

Tehillim / Psalms 42 | ספר תהילים מב

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Sorrow, Deliverance, and the Lord

This week's study is from *Tehillim / Psalms 42:1-11*, the Psalm opens saying א לְמַנְצַחַת מְשֻׁכֵּיל לְבַנְי־קְרַח: *For the choir director. A Maskil of the sons of Korah. (NASB)* It appears that the sons of Korah are the authors of this Psalm. The Psalmist continues saying ב כָּאֵיל תְּעַרְגַּ עַל-אֶפְיקַי-מַיִם כִּן נַפְשִׁי תְּעַרְגַּ אֵלֶיךָ: *As the deer pants for the water brooks, So my soul pants for You, O God. 42:1* As the deer pants for the water brooks, So my soul pants for You, O God. 42:2 *My soul thirsts for God, for the living God; When shall I come and appear before God? (NASB)* The emotional response of the desire (longing) to draw near to the Lord is paralleled to the deer that needs water. The stream of water is the location of the most danger but is also the source of life. ד הִיָּתָה-לִּי דְמָעָתַי לֶחֶם יוֹמָם וְלַיְלָה בְּאָמַר אֵלַי כָּל-הַיּוֹם אַיֵּה אֱלֹהֶיךָ: *My tears have been my food day and night, While they say to me all day long, 'Where is your God?' (NASB)* The son of Korah notes that he used to lead the procession to the house of God with praise (42:4). The Psalmist's soul is in despair and remembers the Lord from the Jordan and the peaks of Hermon and from Mount Mizar (42:5-6). He says ח תְּהוֹם אֶל-תְּהוֹם קוֹרָא לְקוֹל צְנוּרִיךָ כָּל-מְשַׁבְּרֵיךָ וְגַלְיָךְ עָלַי עֲבָרוּ: ט יוֹמָם | יִצְוֶה יְהוָה | עֲמִי תִפְלֶה לְאֵל חַיִּי: *42:7 Deep calls to deep at the sound of Your waterfalls; All Your breakers and Your waves have rolled over me. 42:8 The Lord will command His lovingkindness in the daytime; And His song will be with me in the night, A prayer to the God of my life. (NASB)* What does it mean that “deep calls to deep?” What does it mean that the Lord “commands” His lovingkindness in the daytime? Is His lovingkindness something that goes forth in a way that is separate from Himself? It is written that “His song” will be with me at night, does the Lord sing? The Psalmist says י אוֹמְרָה | לְאֵל יְיָ: *42:9 I will say to God my rock, 'Why have You forgotten me? Why do I go mourning because of the oppression of the enemy?' (NASB)* Who is the enemy that is being referred to? The Psalm concludes saying יא בְּרִצְחַת | בְּעֲצָמוֹתַי חֲרַפְנִי צוֹרְרֵי בְּאֶמְרָם אֵלַי כָּל-הַיּוֹם אַיֵּה אֱלֹהֶיךָ: *42:10 As a shattering of my bones, my adversaries revile me, While they say to me all day long, 'Where is your God?' 42:11 Why are you in despair, O my soul? And why have you become disturbed within me? Hope in God, for I shall yet praise Him, The help of my countenance and my God. (NASB)* According to the Psalmist, the enemy has the power to shatter bones and while at the same time asking the question “where is your God” which is an accusation against the Lord Himself. Nonetheless, we are told to Hope in the Lord, He will deliver!

עברית Hebrew

ארמי Aramaic

ελληνικός Greek

עברית Hebrew	ארמי Aramaic	ελληνικός Greek
<p>ספר תהלים פרק מב</p> <p>א לְמַנְצַחַת מְשֻׁכֵּיל לְבַנְי־קְרַח: ב כָּאֵיל תְּעַרְגַּ עַל-אֶפְיקַי-מַיִם כִּן נַפְשִׁי תְּעַרְגַּ אֵלֶיךָ אֱלֹהִים: ג צְמָאָה נַפְשִׁי לְאֱלֹהִים לְאֵל חַי מְתִי אָבוּא וְאָרְאָה פְּנֵי אֱלֹהִים: ד הִיָּתָה-לִּי דְמָעָתַי לֶחֶם יוֹמָם וְלַיְלָה בְּאָמַר אֵלַי כָּל-הַיּוֹם אַיֵּה אֱלֹהֶיךָ:</p>	<p>ספר טוביה פרק מב</p> <p>א לשבחה בשכלא טבא על ידיהון דבני קרח: ב היך איילא די מרגג על פרציי די פצידי מיא היכנא נפשי מרגגא לותך יהוה אלהים: ג צחת לך נפשי לאלהא תקיפא חייא וקיימא אימתי איעול ואח-מי זיו שכינתא דיהוה: ד הות לי דמע-תי דומעתי למברי ימם וילי דידימר לי סנאה כל יומא אן האנ הוא אלהך:</p>	<p>ΨΑΛΜΟΙ 42</p> <p>42:1 εις τὸ τέλος εἰς σύνεσιν τοῖς υἱοῖς Κορε ὃν τρόπον ἐπιποθεῖ ἡ ἔλαφος ἐπὶ τὰς πηγὰς τῶν ὑδάτων οὕτως ἐπιποθεῖ ἡ ψυχὴ μου πρὸς σέ ὁ θεός 42:2 ἐδίψησεν ἡ ψυχὴ μου πρὸς τὸν θεὸν τὸν ζῶντα πότε ἤξω καὶ ὀφθίσομαι τῷ προσώπῳ τοῦ θεοῦ 42:3 ἐγενήθη μοι τὰ δάκρυά μου ἄρτος ἡμέρας καὶ νυκτὸς ἐν τῷ λέγεσθαί μοι καθ' ἑκάστην ἡμέραν ποῦ ἐστὶν ὁ θεός σου</p>

