**The Three Books of Bamidbar**
*Source Sheet by Jonathan Ziring*

1. **Numbers 10:35-36**

(לה) וַיְהִי בִּנְסֹעַ הָאָרֹן וַיֹּאמֶר מֹשֶׁה קוּמָה ׀ יְהוָה וְיָפֻצוּ אֹיְבֶיךָ וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ׃ (לו) וּבְנֻחֹה יֹאמַר שׁוּבָה יְהוָה רִבְבוֹת אַלְפֵי יִשְׂרָאֵל׃ (ז) (ס)
(35) When the Ark was to set out, Moses would say: Advance, O LORD! May Your enemies be scattered, And may Your foes flee before You! (36) And when it halted, he would say: Return, O LORD, You who are Israel's myriads of thousands!

2. **Shabbat 115b-116a**

ת"ר (במדבר י, לה) ויהי בנסוע הארון ויאמר משה פרשה זו עשה לה הקב"ה סימניות מלמעלה ולמטה לומר שאין זה מקומה ר' אומר לא מן השם הוא זה אלא מפני שספר חשוב הוא בפני עצמו כמאן אזלא הא דא"ר שמואל בר נחמן א"ר יונתן (משלי ט, א) חצבה עמודיה שבעה אלו שבעה ספרי תורה כמאן כר' מאן תנא דפליג עליה דר' רשב"ג הוא דתניא רשב"ג אומר עתידה פרשה זו שתיעקר מכאן ותכתב במקומה ולמה כתבה כאן כדי להפסיק בין פורענות ראשונה לפורענות שנייה פורענות שנייה מאי היא (במדבר יא, א) ויהי העם כמתאוננים פורענות ראשונה (במדבר י, לג) ויסעו מהר ה' וא"ר חמא בר' חנינא שסרו מאחרי ה' והיכן מקומה אמר רב אשי בדגלים

Apropos the portion: "And when the Ark traveled," the Gemara cites that which **the Sages taught** in a *baraita*. It is stated: **"And when the Ark traveled and Moses proclaimed:** Rise up, God, and Your enemies will scatter and those who hate You will flee from before You." **And The Holy One, Blessed be He, made signs** in the Torah **for this portion, above and below,** i.e., before and after it, in order **to say that this is not its place,** as the previous portion does not discuss the nation's travels. **Rabbi** Yehuda HaNasi **says: It is not for that** reason that signs were inserted. **Rather,** the signs are there **because** this portion **is considered a book unto itself.** The Gemara asks: **According to whose** opinion is **that** which **Rabbi Shmuel bar Naḥman said** that **Rabbi Yonatan said,** that with regard to the verse: "With wisdom she built her house, **she carved its seven pillars"** (Proverbs 9:1), **these are the seven books of the Torah? According to whose** opinion? It is **according to** the opinion of **Rabbi** Yehuda HaNasi, as by his count there are seven books of the Torah: Genesis; Exodus; Leviticus; Numbers until: "And when the Ark traveled"; the portion: "And when the Ark traveled," which is considered its own book; the remainder of Numbers; and Deuteronomy. **Who is** the **tanna who disagrees with Rabbi** Yehuda HaNasi? **It is Rabban Shimon ben Gamliel. As it was taught** in a *baraita* that **Rabban Shimon ben Gamliel says: In the future, this portion will be uprooted from here,** where it appears, **and will be written in its** proper **place. And why was it written here,** even though it discusses the travels of the children of Israel, and the portion before it does not? It is **in order to demarcate between the first punishment and the second punishment. What is the second punishment** that appears immediately afterward? It is the verse: **"And the people complained** wickedly in God's ears, and God heard and became angry, and the fire of God burned in them and it consumed the edge of the camp" (Numbers 11:1). What is **the first punishment?** It is the verse: **"And they traveled from the mountain of God [*mehar Hashem*]** for three days" (Numbers 10:33), **and Rabbi Ḥama, son of Rabbi Ḥanina, said: That they turned from after God [*me'aḥarei Hashem*]** and hurriedly fled Mount Sinai. The Gemara asks: **And** if so, **where is** the proper **place** for this paragraph? **Rav Ashi said: In** the portion of the **flags,** where there is a description of the manner in which the Jewish people traveled through the desert.

