

ספר תהילים צ | Tehillim / Psalms 90

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The Work of God's Hands in Our Lives

In this week's study from *Tehillim / Psalms 90:1-17*, the Psalm opens saying, **א תִּפְלָה לְמֹשֶׁה אִישׁ-** *A prayer of Moses the man of God. 90:1 Lord, You have been our dwelling place in all generations. (NASB)* Moshe says the Lord Himself has been a dwelling place. Moshe continues saying, **ב בָּטָרָם | הָרִים יִלְדוּ וּתְחֹלֵל אֶרֶץ וּתְבַל וּמַעֲוָלָם עַד-עוֹלָם אֶתָּה אֵל: ג תָּשָׁב אֲנוֹשׁ עַד-דָּכָא** *90:2 Before the mountains were born Or You gave birth to the earth and the world, Even from everlasting to everlasting, You are God. 90:3 You turn man back into dust And say, 'Return, O children of men.'* *90:4 For a thousand years in Your sight Are like yesterday when it passes by, Or as a watch in the night. 90:5 You have swept them away like a flood, they fall asleep; In the morning they are like grass which sprouts anew. (NASB)* Moshe speaks of man returning to the dust. He continues saying the Lord has placed our sins before him. **ו בַּבֶּקֶר יִצְיִן וְחֶלְף לְעָרָב יְמוֹלֵל וַיְבָשׁ: ז כִּי-כָלִינוּ בְּאַפָּהּ וּבִחְמָתָהּ נִבְהָלְנוּ: ח וְשֵׁת [שֵׁתָה]** *90:6 In the morning it flourishes and sprouts anew; Toward evening it fades and withers away. 90:7 For we have been consumed by Your anger And by Your wrath we have been dismayed. 90:8 You have placed our iniquities before You, Our secret sins in the light of Your presence. 90:9 For all our days have declined in Your fury; We have finished our years like a sigh. 90:10 As for the days of our life, they contain seventy years, Or if due to strength, eighty years, Yet their pride is but labor and sorrow; For soon it is gone and we fly away. (NASB)* Moshe continues his Psalm saying, **יא מִי-יֹדֵעַ עִז אָפָהּ וּבְכִירָאֲתָהּ עֲבָרְתָהּ: יב לְמַגֹּת יַמִּינוּ פֶּן הוֹדַע וְנָבֵא לִבָּב חֲקָמָה:** *90:11 Who understands the power of Your anger And Your fury, according to the fear that is due You? 90:12 So teach us to number our days, That we may present to You a heart of wisdom. (NASB)* We are told to consider what we are, created perishable, which instills fear in our hearts which lead to wisdom. The psalmist concludes his psalm saying, **יז וַיְהִי | נִעַם אֲדָנִי אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ** *90:16 Let Your work appear to Your servants And Your majesty to their children. 90:17 Let the favor of the Lord our God be upon us; And confirm for us the work of our hands; Yes, confirm the work of our hands. (NASB)* Moshe concludes saying seeking the Lord to work in the lives of the people and to deliver by the power and might that He is known by: Almighty, omnipotent, mercy, grace, lovingkindness, righteousness, justice, and truth.

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
	ספר תהלים פרק צ		ספר טוביה פרק צ	ΨΑΛΜΟΙ 90	
א תִּפְלָה לְמֹשֶׁה אִישׁ-הָאֱלֹהִים	א תִּפְלָה לְמֹשֶׁה אִישׁ-הָאֱלֹהִים		א צלותא דצלי משה נביא דיהוה כד חבו	90:1 προσευχή τοῦ Μωϋσῆ ἀνθρώπου	
אֲדָנִי מַעֲוֹן אֶתָּה הָיִיתָ לָנוּ בְּדָר וָדָר:	אֲדָנִי מַעֲוֹן אֶתָּה הָיִיתָ לָנוּ בְּדָר וָדָר:		עמא בית ישראל במדברא עני וכן אמר	τοῦ θεοῦ κύριε καταφυγή ἐγενήθης	
ב בָּטָרָם הָרִים יִלְדוּ וּתְחֹלֵל אֶרֶץ	ב בָּטָרָם הָרִים יִלְדוּ וּתְחֹלֵל אֶרֶץ		יהוה דמדור בית שכינתך בשמיא את	90:2 πρὸ τοῦ ὄρη γενεθῆναι καὶ πλασθῆναι	
וּתְבַל וּמַעֲוָלָם עַד-עוֹלָם אֶתָּה אֵל: ג תָּשָׁב אֲנוֹשׁ עַד-דָּכָא	וּתְבַל וּמַעֲוָלָם עַד-עוֹלָם אֶתָּה אֵל: ג תָּשָׁב אֲנוֹשׁ עַד-דָּכָא		הויתא לנא סעיד בכל דר ודר: ב כד	καὶ ἀπὸ τοῦ αἰῶνος ἕως τοῦ αἰῶνος σὺ εἶ	
וּתְאָמַר שׁוּבוּ בְּנֵי-אָדָם:	וּתְאָמַר שׁוּבוּ בְּנֵי-אָדָם:		איתגלי קדמך דעמך עתידין למחוב את-	90:3 μὴ ἀποστρέψης ἄνθρωπον εἰς	
			קינתא תתובא עד דלא טוריא איתנטלו	ταπεινωσιν καὶ εἰπας ἐπιστρέψατε	
			ואיתבריאת ארעא ויתבי תבל ומן עלמא	υἱοὶ ἀνθρώπων	
			הדין עד עלמא דאתי את הוא אלהא:		

