

## Tehillim / Psalms 102 | ספר תהילים קב

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### The poor and living stones

In this week's study from *Tehillim / Psalms 102:1-28*, the Psalm opens saying, *102:1 Hear my prayer, O Lord! And let my cry for help come to You. 102:2 Do not hide Your face from me in the day of my distress; Incline Your ear to me; In the day when I call answer me quickly. (NASB)* The psalmist calls for help in the context of a poor man, what is the significance of that? The psalmist continues saying, *102:3 For my days have been consumed in smoke, And my bones have been scorched like a hearth. 102:4 My heart has been smitten like grass and has withered away, Indeed, I forget to eat my bread. 102:5 Because of the loudness of my groaning My bones cling to my flesh. 102:6 I resemble a pelican of the wilderness; I have become like an owl of the waste places. 102:7 I lie awake, I have become like a lonely bird on a housetop. 102:8 My enemies have reproached me all day long; Those who deride me have used my name as a curse. (NASB)* The psalmist speaks of his situation relating this to his sustenance, which is directly related to the provision of the Lord for our daily bread (*Tehillim / Psalms 102:9-11*). Even though all of these things have happened, the psalmist continues in his faith saying, *102:12 But You, O Lord, abide forever, And Your name to all generations. 102:13 You will arise and have compassion on Zion; For it is time to be gracious to her, For the appointed time has come. 102:14 Surely Your servants find pleasure in her stones And feel pity for her dust. 102:15 So the nations will fear the name of the Lord And all the kings of the earth Your glory. 102:16 For the Lord has built up Zion; He has appeared in His glory. 102:17 He has regarded the prayer of the destitute And has not despised their prayer. 102:18 This will be written for the generation to come, That a people yet to be created may praise the Lord. (NASB)* What an amazing hope that we have in the Lord God of Israel. The psalmist continues saying, *102:19 For He looked down from His holy height; From heaven the Lord gazed upon the earth, 102:20 To hear the groaning of the prisoner, To set free those who were doomed to death, 102:21 That men may tell of the name of the Lord in Zion And His praise in Jerusalem, 102:22 When the peoples are gathered together, And the kingdoms, to serve the Lord. 102:23 He has weakened my strength in the way; He has shortened my days. (NASB)* The psalmist concludes saying *102:24 I say, 'O my God, do not take me away in the midst of my days, Your years are throughout all generations. 102:25 'Of old You founded the earth, And the heavens are the work of Your hands. 102:26 'Even they will perish, but You endure; And all of them will wear out like a garment; Like clothing You will change them and they will be changed. 102:27 'But You are the same, And Your years will not come to an end. 102:28 'The children of Your servants will continue, And their descendants will be established before You.'* (NASB)

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
ספר תהילים פרק קב	ספר תהילים פרק קב	ספר טוביה פרק קב	ספר טוביה פרק קב	ΨΑΛΜΟΙ 102	ΨΑΛΜΟΙ 102
א תפלה לעני כי-יעטף ולפני יהנה ישפך שיחו: ב יהנה שמעה תפילתי וישועתי אליך תבוא: ג אל-תסתר פניך   ממני ביום צר לי הטה-אלי אונך ביום אקרא מהר ענני: ד כי-כלו בעשן ימי ועצמותי כמוקד נהרו:	א תפלה לעני כי-יעטף ולפני יהנה ישפך שיחו: ב יהנה שמעה תפילתי וישועתי אליך תבוא: ג אל-תסתר פניך   ממני ביום צר לי הטה-אלי אונך ביום אקרא מהר ענני: ד כי-כלו בעשן ימי ועצמותי כמוקד נהרו:	א צלותא על מסכניא ארום מיש-תלהי וקדם יהוה ימר צלותיה: ב יהוה קבל צלותי ופגינתי לקדמך תיעול: ג לא תסליק שכינתך מיני ביום עקתי אצלי לותי אודנך ביומא דאקרי סרהיב עני יתי: ד ארום אישתציאו היך תננא יומי ואיברי היך תפיא חררן:	א צלותא על מסכניא ארום מיש-תלהי וקדם יהוה ימר צלותיה: ב יהוה קבל צלותי ופגינתי לקדמך תיעול: ג לא תסליק שכינתך מיני ביום עקתי אצלי לותי אודנך ביומא דאקרי סרהיב עני יתי: ד ארום אישתציאו היך תננא יומי ואיברי היך תפיא חררן:	102:1 προσευχή τῷ πτωχῷ ὅταν ἀκηδιάσῃ καὶ ἐναντίον κυρίου ἐκχέῃ τὴν δέησιν αὐτοῦ εισάκουσον κύριε τῆς προσευχῆς μου καὶ ἡ κραυγὴ μου πρὸς σὲ ἐλθάτω 102:2 μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπ' ἐμοῦ ἐν ἧ ἂν ἡμέρα θλίβωμαι κλῖνον τὸ οὖς σου πρὸς με ἐν ἧ ἂν ἡμέρα ἐπικαλέσωμαί σε ταχὺ εισάκουσόν μου 102:3 ὅτι ἐξέλιπον ὡσεὶ καπνὸς αἱ ἡμέραι μου καὶ τὰ ὀστέα μου ὡσεὶ φρύγιον συνεφρύγησαν	102:1 προσευχή τῷ πτωχῷ ὅταν ἀκηδιάσῃ καὶ ἐναντίον κυρίου ἐκχέῃ τὴν δέησιν αὐτοῦ εισάκουσον κύριε τῆς προσευχῆς μου καὶ ἡ κραυγὴ μου πρὸς σὲ ἐλθάτω 102:2 μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπ' ἐμοῦ ἐν ἧ ἂν ἡμέρα θλίβωμαι κλῖνον τὸ οὖς σου πρὸς με ἐν ἧ ἂν ἡμέρα ἐπικαλέσωμαί σε ταχὺ εισάκουσόν μου 102:3 ὅτι ἐξέλιπον ὡσεὶ καπνὸς αἱ ἡμέραι μου καὶ τὰ ὀστέα μου ὡσεὶ φρύγιον συνεφρύγησαν

