יודוך ה' כל מלכי ארץ כי שמעו אמרי פיך מאמר פיך לא נאמר אלא אמרי פיך בשעה שאמר הקב"ה (שמות כ, ב) אנכי ולא יהיה לך אמרו אומות העולם לכבוד עצמו הוא דורש

*§ Ulla the Great interpreted a verse homiletically at the entrance to the house of the Nasi. What is the meaning of that which is written: "All the kings of the earth shall give You thanks, O Lord, for they have heard the words of Your mouth" (Psalms 138:4)? It is not stated: The word of Your mouth, in the singular. Rather, the verse uses the expression: "The words of Your mouth," in the plural. To what is this phrase referring? When the Holy One, Blessed be He, said: "I am the Lord your God" (Exodus 20:2), and, in the same verse: "You shall have no other gods before Me," the nations of the world said: He teaches this for His own honor, as both statements entail respect for God.*

כיון שאמר (שמות כ, יא) כבד את אביך ואת אמך חזרו והודו למאמרות הראשונות רבא אמר מהכא (תהלים קיט, קס) ראש דברך אמת ראש דברך ולא סוף דברך אלא מסוף דברך ניכר שראש דברך אמת

*Once He said: "Honor your father and your mother" (Exodus 20:11), they returned and conceded the truth of the first statements, which is why the verse uses the plural expression: "Words of Your mouth," i.e., all the words of God's mouth. Rava said: This can be derived from here: "The beginning of Your word is truth" (Psalms 119:160). Is the beginning of Your word truth but not the end of Your word? Rather, from the end of Your word it is apparent to everyone that the beginning of Your word is truth.*

בעו מיניה מרב עולא עד היכן כיבוד אב ואם אמר להם צאו וראו מה עשה עובד כוכבים אחד באשקלון ודמא בן נתינה שמו פעם אחת בקשו חכמים פרקמטיא בששים ריבוא שכר והיה מפתח מונה תחת מראשותיו של אביו ולא ציערו

*The Sages raised a dilemma before Rav Ulla: How far must one go to fulfill the mitzva of honoring one's father and mother? Rav Ulla said to them: Go and see what one gentile did in Ashkelon, and his name was Dama ben Netina. Once the Sages sought to purchase merchandise [perakmatya] from him for six hundred thousand gold dinars' profit, but the key for the container in which the merchandise was kept was placed under his father's head, and he was sleeping at the time. And Dama ben Netina would not disturb his father by waking him, although he could have made a substantial profit.*

The rabbis focus on the words of the mouth of God being written in the plural form as opposed to the singu-

lar. The kings giving praise to the Lord due to all of His words and not just a few words (commandments, or NT only) while discarding the rest. This is connected to having no other gods before the Lord God Almighty in heaven. The rabbis say the Lord teaches us this for His own honor. The reason being, as His people, His children, we are to bear His testimonies for His glory. This is paralleled to “All the kings of the earth shall give You thanks, O Lord, for they have heard the words of Your mouth” (*Tehillim / Psalms 138:4*) and one honoring your father and mother (*Shemot / Exodus 20:11*). Our words and our actions should demonstrate honor for our parents, as the Lord says if we do so we will live long in the land. In addition, references to *Tehillim / Psalms 119:160* “The beginning of Your word is truth...” the Lord’s word is truth, and so should ours be if we are modeling our lives after the Lord God in heaven. The extent of honoring our parents is paralleled to honoring the Lord God in heaven. A parable is given of a gentile who had the opportunity to make a large sum of money but out of honor for his father, he did not wake him to get the key to the safe and so he honored his father being a gentile. The idea is if a gentile is doing this, how much more should we be living in the same way?