<p>ד כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם אֶת־ מֹל כִּי יַעֲבֹר וְאַשְׁמוּרָה בְּלִילָה: ה וְרַמְתָּם שָׁנָה יִהְיוּ בְּבִקְרָה כְּחֻצֵיר נִחְלָף: ו בְּבִקְרָה יִצְיֵץ וְחִלָּף לְעָרֵב יְמוּלֵל וְיִבֵּשׁ: ז כִּי-כָלֵינוּ בְּאַפְּךָ וּבְחַמְתָּךְ נִבְהַלְנוּ: ח שֶׁפֶת [שֶׁפֶתָה] עֲזַנְתִּינוּ לְנִגְדָּךְ עֲלַמְנוּ לְמֵאוֹר פְּנֵיךָ: ט כִּי כָל-יְמֵינוּ פָּנוּ בְּעִבְרֶתְךָ כְּלִי- נוֹ שְׁנֵינוּ כְּמוֹ-הֶגְהָה: י יְמֵי שְׁנוֹתֵינוּ בָּקָהּ שְׁבָעִים שָׁנָה וְאִם בְּגִבּוֹרֵת שְׁמוֹנִים שָׁנָה וְרֶהֱבֵם עֲמַל וְאָנוּן כִּי-גָזַר חַיִּשׁ וְנִעְפָּה: יא מִי-יֹדְעַ עֵז אֶפְפָּךְ וּכְיִרְאָתְךָ עֲבָרְתְךָ: יב לְמַנּוֹת יְמֵינוּ כִּן הֹדַעַ וְנִבְא לְכַבֵּר חֶכְמָה: יג שׁוֹבְהָ יְהוֹה עַד-מָתַי וְהִנָּחֵם עַל-עֲבָדֶיךָ: יד שְׁבָעֵנוּ בְּבִקְרָה חֲסָדְךָ וְנִרְנְנָה וְנִשְׁמָ- חָה בְּכָל-יְמֵינוּ: טו שְׁמַחְנוּ כִּימֹת עֲנִיתָנוּ שְׁנוֹת רְאִינוּ רָעָה: טז יִרְאָה אֶל-עֲבָדֶיךָ פְּעֻלָּה וְהִדְרָךְ עַל-בְּנֵינָהּ: יז וְיִהְיֶה נֶעַם אֲדֹנָי אֱלֹהֵינוּ עֲלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כִּוְנָה עֲלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כִּוְנָהוּ:</p>	<p>ג תתיב בר נש על חוביה עד מותא ואמרת תובו בני נשא: ד ארום אלף שנין בעינך מתחשבין קדמך חשיבין קומך היך יומא דאיתמלי ארום יעיבר והיך מטרת ליליא: ה ואין לא תייבין תיתי עליהון מותא היך דמכין יהון ולעלמא דאתי היך עסבא דמיתפרכא יתחלפון: {ת"א} אשקיתון כס דלווט היך רוי בשנתיה הוון: ו דמיין עוב- דיהון היך עסבא די בצפרא יניץ ויסגי לרמשא מתמולל ומתיבש מן חורבא: ז ארום אשתיצנא מן תוקפך ומן רגוך חמתך איתבהלנא: ח שויתא חובנא לקובלך עויית טליותנא קביל נהור אפייד: ט ארום כל יומנא איתפניאו קדמך ברוגזך שיצינא יומי חיינא היך הבל פומא דסתווא: י יומי שנ{ו} תנא בעלמא הדין שובעין שנין מתאלמין ואין בגבורתא תמנן שנין וסוגעיהון ליאות ושקר לחייביא ארום עדו בס- רהוביא וטייסין לצפרא לעפרא: יא מן הוא דידע לאתבא עושנא דתוקפך אלהין צדיקיא דדחלין מינך משדכין רוגזך: יב למימי יומנא מן יתכוון להודע ברם נבייא דלביה מבע מבני חוכמתא: יג טוב יהוה עד אימתי תסגפיננא ותוב מן בישתא די מלילתא למעבד לעבדך לעמך: יד שבע יתנא לעלמא דמתיל לצפרא טובך ונרנן ונ- חדי בכולהון יומנא: טו שמח יתנא היך יומין דסגיפתנא היך שניא דחמינא בישתא: טז יתחמי לעבדך עובדי ניסך ושיבהורך על בניהון: יז ויהי בסימור תא דגן עדן מן קדם יהוה אלהנא ועוב- די ידנא יצלחון אתקין פתגמי אוריתא עלנא ועובדי ידנא מיניה יתקנן:</p>	<p>90:4 ὅτι χίλια ἔτη ἐν ὀφθαλμοῖς σου ὡς ἡ ἡμέρα ἢ ἐχθές ἥτις διήλθεν καὶ φυλακὴ ἐν νυκτί 90:5 τὰ ἐξουδενώματα αὐτῶν ἔτη ἔσσονται τὸ πρῶι ὡσεὶ χλόη παρέλθοι 90:6 τὸ πρῶι ἀνθήσαι καὶ παρέλθοι τὸ ἐσπέρας ἀποπέσοι σκληρυνθείη καὶ ξηρανθείη 90:7 ὅτι ἐξελίπομεν ἐν τῇ ὀργῇ σου καὶ ἐν τῷ θυμῷ σου ἐταράχθημεν 90:8 ἔθου τὰς ἀνομίας ἡμῶν ἐνώπιόν σου ὁ αἰὼν ἡμῶν εἰς φωτισμὸν τοῦ προσώπου σου 90:9 ὅτι πᾶσαι αἱ ἡμέραι ἡμῶν ἐξέλιπον καὶ ἐν τῇ ὀργῇ σου ἐξελίπομεν τὰ ἔτη ἡμῶν ὡς ἀράχην ἐμελέτων 90:10 αἱ ἡμέραι τῶν ἐτῶν ἡμῶν ἐν αὐτοῖς ἐβδομήκοντα ἔτη ἐὰν δὲ ἐν δυναστείαις ὀγδοήκοντα ἔτη καὶ τὸ πλεῖον αὐτῶν κόπος καὶ πόνος ὅτι ἐπῆλθεν πρατῆς ἐφ’ ἡμᾶς καὶ παιδευθησόμεθα 90:11 τίς γινώσκει τὸ κράτος τῆς ὀργῆς σου καὶ ἀπὸ τοῦ φόβου σου τὸν θυμὸν σου 90:12 ἐξαριθμήσασθαι τὴν δεξιάν σου οὕτως γνώρισον καὶ τοὺς πεπεδημένους τῇ καρδίᾳ ἐν σοφίᾳ 90:13 ἐπίστρεψον κύριε ἕως πότε καὶ παρακλήθητι ἐπὶ τοῖς δούλοις σου 90:14 ἐνεπλήσθημεν τὸ πρῶι τοῦ ἐλέους σου καὶ ἠγαλλιασάμεθα καὶ εὐφράνθημεν ἐν πάσαις ταῖς ἡμέραις ἡμῶν 90:15 εὐφράνθημεν ἀνθ’ ὧν ἡμερῶν ἐταπείνωσας ἡμᾶς ἐτῶν ὧν εἶδομεν κακά 90:16 καὶ ἰδὲ ἐπὶ τοὺς δούλους σου καὶ τὰ ἔργα σου καὶ ὀδήγησον τοὺς υἱοὺς αὐτῶν 90:17 καὶ ἔστω ἡ λαμπρότης κυρίου τοῦ θεοῦ ἡμῶν ἐφ’ ἡμᾶς καὶ τὰ ἔργα τῶν χειρῶν ἡμῶν κατεύθυνον ἐφ’ ἡμᾶς</p>
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<p>Tehillim / Psalms 90 A prayer of Moses the man of God. 90:1 Lord, You have been our dwelling place in all generations. 90:2 Before the mountains were born Or You gave birth to the earth and the world, Even from everlasting to everlasting, You are God. 90:3 You turn man back into dust And say, ‘Return, O children of men.’ 90:4 For a thousand years in Your sight Are like yesterday when it passes by, Or as a watch in the night. 90:5 You have swept them away like a flood, they fall asleep; In the morning they are like grass which sprouts anew. 90:6 In the morning it flourishes and sprouts anew; Toward evening it fades and withers away. 90:7 For we have been consumed by Your anger And by Your wrath we have been dismayed. 90:8 You have placed our iniquities before You, Our secret sins in the light of Your presence. 90:9 For all our days have declined in Your fury; We have finished our years like a sigh. 90:10 As for the days of our life, they contain seventy years, Or if due to strength, eighty years, Yet their pride is but labor and sorrow; For soon it is gone and we fly away. 90:11 Who understands the power of Your anger And Your fury, according to the fear that is due You? 90:12 So teach us to number our days, That we may present to You a heart of wisdom. (NASB)</p>	<p>Toviyah / Psalms 90 90:1 The prayer that Moses the prophet of the Lord prayed when the people, the house of Israel, sinned in the wilderness. He raised his voice and thus he said: O Lord, the dwelling of whose presence is in heaven, you have been for us a helper in every generation. 