

<p>ז אַמְרוֹת יְהוָה אַמְרוֹת טְהוֹרוֹת כְּסָף צָרוּף בְּעָלִיל לְאֶרֶץ מִזְקָה שְׂבָעֵתִים: ח אַתָּה יְהוָה תִּשְׁמְרֵם תִּצְרְנוּ מִן-הַדּוֹר זֶה לְעוֹלָם: ט סָבִיב רְשָׁעִים יִתְהַלְכוּ כְּרֶם זֶלֶת לִבְנֵי אָדָם:</p>	<p>ה מֵאֵן דַּכְּפָרִין בַּעִיקְרָא דַּאֲמָרִין בְּלִישְׁנָא נִתְגַּבֵּר סִיפּוּתָנָא שְׁפּוּתָנָא עִימָנָא מֵאֵן הוּא רַבּוֹן דִּילְנָא: ו מֵאֲוֹנָסָא דַּעֲנִי מִן צוּחַת חֲשִׁיכֵי הַשְׁתָּא אֲקוּם בְּדִינָא אֲמַר יְהוָה אֲשׁוּי פּוֹרְקָן לַעֲמִי וְלַרְשִׁיעֵי אֲסַהִיד עֲלֵיהוֹן בִּישׁוּתָא בִּישְׁתָּא לַהּוֹן: ז מִלִּין דִּיהוּה מִלִּיָּא דְּכִין הֵךְ סִימָא סִינָא בְּכוֹרָא עַל אַרְעָא זְקִיק שִׁיבְעֵתִי זְמִינִן: ח אַתָּה יְהוָה תִּינַטְרִינוֹן לְצַדִּיקָא תִנְצָרִינוֹן מִן דְּרָא בִישָׁא הַדִּין לַעֲלָמִין: ט חֲזוֹר חֲזוֹר רְשִׁיעִיא מֵהַלְכִין כַּעֲלוּקָא דַּמְצָצָא אַדְמִיהוֹן דַּמְהוֹן דְּבִנִּישָׁא:</p>	<p>12:5 ἀπὸ τῆς τάλαιπωρίας τῶν πτωχῶν καὶ ἀπὸ τοῦ στεναγμοῦ τῶν πενήτων νῦν ἀναστήσομαι λέγει κύριος θήσομαι ἐν σωτηρίᾳ παρρησιάσομαι ἐν αὐτῷ 12:6 τὰ λόγια κυρίου λόγια ἀγνά ἀργύριον πεπυρωμένον δοκίμιον τῇ γῇ κεκαθαρισμένον ἐπταπλασίως 12:7 σύ κύριε φυλάξεις ἡμᾶς καὶ διατηρήσεις ἡμᾶς ἀπὸ τῆς γενεᾶς ταύτης καὶ εἰς τὸν αἰῶνα 12:8 κύκλω οἱ ἄσεβεῖς περιπατοῦσιν κατὰ τὸ ὕψος σου ἐπολυώρησας τοὺς υἱοὺς τῶν ἀνθρώπων</p>
<p>Tehillim / Psalms 12 For the choir director; upon an eight- stringed lyre. A Psalm of David. 12:1 Help, Lord, for the godly man ceases to be, For the faithful disappear from among the sons of men. 12:2 They speak falsehood to one another; With flattering lips and with a double heart they speak. 12:3 May the Lord cut off all flattering lips, The tongue that speaks great things; 12:4 Who have said, ‘With our tongue we will prevail; Our lips are our own; who is lord over us?’ 12:5 ‘Because of the devastation of the afflicted, because of the groaning of the needy, Now I will arise,’ says the Lord; ‘I will set him in the safety for which he longs.’ 12:6 The words of the Lord are pure words; As silver tried in a furnace on the earth, refined seven times. 12:7 You, O Lord, will keep them; You will preserve him from this generation forever. 12:8 The wicked strut about on every side When vileness is exalted among the sons of men. (NASB)</p>	<p>Toviyah / Psalms Chapter 12 12:1 For praise, on the lyre of eight strings. A hymn of David. 12:2 Redeem, O Lord, for the good are annihilated; for the faithful have ceased from the sons of men. 12:3 They speak lies, each to his fellow, lips are flattering; in their heart they deceive, and with a lying heart they speak. 12:4 The Lord will destroy from the world all flattering lips, the tongue that speaks arrogance. 12:5 Those who deny the essence, who say, “By our tongue we shall prevail, our lips are with us, who is our master?” 12:6 Because of the oppression of the poor, because of the cry of the needy, now I will arise, says the Lord; I will give redemption to my people, but against the wicked I will give testimony of evil. 12:7 The words of the Lord are pure words, silver purified in the furnace on the ground, refined seven times. 12:8 You, O Lord, will keep the righteous; you will protect them from this evil generation forever. 12:9 All around the wicked walk, like a leech that sucks the blood of the sons of men. (EMC)</p>	<p>Tehillim / Psalms 12 For the end, A Psalm of David, upon the eighth. 12:1 Save me, O Lord; for the godly man has failed; for truth is diminished from among the children of men. 12:2 Every one has spoken vanity to his neighbour: their lips are deceitful, they have spoken with a double heart. 12:3 Let the Lord destroy all the deceitful lips, and the tongue that speaks great words: 12:4 who have said, We will magnify our tongue; our lips are our own: who is Lord of us? 12:5 Because of the misery of the poor, and because of the sighing of the needy, now will I arise, saith the Lord, I will set them in safety; I will speak to them thereof openly. 12:6 The oracles of the Lord are pure oracles; as silver tried in the fire, proved in a furnace of earth, purified seven times. 12:7 Thou, O Lord, shalt keep us, and shalt preserve us, from this generation, and for ever. 12:8 The ungodly walk around: according to thy greatness thou has greatly exalted the sons of men. (LXX)</p>

