

<p>ה שְׁמֵרְנֵי יְהוָה מִיַּדֵי רָשָׁע מֵאִישׁ חֲמָסִים תִּנְצְרֵנִי אֲשֶׁר חָשְׁבוּ לְךָ- חֹת פְּעָמַי: ו טָמְנוּ גֵאִים פַּח- לִי וְחִבְלִים פָּרְשׂוּ רָשָׁת לִיד מַעְגְּלֵי מִקְשִׁים שָׁתוּ-לִי סֵלָה: ז אֲמַרְתִּי לִיהוָה אֵלֵי אַתָּה הֲאֵזִינָה יְהוָה קוֹל תַּחֲנוּנָי: ח יְהוָה אֲדַנִּי עֹז יְשׁוּעָה תִּי סִכּוּתָה לְרֵאשִׁי בְיוֹם נַשְׁק: ט אֶל-תִּתֵּן יְהוָה מֵאֹנֵי רָשָׁע זְמָמוֹ אֶל-תִּפְקֵן יְרוּמוֹ סֵלָה: י רֵאשׁ מִסִּבֵּי עֲמַל שְׁפָתַימוּ יִכְסּוּמוּ [יִכֶּ- סָמוּ]: יא יְמִיטוּ [יְמִוּטוּ] עֲלֵיהֶם גְּחֹלִים בְּאֵשׁ יִפְלֹם בְּמַהֲמָרוֹת בַּל- יִקּוּמוּ: יב אִישׁ לָשׁוֹן בַּל-יִכּוֹן בְּאֶרֶץ אִישׁ-חֲמָס רָע יִצְוֹדְנוּ לְמֶ- דַּחֲפַת: יג יִדְעַת [יִדְעַתִּי] פִּי- יַעֲשֶׂה יְהוָה דִּין עֲנִי מִשְׁפָּט אָבִי- נִים: יד אֶף צְדִיקִים יוֹדוּ לְשִׁמְךָ יִשְׁבוּ יִשְׂרָיִם אֶת-פִּנְיָךְ:</p>	<p>ה נטור יתי יהוה מן יד רשיעיא מן גבר חטופין תנטור יתי די חשילו למ- נקוף אסתוריי: ו כמנו גיוותנין פחא קולא לי קדמי ואשלייא פרסון מצד- תא לסטר אורחא תקלין שוון לי תדי- רא לעלמין: ז אמרית ליהוה אלהי אנת את אצית יהוה לקל בעותי: ח אלהים יהוה עושנא דפורקני טלילתא על רישי ביום קרבא: ט לא תתן יהוה רגוגי דואג רשיעא מחשבתי לא תספיק יסתלקון ולא יתרוממו לעלמין: י אחיתופל ריש סנהדרי תלמידי דמסתחרין לאלפא ליעות מלשינותא דסיפוותהון יחפיאונון: יא ימטון עילויהון גומרין מן שמיא בנורא דגהינם יפילינן בגיצינ דמחמ- רין דלא יקומון לחיי עלמא: יב גבר דמשתעי לישן תליתי לא לית אפשר דיתבן בארעא דחיי גבר"אינשי מרי חטופא ועבדין ביש יצודיניה מלאך דמותא ינקפיניה בגהינם: יג הבכין גלי קדמי ארום יעבד יהוה דינהון דע- ניי דינא דחשיכי: יד ברם צדיקיא יהודון לשמך יתבון תריצי לצלאה קדמך:</p>	<p>140:5 ἔκρυψαν ὑπερήφανοι παγίδα μοι καὶ σχοινία διέτειναν παγίδας τοῖς ποσίν μου ἐχόμενα τρίβου σκάνδαλον ἔθεντό μοι διάψαλμα 140:6 εἶπα τῷ κυρίῳ θεός μου εἶ σύ ἐνώτισαι κύριε τὴν φωνήν τῆς δεήσεώς μου 140:7 κύριε κύριε δύναμις τῆς σωτηρίας μου ἐπεσκίασας ἐπὶ τὴν κεφαλὴν μου ἐν ἡμέρᾳ πολέμου 140:8 μὴ παραδῶς με κύριε ἀπὸ τῆς ἐπιθυμίας μου ἀμαρτωλῶ διελογίσαντο κατ' ἐμοῦ μὴ ἐγκαταλίπης με μήποτε ὑψοθῶσιν διάψαλμα 140:9 ἡ κεφαλὴ τοῦ κυκλώματος αὐτῶν κόπος τῶν χειλέων αὐτῶν καλύψει αὐτούς 140:10 πεσοῦνται ἐπ' αὐτούς ἄνθρακες ἐν πυρὶ καταβαλεῖς αὐτούς ἐν τάλαιπωρίαις οὐ μὴ ὑποστῶσιν 140:11 ἀνὴρ γλωσσώδης οὐ κατευθυνθήσεται ἐπὶ τῆς γῆς ἄνδρα ἄδικον κακὰ θηρεύσει εἰς διαφθοράν 140:12 ἔγνω ὅτι ποιήσει κύριος τὴν κρίσιν τοῦ πτωχοῦ καὶ τὴν δίκην τῶν πενήτων 140:13 πλὴν δίκαιοι ἐξομολογήσονται τῷ ὀνόματί σου καὶ κατοικήσουσιν εὐθεῖς σὺν τῷ προσώπῳ σου</p>
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<p>Tehillim / Psalms 140 140:1 Rescue me, O Lord, from evil men; Preserve me from violent men 140:2 Who devise evil things in their hearts; They continually stir up wars. 140:3 They sharpen their tongues as a serpent; Poison of a viper is under their lips. Selah. 140:4 Keep me, O Lord, from the hands of the wicked; Preserve me from violent men Who have purposed to trip up my feet. 140:5 The proud have hidden a trap for me, and cords; They have spread a net by the wayside; They have set snares for me. Selah. 140:6 I said to the Lord, ‘You are my God; Give ear, O Lord, to the voice of my supplications. 140:7 ‘O God the Lord, the strength of my salvation, You have covered my head in the day of battle. 140:8 ‘Do not grant, O Lord, the desires of the wicked; Do not promote his evil device, that they not be exalted. Selah. 140:9 ‘As for the head of those who surround me, May the mischief of their lips cover them. 140:10 ‘May burning coals fall upon them; May they be cast into the fire, Into deep pits from which they cannot rise. 140:11 ‘May a slanderer not be established in the earth; May evil hunt the violent man speedily.’ 140:12 I know that the Lord will maintain the cause of the afflicted And justice for the poor. 140:13 Surely the righteous will give thanks to Your name; The upright will dwell in Your presence. (NASB)</p>	<p>Toviyah / Psalms 140 140:1 For praise; a psalm composed by David. 