

ספר תהילים ח | Tehillim / Psalms 8

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David declaring the Power of God

This week's study is from *Tehillim / Psalms 8:1-10*. The Psalm begins by stating א לְמַנְצֵחַ עַל-הַגִּתִּית מְזֻמֹּר לְדָוִד: "For the choir director; on the Gittith. A Psalm of David." David declares the glory of God saying ב יְהוָה אֲדֹנָינוּ מִה-אֲדִיר שְׁמֶךָ בְּכָל-הָאָרֶץ אֲשֶׁר-תָּנָה הוֹדָךְ עַל-הַשָּׁמַיִם: 8:1 *O Lord, our Lord, How majestic is Your name in all the earth, Who have displayed Your splendor above the heavens! (NASB)* There is "power" in God's Name (יְהוָה) throughout all the earth; the Lord has displayed His majesty (הוֹדָךְ) upon the heavens. It is interesting in declaring the majesty and power throughout the earth, David declares how the Lord has established His strength at the mouth of infants and babies ג מְפִי עוֹלָלִים | וַיִּנְקִים יְסֻדָּתָּהּ 8:2 *From the mouth of infants and nursing babes You have established strength Because of Your adversaries, To make the enemy and the revengeful cease. (NASB)* David then states ד כִּי-אֲרָאָה שְׁמִיךָ מַעֲשֵׂי אֲצַבְעֹתֶיךָ יָרַח וְכֹכְבֵימָה אֲנֹשׁ כִּי-תִזְכְּרֵנוּ וּבֶן-אָדָם כִּי תִפְקְדֵנוּ: 8:3 *When I consider Your heavens, the work of Your fingers, The moon and the stars, which You have ordained; 8:4 What is man that You take thought of him, And the son of man that You care for him? (NASB)* The work of God's creation, in the infant (babe), the Lord displays his awesome wisdom and power to create new life. Who else can do this other than the Lord God Himself? The heavens, who can establish the heavens except God Himself? Seeing the greatness of God in His creation, David wonders how the Lord God Almighty can take thought of man, and of the son of man to take care of him? He then quantifies the reason the Lord takes thought of man saying ו 8:5 *Yet You have made him a little lower than God, And You crown him with glory and majesty! (NASB)* and ז תִּמְשִׁלֵהוּ בְּמַעֲשֵׂי יָדֶיךָ כָּל שֵׁתָהּ תַּחַת-רַגְלָיו: ח צִנְהָה וְאֵלֶפֶים כָּלֵם וְגַם בְּהֵמוֹת שָׂדֵי: ט צִפּוֹר שָׁמַיִם וְדֹגֵי הַיָּם עֲבָר אֲרָחוֹת 8:6 *You make him to rule over the works of Your hands; You have put all things under his feet, 8:7 All sheep and oxen, And also the beasts of the field, 8:8 The birds of the heavens and the fish of the sea, Whatever passes through the paths of the seas. (NASB)* The Lord by His wisdom established the heavens and the earth and then placed all of his creation in our hands. What an awesome God we serve!

עברית Hebrew

ארמי Aramaic

ελληνικός Greek

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<p>א לְמַנְצֵחַ עַל-הַגִּתִּית מְזֻמֹּר לְדָוִד: ב יְהוָה אֲדֹנָינוּ מִה-אֲדִיר שְׁמֶךָ בְּכָל-הָאָרֶץ אֲשֶׁר-תָּנָה הוֹדָךְ עַל- הַשָּׁמַיִם: ג מְפִי עוֹלָלִים וַיִּנְקִים יְסֻדָּתָּהּ עַד לְמַעַן צוֹרְרֶיךָ לְהַשְׁבִּית אוֹיֵב וּמְתַנְקֶם: ד כִּי-אֲרָאָה שְׁמִיךָ מַעֲשֵׂי אֲצַבְעֹתֶיךָ יָרַח וְכֹכְבֵימָה אֲנֹשׁ כִּי-תִזְכְּרֵנוּ וּבֶן-אָדָם כִּי תִפְקְדֵנוּ:</p>	<p>א לשבחה על כינורא דאייתי מגת תושבחתא לדוד: ב אלהא ייי רבוננא כמה תליל ומשבח שמך ומשבח בכולא ארעא דיהבתא זיוך עיל מן שמיא: ג מפום עולימא ויונקיא אשתיתא עושנא מן בגלל מעיקך ייי לבטלא בעיל דבבא וגזומא: ד מטול דאחמי שמך עובדי אצבעותך סיהרא וככביא די אתקינתא:</p>	<p>8:1 εις το τελος υπερ των ληνων ψαλμος τω δαυιδ 8:2 κυριε ο κυριος ημων ως θαυμαστον το ονομα σου εν παση τη γη οτι επηρθη η μεγαλοπρεπεια σου υπερανω των ουρανων 8:3 εκ στοματος νηπιων και θηλαζοντων κατηρτισω αινον ενεκα των εχθρων σου του καταλυσαι εχθρον και εκδικητην 8:4 οτι οψομαι τους ουρανους εργα των δακτυλων σου σεληνην και αστερας α συ εθεμελιωσας 8:5 τι εστιν ανθρωπος οτι μιμηνησκη αυτου η υιος ανθρωπου οτι επισκεπητη αυτον</p>

