

## ספר תהילים קמט | Tehillim / Psalms 149

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### Godliness, Making War and Peace

In this week's study from *Tehillim / Psalms 149:1-9*, the psalm opens saying, א הַלְלוּיָהּ | שִׁירוּ לַיהוָה, 149:1 *Praise the Lord! Sing to the Lord a new song, And His praise in the congregation of the godly ones.* (NASB) When the Psalmist speaks of the "godly ones" who is he referring to? What does it mean to live a godly life? The Psalmist continues saying, ב יִשְׂמַח יִשְׂרָאֵל בְּעֲשָׂיו בְּנֵי-צִיּוֹן, 149:2 *Let Israel be glad in his Maker; Let the sons of Zion rejoice in their King.* 149:3 *Let them praise His name with dancing; Let them sing praises to Him with timbrel and lyre.* 149:4 *For the Lord takes pleasure in His people; He will beautify the afflicted ones with salvation.* (NASB) Note the singular pronoun being used as a reference to a multitude (Israel). The Psalmist states, ה יַעֲזְבוּ חֲסִידֵיךָ בְּכָבוֹד יִרְנְנוּ עַל-מִשְׁכְּבוֹתָם: 149:5 *Let the godly ones exult in glory; Let them sing for joy on their beds.* (NASB) The godly ones are those who choose to live their lives according to God's Word and seek God's help to overcome sin. The Psalm concludes saying, ו רוממות אל בגרונם וחרב פיפיות בידם: ז לעשות נקמה בגוים תוכחת כל-אמים: ח לאסור מלכיהם בזקיהם ונכבדיהם בכבלי ברזל: ט לעשות בהם | משפט פתוב הדר הוא לכל-חסידי הלויה: 149:6 *Let the high praises of God be in their mouth, And a two-edged sword in their hand, 149:7 To execute vengeance on the nations And punishment on the peoples, 149:8 To bind their kings with chains And their nobles with fetters of iron, 149:9 To execute on them the judgment written; This is an honor for all His godly ones.* (NASB) The Lord is the God who prepares our hands to make war. Not only to make war, but also to bring and preserve the peace.

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
<b>ספר תהילים פרק קמט</b>	<b>ספר טוביה פרק קמט</b>			ΨΑΛΜΟΙ 149	
א הַלְלוּיָהּ   שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ תְּהַלְתֹּהּ בְּקִהְל חֲסִידִים: ב יִשְׂמַח יִשְׂרָאֵל בְּעֲשָׂיו בְּנֵי-צִיּוֹן יִגִּילוּ בְּמַלְכָּם: ג יְהַלְלוּ שְׁמוֹ בְּמִ- חֹל בְּתֹף וְכַנּוֹר יִזְמְרוּ-לוֹ: ד כִּי- רוּצָה יְהוָה בְּעַמּוֹ יַפְאֵר עַנּוּיִם בִּי- שׁוּעָה: ה יַעֲזְבוּ חֲסִידֵיךָ בְּכָבוֹד יִרְנְנוּ עַל-מִשְׁכְּבוֹתָם: ו רוממות אל בגרונם וחרב פיפיות בידם: ז לעשות נקמה בגוים תוכחת כל-אמים: ח לאסור מלכיהם בזקיהם ונכבדיהם בכבלי ברזל: ט לעשות בהם   משפט פתוב הדר הוא לכל-חסידי הלויה:	א שבחו קדם יהוה שבח חדת תושב- חתייה דידיה בקהלא דחסידי: ב יח- דון דבית ישראל בעבדיהון בני ציון ידוצון במלכיהון: ג ישבחון שמיה בחינגין בתופין וכינרין יזמרון ליה: ד ארום רעותא דיהוה בעמיה ישב- חו ישבהר עינוותנייא בפורקנא: ה יבעון חסידי ביקרא ירננון על דמ- כיהון: ו תושבחן דאלהא בעונקיהון והיך סייפא דיוסטרא באידיהון: ז למעבד נקמתא בעמיה בעממיה מכ- סנותא באומיה: ח למיסר מלכיהון בשירין ויקיריהון בכבלי דפרזלא: ט למיעבד בהון דין דכתיב באוריתא שיבהורא הוא לכל חסידי הלויה שבחו אלהא:			149:1 αλληλουια ἄσατε τῷ κυρίῳ ἄσμα καινόν ἢ αἴνεσις αὐτοῦ ἐν ἐκκλησίᾳ ὁσίων 149:2 εὐφρανθήτω Ἰσραὴλ ἐπὶ τῷ ποιήσαντι αὐτόν καὶ υἱοὶ Σιων ἀγαλλιᾶσθωσαν ἐπὶ τῷ βασιλεῖ αὐτῶν 149:3 αἰνεσάτωσαν τὸ ὄνομα αὐτοῦ ἐν χορῷ ἐν τυμπάνῳ καὶ ψαλτηρίῳ ψαλάτωσαν αὐτῷ 149:4 ὅτι εὐδοκεῖ κύριος ἐν λαῷ αὐτοῦ καὶ ὑψώσει πραεῖς ἐν σωτηρίᾳ 149:5 καυχήσονται ὅσιοι ἐν δόξῃ καὶ ἀγαλλιᾶσονται ἐπὶ τῶν κοιτῶν αὐτῶν 149:6 αἱ ὑψώσεις τοῦ θεοῦ ἐν τῷ λάρυγγι αὐτῶν καὶ ῥομφαῖαι δίστομοι ἐν ταῖς χερσίν αὐτῶν 149:7 τοῦ ποιῆσαι ἐκδίκησιν ἐν τοῖς ἔθνεσιν ἐλεγμοὺς ἐν τοῖς λαοῖς 149:8 τοῦ δῆσαι τοὺς βασιλεῖς αὐτῶν ἐν πέδαις καὶ τοὺς ἐνδόξους αὐτῶν ἐν χειροπέδαις σιδηραῖς 149:9 τοῦ ποιῆσαι ἐν αὐτοῖς κρίμα ἔγγραπτον δόξα αὕτη ἐστὶν πᾶσι τοῖς ὁσίοις αὐτοῦ	

