

## ספר תהילים קמה | Tehillim / Psalms 145

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### The Lord Calling the Nations to Draw Near

In this week's study from *Tehillim / Psalms 145:1-21*, the psalm opens saying, א תהלה לְדוֹד אַרְוֹמְמָךְ אֱלֹהֵי הַמְּלָךְ וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד: ב בְּכָל-יּוֹם אֲבָרְכֶךָ וְאַהֲלִלָה שְׁמֶךָ לְעוֹלָם וָעֶד: ג גְּדוֹל יְהוָה וּמְהֻלָּל מְאֹד: 145:1 I will extol You, my God, O King, And I will bless Your name forever and ever. 145:2 Every day I will bless You, And I will praise Your name forever and ever. 145:3 Great is the Lord, and highly to be praised, And His greatness is unsearchable. (NASB) The Lord is greatly to be praised! Because of his wondrous works in our lives, the psalmist states, 145:4 One generation shall praise Your works to another, And shall declare Your mighty acts. 145:5 On the glorious splendor of Your majesty And on Your wonderful works, I will meditate. 145:6 Men shall speak of the power of Your awesome acts, And I will tell of Your greatness. 145:7 They shall eagerly utter the memory of Your abundant goodness And will shout joyfully of Your righteousness. (NASB) David then declares what it is about the Lord that makes him Great saying, 145:8 The Lord is gracious and merciful; Slow to anger and great in lovingkindness. 145:9 The Lord is good to all, And His mercies are over all His works. 145:10 All Your works shall give thanks to You, O Lord, And Your godly ones shall bless You. 145:11 They shall speak of the glory of Your kingdom And talk of Your power; 145:12 To make known to the sons of men Your mighty acts And the glory of the majesty of Your kingdom. (NASB) If God's people would proclaim the glory of God's kingdom, shouldn't the nations have a great desire to join? The Psalmist states, 145:13 Your kingdom is an everlasting kingdom, And Your dominion endures throughout all generations. 145:14 The Lord sustains all who fall And raises up all who are bowed down. 145:15 The eyes of all look to You, And You give them their food in due time. 145:16 You open Your hand And satisfy the desire of every living thing. (NASB) The Psalm concludes saying, 145:17 The Lord is righteous in all His ways And kind in all His deeds. 145:18 The Lord is near to all who call upon Him, To all who call upon Him in truth. 145:19 He will fulfill the desire of those who fear Him; He will also hear their cry and will save them. 145:20 The Lord keeps all who love Him, But all the wicked He will destroy. 145:21 My mouth will speak the praise of the Lord, And all flesh will bless His holy name forever and ever. (NASB) The Psalmist states that "all flesh" will bless His holy name forever. This suggests a future expectation of the Lord calling the gentile nations to enter into the kingdom of God.

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
<b>ספר תהילים פרק קמה</b>	<b>ספר טוביה פרק קמה</b>	<b>ΨΑΛΜΟΙ 145</b>			
א תהלה לְדוֹד אַרְוֹמְמָךְ אֱלֹהֵי הַמְּלָךְ וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד:	א תושבחתא לדוד ארוממינך אלהי מלכא ואברך שמך לעלמי עלמין:	145:1 αἰνεῖς τῷ Δαυιδ ὑψώσω σε ὁ θεός μου ὁ βασιλεὺς μου καὶ εὐλογήσω τὸ ὄνομά σου εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος			
ב בְּכָל-יּוֹם אֲבָרְכֶךָ וְאַהֲלִלָה שְׁמֶךָ לְעוֹלָם וָעֶד: ג גְּדוֹל יְהוָה וּמְהֻלָּל מְאֹד:	ב בכל יומא אברכינך ואשבח שמך לעלמי עלמין: ג רב יהוה ומשבח לחדא ולרבותיה לית סוף: ד דרא לדרא ישבח עובדך וגבורתך יתנון:	145:2 καθ' ἐκάστην ἡμέραν εὐλογήσω σε καὶ αἰνέσω τὸ ὄνομά σου εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος 145:3 μέγας κύριος καὶ αἰνετὸς σφόδρα καὶ τῆς μεγαλωσύνης αὐτοῦ οὐκ ἔστιν πέρας			
ד דור לדור ישבח מעשיך וגבורתך יגידו: ה הדר כבוד הודך ודברי נפלאותיך אשיחה:	ה שיבהור איקר זיוך ומילי פרישור תך אמליל:	145:4 γενεὰ καὶ γενεὰ ἐπαινέσει τὰ ἔργα σου καὶ τὴν δυνάμιν σου ἀπαγγελοῦσιν			

