

Tehilim Perek 12

Welcome to NachDaily, covering the entire TANACH one perek at a time. I'm Rabbi Shaya Sussman, and today we'll be discussing Tehilim, perek Yud Beis.

This perek discusses the power of speech. Informers and slanderers use this power to create damage. Tzaddikim use it to come close to Hashem and build the world around them.

Speech in itself is a neutral force. If we communicate when we are in a bad mood, it's as if we're putting sewage through a pipeline. This can cause damage to the person with whom you're trying to communicate.

When we communicate when we're in a good mood, however, it's like putting fresh water through the pipeline. We can be showering the other person with love and words of encouragement.

The first passuk will shed light onto what Dovid had in mind in this kapital.

For the leader; on the sheminith. A psalm of David. Help, O LORD! For the faithful are no more; the loyal have vanished from among men.

According to Rashi, Dovid said this perek about people who sought to expose him to Shaul's wrath by revealing his hiding places.

Men speak lies to one another; their speech is smooth; they talk with duplicity. May the LORD cut off all flattering lips, every tongue that speaks arrogance.

Rashi and the Radak explain that it's as if a person has two hearts, speaking one way, but harboring resentment inside.

The average person doesn't necessarily lie outright, but how many times are we meshtenah our dibburim from the truth? We change our speech by deviating from what really happened, speak about a situation in an exaggerated manner, or couch our cynicism in a joke.

We need to be honest with ourselves, to try to use our power of speech to build and not destroy.

Dovid was upset about the fact that people in his time would use their words to create damage instead of spreading shalom.

They say, "By our tongues we shall prevail; with lips such as ours, who can be our master?"

"Because of the groans of the plundered poor and needy, I will now act," says the LORD. "I will give help," He affirms to him.

The words of the LORD are pure words, silver purged in an earthen crucible, refined sevenfold.

Rashi elucidates that the words of God are pure because they last forever, in contrast to the human word which ultimately dies with the person. Our words are not everlasting.

This brings us to the Malbim's explanation of this passuk. It means that words that relate to Hashem, Yiras Shamayim and Torah learning are pure. When you speak words of Avodas Hashem, those words are completely pure.

The Alshich adds that in the times before Mashiach ben Dovid, people will have a great longing and yearning to come close to God. They will scream out to God with such pure desire. Their words will be as pure as *kesef tsaruf* – *pure refined silver*.

We can see this nowadays, by our intense desire to connect with God.

You, O LORD, will keep them, guarding each from this age evermore. On every side the wicked roam when baseness is exalted among men.



May we merit using our power of speech to create, and not to cause damage, to pour out our hearts and minds to Hashem every day in personal prayer, as did Dovid Hamelech.

Thank you for listening, and have a wonderful day.