<p>ה אלה אֶזְפָּרָה וְאֶשְׁפָּכָה עָלַי נַפְשִׁי כִּי אֶעְבֹּר בְּסֶף אֲדָדִים עַד-בֵּית אֱלֹהִים בְּקוֹל-רִנָּה וְתוֹדָה הֶמּוֹן חוֹגֵג: ו מה- תִּשְׁתַּחֲוֶי נַפְשִׁי וְתִהְיֶינָה עָלַי הוֹחִילִי לְאֱלֹהִים כִּי-עוֹד אוֹדְנֹו יִשׁוּעוֹת פְּנִי: ז אֱלֹהֵי עָלַי נַפְשִׁי תִשְׁתַּחֲוֶה עַל-פְּנֵי אֶזְפָּרָה מֵאֲרָץ יִרְדֵּן וְחֶרְמוֹנִים מִהַר מִצְעָר: ח תְּהוֹם אֶל-תְּהוֹם קוֹרָא לְקוֹל צְנוּרִיָּה כָּל-מִשְׁבְּרֵיָּה וְגִלְיָה עָלַי עֲבָרוּ: ט יוֹמָם יִצְנֶה יְהוָה חֲסִדֹו וּבְלִילָה שִׁירָה [שִׁירוֹ] עָמִי תִפְלֶה לְאֵל חַיִּי: י אוֹמְרָה לְאֵל סְלַעִי לְמָה נִשְׁכַּחְתִּנִּי לְמָה-קִזְרַר אֱלֹהֶ בְּלַחֵץ אוֹיֵב: יא בְּרִצָּח בְּעֶצְמוֹתַי חֶרְפוֹנֵי צוֹרְרֵי בְּאֶמְרָם אֱלֵי כָּל-הַיּוֹם אֵינִי אֱלֹהֵי: יב מֵה-תִּשְׁתַּחֲוֶי נַפְשִׁי וּמֵה-תִהְיֶינָה עָלַי הוֹחִילִי לְאֱלֹהִים כִּי-עוֹד אוֹדְנֹו יִשׁוּעַת פְּנֵי וְאֱלֹהֵי:</p>	<p>ה אילין ניסיא אנא דכיר ואישוד עלי רעיוני רעות נפשי כד אעבר תחות טללא בלחודי לבלחודי אתחיל במ- שריין דצדיקי עד בית מוקדשא דיהוה בקל בעותא ותושבחתא אתרגושת עממין דאתיין למחג לירושלם: ו מה תתמכין נפשי ותירגושי עלי אוריכי לאלהא ארום תוב אשבחיניה"אודי קדמוהי בפורקנא דמן קדמוי: ז אלהי עלי נפשי תתמכין תתמכך בגין כן מטול היכנא אדכרינך יתבי ל{ח}>ה לא בארעא יורדנא ויתבי טורי חרמוני ועמא דקבילו אוריתא בטורא דסיני דמכין וזעיר: ח תהומא עילאה לתהומא ארעאה תתאה קרי לקל זלחי מרזביין היכנא כולהון מת- בריך וגלליך עלי עברו בזמן דנפקנא ממצרים: ט יימם יפקוד יהוה טוביה ובליליא תושבחתיה שבחיה עמי צלר- תא לאל לאלהא די נטיר חיי: י אימר לאלהא רוחצני תוקפי למה אשליתני אנשיתני למה בקבלא אזיל בדחוק בעיל דבבא: יא בדקטלין לי ומפש- חין גרמי בזמן דמחרפין דמחסדין יתי מעיקי כד אמרין לי כל יומא אן האן הוא אלהך: יב מה תתמכין נפשי ומה תרגישי עלי אוריכי לאלהא ארום תוב אשבחיניה אודי קדמוהי בפורק- ניה דמן קדמוי די ארום הוא אלהי:</p>	<p>42:4 ταῦτα ἐμνήσθην καὶ ἐξέχεα ἐπ' ἐμὲ τὴν ψυχὴν μου ὅτι διελεύσομαι ἐν τόπῳ σκηνῆς θαυμαστῆς ἕως τοῦ οἴκου τοῦ θεοῦ ἐν φωνῇ ἀγαλλιάσεως καὶ ἐξομολογήσεως ἤχου ἑορτάζοντος 42:5 ἵνα τί περίλυπος εἶ ψυχὴ καὶ ἵνα τί συνταράσσεις με ἔλπισον ἐπὶ τὸν θεόν ὅτι ἐξομολογήσομαι αὐτῷ σωτήριον τοῦ προσώπου μου ὁ θεός μου 42:6 πρὸς ἑμαυτὸν ἢ ψυχὴ μου ἐταράχθη διὰ τοῦτο μνησθήσομαι σου ἐκ γῆς Ἰορδάνου καὶ Ἐρμωνιμ ἀπὸ ὄρους μικροῦ 42:7 ἄβυσσος ἄβυσσον ἐπικαλεῖται εἰς φωνὴν τῶν καταρακτῶν σου πάντες οἱ μετεωρισμοί σου καὶ τὰ κύματά σου ἐπ' ἐμὲ διήλθον 42:8 ἡμέρας ἐντελεῖται κύριος τὸ ἔλεος αὐτοῦ καὶ νυκτὸς ὧδῆ πα ἐμοί προσευχὴ τῷ θεῷ τῆς ζωῆς μου 42:9 ἐρῶ τῷ θεῷ ἀντιλήμπτωρ μου εἶ διὰ τί μου ἐπελάθου ἵνα τί σκυθρωπάζων πορεύομαι ἐν τῷ ἐκθλίβειν τὸν ἐχθρόν μου 42:10 ἐν τῷ καταθλάσαι τὰ ὀστά μου ὠνεῖδισάν με οἱ θλίβοντές με ἐν τῷ λέγειν αὐτοῦς μοι καθ' ἐκάστην ἡμέραν ποῦ ἐστὶν ὁ θεός σου 42:11 ἵνα τί περίλυπος εἶ ψυχὴ καὶ ἵνα τί συνταράσσεις με ἔλπισον ἐπὶ τὸν θεόν ὅτι ἐξομολογήσομαι αὐτῷ ἢ σωτηρία τοῦ προσώπου μου ὁ θεός μου</p>
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This week's study is from *Tehillim / Psalms 42:1-11*, the Psalm opens saying אֶזְפָּרָה מִשְׁכִּיל לְבָנֵי קֹרַח: *For the choir director. A Maskil of the sons of Korah. (NASB)* According to the first verse in the Masoretic Text for *Tehillim / Psalms 42*, the sons of Korach are the authors of this Psalm. According to the book of Numbers (Bamidbar), the Korahites are the portion of the Kohathites that descended from Korach. They were an important branch of the singers of the Kohathite division (see *2 Chronicles 20:19*). Eleven psalms are attributed to the Korahites (*Tehillim / Psalm 42, 44 - 49, 84, 85, 87, and 88*). Some of the sons of Korach were also responsible for guarding the threshold of the Tabernacle according to *1 Chronicles 9:17-19*. Additional tasks of the Korachites included the following:

1 Chronicles 9:31-34
9:31 Mattithiah, one of the Levites, who was the firstborn of Shallum the Korahite, had the responsibility over the things which were baked in pans. 9:32 Some of their relatives of the sons of the Kohathites were over the showbread to prepare it every sabbath. 9:33 Now these are the singers, heads of fathers' households of the Levites, who lived in the chambers of the

temple free from other service; for they were engaged in their work day and night. 9:34 These were heads of fathers' households of the Levites according to their generations, chief men, who lived in Jerusalem. (NASB)

<p>Tehillim / Psalms 42 For the choir director. A Maskil of the sons of Korah. 42:1 As the deer pants for the water brooks, So my soul pants for You, O God. 42:2 My soul thirsts for God, for the living God; When shall I come and appear before God? 42:3 My tears have been my food day and night, While they say to me all day long, ‘Where is your God?’ 42:4 These things I remember and I pour out my soul within me. For I used to go along with the throng and lead them in procession to the house of God, With the voice of joy and thanksgiving, a multitude keeping festival. 42:5 Why are you in despair, O my soul? And why have you become disturbed within me? Hope in God, for I shall again praise Him For the help of His presence. 42:6 O my God, my soul is in despair within me; Therefore I remember You from the land of the Jordan And the peaks of Hermon, from Mount Mizar. 42:7 Deep calls to deep at the sound of Your waterfalls; All Your breakers and Your waves have rolled over me. 42:8 The Lord will command His lovingkindness in the daytime; And His song will be with me in the night, A prayer to the God of my life. 42:9 I will say to God my rock, ‘Why have You forgotten me? Why do I go mourning because of the oppression of the enemy?’ 42:10 As a shattering of my bones, my adversaries revile me, While they say to me all day long, ‘Where is your God?’ 42:11 Why are you in despair, O my soul? And why have you become disturbed within me? Hope in God, for I shall yet praise Him, The help of my countenance and my God. (NASB)</p>	<p>Toviyah / Psalms Chapter 42 41:1 For praise, with good discernment, by the sons of Korah. 42:2 As the deer that longs for streams of water, thus my soul longs for you, O Lord. 42:3 My soul is thirsty for you, for the mighty, living, and enduring God. When will I enter and see the splendor of the presence of the Lord? 42:4 My tears have become my sustenance day and night, because the enemy says to me all day, “Where is your God?” 42:5 These miracles I remember; and I will pour out the thoughts of my soul whenever I pass beneath the shelter alone; I will be strong in the camps of the righteous, [who are going] to the sanctuary of the Lord with a voice of petition and praise, a tumult of peoples coming to keep festival in Jerusalem. 42:6 Why will you be lowly, O my soul, and [why] will you rage against me? Wait for God, for again I will praise him for the redemption that is from his presence. 42:7 O God, my soul will be for me lowly, therefore I will remember you [among] those who dwell yonder in the land of Jordan, and those who dwell on the mountains of Hermoni, and the people who accepted the Torah on mount Sinai, which is lowly and small. 42:8 The upper deep calls to the lower deep, at the sound of the pouring of spouts – thus all your breakers and waves passed over me at the time we came forth from Egypt. 42:9 By day the Lord will command his goodness, and by night his praise is with me, a prayer to the God who preserves my life. 42:10 I will say to God my trust, “Why have you neglected me, why do I go about in darkness in the oppression of the enemy?” 42:11 Because they kill my bones whenever my oppressors mock me, when they say to me every day, “Where is your God?” 42:12 Why will you be lowly, O my soul, and [why] will you rage against me? Wait for God, for again I will praise him for the redemption that comes from his presence, for he is my God. (EMC)</p>	<p>Psalmoi / Psalms 42 For the end, a Psalm for instruction, for the sons of Core. 42:1 As the hart earnestly desires the fountains of water, so my soul earnestly longs for thee, O God. 42:2 My soul has thirsted for the living God: when shall I come and appear before God? 42:3 My tears have been bread to me day and night, while they daily said to me, Where is thy God? 42:4 I remembered these things, and poured out my soul in me, for I will go to the place of thy wondrous tabernacle, even to the house of God, with a voice of exultation and thanksgiving and of the sound of those who keep festival. 42:5 Wherefore art thou very sad, O my soul? and wherefore dost thou trouble me? hope in God; for I will give thanks to him; he is the salvation of my countenance. 42:6 O my God, my soul has been troubled within me: therefore will I remember thee from the land of Jordan, and of the Ermonites, from the little hill. 42:7 Deep calls to deep at the voice of thy cataracts: all thy billows and thy waves have gone over me. 42:8 By day the Lord will command his mercy, and manifest it by night: with me is prayer to the God of my life. 42:9 I will say to God, Thou art my helper; why hast thou forgotten me? wherefore do I go sad of countenance, while the enemy oppresses me? 42:10 While my bones were breaking, they that afflicted me reproached me; while they said to me daily, Where is thy God? 42:11 Wherefore art thou very sad, O my soul? and wherefore dost thou trouble me? hope in God; for I will give thanks to him; he is the health of my countenance, and my God. 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One of them was over “*things that were made in the pans*” (1 Chronicles 9:31), for example, the baking in pans for the meat-offering according to Parashat Vayikra in Vayikra / Leviticus 2:5. In Parashat Bamidbar (Bamidbar / Numbers Chapter 3), the Lord set aside the Levites from out of the tribes of Israel, for full

time service to Him. They were ordained to take care of the tabernacle and all of its instruments including the Ark of the Covenant. According to the Scriptures, only the descendants of Moshe and Aaron, were allowed to serve as priests. The three sons of Levi were Gershon, Merari and Kohath (*Bamidbar / Numbers 3:17*). The Gershonites were responsible (see *Bamidbar / Numbers 4:28*) for the care of the tabernacle, its coverings, the curtain at the entrance to the tent of meeting, the curtains of the courtyard, the curtain at the entrance to the courtyard surrounding the tabernacle and altar, the ropes, and everything related to their use. The Merarites were appointed (see *Bamidbar / Numbers 3:36*) to take care of the frames of the tabernacle, its crossbars, posts, bases, all its equipment, and everything related to their use, as well as the posts of the surrounding courtyard with their bases, tent pegs and ropes. The Kohathites were responsible (see *Bamidbar / Numbers 4:4-20*) for the care of the sanctuary. They were responsible for the care of the ark, the table, the lamp stand, the altars, the articles of the sanctuary used in ministering, the curtain, and everything related to their use. It says that they were under the direct supervision of Eleazar, son of Aaron. Unlike the Gershonites and the Merarites, who were allowed to transport the items under their care on carts, we are told the Kohathites had to carry their items, the holy things of the Tabernacle, on their shoulders. They had the arduous burden of transporting these items from place to place as the camp moved, and they were not allowed to actually touch the items or they would die. The priests had to wrap the sacred objects in special coverings before they were transported (see *Bamidbar / Numbers 4:15*). As a result, many of the Kohathites began to disdain this task and to covet the role of the priests which eventually led to the rebellion according to Parashat Korach (*Bamidbar / Numbers 16:1-18:32*). Are the sons of Korach writing this Psalm on behalf of David or with David in mind?

