

Tehillim / Psalms 91 | ספר תהילים צא

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The Lord Leading us to a New Place

In this week's study from *Tehillim / Psalms 91:1-16*, the Psalm opens א יֵשֵׁב בְּסִטְרָה עֲלִיּוֹן בְּצֵל שְׁדֵי יְתִ"ת: *91:1 He who dwells in the shelter of the Most High Will abide in the shadow of the Almighty. (NASB)* What does it mean to dwell in the shelter and abiding in the shadow? The psalmist continues saying, ב אִמְרָ לַיהוָה מִחֲסִי וּמִצֹּדְתֵי אֱלֹהֵי אֲבֹטָה-בּוֹ: ג כִּי הוּא יִצְיִלְךָ מִפֶּחַח יְקוֹשׁ מְדַבֵּר הַיּוֹת: ד בְּאֲבָרְתוֹ | יִסֹּף לְךָ וְתַחַת יִסֹּף לְךָ וְתַחַת כְּנַפְיֹו תִחְסֶה צָנָה וְסִחְרָה אָמְתוֹ: *91:2 I will say to the Lord, 'My refuge and my fortress, My God, in whom I trust!'* 91:3 *For it is He who delivers you from the snare of the trapper And from the deadly pestilence. 91:4 He will cover you with His pinions, And under His wings you may seek refuge; His faithfulness is a shield and bulwark. (NASB)* We trust in the Lord because of His faithfulness to us. The psalm continues saying, ה לֹא-תִירָא מִפַּחַד לַיְלָה מִחֵץ יְעוֹף יוֹמָם: ו מְדַבֵּר בְּאִפְלֵי יְהִלְךָ מִקָּטָב יִשׁוּד צְהָרִים: ז יִפֹּל מִצְדָּךְ | אֲלֹף וּרְבֹכָה יִפֹּל מִצְדָּךְ: ח רַק בְּעֵינֶיךָ תִּבְטֵי וְשִׁלְמַת רְשָׁעִים תִּרְאֶה: *91:5 You will not be afraid of the terror by night, Or of the arrow that flies by day; 91:6 Of the pestilence that stalks in darkness, Or of the destruction that lays waste at noon. 91:7 A thousand may fall at your side And ten thousand at your right hand, But it shall not approach you. 91:8 You will only look on with your eyes And see the recompense of the wicked. (NASB)* The reason we can look on upon a thousand and not be harmed is due to the Lord who sustains us and empowers us. He is able to change men's hearts, to raise up and cast down. David continues his Psalm saying, ט כִּי-אֲתָה יְהוָה מִחֲסִי עֲלִיּוֹן שְׁמֹתָ מְעוֹנָה: י לֹא-תֵאָנֶה אֵלֶיךָ רָעָה וְנִגַע לֹא-יִקְרַב בְּאֲהָלְךָ: יא כִּי מִלְאֲכִיּוֹ: *91:9 For you have made the Lord, my refuge, Even the Most High, your dwelling place. 91:10 No evil will befall you, Nor will any plague come near your tent. 91:11 For He will give His angels charge concerning you, To guard you in all your ways. 91:12 They will bear you up in their hands, That you do not strike your foot against a stone. 91:13 You will tread upon the lion and cobra, The young lion and the serpent you will trample down. (NASB)* The psalm concludes saying, יג עַל-שַׁחַל וְפַתָּן וְתַדְרָף תִּרְמַס כְּפִיר וְתַנִּין: יד כִּי בִי חֶשֶׁק וְאֶפְלָטָהוּ אֲשַׁגְּבֶהוּ כִּי-יַדַּע שְׁמִי: טו *91:14 'Because he has loved Me, therefore I will deliver him; I will set him securely on high, because he has known My name. 91:15 'He will call upon Me, and I will answer him; I will be with him in trouble; I will rescue him and honor him. 91:16 'With a long life I will satisfy him And let him see My salvation.'* (NASB)

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
ספר תהלים פרק צא	ספר תהלים פרק צא	ספר טוביה פרק צא	ספר טוביה פרק צא	ΨΑΛΜΟΙ 91	ΨΑΛΜΟΙ 91
א יֵשֵׁב בְּסִטְרָה עֲלִיּוֹן בְּצֵל שְׁדֵי יְתִ"ת- לונן: ב אמר ליהוה מחסי ומצודתי אלהי אבטח-בו: ג כי הוא יצילך מפח יקוש מדבר היות: ד באברתו יסף לך ותחת יסף לך ותחת כנפיו תחסה צנה וסחרה רה אמתו: ה לא-תירא מפחד לילה מחץ יעוף יומם:	א יֵשֵׁב בְּסִטְרָה עֲלִיּוֹן בְּצֵל שְׁדֵי יְתִ"ת- לונן: ב אמר ליהוה מחסי ומצודתי אלהי אבטח-בו: ג כי הוא יצילך מפח יקוש מדבר היות: ד באברתו יסף לך ותחת יסף לך ותחת כנפיו תחסה צנה וסחרה רה אמתו: ה לא-תירא מפחד לילה מחץ יעוף יומם:	א דאשרי שכנתיה ברזא עילאה בטלל ענני יקרא דשדי ירבית: ב אמר דוד אימר ליהוה רוחצני וכרך תוקפי אלהי אכלי אתרחץ במימריה: ג ארום הוא יפצינך שלמה ברי מפחא ותיקלא ממותא ואיתרגישתא: ד בטלל שכינתיה יטלל עלך ותחות טלל יקריה תתרחיץ תריסא ועגילא ואגילא הימנותיה:	א דאשרי שכנתיה ברזא עילאה בטלל ענני יקרא דשדי ירבית: ב אמר דוד אימר ליהוה רוחצני וכרך תוקפי אלהי אכלי אתרחץ במימריה: ג ארום הוא יפצינך שלמה ברי מפחא ותיקלא ממותא ואיתרגישתא: ד בטלל שכינתיה יטלל עלך ותחות טלל יקריה תתרחיץ תריסא ועגילא ואגילא הימנותיה:	91:1 αἶνος ᾠδῆς τῷ Δαυιδ ὁ κατοικῶν ἐν βοηθείᾳ τοῦ ὑψίστου ἐν σκέπη τοῦ θεοῦ τοῦ οὐρανοῦ αὐλισθήσεται 91:2 ἐρεῖ τῷ κυρίῳ ἀντιλήπτωρ μου εἶ και καταφυγή μου ὁ θεός μου ἐλπῶ ἐπ' αὐτόν 91:3 ὅτι αὐτὸς ῥύσεται με ἐκ παγίδος θηρευτῶν και ἀπὸ λόγου παραχώδους	91:1 αἶνος ᾠδῆς τῷ Δαυιδ ὁ κατοικῶν ἐν βοηθείᾳ τοῦ ὑψίστου ἐν σκέπη τοῦ θεοῦ τοῦ οὐρανοῦ αὐλισθήσεται 91:2 ἐρεῖ τῷ κυρίῳ ἀντιλήπτωρ μου εἶ και καταφυγή μου ὁ θεός μου ἐλπῶ ἐπ' αὐτόν 91:3 ὅτι αὐτὸς ῥύσεται με ἐκ παγίδος θηρευτῶν και ἀπὸ λόγου παραχώδους