<p>ו וְעִזּוֹז נִרְאָתִיךָ יֵאָמְרוּ וּגְדוּלַת־  תִּיךָ [וּגְדוּלַתְּךָ] אֶסְפָּרָנָה: ז זָכַר  רֶב-טוֹבְךָ יִבְיַעוּ וְצַדִּיקְתֶּךָ יִרְגָּנוּ:  ח חֲנּוּן וְרַחוּם יְהוָה אֲרָךְ אַפַּיִם  וּגְדֹל-חֶסֶד: ט טוֹב-יְהוָה לְכָל  וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו: י יוֹדוּךָ  יְהוָה כָּל-מַעֲשָׂיֶיךָ וְחִסְדֶּיךָ יִבְרַר־  כּוֹכָה: יא כְּבוֹד מַלְכוּתֶךָ יֵאָמֵר  רוּ וּגְבוּרַתְךָ יִדְבָּרוּ: יב לְהוֹדִיעַ  לְבָנֵי הָאָדָם גְּבוּרָתוֹ וּכְבוֹד הַדָּר  מַלְכוּתוֹ: יג מַלְכוּתֶךָ מַלְכוּת  כָּל-עֲלָמִים וּמְשַׁלְתֶּךָ בְּכָל-דָּוָר  וְדוֹר: יד סוּמָךָ יְהוָה לְכָל-הַצֵּה־  פְּלִים וְזוֹקֶךָ לְכָל-הַכְּפוּפִים: טו  עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ וְאַתָּה נֹתֵן  לָהֶם אֶת-אֲכָלָם בְּעֵתוֹ: טז פּוֹתֵחַ  אֶת-יָדְךָ וּמַשְׁפִּיעַ לְכָל-חַי רִצּוֹן:  יז צַדִּיק יְהוָה בְּכָל-דְּרָכָיו וְחַד  סִיד בְּכָל-מַעֲשָׂיו: יח קָרוֹב יְהוָה  לְכָל-קֹרְאָיו לְכָל אֲשֶׁר יִקְרָאֵהוּ  בְּאֵמֶת: יט רִצּוֹן-יִרְאֵוּ יַעֲשֶׂה  וְאֶת-שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם: כ  שׁוֹמֵר יְהוָה אֶת-כָּל-אֲהָבָיו וְאֶת  כָּל-הַרְשָׁעִים יִשְׁמִיד: כא תְּהַלֵּת  יְהוָה יִדְבַר-פִּי וַיִּבְרַךְ כָּל-בְּשָׂר  שֵׁם קְדָשׁוֹ לְעוֹלָם וָעֶד:</p>	<p>ו ועושנא דחלתך יימרון ורבנותך  ישתעון: ז דכרן סגיעי סוגעי טובך  יביעון וצדקתך ישבחון: ח חננא ור-  חמנא יהוה מרחיק רגז ומסגי למעבד  טבון" טבוואן: ט טב יהוה לכולא  ורחמוי על כולהון עובדוי: י יהודונך  יהוה כולהון עובדך וחסידיך יברכו-  נך: יא איקר מלכותך יימרון וגבו-  רתך ימללון: יב להודעא לבני נשא  גבורתוי ואיקר שיבהור מלכותיה: יג  מלכותך מלכותא דכל עלמיא ושול-  טנותך בכל דר ודר: יד סעייד יהוה  לכל נפילין וזקיף לכולהון כפיפין: טו  עיניהון דכולא לותך סבירן מסברין  ואת יהב להון לכולהון ית מיכלהון  בזמניה: טז פתח ית אידך ומסבע  לכולהון חיי רעותהון: יז זכאי יהוה  בכל אורחתיה וחסידא בכל עובדוי:  יח קריב יהוה לכל דקריין ליה יתיה  לכולהון דקריין יתיה בקשוט: יט  רעות דחלוי יעבד וית בעותהון ישמע  ויפרקינן: כ נטיר יהוה ית כל רחי-  מוי וית כל רשיעי ישיצי: כא שבחא  דיהוה ימליל פומי ויברכון כל בני  בסרא שום קודשיה לעלמי עלמין:</p>	<p>145:5 τὴν μεγαλοπρέπειαν τῆς δόξης  τῆς ἁγιωσύνης σου λαλήσουσιν  καὶ τὰ θαυμάσιά σου διηγῆσονται  145:6 καὶ τὴν δύναμιν τῶν φοβερῶν  σου ἐροῦσιν καὶ τὴν μεγαλωσύνην σου  διηγῆσονται 145:7 μνήμην τοῦ πλήθους  τῆς χρηστότητός σου ἐξερεύξονται  καὶ τῇ δικαιοσύνῃ σου ἀγαλλιάσονται  145:8 οἰκτίρμων καὶ ἐλεήμων ὁ κύριος  μακρόθυμος καὶ πολυέλεος 145:9  χρηστὸς κύριος τοῖς σύμπασι καὶ οἱ  οἰκτιρμοὶ αὐτοῦ ἐπὶ πάντα τὰ ἔργα  αὐτοῦ 145:10 ἐξομολογησάσθωσάν  σοι κύριε πάντα τὰ ἔργα σου καὶ οἱ  ὄσιοί σου εὐλογησάτωσάν σε 145:11  δόξαν τῆς βασιλείας σου ἐροῦσιν  καὶ τὴν δυναστείαν σου λαλήσουσιν  145:12 τοῦ γνωρίσαι τοῖς υἱοῖς τῶν  ἀνθρώπων τὴν δυναστείαν σου καὶ  τὴν δόξαν τῆς μεγαλοπρεπείας τῆς  βασιλείας σου 145:13 ἡ βασιλεία σου  βασιλεία πάντων τῶν αἰώνων καὶ ἡ  δεσποτεία σου ἐν πάσῃ γενεᾷ καὶ γενεᾷ  145:14 ὑποστηρίζει κύριος πάντας τοὺς  καταπίπτοντας καὶ ἀνορθοῖ πάντας τοὺς  κατερραγμένους 145:15 οἱ ὀφθαλμοὶ  πάντων εἰς σὲ ἐλπίζουσιν καὶ σὺ δίδως  τὴν τροφήν αὐτῶν ἐν εὐκαιρίᾳ 145:16  ἀνοίγεις σὺ τὴν χεῖρά σου καὶ ἐμπιπλᾷς  πᾶν ζῶον εὐδοκίας 145:17 δίκαιος  κύριος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ καὶ  ὄσιος ἐν πᾶσιν τοῖς ἔργοις αὐτοῦ 145:18  ἐγγὺς κύριος πᾶσιν τοῖς ἐπικαλουμένοις  αὐτόν πᾶσι τοῖς ἐπικαλουμένοις  αὐτόν ἐν ἀληθείᾳ 145:19 θέλημα τῶν  φοβουμένων αὐτόν ποιήσει καὶ τῆς  δεήσεως αὐτῶν ἐπακούσεται καὶ σώσει  αὐτούς 145:20 φυλάσσει κύριος πάντας  τοὺς ἀγαπῶντας αὐτόν καὶ πάντας τοὺς  ἁμαρτωλοὺς ἐξολεθρεύσει 145:21  αἶνεσιν κυρίου λαλήσει τὸ στόμα μου  καὶ εὐλογεῖτω πᾶσα σὰρξ τὸ ὄνομα τὸ  ἅγιον αὐτοῦ εἰς τὸν αἰῶνα καὶ εἰς τὸν  αἰῶνα τοῦ αἰῶνος</p>
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<p><b>Tehillim / Psalms 145</b>  145:1 I will extol You, my God, O King, And I will bless Your name forever and ever. 145:2 Every day I will bless You, And I will praise Your name forever and ever. 145:3 Great is the Lord, and highly to be praised, And His greatness is unsearchable. 145:4 One generation shall praise Your works to another, And shall declare Your mighty acts. 145:5 On the glorious splendor of Your majesty And on Your wonderful works, I will meditate. 145:6 Men shall speak of the power of Your awesome acts, And I will tell of Your greatness. 145:7 They shall eagerly utter the memory of Your abundant goodness And will shout joyfully of Your righteousness. 145:8 The Lord is gracious and merciful; Slow to anger and great in lovingkindness. 145:9 The Lord is good to all, And His mercies are over all His works. 145:10 All Your works shall give thanks to You, O Lord, And Your godly ones shall bless You. 145:11 They shall speak of the glory of Your kingdom And talk of Your power; 145:12 To make known to the sons of men Your mighty acts And the glory of the majesty of Your kingdom. 145:13 Your kingdom is an everlasting kingdom, And Your dominion endures throughout all generations. (NASB)</p>	<p><b>Toviyah / Psalms 145</b>  145:1 A psalm of David. I will exalt you, O my God the king, and I will bless your name for ages upon ages. 145:2 Every day I will bless you and I will praise your name for ages upon ages. 145:3 Great is the Lord and very praiseworthy; and there is no end to his greatness. 145:4 Each generation will praise your work to the next, and they will tell of your wonders. 145:5 The splendor of the glory of your majesty, and the words of your wonders, I will speak. 145:6 And they will utter the strength of your fear, and they will tell of your greatness. 145:7 They will spread abroad the memory of your abundant goodness, and they will praise your generosity. 145:8 Compassionate and merciful is the Lord, putting away anger and doing many good things. 145:9 The Lord is good to all, and his mercies are over all his works. 145:10 All your works shall give you thanks, O Lord, and your pious ones shall bless you. 145:11 They will utter the glory of your kingdom, and will speak of your might. 145:12 To make known his powerful deeds to the sons of men, and the glorious splendor of his kingdom. 145:13 Your kingdom is a kingdom of all ages, and your dominion is in every generation. (EMC)</p>	<p><b>Psalmoi / Psalms 145</b>  David's Psalm of praise. 145:1 I will exalt thee, my God, my king; and I will bless thy name for ever and ever. 145:2 Every day will I bless thee, and I will praise thy name for ever and ever. 145:3 The Lord is great, and greatly to be praised; and there is no end to his greatness. 145:4 Generation after generation shall praise thy works, and tell of thy power. 145:5 And they shall speak of the glorious majesty of thy holiness, and recount thy wonders. 145:6 And they shall speak of the power of thy terrible acts; and recount thy greatness. 145:7 They shall utter the memory of the abundance of thy goodness, and shall exult in thy righteousness. 145:8 The Lord is compassionate, and merciful; long suffering, and abundant in mercy. 145:9 The Lord is good to those that wait on him; and his compassions are over all his works. 145:10 Let all thy works, O Lord, give thanks to thee; and let thy saints bless thee. 145:11 They shall speak of the glory of thy kingdom, and talk of thy dominion; 145:12 to make known to the sons of men thy power, and the glorious majesty of thy kingdom. 145:13 Thy kingdom is an everlasting kingdom, and thy dominion endures through all generations. The Lord is faithful in his words, and holy in all his works. (LXX)</p>
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<p><b>Tehillim / Psalms 145</b>  145:14 The Lord sustains all who fall And raises up all who are bowed down. 145:15 The eyes of all look to You, And You give them their food in due time. 145:16 You open Your hand And satisfy the desire of every living thing. 145:17 The Lord is righteous in all His ways And kind in all His deeds. 145:18 The Lord is near to all who call upon Him, To all who call upon Him in truth. 145:19 He will fulfill the desire of those who fear Him; He will also hear their cry and will save them. 145:20 The Lord keeps all who love Him, But all the wicked He will destroy. 145:21 My mouth will speak the praise of the Lord, And all flesh will bless His holy name forever and ever. (NASB)</p>	<p><b>Toviyah / Psalms 145</b>  145:14 The Lord supports all who have fallen, and lifts up all who are bowed down. 145:15 The eyes of all look hopefully to you, and you give them their food in its season. 145:16 You open your hand, and satisfy the desire of every living thing. 145:17 The Lord is just in all his ways, and gracious in all his works. 145:18 The Lord is near to all who call on him, to all who call on him in truth. 145:19 He will do the will of those who fear him, and he will hear their petition and redeem them. 145:20 The Lord protects all who love him, but he will destroy all the wicked. 145:21 My mouth will speak the praise of the Lord, and all the sons of flesh will bless his holy name for ages upon ages. (EMC)</p>	<p><b>Psalmoi / Psalms 145</b>  145:14 The Lord supports all that are falling, and sets up all that are broken down. 145:15 The eyes of all wait upon thee; and thou givest them their food in due season. 145:16 Thou openest thine hands, and fillest every living thing with pleasure. 145:17 The Lord is righteous in all his ways, and holy in all his works. 145:18 The Lord is near to all that call upon him, to all that call upon him in truth. 145:19 He will perform the desire of them that fear him: and he will hear their supplication, and save them. 145:20 The Lord preserves all that love him: but all sinners he will utterly destroy. 145:21 My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever. (LXX)</p>
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In this week's study from *Tehillim / Psalms 145:1-21*, the psalm opens saying, א תהלה לְדוֹד אַרְוֹמָךָ אלוהי המלך ואברכה שמך לעולם ועד: ב בכל-יום אברכה ואהלה שמך לעולם ועד: ג גדול יהוה ומהלל מאד: 145:1 I will extol You, my God, O King, And I will bless Your name forever and ever. 145:2 Every day I will bless You, And I will praise Your name forever and ever. 145:3 Great is the Lord, and highly to be praised, And His greatness is unsearchable. (NASB) The Aramaic Targum states, א תושבחתא לדוד ארוממינך אלהי מלכא ואברך שמך לעלמי עלמין: ב בכל יומא אברכינך ואשבח שמך לעלמי עלמין: ג רב יהוה: 145:1 A psalm of David. I will exalt you, O my God the king, and I will bless your name for ages upon ages. 145:2 Every day I will bless you and I will praise your name for ages upon ages. 145:3 Great is the Lord and very praiseworthy; and there is no end to his greatness. (EMC) The Lord is greatly to be praised! The Aramaic Targum reminds us of what Paul wrote to the Ephesians in Ephesians 2:4-10.

