

ספר תהילים קמו | Tehillim / Psalms 146

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Reasons all the Nations give Him Praise

In this week's study from *Tehillim / Psalms 146:1-10*, the psalm opens saying, א הַלְלוּ־יָהּ הַלְלוּ־יָהּ הַלְלוּ־יָהּ אֶת-יְהוָה בְּעוֹדִי: 146:1 *Praise the Lord! Praise the Lord, O my soul! 146:2 I will praise the Lord while I live; I will sing praises to my God while I have my being. (NASB)* From the depth of David's soul he praises the Lord. Can you say the same as he does, that all of our being is in the Lord God Almighty? He continues saying, ג אֶל-תִּבְטְחוּ בַּנְּדִיבִים בְּכֹן-אָדָם | שְׁאִין לוֹ תְּשׁוּעָה: ד תִּצַּא רוּחוֹ 146:3 *Do not trust in princes, In mortal man, in whom there is no salvation. 146:4 His spirit departs, he returns to the earth; In that very day his thoughts perish. 146:5 How blessed is he whose help is the God of Jacob, Whose hope is in the Lord his God, (NASB)* David says there is no salvation in man. This suggests that all salvation comes by the hand of God. This means that regardless of by whose hand help comes, all of these things are attributed to the Lord God Almighty. This is demonstrated in God's abilities, such as His being the One 146:6 *Who made heaven and earth, The sea and all that is in them; Who keeps faith forever; 146:7 Who executes justice for the oppressed; Who gives food to the hungry. The Lord sets the prisoners free. 146:8 The Lord opens the eyes of the blind; The Lord raises up those who are bowed down; The Lord loves the righteous; 146:9 The Lord protects the strangers; He supports the fatherless and the widow, But He thwarts the way of the wicked. (NASB)* ו עֲשֵׂה | שְׁמַיִם וְאָרֶץ אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר-בָּם הַשֶּׁמֶר אֶמֶת לְעוֹלָם: ז עֲשֵׂה מִשְׁפָּט | לְעֹשִׂיִם נֶתַן לְחֵם, ה לְרַעֲבִים יְהוָה מִתִּיר אֲסוּרִים: ח יְהוָה | פָּקַח עֵינֵי הַיְהוּדִים וְקָרַב פְּפוּקִים יְהוָה אֶהֱב צַדִּיקִים: ט יְהוָה | שִׁמְרֵ אֶת-גְּרוֹמֵי יְהוָה יְהוָה יְהוָה וְאֶלְמָנָה יְעוֹדֵד וְדָרָךְ רַשְׁעִים יְעוֹת: י יִמְלֹךְ יְהוָה | לְעוֹלָם אֱלֹהֵיךָ צִיּוֹן לְדֹר וָדֹר 146:10 *The Lord will reign forever, Your God, O Zion, to all generations. Praise the Lord! (NASB)* All of these things reveal how the Lord is in control of all things and because of His love for His people, we give Him praises throughout all our generations.