<p><b>Tehillim / Psalms 149</b>  149:1 Praise the Lord! Sing to the Lord a new song, And His praise in the congregation of the godly ones. 149:2 Let Israel be glad in his Maker; Let the sons of Zion rejoice in their King. 149:3 Let them praise His name with dancing; Let them sing praises to Him with timbrel and lyre. 149:4 For the Lord takes pleasure in His people; He will beautify the afflicted ones with salvation. 149:5 Let the godly ones exult in glory; Let them sing for joy on their beds. 149:6 Let the high praises of God be in their mouth, And a two-edged sword in their hand, 149:7 To execute vengeance on the nations And punishment on the peoples, 149:8 To bind their kings with chains And their nobles with fetters of iron, 149:9 To execute on them the judgment written; This is an honor for all His godly ones. Praise the Lord! (NASB)</p>	<p><b>Toviyah / Psalms 149</b>  149:1 Sing in the presence of the Lord a new psalm; his praise is in the assembly of the pious. 149:2 They of the house of Israel will rejoice in their maker; the children of Zion will exult in their kings. 149:3 They will praise his name with dances, with drums and harps they will make music to him. 149:4 For the pleasure of the Lord is in his people; he will glorify the humble with redemption. 149:5 The pious will revel in glory; they will meditate upon their beds. 149:6 The psalms of God are in their throats, and in their hands like a two-edged sword. 149:7 To wreak vengeance on the Gentiles, rebuke among the nations. 149:8 To bind their kings with chains, and their nobles with fetters of iron. 149:9 To execute on them the judgment written in the Torah; this is glory for all his pious ones. Hallelujah! (EMC)</p>	<p><b>Psalmoi / Psalms 149</b>  Alleluia. 149:1 Sing to the Lord a new song: his praise is in the assembly of the saints. 149:2 Let Israel rejoice in him that made him; and let the children of Sion exult in their king. 149:3 Let them praise his name in the dance: let them sing praises to him with timbrel and psaltery. 149:4 For the Lord takes pleasure in his people; and will exalt the meek with salvation. 149:5 The saints shall rejoice in glory; and shall exult on their beds. 149:6 The high praises of God shall be in their throat, and two-edged swords in their hands; 149:7 to execute vengeance on the nations, and punishments among the peoples; 149:8 to bind their kings with fetters, and their nobles with manacles of iron; 149:9 to execute on them the judgment written: this honour have all his saints. (LXX)</p>
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In this week’s study from *Tehillim / Psalms 149:1-9*, the psalm opens saying, אֵל הַלְלוּנִי | שִׁירוּ לַיהוָה. 149:1 Praise the Lord! Sing to the Lord a new song, And His praise in the congregation of the godly ones. (NASB) When the Psalmist speaks of the “godly ones” who is he referring to? The godly ones are those who seek the Lord God in heaven, and seek to walk in His ways all the days of their lives. When we consider the Psalmists reference to the godly ones, no higher compliment can be paid to a child of God than to call him a godly person. Godliness is the highest calling for God’s people, because no matter how zealous a believer one might be, if he is not a godly person, little of what he does matters. These words “godly” and “godliness” appear only a few times in the Apostolic Writings. All of the Scriptures, the Torah, Neviim, Ketuvim (Tanach) and the Apostolic Writings is a book on godliness. When these words appear in the Scriptures, they are rich with meaning and instruction for us. For example, when the Apostle Paul wanted to describe the life of a believer, he focused upon godliness. He tells us that God’s mercy leads us to say no to ungodliness. He defines ungodliness as worldly passions and sin. He says godliness is defined by living lives that are self controlled, upright, and righteous as we wait upon the coming of our Lord Yeshua the Messiah. (*Titus 2:11-13*) Paul also describes his calling as an apostle of Yeshua the Messiah, and states that he is being called from faith unto faith in those whom God calls, and their knowledge of the truth leads to godliness (*Titus 1:1*). Paul also emphasizes godliness in his letter to Timothy. Paul says we are to pray for those in authority, that we may live peaceful and quiet lives in all

