

ספר תהילים סב | Tehillim / Psalms 62

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Calling out to the Soul to Remain Silent

In this week's study from *Tehillim / Psalms 62:1-12*, the psalm opens saying, א לְמַנְצֵחַ עַל-יְדוּתוֹן מְזֻמֹּר **ב** אֶף אֶל- **ג** אֶף-הוּא צוּרִי וְיִשׁוּעָתִי מִשְׁגָּבִי לֹא-אֶמוּט רְבֵה: *For the choir director; according to Jeduthun. A Psalm of David. (NASB)* David states, **ד** עַד-אָנָּה | תְּהוֹתָתוֹ עַל-אִישׁ תִּרְצָחוּ כְּלַכְּמִם כְּלָקִיר נְטוּי גָּדָר הַדְּחוּיָה: ה אֶף מִשְׁאָתוֹ | יַעֲצוּ לְהַדְיִחַ **ו** אֶף לְאֱלֹהִים דּוֹמֵי נַפְשֵׁי כִּי-מִמֶּנּוּ תִקְנֹתִי: ז אֶף-הוּא צוּרִי **ח** אֶף לְאֱלֹהִים יִשְׁעֵי וַיְכַבְּדֵי צוּר-עֲזֵי מַחְסֵי בְּאֱלֹהִים: ט בְּטָחוּ בּוֹ כָּל-עַת | עִם שְׂפֹכֵי לִפְנֵי לְבַבְכֶם אֱלֹהִים מַחְסֵה-לְנוּ **י** אֶף הֶבֶל בְּנֵי-אָדָם כָּזָב בְּנֵי אִישׁ בְּמֵאֲזֵנִים לְעֹלוֹת הַמָּה מִהֶבֶל יַחַד: יא אֶל- **יב** אַחַת | דָּבַר אֱלֹהִים שְׁתִּימִים-זוֹ שָׁמְעָתִי כִּי עַז לְאֱלֹהִים: יג וּלְךָ-אֲדַנִּי הַסֵּד **יד** אַחַת | דָּבַר אֱלֹהִים שְׁתִּימִים-זוֹ שָׁמְעָתִי כִּי עַז לְאֱלֹהִים: *62:1 My soul waits in silence for God only; From Him is my salvation. 62:2 He only is my rock and my salvation, My stronghold; I shall not be greatly shaken. (NASB)* He waits upon the Lord silently meaning he is not complaining. He believes the Lord is his rock, salvation, and stronghold, and will not be shaken. He continues with a description of the wicked saying, *62:3 How long will you assail a man, That you may murder him, all of you, Like a leaning wall, like a tottering fence? 62:4 They have counseled only to thrust him down from his high position; They delight in falsehood; They bless with their mouth, But inwardly they curse. Selah. (NASB)* David reiterates his previous statements, *62:5 My soul, wait in silence for God only, For my hope is from Him. 62:6 He only is my rock and my salvation, My stronghold; I shall not be shaken. (NASB)* His hope truly is in the Lord, *62:7 On God my salvation and my glory rest; The rock of my strength, my refuge is in God. 62:8 Trust in Him at all times, O people; Pour out your heart before Him; God is a refuge for us. Selah. (NASB)* He again speaks of the wicked saying, *62:9 Men of low degree are only vanity and men of rank are a lie; In the balances they go up; They are together lighter than breath. 62:10 Do not trust in oppression And do not vainly hope in robbery; If riches increase, do not set your heart upon them. (NASB)* David concludes his psalm saying, *62:11 Once God has spoken; Twice I have heard this: That power belongs to God; 62:12 And lovingkindness is Yours, O Lord, For You recompense a man according to his work. (NASB)* What does David mean “once God has spoke, twice I have heard?” David’s concluding statement of God who recompenses a man for his works sounds very similar to *John 5:29*.

עברית Hebrew ארמי Aramaic ελληνικός Greek

עברית	Arabic	Greek
ספר תהלים פרק סב	ספר טוביה פרק סב	ΨΑΛΜΟΙ 62
א לְמַנְצֵחַ עַל-יְדוּתוֹן מְזֻמֹּר לְדָוִד: ב אֶף אֶל-אֱלֹהִים דּוֹמֵה נַפְשֵׁי מִמֶּנּוּ יִשׁוּעָתִי: ג אֶף-הוּא צוּרִי וְיִשׁוּעָתִי מִשְׁגָּבִי לֹא-אֶמוּט רְבֵה: ד עַד-אָנָּה תְּהוֹתָתוֹ עַל-אִישׁ תִּרְצָחוּ כְּלַכְּמִם כְּלָקִיר נְטוּי גָּדָר הַדְּחוּיָה: ה אֶף מִשְׁאָתוֹ יַעֲצוּ לְהַדְיִחַ יְרָצוּ כָזָב בְּפִי וַיְכַבְּדוּ וַיְבָרְכוּ יְקַלְלוּ-סֵלָה:	א לשבחא על ידוי דידותן תושבחתא לדוד: ב ברם לאלהא שתקא נפשי מי ניה פורקני: ג ברם הוא תוקפי ופור קני משזבי לא אזוע איזדעזעביום עקא רבא: ד עד אן אתון מתרגשין על גבר חסיד תתעבדון קטולין כולכון היך שור דמטי דסטי היך גודא רעיעתא: ה ברם כד יומאן לאוטבא מתמלכין למנדה יח וון כדבותא כדכובא בפומהון יברכון ובלבהון ילטטון לעלמין:	62:1 εἰς τὸ τέλος ὑπὲρ Ἰδιθουν ψαλμὸς τῷ Δαυιδ οὐχὶ τῷ θεῷ ὑποταγήσεται ἡ ψυχὴ μου πα αὐτοῦ γὰρ τὸ σωτήριόν μου 62:2 καὶ γὰρ αὐτὸς θεὸς μου καὶ σωτήρ μου ἀντιλήμπτωρ μου οὐ μὴ σαλευθῶ ἐπὶ πλεῖον 62:3 ἕως πότε ἐπιτίθεσθε ἐπ’ ἄνθρωπον φονεῦτε πάντες ὡς τοίχω κεκλιμένῳ καὶ φραγμῷ ὠσμένῳ 62:4 πλὴν τὴν τιμὴν μου ἐβουλεύσαντο ἀπώσασθαι ἔδραμον ἐν ψεύδει τῷ στόματι αὐτῶν εὐλογοῦσαν καὶ τῇ καρδίᾳ αὐτῶν κατηρῶντο διάψαλα