**Ephesians 2:4-10**

2:4 But God is so rich in mercy, and he loved us so much, 2:5 that even though we were dead because of our sins, he gave us life when he raised Christ from the dead. (It is only by God's grace that you have been saved!) 2:6 For he raised us from the dead along with Christ and seated us with him in the heavenly realms because we are united with Christ Jesus. 2:7 So God can point to us in all future ages as examples of the incredible wealth of his grace and kindness toward us, as shown in all he has done for us who are united with Christ Jesus. 2:8 God saved you by his grace when you believed. And you can't take credit for this; it is a gift from God. 2:9 Salvation is not a reward for the good things we have done, so none of us can boast about it. 2:10 For we are God's masterpiece. He has created us anew in Christ Jesus,



David is speaking of the greatness of God's love saying he will praise His name forever and ever (לְעוֹלָם וָעֶד). The rabbis translate David to say that he will bless the name for ages and ages to come (לְעַלְמֵי עַלְמֵינָא). This reminds us of what Paul wrote speaking of the mercy of God and His love for us. The mercy and love of God has led to us not paying for the consequences of our sin, but setting us free from sin raising us along with Yeshua from the dead and seating us with Him in the heavenly realms. This reminds us of what the Lord God had done for Israel in the Torah, having delivered the people from bondage, sin, which is paralleled to Egypt, and raising them up to the lofty plain before Sinai, and to the Promised Land, a place of high elevation, described as having drawn the people near to God. This idea of seating us in the heavenlies with the Messiah is a very Torah centric principle. We are brought into a covenant relationship with the Lord. He sets us up to be united with Him and giving us His Word to live by. Paul wrote, *2:7 So God can point to us in all future ages as examples of the incredible wealth of his grace and kindness toward us, as shown in all he has done for us who are united with Christ Jesus. (NLT)* Paul writes of God's incredible mercy that blesses us in all future ages, the tremendous wealth and kindness of His mercy towards us being united with Him in His Messiah, His deliverer! The unity that Paul is speaking of is believing in the salvation Yeshua has provided for us, it is He who has done this on our behalf, and not something that we who are indebted to God have done for ourselves. This incredible work the Lord is doing in our lives, to write His words upon our hearts (*Jeremiah 31*) is something we should each be looking for in our lives, seeking out to see if the Lord God is working in our lives, his empowering to overcome us sin, and to live in His Word for His Glory bearing His testimonies. This is how the Psalmist explains things saying, *145:3 Great is the Lord and very praiseworthy; and there is no end to his greatness. (EMC)* This is the manifestation of the riches of God towards His people to work in their lives for His glory. His special delight is to keep us, to help us to grow, and to bring glory to His Name; this is His chosen way of manifesting His own self to His creatures.

ד דֹּר לְדֹר יִשְׁבַּח מְעֻשָׁיֶךָ וְגִבּוֹרֹתֶיךָ יִגִּידוּ: ה הַדָּר כְּבוֹד הַדָּר וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשֶׁי-  
 145:4 *One generation shall praise Your works to another, And shall declare Your mighty acts. 145:5 On the glorious splendor of Your majesty And on Your wonderful works, I will meditate. 145:6 Men shall speak of the power of Your awesome acts, And I will tell of Your greatness. 145:7 They shall eagerly utter the memory of Your abundant goodness And will shout joyfully of Your righteousness. (NASB)* The Aramaic Targum states, ד דרא לדרא ישבחה עובדך וגבורתך יתנון: ה שיבהור איקר זיוך ומילי פרישותך אמליל: ו ועושנא דחלתך יימרון:  
 145:4 *Each generation will praise your work to the next, and they will tell of your wonders. 145:5 The splendor of the glory of your majesty, and the words of your wonders, I will speak. 145:6 And they will utter the strength of your fear, and they will tell of your greatness. 145:7 They will spread abroad the memory of your abundant goodness, and they will praise your generosity. (EMC)* The author of *Tehillim / Psalms 145* is speaking of remembering God's faithfulness or His abundant goodness and righteousness. Studying the history of Israel, it is easy to see how quickly man can be forgetful. For example, in *Shemot / Exodus 14 and 16* we read within the span of a few chapters the people who were delivered by a powerful hand from the Egyptians through the Red Sea were already grumbling about not having food to eat. In the text it is easy to say "don't you remember what the Lord God Almighty just did for you?" In the story of the Red Sea, the water stood as walls on the left and the right. This was a powerful miracle and yet they so quickly thought the Lord God is not able to give or provide food to eat? In the book of Joshua, chapter 3, we read of a similar miracle, the Lord God caused the Jordan River when it was at flood stage to part so they could cross on dry ground. The Lord then instructed Moshe to have the people gather twelve stones from the Jordan to set up a memorial to remember what the Lord has done here. Joshua set them up as a sign, as a remembrance, of what God accomplished for his people on that day. The Lord is so merciful to us. He knows that we are forgetful. So He provides for us memorials in His commands which serve as a way to remember. David says this is the glorious splendor of God's majesty and his wonderful works. *145:6 Men shall speak of the power of Your awesome acts, And I*

will tell of Your greatness. 145:7 They shall eagerly utter the memory of Your abundant goodness And will shout joyfully of Your righteousness. (NASB) David says in Tehillim / Psalms 77:12, “I will ponder all your work, and meditate on your mighty deeds.” The Lord shows us His power in our lives as He guides us each day and answers our prayer. For these things, David wrote “I will give thanks to the Lord with my whole heart; I will recount all of your wonderful deeds.” (Tehillim / Psalm 9:1). We read in Joshua 4, we find this instruction specifically regarding children, “When your children ask their fathers in times to come, ‘What do these stones mean?’ then you shall let your children know, ‘Israel passed over this Jordan on dry ground.’” (Joshua 4:21-22) Here there is the instruction to spend the time to remember and thank the Lord God for the great things He has done for us. This brings joy to our memories and to speaking about the glory of God. During family gatherings, we should tell of the stories of God’s faithfulness to His people. The festivals of the Passover, Shavuot, and Sukkot are ways to remember the glory and the graciousness of God. Note how in the passover, we take in our hands the bread, the cup, the Charoset, the Maror, etc as a way to connect our senses of touch, smell, and taste to get involved as we partake of a meal in a covenant relationship with God and His Messiah Yeshua. We connect with the Lord, with the Messiah, and with the memories of God’s faithfulness to us in a meal.