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
ספר תהילים פרק קמו	ספר טוביה פרק קמו			ΨΑΛΜΟΙ 146	
א הַלְלוּ־יָהּ הַלְלוּ־יָהּ הַלְלוּ־יָהּ אֶת-יְהוָה בְּעוֹדִי: ב אֶהְלֵלָה יְהוָה בְּחַיִּי אֲזַמְרָה לְאֱלֹהֵי בְּעוֹדִי: ג אֶל-תִּבְטְחוּ בַּנְּדִיבִים בְּכֹן-אָדָם שְׁאִין לוֹ תְּשׁוּעָה: ד תִּצַּא רוּחוֹ יָשׁוּב לְאֶדְמָתוֹ בְּיוֹם הַהוּא אָבְדוּ עֲשָׂתֵנָתִיו: ה אֲשֶׁרֵי שְׁאֵל יַעֲקֹב בְּעֵזְרוֹ שְׁכָרוֹ עַל-יְהוָה אֱלֹהָיו:	א הַלְלוּ־יָהּ הַלְלוּ־יָהּ הַלְלוּ־יָהּ אֶת-יְהוָה בְּעוֹדִי: ב אֶהְלֵלָה יְהוָה בְּחַיִּי אֲזַמְרָה לְאֱלֹהֵי בְּעוֹדִי: ג אֶל-תִּבְטְחוּ בַּנְּדִיבִים בְּכֹן-אָדָם שְׁאִין לוֹ תְּשׁוּעָה: ד תִּצַּא רוּחוֹ יָשׁוּב לְאֶדְמָתוֹ בְּיוֹם הַהוּא אָבְדוּ עֲשָׂתֵנָתִיו: ה אֲשֶׁרֵי שְׁאֵל יַעֲקֹב בְּעֵזְרוֹ שְׁכָרוֹ עַל-יְהוָה אֱלֹהָיו:	א הַלְלוּ־יָהּ הַלְלוּ־יָהּ הַלְלוּ־יָהּ אֶת-יְהוָה בְּעוֹדִי: ב אֶהְלֵלָה יְהוָה בְּחַיִּי אֲזַמְרָה לְאֱלֹהֵי בְּעוֹדִי: ג אֶל-תִּבְטְחוּ בַּנְּדִיבִים בְּכֹן-אָדָם שְׁאִין לוֹ תְּשׁוּעָה: ד תִּצַּא רוּחוֹ יָשׁוּב לְאֶדְמָתוֹ בְּיוֹם הַהוּא אָבְדוּ עֲשָׂתֵנָתִיו: ה אֲשֶׁרֵי שְׁאֵל יַעֲקֹב בְּעֵזְרוֹ שְׁכָרוֹ עַל-יְהוָה אֱלֹהָיו:	א הַלְלוּ־יָהּ הַלְלוּ־יָהּ הַלְלוּ־יָהּ אֶת-יְהוָה בְּעוֹדִי: ב אֶהְלֵלָה יְהוָה בְּחַיִּי אֲזַמְרָה לְאֱלֹהֵי בְּעוֹדִי: ג אֶל-תִּבְטְחוּ בַּנְּדִיבִים בְּכֹן-אָדָם שְׁאִין לוֹ תְּשׁוּעָה: ד תִּצַּא רוּחוֹ יָשׁוּב לְאֶדְמָתוֹ בְּיוֹם הַהוּא אָבְדוּ עֲשָׂתֵנָתִיו: ה אֲשֶׁרֵי שְׁאֵל יַעֲקֹב בְּעֵזְרוֹ שְׁכָרוֹ עַל-יְהוָה אֱלֹהָיו:	146:1 αλληλουια Αγγελιου και Ζαχαριου αινει η ψυχη μου τον κυριον 146:2 αινεσω κυριον εν ζωη μου ψαλω τω θεω μου εως υπαρχω 146:3 μη πεποιθατε επι αρχοντας και εφ υιους ανθρωπων οις ουκ εστιν σωτηρια 146:4 εξελευσεται το πνευμα αυτου και επιστρεψει εις την γην αυτου εν εκεινη τη ημερα απολουνται παντες οι διαλογισμοι αυτων 146:5 μακαριος ου ο θεος Ιακωβ βοηθος η ελπις αυτου επι κυριον τον θεον αυτου	