<p>ו וַתִּחַסְרָהוּ מְעַט מֵאַלֹהִים וְכָבוֹד וְהִדָּר תִּעֲטָרָהּ: ז תִּמְשִׁילָהּ בְּמַעֲשֵׂי יָדָיָךְ כֹּל שִׁתָּה תַחַת-רַגְלָיו: ח צְנָה וְאַלְפִים כָּלָם וְגַם בְּהֵמוֹת שָׂדֵי: ט צְפוֹר שְׁמַיִם וּדְגֵי הַיָּם עֲבֹר אֶרְצוֹת יַמִּים: י יְהוָה אֲדַנִּינוּ מֶה- אֲדִיר שְׁמֶךָ בְּכָל-הָאָרֶץ:</p>	<p>ה מה בר נשא בר נש מטול ארום תדכר עובדוי ובר נשא מטול ארום תסער עלוי: ו וחסרתא וחסרתיה יתיה קליל ממלאכיא ואיקרא ויקרא ושבהורא תכלליניה: ז אשלטתיה בעובדי ידך כולא שויתא תחות רגלוי: ח עאן ותורי כולהום ולחוד בעירי חקלא: ט צפורי ציפרי שמיא וכוורי ונוני ימא ולויתן דחליף דגווה אסרטי ימא: י אלהא ייי רבוננא כמה תליל ומשבח שמך בכולא ארעא:</p>	<p>8:6 ηλαττωσας αυτον βραχυ τι παρ' αγγελουσ δοξη και τιμη εστεφανωσας αυτον 8:7 και κατεστησας αυτον επι τα εργα των χειρων σου παντα υπεταξας υποκατω των ποδων αυτου 8:8 προβατα και βοασ πασας ετι δε και τα κτηνη του πεδιου 8:9 τα πετεινα του ουρανου και τους ιχθυασ της θαλασσης τα διαπορευομενα τριβουσ θαλασσων 8:10 κυριε ο κυριος ημων ως θαυμαστον το ονομα σου εν παση τη γη (LXX)</p>
<p>Tehillim / Psalms 8 For the choir director; on the Gittith. A Psalm of David. 8:1 O Lord, our Lord, How majestic is Your name in all the earth, Who have displayed Your splen- dor above the heavens! 8:2 From the mouth of infants and nursing babes You have established strength Because of Your adversaries, To make the enemy and the revengeful cease. 8:3 When I consider Your heavens, the work of Your fingers, The moon and the stars, which You have ordained; 8:4 What is man that You take thought of him, And the son of man that You care for him? 8:5 Yet You have made him a little lower than God, And You crown him with glory and maj- esty! 8:6 You make him to rule over the works of Your hands; You have put all things under his feet, 8:7 All sheep and oxen, And also the beasts of the field, 8:8 The birds of the heavens and the fish of the sea, Whatever passes through the paths of the seas. 8:9 O Lord, our Lord, How majestic is Your name in all the earth! (NASB)</p>	<p>Toviyah / Psalms Chapter 8 8:1 For praise, on the lyre that he brought from Gath. A hymn of David. 8:2 O God our master, how lofty is your name and praiseworthy in all the earth, you who have placed your splendor above the heavens. 8:3 From the mouth of chil- dren and infants you have established strength because of your oppressors, to bring to naught the enemy and the vio- lent man. 8:4 Because I see your heav- ens, the works of your fingers, the moon and the stars that you have fixed in place, 8:5 What is a son of man, because you will remember his deeds, and a son of man, because you will punish him? 8:6 And you have made him a little less than the angels, and you will crown him with glory and brightness. 8:7 You made him ruler over the works of your hands; all things you have placed under his feet. 8:8 Sheep and oxen, all of them, and also the beasts of the field. 8:9 The birds of the air, and the fish of the sea, and Levi- athan, who passes along the paths of the sea. 8:10 O God our master, how lofty and praiseworthy is your name in all the earth! (EMC)</p>	<p>Tehillim / Psalms Chapter 8 For the end, concerning the wine-presses, a Psalm of David. 8:1 O Lord, our Lord, how wonderful is thy name in all the earth! for thy magnificence is exalted above the heavens. 8:2 Out of the mouth of babes and sucklings hast thou perfected praise, because of thine enemies; that thou might- est put down the enemy and avenger. 8:3 For I will regard the heavens, the work of thy fingers; the moon and stars, which thou hast established. 8:4 What is man, that thou art mindful of him? or the son of man, that thou visitest him? 8:5 Thou madest him a little less than angels, thou hast crowned him with glory and honour; 8:6 and thou hast set him over the works of thy hands: thou hast put all things under his feet: 8:7 sheep and all oxen, yea and the cattle of the field; 8:8 the birds of the sky, and the fish of the sea, the creatures passing through the paths of the sea. 8:9 O Lord our Lord, how wonderful is thy name in all the earth! (LXX)</p>

In this week's study, *Tehillim / Psalms 8*, the opening verse states: א לְמִנְצֵחַ עַל-הַגִּתִּית מְזֻמֹּר לְדָוִד: א the "For the choir director; on the Gittith. A Psalm of David." In *Tehillim / Psalm 6*, the Hebrew word "Lamnatzeach" (לְמִנְצֵחַ) was transliterated into English referring to the Levite who directed the temple musical service (א לְמִנְצֵחַ בְּנִינֹת עַל-הַשְּׁמִינִית מְזֻמֹּר לְדָוִד:), *For the choir director; with stringed instruments, upon an eight-string lyre. A Psalm of David. (NASB)* conducting music that has an eternal significance. In *Tehillim / Psalms 8*, again we find the transliteration of a Hebrew word into the English translation, the word *הַגִּתִּית* (Gittith). The root word for Gittith (גת << הַגִּתִּית) is derived from the word "Gat" (גת). Note that transliterating the Hebrew letter "Tav" (ת) the English translations use the letters "th" and so obtaining the translation "Gittith." There are two "t" in the middle because of the daggesh (dot) in the center of the letter