ה הוּפָּה-כְּעֶשֶׂב וַיִּבֶשׂ לְבִי פִי-  
 שְׁכַחְתִּי מֵאֲכָל לֶחְמִי: ו מְקוֹל אֲנִי-  
 חֲתִי דְבָקָה עֲצָמִי לְבִשְׂרִי: ז דְּמִיתִי  
 לְקֶאֱת מְדַבֵּר הָיִיתִי כְּכֹס חֲרָבוֹת: ח  
 שְׁקַדְתִּי וְאָהֵיָה כְּצִפּוֹר בּוֹדֵד עַל-גַּג:  
 ט כָּל-הַיּוֹם חֲרַפּוֹנִי אוֹיְבֵי מְהוֹלְלֵי  
 בִּי נִשְׁפָּעוּ: י כִּי אֶפְר פְּלָחִים אֶכְלָתִי  
 וְשִׁגְוִי בְּכִכִּי מִסְכָּתִי: יא מְפַנֵּי-זַע־  
 מָה וְקִצְפָּה פִּי נִשְׁאֲתַנִּי וְתִשְׁלִיכֵנִי: יב  
 ימִי כְּצֶל נְטוּי וְאֲנִי כְּעֶשֶׂב אֵיבֶשׁ: יג  
 וְאֲתָהּ יְהוָה לְעוֹלָם תִּשָּׁב וְזָכְרָה לְדֹר  
 וְדֹר: יד אֲתָהּ תִּקּוֹם תִּרְחַם צִיּוֹן פִּי  
 עֵת לְחַנּוּנָה פִּי כָּא מוֹעֵד: טו פִּי-  
 רָצוּ עֲבָדֶיךָ אֶת-אֲבֹנֶיךָ וְאֶת-עֲפָרָהּ  
 יְחַנּוּ: טז וַיִּירָאוּ גוֹיִם אֶת-שֵׁם  
 יְהוָה וְכָל-מַלְכֵי הָאָרֶץ אֶת-כְּבוֹדֶךָ:  
 יז פִּי-בְנָה יְהוָה צִיּוֹן נִרְאָה בְּכֹדוֹ:  
 יח פָּנָה אֶל-תְּפִלַּת הָעֲרֵעַר וְלֹא-בָזָה  
 אֶת-תְּפִלָּתָם: יט תִּפְתַּח זֹאת לְדֹר  
 אֲחֵרוֹן וְעַם נִבְרָא יְהִלֶּל-יְהוָה: כ פִּי-  
 הִשְׁקִיף מִמְרוֹם קִדְשׁוֹ יְהוָה מִשְׁמַיִם  
 | אֶל-אָרֶץ הַבְּיֹט: כא לִשְׁמַע אֲנִי  
 אֲסִיר לְפָתַח בְּנֵי תְמוֹתָה: כב לְסַפֵּר  
 בְּצִיּוֹן שֵׁם יְהוָה וְתִהְלָתוּ בִירוּשָׁלַם:  
 כג בְּהִקְבִּץ עַמִּים יִחַדּוּ וּמִמְלָכוֹת  
 לְעֵבֶד אֶת-יְהוָה: כד עֲנֵה בְּדָרְךָ כְּחוֹ  
 [כְּחֵי] קֶצֶר יְמֵי: כה אֲמַר אֲלֵי אֶל-  
 תִּעֲלֵנִי בְּתֻצֵי יְמֵי בְּדֹר דוֹרִים שְׁנוֹ-  
 תִיךָ: כו לְפָנִים הָאָרֶץ יִסְדָּתָהּ וּמַעֲשֵׂהָ  
 יִדְיֶה שְׁמַיִם: כז הִמָּה | יִאֲבָדוּ וְאֲתָהּ  
 תַעֲמַד וְכָלֶם כְּפָגֵד יָבִלוּ פְּלִבוֹשׁ תַּחַ-  
 לֵיפָם וְיִתְלַפּוּ: כח וְאֲתָהּ-הוּא וְשֵׁ-  
 נוֹתִיךָ לֹא יִתָּמוּ: כט בְּנֵי-עֲבָדֶיךָ  
 יִשְׁכּוֹנוּ וְיִרְעַם לְפָנֶיךָ יְפוֹן:

ה לקא היך עסבא ויטיביש ליבי ארום  
 איתנשיתי אורית אולפני: ו מן קל תנחתי  
 אידבק גרמי לבסרי: ז אידמית לקתא  
 דמדברא הוית היך קיפופא די בארעא  
 נגובתא: ח שקדית כל ליליא והוית היך  
 ציפר דפרח ונייד בלחודיה על איגרא: ט  
 כל יומא יחסדון לי בעלי דבבי מתלעבי  
 במימרי קיימו מגן: י ארום אפרא היך  
 מזונא סעדית ושקיותי בבכותא מזגית:  
 יא מן קדם רוגוך וקיפצך ארום נטלתני  
 וטלקתני: יב יומי היך טולא דיצלי ואנא  
 היך עסבא איבש: יג ואת יהוה מדורך  
 לעלם בשמיא תיתב מתיתב וכדנך לדר  
 ודר: יד את תקום תרחם ציון ארום עידן  
 למיחוס עלה ארום אתא זימנא: טו ארום  
 רעו עבדך ית אבנהא אבנייהא וית עפ־  
 רהא יחייסון: טז וידחלון עמיא עממיא  
 ית שמא דיהוה וכל מלכיא דארעא ית  
 יקרך: יז ארום איתבני במימרא דיהוה  
 קרתא דציון אתגלי ביקרא: יח אתפ־  
 ני לות צלותיה דמצטדייאן ולא בסר ית  
 צלותיהון: יט תתכתב צלותא דא לדר  
 בתראי ועמא דעתיד לאיתבראה ישבח  
 יה אלהא: כ ארום אודיק משמי מרומא  
 דקודשיה יהוה מן שמיא לארעא אסתכל:  
 כא למשמע אניקותא דאסיריא למשרי  
 בנאי דמסירין למיתותא: כב למישתעי  
 בציון שמא דיהוה ותושבחה בירושלם:  
 כג באיתכנשות עמין עממין כחדא ומלכ־  
 וותא למיפלח קדם יהוה: כד איסתגיף מן  
 טורח דאורה גלותא חילי איתקצרון יומי:  
 כה אימר קדם אלהי לא תסלקינני מן  
 עלמא הדין בפלגות יומי אתי יתי לעלמא  
 דאתי מטול די בדרי דריא שנתך: כו מן  
 שיירויא דאיתברי כל בירייתא ארעא יס־  
 דתא ועובדי ידך אידיך שמיא: כז הינון  
 יהובדון ואת תקום וכולהון היך לבושא  
 יתבליין היך איצטלי תחליפניון ויתחל־  
 פן: כח ואת הוא די בריתינון ושנתך לא  
 מישתלמן: כט בני עבדך ישרון ארעא  
 וזרעיתוון קדמך יתקנון:

102:4 ἐπλήγη ὡσεὶ χόρτος καὶ ἐξηράνθη ἡ  
 καρδία μου ὅτι ἐπελαθόμην τοῦ φαγεῖν τὸν  
 ἄρτον μου 102:5 ἀπὸ φωνῆς τοῦ στεναγμοῦ μου  
 ἐκολλήθη τὸ ὄστοῦν μου τῇ σαρκί μου 102:6  
 ὡμοιώθην πελεκᾶνι ἐρημικῶ ἐγενήθην ὡσεὶ  
 νυκτικόραξ ἐν οἰκοπέδῳ 102:7 ἠγρύπνησα καὶ  
 ἐγενήθην ὡσεὶ στρουθίον μονάζον ἐπὶ δώματι  
 102:8 ὄλην τὴν ἡμέραν ὠνειδιζόν με οἱ ἐχθροί  
 μου καὶ οἱ ἐπαινοῦντές με κατ' ἐμοῦ ὦμνον  
 102:9 ὅτι σποδὸν ὡσεὶ ἄρτον ἔφαγον καὶ τὸ  
 πόμα μου μετὰ κλαυθμοῦ ἐκίρνω 102:10 ἀπὸ  
 προσώπου τῆς ὀργῆς σου καὶ τοῦ θυμοῦ σου  
 ὅτι ἐπάρας κατέρραξάς με 102:11 αἱ ἡμέραι  
 μου ὡσεὶ σκιά ἐκλίθησαν καὶ ἐγὼ ὡσεὶ χόρτος  
 ἐξηράνθην 102:12 σὺ δὲ κύριε εἰς τὸν αἰῶνα  
 μένεις καὶ τὸ μνημόσυόν σου εἰς γενεάν καὶ  
 γενεάν 102:13 σὺ ἀναστὰς οἰκτιρήσεις τὴν  
 Σιών ὅτι καιρὸς τοῦ οἰκτιρῆσαι αὐτὴν ὅτι  
 ἦκει καιρὸς 102:14 ὅτι εὐδόκησαν οἱ δοῦλοί  
 σου τοὺς λίθους αὐτῆς καὶ τὸν χοῦν αὐτῆς  
 οἰκτιρήσουσιν 102:15 καὶ φοβηθήσονται τὰ  
 ἔθνη τὸ ὄνομα κυρίου καὶ πάντες οἱ βασιλεῖς  
 τῆς γῆς τὴν δόξαν σου 102:16 ὅτι οἰκοδομήσει  
 κύριος τὴν Σιών καὶ ὀφθησεται ἐν τῇ δόξῃ  
 αὐτοῦ 102:17 ἐπέβλεψεν ἐπὶ τὴν προσευχὴν  
 τῶν ταπεινῶν καὶ οὐκ ἐξουδένωσεν τὴν δέησιν  
 αὐτῶν 102:18 γραφήτω αὐτὴ εἰς γενεὰν ἐτέραν  
 καὶ λαὸς ὁ κτιζόμενος αἰνέσει τὸν κύριον 102:19  
 ὅτι ἐξέκυψεν ἐξ ὕψους ἁγίου αὐτοῦ κύριος ἐξ  
 οὐρανοῦ ἐπὶ τὴν γῆν ἐπέβλεψεν 102:20 τοῦ  
 ἀκοῦσαι τὸν στεναγμὸν τῶν πεπεδημένων  
 102:21 λῦσαι τοὺς υἱοὺς τῶν τεθνατωμένων  
 102:22 τοῦ ἀναγγεῖλαι ἐν Σιών τὸ ὄνομα κυρίου καὶ  
 τὴν αἶνεσιν αὐτοῦ ἐν Ἱερουσαλὴμ 102:23 ἐν τῷ  
 συναχθῆναι λαοὺς ἐπὶ τὸ αὐτὸ καὶ βασιλείας  
 τοῦ δουλεῦειν τῷ κυρίῳ 102:24 ἀπεκρίθη  
 αὐτῷ ἐν ὁδῷ ἰσχύος αὐτοῦ τὴν ὀλιγότητα  
 τῶν ἡμερῶν μου ἀνάγγελόν μοι 102:24 μὴ  
 ἀναγάγῃς με ἐν ἡμίσει ἡμερῶν μου ἐν γενεᾷ  
 γενεῶν τὰ ἔτη σου 102:25 κατ' ἀρχὰς σὺ κύριε  
 τὴν γῆν ἐθεμελίωσας καὶ ἔργα τῶν χειρῶν σου  
 εἰσιν οἱ οὐρανοί 102:26 αὐτοὶ ἀπολοῦνται  
 σὺ δὲ διαμενεῖς καὶ πάντες ὡς ἰμάτιον  
 παλαιωθήσονται καὶ ὡσεὶ περιβόλαιον ἀλλάξεις  
 αὐτούς καὶ ἀλλαγῆσονται 102:27 σὺ δὲ ὁ αὐτὸς  
 εἶ καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν 102:28 οἱ  
 υἱοὶ τῶν δούλων σου κατασκηνώσουσιν καὶ τὸ  
 σπέρμα αὐτῶν εἰς τὸν αἰῶνα κατευθυνθήσεται