90:2 When it was manifest in your presence that your people were going to sin, you established repentance; before ever the mountains were lifted up and the earth and the world’s inhabitants created, and from this age to the age to come, you are God. 90:3 You will return a son of man to death because of his sin; and [yet] you have said, “Repent, O sons of men.” 90:4 For a thousand years in your eyes are considered in your presence like a yesterday, for it will pass; and like a watch in the night. 90:5 And if they do not repent, death will come upon them, they will be as those who are sleeping; and in the age to come, they will disappear like crumbling grass. Another Targum: You made them drink the cup of cursing; they became like a drunken man in his sleep. 90:6 Their deeds are like grass that in the morning will spring up and multiply; in the evening it fades and dries up from the heat. 90:7 For we have been destroyed by your harshness, and by your anger we have been terrified. 90:8 You have set our sins in front of you, the iniquities of our youth before the light of your face. (EMC)</p>	<p>Psalmoi / Psalms 90 A Prayer of Moses the man of God. 90:1 Lord, thou hast been our refuge in all generations. 90:2 Before the mountains existed, and before the earth and the world were formed, even from age to age, Thou art. 90:3 Turn not man back to his low place, whereas thou saidst, Return, ye sons of men? 90:4 For a thousand years in thy sight are as the yesterday which is past, and as a watch in the night. 90:5 Years shall be vanity to them: let the morning pass away as grass. 90:6 In the morning let it flower, and pass away: in the evening let it droop, let it be withered and dried up. 90:7 For we have perished in thine anger, and in thy wrath we have been troubled. 90:8 Thou hast set our transgressions before thee: our age is in the light of thy countenance. 90:9 For all our days are gone, and we have passed away in thy wrath: our years have spun out their tale as a spider. 90:10 As for the days of our years, in them are seventy years; and if men should be in strength, eighty years: and the greater part of them would be labour and trouble; for weakness overtakes us, and we shall be chastened. 90:11 Who knows the power of thy wrath? 90:12 and who knows how to number his days because of the fear of thy wrath? So manifest thy right hand, and those that are instructed in wisdom in the heart. (LXX)</p>
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<p>Tehillim / Psalms 90 90:13 Do return, O Lord; how long will it be? And be sorry for Your servants. 90:14 O satisfy us in the morning with Your lovingkindness, That we may sing for joy and be glad all our days. 90:15 Make us glad according to the days You have afflicted us, And the years we have seen evil. 90:16 Let Your work appear to Your servants And Your majesty to their children. 90:17 Let the favor of the Lord our God be upon us; And confirm for us the work of our hands; Yes, confirm the work of our hands. (NASB)</p>	<p>Toviyah / Psalms 90 90:9 For all our days have been removed from your presence in your anger; we have completed the days of our lives like a vapor of the mouth in winter. 90:10 The days of our years in this age are seventy years, quickly passing; and if [one is] in strength, eighty years; but most of them are toil and deceit for the guilty, for they pass in haste and fly away to the morning. 90:11 Who is he who knows how to turn back the force of your harshness? – except the righteous, who fear you, appease your anger. 90:12 Who is right to teach us to number our days, except the prophet, whose heart pours forth wisdom? 90:13 Turn, O Lord – how long will you afflict us? – and turn from the harm that you commanded to do to your servants. 90:14 Satisfy us with your goodness in the age that is likened to a morning, and we will rejoice and be glad in all our days. 90:15 Gladden us like the days that you afflicted us, like the years that we saw harm. 90:16 Let the works of your miracles appear to your servants, and let your splendor be upon their sons. 90:17 And may the pleasantness of the Garden of Eden be upon us from the presence of the Lord our God, and the works of our hands will be established by him. (EMC)</p>	<p>Psalmoi / Psalms 90 90:13 Return, O Lord, how long? and be intreated concerning thy servants. 90:14 We have been satisfied in the morning with thy mercy; and we did exult and rejoice: 90:15 let us rejoice in all our days, in return for the days wherein thou didst afflict us, the years wherein we saw evil. 90:16 And look upon thy servants, and upon thy works; and guide their children. 90:17 And let the brightness of the Lord our God be upon us: and do thou direct for us the works of our hands. (LXX)</p>
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This week we begin Book IV of the psalms. The layout of the psalms in the MT are grouped into five separate sections. The rabbinic midrash to Psalms states that David composed the Psalms in five books, just as Moses wrote the five books of the Torah. Midrash Tehillim indicates David composed the psalms and laid out the psalms to parallel the five books of the Torah. In our studies David is assumed to be the author of the book of Psalms (see *Talmud Bavli Bava Batra 14b*), unless otherwise stated by the title of the psalm, as we see here in *Tehillim / Psalms 90* which states, “*A prayer of Moses, the man of God.*” Modern scholars attribute seventy two of the psalms to David where *Tehillim / Psalm 90* is attributed to Moshe because it is explicitly stated according to the MT.

