

Children's Prayer Book

A Messianic Siddur

Written By Mikhal Daniel

Published By Lulu.com

Children's Prayer Book: A Messianic Siddur

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NOTE: Regarding the use of the Name of God.

Herein I have used a variety of names for God, including God, Yah, Yahweh, Adonai, Lord, etc. In order to simplify things for young readers, I primarily used the term "God" and "Adonai" even though these may not be the preferred terms for most adult readers. Therefore, please feel at liberty to substitute whatever name of God you prefer to use when entering into communion and prayer to Yahweh. If you prefer a circumlocution, please feel free to use one where I have used Yahweh, or if you prefer to say Yahweh rather than God, Lord, or Adonai etc. than feel free to make these changes as well. But whatever you do, do it to the glory of the God of Abraham, Isaac and Jacob!

For information about purchasing additional copies of this prayer book and its "companion" book *Children's Picture Prayer Book: Sh'ma, V'abavta, & Shemoneh Esrei*, and/or other Messianic children's instructional books and resources by Mikhal Daniel visit our website at: www.torahkidsresource.com.

Book Dedication

This prayer book is dedicated to our Master and Savior, Yeshua the Messiah. May we each strive to become a true reflection of our Teacher so that we may be called good and faithful servants in the Kingdom of Yah.

And to my family, who inspires me to be a better person each day in order that I might love them more.

To Chris, you are not just my husband, but truly my “*magen*” (shield, protector) and I love you. Thank you for all of your love and support throughout the past 20 years.

To my beautiful girls, Mikayla and Aliyah; this book was created with you in mind. You both are growing into beautiful young ladies and it will be a joy to utilize this resource in full print with you both. I pray that when you are grown, you will be able to utilize it with your own children and continue to share the love of our Messiah, the joy of our salvation, and the eternity of God’s Torah with the next generation.

And to men and women of Yah everywhere, who want to demonstrate and teach their children the art of powerful, reverent and holy prayer such that it becomes deeply rooted in their spirit from the very beginning and develops within them as a central part of their everyday lives.

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Forward

Proverbs 22:6 states, “*Train up a child in the way he should go, and when he is old, he will not depart from it.*”

Although most people will agree that prayer is a vital part of our walk with God, many have never experienced the joy of a structured and consistent prayer life. While most believers understand that our true power to effect change in our lives, in our families, and in our world, is found only in prayer; we often do not know how to pray as we should (Romans 8:26). Consequently, we lack the training necessary to effectively wield *the sword of the Spirit* which is the Word of God (Eph 6:17). God’s Word is the most effective tool in our spiritual arsenal, and when we utilize our gift of speech to speak God’s Word into our lives in a structured and deliberate manner, we can effect much change (Isaiah 49:2-3).

Although people generally understand the importance of prayer, a lack of solid training in “how to pray” and “how to structure our approach to God in prayer” ultimately leaves our prayers out of balance and highly *self*-focused. As a result, our prayers lack the power they could otherwise have. However, if we take the time to develop our prayer skills, we will be able to effectively wield this important and valuable weapon.

After a year-long study and much time committing myself to set-time prayers through the use of a Jewish *Siddur* (prayer book), the Lord opened my eyes to a number of simple truths that can be found in daily structured set-times of prayer. By utilizing this method of prayer I was able, for the first time in my life, to pick up (and wield with skill and precision), *God’s Sword of the Spirit*. In other words, I no longer had to fumble through trying to find the right words to express my desire to praise and give glory to God; rather, I was able to structure my prayers around God’s Word itself. Because the Jewish prayer book is primarily formatted and derived directly from Scripture, utilizing it as a tool to enter into a time of prayer brought my prayers themselves in line with God’s will and wisdom, because I was primarily praying Scripture back to God in conjunction with my own spontaneous prayers and prayer needs. In this way, God’s Word became not only the foundation for expressing

my own heart's desires, but my prayers were specifically elevated (because of their Scriptural content) to become an intimate form of worship and communion with God in a balanced and God-focused manner.

