

ספר תהילים ס | Tehillim / Psalms 60

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

The Unworthy Man

In this week's study from *Tehillim / Psalms 59:1-17*, the psalm is described in the following way, א למנצח על-שושן עדות מכתם לדוד ללמד: ב בהצותו | את ארם נהרים ואת-ארם צובה וישב יואב ויהי את-אדום:

ג אלהים ונתתנו פרצתנו אנפת, אלהים ונתתנו פרצתנו אנפת, אלהים ונתתנו פרצתנו אנפת. *For the choir director; according to Shushan Eduth. A Mikhtam of David, to teach; when he struggled with Aram-naharaim and with Aram-zobah, and Joab returned, and smote twelve thousand of Edom in the Valley of Salt. (NASB)* David opens his psalm saying, ד הרעשתה ארץ פצמתה רפה שבריה כי-מטה: ה הראיתה עמך קשה השקיתנו ויין פרעלה: *O God, You have rejected us. You have broken us; You have been angry; O, restore us. 60:2 You have made the land quake, You have split it open; Heal its breaches, for it totters. 60:3 You have made Your people experience hardship; You have given us wine to drink that makes us stagger. (NASB)* What was it that the people did to anger the Lord? Can we anger the Lord today by behaving in a similar manner? The psalmist continues saying, ו נתתה ליראיך נס להתנוסס מפני קשט סלה: ז למען יחלצון ידידיך הושיעה ימינה ועיניו [ועיני]: ח הלא-אתה אלהים ונתתנו ולא-תצא, הלא-אתה אלהים ונתתנו ולא-תצא, הלא-אתה אלהים ונתתנו ולא-תצא. *60:4 You have given a banner to those who fear You, That it may be displayed because of the truth. Selah. (NASB)* What is the significance of a banner for those who fear the Lord and for truth? The purpose is so, ט לי גלעד | ולי מנשה ואפרים מעוז ראשי יהודה מחקקי: י מואב | סיר רחצי על-אדום אשליך געלי עלי פלשת התרעעי: יא מי יבלני עיר מצור מי נחני עד-אדום: *60:5 That Your beloved may be delivered, Save with Your right hand, and answer us! (NASB)* David says, יב הלא-אתה אלהים ונתתנו ולא-תצא, הלא-אתה אלהים ונתתנו ולא-תצא, הלא-אתה אלהים ונתתנו ולא-תצא. *60:6 God has spoken in His holiness: 'I will exult, I will portion out Shechem and measure out the valley of Succoth. 60:7 'Gilead is Mine, and Manasseh is Mine; Ephraim also is the helmet of My head; Judah is My scepter. 60:8 'Moab is My washbowl; Over Edom I shall throw My shoe; Shout loud, O Philistia, because of Me!' 60:9 Who will bring me into the besieged city? Who will lead me to Edom? (NASB)* What does it mean to pour out Shechem and measure out the valley of Succoth? Why does David say Manasseh is his, Ephraim is a helmet, and Judah a scepter? David concludes his psalm saying, יג הבה-לנו עזרת מצר ושוא תשועת אדם: יד באלהים נעשה-חיל והוא יבוס צרינו: *60:10 Have not You Yourself, O God, rejected us? And will You not go forth with our armies, O God? 60:11 O give us help against the adversary, For deliverance by man is in vain. 60:12 Through God we shall do valiantly, And it is He who will tread down our adversaries. (NASB)* The Lord is our Salvation!

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
ספר תהלים פרק ס	ספר תהלים פרק ס	ספר טוביה פרק ס	ספר טוביה פרק ס	ΨΑΛΜΟΙ 60	ΨΑΛΜΟΙ 60
א למנצח על-שושן עדות מכתם לדוד ללמד: ב בהצותו את ארם נהרים ואת-ארם צובה וישב יואב ויהי את-אדום בגיא-מלח שנים עשר אלף: ג אלהים ונתתנו פרצתנו אנפת תשוב לבנו: ד הרעשתה ארץ פצמתה רפה שבריה כי-מטה:	א למנצח על-שושן עדות מכתם לדוד ללמד: ב בהצותו את ארם נהרים ואת-ארם צובה וישב יואב ויהי את-אדום בגיא-מלח שנים עשר אלף: ג אלהים ונתתנו פרצתנו אנפת תשוב לבנו: ד הרעשתה ארץ פצמתה רפה שבריה כי-מטה:	א לשבחא על עתיק סהדותא די ביני יעקב ולבן פרשגן על יד דוד לאלפא: ב כד כנש דוד משירין ועבר על אגר סהדותא ואגיה עם ארם די על פרת ועם ארם די עם צובה ומן בתר כן תב יואב ומחא ית אדומאי במישור מילחא ונפלו מן חילהון דדוד ויואב תריסר תרין עשר אלפינ:	א לשבחא על עתיק סהדותא די ביני יעקב ולבן פרשגן על יד דוד לאלפא: ב כד כנש דוד משירין ועבר על אגר סהדותא ואגיה עם ארם די על פרת ועם ארם די עם צובה ומן בתר כן תב יואב ומחא ית אדומאי במישור מילחא ונפלו מן חילהון דדוד ויואב תריסר תרין עשר אלפינ:	60:1 εις τὸ τέλος τοῖς ἀλλοιωθησομένοις ἔτι εις στηλογραφίαν τῷ Δαυιδ εἰς διδασχὴν ὅποτε ἐνεπύρισεν τὴν Μεσοποταμίαν Συρίας καὶ τὴν Συρίαν Σωβα καὶ ἐπέστρεψεν Ἰωαβ καὶ ἐπάταξεν τὴν φάραγγα τῶν ἁλῶν δώδεκα χιλιάδας ὁ θεὸς ἀπώσω ἡμᾶς καὶ καθεῖλες ἡμᾶς ὠργίσθης καὶ οἰκτίρησας ἡμᾶς 60:2 συνέσεισας τὴν γῆν καὶ συνετάραξας αὐτὴν ἴασαι τὰ συντρίμματα αὐτῆς ὅτι ἐσαλεύθη	60:1 εις τὸ τέλος τοῖς ἀλλοιωθησομένοις ἔτι εις στηλογραφίαν τῷ Δαυιδ εἰς διδασχὴν ὅποτε ἐνεπύρισεν τὴν Μεσοποταμίαν Συρίας καὶ τὴν Συρίαν Σωβα καὶ ἐπέστρεψεν Ἰωαβ καὶ ἐπάταξεν τὴν φάραγγα τῶν ἁλῶν δώδεκα χιλιάδας ὁ θεὸς ἀπώσω ἡμᾶς καὶ καθεῖλες ἡμᾶς ὠργίσθης καὶ οἰκτίρησας ἡμᾶς 60:2 συνέσεισας τὴν γῆν καὶ συνετάραξας αὐτὴν ἴασαι τὰ συντρίμματα αὐτῆς ὅτι ἐσαλεύθη