<p>ו עֲשֵׂה שְׁמַיִם וָאָרֶץ אַתְּ-הֵימָּה וְאַתְּ-כָּל-אֲשֶׁר-בְּךָ-הַשְׁמַיִם אָמַת לְעוֹלָם: ז עֲשֵׂה מְשָׁפֵט לְעַשׂוֹ- קִים נִתְּן לָחֵם לְרַעֲבִים יְהוָה מִתִּיר אֲסוּרִים: ח יְהוָה פָּקַח עֵינָיִם יְהוָה זָקַף פְּפוּפִים יְהוָה אֲהַב צְדִיקֵי- קִים: ט יְהוָה שְׁמַר אֶת-גְּרָרִים יְתוֹם וְאֶלְמָנָה יַעֲזוֹד וְדָרָךְ רֶשֶׁת עֵים יַעֲזוּת: י יִמְלֹךְ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדָר וְדָר הַלְלוּיָהּ:</p>	<p>ו דעבד שמיא וארעא ית ימא וית כל די בהון די נטיר קשוט לעלם: ז די עבד דינא לטלומין יהב מזון לכפינין יהוה דשרי אסיריא: ח יהוה פקח אכסנין דמתילין לסמיין יהוה זקיף כפיין יהוה רחים צדיקיא: ט יהוה נטיר ית גיורא יתם וארמלא יסובר ואורחא דרשיעי יטלטל: י ימלוך יהוה לעלם אלהיך ציון לדר ודר הללויה שבחו אלהא:</p>	<p>146:6 τὸν ποιήσαντα τὸν οὐρανὸν καὶ τὴν γῆν τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς τὸν φυλάσσοντα ἀλήθειαν εἰς τὸν αἰῶνα 146:7 ποιῶντα κρίμα τοῖς ἀδικουμένοις διδόντα τροφήν τοῖς πεινώσιν κύριος λύει πεπεδημένους 146:8 κύριος ἀνορθοῖ κατερραγμένους κύριος σοφοῖ τυφλοῦς κύριος ἀγαπᾷ δικαίους 146:9 κύριος φυλάσσει τοὺς προσηλύτους ὀρφανὸν καὶ χήραν ἀναλήμψεται καὶ ὁδὸν ἀμαρτωλῶν ἀφανιεῖ 146:10 βασιλεύσει κύριος εἰς τὸν αἰῶνα ὁ θεὸς σου Σιών εἰς γενεὰν καὶ γενεάν</p>
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<p>Tehillim / Psalms 146 146:1 Praise the Lord! Praise the Lord, O my soul! 146:2 I will praise the Lord while I live; I will sing praises to my God while I have my being. 146:3 Do not trust in princes, In mortal man, in whom there is no salvation. 146:4 His spirit departs, he returns to the earth; In that very day his thoughts perish. 146:5 How blessed is he whose help is the God of Jacob, Whose hope is in the Lord his God, 146:6 Who made heaven and earth, The sea and all that is in them; Who keeps faith forever; 146:7 Who executes justice for the oppressed; Who gives food to the hungry. The Lord sets the prisoners free. 146:8 The Lord opens the eyes of the blind; The Lord raises up those who are bowed down; The Lord loves the righteous; 146:9 The Lord protects the strangers; He supports the fatherless and the widow, But He thwarts the way of the wicked. 146:10 The Lord will reign forever, Your God, O Zion, to all generations. Praise the Lord! (NASB)</p>	<p>Toviyah / Psalms 146 146:1 Hallelujah! Praise the name of the Lord, O my soul. 146:2 I will sing praise, O Lord, in my lifetime, I will make music to my God while I exist. 146:3 You shall not place your trust in rulers, in a son of man who has no redemption. 146:4 His spirit will go away, he will return to his dust; on that day his plans perish. 146:5 Happy is he whose help is the God of Jacob, whose hope is in the Lord his God. 146:6 Who made heaven and earth, the sea and all that is in them, who keeps truth forever. 146:7 Who brings judgment for the oppressed, who gives food to the hungry; the Lord, who sets the prisoners free. 146:8 The Lord gives sight to foreigners, who are likened to the blind; the Lord lifts up those who are bowed down, the Lord loves the righteous. 146:9 The Lord protects the proselyte; he will support the widow and orphan, but will confound the way of the wicked. 146:10 The Lord will reign forever; your God, O Zion, for all generations. Hallelujah! (EMC)</p>	<p>Psalmoi / Psalms 146 Alleluia, a Psalm of Aggaeus and Zacharias. 146:1 My soul, praise the Lord. 146:2 While I live will I praise the Lord: I will sing praises to my God as long as I exist. 146:3 Trust not in princes, nor in the children of men, in whom there is no safety. 146:4 His breath shall go forth, and he shall return to his earth; in that day all his thoughts shall perish. 146:5 Blessed is he whose helper is the God of Jacob, whose hope is in the Lord his God: 146:6 who made heaven, and earth, the sea, and all things in them: who keeps truth for ever: 146:7 who executes judgment for the wronged: who gives food to the hungry. The Lord looses the fettered ones: 146:8 the Lord gives wisdom to the blind: The Lord sets up the broken down: the Lord loves the righteous: the Lord preserves the strangers; 146:9 he will relieve the orphan and widow: but will utterly remove the way of sinners. 146:10 The Lord shall reign for ever, even thy God, O Zion, to all generations. (LXX)</p>
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In this week's study from *Tehillim / Psalms 146:1-10*, the psalm opens saying, א הַלְלוּ יְהוָה הַלְלוּ נַפְשִׁי אֶת- : 146:1 Praise the Lord! Praise the Lord, O my soul! 146:2 I will praise the Lord while I live; I will sing praises to my God while I have my being. (NASB) From the depth of David's soul he praises the Lord. Can you say the same as he does, that all of our being is in the Lord God Almighty? This reminds us of what is written in *Acts 17:28 For in him we live and move and have our being.' As some of your own poets have said, 'We are his offspring.'* (NIV)