3. **Tur HaAroch, Numbers 10:35:1**

(א) ויהי בנסוע. מה שפירש"י שכתב זאת הפרשה כאן להפסיק בין פורענות לפורענות ומפרש במס' שבת פורענות ויסעו מהר ה' מלמד שסרו מאחרי ה' ופירש"י שם שבתוך ג' ימים למסעם התאוו תאוה האספסוף להתרעם על הבשר למרוד בהקב"ה. והקשה עליו הרמב"ן והרי פורענות ויהי העם כמתאוננים כתובה תחלה ואחריו של תאוה ושתיהן סמוכות ופי' הוא ז"ל שזה הוא פורענות ראשונה שנסעו מהר ה' בשמחה שאמרו שמא ירבה ויתן לנו מצות וזהו ויסעו מהר ה' שהיה מחשבתם להסיע עצמם משם והכי איתא במדרש כתינוק שבורח מפני הספר:

(1) ויהי בנסוע הארון, "Whenever the Ark would journey, etc." *Rashi* writes that this short paragraph that is bracketed within two inverted letters נ has been inserted here in order to separate one unhappy occurrence from the next one. According to his opinion the Israelites deviated from G'd's path already during the three days of their very first march away from Mount Sinai. The group of people described as אספסוף, rabble, (11,4) already cultivated a craving for meat, thereby rebelling against the manner in which *Hashem* had fed the people thus far. Nachmanides has difficulty with *Rashi's* interpretation, pointing out that the unhappy occurrence mentioned in verse 1 of chapter 11, preceded the craving of the people for a meat diet. This פורענות, is followed by the rabble's craving for meat immediately, without any intervening verses in verse 4. Where then did the verses 35 and 36 in our chapter separate one unhappy event from another? Nachmanides concludes that what *Rashi* meant was that the moving away from Mount Sinai (verse 33) was the first of the unhappy events which occurred so frequently from now on. The *Midrash* describes the moving away of the people from the spiritually lofty environment of Mount Sinai as similar to a child turning its back on the books from which he is

supposed to absorb useful information.

4. **Sforno on Numbers 10:35-36**

ויהי בנסוע הארון ללכת ולהכנס לארץ ישראל:
קומה ה' ויפוצו איביך כי אמנם לולא שלחו מרגלים היו נכנסים בזולת מלחמה שהיו האומות בורחים כעזובת החורש והאמיר אשר עזבו מפני בני ישראל:
שובה תהי מנוחתך פה עמנו, כענין זאת מנוחתי עדי עד ואף על פי שתגלה שכינתך לפני ישראל לגרש את אויביהם תהי מנוחת שכינתך בתוכנו:
ויהי בנסוע הארון proceeding to enter the holy Land;
קומה ה' ויפוצו אויביך, if the people had not insisted on dispatching the spies the march would have been proceeding unopposed, the enemies scattering before the armies of G'd without offering resistance. Isaiah 17,9 phrases it thus: "In that day their fortress cities shall be like the deserted sites which the Choresh and the Amir abandoned because of the Israelites, and there shall be desolation."
שובה, may Your rest be here with us, as per Psalms 132,14 זאת מנוחתי עדי עד, "this is My resting-place for all times." Even though You will display Your presence in front of Israel in order to chase out their enemies, may the resting place of the Shechinah be in our midst.

5. **Haamek Davar on Numbers 10:35:1**

שיראו אוה"ע גלוי שכינה בדרך הליכתם ויהיו יראים היושבים במדבר להתחרות עם ישראל
So the nations would see the revelation of the Shechina as they were walking, and those in the desert would be afraid to challenge the Jews.

6. **HaKtav VeHaKabalah, Numbers 10:35:3**

כי לולא שלחו המרגלים היו נכנסים לארץ ישראל מיד ובזולת מלחמה, כי האומות היו בורחים מפניהם …
If they hadn't sent the spies, they would have gone into Israel without war, for the nations would have fleed from them.