<p>וּמְדַבֵּר בְּאֶפְלֵי יְהוָה מִקְטֹב יְשׁוּד צְהַרְיִים: ז' יִפֹּל מִצְדָּדָה אֶלְף וּרְבֵבָה מִיִּמִּינָה אֵלָיִךָ לֹא יִגָּשׁ: ח' רַק בְּעֵינַיִךָ תִּבְיֹט וְשִׁלְמַת רְשָׁעִים תִּרְאֶה: ט' כִּי- אַתָּה יְהוָה מַחְסֵי עֲלִיּוֹן שִׁמְתָּ מְעוֹנָךְ: י' לֹא-תֵאָנֵה אֵלָיִךָ רָעָה וְנִגַּע לֹא-יִקְרַב בְּאֶהָלָךָ: י"א כִּי מִלְּאֲכָיו יִצְנֶה-לָךְ לְשִׁמְרָךְ בְּכָל-דְּרָכֶיךָ: י"ב עַל-כִּפְּיִם יִשְׂאוּנָה פֶּן-תִּגָּף בְּאָבוֹן רַגְלֶךָ: י"ג עַל- שִׁחַל וְפִתְּן תִּדְרֹךְ תִּרְמָס כְּפִיר וְתַנְיִן: י"ד כִּי בִי חֶשֶׁק וְאַפְלֹטָהוּ אֲשַׁגְבֶּהוּ כִּי-יִדְעֵ שְׁמִי: טו' יִקְרָאֲנִי וְאֶעֱנֶהוּ עִמּוֹ אֲנַכִּי בְּצָרָה אֲחַלְצֶהוּ וְאֲכַבְּדֶהוּ: טז אֲרַךְ יָמִים אֲשַׁבְּעֶהוּ וְאֲרַאֲהוּ בִישׁוּעָתִי:</p>	<p>ה לא תדחל מן דלוחא דמזיקי דאז- לין בליליא מן גיררא דמלאך מותא דשרי ביממא: ו' מן מותא די בקי- בלא מהלך מסיעת שידין דמחבלין בטיהרא: ז' תדכר שמא דקודשא קדישא יפלון מן סטר שמאלך אלפא וריבבותא מן ימינך לותך לא יקרבו למנוק: ח' לחוד בעינך תהי מסת- כל תסתכלל והיך מיתגמרין רשיעי תחמי: ט' עני שלמה וכן אמר ארום אנת הוא יהוה רוחצני במדור עילאה שויתא בית שכינתך: י' אתיב מרי עלמא וכן אמר לא תארע לך בשתא ומכתשא ומזיקיא לא יקרבו במש- כנייך: י"א ארום מלאכוי יפקד עלך למטרינך לנטורך בכל אורחתך: י"ב על תוקפיהון יטלונך דילמא תיתקל ביצרא בישא דמתיל לאבני ריגלך: י"ג על גור בר אריון ופיתנא תיבעוץ תבעיט תרמוס אריא וחורמנא: י"ד מטול די במימרי איתרעי ואשיזבי- ניה אשגביניה מטול דידע שמי: טו' יצלי קדמי ואנא עני יתיה עימיה אנא בעקתא אפציניה ואיקריניה ואשגבי- ניה: טז אוריות יומין אסבעיניה ואחמיניה בפורקני:</p>	<p>91:4 ἐν τοῖς μεταφρένοις αὐτοῦ ἐπισκιάσει σοὶ καὶ ὑπὸ τὰς πτέρυγας αὐτοῦ ἐλπιδίς ὄπλῳ κυκλώσει σε ἢ ἀλήθεια αὐτοῦ 91:5 οὐ φοβηθήσῃ ἀπὸ φόβου νυκτερινοῦ ἀπὸ βέλους πετομένου ἡμέρας 91:6 ἀπὸ πράγματος διαπορευομένου ἐν σκότει ἀπὸ συμπτώματος καὶ δαιμονίου μεσημβρινοῦ 91:7 πεσεῖται ἐκ τοῦ κλίτους σου χιλιάς καὶ μυριάς ἐκ δεξιῶν σου πρὸς σὲ δὲ οὐκ ἐγγιεῖ 91:8 πλὴν τοῖς ὀφθαλμοῖς σου κατανοήσεις καὶ ἀνταπόδοσιν ἁμαρτωλῶν ὄψῃ 91:9 ὅτι σύ κύριε ἢ ἐλπίς μου τὸν ὑπιστον ἔθου καταφυγὴν σου 91:10 οὐ προσελεύσεται πρὸς σὲ κακά καὶ μᾶστιξ οὐκ ἐγγιεῖ τῷ σκηνώματί σου 91:11 ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε ἐν πάσαις ταῖς ὁδοῖς σου 91:12 ἐπὶ χειρῶν ἀρουσίν σε μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου 91:13 ἐπ' ἀσπίδα καὶ βασιλίσκον ἐπιβήσῃ καὶ καταπατήσεις λέοντα καὶ δράκοντα 91:14 ὅτι ἐπ' ἐμέ ἤλπισεν καὶ ῥύσομαι αὐτόν σκεπάσω αὐτόν ὅτι ἔγνω τὸ ὄνομά μου 91:15 ἐπικαλέσεται με καὶ εἰσακούσομαι αὐτοῦ μετ' αὐτοῦ εἶμι ἐν θλίψει καὶ ἐξελοῦμαι καὶ δοξάσω αὐτόν 91:16 μακρότητα ἡμερῶν ἐμπλήσω αὐτόν καὶ δεῖξω αὐτῷ τὸ σωτήριόν μου</p>
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Tehillim / Psalms 91

