

Deut. 33:1 ¶ And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death.

Deut. 33:2 And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand *went* a fiery law for them.

Moses has one more thing to do before he dies; he is going to bless the tribes of Israel. This blessing would go hand in hand with the blessings with which Jacob blessed the twelve tribes before his death since both are recorded as part of scripture through the inspiration of the Holy Spirit.

2Timothy 3:16 "All scripture is given by inspiration of God,"

2Peter 1:20-21 "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

Moses prefaces the pronouncement of his blessing with the declaration that the law was delivered to the people when YHWH came from Sinai and revealed Himself at Mount Paran through the visible manifestation of His glory. He was not alone at that time; He came with "ten thousands of saints," or holy ones (from the Hebrew). I remember learning in my study of Galatians that the Jewish people recognized the law as being mediated to man through angels.

Galatians 3:19 "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator."

The law is described as coming from His right hand, since the "right hand" is the hand of authority and strength (from the Hebrew). I think the reference to the law as fiery makes reference to the smoke and fire that accompanied God's presence.

Exodus 19:16-18 "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, **because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace,** and the whole mount quaked greatly."

It seems from the wording that this section of scripture was written by someone who was present at the time this blessing was pronounced. If so, these words were logically included in this book as part of Moses' last words from God to His people. Then again, this could have been written by Moses using the third person, a not uncommon literary form. I am reminded that many of Paul's letters were recorded through dictation. It is clear, however, that the words recorded were spoken by Moses.

Deut. 33:3 Yea, he loved the people; all his saints *are* in thy hand: and they sat down at thy feet; *every one* shall receive of thy words.

Moses also emphasizes God's love for His people. The wording in the NIV gives a better understanding of the first half of this verse: "*Surely it is you who love the people; all the holy ones are in your hand.*" Again, "saints" would be a reference to "holy ones" and being positioned "in thy hand" would seem to emphasize the position of protection and security that people of faith are privileged to have. In direct reference to the "saints," those who have been set apart by God as belonging to Him, they are described as those positioned at the feet of YHWH ready to receive His instruction.

I couldn't help but make a connection with this verse and the words of the Lord Jesus in John 10.

John 10:27-30 "**My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.**"

Deut. 33:4 Moses commanded us a law, even the inheritance of the congregation of Jacob.

Moses is identified as God's personal messenger to deliver the law to the people, and this law is identified as "the inheritance of the congregation of Jacob." This law was given specifically to God's chosen people, the people of Israel, the descendants of Jacob. It was their responsibility to live in obedience to this law before the nations of the world as a testimony of the blessing of following Almighty God in faith.

Genesis 12:1-3 "Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and **in thee shall all families of the earth be blessed.**"

Isaiah 45:4-6 "For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: **That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else.**"

Isaiah 49:5-6 "And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. And he said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: **I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.**"

Deut. 33:5 And he was king in Jeshurun, when the heads of the people *and* the tribes of Israel were gathered together.

Jeshurun is a poetic reference to the nation of Israel. The “he” seems to refer back to Moses as indication that he was the recognized authority figure in the nation at that time. As the “father figure” or head of the nation, he now pronounces a blessing upon the people.

Deut. 33:6 ¶ Let Reuben live, and not die; and let *not* his men be few.

I think the CJB gives a better understanding of this verse: “*Let Re’uven live and not die out, even though his numbers grow few.*”

Reuben disgraced himself by sleeping with his father’s concubine and lost the privilege of his birthright as a result. This fits in with Jacob’s blessing that declares Reuben will not excel or become plenteous.

Genesis 49:3-4 “Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: Unstable as water, **thou shalt not excel**; because thou wentest up to thy father’s bed; then defiledst thou it: he went up to my couch.”

Deut. 33:7 And this *is the blessing* of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help *to him* from his enemies.

“hands” = “used (as noun, adverb, etc.) in a great variety of applications, both literally and figuratively...border, coast, dominion....”

“sufficient” = “...abundance...increase...plenteous....”

I am listing these references from the Hebrew because they were helpful to me in trying to understand this blessing. This blessing seems to be in direct contrast to the one pronounced upon Reuben. Reuben forfeited his privilege as firstborn, and that position was given to Judah. It seems to me to be saying that Judah would increase to be a large tribe while Reuben’s tribe would decrease in number. This blessing also calls for him to look to God as the source of his strength against his enemies and not his numbers.

“bring him” = “...lift (up)....”

As with the previous entries from Strong’s, this is singling out among the many choices given based on hindsight. This could be a connection to Jacob’s blessing in designating him as father of the ruling tribe. Jacob also declared that Judah would prove powerful against his enemies.