7. **Rabbi Leibtag**

| | | |
|---|---|---|
| **Book I –** | *1:1-10:34 –* | Technical and Spiritual **Preparation** for the Journey |
| **Book II –** | *10:35-36 –* | The **Ideal** Journey |
| **Book III –** | *11-36 –* | The **Actual** Journey (less than ideal) |

8. **Sifrei Devarim 313:13**

(יג) יצרנהו כאישון עינו - כענין שנאמר (במדבר י) קומה ה' ויפוצו אויביך וינוסו משנאיך:
(13) "He protected them like the pupil of His eye": As it is written (Bamidbar 10:35) "Arise, O L-rd, and let Your foes be scattered, and let your foes flee before You!"

9. **Shney Luchot HaBrit, Shoftim, Torah Ohr 70**

(70) After the Israelites had travelled only three days' journey from Mount Sinai, the very next verse (Numbers 10,36) ויהי העם כמתאוננים, רע באזני השם "The people were complaining before the Lord; they spoke evil within the hearing of G'd." All this in spite of the Torah having told us that the Presence of G'd rested over their encampment.

10. **Ein Yaakov (Glick Edition), Yevamot 6:17 [Yevamot 64a]**

(יז) ת"ר (במדבר י לו) ובנחה יאמר שובה ה' רבבות אלפי ישראל (דף סד) מלמד שאין השכינה שורה על פחות משני אלפים ושני רבבות מישראל הרי שהיו ישראל שני אלפים ושני רבבות חסר אחד וזה לא עסק בפריה ורביה לא נמצא זה גורם לשכינה שתסתלק מישראל. אבא חנן אמר משום ר' אליעזר חייב מיתה שנאמר (שם ג ד) ובנים לא היו להם, הא אם היו להם בנים לא מתו. אחרים אומרים גורם לשכינה שתסתלק מישראל שנא' (בראשית יז ז) להיות לך לאלהים ולזרעך אחריך, בזמן שזרעך אחריך שכינה שורה, אין זרעך אחריך על מי שורה על העצים ועל האבנים:
(17) Our Rabbis were taught (Num. 10, 36) And when it rested, he said, 'Return O Lord to the myriads and thousands of Israel.' (Fol. 64) Infer from this that the Shechina does not rest upon less than two myriads and two thousands Israelites. Suppose Israel numbered twenty-two thousand less one, and there be one amongst them who did not marry, is he not the cause which prevents the Shechina from resting upon Israel ? [Hence the sin of being unmarried is great]. Abba Chanin said in the name of R. Elazar: "Such a man is subject to a penalty of death, as it is said (Ib. 3, 4) And they had no children, — this allows the inference that if they had had children they would not have died." Others again say that such a person causes [directly] the Shcehina to depart from Israel, as it is said (Gen. 17, 7) To be a God unto thee, and to thy seed after thee; i.e., as long as there are seed after thee, the Shechina will rest ; but if there are no seed after thee, then upon whom else shall it rest, upon the woods or the mountains ?

11. **Rabbi Leibtag**

But who is to blame? Certainly, first and foremost the people themselves. But if we follow Ramban's "mashal" [of Har Sinai Elementary School], we must also consider the possibility that the teacher may share some of the responsibility as well. We will now show how Sefer Bamidbar may allude to this possibility as well.

Has Moshe 'Had Enough?'

Beginning with chapter 11, in almost every account of Bnei Yisrael's sins in Sefer Bamidbar, it appears as though Moshe Rabbeinu's leadership falters. Not only do the people constantly complain to him in chapter 11, even his own brother and sister criticize him in chapter 12! Then in chapters 13-14, the "meraglim" call for a national rebellion against him, and later (in chapter 16) Korach leads yet another rebellion.

So, what went wrong?

| Shmot | Bamidbar |
|---|---|
| Why have you dealt so harshly with your people? *(5:22)* | Why have you dealt so harshly with me? *(11:11)* |
| Please, let me have found favor in your eyes. *(33:13,16)* | Why have I not found favor in your eyes? *(11:11)* |
| If you do not [forgive them], please erase me from your book. *(32:32)* | If you do this to me [make me lead them], please kill me. *(11:15)* |

**Exodus 5:22**

(כב) וַיָּשֻׁב מֹשֶׁה אֶל־יְהוָה וַיֹּאמַר אֲדֹנָי לָמָּה הֲרֵעֹתָה לָעָם הַזֶּה לָמָּה זֶּה שְׁלַחְתָּנִי:

(22) Then Moses returned to the LORD and said, “O Lord, why did You bring harm upon this people? Why did You send me?

