Understanding the 1st berakha of the Amida

The first *berakha* of the Amida is known as '*abot*' (ancestors) and it refers to God's protection of the Jewish people. In this *berakha* we **don't ask** for protection: **we praise God stating** that our miraculous survival as Jews, is due to His eternal divine protection.

We mention that haShem Almighty protected Abraham, Ytzchak and Yaakov (*E-lohe Abraham,* etc). We also describe with a few words **what we can 'humanly' grasp** of God's protective power (*hagadol, hagibbor*, etc.), a power that God uses to bestow kindness (*gomel chasadim tobim*).

We state that because of the merit of our ancestors (*zokher chasde abot*), God grants us His present and future salvation (*umebi go'el*). God protects us because He so promised (*lema'an shemo*)our ancestors, and because He loves us (*beahaba*). To understand these last concepts **you must read** the Pasuk Debarim 7, 7.

Finally we state that God is our King (*melekh*), but a special kind of king: not the king that demands for his own sake, but a King ready to help when we ask (*ozer*) and to rescue us when we are in trouble (*moshi'a*) and a king who covers us with His invisible shield (*magen*) against harms and hazards **we are not aware of**.

Magen is indeed **the highest level of divine protection.**

The protection responsible for the survival of the Jewish people since the time of Abraham Abinu (*baruckh ata hasem magen Abraham*).