<p><b>Tehillim / Psalms 102</b>  102:1 Hear my prayer, O Lord! And let my cry for help come to You. 102:2 Do not hide Your face from me in the day of my distress; Incline Your ear to me; In the day when I call answer me quickly. 102:3 For my days have been consumed in smoke, And my bones have been scorched like a hearth. 102:4 My heart has been smitten like grass and has withered away, Indeed, I forget to eat my bread. 102:5 Because of the loudness of my groaning My bones cling to my flesh. 102:6 I resemble a pelican of the wilderness; I have become like an owl of the waste places. 102:7 I lie awake, I have become like a lonely bird on a housetop. 102:8 My enemies have reproached me all day long; Those who deride me have used my name as a curse. 102:9 For I have eaten ashes like bread And mingled my drink with weeping 102:10 Because of Your indignation and Your wrath, For You have lifted me up and cast me away. 102:11 My days are like a lengthened shadow, And I wither away like grass. 102:12 But You, O Lord, abide forever, And Your name to all generations. 102:13 You will arise and have compassion on Zion; For it is time to be gracious to her, For the appointed time has come. (NASB)</p>	<p><b>Toviyah / Psalms 102</b>  102:1 The prayer for the poor man, for he is weary, and will speak his prayer in the presence of the Lord. 102:2 O Lord, accept my prayer, and let my entreaty come before you. 102:3 Do not remove your presence from me in the day of my distress; incline your ear unto me; in the day that I call, hasten, answer me. 102:4 For my days are consumed like smoke; and my limbs burn like an oven. 102:5 My heart is smitten like grass and will dry up; for I have forgotten the Torah of my instruction. 102:6 Because of the sound of my groaning, my bones have clung to my flesh. 102:7 I have become like a marsh-bird in the wilderness; I have become like an owl in the parched land. 102:8 I stay awake all night, and I have become like a bird that flutters and wanders by itself on the roof. 102:9 All the day my enemies will jeer at me; those who mock me have sworn by my word in vain. 102:10 For I have supped on ashes like food, and prepared my drink in weeping. 102:11 Because of your anger and rage, for you have lifted me up and cast me down. 102:12 My days are like a shadow that lengthens; and I will wither like grass. 102:13 But you, O Lord, your dwelling place is eternal, in heaven you will dwell, and your memorial is to every generation.(EMC)</p>	<p><b>Psalmoi / Psalms 102</b>  A Prayer for the Poor; when he is deeply afflicted, and pours out his supplication before the Lord. 102:1 Hear my prayer, O Lord, and let my cry come to thee. 102:2 Turn not away thy face from me: in the day when I am afflicted, incline thine ear to me: in the day when I shall call upon thee, speedily hear me. 102:3 For my days have vanished like smoke, and my bones have been parched like a stick. 102:4 I am blighted like grass, and my heart is dried up; for I have forgotten to eat my bread. 102:5 By reason of the voice of my groaning, my bone has cleaved to my flesh. 102:6 I have become like a pelican of the wilderness; 102:7 I have become like an owl in a ruined house. I have watched, and am become as a sparrow dwelling alone on a roof. 102:8 All the day long mine enemies have reproached me; and they that praised me have sworn against me. 102:9 For I have eaten ashes as it were bread, and mingled my drink with weeping; 102:10 because of thine anger and thy wrath: for thou hast lifted me up, and dashed me down. 102:11 My days have declined like a shadow; and I am withered like grass. 102:12 But thou, Lord, endurest for ever, and thy memorial to generation and generation. 102:13 Thou shalt arise, and have mercy upon Sion: for it is time to have mercy upon her, for the set time is come.(LXX)</p>
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<p><b>Tehillim / Psalms 102</b>  102:14 Surely Your servants find pleasure in her stones And feel pity for her dust. 102:15 So the nations will fear the name of the Lord And all the kings of the earth Your glory. 102:16 For the Lord has built up Zion; He has appeared in His glory. 102:17 He has regarded the prayer of the destitute And has not despised their prayer. 102:18 This will be written for the generation to come, That a people yet to be created may praise the Lord. 102:19 For He looked down from His holy height; From heaven the Lord gazed upon the earth, 102:20 To hear the groaning of the prisoner, To set free those who were doomed to death, 102:21 That men may tell of the name of the Lord in Zion And His praise in Jerusalem, 102:22 When the peoples are gathered together, And the kingdoms, to serve the Lord. 102:23 He has weakened my strength in the way; He has shortened my days. 102:24 I say, ‘O my God, do not take me away in the midst of my days, Your years are throughout all generations. 102:25 ‘Of old You founded the earth, And the heavens are the work of Your hands. 102:26 ‘Even they will perish, but You endure; And all of them will wear out like a garment; Like clothing You will change them and they will be changed. 102:27 ‘But You are the same, And Your years will not come to an end. 102:28 ‘The children of Your servants will continue, And their descendants will be established before You.’ (NASB)</p>	<p><b>Toviyah / Psalms 102</b>  102:14 You will arise, you will pity Zion, for it is time to have compassion on her, for the season has come. 102:15 For your servants have desired her stones, and they will have mercy on her dust. 102:16 And the peoples will fear the name of the Lord, and all the kings of the earth your glory. 102:17 For the city of Zion was built by the command of the Lord, he was revealed in glory. 102:18 He turned to the prayer of those who were made desolate, and did not despise their prayer. 102:19 Let this prayer be written for a later generation, and the people yet to be created will praise Yah. 102:20 For he watched from the high heavens of his holiness; the Lord looked from heaven to earth. 102:21 To hear the cry of the prisoners; to set loose the children of those handed over to death. 102:22 To tell in Zion the name of the Lord, and his praise in Jerusalem. 102:23 When peoples are gathered together, and kingdoms to worship in the presence of the Lord. 102:24 My strength is harmed by the weariness of the path of exile; my days are shortened. 102:25. I will say in the presence of my God, “Do not remove me from the world at the halfway point of my days; bring me to the world to come, because your years are throughout generations of generations.” 102:26 In the beginning when all creatures were created, you founded the earth, and the heavens are the works of your hand. 102:27 They will perish but you will endure; and all of them like a garment will wear out; like a mantle you will change them and they will pass away. 102:28 And you are he who created them; and your years do not come to an end. 102:29 The sons of your servants will abide in the land; and their offspring will be established in your presence. (EMC)</p>	<p><b>Psalmoi / Psalms 102</b>  102:14 For thy servants have taken pleasure in her stones, and they shall pity her dust. 102:15 So the nations shall fear thy name, O Lord, and all kings thy glory. 102:16 For the Lord shall build up Sion, and shall appear in his glory. 102:17 He has had regard to the prayer of the lowly, and has not despised their petition. 102:18 Let this be written for another generation; and the people that shall be created shall praise the Lord. 102:19 For he has looked out from the height of his sanctuary; the Lord looked upon the earth from heaven; 102:20 to hear the groaning of the fettered ones, to loosen the sons of the slain; 102:21 to proclaim the name of the Lord in Sion, and his praise in Jerusalem; 102:22 when the people are gathered together, and the kings, to serve the Lord. 102:23 He answered him in the way of his strength: tell me the fewness of my days. 102:24 Take me not away in the midst of my days: thy years are through all generations. 102:25 In the beginning thou, O Lord, didst lay the foundation of the earth; and the heavens are the works of thine hands. 102:26 They shall perish, but thou remainest: and they all shall wax old as a garment; and as a vesture shalt thou fold them, and they shall be changed. 102:27 But thou art the same, and thy years shall not fail. 102:28 The children of thy servants shall dwell securely, and their seed shall prosper for ever.(LXX)</p>
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In this week’s study from *Tehillim / Psalms 102:1-28*, the Psalm opens saying, א תפלה לעני כי-יעטרף א  
102:1 Hear my prayer, O Lord! And let my cry for help come to You. 102:2 Do not hide Your face from me in the day of my distress; Incline Your ear to me; In the day when I call answer me quickly. (NASB) The Aramaic Targum states, א צלותא על מסכינא א  
102:1 The prayer for the poor man, for he is weary, and will speak his prayer in the presence of the Lord. 102:2 O Lord, accept my prayer, and let my entreaty come before you. (EMC) The rabbis say the psalmist calls for help in the context