**Exodus 33:13-16**

(יג) וְעַתָּה אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ הוֹדִעֵנִי נָא אֶת־דְּרָכֶךָ וְאֵדָעְךָ לְמַעַן אֶמְצָא־חֵן בְּעֵינֶיךָ וּרְאֵה כִּי עַמְּךָ הַגּוֹי הַזֶּה: (יד) וַיֹּאמֶר פָּנַי יֵלֵכוּ וַהֲנִחֹתִי לָךְ: (טו) וַיֹּאמֶר אֵלָיו אִם־אֵין פָּנֶיךָ הֹלְכִים אַל־תַּעֲלֵנוּ מִזֶּה: (טז) וּבַמֶּה ו יִוָּדַע אֵפוֹא כִּי־מָצָאתִי חֵן בְּעֵינֶיךָ אֲנִי וְעַמֶּךָ הֲלוֹא בְּלֶכְתְּךָ עִמָּנוּ וְנִפְלִינוּ אֲנִי וְעַמְּךָ מִכֹּל־הָעָם אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה: (פ)

(13) Now, if I have truly gained Your favor, pray let me know Your ways, that I may know You and continue in Your favor. Consider, too, that this nation is Your people.” (14) And He said, “I will go in the lead and will lighten your burden.” (15) And he said to Him, “Unless You go in the lead, do not make us leave this place. (16) For how shall it be known that Your people have gained Your favor unless You go with us, so that we may be distinguished, Your people and I, from every people on the face of the earth?”

**Exodus 32:32**

(לב) וְעַתָּה אִם־תִּשָּׂא חַטָּאתָם וְאִם־אַיִן מְחֵנִי נָא מִסִּפְרְךָ אֲשֶׁר כָּתָבְתָּ:

(32) Now, if You will forgive their sin [well and good]; but if not, erase me from the record which You have written!”

12. **Numbers 11:10-15**

(י) וַיִּשְׁמַע מֹשֶׁה אֶת־הָעָם בֹּכֶה לְמִשְׁפְּחֹתָיו אִישׁ לְפֶתַח אָהֳלוֹ וַיִּחַר־אַף יְהוָה מְאֹד וּבְעֵינֵי מֹשֶׁה רָע: (יא) וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה לָמָּה הֲרֵעֹתָ לְעַבְדֶּךָ וְלָמָּה לֹא־מָצָתִי חֵן בְּעֵינֶיךָ לָשׂוּם אֶת־מַשָּׂא כָל־הָעָם הַזֶּה עָלָי: (יב) הֲאָנֹכִי הָרִיתִי אֶת כָּל־הָעָם הַזֶּה אִם־אָנֹכִי יְלִדְתִּיהוּ כִּי־תֹאמַר אֵלַי שָׂאֵהוּ בְחֵיקֶךָ כַּאֲשֶׁר יִשָּׂא הָאֹמֵן אֶת־הַיֹּנֵק עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּעְתָּ לַאֲבֹתָיו: (יג) מֵאַיִן לִי בָּשָׂר לָתֵת לְכָל־הָעָם הַזֶּה כִּי־יִבְכּוּ עָלַי לֵאמֹר תְּנָה־לָּנוּ בָשָׂר וְנֹאכֵלָה: (יד) לֹא־אוּכַל אָנֹכִי לְבַדִּי לָשֵׂאת אֶת־כָּל־הָעָם הַזֶּה כִּי כָבֵד מִמֶּנִּי: (טו) וְאִם־כָּכָה ו אַתְּ־עֹשֶׂה לִּי הָרְגֵנִי נָא הָרֹג אִם־מָצָאתִי חֵן בְּעֵינֶיךָ וְאַל־אֶרְאֶה בְּרָעָתִי: (פ)

(10) Moses heard the people weeping, every clan apart, each person at the entrance of his tent. The LORD was very angry, and Moses was distressed. (11) And Moses said to the LORD, “Why have You dealt ill with Your servant, and why have I not enjoyed Your favor, that You have laid the burden of all this people upon me? (12) Did I conceive all this people, did I bear them, that You should say to me, ‘Carry them in your bosom as a nurse carries an infant,’ to the land that You have promised on oath to their fathers? (13) Where am I to get meat to give to all this people, when they whine before me and say, ‘Give us meat to eat!’ (14) I cannot carry all this people by myself, for it is too much for me. (15) If You would deal thus with me, kill me rather, I beg You, and let me see no more of my wretchedness!”