<p>ה הִרְאִיתָה עִמָּךְ קִשְׁיָה הַשְׁקִיתְנוּ יַיִן תַּרְעֵלָה: ו נִתְמָה לִירֵאִיךָ נִס לְהִ- תְּנוּסָס מִפְּנֵי קִשְׁט סֵלָה: ז לְמַעַן יִתְלַצוּן יְדִידֶיךָ הַוְשִׁיעָה יְמִינֶךָ וְעֲנֵנוּ [וְעֲנֵנִי]: ח אֱלֹהִים דְּבַר בְּקֶדֶד- שׁוֹ אֲעֲלֶזָה אֲחַלְקָה שְׂכָם וְעִמָּךְ סְכוּת אֲמַדֵּד: ט לִי גִלְעָד וְלִי מְנַשֶּׁה וְאַפֵּי- רַיִם מְעוֹז רֵאשִׁי יְהוּדָה מְחַקְקִי: י מוֹאָב סִיר רַחֲצִי עַל-אֲדוֹם אֲשַׁלִּיךְ נַעֲלִי עָלַי פְּלִשֶׁת הַתְּרַעְעִי: יא מִי יִבְלְנִי עִיר מְצוּר מִי נַחֲנִי עַד-אֲדוֹם: יב הָלֹא-אֲתָה אֱלֹהִים זְנַחְתְּנוּ וְלֹא- תִצָּא אֱלֹהִים בְּצַבָּאוֹתֵינוּ: יג הֲבָה- לָנוּ עֲזָרָת מְצַר וְשׂוֹא תְשׁוּעַת אֲדָם: יד בְּאֱלֹהִים נַעֲשֶׂה-תְּהִל וְהוּא יְבוֹס צְרִינוּ:</p>	<p>ג אמר דוד אלהא שבקתנא תקיפ- תא עלנא תקוף רוגזא תוב ביקרך לנא רגזתא עלנא בתקוף רתחתא תוב ביקרך לוותנא: ד ארגישתא ארעא דישראל זעזעתא וסריקתא יתה אסי תברייהא ארום אתמוטטא: ה אחמיתא עמך קשיא אשקיתא לנא אשקיתנא חמרא כיס די לוט: ו יהבתא לדחליך ניסא לאיתנסאה ביה מן בגלל קושטיה דאברהם לעלמין: ז מן בגלל זכותיה דיצחק יתפציין רחימיין פרוק ימינך מטול חסידותא דיעקב וקבל צלותי: ח אלהא ממליל בבית מקדשיה אבוע ארום יתגברון דבית ישראל אפליג ביזתא עם בני יוסף דיתבין בשכם ובמישר סוכות אימשח מישחתא ואפליג עדאה: ט עמי הוון דבית גלעד ועמי הוון דבית מנשה וגיברין דבית אפרים עושנא דרישי ומדבית יהודה ספרייא דבית אולפני: י בעטיית מואבאי איטמ- שו ריגלי באדום גיבריהון היך דוד שיזוגי על פורקת צוורי קדל גיברי אדום טלקית מסאני עילוי פלישתאי יביבי ואתגברי כנישתא דישראל: יא מן הוא דאוביל יתי לקרתא חרור- בא דצור מן הוא דדברני עד אדום: יב הלא את הוא יהוה שבקתנא ולא תיפוק אלהא עם חיילותנא: יג הב לן סעדא ממעיקא ומגן הוא פורקנא דבר נשא: יד במימרא דיהוה נעבד חילא והוא יכביש מעיקן:</p>	<p>60:3 ἔδειξας τῷ λαῷ σου σκληρὰ ἐπότισας ἡμᾶς οἴνον κατανύξεως 60:4 ἔδωκας τοῖς φοβουμένοις σε σημείωσιν τοῦ φυγεῖν ἀπὸ προσώπου τόξου διάψαλμα 60:5 ὅπως ἂν ῥυθῶσιν οἱ ἀγαπητοί σου σῶσον τῆ δεξιᾷ σου καὶ ἐπάκουσόν μου 60:6 ὁ θεὸς ἐλάλησεν ἐν τῷ ἁγίῳ αὐτοῦ ἀγαλλιάσομαι καὶ διαμεριῶ Σικιμα καὶ τὴν κοιλάδα τῶν σκηνῶν διαμετρήσω 60:7 ἐμός ἐστιν Γαλααδ καὶ ἐμός ἐστιν Μανασση καὶ Εφραιμ κραταίωσις τῆς κεφαλῆς μου Ἰουδας βασιλεύς μου 60:8 Μωαβ λέβης τῆς ἐλπίδος μου ἐπὶ τὴν Ἰδουμαίαν ἐκτενῶ τὸ ὑπόδημά μου ἐμοὶ ἀλλόφυλοι ὑπετάγησαν 60:9 τίς ἀπάξει με εἰς πόλιν περιοχῆς τίς ὀδηγήσει με ἕως τῆς Ἰδουμαίας 60:10 οὐχὶ σύ ὁ θεὸς ὁ ἀποσάμενος ἡμᾶς καὶ οὐκ ἐξελεύσῃ ὁ θεὸς ἐν ταῖς δυνάμεσιν ἡμῶν 60:11 δὸς ἡμῖν βοήθειαν ἐκ θλίψεως καὶ ματαία σωτηρία ἀνθρώπου 60:12 ἐν δὲ τῷ θεῷ ποιήσομεν δύναμιν καὶ αὐτὸς ἐξουδενώσει τοὺς θλίβοντας ἡμᾶς</p>
--	---	--