Genesis 49:8-10 “Judah, thou art he whom thy brethren shall praise: **thy hand shall be in the neck of thine enemies**; thy father’s children shall bow down before thee. Judah is a lion’s whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? **The sceptre shall not depart from Judah**, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.”

Deut. 33:8 ¶ And of Levi he said, *Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah;*

Deut. 33:9 Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.

Deut. 33:10 They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar.

Deut. 33:11 Bless, LORD, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

It's interesting to note that Moses is part of the tribe of Levi, the tribe set apart for service to God as His special possession among the people of Israel.

“Thummim” = perfections, an emblem of complete truth

“Urim” = lights (represents revelation)

We know that these names describe objects that were used to ascertain God's will in specific situations. One clear example is found in 1Samuel.

1Samuel 23:9-12 “And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, **Bring hither the ephod.** Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the LORD said, They will deliver thee up.”

The Thummim and Urim were kept with or were part of the ephod that was worn by the High Priest. I would assume this to be the “holy one” referenced in verse 8.

Exodus 28:30 “And **thou shalt put in the breastplate of judgment the Urim and the Thummim;** and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.”

Scripture also tells us that use of the Thummim and Urim did not guarantee an answer from God.

1Samuel 28:6 “And when Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets.”

Maybe the last part of verse 8 is a reference to when Moses, representative of the tribe of Levi, provided water from the rock. It would seem that the reference to Massah (place of testing) is reference to the first time God provided water from the rock (Exodus 17) and Moses was obedient. The reference to striving at Meribah would be a reference to the time that there was “striving” between Moses and God because he disobeyed and struck the rock instead of speaking to it (Numbers 20).

Regarding verse 9 - There is one account concerning the worship of the golden calf where the Levites were noted to have aligned themselves with God and exercised judgment without regard to personal relationships.

Exodus 32:26-29 "Then Moses stood in the gate of the camp, and said, **Who is on the LORD'S side? let him come unto me. And all the sons of Levi gathered themselves together unto him.** And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, **and slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses:** and there fell of the people that day about three thousand men. For Moses had said, Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day."

This seems to be the reason they were set apart for the priesthood according to the words of Malachi.

Malachi 2:4-7 "And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts. **My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name.** The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts."

Verse 10 is a declaration that it is Levi's responsibility to teach the people God's laws, act as judges and to serve in the temple by offering incense and sacrifices to the Lord. Moses ends the blessing on his tribe with a prayer for God to bless their ministry among the people and to protect them from their enemies. Because they were set apart to serve the Lord, they were only given designated cities throughout the land in which to dwell and serve. This is the only connection I could make to Jacob's blessing.

Genesis 49:7 "...I will divide them in Jacob, and scatter them in Israel."

Deut. 33:12 ¶ **And of Benjamin he said, The beloved of the LORD shall dwell in safety by him; and the LORD shall cover him all the day long, and he shall dwell between his shoulders.**

The blessing upon Benjamin is one of God's safety and blessing. I couldn't help but think of "the beloved disciple" leaning on Jesus' bosom at the Lord's supper with the reference to "dwelling between his shoulders." This would seem to be referencing a position of favor before the Lord. I guess this goes along with Jacob's blessing that called for him to be victorious over his enemies.

Genesis 49:27 "Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil."

Safety and blessing would result from defeating his enemies in God's strength and enjoying great booty from those defeated.

Some of the commentaries make comment that this is a reference to the fact that the location of Jerusalem is in the land of Benjamin's inheritance. Following is a quote from Chuck Smith:

"Now if you will take a look at the map of Benjamin, you'll find it sorta looks like shoulders. And right between the shoulders is the city of Jerusalem, if you will look at Benjamin, on a map of the Bible area of Benjamin. "And so the Lord shall dwell between his shoulders." Here is the first hint that Jerusalem will be the place where the temple will be built and where people will come to worship the Lord, there in the shoulders of Benjamin, which was Jerusalem."

Deut. 33:13 And of Joseph he said, Blessed of the LORD *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

Deut. 33:14 And for the precious fruits *brought forth* by the sun, and for the precious things put forth by the moon,

Deut. 33:15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

Deut. 33:16 And for the precious things of the earth and fulness thereof, and *for* the good will of him that dwelt in the bush: let *the blessing* come upon the head of Joseph, and upon the top of the head of him *that was* separated from his brethren.

Deut. 33:17 His glory *is like* the firstling of his bullock, and his horns *are like* the horns of unicorns: with them he shall push the people together to the ends of the earth: and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.

This blessing goes hand in hand with Jacob's blessing on Joseph.