13. **Rashi on Numbers 9:18:2**

(ב) ועל פי ה' יחנו. כיון שהיו ישראל חונים עמוד הענן מתמר ועולה ונמשך על גבי בני יהודה כמין סוכה ולא היה נפרש עד שמשה אומר (להלן י, לו)

שובה ה' רבבות אלפי ישראל הוי אומר על פי ה' וביד משה (מלאכת המשכן פי"ד):

(2) ועל פי ה' יחנו AT THE COMMANDMENT OF THE LORD THEY ENCAMPED — As soon as the Israelites encamped the pillar of cloud rose in a column and extended itself above the camp of the sons of Judah like the roof of a hut, and did not depart until Moses said, (Numbers 10:36), "Return, O Lord, unto the myriads of thousands of Israel!" — You must say (admit; more lit., be saying) that this is the meaning of (Numbers 10:23) "at the commandment of the Lord [they encamped and at the commandment of the Lord they journeyed ...]" but also by the agency of Moses (Sifrei Bamidbar 84:5).

**14. Devarim Rabbah 2:3**

...כָּךְ מֹשֶׁה גּוֹזֵר עַל הַקָּדוֹשׁ בָּרוּךְ הוּא וְהוּא מְקַיֵּם, (במדבר י, לה): קוּמָה ה', (במדבר י, לו): שׁוּבָה ה', (במדבר טז, ל): וְאִם בְּרִיאָה יִבְרָא ה', אִם נִבְרָא לָהּ פֶּה מִשֵּׁשֶׁת יְמֵי בְרֵאשִׁית הֲרֵי מוּטָב וְאִם לָאו יִבְרָא ה', וְעַכְשָׁו מִתְחַנֵּן וּמִתְחַבֵּט לִכָּנֵס לְאֶרֶץ יִשְׂרָאֵל וְאֵינוֹ מִתְקַבֵּל

So too Moshe would decree and G-d would fulfil: Arise G-d, return G-d, and if G-d will create. If a mouth has been created from the six days of creation, and if not, G-d shall create. Now, he was praying and begging to enter Israel, and it was not accepted.