David then declares what it is about the Lord that makes him Great saying, הַחַנּוּן וְרַחֲמוֹת יְהוָה אַרְךָ אַפִּים וְגָדֹל-הַסֶּדֶד: ט טוֹב-יְהוָה לְכָל וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו: י יְדוּדָה יְהוָה כָּל-מַעֲשָׂיו וְחַסְדֵיךָ יְבָרְכֵנוּ: יא כְבוֹד: יב לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתוֹ וְכְבוֹד הַדָּר מְלָכוּתוֹ: 145:8 The Lord is gracious and merciful; Slow to anger and great in lovingkindness. 145:9 The Lord is good to all, And His mercies are over all His works. 145:10 All Your works shall give thanks to You, O Lord, And Your godly ones shall bless You. 145:11 They shall speak of the glory of Your kingdom And talk of Your power; 145:12 To make known to the sons of men Your mighty acts And the glory of the majesty of Your kingdom. (NASB) If God’s people would proclaim the glory of God’s kingdom, shouldn’t the nations have a great desire to join? In the prophecy of Zechariah we read the following:

**Zechariah 2:1-13**

2:1 Then I lifted up my eyes and looked, and behold, there was a man with a measuring line in his hand. 2:2 So I said, ‘Where are you going?’ And he said to me, ‘To measure Jerusalem, to see how wide it is and how long it is.’ 2:3 And behold, the angel who was speaking with me was going out, and another angel was coming out to meet him, 2:4 and said to him, ‘Run, speak to that young man, saying, ‘Jerusalem will be inhabited without walls because of the multitude of men and cattle within it. 2:5 ‘For I,’ declares the Lord, ‘will be a wall of fire around her, and I will be the glory in her midst.’ 2:6 ‘Ho there! Flee from the land of the north,’ declares the Lord, ‘for I have dispersed you as the four winds of the heavens,’ declares the Lord. 2:7 ‘Ho, Zion! Escape, you who are living with the daughter of Babylon.’ 2:8 For thus says the Lord of hosts, ‘After glory He has sent me against the nations which plunder you, for he who touches you, touches the apple of His eye. 2:9 ‘For behold, I will wave My hand over them so that they will be plunder for their slaves. Then you will know that the Lord of hosts has sent Me. 2:10 ‘Sing for joy and be glad, O daughter of Zion; for behold I am coming and I will dwell in your midst,’ declares the Lord. 2:11 ‘Many nations will join themselves to the Lord in that day and will become My people. Then I will dwell in your midst, and you will know that the Lord of hosts has sent Me to you. 2:12 ‘The Lord will possess Judah as His portion in the holy land, and will again choose Jerusalem. 2:13 ‘Be silent, all flesh, before the Lord; for He is aroused from His holy habitation.’ (NASB)

Zechariah speaks of the Lord who chooses Jerusalem for His city and of gathering His people to Jerusalem and declaring there will be no walls for the Lord Himself will be a wall of fire surrounding His people. There is a parallel here to Israel returning from Babylon as compared to Israel returning from Egypt. The people will plunder the nation they are coming out of to return home and to bring the wealth of the nations

into the Promised Land. In the day that Zechariah is speaking of he says that 2:11 *‘Many nations will join themselves to the Lord in that day and will become My people. Then I will dwell in your midst, and you will know that the Lord of hosts has sent Me to you. (NASB)* This speaks of a time when the nations, non-Jewish people will desire to join themselves with the God of Israel. What does it mean to join one’s self with God? Paul wrote, *“He who is joined to the Lord is one spirit.” (1 Corinthians 6:17)* The Lord God gives His life giving Spirit when we are united with him by faith in His Messiah Yeshua. This is the ascension that is illustrated in the Scriptures when we are told the Lord brought Israel up from Egypt to the mountain of Sinai and then on into the Promised Land. When Moshe ascended the mountain and brought back God’s Word, His Mitzvot (commands) as a way of life for His people. When we are told that Yeshua descended not having first ascended (*John 3:13, Ephesians 4*) but having brought with him the Word of God for His people, just as is paralleled in Moshe on Sinai. The Lord God Almighty gives us His word and writes His Word upon our hearts. In this way the believer is joined to the Lord God. The Spirit of the Lord is given to each one of us, the Spirit of life that helps us and enables us to live for the Lord. After we enter into a covenant relationship with the Lord, one must keep *“Reckoning”* and *“Yielding”* one’s life to the Lord. This is to walk in Teshuvah (Repentance) and seeking God’s forgiveness. It is only then the Lord can pour out His living giving power into our lives.

The Psalmist continues saying, יג מְלִכּוּתְךָ מִלְּכּוּת כָּל-עֲלָמִים וּמִמְשָׁלְתְּךָ בְּכָל-דּוֹר וָדוֹר: יד סוּמָךְ יְהוָה, לְכָל-הַנְּפִלִים וְזוֹקֵף לְכָל-הַכְּפוּפִים: טו עֵינֵי כָל-אֱלֹהִים יִשְׁבְּרוּ וְאַתָּה נוֹתֵן-לָהֶם אֶת-אֲכָלָם בְּעֵתוֹ: טז פּוֹתַח אֶת-יְדֶךָ: יז וּמִשְׁבִּיעַ לְכָל-חַי רְצוֹן: 145:13 *Your kingdom is an everlasting kingdom, And Your dominion endures throughout all generations. 145:14 The Lord sustains all who fall And raises up all who are bowed down. 145:15 The eyes of all look to You, And You give them their food in due time. 145:16 You open Your hand And satisfy the desire of every living thing. (NASB)* The phrase דּוֹר וָדוֹר (generation to generation) is one that is written throughout the Torah. From the Haggadah For Pesach (Kehot, 5745), p. 31 and the Talmud Bavli Pesachim 116b, this reminds us that in each and every generation a person is obliged to regard himself as if he had come out of Egypt. This means to say that in every generation at all times, and no matter the circumstance, (regardless to gender, age or status) we are to feel as if we personally left Egypt. Egypt represents the land of slavery, bondage, idolatry, and adultery. What is the meaning of *“In each and every generation?”* The word *“generation”* implies not only a quantity of time, but a quality; it does not matter the person or his occupation (i.e. Torah scholar or theologian) all are to equally regard himself as having been set free from Egypt in Yeshua the Messiah. The Land of Egypt was not only physical but also spiritual bondage. The words דּוֹר וָדוֹר (generation to generation) refers to the measure of man as well as the timelessness of God’s Word, His truth, and His delivering power for His people. God’s deliverance from Egypt (sin) comes after *“we cried out to the Lord, the God of our fathers.”* We are shown in Sefer Shemot (book of Exodus) the Lord Himself came down to deliver His people. The Lord gave us His instruction for life, and the festivals were graciously granted at that time to remind us of these truths. The Shelosh Regalim are not limited to a particular time-frame, but are for every generation (דּוֹר וָדוֹר). The Shabbat and the festivals such as Pesach are illustrations for the spiritual life of every believer. The yearly observance of the festivals are representative that these things are constantly recurring. These things help us to understand the meaning of godliness, and the heavy weight that is upon the soul because of sin. Only the Lord is able to deliver us, just as the root of the word mitzrayim, the Hebrew name for Egypt, is meitzar, meaning strait or limitation. We are limited in our understanding, and in our ability to help ourselves. The commands reveal to us our limitations, and provide us with a profound understanding of godliness which leads to our seeking the Lord in His mercy to help us to overcome our sins.