<p>ו אף לאלהים דומי נפשי כִּי-מִמֶּנּוּ תִּקְנֶתִי: ז אף-הוא צוֹרֵי וישועתי מִ- שָׁגְבִי לֹא אֲמוּט: ח עַל-אֱלֹהִים יִשְׁעֵי וּכְבוֹדֵי צוֹר-עֲזָי מִחֶסֶי בְּאֱלֹהִים: ט בְּטַחֵנוּ בּוֹ בְּכָל-עֵת עִם שְׁפָכוּ לִפְ- נֵינוּ לְבַבְכֶם אֱלֹהִים מִחֶסֶה-לָנוּ סֵלָה: י אף הִבֵּל בְּנֵי-אָדָם כָּזָב בְּנֵי אִישׁ בְּמֵאזְנָיִם לְעֵלוֹת הַמָּה מִהִבֵּל יָחַד: יא אֶל-תִּבְטְחוּ בְעִשְׂק וּבְגִזְל אֶל-תִּהְבְּלוּ חֵיל כִּי יָנוּב אֶל-תִּשְׁיִתוּ לָב: יב אֶחָת דְּבַר אֱלֹהִים שְׁתִּים-זו שְׁמַעְתִּי כִּי עַז לֵאלֹהִים: יג וְלֹא-אֲדַנִּי חֶסֶד כִּי-אֶתָּה תִשְׁלַם לְאִישׁ כְּמַעֲשָׂהוּ:</p>	<p>ו ברם לאלהא שתוקי נפשי ארום מיניה סברי: ז ברם הוא תוקפי ופורקני משיזבי לא אזדעזע: ח על אלהא פורקני ויקרי תקוף עושני סי- ברי באלהא: ט סברו במימריה בכל עידן עמא דבית ישראל שדו קדמוי דחוחי זהוהי לבכון וצלו קומוי בכל לבכון אמרו אלהא סבר לנא לעלמין: י ברם למא בני נשא כדיבא כדכור- בא בני גבר כד יסבון נשין במסחתא יתקלון מתקלין מזליהין הינון אינון גרמיהון מן למא הוון כחדא: יא לא תיכלון בטלומא ובאונסא לא תקבלון ממונא ארום ישבחה לא תשוון לבא: יב אוריתא חדא ממליל אלהא ותר- תין זימנין דנן שמעית ותנייתא דנא שמענא מן פום משה ספרא רבא ארום עושנא קדם אלהא ולית איפ- שר לביסרא ודמא לקבלא מפומיה: יג ולך אלהא למעבד טיבו לצדיקיא ארום את אנת משלם לאינש היך עו- בדוי:</p>	<p>62:5 πλὴν τῷ θεῷ ὑποτάγηθι ἡ ψυχὴ μου ὅτι πα αὐτοῦ ἡ ὑπομονὴ μου 62:6 ὅτι αὐτὸς θεὸς μου καὶ σωτήρ μου ἀντιλήμπτωρ μου οὐ μὴ μεταναστεύσω 62:7 ἐπὶ τῷ θεῷ τὸ σωτήριόν μου καὶ ἡ δόξα μου ὁ θεὸς τῆς βοηθείας μου καὶ ἡ ἐλπίς μου ἐπὶ τῷ θεῷ 62:8 ἐλπίσατε ἐπ’ αὐτόν πᾶσα συναγωγὴ λαοῦ ἐκχέετε ἐνώπιον αὐτοῦ τὰς καρδίας ὑμῶν ὁ θεὸς βοηθὸς ἡμῶν διάψαλμα 62:9 πλὴν μάταιοι οἱ υἱοὶ τῶν ἀνθρώπων ψευδεῖς οἱ υἱοὶ τῶν ἀνθρώπων ἐν ζυγοῖς τοῦ ἀδικῆσαι αὐτοὶ ἐκ ματαιότητος ἐπὶ τὸ αὐτό 62:10 μὴ ἐλπίζετε ἐπὶ ἀδικίαν καὶ ἐπὶ ἄρπαγμα μὴ ἐπιποθεῖτε πλοῦτος ἐὰν ῥῆη μὴ προστίθεσθε καρδίαν 62:11 ἅπαξ ἐλάλησεν ὁ θεὸς δύο ταῦτα ἤκουσα 62:12 ὅτι τὸ κράτος τοῦ θεοῦ καὶ σοὶ κύριε τὸ ἔλεος ὅτι σὺ ἀποδώσεις ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ</p>
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The traditionally “correct” text of the Hebrew Bible was established by a group of scholars known as the Masoretes, whose activity extended from the sixth to the tenth centuries CE. The Masoretes examined the existing biblical manuscripts, and noted divergences within the various manuscripts, seeking to determine which rendition is the more accurate. Comparing the Westminster Leningrad Codex (1008 CE) and the Aleppo Codex (10th Century CE), the Scriptures are identical:

Westminster Leningrad Codex

לְמַנְצָחַ עַל-יְדוּתוֹן מְזֻמֹּר לְדָוִד: אָף אֶל-אֱלֹהִים דּוּמִיָּה נַפְשִׁי מִמֶּנּוּ יִשְׁוּעָתִי:

Aleppo Codex

א למנצח על-ידותון-- מזמור לדוד ב אך אל-אלהים דומיה נפשי ממנו ישועתי

This adds to the confidence that we have in the reliability of the Hebrew Scriptures. In this week’s study from *Tehillim / Psalms 62:1-12*, the psalm opens saying, *א For the choir director; according to Jeduthun. A Psalm of David. (NASB)* Jeduthun is from the Levites, of the family of Merari, and one of the three masters of music appointed by David according to *1 Chronicles 16:41-42 and 25:1-6*. Jeduthun is called in *2 Chronicles 35:15* “the king’s seer” (חֹזֵה הַמְּלָכָה) or in other words, he appears to have functioned as David’s prophet. His descendants are mentioned as singers and players on instruments according to *Nehemiah 11:17*. It is speculated that he was probably the same person as Ethan mentioned in *1 Chronicles 15:17-19*. We also read the same the superscriptions in *Tehillim / Psalm 39 and 77*. The words “upon Jeduthun” has led to much speculation. Some Lexicon’s state that this probably denotes

a musical instrument, or may denote the style or tune invented or introduced by Jeduthun, or that the psalm was to be sung by his choir. I would speculate that this introductory line is a reference to this psalm being sung by his choir and not specifically to a musical instrument or style of singing. It is interesting that according to Hitchcock's Bible Names, "*Jeduthun*" means "*His law; giving praise.*" The Torah does in fact does give praise to the Lord, of His wonderful works and the power of His delivering right Hand.

Tehillim / Psalms 62	Toviyah / Psalms 62	Psalmoi / Psalms 62
<p>For the choir director; according to Jeduthun. A Psalm of David. 62:1 My soul waits in silence for God only; From Him is my salvation. 62:2 He only is my rock and my salvation, My stronghold; I shall not be greatly shaken. 62:3 How long will you assail a man, That you may murder him, all of you, Like a leaning wall, like a tottering fence? 62:4 They have counseled only to thrust him down from his high position; They delight in falsehood; They bless with their mouth, But inwardly they curse. Selah. 62:5 My soul, wait in silence for God only, For my hope is from Him. 62:6 He only is my rock and my salvation, My stronghold; I shall not be shaken. 62:7 On God my salvation and my glory rest; The rock of my strength, my refuge is in God. 62:8 Trust in Him at all times, O people; Pour out your heart before Him; God is a refuge for us. Selah. 62:9 Men of low degree are only vanity and men of rank are a lie; In the balances they go up; They are together lighter than breath. 62:10 Do not trust in oppression And do not vainly hope in robbery; If riches increase, do not set your heart upon them. 62:11 Once God has spoken; Twice I have heard this: That power belongs to God; 62:12 And loving-kindness is Yours, O Lord, For You recompense a man according to his work. (NASB)</p>	<p>62:1 For praise, by Jeduthun. A psalm of David. 62:2 Truly for God my soul is quiet; from him is my redemption. 62:3 Truly he is my strength and my redemption, my savior, I shall not be shaken on the day of great distress. 62:4 How long do you rage against a pious man? All of you will be slain, like a crooked wall, like a broken fence. 62:5 Truly when they swear to do good, they take counsel to attack; they will tell lies; with their mouth they will bless and with their heart they will curse forever. 62:6 Truly be silent for God, O my soul, for my hope comes from him. 62:7 Truly he is my strength and my redemption, my savior, I shall not be shaken. 62:8 My redemption and my honor is on God; the strength of my might, my hope, is in God. 62:9 Hope in his word at all times, O people of the house of Israel; pour out the pride of your hearts in his presence; say, "God is our hope forever." 62:10 For the sons of men are nothing, the sons of a man are deceit; when they take wives, their fates are weighed in the balances; they themselves came to be altogether out of nothing. 62:11 Do not trust in oppression, and do not receive money gained by coercion; for [though] it will increase in value, do not set your mind [on it]. 62:12 God speaks one Torah, and now two times I have heard it, from the mouth of Moses, the great scribe, for there is might in the presence of God. 62:13 And it is yours, O God, to show favor to the righteous, for you repay each man according to his works. (EMC)</p>	<p>For the end, a Psalm of David for Idithun. 62:1 Shall not my soul be subjected to God? for of him is my salvation. 62:2 For he is my God, and my saviour; my helper, I shall not be moved very much. 62:3 How long will ye assault a man? ye are all slaughtering as with a bowed wall and a broken hedge. 62:4 They only took counsel to set at nought mine honour: I ran in thirst: with their mouth they blessed, but with their heart they cursed. Pause. 62:5 Nevertheless do thou, my soul, be subjected to God; for of him is my patient hope. 62:6 For he is my God and my Saviour; my helper, I shall not be moved. 62:7 In God is my salvation and my glory: he is the God of my help, and my hope is in God. 62:8 Hope in him, all ye congregation of the people; pour out your hearts before him, for God is our helper. Pause. 62:9 But the sons of men are vain; the sons of men are false, so as to be deceitful in the balances; they are all alike formed out of vanity. 62:10 Trust not in unrighteousness, and lust not after robberies: if wealth should flow in, set not your heart upon it. 62:11 God has spoken once, and I have heard these two things, that power is of God; 62:12 and mercy is thine, O Lord; for thou wilt recompense every one according to his works. (LXX)</p>

ב אָךְ אֶל-אֱלֹהִים דּוֹמְיָהּ נִפְשִׁי מְמַנּוּ
 62:1 *My soul waits in silence for God only; From Him is my salvation. 62:2 He only is my rock and my salvation, My stronghold; I shall not be greatly shaken. (NASB)* He waits upon the Lord silently meaning he is not complaining. What do the Scriptures say about the person who complains before God? Are there different types of complaining, one that is OK and another that is not NO? This reminds us of the Apostle Paul's words to the Corinthians saying in *1 Corinthians*