15. **Psalms 68**

(א) לַמְנַצֵּחַ לְדָוִד מִזְמוֹר שִׁיר: (ב) יָקוּם אֱלֹהִים יָפוּצוּ אוֹיְבָיו וְיָנוּסוּ מְשַׂנְאָיו מִפָּנָיו: (ג) כְּהִנְדֹּף עָשָׁן תִּנְדֹּף כְּהֵמֵס דּוֹנַג מִפְּנֵי־אֵשׁ יֹאבְדוּ רְשָׁעִים מִפְּנֵי אֱלֹהִים: (ד) וְצַדִּיקִים יִשְׂמְחוּ יַעֲלְצוּ לִפְנֵי אֱלֹהִים וְיָשִׂישׂוּ בְּשִׂמְחָה: (ה) שִׁירוּ ׀ לֵאלֹהִים זַמְּרוּ שְׁמוֹ סֹלּוּ לָרֹכֵב בָּעֲרָבוֹת בְּיָהּ שְׁמוֹ וְעִלְּזוּ לְפָנָיו: (ו) אֲבִי יְתוֹמִים וְדַיָּן אַלְמָנוֹת אֱלֹהִים בִּמְעוֹן קָדְשׁוֹ: (ז) אֱלֹהִים ׀ מוֹשִׁיב יְחִידִים ׀ בַּיְתָה מוֹצִיא אֲסִירִים בַּכּוֹשָׁרוֹת אַךְ סוֹרְרִים שָׁכְנוּ צְחִיחָה: (ח) אֱלֹהִים בְּצֵאתְךָ לִפְנֵי עַמֶּךָ בְּצַעְדְּךָ בְישִׁימוֹן סֶלָה: (ט) אֶרֶץ רָעָשָׁה ׀ אַף־שָׁמַיִם נָטְפוּ מִפְּנֵי אֱלֹהִים זֶה סִינַי מִפְּנֵי אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל: (י) גֶּשֶׁם נְדָבוֹת תָּנִיף אֱלֹהִים נַחֲלָתְךָ וְנִלְאָה אַתָּה כּוֹנַנְתָּהּ: (יא) חַיָּתְךָ יָשְׁבוּ־בָהּ תָּכִין בְּטוּבָתְךָ לֶעָנִי אֱלֹהִים: (יב) אֲדֹנָי יִתֶּן־אֹמֶר הַמְבַשְּׂרוֹת צָבָא רָב: (יג) מַלְכֵי צְבָאוֹת יִדֹּדוּן יִדֹּדוּן וּנְוַת בַּיִת תְּחַלֵּק שָׁלָל: (יד) אִם־תִּשְׁכְּבוּן בֵּין שְׁפָתָיִם כַּנְפֵי יוֹנָה נֶחְפָּה בַכֶּסֶף וְאֶבְרוֹתֶיהָ בִּירַקְרַק חָרוּץ: (טו) בְּפָרֵשׁ שַׁדַּי מְלָכִים בָּהּ תִּשְׁלֶג בְּצַלְמוֹן: (טז) הַר־אֱלֹהִים הַר־בָּשָׁן הַר גַּבְנֻנִּים הַר־בָּשָׁן: (יז) לָמָּה ׀ תְּרַצְּדוּן הָרִים גַּבְנֻנִּים הָהָר חָמַד אֱלֹהִים לְשִׁבְתּוֹ אַף־יְהוָה יִשְׁכֹּן לָנֶצַח: (יח) רֶכֶב אֱלֹהִים רִבֹּתַיִם אַלְפֵי שִׁנְאָן אֲדֹנָי בָּם סִינַי בַּקֹּדֶשׁ: (יט) עָלִיתָ לַמָּרוֹם ׀ שָׁבִיתָ שֶׁבִי לָקַחְתָּ מַתָּנוֹת בָּאָדָם וְאַף סוֹרְרִים לִשְׁכֹּן ׀ יָהּ אֱלֹהִים: (כ) בָּרוּךְ אֲדֹנָי יוֹם ׀ יוֹם יַעֲמָס־לָנוּ הָאֵל יְשׁוּעָתֵנוּ סֶלָה: (כא) הָאֵל ׀ לָנוּ אֵל לְמוֹשָׁעוֹת וְלֵיהוָה אֲדֹנָי לַמָּוֶת תּוֹצָאוֹת: ...

(1) For the leader. Of David. A psalm. A song. (2) God will arise, His enemies shall be scattered, His foes shall flee before Him. (3) Disperse them as smoke is dispersed; as wax melts at fire, so the wicked shall perish before God. (4) But the righteous shall rejoice; they shall exult in the presence of God; they shall be exceedingly joyful. (5) Sing to God, chant hymns to His name; extol Him who rides the clouds; the LORD is His name. Exult in His presence— (6) the father of orphans, the champion of widows, God, in His holy habitation. (7) God restores the lonely to their homes, sets free the imprisoned, safe and sound, while the rebellious must live in a parched land. (8) O God, when You went at the head of Your army, when You marched through the desert, selah (9) the earth trembled, the sky rained because of God, yon Sinai, because of God, the God of Israel. (10) You released a bountiful rain, O God; when Your own land languished, You sustained it. (11) Your tribe dwells there; O God, in Your goodness You provide for the needy. (12) The Lord gives a command; the women who bring the news are a great host: (13) "The kings and their armies are in headlong flight; housewives are sharing in the spoils; (14) even for those of you who lie among the sheepfolds there are wings of a dove sheathed in silver, its pinions in fine gold." (15) When Shaddai scattered the kings, it seemed like a snowstorm in Zalmon. (16) O majestic mountain, Mount Bashan; O jagged mountain, Mount Bashan; (17) why so hostile, O jagged mountains, toward the mountain God desired as His dwelling? The LORD shall abide there forever. (18) God's chariots are myriads upon myriads, thousands upon thousands; the Lord is among them as in Sinai in holiness. (19) You went up to the heights, having taken captives, having received tribute of men, even of those who rebel against the LORD God's abiding there. (20) Blessed is the Lord. Day by day He supports us, God, our deliverance.Selah. (21) God is for us a God of deliverance; GOD the Lord provides an escape from death. ....