Tehillim / Psalms 60	Toviyah / Psalms Chapter 60	Psalmoi / Psalms 60
<p>For the choir director; according to Shushan Eduth. A Mikhtam of David, to teach; when he struggled with Aram-naharaim and with Aram-zobah, and Joab returned, and smote twelve thousand of Edom in the Valley of Salt. 60:1 O God, You have rejected us. You have broken us; You have been angry; O, restore us. 60:2 You have made the land quake, You have split it open; Heal its breaches, for it totters. 60:3 You have made Your people experience hardship; You have given us wine to drink that makes us stagger. 60:4 You have given a banner to those who fear You, That it may be displayed because of the truth. Selah. 60:5 That Your beloved may be delivered, Save with Your right hand, and answer us! 60:6 God has spoken in His holiness: ‘I will exult, I will portion out Shechem and measure out the valley of Succoth. 60:7 ‘Gilead is Mine, and Manasseh is Mine; Ephraim also is the helmet of My head; Judah is My scepter. 60:8 ‘Moab is My wash-bowl; Over Edom I shall throw My shoe; Shout loud, O Philistia, because of Me!’ 60:9 Who will bring me into the besieged city? Who will lead me to Edom? 60:10 Have not You Yourself, O God, rejected us? And will You not go forth with our armies, O God? 60:11 O give us help against the adversary, For deliverance by man is in vain. 60:12 Through God we shall do valiantly, And it is He who will tread down our adversaries. (NASB)</p>	<p>60:1 For praise. Concerning the ancient testimony between Jacob and Laban. A copy made by David, for instruction. 60:2 When David had gathered troops and passed by the Heap of Witness and fought with Aram-on-the-Euphrates and Aram Zobah, and afterwards Joab returned and smote the Edomites in the Plain of Salt, and twelve thousand from the army of David and Joab fell. 60:3 David said, “O God, you have abandoned us, you have attacked us in fierce anger; return to us in your glory.” 60:4 You shook the land of Israel, you made it quake and you flayed it; heal its wounds, for it has become unsteady. 60:5 You made your people see hardship, you made us drink the wine of execration. 60:6 You have given those who fear you a sign to be lifted up by, because of the honesty of Abraham forever. 60:7 Because of the merit of Isaac, those who love you will be delivered; redeem with your right hand because of the piety of Jacob, and accept my prayer. 60:8 God speaks in his sanctuary: I will be glad, for those of the house of Israel will prevail; I will divide the spoil with the sons of Joseph who dwell in Shechem, and in the plain of Succoth I will measure the measure and divide the booty. 60:9 My people were of the house of Gilead, and my people were of the house of Manasseh; and the warriors of the house of Ephraim are the strength of my head, and those of the house of Judah are the scribes of my school. 60:10 I trampled on the Moabites, my feet were dipped in the blood of their warriors as in my washing-basin; on the nape of the neck of the warriors of Edom I set my shoe; shout over the Philistines, O congregation of Israel. 60:11 Who is he that led me to the ruined city of Tyre? Who is he that guided me to Edom? 60:12 Is it not you, O Lord? You have abandoned us; and you will not go out, O God, with our forces. 60:13 Give us help against the oppressor, for in vain is the redemption of a son of man. 60:14 By the word of the Lord we will exercise might, and he will subdue our oppressors. (EMC)</p>	<p>For the end, for them that shall yet be changed; for an inscription by David for instruction, when he had burned Mesopotamia of Syria, and Syria Sobal, and Joab had returned and smitten in the valley of salt twelve thousand. 60:1 O God, thou hast rejected and destroyed us; thou hast been angry, yet hast pitied us. 60:2 Thou hast shaken the earth, and troubled it; heal its breaches, for it has been shaken. 60:3 Thou hast shewn thy people hard things: thou has made us drink the wine of astonishment. 60:4 Thou hast given a token to them that fear thee, that they might flee from the bow. Pause. 60:5 That thy beloved ones may be delivered; save with thy right hand, and hear me. 60:6 God has spoken in his holiness; I will rejoice, and divide Sicima, and measure out the valley of tents. 60:7 Galaad is mine, and Manasse is mine; and Ephraim is the strength of my head; 60:8 Judas is my king; Moab is the caldron of my hope; over Idumea will I stretch out my shoe; the Philistines have been subjected to me. 60:9 Who will lead me into the fortified city? who will guide me as far a Idumea? 60:10 Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our forces? 60:11 Give us help from trouble: for vain is the deliverance of man. 60:12 In God will we do valiantly; and he shall bring to nought them that harass us. (LXX)</p>

In this week’s study from *Tehillim / Psalms 59:1-17*, the psalm is described in the following way, לְמִנְצֵחַ עַל-שׁוֹשַׁן עֲדוּת מִכְתָּם לְדָוִד לְלִמְדָּה: ב בְּהַצֹּתוֹ | אֶת אַרְם נְהָרַיִם וְאֶת-אַרְם צוֹבָה וַיִּשָּׁב יוֹאָב וַיֵּד אֶת-אֲדוֹם לְמִנְצֵחַ עַל-שׁוֹשַׁן עֲדוּת מִכְתָּם לְדָוִד לְלִמְדָּה: ב בְּהַצֹּתוֹ | אֶת אַרְם נְהָרַיִם וְאֶת-אַרְם צוֹבָה וַיִּשָּׁב יוֹאָב וַיֵּד אֶת-אֲדוֹם: For the choir director; according to Shushan Eduth. A Mikhtam of David, to teach; when he struggled with Aram-naharaim and with Aram-zobah, and Joab returned, and smote twelve thousand of Edom in the Valley of Salt. (NASB) The opening verses in the English translation according to the NASB contain a number of transliterated words. The first words עַל-שׁוֹשַׁן עֲדוּת (according to Shushan Eduth) which means according to the “Testimony” (עֲדוּת) of “lilies” (שׁוֹשַׁן). The point of the transliteration

of the English translation, these words are “difficult to translate” and therefore “transliterated” in the typical fashion. Reading the Hebrew text, the testimony of lilies does not provide us with info on why David wrote these words in this particular way. The word “shushan” (שׁוּשָׁן) however is used elsewhere in the Scriptures, therefore, let’s look at how the word shushan is used elsewhere.

