

ספר תהילים קכז | Tehillim / Psalms 127

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A Deep Commitment to the Lord in Faith and Faithfulness

א שִׁיר הַמַּעֲלוֹת לְשִׁלְמָה In this week's study from *Tehillim / Psalms 127:1-5*, the psalm opens saying, *A song of ascents. By Shlomo 127:1 Unless the Lord builds the house, They labor in vain who build it; Unless the Lord guards the city, The watchman keeps awake in vain. (NASB)* This comment by Solomon is deep with meaning and importance for our lives today! If the Lord is not at the foundation of who we are, all that we do is in vain. The Psalmist continues saying, ב שְׁוֹא לָכֶם | מִשְׁפִּימֵי קוֹם מְאֻחָרִי-שָׁבֶת אֲכָלִי לֶחֶם הָעֲצָבִים כִּן יִתֵּן לִידִידוֹ שְׁוֹא: *127:2 It is vain for you to rise up early, To retire late, To eat the bread of painful labors; For He gives to His beloved even in his sleep. (NASB)* Solomon speaks of the toiling in this life at a job, to raise early and go to bed late, taking few hours for sleep, rest, and restoration, that the one who does so reaps sorrow. Solomon's conclusion is that all good things come from the Lord, including the increase in wealth. He continues saying, ג הִנֵּה נַחֲלַת יְהוָה בְּנִים שְׂכָר פְּרִי הַבֶּטֶן: *127:3 Behold, children are a gift of the Lord, The fruit of the womb is a reward. 127:4 Like arrows in the hand of a warrior, So are the children of one's youth. (NASB)* Solomon exchanges the importance of blessing and wealth with the precious lives he places into our hands, our children, and wives, and those around us as being more important. The Psalm concludes saying, ד כָּחֵץ צִים בְּיַד-גְּבוּר כִּן בְּנֵי הַנְּעוּרִים: ה אֲשֶׁרִי הַגֶּבֶר אֲשֶׁר מְלֵא אֶת-אֲשָׁפְתוֹ מֵהֶם לֹא יִבְשׁוּ פִי-יִדְבְּרוּ אֶת-אוֹיְבֵים בְּשַׁעַר: *127:5 How blessed is the man whose quiver is full of them; They will not be ashamed When they speak with their enemies in the gate. (NASB)* The one who has many children, Solomon says will not be ashamed. It is interesting how children may also be paralleled to discipleship, note how we are the children of God. So in a way, Solomon may be referring to those who speak and teach the Word of God making disciples of men.