Genesis 49:22-26 "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

This blessing calls for Joseph (Ephraim & Manasseh) to inherit a land of great provision in every way—a bountiful water supply, the best crops, minerals from the earth—all as a result of the "good will of him that dwelt in the bush,"

Almighty God. It is significant to note that Ephraim, the younger son, was designated to grow to ten thousands, and Manasseh, the older son, was to be only thousands—just as Jacob had prophesied.

Genesis 48:14-19 "And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn....And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his

father, Not so, my father: for this *is* the firstborn; put thy right hand upon his head. And his father refused, and said, I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.”

The descendants of Joseph would be so many that they would seem to “push the people together to the ends of the earth.”

Joseph is recognized as having been separated as a prince (from the Hebrew) from among his brothers, as shown by the position God raised him to in Egypt to provide for his family. I thought it was interesting that “top of the head” made specific reference to the “crown of the head (as the part most bowed). Joseph’s life was a vivid example of one who was content to yield to God’s will for his life. That submission and humility was the basis for such a bountiful blessing.

The IVP OT Commentary states that the bull (unicorn) and ox (bullock) were considered emblems of strength and fertility in that culture.

Deut. 33:18 ¶ And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

Deut. 33:19 They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.

This blessing seems to call for Zebulun to prosper from marketing abroad and Issachar to prosper from industry at home. This would fit in with Jacob’s blessing that seemed to designate Zebulun as a prospering seaport and Issachar’s contentment to dwell at home in peace. Maybe the language allows for reference to Zebulun’s support of Issachar in positioning Issachar in the tent of Zebulun. Verse 19 seems to be referencing both tribes. It would seem that they both will find blessing through the natural resources provided through their land allotment.

“they shall call the people....” – I tried several searches to get insight on this verse and can only conclude that maybe these words have more direct application to the millennium.

Deut. 33:20 And of Gad he said, Blessed *be* he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

Deut. 33:21 And he provided the first part for himself, because there, *in* a portion of the lawgiver, *was he* seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

This blessing makes reference to Gad having chosen “the first part,” or the best part of the land for his own. The “best” is in reference to the fact that they raised cattle. In Numbers 32 we are told that Gad and Reuben asked for their portion of land to be allocated east of the Jordan River since it was land that was good for raising cattle; their requests were granted with the contingency that they help the rest of the tribes of Israel in taking possession of the land on the other side of Jordan; and they did. This is probably what is being referenced in the last half of verse 21.

I believe the first part of verse 20 is an acknowledgement of YHWH as the source of their blessing. The blessing continues by calling for this to be a strong and mighty tribe whose men could be called upon as enforcers when acting according to God's will. In connection with Jacob's prophecy over Gad, this would seem to be a blessing of victory against continued attacks of the enemy since they formed part of the eastern border of the nation.

Gen. 49:19 Gad, a troop shall overcome him: but he shall overcome at the last.

A parsha message titled "Oh, My Gad" at www.chabad.org states that in the Talmud "the portion of the lawgiver" was a reference to the fact that Gad knew that "within his territory would be contained the field designated for the burial of 'the lawgiver,' namely Moses."

Deut. 33:22 ¶ And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan.

This is a hard one. Dan is described as a young lion cub that will leap from Bashan. This seems to be a picture of a cub attacking its prey. There must be some connection between this picture and the one given by Jacob's prophecy that describes him as a serpent striking the horses' heels and causing its rider to fall.

Bashan is defined in Strong's as a place of uncertain origin, so maybe this is a picture of his decision to move from the land allotted to him in the south to conquer territory in the north. The IVP OT Commentary defines Bashan as bordering the land that Dan conquered in the north.

Deut. 33:23 And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the LORD: possess thou the west and the south.

The Hebrew for the word "satisfied" is defined as "satiated," or full beyond natural desire (Webster). After looking at the Hebrew, I tend to think the NIV is more nearly correct, "he will inherit southward to the lake," since their border included the length of the western shore of the Sea of Galilee. Evidently this land was overflowing with natural resources, bountiful through the blessing of the LORD. It is to be noted that much of the ministry of Jesus was in the Galilee; this could also be acknowledged as part of the blessing being referenced. This would connect with Jacob's blessing that he would "give goodly words," since the words of Jesus proclaim the message of the gospel and many of the disciples who would go on to share that message were from Galilee.

Deut. 33:24 And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

Deut. 33:25 Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.

The blessing pronounced upon Asher is one calling for it to be populous and for it to be looked upon with favor by the other tribes. After looking at the Hebrew and several other translations, I tend to think that verse 25 is a blessing of strength and security for as long as they are in the land.