91:1 He who dwells in the shelter of the Most High Will abide in the shadow of the Almighty. 91:2 I will say to the Lord, ‘My refuge and my fortress, My God, in whom I trust!’ 91:3 For it is He who delivers you from the snare of the trapper And from the deadly pestilence. 91:4 He will cover you with His pinions, And under His wings you may seek refuge; His faithfulness is a shield and bulwark. 91:5 You will not be afraid of the terror by night, Or of the arrow that flies by day; 91:6 Of the pestilence that stalks in darkness, Or of the destruction that lays waste at noon. 91:7 A thousand may fall at your side And ten thousand at your right hand, But it shall not approach you. 91:8 You will only look on with your eyes And see the recompense of the wicked. 91:9 For you have made the Lord, my refuge, Even the Most High, your dwelling place. 91:10 No evil will befall you, Nor will any plague come near your tent. 91:11 For He will give His angels charge concerning you, To guard you in all your ways. 91:12 They will bear you up in their hands, That you do not strike your foot against a stone. 91:13 You will tread upon the lion and cobra, The young lion and the serpent you will trample down. 91:14 ‘Because he has loved Me, therefore I will deliver him; I will set him securely on high, because he has known My name. 91:15 ‘He will call upon Me, and I will answer him; I will be with him in trouble; I will rescue him and honor him. 91:16 ‘With a long life I will satisfy him And let him see My salvation.’ (NASB)

Toviyah / Psalms 91

91:1 He who makes his presence abide in secret is the Most High; he will lodge in the shadow of the clouds of the glory of Shaddai. 91:2 David said: “I will say to the Lord, ‘My confidence and my strong fortress’; my God, I will trust in his word.” 91:3 For he will deliver you, Solomon my son, from the snare and the obstacle, from death and confusion. 91:4 With the shelter of his presence he will shelter you, and you will be confident under the shelter of his glory; his faithfulness is a shield and buckler. 91:5 Be not afraid of the terror of demons who walk at night, of the arrow of the angel of death that he looses during the day; 91:6 Of the death that walks in darkness, of the band of demons that attacks at noon. 91:7 You will invoke the holy name; a thousand will fall at your left side, and ten thousand at your right; they will not come near you to do harm. 91:8 Only with your eyes you will watch, and you will see the wicked as they are destroyed. 91:9 Solomon answered and said: “For you are my confidence, O Lord; in the highest dwelling place you have placed the house of your presence.” 91:10 The lord of the world responded and thus he said: “No harm shall happen to you; and no plague or demon shall come near to your tents.” 91:11 For he will command his angels concerning you to guard you in all your ways. 91:12 They will lift you up by their strength, lest you stumble on the evil impulse, which is likened to the stones at your feet. 91:13 You will trample on the lions’ whelp and the adder; you will tread down the lion and the viper. 91:14 Because he has taken pleasure in my word, and I will deliver him; I will exalt him because he knows my name. 91:15 He will pray in my presence and I will answer him; I am with him in distress, I will save him and glorify him. 91:16 I will satisfy him with length of days; I will show him my redemption. (EMC)

Psalmoi / Psalms 91

91:1 He that dwells in the help of the Highest, shall sojourn under the shelter of the God of heaven. 91:2 He shall say to the Lord, Thou art my helper and my refuge: my God; I will hope in him. 91:3 For he shall deliver thee from the snare of the hunters, from every troublesome matter. 91:4 He shall overshadow thee with his shoulders, and thou shalt trust under his wings: his truth shall cover thee with a shield. 91:5 Thou shalt not be afraid of terror by night; nor of the arrow flying by day; 6 nor of the evil thing that walks in darkness; nor of calamity, and the evil spirit at noon-day. 91:7 A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. 91:8 Only with thine eyes shalt thou observe and see the reward of sinners. 91:9 For thou, O Lord, art my hope: thou, my soul, hast made the Most High thy refuge. 91:10 No evils shall come upon thee, and no scourge shall draw nigh to thy dwelling. 91:11 For he shall give his angels charge concerning thee, to keep thee in all thy ways. 12 They shall bear thee up on their hands, lest at any time thou dash thy foot against a stone. 91:13 Thou shalt tread on the asp and basilisk: and thou shalt trample on the lion and dragon. 91:14 For he has hoped in me, and I will deliver him: I will protect him, because he has known my name. 91:15 He shall call upon me, and I will hearken to him: I am with him in affliction; and I will deliver him, and glorify him. 91:16 I will satisfy him with length of days, and shew him my salvation. (LXX)

א יֵשֵׁב בְּסִתְרֵי עֲלִיּוֹן בְּצֵל אֱלֹהִים יִתְלוֹן׃ 91:1 *He who dwells in the shelter of the Most High Will abide in the shadow of the Almighty.* (NASB) Is it possible to dwell in the shelter of the Most High? What does it mean to dwell in the shelter and abiding in the shadow? It seems as if the psalmist is saying whoever takes refuge with God will find himself under the protection of the Almighty. Another way of putting it, he who has his thoughts always on the Lord God is said to “ *dwell in him,*” to “*make his abode with him,*” or to “*sit down in his secret place.*” Note the concepts of dwelling, the home, and sitting, taking counsel in the Lord are connected here in the Psalm. The Aramaic Targum states, א דאשרי שכנתיה ברזא עילאה בטלל ענני יקרא דשדי ירבית׃. 91:1 *He who makes his*

presence abide in secret is the Most High; he will lodge in the shadow of the clouds of the glory of Shaddai. (EMC) The rabbis describe the psalmists words as referring to the Lord God Almighty, He is the one who causes his presence to abide in secret and resides in the clouds of glory. The one who dwells in the shelter of the Most High reminds us of Parashat Ki Tisa and Joshua according to *Shemot / Exodus 33:8-14*.