Tav which causes “virtual doubling,” this is similar to the word “Rabbi” spelled with two letter “ב” (רַבִּי). The meaning of the root word “Gat” (גַּת) is “cistern or wine-press.” The rabbinic literature on *Tehillim / Psalms 8*, questions the meaning of this word HaGittith (הַגִּתִּית) and considers the translation of this word to be “wine-press.” The Aramaic translation (Targum Pseudo Jonathan) states א לשבחה על כינורא דאייתי מגת תושבחה לדוד: 8:1 *For praise, on the lyre that he brought from Gath. A hymn of David. (EMC)*. Here, the Aramaic translation states explicitly using word “Gat” (גַּת) as the translation of the word הַגִּתִּית (Gittith). Note that regardless of the Aramaic translation, the meaning of this word is not so straight forward and we may conclude this may be the reason for its transliteration into the English language. The difficulty arises by reason of the Aramaic translation. The Aramaic translation literally states “lyre (stringed instrument) to be (which was) brought from Gat.” Why would David be bringing a stringed instrument from a wine-press? Would this word be better translated being related to a place (location or city) rather than the wine-press? Could this be a reference to the people of גַּת by spelling it as גִּתִּית? One way of referencing a people group may be to place the name of the originator into the plural feminine form. In the Scriptures, Gath is one of the five royal cities of the Philistines according to *Joshua 13:3*, upon which the ark of the covenant brought great calamity according to *1 Samuel 5:8-9 and 6:17*. The city was also famous being the birthplace or residence of Goliath (*1 Samuel 17:4*). The Scriptures also tell us that David fled from Saul to Achish, the king of Gath (*1 Samuel 21:10, 27:2-4, and Psalms 56*), and his connection to Gath accounts for the words in *2 Samuel 1:20*. Gath was later conquered by David in *2 Samuel 8:1*. Gath held a strong position on the borders of Judah and Philistia (*1 Samuel 21:10 and 1 Chronicles 18:1*). Its site has been identified with the hill called Tell esSafieh, the Alba Specula of the Middle Ages, which rises 695 feet above the plain on its east edge. The name Gath is found written upon monuments dating to 1500 BC. In *2 Kings 14:25*, Gath-hepher is a “wine-press of the well” the name of a town of Lower Galilee, about 5 miles from Nazareth and the birthplace of Jonah. This is the same city as translated as Gittah-hepher in *Joshua 19:13*. It has been identified with the modern village of el-Meshed. The Scriptures also list the name of Gath-rimmon meaning “press of the pomegranate,” a city of the Levites in the tribe of Dan (*Joshua 19:45, 21:24, and 1 Chronicles 6:69*). Another city of the same name in Manasseh, west of the Jordan (*Joshua 21:25*), and is also called Bileam in *1 Chronicles 6:70. (Easton’s Dictionary)*.

Searching the Scriptures on the word הַגִּתִּית (Gittith) found in *Tehillim / Psalms 8*, this is not the only place this word הַגִּתִּית is used, it also occurs in *Tehillim / Psalms 81:1 and 84:1*

ספר תהילים פרק פא

א לְמַנְצֵחַ | עַל-הַגִּתִּית לְאֶסְרָה:

“For the choir director; on the Gittith. A Psalm of Asaph.”

ספר תהילים פרק פד

א לְמַנְצֵחַ עַל-הַגִּתִּית לְבְנֵי-קַרְחַ מְזִמֹּר:

“For the choir director; on the Gittith. A Psalm of the sons of Korah.”

In *Tehillim / Psalms 81:1 and 84:1*, we also find the Hebrew word transliterated in the English translation as Gittith (הַגִּתִּית) like in *8:1*.

Examining the LXX (Septuagint) translation, it is interesting that the LXX takes the rabbinic translation stating *8:1 εις το τέλος υπερ των ληνων ψαλμος τω δαυιδ For the end, concerning the wine-presses (ληνων), a Psalm of David. (LXX)* The LXX is the oldest known Greek translation of the Tanach dating to the 3rd century BC, translated by 72 rabbis. It is a translation into Koine Greek of the Tanach. It incorporates the oldest of several ancient translations of the Tanach, Biblical apocrypha and Deuterocanonical

<p>ΓΕΝΕΣΙΣ 18:1-3 ὤφθη δὲ αὐτῷ ὁ θεὸς πρὸς τῆ δρυὶ τῆ Μαμβρη καθήμενου αὐτοῦ ἐπὶ τῆς θύρας τῆς σκηνῆς αὐτοῦ μεσημβρίας, ἀναβλέψας δὲ τοῖς ὀφθαλμοῖς αὐτοῦ εἶδεν καὶ ἰδοὺ τρεῖς ἄνδρες εἰστήκεισαν ἐπάνω αὐτοῦ καὶ ἰδὼν προσέδραμεν εἰς συνάντησιν αὐτοῖς ἀπὸ τῆς θύρας τῆς σκηνῆς αὐτοῦ καὶ προσεκύνησεν ἐπὶ τὴν γῆν, καὶ εἶπεν <u>κύριε</u> εἰ ἄρα εὖρον χάριν ἐναντίον σου μὴ παρέλθῃς τὸν παῖδά σου</p>	<p>Bereshit / Genesis 18:1-3 18:1 Appeared and to him God before the oak in Mamre, at his sitting near the door of his tent at the midday. 18:2 And lifting up his eyes he saw; and behold three men had set upon him. And seeing, he ran up to meet with them from the door of his tent. And he did obeisance upon the ground. 18:3 And he said, O Lord, if surely I found favor before you, you should not go by your servant. (Literal Translation)</p>
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Studying the variant spelling on the word Adonai with the qametz, this variant spelling occurs 134 times in the Tanakh without the divine name YHVH or Elohim. A complete list of verses can be found in the “*Hebrew Bible: BFBS Major Edition (volumes 3 and 4a)*” by Dr Christian D. Ginsburg. Examine the following verses from Ginsburg’s Masoretic text from the Torah, *Bereshit / Genesis 18:27, 18:31, 19:18, 20:4, Shemot / Exodus 4:10, 4:13, 15:17, 34:9, Bamidbar / Numbers 14:17*. These select verses contain the occurrences of Adonai without the accompanying divine names. While examining these verses it is interesting to observe in the Marginal Masorah, Ginsburg notes in some copies of the Torah, the word “Adonai” is found to be written as the YHVH (*Bereshit 20:4, Shemot 15:17, and Bamidbar 14:17*).