140:2 Deliver me, O Lord, from an evil son of man; protect me from the man of rapacity. 140:3 Who have plotted evil things in the heart; all the day they incite wars. 140:4 They teach with their tongue like a snake; the venom of the spider is under their lips forever. 140:5 Protect me, O Lord, from the hand of wicked men; protect me from the man of rapacity; who have plotted to attack my steps. 140:6 The proud have hidden a trap for me, and they spread out ropes as a net beside the path; they have placed snares for me always. 140:7 I said to the Lord, “You are my God.” Hear, O Lord, the sound of my petition. 140:8 God, the Lord, is the strength of my redemption; you have covered my head in the day of battle. 140:9 Do not grant, O Lord, the desires of Doeg the wicked; do not support his thoughts; let them be removed forever. 140:10 Ahithophel, head of the Sanhedrin of disciples -- may the toil of the slander of their lips cover them. 140:11 May coals from heaven come upon them; may he make them fall into the fire of Gehenna, in sparks that glow, lest they rise to eternal life. 140:12 The man who speaks with deceitful tongue – they cannot dwell in the land of life; the angel of death will hunt down the men of evil rapacity, he will smite them in Gehenna. 140:13 Then it is manifest before me; for the Lord will work justice for the poor, justice for the needy. 140:14 Truly the righteous will give thanks to your name; the upright will sit to pray before you. (EMC)</p>	<p>Psalmoi / Psalms 140 For the end, a Psalm of David. 140:1 Rescue me, O Lord, from the evil man; deliver me from the unjust man. 140:2 Who have devised injustice in their hearts; all the day they prepared war. 140:3 They have sharpened their tongue as the tongue of a serpent; the poison of asps is under their lips. Pause. 140:4 Keep me, O Lord, from the hand of the sinner; rescue me from unjust men; who have purposed to overthrow my goings. 140:5 The proud have hid a snare for me, and have stretched out ropes for snares for my feet; they set a stumbling-block for me near the path. Pause. 140:6 I said to the Lord, Thou art my God; hearken, O Lord, to the voice of my supplication. 140:7 O Lord God, the strength of my salvation; thou hast screened my head in the day of battle. 140:8 Deliver me not, O Lord, to the sinner, according to my desire: they have devised mischief against me; forsake me not, lest they should be exalted. Pause. 140:9 As for the head of them that compass me, the mischief of their lips shall cover them. 140:10 Coals of fire shall fall upon them on the earth; and thou shalt cast them down in afflictions: they shall not bear up under them. 140:11 A talkative man shall not prosper on the earth: evils shall hunt the unrighteous man to destruction. 140:12 I know that the Lord will maintain the cause of the poor, and the right of the needy ones. 140:13 Surely the righteous shall give thanks to thy name: the upright shall dwell in thy presence. (LXX)</p>
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א לְמִנְצִיָּה מִזְמוֹר לְדָוִד: ב 140:1 Rescue me, O Lord, from evil men; Preserve me from violent men 140:2 Who devise evil things in their hearts; They continually stir up wars. 140:3 They sharpen their tongues as a serpent; Poison of a viper is under their lips. Selah. (NASB) Only the Lord is able to save us from our enemies. The Lord can accomplish this by either causing their complete destruction or by causing our enemy to see the error of their ways and repent. The idea of our calling for the wicked to repent is actually a Torah concept and is part of halachah (Torah law), as may be shown from the episode described in the Talmud Bavli Berachot 10a.

