

ספר תהילים קמה | Tehillim / Psalms 145

MATSATI.COM Ministry | <http://www.matsati.com>

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
ספר תהילים פרק קמה	ספר טוביה פרק קמה	ΨΑΛΜΟΙ 145			
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 εὐλογῆσω 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 εὐλογῆσω 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 נִרְאָתֶיךָ יֵאָמְרוּ וְגִדּוּל־ תִּיךָ [וְגִדּוּלֶתְךָ] אֶסְפָּרָנָה: ז זָכַר רֶב-טוֹבָךָ יִבְיַעוּ וְצִדְקֹתֶיךָ יִרְגְּמוּ: ח חֲנּוּן וְרַחֲמוֹם יְהוָה אֲרָךְ אֲפַיִם וְגִדְל-חֶסֶד: ט טוֹב-יְהוָה לְכָל וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו: י יוֹדוּךָ יְהוָה כָּל-מַעֲשָׂיֶיךָ וְחִסְדֶיךָ יִבְרַר- כּוֹכָה: יא כְּבוֹד מַלְכוּתֶיךָ יֵאָמֵר רוּ וּגְבוּרַתֶךָ יִדְבְּרוּ: יב לְהוֹדִיעַ לְכַנִּי הָאֲדָם גְּבוּרָתוֹ וְכְבוֹד הַדָּר מַלְכוּתוֹ: יג מַלְכוּתֶיךָ מַלְכוּת כָּל-עֲלָמִים וּמְשַׁלֶּתֶיךָ בְּכָל-דָּוָר וְדָוָר: יד סוּמְךָ יְהוָה לְכָל-הַצֵּי- פָּלַיִם וְזוֹקֶיךָ לְכָל-הַכְּפוּפִים: טו עֵינַי כָּל אֵלֶיךָ יִשְׁבְּרוּ וְאַתָּה נוֹתֵן- לָהֶם אֶת-אֲכָלָם בְּעֵתוֹ: טז פּוֹתֵחַ אֶת-יָדֶיךָ וּמַשְׁפִּיעַ לְכָל-חַי רִצּוֹן: יז צְדִיק יְהוָה בְּכָל-דְּרָכָיו וְחֵד סִיד בְּכָל-מַעֲשָׂיו: יח קָרוֹב יְהוָה לְכָל-קֹרְאָיו לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת: יט רִצּוֹן-יִרְאֵוּ יַעֲשֶׂה וְאֶת-שׁוֹעֲתָם יִשְׁמַע וְיִוְשִׁיעֵם: 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 טבוך" טבוואך: 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 סעידי יהוה לכל נפילין וזקיף לכולהון כפיפין: טו עיניהון דכולא לותך סבירן מסברין ואת ייה 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>
---	---	---

<p>Tehillim / Psalms 145 145:1 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>Toviyah / Psalms 145 145:1 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>Psalmoi / Psalms 145 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>
--	---	--

Tehillim / Psalms 145	Toviyah / Psalms 145	Psalmoi / Psalms 145
<p>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>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>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>

In this week's study from *Tehillim / Psalms 145:1-21*, the psalm opens saying, א תהלה לך אלהים אלהי 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 עֲלָמִין). 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 הַדָּךְ 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 ישבח 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 אַרְבֵּי אַפִּים וְגָדֹל-הַסֶּדֶק: ט טוֹב-יְהוָה לְכָל וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו: י יְדוּדָה יְהוָה כָּל-מַעֲשָׂיו וְחַסְדֵּיךָ יְבָרְכֵנוּ: יא כְּבוֹד: 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 מְלִכּוּתֶךָ מְלִכּוּת כָּל-עֲלָמִים וּמִמְשָׁלְתֶךָ בְּכָל-דּוֹר וָדוֹר: יד סוּמָךָ יְהוָה, לְכָל-הַנְּפִלִים וְזוֹקֵף לְכָל-הַכְּפוּפִים: טו עֵינַי כָּל אֱלֹהִיךָ יִשְׁבְּרוּ וְאַתָּה נוֹתֵן-לָהֶם אֶת-אֲכָלָם בְּעֵתוֹ: טז פּוֹתַח אֶת-יְדֶךָ: 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 דוֹר 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 דוֹר 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 (דוֹר 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 קְרוֹב יְהוָה לְכָל-קֹרְאָיו לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֱמֶת: יט רְצוֹן-יִרְאָיו יַעֲשֶׂה וְאֶת-שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם: כ שׁוֹמֵר יְהוָה: 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!

Heavenly Father,

Thank You Lord for Your mercy and the great work that you are doing in our lives. We believe You are able to overcome all things, from saving us from our enemies, to the deliverance from sin, and even to work in our hearts to deeply, truly, and honestly seek you all the days of our lives. We recognize the weaknesses in our strength and resolve to serve You and to do what is expected, to be humble and to pray and to remain in Your word. Lord help us to have the strength to stand for truth and life, to have the desire to seek You in prayer and in Your Word, to have faith in Yeshua Your Messiah, and to love our neighbor each day. We thank You Lord for Your continued faithfulness to Your promises and to us. Help us to grow in our faith, to walk in the spirit, and apply these truths to our lives. We praise Your Holy Name and give You all of the honor, and the glory, and the praise forever and ever.

In Yeshua's (Jesus') Name we pray! Amen!

Be Blessed in Yeshua, Christ our Messiah!

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

Notes