ב כִּאֵיל תַעֲרַג עַל-אַפְיָקִי-מִים כִּן נִפְשֵׁי תַעֲרַג אֵלֶיךָ אֱלֹהִים: ג צִמְאָה נִפְשִׁי | לְאֱלֹהִים:
 42:1 *As the deer pants for the water brooks, So my soul pants for You, O God.* 42:2 *My soul thirsts for God, for the living God; When shall I come and appear before God?* (NASB)
 The psalmist says as the “deer” (אֵיל) “longs for” or “languishes for” (תַעֲרַג) for the “bed of water” (עַל-), (אַפְיָקִי-מִים), “yes, so does my soul” (כִּן נִפְשִׁי) “long” or “languish” (תַעֲרַג) “unto You God” (אֵלֶיךָ אֱלֹהִים). It is interesting to note that this word “taarog” (תַעֲרַג) is used only twice throughout the Tanach and right here in *Tehillim / Psalms 42:2* to describe both the deer and the author who longs and languishes for the Lord. The word “taarog” (תַעֲרַג) is used to express a fervent desire to draw near to the Lord or to enter into His presence that is paralleled with the animal who must quench its thirst. The psalmist has a desire to participate in the worship of God by saying that his “soul thirsts in this way for God” (לְאֱלֹהִים | צִמְאָה נִפְשִׁי) and he longs to appear before the Lord. Does your heart long for the Lord and His presence like the Psalm is describing? In the deer-water analogy, water is a necessary essential element for life. Is your relationship with God considered an essential element of your life? The psalmist believes the Lord is the “living God” (לְאֵל חַי) in whose presence and favor leads to life and salvation as the Torah states in Parashat Nitzavim (*Devarim / Deuteronomy 29:9-30:20*).

Devarim / Deuteronomy 30:20

30:20 by loving the Lord your God, by obeying His voice, and by holding fast to Him; for this is your life and the length of your days, that you may live in the land which the Lord swore to your fathers, to Abraham, Isaac, and Jacob, to give them.’ (NASB)

כ לְאֶהֱבָה אֶת-יְהוָה אֱלֹהֶיךָ לְשִׁמְעַת בְּקוֹלוֹ וּלְדַבְרָתוֹ-בּו כִּי הוּא חַיִּיד וְאָרְךָ יָמֶיךָ לְשִׁבְתָּ עַל-הָאָדָמָה
 אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לְתַתָּ לָהֶם:

The emotional response of the desire (longing) to draw near to the Lord is paralleled to the stream of water, a source of both danger and life. Is there danger in the presence of God at the Tabernacle? Think about Parashat Shemini (*Vayikra / Leviticus 9:1-11:47*) Nadab (נדב, Nadav “generous, giving”) and Abihu (אביהוא, Avihu “He is my father”) were respectively the eldest and second-eldest of the sons of Aaron. They

offered a sacrifice with strange fire before the LORD, disobeying his instructions. As a result, Nadav and Avihu were consumed immediately by God's fire and died. Being at the Tabernacle, and/or at the altar of God, in the presence of God, did not prevent one from being put to death. King Saul slaughtered the priests that helped David in *1 Samuel 22*. We also read that Adonijah went to the Tabernacle and grabbed hold of the horns on the altar asking Solomon to have mercy upon him. Solomon had Adonijah brought from the Tabernacle in *1 Kings 1:51-53* and told him to go to his house and remain there. If evil men were near at the Tabernacle, it is possible, if so ordered by the king, they would kill a person in the presence of the Lord. The Psalmist states that he wants to come to appear before God saying to “see the face of God” (וַיִּרְאֶה) (פְּנֵי אֱלֹהִים). The face (פְּנֵי) of God designates a personal presence of the Lord as indicated in the following verses.

Bereshit / Genesis 33:10

33:10 Jacob said, ‘No, please, if now I have found favor in your sight, then take my present from my hand, for I see your face as one sees the face of God, and you have received me favorably. (NASB, וַיֹּאמֶר יַעֲקֹב אֶל-נָא אִם-נָא מָצָאתִי חֵן בְּעֵינֶיךָ וְלִקְחֶתָּ מִנְּחָתִי מִיָּדִי כִּי עַל-כֵּן, רְאִיתִי פְּנֵיךָ כִּרְאֵת פְּנֵי אֱלֹהִים וַתִּרְצָנִי:

Shemot / Exodus 10:28-29

10:28 Then Pharaoh said to him, ‘Get away from me! Beware, do not see my face again, for in the day you see my face you shall die!’ 10:29 Moses said, ‘You are right; I shall never see your face again!’ (NASB, כַּח וַיֹּאמֶר-לוֹ פַּרְעֹה לֵךְ מֵעַלֵּי הַשָּׁמַר לֵךְ אֶל-תַּחֲסֹף רְאִיתִי פְּנֵי כִּי בְּיוֹם, רְאִיתִיךָ פְּנֵי תָמוּת: כֵּט וַיֹּאמֶר מֹשֶׁה כִּן דַּבַּרְתָּ לֹא-אֶסָף עוֹד רְאִיתִיךָ:

2 Samuel 17:11

17:11 ‘But I counsel that all Israel be surely gathered to you, from Dan even to Beersheba, as the sand that is by the sea in abundance, and that you personally go into battle. (NASB, כִּי יַעֲצָתִי הָאֶסֶף יֶאֱסֹף עָלֶיךָ כָּל-יִשְׂרָאֵל מִדָּן וְעַד-בְּעֵר שָׁבַע כַּחֹל אֲשֶׁר-עַל-הַיָּם לְרַב וּפְנֵיךָ הֶלְכִים בְּקָרֵב:

In each of these examples, the Scriptures use the word “face” (פְּנֵי) to indicate the presence of someone (2 *Samuel 17:11*). The Aramaic Targum and the Septuagint state the following:

Aramaic Targum

Toviyah / Psalms 42:1-3

41:1 For praise, with good discernment, by the sons of Korah. 42:2 As the deer that longs for streams of water, thus my soul longs for you, O Lord. 42:3 My soul is thirsty for you, for the mighty, living, and enduring God. When will I enter and see the splendor of the presence of the Lord? (EMC)

א לשבחא בשכלא טבא על ידיהון דבני קרח: ב היך איילא די מרגג על פרצידי פצידי מיא היכנא נפשי מרגגא לותך יהוה אלהים: ג צחת לך נפשי לאלהא תקיפא חייא וקיימא אימתי איעול ואחמי זיו שכינתא דיהוה:

Septuagint

Psalmoi / Psalms 42:1-2

For the end, a Psalm for instruction, for the sons of Core. 42:1 As the hart earnestly desires the fountains of water, so my soul earnestly longs for thee, O God. 42:2 My soul has thirsted for the living God: when shall I come and appear before God? (LXX)

42:1 εἰς τὸ τέλος εἰς σύνεσιν τοῖς υἱοῖς Κορε ὄν τρόπον ἐπιποθεῖ ἡ ἔλαφος ἐπὶ τὰς πηγὰς τῶν ὑδάτων οὕτως ἐπιποθεῖ ἡ ψυχὴ μου πρὸς σέ ὁ θεός 42:2 ἐδίψησεν ἡ ψυχὴ μου πρὸς τὸν θεὸν τὸν ζῶντα πότε ἦξω καὶ ὀφθήσομαι τῷ προσώπῳ τοῦ θεοῦ

The Targum Pseudo Jonathan states “when will I enter and see the splendor of the presence of the Lord?” What does it mean “the splendor of the presence of the Lord?” *Tehillim / Psalms 96* states that splendor and majesty are before the Lord.

Tehillim / Psalms 96:6-13

96:6 Splendor and majesty are before Him, Strength and beauty are in His sanctuary. 96:7 Ascribe to the Lord, O families of the peoples, Ascribe to the Lord glory and strength. 96:8 Ascribe to the Lord the glory of His name; Bring an offering and come into His courts. 96:9 Worship the Lord in holy attire; Tremble before Him, all the earth. 96:10 Say among the nations, ‘The Lord reigns; Indeed, the world is firmly established, it will not be moved; He will judge the peoples with equity.’ 96:11 Let the heavens be glad, and let the earth rejoice; Let the sea roar, and all it contains; 96:12 Let the field exult, and all that is in it. Then all the trees of the forest will sing for joy 96:13 Before the Lord, for He is coming, For He is coming to judge the earth. He will judge the world in righteousness And the peoples in His faithfulness. (NASB)

ו הוד-והדר לפניו עז ותפארת במקדשו: ז הבו ליהנה משפחות עמים הבו ליהנה כבוד ועז: ח הבו ליהנה כבוד שמו שאו-מנחה ובאו לחצרותיו: ט השתחוו ליהנה בהדרת-קדש חילו מפניו כל-הארץ: י אמרו בגוים | יהנה מלך אר-תכון תבל כל-תמוט דין עמים במישרים: יא ישמחו השמים ותגל הארץ ירעם הים ומלאו: יב יעלו שדי וכל-אר-בו אז ירננו כל-עצי-יער: יג לפני יהנה | כי בא כי בא לשפט הארץ ישפט-תבל בצדק ועמים באמונתו:

The splendor (הוד) and majesty (והדר) the Psalm is speaking of is of God’s creation, his strength and glory are manifested in the heavens, by the roar of the sea, the fields, the trees of the forest, etc. The creation should elicit the fear of God in a sense of awe. The psalmist consistently speaks of the fear of God, not only as “the beginning of wisdom” (*Tehillim / Psalm 111:10*), but as required of every man during his whole life (see *Tehillim / Psalm 19:9, 34:9, 40:3, 64:9, 86:11, and 119:63*).

ד היתה-לי דמעתי להם יומם ולילה באמר אלי כל-היום איה אלהיך: ז 42:3 *My tears have been my food day and night, While they say to me all day long, ‘Where is your God?’ (NASB)* The son of Korach indicate that he used to lead the procession to the house of God with praise (42:4). The Psalmist’s soul is in despair and remembers the Lord from the Jordan and the peaks of Hermon and from Mount Mizar (42:5-6, ז, ו). *מה-תשתוהי | נפשי ותהמי עלי הוהי לי לאלהים כי-עוד אודנו ישועות פניו: ז, ו (אלהי עלי נפשי תשתוהה על-כן אןכרך מארץ ירדן ותרמונים מהר מצער: ז, ו (אלהי עלי נפשי תשתוהה על-כן אןכרך מארץ ירדן ותרמונים מהר מצער: ז, ו* Where is Mount Mitsar? According to Easton’s Dictionary, Mitsar (מצער) is a small mountain or hill near Mount Hermon. The word “mitsar” (מצער) is translated as “distressing, sad, grievous, hurtful, lamentable, painful, regrettable, rueful, saddening, sore, sorrowful, afflictive, deplorable, or distressful” This word is also used in *Bereshit / Genesis 19, Jeremiah 48, Tehillim / Psalms 42, and Job 8*. Since the Psalmist is speaking of his tears being his food

(42:3), how his soul is in despair and disturbed within him (42:4), could he be referring to “*the mountain of distress or despair?*” In the Septuagint and Vulgate translations, Mitsar is translated as a common noun, “*the small mountain*” from “*ορους μικρου*” and “*monte modico*” respectively (42:6). It is interesting that the Aramaic Targum follows the Septuagint and Vulgate translations on Mitsar referring to “*the small mountain.*”

Septuagint

Psalmoi / Psalms 42:4-6

42:4 I remembered these things, and poured out my soul in me, for I will go to the place of thy wondrous tabernacle, even to the house of God, with a voice of exultation and thanksgiving and of the sound of those who keep festival. 42:5 Wherefore art thou very sad, O my soul? and wherefore dost thou trouble me? hope in God; for I will give thanks to him; he is the salvation of my countenance. 42:6 O my God, my soul has been troubled within me: therefore will I remember thee from the land of Jordan, and of the Ermonites, from the little hill.