The Psalm begins stating א לְמִנְצֵחַ עַל-הַשְּׁמִינִית מְזֻמֹּר לְדָוִד: “For the choir director; upon an eight-stringed lyre. A Psalm of David.” The Psalm was composed for the eight-stringed lyre. Note that the Septuagint takes the more literal translation of the Hebrew text saying 12:1 εἰς τὸ τέλος ὑπὲρ τῆς ὀγδόης ψαλμὸς τῷ δαυιδ... “A Psalm of David, upon the eighth.” It is interesting that the text itself does not have the word “lyre” (לירה) but simply states עַל-הַשְּׁמִינִית “upon the eighth.” The lyre is understood or assumed based upon the word הַשְּׁמִינִית “the eighth.”

In the second verse from the Hebrew Bible, verse one in our English translation, David pleads for the Lord’s help saying ב 12:1 Help, Lord, for the godly

man ceases to be, For the faithful disappear from among the sons of men. (NASB) Yeshua in Hebrew is a verbal derivative from the word “to rescue” or “to deliver” (*BDB Lexicon*). This word was used as a formal name throughout the biblical text and is found to be used among the Jews of the Second Temple Period, the Biblical Aramaic/Hebrew name יֵשׁוּעַ “Yeshua” was common. The Hebrew Bible mentions several individuals with this name. This name is found in the books written in the post-Exilic period (*Ezra, Nehemiah, and Chronicles*) and is also found in the Dead Sea Scrolls. Haggai and Zechariah use the spelling Joshua. Strong’s Concordance connects the name יֵשׁוּעַ Yeshua, to the English form Jeshua (*as it is used multiple times in Ezra, Nehemiah, and 1 and 2 Chronicles*), with the verb “to deliver” (or, “to rescue”). David begins the verse asking the Lord to rescue or save, and the English translation renders this word as “help.” The Aramaic translation says “redeem” כְּרוּם יְהוָה מְטוּל דְּגִמִּירוּ טְבִיא צְדִיקֵי אַרוּם סְפוּ מִהַמְנִיָּא מִן בְּנֵי נִשְׂאָ: 12:2 *Redeem, O Lord, for the good are annihilated; for the faithful have ceased from the sons of men. (EMC)* and the Septuagint says “save me” σῶσόν με κύριε ὅτι ἐκέλετο πιν ὁσος ὅτι ὠλιγώθησαν αἱ ἀλήθειαι ἀπὸ τῶν υἱῶν τῶν ἀνθρώπων 12:1 *Save me, O Lord; for the godly man has failed; for truth is diminished from among the children of men. (LXX)* David seeks help from the Lord because it seems to him that the righteous (טְבִיא), the pious (צְדִיקֵי), the godly men are being destroyed or are at an end (גְּמַר). The faithful have ceased from among the sons of men. What would happen if the world ceased to have godly (faithful) men?

ג שְׁנָא | יַדְבְּרוּ אִישׁ אֶת-רַעְיָהוּ שְׂפַת חֲלָקוֹת בָּלָב וְלֵב יַדְבְּרוּ: 12:2 *They speak falsehood to one another; With flattering lips and with a double heart they speak. (NASB)* These Scriptures indicate that the ungodly not only speak falsehoods (lies) to the righteous, they also speak falsehoods to each other too and they speak boastful words of their evil deeds. The Apostle Paul wrote to the Colossians and to Ephesus that as the children of God by faith in the Messiah, we are to not lie to one another and we need to put all falsehood (lying) aside, we are to speak the truth. Lying (falsehood) are the work of the old former life (*Colossians 3:4-10 and Ephesians 4:24-27*).

Colossians 3:4-10

3:4 *When Christ, who is our life, is revealed, then you also will be revealed with Him in glory.* 3:5 *Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry.* 3:6 *For it is because of these things that the wrath of God will come upon the sons of disobedience,* 3:7 *and in them you also once walked, when you were living in them.* 3:8 *But now you also, put them all aside: anger, wrath, malice, slander, and abusive speech from your mouth.* 3:9 *Do not lie to one another, since you laid aside the old self with its evil practices,* 3:10 *and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him (NASB)*

Ephesians 4:24-27

4:24 *and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.* 4:25 *Therefore, laying aside falsehood, speak truth each one of you with his neighbor, for we are members of one another.* 4:26 *Be angry, and yet do not sin; do not let the sun go down on your anger,* 4:27 *and do not give the devil an opportunity. (NASB)*

If we consider these Scriptures from Colossians and Ephesians in light of the verse from *Tehillim / Psalms 12:2*, the only way we can put off the former self is with the help (הוֹשִׁיעָה) of God that is directly related to our salvation, redemption, and deliverance from sin in the Messiah Yeshua. Studying the Scriptures on the Messiah, we learn that He is the Righteous Branch, the King Messiah, the Priest Messiah, the Anointed One (מִשִּׁיחַ), the One who would one day come to deliver God’s people and the One in whom God’s kingdom is

established (raised up, lifted up) in Israel and in all the World. The hope of the Messiah runs throughout the Tanakh where Mashiach will restore the Kingdom of David (*Jeremiah 23, 30:9, and Ezekiel 34:23*). He will restore the Temple in Zion (*Isaiah 2:2, Micah 4:1, Zechariah 6:13, and Ezekiel 37:26-28*). He will regather the exiles (*Isaiah 11:12, 43:5, and 51:11*). He will make a New Covenant to Israel (*Jeremiah 31:31-35*). He will usher peace into this world coupled with the knowledge of the true God (*Isaiah 2:4 and 11:9*). He will swallow up death and disease (*Isaiah 25:8*). He will bear our iniquities (*Shemot / Exodus 32:32 and Isaiah 53*). He will raise the dead to new life (*Isaiah 26:19*). And He will teach the Torah with the knowledge of the God of Israel for the purpose of uniting all of mankind as one, *Zechariah 14:9* וְהָיָה יְהוָה לְמֶלֶךְ עַל-כָּל:

“God will be king over all the world and in that day God will be one and His name will be one.” The “Messiah the King” that rules in righteousness with dominion over all is found in Nathan’s oracle to King David in *2 Samuel 7:10-16* that says וְשִׁמְתִּי מְקוֹם לְעַמִּי לְיִשְׂרָאֵל וְנִטְעַתִּיו וְשָׁכַן תַּחְתּוֹ וְלֹא יִרְגָּז עוֹד וְלֹא-יִסִּיפוּ בְנֵי-עוֹלָה לְעִנּוּתוֹ כִּאֲשֶׁר בְּרֵאשׁוֹנָה: יֵאָדָּם וְלִמֶּנּוּ הַיּוֹם אֲשֶׁר צִוִּיתִי שְׁפָטִים עַל-עַמִּי יִשְׂרָאֵל וְהִנִּיחֵתִי לָהּ מֶלֶךְ-אֲבִיךָ וְהִגִּיד לָהּ יְהוָה כִּי-בֵּית יַעֲשֶׂה-לָּהּ יְהוָה: יִבְּנֶה כִּי יִמְלֹא יָמֶיהָ וְשָׁכַבְתָּ אֶת-אֲבֹתֶיךָ וְהִקִּימֵתִי אֶת-זִרְעָךָ אֲחֵרֶיךָ אֲשֶׁר יֵצֵא מִמֶּעֶיךָ וְהִכִּנֵּתִי אֶת-מַמְלַכְתּוֹ: יִגְדָּל הוּא יִבְנֶה בֵּית לְשִׁמִּי וְכִנֵּנִתִּי אֶת-כִּסֵּא מַמְלַכְתּוֹ עַד-עוֹלָם: יֵד אֲנִי אֶהְיֶה-לּוֹ לְאָב וְהוּא יִהְיֶה-לִּי לְבֵן אֲשֶׁר בְּהַעֲוֹתוֹ וְהִכַּחֲתִיו בְּשִׁבְט אֲנָשִׁים וּבְגַעֲוֵי בְנֵי אָדָם: טו וְחִסְדִּי לֹא-יִסּוּר מִמֶּנּוּ כִּאֲשֶׁר הִסְרֹתִי מֵעַם שָׁאוּל אֲשֶׁר הִסְרֹתִי מִלְּפָנֶיךָ: טז וְנָאֲמֹן בֵּיתְךָ וּמַמְלַכְתְּךָ 7:10 ‘I will also appoint a place for My people Israel and will plant them, that they may live in their own place and not be disturbed again, nor will the wicked afflict them any more as formerly, 7:11 even from the day that I commanded judges to be over My people Israel; and I will give you rest from all your enemies. The Lord also declares to you that the Lord will make a house for you. 7:12 ‘When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom. 7:13 ‘He shall build a house for My name, and I will establish the throne of his kingdom forever. 7:14 ‘I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men, 7:15 but My lovingkindness shall not depart from him, as I took it away from Saul, whom I removed from before you. 7:16 ‘Your house and your kingdom shall endure before Me forever; your throne shall be established forever.’” (NASB) The covenant spoken of here was not fulfilled by Solomon and therefore the Seed that is raised up after David (וְהִקִּימֵתִי אֶת-זִרְעָךָ אֲחֵרֶיךָ) is the very seed that is referred to in the covenant blessings the Lord had spoken to Abraham and to his children in Parashat Lech Lecha (*Bereshit / Genesis 12:1-17:27*). The One referred to here is the Messiah (Mashiach), the Anointed King who will sit upon the throne forever and ever (וְכִנֵּנִתִּי אֶת-כִּסֵּא מַמְלַכְתּוֹ עַד-עוֹלָם). Based on the Scriptures, Yeshua is both מְשִׁיחַ בֶּן-יוֹסֵף “the Messiah son of Yoseph” (the suffering servant) and מְשִׁיחַ בֶּן-דָּוִד “the Messiah son of David” (the reigning King). He is the Anointed Prophet, Priest, and King that is foreshadowed through the Tanakh in the use of the word מְשִׁיחַ (Mashiach, Messiah, Anointed One) and the various offices held by the chosen men of God as prophets, priests, and kings. Therefore the Messiah is interpreted to occupy each of the offices as prophet, priest, and king. It is interesting that through David’s life he operated in all three offices as prophet, priest, and king. As a result David’s life also foreshadows the Messiah and provides for us a Messianic expectation of the coming Messiah. In this one word from *Tehillim / Psalms 12:2*, Hoshiah, in David’s request for “help” (הוֹשִׁיעָה) this request is deeply rooted in the covenant relationship of God. As we study these scriptures it becomes apparent by the examples of the great men of faith foreshadowing the One who was to come, God’s true Messiah is Yeshua in which Hebraically the name is a verbal derivative from the word “to rescue” or “to deliver” (*BDB Lexicon*). Today, God has saved us and is saving us from our sins being accomplished in His son, Yeshua the true Messiah. The Messiah is going to return one day as מְשִׁיחַ בֶּן-דָּוִד “the Messiah son of David” (the reigning King). The question each of us must decide upon is “Am I ready to meet Yeshua as מְשִׁיחַ בֶּן-דָּוִד the Reigning King?” “Have I truly made Yeshua Lord and

Reigning King of my life?” “Does my life show evidence that God has saved me?” The desire of the one who reigns and rules forever is to save and rescue (הוֹשִׁיעָה) you! The purpose of salvation is knowing and having the peace of God in our hearts.