10:10, ¹⁰μηδὲ γογγύζετε, καθάπερ τινὲς αὐτῶν ἐγόγγυσαν, καὶ ἀπόλοντο ὑπὸ τοῦ ὀλοθρευτοῦ. 10:10 *Nor grumble, as some of them did, and were destroyed by the destroyer. (NASB)* The Greek manuscript (*Novum Testamentum Graece, Nestle-Aland 26th edition © 1979, www.greekbible.com*) uses the word gogguzete (γογγύζετε) meaning “1) to murmur, mutter, grumble, say anything against in a low tone 1a) of the cooing of doves 1b) of those who confer secretly together 1c) of those who discontentedly complain,” essentially referring to one who is not satisfied and discontented with his lot in life. This is synonymous to the word “grumbler” and the NASB translates the word as such. A few sources from the Torah speaking of the people complaining are as follows:

Grumbling against the Lord

Shemot / Exodus 16:2

16:2 *In the desert the whole community grumbled against Moses and Aaron.* (ב וַיִּלִּינוּ בְּכָל-עֵדַת בְּנֵי-יִשְׂרָאֵל עַל-מֹשֶׁה וְעַל-אַהֲרֹן בְּמִדְבָּר: [וַיִּלִּינוּ])

Bamidbar / Numbers 14:37

14:37 *these men who were responsible for spreading the bad report about the land were struck down and died of a plague before the LORD.* (לז וַיָּמָתוּ הָאֲנָשִׁים מוֹצְאֵי דְבַת-הָאָרֶץ) (רָעָה בַּמַּגֵּפָה לְפָנַי יְהוָה:)

Bamidbar / Numbers 16:11

16:11 *It is against the LORD that you and all your followers have banded together. Who is Aaron that you should grumble against him?”* (יא לָכֵן אַתֶּם וְכָל-עֵדֻתְךָ הַנֹּעֲדִים עַל-יְהוָה וְאַהֲרֹן) (מָה-הוּא כִּי תִלְוֶנוּ [תִּלְוֶנוּ] עִלְיוֹ:)

Bamidbar / Numbers 16:41

16:41 *The next day the whole Israelite community grumbled against Moses and Aaron. “You have killed the LORD’s people,” they said.* (ו וַיִּלְנוּ כָּל-עֵדַת בְּנֵי-יִשְׂרָאֵל מִמִּחֲרַת עַל-מֹשֶׁה וְעַל-) (אֶהְרֹן לֵאמֹר אַתֶּם הַמָּתִים אֶת-עַם יְהוָה:)

Bamidbar / Numbers 16:49

16:49 *But 14,700 people died from the plague, in addition to those who had died because of Korah.* (יד וַיְהִיו הַמָּתִים בַּמַּגֵּפָה אַרְבָּעָה עָשָׂר אֶלֶף וּשְׁבַע מֵאוֹת מְלֻבָּד הַמָּתִים עַל-דָּבַר-קֹרַח:)

Bamidbar / Numbers 17:5

17:5 *The staff belonging to the man I choose will sprout, and I will rid myself of this constant grumbling against you by the Israelites.”* (כ וְהָיָה הָאִישׁ אֲשֶׁר אֶבְחַר-בּוֹ מִטַּהוּ יַפְרֹחַ וְהִשְׁכַּחְתִּי) (מֵעֲלֵי אֶת-תְּלֻזֹת בְּנֵי יִשְׂרָאֵל אֲשֶׁר הֵם מְלִינִם עֲלֵיכֶם:)

Bamidbar / Numbers 17:10

17:10 *The LORD said to Moses, “Put back Aaron’s staff in front of the ark of the covenant law, to be kept as a sign to the rebellious. This will put an end to their grumbling against me, so that they will not die.”* (כה וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה הֲשִׁב אֶת-מַטֵּה אַהֲרֹן לְפָנַי הָעֵדוּת לְמִשְׁמַרְתָּ) (לְאוֹת לְבָנֵי-מִרִי וְתִכַּל תְּלוּנָתָם מֵעֲלֵי וְלֹא יָמָתוּ:)

A few choice verses from *Bamidbar / Numbers 16* illustrates the point on why we should not complain. The Scriptures say that the people banded together to complain against Moshe and Aaron, and that 14,700 people died from a plague due to their complaints. The Targum Onkelos provides the rabbi Aramaic translation

saying, וְאִתְרַעַבְתֶּם בְּכָל כְּנִישׁ תָּא דְבְנֵי יִשְׂרָאֵל עַל מֹשֶׁה וְעַל אַהֲרֹן בְּמִדְבָּרָא. using the word “ve’itraimu” meaning “to cause a sound, to cause grief, to grumble, complain, to murmur.” Targum Pseudo-Jonathan states ובהווא יומא פסק להון לישא דאפיקו ממצרים ואתרעמון כל בני ישראל על משה ועל אהרן במדברא indicating that the people grumble/complain/murmur against Moshe and Aaron in the wilderness (ואתרעמון כל) leading with the statement “with regard to the separating or cutting them off from, bringing them out, expel, or punishing, in the wilderness” the Aramaic translation (Targum, תרגום) suggests that the people considered their deliverance a form of punishment. This seems to be consistent with the Masoretic Text that they wanted to be left alone in Egypt to serve the Egyptians. They believed that they will die in the wilderness. Commentators such as Rashi (*Rabbi Shlomo ben Yitzchak*) suggest that this may be the moment when the children of Israel ran out of the bread and meat they had carried away with them from Egypt.