פרשת וירא ספר בראשית פלק כ פסוק ד

v. 28 וְעַל־פְּנֵי כָל־אֶרֶץ וּבֶן חַ'שׁ וְחַ'מָּא כַ'י, וְעַל פְּנֵי הַכְּפָר בַּת־עַי. v. 30 כֵּן בַּהֲלָלִי, יְרוּשָׁלַיִם מִצַּעַר חֹסֶר. v. 31 בַּהֲלָלִי לָמָּא חֹסֶר. v. 33 סָבִיר הֵהוּא וּבֶן חַ'י. v. 33 נִקְוֶה עַל ו'. v. 4 סָ'מָּא יְהוָה.

פרשת בשלח ספר שמות פלק טו פסוק יז

v. 13 בִּנְגַד גְּאֹלַת רַסִי. v. 16 סָ'מָּא עֲלֵיהֶם | פֶּסֶק. v. 16 כֵּן בַּהֲלָלִי, יְרוּשָׁלַיִם זְרָעָה חֹסֶר. v. 16 בַּהֲלָלִי קָנִיתִי. v. 17 נָ'מָּא בִּנְגַד וְחֲטַעְמוּ בַגְעִיָּא. v. 17 סָ'מָּא יְהוָה וּבֶן דַּב, חַדְ'ה דְּוַח־שׁ. v. 19 כֵּן יִרְחוּ אֶת־ בְּרִישׁ שׁוֹרֵה שְׁנִיָּה. v. 20 סָ'מָּא וְחֲצִיָּאן, וְנִמְסַר עֲלֵיהָ בַמּוֹנֵה וְחֲצִיָּאן. v. 25 ו רַבְחִי.

פרשת שלח-לך ספר במדבר יד פסוק יז

v. 17 י' רַבְחִי. v. 17 בְּרֹב סַפְרִים כַ'י יְהוָה וּבֶן דַּב. v. 18 סָ'מָּא חֹסֶר וְאִמַּת וּבֶן חַ'שׁ, חַ'י וְחַ'ע: עֵינִן שְׁמוֹת לִיד ו'. v. 18 סָ'מָּא וְפִשְׁעֵי וְחֲטָאָה וּבֶן חַ'שׁ, חַ'י וְחַ'ע: עֵינִן שְׁמוֹת לִיד ו'. v. 18 בִּזְנוּבוֹקֵי וְנִקְהָ בַסְּגוּל. v. 20 סָ'מָּא פְּדָבְרֵיהָ מִלָּא וּבֶן חַ'שׁ, חַדְ'ד וְדִיו. v. 21 כֵּן יְרוּשָׁלַיִם בַּהֲלָלִי כְּבָר חֹסֶר. v. 22 כֵּן בַּהֲלָלִי, יְרוּשָׁלַיִם פְּקָלִי חֹסֶר. v. 23 כֵּן בַּ'מָּא, בִּנְגַד וְכָל־ בַגְעִיָּא, נִ'מָּא בִּ'מָּא וְכָל־ בַגְעִיָּא, וּבִנְגַד וְכָל־ בַלָּא גְעִיָּא. v. 24 כֵּן יְרוּשָׁלַיִם בַּהֲלָלִי יוֹרִישְׁנָה מִלָּא יוֹד. v. 25 סָבִיר הַמְּדַבְּרָה, בַּסָּ'מָּא הַמְּדַבְּרָה כַחֲבִיב וְקָרִי וּבֶן חַ'שׁ. v. 27 כֵּן בַּ'מָּא, בִּנְגַד אֶת־ בַגְעִיָּא.

In *Bereshit / Genesis 20:4, Shmots / Exodus 15:17, and Bamidbar / Numbers 14:17* the marginal Masorah contains a very significant note on the name Adonai. The note in the Masorah on “Adonai” concerning the manuscript evidence is consistent with the rabbinic tradition on the use of the circumlocution for the Name of God. The Masorah note indicates that in other manuscripts, such as the “*First edition of the entire Bible, Soncino 1488,*” the “*Third edition of the Bible,*” “*Brescia 1494,*” and the “*Pentateuch, Brescia 1492*” the Word Adonai is replaced with the YHVH. Now the question arises whether the variant

manuscripts were intentionally modified by the scribe who copied it or accidentally wrote the word YHVH because it was believed this reference is to the Lord God Almighty? Regardless on the reason behind the origin of the textual variant, the alternate texts (manuscripts), the Tetragramaton (YHVH) is used rather than the word Adonai. The manuscript evidence found in Ginsburg's critical apparatus of the Hebrew Bible supports the translation that one of the Angels (men) Avraham was speaking to was the Lord God Almighty. It is clear the Masorets believed the text in *Bereshit / Genesis 18:1-3* to be a reference for God Himself appearing to Avraham when the word Adonai is written with the qametz. In addition to this, rabbinic commentary in the *Talmud Bavli Shabbat 127a and Shavuot 35b* contain a dialog on the text that Avraham is speaking to God. It also is interesting to note that the angels went down to Sodom to see what was said was happening and God Himself did not go to that wicked place. So, David declares the glory of God saying בַּיְהוָה אֲדַגְּיֵנוּ יְיָ 8:1 *O Lord, our Lord, How majestic is Your name in all the earth, Who have displayed Your splendor above the heavens!* (NASB) declaring for us the “power” of God's Name (יהוה) throughout all the earth, the Lord has displayed His majesty (הודו) upon the heavens. The NASB translation uses the circumlocution LORD for the Name of God in *Tehillim / Psalms 8:1*.