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
ספר תהלים פרק קכז	ספר טוביה פרק קכז	ΨΑΛΜΟΙ 127			
א שִׁיר הַמַּעֲלוֹת לְשִׁלְמָה אִם-יְהוָה לֹא-יִבְנֶה בַּיִת שְׁוֹא עֲמְלוֹ בּוֹנֵיו בּוֹ אִם- יְהוָה לֹא-יִשְׁמְרֶנּוּ עִיר שְׁוֹא שְׁקֹד שׁוֹמֵר: ב שְׁוֹא לָכֶם מִשְׁפִּימֵי קוֹם מְאֻחָרִי-שָׁבֶת אֲכָלִי לֶחֶם הָעֲצָבִים כִּן יִתֵּן לִידִידוֹ שְׁוֹא: ג הִנֵּה נַחֲלַת יְהוָה בְּנִים שְׂכָר פְּרִי הַבֶּטֶן: ד כָּחֵץ צִים בְּיַד-גְּבוּר כִּן בְּנֵי הַנְּעוּרִים: ה אֲשֶׁרִי הַגֶּבֶר אֲשֶׁר מְלֵא אֶת-אֲשָׁפְתוֹ מֵהֶם לֹא יִבְשׁוּ פִי-יִדְבְּרוּ אֶת- אוֹיְבֵים בְּשַׁעַר:	א שִׁירָא דֵאִיתָאמֵר עַל מַסְקִינַן מַסְקִינַן דִּתְהוּמָא עַל יַד שְׁלֵמָה אִין מִימְרָא דִיהוּהָ לֹא יִבְנֵי קִרְתָּא בִּיתָא מְגַן לַעֲן אֲרִדִּכְלוּי בִּיה אִין מִימְרָא דִיהוּהָ לֹא נְטִיר קִרְתָּא דִירוּשְׁלַם מְגַן אֲתַעֵר נְטִיר: ב עַל מְגַן תְּטַרְחוּן לַכוּן דִּתִּקְדְּמוּן בְּצַפְרָא לְמַעְבַּד לַכוּן חֲטוּף דִּי מֵאֲחָרִין דִּתְוַחְרוּן וְתַתְּבוּן לְמַעְבַּד זְנוּ דִאֲכַלִּין מְזוּנֵי דְמַסְכִּינִין דְלַעֲוּ בְהוּן עַל יְאוּת וְכוּיִן יִתֵּן יְהוּהָ לְרַחֲמֵיהָ דְמַכָּא: תִּיֵא אֲמַרִין רִשִׁי־ עֵיא לְצִדִּיקָא טַעוּת הוּא לַכוּן דִּאתוּן מִקְדָּמִין וּמְצַלִּיין בְּצַפְרָא וּמוֹחָרִין לְמִיתַב בְּרַמְשָׁא לְמַלְעֵי בְּאוּרִיתָא אֲכַלִּין לְחַמָּא לְצַעֲרָא מִתִּיבִין צִדִּיקָא בְּקוּשְׁטָא יְהִיב יִי לְרַחֲמֵיהָ אֲגַר שְׁלִים בְּכַפְנָא: ג הָא אַחְסַנְתָּ יְהוּהָ בְּנִין כְּשִׁרִין אֲגַר עוֹבְדִין טְבִין וְלֵדִי מַעָא: ד כְּגִירִין בְּאִידָא דְגִיבְרָא כִן הִיכְדִין בְּנִין דְעוֹלִימָא אֲגַר עוֹבְדִין טְבִין דְעַסְקִין בְּאוּרִיתָא מְטִלְיוּתָא: ה טַב לִיהָ לְגַבְרָא דִּמְלִי בֵּית מְדַרְשֵׁיהָ מְנַהוּן לֹא יִבְהַתוּן אֲרוּם יִנְצוּן עִם בְּעַלְיָ דְבִבְהוּן בְּתַרְעָ בֵּית דִּינָא:	127:1 ὧδῆ τῶν ἀναβαθμῶν τῷ Σαλωμων ἐὰν μὴ κύριος οἰκοδομήσῃ οἶκον εἰς μάτην ἔκοπίασαν οἱ οἰκοδομοῦντες αὐτόν ἐὰν μὴ κύριος φυλάξῃ πόλιν εἰς μάτην ἠγγρύπνησεν ὁ φυλάσσων 127:2 εἰς μάτην ὑμῖν ἐστὶν τοῦ ὀρθρίζειν ἐγείρεσθαι μετὰ τὸ καθῆσθαι οἱ ἔσθοντες ἄρτον ὀδύνης ὅταν δῶ τοῖς ἀγαπητοῖς αὐτοῦ ὕπνον 127:3 ἴδου ἡ κληρονομία κυρίου υἱοῖ ὁ μισθὸς τοῦ καρποῦ τῆς γαστροῦς 127:4 ὡσεὶ βέλη ἐν χειρὶ δυνατοῦ οὕτως οἱ υἱοὶ τῶν ἐκτετιναγμένων 127:5 μακάριος ἄνθρωπος ὃς πληρώσει τὴν ἐπιθυμίαν αὐτοῦ ἐξ αὐτῶν οὐ καταισχυνθήσονται ὅταν λαλῶσι τοῖς ἐχθροῖς αὐτῶν ἐν πύλῃ			