David concludes *Tehillim / Psalms 145* saying, יז צְדִיק יְהוָה בְּכָל-דְּרָכָיו וְחֶסֶד בְּכָל-מַעְשָׁיו: יח קָרוֹב יְהוָה לְכָל-קֹרְאָיו לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֱמֶת: יט רְצוֹן-יִרְאָיו יַעֲשֶׂה וְאֶת-שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם: כ שׁוֹמֵר יְהוָה אֶת-כָּל-אֲהַבָּיו וְאֶת כָּל-הַקֹּרְבָּנִים יִשְׁמַד: כא תְּהַלֵּת יְהוָה יְדַבֵּר-פִּי וּיְכַרֵּךְ כָּל-בֶּשֶׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד: 145:17 *The Lord is righteous in all His ways And kind in all His deeds. 145:18 The Lord is near to all who call upon Him, To all who call upon Him in truth. 145:19 He will fulfill the desire of those who fear Him; He will also*



hear their cry and will save them. 145:20 The Lord keeps all who love Him, But all the wicked He will destroy. 145:21 My mouth will speak the praise of the Lord, And all flesh will bless His holy name forever and ever. (NASB) The Psalmist states that “all flesh” will bless His holy name forever. This suggests a future expectation of the Lord calling the gentile nations to enter into the kingdom of God. We see in the Apostolic Writings the Lord calling Saul of Tarsus (Paul) to go to the nations about Yeshua the Messiah.

### **Acts 9:1-16**

9:1 Now Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest, 9:2 and asked for letters from him to the synagogues at Damascus, so that if he found any belonging to the Way, both men and women, he might bring them bound to Jerusalem. 9:3 As he was traveling, it happened that he was approaching Damascus, and suddenly a light from heaven flashed around him; 9:4 and he fell to the ground and heard a voice saying to him, ‘Saul, Saul, why are you persecuting Me?’ 9:5 And he said, ‘Who are You, Lord?’ And He said, ‘I am Jesus whom you are persecuting, 9:6 but get up and enter the city, and it will be told you what you must do.’ 9:7 The men who traveled with him stood speechless, hearing the voice but seeing no one. 9:8 Saul got up from the ground, and though his eyes were open, he could see nothing; and leading him by the hand, they brought him into Damascus. 9:9 And he was three days without sight, and neither ate nor drank. 9:10 Now there was a disciple at Damascus named Ananias; and the Lord said to him in a vision, ‘Ananias.’ And he said, ‘Here I am, Lord.’ 9:11 And the Lord said to him, ‘Get up and go to the street called Straight, and inquire at the house of Judas for a man from Tarsus named Saul, for he is praying, 9:12 and he has seen in a vision a man named Ananias come in and lay his hands on him, so that he might regain his sight.’ 9:13 But Ananias answered, ‘Lord, I have heard from many about this man, how much harm he did to Your saints at Jerusalem; 9:14 and here he has authority from the chief priests to bind all who call on Your name.’ 9:15 But the Lord said to him, ‘Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel; 9:16 for I will show him how much he must suffer for My name’s sake.’ (NASB)

Here Saul was taking letters from the Sanhedrin to imprison the disciples of Yeshua, while approaching Damascus we became blind and then following three days, Yeshua healed him of his blindness. The Lord God sent Ananias to pray for Paul and have his eyes healed. Ananias responded saying, 9:13 But Ananias answered, ‘Lord, I have heard from many about this man, how much harm he did to Your saints at Jerusalem; 9:14 and here he has authority from the chief priests to bind all who call on Your name.’ 9:15 But the Lord said to him, ‘Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel; (NASB) Here we find God’s plan for all the people of the earth to have the opportunity to believe in the God of Israel. This is consistent with the Psalmists who says, כֹּה תִהְיֶה יְהוָה יְדָבָר-פִּי 145:21 My mouth will speak the praise of the Lord, And all flesh will bless His holy name forever and ever. (NASB) The Lord said about Paul, 9:16 for I will show him how much he must suffer for My name’s sake.’ (NASB) The function of the Lord God’s judgment is for man to obey Him where the function of the Lord God’s chastisement is to allow man to be transformed, to repent, and to turn from his sins. The Lord does these things for those who are His people and He does those things to the nations calling the nations as well to faith and obedience. This is how the Psalmist speaks saying, יִזְצַדִּיק יְהוָה בְּכָל-דַּרְכָּיו וְחִסֵּד בְּכָל-מַעְשָׁיו: יח קָרוֹב יְהוָה לְכָל-קַרְאָיו לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת: יט רָצוֹן-יִרְאֵיו יַעֲשֶׂה וְאֵת-שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם: כ שׁוֹמֵר יְהוָה אֶת-כָּל-אֲהָבָיו וְאֵת כָּל-הַרְשָׁעִים יִשְׁמִיד: כא תִּהְיֶה יְהוָה יְדָבָר-פִּי 145:17 The Lord is righteous in all His ways And kind in all His deeds. 145:18 The Lord is near to all who call upon Him, To all who call upon Him in truth. 145:19 He will fulfill the desire of those who fear Him; He will also hear their cry and will save them. 145:20 The Lord keeps all who love Him, But all the wicked He will destroy. 145:21 My mouth will speak the praise of the Lord, And



*all flesh will bless His holy name forever and ever. (NASB)* The Lord God Almighty is righteous, kind, and He draws near to those who draw near to Him. This is the work the Lord God almighty is accomplishing in the lands of the Gentiles. In the final days, the Lord will have His Name magnified and the Name of His Messiah Yeshua. His Name being magnified in the Gentile nations make His deeds seen by all the world so the will call Him the Mighty God, and cause His words to come to pass. The Lord God will make all people to know that He is not only God, the God of Israel, but also the God who has authority over all peoples, all the Gentile nations. The greatest work and purpose of His plan is to draw near to the one who draws near to Him. To empower the one who puts his faith and trust in the Messiah Yeshua, who determines his heart to serve and love the Lord God our Father in heaven and to love others being obedient to His commands. Let's Pray!

## Rabbinic Commentary

The Rabbinic Commentary (Midrash) on *Tehillim / Psalms 145* has 1 part. Reading through the Midrash we will be looking at Part 1. Let's begin by outlining *Midrash Tehillim Chapter 145, Part 1*.

### Outline of Midrash Tehillim / Psalms, Chapter 145, Part 1

#### Part 1

- The Midrash introduces the Psalm with the **דיבור המתחיל** (Dibur Hamathil) saying, “*A Psalm of praise; of David. I will extol You, my God, O King; and I will bless Your name forever and ever (Tehillim / Psalms 145:1).*”
- The **פתיחתא** (Petihata) the homiletic introduction to the midrash states, “*Isaiah said, O Lord, You are my God, I will exalt You, I will praise Your name (Isaiah 25:1), by which he meant, Not without cause do I speak thus in praise of You, You have done wonderful things.*”
- The **משל** (mashal) “*the parable,*” goes on to explain the **פתיחתא** (Petihata), the rabbis ask the question what has the Lord done?
- The **נמשל** (Nimshal) “*expansion on the parable*” expands upon the **משל** (mashal), the rabbis provide examples of the glory of God, bringing judgment upon the nations, and protecting God's people.
- The Concluding phrase says, “*In the time to come Israel will never cease singing praises and blessings, as it is said, And I will bless Your name forever and ever. We will have no vocation other than blessing You with new blessings. So Scripture says, Blessed be the Lord, who daily loads us with benefits, even the God of our salvation (Tehillim / Psalms 68:20).*”