The Psalms consist of 5 books

Book 1 / ספר ראשון / Tehillim / Psalms 1-41

Book 2 / ספר שני / Tehillim / Psalms 42-72

Book 3 / ספר שלישי / Tehillim / Psalms 73-89

Book 4 / ספר רביעי / Tehillim / Psalms 90-106

Book 5 / ספר חמישי / Tehillim / Psalms 107-150

In this week's study from *Tehillim / Psalms 90:1-17*, the Psalm opens saying, א תִּפְלֶה לְמֹשֶׁה אִישׁ-
: אֶתְּפֹלֵה לְמֹשֶׁה אִישׁ- אֶתְּפֹלֵה לְמֹשֶׁה אִישׁ- *A prayer of Moses the man of God. 90:1 Lord, You have been our dwelling place in all generations. (NASB)* According to the MT, this psalm is attributed to Moshe, where Moshe says the Lord Himself has been a dwelling place for all generations. It is interesting how the MT uses the word מְעוֹן (*habitation, a place in Judah*) instead of the word שֶׁכֶן or מְשֻׁכָּן (*dwelling, house, habitation*), this word is used relatively infrequently in the Tanach. BDB states that this is figurative of the Lord making His abode in the midst of His people. The Aramaic Targum states, א צלותא דצלי משה נבייא דיהוה כד חבו עמא בית ישראל במדברא עני וכן אמר יהוה דמדור בית שכינתך בשמיא את הויתא לנא סעיד בכל : *90:1 The prayer that Moses the prophet of the Lord prayed when the people, the house of Israel, sinned in the wilderness. He raised his voice and thus he said: O Lord, the dwelling of whose presence is in heaven, you have been for us a helper in every generation. (EMC)* According to the Targum, the rabbis say this psalm is a prayer that Moshe prayed when the people sinned in the wilderness, consistent with the MT saying תִּפְלֶה לְמֹשֶׁה “*a prayer of Moshe.*” The Targum also uses the word שְׁכִינְתֵךְ in conjunction with the house (בית), a place of dwelling the Lord is making with His people, the Targum translates that the presence of God remains in heaven. The Septuagint states, 90:1 προσευχή τοῦ Μωϋσῆ ἄνθρώπου τοῦ θεοῦ κύριε καταφυγή ἐγενήθης ἡμῖν ἐν γενεᾷ καὶ γενεᾷ *A Prayer of Moses the man of God. 90:1 Lord, thou hast been our refuge in all generations. (LXX)* The Septuagint renders the Hebrew word מְעוֹן, as “*refuge*” (καταφυγή kataphugē) indicating that the people have taken their refuge in Him, and not the other way around. The Lord God as the refuge of His people illustrates how we as His people have throughout the generations sought the Lord in heaven for His help. It is also important to note that our fathers, Abraham, Isaac, and Jacob, had no fixed habitation, being strangers in the land that was not theirs and then afflicted for four hundred years. The Lord as our refuge is not dependent upon our having a fixed dwelling place, but may indicate man's restlessness in wondering this earth and God's call for men to return to Him, to repent of their sins, and live a new life walking in His ways.

Moshe continues saying, בִּטְרָם | הָרִים יִלְדוּ וְתַחֲלִל אֶרֶץ וְתִבְלַ וּמְעוֹלָם עַד-עוֹלָם אֶתְּהָ אֵל: *90:2 Before the mountains were born Or You gave birth to the earth and the world, Even from everlasting to everlasting, You are God. (NASB)* Moshe describes the creation as the mountains and the earth being born, and draws this in context of the eternity of God. The foundations of the mountains were established by the Lord, and man is not able to move what the Lord has established in His creation. The foundation of God is drawn into parallel to His eternal nature that He is the source of all. This is further drawn into the context of the opening verse, Moshe praying and stating that the Lord has been the dwelling place of His people. Notice what context this brings to the Apostle Paul's words in *2 Timothy 2:19 Nevertheless, God's solid foundation stands firm, sealed with this inscription: "The Lord knows those who are his," and, "Everyone who confesses the name of the Lord must turn away from wickedness."* (NIV) What is the solid foundation that has this inscription? Notice how Paul states God's foundation stands firm, and the Lord knows His people, and those who claim to be in fellowship calling upon the name “*must*” turn from wickedness. This appears to be what the Rabbis are thinking in the Targum which states, ב כד איתגלי קדמך דעמך עתידין למחוב אתקינתא, *90:2 When it was manifest in your presence that your people were going to sin, you established repentance; before ever the mountains were lifted up and the earth and the world's inhabitants created, and from this age*

to the age to come, you are God. (EMC) The rabbis say the Lord realized the people would sin, disobey His commands, and for this reason He created repentance before He created the heavens and the earth. It is in the Olam Hazei that God has established repentance for his people in the case that they do sin. This is the interpretation of Shney Lichot on Parashat Nasso.

Shney Luchot HaBrit Nasso, Derech Chaim Tochachot Musar 22

The philological origin of the expression תשובה ונחת, is derived from Isaiah 30:15 תשובה ונחת, תושעון, “Through returning and rest will you be saved.” Before G’d had begun to create the universe, He had already created the instrument called תשובה, as we know from the verse טרם הרים יולדו, “Before the mountains had been born” (Psalms 90:2). The reason is simply because G’d had been aware of how things would develop. By creating the instrument of repentance G’d created an instrument that “overrode” all things created later. This is why G’d had been able to say already to Cain: “Surely, if you do right, there is a lifting up, i.e. rehabilitation” (Genesis 4:7). This is the gist of the meaning of our sages’ statement that originally G’d had contemplated to run the universe with the attribute of Justice. When He saw that the universe would not be able to endure on that basis, He made the attribute of Mercy precede the attribute of Justice, and co-opted it to the attribute of Justice. This is what produced the instrument called סליחה, forgiveness. The act that triggers this forgiveness is repentance. It could not therefore have been created as an afterthought (Bereshit Rabbah 12).

The rabbis say that Teshuvah (תשובה) is the overriding tool of all things, which is derived from the sages saying that originally the Lord wanted to run the universe with justice, however, the world would not be able to endure that because of sin. Therefore the Lord created Mercy to precede justice. Justice would be held off until Mercy had run its course allowing a person to perform Teshuvah (תשובה) in order to receive the forgiveness of sins. And it is Teshuvah (תשובה) that leads to the forgiveness of sins. The root meaning of the word Teshuvah (תשובה) means to turn. What is it that one is turning towards? One is turning away from sin, and towards the Lord God and His holy word, conforming one’s life to righteousness, holiness, justice, and truth.