<p>Tehillim Psalms 127 A song of ascents. By Shlomo 127:1 Unless the Lord builds the house, They labor in vain who build it; Unless the Lord guards the city, The watchman keeps awake in vain. 127:2 It is vain for you to rise up early, To retire late, To eat the bread of painful labors; For He gives to His beloved even in his sleep. 127:3 Behold, children are a gift of the Lord, The fruit of the womb is a reward. 127:4 Like arrows in the hand of a warrior, So are the children of one's youth. 127:5 How blessed is the man whose quiver is full of them; They will not be ashamed When they speak with their enemies in the gate. (NASB)</p>	<p>Toviyah Psalms 127 127:1 A song that was uttered on the ascents of the abyss, composed by Solomon. If the word of the Lord will not build the city, its builders labor in vain; if the word of the Lord is not guarding the city of Jerusalem, its guard has stayed awake in vain. 127:2 In vain will you trouble yourselves to rise early in the morning to do robbery, who stay up late to do fornication, who eat the bread of the poor for which they labored honestly and truly; the Lord will give sleep to those who love him. Another Targum: The wicked say to the righteous, "It is wrong for you that you rise early and pray in the morning and stay up late in the evening to study the Torah, eating the bread of sorrow." The righteous reply, "Truly the Lord gives to those who love him a complete reward for hunger." 127:3 Behold, the legacy of the Lord is proper sons, children of the womb are a reward for good deeds. 127:4 Like arrows in the hand of a warrior, so are sons of the youth. 127:5 It is good for a man that he fill his academy with them; they will not be ashamed, for they will dispute with their enemies in the gate of the place of judgment.(EMC)</p>	<p>Psalmoi Psalms 127 A Song of Degrees. 127:1 Except the Lord build the house, they that build labor in vain: except the Lord keep the city, the watchman watches in vain. 127:2 It is vain for you to rise early: ye rise up after resting, ye that eat the bread of grief; while he gives sleep to his beloved. 127:3 Behold, the inheritance of the Lord, children, the reward of the fruit of the womb. 127:4 As arrows in the hand of a mighty man; so are the children of those who were outcasts. 127:5 Blessed is the man who shall satisfy his desire with them: they shall not be ashamed when they shall speak to their enemies in the gates. (LXX)</p>
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א שִׁיר הַמַּעֲלוֹת לְשִׁלְמֹה
A song of ascents. By Shlomo
127:1 Unless the Lord builds the house, They labor in vain who build it; Unless the Lord guards the city, The watchman keeps awake in vain. (NASB) This comment by Solomon is deep with meaning and importance for our lives today! I have seen it said, those who watch carefully to walk in God's righteous ways do so towards themselves rather than to Christ, and so their watching is in vain saying such a person relies upon his or her own vigilance as opposed to the Messiah. Is this the correct interpretation of the one who watches diligently to keep himself from falling? Is this what Yeshua meant when he said in *Matthew 26:41 Keep watching and praying that you may not enter into temptation; the spirit is willing, but the flesh is weak.* (NASB), or what Paul meant when he said in *1 Corinthians 10:12 Therefore let him who thinks he stands take heed that he does not fall.* (NASB) The Lord helps us to be watchful not to fall into the snare of the enemy. How often do we actually enter into temptation simply because we have failed to faithfully watch for the ways of the enemy? Consider what the Apostle James states in his book in the Apostolic Writings.

James 4:17-27

4:17 So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind, 4:18 being darkened in their understanding, excluded from the life of God because of the ignorance that is in them, because of the hardness of their heart; 4:19 and they, having become callous, have given themselves over to sensuality for the practice of every kind of impurity with greediness. 4:20 But you did not learn Christ in this way, 4:21 if indeed you have heard Him and have been taught in Him, just as truth is in Jesus, 4:22 that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, 4:23 and that you be renewed in the spirit of your mind, 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)

