

ד תן-לָהֶם כְּפַעֲלָם וּכְרַע מַעֲלָלֵיהֶם
 כְּמַעֲשֵׂה יְדֵיהֶם תֵּן לָהֶם הֲשִׁב גְּמוּלָם
 לָהֶם: ה' כִּי לֹא יִבְיִנוּ אֶל-פְּעֻלַּת
 יְהוָה וְאֶל-מַעֲשֵׂה יְדָיו יִהְרָסוּם וְלֹא
 יִבְנִים: ו' בְּרוּךְ יְהוָה כִּי-שָׁמַע קוֹל
 תַּחֲנוּנָי: ז' יְהוָה | עֲזֵי וּמְגִנִי בּוֹ בָטַח
 לְבִי וְנִעְזַרְתִּי וַיַּעֲזֵר לְבִי וּמְשִׁירִי
 אֲהַדְּבִנוּ: ח' יְהוָה עֲזֵ-לְמוֹ וּמַעֲזוֹ
 יִשְׁעוֹת מְשִׁיחוֹ הוּא: ט' הוֹשִׁיעָה
 אֶת-עַמֶּךָ וּבְרַךְ אֶת-נַחְלָתְךָ וְרַעַם
 וּנְשָׂאֵם עַד-הָעוֹלָם:

Tehillim / Psalms 28

28:1 To You, O Lord, I call; My rock, do not be deaf to me, For if You are silent to me, I will become like those who go down to the pit. 28:2 Hear the voice of my supplications when I cry to You for help, When I lift up my hands toward Your holy sanctuary. 28:3 Do not drag me away with the wicked And with those who work iniquity, Who speak peace with their neighbors, While evil is in their hearts. 28:4 Requite them according to their work and according to the evil of their practices; Requite them according to the deeds of their hands; Repay them their recompense. 28:5 Because they do not regard the works of the Lord Nor the deeds of His hands, He will tear them down and not build them up. 28:6 Blessed be the Lord, Because He has heard the voice of my supplication. 28:7 The Lord is my strength and my shield; My heart trusts in Him, and I am helped; Therefore my heart exults, And with my song I shall thank Him. 28:8 The Lord is their strength, And He is a saving defense to His anointed. 28:9 Save Your people and bless Your inheritance; Be their shepherd also, and carry them forever. (NASB)

ד הבפרע להון ייי כעובדיהון וכביי-
 שות עובדיהון מעלליהון כעובדי ידהון
 פרעהב להון אתיב התיב פורענותהון
 להון: ה מטול דלא מתבינין יתבו-
 ננו לאוריתא דיהוה ולעובדי אידוי
 ידוהי יפגרינון ולא יבנינון: ו בריך
 יהוה מימרא דיי ארום קבל שמע קל
 צלותי: ז יהוה עושני ותריסי ביה
 סבר במימריה אתרחיץ לבי וסעדתני
 ואיסתייעית ודאיץ לבי ומתושבחתני
 אודה קדמוי: ח יהוה תקוף תקיף
 להון ועושנא פורקנות משיחיה הוא:
 ט פרוק ית עמך וברוך ית אחסנתך זון
 להום יתהון וסובר יתהון עד עלמא:

Toviyah / Psalms Chapter 28

28:1 Of David. To you, O Lord, I cry; O my strength, do not be silent to me, lest, when you are silent, I become like those who descend to the pit. 28:2 Accept the voice of my petition when I pray to you, whenever I spread my hands in prayer before your holy temple. 28:3 Do not drag me away with the wicked or with those who do wrong; who speak peace with their fellows, while evil is in their hearts. 28:4 Give to them according to their deeds, and according to their evil deeds; according to the works of their hands, repay them; turn upon them their retribution. 28:5 Because they do not understand the Torah of the Lord or the works of his hands; he will tear them down and not rebuild them. 28:6 Blessed is the Lord because he has accepted the voice of my prayer. 28:7 The Lord is my strength and shield; on him my heart has set its hope; and you have aided me, and my heart exults; I will give thanks in his presence by my psalm. 28:8 The Lord is their strength and might; he is the redemption of his anointed. 28:9 Redeem your people and bless your inheritance; feed them and support them forever. (EMC)

28:4 δὸς αὐτοῖς κατὰ τὰ ἔργα αὐτῶν καὶ κατὰ τὴν πονηρίαν τῶν ἐπιτηδεύματων αὐτῶν κατὰ τὰ ἔργα τῶν χειρῶν αὐτῶν δὸς αὐτοῖς ἀπόδος τὸ ἀνταπόδομα αὐτῶν αὐτοῖς 28:5 ὅτι οὐ συνήκαν εἰς τὰ ἔργα κυρίου καὶ εἰς τὰ ἔργα τῶν χειρῶν αὐτοῦ καθελεῖς αὐτούς καὶ οὐ μὴ οἰκοδομήσεις αὐτούς 28:6 εὐλογητὸς κύριος ὅτι εἰσήκουσεν τῆς φωνῆς τῆς δεησεώς μου 28:7 κύριος βοηθός μου καὶ ὑπερασπιστής μου ἐπ' αὐτῷ ἤλπισεν ἡ καρδία μου καὶ ἐβοηθήθη καὶ ἀνέθαλεν ἡ σάρξ μου καὶ ἐκ θελήματός μου ἐξομολογήσομαι αὐτῷ 28:8 κύριος κραταίωμα τοῦ λαοῦ αὐτοῦ καὶ ὑπερασπιστής τῶν σωτηρίων τοῦ χριστοῦ αὐτοῦ ἐστίν 28:9 σῶσον τὸν λαόν σου καὶ εὐλόγησον τὴν κληρονομίαν σου καὶ ποιμανὸν αὐτούς καὶ ἔπαρον αὐτούς ἕως τοῦ αἰῶνος