Practically speaking, the intent of this prayer book is to provide an enjoyable tool that will meet the needs of a busy mother or caregiver who desires to personally grow in her own prayer life, while also enabling her to model the concept of daily set-time prayers for her children in a manner that is comprehensible to most children. In this way, a parent can skillfully and strategically train his or her child or children to become powerful prayer warriors capable of effecting tremendous change in the world and offering a great service to our King, Yeshua the Messiah.

Because this prayer book is set-up in such a way that it follows the same type of pattern (and is modeled after) the most ancient and time-honored prayers of the people of Israel, children will also become accustomed to the rhythm and structure associated with the traditional Jewish *Siddur*. By taking this approach, they will be able to easily transition to the use of a standard adult Jewish or Messianic *Siddur* as they mature, should they choose to walk deeper in the ancient prayers of God's people.

One of the greatest benefits of this type of approach to prayer is that Children will develop an internal sense of what it means to approach God in prayer in a balanced and deliberate manner. The use of a *Siddur* itself becomes a springboard for effective training in prayer. Children will begin to see how prayer is a form of praise and worship to God, and not simply a method for getting what they want from God. This pattern will become written on their hearts, such that it will begin to influence how they structure their own spontaneous prayers to God during their daily conversations with Him. Ultimately, the use of this prayer book will cause children to have more balance and an increased level of awareness of God, both when they pray and as they go about their daily lives.

To be clear, the use of a prayer book such as this one is simply a tool in the hands of a disciple of the Master. It is not the substance of the disciple, nor the substance of his or her prayers. In other words, the prayers in this book are not a means in and of themselves; rather, they

are very much a Scripturally based outline to follow during your times of prayer. As the disciple focuses on the words she is reading she should do so in such a way that the words become her very own prayer offerings to the Lord. While one should feel free to add, change, or modify certain prayers according to personal style (such that they provide individual depth of meaning), the repetition that occurs when one goes through these prayers daily will ultimately write the words on the heart, because they will become memorized “by heart.” It is the memorization that forms an internal outline based on Scripture that ultimately trains one in the art of effective prayer, even when praying spontaneous prayers to God.

A final word of advice as you embark on a wonderful journey of meaningful prayer time is to always feel at liberty to stop at any time during the prayers, as the Lord brings specific needs to mind, and offer additional prayers that may relate to the particular selection you are reading. For example, as you reach the section of “The Prayer” (*Shemoneh Esrei*) that speaks of healing, you might wish to pause momentarily and offer additional specific requests for healing in your own life, the lives of your family and friends, or others whom you may wish to offer prayers of healing. You may even wish to insert a song or dance between various sections of the prayers, particularly if you have young children. For example, you might want to sing and dance to the interactive children’s song “Father Abraham” after reading the section “Fathers” of “The Prayer” (*Shemoneh Esrei*).

In my humble opinion, if we truly believe that prayer is a vital part of our walk with the Messiah, it is imperative that we begin to model worship centered daily prayer for our children, and in doing so, train both ourselves and our children to become rooted and grounded in “effective” (James 5:16) prayer. We all desire to see the return of the King, but one of the greatest weapons we will use to usher in His Kingdom is to first become people fully committed to prayer. Only then will we begin to transform our world as we allow God to transform us, from glory to glory, into the image of His Son, Our Master, Yeshua the Messiah.

How To Utilize This Resource

The Root of Prayer (Tefillah)

Prayer in Hebrew is called *Tefillah*. The root of the term means to judge or differentiate, to clarify or decide.¹ “In life, we constantly sort out evidence from rumor, valid options from wild speculations, fact from fancy; . . . thus, prayer is the soul’s yearning to define what truly matters and to ignore the trivialities that often masquerade as essential.”²

People, including myself at times, have often questioned the need for prayer, reasoning that if God already knows everything in all situations, then why do I need to spend time telling God what He already knows? But if prayer was simply a way to rehash to God our list of deficiencies, failures and needs, than it truly would be unnecessary.