Talmud Bavli Berachot 10a

There were certain hooligans who resided in the neighborhood of Rabbi Meir, and they caused him much misery and anguish. Once, Rabbi Meir prayed for mercy regarding them, so that they would die. His wife Beruriah said to him, “What makes you think that such a prayer is permitted? Is it because the verse states ‘Let sinners [chataim] cease from the earth’? But is it written ‘chotim’—sinners? Rather it is written ‘chataim’—that which causes one to sin, namely the evil inclination. Furthermore, the end of the verse continues, ‘...and let the wicked be no more.’ Since the sins will cease, there will be no more wicked men! “Rather,” she concluded, “pray for them that they should repent, and there will be no more wicked people.” He did pray for them, and they repented.

As we can see according to this episode, one should not pray for others to be punished, rather we should pray that they repent and do teshuvah. Which brings us to the point, we are to pray always for the wicked to be brought to repentance. Furthermore, if we look at the book of the Psalms, we read in the midrashim of a woman named Bruriah. Bruriah (ברוריה) is one of several women quoted as a sage in the Talmud. She was the wife of the Tanna Rabbi Meir and the daughter of Rabbi Hananiah Ben Teradion, who is listed as one of the “Ten Martyrs.” She is greatly admired for her breadth of knowledge in matters pertaining to both halachah and aggadah. (*Talmud Bavli Pesachim 62b*) Her parents were put to death by the Romans for teaching Torah, but she carried on their legacy. Bruriah was very involved in the halachic discussions of her time, and even challenges her father on a matter of ritual purity (*Tosefta Keilim Kamma 4:9*). Her comments are praised by Rabbi Judah ben Bava. In another instance, Rabbi Joshua praises her intervention in a debate between Rabbi Tarfon and the sages, saying “*Bruriah has spoken correctly*” (*Tosefta Keilim Metzia 1:3*). In the Midrash on *Tehillim / Psalms 118* (see *Talmud Bavli Berachot 10a*) it states that Bruriah taught her husband, Rabbi Meir, to pray for the repentance of the wicked, rather than for their destruction. According to the story, she once found Rabbi Meir praying that an annoying neighbor would die. Appalled by this, she responded to him by explaining the verse “*Let the sinners be consumed from the earth, and the wicked shall be no more*” (*Tehillim / Psalms 104:35*), that the verse actually states, “*Let sin be consumed from the earth,*” adding that “*the wicked shall be no more*” because they have repented. Another interpretation of the passage suggests that Bruriah explained that the verse does not refer to “*those who sin*” (as a participle), but habitual “*sinners*” (as a noun). Bruriah is cited to teach us that one should pray for the cessation of sins rather than the punishment of the wicked. We find King David doing the exact opposite! We find King David praying that “*when he [King David’s enemy] is judged, let him emerge guilty, and let his prayer be accounted as a sin. May his days be few, and may someone else take his office of dignity. May his sons be orphans and his wife a widow. May his sons wander, and [people] should ask and search from their ruins. May a creditor search out all he has, and may strangers despoil his labor. May he have none who extends kindness, and may no one be gracious to his orphans...*” (*Tehillim / Psalms 109*) This Psalm is hardly a prayer for the repentance of the wicked. In *Ethics of the Fathers* we read the following:

Ethics of the Fathers (Pirkei Avot) 4:19

Shmuel Hakatan would say: “When your enemy falls, do not rejoice; when he stumbles, let your heart not be gladdened. Lest God see, and it will be displeasing in His eyes, and He will turn His wrath from him to you.”