Psalmoi / Psalms 28

A Psalm of David. 28:1 To thee, O Lord, have I cried; my God, be not silent toward me: lest thou be silent toward me, and so I should be likened to them that go down to the pit. 28:2 Hearken to the voice of my supplication, when I pray to thee, when I lift up my hands toward thy holy temple. 28:3 Draw not away my soul with sinners, and destroy me not with the workers of iniquity, who speak peace with their neighbours, but evils are in their hearts. 28:4 Give them according to their works, and according to the wickedness of their devices: give them according to the works of their hands; render their recompense unto them. 28:5 Because they have not attended to the works of the Lord, even to the works of his hands, thou shalt pull them down, and shalt not build them up. 28:6 Blessed be the Lord, for he has hearkened to the voice of my petition. 28:7 The Lord is my helper and my defender; my heart has hoped in him, and I am helped: my flesh has revived, and willingly will I give praise to him. 28:8 The Lord is the strength of his people, and the saving defender of his anointed. 28:9 Save thy people, and bless thine inheritance: and take care of them, and lift them up for ever. (LXX)

Tehillim / Psalms 28:1-9, opens with David saying אֶקְרָא צוּרִי אֶל-תַּחֲרֹשׁ מִמְּנִי | לְדוֹד אֱלֹהֵי יְהוָה אֶקְרָא צוּרִי אֶל-תַּחֲרֹשׁ מִמְּנִי וְנִמְשַׁלְתִּי עִם-יּוֹרְדֵי בּוֹר: *A Psalm of David. 28:1 To You, O Lord, I call; My rock, do not be deaf to me, For if You are silent to me, I will become like those who go down to the pit. (NASB)* How does David understand those who go down to the pit? What does it mean to go down to the pit? Here David is saying that he does not want to be comparable to one who descends to the pit (יּוֹרְדֵי בּוֹר) using the word (וְנִמְשַׁלְתִּי עִם-יּוֹרְדֵי בּוֹר) meaning nm “hole, pit, oubliette, dungeon.” It is interesting that the word בּוֹר is used only

six times in the Torah in *Bereshit / Genesis 37:22, 37:28-29, 41:14, Shemot / Exodus 12:29 and 21:33-34*. Let's review these verses from the Torah.

Bereshit / Genesis 37:22, 37:28-29, 41:14

37:22 Reuben further said to them, 'Shed no blood. Throw him into this pit that is in the wilderness, but do not lay hands on him' that he might rescue him out of their hands, to restore him to his father. (NASB) כב ויאמר אלהם | ראובן אל-תשפכו-דם השליכו אתו אל-הבור והנה אשור במדבר ויד אל-תשלו-בו למען הציל אתו מידם להשיבו אל-אביו:

37:28 Then some Midianite traders passed by, so they pulled him up and lifted Joseph out of the pit, and sold him to the Ishmaelites for twenty shekels of silver. Thus they brought Joseph into Egypt. (NASB) כח ויעברו אנשים מדנינים סחרים ומשוכו ויעלו את-יוסף מן-הבור ומכרו את-יוסף לישמעאלים בעשרים כסף וביאו את-יוסף מצרמה:

37:29 Now Reuben returned to the pit, and behold, Joseph was not in the pit; so he tore his garments. (NASB) כט וישב ראובן אל-הבור והנה אין-יוסף בבור ויקרע את-בגדיו:

41:14 Then Pharaoh sent and called for Joseph, and they hurriedly brought him out of the dungeon; and when he had shaved himself and changed his clothes, he came to Pharaoh. (NASB) יד וישלח פרעה ויקרא את-יוסף ויריצהו מן-הבור ויגלח ויחלף שמלתיו ויבא אל-פרעה:

Shemot / Exodus 12:29, 21:33-34

12:29 Now it came about at midnight that the Lord struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of cattle. (NASB) כט ויהי | בחצי הלילה והנה הבה כול-בכור בארץ מצרים מבכר פרעה הישב על-כסאו עד בכור השבי אשר בבית הבור וכל בכור בהמה:

21:33 'If a man opens a pit, or digs a pit and does not cover it over, and an ox or a donkey falls into it, 21:34 the owner of the pit shall make restitution; he shall give money to its owner, and the dead animal shall become his. (NASB) לג וכי-יפתח איש בור או כי-יכרה איש בר ולא יכסנו ונפל-שמה שור או חמור: לד בעל הבור ישלם כסף ישיב לבעליו והמת יהיה-לו:

According to the Torah, the word בור is used as a reference to a "pit," for example one in which the sons of Israel threw Joseph into because they hated him. This word is also used to refer to a dungeon, Joseph was cast into a dungeon and Pharaoh called for Joseph and they brought him out of the dungeon. During Pesach (Passover) the first born in Egypt who were locked up in a dungeon (בור) also died. In *Shemot / Exodus 21:33-34*, there is a mitzvah regarding digging a pit and what to do if a neighbors ox or donkey falls into it. In *Tehillim / Psalms 28*, David seeks the Lord so that he is not like one who goes down to the pit. Studying the interpretation of the word בור according to the Torah it appears that David is thinking of being compared to one who is guilty and deserving of punishment. In addition to this, the word בור is also used to refer to the grave in *Tehillim / Psalms 30:3, 88:4, and Isaiah 14:15, 14:19, and 38:18*.

Tehillim / Psalms 30:3, 88:4

30:3 O Lord, You have brought up my soul from Sheol; You have kept me alive, that I would not go down to the pit. (NASB) ד יהוה העלית מן-שאול נפשי הייתי מיורדי- [מירדי] בור:

88:3 For my soul has had enough troubles, And my life has drawn near to Sheol. 88:4 I am reckoned among those who go down to the pit; I have become like a man without strength, 88:5 Forsaken among the dead, Like the slain who lie in the grave, Whom You remember no more, And they are cut off from Your hand. (NASB) ד כִּי-שִׁבְעָה בְּרַעוֹת נַפְשִׁי וְחַיִּי לְשְׂאוֹל (NASB) הַגִּיעוּ: הַ נְחַשְׁבֹּתִי עִם-יֹרְדֵי בּוֹר הַיִּיְתִי כַּגֶּבֶר אִיוֹ-אַיִל: וּ בַמַּתִּים הַפְּשִׁי כְּמוֹ הַלְלִים | שִׁכְבִּי קֶבֶר אֲשֶׁר לֹא זְכַרְתָּם עוֹד וְהִמָּה מִיָּדְךָ נִגְזְרוּ:

Isaiah 14:12-19, 38:18

14:12 'How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to the earth, You who have weakened the nations! 14:13 'But you said in your heart, 'I will ascend to heaven; I will raise my throne above the stars of God, And I will sit on the mount of assembly In the recesses of the north. 14:14 'I will ascend above the heights of the clouds; I will make myself like the Most High.' 14:15 'Nevertheless you will be thrust down to Sheol, To the recesses of the pit. 14:16 'Those who see you will gaze at you, They will ponder over you, saying, 'Is this the man who made the earth tremble, Who shook kingdoms, 14:17 Who made the world like a wilderness And overthrew its cities, Who did not allow his prisoners to go home?' 14:18 'All the kings of the nations lie in glory, Each in his own tomb. 14:19 'But you have been cast out of your tomb Like a rejected branch, Clothed with the slain who are pierced with a sword, Who go down to the stones of the pit Like a trampled corpse. (NASB) יב אִיךָ נִפְלַת מִשָּׁמַיִם הִילַל כֶּן-שָׁחַר נִגְדַעְתָּ לְאֶרֶץ חוֹלֵשׁ עַל-גּוֹיִם: יג וְאַתָּה אֲמַרְתָּ בְּלִבְבְּךָ הַשָּׁמַיִם אֶעֱלֶה מִמֶּעַל לְכוֹכְבֵי-אֵל אֲרִים כִּסְאִי וְאָשֵׁב בָּהֶר-מוֹעֵד בְּיַרְכְּתִי צָפוֹן: יד אֶעֱלֶה עַל-בְּמִתִּי עַב אֲדַמָּה לְעֵלְיוֹן: טו אַךְ אֶל-שְׂאוֹל תּוֹרַד אֶל-יַרְכְּתִי-בוֹר: טז רְאִיךָ אֵלֶיךָ יִשְׁגִּיחוּ אֵלֶיךָ יִתְבֹּנְנוּ הַזֶּה הָאִישׁ מִרְגִּזוֹ הָאֶרֶץ מִרְעִישׁ מִמְּלָכוֹת: יז שָׁם תִּבֵּל כַּמְדָּבָר וְעָרְיוּ הָרַם אֲסִירָיו לֹא-פָתַח בְּיָתָהּ: יח כָּל-מַלְכֵי גוֹיִם כָּלֵם שָׁכְבוּ בְּכַבּוּד אִישׁ בְּבֵיתוֹ: יט וְאַתָּה הַשְׁלַכְתָּ מִקְבְּרְךָ כַּנֶּצֶר נִתְעַב לְבוֹשׁ הַרְגִים מִטְעָנִי חָרַב יֹרְדֵי אֶל-אֲבָנֵי-בוֹר כַּפָּגֶר מוֹבָס:

38:18 'For Sheol cannot thank You, Death cannot praise You; Those who go down to the pit cannot hope for Your faithfulness. 38:19 'It is the living who give thanks to You, as I do today; A father tells his sons about Your faithfulness. (NASB) ח כִּי-לֹא שְׂאוֹל תוֹדֶךָ מִוֹת יְהִלְלֶךָ (NASB) ט לֹא-יִשְׁכְּרוּ יֹרְדֵי-בוֹר אֶל-אַמְתָּה: יט חֵי חֵי הוּא יוֹדֶה כְּמוֹנֵי הַיּוֹם אָב לְבָנִים יוֹדִיעַ אֶל-אַמְתָּה:

In *Tehillim / Psalms 30:3*, the context of the verse is the Lord who brought David up from Sheol (the grave) and therefore he did not go down to the pit. Here the pit and the grave are drawn into parallel. In *Tehillim / Psalms 88:4*, the context states that the troubles of life have brought one's soul to Sheol and he has been reckoned as one who goes down to the pit (88:4) and like one who was slain who lays in the grave (88:5). Isaiah uses the word with reference to the one who has fallen from heaven, the one who boasted that he would be like the Most High God, this one was thrust down to the grave (Sheol) to the recesses of the pit (14:15). Isaiah continues saying that this one was cast out of his tomb, he was clothed with the slain who were pierced with the sword. This seems to indicate that he is covered in blood, and the verse continues saying that he goes down to the stones of the pit like a trampled corpse (14:19). In *Isaiah 28:18*, he says 38:18 'For Sheol cannot thank You, Death cannot praise You; Those who go down to the pit cannot hope for Your faithfulness. (NASB) paralleling "sheol," "death," and the "pit" with one another. When David makes the statement regarding the pit and asking the Lord not to be compared to one who is descending to the pit, he is referring to those who die. The word בור is a reference to the grave, to death, and he believes that if he did not obtain help from the Lord he would die and be overwhelmed with the despair of life. David says, "I become like them that go down into the pit" may either be like one that falls into a ditch and cannot help himself out, and they cry, and there is none to take me out from this ditch; or this may be like one who dies in battle, and are cast into a pit and there buried in a common grave with others. This sort of thing did

happen in those days when the people would clear off the land from the dead and burying the bodies. David might have feared that would be his case, as a result of Saul’s violent pursuit after him. The important point is that David was seeking the Lord for His help, just like he said in *Tehillim / Psalms 27:1* “*The Lord is my light and my salvation; Whom shall I fear? The Lord is the defense of my life; Whom shall I dread?*” (NASB) the Lord is our salvation.

David is seeking the Lord to hear him saying אֶל-דְּבִיר בְּנִשְׂאֵי יָדַי קוֹל תִּחְנוּנַי בְּשׁוֹעֵי אֲלִיָּה בְּנִשְׂאֵי יָדַי קוֹל תִּחְנוּנַי בְּשׁוֹעֵי אֲלִיָּה :28:2 Hear the voice of my supplications when I cry to You for help, When I lift up my hands toward Your holy sanctuary. (NASB) David cries out to the Lord to hear his prayer. It is interesting that the words David uses describes the response he is looking for. The Hebrew word דְּבִיר means “*Holy of Holies, interior sanctuary in the tabernacle and temple where the Ark of the Covenant was kept (was entered only by the high priest once a year).*” This is interesting since the root word for דְּבִיר is the word דבר meaning (noun) “*word, speech, saying, utterance, say*” and (verb) “*to talk, speak.*” The use of this word indicates that the sanctuary is where the Lord gives responses to the prayers of His people. In addition to this, the lifting up of the hands in and of itself denotes prayer. The Apostle Paul wrote to Timothy that he wanted men to lift up holy hands in prayer.