Shemot / Exodus 33:8-14

33:8 And it came about, whenever Moses went out to the tent, that all the people would arise and stand, each at the entrance of his tent, and gaze after Moses until he entered the tent. 33:9 Whenever Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent; and the Lord would speak with Moses. 33:10 When all the people saw the pillar of cloud standing at the entrance of the tent, all the people would arise and worship, each at the entrance of his tent. 33:11 Thus the Lord used to speak to Moses face to face, just as a man speaks to his friend. When Moses returned to the camp, his servant Joshua, the son of Nun, a young man, would not depart from the tent. 33:12 Then Moses said to the Lord, 'See, You say to me, 'Bring up this people!' But You Yourself have not let me know whom You will send with me. Moreover, You have said, 'I have known you by name, and you have also found favor in My sight.' 33:13 'Now therefore, I pray You, if I have found favor in Your sight, let me know Your ways that I may know You, so that I may find favor in Your sight. Consider too, that this nation is Your people.' 33:14 And He said, 'My presence shall go with you, and I will give you rest.' (NASB, וְהָיָה כִּי יֵצֵא מֹשֶׁה אֶל-הָאֹהֶל יִקְוֹמוּ כָּל-הָעָם וַיִּנָּצְבוּ אִישׁ פֶּתַח אֹהֶלוֹ, וְהָיָה כִּי יָבֹאוּ הָאֹהֶל: ט וְהָיָה כִּי יֵצֵא מֹשֶׁה מִן-הָאֹהֶל יֵרֵד עַמּוּד הָעָנָן וְעָמַד פֶּתַח הָאֹהֶל וְדָבַר עִם-מֹשֶׁה: י וְרָאָה כָּל-הָעָם אֶת-עַמּוּד הָעָנָן עֹמֵד אֶת-פֶּתַח הָאֹהֶל וְכָל-הָעָם וְהִשְׁתַּחֲוּוּ אִישׁ פֶּתַח אֹהֶלוֹ: יא וְדָבַר יְהוָה אֶל-מֹשֶׁה פְּנִים אֶל-פְּנִים כַּאֲשֶׁר יְדַבֵּר אִישׁ אֶל-רֵעֵהוּ וְשָׁב אֶל-הַמִּחֲנֶה וּמִשְׁרָתוֹ יְהוֹשֻׁעַ בֶּן-נוּן נָעַר לֹא יִמִּישׁ מִתּוֹךְ הָאֹהֶל: פ [שלישי] יב וַיֹּאמֶר מֹשֶׁה אֶל-יְהוָה רְאֵה אֶתְּךָ אֹמֵר אֵלַי הֲעַל אֶת-הָעָם הַזֶּה וְאֶתְּךָ לֹא הוֹדַעְתָּנִי אֶת אֲשֶׁר-תִּשְׁלַח עִמִּי וְאֶתְּךָ אֹמֵרְתָּ יְדַעְתִּיךָ בְּשֵׁם וְגַם-מִצְאָתְךָ חֵן בְּעֵינָי: יג וְעַתָּה אִם-נָא מִצְאָתִי חֵן בְּעֵינֶיךָ הוֹדַעְנִי נָא אֶת-דַּרְכְּךָ וְאִדְעָה לְמַעַן אֲמַצְא-חֵן (בְּעֵינֶיךָ וְרָאָה כִּי עֲמָךְ הִגּוּי הַזֶּה: יד וַיֹּאמֶר פָּנִי יִלְכוּ וְהִנַּחְתִּי לְךָ:

Here we are told that Moshe would come and go from the Ohel Moed, but Joshua would not depart. The people rose and worshiped at the entrance to their tents, and we are told that Moshe sought the Lord to know His ways and that His presence would go with the people. Based upon Parashat Ki Tisa, dwelling in the presence and knowing God’s ways are connected. The Jewish commentary Shney Lichot HaBrit states the following:

Shney Luchot HaBrit, Shmini, Torah Ohr 42

Joshua entered the orchard and returned from it unharmed. This is alluded to in Exodus 33:11 when the Torah describes Joshua as never departing from the “tent,” i.e. the Tent of Testimony (home of Torah). Our sages described the face of Moses as like that of the sun, whereas the face of Joshua, by comparison, is described as like that of the moon. The former radiates its own light, whereas the latter only reflects light received from another source. The author of the Mishnah therefore described Moses as קבל תורה, receiving the mysteries of the Torah as it were in a container, a covered box. The word בית קבול, suggests that the contents of the container are hidden. Anyone who merely looks at the container does not automatically see what’s in it. The term מסירה, handing something over, which the Mishnah uses in connection with the way Moses transferred the oral Torah to Joshua implies that it is transferred from hand to hand, in a visible manner.

The Ohel Moed is described as the “home of Torah,” a place of which Joshua never departed. The com-

mentary goes on to describe Moshe's face that shown as the sun due to the radiance of God, and Joshua's face also glowed but in a lesser form, his face was like the moon which reflected the sun. The rabbis say the "*Mishnah therefore described Moses as קבל תורה*" meaning the tradition of Torah, which is the Jewish oral traditions known as the Mishnah or "*Oral Torah.*" The idea is that Moshe passed on the oral Torah to Joshua. The commentary continues saying that "*The word בית קבול,*" the house of tradition, does not convey the contents, but that the contents must be conveyed personally from hand to hand. This invalidates the latter Christian interpretation of the spiritualization of the Torah. This is very important because of the Psalm which says, *91:1 He who dwells in the shelter of the Most High Will abide in the shadow of the Almighty (NASB)* is not a reference simply to the way one thinks in his head, meaning that all one has to do is simply put his thoughts upon the Lord God in heaven. Ordering our thoughts also includes ordering our ways, what we do and how we live for the Lord in heaven, and how we serve Him.

The psalmist continues saying, *ב אמר ליהנה מחסי ומצודתי אלהי אבטח-בו: ג פי הוא יצילך מפח יקוש* *91:2 I will say to the Lord, 'My refuge and my fortress, My God, in whom I trust!'* *91:3 For it is He who delivers you from the snare of the trapper And from the deadly pestilence. 91:4 He will cover you with His pinions, And under His wings you may seek refuge; His faithfulness is a shield and bulwark. (NASB)* In *Tehillim / Psalms 91:2*, we read *ליהנה מחסי ומצודתי* "*for the Lord is my refuge and my strength...*" The word חס is both a Hebrew and Aramaic word which means mercy, or to spare something. For instance, in the Tosefta, we read *שחס המקום עליו*, speaking of the mercy of the place God has established His name. Or in the Talmud Yerushalmi, *חס הוא אדם על*, כבוד אלמנתו. Jastrow lists the word as both Hebrew and Chaldean (Aramaic). A example from the Tanach is found in *Jeremiah 13:14*, *לא-אחמול ולא-*, *"I will not spare and I will not have mercy."* Here in the Psalm the word for mercy or to spare something is translated as taking refuge in the Lord. Our refuge is found in the Lord only because He so sparingly has mercy upon us. In addition, we trust in the Lord because of His faithfulness to us. And because of his faithfulness to the covenant that He swore, He delivers us from the evil one and from our enemies. The psalmist says the Lord covers us with His wings and that His faithfulness is like a shield to us. The Mekhilta d'Rabbi Yishmael has the following to say concerning the Psalmists words and the Lord who is our refuge and fortress.