of a poor (מסכין) man, what is the significance of that? The emphasis that appears to be applied to prayer is to the poor who seek the help of the God of Israel. What is the sense of this word? Is it in the context of one seeking wealth? The term poor in this context is in relation to being afflicted, crushed, forsaken, and desolate as the psalmist continues saying the following:

***Tehillim / Psalms 102:3-8***

*102:3 For my days have been consumed in smoke, And my bones have been scorched like a hearth. 102:4 My heart has been smitten like grass and has withered away, Indeed, I forget to eat my bread. 102:5 Because of the loudness of my groaning My bones cling to my flesh. 102:6 I resemble a pelican of the wilderness; I have become like an owl of the waste places. 102:7 I lie awake, I have become like a lonely bird on a housetop. 102:8 My enemies have reproached me all day long; Those who deride me have used my name as a curse. (NASB,*  
ג אל-תסתר פניך | ממני ביום צר לי הטה-אלי אֶזְנֶה בְּיוֹם אֶקְרָא מִהֵר עֲנֵנִי: ד כִּי-כָלוּ בְעֵשֶׂן יָמַי  
וְעֵצְמוֹתַי כְּמוֹקֵד נִחְרוּ: ה הוֹפֶה-כְּעֵשֶׂב וַיִּבֶשׁ לְבִי כִּי-שָׁכַחְתִּי מֵאֲכֹל לֶחֶמֶי: ו מְקוֹל אֲנַחְתִּי דְּבָקָה  
(עֵצְמִי לְבָשָׂרִי: ז דְּמִיתִי לְקֶאֱת מְדַבֵּר הֵייתִי כְּכֹס תְּרַבּוֹת: ח שָׁקַדְתִּי וְאֶהְיֶה כְּצַפּוֹר בּוֹדֵד עַל-גַּג:

The language of the psalm provides for us the state of the psalmist, of his affliction and miserable condition as being poor in the sense that better expresses the idea that the poor are afflicted in this way. Midrash Rabbah Vayikra Parashat 34, Part 6 states the following:

***Midrash Rabbah Vayikra Parashat 34 Part 6***

*There are eight names for a poor person: ani, evyon, misken, rash, dal, each, mach, helech. Ani [afflicted] means literally “poor”. Evyon [one who longs] because he longs (mita’ev) for everything. Misken [despised] because he is despised by all as it says “The poor man’s (misken) wisdom is despised.” (Eccl 9:16). Rash [impoverished] because he is dispossessed (mitroshesh) of property. Dal [detached] because he is detached (meduldal) from property. Dach [oppressed] because he is crushed (meduchdach); he sees a thing but cannot eat it, he sees a thing and cannot taste it, and cannot drink it. Mach [trampled upon] because he is lowly before everyone, like a kind of lowest threshold. Helech [vagrant] or Chelech [weak]. Therefore Moses warns Israel: “if your brother becomes poor...” רבי תנחום ברבי חייא פתח: (שם ז): ביום טובה היה בטוב וביום רעה ראה כי גם את זה לעומת זה עשה האלהים. אם באת רעה לחבירך ראה היאך לזכות בו ולפרנסו כדי שתקבל מתן שכרו. כך היה רבי תנחום ברבי חייא עושה, בשעה שאמו לוקחת לו ליטרא אחת של בשר מן השוק היתה לוקחת לו שתים, אחת לו ואחת לעניים. על שום: גם את זה לעומת זה עשה הקב“ה עניים ועשירים, כדי שיהו זכין אלו לאלו. לפיכך משה מזהיר לישראל: וכי ימוך אחיך:*

The midrash states that the poor longs for everything because he is despised by all, even his wisdom is despised. Why is the wisdom of the poor man despised? *Luke 6:20* simply has “*blessed are the poor*” whereas Matthew adds “*in spirit*” adding a different context to the meaning. *Matthew 5:3* writes “*Blessed are the poor in spirit*” where the word μακαριοι, here rendered blessed, may also mean “*happy,*” and so Yeshua seems to imply the future disposition of the poor of being hopeful and expectant of greater things by faith in the Lord God of Israel. The key point is to continue to live by faith in the midst of having the desire for all things which is the context of the midrash. The Midrash has the poor man as being dispossessed from a place to dwell (land), his being crushed as like one who sees but cannot eat or drink, being trampled upon as a person considered of lower stature due to his position. This is why Moshe wrote in the Torah, *Vayikra / Leviticus 25:23* “*If any of your fellow Israelites become poor and are unable to support themselves among you, help them as you would a foreigner and stranger, so they can continue to live among you.*” (NIV) This is also why the Midrash continues saying the following:

### **Midrash Rabbah Vayikra Parashat 34 Part 7**

7. R. Ze'ira said: *Even the ordinary conversation of the people of the Land of Israel is Torah. How is this? A man would say to his neighbor: "Give me charity" [z'kaai bi or izdakai bi {the Hebrew זכר is a corruption}, as if to say]: benefit yourself through me. R. Haggai says: [A man would say] "Look [sakai] at me; look [istakai] at me" [intimating] look at me - what I was, and look at me - what I am [now]. For R. Haggai said in the name of R. Yohanan: It is written, "And those riches perish by evil ways [inyan]" (Ecclesiastes 5:13) - that he [the one being asked] answered the poor man in an evil way [inyan], saying to him: "You do not go to work and [therefore have no food to] eat? See what forelegs! See what legs! See that stomach! See that flesh!" The Holy One, blessed be He [then] says to him: "Not only have you not given him anything that belongs to you, but what you did give him you gave with an evil eye. Consequently, "If he gives birth to a son, there is nothing in his hand" (ibid.) of everything he [once] possessed [to bequeath].*

The point is that if the poor are found to live amongst us, we are to help, to give charity. This is why the rabbis say *"Even the ordinary conversation of the people of the Land of Israel is Torah,"* indicating that God's people are to be known by their charity towards others. The Midrash speaks of the poor man saying to his brother to look at him, what he was as compared to what he is now. His brother considers the reason for his being poor is his not going to work, and thinks evil thoughts, but does not necessarily know the circumstances of his position. The one who seeks the Lord with pure intentions and an innocent heart, it is to him the Lord will hear and answer his prayer for help. This reminds us of a situation in the Apostolic Writings, of a poor man who was lame from birth, not having the ability to work, the Apostles Peter and John meet on the way to the Temple in Jerusalem.

### **Acts 3:1-9**

*3:1 Now Peter and John were going up to the temple at the ninth hour, the hour of prayer. 3:2 And a man who had been lame from his mother's womb was being carried along, whom they used to set down every day at the gate of the temple which is called Beautiful, in order to beg alms of those who were entering the temple. 3:3 When he saw Peter and John about to go into the temple, he began asking to receive alms. 3:4 But Peter, along with John, fixed his gaze on him and said, 'Look at us!' 3:5 And he began to give them his attention, expecting to receive something from them. 3:6 But Peter said, 'I do not possess silver and gold, but what I do have I give to you: In the name of Jesus Christ the Nazarene walk!' 3:7 And seizing him by the right hand, he raised him up; and immediately his feet and his ankles were strengthened. 3:8 With a leap he stood upright and began to walk; and he entered the temple with them, walking and leaping and praising God. 3:9 And all the people saw him walking and praising God; (NASB)*

Note the commentary of the Midrash from Vayikra, on the people of the land always speaking of the Torah in the context of the poor. What is the purpose of the continual speaking of the Torah? This is meant for the purpose of not only being reminded of our duty before God as His children, but also to speak of the mercy, grace, and love of God to His people. It is within this context the Apostles Peter and John meet with and speak to the lame man at the gate to the Temple in Jerusalem. This man never had a chance, because from birth he was lame. However, the mercy of the God of Israel was demonstrated in the Name of Yeshua the Messiah. The Lord heard his prayer, he met with Peter and John and by their faith stated because of Yeshua the Messiah, in his Name, raise up and walk, and the lame man walked for the glory of God.