1 Timothy 2:8

2:8 Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension. (NASB)

Ἐβούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ, ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ

The idea in the tabernacle was for the priest to stretch out his hands toward the דְּבִיר קֹדֶשׁ the holy sanctuary. Similarly, we stretch out our hands towards heaven the dwelling place of God. The דְּבִיר קֹדֶשׁ is indicative that the Lord spoke answering prayers. The Targum Pseudo Jonathan states ב קבל בקל בעותי במצלי 28:2 Accept the voice of my petition when I pray to you, whenever I spread my hands in prayer before your holy temple. (EMC) and the Septuagint states 28:2 εἰσάκουσον τῆς φωνῆς τῆς δεήσεώς μου ἐν τῷ δέεσθαί με πρὸς σέ ἐν τῷ με αἴρειν χεῖράς μου πρὸς ναὸν ἁγίον σου 28:2 Harken to the voice of my supplication, when I pray to thee, when I lift up my hands toward thy holy temple. (LXX) In the translations of the Hebrew text, the rabbis say “*when I lift up my hands towards your holy temple*” in prayer. As a result of this, some commentaries (i.e. Clarke’s Commentary) states that “*this is a presumptive proof that there was a temple now standing...*” This may have been a partial motivation for the reasoning in the International Critical Commentary on the Psalms stating that the Psalms were not written by David and that these were compiled following the exile and return from Babylon. The idea here is that the rabbis who translated the Psalm into Greek and Aramaic lived following the first and second temple periods and therefore would have translated using a reference to the holy Temple, this is consistent with the time period of the translation and not necessarily a proof that David did not write this Psalm.

David continues knowing the Lord will answer him saying אֶל-תִּמְשַׁכְּנִי עִם-רְשָׁעִים וְעִם-פְּעֻלֵי אָוֶן :28:3 Do not drag me away with the wicked And with those who work iniquity, Who speak peace with their neighbors, While evil is in their hearts. (NASB) Why does David feel the Lord will drag him away with the wicked and those who work iniquity? Those who do walk in the way of the Lord (believers) such people should dread the way of the wicked. The righteous are those who are careful not to partake or participate in the deeds of the wicked. We seek the Lord in prayer to keep us from being drawn aside and pray earnestly to the Lord to keep us from sin. We see the lifting of the hands in prayer quite frequently in the Psalms of David, for example, in *Tehillim / Psalms 63:4, 134:2, and 141:2*, etc.

Tehillim / Psalm 63:4 So I will bless You as long as I live; I will lift up my hands in Your name. (NASB) הַ כֹּן אֲבָרְכֶךָ בְּחַיֵּי בְשִׁמְךָ אֲשָׂא כָפְי:

Tehillim / Psalm 134:2 Lift up your hands in the sanctuary, and bless the LORD. (NASB) בְּשָׂאוֹ-יְדֵיכֶם קִדְשׁ וּבְרַכּוּ אֶת-יְהוָה:

Tehillim / Psalm 141:2 May my prayer be counted as incense before You; The lifting up of my hands as the evening offering. (NASB) תִּכּוֹן תְּפִלָּתִי קִטְרֶת לְפָנֶיךָ מִשְׁאַת כֶּפֶי מִנְחַת-עֶרְב:

David wrote in *Tehillim / Psalms 141:2* saying “*May my prayer be counted as incense before You; The lifting up of my hands as the evening offering.*” Literally he says “*may his prayer be counted as a sweet fragrance before God and the lifting of the hands as in the Evening Mincha.*” The Mincha is also known as the afternoon prayer service in Judaism. In the Psalm the word is spelled מִנְחָה (minchat) and in the Torah, the word spelled as מנחה occurs 23 times. Looking at the very first occurrence of the word Mincha we find it is used with regard to Cain and Abel, the sons of Adam and Chavah (Eve). In *Bereshit / Genesis 4:3* the Scriptures say וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן מִפְּרֵי הָאֲדָמָה מִנְחָה לַיהוָה the son of Adam and Chavah (Eve) brought a Mincha to Adonai. Cain was bringing a grain offering to the Lord and this was not acceptable, he needed to bring a offering in blood to make atonement. In other places in the Torah, in *Vayikra / Leviticus*, the Mincha is known as the “*Korban Mincha*” as the grain offering. The KJV translates this as a “*meat offering,*” the NASB translates this more correctly as “*grain offering.*” Based on the first use of the word Mincha in *Bereshit / Genesis 4:3*, Cain brought from the fruit of the land as a Mincha, a grain offering. The Mincha also refers to a “*present, gift, or offering*” according to the standard Hebrew Lexicons (i.e. BDB). David said his prayer is intended to be pleasant and sweet fragrance. The lifting of the hands is a form of praise and worship to the Lord. In addition to this, Yeshua the Messiah also said a few things regarding prayer in *Matthew 6:5-14*.