Mekhilta d'Rabbi Yishmael 15:3, Part 1

(Exodus, Ibid. 3) "The L rd is a man of war; the L rd is His name." R. Yehudah says: This is a verse rich from (what is written) in many places. We are hereby apprised that He revealed Himself to them in the implements of war. He revealed Himself to them as a warrior girded with a sword, viz. (Psalms 45:4) "Gird Your sword upon Your thigh, O Hero. He revealed Himself to them as a rider, viz. (Ibid. 18:11) "And He mounted a cherub and flew, etc." He revealed Himself to them in mail and helmet, viz. (Isaiah 59:17) "He donned righteousness as mail, and a helmet of salvation on His head." He revealed Himself to them with a spear, viz. (Habakkuk 3:11) "by the light of the flash of Your spear," and (Psalms 35:3) "and draw spear and (don) buckler, etc." He revealed Himself to them with bow and arrows, viz. (Habakkuk 3:9) "The nakedness of Your bow will be revealed," and (II Samuel 22:15) "And He sent forth arrows, etc." He revealed Himself to them with shield and buckler, viz. (Psalms 91:4) "Shield and buckler is His Your truth, and (Ibid. 35:2) "Take up buckler and shield." I might think that He (actually) required one of all these appurtenances. It is, therefore, written "The L rd is a man of war; the L rd is His name. It is with His name that He wars, and not with any of these appurtenances. Why, then, need each of them be singled out? For if Israel requires it, He makes war for them. And woe to the nations what they hear with their ears, that He who spoke and brought the world into being is destined to make war with them!" "the

L rd is a man of war’: What is the intent of this? Because He revealed Himself at the sea as a hero waging war — “The L rd is a man of war” — and He revealed Himself at Sinai as an elder full of mercy, viz. (Exodus 24:10) “And they saw the G d of Israel ... and under His feet as the work of a sapphire brick and as the appearance of the heavens in brightness” [[see Rashi], and (Daniel 7:9) “I watched as thrones were set up, and the Ancient of Days sat ... (10) A stream of fire was flowing forth from before Him, etc.” — So as not to give a pretext to the peoples of the world to say that there are two (i.e., numerous) deities, (it is written) “The L rd is a man of war — the L rd is His name. It was He upon the sea, He in Egypt, He in the past, He in the future, He in time to come, He in this world, He in the world to come. As it is written (Devarim 32:39) “See, now, that it is I, I, and there is no god with Me, etc.”...

The Mekhilta describes the Lord as having revealed Himself as a warrior with a sword. Note how the first place the rabbis say the Lord revealed Himself in this way is at the Red Sea in Parashat Beshalach (*Shemot / Exodus 14*). It is interesting the rabbis do not choose the plagues of Egypt as the Lord revealing Himself as a warrior. The Lord revealed Himself as a warrior at the Sea and at the mountain of Sinai He revealed himself as full of mercy. This is how the psalmist understands the meaning of his words as אָמַר לַיהוָה בַּמַּחְסֵי וּמְצוּדוֹתַי אֱלֹהֵי אֲבֹטָה-בּוֹ: ג כִּי הוּא יִצִּילֵךְ מִפֶּחַח יָקוּשׁ מִדְּבַר הַיּוֹת: ד בְּאַבְרָתוֹ | יִסְדֵּךְ לְךָ וְתַחַת כַּנְּפֵיו תִּמְחָסֶה: 91:2 I will say to the Lord, ‘My refuge and my fortress, My God, in whom I trust!’ 91:3 For it is He who delivers you from the snare of the trapper And from the deadly pestilence. 91:4 He will cover you with His pinions, And under His wings you may seek refuge; His faithfulness is a shield and bulwark. (NASB)

The Aramaic Targum states, אָמַר דּוּד אִימַר לִיהוּה רּוּחַצְנִי וּכְרַךְ תּוּקְפִי אֱלֹהֵי אַכְלִי אַתְרַחֵץ בְּמִימְרֵיהּ: ג אַרוּם הוּא יַפְצִינְךָ שְׁלֵמָה בְּרִי מִפֶּחַח וּתִיקְלָא מְמוּתָא וְאִיתְרַגִּישְׁתָּא: ד בְּטַלְל שְׁכִינְתֵּיהּ יִטַּלְל עַלְךָ וְתַחוּת טַלְל יִקְרִיהּ: 91:2 David said: “I will say to the Lord, ‘My confidence and my strong fortress’; my God, I will trust in his word.” 91:3 For he will deliver you, Solomon my son, from the snare and the obstacle, from death and confusion. 91:4 With the shelter of his presence he will shelter you, and you will be confident under the shelter of his glory; his faithfulness is a shield and buckler. (EMC) The Targum translates the Psalm as David speaking to his son Solomon. David is advising his son in the same way according to the Targum, the presence of God will be a shelter and our confidence is in His faithfulness because we are sheltered in His presence and glory. Remember, the rabbis believe the glory and presence of God descends upon those who study God’s word and apply it to their lives.