godliness and holiness. He says that we are to train ourselves to be godly. We are to pursue godliness where the word “pursue” indicates making every effort to achieve this goal. He says godliness with contentment is the greatest gain, having value and influence on this life and for the life to come. According to Peter, we look forward to the day of the Lord, when the earth and everything in it will be destroyed. Having this perspective, he asks “therefore, what kind of people we ought to be?” Peter gives his answer, we are to live holy and godly lives (1 Peter 3:10-12).

### **1 Peter 3:8-12**

*3:8 To sum up, all of you be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit; 3:9 not returning evil for evil or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing. 3:10 For, ‘The one who desires life, to love and see good days, Must keep his tongue from evil and his lips from speaking deceit. 3:11 ‘He must turn away from evil and do good; He must seek peace and pursue it. 3:12 ‘For the eyes of the Lord are toward the righteous, And His ears attend to their prayer, But the face of the Lord is against those who do evil.’ (NASB)*

Note how Peter speaks of expecting this great day of the Lord, we are to desire life, to live and to love, to keep our tongues from evil, lips from deceit, turning from evil, doing what is good, seeking and pursuing peace, and that the Lord God Almighty is looking for these kinds of people, the righteous. This is a description of living holy and godly lives. Peter uses this great day to stir up our emotions in regards to our duty as God’s people, to live holy and godly lives. The Torah gives us some hints at godliness in *Bereshit / Genesis 5:21* where we are told about Enoch, the father of Methuselah. We are told that Enoch “walked with God.” Note that later on in the book of Hebrews, Enoch is described as one who had faith (chapter 11). The author of Hebrews describes him as one who pleased God. The Torah says Enoch walked with God, and the Apostolic Writings states that he pleased God. Enoch’s life centered upon the Lord God of Israel, he enjoyed a relationship with God, therefore he had devoted his life to the Lord. This is the meaning of godliness. The Greek word for godliness conveys the idea of having a personal attitude towards the Lord that leads to our actions that are pleasing to Him. This is what it means to be devoted to the Lord in all that we do, spiritually, in our hearts, and in our lives. This describes a life that is in action, constantly moving forward. This is not just related to reading the Scriptures and prayer. This is more than that, our devotion to reading the Scriptures and to prayer lead to something more, to living our lives for the Lord God almighty, to practice holiness and righteousness. Godliness includes all of these things, devotion to God, to His Word, and to putting His Word into practice.