The Hebrew text draws a parallel in *Bamidbar / Numbers 16:7* ז וּבִקְרַ וְרָאִיתֶם אֶת -כְּבוֹד יְהוָה בְּשָׂמְעוּ וְתִלְוּנוּ [תְּלִינוּ] עָלֵינוּ: the phrase “Your grumbings against us,” also may suggest the people grumbling against Moshe and Aaron is equivalent to grumbling against the Lord (וַיֹּאמֶר מֹשֶׁה בְּתַת יְהוָה לָכֶם בְּעָרֵב בָּשָׂר לְאֹכַל וְלָחֶם בְּבִקְרַ לְשִׁבְעַ בְּשָׂמַע יְהוָה אֶת -תְּלִנְתֵיכֶם אֲשֶׁר -אַתֶּם מְלִינִם (עָלִיו וְנִחְנוּ מָה לֹא -עָלֵינוּ תְּלִנְתֵיכֶם כִּי עַל -יְהוָה: In the Modern Hebrew dictionary, the word תְּלִינוּ has the meaning מוציא להורג meaning “one who puts or sentences people to death” essentially saying that Moshe has brought an “executioner” upon them. Moshe says “And what are we,” to indicate that both he and Aaron are not anyone of significance, the point being is that the people are complaining against God (תְּלִנְתֵיכֶם) and calling God their executioner. So essentially the people are putting a spin on what is happening, rather than glorifying the Lord God for delivering them they say the Lord has brought them out to execute them in the desert. The interesting part of this verse is found in the Qere and Ketiv on the word תְּלִינוּ which appears to be written in the Hiphil verbal form. The Hiphil stem occurs more frequently than any other derived stem occurring 9,496 times in the Tanach (*Basics of Biblical Hebrew Grammar: Second Edition, Gary D. Pratico and Miles V. Van Pelt, 155 Zondervan, 2007*). The meaning of the Hiphil stem can be (i) causative, (ii) simple action, (iii) declarative, and (iv) factitive (*effective in producing an outcome*). In our text, the Qere and Ketiv indicates that the Hiphil stem is used to express a causative type of action with an active voice. There are both literal and idiomatic translations of the Hiphil forms. The Hebrew word with the י (yod) appears to be in the infinitive construct form of the Hiphil imperative. Additionally, according to the Qere and Ketiv the ל is marked with a dagesh in the marginal Masorah to indicate virtual doubling by the way it is read. This makes the ל hard rather than soft (without the dagesh) which would place the in the simple Qal verbal pattern similar to the word וילן in the phrase “And the people complained against Moshe” (ספר שמות פרק יז: ג וַיִּצְמָא שָׁם הָעָם לַמַּיִם וַיִּלְנוּ הָעָם עַל -מֹשֶׁה וַיֹּאמֶר לְמַה זֶה הָעֵלִיתֶנּוּ מִמִּצְרָיִם). If the dagesh was missing, the word would not be read as if it had a י and it would have been read as תְּלִינוּ meaning “they complain.” According to the Qere and Ketiv, תְּלִינוּ has both the dagesh and the י and thus the meaning changes and reads “you cause them to complain.” The marginal note here suggests there were individuals within the congregation that caused the people to complain against Moshe and Aaron. An alternative interpretation would be that they are saying Moshe and Aaron caused them to complain or even that God has caused them to complain passing the blame onto the Lord. The note in the marginal Masorah on the oral tradition for the reading of *Bamidbar / Numbers 16:7* suggests that they caused everybody to voice their discontent against Moshe, Aaron, and God. It seems everyone was discontented, their sons, wives, daughters, and the great company (mixed multitude) who came out of Egypt. It is interesting that here within the Hebrew text a picture is forming that provides us reasons for why the children of Israel were to spend 40 years wandering in the desert before going into the Promised Land. There was a preexisting condition within the people that lead to the need to eliminate (remove) those people who doubted the Lord and to raise a generation of people in the ways of the Torah prior to entering

the Promised Land. The Torah text also provides us with compelling information on why David said in his psalm 62:1 *My soul waits in silence for God only; From Him is my salvation. (NASB)*

Complaining is not a fruit of the Spirit (*Galatians 5:22-23*) and is detrimental to the peace, joy, and patience that are supposed to proceed from the Spirit that dwells within. Complaining is destructive and debilitating and only serves to make our witness to the world more difficult. For example, who would be attracted to a faith or to the Lord God in heaven whose adherents are dissatisfied with life and who continually grumble and complain? According to the Scriptures, the first complainer was Adam. After both Adam and Eve disobeyed the word of the Lord, they complained about their situation (e.g. “*the woman you put here with me – she gave me some fruit from the tree, and I ate it,*” *Bereshit / Genesis 3:12*). Eve blamed the serpent. Adam’s son Cain also complained to the Lord (*Bereshit / Genesis 4:6*). Moshe complained at the burning bush (see *Shemot / Exodus 3-4*) and later cried to the Lord repeatedly for deliverance from the Israelites’ grumbling and idolatry (*Shemot / Exodus 17:4, 32:31-32*). David complained in *Tehillim / Psalm 2:1, 12:1-2, 22:1*, and there are complaints made by the prophets concerning the idolatry of the Jewish nation. In addition, in the book of Job we find the most occurrences of complaints toward God, and yet Job did not sin (*Job 1:22, 2:10*). The point of Job’s complaints was that he was able to sanctify his complaints in humility before God and thus did not sin. Based upon the book of Job, it is possible to complain and not sin and therefore there are different types of complaining, where one is OK and another that is not NO.

Studying these Scriptures, we are challenged not to grumble or complain (*Philippians 2:14-15, 1 Peter 4:9*); rather, we are to love one another deeply so that we may become “*blameless and pure*” in God’s eyes. If we grumble and complain about our circumstances, it shows the nature of our hearts. James had a few words to say concerning complaining in *James 4:1-3*.

James 4:1-3

4:1 What is the source of quarrels and conflicts among you? Is not the source your pleasures that wage war in your members? 4:2 You lust and do not have; so you commit murder. You are envious and cannot obtain; so you fight and quarrel. You do not have because you do not ask. 4:3 You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures. (NASB)

There is a sense of worldliness in the one who quarrels, conflicts, and complains. Is it wrong to complain to the Lord? There is a difference between bringing our complaint before the Lord, and by complaining we are bringing accusation against the Lord. According to the Torah, those that did complain blaming God met the anger of the Lord, such as in the case of Moses’ sister Miriam (see *Bamidbar / Numbers 12*) and Korach and Datan (*Bamidbar / Numbers 16*). These examples from the Scripture show us that they spoke against God’s servant and, in doing so, spoke against God Himself. If we must complain, let it be to Him about our own sinfulness so that He will forgive and cleanse us (*1 John 1:9*) and put within us a new heart, one that rejoices rather than complains, and a heart that desperately seeks the Lord in heaven and His Messiah Yeshua.