The psalm continues saying, לֹא-תִירָא מִפֶּחַח לַיְלָה מִחֶץ יַעוּף יוֹמָם: ה 91:5 You will not be afraid of the terror by night, Or of the arrow that flies by day; (NASB) The terror by night seems to be an allusion to the enemy coming under the cover of dark. The arrow by day is during times of war. The Aruch Hashulchan has the following to say concerning this verse. (*Aruch Hashulchan, ערוך השולחן is a chapter-by-chapter restatement of the Shulchan Aruch [the latter being the most influential codification of halakhah in the post-Talmudic era]. Compiled and written by Rabbi Yechiel Michel Epstein (1829–1908), the work attempts to be a clear, organized summary of the sources for each chapter of the Shulchan Aruch and its commentaries, with special emphasis on the positions of the Jerusalem Talmud and Maimonides.*)

Aruch HaShulchan 1:3, Part 1

It is written, “His angels will be commanded to you, to watch over you on all of your travels”. On Shabbos (Meseches (Tractate) Shabbos) 119b we say, “two angles escort a person”. In Chagigah 16a it comes to say, “ the two angles that escort this person testify on his behalf”. Therefore, the Sages commanded (Brachos 60b) that when one needs to enter the bathhouse, he should say before he enters “be honored, respected and holy ones, the rulers of above! Watch over me! Watch over me! Help me! Help me! Wait for me until I enter and come out, since this is the way of man!”. Its explanation: This person is mentioning that the angels are too holy to enter into the bathhouse and therefore, they should wait for him to exit

from there. He is asking them to protect him from demons. This is the true meaning of that which is written, “His angels will be commanded to you, to watch over you on all of your travels”. Meaning, wherever one is forced to go, even into a place where the angles cannot enter. The mentioned safeguarding is from demons as was written in prior times, “You shall not fear the fright of night...destruction that ravages at noon” (Tehillim 91). This that one says, “Help me!” is in regard to cleanliness since at the exit of the uncleanness (excrement) is something that dependent upon all beings; therefore, one says, “this is the way of man!”, meaning, “what shall be done if someone is forced to do this?”.

The rabbis describe the Lord’s protection being accomplished by the Lord sending His angels to accompany a person while he travels. The commentary describes one who enters the restroom the angels do not follow, but keep watch to not allow demons to enter. The psalm saying 91:5 *You will not be afraid of the terror by night, Or of the arrow that flies by day;* (NASB), is described as a reference to the angels safeguarding one from demons.

The Psalm continues saying the following, וּמִדְּבַר בְּאֶפְלֵ יְהוָה מִקְטָב יְשׁוּד צְהָרִים: ז יִפֹּל מִצְדָּדָה | אֶלֶף, 91:6 *Of the pestilence that stalks in darkness, Or of the destruction that lays waste at noon. 91:7 A thousand may fall at your side And ten thousand at your right hand, But it shall not approach you. 91:8 You will only look on with your eyes And see the recompense of the wicked.* (NASB) The psalmist describes the protection of the righteous seeing the destruction of the wicked and not falling into the same calamity because this is something that was brought on by the Lord God in heaven. The reason we are able to look upon a thousand and not be harmed is due to the Lord who sustains us and empowers us. He is able to change men’s hearts, to raise up and cast down. This is in agreement with what Sforso states in his commentary.

Sforso on Deuteronomy 7:15, Part 4

וְיָשׁוּב בְּכָל שׁוֹנֵאֵךְ, *even though these diseases will strike your enemies they will not infect you, as described in Psalms 91:7 “thousands may fall by your side....but the source of the death will not reach you.”*

Sforso states when disease strikes our enemies, our enemies will not infect us. The reason being we are not talking in their ways, as the children of God, we are called to walk in God’s ways and not bring the ways of the nations into our lives and our homes, etc. To walk in God’s ways is to walk without sin, to live righteously, and holy before the Lord, to walk as Yeshua the Messiah walked, etc. To do as the nations is synonymous to walking in sin, disobedience, and unrighteousness. The commentary Shney Luchot Habrit has the following to say concerning these verses.

Shney Luchot HaBrit, Mishpatim, Torah Ohr 148

Shemot Rabbah 32:6 quotes Psalms 34:8 וְיִחַלְצֶם ‘סביב ליראיו ויהלצם’ *“the angel of the Lord camps around those who fear Him, and rescues them.”* When man performs a commandment of the Torah, G’d creates an angel to protect that person. When said person performs two commandments, G’d provides two angels to protect him, since we are told in Psalms 91:11 כִּי מִלְאֲכֵי יְצוּה לְךָ לְשׁמֶרֶךְ בְּכָל דְּרֹכֶיךָ *“for He will order His angels (pl) to guard you wherever you go.”* If a person performs many commandments, G’d gives him half His camp as is written: *“A thousand may fall on your left side, ten thousand on your right side, but it (disaster) shall not reach you”* (Psalms 91:7). This half of G’d’s camp is described in Psalms 68:18 i.e. that *“G’d’s chariots are myriads upon myriads, thousands upon thousands.”*

The rabbis say *“the angel of the Lord camps around those who fear Him.”* The *“angel of the Lord”* is syn-

onymous to the presence of God. In addition, they speak of the Lord sending the number of angels based upon the number of mitzvot one keeps. When one is shomer mitzvah with more than two, it is said the Lord gives the person protecting angels numbering half the camp. Why do you think the rabbis equate the maasei Tovim with the Lord sending His angel? The interpretation may be according to the interpretation of Daat Zkenim in the following way:

Daat Zkenim on Exodus 33:12, Part 1

, ואתה לא הודעתני, *“and You have not informed me;” Moses means that not only did G’d not inform me of details about the angel which He had said that He would send to walk ahead of the Jewish people (Exodus 32, 34) ; it is not only that You Yourself will not walk in front of us, but You did not even name the angel You have assigned for this task. We are now no better off than any human being on earth, each one of whom has an angel walking in front of him. (Compare Psalms 91,11) where David refers to this with the words: כי מלאכיו יצוה לך* , לשמר לך בכל דרכיך *“for He will order His angels to guard you wherever you go.” Seeing that this is so, how do I benefit from Your having told me that I have found favour in Your eyes? Even Avraham’s servant, Eliezer, had been assured of the same kind of angel, without having been told by G’d that he had found favour in His eyes? (Compare Genesis 24,7, ואתה לא הודעתני. פי’ אתה אמרת הנה מלאכי ילך לפניך ולא די שאין דעתך לילך עמנו אלא אפי’ אותו מלאך שאמרת שילך עמי לא הודעתני אלא סתמא ואין לך אדם בעולם שאין לו מלאך שהולך עמו כד”א כי מלאכיו יצוה לך ואפי’ לאליעזר עבד אברהם שלח מלאך כדכתיב הוא ישלח מלאכו לפניך (ואתה אמרת וגו’ ומה טובה תעשה לי על כי מצאתי חן בעיניך:*

Note how the commentary references *Tehillim / Psalms 91:11 For He will give His angels charge concerning you, To guard you in all your ways. (NASB)* and so the rabbis conclude that the Lord has assigned an angel to each man. The idea here is that if the Lord’s angel is leading (going ahead of you) then your ways are being ordered according to God’s Word, meaning that we are not walking and living in sin. The phrase as it is used in the Torah provides us with this context.