42:4 ταῦτα ἐμνήσθην καὶ ἐξέχεα ἐπ’ ἐμὲ τὴν ψυχὴν μου ὅτι διελεύσομαι ἐν τόπῳ σκηνῆς θαυμαστῆς ἕως τοῦ οἴκου τοῦ θεοῦ ἐν φωνῇ ἀγαλλιάσεως καὶ ἐξομολογήσεως ἡχοῦ ἑορτάζοντος 42:5 ἵνα τί περίλυπος εἶ ψυχὴ καὶ ἵνα τί συνταράσσεις με ἔλπισον ἐπὶ τὸν θεόν ὅτι ἐξομολογήσομαι αὐτῷ σωτήριον τοῦ προσώπου μου ὁ θεός μου 42:6 πρὸς ἑμαυτὸν ἡ ψυχὴ μου ἐταράχθη διὰ τοῦτο μνησθήσομαι σου ἐκ γῆς Ἰορδάνου καὶ Ἐρμωνιμ ἀπὸ ὄρους μικροῦ

Aramaic Targum

Toviyah / Psalms 42:5-7

42:5 These miracles I remember; and I will pour out the thoughts of my soul whenever I pass beneath the shelter alone; I will be strong in the camps of the righteous, [who are going] to the sanctuary of the Lord with a voice of petition and praise, a tumult of peoples coming to keep festival in Jerusalem. 42:6 Why will you be lowly, O my soul, and [why] will you rage against me? Wait for God, for again I will praise him for the redemption that is from his presence. 42:7 O God, my soul will be for me lowly, therefore I will remember you [among] those who dwell yonder in the land of Jordan, and those who dwell on the mountains of Hermoni, and the people who accepted the Torah on mount Sinai, which is lowly and small.

ה אילין ניסיא אנא דכיר ואישוד עלי רעיוני רעות נפשי כד אעבר תחות טללא בלחודי בלחודי אתחיל במשריין דצדיקי עד בית מוקדשא דיהוה בקל בעותא ותושבתתא אתרגושת עממין דאתיין למחג לירושלם: ו מה תתמככין נפשי ותירגושי עלי אוריכי לאלהא ארום תוב אשבחיניה"אודי קדמוהי בפורקנא דמן קדמוי: ז אלהי עלי נפשי תתמככין תתמכך בגין כן מטול היכנא אדכרינך יתבי ל {ה} <ה> לא בארעא יורדנא ויתבי טורי חרמוני ועמא דקבילו אוריתא בטורא דסיני דמכך וזעיר:

The Targum Pseudo Jonathan states that “42:7 O God, my soul will be for me lowly, therefore I will remember you [among] those who dwell yonder in the land of Jordan, and those who dwell on the mountains of Hermoni, and the people who accepted the Torah on mount Sinai, which is lowly and small.” (EMC) The rabbis translate these words to mean that like the people in the Jordan and those who dwell on the mountains of Hermoni, these are like the people who accepted the Torah on mount Sinai and states Sinai was lowly and small. Why do you think they consider Mount Sinai to be lowly and small? What is so significant about Mount Hermon? Mount Hermon is a high and lofty mountain whereas Sinai was lowly and small. Mount

Hermon is Israel's highest and most difficult mountain to climb. Mount Hermon (הַר הַרְמוֹן) is a mountain cluster in the Anti-Lebanon mountain range. Its summit straddles the border between Syria and Lebanon and raises 2,814 m (9,232 ft) above sea level. The southern slopes of Mount Hermon extend to the Israeli-occupied portion of the Golan Heights. Mount Hermon has seasonal winter and spring snow falls which cover all three of its peaks for most of the year. Melt water from the snow-covered mountain's western and southern bases seeps into the rock channels and pores, feeding springs at the base of the mountain, which form streams and rivers. These merge to become the Jordan River in which the runoff facilitates fertile plant life below the snow line, where vineyards and pine, oak, and poplar trees are abundant. This snow-fall and water runoff may be why Yeshua chose Mount Hermon, Israel's highest and most difficult mountain to climb for the transfiguration before his disciples. Richard France and Suson Meyboom believed Mount Hermon was the location of the transfiguration of the Messiah (see *France, Richard. Tyndale Commentary Matthew 1987 IVP, Louis Suson Pedro Meyboom (1817–74), Protestant theologian, Het Leven van Jezus (7 vols., 1853–61)*). *Tehillim / Psalms 133* sheds some light on this topic.

Tehillim / Psalms 133:1-3

133:1 Behold, how good and how pleasant it is For brothers to dwell together in unity! 133:2 It is like the precious oil upon the head, Coming down upon the beard, Even Aaron's beard, Coming down upon the edge of his robes. 133:3 It is like the dew of Hermon Coming down upon the mountains of Zion; For there the Lord commanded the blessing life forever. (NASB)

א שִׁיר הַמַּעֲלוֹת לְדָוִד הַנָּה מֵה-טוֹב וּמֵה-נְעִים שְׁבֶת אֲחִים גַּם-יַחַד: ב פֶּשֶׁמֶן הַטּוֹב | עַל-הָרֹאשׁ יֵרֵד עַל-הַנְּזָנוּ וְזָמַן אֶהְרֹן שְׂיֵרֵד עַל-פִּי מְדוֹתָיו: ג כָּטַל-הַרְמוֹן שְׂיֵרֵד עַל-הַרְרֵי צִיּוֹן כִּי שָׁם | צְנֹה יִהְיֶה אֶת-הַבְּרָכָה חַיִּים עַד-הָעוֹלָם:

When choosing a mountain Yeshua wanted to attract the attention of His disciples to what it represents as it is described in the Psalms. Here in *Tehillim / Psalms 133* we read David speaking of Mount Hermon. *Tehillim / Psalms 133* speaks of being at peace and dwelling in unity, of the anointing oil that was poured upon Aaron's head that run down upon his beard and clothing as described in Parashat Tzav (see *Vayikra / Leviticus 8:12*). *Tehillim / Psalms 133:3* describes dwelling together in unity as like the dew of Hermon that comes down upon the mountains of Zion. This is something the Lord commanded as a blessing for life. These Scriptures speak of unity among the children of God. The dew of Mount Hermon is the three sources of water that form three rivers, which come together to form the Jordan River. Mount Hermon is currently responsible for the water supply to all of Israel. In a desert region, water is very precious and the greatest wealth of a community. Cities were built around wells and locations of fertile streams and lakes. Water is life and it is impossible to live without its existence. Yeshua chose the perfect place to be transfigured in order to portray himself as the dew of Hermon that descends upon the mountains of Zion, He is portraying the fullness of life that God's children enjoy in His presence. The Synoptic Gospels (*Matthew 17:1–9, Mark 9:2-8, Luke 9:28–36*) describe Yeshua's glory, and *2 Peter 1:16–18* refers to his glory as well stating that they do not follow "cunningly devised fables" making known to the people the power of God in the Messiah.