ו כִּי-רַם יְהוָה וְשָׁפֵל יִרְאֶה וְגִבּוֹה מִמָּרוֹחַק יִידַע: ז אִם-אֵלֶּיךָ | בְּקִרְבֵּי צָרָה תִּחְיֶינִי  
 138:6 For though the Lord is exalted, Yet He regards the lowly, But the haughty He knows from afar. 138:7 Though I walk in the midst of trouble, You will revive me; You will stretch forth Your hand against the wrath of my enemies, And Your right hand will save me. 138:8 The Lord will accomplish what concerns me; Your loving-kindness, O Lord, is everlasting; Do not forsake the works of Your hands.(NASB) The Psalmist is saying the Lord takes care of those who are in need, those whom the Psalmist calls “the lowly.” On the other hand, the proud we are told the Lord knows from afar, suggesting that the lowly seek Him in prayer daily, while the proud do not. David believes the hand of the Lord (His right hand) will raise him up and save him from his adversaries. The Psalmist concludes asking the Lord to not forsake the work of His hands within the context of the Lord using him for His purposes. This suggests the Lord has had a hand working in David’s life. The comments about the Lord accomplishing what concerns him parallels what we read in the book of Isaiah.

**Isaiah 55:3-11**

55:3 ‘Incline your ear and come to Me. Listen, that you may live; And I will make an everlasting covenant with you, According to the faithful mercies shown to David. 55:4 ‘Behold, I have made him a witness to the peoples, A leader and commander for the peoples. 55:5 ‘Behold, you will call a nation you do not know, And a nation which knows you not will run to you, Because of the Lord your God, even the Holy One of Israel; For He has glorified you.’ 55:6 Seek the Lord while He may be found; Call upon Him while He is near. 55:7 Let the wicked forsake his way And the unrighteous man his thoughts; And let him return to the Lord, And He will have compassion on him, And to our God, For He will abundantly pardon. 55:8 ‘For My thoughts are not your thoughts, Nor are your ways My ways,’ declares the Lord. 55:9 ‘For as the heavens are higher than the earth, So are My ways higher than your ways And My thoughts than your thoughts. 55:10 ‘For as the rain and the snow come down from heaven, And do not return there without watering the earth And making it bear and sprout, And furnishing seed to the sower and bread to the eater; 55:11 So will My word be which goes forth from My mouth; It will not return to Me empty, Without accomplishing what I desire, And without succeeding in the matter for which I sent it. (NASB, ג הַטּוֹ אֲזַנְכֶם, וְלָכוּ אֵלַי שְׁמְעוּ וּתְחִי נַפְשְׁכֶם וְאָכַרְתֶּה לְכֶם בְּרִית עוֹלָם חֲסִדֵי דָוִד הַנְּאֻמָּנִים: ד הֵן עַד לְאוֹמִים נִתְּתִיו נְגִיד וּמְצִיָּה לְאֻמִּים: ה הֵן גּוֹי לֹא-תִדְעַ תִּקְרָא וְגוֹי לֹא-יִדְעוּךָ אֵלֶיךָ יִרְוּצוּ לְמַעַן יִהְיֶה אֱלֹהֶיךָ וְלִקְדוֹשׁ יִשְׂרָאֵל כִּי פִאֲרָךְ: ו דְרָשׁוּ יְהוָה בְּהַמְצָאוֹ קִרְאֵהוּ בְּהִיּוֹתוֹ קְרוֹב: ז יַעֲזֹב רָשָׁע דְרָכּוֹ וְאִישׁ אָוֶן מִחֲשַׁבְתּוֹ וְיֵשֵׁב אֵל-יְהוָה וִירַחֲמֵהוּ וְאֵל-אֱלֹהֵינוּ כִּי-יִרְבֶּה לְסִלּוּחַ: ח כִּי לֹא מִחֲשַׁבּוֹתֵי מַחֲ-שַׁבּוֹתֵיכֶם וְלֹא דְרָכֵיכֶם דְרָכֵי נְאֻם יְהוָה: ט כִּי-גִבְהוֹ שָׁמַיִם מְאַרְץ כֵּן גִּבְהוֹ דְרָכֵי מְדַרְכֵיכֶם וּמִחֲשַׁבְתֵּי