David then states מִפִּי עוֹלָלִים | וַיִּנְקִים יְסֻדָּתָ עַז לְמַעַן צוֹרְרֵיהֶּ לְהַשְׁבִּית אוֹיְבֵי וּמִתְנַקֵּם : 8:2 *From the mouth of infants and nursing babes You have established strength Because of Your adversaries, To make the enemy and the revengeful cease.* (NASB) How does God establish his strength in the mouth of “infants” and “nursing babes?” While thinking upon this Scripture, the Lord God Almighty is the one who makes infants and babies, the one who is weak who must depend upon his or her parents to be taken care of. These Scriptures are telling us that “the one who is weak and depends upon the Lord,” this person will praise the Lord because it is God who stops and defeats his enemies.

Looking in the Apostolic Commentari, it is interesting that Yeshua references this verse from *Tehillim / Psalms 8:2* following his triumphal entry into Jerusalem (*Matthew 21:9*) we read in *Matthew 21:16* ¹⁵ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας, Ὡσαννὰ τῷ υἱῷ Δαυὶδ, ἠγανάκτησαν ¹⁶καὶ εἶπαν αὐτῷ, Ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, Ναί: οὐδέποτε ἀνέγνωτε ὅτι Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον; *21:15 But when the chief priests and the scribes saw the wonderful things that He had done, and the children who were shouting in the temple, 'Hosanna to the Son of David,' they became indignant 21:16 and said to Him, 'Do You hear what these children are saying?' And Jesus said to them, 'Yes; have you never read, 'Out of the mouth of infants and nursing babes You have prepared praise for Yourself'?' (NASB) According to the context of *Matthew 21*, Yeshua had entered into the city and the children were proclaiming in the Temple saying 'Hosanna to the Son of David,' and the chief priests and scribes become indignant. The way that God dealt with the leadership in the Temple was to declare his praises by these young ones and even infants, the smallest and weakest of people, proclaim the strength of the Lord God Almighty. Yeshua said earlier in *Matthew 18:3*, ³καὶ εἶπεν, Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφητε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσελθῆτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. *18:3 and said, 'Truly I say to you, unless you are converted and become like children, you will not enter the kingdom of heaven.* (NASB) Yeshua also said in *Matthew 19:14*, ¹⁴ὁ δὲ Ἰησοῦς εἶπεν, Ἄφετε τὰ παιδία καὶ μὴ κωλύετε αὐτὰ ἔλθειν πρὸς με, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. *19:14 But Jesus said, 'Let the children alone, and do not hinder them from coming to Me; for the kingdom of heaven belongs to such as these.'* (NASB) According to these Scriptures from the Apostolic Gospels, in order for us to be strong and mighty in the Lord, we are to become as infants and like suckling babies. This illustrates our total dependence upon the Lord God for all of our needs. As we become more mature in the Lord (*in Christ, in the Messiah, in the Anointed One*) we are to depend more and more upon the Lord God Almighty for all of our needs. Without this kind of dependence, without become weak, we cannot give praise. If we are arguing, gossiping (Lashon Harah), joking, fighting, envious, proud, etc, we cannot give praise. The Lord desires to strengthen us from within, and so we must first become like babes and sucklings and praise the Lord so that He may defeat the enemy, the adversary the Devil (HaSatan).*

When we give praise unto the Lord, we kill the spirit of the adversary within, and thereby destroying our enemies surrounding us. It is then that we are able to feed our enemies and to pray for those who persecute us and despitely use and abuse us and even “love” our enemies as it says in *Matthew 5:44*. Yeshua said in *Matthew 11:25-26*, ²⁵Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, Ἐξομολογοῦμαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἔκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις; ²⁶ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου. *11:25 At that time Jesus said, ‘I praise You, Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent and have revealed them to infants. 11:26 ‘Yes, Father, for this way was well-pleasing in Your sight. (NASB)* We are to seek the things that the Lord has hidden, those things that He has hidden from the wise and intelligent and has revealed to infants and babes. When we become infants and babes, we are able to call upon the name of the Lord out of a “pure” (clean) heart, not like those who call out to the Lord believing themselves to be “wise and intelligent.”