Bereshit / Genesis 24:7

24:7 The LORD, the God of heaven, who took me from my father’s house, and from the land of my nativity, and who spoke unto me, and who swore unto me, saying: Unto thy seed will I give this land; He will send His angel before thee, and thou shalt take a wife for my son from thence. (וַיֹּאמֶר יְהוָה | אֱלֹהֵי הַשָּׁמַיִם אֲשֶׁר לְקַדְמֵי מִבֵּית אָבִי וּמֵאֶרֶץ מוֹלַדְתִּי וְאֲשֶׁר דִּבֶּר-לִי וְאֲשֶׁר (נִשְׁבַּע-לִי לֵאמֹר לְזַרְעוֹ אֶתְּנוּ אֶת-הָאָרֶץ הַזֹּאת הוּא יִשְׁלַח מְלָאכָיו לְפָנֶיךָ וְלְקַדְמֵת אִשָּׁה לְבְנֵי מִשְׁחָם:

Shemot / Exodus 32:34

32:34 And now go, lead the people unto the place of which I have spoken unto thee; behold, Mine angel shall go before thee; nevertheless in the day when I visit, I will visit their sin upon them. (לְדַ וְעַתָּה לֵךְ | נְחֵה אֶת-הָעָם אֶל אֲשֶׁר-דִּבַּרְתִּי לְךָ הִנֵּה מְלָאכָי יֵלְךָ לְפָנֶיךָ וּבְיָוִם פְּקֻדֹי) (וּפְקֻדְתִּי עֲלֵהֶם חֲטָאתָם:

Shemot / Exodus 33:12

33:12 And Moses said unto the LORD: ‘See, Thou sayest unto me: Bring up this people; and Thou hast not let me know whom Thou wilt send with me. Yet Thou hast said: I know thee by name, and thou hast also found grace in My sight. (יב וַיֹּאמֶר מֹשֶׁה אֶל-יְהוָה רְאֵה אֶתְּךָ אֹמֵר (אֵלֵי הַעַל אֶת-הָעָם הַזֶּה וְאֶתְּךָ לֹא הוֹדַעְתָּנִי אֶת אֲשֶׁר-תִּשְׁלַח עִמִּי וְאֶתְּךָ אֹמֵרְתָּ וְדַעְתָּךְ בְּשֵׁם וְגַם- (מִצָּאתָ חֵן בְּעֵינָי:

Abraham speaks of the Lord taking him from his father's house and leading him to a new land, a new place, and a new way of life, and this is described as the Lord sending His angel before him. This is found in the context of Abraham instructing his servant to find a wife for his son Isaac. In Exodus, the angel going before the people is leading them to the place God has given, a new land, and a new way of life. The one with whom the Lord will send (His angel) is synonymous to His presence going with the people, as is the context of *Shemot / Exodus 33*.

David continues his Psalm saying, **ט כִּי-אַתָּה יְהוָה מַחְסֵי עֲלִיּוֹן שְׁמֹתָ מְעוֹנָה: י לֹא-תֵאָדָּה אֱלֹהֶיךָ רָעָה וְנִגְעַע**, **91:9 לֹא-יִקְרַב בְּאָהָלְךָ: יא כִּי מִלְאָכָיו יִצְוֶה-לְךָ לְשֹׁמְרֶיךָ בְּכָל-דְּרָכֶיךָ: יב עַל-כַּפְּיִם יִשְׁאוּנֶהָ פֶן-תִּגְּף בְּאֵבֶן רִגְלְךָ:** *For you have made the Lord, my refuge, Even the Most High, your dwelling place. 91:10 No evil will befall you, Nor will any plague come near your tent. 91:11 For He will give His angels charge concerning you, To guard you in all your ways. 91:12 They will bear you up in their hands, That you do not strike your foot against a stone. 91:13 You will tread upon the lion and cobra, The young lion and the serpent you will trample down. (NASB)* Notice how making the Lord our refuge causes these things. How do we make the Lord our refuge? What does it mean to make the Lord our refuge? Dwelling in the holy place, the place the Lord has established His name, His sanctuary, this is possible only by following God's Word to Moshe. We are told in the Apostolic Writings that the Lord our Father in heaven makes His dwelling place in our lives by filling us with His Holy Spirit when we place our faith in His Son Yeshua the Messiah. Having faith in the Messiah is synonymous to walking with him, being in agreement with him, and living our lives according to the Word of God.

It is interesting that these verses were used by the evil one to tempt Yeshua to sin by tempting the Lord God our Father in heaven, according to *Matthew 4:5-7*.

Matthew 4:5-7

4:5 Then the devil took Him into the holy city and had Him stand on the pinnacle of the temple, 4:6 and said to Him, 'If You are the Son of God, throw Yourself down; for it is written, 'He will command His angels concerning You'; and 'On their hands they will bear You up, So that You will not strike Your foot against a stone.' 4:7 Jesus said to him, 'On the other hand, it is written, 'You shall not put the Lord your God to the test.' (NASB)

The evil one brought Yeshua to Jerusalem and to the Temple, and made the claim “*If you are the Son of God...*” then prove it and cast yourself off; the Lord will command His angels to lift you up. The psalm states: **91:11 כִּי מִלְאָכָיו יִצְוֶה-לְךָ לְשֹׁמְרֶיךָ בְּכָל-דְּרָכֶיךָ: יא** *91:11 For He will give His angels charge concerning you, To guard you in all your ways. (NASB)* Notice the context, if we make the Lord our dwelling place, which is synonymous to trusting in the Lord, and walking in His ways, then the Lord will command his angles to guard you in all your ways. Part of living for the Lord is not doing stupid things such as putting ourselves into danger for no particular reason, or for the reason of pride as the evil one was trying to tempt Yeshua to do. On YouTube.com there are a lot of extreme videos of people who are doing jumping or climbing stunts for the sake of the thrill or arrogance, and it is amazing what they are able to do what nobody else has done except them. Some of the videos shows them falling to their deaths. The point is that the Lord gives us some mental sense to not place ourselves in harms way and to not tempt the Lord God to protect us when we are doing something we shouldn't.