Instead, there is something unique about spending time in contemplative prayer that refocuses our attention not only on God, but on those aspects of life that are truly important. It brings our perception back into sharper focus, and in particular, when we pray Scripture itself, aligns our will with God’s will. Prayer also provides a God designed method of worship, and was itself primarily established as the average Israelite’s daily “appointment with God” that corresponded with the daily sacrifices that were performed by the priests and Levites. And of course we know that our prayers go up to God with a similar connotation as the physical incense used in the Temple (Rev 5:8, 8:3-4) while the lifting of our hands in worship and prayer go up as the evening sacrifice (Psalm 141:2). In other words, just as the physical incense rose into the air in the earthly Temple, so also, when the average Israelite joined in the sacrificial service through prayer, those prayers rose up to God in His heavenly Temple (just as they still do today). The physical Temple and incense merely manifested what the worshiper’s prayers at that time were also causing to rise up to the heavenly Temple. We know this is true because the physical Temple was a visible replica of what Moses was shown by God and directed to replicate in the Tabernacle. In addition, we also have

¹ Rabbi Nosson Scherman, *The Complete ArtScroll Siddur*, 3rd ed. (New York: Mesorah Publications, 2005), xiii.

² Ibid.

supporting evidence of this fact via the witness of the Psalmist noted above and the evidence revealed in the book of Revelation.

For parents, prayer is an opportunity to teach and train our children; implanting key truths of God in them through thought provoking daily set-times of prayer, and training them in the art of prayer itself such that they will learn to properly and reverently approach God in prayer.

Ultimately, “prayer is a process of self-evaluation, self-judgment; a process of removing oneself from the tumult of life to a little corner of truth and refastening the bonds that tie one to a purpose of life.”³

On a practical level, just as a wife or husband in our modern times will often call their spouse at least once a day just to “check-in” and see how the other’s day is going as a means of maintaining the intimacy in their relationship, so also, taking time to have focused breaks set aside to check in with our Creator is the first step in maintaining our intimacy, spiritual connection, and sensitivity to the Father.

Making The Time

Making or establishing specific set-times of prayer every day that we will commit to, whether for five, fifteen or sixty minutes, is a vital personal fence that each one of us has to make in order to realistically make prayer a daily habit and true priority in our lives. Let’s face it, if we don’t set a specific time or estimated range of time that we will stop in our day and commit to prayer, then we will likely never succeed in giving prayer the priority it should be in our lives. We have to come to a place in our lives where we decide to make our prayer time important enough to guard it as a sacred appointment with our Master and not allow our flesh to de-prioritize it simply because we can’t physically, or I should say tangibly, see our “husband’s” face when we seek His face in prayer.

Our Master, Yeshua, modeled for us just such a commitment to spending daily quiet times of prayer with the Father, and we need to model this for our children also. We are often great at “saying” prayer should be a priority in our lives, but if we never actually “model” commitment to daily set-times of prayer in our own lives, commitment to daily prayer

³ Rabbi Nosson Scherman, *The Complete ArtScroll Siddur*, 3rd ed. (New York: Mesorah Publications, 2005), xiii.

will never become established in future generations either. We certainly wouldn't dream of skipping out on or not showing up for an appointment with our physical husbands, so let us commit to not allowing ourselves to skip out on the times we set for prayer with our spiritual Husband.

Here are a few helpful suggestions:

1. Be realistic.

Be realistic and start small, then build as you grow. For example, commit to five minutes twice a day. Once you master five minutes, increase to ten, and so forth, until you reach a level you feel is adequate and sustainable.

2. Use technology as an aide.

If you have a cell phone with a calendar alarm, set the alarm to beep at you and remind you it's time to pray. The Master often rose early to pray, and such a commitment often bears the greatest fruit. Watching the sunrise as you enter your day in prayer is a great way to start the day.