Midrash Tehillim 145 Part 1 opens with the **דיבור המתחיל** (Dibur Hamathil) saying, “*A Psalm of praise; of David. I will extol You, my God, O King; and I will bless Your name forever and ever (Tehillim / Psalms 145:1).*” The **פתיחתא** (Petihata) the homiletic introduction to the midrash states, “*Isaiah said, O Lord, You are my God, I will exalt You, I will praise Your name (Isaiah 25:1), by which he meant, Not without cause do I speak thus in praise of You, You have done wonderful things.*” David wrote in his psalm saying in *Tehillim / Psalms 115:16 The highest heavens belong to the LORD, but the earth He has given to mankind. 115:17 It is not the dead who praise the LORD, nor any who descend into silence. 115:18 But it is we who will bless the LORD, both now and forevermore. Hallelujah! (NASB)* The rabbis say not without a cause do we praise the Lord God in heaven. The Spirit of God causes us to rejoice before the Lord where the Lord God in heaven is the true end of our happiness. And rightly so, there is so much to praise the Lord God of Israel for, and there is great power in giving honor to Him. Many who live out the truth of God's Word in their lives today can attest to this, how the Lord God helps each day to overcome this world. The Tanach and the Apostolic Writings are filled with examples of praise when God's people saw His power working in their lives. Life-changing miracles, dramatic stories of the enemy being halted or defeated, hearts being changed

and drawn closer to Him. All of these things are examples of the Lord Working and living in the midst of His people. The reality of daily living for the Lord is that there are struggles and life related demands that can come along and interfere with our praise to the Lord. Because of the life struggles, it can be a sacrifice to offer praises when we do not feel like it. We struggle, we are weary, and it might feel as if the Lord has let us down. The Lord may also feel distant because of our troubles, and it is these painful things that we go through that cause us to spiral in our service to the Lord. This is why it is important to fix our eyes upon the Lord, read His word daily, and give Him praise no matter what is happening in our lives. When we push through and offer the sacrifice of praise, we get our focus off of ourselves and back on the Lord. This is the reminder, God's word causes us to remember life is not all about us, and that we are to love others, and to serve God and others, because the Lord God Almighty is where our true hope is found. This is what David said in his Psalms,

***Tehillim / Psalms 150:2***

*"Praise him for his mighty deeds; praise him according to his excellent greatness!"*

***Tehillim / Psalms 35:28***

*"And my tongue shall speak of your righteousness and of your praise all the day long."*

He is worthy of our praise, no matter what we face from day to day. The rabbis ask the question, "And What wonderful things has He done? Those spoken of in the preceding chapter, And it will come to pass in that day, that the Lord will punish the house of the high heaven on high and the kings of the earth upon the earth." Praise makes the enemy flee. Our praises push back against the darkness that surrounds us, by recognizing the love of God, His goodness, and bears testimony of His presence in our lives. Evil will not remain if we're praising our God, who will fight our battles for us. In the story of Jehoshaphat, we see God miraculously defeat the enemy, because of the people's obedience to praise Him.

***2 Chronicles 20:22*** "As they began to sing and praise, the Lord set ambushes against the men of Ammon and Moab and Mount Seir who were invading Judah, and they were defeated"

The entire midrash states the following:

**מדרש תהלים פרק קמה**

א תהלה לדוד ארוממך אלוהי המלך וגו'. אמר ישעיהו ה' אלהי אתה ארוממך וגו' (ישעיה כה א), ואודה על זה הדבר לא על חנם, אלא על כי עשית פלא (שם ישעיהו כ"ה), ומה פלאים עשה, מה כתיב למעלה מזו הפרשה והיה ביום ההוא יפקוד ה' על צבא המרום במרום וגו' (שם ישעיהו כד כא) ואוספו אספה אסיר וגו', וחפרה הלבנה וגו' (שם שם ישעיהו כ"ד כב כג), אותה שעה ה' אלהי אתה ארוממך אודה שמך כי עשית פלא, על הפלאים שעשית עמנו, וכן דוד אמר ארוממך אלוהי וגו', לא על חנם אלא על שהבטחתנו למעלה מן הפרשה, שנאמר אשר בנינו כנטיעים מגודלים (תהלים קמד יב), עומדים כארזים, שנאמר ישבעו עצי ה' ארזי לבנון וגו' (שם תהלים קד טז), לכך נאמר אשר בנינו כנטיעים מגודלים, גדלים והולכים כארזים, בנותינו כזויות מחוטבות תבנית היכל, וכי צריכות להתקשט הלא מלובנות כסיד, ומאדימות כדם שעל זויות מזבח, לכך נאמר בנותינו כזויות וגו', הרי למדנו קומתן של אנשים כארזים הם גדולים, מנין הם אוכלים, א"ל הקב"ה מן האוצר, שכן כתיב אחריו מזוינו מלאים מפיקים מזן אל זן, דכתיב ואכלתם ישן נושן (ויקרא כו י), צאננו מאליפות מרובבות בחוצותינו, לא כשל עכשיו, וכה"א ובה הארי (והדוב) [ואת הדוב] ונשא שה מהעדר (ש"א שמואל א' יז לד), עכשיו אינו כן, אלא זאב וטלה ירעו כאחד (ישעיה סה כה), לכך נאמר צאננו מאליפות, ומי הן הצאן, אלו ישראל, שנאמר ואתן צאני וגו' (יחזקאל לד לא), לכך נאמר מרובבות בחוצותינו. אין פרץ ואין יוצאת ואין צוחה ברחובותינו. מה שהוא נותן צוחה ברחובות מוריד דמעות הוא מלאך המות ומחבל, ועכשיו אין צוחה ברחובותינו, עוד ישבו זקנים וזקנות ברחובות ירושלים ואיש משענתו בידו מרוב ימים (זכריה ח ד), לכך נאמר ואין צוחה ברחובותינו, שנאמר ורחובות העיר ימלאו ילדים וילדות משחקים ברחובותיה (שם שם זכריה ח' ה), הואיל וכ"כ עתיד הקב"ה לעשות לישראל לפי אשרי העם שככה לו, וכשתעשה כל אלה לנו, אנו מודים ומרוממים לך על כל הפלאים שתעשה עמנו ושעשית לנו, לכך נאמר ארוממך אלהי המלך, ישראל מרוממים להקב"ה, שנאמר רמה ירך וגו' (ישעיה כו יא), כשם שרוממוהו על הים, שנאמר שירו לה' כי גאה גאה סוס ורוכבו רמה בים (שמות טו א), רוממו ה' אלהינו (תהלים צט ה), לכך נאמר ארוממך אלהי המלך, לא כעכשיו אם עשה להם נסים אומרים שירה, ואם לאו אין אומרים שירה, אלא לעתיד לבוא אינם בטלין, אלא הם אומרים שירה והברכה תמיד, שנאמר ואברכה שמך לעולם ועד, אין לנו מלאכה אלא לברכה ברכות חדשות, וכה"א ברוך ה' יום יום וגו' (שם תהלים סח כ).