According to the book of Esther, Shushan was an ancient city known as the citadel of Shushan.

Esther 2:3

Let the king appoint overseers in all the provinces of his kingdom that they may gather every beautiful young virgin to the citadel of Susa, to the harem, into the custody of Hegai, the king’s eunuch, who is in charge of the women; and let their cosmetics be given them. (NASB)

ג וַיִּפְקֹד הַמֶּלֶךְ פְּקִידִים בְּכָל-מְדִינֹת מְלְכוּתוֹ וַיִּקְבְּצוּ אֶת-כָּל-נַעֲרָה-בְּתוּלָה טוֹבַת מְרָאָה אֶל-שׁוּשָׁן הַבִּיָּרָה אֶל-בֵּית הַנָּשִׁים אֶל-יַד הַגָּא סָרִיס הַמֶּלֶךְ שֹׁמֵר הַנָּשִׁים וְנֹתוֹן תְּמָרוּקֵיהֶן:

Easton’s dictionary states, “the Susa of Greek and Roman writers, once the capital of Elam. It lay in the uplands of Susiana, on the east of the Tigris, about 150 miles to the north of the head of the Persian Gulf. It is the modern Shush, on the northwest of Shuster. Once a magnificent city, it is now an immense mass of ruins. Here Daniel saw one of his visions (Daniel 8); and here also Nehemiah (Nehemiah 1) began his public life. Most of the events recorded in the Book of Esther took place here.” The citadel of Shushan is mentioned in Esther 2:3, 2:8, 3:15, and 8:15.

The next set of transliterated words are “Aram-naharaim” (אַרַם נַהֲרַיִם) and “Aram-zobah” (אַרַם צוֹבָה). The word “Aram” (אַרַם) is the name of a place. The word “Naharaim” (נַהֲרַיִם) is the plural form of the root word “nahar” (נָהַר) meaning “river,” thus, Aram-naharaim means the place of the river. Aram-Naharaim is a region that is mentioned five times in the Hebrew Bible (*Bereshit / Genesis 24:10, Devarim / Deuteronomy 23:5, Judges 3:8, Tehillim / Psalms 60, and 1 Chronicles 19:6*). The word “Zobah” (צוֹבָה) the BDB lexicon states that this word is “from an unused root meaning to station; a station; Zoba or Zobah, a region of Syria.” This word occurs in *1 Samuel 14:47, 2 Samuel 8:3, 5, and 12, 1 Kings 11:23, 1 Chronicles 18:3, 5, and 9, and 2 Chronicles 8:3*. For example, in *1 Samuel 14:47*, | וְשָׂאוּל לָכַד הַמְּלוּכָה עַל-יִשְׂרָאֵל וַיִּלָּחֶם סָבִיב | 14:47 Now when Saul had taken the kingdom over Israel, he fought against all his enemies on every side, against Moab, the sons of Ammon, Edom, the kings of Zobah, and the Philistines; and wherever he turned, he inflicted punishment. (NASB) Based upon the usage of the these words, Aram-naharaim and Aram-zobah, appear to be places associated with a place of a river and with Syria.

The Septuagint and the Aramaic Targum Pseudo Jonathan translate these verses from *Tehillim / Psalms 60* to say the following:

Septuagint

Psalmoi / Psalms 60

For the end, for them that shall yet be changed; for an inscription by David for instruction, when he had burned Mesopotamia of Syria, and Syria Sobal, and Joab had returned and smitten in the valley of salt twelve thousand. (LXX)

60:1 εἰς τὸ τέλος τοῖς ἀλλοιωθησομένοις ἔτι εἰς στηλογραφίαν τῷ Δαυιδ εἰς διδασχίν ὅποτε ἐνεπύρισεν τὴν Μεσοποταμίαν Συρίας καὶ τὴν Συρίαν Σωβα καὶ ἐπέστρεψεν Ἰωαβ καὶ ἐπάταξεν τὴν φάραγγα τῶν ἀλῶν δώδεκα χιλιάδας ὁ θεός ἀπώσω ἡμᾶς καὶ καθεῖλες ἡμᾶς ὠργίσθης καὶ οἰκτίρησας ἡμᾶς

Aramaic Targum

Toviyah / Psalms Chapter 60:1-2

60:1 For praise. Concerning the ancient testimony between Jacob and Laban. A copy made by David, for instruction. 60:2 When David had gathered troops and passed by the Heap of Witness and fought with Aram-on-the-Euphrates and Aram Zobah, and afterwards Joab returned and smote the Edomites in the Plain of Salt, and twelve thousand from the army of David and Joab fell. (EMC)

א לשבחא על עתיק סהדותא די ביני יעקב ולבן פרשגן על יד דוד לאלפא: ב כד כנש דוד משירין ועבר על אגר סהדותא ואגיה עם ארם די על פרת ועם ארם די עם צובה ומן בתר כן תב יואב ומחא ית אדומאי במישור מילהא ונפלו מן חילהון דדוד ויואב תריסר תרין עשר אלפין:

The place Aram-naharaim is identified with *Mesopotamia of Syria* in the Septuagint, and *Aram-on-the-Euphrates* in the Aramaic Targum. In *Bereshit / Genesis*, it is used somewhat interchangeably with the names Paddan Aram and Haran to denote the place where Abraham stayed briefly with his father Terah's family after leaving Ur of the Chaldees, while en route to Canaan (see *Bereshit / Genesis 11:31*), and the location to which later patriarchs obtained wives, rather than marry the daughters of Canaan. In *Bereshit / Genesis*, Paddan Aram refers to the part of Aram-Naharaim along the upper Euphrates, while Haran is mainly identified with the ancient city of Harran on the Balikh River. According to one rabbinical Jewish tradition, the birthplace of Abraham (Ur) was also situated in Aram-Naharaim (see *Ramban on Lech Lecha*).