Shmuel Hakatan is quoting the Book of Proverbs (*Mishley / Proverbs 24:17-18*). Note how the Mishnah cites this in his name. Why? The reason being, it is because this was a statement that typified him; something that would be continually not just on his lips but reflected in his actions. Shmuel HaKatan believed that we are not to rejoice over the punishment of the wicked. This is the person who it is attributed to who formulated the 19th amidah the prayer for the destruction of the heretic as a reference to Christians. Seems strange his being the one who raised to the occasion of formulating a prayer for the wicked to be punished. The point is it is the Lord who exacts revenge for His people. We are not to pray out of a mindset of revenge but of one that loves our enemies as Yeshua taught in *Matthew 5:44*. (*But I say unto you, Love your enemies,*

בְּאֵשׁ יִפְלֹם בְּמַהֲמָרוֹת בַּל-יִקוּמוּ: יב אִישׁ לְשׁוֹן בַּל-יִכּוֹן בְּאָרְץ אִישׁ-הַמָּס רַע יִצוּדְנוּ לְמַדְחַפְתּוֹ: יג יָדַעְתָּ [יָדַעְתִּי] כִּי-יַעֲשֶׂה יְהוָה דִּין עָנִי מִשֹּׁפֵט אֲבִינִים: יד אַךְ צַדִּיקִים יוֹדוּ לְשִׁמְךָ יִשְׁבוּ יְשָׁרִים אֶת-פְּנֵיךָ: 140:9 *‘As for the head of those who surround me, May the mischief of their lips cover them. 140:10 ‘May burning coals fall upon them; May they be cast into the fire, Into deep pits from which they cannot rise. 140:11 ‘May a slanderer not be established in the earth; May evil hunt the violent man speedily.’ 140:12 I know that the Lord will maintain the cause of the afflicted And justice for the poor. 140:13 Surely the righteous will give thanks to Your name; The upright will dwell in Your presence. (NASB)* The psalmist believes the Lord will vindicate the righteous. The righteous are those who repent of their sins and seek the Lord all the days of their lives even in the midst of their calamity. The wicked on the other hand are unrepentant and there is no faithfulness in their lives. In Parashat HaaZinu Moshe writes being inspired by God the following:

Devarim / Deuteronomy 32:20-39

32:20 *‘Then He said, ‘I will hide My face from them, I will see what their end shall be; For they are a perverse generation, Sons in whom is no faithfulness. 32:21 ‘They have made Me jealous with what is not God; They have provoked Me to anger with their idols. So I will make them jealous with those who are not a people; I will provoke them to anger with a foolish nation, 32:22 For a fire is kindled in My anger, And burns to the lowest part of Sheol, And consumes the earth with its yield, And sets on fire the foundations of the mountains. 32:23 ‘I will heap misfortunes on them; I will use My arrows on them. 32:24 ‘They will be wasted by famine, and consumed by plague And bitter destruction; And the teeth of beasts I will send upon them, With the venom of crawling things of the dust. 32:25 ‘Outside the sword will bereave, And inside terror Both young man and virgin, The nursling with the man of gray hair. 32:26 ‘I would have said, ‘I will cut them to pieces, I will remove the memory of them from men,’ 32:27 Had I not feared the provocation by the enemy, That their adversaries would misjudge, That they would say, ‘Our hand is triumphant, And the Lord has not done all this.’ 32:28 ‘For they are a nation lacking in counsel, And there is no understanding in them. 32:29 ‘Would that they were wise, that they understood this, That they would discern their future! 32:30 ‘How could one chase a thousand, And two put ten thousand to flight, Unless their Rock had sold them, And the Lord had given them up? 32:31 ‘Indeed their rock is not like our Rock, Even our enemies themselves judge this. 32:32 ‘For their vine is from the vine of Sodom, And from the fields of Gomorrah; Their grapes are grapes of poison, Their clusters, bitter. 32:33 ‘Their wine is the venom of serpents, And the deadly poison of cobras. 32:34 ‘Is it not laid up in store with Me, Sealed up in My treasuries? 32:35 ‘Vengeance is Mine, and retribution, In due time their foot will slip; For the day of their calamity is near, And the impending things are hastening upon them.’ 32:36 ‘For the Lord will vindicate His people, And will have compassion on His servants, When He sees that their strength is gone, And there is none remaining, bond or free. 32:37 ‘And He will say, ‘Where are their gods, The rock in which they sought refuge? 32:38 ‘Who ate the fat of their sacrifices, And drank the wine of their drink offering? Let them rise up and help you, Let them be your hiding place! 32:39 ‘See now that I, I am He, And there is no god besides Me; It is I who put to death and give life. I have wounded and it is I who heal, And there is no one who can deliver from My hand. (NASB)*