The Apostle Paul said in *Colossians 3:5-6* saying 3:5 *Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry.* 3:6 *For it is because of these things that the wrath of God will come upon the sons of disobedience,* Paul says it is because of these things the wrath of God will come upon the “sons of disobedience.” These things characterize the disobedient, the wicked, and the ungodly. The Lord will cut off these people who are proud and speak boastfully; this is very similar to David’s words in *Tehillim / Psalms 12:3* that says דַּי יִכָּרֵת יְהוָה כָּל-שִׁפְתֵי חֲלָקוֹת לְשׁוֹן מְדַבֶּרֶת גְּדִלוֹת: 12:3 *May the Lord cut off all flattering lips, The tongue that speaks great things; (NASB)* The wicked boast and according to these Scriptures are foolish for doing so because the Lord sees their boasting and will cut off the flattering lips and the tongue that speaks against the Lord. According to the Scriptures, the wicked (foolish) deny, disregard, and rebel against God (*Tehillim / Psalms 14:1*, “the fool says in his heart there is no God”), slanders, lies, and deceives (*Mishley / Proverbs 10:18*), is quick tempered (*Mishley / Proverbs 12:16*), acts impetuously without regard for consequences, *Mishley / Proverbs 13:16* “Wise people think before they act; fools don’t and even brag about it!” Talks endlessly and brags (“The wise person makes learning a joy; fools spout only foolishness” *Mishley / Proverbs 15:2*, “A fool finds no pleasure in understanding but delights in airing his own opinions.” *Mishley / Proverbs 18:2*). He never seeks advice, accountability, or discipline (“A fool spurns his father’s discipline, but whoever heeds correction shows prudence.” *Mishley / Proverbs 15:5*) The foolishness of the wicked say that none is lord over them: אֲשֶׁר אָמְרוּ | לְלִשְׁנֵנוּ נִגְבִּיר שִׁפְתֵינוּ אֶתֵּנוּ מִי אֲדוֹן לָנוּ: 12:4 *Who have said, ‘With our tongue we will prevail; Our lips are our own; who is lord over us?’ (NASB)*

In Parashat Bo (*Shemot / Exodus 10:1-11:3*), Moshe and Aaron speak to Pharaoh asking to let the people go to worship their God, *Shemot / Exodus 10:3* *Moses and Aaron went to Pharaoh and said to him, ‘Thus says the Lord, the God of the Hebrews, ‘How long will you refuse to humble yourself before Me? Let My people go, that they may serve Me. (NASB)* Worship is important for God’s people, but did you know that according to Scripture the worshiper actually begins to resemble what is being worshiped? *Tehillim / Psalms 115:1-9* says the gods of the nations (idols) are made from silver and gold, the work of man’s hands. These idols are helpless, mute, blind, deaf, and lame, and that these idols that are made are impotent, unable to communicate or meet the needs of its worshiper.

Tehillim / Psalms 115:1-9

115:1 Not to us, O Lord, not to us, But to Your name give glory Because of Your lovingkindness, because of Your truth. 115:2 Why should the nations say, ‘Where, now, is their God?’ 115:3 But our God is in the heavens; He does whatever He pleases. 115:4 Their idols are silver and gold, The work of man’s hands. 115:5 They have mouths, but they cannot speak; They have eyes, but they cannot see; 115:6 They have ears, but they cannot hear; They have noses, but they cannot smell; 115:7 They have hands, but they cannot feel; They have feet, but they cannot walk; They cannot make a sound with their throat. 115:8 Those who make them will become like them, Everyone who trusts in them. 115:9 O Israel, trust in the Lord; He is their help and their shield. (NASB)

Verse 115:8 says: כִּמּוֹהֶם יִהְיוּ עֲשִׂיהֶם כָּל-אֲשֶׁר-בָּטְחָ בָהֶם: that “those who makes the idol will be like them and so will everyone who trust in them.” Can you see a parallel here to the Text of the Psalm we are studying and to the other Scriptures regarding the foolish man? The Scriptures speak of how Pharaoh was hard of heart; he was like the Egyptian idols he worshiped, cold, blind, and dumb because he did not worship the one true God of Israel. As we worship the one who is Faithful and true we become faithful and true

followers of God. Worshiping the one who is loving and holy, we too are able to become loving and holy. The Lord God we worship is the King of kings and the Lord of lords, all things created are subject to His lordship. As the faithful followers of God, have you chosen to submit yourself to God's authority and reign in your life? These Scriptures from the Psalms speak of the true nature of the gods (the idols) the nations worship and interestingly in *Tehillim / Psalms 12* our attention is directed to the boastful lips of the wicked. The Apostle Paul said *Colossians 3:5 Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry. 3:6 For it is because of these things that the wrath of God will come upon the sons of disobedience, (NASB)* the wicked worship the deeds of the flesh, and it is these deeds that Paul draws a parallel to as "idolatry." The wicked create an idol of pride in their lives and literally become the very thing they have created. The wicked worship themselves and pride of life that is the only thing that keeps them moving forward in life. Worship has a theological significance, it is not just something that we do, it is something that reshapes us and meets us at our very core of who we are (*Tehillim / Psalms 115:8*). Worship of the Lord God Almighty forces us to abandon the idols of our hearts that have enslaved us and taken dominion and power over our lives. The Lord God of Israel is in the business of setting us free from the bondage of slavery in sin. In setting us free the Lord enables us to leave behind the idols of sin in our lives. The word "worship" means "to pray, exalt, venerate, honor, or esteem." The Lord setting us free from sin enables us to worship and praise, exalt, and honor the Lord, therefore worship also prepares us for fellowship with God and identifies us as His people who are set free. According to *Tehilim / Psalms 150*, praise begins in the heavenly sanctuary and resounds throughout the domain of God. From there it is taken up on earth who praises the Lord with a variety of instruments and with dancing. Then finally, everything that has breath praises the Lord (*Tehilim / Psalms 150:6*) for such a great salvation the Lord has provided. In Parashat Bo, we read of the awesome and mighty power of God who delivers His people from slavery in Egypt. Can you see in the Word of the Psalm how the worship of God resounds throughout these verses in a way that we should shout for joy and praise for the Lord's work of salvation? As worshipers of God, we know that our Father in Heaven is good; He is Holy, He is True, He is Faithful, He is Loving, and He is Almighty!