Zobah or Aram-Zobah (ארם צובה) was the capital of an early Aramean state in southern Syria, at one time of considerable importance. In *1 Samuel 14:47*, its king is supposed to have fought with Saul, but this is unconfirmed. Its king, Hadadezer son of Rehob, allied with Ammon against David, who defeated Zobah and made the kingdom tributary to Israel (see *2 Samuel 10*). The Arameans from across the Euphrates came to Hadadezer's aid (*2 Samuel 10:16*). During King Solomon's reign, Zobah became independent of Israel (see and compare *1 Kings 11:23*). Berothai, a city belonging to Hadadezer (*2 Samuel 8:8*) is identified by many with Berothah (*Ezekiel 47:16*), which was between Hamath and Damascus; Zobah was probably located near this city. This city is probably located in the far south of Syria and parts of Lebanon. From the 11th century, it was common Rabbinic usage to apply the term "Aram Zobah" to the area of Aleppo, and this is perpetuated by the Syrian Jews to this day.

Tehillim / Psalms 60, based on these opening verses, appear to be related to a testimony of Shushan, of the wisdom of David to teach something about when he struggled with a Syrian city, perhaps in a time of war. The opening verses continue saying וַיָּשָׁב יוֹאָב וַיֵּן אֶת-אֲדוֹם בְּגִיא-מְלָחָה לְשָׁנִים עֶשְׂרִים אֶלְפֵי and *Joab returned, and smote twelve thousand of Edom in the Valley of Salt. (NASB)* This is thought to be related to *2 Samuel 8:3 David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates. (NASB)* Therefore, based upon the opening two verses from *Tehillim / Psalms 60*, David is describing the psalm by the events of war and his role as king to free a region of Israel from the king of Zobah.

David opens his psalm saying, ג אֱלֹהִים זַנְהָתָנוּ פָּרַצְתָּנוּ אֲנַפְתָּ תְּשׁוּבָב לָנוּ: ד הִרְעַשְׁתָּה אֶרֶץ פְּצַמְתָּה רַפָּה, ה הִרְאִיתָה עַמְּךָ קָנְשָׁה הִשְׁקִיתָנוּ יַיִן תִּרְעַלָּה: 60:1 O God, You have rejected us. You have broken us; You have been angry; O, restore us. 60:2 You have made the land quake, You have split it open; Heal its breaches, for it totters. 60:3 You have made Your people experience hardship; You have given us wine to drink that makes us stagger. (NASB) In the first three verses, David seeks the Lord to restore (תְּשׁוּבָב) the people which is equated to being free from our enemies. He goes on to describe what the Lord has done, he has caused the earth to shake (הִרְעַשְׁתָּה), split open the land (פְּצַמְתָּה), and he asks for the Lord to heal (רַפָּה) from the Arabic dagger (שְׁבָרִיָּה) because of the rod or staff (מִטָּה). The rod or staff is a symbol of ruling and reigning, and David may be referring to the LORD (יְהוָה) who is our Shepherd, where His rod and staff are

present, guiding and directing us; David's request may be based upon asking the Lord to heal the land and restore the people and the borders of Israel because He is in control. The word for restoration (תְּשׁוּבָה) also has the implication of repentance and turning from sin; David seeks the Lord's help to cause the restoration of the people in their return to God's ways, to His Torah. David continues saying that the Lord is the cause of the people's hardship and that He has given them wine to stumble and stagger.

What was it that the people did to anger the Lord? According to Torah in Parashat Reah (פרשת ראה) we read in *Devarim / Deuteronomy 11:28*, כח וְהִקְלָלָה אֱמ-לֹא תִשְׁמְעוּ אֶל-מִצְוֹת יְהוָה אֱלֹהֵיכֶם וְסַרְתֶּם מִן-הַדֶּרֶךְ, *11:28 and the curse, if you do not listen to the commandments of the LORD your God, but turn aside from the way which I am commanding you today, by following other gods which you have not known. (NASB)* Can we anger the Lord today by behaving in a similar manner? When we think about listening and obeying, the motivation should be from a sense of our love for the Lord. The word "love" however has been distorted in today's society where the meaning of love has been diminished. Some view love as simply a feeling, Yeshua taught us that "If you love me, keep my commandments" demonstrating that love requires action. This may be illustrated by the words "sympathy" verses "compassion." The one who sympathizes, sees and feels a persons sorrow and hardship, but does nothing. The one who has compassion, sees, feels, and then does something about the need. This conclusion is based upon a comparison in the Scriptures, the word sympathy is used very infrequently as compared to the word compassion. Yeshua had compassion upon the crowd of people and he did something about their needs. His compassion for humanity led to his bearing our sins upon the cross. The love of God and His commandments go hand in hand. For example, this is what we read in the Torah in *Devarim / Deuteronomy 10:11-16 and 10:18-19*.

Devarim / Deuteronomy 10:11-16

10:11 "Go," the LORD said to me, "and lead the people on their way, so that they may enter and possess the land that I swore to their fathers to give them." 10:12 And now, O Israel, what does the LORD your God ask of you but to fear the LORD your God, to walk in all his ways, to love him, to serve the LORD your God with all your heart and with all your soul, יב וְעַתָּה יִשְׂרָאֵל מָה יְהוָה אֱלֹהֶיךָ שְׂאֵל מֵעַמְּךָ כִּי אִם-לִירְאָה אֶת-יְהוָה אֱלֹהֶיךָ לְלֶכֶת בְּכָל-דְּרָכָיו) 10:13 and to observe the LORD's commands and decrees that I am giving you today for your own good? 10:14 To the LORD your God belong the heavens, even the highest heavens, the earth and everything in it. 10:15 Yet the LORD set his affection on your forefathers and loved them, and he chose you, their descendants, above all the nations, as it is today. 10:16 Circumcise your hearts, therefore, and do not be stiff-necked any longer (NASB)

Devarim / Deuteronomy 10:18-20

10:18 He defends the cause of the fatherless and the widow, and loves the alien, giving him food and clothing. 10:19 And you are to love those who are aliens, for you yourselves were aliens in Egypt. 10:20 Fear the LORD your God and serve him. Hold fast to him and take your oaths in his name. (NASB)