**Midrash Tehillim 145, Part 1**

1. A Psalm of praise; of David. I will extol You, my God, O King; and I will bless Your name forever and ever (Tehillim / Psalms 145:1). Isaiah said, O Lord, You are my God, I will exalt You, I will praise Your name (Isaiah 25:1), by which he meant, Not without cause do I speak thus in praise of You, You have done wonderful things. And What wonderful things has He done? Those spoken of in the preceding chapter, And it will come to pass in that day, that the Lord will punish the house of the high heaven on high and the kings of the earth upon the earth. And they will be gathered together, as prisoners are gathered in the dungeon, and will be shut up in the prison, and after many days will they be punished. Then the moon will be confounded, and the sun ashamed; for the Lord of hosts will reign in the Mount Zion, and in Jerusalem, and before His elders will be glory (Isaiah 24:21-23). In that day I will exalt You, I will praise Your name, for You have done wonderful things (Isaiah 25:1), the wonderful things that You have done for us. Likewise, David said, I will extol You, my God, etc. not without cause, but for the promise You did make with us, as in the preceding Psalm, that our sons will stand as straight as cedars of which it is said, The trees of the Lord are full of sap; the cedars of Lebanon, which he has planted (Tehillim / Psalms 104:16). Hence, it is said, that our sons like young plants will be well grown (Tehillim / Psalms 144:12). That is, they will stand as straight as cedars, of which it is said, The trees of the Lord are full of sap; the cedars of Lebanon, which He has planted (Tehillim / Psalms 104:16). Hence, it is said, that our sons like young plants will be well grown, They will grow as steadily as cedars. And that our daughters may be as the polished corners of the Temple (Tehillim / Psalms 144:12), in that Day will our daughters need to adorn themselves? Will they not gleam as if polished by pumice, and will they not be as ruddy as the blood upon the corners of the altar? Hence, it is said, that our daughters may be as the polished corners of the Temple. Behold, we are taught that the height of men will equal the height of cedars. And whereby will they be fed? The Holy One blessed be He, tells us, Out of such a full garner as is spoken of in the verse, that our garners may be full, affording all manner of store (Tehillim / Psalms 144:13), and in another verse You will eat old store long kept (Vayikra / Leviticus 26:10). That our sheep may bring forth thousands, and ten thousands in our fields (Tehillim / Psalms 144:13), impossible for them to do so now, for Scripture says, Your servants kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock (1 Samuel 17:34), and thus the flocks cannot increase. But one day, the wolf and the lamb will feed together (Isaiah 65:25). Hence it is said That our sheep may bring forth thousands, and ten thousands in our fields. Another comment, Who are the sheep? Israel, to whom it was said, And you My sheep, the sheep of MY pasture, are men, and I am your God (Ezekiel 34:31). Hence, it is said That your sheep may bring forth thousands and ten thousands in our fields. That there be no decay, no leading into captivity, and no outcry in our streets and causes tears to be shed is the angel of death, the destroyer. But one day there will be no outcry in our streets. Then, Again will old men and old women sit in the broad places of Jerusalem, every man with his staff in his hand for very age (Zechariah 8:4). Hence, it is said, No outcry in our streets, for The broad places of the city will be full of boys and girls playing in the broad places thereof (Zechariah 8:5). And because the Holy One blessed be He, will bring about all these things for Israel, therefore, Happy is the people that is on such a case (Tehillim / Psalms 144:15). And when You will bring about all these things for us, we will praise and extol You for all wonders You do for us and have done for us. Hence, I will extol You, my God, O King; and I will bless Your name forever and ever. Of old Israel extolled the Holy One blessed be He, saying Lord, Your hand was lifted up (Isaiah 26:11); even as they extolled Him in the Red Sea, saying Sing unto the Lord, for He is highly exalted. The horse and his rider has He thrown into the sea (Shemot / Exodus 15:1), so will they extol Him again saying, Exalt you the Lord our God (Tehillim / Psalms 99:5). Hence, it is said, I will extol You, my God, O King (Tehillim / Psalms 145:1). One day it will not be as it is today, when, if He does wonders for Israel, they sing His praise, but if He does not, they do not sing His praise. In the time to come Israel will never cease singing praises and blessings, as it is said, And I will bless Your name forever and ever. We will have no vocation other than blessing You with new blessings. So Scripture says, Blessed be the Lord, who daily loads us with benefits, even the God of our salvation (Tehillim / Psalms 68:20).

In the context of the opening phrases, the rabbis speak of praising the Lord God in heaven for all the wonderful works of His hand. They go on to quote from the prophet Isaiah saying, “And it will come to pass in that day, that the Lord will punish the house of the high heaven on high and the kings of the earth upon the earth. And they will be gathered together, as prisoners are gathered in the dungeon, and will be shut up in the prison, and after many days will they be punished. Then the moon will be confounded, and the sun ashamed; for the Lord of hosts will reign in the Mount Zion, and in Jerusalem, and before His elders will be glory (Isaiah 24:21-23). In that day I will exalt You, I will praise Your name, for You have done wonderful

things (Isaiah 25:1), the wonderful things that You have done for us. Likewise, David said, I will extol You, my God, etc. not without cause, but for the promise You did make with us, as in the preceding Psalm, that our sons will stand as straight as cedars of which it is said, The trees of the Lord are full of sap; the cedars of Lebanon, which he has planted (Tehillim / Psalms 104:16).” The prophet Isaiah sounds almost apocalyptic in his description when he says, “the Lord will punish the house of the high heaven on high and the kings of the earth upon the earth.” These appear to be two separate groups in which the Lord will overcome. This reminds us of the Apostle Paul’s words to the Ephesians when he spoke of the “principalities and powers in heavenly places” (Ephesians 3:10) or “on high” (Ephesians 6:12).

### **Ephesians 3:6-13**

*3:6 to be specific that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel, 3:7 of which I was made a minister, according to the gift of God’s grace which was given to me according to the working of His power. 3:8 To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ, 3:9 and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things; 3:10 so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places. 3:11 This was in accordance with the eternal purpose which He carried out in Christ Jesus our Lord, 3:12 in whom we have boldness and confident access through faith in Him. 3:13 Therefore I ask you not to lose heart at my tribulations on your behalf, for they are your glory. (NASB)*

### **Ephesians 6:10-20**

*6:10 Finally, be strong in the Lord and in the strength of His might. 6:11 Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil. 6:12 For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places. 6:13 Therefore, take up the full armor of God, so that you will be able to resist in the evil day, and having done everything, to stand firm. 6:14 Stand firm therefore, having girded your loins with truth, and having put on the breastplate of righteousness, 6:15 and having shod your feet with the preparation of the gospel of peace; 6:16 in addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming arrows of the evil one. 6:17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God. 6:18 With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints, 6:19 and pray on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel, 6:20 for which I am an ambassador in chains; that in proclaiming it I may speak boldly, as I ought to speak. (NASB)*

Paul speaks in *Ephesians 3* in the context of the Lord calling the Gentiles to faith in fulfillment of His promise that all the nations will give Him praise. He said that the Lord gave Him mercy allowing him to speak to the Gentile peoples in order to reveal to the Gentiles the mystery of God concerning the richness of His mercy (grace) and the wisdom of God will be made known to the rulers and authorities in the heavenly places. In *Ephesians 6* Paul speaks of the spiritual forces as being in the “heavenly places.” It may be Isaiah is identifying the evil spiritual forces with the gods whom the nations worshiped and the stars in the heavens where all authority and power is under control of the Lord. He may be foreseeing the future expectation of the Lord God in heaven eradicating (putting and end to) the rebellion that had come from since the beginning. (see *1 Corinthians 15:25*). The idea is the powers that are on high are the one’s who have swayed the nations to worship these false gods and come against the God of Israel. The source of evil for the earthly kingdoms is found in the spiritual forces that have lead them to rebellion. Note, the earthly kingdoms, the



rulers and peoples, choose to rebel against the Lord. Their rebellion cannot be blamed upon the spiritual forces without personal accountability on the matter.

The rabbis in the midrash continue saying, “Hence, it is said, that our sons like young plants will be well grown (*Tehillim / Psalms 144:12*). That is, they will stand as straight as cedars, of which it is said, *The trees of the Lord are full of sap; the cedars of Lebanon, which He has planted (Tehillim / Psalms 104:16)*. Hence, it is said, that our sons like young plants will be well grown, *The will grow as steadily as cedars. And that our daughters may be as the polished corners of the Temple (Tehillim / Psalms 144:12)*, in that *Day will our daughters need to adorn themselves? Will they not gleam as if polished by pumice, and will they not be as ruddy as the blood upon the corners of the altar? Hence, it is said, that our daughters may be as the polished corners of the Temple. Behold, we are taught that the height of men will equal the height of cedars.*” The midrash speaks of the blessings of God to our children, to prosper them, and to make them strong. When we come into this world, we do so with a yetzer hara that is prone to sin. From the dawn of human history, throughout all generations, the desire to sin is founded within the concept of self-reliance and self-exaltation. When we live our lives for ourselves, we forget that we were created for the glory of God, to live and to serve Him, and to live and love others. It is not just the heinous crimes of men that insight the righteous wrath of God, but this self-reliance selfishness that is behind the sinful actions that detracts from the glory of God and is the source of the rebellious spirit in men. As a result, there is an enmity between man and God. This rebellion does not submit to the Lord God of Israel (*Romans 8:7*), but seeks after his own glory (*John 5:44 How can you believe, when you receive glory from one another and you do not seek the glory that is from the one and only God? NASB*) The rebelliousness of the yetzer hara resists the call of God to turn, perform Teshuvah, and walk in His ways. Therefore there is a great chasm (gulf) between the fallen nature of man and a holy God. It is from this perspective that mankind is helpless under the righteous requirements of God’s mitzvot (commands). What we are taught in the Torah is this, *Devarim / Deuteronomy 1:18 וְאַצְנֶנָּה אֶתְכֶם בְּעֵת הַהוּא אֵת כָּל-הַדְּבָרִים אֲשֶׁר תַּעֲשׂוּן: Thus I instructed you, at that time, about the various things that you should do. (Sefaria)* We are told the Lord God has instructed us in regards to what we should do. We are given a picture of how through one man the entire nation was blessed. Through one man the power of God was made known to all of the world. And through one man an entire nation consisting of a mixed multitude was delivered from bondage and slavery, set free, raised up, and given God’s holy word to live by. In the Torah we arrive at a point in history when the Lord God raised up a man like no other man, one in whom spoke to God face to face. We are also told in Parashat Lech Lecha, the Lord raised up a man from paganism to worship and serve a holy God and to raise his children to know the God of heaven and earth (Abraham). Eventually the family of Abraham entered into Egypt because of a great famine and the people grew into a great nation. The Egyptians enslaved the children of Israel, and the Lord raised up a man (Moshe) to deliver his people. In the blessing of Abraham, the Lord says, “Go from your country and your kindred and your father’s house to the land that I will show you. And I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and him who curses you I will curse, and in you shall all the families of the earth be blessed” (*Bereshit / Genesis 12:1-3*). The Lord said in *Bereshit / Genesis 18:19* “I have chosen Abraham, that he may charge his children and his household after him to keep the way of the Lord by doing righteousness and justice, so that the Lord may bring to Abraham what he has promised him.” The point was of God’s calling on our lives to walk in God’s ways and to teach future generations to do the same. The Lord God Almighty chose Abraham to charge his household in such a way that they will fulfill the conditions of the promises. The promises are both conditional and secure. In *Ephesians 2:12*, we read, “the covenants of the promise” (τῶν διαθηκῶν τῆς ἐπαγγελίας). The Greek word translated “covenants” is plural and the word translated “promise” is singular. The covenants being spoken of here are from the Tanach, and indicate the promise of a deliverer that is found in the covenant blessings of God to His people. All of the covenants point to one who leads the people in the ways of God. What Paul intends by using the plural “promises” in *Ephesians 2:12* the promise of the Messiah that is being revealed to us in God’s Torah (Instructions) for life. This means that the promise of the Messiah is contained within the covenant that He has made with His people throughout all generations. This is the mercy of God as the Midrash speaks of God blessing us and our children to prosper and to make