Matthew 6:5-14

6:5 ‘When you pray, you are not to be like the hypocrites; for they love to stand and pray in the synagogues and on the street corners so that they may be seen by men. Truly I say to you, they have their reward in full. 6:6 ‘But you, when you pray, go into your inner room, close your door and pray to your Father who is in secret, and your Father who sees what is done in secret will reward you. 6:7 ‘And when you are praying, do not use meaningless repetition as the Gentiles do, for they suppose that they will be heard for their many words. 6:8 ‘So do not be like them; for your Father knows what you need before you ask Him. 6:9 ‘Pray, then, in this way: ‘Our Father who is in heaven, Hallowed be Your name. 6:10 ‘Your kingdom come. Your will be done, On earth as it is in heaven. 6:11 ‘Give us this day our daily bread. 6:12 ‘And forgive us our debts, as we also have forgiven our debtors. 6:13 ‘And do not lead us into temptation, but deliver us from evil. [For Yours is the kingdom and the power and the glory forever. Amen.]’ 6:14 ‘For if you forgive others for their transgressions, your heavenly Father will also forgive you. (NASB)

⁵Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς οἱ ὑποκριταί: ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσεύχεσθαι, ὅπως φανῶσιν τοῖς ἀνθρώποις: ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. ⁶σὺ δὲ ὅταν προσεύχη, εἰσελθε εἰς τὸ ταμεῖόν σου καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ: καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι. ⁷Προσευχόμενοι δὲ μὴ βατταλογήσητε ὡς περ οἱ ἔθνηκοί, δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. ⁸μὴ οὖν ὁμοιωθῆτε αὐτοῖς, οἶδεν γὰρ ὁ πατήρ ὑμῶν ὃν χρεῖαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. ⁹Οὕτως οὖν προσεύχεσθε ὑμεῖς: Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου, ¹⁰ἐλθέτω ἡ

פַּעֲלַת from the root פועל which gives the sense of “laborious work.” Does the words מַעֲשֵׂה יָדָיו (Ma’aseh yadav) parallel מַעֲשֵׂה הַתּוֹרָה (ma’aseh haTorah)? Throughout the Scriptures, we see the anthropomorphic use of the arm to symbolize the power and strength of God to reach into the affairs of man.

Shemot / Exodus 6:6-7

6:6 ‘Say, therefore, to the sons of Israel, ‘I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage. I will also redeem you with an outstretched arm and with great judgments. 6:7 ‘Then I will take you for My people, and I will be your God; and you shall know that I am the Lord your God, who brought you out from under the burdens of the Egyptians. (NASB)

ו לָכֵן אָמַר לְבְנֵי-יִשְׂרָאֵל אֲנִי יְהוָה וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סְבֻלַת מִצְרַיִם וְהִצַּלְתִּי אֶתְכֶם מֵעֲבֹדֹתָם וְגִאֲלְתִּי אֶתְכֶם בְּזְרוּעַ נְטוּיָה וּבְשִׁפְטִים גְּדֹלִים: ז וְלִקְחֹתִי אֶתְכֶם לִי לְעָם וְהִיִּיתִי לָכֶם לֵאלֹהִים וַיִּדְעֻם כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם הַמּוֹצִיא אֶתְכֶם מִתַּחַת סְבֻלוֹת מִצְרַיִם:

Isaiah 48:13

48:13 ‘Surely My hand founded the earth, And My right hand spread out the heavens; When I call to them, they stand together. (NASB) אָף-יָדִי יִסְדָּה אֶרֶץ וַיְמִינִי טִפְחָה שָׁמַיִם קָרָא אֲנִי ג אֱלֹהִים יַעֲמָדוּ יַחְדָּו:

Isaiah 53:1

53:1 Who has believed our message? And to whom has the arm of the Lord been revealed? (NASB) א מִי הֶאֱמִין לְשִׁמְעָתֵנוּ וּזְרוּעַ יְהוָה עַל-מִי נִגְלְתָה:

Isaiah 59:1

59:1 Behold, the Lord’s hand is not so short That it cannot save; Nor is His ear so dull That it cannot hear. (NASB) א הֲנֹן לֹא-קִצְרָה יַד-יְהוָה מִהוֹשִׁיעַ וְלֹא-כִבְדָּה אָזְנוֹ מִשְׁמוֹעַ:

Isaiah 62:8

62:8 The Lord has sworn by His right hand and by His strong arm, ‘I will never again give your grain as food for your enemies; Nor will foreigners drink your new wine for which you have labored.’ (NASB) ח נִשְׁבַּע יְהוָה בְּיָמֵינוּ וּבְזְרוּעַ עֲזוֹ אִם-אֶתֵּן אֶת-דְּגַנְךָ עוֹד מֵאֲכָל לְאִיְבֹיֶךָ וְאִם-יִשְׁתּוּ בְנֵי-נֹכַר תִּירוֹשְׁךָ אֲשֶׁר יִגְעַתְּ בּוֹ:

Isaiah 63:5

63:5 ‘I looked, and there was no one to help, And I was astonished and there was no one to uphold; So My own arm brought salvation to Me, And My wrath upheld Me. (NASB) ה וַאֲבִיט וְאִין עֲזָר וְאֶשְׁתוּמָם וְאִין סוּמָךְ וְתוֹשַׁע לִי זָרְעִי וְחֻמָּתִי הִיא סִמְכָתִנִּי:

We find in the book of Exodus, the Lord says that He will redeem Israel with an outstretched arm. Isaiah uses the arm and hand to describe the power of God, the arm of the Lord is revealed (53:1) for salvation (63:5), the Lord set the foundations of the earth and stretched out the heavens, the Lord swears by his right hand, and the Lord’s hand is not short to save. Numerous Scriptures also combine both the arm and hand. “So the Lord brought us out of Egypt with a mighty hand and an outstretched arm” (Devarim / Deuteronomy 26:8, 5:15, 7:19, 11:2, Tehillim / Psalms 44:3, Jeremiah 32:21, and Ezekiel 20:33). Deliverance was accomplished by The Angel (messenger) of the Lord. The Lord God upholds and saves with His right hand (Tehillim / Psalms 108:6, 138:7, 139:10, and Isaiah 41:10) in the phrase the “arm of the Lord,” brings salvation (ז). In Tehillim / Psalms 28:4-5, the wicked are described

as having no regard for the works of the Lord, what the Lord has done in creation, through His Torah (His commands), and by His Holy Spirit. The wicked do not find pleasure in His works, or in the works of His hands, in the Scriptures, they do not listen to His Word or the calling influence of his Spirit. The Apostle Paul had some words as a commentary on this regarding those who do not take pleasure in the works of the Lord in Romans chapter 2. Remember in Romans 1 Paul introduces himself and begins speaking on the gospel of Christ being the power of God to save and then contrasts this with how the wrath of God is poured out on those who suppress the truth in unrighteousness. Romans 2 begins within this context.