Here we find what the Lord requires of us, to fear Him, to walk in His ways, to love Him, and to serve Him with all our heart, mind, and soul. Note that the Hebrew Scriptures state וְלִאֲהַבְּהָ אֹתוֹ וְלַעֲבֹד אֶת-יְהוָה אֱלֹהֶיךָ וְלִאֲהַבְּהָ אֹתוֹ וְלַעֲבֹד אֶת-יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ saying to love the Lord and to serve him with all our hearts and all of our life (nefesh). All of who we are. This kind of love is that which is lived out daily. We are also told how this "life and love" of God is to be lived out. The Torah instructs us to circumcise our hearts, cutting away sin from our lives, and to defend the fatherless and widow, one is to have compassion for (love) the foreigner and give him food and clothing. These things are done out of fear (respect) of the Lord and because we love Him. The blessing that God sends into the life of the one who serves Him because they love Him, the Lord will

cause them to increase, and no one will be able to stand against them (see *Devarim / Deuteronomy 11:1-25*). The Apostle John wrote in His first epistle saying:

1 John 2:1-7

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. (NASB)

John continues saying in *1 John 5:1-3*:

1 John 5:1-3

5:1 Whoever believes that Jesus is the Christ is born of God, and whoever loves the Father loves the child born of Him. 5:2 By this we know that we love the children of God, when we love God and observe His commandments. 5:3 For this is the love of God, that we keep His commandments; and His commandments are not burdensome. (NASB)

In John's second epistle he wrote:

2 John 1:1-6

1:1 The elder to the chosen lady and her children, whom I love in truth; and not only I, but also all who know the truth, 1:2 for the sake of the truth which abides in us and will be with us forever: 1:3 Grace, mercy and peace will be with us, from God the Father and from Jesus Christ, the Son of the Father, in truth and love. 1:4 I was very glad to find some of your children walking in truth, just as we have received commandment to do from the Father. 1:5 Now I ask you, lady, not as though I were writing to you a new commandment, but the one which we have had from the beginning, that we love one another. 1:6 And this is love, that we walk according to His commandments. This is the commandment, just as you have heard from the beginning, that you should walk in it. (NASB)

This is exactly what we read in *Devarim / Deuteronomy 10*, loving the Lord, loving others, and obeying the commands. If we are not doing what the Lord expects of us, the Lord will do things in our lives to move our hearts to repentance and return to His ways. This is a very important concept here. This is about taking our faith seriously. Take for example the Apostle Paul's words to the Corinthians in *1 Corinthians 11:23-32*.

1 Corinthians 11:23-32

11:23 For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; 11:24 and when He had given thanks, He broke it and said, 'This is My body, which is for you; do this in remembrance of Me.' 11:25 In the same way He took the cup also after supper, saying, 'This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me.' 11:26 For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes. 11:27 Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. 11:28 But a man must examine himself, and in so doing

he is to eat of the bread and drink of the cup. 11:29 For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly. 11:30 For this reason many among you are weak and sick, and a number sleep. 11:31 But if we judged ourselves rightly, we would not be judged. 11:32 But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world. (NASB)

Paul is speaking about discerning the body and the blood during Pesach and he continues saying that there are those who partake of Pesach unworthily. Notice how taking the bread and the wine in an unworthy manner eats and drinks judgment upon one's self. Partaking in these things in an unworthy manner results in weakness, sickness, and death. In *1 Corinthians 11:31-32* he says, *11:31 But if we judged ourselves rightly, we would not be judged. 11:32 But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world. (NASB)* Notice that he is drawing into context judging ourselves and the Lord judging us. This is related to taking our faith seriously. Do you take your faith seriously enough to change how you live, what you bring into your body, through the eyes, ears, or mouth? Paul is not talking about the manner in which one takes communion (e.g. Eucharist), he is talking about judging ourselves rightly before God, counting ourselves worthy before God, taking our faith seriously to consider what it is that we are doing when taking the body and the blood in the bread and the wine. Do we take our faith seriously enough that our lives demonstrate that we truly do love God and seek to obey His commands. This is a personal judgment (personal examination) that each of us on an individual basis need to consider before God. I know many people who are sick and ill, I cannot make the judgment call because I do not know one's heart before God regarding these things, however, is illness related to one's faith? The Apostle Paul seems to suggest that is certainly the case. The point is these words from the Torah regarding the blessing and the curses continue today, they are not done away with in the Messiah Yeshua. Each one of us are held accountable before God in the Messiah, and each one of us needs to consider the consequences of neglecting the Word of God and not taking our faith seriously enough. Being casual about the commandments, is this what Paul was talking about in *1 Corinthians 11* concerning weakness, illness, and death? These Scriptures suggest that the Lord works in our lives in order to turn us from our own sinful ways to God's ways, and to take our faith seriously. Do you really take your faith and walk before God seriously? Consider your private life, the life you live when you are alone and nobody else sees except God?

David continues saying, *וְנִתְּתָה לִירֵאָיִךְ יְיָ לְהִתְנוּסָה מִפְּנֵי קִשְׁטֵי סֵלָה: 60:4 You have given a banner to those who fear You, That it may be displayed because of the truth. Selah. (NASB)* What is the significance of a banner for those who fear the Lord and for truth? In *Tehillim / Psalms 20*, David said *20:5 We will sing for joy over your victory, And in the name of our God we will set up our banners. May the LORD fulfill all your petitions. (NASB)* David said previously that we will set up our banners in the name of our God. The banner is set up either as a preparation for war (*Jeremiah 51:27 Lift up a banner in the land! Blow the trumpet among the nations! Prepare the nations for battle against her; summon against her these kingdoms: Ararat, Minni and Ashkenaz. Appoint a commander against her; send up horses like a swarm of locusts. NIV*) or is related to our putting our trust in the Lord and relying upon His strength. Those who fear the Lord are synonymous to those who love the Lord, and these descriptions of the banners is found within the victory the Lord will bring for His people. We do not need to fear engaging the enemy, and a good soldier will endure suffering and fight his battles under the banner of the Lord of hosts, the idea is that we are representative of whom we serve. Yeshua the Messiah is described in the Apostolic Writings as King and Lord, He is our salvation, He comes with the salvation of God in hand, and He has won complete victory over our enemies and therefore we are able to set up banners in His name because of our triumph over sin, the Evil One, death, and hell. Notice how David continues saying, *לְמַעַן יִהְיֶה לְצִוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנוּ [וְעֲנֵנִי]: 60:5 That Your beloved may be delivered, Save with Your right hand, and answer us! (NASB)* The idea of the banner, our setting up a banner, or the Lord establishing His banner over us is coupled with the idea that He brings with Him salvation in His right hand. The Lord is the One in whom we can place our trust.