The commentary Daat Zkenim and Rashbam says the following:

Daat Zkenim on Exodus 33:12, Part 1

וְאַתָּה לֹא הוֹדַעְתָּנִי, “*and You have not informed me;*” *Moses means that not only did G'd not inform me of details about the angel which He had said that He would send to walk ahead of the Jewish people (Exodus 32:34) ; it is not only that You Yourself will not walk in front of us, but You did not even name the angel You have assigned for this task. We are now no better*

off than any human being on earth, each one of whom has an angel walking in front of him. (Compare Psalms 91:11) where David refers to this with the words: כי מלאכיו יצוה לך לשמר, “for He will order His angels to guard you wherever you go.” Seeing that this is so, how do I benefit from Your having told me that I have found favour in Your eyes? Even Avraham’s servant, Eliezer, had been assured of the same kind of angel, without having been told by G’d that he had found favour in His eyes? (Compare Genesis 24:7)

Rashbam on Genesis 28:15, Part 2

עד אשר עשיתי את אשר דברתי עליך. to bring you back to this part of the earth, for while you are journeying, traveling, you are in need of special protection of My angels, as we know from Psalms 91:11 כי מלאכיו יצוה לך לשמרך בכל דרכיך “for He will command His angels to protect you on all your travels.”

The rabbis speak of the Lord Himself not going before the people, but that He would send His angel, and the name of the angel was not given. They cite that each man has been given an angel to go before him. Remember the rabbinic understanding of the Angel of the Lord. This may be a reference to the glory of God going before the people, or before each individual. This begs the question of the type of angel given to the wicked? An evil spirit or shame going before those who live their lives for sin? The angel that goes before us is said to lead us in the direction we should go by the statement “To guard you in all your ways.” Rashbam speaks of special protection by the angels of God. The Lord certainly does protect us in the midst of the ignorant things that we do.

יג על-שחל ופָתַן תְּדַרְךָ תִּרְמַס כְּפִיר וְתַנִּין: יד כִּי בִי חֵשֶׁק וְאַפְלִטָהוּ אֲשַׁגְּבֶהוּ כִּי-יָדַע שְׁמִי: טו יִקְרָאֵנִי | וְאַעֲנֶהוּ עִמּוֹ אֲנֹכִי בְצָרָה אֲחַלְצֶהוּ וְאֶכְבְּדֶהוּ: טז אֶרְךָ יָמִים אֲשַׁבֵּיעֶהוּ וְאַרְאֶהוּ בִישׁוּעָתִי: 91:14 ‘Because he has loved Me, therefore I will deliver him; I will set him securely on high, because he has known My name. 91:15 ‘He will call upon Me, and I will answer him; I will be with him in trouble; I will rescue him and honor him. 91:16 ‘With a long life I will satisfy him And let him see My salvation.’ (NASB) The psalmist speaks of the Lord delivering the one that loves Him. For those who love Him, God’s people love His Word, they love walking in His ways, and they have a daily desire to live a repentant life. The commentary Shney Luchot HaBrit says the following concerning repentance.

Shney Luchot HaBrit, Vaera, Torah Ohr 72

The expression והשבבות אל לבבך is an allusion to repentance. Having firm knowledge of the power demonstrated by G’d on behalf of Israel establishes a close link between the individual Jew and his G’d, and acts as a powerful inducement to do תשובה. Moses is on record in Psalm 91:14 that when G’d sent him as a messenger to deliver the Israelites this was a sign of His fondness of him. The reason cited for G’d being fond of Moses is כי ידע שמי, “Because he knew My name.” The sinner does the reverse; he distances himself from G’d. We are told in Isaiah 59:2 כי עוונותיכם הבדילו ביני וביניכם, “For your iniquities have created a barrier between Me and you.” If one had put distance between oneself and G’d and wants to re-approach Him one needs do repentance. Repentance is the act of returning and re-establishing one’s bond with G’d. This return has to originate in the heart, and that is why the Torah in Deut. 4:39 used the expression: והשבבות אל לבבך.

The phrase והשבבות אל לבבך “turning of your heart” is said to be an allusion to repentance. Seeing the power of God work in the lives of His people is the motivation to repentance (תשובה). The reason the Lord sent his messenger (angel) before the people in the wilderness was said to be because Moshe כי ידע שמי, “he knew My name.” The rabbis say the sinner does the reverse by distancing himself from God. Note how drawing near, obedience, and faith are synonymous to knowing the name of God, as opposed to the sinner

who draws away and distances himself from the Lord through disobedience and sin. Isaiah the prophet said, *Isaiah 59:2* כי עונותיכם הבדילו ביני וביניכם “For your iniquities have created a barrier between Me and you.” In order to approach the Lord again following having sinned, one needs to do repentance. The rabbis say, “Repentance is the act of returning and re-establishing one’s bond with G’d. This return has to originate in the heart, and that is why the Torah in Deuteronomy 4:39 used the expression: והשבות אל לבבך.” (ט וַיִּדְעַתְּ הַיּוֹם וְהִשְׁבַּתְּ אֶל-לִבְבְּךָ כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ מִתַּחַת אֵין עוֹד:) The psalmist states that the Lord will set on high the one who knows His name. The one who knows the name of the Lord will call upon Him, and the Lord promises to be with His people when they are in trouble, and the Lord will rescue and honor His people. This mode of thought is brought to its point in the book of Revelation when we are told Yeshua will seat us with him on his throne. (see *Revelation 3:21*) And finally, the Lord will give a long life and salvation to the one who loves Him. It is an important point to note the things that are required of us for life and salvation in the Lord. Our faith in the Messiah involves love and obedience. We enter into the covenant of God by faith. We live according to the covenant we have made with the Lord God and the Messiah Yeshua by our faith. The promises the Lord made are in the context of the covenant relationship. Being in a covenant relationship with God in the Messiah Yeshua, now what is required of us? What do you think considering what we have studied thus far? Let’s Pray!

Heavenly Father,

We Praise Your Holy Name and thank You for the promises you have made in the covenant that you have established for us. Lord we ask that You would have mercy upon us, we seek Your mercy, and for Your help to overcome sin in our lives. Lord You placed in our hearts to serve and to live our lives for You and we so deeply desire to do so and ask that You would set us free from sin in our lives in the Name of Yeshua the Messiah! We thank You for the promises You have made and for 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