David goes on to say: כִּי-אַרְאֶה שְׁמַיְךָ מְעֻשֵׁי אֲצְבָעֶיךָ יָרַח וְכוכְבֵּים אֲשֶׁר כּוֹנְנֹתָהּ: *8:3 When I consider Your heavens, the work of Your fingers, The moon and the stars, which You have ordained; (NASB)* Here in *Tehillim / Psalms 8:4(3)* David literally says “because (כִּי) I see (אַרְאֶה) Your Name (שְׁמַיְךָ) the works (מְעֻשֵׁי) of your finger (אֲצְבָעֶיךָ).” According to this verse, is the Name of God is synonymous with the working of the “finger of God?” How do we understand the meaning of the “finger of God?” In Parashat Va’era, *Shemot / Exodus 8:15(19)*, when Moshe performed the miracle of gnats before Pharaoh, the magicians said: וַיֹּאמְרוּ הַחֹרְטָמִים אֶל-פַּרְעֹה אֲצָבַע אֱלֹהִים הוּא וַיִּחַזַּק לֵב-פַּרְעֹה וְלֹא-שָׁמַע אֲלֵהֶם כַּאֲשֶׁר דָּבַר יְהוָה: *8:19 Then the magicians said to Pharaoh, ‘This is the finger of God.’ But Pharaoh’s heart was hardened, and he did not listen to them, as the Lord had said. (NASB)* The magicians tried to do the same thing by their “secret arts” and were unable to do so, they proclaimed to Pharaoh that “*This is the finger of God*” (אֲצָבַע אֱלֹהִים הוּא). In the Ketuvei Shelachim (Apostolic Writings) Yeshua was casting out demons and some of the people said that Yeshua casts out demons by Beelzebul. (*Additional notes: Beelzebul was believed to be a chief demon in Judaism, The term Beelzebul is based upon the Hebrew phrase ba’al-zevuv, the pagan god of Ekron (see 2 Kings 1:3). This was not actually the name given to the idol god, but the mocking name applied by the Hebrews which literally means “Lord of the flies” and is a play on the Hebrew phrase baal zevul meaning “Lord or husbandman of dung.” Note also that there is a rabbinic term, zevul meaning “temple,” that is sometimes applied to the temple in Jerusalem, and at other times to pagan temples in a mocking manner according to “A Dictionary of the Targumim, Talmud Bavli, Talmud Yerushalmi and Midrashic Literature” by Marcus Jastrow on the Hebrew word zevul.*) The response Yeshua gave is found in *Luke 11:14-20*, ¹⁴Καὶ ἦν ἐκβάλλων δαιμόνιον [καὶ αὐτὸ ἦν] κωφόν: ἐγένετο δὲ τοῦ δαιμονίου ἐξεληθόντος ἐλάλησεν ὁ κωφός, καὶ ἐθαύμασαν οἱ ὄχλοι: ¹⁵τινὲς δὲ ἐξ αὐτῶν εἶπον, Ἐν Βεελζεβούλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια: ¹⁶ἄλλοι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ’ αὐτοῦ. ¹⁷αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς, Πᾶσα βασιλεία ἐφ’ ἑαυτὴν διαμερισθεῖσα ἐρημοῦται, καὶ οἶκος ἐπὶ οἶκον πίπτει. ¹⁸εἰ δὲ καὶ ὁ Σατανᾶς ἐφ’ ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβούλ ἐκβάλλειν με τὰ δαιμόνια. ¹⁹εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσσονται. ²⁰εἰ δὲ ἐν δακτύλῳ θεοῦ [ἐγὼ] ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. *11:14 And He was casting out a demon, and it was mute; when the demon had gone out, the mute man spoke; and the crowds were amazed. 11:15 But some of them said, ‘He casts out demons by Beelzebul, the ruler of the demons.’ 11:16 Others, to test Him, were demanding of Him a sign from heaven. 11:17 But He knew their thoughts and said to them, ‘Any kingdom divided against itself is laid waste; and a house divided against itself falls. 11:18 ‘If Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul. 11:19 ‘And if I by Beelzebul cast out demons, by whom do your sons cast them out? So they will be your judges. 11:20 ‘But if I cast out demons by the finger of God, then the kingdom of God has come upon you. (NASB)* Here Yeshua uses the phrase “in finger of God” (ἐν δακτύλῳ θεοῦ) “I cast out by divine power” ([ἐγὼ] ἐκβάλλω τὰ δαιμόνια). The finger of

God references the thing that only God is able to do. In the casting out of the demon who was deaf and mute, a person could not obtain the name of the demon to cast out, here Yeshua by the power of God casts out the demon with ease. The remainder of the verse in *Tehillim / Psalms 8:3*, the moon and the stars (יְרֵחַ וְכּוֹכְבִים) God has ordained (פְּוֹנְנָה), to establish, make ready, fix, or provide. The glory of the heavens declare the power of God and require that God's name be praised. The stars, the moon, and the earth did not come into being all by itself and man does not have the ability to change these things, therefore the only response we have when seeing the sun, the moon, and the stars is to give glory and praise to the Lord God Almighty.

As a result of God's power and glory, David says *8:4 הַמָּה-אֲנוֹשׁ כִּי-תִזְכְּרֵנוּ וּבֶן-אָדָם כִּי תִפְקְדֵנוּ: What is man that You take thought of him, And the son of man that You care for him? (NASB)* The Scriptures literally says "*What is man that You remember us and the son of man that You count/number us.*" According to the Scriptures, Shepherds would perform a frequent head count of their flocks in order to prevent the animals from straying away. The Torah describes the counting or numbering of sheep is performed by passing them one by one under the rod of the shepherd whereby every tenth is considered Kedosh (holy) unto the Lord in *Vayikra / Leviticus 27:32*, לֵב וְכָל-מַעֲשֵׂר בְּקָר וְצֹאן כָּל אֲשֶׁר-יַעֲבֹר תַּחַת הַשֹּׁבֵט הָעֹשִׂי יְהִי-קֹדֵשׁ, *27:32 לִיהִה: For every tenth part of herd or flock, whatever passes under the rod, the tenth one shall be holy to the LORD. (NASB)* According to the Scriptures, the shepherd was used to designate not only persons who herded sheep but also as a reference to kings (*2 Samuel 5:2*) and God Himself (*Tehillim / Psalms 23:1; Isaiah 40:11*) and later the prophets also referred to Israel's leadership as shepherds (*Jeremiah 23:1; Ezekiel 34:1*). The sheep were used to provide food (*Shemot / Exodus 12:3*), wool for clothing (*Job 31:20*), and in parables to show a contrast between the truth and a lie (*Matthew 7:15, I.e. wolves in sheep's clothing*). Furthermore, sheep were used as offerings in the sacrificial system (*Shemot / Exodus 20:24*). They were offered as burnt offerings (*Vayikra / Leviticus 1:10*), as sin offerings (*Vayikra / Leviticus 4:32*), and as peace offerings (*Vayikra / Leviticus 22:21*). Shepherds were among the first to visit Yeshua at His birth (*Luke 2:8-20*). The Apostles reference Yeshua as the shepherd and use the sheep to illustrate His relationship to His followers who refer to Him as "*our Lord Yeshua, that great shepherd of the sheep*" (*Hebrews 13:20*). Yeshua even spoke of Himself as "*the good shepherd*" who knew His sheep and would lay down His life for them (*John 10:7-18*). Yeshua also commissioned Peter to feed His sheep in *John 21:1*. The numbering or counting of the son of man therefore is a reference to the Shepherd who takes care of His sheep. Note that this verse from *Tehillim / Psalms 8:5(4)* is used in the Ketuvei Shelachim (Apostolic Writings) in *Hebrews 2:6-8* which states, *ἁμαρτία δὲ πού τις λέγων, τί ἐστὶν ἄνθρωπος ὅτι μιμήσκη αὐτοῦ, ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπη αὐτόν; ἠλάττωσας αὐτόν βραχύ τι παρ' ἀγγέλους, δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν, ἅπαντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ. ἐν τῷ γὰρ ὑποτάξαι [αὐτῷ] τὰ πάντα οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον. νῦν δὲ οὐπω ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα: 2:6 But one has testified somewhere, saying, 'What is man, that You remember him? Or the son of man, that You are concerned about him? 2:7 'You have made him for a little while lower than the angels; You have crowned him with glory and honor, And have appointed him over the works of Your hands; 2:8 You have put all things in subjection under his feet.' For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him. (NASB)* Here in the Apostolic commentary in the book of Hebrews, the author writes '*What is man, that You remember him? Or the son of man, that You are concerned about him?*' equating the number/counting with having concern for man. It is interesting the Aramaic translation states *8:5 דַּ מְטוּל דִּיאָחְמִי שְׁמִיךְ עוּבְדִי אֲצַבְעוֹתַךְ סִיְהָרָא וּכְכַבִּיָּא דִּי אַתְקִינְתָּא: What is a son of man, because you will remember his deeds, and a son of man, because you will punish him? (EMC)* and the LXX translates *8:4 ὅτι οἴχομαι τοὺς οὐρανοὺς ἐργὰ τῶν δακτυλῶν σου σεληνῆν καὶ ἀστὲρας αὐτῶν ἐθεμελιώσας 8:4 What is man, that thou art mindful of him? or the son of man, that thou visitest him? (LXX)* Here in the Aramaic translation, it appears that the rabbinic understanding on *Tehillim / Psalms 8:5(4)* is when the Lord remembers man, will He be mindful to punish him? The Lord's remembering of man is done so as to save man. In