Note that the enemy comes to tempt us into sin, this is what James is referring to as giving the devil an opportunity. James speaks of not walking in the futility of mind having a darkened understanding and ignorance that causes one to be excluded from the life of God. His focus here is upon the “life of God” which His people are called to, which is a life of faithfulness. He provides examples saying such people give themselves over to sensuality (immorality), impurity, and greed, these things are counter to who we are in the Messiah Yeshua. James speaks of being renewed in the spirit of the mind, referencing the Neshamah, the living spirit within us, that part of us the Lord renews and creates new, which he then says is that which is created in the likeness of God, in righteousness, holiness, and truth. He emphasizes truth as opposed to deceit, and to not be angry and sin, to not let your anger continue with the sun going down, we are not to sleep on our anger, but to diligently repent and give up our anger to the Lord and forgive. James concludes if these things are not accomplished in us, we will give the devil and opportunity in our lives. Notice how this opportunity is not restricted by our faith in Yeshua, but is dependent upon our due diligence to follow the ways of God, to seek Him and His help, and the help of the Messiah. This is what it means to fail to watch, the divine warning that has been given to us in the Torah, and Yeshua reiterates saying, “*Watch and pray so that you will not fall into temptation.*” (Matthew 26 v41) The watching that attains its end is dependent upon the Lord who guards us, our faith, and our faithfulness in the Lord which leads us into prayer and ascends to praise. This is the perplexity as to the nature of watchfulness and that place that it should occupy in the life of a believer. We are called to be watchful in due diligence according to the commands; this is the meaning of being faithful before God!

The concept of being diligent, laboring, and the Lord God in heaven is expounded upon by the rabbis in the following way.

Talmud Bavli Yoma 19b:14

The mishna continues: And they would engage him in different ways until the time to slaughter the daily offering would arrive. It was taught: They would not occupy him with a harp or a lyre, which may not be played on a Festival, but would sing with their mouths. And what would they say? They would say this verse: “Unless the Lord builds the house, its builders labor in vain on it; unless the Lord watches over the city, the watchman keeps vigil in vain” (Psalms 127:1). The message to the High Priest was that his service must be performed for the sake of Heaven for it to be accepted by God; otherwise his efforts would be in vain.

The Talmudic rabbis speak of how the priests occupy themselves daily for the service of the Lord. In the daily ritual, in music and song, officiating a Festival, and in singing, they sing Tehillim / Psalms 127:1, “*Unless the Lord builds the house, its builders labor in vain on it; unless the Lord watches over the city,*

the watchman keeps vigil in vain.” The Talmud says this is a message to the High Priest, that the service must be performed for the sake of Heaven for it to be accepted by God, otherwise his efforts are in vain. In the Apostolic Writings, we are called priests of God (*1 Peter 2:9 But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God’s OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; NASB, see Revelation 1:6 also and the various verses from the Torah that speak of Israel being a nation of priests.*). The Torah speaks of us as a nation of priests in *Shemot / Exodus 19:6 and you shall be to Me a kingdom of priests and a holy nation. These are the words that you shall speak to the sons of Israel. (NASB)* Based upon these Scriptures, this Talmudic passage applies to our lives saying, all of our efforts, all that we do, is to be performed for the sake of Heaven. This is the same thing Paul wrote of in *Colossians 3:17-24*.

Colossians 3:17-24

3:17 Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father. 3:18 Wives, be subject to your husbands, as is fitting in the Lord. 3:19 Husbands, love your wives and do not be embittered against them. 3:20 Children, be obedient to your parents in all things, for this is well-pleasing to the Lord. 3:21 Fathers, do not exasperate your children, so that they will not lose heart. 3:22 Slaves, in all things obey those who are your masters on earth, not with external service, as those who merely please men, but with sincerity of heart, fearing the Lord. 3:23 Whatever you do, do your work heartily, as for the Lord rather than for men, 3:24 knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve. (NASB)

Paul says whatever we do, we are to do for the Lord all in the name of our Lord and Savior Yeshua the Messiah.

Ein Yaakov has the following to say concerning laboring in vain.