The Psalm continues saying the following, **ג תשוב אנוש עד-דכא ותאמר שובו בני-אדם: ד פי אלה שנים, זרממתם שנה יהיו בבקר פתציר יחלף: 90:3 בעיניך כיום אתמול פי יעבר ואשמורה בלילה: ה זרממתם שנה יהיו בבקר פתציר יחלף: 90:4 For a thousand years in Your sight Are like yesterday when it passes by, Or as a watch in the night. 90:5 You have swept them away like a flood, they fall asleep; In the morning they are like grass which sprouts anew. (NASB)** In the context of the Lord being our habitation, and establishing repentance before the creation, Moshe reminds us of the temporary nature of man, that from dust he was made and to dust he will return (*Bereshit / Genesis 3:19, Ecclesiastes 3:20, 12:7*). The idea is that if man does not recognize his temporary state, and lives in unrepentance, he will die, as it says in *Tehillim / Psalms 90:5 You have swept them away like a flood, they fall asleep; In the morning they are like grass which sprouts anew. (NASB)* The Lord God is said to be not hindered by the passage of time and sin is not hidden from Him. The Targum states the following, **ג תתיב בר נש על חוביה עד מותא ואמרת, תובו בני נשא: ד ארום אלה שנין בעינך מתחשבין קדמך חשיבין קומך היך יומא דאיתמלי ארום יעיבר והיך מטרת ליליא: ה ואין לא תייבין תיתי עליהון מותא היך דמכין יהון ולעלמא דאתי היך עסבא דמיתפרכא יתחלפון: 90:3 You will return a son of man to death because of his sin; and [yet] you have said, “Repent, O sons of men.” 90:4 For a thousand years in your eyes are considered in your presence like a yesterday, for it will pass; and like a watch in the night. 90:5 And if they do not repent, death will come upon them, they will be as those who are sleeping; and in the age to come, they will disappear like crumbling grass. Another Targum: You made them drink the cup of cursing; they became**

like a drunken man in his sleep. (EMC) The rabbis believe one returns to dust as a result of sin. The Lord calls men to repentance and this is an essential part of our lives. When one lives in unrepentance, it is said that the Lord makes him drink from the cup of cursing and such a person becomes drunk until death (sleep). Sefer Habahir has the following to say.

Sefer HaBahir 5

Rabbi Rehumai sat and expounded: What is Filled with the בְּרַכָּת (birkat), blessing, of YHWH. To the יָם (yam), west, and the south His possession (Deuteronomy 33:23)? It means that everyplace of ב (bet) is בָּרוּךְ (barukh), blessed, and this is: filled with the בְּרַכָּת (birkat), blessing, of YHWH. From there it gives to drink those who need it. It was from this filling that He sought advice. What is this like? A king wanted to build his palace among great cliffs. He mined into the bedrock and uncovered a great spring of living water. The king then said, “Since I have flowing water, I will plant a garden. Then I will delight in it, and so will all the world.” Therefore it is written And I was by Him an intimate, I was His delight day after day playing before Him at all times (Proverbs 8:30). Torah is saying, “For two thousand years I was in the lap of the blessed Holy One as His delight.” Therefore the verse reads: day after day [lit., יוֹם יוֹם (yom yom), a day, a day]. Each day of the blessed Holy One is a thousand years, as it is written, For a thousand years in Your eyes are like yesterday gone (Psalms 90:4 cf. BT Sanhedrin 97a).? Hence, thereafter: at times—as it is said, [playing before Him] at all times. And the rest is לְעוֹלָם (le-olam), forevermore. Thus it is said I defer My anger, and for My praise will I restrain it for you (Isaiah 48:9). What is My praise? As it is written, A David song of praise. Let me exalt You, [my God the king] (Psalms 145:1-2). Why is this praise? Because I will exalt You. And what is this exaltation? Let me bless Your name לְעוֹלָם (le-olam), forevermore (ibid.).

The Targum speaks of sin and repentance, and Sefer Habahir speaks of being filled with the blessing of God. The idea is that the blessing of God leads one to seek the Lord’s advice. A parable is told of a king seeking to build his palace, and this is paralleled to the Lord who seeks to build a place for a habitation. Note how the habitation may be in the hearts of men, the Lord is working in our lives to draw us near, to purify us, and to make a place for His delight. The parable has the king finding a spring of living water, and builds a garden to delight in. Similarly, in the Messiah Yeshua, we are told that He is able to give us a spring of living water from within, and this leads to the newness of life. This results in an everlasting rest in our lives, and an everlasting praise that springs forth from the heart as the Lord works in our lives to make us in His image.

Moshe continues saying the Lord has placed our sins before him. וּבִבְקָר יִצְיִן וְחָלַף לְעָרֵב יְמוֹלֵל וְיָבֵשׁ: ז כִּי-כָל-יְמֵינוּ פָּנוּ בְּעָבָר-שֵׁת [שֵׁת] עֲוֹנוֹתֵינוּ לְנִגְדָּה עֲלַמְנוּ לְמֵאוֹר פְּנִיָּה: ט כִּי כָל-יְמֵינוּ פָּנוּ בְּעָבָר-רָתָה כְּלֵינוּ שָׁנִינוּ כְּמוֹ-הֶגְהָ: י יְמֵי שָׁנוֹתֵינוּ | בָּהֶם שְׁבָעִים שָׁנָה וְאֵם בְּגִבוֹרֵת | שְׁמוֹנִים שָׁנָה וְרֵהָבָם עֲמַל וְאָוֶן כִּי-גָז-90:6 In the morning it flourishes and sprouts anew; Toward evening it fades and withers away. 90:7 For we have been consumed by Your anger And by Your wrath we have been dismayed. 90:8 You have placed our iniquities before You, Our secret sins in the light of Your presence. 90:9 For all our days have declined in Your fury; We have finished our years like a sigh. 90:10 As for the days of our life, they contain seventy years, Or if due to strength, eighty years, Yet their pride is but labor and sorrow; For soon it is gone and we fly away. (NASB) Moshe speaks of the morning and the evening, how in the morning there is newness (sprouting) and in the evening there is fading (withering). This might be paralleled to the beginning of the day, the intent is to live for the Lord, but at the end of the day, the worries and temptations of this world led to something much less than was anticipated. The psalm continues with the anger of the Lord, which is the result of the sin of His people. Tehillim / Psalms 90:8 speaks of our secret sins, that there is nothing hidden from the Lord. Then Moshe says that a man’s days are numbered. The rabbinic commentary Sifra on Parashat Shemini, Mechilta d’Miluim 2:14 states the following.