In the Scriptures we read how God's wrath was poured out on the Egyptians, and in the Psalms how God's wrath is reserved for the wicked. We also see the victory of Christ the Messiah which is a victory for His people. Though the powers of the world in Yeshua's day had come against Him, He was victorious, and according to the Book of Revelation, it is written that "the lamb will overcome" (*Revelation 17:14*). Every king is subject to His throne, every idolatrous religious ruler (the wicked) is subject to His Lordship and every disobedient person is subject to Yeshua the lamb of God. According to the Scriptures we have a share in His (Yeshua's) victory just as the children of Yisrael shared in the victory and spoils the deliverance from the bondage of slavery. God has called and chosen us to be a faithful people. Have you remained faithful in your walk before the Lord?

ה אֲשֶׁר אָמְרוּ | לְלִשְׁנֵנוּ נִגְבִּיר שְׁפִתֵינוּ הֵאֱמַרְנוּ 12:4 *Who have said, 'With our tongue we will prevail; Our lips are our own; who is lord over us?' (NASB)* We as the children of God know we have one who is Lord of All who stands over us. In the Scriptures, we read of the Power of God over men and over sin. God is mightier and it is His wisdom we seek when trying to understand these things. According to *Mishley / Proverbs 2:1-4*, the search for wisdom is described as "inclining the heart" (2:2, לְתַבּוּנָה: לִבָּךְ), "crying out, lifting the voice" (2:3, כִּי אִם לְבִינָה תִקְרָא לְתַבּוּנָה תִתֵּן קוֹלֶךָ:), and "seeking for as a hidden treasure" (2:4, ד: אִם-תִּבְקֹשׁ שְׂגָרָה כַּכֶּסֶף וְכַמְטָמוּנִים תִּחְפְּשֶׁנָּה:), these are all descriptions of one who is obeying God's Word and who is passionately and diligently listening and searching for God's wisdom. Verse 2:4 indicates that one needs to realize the value of wisdom in order to begin searching for it, as it says "And searching for her as for hidden treasures." King Solomon goes on to say (in *Mishley / Proverbs*) that "God is the source of

ה אִזְ תִּבִּין יִרְאַת יְהוָה וְדַעַת אֱלֹהִים תִּמְצָא: ו כִּי-יְהוָה, (2:5-6) *wisdom and of knowledge and understanding*” (יִתֵּן חֲכָמָה מִפִּי דַעַת וְתְבוּנָה: What we read today in the Psalms, and on wisdom from Proverbs, we learn of “the fear of the Lord.” Job understood godly wisdom and fear while he suffered the loss of his family and the health of his own body (*Job 28:23*). Solomon finishes by saying in *Mishley / Proverbs 2:7-10* the result of having received God’s wisdom that there are pleasurable and moral implications to God’s wisdom. The ability to discern justice and righteousness, equity (honesty), and good course describe moral understanding and discretion in life. The wisdom that is described here is a relationship with the Giver of wisdom, and most of importantly wisdom is what helps us to place our faith and trust in God rather than this world or in our own deeds. Not only is God the giver of wisdom and knowledge but He also gives victory to the upright, He is a shield to the blameless, He guards the path of the just, and He protects the way of the faithful (2:6-8). Do you think that the children of Yisrael understood “the fear of the Lord,” as God was delivering them from the bonds of slavery? The Egyptians certainly did, God is Mighty, Awesome in power, and the dread of God was upon all of the people of Egypt, this is why they drove Israel out of Egypt giving them gold and materials saying go, get out of here, if they do not leave we will die too.

David says as a result of the wicked who destroy the innocent, the Lord will raise up and keep him who asks in safety: וּמִשָּׁד עֲנִיִּים מֵאַנְקַת אֲבִיוֹנִים עֲתָה אֶקוּם יְהוָה אֲשִׁית בְּיִשְׁע יָפִיעַ לּוֹ: 12:5 *‘Because of the devastation of the afflicted, because of the groaning of the needy, Now I will arise,’ says the Lord; ‘I will set him in the safety for which he longs.’ (NASB)* History tells in the pages of the Torah, the Egyptians did not learn their lessons and devastating judgment fell upon the army by the death of the entire army drowning in the Red Sea. We should learn something important here about sin, wisdom, and worshiping God from these passages. Sin must not rule in our lives if we have been saved, set free from sin in Christ. We should not be living in wickedness, as the Apostle Paul states *Colossians 3:5 Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry. 3:6 For it is because of these things that the wrath of God will come upon the sons of disobedience, (NASB)* Every king and every person is subject to God’s rule and one day each of us will give an account of our lives before God and be made subject to Yeshua the Lamb of God as it says in *Revelation 11:15-19*.