The Psalmist continues saying, ב יִשְׂמַח יִשְׂרָאֵל בְּעֲשֵׂיוּ בְּנֵי-צִיּוֹן יִגִּילוּ בְּמַלְכָּם: ג יִהְלְלוּ שְׁמוֹ בְּמַחֲזֵל בְּתוֹר, 149:2 *Let Israel be glad in his Maker; Let the sons of Zion rejoice in their King. 149:3 Let them praise His name with dancing; Let them sing praises to Him with timbrel and lyre. 149:4 For the Lord takes pleasure in His people; He will beautify the afflicted ones with salvation. (NASB)* Note the kind of devotion Israel has for the Lord. These verses describe their devotion as an attitude towards the Lord, (i) the fear of God, (ii) the love of God, and (iii) the desire for God, in the sense that their praises go up in rejoicing, in singing, in dancing, and with musical instruments. Because of their attitude towards the Lord, the Lord takes pleasure in His people. The practice of godliness is an exercise in discipline that relates to the commandments of God, and our desire to draw near to Him. The desire for His commandments arises from the character and conduct that is related to godliness. This life includes the community of believers, were we take the time to develop our relationship with God in the communities that we are involved with. For the godly person, all things are done for God’s glory. The Lord God is at the center of our thoughts. All of the ordinary duties that are performed in life are done with an eye to God’s glory. In Paul’s words to the Corinthians, whether he eats or drinks or whatever he does, he does it all for the glory of God.

Note in the Hebrew bible, the singular pronoun may be used as a reference to a multitude (to all of Israel). Take for example *Jeremiah 31:10*:

**Jeremiah 31:8-11**

31:8 'Behold, I am bringing them from the north country, And I will gather them from the remote parts of the earth, Among them the blind and the lame, The woman with child and she who is in labor with child, together; A great company, they will return here. 31:9 'With weeping they will come, And by supplication I will lead them; I will make them walk by streams of waters, On a straight path in which they will not stumble; For I am a father to Israel, And Ephraim is My firstborn.' 31:10 Hear the word of the Lord, O nations, And declare in the coastlands afar off, And say, 'He who scattered Israel will gather him And keep him as a shepherd keeps his flock.' 31:11 For the Lord has ransomed Jacob And redeemed him from the hand of him who was stronger than he. (NASB, ז הַנְּבִיא מְבִיא אוֹתָם מֵאַרְצֵי צָפוֹן וְקִבְּצָתִים, מִיַּרְפְּתֵי-אַרְצָן בָּם עֵוָר וּפְסָח הָרָה וְיִלְדָת יִחְדָּו קָהֵל גְּדוֹל יָשׁוּבוּ הִנֵּה: ח בְּבָכִי יָבֵאוּ וּבְתַחֲנוּנִים אוֹבִילִם אוֹלִיכִם אֶל-נַחְלֵי מַיִם בְּדַרְדָּרָה יִשָּׂר לֹא יִפְשְׁלוּ בָּהּ כִּי-הָיִיתִי לְיִשְׂרָאֵל לְאָב וְאֶפְרַיִם בְּכָרִי הוּא: ט שָׁמְעוּ דְבַר-יְהוָה גּוֹיִם וְהִגִּידוּ בְּאֵיִם מִמְּרַחֵק וְאָמְרוּ מְזַרְהָ יִשְׂרָאֵל יִקְבְּצֵנוּ וְשָׁמְרוּ כְרַעְיָה עֲדָרוּ: י (כִּי-פָדָה יְהוָה אֶת-יַעֲקֹב וּגְאָלוּ מִיַּד חֲזַק מִמֶּנּוּ):

Notice how in *Jeremiah 31:9* we see the use of the/them as opposed to in *31:10* using the singular pronoun him. In verse *31:11* we read that Israel is the alias for Jacob, who represents the people of Israel in a prophetic writing. Note also that the Hebrew language does not stand on consistency of person or number such that the pronoun “*he*” does not sound odd with “*flock*” or “*all of Israel,*” etc. The central point is that Israel is always the masculine singular in the biblical Hebrew. The Hebrew bible does not know a feminine Israel. The lexicons consistently give a gender of Israel as masculine. Note that traditionally the word “*Israel*” is given to a people group, and the names of people are masculine, while the names of countries are feminine. Cities are also written in the feminine form. This is consistent with the phrase “*Daughter Zion*” and “*Daughter Jerusalem,*” etc. Note how this is consistent with what we read, cities have feminine referents (*Ezekiel 16 and 23*) and masculine referents are for “*peoples*” in the case of what we would think of as the nations. In the case of *Jeremiah 31*, Jacob is the underlying name behind “*Israel,*” and we understand this in the way the text alternates between the two. We see in *Jeremiah 31* Israel as referred to as “*he*” and as “*them*” because the translators are accommodating to the English language. The context of this verse is that Israel equals Jacob, referring to a faithful remnant of people in the northern kingdom and in the southern kingdom who will be reestablished through the New Covenant (*Jeremiah 31:31*). Because the author is referring to people, the pronouns for Israel are masculine in gender. Note how Hosea the prophet states in *Hosea 11:1* “*When Israel was a child, I loved him, and out of Egypt I called my son.* (ESV) The way the Hebrew language works, one is able to apply a singular pronoun to represent a whole, and a whole as representing a singular (Jacob). When we consider other biblical texts, such as in *Isaiah 53*, traditionally due to the anti-christian, anti-messianic, anti-Yeshua polemic, the rabbis interpret this as referring to the nation of Israel. Though this may be the case, as we see from *Hosea 11:1*, these Scriptures using the singular pronoun may also have prophetic significance as referring to the both the singular and to the many. The Messiah of God having suffered and died for the sins of Israel, and all those who would believe. The pronoun הוא (he) has a sort of bi-directionality referring to the one as well as to the whole.