Acts 17:24-31

17:24 'The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands; 17:25 nor is He served by human hands, as though He needed anything, since He Himself gives to all people life and breath and all things; 17:26 and He made from one man every nation of mankind to live on all the face of the earth, having determined their appointed times and the boundaries of their habitation, 17:27 that they would seek God, if perhaps they might grope for Him and find Him, though He is not far from each one of us; 17:28 for in Him we live and move and exist, as even some of your own poets have said, 'For we also are His children.' 17:29 'Being then the children of God, we ought not to think that the Divine Nature is like gold or silver or stone, an image formed by the art and thought of man. 17:30 'Therefore having overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent, 17:31 because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead.' (NASB)

The Lord God has given us the power to live, to move, and to be who we are. These things are revealed to us so that we will love the Lord God because He first loved us, and obey Him and hold fast to Him according to His Word. This concept of having all of our being in the Lord has philosophical significance. Jewish and Christian philosophical and Biblical hermeneutics have some overlap and dialogue, but they have distinctly separate interpretative traditions. The Talmudic hermeneutic that is used by Jewish scholars are used for the investigation and determination of the meaning of the Hebrew Bible, as well as rules by which Jewish law could be established. The methods by which the rabbis of the Talmud explore the meaning of scripture may be summarized in the following way:

- Grammar and exegesis
- The interpretation of certain words and letters and apparently superfluous and/or missing words or letters, and prefixes and suffixes
- The interpretation of those letters which, in certain words, are provided with points
- The interpretation of the letters in a word according to their numerical value (see Gematria)
- The interpretation of a word by dividing it into two or more words
- The interpretation of a word according to its consonantal form or according to its vocalization
- The interpretation of a word by transposing its letters or by changing its vowels
- The logical deduction of a halakah from a Scriptural text or from another law

The rabbis as we have them written in the Talmud were the receivers and transmitters of the Mishnah (the Oral Torah) providing us with an early interpretive method on the meaning of the scriptures. The significance of the Mishnah is this oral tradition which is believed to set forth the precise, original meanings of the words, revealed at the same time and by the same means as the original scriptures themselves. The interpretive methods listed above (i.e. such as word play and the gematria --letter counting) were never used by the rabbis however as logical proof for the meaning or teaching of a passage in scripture. For the rabbis, a Torah based hermeneutic is of utmost importance. Because of this there is consistency in teachings of Judaism over the centuries. For modern Christianity, in the 19th century, it became increasingly common to read the Scriptures just like any other writing. As a result, different interpretations were developed and

often disputed. Both the philosophical and hermeneutic methods were hotly debated. Biblical studies were geared towards understanding the Bible purely as a human and historical document as opposed to being inspired by God Himself. What we have today are a lot of theological and doctrinal principles that were designed to help us in the exegetical interpretation of the Scriptures. This has led to philosophical and linguistic underpinnings of interpretation that are coupled to the presuppositions we bring with us along with the vast diversity of interpretations by Protestants and the replacement theologies of the Catholic Church. R. C. Sproul and J. I. Packer make note of this studying the Protestant theologians being in conflict over biblical interpretation. (*Perry, Simon (2005). Resurrecting Interpretation. Bristol Baptist College: University of Bristol*) Though there is diverse conflict in interpretation, all claim to be faithful interpretations of the Bible. It is the diverse interpretations that underlie the doctrinal variations in Christianity. If the Scriptures are considered as having been authored by God using the hand of man, rather than an accumulation of disparate individual texts written and edited in the course of history, then any interpretation that contradicts any other part of scripture is not considered to be sound. This is why it is so important for us to return to the Torah, holding fast to God's Word and understanding all of Scripture from a Torah based hermeneutics. It is interesting having this approach turns traditional Catholic and Protestant theology on its head.