Revelation 11:15-19

11:15 Then the seventh angel sounded; and there were loud voices in heaven, saying, ‘The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever.’ 11:16 And the twenty-four elders, who sit on their thrones before God, fell on their faces and worshiped God, 11:17 saying, ‘We give You thanks, O Lord God, the Almighty, who are and who were, because You have taken Your great power and have begun to reign. 11:18 ‘And the nations were enraged, and Your wrath came, and the time came for the dead to be judged, and the time to reward Your bond-servants the prophets and the saints and those who fear Your name, the small and the great, and to destroy those who destroy the earth.’ 11:19 And the temple of God which is in heaven was opened; and the ark of His covenant appeared in His temple, and there were flashes of lightning and sounds and peals of thunder and an earthquake and a great hailstorm. (NASB)

The apostle John tells us that the Lamb of God is the one worthy to open the scroll in Revelation 4 and 5. He has opened each seal and each trumpet sounded. The repeated praise in these verses indicates that the Lamb of God had completed the work that He alone could do, and it is at this point the entire world is brought under His authority (11:17). The 24 elders fall down and worshiped (11:16). In verse 11:18 the nations rage (similar to *Tehillim / Psalms 2*) and the wrath of God has come; they connect His judgment with His love and faithfulness. God has heard the cry of His people, His servants, the prophets, and the saints who reverence His name. David understood this concept and states that the Lord says those who ask for safety

ו מִשָּׁד עֲנִיִּים מֵאַנְקַת אֲבִיּוֹנִים עֲתָה אָקוּם יְהוָה יֹאמֶר יְהוָה יִהְיֶה לָּהּ בִּישׁוּעַ כִּי־יָחָל לוֹ: 12:5 'Because of the devastation of the afflicted, because of the groaning of the needy, Now I will arise,' says the Lord; 'I will set him in the safety for which he longs.' (NASB) . His love for us is unending because of His infinite Holiness and Righteousness.

ז אִמְרוֹת יְהוָה אִמְרוֹת טְהוֹרוֹת כֶּסֶף צָרוּף בַּעֲלִיל 12:6 The words of the Lord are pure words; As silver tried in a furnace on the earth, refined seven times. (NASB) According to *Tehillim / Psalms 12:6*, the purity of God's word is described as silver that has been purified (tried) in a furnace and refined seven times. This is very interesting because Scripture tells us that the Lord works on His people to "refine them like silver and test them like gold" in *Zechariah 13:9* and like a smelter purify them like silver and refine like gold according to *Malachi 3:1-4*. There are quite a few more verses that describe God as one who refines us using Fire. *Malachi 3:3* (וַיֵּשֶׁב) (מִצָּרָף וּמִטְהָר כֶּסֶף וְטָהַר אֶת־בְּנֵי־לְוִי וְזָקַק אֹתָם בְּזָהָב וְכִכְסֹף וְהָיוּ לִיהוָה מְגִישֵׁי מִנְחָה בַצִּדְקָה: is particularly remarkable since the use of the word "taher" (וּמִטְהָר) and "tihar" (וְטָהַר) are from the Hebrew root word meaning "be clean, pure" or "ritually pure" in the sense of making or declaring ceremonially clean. Verse 3:3 begins with "Ve'yashav" (וַיֵּשֶׁב) meaning "He will sit" indicating that God sits and works on us with fire. The construction of this sentence suggests this is to be understood that God is working as a sanctifying influence in our lives. In addition to this, the most remarkable thing is the imagery of the "Silver smith." According to the silver smith, one must sit and watch with his eyes fixed on the furnace during the time for refining of silver. Silver must be kept in the flame only long enough to remove the dross. If the time required is exceeded the silver would become injured or damaged. This imagery is beautiful, because according to the Scriptures God is working to sanctify us in our lives and he literally sits and watches very carefully while he refines us. Because of these Scriptures, know that the trials you go through do not come at random but are carefully crafted by God to work and to mold you into the likeness of His son Yeshua the Messiah. A refiner's job is complete when he can see his own image reflected back in the silver. Isn't it interesting that God is sitting, working, refining, and purifying us so that we may reflect back to Him an image of His Son, Yeshua the Messiah? This is confirmed in His promise in *Zechariah 13:9* that says 13:9 'And I will bring the third part through the fire, Refine them as silver is refined, And test them as gold is tested. They will call on My name, And I will answer them; I will say, 'They are My people,' And they will say, 'The Lord is my God.' NASB וְהִבֵּאתִי אֶת־הַשְּׁלִשִׁית בָּאֵשׁ וְצִרְפָּתִים כֶּצָּרָף אֶת־הַכֶּסֶף וּבְחִנְתִּים כְּבָחוֹן אֶת־הַזָּהָב הוּא יִקְרָא בְשֵׁמִי) (וְנֹאנִי אֶעֱנֶה אֹתוֹ אֲמַרְתִּי עָמִי הוּא וְהוּא יֹאמֶר יְהוָה אֱלֹהֵי: What a wonderful and loving God we serve! Praise the Lord for the work that He performs in us each day! More specifically, our experiences, past, present, and future intersect and weave together by the help of the Holy Spirit revealing the true tapestry of God's handwork in our lives that reflect the image of His son Yeshua the Messiah. The evidence of this is found in His transforming us in such a way that upholds the Word of God in our lives, this means that as we trust in the God of Abraham, Isaac, and Jacob and trust in Yeshua, we are truly His children, and we will be living the truths of the Scriptures, for they are a light unto our feet (*Tehilim / Psalms 119:105*). The evidence for this is having a forgiving heart, a loving spirit, and a tender tongue towards others. Note what it says in *Bamidbar / Numbers 5:5*: וַיֹּדַבֵּר אֶל־בְּנֵי יִשְׂרָאֵל אֵישׁ אוֹ-אִשָּׁה כִּי, וַיֹּדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: 1 וַיֹּדַבֵּר אֶל־בְּנֵי יִשְׂרָאֵל אֵישׁ אוֹ-אִשָּׁה כִּי, וַיֹּדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: 1 The Lord said to Moses, Any man or woman who wrongs another in any way is unfaithful to the Lord and is guilty. This speaks of loving your wife, loving your brother, and loving your enemy. Also note the parallel with *Devarim / Deuteronomy 4:6-12* and Yeshua's words on the greatest commandments in *Matthew 22:36-40*. According to these Scriptures, the purifying nature of God's Word, the Lord is preparing us individually for His exact purpose. We are being sanctified and prepared individually and as a community. I say individually because (i) each of us do not have the exact same set of circumstances as we are being prepared and (ii) we are also not being prepared

for the exact same purpose of service for the Lord.