The psalmist speaks of his situation relating this to his sustenance, which is directly related to the provision of the Lord for our daily bread (*Tehillim / Psalms 102:9-11*). The psalms states the following:







and to the stones that are to be most desired, of the holy place, and Jerusalem and Zion. Reading through the Apostolic Writings, it seems as if Peter was writing based upon *Tehillim / Psalms 102* saying the following:

**1 Peter 1:24-2:10**

*1:24 For, 'All flesh is like grass, And all its glory like the flower of grass. The grass withers, And the flower falls off, 1:25 But the word of the Lord endures forever.' And this is the word which was preached to you. 2:1 Therefore, putting aside all malice and all deceit and hypocrisy and envy and all slander, 2:2 like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation, 2:3 if you have tasted the kindness of the Lord. 2:4 And coming to Him as to a living stone which has been rejected by men, but is choice and precious in the sight of God, 2:5 you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. 2:6 For this is contained in Scripture: 'Behold, I lay in Zion a choice stone, a precious corner stone And he who believes in Him will not be disappointed.' 2:7 This precious value, then, is for you who believe; but for those who disbelieve, 'The stone which the builders rejected, This became the very corner stone, 2:8 and, 'A stone of stumbling and a rock of offense'; for they stumble because they are disobedient to the word, and to this doom they were also appointed. 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; 2:10 for you once were not a people, but now you are the people of God; you had not received mercy, but now you have received mercy. (NASB)*

Notice how Peter opens in this part of his letter with a description of the grass and the flower, and how they will one day wither, illustrating the way of the body, as he describes as “*all flesh*” referencing all of God’s creation as well. He is taking a Torah perspective in order to lead into the context that the word of the Lord endures forever (see *Isaiah 40:6-9* which states *40:6 A voice says, 'Call out.' Then he answered, 'What shall I call out?' All flesh is grass, and all its loveliness is like the flower of the field. 40:7 The grass withers, the flower fades, When the breath of the Lord blows upon it; Surely the people are grass. 40:8 The grass withers, the flower fades, But the word of our God stands forever. 40:9 Get yourself up on a high mountain, O Zion, bearer of good news, Lift up your voice mightily, O Jerusalem, bearer of good news; Lift it up, do not fear. Say to the cities of Judah, 'Here is your God!')* Peter speaks of the eternity of the Word of God, and then describes His people as “*living stones*” something that is desired of the Lord. Note the context of the psalm, the stones of the holy place are to be most desired of the servants of the Lord. This is the context of the holy temple, the house of the Lord as a place of prayer, the joy of his sacrifices (Shelamim Korban) and festivals (moedim), and peace, the place of worship in Jerusalem draws in all of these concepts, and in parallel fashion, Peter draws these things into the context of God’s children, being made into living stones, which were rejected of men but are precious in God’s sight (2:4), where the Lord has prepared a spiritual house, and a holy priesthood, and a place to offer spiritual sacrifices, etc. Are these things that Peter is speaking of referencing the cessation of the Torah commands and of the holy place in Jerusalem? Certainly NOT! The validity and eternity of the place in which God has made His Name known, Zion, is found in the continuation of God’s redemptive and creative work in our lives, conforming us unto the likeness of His son, Yeshua, who is the chief corner stone of Zion. We are representatives of the Lord God of Israel and of His Messiah Yeshua, and we are called to emulate the way of God in our lives, as was demonstrated by His Messiah Yeshua. (*John 13:15*)

The psalmist continues saying, יֵט תִּכְתֹּב זֹאת לְדוֹר אַחֲרוֹן וְעַם נִבְרָא יִהְיֶה-לָּהּ: כ כִּי-הִשְׁקִיף מִמְרוֹם קִדְשׁוֹ יִהְיֶה מִשְׁמַיִם | אֶל-אֶרֶץ הַבַּיִט: כֹּא לְשִׁמְעַת אֲנָקַת אֲסִיר לְפִתְחָהּ בְּנֵי תְמוֹתָהּ: כִּב לְסִפְרָה בְּצִיּוֹן שֵׁם יְהוָה וּתְהַלְלוּ בֵּי-יְהוָה: כִּג בְּהִקְבֹּץ עַמִּים יִחַדּוּ וּמִמְלָכוֹת לְעַבְדֵי אֶת-יְהוָה: 102:19 *For He looked down from His holy height; From heaven the Lord gazed upon the earth, 102:20 To hear the groaning of the prisoner; To set free those*

who were doomed to death, 102:21 That men may tell of the name of the Lord in Zion And His praise in Jerusalem, 102:22 When the peoples are gathered together, And the kingdoms, to serve the Lord. 102:23 He has weakened my strength in the way; He has shortened my days. (NASB) Notice how the Lord God of Israel who is full of mercy and grace, looks down from heaven and sets free those who are in prison and doomed to death for the purpose of making know the glory of God in His ability to deliver His people. The Aramaic Targum states these things in the following way:

## Targum Translation

### **Toviah / Psalms 102:12-18**

102:20 For he watched from the high heavens of his holiness; the Lord looked from heaven to earth. 102:21 To hear the cry of the prisoners; to set loose the children of those handed over to death. 102:22 To tell in Zion the name of the Lord, and his praise in Jerusalem. 102:23 When peoples are gathered together, and kingdoms to worship in the presence of the Lord. 102:24 My strength is harmed by the weariness of the path of exile; my days are shortened. (EMC)

כ ארום אודיק משמי מרומא דקודשיה יהוה מן שמיא לארעא אסתכל: כא למשמע אניקותא דאסיריא למשרי בניא דמסירין למיתותא: כב למישתעי בציון שמא דיהוה ותושבחה בירושלם: כג באיתכנשות עמין עממין כחדא ומלכוותא למיפלה קדם יהוה: כד איסתגיף מן טורח דאורח גלותא חילי איתקצרון יומי:

The Targum describes the Lord God of Israel who watches from heaven and hears the cry of the prisoners and sets loose the children of those who were handed over to death, suggesting a possible late interpretation based upon the Babylonian captivity or as a psalm of David in reference to the surrounding peoples who are continually attacking Israel. This provides a sense of future redemption and salvation, but lacks the present day expectation of deliverance, whereas the MT states, לְשִׁמְעַ אֲנִקַּת אֲסִיר לְפִתְחַ בְּנֵי תְמוּתָהּ, “To hear the groaning of the prisoner; To set free those who were doomed to death,” expressing the present day expectation of God’s deliverance. The thing about the Babylonian captivity, the people had been warned by the prophets for years and years, but failed to listen and obey God’s Word. They chose to walk in the way of their own opinions and sins rather than grasping and taking hold of the covenant of God and walking in His ways, and to seek the forgiveness and mercy of God. The MT expresses the mercy of God that is available both today and tomorrow. The psalm provides for us a future expectation of the Lord looking down from heaven and being concerned to help His people. This is similar to what the Jewish commentary Malbim states on *Tehillim / Psalms 102:22*.

### **Malbim on Tehillim / Psalms 102:22**

*That men may declare – That is to say, to develop all mortal men that they declare afterwards the name of the Lord and His praise in Jerusalem in the future, when all nations and kingdoms gather together to serve the Lord. The phrase ‘the name of the Lord’ indicates the spread of His name as creator of the world, renewer and controller. This will be declared in Zion because the wise men and the priests reside there, who know the name of the Lord. ‘His praise’ refers to His ways and guidance which are merciful and filled with grace. This will be known even to the masses who reside in Jerusalem, through the whole city.*

Note how the rabbinic commentary recognizes the mercy and grace of God in relation to the praises of His people who have been set free, unburdened by the enslavement due to sin, which is coupled with the future expectation of peoples from all nations worshiping and serving the God of Abraham, Isaac, and Jacob in Jerusalem. Note how this is a reference to a powerful move of God in the lives of both His people and in the

hearts of peoples from other nations. The purpose is so the glory of His name will be declared throughout all of the world. The most awesome thing about these Scriptures is that the mercy of God is for all peoples, for the purpose of drawing them unto the Lord, and to set free all men from the bondage of sin who are willing to join themselves with the Lord God of Israel and His Messiah Yeshua.

The psalmist concludes saying *102:24 I say, 'O my God, do not take me away in the midst of my days, Your years are throughout all generations. 102:25 'Of old You founded the earth, And the heavens are the work of Your hands. 102:26 'Even they will perish, but You endure; And all of them will wear out like a garment; Like clothing You will change them and they will be changed. 102:27 'But You are the same, And Your years will not come to an end. 102:28 'The children of Your servants will continue, And their descendants will be established before You.'* (NASB) The psalmist concludes seeking the Lord to not take his life, but to have mercy and to extend his life. He recognizes and acknowledges the power of God in His ability as Creator and sustainer of all life, and how the earth itself is perishable and wearing out, whereas the Lord God of Israel is eternal, and how the Lord sustains His people from generation to generation. The Aramaic Targum states, כה אימר קדם אלהי לא תסלקינני מן עלמא הדין בפלגות יומי אתי יתי לעלמא דאתי מטול די בדרי דריא שנתך: כו מן שירויה דאיתברי כל בירייתא ארעא יסדתא ועובדי ידך אידייך שמיא: כז הינון יהובדון ואת תקום וכולהון היך לבושא יתבליין היך איצטלי תחליפיון ויתחלפן: כח ואת הוא די בריתנון ושנתך לא *102:25. I will say in the presence of my God, "Do not remove me from the world at the halfway point of my days; bring me to the world to come, because your years are throughout generations of generations." 102:26 In the beginning when all creatures were created, you founded the earth, and the heavens are the works of your hand. 102:27 They will perish but you will endure; and all of them like a garment will wear out; like a mantle you will change them and they will pass away. 102:28 And you are he who created them; and your years do not come to an end. 102:29 The sons of your servants will abide in the land; and their offspring will be established in your presence. (EMC)* Note the Targum translates “*the sons of your servants will abide in the land*” (בני עבדך ישרון ארעא) The key word being Yeshron (ישרון) meaning “*to be loosened, untied Com. --(a) to be liberated Syr. (a.1) to be dismissed Syr. (a.2) to be judged innocent, forgiven of a crime Syr. (a.3) to be released from a spell Gal. --(b) to be dismantled Syr.*” The Aramaic translation suggests that the ability of the sons of the servants of God to remain in the land is due to the parent being forgiven and judged innocent for a crime against God. An important point is that the verse refers to בני עבדך the children of your servants, suggesting that we are to be servants of the Most High God, and to seek Him daily, to live according to His will, and it will go well with us. Note Solomon’s words in *Mishley / Proverbs 16:2 All the ways of a man are clean in his own sight, But the LORD weighs the motives. (NASB)* This suggests that the Lord is looking at each of our motivation for what we do, and teaches us (among other Scripture) that we are not sufficient of ourselves to think or speak any thing wise and good. We need the help of the Lord God of Israel. There is a significant aspect of having the correct motivation of heart, something all of Scriptures directs us towards, which is to have a desire to draw near to the Lord each day. We must seek the Lord God in heaven for this kind of motivation, because it is pleasing in His sight. This is what it means to be poor in spirit, and living stones! Let’s Pray!

Heavenly Father,

We thank You for revealing to us Your plan that You are seeking and saving us from ourselves. You have provided such a wonderful salvation and most importantly, we praise You for working in our lives to transform us into the likeness of Your Son Yeshua the Messiah. Please have mercy upon us for we are a sinful people. We truly seek to serve You all the days of our lives. Lord help us to have the strength to stand for truth and life, to have faith in Yeshua, a devotion to Your Word, 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!

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הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:  
Hallelujah for our Lord, our Teacher, our Rabbi,  
"Yeshua" King Messiah forever and ever

## Notes