David continues in His Psalm to say the following, אַל-תִּבְטְחוּ בְּבָנִים בְּכֹן-אָדָם | שְׂאִין לוֹ תְּשׁוּעָה: ד ג
 146:3 *Do not trust in princes, In mortal man, in whom there is no salvation. 146:4 His spirit departs, he returns to the earth; In that very day his thoughts perish. 146:5 How blessed is he whose help is the God of Jacob, Whose hope is in the Lord his God, (NASB)* The Aramaic Targum states, ג לא תתרחצון ברברביא בבר נש דלית ליה פורקנא: ד תיפוק רוחיה יתוב לעפריה ביומא ההוא הובדו זמיונוי: ה טוביה דאלהא יעקב בסעדיה סבריה
 146:3 *You shall not place your trust in rulers, in a son of man who has no redemption. 146:4 His spirit will go away, he will return to his dust; on that day his plans perish. 146:5 Happy is he whose help is the God of Jacob, whose hope is in the Lord his God. (EMC)* The Hebrew translation states that David says there is no salvation in man. This suggests that all salvation comes by the hand of God. The Aramaic Targum suggests the son of man is not one to be trusted either. Note this is a phrase Yeshua used of himself often in the Apostolic Writings. This phrase (“the son of man”) denotes a messianic expectation and illustrates for us that regardless of by whose hand help comes, all of these things are attributed to the Lord God Almighty. This is what the prophet Jeremiah stated in his Messianic prophecy saying,

Jeremiah 23:5-6

23:5 ‘Behold, the days are coming,’ declares the Lord, ‘When I will raise up for David a righteous Branch; And He will reign as king and act wisely And do justice and righteousness in the land. 23:6 ‘In His days Judah will be saved, And Israel will dwell securely; And this is His name by which He will be called, ‘The Lord our righteousness.’ (NASB, ה הַגִּיהָ יָמִים, בָּאִים נָאִם-יְהוָה וְהַקְּמַתִּי לְדָוִד צֶמַח צְדִיק וּמִלֵּךְ מֶלֶךְ וְהִשְׁפִּיל וְעָשָׂה מִשְׁפָּט וַיְצַדֵּק בְּאֶרֶץ: ו בְּיָמָיו (תְּנַשֵּׂעַ יְהוּדָה וְיִשְׂרָאֵל יִשְׁכֵּן לְבֵטַח וְזֶה-שְׁמוֹ אֲשֶׁר-יִקְרָאוּ יְהוָה | צְדָקָנוּ:

The righteous branch the Lord will raise up to Shepard His people. He will lead them in justice and righteousness in the land, He will save Judah, and all of Israel will dwell securely. Jeremiah then says his name will be called “The Lord our righteousness” (וְזֶה-שְׁמוֹ אֲשֶׁר-יִקְרָאוּ יְהוָה | צְדָקָנוּ) indicating what we are reading here in the Psalm, our trust is not in rulers (princes) or in mortal men, but in the Lord God Almighty, who places His righteousness upon His people, and upon the one who will lead the people in His truth. The righteous branch (צֶמַח צְדִיק) we read something similar in *Isaiah 11:1*.

Isaiah 11:1-5

11:1 *Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear*

fruit. 11:2 *The Spirit of the Lord will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the Lord.* 11:3 *And He will delight in the fear of the Lord, And He will not judge by what His eyes see, Nor make a decision by what His ears hear;* 11:4 *But with righteousness He will judge the poor, And decide with fairness for the afflicted of the earth; And He will strike the earth with the rod of His mouth, And with the breath of His lips He will slay the wicked.* 11:5 *Also righteousness will be the belt about His loins, And faithfulness the belt about His waist.* (NASB, א וַיָּצֵא חֵטֶר מִגֹּזֵעַ יֵשׁוּי וַנִּצֵּר מִשְׁרָשָׁיו יִפְרֶה: ב וְנָחָה עָלָיו רוּחַ יְהוָה רוּחַ חֲכָמָה וּבִינָה רוּחַ יִצְחָק וּגְבוּרָה רוּחַ דַּעַת וְיִרְאַת יְהוָה: ג וְהָרִיחוּ בְיִרְאַת יְהוָה וְלֹא-לְמַרְאֵה עֵינָיו יִשְׁפֹּט וְלֹא-לְמַשְׁמַע אָזְנוֹ יוֹכִיחַ: ד וְשִׁפְט בְּצַדִּיק דְלִים וְהוֹכִיחַ בְּמִישׁוֹר לְעַנְי-אֶרֶץ וְהִכָּה-אֶרֶץ בְּשִׁבְט פִּיּוֹ וּבְרוּחַ שְׁפָתָיו יָמִית רָשָׁע: ה) וְהָיָה צֶדֶק אֲזוּר מִתְנָיו וְהֶאֱמוּנָה אֲזוּר מִלְּצִיּוֹ:

Notice the emphasis placed in *Isaiah 11:5* state righteousness will be the belt about his loins, and faithfulness the belt about His waist. This is important as we know faith and faithfulness are intimately connected. This is a similar thought, the righteous branch, though the words are different (Tzemach Tzadik צֶמַח צְדִיק and Netzir נִצֵּר) both cases speak of a sprout that will spring forth from the root of the tree that was cut down. This one who by a miracle the Lord God raises up to save His people, again directs us back to the Lord God who we are to trust, rely upon, and who is the only one that can help us in our times of trouble.

This is demonstrated in God's abilities, such as His being the One 146:6 *Who made heaven and earth, The sea and all that is in them; Who keeps faith forever;* 146:7 *Who executes justice for the oppressed; Who gives food to the hungry. The Lord sets the prisoners free.* 146:8 *The Lord opens the eyes of the blind; The Lord raises up those who are bowed down; The Lord loves the righteous;* 146:9 *The Lord protects the strangers; He supports the fatherless and the widow, But He thwarts the way of the wicked.* (NASB, ו עֲשֵׂה | שָׁמַיִם וָאָרֶץ אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר-בָּם הַשָּׁמַיִם אֶמֶת לְעוֹלָם: ז עֲשֵׂה מִשְׁפָּט | לַעֲשׂוּקִים נָתַן לָהֶם לְרַעֲבִים יְהוָה מִתִּיר אֲסוּרִים: ח יְהוָה | פָּקַח עֵינֵי הַבְּלִיָּה וְהָיָה זִקְוֹ כְּפֹפִיִּים יְהוָה אֱהָב צְדִיקִים: ט יְהוָה | שִׁמַּר אֶת-גָּרִים יְתוּם וְאֶלְמָנָה: י) Notice how the Lord God Almighty reveals Himself to His people. He is the creator, He gives food, He sets prisoners free, He opens the eyes of the blind, He prepares the hands for war, He loves those who are righteous, He protects strangers, the fatherless, and the widow, and He casts down the plans of the wicked. In *Isaiah 42:7* the Lord says, 42:7 *to open eyes that are blind, to free captives from prison and to release from the dungeon those who sit in darkness.* (NIV) Isaiah states that the Lord wants to open the eyes of the blind. This blindness appears to be towards His truth which sets us free. The opening of the eyes, the knowing of the truth, will free the captives from prison and release those who sit in darkness. This appears to be a reference to those who are deceived by the truth.

Isaiah 42:1-8

42:1 *This is My servant, whom I uphold, My chosen one, in whom I delight. I have put My spirit upon him, He shall teach the true way to the nations.* 42:2 *He shall not cry out or shout aloud, Or make his voice heard in the streets.* 42:3 *He shall not break even a bruised reed, Or snuff out even a dim wick. He shall bring forth the true way.* 42:4 *He shall not grow dim or be bruised Till he has established the true way on earth; And the coastlands shall await his teaching.* 42:5 *Thus said God the LORD, Who created the heavens and stretched them out, Who spread out the earth and what it brings forth, Who gave breath to the people upon it And life to those who walk thereon:* אַנִּי

יהוה קראתיך בצדק ואחזק בידך ואצרך ואתנך לברית עם לאור גוים
42:6 *I the LORD, in My grace, have summoned you, And I have grasped you by the hand. I created you, and appointed you A covenant people, a light of nations—*
לפקח עינים עורות להוציא ממסגר אסיר מבית
42:7 *Opening eyes deprived of light, Rescuing prisoners from confinement, From the dungeon those who sit in darkness.*
אני יהוה הוא שמי וכבודי לא־אחר לא־אתן ותהלתי
42:8 *I am the LORD, that is My name; I will not yield My glory to another, Nor My renown to idols.*

Note the context here, Isaiah speaks of the servant in whom the Lord has chosen and places his delight. This servant will teach the true way of God to the nations. Isaiah says the Lord created the heavens and the earth, and then speaks about opening the eyes of the blind and setting the captive free. This is paralleled to *Tehillim / Psalms 146:6-9* which says the same. Both Ibn Ezra and the JPS translation suggest this only refers to the release of prisoners.