strong future generations of those who are faithful to Him. This concept is pushed forward in the words of the Midrash on the shephard who watches over the lamb.

*The Holy One blessed be He, tells us, Out of such a full garner as is spoken of in the verse, that our garners may be full, affording all manner of store (Tehillim / Psalms 144:13), and in another verse You will eat old store long kept (Vayikra / Leviticus 26:10). That our sheep may bring forth thousands, and ten thousands in our fields (Tehillim / Psalms 144:13), impossible for them to do so now, for Scripture says, Your servants kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock (1 Samuel 17:34), and thus the flocks cannot increase. But one day, the wolf and the lamb will feed together (Isaiah 65:25). Hence it is said That our sheep may bring forth thousands, and ten thousands in our fields. Another comment, Who are the sheep? Israel, to whom it was said, And you My sheep, the sheep of MY pasture, are men, and I am your God (Ezekiel 34:31). Hence, it is said That your sheep may bring forth thousands and ten thousands in our fields. That there be no decay, no leading into captivity, and no outcry in our streets and causes tears to be shed is the angel of death, the destroyer. But one day there will be no outcry in our streets. Then, Again will old men and old women sit in the broad places of Jerusalem, every man with his staff in his hand for very age (Zechariah 8:4). Hence, it is said, No outcry in our streets, for The broad places of the city will be full of boys and girls playing in the broad places thereof (Zechariah 8:5). And because the Holy One blessed be He, will bring about all these things for Israel, therefore, Happy is the people that is on such a case (Tehillim / Psalms 144:15). And when You will bring about all these things for us, we will praise and extol You for all wonders You do for us and have done for us. (Midrash Tehillim 145 Part 1)*

In the Midrash, the rabbis speak of the enemy who comes to kill and destroy, however there is a future expectation from the Prophet Isaiah that speaks of the wolf and the lamb laying down together such that the lambs (which might be a reference to God's people) becoming prosperous in the sense of having many children. This concept of the wolf/lion and the lamb laying down together is nothing less than the Lord God Himself working in the heart of the wolf/lion to be at peace and not to have a hunger for blood and the flesh of God's people. This is what Paul was speaking of and what he taught in *Galatians 3*.

#### ***Galatians 3:8-29 (summarized)***

*The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed!" So then, those who have faith are blessed with faithful Abraham (3:8-9) . . . In Christ Jesus the blessing of Abraham comes upon the Gentiles, that we might receive the promise of the Spirit through faith (3:14) . . . There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring (seed), heirs according to the promise (3:28-29).*

The great promises the Lord God Almighty has given to His people are also given to the Gentiles by faith, the very same gospel that was preached to Abraham, and to the people in the wilderness (*Hebrews 3-4*). Paul writes of there being no difference between peoples for those who believe and are forgiven of their sins. This being one with one another and with God is paralleled to a people who walk in God's ways to do what is right (Justice), to live righteously, holy, and in truth and peace. All the power of the goodness of God, His mercy, His forgiveness, the possession of the gates of our enemies, and the inheritance of the earth along with the knowledge of God will be given in His Messiah to all those who would draw near and believe in the God of Israel and His Messiah! These are the praises of the Lord God, the glory that His people render unto the Lord thanking Him for His mercies and the loving-kindness that He has shown from since the beginning.

Midrash Tehillim 145 Part 1 concludes saying, "*Hence, I will extol You, my God, O King; and I will*

*bless Your name forever and ever. Of old Israel extolled the Holy One blessed be He, saying Lord, Your hand was lifted up (Isaiah 26:11); even as they extolled Him in the Red Sea, saying Sing unto the Lord, for He is highly exalted. The horse and his rider has He thrown into the sea (Shemot / Exodus 15:1), so will they extol Him again saying, Exalt you the Lord our God (Tehillim / Psalms 99:5). Hence, it is said, I will extol You, my God, O King (Tehillim / Psalms 145:1). One day it will not be as it is today, when, if He does wonders for Israel, they sing His praise, but if He does not, they do not sing His praise. In the time to come Israel will never cease singing praises and blessings, as it is said, And I will bless Your name forever and ever. We will have no vocation other than blessing You with new blessings. So Scripture says, Blessed be the Lord, who daily loads us with benefits, even the God of our salvation (Tehillim / Psalms 68:20).”* The midrash speaks of the present time when the people of Israel praise the Lord for His wonderful, powerful, and mighty works. The people praise the Lord only when He works on their behalf. But a future time is coming, when the people will not cease praising the Lord God of Israel for all that He has done. *Luke 1:68 states “Praise the Lord, the God of Israel, because he has visited and redeemed his people. ... “Blessed be the Lord God of Israel, For He has visited us and accomplished .... salvation from our enemies and from the hand of all who hate us. (NASB)* David expressed his praise to the Lord for these things in the following way.

***Tehillim / Psalm 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.”*

***Tehillim / Psalm 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.”*

***Tehillim / Psalm 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.”*

***Tehillim / Psalm 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.”*

***Tehillim / Psalm 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.”*

***Tehillim / Psalm 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 bowed down; the LORD loves the righteous.”*

According to the Scriptures, we are called to praise God, to consider why we praise Him, and to communicate our hope of His mercy in praise each day. The Apostolic Writings quote from the Psalms to encourage believers to praise the Lord for all that He has done. David often praises the Lord for His having daily taken care of our needs and for protecting His people. The Apostle Peter tells us to consider the significance of our praises saying, “*you should show forth the praises of Him who has called you out of darkness into His marvelous light.*” (1 Peter 2:9) The author of Hebrews builds upon this idea saying that declaring God’s praises is a sacrifice. This concept of a sacrifice is not just in the psalms, but is also a rabbinic concept that demonstrates the part of our devotion that we can give to God being thankful always for His mercies and forgiveness of our sins. The author of Hebrews states in *Hebrews 13:12-16* saying, *13:12 Therefore Jesus also, that He might sanctify the people through His own blood, suffered outside the gate. 13:13 So, let us go out to Him outside the camp, bearing His reproach. 13:14 For here we do not have a lasting city, but we are seeking the city which is to come. 13:15 Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name. 13:16 And do not neglect doing good and sharing, for with such sacrifices God is pleased.* (NASB) The Psalmist wrote of God’s ancient people Israel who were beset by diverse experiences where the common theme was of their praise of the Most High God. We too praise the Lord for His great love and mercy. 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