The Psalmist continues saying, יִעֲלֹזוּ חֲסִידִים בְּכִבוֹד יִרְנְנוּ עַל-מִשְׁכְּבוֹתָם: ה 149:5 *Let the godly ones exult in glory; Let them sing for joy on their beds.* (NASB) The godly ones are those who choose to live their lives according to God’s Word and seek God’s help to overcome sin. The question is though, how do we live godly lives? The Apostle Paul wrote, “*But I say, walk by the Spirit, and you will not carry out the desire of the flesh.*” (*Galatians 5:16*) James wrote, “*Submit therefore to God. Resist the devil and he will flee from you. Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded. Be miserable and mourn and weep; let your laughter be turned into mourning and your joy to gloom. Humble yourselves in the presence of the Lord, and He will exalt you.*” (*James 4:7-10*) Paul speaks of resisting evil when we are tempted, and to draw near to God and He will



draw near to us. How does one draw near to God? Today, we do so through His Word, the Scriptures, in prayer, and by the way that we live our lives. David wrote in the Psalms saying the following, “*Create in me a clean heart, O God, and renew a steadfast spirit within me*” (*Tehillim / Psalm 51:10*) and “*Your word I have treasured in my heart, that I may not sin against You.*” (*Tehillim / Psalm 119:11*) Often we step onto the wrong path which takes us to sin as we live our lives and fail to act upon God’s truth. Yeshua, in one passage of the Bible, examines the freedom found in truth, and the enslaving power of sin and lies. In that passage, the Lord states plainly, the truth sets us free. The point is we either respond to the truth or to a lie (*John 8:31-47*). Being godly means that we choose to do what God wants us to do. James wrote, “*Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which the Lord has promised to those who love Him.*” (*James 1:12*) James speaks of perseverance and standing firm. Note how perseverance can also be a factor of our thought life. For example, what begins as merely a “*wandering thought*” can quickly tempt someone to act sinfully (*James 1:14-15*). These kinds of sins in our thought life can involve pornography, fornication, adultery, prostitution, homosexuality, and almost any other ungodly practices. The Scriptures tells us to do the following in such situations.

- Stand firm against temptation (*James 4:7; 1 Peter 5:6-9, 2 Timothy 2:22*).
- Confess your sins to a brother or sister in the Messiah and ask the Lord (pray) to be healed (*James 5:16*).
- Hide God’s Word in your heart just as David wrote in the Psalm (*Tehillim / Psalm 119:11*), and believe trusting in God’s strength to help you overcome sin (*Hebrews 4:12*).
- Give the sacrifice of praise (*Hebrews 13:15*) that leads to being filled with the peace and joy of the Lord (*Isaiah 26:3*).
- Teshuvah (Repentance) includes change not just from the outside, but also from within (see *Mishley / Proverbs 23:7*). It helps to fill our minds with God’s thoughts, not worldly thoughts (i.e. get into the Word of God).
- Get actively involved in a community of believers (church or synagogue).
- Study the Bible daily.
- Pray continually and befriend other like-minded people.

The Scriptures teach us that the Lord God can be trusted to not let us be tempted beyond our ability to withstand it, and He will show us a way to escape our temptations. (*1 Corinthians 10:13*).