Ibn Ezra on Isaiah 42:7 Part 1

To bring out the prisoners, etc. To tell Israel that they shall be delivered out of the Babylonian exile. Comp. 49:9

JPS 1985 Footnotes, Isaiah 42:4

An idiom meaning “freeing the imprisoned”; cf. 61.1.

The Apostolic Writings states that this is a reference to sin (*Luke 4:18-21, Acts 26:18*). Both the Tanach and the Apostolic Writings also provides examples on how the Lord desires for His people to be set free.

Jeremiah 30:8

‘It shall come about on that day,’ declares the LORD of hosts, ‘that I will break his yoke from off their neck and will tear off their bonds; and strangers will no longer make them their slaves.

Ezekiel 34:27

“Also the tree of the field will yield its fruit and the earth will yield its increase, and they will be secure on their land Then they will know that I am the LORD, when I have broken the bars of their yoke and have delivered them from the hand of those who enslaved them.

Nahum 1:13

“So now, I will break his yoke bar from upon you, And I will tear off your shackles.”

We are shown in the Apostolic Writings how the Lord set his disciples free from chains and wrongful imprisonment according to the book of Acts.

Acts 5:19

But during the night an angel of the Lord opened the gates of the prison, and taking them out he said,

Acts 12:7-10

And behold, an angel of the Lord suddenly appeared and a light shone in the cell; and he struck Peter’s side and woke him up, saying, “Get up quickly “ And his chains fell off his hands. And the angel said to him, “Gird yourself and put on your sandals.” And he did so. And he said to him, “Wrap your cloak around you and follow me.” And he went out and

continued to follow, and he did not know that what was being done by the angel was real, but thought he was seeing a vision. read more.

Acts 16:26

and suddenly there came a great earthquake, so that the foundations of the prison house were shaken; and immediately all the doors were opened and everyone's chains were unfastened.

There is a difference between being “made free” and being “set free.” This concept of freedom is shown in the Tanach with the future expectation of the Lord God setting us free from bondage, from sin, and ultimately from death. The freedom that is brought by God’s servant, His anointed one, Yeshua the Messiah, is a freedom that is different from being set free from jail. For the person who was in jail, he was “set free.” For the person who is in the Messiah, he is “made free.” Yeshua said the following in *John 8:31-36*.

John 8:31-36

Then Jesus said to those Jews who believed Him, “If you abide in My word, you are My disciples indeed. And you shall know the truth, and the truth shall make you free.” They answered Him, “We are Abraham’s descendants, and have never been in bondage to anyone. How can You say, ‘You will be made free’?” Jesus answered them, “Most assuredly, I say to you, whoever commits sin is a slave of sin. And a slave does not abide in the house forever, but a son abides forever. Therefore if the Son makes you free, you shall be free indeed.

This truth that Yeshua speaks of makes us free. This means that we are made (created) not to sin, and so we have the desire to live according to God’s Word and seek His help to overcome sin in our lives. This is very powerful because those who are set free can still fall back into this form of sin. For the one who has been transformed from the inside out, he has been designed in a manner that sin cannot dwell within him. This is what Paul was speaking of when he said in *Romans 6:14 For sin shall not have dominion over you, for you are not under law but under grace. (NASB)*

The Psalmist concludes saying, *יְמַלְכֵּךָ יְהוָה | לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ: 146:10 The Lord will reign forever, Your God, O Zion, to all generations. Praise the Lord! (NASB)* All of these things reveal how the Lord is in control of all things and because of His love for His people, we give Him praises throughout all our generations. “*The earth is the Lord’s and the fullness thereof*” (*Tehillim / Psalm 24:1*). Can you imagine living your whole life on this earth and not knowing to whom it belongs? Not knowing to whom you belong? This is the state of the nations. When the Psalmist states the world is established by God who created all things, this means God’s reign, His sovereignty covers even the basic needs of life, such as rain and the sun rising and a stable planet that doesn’t evaporate, these things are established for both the just and unjust. (*Matthew 5:45*) These are the reasons all the earth, and all generations give praise to the Lord God Almighty in heaven. 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