3. Set your expectations with your children up front.

Teaching children to sit quietly is a good discipline, but won't happen overnight. Give it time, set your expectations with your children up front, but allow for some flexibility and interruptions without getting discouraged. Mixing up the times in which the children have to be quiet and listen (until they learn to read and can read along with you) with short prayerful songs with movements or dance can help, especially with very young children.

In addition, learning to “*davin*,” which is a type of slight rocking and bowing movement, can greatly help wiggly kinesthetic children stay focused as well as aid adults and help older children to maintain their focus (called *kavanah*) during their prayers. *Kavanah* is a term that has to do with our *intentions* that proceed meaningful action, and comes from the Hebrew root meaning to direct, intend [to do something], or focus. When we pray, it is not just about reading the prayers or even saying the words of prayer; if you pray without actively thinking about the words you are praying, i.e. you lack *kavanah*, than you have essentially not fulfilled your obligations in prayer. This means that your *heart* was not in the words; therefore, you have not actually entered into meaningful, heart-felt, “effective” (James 5:16) prayer.

When *davinning*, stand with your feet together and knees slightly bent (whatever is most comfortable). Facing Jerusalem is preferred (that means you would be facing east if you live in America). This nuance was modeled by Daniel and has biblical support as well. There are two movements one can do, and you may switch back and forth between them as desired. The first and primary movement consists of slightly bending the knees, then straighten your legs again as you bow forward slightly and straighten again. The movement essentially goes; bend straighten, bow straighten. This movement is done most often in “The Prayer” (*Shemoneh Esrei*) during the final sentence in each section of the prayer. For example, you will bend your knees at “Blessed” and straighten on “are You,” then bow forward at the waist on “oh Lord (or Adonai),” and straighten again on “Our God.” Then continue standing during the rest of the prayer. Some people *davin* continuously, while some prefer to do the bow movement only during certain key phrases.

The second movement is a slight side to side rocking motion in which you pivot or turn your body slightly to the right and then to the left in a twisting or swaying motion while standing with your feet together in place with knees slightly bent for comfort and balance.

4. Use quiet activities for really young children.

Another suggestion with very young children is to perhaps allow them to color quietly while you read the prayers aloud. This will get them familiar with the idea of quiet times of prayer until they are old enough to read along with you or sit still and listen for extended periods.

5. Find and use a designated “prayer spot.”

It is optimal to find a location in which you will go on a regular basis to pray. For most people they will find a specific quiet spot or room with windows facing east (toward Jerusalem) or a location outdoors in nature. Being in nature is ideal and aids in one’s ability to focus and connect with God. Don’t worry if you cannot always find an ideal location, but do your best to at least establish a set location you can use when you are at home.

Getting Started

There are traditionally three set times of prayer; the morning, called *Shacharit*, the afternoon, called *Minchab*, and the evening, called *Maariv*. The first two instances of daily prayer (*Shacharit* and *Minchab*) correspond

with the continual or daily (*tamid*; see Num 28:3-6) burnt offerings that were given in the Tabernacle/Temple of God. One offering went up in the morning and one in the afternoon (at twilight). Anything that remained was burned completely throughout the night and the fire itself was to remain burning “continuously” (see Lev 6:9).

The most famous biblical person to observe all three set times of prayer was Daniel. We read in Daniel chapter 6 that the evil commissioners and satraps were trying to find a way to accuse Daniel of corruption, but they could find nothing of which to accuse him. So they devised a plan saying, “We will not find any ground of accusation against this Daniel unless we find it against him with regard to the Law of his God,” (Dan 6:5). What is of most interest for our purposes is that the satraps only asked the king for this modification of their law for a 30 day period, knowing that Daniel regularly sought God daily in prayer. This must have seemed a reasonable amount of time to the king for people to not pray or petition any other god or man but the king himself; however, we note that Daniel did not feel he was warranted to skip a single day of prayer. It clearly in this context would have gone against the “Law of his God.” Therefore, we are justified in understanding that prayer is not simply optional, but something God commands and desires for his people to do daily. It is the daily *moedim*, or appointed time, in which God asks His people to check-in with Him. So it is not simply that we stop and spend time in prayer to God during the Spring and Fall Feasts of the Lord, or even during our weekly Sabbath rests, but there is also a daily *moed* (appointed time), in which we are to take a focused time out from our busy day and turn our hearts toward God.