The Psalm concludes saying, וְרוֹמְמוֹת אֵל בְּגִרוֹנָם וְתָרַב פִּיפְיוֹת בְּיָדָם: ז לַעֲשׂוֹת נִקְמָה בַּגּוֹיִם תּוֹכַחַת, בְּלִ-אַמִּים: ח לְאַסֹּר מַלְכֵיהֶם בְּזַקִּים וְנִכְבְּדֵיהֶם בְּכַבְּלֵי בַרְזֶל: ט לַעֲשׂוֹת בָּהֶם | מְשַׁפֵּט כְּתוֹב הַדָּר הוּא לְכָל-הַסִּידִיּוֹ: 149:6 *Let the high praises of God be in their mouth, And a two-edged sword in their hand, 149:7 To execute vengeance on the nations And punishment on the peoples, 149:8 To bind their kings with chains And their nobles with fetters of iron, 149:9 To execute on them the judgment written; This is an honor for all His godly ones. Praise the Lord!* (NASB) The last part of the Psalm suggests that it is the Lord God who prepares our hands to make war. Not only to make war, but also to bring and preserve the peace. Studying the history of Israel and of the world, the Lord God Almighty allows the gentile nations to assume great power even over His holy ones and the Holy City Jerusalem as we read in *Luke 21:24* “*Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.*” (NASB) Because of having been given this power, and how the nations choose to use this power, this brings the gentile nations before God for judgment. In this history of Israel we learn that Israel has been judged not just once, but many times. We

learn according to the Scriptures, that God has already exercised his judgment upon angels, Adam and Eve in the beginning, upon cities (Sodom and Gomorrah), and upon nations (Egypt, the Land of Canaan, etc). In the world wide flood of Noah, all of the world was subject to the judgment of God due to sin. The idea of judgment coming upon the world, is illustrated in the Messiah Yeshua who went to the cross to be judged in our place, to bear our sins, so that we might be overcomer's in him. (*John 16:11*) God's children also experience the disciplinary judgment of God according to Paul in *1 Corinthians 11:32*. *Tehillim / Psalms 149:6-9* speaks of the judgment of the nations and of God empowering His people to bring them to justice. This has great significance in the sense of the Lord dealing with a wicked world. The final judgment of all will be the great white throne before whom we will all stand. In *Matthew 25:33-36* we read how Yeshua points out "how one lives" as a prominent reason why one goes to heaven or to hell. According to this, all peoples of the earth will be divided into two groups which are described as sheep and goats. Do you see the significance of the differences between sheep and goats? Goats for example will eat anything, their ability to consume even the worst of things (poison ivy, etc) illustrates how the goat does not use discernment as to what he is bringing into his body. This isn't about the dietary laws but about what we do in this life and make a part of who we are. Remember, what we eat becomes a part of us and Yeshua used this analogy just as Solomon did in regards to eating and drinking what wisdom has prepared. The goat does not eat with wisdom and careful consideration. The sheep on the other hand have a very restricted diet, and they must drink from still waters. Sheep are analogized to being at peace, and taking careful consideration to what one brings into his or her life to make it a part of who one is. This illustration of sheep and goats are significant and relates to how we have lived our lives. After having divided the people, he says to the ones on the right, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me" (*Matthew 25:34-36*). This declaration is remarkable because attention is given to how these people served God in feeding the hungry, giving the thirsty drink, clothing the naked, visiting the sick and those in prison. Yeshua further states that they who have done these things have done them to Him personally. Yeshua goes on to state to the ones on the left saying, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not." (*Matthew 25:41-43*) These people then ask when did we neglect these things? Their apparent ignorance illustrates their choice of life style that focused upon themselves as opposed to others. The judgment that is pronounced upon them is in relation to having mercy towards others in the name of the Messiah. These Scriptures illustrate for us what the Lord is looking for in our lives. The righteous enter into heaven because of their mercy towards others, whereas the unrighteous go to hell because of their lack of mercy and their uncaring attitudes. This is a common theme throughout history, where the nations attack God's people due to their wicked hearts and desire to oppress their neighbors as opposed to having mercy and living in peace. This is a warning to us and a blessing. A warning to seek the ways of God, to integrate God's Word making it a part of our lives as opposed to the selfish behaviors. The conclusion of *Tehillim / Psalms 149* speaks of God using us for His purposes. He works in our lives not just to make war, but for peace and for mercy and for loving others. If we are His in the sense that we have faith and claim to be His children, these things should be evident in our lives. Do you have these things in your life? 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

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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