Romans 2:1-29

2:1 Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things. 2:2 And we know that the judgment of God rightly falls upon those who practice such things. 2:3 But do you suppose this, O man, when you pass judgment on those who practice such things and do the same yourself, that you will escape the judgment of God? 2:4 Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance? 2:5 But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God, 2:6 who will render to each person according to his deeds: 2:7 to those who by perseverance in doing good seek for glory and honor and immortality, eternal life; 2:8 but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation. 2:9 There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek, 2:10 but glory and honor and peace to everyone who does good, to the Jew first and also to the Greek. 2:11 For there is no partiality with God. 2:12 For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law; 2:13 for it is not the hearers of the Law who are just before God, but the doers of the Law will be justified. 2:14 For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, 2:15 in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them, 2:16 on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus. 2:17 But if you bear the name 'Jew' and rely upon the Law and boast in God, 2:18 and know His will and approve the things that are essential, being instructed out of the Law, 2:19 and are confident that you yourself are a guide to the blind, a light to those who are in darkness, 2:20 a corrector of the foolish, a teacher of the immature, having in the Law the embodiment of knowledge and of the truth, 2:21 you, therefore, who teach another, do you not teach yourself? You who preach that one shall not steal, do you steal? 2:22 You who say that one should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? 2:23 You who boast in the Law, through your breaking the Law, do you dishonor God? 2:24 For 'the name of God is blasphemed among the Gentiles because of you,' just as it is written. 2:25 For indeed circumcision is of value if you practice the Law; but if you are a transgressor of the Law, your circumcision has become uncircumcision. 2:26 So if the uncircumcised man keeps the requirements of the Law, will not his uncircumcision be regarded as circumcision? 2:27 And he who is physically uncircumcised, if he keeps the Law, will he not judge you who though having the letter of the Law and circumcision are a transgressor of the Law? 2:28 For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh. 2:29 But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God. (NASB)

take care of them, and lift them up for ever.(LXX) It is interesting in the Aramaic translation, David states בריך יהוה מימרא דיי “*blessed is YHVH Word of the Lord*” note how the YHVH (יהוה) is given, the Memra (מימרא), and then the abbreviation for the Tetragram (דיי), and that his prayer was accepted (קבל שמע) or to be willingly received by God. The rabbis translate David believing the Lord has “heard the voice of his prayer” to having “accepted the voice of his prayer.” The Greek translation states 28:6 εὐλογητὸς κύριος ὅτι εἰσήκουσεν τῆς φωνῆς τῆς δεήσεώς μου 28:6 *Blessed be the Lord, for he has hearkened to the voice of my petition.* (LXX) the Lord “hearkened to the voice” meaning that God paid attention to David’s prayer. Does the Lord hearing our prayer correspond with His accepting the prayer? How are we to understand the meaning of God hearing verses accepting prayer? Some people believe that, if the Lord does not do miracles, then He must not be listening. Others see only psychological benefits in prayer or perhaps just the fact that we have obeyed God’s command to pray. Even though we pray Scripturally, these people claim God does not actually intervene in the course of earthly events to bring about what we asked for. The interesting thing is in *Matthew 18:19*, Yeshua said, when we ask God to do something, it will be done by our Father in heaven. Therefore the Lord does hear our prayer, but does He act in the way we desire for Him to respond to the prayer? The Scriptures are clear that prayer to the Lord produces results that cannot be achieved by people who do not serve the one true God (see *James 5:16, 1 John 3:22, Mishley / Proverbs 15:8, 29, and Tehillim / Psalm 34:15-19*). In addition to this, we are also called to work, to the extent of our ability, to achieve what we prayed for. The Lord God does act in response to prayers, but He will not act if we are not willing to do our part. Take for example the following examples, in *Matthew 6:11* Yeshua teaches that we are to pray for our daily bread, but we must also continue to work for it (*2 Thessalonians 3:10 For even when we were with you, we used to give you this order: if anyone is not willing to work, then he is not to eat, either. NASB*). *James 1:5* tells us to pray for wisdom, but we must also continue to study the word to show ourselves approved unto God (*Acts 17:11, 2 Timothy 3:15-17*). The Lord provides us with opportunities to learn and He blesses our study so we learn what we might not have known had we not studied and prayed. The Apostle John tells us in *3 John 2:2* to pray for good health, this does not exclude us from having to take care of our bodies. In a similar way, we should pray for the spread of the gospel, but we must also work to teach the gospel truth to the lost. But because we prayed, the Lord blesses our work so it accomplishes good that may not have been accomplished had we not prayed. John also says in *1 John 1:5-2:11* the following:

1 John 1:5-2:11

1:5 This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all. 1:6 If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth; 1:7 but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. 1:8 If we say that we have no sin, we are deceiving ourselves and the truth is not in us. 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. 1:10 If we say that we have not sinned, we make Him a liar and His word is not in us. 2:1 My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; 2:2 and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world. 2:3 By this we know that we have come to know Him, if we keep His commandments. 2:4 The one who says, ‘I have come to know Him,’ and does not keep His commandments, is a liar, and the truth is not in him; 2:5 but whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him: 2:6 the one who says he abides in Him ought himself to walk in the same manner as He walked. 2:7 Beloved, I am not writing a new commandment to you, but an old commandment which you have had from the beginning; the old commandment is the word which you have heard. 2:8 On the other hand, I am writing a new commandment to you, which is true in Him and in you, because the darkness is passing away and the true

Light is already shining. 2:9 The one who says he is in the Light and yet hates his brother is in the darkness until now. 2:10 The one who loves his brother abides in the Light and there is no cause for stumbling in him. 2:11 But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going because the darkness has blinded his eyes. (NASB)

The question is “are we sons of righteousness” or “are we sons of unrighteousness?” Do you walk in darkness and expect the Lord to answer your prayers? Yeshua has cleansed us from our sins but have we turned our backs on sin and unrighteousness? Do we want Yeshua the Messiah more than we want our sins? Note something the Lord said to Ezekiel in the prophecy about the Temple and of Israel in *Ezekiel 44:4-17*.