The Lord God sees the wickedness in the hearts of men and He states that He will hide his face from those who are the perverse generation and then will see what their end will be. *Ibn Ezra on Devarim / Deuteronomy 32:35 Part 3* states, “the moment cf. “even the wicked for the day of evil” [Proverbs 16: 4]. There is a profound mystery [i.e., Divine foreknowledge of human choices — Translator] concealed here.” The Lord God has a foreknowledge of the choices we are going to make. He says they provoke him to anger by their idolatry. Because of the people’s wickedness the Lord will 32:23 *‘... will heap misfortunes on them; I will use My arrows on them. 32:24 ‘They will be wasted by famine, and consumed by plague And bitter destruc-*

tion; And the teeth of beasts I will send upon them, With the venom of crawling things of the dust. 32:25 'Outside the sword will bereave, And inside terror Both young man and virgin, The nursling with the man of gray hair. (NASB) Note what David is saying here in the Psalm, he seeks the Lord for vindication and help from the enemy. This is consistent with what we read in the Torah, in *Devarim / Deuteronomy 32:35* 'Vengeance is Mine, and retribution, In due time their foot will slip; For the day of their calamity is near, And the impending things are hastening upon them.' 32:36 'For the Lord will vindicate His people, And will have compassion on His servants, When He sees that their strength is gone, And there is none remaining, bond or free. (NASB) We are to wait upon the Lord for His vindication and not take matters into our own hands. The final point is what we read in *Devarim / Deuteronomy 32:39* 'See now that I, I am He, And there is no god besides Me; It is I who put to death and give life. I have wounded and it is I who heal, And there is no one who can deliver from My hand. (NASB) This verse speaks of how the Lord is to be feared. Daat Zkenim says this in the following way:

Daat Zkenim on Deuteronomy 32:39 Part 3

מַהֲצַתִּי וְאֲנִי אֲרַפָּא, "I have wounded and I am able to heal." I will heal them, (My people). Concerning what you gentiles have said sarcastically: יְקוּמוּ וַיִּעֲזְרוּכֶם, "let them arise and help you," there is no one who can help other than I who can help you. By the same token, no one can save you from Me. (if I decide your destruction).

Daat Zkenim speaks of the gentiles who seek the inanimate object (idols) and others for help as opposed to the Lord God who is able to raise up and cast down, give life or take life away. Ibn Ezra has the following to say concerning this section of the Torah.