David said, ב אף אל-אלהים דומיה נפשי ממנו ישועתי: ג אף-הוא צורי וישועתי משגיבי לא-אמוט רבה: 62:1 *My soul waits in silence for God only; From Him is my salvation. 62:2 He only is my rock and my salvation, My stronghold; I shall not be greatly shaken. (NASB)* He believes the Lord is his rock, salvation, and stronghold, and that he will not be shaken. If we are willing to seek the Lord in all things, not behave wickedly, and walk in His ways, the Lord will be our rock, our salvation, and our stronghold which is not shaken. On the other hand, if we live as David describes the wicked, this will not be true. We cannot live in both worlds, and the Apostle John understood this and taught this in his epistles (*1 John, 2 John, and 3 John*).

ד עד-אנה | תהותתו על-איש תרצחו כלכם כקיר, יעצו להדיח ירצו כזב בפיו יברכו וברקבם יקללו-סלה: 62:3 *How long will you assail a man, That you may murder him, all of you, Like a leaning wall, like a tottering fence? 62:4 They have counseled only to thrust him down from his high position; They delight in falsehood; They bless with*

their mouth, But inwardly they curse. Selah. (NASB) David’s words “*ad-anah*” (עַד-אָנָה) are a reference to time where the word עַד as a preposition means, “*as far as, even to, up to, until, while*” and *anah* (אָנָה) as an adverb meaning “*where,*” he is asking “*until when*” or “*where,*” “*up until what point is enough*” for a man to assail another? When is enough? The murder of a man is paralleled to a leaning wall and tottering fence. The word that is translated “*assail,*” “*tehotetu*” (תְּהוֹתֵתוּ) is a hapax legomenon, A hapax legomenon is a word that occurs only once within a context, either in the written record of an entire language, in the works of an author, or in a single text. The words “*Hapax legomenon*” is a transliteration of Greek ἄπαξ λεγόμενον, meaning “*something said only once.*” For example, this word “*tehotetu*” (תְּהוֹתֵתוּ) is the only occurrence in the Tanach making its translation difficult. The English translators give various meanings, NIV = assault, NASB = assail, ESV and NKJV = attack, and Wycliffe = fall on. Alter’s translation of the Psalms does not even mention the word. TWOT (Theological Wordbook of the Old Testament) suggests the meaning is to “*shout at.*” Whatever David had in mind, what is implied is not pleasant. In addition to the translation of this word, another question is who is the one referred to with the pronominal suffix “*you?*” The NASB places the translation of the word כָּלְכֶם (all of you) before the verb to ensure that David is not speaking to lay blame on the Lord God Almighty. Studying the various English translations, a similar attempt is made to alter the translation to prevent David from laying blame upon the Lord. The MT however places כָּלְכֶם following the word “*tehotetu*” (תְּהוֹתֵתוּ) “*murders*” suggesting that the word may be connected to the reference to the wall crushing and the position of the men who are about to be crushed. This would imply that the “*you*” would refer to the Lord God and not to all the other men. Does this verse suggest that God attacks and kills men? Does the Lord smash men like the tottering fence? The rabbis say according to the Aramaic Targum, ד עד אן אתון מתרגשין על גבר חסיד תתעבדון קטולין כולכון היך שור דמטי דמטי היך גודא רעיעתא: ה ברם כד יומאן לאוטבא מתמלכין למנדה יחון כדבותא כדכובא בפומהון יברכון ובלבהון ילטטון: 62:4 How long do you rage against a pious man? All of you will be slain, like a crooked wall, like a broken fence. 62:5 Truly when they swear to do good, they take counsel to attack; they will tell lies; with their mouth they will bless and with their heart they will curse forever. (EMC) The emphasis here is that the Lord God does slay men. According to the rabbis, there is no difficulty in theology of a merciful and loving God who also slays the wicked for their evil deeds. Why do you think it is so difficult today for Christian theologians to accept this aspect of God’s justice?

From what I can find in the Hebrew Lexicon, the root word for “*tehotetu*” (תְּהוֹתֵתוּ) is derived from the word ratsah (רָצַח) meaning “*murder*” where one occurrence is found in *Shemot / Exodus 20:13*, יג לא תרצח 20:13 “*not murder.*” It may be that David was thinking on *Shemot / Exodus 4:24-26* which states, 4:24 Now it came about at the lodging place on the way that the Lord met him and sought to put him to death. 4:25 Then Zipporah took a flint and cut off her son’s foreskin and threw it at Moses’ feet, and she said, ‘You are indeed a bridegroom of blood to me.’ 4:26 So He let him alone. At that time she said, ‘You are a bridegroom of blood’ because of the circumcision. (NASB) David may be laying down a description of how the world appears from a Hebraic perspective. The point of the Hebrew-isms and the Hebraic perspective is that the Hebrew language is phenomenological, unlike Greek and English. Hebrew speaks of the way things look and not about the hidden spiritual reality. In David’s time, an observer of the world as compared to our time, David would have certainly come to the conclusion that the Lord God allows His children to go to the slaughter. One could even conclude that the Lord causes His children to be exterminated due to their sin based upon the Hebraic perspective. The Torah mandate of the blessings and the curses (*Devarim / Deuteronomy 11:26*) suggests that disobedience may lead to the eventual destruction of God’s people. A similar principle is laid down in *I Corinthians 10*. David may be viewing the world from the perspective that God’s people are crushed by the surrounding nations. Why does the Lord allow such evil to come upon His people? Murders, thefts, slanderers, mass graves (holocaust), tragedy? It is no wonder David cries out “*ad-anah*” (עַד-אָנָה) “*until when?*” Based upon the MT text, we can see David’s frustration with his situation.