Understanding The Prayers In This Book & Setting Your Schedule

MORNING PRAYERS: *Shacharit*

As you review the Table of Contents page you will note that listed first are the morning *Shacharit* prayers. These begin with a short “Blessing Upon Arising” on page 1, and continue through page 33. You do not have to do them all every morning. However, the optimal “priority prayer” for your morning *Shacharit* prayer time would be to, at a minimum, simply go through “The Prayer” (*Shemoneh Esrei*) which starts on page 24 and ends on page 33. In addition, if you only did one small

prayer with your child before bedtime each day, the *Shema & V'ahavta* prayer on page 23 would be a number one priority.

But of course, you are welcome to choose any of the prayers and use them as a springboard for facilitating and structuring your morning prayer time. If you plan to do *Minchah* prayers also, then you may choose to select a few of the morning prayers and wait to go through “The Prayer” (*Shemoneh Esrei*) in the afternoon.

AFTERNOON PRAYERS: *Minchah*

For your afternoon prayer time (*Minchah*) you can begin on page 34 through 36, and then proceed back to page 24 to go through “The Prayer” (*Shemoneh Esrei*) again.

Traditional SET-TIMES Of Prayer

The traditional time designated for *Shacharit* prayers are:

From sunrise until the 4th hour, but this can be extended until noon. Thus, you will want to select a time for your *Shacharit* prayers between approximately 6 AM and 10 AM (but no later than 12 noon).

Write your morning “*Shacharit*” prayer appointment time commitment here: _____

The traditional time designated for *Minchah* prayers are:

From approximately 12:30 PM until sunset. Thus, you will want to select a time for your *Minchah* prayers between approximately 12:30 and 4:30 PM.

Quick Side Note: In Acts 3:1 Peter and John were going up to the Temple at the ninth hour, “the hour of prayer,” which would have been approximately 3 PM.

Write your afternoon “*Minchah*” prayer appointment time commitment here: _____

A Quick Word About “The Prayer” (*Shemoneh Esrei*)

The central prayer in this prayer book is “The Prayer” or *Shemoneh Esrei*, and is sometimes also called the *Amidah*. *Shemoneh Esrei* means eighteen, and the original Hebrew prayer consisted of eighteen blessings.

“The text of the individual blessings was composed by the Men of the Great Assembly at the beginning of the Second Temple period and it was put into its final form under Rabban Gamliel II after the Destruction [of the Temple]; over four centuries later.”⁴

The *Zohar*⁵ refers to the *Shemoneh Esrei* as the “standing prayer,” and thus it is also called the *Amidah*,⁶ because one is traditionally supposed to stand as if standing before God’s throne while reciting the prayer.

What is most interesting is the fact that the Talmud refers to the *Shemoneh Esrei* simply as “The Prayer,” and in Acts 2:42 (although obscured in many translations) it states that the newly multiplying group of believers “continued faithfully in the teaching of the emissaries, in fellowship, in breaking bread, and in **THE** prayers.”⁷⁸ [emphasis added]

Only five verses later, in Acts 3:1, the Apostolic Scriptures state, “One afternoon at three o’clock, the hour of *minchah* prayers, as Kefa (Peter) and Yochanan (John) were going up to the Temple . . .”⁹ From this we have good evidence to believe that the disciples and the early believing community continued to observe the daily set times of prayer and in particular, perhaps even prayed an early form of what was later formulated as the *Shemoneh Esrei*.

⁴ Rabbi Nosson Scherman, *The Complete ArtScroll Siddur*, 3rd ed. (New York: Mesorah Publications, 2005), 98.