a similar manner, the LXX translates the numbering/counting as God having visited him. The remembering and visiting is consistent with the Lord doing good and not harm.

David then quantifies how the Lord remembers man and cares for the son of man in *Tehillim / Psalms* 8:6-9(5-8), ח תַּמְשִׁילֵהוּ בְּמַעֲשֵׂי יָדָיְךָ כֹּל שְׂפָתָה תַחַת-רַגְלָיו: ה, 8:5 *Yet You have made him a little lower than God, And You crown him with glory and majesty! 8:6 You make him to rule over the works of Your hands; You have put all things under his feet, 8:7 All sheep and oxen, And also the beasts of the field, 8:8 The birds of the heavens and the fish of the sea, Whatever passes through the paths of the seas.* (NASB) It is interesting here the Scripture says literally וַתַּחֲסֶרְהוּ מֵעֵט מַאֲלָהִים וְכָבוֹד וְהִדָּר תַּעֲטֹרְהוּ: ו “*a little lower than God (מַאֲלָהִים) and adorn him with a crown of glory.*” This is interesting because in the Apostolic commentary we read in *Hebrews 2:7* ‘*You have made him for a little while lower than the angels; You have crowned him with glory and honor, (NASB)* that He (God) made Yeshua a little lower than angels. The Aramaic translation on this verse states וַחֲסַרְתָּא וַחֲסַרְתִּיהָ יִתִּיהָ קָלִיל מִמְּלָאכִיא וַאֲיָקָרָא וַאֲיָקָרָא וַשְׁבִּהוּרָא 8:6 *And you have made him a little less than the angels, and you will crown him with glory and brightness.* (EMC), could the author of Hebrews have been quoting from the Aramaic translation on *Tehillim / Psalms 8:6(5)*? The crown of glory that the Lord bestows upon man and the son of man is to cause him to rule over His creation: 8:6 *You make him to rule over the works of Your hands; You have put all things under his feet,* the Lord makes man to rule over all of the works of His hands and put all things under the authority of his feet. Here these Scriptures are used to show us what God has done in His Messiah Yeshua, that Yeshua has all authority and dominion. In the Scriptures, the Lord gave dominion of the world into the hands of mankind according to *Bereshit / Genesis 1:26*, כו וַיֹּאמֶר, אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ וַיְרִדוּ בְדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ וּבְכָל-הַרֹמֵשׁ הָרֶמֶשׂ עַל-הָאָרֶץ: 1:26 *Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.”* (NASB) In the context of Hebrews chapter 2, the Scriptures are speaking of Yeshua the Messiah, *Hebrews 2:8* “... *For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him.*” 2:9 *But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone.* 2:10 *For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings. 11 For both He who sanctifies and those who are sanctified are all from one Father; for which reason He is not ashamed to call them brethren,* (NASB) In the placing under the authority of the “son of man,” the Lord made Yeshua His Son, to taste death for all peoples, bringing even death itself under His authority, and then crowning Him in glory and honor. The purpose was so many would come to glory by the salvation through Yeshua’s suffering. According to the Scriptures, God gave the authority and rule over the world, of the living creatures (beasts of the field), the birds of heaven and the fish under the sea, even of the earth itself and placed it into man’s hands where *Tehillim / Psalms 8:6* is a commentary on *Bereshit / Genesis 1:26*. (*Tehillim / Psalms 8:6 You make him to rule over the works of Your hands; You have put all things under his feet, 8:7 All sheep and oxen, And also the beasts of the field, 8:8 The birds of the heavens and the fish of the sea, Whatever passes through the paths of the seas.* (NASB)), The reason God did this, placing rule of His creation into our hands was wholly for the purpose of directing us to know what the Lord had planned from the foundation of the world, to establish His Son (the Living Word of God) to have all authority dominion and power over all things! The Apostle Paul concurs with this assessment according to *1 Corinthians 15:27* ²⁷πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. ὅταν δὲ εἴπῃ ὅτι πάντα ὑποτέτακται, δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα. 15:27 *For He has put all things in subjection under His feet. But when He says, “All things are put in subjection,” it is evident that He is ex-*