ו אַךְ לְאֱלֹהִים דּוֹמֵי נַפְשִׁי David reiterates his previous statements of hope and trust in the Lord saying,

אָמוּט: 62:5 *My soul, wait in silence for God only, For my hope is from Him.* 62:6 *He only is my rock and my salvation, My stronghold; I shall not be shaken.* (NASB) The Aramaic Targum states, ז בָּרַם הוּא תוֹקֵפִי וּפּוֹי: ז בָּרַם הוּא תוֹקֵפִי וּפּוֹי: 62:6 *Truly be silent for God, O my soul, for my hope comes from him.* 62:7 *Truly he is my strength and my redemption, my savior, I shall not be shaken.* (EMC) The Septuagint states, 62:5 *πλὴν τῷ θεῷ ὑποτάγηθι ἢ ψυχῇ μου ὅτι πα αὐτοῦ ἡ ὑπομονή μου* 62:6 *ὅτι αὐτὸς θεός μου καὶ σωτήρ μου ἀντιλήμπτωρ μου οὐ μὴ μεταναστεύσω* 62:5 *Nevertheless do thou, my soul, be subjected to God; for of him is my patient hope.* 62:6 *For he is my God and my Saviour; my helper, I shall not be moved.* (LXX) Here David calls out to his soul to remain silent before the Lord. He appears to be calling out to his soul, his deepest self to wait upon the Lord in silence. Is this a form of Monastic silence? The concept of Monastic silence is a spiritual practice that involves being silent, settling our thoughts, and waiting upon the Lord. It is thought that by being silent, one may approach the Lord by somehow achieving a higher spirituality. The Roman Catholic Church has a highly developed system where the practice teaches that silence is a means to access God, to develop self knowledge, and to live more harmoniously. (“*Silence That Screams*,” http://www.orthodoxresearchinstitute.org/articles/misc/allen_silence_that_screams.htm, Access Date: Feb. 19, 2015) The practice of silence is observed during different parts of the day, Scripture such as found in *Tehillim / Psalms 39:3* “*I was silent and still; I held my peace to no avail; my distress grew worse, my heart became hot within me. While I mused, the fire burned; then I spoke with my tongue*” or here in *Tehillim / Psalms 62* have been used as proof texts for Monastic silence.

Judaism also has a tradition of silence in sacred places such as synagogues, yeshivas, and beit midrash (house of study). It is important to note that not all silences are equal. There is an angry silence, a silence that is given during trauma, or a moment of silence during a funeral out of respect for the passing of the dead. There is also the holy silence of quieting the soul, which is something David is referencing in his statement that he trusts in the Lord for salvation. What is interesting is in Parashat Vayera, the Torah portion opens with a suggestion of silence where Abraham is sitting at the opening of the tent in the heat of the day and then God appears to him. There are other forms of silence, for example, Sarah’s laughter (*Bereshit / Genesis 18:12*), Sarah did not appear to laugh aloud. She seems to have laughed to herself and this may be why she rejected the idea that the angel knew she had laughed when he said “*why do you laugh?*” Sarah also was silent when Abimelech (*Bereshit / Genesis 20*) took her, she was advised by Abraham to tell the king a half lie about their marriage. The Torah also describes Lot’s wife who did not utter a word, turns, and becomes a pillar of salt (*Bereshit / Genesis 19:26*) therefore, silence may also take on a form of rebellion to the word of the Lord. Note also how Hagar cried out in *Bereshit / Genesis 21:16*, however the Scriptures say that “*God heard the cry of the boy*” (*Bereshit / Genesis 21:19*). In addition to this, Isaac was silent after asking Abraham “*Where is the sheep for the burnt offering?*” as he and his father approach Mount Moriah (*Bereshit / Genesis 22:8*), it is interesting to note how Isaac does not speak to his father again. These passages from the Torah speak of the Lord drawing near to the one who remains silent. Based upon the Torah perspective on silence, David appeals to his soul to remain silent before the Lord because his hope truly is in the Lord, חַלְאֵלֵהִים יִשְׁעֵי וּכְבוֹדֵי צוּר-עֲזֵי מַחְסֵי בְּאֵלֵהִים: ט בְּטָחוּ בּוֹ בְּכָל-עֵת | עִם שְׂפָכֵנו לְפָנָיו לְבַבְכֶם: 62:7 *On God my salvation and my glory rest; The rock of my strength, my refuge is in God.* 62:8 *Trust in Him at all times, O people; Pour out your heart before Him; God is a refuge for us.* Selah. (NASB)

י אֲדָהּ הֶבֶל בְּנֵי-אָדָם כְּזָב בְּנֵי אִישׁ, 62:9 *Men of low degree are only vanity and men of rank are a lie; In the balances they go up; They are together lighter than breath.* 62:10 *Do not trust in oppression And do not vainly hope in robbery; If riches increase, do not set your heart upon them.* (NASB) The Aramaic Targum states, י בָּרַם לְמַא בְּנֵי נִשְׂא כְדִיבָא כְדִכּוּבָא בְּנֵי גַבַר, י כְּד יִסְבוּן נִשְׂיִן בְּמַסְחָתָא יִתְקַלּוּן מִתְקַלִּין מִזְלֵיהִין הִינוּן אִינוּן גְּרַמִּיהוּן מִן לְמַא הוּוּן כַּחְדָּא: יא לֹא תִיכְלוּן בְּטְלוּמָא: 62:10 *For the sons of men are nothing, the sons of a*