It is in this way, in the way that God works in our lives, that we know truly the Lord will keep His promises, as it says in *Tehillim / Psalms 12:7*: מִן-הַדּוֹר זֶה לְעוֹלָם: | *12:7 You, O Lord, will keep them; You will preserve him from this generation forever. (NASB)* Let's take an example from the Torah on the Lord keeping His people, in Parashat Yitro (Shemot / Exodus 18:1-20:23), this portion of Scripture tells us that Yitro (Moshe's father in law) arrived bringing Moshe's wife Zipporah and his two sons, Gershom and Eleazar (18:1-3). Moshe told Yitro everything the Lord had done and Yitro said יִיאָמֵר יִתְרוֹ בְּרוּךְ יְהוָה אֲשֶׁר הֲצִיל אֶתְכֶם מִיַּד מִצְרַיִם וּמִיַּד פַּרְעֹה אֲשֶׁר הֲצִיל אֶת-הָעָם מִתַּחַת יַד-מִצְרַיִם: *18:10 So Jethro said, 'Blessed be the Lord who delivered you from the hand of the Egyptians and from the hand of Pharaoh, and who delivered the people from under the hand of the Egyptians. (NASB)* Moshe's father in law praised the Name of the Lord, and then they make an offering to the Lord and sit down to eat before God (18:12). The next day, Yitro saw all that Moshe was doing for the people sitting as judge between each man and recommended that Moshe select leaders from the people as judges so that only the heavy matters Moshe could decide upon (18:13-26). In the third month leaving Egypt, the people arrive at the wilderness of Sinai (18:26-19:1). Lord told Moshe, have the people consecrate themselves because in three days the Lord will come down to speak with them (19:7-16). The Lord Moshe and Aaron to tell the people warning them not to break through and gaze so they would not die (19:24-25) and God called Moshe and Aaron to come up on the mountain. The reading this week concludes with the Lord giving Moshe and the people His Ten Commandments (*Shemot / Exodus 20:1-19*).

ספר שמות פרק יח

ח וַיְסַפֵּר מֹשֶׁה לְחִתְנוֹ אֵת כָּל-אֲשֶׁר עָשָׂה יְהוָה לְפַרְעֹה וּלְמִצְרַיִם עַל אוֹדֹת יִשְׂרָאֵל אֵת כָּל-הַתְּלָאָה אֲשֶׁר מָצְאָתֶם בְּדֶרֶךְ וַיַּצֵּלֶם יְהוָה: ט וַיְחַדֵּךְ יִתְרוֹ עַל כָּל-הַטּוֹבָה אֲשֶׁר-עָשָׂה יְהוָה לְיִשְׂרָאֵל אֲשֶׁר הֲצִילוֹ מִיַּד מִצְרַיִם: י וַיֹּאמֶר יִתְרוֹ בְּרוּךְ יְהוָה אֲשֶׁר הֲצִיל אֶתְכֶם מִיַּד מִצְרַיִם וּמִיַּד פַּרְעֹה אֲשֶׁר הֲצִיל אֶת-הָעָם מִתַּחַת יַד-מִצְרַיִם: יא עַתָּה יָדַעְתִּי כִּי-גָדוֹל יְהוָה מִכָּל-הָאֱלֹהִים כִּי בִדְבַר אֲשֶׁר זָדוּ עֲלֵיהֶם: יב וַיִּקַּח יִתְרוֹ חֵתָן מֹשֶׁה עִלָּה וּזְבָחִים לָאֱלֹהִים וַיָּבֵא אֹהֶרֶן וְכָל זִקְנֵי יִשְׂרָאֵל לֶאֱכֹל-לֶחֶם: עַם-חֵתָן מֹשֶׁה לִפְנֵי הָאֱלֹהִים:

Shemot / Exodus 18:8-12

18:8 Moses told his father-in-law all that the Lord had done to Pharaoh and to the Egyptians for Israel's sake, all the hardship that had befallen them on the journey, and how the Lord had delivered them. 18:9 Jethro rejoiced over all the goodness which the Lord had done to Israel, in delivering them from the hand of the Egyptians. 18:10 So Jethro said, 'Blessed be the Lord who delivered you from the hand of the Egyptians and from the hand of Pharaoh, and who delivered the people from under the hand of the Egyptians. 18:11 'Now I know that the Lord is greater than all the gods; indeed, it was proven when they dealt proudly against the people.' 18:12 Then Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God, and Aaron came with all the elders of Israel to eat a meal with Moses' father-in-law before God. (NASB)