Sifra, Shemini, Mechilta d'Miluim 2:14

15) What is the intent of (9:1) “And it was (on the eighth day)”? We are hereby taught that (the day of the erection of the mishkan was as joyous before Him on high as the day of the creation of heaven and earth, of which it is written (Bereshith 1:5): “And it was evening and it was morning.” And here it is written “And it was.” And when Israel finished the work of the mishkan, Moses came and blessed them, viz. (Shemoth 39:43): “And Moses saw all the work ... and Moses blessed them.” With what blessing did he bless them? He said to them: “May the shechinah repose on the work of your hands. R. Meir says: He blessed them thus: “May the L rd, the G d of your fathers, add to you, such as you, a thousand times!” (Devarim 1:11), and they responded: “And may the pleasantness of the L rd our G d (His shechinah and His consolations) be upon us. And establish the work of our hands (the mishkan) upon us (that the shechinah reside therein), and the work of our hands (in our daily lives) establish it (that blessing repose upon it”). (Tehillim 90:7). And of that time it is written: “Go out and see, O daughters of Zion (children who are distinctive [“metzuyanim” (like “Zion”)] with mitzvoth), the king Shelomoh (the King who is the source of peace [shalom] with the crown wherewith his mother crowned him.” (Shir Hashirim 3:11). “his mother”: This is the tent of meeting, which was distinctive with blue and purple wool, with scarlet and with linen. “his mother”: This is none other than Israel, viz. (Isaiah 51:4): “And my nation (leumi), give ear to me.” Read it not “leumi” but “leimi” (my mother).

The Sifra commentary speaks of the Tabernacle (Mishkhan), the work of constructing the Tabernacle, and Moshe blessing the people. This is connected to the Lord blessing the people, and establishing the work of our hands in our daily lives. The Lord is involved in establishing the work of man’s hands, for the one who is willing. The Lord God of Israel who rules over all says, “Change the way you have been living.” We then answer that call by striving to change our lives, and with the Lord’s help we are able to do so. This is why *Tehillim / Psalms 90:6-10* speaks of man’s days being numbered by righteousness or wickedness. The numbering of days is another way of saying setting in order our lives for the glory of God. If our days are numbered living in righteousness, our days will be extended for the glory of God. If our days are numbered in wickedness, those days will be cut short. The rabbis realized this and so the Mishnah speaks of numbering the days of one’s life with the studying of the Scriptures and of the Rabbis according to *Pirkei Avot 5:21*.

Mishnah Pirkei Avot 5:21

He [Yehudah ben Teima] used to say: Five years [is the age] for [the study of] Scripture, Ten [is the age] for [the study of] Mishnah, Thirteen [is the age] for [observing] commandments, Fifteen [is the age] for [the study of] Talmud, Eighteen [is the age] for the [wedding] canopy, Twenty [is the age] for pursuit, Thirty [is the age] for [full] strength, Forty [is the age] for understanding, Fifty [is the age] for [giving] counsel, Sixty [is the age] for mature age, Seventy [is the age] for a hoary head, Eighty [is the age] for [superadded] strength, Ninety [is the age] for [a] bending [stature], One hundred, is [the age at which one is] as if dead, passed away, and ceased from the world.

The rabbis divide a man’s life at the beginning with the study of the Scriptures, the Mishnah (application of the Scriptures) and observing the commandments, which then proceeds to studying the Talmud. Following these things, one is ready for marriage, and working in the world (for pursuit and full strength), for wisdom (forty), aged wisdom (seventy), the abundance of years (eighty), and then one moves from this world to the next (one hundred). The point may be derived from the previous entry in the Mishnah Pirkei Avot.

Mishnah Pirkei Avot 5:20

Yehudah ben Teimah says: Be brazen like the leopard, light like the eagle, swift like the deer,

and mighty like the lion to do the Will of your Father Who is in Heaven. He used to say: [the] brazen-faced [are bound] for Gehinnom (Purgatory), and [the] shamefaced [are bound] for the Garden of Eden. May it be Your Will, Lord, our God and the God of our forefathers, that Your city be rebuilt, speedily and in our days, and grant us our share in Your Torah.

The idea of ordering one's life as described in the *Mishnah Pirkei Avot 5:21*, is to always remain focused upon the work of the Lord, as we see *Pirkei Avot 5:20* speaks of sin, Gehinnom, and being ashamed. The rabbis request for the Lord to rebuild the city for their share in the Torah. The intent of the Torah is to live for the Lord on a daily basis, and to seek the Lord throughout our lives.

The Targum translates *Tehillim / Psalms 90:6-10* in the following way, ו דמיין עובדיהון היך עסבא די בצפרא יניץ ויסגי לרמשא מתמולל ומתיבש מן חורבא: ז ארום אשתיצנא מן תוקפך ומן רגוך חמתך איתבהלנא: ח שויתא חובנא לקובלך עויית טליותנא קביל נהור אפייד: ט ארום כל יומנא איתפניא קדמך ברוגוך שיצינא יומי חיינא היך הבל פומא דסתווא: י יומי שנ {ו} תנא בעלמא הדין שובעין שנין מתאלמין ואין בגבורתא תמנן שנין: *90:6 Their deeds are like grass that in the morning will spring up and multiply; in the evening it fades and dries up from the heat. 90:7 For we have been destroyed by your harshness, and by your anger we have been terrified. 90:8 You have set our sins in front of you, the iniquities of our youth before the light of your face. 90:9 For all our days have been removed from your presence in your anger; we have completed the days of our lives like a vapor of the mouth in winter. 90:10 The days of our years in this age are seventy years, quickly passing; and if [one is] in strength, eighty years; but most of them are toil and deceit for the guilty, for they pass in haste and fly away to the morning.* (EMC) The Targum translates these Scriptures in a straight forward manner speaking of the deeds of the people in the morning as opposed to the deeds in the evening, similar to our interpretation of Moshe's words. The Targum speaks of the fleeting nature of our lives, how seventy years passed but in a moment, and how a large portion of our lives are filled with deceit and being guilty before God. The point is that there is nothing secret from the Lord, and the Spirit convicts us of sin. When we take an honest look at our lives and the intention of our hearts, we realize how we rest solely upon the mercy and grace of God. This is why it is so important to do the best that we can to continually seek to draw near to the Lord in our lives on a daily basis, and to live for Him, because there are so many things in the world that would take us away from what is most important, our service to the Lord.