Ein Yaakov (Glick Edition), Yoma 1:20

We are taught in a Baraita : “They did not entertain him with music of a violin or harp, but with their mouths, and they read to him from Ps. 127, 1, Unless the Lord do build the house, in vain labor they that build it. The respectable men of Jerusalem forbore to sleep the whole night, so that the High-priest might hear their echoing noise and would not fall asleep.”

It seems Ein Yaakov interprets *Tehillim / Psalms 127:1* to say the Chasidim labor all night for the purpose of keeping the High Priest up all night too. Does this suggest the righteous men remain at the Temple singing and laboring for the Lord? Note what we read in *Luke 2:37* of the widow who never left the temple but worshiped night and day, fasting and praying. This suggests that whether day or night we are to apply our lives to the service of the Lord. That makes sense since, Paul exhorts the Ephesians in a similar way saying the following.

Ephesians 5:6-21

5:6 Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. 5:7 Therefore do not be partakers with them; 5:8 for you were formerly darkness, but now you are Light in the Lord; walk as children of Light 5:9 (for the fruit of the Light consists in all goodness and righteousness and truth), 5:10 trying to learn what is pleasing to the Lord. 5:11 Do not participate in the unfruitful deeds of darkness, but instead even expose them; 5:12 for it is disgraceful even to speak of the things which are done by them in secret. 5:13 But all things become visible when they are exposed by the light, for everything that becomes visible is light. 5:14 For this reason it says, ‘Awake, sleeper; And arise from the dead, And Christ will shine on you.’ 5:15 Therefore be careful how you walk, not as unwise men but as wise, 5:16 making the most of your time, because

the days are evil. 5:17 So then do not be foolish, but understand what the will of the Lord is. 5:18 And do not get drunk with wine, for that is dissipation, but be filled with the Spirit, 5:19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; 5:20 always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father; 5:21 and be subject to one another in the fear of Christ. (NASB)

Paul warns to not be deceived, we are the children of the light (righteousness) having only formerly been the children of the darkness (unrighteousness). Note how Ein Yaakov states righteous men remain awake at night to do what is right laboring for the Lord. Paul speaks of being awakened in Christ so that His light will shine through us. Paul describes the unrighteous as doing their deeds during the cover of night time, and the righteous doing their deeds during day light. There is a strong parallel here to what we are reading in Tehillim / Psalms 127:1, א הָהֵי-מֵאָז וַיִּנּוֹב וּלְמַעַן | אִנּוֹשׁ תִּיב הַנְּבִי-אֵל | הָהֵי-מֵאָז הַמְלִיֶּשֶׁל תּוֹלְעֵמָה רִישׁ א | אִנּוֹשׁ רִיע־רִמְשֵׁי-אֵל רִמּוֹשׁ דְּקֶשׁ | רִמּוֹשׁ דְּקֶשׁ: *A song of ascents. By Shlomo 127:1 Unless the Lord builds the house, They labor in vain who build it; Unless the Lord guards the city, The watchman keeps awake in vain. (NASB)* If we are not diligent in our laboring for the Lord, there is the opportunity to sin and giving place to the Devil in our lives (*James 4:27*).

Midrash Tanchuma states the following in regards to the work of the Holy Spirit in the lives of God's people.