man are deceit; when they take wives, their fates are weighed in the balances; they themselves came to be altogether out of nothing. 62:11 Do not trust in oppression, and do not receive money gained by coercion; for [though] it will increase in value, do not set your mind [on it]. (EMC) The Septuagint states, 62:9 *πλὴν μάταιοι οἱ υἱοὶ τῶν ἀνθρώπων ψευδεῖς οἱ υἱοὶ τῶν ἀνθρώπων ἐν ζυγοῖς τοῦ ἀδικῆσαι αὐτοὶ ἐκ ματαιότητος ἐπὶ τὸ αὐτό 62:10 μὴ ἐλπίζετε ἐπὶ ἀδικίαν καὶ ἐπὶ ἄρπαγμα μὴ ἐπιποθεῖτε πλοῦτος ἐὰν ῥέη μὴ προστιθεσθε καρδίαν 62:9* *But the sons of men are vain; the sons of men are false, so as to be deceitful in the balances; they are all alike formed out of vanity. 62:10 Trust not in unrighteousness, and lust not after robberies: if wealth should flow in, set not your heart upon it. (LXX)* It is interesting how the rabbis draw in the concept of the wicked taking wives and how their fate are weighed in the balances. Why do the rabbis make this kind of comparison in contrast to the MT that states “*Men of low degree are only vanity and men of rank are a lie; In the balances they go up?*” It might be that in the taking of a wife, a man foresees his future as secure in the hopes (expectation) of having children. The point may be that it is the Lord God Almighty who gives the blessing of children. It is the Lord who enables us to procreate and the future generations are dependent upon our instructing our children in the Torah, to walk in God’s ways, to live peaceful lives, and serve the Lord. The wicked do not raise their children in God’s ways, as David said, according to the rabbis in the Targum, they trust in oppression, and in money gained by coercion. If these principles are taught to one’s children, their lives will be cut short, they will not be at peace, and they will never know the Lord God Almighty, our Father in heaven and His Messiah Yeshua because one cannot live in these ways and claim to be in fellowship with God or his Messiah (*1 John 1*).

David concludes his psalm saying, **יב אַחַת | דְּבַר אֱלֹהִים שְׁתַּיִם-וְזו שְׁמַעְתִּי כִּי עָז לְאֱלֹהִים: יג וְלִדְ-אֲדֹנָי הָסֵד** *62:11 Once God has spoken; Twice I have heard this: That power belongs to God; 62:12 And lovingkindness is Yours, O Lord, For You recompense a man according to his work. (NASB)* What does David mean “*once God has spoke, twice I have heard?*” The Aramaic Targum states, **תִּין זִימְנִין** *דנן שמעית ותנייתא דנא שמענא מן פום משה ספרא רבא ארום עושנא קדם אלהא ולית איפשר לביסרא ודמא 62:12* *God speaks one Torah, and now two times I have heard it, from the mouth of Moses, the great scribe, for there is might in the presence of God. 62:13 And it is yours, O God, to show favor to the righteous, for you repay each man according to his works. (EMC)* The Septuagint states, 62:11 *ἅπαξ ἐλάλησεν ὁ θεός δύο ταῦτα ἤκουσα 62:12 ὅτι τὸ κράτος τοῦ θεοῦ καὶ σοὶ κύριε τὸ ἔλεος ὅτι σὺ ἀποδώσεις ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ 62:11* *God has spoken once, and I have heard these two things, that power is of God; 62:12 and mercy is thine, O Lord; for thou wilt recompense every one according to his works. (LXX)* The rabbis answer the question on David’s statement regarding “*once God has spoke, twice I have heard?*” God has spoken in His Torah (*ref to once*) and he has heard it from the mouth of Moshe (*ref to twice*). In all three texts, the MT, Targum, and Septuagint, David concludes saying the Lord God will recompense a man for his works. Meaning that He will repay a man for what he has done (his works). This sounds very similar to Yeshua’s words in *John 5:29*.

John 5:28-30

5:28 ‘Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice, 5:29 and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment. 5:30 ‘I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me. (NASB)

In addition, *Tehillim / Psalms 62:12* also directs our attention to other Scripture, in *Matthew 16:27* and *Romans 2:6* which state the following:

Matthew 16:24-28

16:24 Then Jesus said to His disciples, ‘If anyone wishes to come after Me, he must deny

himself, and take up his cross and follow Me. 16:25 'For whoever wishes to save his life will lose it; but whoever loses his life for My sake will find it. 16:26 'For what will it profit a man if he gains the whole world and forfeits his soul? Or what will a man give in exchange for his soul? 16:27 'For the Son of Man is going to come in the glory of His Father with His angels, and will then repay every man according to his deeds. 16:28 'Truly I say to you, there are some of those who are standing here who will not taste death until they see the Son of Man coming in His kingdom.' (NASB)

Romans 2:1-11

2:1 Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things. 2:2 And we know that the judgment of God rightly falls upon those who practice such things. 2:3 But do you suppose this, O man, when you pass judgment on those who practice such things and do the same yourself, that you will escape the judgment of God? 2:4 Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance? 2:5 But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God, 2:6 who will render to each person according to his deeds: 2:7 to those who by perseverance in doing good seek for glory and honor and immortality, eternal life; 2:8 but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation. 2:9 There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek, 2:10 but glory and honor and peace to everyone who does good, to the Jew first and also to the Greek. 2:11 For there is no partiality with God. (NASB)

What is interesting about comparing those texts from *Matthew 16:27*, Yeshua is saying that he will return with the glory of God's angels in judgment to repay every man according to their deeds. The Apostle Paul says (*Romans 2:6*) that God will render to each person according to their deeds. The contrast is to those who do good deeds, who seek for the glory and honor of God, the good deeds themselves lead to eternal life, whereas the wicked seek self, oppression, and deceit, these deeds lead to eternal death. This comes on Yeshua's words (*John 5:29*) that he will return and give resurrection of life to those who do good deeds, and judgment to those who do evil deeds. How does that fit in with once saved always saved, or faith alone theologies? Let's Pray!

Heavenly Father,

We thank You for revealing to us Your truth, righteousness, and life in Your Son Yeshua the Messiah. We thank You and give You glory for being so merciful to each of us in our lives. Thank You for giving us the faith to believe in Yeshua the King Messiah! We also thank You for the constant reminder and the enabling power of Your Holy Spirit to seek You and walk in Your ways O Lord. Please have mercy on us, forgive us for our sins, help us to live righteous lives, and to set our minds on those things that bring glory to Your Name. We thank You Lord for sending Your son Yeshua that we may enter into the covenant of peace that You have promised to Your people. 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