Ezekiel 44:4-17

44:4 Then He brought me by way of the north gate to the front of the house; and I looked, and behold, the glory of the Lord filled the house of the Lord, and I fell on my face. 44:5 The Lord said to me, ‘Son of man, mark well, see with your eyes and hear with your ears all that I say to you concerning all the statutes of the house of the Lord and concerning all its laws; and mark well the entrance of the house, with all exits of the sanctuary. 44:6 ‘You shall say to the rebellious ones, to the house of Israel, ‘Thus says the Lord God, ‘Enough of all your abominations, O house of Israel, 44:7 when you brought in foreigners, uncircumcised in heart and uncircumcised in flesh, to be in My sanctuary to profane it, even My house, when you offered My food, the fat and the blood; for they made My covenant void this in addition to all your abominations. 44:8 ‘And you have not kept charge of My holy things yourselves, but you have set foreigners to keep charge of My sanctuary.’ 44:9 ‘Thus says the Lord God, ‘No foreigner uncircumcised in heart and uncircumcised in flesh, of all the foreigners who are among the sons of Israel, shall enter My sanctuary. 44:10 ‘But the Levites who went far from Me when Israel went astray, who went astray from Me after their idols, shall bear the punishment for their iniquity. 44:11 ‘Yet they shall be ministers in My sanctuary, having oversight at the gates of the house and ministering in the house; they shall slaughter the burnt offering and the sacrifice for the people, and they shall stand before them to minister to them. 44:12 ‘Because they ministered to them before their idols and became a stumbling block of iniquity to the house of Israel, therefore I have sworn against them,’ declares the Lord God, ‘that they shall bear the punishment for their iniquity. 44:13 ‘And they shall not come near to Me to serve as a priest to Me, nor come near to any of My holy things, to the things that are most holy; but they will bear their shame and their abominations which they have committed. 44:14 ‘Yet I will appoint them to keep charge of the house, of all its service and of all that shall be done in it. 44:15 ‘But the Levitical priests, the sons of Zadok, who kept charge of My sanctuary when the sons of Israel went astray from Me, shall come near to Me to minister to Me; and they shall stand before Me to offer Me the fat and the blood,’ declares the Lord God. 44:16 ‘They shall enter My sanctuary; they shall come near to My table to minister to Me and keep My charge. 44:17 ‘It shall be that when they enter at the gates of the inner court, they shall be clothed with linen garments; and wool shall not be on them while they are ministering in the gates of the inner court and in the house. (NASB)

ד ויביאני דָרָה-שַׁעַר-הַצִּפּוֹן אֶל-פְּנֵי הַבַּיִת וְאָרָא וְהִנֵּה מְלֵא כְבוֹד-יְהוָה אֶת-בַּיִת יְהוָה וְאָפֵל אֶל-פְּנֵי הַיָּם וַיֹּאמֶר אֵלַי יְהוָה בֶּן-אָדָם שִׁים לְבָדָה וְרָאָה בְעֵינַיָהּ וּבְאָזְנֶיהָ שָׁמַע אֶת כָּל-אֲשֶׁר אָנִי מְדַבֵּר אֹתָהּ לְכָל-תַּקּוֹת בַּיִת-יְהוָה וּלְכָל-תּוֹרֹתָיו [תּוֹרֹתָיו] וְשָׁמַתָּ לְבָדָה לְמַבּוֹא הַבַּיִת כָּל מוֹצְאֵי הַמִּקְדָּשׁ: ו וְאָמַרְתָּ אֶל-מְרִי אֶל-בַּיִת יִשְׂרָאֵל כֹּה אָמַר אֲדֹנָי יְהוִה רַב-לְכֶם מִכָּל-תּוֹעֲבוֹתֵיכֶם בַּיִת יִשְׂרָאֵל: ז בְּהִבְיָאֲכֶם בְּנֵי-נָכַר עַרְלֵי-לֵב וְעַרְלֵי בָשָׂר לְהִיּוֹת בְּמִקְדָּשִׁי לְחַלְלוֹ אֶת-בַּיִתִּי בְּהַקְרִיבְכֶם אֶת-לֶחֶמִי חֶלֶב וְדָם וַיִּפְרוּ אֶת-בְּרִיתִי אֶל כָּל-תּוֹעֲבוֹתֵיכֶם: ח וְלֹא שָׁמַרְתֶּם מִשְׁמַרְתִּי קִדְשִׁי וְתַשְׁמִיּוֹן לְשִׁמְרִי