Midrash Tanchuma Buber, Pekudei 8:1

How many were skilled but could not erect the Tabernacle?31 Solomon said (in Prov. 31:29): MANY DAUGHTERS HAVE DONE VALIANTLY, <BUT YOU SURPASS THEM ALL>. Why? Because they built the Tabernacle but did not know how to set it up. Each and everyone took his work and went to Moses. Each and every one would say: Here is my hook. Here is my board. Here is my bolt. But the Holy Spirit rested upon Moses, and he erected the tabernacle. Still you should not say <that> Moses <did it>. Rather The Tabernacle arose by itself, as stated (in Exod. 40:17): THE TABERNACLE WAS ERECTED. And you should not speak of the Tabernacle < alone being automatically erected >, but also of the Universal House (i.e., the Temple).32 Had it not been for the Holy One helping, neither Solomon nor all Israel would have built it. Where is it shown? Where David says so (in Ps. 127:1): UNLESS THE LORD BUILDS THE HOUSE, [THE BUILDERS' LABOR ON IT IN VAIN]. Therefore, the Tabernacle was erected through work of miracles. As soon as that Tabernacle was erected, all Israel began to rejoice, as stated (in Cant. 3:11): O DAUGHTERS OF ZION, GO FORTH AND GAZE AT KING SOLOMON (rt.: ShLM), <i.e.> at the king to whom peace (rt.: ShLM) belongs, i.e., the Supreme King of Kings, the Holy One. (Ibid., cont.:) [IN THE CROWN WITH WHICH HIS MOTHER CROWNED HIM, for the < verse here> is calling the Tabernacle a crown. Just as this crown is described, so was the Tabernacle described (e.g., in Exod. 36:35): BLUE AND PURPLE.33

The Midrash speaks of the work of the Holy Spirit of God in the lives of God's people, that we do not understand what we are doing in this life without the help of the Holy Spirit of God. Note how the Midrash speaks of the Tabernacle erecting itself without Moshe's help. This is important because we do not credit the work of God in our lives to ourselves, but to the Lord Himself alone! This is the meaning of the Lord building and the laborer laboring in vain. This Tabernacle, this place of the dwelling of God's presence, was erected by miracles. Can the same be said of our bodies, the place of dwelling for God's Spirit? It was by a miracle the Lord delivered us, saved us, transformed us, and has us on the path we are following today. All the credit goes to the Lord. If the Lord is not at the foundation of who we are, all that we do is done in His service for His glory!

ב שְׂוֹא לָכֶם | מְשַׁבְּימֵי קוּם מְאַחֲרֵי-שְׁבֶת אֲכָלִי לָחֶם הָעֵצָבִים כִּן יִתֵּן לְיָדֶיךָ, The Psalmist continues saying, *שְׂוֹא לָכֶם* 127:2 *It is vain for you to rise up early, To retire late, To eat the bread of painful labors; For He gives to His beloved even in his sleep. (NASB)* Solomon speaks of the toiling in this life at a job, to raise early and go to bed late, taking few hours for sleep, rest, and restoration, that the one who does so reaps sorrow. The reason being, working extra hours can take away from time with family, friends, and doing the Lord's work. Solomon's conclusion is that all good things come from the Lord, including the increase in wealth.

Several places in the Scriptures the Lord commands His people to bring Him their first fruits as an offering (see *Parashat Ekev Devarim / Deuteronomy 18:4*, and *Parashat Mishpatim Shemot / Exodus 23:19*). Note how as a farmer, the crops grow in the night as well as in the day. In this sense, as an agricultural society, Solomon describes the Lord giving to his beloved even in his sleep. These mitzvot generally refer to food offerings, but the same concepts apply to how we spend our time as well. When considering this command, the people were not commanded saying, "when you have a chance" or "when you get around to it," you may bring the first fruits. If the people were instructed to "fit" the Lord God into their lives, they would have never gotten around to it, they would have gotten busy and forgotten. The command specifies to bring the first fruits, and therefore the people needed to set time aside to do as the Lord wanted. This means sitting down and making a schedule to set aside time for the Lord so we do not get distracted. For example, when is the best time to read your Bible, to pray, or to serve others? We are not called to give the Lord God our "left overs." We are called to give the Lord our first fruits. Note how this also applies to scheduling the Lord in at the end of the day (i.e. 10-11 pm) when we are spent, tired, and settling down for rest and sleep. We are to give the Lord the best time, the best part of our schedule, so we may devote our full attention to Him and His work. Something connected to this is to not be so busy we cannot make time for the Lord or for others. Today with technology, it is easy to become busily distracted. This kind of busyness is moral laziness. The reason I call this a form of "moral laziness," it is because it is connected to self-importance or as an excuse to not be attentive to others. When we keep these things in mind, every moment is sacred as a time to touch other people's lives and to do what the Lord calls us to do. The reason this is so important, is because busyness is not a frenetic distracted lifestyle such as always looking at your cell phone or being on the Internet, etc. This type of lifestyle is moral laziness because it is something we choose to do that is designed to distract and be unattentative to the things of God and to others. Take for example what we read in *Luke 10:42*.