cepted who put all things in subjection to Him. (NASB) and Ephesians 1:22, ²²καὶ πάντα ὑπέταξεν ὑπὸ τοῦς πόδας αὐτοῦ, καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, 1:22 *And He put all things in subjection under His feet, and gave Him as head over all things to the church, (NASB)* The author of Hebrews continues saying in Hebrews 2:14 *Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, 2:15 and might free those who through fear of death were subject to slavery all their lives. 2:16 For assuredly He does not give help to angels, but He gives help to the descendant of Abraham. 2:17 Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. 2:18 For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted. (NASB)* The ultimate purpose of the Lord giving dominion/rule over all of creation into man's hands was designed to be a messianic expectation of God's deliverance from sin and death and wonderful salvation in mercy and grace. The plan, from the very beginning (*Bereshit / Genesis 1:26*) was to make man after the image of God being made a little lower than God, but bestowing the authority of God upon this earth to conquer death in His Messiah Yeshua. We are therefore set free from the fear of death and the slavery to sin all of our lives. Yeshua had to be made like His brethren in all things so that He could become our high priest in the things that pertain to the Lord God Almighty (*Hebrews 2:17*) both in this world and in the world to come! Praise God, what a wonderful and awesome God we serve.

David concludes his Psalm stating : ^{8:9} יהוה אֱדְנֵינוּ מָה-אֲדִיר שְׁמֶךָ בְּכָל-הָאָרֶץ: *O Lord, our Lord, How majestic is Your name in all the earth! (NASB)* How “mighty, powerful, great, and monumental” (אֲדִיר) is the name of the Lord in all the earth. The rabbis translate *Tehillim / Psalms 8:10(9)* saying אֱלֹהֵא יְהוָה: ^{8:10} רבוננא כמה תליל ומשבח שמך בכלא ארעא: *O God our master, how lofty and praiseworthy is your name in all the earth! (EMC)* that the majesty of God's Name (מָה-אֲדִיר שְׁמֶךָ) is to say that God's Name is “lofty” and “praiseworthy” (ומשבח) because of all that He has done for His people. Note here in the Aramaic, the Greek, and the English translations, each uses a circumlocution for the for the Name of God (יהוה) translating the YHVH as Lord. This is illustrated in the LXX as *κυριε ο κυριος* (Kurie O Kurios, Lord O Lord) and in the Aramaic as אֱלֹהֵא (Eloha יְהוָה). Precious and wonderful is the Name of the Lord God Almighty to the Hebrew people, and as God's children in Yeshua the Messiah, it is precious for us too (*8:10 κυριε ο κυριος ημων ως θαυμαστον το ονομα σου εν παση τη γη (LXX), 8:9 O Lord our Lord, how wonderful is thy name in all the earth! (LXX)*)

David is perhaps the best known Shepherd of Biblical History and we know that throughout the history of the Bible numerous other prominent people held that occupation. The very first shepherd was Abel (*Bereshit / Genesis 4:2*), who tragically, was also humanity's first murder victim. Others were Abraham (*Bereshit / Genesis 12:16*), Rachel (*Bereshit / Genesis 29:9*), Jacob/Israel (*Bereshit / Genesis 30:31*), and Moshe (*Shemot / Exodus 3:1*). According to *Tehillim / Psalms 8*, the Lord God cares for His people and has given dominion, power, and authority to man as a expectation showing us the ultimate Shepherd who cares for us Yeshua the Messiah. Yeshua clearly portrayed Himself as the Shepherd of His flock according to *John 10:7-18*.

John 10:7-18

10:7 So Jesus said to them again, ‘Truly, truly, I say to you, I am the door of the sheep. 10:8 ‘All who came before Me are thieves and robbers, but the sheep did not hear them. 10:9 ‘I am the door; if anyone enters through Me, he will be saved, and will go in and out and find pasture. 10:10 ‘The thief comes only to steal and kill and destroy; I came that they may have life, and have it abundantly. 10:11 ‘I am the good shepherd; the good shepherd lays down His life for the sheep. 10:12 ‘He who is a hired hand, and not a shepherd, who is not

the owner of the sheep, sees the wolf coming, and leaves the sheep and flees, and the wolf snatches them and scatters them. 10:13 'He flees because he is a hired hand and is not concerned about the sheep. 10:14 'I am the good shepherd, and I know My own and My own know Me, 10:15 even as the Father knows Me and I know the Father; and I lay down My life for the sheep. 10:16 'I have other sheep, which are not of this fold; I must bring them also, and they will hear My voice; and they will become one flock with one shepherd. 10:17 'For this reason the Father loves Me, because I lay down My life so that I may take it again. 10:18 'No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father.' (NASB)

The love of the Shepherd was demonstrated by the authority that was given Him (Yeshua), He laid down His life on our behalf. Do you see the awesome power of God and the Salvation that He has provided in His Son Yeshua the Messiah? What an Awesome God we serve! Let's Pray!

Heavenly Father,

We thank You for the great Shepherd, Yeshua the Messiah! Lord we praise Your holy Name in all the earth. We thank you for Your mercy and ask again that you would have mercy upon us because we have been unholy people in our hearts and in our minds. We ask that You would establish in us Your Holy word. Help us to live obediently to Your commands, and in doing so we will remain in You and You will remain in us, in Yeshua the Messiah. Raise us up as a people of God in the covenant that You have made in Your Son Yeshua the Messiah. Thank You Lord for the words of this Psalm from David's life that help us to know You better and to root out sin in our lives. We praise Your holy Name Lord and thank You for all that You have done and are continuing to do in our lives. Thank You Lord for Your love and Your provision each day. Help us to walk in righteousness, and help us to walk in freedom from sin. Fill us with Your presence Lord. Thank you for revealing these truths to our hearts. 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 I 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