David continues saying, | דְּבַר בְּקִדְשׁוֹ אֶעֱלֶה אֶחֱלֶקָה שְׂכָם וְעִמָּךְ סִכּוֹת אֲמַדֵּד: ט לִי גִלְעָד | אֱלֹהִים ח

וְלִי מְנוּשָׁה וְאַפְרַיִם מְעוֹז רֹאשֵׁי יְהוּדָה מְחַקְקֵי: י מוֹאָב | סִיר רַחֲצֵי עַל-אֲדָוִם אֲשֶׁלֶךְ נַעֲלֵי עָלַי פְּלִשְׁתֵּי הַתְּרַעְעֵי: יא
60:6 *God has spoken in His holiness: 'I will exult, I will portion out Shechem and measure out the valley of Succoth. 60:7 'Gilead is Mine, and Manasseh is Mine; Ephraim also is the helmet of My head; Judah is My scepter. 60:8 'Moab is My washbowl; Over Edom I shall throw My shoe; Shout loud, O Philistia, because of Me!' 60:9 Who will bring me into the besieged city? Who will lead me to Edom? (NASB)* What does it mean to pour out Shechem and measure out the valley of Succoth? In *Tehillim / Psalms 60:8*, the word אֲחַלְקָהּ is from the root word חלק meaning “part, portion, fraction, share,” and signifies a portion of inheritance. The Lord is exercising dominion over Shechem, a place in Israel, and the Scripture says the Lord will measure out the valley of Succoth, which is a different place. The idea is that these two places, Shechem and the valley of Succoth are used to describe all of the land of Canaan. It is interesting that according to the Aramaic Targum, the dividing Shechem is understood as dividing the spoils of the enemy, specifically, from Egypt, and the spoils being divided among the sons of Joseph who dwell in Shechem.

Aramaic Targum

Toviyah / Psalms Chapter 60:8-11

60:8 God speaks in his sanctuary: I will be glad, for those of the house of Israel will prevail; I will divide the spoil with the sons of Joseph who dwell in Shechem, and in the plain of Succoth I will measure the measure and divide the booty. 60:9 My people were of the house of Gilead, and my people were of the house of Manasseh; and the warriors of the house of Ephraim are the strength of my head, and those of the house of Judah are the scribes of my school. 60:10 I trampled on the Moabites, my feet were dipped in the blood of their warriors as in my washing-basin; on the nape of the neck of the warriors of Edom I set my shoe; shout over the Philistines, O congregation of Israel. 60:11 Who is he that led me to the ruined city of Tyre? Who is he that guided me to Edom? (EMC)

ח אלהא ממליל בבית מקדשיה אבוע ארום יתגברון דבית ישראל אפליג ביזתא עם בני יוסף דיתבין בשכם ובמישר סוכות אימשה מישחתא ואפליג עדאה: ט עמי הוון דבית גלעד ועמי הוון דבית מנשה וגיברין דבית אפרים עושנא דרישי ומדבית יהודה ספרייא דבית אולפני: י בעטיית מואבאי איטמשו ריגלי באדום גיבריהון היך דוד שיזוגי על פורקת צוורי קדל גיברי אדום טלקית מסאני עילוי פלישתאי יביבי ואתגברי כנישתא דישראל: יא מן הוא דאוביל יתי לקרתא הרובא דצור מן הוא דדברני עד אדום:

Septuagint

Psalmoi / Psalms 60:6-9

60:6 God has spoken in his holiness; I will rejoice, and divide Sicima, and measure out the valley of tents. 60:7 Galaad is mine, and Manasse is mine; and Ephraim is the strength of my head; 60:8 Judas is my king; Moab is the caldron of my hope; over Idumea will I stretch out my shoe; the Philistines have been subjected to me. 60:9 Who will lead me into the fortified city? who will guide me as far a Idumea?

60:6 ὁ θεὸς ἐλάλησεν ἐν τῷ ἁγίῳ αὐτοῦ ἀγαλλιάσομαι καὶ διαμεριῶ Σικιμα καὶ τὴν κοιλάδα τῶν σκηνῶν διαμετρήσω 60:7 ἐμός ἐστιν Γαλααδ καὶ ἐμός ἐστιν Μανασση καὶ Εφραιμ κραταίωσις τῆς κεφαλῆς μου Ἰουδας βασιλεὺς μου 60:8 Μωαβ λέβητος τῆς ἐλπίδος μου ἐπὶ τὴν Ἰδουμαίαν ἐκτενῶ τὸ ὑπόδημά μου ἐμοὶ ἀλλόφυλοι ὑπετάγησαν 60:9 τίς ἀπάξει με εἰς πόλιν περιοχῆς τίς ὀδηγήσει με ἕως τῆς Ἰδουμαίας