These Scriptures tell us that Moshe told Yitro all the hardships that had befallen them on the journey and all the Lord had done for Israel's sake. Yitro heard of the hardships of Israel, all of the sin of Egypt, and all the Lord had done for Moshe in the deliverance of Israel from bondage. Hearing these things Yitro gave praise to the Lord saying בְּרוּךְ יְהוָה אֲשֶׁר הֲצִיל אֶתְכֶם מִיַּד מִצְרַיִם “*Blessed is the Lord that delivered you from the hand of the Egyptians*” (18:10). Follow the sequence of events here, Yitro arrived (18:1-3), Moshe told him of all God had done (18:8), Yitro praised God (18:10), then they offered Sacrifices to the Lord and sat

down to have a meal together at peace (18:12). Because of what God had done, Yitro said - **עַתָּה יָדַעְתִּי כִּי-גָדוֹל יְהוָה מִכָּל-הָאֱלֹהִים** “Now I know that God is greater than all other gods.” Because of what God has done in the Bible and in our lives we know God is greater than all things! The Apostle Paul said the Torah is a tutor or teacher in *Galatians 3:24* ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, ἵνα ἐκ πίστεως δικαιωθῶμεν: 3:24 *Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith. (NASB)* What is the Torah teaching us here about the Psalm of David and our lives and sin? God is greater than all things. The reason the Lord allows sin, and failure in our lives is so that we come to Him (God) on our knees as humble servants and not on our feet in the pride of life.

We read in *Tehillim / Psalms 12:7*, **אֶתָּה יְהוָה תִּשְׁמְרֵם תִּצְרֶנּוּ | מִן-הַדּוֹר זֶה לְעוֹלָם** 12:7 *You, O Lord, will keep them; You will preserve him from this generation forever. (NASB)* the Scripture states that He (the Lord) will keep and preserve him from this generation of evil men. Earlier mentioning the sequence of events in Parashat Yitro, we today learn of all the Lord has done for us, we praise God's Name for the work He has done, we come to the Lord God Almighty in the Messiah in the offering for atonement He has provided, just like Yitro and Moshe did offering sacrifices unto the Lord, and then because of these things we are able to live at peace with God and with others (i.e. just as they sat in a fellowship meal together). The Scriptures this week teach us to rely upon the Lord for everything, even in our day-to-day lives for help from sin. The Lord will keep us and preserve us from this generation of wickedness. He will refine us as silver, just as he refined the children of Israel. God's deliverance was not based upon Israel, it was based upon Himself and in Him keeping His promises! The Lord can and will deliver you from sin in Yeshua the Messiah but you have to wholly rely upon Him! If you are not or have not yet become a child of God by faith in Yeshua the Messiah and made him Lord, Savior and King of your life, do so today! Seek the Lord and His righteousness, ask for His help in living in righteousness and justice, ask for His help in loving others and being good to our neighbors, trust in the Lord to transform your life and to conform you unto the likeness of His Son Yeshua the Messiah. Seeing these things is important, the reason being is when men turn away from the Lord, they turn away from truth, justice, and righteousness, and in the pride of life live wickedly before God and sin greatly. *Tehillim / Psalms 12* concludes with verse 8 saying **ט סָבִיב רָשָׁעִים יִתְהַלְכוּ כְּהָרִם זֶלַת לִבֵּי אָדָם** 12:8 *The wicked strut about on every side When vileness is exalted among the sons of men. (NASB)* The wicked strut about boasting in their version of the truth. In *Matthew 6:33* Yeshua said ³³ζητείτε δὲ πρῶτον τὴν βασιλείαν [τοῦ θεοῦ] καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. 6:33 *'But seek first His kingdom and His righteousness, and all these things will be added to you. (NASB)* What did Yeshua mean when He said seek first His kingdom and His righteousness? To be in a right relationship with the Lord God Almighty, one must strive to be obedient to His word. The striving daily to obey, *Matthew 6:33* is telling us to be determined to allow God to destroy the sin that is in our lives. This is walking in righteousness in this life, our goal is to be doing all we know with the help of the Holy spirit to stop sinning. This on our own is something that is very hard to do. The point is that we approach this with placing a high priority on working in cooperation with Him in putting sin to death in our lives. The Apostle Paul said in *Romans 8:12* *So then, brethren, we are under obligation, not to the flesh, to live according to the flesh 8:13 for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live. 8:14 For all who are being led by the Spirit of God, these are sons of God. (NASB)* Are you being led by the Spirit and called a son of God? The Lord wants us to first acknowledge that sin is in fact sin according to the Scriptures and then we are to live in righteousness before Him. If we seek first His kingdom and His righteousness, the other things we do in life for the Lord, how we live, will come much easier for us. The Lord expects us to walk in daily righteous obedience to His Word and by the leading of His Holy Spirit. If we miss the mark that we are striving for, there is forgiveness and restoration in His Son. If we strive to do this we will not be living like the wicked, strutting around on every side in pride, or in the vileness of the ungodly among the sons of men. If we are truly His, we will daily be striving to live righteously before the Lord Almighty! Let's pray!

Heavenly Father,

The Scriptures are clear showing us how faith in You and in Your Messiah Yeshua brings about change in our lives. The Scriptures say that the wicked pursue the poor and afflicted, as the children of God, Lord, help us to not have hearts that are set to pursue others in hatred which leads to wickedness. We ask Lord please send your Holy Spirit and change everything about our lives that does not bring glory to Your Name. Thank You for Your mercy You show us each day. Lord, help us to search out and destroy the sin that may be hidden somewhere in our lives. In Your Son, we have the hope of eternal life. Please write Your Holy Word in our hearts so that we never forget the hope that we have in You and in the blood of Yeshua. Thank You Lord for the words of this Psalm from David's life. Help us to trust in Your Righteousness, in Yeshua, and in the work that He did upon the cross to make atonement for our sins. As we continue to live and dedicated our lives to You, help us to walk in righteousness and justice and help us to walk in freedom from sin. Fill us with Your presence Lord and thank You for revealing these truths to our hearts. 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 I 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