מִמְחֻשְׁבְּתֵיכֶם: י כִּי כַּאֲשֶׁר יֵרֵד הַגֶּשֶׁם וְהַשֶּׁלֶג מִן-הַשָּׁמַיִם וְשָׁמָּה לֹא יָשׁוּב כִּי אִם-הֲרִוּהָ אֶת-הָאָרֶץ  
וְהוֹלִידָהּ וְהִצְמִיחָהּ וְנָתַן גֶּרֶע לְזֶרַע וְלֶחֶם לְאֹכְלֵי: יא כִּן יִהְיֶה דְבַרִּי אֲשֶׁר יֵצֵא מִפִּי לֹא-יָשׁוּב אֵלַי רִיקָם  
(כִּי אִם-עֲשֹׂהָ אֶת-אֲשֶׁר חִפְצָתִי וְהִצְלִיחַ אֲשֶׁר שָׁלַחְתִּיו:

The prophet Isaiah calls out to the people of Israel to listen to the Lord (וּלְכוּ אֵלַי שְׁמְעוּ וְתִחַי נַפְשְׁכֶם). Listening in this case is the word שְׁמְעוּ meaning to hear. Hearing the Lord, actually hearing the Lord means that one must pay attention to what the Lord is saying. This is paralleled to the everlasting covenant and life. Note Isaiah suggests this is due to the faithful mercies shown to David, this draws in his merits, and his way of life as an example to us that we are to always listen to the word of the Lord and to repent when we have sinned. This is explained in his statement, 55:6 *Seek the Lord while He may be found; Call upon Him while He is near. 55:7 Let the wicked forsake his way And the unrighteous man his thoughts; And let him return to the Lord, And He will have compassion on him, And to our God, For He will abundantly pardon. 55:8 'For My thoughts are not your thoughts, Nor are your ways My ways,' declares the Lord. (NASB)* Notice how the Lord allows a certain amount of time for repentance. Once we have passed that time, there is little hope. The Lord is compassionate and merciful to forgive. The Lord says through Isaiah, 55:10 *'For as the rain and the snow come down from heaven, And do not return there without watering the earth And making it bear and sprout, And furnishing seed to the sower and bread to the eater; 55:11 So will My word be which goes forth from My mouth; It will not return to Me empty, Without accomplishing what I desire, And without succeeding in the matter for which I sent it. (NASB)* This parallels the Psalmist in *Tehillim / Psalms 138:8* when the Psalmist states the Lord will accomplish what concerns him. Ibn Ezra on Isaiah 55:3 Part 2 and 3 states the following:

***Ibn Ezra on Isaiah 55:3 Part 2***

*And your soul shall live. That is, your soul shall live for ever after the death of the body, or you will receive new life through Messiah, when you will return to the Divine Law.*

***Ibn Ezra on Isaiah 55:3 Part 3***

*An everlasting covenant, that will never expire. The sure mercy of David, that is, like the covenant which I made with David and the kindness which I showed to him, promising him my mercy will I keep for him for evermore, etc. (Ps. 89:29). It is also possible, that by David in this verse Messiah is meant, who will be of the family of David; as the prophet is sometimes called Israel for the same reason; and the meaning of חסדי דוד הנאמנים is in that case: for the kindness of Messiah is sure. This explanation is supported by the next verse.*

Ibn Ezra believes in the afterlife saying the soul will live forever after the death of the body. He also states that we will receive “*new life through the Messiah*” when one returns to the Torah. Note how the Torah and the Messiah are connected. The commentary states “*for the kindness of Messiah is sure. This explanation is supported by the next verse,*” 55:4 *'Behold, I have made him a witness to the peoples, A leader and commander for the peoples. (NASB)* This parallels the NT descriptions of the Messiah Yeshua. We do not have to doubt who Yeshua is as the Messiah of God and His purpose to lead us in righteousness, holiness, and truth, and by faith in his life and his merits we have eternal life. If we truly believe this, we will apply these truths and Yeshua’s way of life to ours, for the glory of God. 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



## Notes