In reference to "let him dip his foot in oil" I want to include an excerpt from my journal on Genesis 49 in reference to Jacob's blessing that I found quite interesting considering my interest in prophecy.

"In a recent article in the Prophecy Update Newsletter (www.prophecyupdate.com) they included an article by Steve Spillman, "Olive Oil vs. Petroleum Oil - In Defense of the Faith," that gave some added insight on the possibility of oil being found in Israel.

When Moses mentioned oil in his repeat of Jacob's Blessing in Deuteronomy, he used the Hebrew word "shemen." In English translations of the Genesis account of Jacob's Blessing, the word oil is never used. "Shemen," according to Strong's Concordance, in its noun form means literally "grease, especially liquid"; in its verb or adjective form it means, "fatness" as in to make fat or to become fat (prosperous). "Shemen" is a general term; it can, in its noun form be used to describe olive oil, but it can also describe any substance that is oily or greasy or fatty.

Ancient Hebrew however, was not without the ability to describe specific meaning. When Moses addressed the people of Israel as God's spokesman, there were times when he wanted them to understand exactly what he meant. If Moses wanted God's people to understand that he meant "olive oil" specifically he would use the words "shemen" (oil) and "zayith" (olive) in conjunction. Moses used this conjunction at least four times recorded in the Exodus, Leviticus and Deuteronomy. Leviticus 24:2 gives us a good example of "shemen" and "zayith" being used in conjunction to mean specifically olive oil. "Command the children of Israel, that they bring unto thee pure oil (shemen) olive (zayith) beaten for the light, to cause the lamps to burn continually." When speaking to the children of Israel, Moses was to express God's instructions precisely and specifically. If Moses wanted the children of Israel to understand that the "oil" in Jacob's Blessing was literally "olive oil" and nothing else, he used the "shemen/zayith" conjunction. Modern day critics who contend that every time the word "oil" was used in the Bible it must be interpreted literally as "olive oil" might have had some trouble convincing Moses."

Deut. 33:26 ¶ *There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky.*

Again, Jeshurun is a poetic symbol for the state of Israel. Moses declares that there is NONE like the God of Israel whom he identifies as positioned in majesty in the heavens keeping watch over His people. I know I have used these verses in this study previously, but it is worth repeating the verses from the prophet Isaiah where God is describing Himself.

Isaiah 43:11-13 "I, even I, am the LORD; and beside me there is no saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God. Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?"

Isaiah 44:6 "Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and **beside me there is no God.**"

Isaiah 45:6 "That they may know from the rising of the sun, and from the west, that there is none beside me. **I am the LORD, and there is none else.**"

Isaiah 45:18 "For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: **I am the LORD; and there is none else.**"

Again I am reminded of the words of Paul in Romans 8, "...If God be for us, who can be against us?"

Deut. 33:27 The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee; and shall say, Destroy them.

This is one of the most beautiful promises in the scripture. Though given specifically to Israel, its application is just as sure to the child of God today. I think it is important to be reminded that this promise is for an Israel in right relationship with YHWH.

Our God is an *eternal* God; He has no beginning or end; He is immortal and unchangeable. He is our *refuge*, our asylum, and our sanctuary of security, protection and relief. "Underneath are the everlasting arms" is painting a picture of one with arms stretched out in might and power with the ability to provide that refuge. The last half of the verse is a declaration of His promise and ability to protect His own from their enemies. I thought the wording was interesting—"and shall say." All it takes is the word of the Lord to destroy our enemies.

Deut. 33:28 Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew.

Moses declares that it will be God's blessing to cause Israel to dwell in safety in a land of plenty.

I know how I have often wondered that Israel would choose to give up such blessing to follow false idols and the temporary pleasures of sin when the consequences were so great. Frankly, America has followed the same path. God blessed us with so much as He raised us up to be a friend of Israel, but we have chucked it all aside to follow those who appeal to our flesh and selfish desires. Just like Israel, we have lost sight of God as the source of blessing—in fact, we no longer recognize God as Lord at all. The consequences of our sin continue to multiply all around us, yet we refuse to repent of our sin. I am afraid we have passed the point of no return and that judgment is sure.

Deut. 33:29 Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency! and

thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

The blessing Moses pronounces closes with words of Israel's privileged position as God's chosen people among the nations. They have been specifically set apart by the Lord as His own and has promised to protect them from their enemies. They have absolutely nothing to fear if they keep covenant relationship with YHWH. I like the wording of the CJB for the last part of the verse, "Your enemies will cringe before you...." Those who live giving evidence of the power of God upon their lives provide a powerful testimony to the lost.