In addition to this, *Tehillim / Psalms 42:5* is given as a reference to the Apostolic Writings in *Matthew 26:38* and *Mark 14:34*.

Matthew 26:37-39

26:37 And He took with Him Peter and the two sons of Zebedee, and began to be grieved and distressed. 26:38 Then He said to them, 'My soul is deeply grieved, to the point of death; remain here and keep watch with Me.' 26:39 And He went a little beyond them, and fell on His face and prayed, saying, 'My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will.'

Mark 14:33-35

14:33 And He took with Him Peter and James and John, and began to be very distressed and troubled. 14:34 And He said to them, ‘My soul is deeply grieved to the point of death; remain here and keep watch.’ 14:35 And He went a little beyond them, and fell to the ground and began to pray that if it were possible, the hour might pass Him by. (NASB)

Yeshua’s heart was in despair regarding what was about to take place, he was laying down his life for ours, he was bearing the burden of sin upon himself for atonement on our behalf. *Tehillim / Psalms 42:5* states 42:5 *Why are you in despair, O my soul? And why have you become disturbed within me? Hope in God, for I shall again praise Him For the help of His presence. (NASB)* In the midst of a heavy heart and despair, Yeshua looked for his help from our Father in Heaven setting the example.

The Psalmist continues saying ח תהום אל-תהום קורא לקול צנוריה כל-משבריך וגלגליך עלי עברו: ט
42:7 *Deep calls to deep at the sound of Your waterfalls; All Your breakers and Your waves have rolled over me. 42:8 The Lord will command His lovingkindness in the daytime; And His song will be with me in the night, A prayer to the God of my life. (NASB)*
What does it mean that “deep calls to deep?” The psalmist states קורא אל-תהום meaning “deep calls to deep” where *tehom* (תהום) may also have the meaning “abyss, chasm, bottom, gulf, abyssm.” This word occurs 21 times in the Tanach and its first occurrence is found in the Torah in Parashat Bereshit (*Bereshit / Genesis 1:2*), and Parashat Noach (*Bereshit / Genesis 7:11*).

Bereshit / Genesis 1:2

1:2 The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters. (NASB)

ב והארץ הייתה תהו ובהו וחשך על-פני תהום ורוח אלהים מרחפת על-פני המים:

Bereshit / Genesis 7:11

7:11 In the six hundredth year of Noah’s life, in the second month, on the seventeenth day of the month, on the same day all the fountains of the great deep burst open, and the floodgates of the sky were opened. (NASB)

יא בשנת שש-מאות שנה לחיי-נח בחדש השני בשבעה-עשר יום לחדש ביום הזה נבקעו כל-מעינות תהום רבה וארבת השמים נפתחו:

The first two occurrences of the word “*tehom*” speak of the darkness over the surface of the deep and the fountains of the great deep, in both cases making a reference to water in the sense of chaos and destruction. In the case of Parashat Noach, the Lord brought destruction by releasing the fountains of the deep. The statement קורא אל-תהום “*deep calls to deep*” might be a metaphor for affliction that comes again and again (one after another). This may be derived from the references of *tehom* use in the Torah and is consistent with the second clause of the verse (42:7) which states “*All Your breakers and Your waves have rolled over me.*” The phrase might be developed from the Torah on the depth of the sea, when waves rage that brings destruction. The Aramaic Targum states ח תהומא עילאה לתהומא ארעאה תתאה קרי לקל זלחי 42:8 *The upper deep calls to the lower deep, at the sound of the pouring of spouts – thus all your breakers and waves passed over me at the time we came forth from Egypt. (EMC)* and the Septuagint states 42:7 ἄβυσσος ἄβυσσον ἐπικαλεῖται εἰς φωνὴν τῶν καταρρακτῶν σου πάντες οἱ μετεωρισμοὶ σου καὶ τὰ κύματα σου ἐπ’ ἐμὲ διῆλθον 42:7 *Deep calls to deep at the voice of thy cataracts: all thy billows and thy waves have gone over me. (LXX)* It is interesting

that the Aramaic Targum states *תהומא עילאה לתהומא ארעאה* using these words *עילאה* meaning “upper or supreme, highest, exalted” and *ארעאה* meaning “lower or terrestrial” could this be a reference to the Lord calling down to earth? Thinking Kabbalistically could this be a rabbinic reference to the Keter (crown) calling down to the Malkhut (kingdom) through the sefirot? Also, something to consider, Kabbalah proposes that the human soul has three elements, the nefesh, ruach, and neshamah:

- **Nefesh** (נפש): the lower part of the soul. It is linked to instincts and bodily cravings. This part of the soul is provided at birth. This is the part of the soul the yetzer harah is birthed, from the fleshly desires.
- **Ruach** (רוח): the middle soul, the “spirit.” It contains the moral virtues and the ability to distinguish between good and evil.
- **Neshamah** (נשמה): the higher soul, or “upper soul.” This separates man from all other life-forms. It is related to the intellect and allows man to enjoy and benefit from the afterlife. It allows one to have some awareness of the existence, presence, and interaction with God.

Could this “upper deep” calling to the “lower deep” be a reference to the “upper soul” (Neshamah) calling to the “lower soul” (Nefesh)? There is an obvious linking to the Yetzer Harah and the Tetzzer Hatov, the evil and good inclination calling to one another or the one becoming known to the other which one could drash on extensively. (For example, reread the study on *Tehillim / Psalms 34* regarding the Yetzer Harah and Hatov and make a comparison). Note also how the Aramaic Targum states “thus all your breakers and waves passed over me at the time we came forth from Egypt.” This suggests a reference to the parting of the red sea. The reference to the red sea may also be directing us to the mercy of God to deliver His people. This most likely a safe conclusion based upon the following verse in *Tehillim / Psalms 42:8* *The Lord will command His lovingkindness in the daytime; And His song will be with me in the night, A prayer to the God of my life.* (NASB, ט יומם | יצונה יהוה | חסדו ובלילה שירה [שירו] עמי תפלה לאל חיי;) The Lord commands “His Grace” (חסדו) during the day and “His song” (שירו) at night. What does it mean that the Lord “commands” His lovingkindness in the daytime and “His song” will be with me at night? Is His lovingkindness something that goes forth in a way that is separate from Himself? The verse is literally translated as “By day the Lord will command his mercy,” in other words, the Lord will order His mercy or favor in the day time suggesting that relief and the day of deliverance is coming. The Psalmist has the expectation that the Lord will turn His face towards him and bring prosperity, hope, and better days. Jonah speaks about these things when he was in the belly of the whale:

Jonah 2:1-7

2:1 Then Jonah prayed to the Lord his God from the stomach of the fish, 2:2 and he said, ‘I called out of my distress to the Lord, And He answered me. I cried for help from the depth of Sheol; You heard my voice. 2:3 ‘For You had cast me into the deep, Into the heart of the seas, And the current engulfed me. All Your breakers and billows passed over me. 2:4 ‘So I said, ‘I have been expelled from Your sight. Nevertheless I will look again toward Your holy temple.’ 2:5 ‘Water encompassed me to the point of death. The great deep engulfed me, Weeds were wrapped around my head. 2:6 ‘I descended to the roots of the mountains. The earth with its bars was around me forever, But You have brought up my life from the pit, O Lord my God. 2:7 ‘While I was fainting away, I remembered the Lord, And my prayer came to You, Into Your holy temple. (NASB)

Note that Jonah, son of Amittai, lived in a period after King David and his name appears in *2 Kings 14:25*

as a prophet from Gath-hepher (*a few miles north of Nazareth*) during the reign of Jeroboam (786-746 BC), where he predicts that Jeroboam will recover certain lost territories. Therefore, Jonah may very well be aware of David's words in *Tehillim / Psalms 42*. Jonah speaks of his own punishment from God and being cast into the deep which is the heart of the seas. Jonah states that the Lord heard his prayer and delivered his life from the pit. This seems to parallel the concept in *Tehillim / Psalms 42* that the Lord commanded His mercy and caused the whale to spit Jonah up on the beach.

The Psalmist continues saying: *אִמְרָה י' 42:9 | לָאֵל סִלְעֵי לָמָּה שָׁכַחְתָּנִי לָמָּה-קִדְרָ אֱלֹהִי בְלַחֲץ אוֹיֵב: I will say to God my rock, 'Why have You forgotten me? Why do I go mourning because of the oppression of the enemy?'* (NASB) Who is the enemy that is being referred to? Note the psalmist asks why “koder” (קִדְרָ) why has his soul become “darkened, obscured, depressed, or gloomy?” In *Tehillim / Psalms 35:14* David said: *כָּרַעַ כָּאִמָּה-לִי הִתְהַלַּכְתִּי כְּאֶבֶל-אִם קִדְרָ שְׁחֹתִי: 35:14 I went about as though it were my friend or brother; I bowed down mourning, as one who sorrows for a mother.* (NASB) Based upon *Tehillim / Psalms 35:14*, the idea is that of being bowed down, made sad, deeply afflicted, as one who is forsaken. The psalmist states that he is oppressed by the enemy which may be a reference here to Absalom who drove David from his kingdom and his throne. The oppression (בְּלַחֲץ, “pressure, duress; stress, strain”) of the enemy caused David to be distressed and in the midst of his depression the psalmist turns to prayer. Despite his situation he trusts the Lord to deliver him from his sorrow so that he may enter the Tabernacle (or Temple) and praise Him once again.

The Psalm concludes saying: *י' אִבְרָצָה | בְּעֲצָמוֹתַי תִּרְפוּנִי צוֹרְרֵי בְּאִמְרָם אֵלַי כָּל-הַיּוֹם אֵינִי אֶלְהֵיָהּ: י' 42:10 As a shattering of my bones, my adversaries revile me, While they say to me all day long, 'Where is your God?' 42:11 Why are you in despair, O my soul? And why have you become disturbed within me? Hope in God, for I shall yet praise Him, The help of my countenance and my God.* (NASB) According to the Psalmist, the enemy has the power to shatter bones and while at the same time asking the question “where is your God” which is an accusation against the Lord Himself. It is interesting that he says “as a shattering of my bones, my adversaries revile me.” Throughout the Hebrew bible, “bones” may be used as a hyperbole to refer to a living person (*Micah 3:2, Job 10:11, Job 19:20, Lamentations 4:8, Psalm 102:6, and Ecclesiastes 11:5, Brown Driver Briggs*) and may also be used figuratively of a close relationship (*Bereshit / Genesis 2:23*). Written in its plural form may represent the entire person (one's whole being). Absalom was close to his father David in the sense that he was his son. Absalom on the other hand did not obey the Torah and dishonored his Father. The psalmist states that even in the midst of our sorrows, we are to hope in the “Salvation” (יְשׁוּעָה) of God. *Tehillim / Psalms 42* is telling us that even in the midst of troubles, we are to develop a capacity to adjust and follow through standing firm in what the Lord God has commanded. We may have not experienced the challenges of the great men of faith in the Scriptures (i.e. Abraham, Isaac, Jacob, Joseph), we will however face our own set of difficulties. The Lord has given us the unique ability (capacity) to rise above our circumstances with His help. Until we come to terms with this, that our hope is found in the Lord, we will never cultivate happiness. The key to success is to rest in the knowledge that God is ultimately in control. This appears to be what the psalmist is confident in. In the pages of the Torah and the Psalms of David, we are given a future expectation that God was going to send His Messiah into the world to fulfill the covenantal promises. Studying the Scriptures, we know that our Father in heaven has revealed Himself to us in many ways. Each of these ways God revealed himself established a precedent looking forward to the Messiah so that “in these last days He has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.” (*Hebrews 1:2*) so that we may know Him and fellowship with Him. The point of the Psalm, is to hold on to the hope that we have in the Lord and in His deliverer (יְשׁוּעָה, Yeshua). Though life comes with many twists and turns, the one thing is for sure, we can trust in the Living Word of God, Yeshua the Messiah, and rest in the sure and solid foundation of our faith. Let's pray.

Heavenly Father,

We thank You for these texts that help us to think about our lives, our faith, and our trusting in You. We glorify You and give You Praise because You have always kept Your promises! Help us Lord to be people of faith and let our lives reflect our faithfulness. We need Your help to live transformed lives and to always trust and hope in You. We ask Lord for Your help to produce good fruit by the power of Your Spirit. We ask that You would empower us by Your Spirit to walk in Your ways and to follow Yeshua the Messiah. Help us to walk and abide in Christ as the Scriptures say we are supposed to do. Thank You Lord for sending Your son Yeshua that we may enter into the salvation You have provided. Thank You for helping us to realize that observing the Torah is not a form of salvation by our own hands but the way in which we express our love for You. Thank you for helping us to grow in our faith and know who we are in the Messiah Yeshua. Help us to 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!