Ibn Ezra on Deuteronomy 32:39 Part 1

I, I Either a mere stylistic repetition, as in "I, I" [Isaiah 51: 12], or, more correctly, "I am I", meaning, I am the same One — I have not changed. There is no other actor working with Him — I am the One Who has brought death to Israel, and I am also the One Who shall bring life to them. And just as they did not escape from Me, so, too, there will be none to save you from My hand — i.e., you, too, are in My hands, until I shall have done you justice. Many say [Pesachim 68a] that this is the verse from which we learn the doctrine of the resurrection of the dead, since the verse first says I slay, and then says I bring life (as in "God kills and gives life" [I Samuel 2: 6], as evidenced by the subsequent statement that God "lowers to the grave, and raises up" [I Samuel 2: 6]). Others [Breshit Rabba on Genesis 9: 5] have said that the doctrine is derived from the verse "Surely your blood of your souls" [Genesis 9: 5] [because the prohibition of suicide that is derived from the verse would be meaningless without an afterlife — Translator], or from "It will be our privilege" [6: 25] or [Qiddushin 40a] from "For He is your life" — in this world — "and your longevity" — in the World to Come [30: 20], or [Qiddushin 39b] from "that it may be well with you" [5: 16] [see also Sanhedrin 90b — Translator]. Hai Gaon, of blessed memory, has said that Scripture did not need to explain the doctrine of the World to Come, because it has been transmitted to us through tradition. My opinion is that the Torah was given to everyone, not to the lone individual, and that not one man in a thousand can comprehend the doctrine of the World to Come, on account of its profundity. To understand the reward of the World to Come requires an understanding of the nature of the soul. It comes about in return for one's "service of the heart", the service of which is to contemplate the works of God, for they are the ladder by means of which one ascends to the level of knowledge of God, the ultimate goal. Moreover, the Torah has provided, for the discerning, the illustration of the "Tree of Life" [cf. comment on Genesis 3: 24], through which the Cherubim [Genesis 3: 24] receive the power of immortality. Whoever eats of the Tree of Life will live forever, like the ministering angels [cf. Genesis 3: 22]. Similarly, in the forty-ninth Psalm, there is the mysterious passage, "But God will redeem my soul from

the power of the grave, for He will take me” [Psalms 49: 16], and also, “afterward, You will take me into honor” [Psalms 73: 24]. Both passages employ the verb “to take”, just as is used to describe H v nokh [Genesis 5: 24] and Elijah [II Kings 2: 10]. The discerning will understand how the Psalmist can say “their soul’s redemption is too costly” [Psalms 49: 9] and then say later “He will redeem my soul” [Psalms 49: 16].

Ibn Ezra states the Lord never changes, He is eternal, and His character is also eternal. He states that it is from this verse we receive the doctrine of the resurrection of the dead since the verse first speaks of being put to death, and then of being given life. He then leads into the blessing of the World to Come and states the following:

“My opinion is that the Torah was given to everyone, not to the lone individual, and that not one man in a thousand can comprehend the doctrine of the World to Come, on account of its profundity. To understand the reward of the World to Come requires an understanding of the nature of the soul. It comes about in return for one’s “service of the heart”, the service of which is to contemplate the works of God , for they are the ladder by means of which one ascends to the level of knowledge of God , the ultimate goal. Moreover, the Torah has provided, for the discerning, the illustration of the “Tree of Life” [cf. comment on Genesis 3: 24], through which the Cherubim [Genesis 3: 24] receive the power of immortality. Whoever eats of the Tree of Life will live forever, like the ministering angels [cf. Genesis 3: 22].”

Ibn Ezra gets kabbalistic in his interpretation of the world to come, speaking of the service of the heart and its connection to having faith in God and what He has done, and then connects this to the Torah and the Tree of life and the power of immortality. The taking hold of the commands, meaning that one is applying God’s Word to his or her life, speaking of life that is bound to faith in the Lord God in heaven. This is the promise that we have יג ידעת [ידעתי] כי-יעשה יהוה דין עני משפט אבנים: יד אף צדיקים יודו לשמך ישבו ישרים: 140:12 I know that the Lord will maintain the cause of the afflicted And justice for the poor. 140:13 Surely the righteous will give thanks to Your name; The upright will dwell in Your presence. (NASB) The psalmist believes the Lord will vindicate the righteous. Those who seek the Lord each day, who desire to know Him, to walk in His ways, believing in the Messiah, the Anointed One of God, and seeking to dwell in His presence! God’s Sanctuary represents immortality and incorruptibility. In His presence, there is no death, no decay, and no decomposition. Therefore, He bans from His Sanctuary the disease that represents a living decomposition which is sin. This is why Paul writes, “Who will set me free from the body of this death? Thanks be to God through Yeshua the Messiah our Master!” (Romans 7:24-25) Let’s Pray!

Heavenly Father,

Thank You Lord for Your mercy and the great work that you are doing in our lives. We believe You are able to overcome all things, from saving us from our enemies, to the deliverance from sin, and even to work in our hearts to deeply, truly, and honestly seek you all the days of our lives. We recognize the weaknesses in our strength and resolve to serve You and to do what is expected, to be humble and to pray and to remain in Your word. Lord help us to have the strength to stand for truth and life, to have the desire to seek You in prayer and in Your Word, to have faith in Yeshua Your Messiah, and to love our neighbor each day. We thank You Lord for Your continued faithfulness to Your promises and to us. 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