יא מי-יודע עז אפקה וכיראתה עברתה: יב למנות ימינו פן הודע ונבא: *90:11 Who understands the power of Your anger And Your fury, according to the fear that is due You? 90:12 So teach us to number our days, That we may present to You a heart of wisdom.* (NASB) Here Moshe speaks explicitly asking the Lord to teach us to number our days and by doing so we are able to present our hearts with wisdom to the Lord. The commentary Ein Yaakov has the following to say concerning wisdom.

Ein Yaakov, Bava Batra 1:25

(Fol. 12) R. Abdimi of the City Haifa, said: "Since the destruction of the Temple, prophecy has been withheld from the prophets and has been given to the wise." Is it then impossible for a wise man to be also a prophet? He means to say, that although it has been withheld from prophets, it is not being withheld from the wise ones. Amemar said: "And a wise man is to be preferred to a prophet, as it is said (Ps. 90:12) Obtain a heart endowed with wisdom. And usually, who is dependent upon whom? The lesser is dependent upon the greater." Abaye said: "This theory may be supported by the fact that one great man declares something new, and exactly the same has been said by another great man." Raba said: "Why is it so difficult to understand such a thing? It may be that both of them are equal in wisdom. Therefore, said Raba, it happens frequently that a great man declares something new, and afterwards it is found (Ib. b) that R. Akiba b. Joseph [who is hardly his equal] has already declared so." R. Ashi, however, objected and said: "Why is it so difficult to understand such a thing? It may

happen that in this one case he was equal in wisdom to him. “But,” said R. Ashi, “I can support this from the fact that it very often occurs that a sage declares a Halacha, and afterwards the same is taught from Moses as delivered on Mount Sinai.” And yet even then, it may be by chance, just as a blind man finds his way down from the opening of a roof.

Ein Yaakov’s commentary on Bava Batra, speaks specifically on this psalm about wisdom, that following the destruction of the Temple, prophecy has been withheld from the prophets and given to the wise. The wise are said to have wisdom. Then he asks whether those who have wisdom may also be a prophet? The interpretation is that prophecy has been withheld from prophets but it has been given to the wise. The Lord speaks to those who are wise, and the wisdom is found in those who are careful to number their days, and to watch to be careful to guard their hearts, their eyes, their ears, and their hands (what they do). The Targum translates these verses to say, יא מן הוא דידע לאתבא עושנא דתוקפך אלהין צדיקיא דדחלין מינך משדכין רוגזך, : 90:11 *Who is he who knows how to turn back the force of your harshness? – except the righteous, who fear you, appease your anger. 90:12 Who is right to teach us to number our days, except the prophet, whose heart pours forth wisdom? (EMC)* The rabbis recognize the role of the prophet, the one with wisdom is who leads the people back to God’s ways turning from idolatry.

The psalm continues, יג שׁוּבָה יְהוָה עַד-מָתִי וְהִנָּחֵם עַל-עֲבֹדָיךָ: יד שׁוּבָנוּ בְּבִקְרֶה תְּסַדֵּךְ וְנִרְגָנָה וְנִשְׂמָחָה, : 90:13 *Do return, O Lord; how long will it be? And be sorry for Your servants. 90:14 O satisfy us in the morning with Your lovingkindness, That we may sing for joy and be glad all our days. 90:15 Make us glad according to the days You have afflicted us, And the years we have seen evil. (NASB)* We are told to consider what we are, created perishable, which instills fear in our hearts which lead to wisdom and to rejoicing before the Lord. The Targum translates saying, יג תוב יהוה עד אימתי תסגפיננא ותוב מן בישתא די מלילתא למעבד לעבדך לעמך: יד שבע יתנא לעלמא דמתיל לצפרא טובך : 90:13 *Turn, O Lord – how long will you afflict us? – and turn from the harm that you commanded to do to your servants. 90:14 Satisfy us with your goodness in the age that is likened to a morning, and we will rejoice and be glad in all our days. 90:15 Gladden us like the days that you afflicted us, like the years that we saw harm. (EMC)* The rabbis translate the psalm asking the Lord to bring His goodness, similar to that of the age of what is considered morning. The morning represents a new beginning, David wrote in *Tehillim / Psalms 5* of coming to the Lord in the morning and receiving the strength and the joy he needs to make it through the day against his adversaries.

Tehillim / Psalms 5:3-8

5:3 In the morning, O Lord, You will hear my voice; In the morning I will order my prayer to You and eagerly watch. 5:4 For You are not a God who takes pleasure in wickedness; No evil dwells with You. 5:5 The boastful shall not stand before Your eyes; You hate all who do iniquity. 5:6 You destroy those who speak falsehood; The Lord abhors the man of bloodshed and deceit. 5:7 But as for me, by Your abundant lovingkindness I will enter Your house, At Your holy temple I will bow in reverence for You. 5:8 O Lord, lead me in Your righteousness because of my foes; Make Your way straight before me. (NASB)

Notice how David speaks of ordering his prayer and watching the Lord work. This appears to parallel what we read here in *Tehillim / Psalms 90*, that we are called to order our lives for the glory of God. David acknowledges that the Lord does not like wickedness (2 Timothy 2:19 *Nevertheless, God’s solid foundation stands firm, sealed with this inscription: “The Lord knows those who are his,” and, “Everyone who confesses the name of the Lord must turn away from wickedness.” NIV*) and that the Lord does not like the proud or the one who sheds blood. David asks the Lord to lead him in righteousness, and this is what we find as the ideology of *Tehillim / Psalms 90*, to order our ways, to seek the Lord God in heaven, and His Messiah

Yeshua, to turn from wickedness, and to walk in righteousness, justice, and truth. The Targum translation of “the age of the morning” is interpreted in the following way by Ein Yaakov.