Luke 10:38-42

10:38 Now as they were traveling along, He entered a village; and a woman named Martha welcomed Him into her home. 10:39 She had a sister called Mary, who was seated at the Lord's feet, listening to His word. 10:40 But Martha was distracted with all her preparations; and she came up to Him and said, 'Lord, do You not care that my sister has left me to do all the serving alone? Then tell her to help me.' 10:41 But the Lord answered and said to her, 'Martha, Martha, you are worried and bothered about so many things; 10:42 but only one thing is necessary, for Mary has chosen the good part, which shall not be taken away from her.' (NASB)

Busyness is something we choose just as this story illustrates. Mary had chosen what was good, to seek the Lord in hearing the words of the Messiah Yeshua. Martha had become so preoccupied with her work, she did not choose the good thing and forgot that we should be attentive to God's Word. This reminds us that every moment belongs to the Lord God in heaven and as stated earlier, every moment of our lives is therefore sacred, something that is holy unto the Lord. It is found within our faithfulness to the Lord that we are stewards of the gifts God has given us. Because the Lord has given us gifts, we will one day be accountable for our investments (see *Matthew 25:14-30* and *2 Corinthians 5:10*). Because the Lord expects something of us, "fear and trembling" are what we're supposed to feel. (*Philippians 2:12*) The Torah teaches us that we are to handle holy things with great care, and how much more the things of our lives, the time that God gives us, and the gifts the Lord endows in our lives. In all of these things, we are also to remember that

God is “merciful and gracious, slow to anger and abounding in steadfast love and faithfulness” (*Shemot / Exodus 34, Tehillim / Psalm 86:15*). This causes us to come to the Lord humbly in the Messiah Yeshua confessing our sin and asking for help, and turning from our sinful stewardship. It is only then that we are forgiven (*1 John 1:9*) and the Lord will give us everything we need to steward the time entrusted to us (see *Luke 11:9, John 15:7, Philippians 4:19, and Hebrews 13:20–21*).

The Psalmist states, הַיְהִי נַחֲלֹת יְהוָה בְּנִים שְׂכָר פְּרִי הַבֶּטֶן: 127:3 *Behold, children are a gift of the Lord, The fruit of the womb is a reward. 127:4 Like arrows in the hand of a warrior, So are the children of one's youth. (NASB)* It seems Solomon is emphasizing the importance of family in the description of children, comparing the time that we spend laboring, to the time we spend with family. Solomon exchanges the importance of blessing and wealth with the precious lives he places into our hands, our children, and wives, and those around us as being more important. This is what Paul was teaching the Philippians saying the following:

Philippians 2:1-11

2:1 Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, 2:2 make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose. 2:3 Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; 2:4 do not merely look out for your own personal interests, but also for the interests of others. 2:5 Have this attitude in yourselves which was also in Christ Jesus, 2:6 who, although He existed in the form of God, did not regard equality with God a thing to be grasped, 2:7 but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. 2:8 Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. 2:9 For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, 2:10 so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, 2:11 and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father. (NASB)

Paul speaks of love and fellowship of spirit that is connected to affection and compassion on others. He says this is only accomplished when we do not live by selfish motives or empty conceit, but maintain love, unity of spirit, and intent of purpose to do as God commands us. We are not to look only at our own personal interests, but to the interests of others. The example is taken from the life of Yeshua, his humbling himself before our Father in heaven, obedient to the Torah and to the Lord unto his death, and being exalted by God in heaven and on earth. This parallel, if we do these things, the Lord will be glorified.