David goes on to say Manasseh is his, Ephraim is a helmet, and Judah a scepter. In the Scriptures, Ephraim was the most important of the tribes next to Judah, and held the central position in the western region, forming the main strength of the northern kingdom after the separation under Jeroboam (see *1 Kings 12:25 and compare Isaiah 7:2, 5, 9, 17, Isaiah 9:21, Hosea 4:17, 5:7-14, and 6:4-10*) The Tanach describes Ephraim as more numerous and populous than Manasseh, and abounded with mighty men, which are the strength of a prince. This may be why here in the Psalm Ephraim is called the strength of his head. The prophet Zechariah stated the following regarding Ephraim, *Zechariah 10:6 'I will strengthen the house of Judah, And I will save the house of Joseph, And I will bring them back, Because I have had compassion on them; And they will be as though I had not rejected them, For I am the Lord their God and I will answer them. 10:7 'Ephraim will be like a mighty man, And their heart will be glad as if from wine; Indeed, their children will see it and be glad, Their heart will rejoice in the Lord. (NASB)* The scepter of Judah is obviously a reference to *Bereshit / Genesis 49:10 'The scepter shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh comes, And to him shall be the obedience of the peoples. (NASB)* The comment about Moab being God's washbowl, over Edom I will throw My shoe and Philistia, etc, is repeated in *Tehillim / Psalms 108:9 "Moab is My washbowl; Over Edom I shall throw My shoe; Over Philistia I will shout aloud."* *Jeremiah 48:1-25* speaks of the destruction of Moab and the reasons why. Jeremiah states that Moab is a nation of madmen (48:2), they trust in deeds, in riches, and Chemosh was their god (48:7). Chemosh was the national deity of the Moabites whose name most likely meant "destroyer" or "subduer." The Scriptures describe Chemosh associated with the Moabites, and *Judges 11:24* also indicates that he was the national deity of the Ammonites as well. Chemosh was imported to Jerusalem by King Solomon (*1 Kings 11:7*). The evil associated with worshiping Chemosh was evident in a curse from the scriptures which says, "the abomination of Moab." It was King Josiah who destroyed the Israelites who worshiped this god (*2 Kings 23*). The Talmud quoted by Rashi says that his wives (Solomon) built the temples and he is considered responsible for not stopping them. The throwing of the shoe at Edom is a description of the worst kind of disrespect and conquering the people, placing the foot upon a person shows their having been defeated. We know historically that both Moab and Edom no longer exist, the cities and people were destroyed because of their wicked lives and their contempt for Israel God's people. Chemosh was a disaster and Moab would be ashamed of him according to *Jeremiah 48*. Believers in Yeshua the Messiah are not immune from trouble if one is participating in sin or even setting up an idol in one's heart which may be anything that takes away from Yeshua and our Father in Heaven who rightfully should find the central place in our lives.

David concludes his psalm saying, יב הלא-אתה אלהים וְנִחַתְנוּ וְלֹא-תִצֵּא אֱלֹהִים בְּצַבָּאוֹתֵינוּ: יג הֲבֵה-לָנוּ, יב הלא-אתה אלהים וְנִחַתְנוּ וְלֹא-תִצֵּא אֱלֹהִים בְּצַבָּאוֹתֵינוּ: יד בְּאֱלֹהִים נַעֲשֶׂה-הָיִל וְהוּא יְבוֹס צָרֵינוּ: 60:10 עֲזֵרְתָּ מִצָּר וְשָׂא תְשׁוּעַת אֲדָם: יד 60:11 O give us help against the adversary, For deliverance by man is in vain. 60:12 Through God we shall do valiantly, And it is He who will tread down our adversaries. (NASB) The Aramaic Targum and the Septuagint say the following:

Aramaic Targum

Toviyah / Psalms Chapter 60:12-14

60:12 Is it not you, O Lord? You have abandoned us; and you will not go out, O God, with our forces. 60:13 Give us help against the oppressor, for in vain is the redemption of a son of man. 60:14 By the word of the Lord we will exercise might, and he will subdue our oppressors. (EMC)

יב הלא אתה יהוה שבקתנא ולא תיפוק אלהא עם חיילותנא: יג הב לן סעדא ממעיקא ומגן הוא פורקנא דבר נשא: יד במימרא דיהוה נעבד חילא והוא יכביש מעיקן:

Septuagint

Psalmoi / Psalms 60:6-9

60:10 Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our forces? 60:11 Give us help from trouble: for vain is the deliverance of man. 60:12 In God will we do valiantly; and he shall bring to nought them that harass us. (LXX)

60:10 οὐχὶ σύ ὁ θεός ὁ ἀπώσαμενος ἡμᾶς καὶ οὐκ ἐξελεύσῃ ὁ θεός ἐν ταῖς δυνάμεσιν ἡμῶν
60:11 δὸς ἡμῖν βοήθειαν ἐκ θλίψεως καὶ ματαία σωτηρία ἀνθρώπου 60:12 ἐν δὲ τῷ θεῷ
ποιήσομεν δύναμιν καὶ αὐτὸς ἐξουδενώσει τοὺς θλίβοντας ἡμᾶς

David's concluding words describe his desire for the Lord to deliver rather than for man. He says that deliverance from man is in vain, through God however we will do valiantly because the Lord will tread down our enemies. The Aramaic Targum states that the word of the Lord will exercise might and subdue our enemies. The Word of the Lord giving help from trouble and having the power to subdue is a clear description of God's deliverance of Israel from Egypt according to the Torah when by the word of the Lord great plagues came down upon Israel's enemies. No human force is able to deliver us in the way in which the Lord will deliver. Our confidence should be in the Lord God of heaven, so He is glorified and not man. The whole point is that the righteous are to give glory to God in a worthy manner. Do you trust in the works of your hands, in riches, or something else like the people of Moab did? Do you take your faith seriously enough to be counted worthy to stand before the Lord? There are so many ways evil and sin come into our lives today. How important is it to turn from sin in light of what *Tehillim / Psalms 60* is saying? This is about judging ourselves and taking action before the Lord judges us. Do you take your faith seriously enough to change how you live, what you bring into your body, through the eyes, ears, or even what goes in and out of your mouth? The Psalm this week speaks of our judging ourselves rightly before God, counting ourselves worthy before Him, and taking our faith seriously enough that our lives demonstrate that we truly do love God and seek to obey His commands. Let's Pray!

Heavenly Father,

We ask that You would help us to dig up and cast out the sin that may have taken root in our lives. Give us the strength and the resolve to turn for habitual sin. Please increase our faith so that we can remain upon the straight and narrow path of righteousness and truth. We thank You for the constant reminder to seek You and Your ways O Lord. Please have mercy on us, forgive us for our sins, help us to live righteous lives, and remain true in our faith and consistent in our walk before You even in the midst of troubling times. Help us to set our minds on those things that are wholesome and righteous, with those things that are from above, with a desire to show mercy and love toward one another. We thank You Lord for sending Your son Yeshua that we may enter into the covenant of peace that You have promised to Your people. Help us to grow in our faith, to walk in the spirit, and apply these truths to our lives. We praise Your Holy Name and give You all of the honor, and the glory, and the praise forever and ever.

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

Be Blessed in Yeshua, Christ our Messiah!

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

Notes