Ein Yaakov, Sanhedrin 11:54

We are taught in another Baraita that R. Eliezer says: “The Messianic period will be forty years,” as it is written here (Deut. 8:3) And he afflicted thee, and suffered thee to hunger, and it is written there (Ps. 90:15) Cause us to rejoice as many days as those wherein Thou hast afflicted us.” [Just as their journey in the desert was forty years, so long will be the days of the Messiah.] R. Dosa, however, says: “Four hundred years, as it is said Cause us to rejoice as many days as thou hast afflicted us, and it is also written (Gen. 15:13) And they will afflict them four hundred years.” Rabbi said: “Three hundred and sixty-five years, according to the days of the Solar year, as it is said (Isa. 63:4) For the days of vengeance was in my heart, and the year of My redeemer was come.” What does the day of vengeance is in My heart mean? R. Jochanan said: “I revealed it to My heart, but not to any other member of My body.” And R. Simon b. Lakish said: “I revealed it to My heart, but not to the ministering angels.” Abimi b. Obahu taught: “Seven thousand years will be the Messianic period for Israel, as it is said (Ib. 62, 5) And as a bridegroom is glad over the bride, so will thy God be glad over thee.” R. Juda said in the name of Samuel: “The Messianic period will be as long as it is from the day of creation till now,” as it is said (Deut. 11:21) As the days of heaven over the earth.” R. Nachman b. Isaac said: “As from the day of Noah till now,” as it is said (Is. 54, 9) For as the waters of Noah is this unto Him! as I have sworn, etc.”

Ein Yaakov recognizes that this “age of the morning” and “time of rejoicing” as being a parallel to the days of the Messiah (the Messianic period). The Messianic Period is said to be 40 years, 400 years, 365 years, and 7000 years representing the period from the day of creation until now. We see the rabbis have varying opinions and the idea is in order to interpret the meaning of the psalm which asks the Lord to bring joy and gladness for as long as there was a period (years) of evil, has led to multiple interpretations on the length of time of the Messiah. The time of the Messiah is represented in Judaism as the present day Salvation of God’s people from their enemies, and a time of peace, rejoicing, and return to God’s ways, even the nations who live in Israel will be required to obey Torah. There is both a temporal perspective of the salvation of the Messiah as well as an eternal perspective of the salvation of the Messiah, because He is the one who leads us back to the Lord.

The psalmist concludes his psalm saying, טז יִרְאֶה אֱלֹ-עֲבָדֶיךָ כְּעֶלְיָהּ וְהִדְרָךְ עַל-בְּנֵיהֶם: יז וַיְהִי | נָעַם אֲדֹנָי, 90:16 *Let Your work appear to Your servants And Your majesty to their children. 90:17 Let the favor of the Lord our God be upon us; And confirm for us the work of our hands; Yes, confirm the work of our hands.* (NASB) Moshe appears to call upon Parashat Ekev in Devarim / Deuteronomy 8:16-18 in his psalm.

Devarim / Deuteronomy 8:16-18

8:16 *‘In the wilderness He fed you manna which your fathers did not know, that He might humble you and that He might test you, to do good for you in the end. 8:17 ‘Otherwise, you may say in your heart, ‘My power and the strength of my hand made me this wealth.’ 8:18 ‘But you shall remember the Lord your God, for it is He who is giving you power to make wealth, that He may confirm His covenant which He swore to your fathers, as it is this day.* טז הַמְאֲכִלְךָ מִן בְּמִדְבַר אֲשֶׁר לֹא-יָדְעוּן אֲבֹתֶיךָ לְמַעַן עֲנִתְךָ וּלְמַעַן נִסְתָּךְ לְהִיטִיבָךְ בְּאַחֲרָיִ, תָּךְ: יז וְאָמַרְתָּ בְּלִבְּךָ כַחַי וְעַצְמִי יָדִי עָשָׂה לִי אֶת-הַחֵיִל הַזֶּה: יח וְזָכַרְתָּ אֶת-יְהוָה אֱלֹהֶיךָ כִּי הוּא (הַנִּתְּנוֹ לְךָ כַּח לַעֲשׂוֹת חֵיִל לְמַעַן הַקִּים אֶת-בְּרִיתוֹ אֲשֶׁר-נִשְׁבַּע לְאַבְרָהָם כִּי־וְהָיָה הַזֶּה:

The Lord’s favor is found in the success in work, where the Lord is confirming His covenant with His people

by blessing us in the work of our hands. The Torah states that the strength of our hand to work and earn a living is given by God. Moshe concludes by saying our ability to see the Lord work in our lives is found in the way He works, by giving us the ability to work, to earn a living, to deliver us by overcoming sin in our lives, and the manner in which we love one another. The Lord works in the lives of His people by manner in which He is known according to the Scriptures: Almighty, omnipotent, merciful, grace, lovingkindness, righteousness, justice, and truth. This is why we are told to remember the Lord in Parashat Ekev. The Targum Pseudo-Jonathan states, *“Beware that you say not in your heart, Our strength and the might of our hands have obtained us all these riches; but remember the Lord your God ; for He it is who giveth thee counsel whereby to get wealth; that He may confirm the covenant which He sware to your fathers at the time of this day. For it shall be that if you forget the fear of the Lord your God, and go after the idols of the Gentiles, to serve and worship them, I testify against you this day, you will surely perish; as the peoples which the Lord your God disperseth before you, so will you perish, because you were not obedient to the Word of the Lord your God.”* The rabbis are directly illustrating the importance of remembering and the power of God to give us the ability to get wealth in order to confirm His covenant. Note how pride is to be avoided, which leads to idolatry and walking away from God’s commands leading to death.

The Targum translation of the psalm states, *טז יתחמי לעבדך עובדי ניסך ושיבהורך על בניהון: יז ויהי יזו יתקנון: בסימותא דגן עדן מן קדם יהוה אלהנא ועובדי ידנא יצלחון אתקין פתגמי אוריתא עלנא ועובדי ידנא מיניה יתקנון: 90:16 Let the works of your miracles appear to your servants, and let your splendor be upon their sons. 90:17 And may the pleasantness of the Garden of Eden be upon us from the presence of the Lord our God, and the works of our hands will be established by him. (EMC)* God’s love and kindness for us is to empower us, to enable us to work, and this is considered a miracle. Have you ever considered your job to be a miracle and a powerful work of God in your life? Praise the Lord for the abilities that He has given us for the purpose of taking care of our families, and to use our income to bring glory to His Name! The Targum states, *“And may the pleasantness of the Garden of Eden be upon us from the presence of the Lord our God, and the works of our hands will be established by him.”* Do you have a pleasantness in your job, or do you complain and grumble about your work? If the Lord has given you a place to work, rejoice because this brings glory to the Lord God in heaven. Let’s Pray!

Heavenly Father,

We Praise Your Holy Name and for the Amen of your Words! Thank You for the joy you have placed in our hearts to serve and to live our lives for You. We thank You for the promises You have made and Your continued faithfulness to Your promises and to us. Thank You Lord for giving us the faith to believe in Yeshua the Messiah and for always calling our hearts back to You Lord! Please have mercy on us, forgive us for our sins. 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