The Psalm concludes saying, ד כְּחֻצִים בְּיַד-גִּבּוֹר כֵּן בְּנֵי הַנְּעוּרִים: ה אֲשֶׁר־י הַגִּבּוֹר אֲשֶׁר מְלֵא אֶת-אֲשָׁפוֹתוֹ, 127:5 *How blessed is the man whose quiver is full of them; They will not be ashamed When they speak with their enemies in the gate. (NASB)* The one who has many children, Solomon says will not be ashamed. It is interesting how children may also be paralleled to discipleship, note how we are the children of God. So in a way, Solomon may be referring to those who speak and teach the Word of God making disciples of men. Making disciples means teaching God's ways to His people such that as Yeshua prayed, “Our Father in heaven, hallowed be Your name, Your kingdom come, Your will be done on earth as it is in heaven.” (*Matthew 6:9-10*) Note here how Yeshua speaks of the kingdom of God coming here on earth, and the will of God being performed on earth. What Yeshua is speaking of is a people who are dedicated to Him as disciples. To carry the message of God's promises, salvation, and righteous, holy, and just ways for living before our Father in heaven to all peoples here on earth. Yeshua said “All authority in heaven and on earth has been given to Me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.” (*Matthew*

28:18-20) He speaks of having faith, repenting (baptism), and learning to obey his commandments. Making disciples includes all of these things, but yet today no emphasis is placed upon the importance of God's commandments in the lives of His people. Yeshua spent more than three years making disciples, teaching, and training His chosen twelve. He gave them many convincing proofs that He was the Son of God, the promised Messiah and they believed in Him. He spoke to the crowds in parables, and He drew the disciples aside privately to teach them the meaning of His parables and miracles. He also taught them that soon He would be returning to His Father following His death and resurrection (*Matthew 16:21, John 12:23-36, 14:2-4*). Yeshua made this promise to his disciples, *"I tell you the truth, anyone who has faith in Me will do what I have been doing. He will do even greater things than these, because I am going to the Father"* (*John 14:12*). Placing our faith in Yeshua, the Lord sends His Holy Spirit to be with us and dwell within us (*John 14:16-17*). During the festival of Shavuot, this promise was fulfilled, the Lord sent His Spirit to dwell in His people. When this happened, they were empowered and given boldness to speak the Good News of faith in Yeshua and the power to overcome sin (i.e. to walk in the commands with success). Multitudes of peoples, especially those from the gentiles placed their faith in Yeshua the Messiah, and they also became disciples coming to faith and to the obedience of the faith (*Romans 15 and 16*). When strong persecution came from the leaders, they dispersed to other areas and continued to obey the Messiah's command to make disciples. Congregations were established throughout the Roman Empire, and eventually in other nations. Those who are characterized as disciples of Yeshua, will be assured of who he is in the Messiah and the salvation he provides (*John 3:16*). Such a person is empowered by the indwelling Holy Spirit to take the message of God's word, His messiah, and his commands to all the world (*John 14:26-27*). Such a person grows in the mercy and knowledge of God and His Messiah Yeshua (*2 Peter 3:18*), sharing the burden for the lost sheep of Israel and in the nations, of the men, women, and children Yeshua loves when he said, *"The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into His harvest field."* (*Matthew 9:37-38*) Do you have this calling to reach out to others and speak of the promises and faithfulness of God? If not, how would you characterize your faith and faithfulness to the Lord today? Let's Pray!

Heavenly Father,

Thank You Lord for Your mercy and the great work that you are doing in our lives. We believe You are able to overcome all things, from saving us from our enemies, to the deliverance from sin, and even to work in our hearts to deeply, truly, and honestly seek you all the days of our lives. We recognize the weaknesses in our strength and resolve to serve You and to do what is expected, to be humble and to pray and to remain in Your word. Lord help us to have the strength to stand for truth and life, to have the desire to seek You in prayer and in Your Word, to have faith in Yeshua Your Messiah, and to love our neighbor each day. We thank You Lord for Your continued faithfulness to Your promises and to us. Help us to grow in our faith, to walk in the spirit, and apply these truths to our lives. 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 we 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

Notes