מִשְׁמַרְתִּי בְּמִקְדָּשִׁי לָכֶם: ט פֹּה-אָמַר אֲדֹנָי יְהוִה כָּל-בֶּן-נֹכַר עָרַל לֵב וְעָרַל בֶּשֶׁר לֹא יָבֹא אֶל-
מִקְדָּשִׁי לְכָל-בֶּן-נֹכַר אֲשֶׁר בְּתוֹךְ בְּנֵי יִשְׂרָאֵל: י כִּי אִם-הַלְוִיִּם אֲשֶׁר רָחֲקוּ מֵעֲלֵי בְּתוּעוֹת יִשְׂרָאֵל
אֲשֶׁר תָּעוּ מֵעֲלֵי אַחֲרֵי גְלוּלֵיהֶם וְנָשְׂאוּ עֹנָם: יא וְהָיוּ בְּמִקְדָּשִׁי מְשָׁרְתִים פְּקֻדוֹת אֶל-שַׁעְרֵי הַבַּיִת
וּמְשָׁרְתִים אֶת-הַבַּיִת הַמָּה יִשְׁחֲטוּ אֶת-הָעֵלָה וְאֶת-הַזֶּבֶח לָעֵם וְהָמָּה יַעֲמְדוּ לִפְנֵיהֶם לְשָׁרְתָם: יב
יַעַן אֲשֶׁר יִשְׁרְתוּ אוֹתָם לִפְנֵי גְלוּלֵיהֶם וְהָיוּ לְבֵית-יִשְׂרָאֵל לְמִכְשׁוֹל עוֹן עַל-בֶּן נִשְׂאָתִי יְדֵי עֲלֵיהֶם
נְאֻם אֲדֹנָי יְהוִה וְנָשְׂאוּ עֹנָם: יג וְלֹא-יִגָּשׁוּ אֵלַי לְכַהֵן לִי וְלִגְשָׁת עַל-כָּל-קֹדֶשִׁי אֶל-קֹדֶשִׁי הַקְּדָשִׁים
וְנָשְׂאוּ פְלִמְתָם וְתוֹעֵבוֹתָם אֲשֶׁר עָשׂוּ: יד וְנִתַּתִּי אוֹתָם שֹׁמְרֵי מִשְׁמַרְת הַבַּיִת לְכָל עֲבֹדָתוֹ וְלִכְל
אֲשֶׁר יַעֲשֶׂה בּוֹ: טו וְהִפְקֵנִים הַלְוִיִּם בְּנֵי צְדוֹק אֲשֶׁר שָׁמְרוּ אֶת-מִשְׁמַרְת מִקְדָּשִׁי בְּתוּעוֹת בְּנֵי-יִשְׂ-
רָאֵל מֵעֲלֵי הַמָּה יִקְרְבוּ אֵלַי לְשָׁרְתַנִּי וְעֲמְדוּ לִפְנֵי לְהַקְרִיב לִי חֶלֶב וְדָם נְאֻם אֲדֹנָי יְהוִה: טז הַמָּה
יָבֹאוּ אֶל-מִקְדָּשִׁי וְהָמָּה יִקְרְבוּ אֶל-שְׁלֹחֲנֵי לְשָׁרְתַנִּי וְשָׁמְרוּ אֶת-מִשְׁמַרְתִּי: יז וְהִיָּה בְּבוֹאֵם אֶל-
שַׁעְרֵי הַחֻצַּר הַפְּנִימִית בְּגֵדֵי פִשְׁתִּים יִלְבָּשׁוּ וְלֹא-יַעֲלֶה עֲלֵיהֶם צִמָּר בְּשָׂרְתָם בְּשַׁעְרֵי הַחֻצַּר הַפְּנִימִית
וּבַיְתָה:

The Lord speaks to Ezekiel of the house of Israel and the priests who profaned the house of the Lord, they brought uncircumcised men in both heart and flesh to the temple, they went after idols, false practices making void the covenant of God and the Scriptures say that these priests will bear their iniquity (וְנָשְׂאוּ עֹנָם)! The Lord then says to Ezekiel 44:15 *‘But the Levitical priests, the sons of Zadok, who kept charge of My sanctuary when the sons of Israel went astray from Me, shall come near to Me to minister to Me; and they shall stand before Me to offer Me the fat and the blood,’ declares the Lord God.* 44:16 *‘They shall enter My sanctuary; they shall come near to My table to minister to Me and keep My charge. (NASB)* It is interesting that these Levite priests, the Sons of Zadok (בְּנֵי צְדוֹק) kept the commandments and did not walk in these evil ways. In addition to this, the Sons of Zadok (בְּנֵי צְדוֹק) may be translated as the *“Sons of Righteousness.”* The Sons of Righteousness are the ones who may enter God’s sanctuary, the Sons of Righteousness are the ones who may draw near to the Lord. Today, we are made to be priests and kings in Yeshua the Messiah (see *Revelation 1:6*). We draw near to the Lord in prayer, but if we are not the *“Sons of Righteousness”* are we able to draw near to the Lord God Almighty? This brings us back to *1 John 1*, and to *Tehillim / Psalms 28* regarding the Lord hearing our prayer. If we do not *“practice”* righteousness, will the Lord hear our prayer or answer our prayers outside of the prayer of repentance? David believes the Lord heard his prayer. He puts forward the idea that he has kept the commands of God and that he walks in innocence before the Lord and therefore the Lord has heard his prayer. David concludes saying ז יְהוָה | עֲזִי וּמִגְּנִי בּוֹ בְּטַח לִבִּי וְנִעְזַרְתִּי וַיַּעַן וַיַּעֲלֵז לִבִּי וּמִשִּׁירֵי אֱהוּדָנוּ: ח יְהוָה עֲזֹ-לָמוֹ וּמַעֲזֹ יְשׁוּעוֹת מְשִׁיחוֹ הוּא: ט הוֹשִׁיעָה אֶת-עַמְּךָ וּבִרְךָ אֶת-נַחְלָתְךָ וְרַעַם 28:7 *The Lord is my strength and my shield; My heart trusts in Him, and I am helped; Therefore my heart exults, And with my song I shall thank Him.* 28:8 *The Lord is their strength, And He is a saving defense to His anointed.* 28:9 *Save Your people and bless Your inheritance; Be their shepherd also, and carry them forever. (NASB)* If you take a couple steps backwards and look at (examine) your life, have you been living in righteousness? Ask the Lord in prayer by the power of His Holy Spirit to help you to begin living in righteousness, and to help in setting ourselves apart for the Lord. The Lord is our Shepherd, He is our strength and our shield, let’s not step out from behind the shield by walking contrary to the way He has called us to be, the *“Sons of Righteousness.”* Let’s Pray!

Heavenly Father,

David prayed in faith believing that You heard his prayer. Today we pray in faith believing that You hear our prayer also. We repent Lord of not living our lives wholly devoted to righteousness, please forgive us of allowing darkness to come into our lives. It is not just the allowance of darkness to come into our lives (i.e. television), but by doing so we give approval of those who do walk in darkness as a form of our own

entertainment. Please have mercy on us oh Lord. Lord, we ask that You would make known Your ways, Your truth, and the path in which You want us to walk in as Sons of Righteousness. We Thank You Lord for giving us Your Word, teaching us Your ways, and revealing these truths to us today. Have mercy Lord and save us from our sins in Yeshua's name. Thank You for sending Your son Yeshua the Messiah who laid His life down on our behalf so that we may enter into Your salvation. Thank You Lord for paying the covenant price for the forgiveness of our sins. We believe that Your Word directs us to Your Son Yeshua, and that in Him we have the hope of eternal life. Help us to trust in You Lord as we wait patiently for You and Your presence each day. Help us to dedicated our lives to You each day, fill us with Your presence Lord and 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!

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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