⁵ The *Zohar* is a mystical Kabbalistic set of commentaries on the 5 Books of Moses.

⁶ *The Complete ArtScroll Siddur*, 98.

⁷ The Talmud is a collection of rabbinic discussions pertaining to Jewish law, customs, ethics, and history. The word means “instruction or learning,” and is a combination of the Mishnah (200 C.E.), which is the first compendium of Judaism’s Oral Laws, and the Gemara (500 C.E.), which is a compilation of later discussions on the Mishnah and other rabbinic writings.

⁸ David H. Stern, *Complete Jewish Bible*, 1st ed. (Maryland: Jewish New Testament Publications), 1363.

⁹ *Ibid.*

There are three major sections of the prayer. The first three stanzas allow the worshiper to prepare their heart and mind by paying homage to God like a slave praising their Master before making their request. The second section contains the requests, and the last section allows the worshiper to express gratitude and confidence in the fact that they know their Master can meet their needs and is gracious toward His servants. But even in the middle section, requests are first marked by an acknowledgment of God as Master, while only then does the petitioner make his request, all the while affirming God's power.¹⁰

What is most important for us to note here is that "The Prayer" (*Shemoneh Esrei*) follows the same format as the *Avinu* (Our Father) or what is most commonly known as "the Lord's Prayer," (Matt 6:9-13). Thus, we have further evidence that supports the usefulness and appropriateness of this prayer as a worthwhile prayer tool for the believing community.

Now that you have completed a quick "Set-Time Prayers 101" class, you are ready to begin a prayer journey that will last a lifetime. Feel free to contact us via our website at www.torahkidsresource.com if you have any questions or comments about utilizing this prayer book. We also encourage and welcome any feedback and testimonies of how this prayer book has enhanced your ability to train your children in the area of prayer.

Be blessed as you seek to develop the prayer life of the next generation, while at the same time strengthening your own!

¹⁰ Rabbi Nosson Scherman, *The Complete ArtScroll Siddur*, 3rd ed. (New York: Mesorah Publications, 2005), 98.

“The Effective”
Prayer
Of The Righteous
Can Accomplish Much

James 5:16

Children's Blessing Upon Arising

Thank you Yah, my King, for giving me life each morning.

Lord, help me be good today and learn about You.

For I want to sing about how good You are forever.

Morning Blessings - *Shacharit*

The Beginning of Wisdom

To become smart I must obey God,
And when I do, I will understand myself,
And thank God everyday for loving me.
Blessed is the Name of God's Kingdom forever.

Open My Ears Lord

God gave all Israel the Torah as a gift.
Lord, help me listen to Your Torah's instructions,
And help me listen also to my parents.
You gave me both to help me grow.
When I listen to Your instructions,
You are able to guard my life.
Oh Adonai, I cannot wait to see the Messiah return.

How Good It Is (MaTovu)

God's people look so beautiful
When they live by God's instructions.
As for me,
Through the blood of Yeshua the Messiah,
I will enter Your House, God,
And kneel at Your feet,
Amazed at how wonderful You are.
May my prayer to You, Lord
Be at a good time.
O God, with Your amazing kindness,
Answer me with the truth of Your Yeshua.

Lord of the Universe (Adon Olam)

Master of the universe,
Who was King before anything was created,
At a time when God decided to make everything,
Yeshua was named King.
After everything happens,
God, the Awesome One alone will reign.
It is He Who was, He Who is,
And He Who shall remain in glory.
God is One,
And there is no second to compare to Him.
No one is equal to God.
He is without beginning, without conclusion.
He is all powerful and He has control of everything.
He is my God, my living Redeemer,
A Rock to build my life upon.
He is my victory flag,
A place of safety that I can run to
Whenever I call to Him.
In His hands I can trust my life is safe.
Even when I am sleeping,
God is awake watching over me.
God is with me,
I shall not be afraid.

Exalted (Yegdal)

Our God lives!
And we should praise His Name.
He is outside of time.
God is One,