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| <p>ה הַבֵּיט יָמִין וַרְאֵה וְאֵין-לִי מִפֶּר אֶבֶד מְנוּס מִמֶּנִּי אֵין דּוֹרֵשׁ לְנַפְשִׁי: ו זַעַקְתִּי אֵלֶיךָ יְהוָה אֲמַרְתִּי אַתָּה מַחְסֵי תִלְקֵי בְּאֶרֶץ הַחַיִּים: ז הַקְשִׁיבָה אֶל-רַגְלֵי כִּי-דִלּוֹתִי מְאֹד הַצִּילֵנִי מִרְדְּפֵי כִּי אֲמָצוּ מִמֶּנִּי: ח הוֹצִיאָה מִמַּסְגֵּר נַפְשִׁי לַיהוּדוֹת אֶת-שְׂמֹךְ בֵּי יַכְתָּרוּ צַדִּיקִים כִּי תִגְמַל עָלַי:</p> | <p>ה אסתכלית על ימינא וחמית ולית לי משתמודע הובד שיזבו מני ולית תבע לנפשי: ו קבלית לותך יהוה אמרית אנת משזבי חולקי בארע חייא: ז אצית לצלותי ארום אית- מסכנית לחדא פצי יתי מרודפי ארום איתחיילו מני: ח הנפיק מן מסגי- רא נפשי לאודאה ית שמך אמטולתי יעבדון לך כליל דשבח צדיקיא ארום תשלים גומלא עלי טב:</p> | <p>142:5 ἐκέκραξα πρὸς σέ κύριε εἶπα σὺ εἶ ἡ ἐλπίς μου μερίς μου ἐν γῆ ζώντων 142:6 πρόσχεες πρὸς τὴν δέησίν μου ὅτι ἐταπεινώθην σφόδρα ῥῦσαί με ἐκ τῶν καταδιωκόντων με ὅτι ἐκραταιώθησαν ὑπὲρ ἐμέ 142:7 ἐξάγαγε ἐκ φυλακῆς τὴν ψυχὴν μου τοῦ ἐξομολογήσασθαι τῷ ὀνόματί σου κύριε ἐμέ ὑπομενοῦσιν δίκαιοι ἕως οὗ ἀνταποδοῶς μοι</p> |
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| <p>Tehillim / Psalms 142 142:1 I cry aloud with my voice to the Lord; I make supplication with my voice to the Lord. 142:2 I pour out my complaint before Him; I declare my trouble before Him. 142:3 When my spirit was overwhelmed within me, You knew my path. In the way where I walk They have hidden a trap for me. 142:4 Look to the right and see; For there is no one who regards me; There is no escape for me; No one cares for my soul. 142:5 I cried out to You, O Lord; I said, ‘You are my refuge, My portion in the land of the living. 142:6 ‘Give heed to my cry, For I am brought very low; Deliver me from my persecutors, For they are too strong for me. 142:7 ‘Bring my soul out of prison, So that I may give thanks to Your name; The righteous will surround me, For You will deal bountifully with me.’ (NASB)</p> | <p>Toviyah / Psalms 142 142:1 A good lesson, composed by David when he was in the cave; a prayer. 142:2 With my voice I will cry out in the presence of the Lord; with my voice I will pray in the presence of the Lord. 142:3 I will pour out my speech in his presence; I will tell of my trouble in his presence. 142:4 When my spirit grows weary against me, you know my path; on this road that I will walk, they have hidden a trap for me. 142:5 I looked to the right and saw, and there was no-one acknowledging me; deliverance has vanished from me, and there is none who avenges my soul. 142:6 I cried out to you, O Lord; I said, “You are my deliverer, my portion in the land of the living.” 142:7 Hear my prayer, for I have become very poor; deliver me from my persecutors, for they are too strong for me. 142:8 Deliver my soul from prison, to confess your name; for my sake the righteous will make for you a glorious crown, for you will repay me with goodness. (EMC)</p> | <p>Psalmoi / Psalms 142 A Psalm of instruction for David, when he was in the cave, —a Prayer. 142:1 I cried to the Lord with my voice; with my voice I made supplication to the Lord. 142:2 I will pour out before him my supplication: I will declare before him mine affliction. 142:3 When my spirit was fainting within me, then thou knewest my paths; in the very way wherein I was walking, they hid a snare for me. 142:4 I looked on my right hand, and behold, for there was none that noticed me; refuge failed me; and there was none that cared for my soul. 142:5 I cried unto thee, O Lord, and said, Thou art my hope, my portion in the land of the living. 142:6 Attend to my supplication, for I am brought very low; deliver me from them that persecute me; for they are stronger than I. 142:7 Bring my soul out of prison, that I may give thanks to thy name, O Lord; the righteous shall wait for me, until thou recompense me. (LXX)</p> |
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In this week's study from *Tehillim / Psalms 142:1-7*, the psalm opens saying, מִשְׁכֵּיל לְדָוִד בְּהִיּוֹתוֹ, אֶת הַיְיָ אֱלֹהֵי אֱמִנָה: בְּמַעְרָה תִּפְלֶה: *A Psalm of instruction for David, when he was in the cave, a Prayer (NASB)* David speaks of his crying aloud to the Lord מְעַרָה “in the cave” meaning that he was hiding from Saul at this time. In the opening words of this psalm, David is all alone and felt as if the Lord God Almighty had left him. According to the history of Israel, David fled from Saul, and this took him out of the Land of Israel. We read the following in *1 Samuel 21:15-22:2*, David fled from Saul and went to Achish king of Gath, the people recognized him, and he became afraid and pretended to be insane. The king says “*Have I need of madmen, that you have brought this fellow to play the madman in my presence? Shall this fellow come into my house?*” Then we read that David departed from there and escaped to the cave of Adullam. (22:1) This could be the cave that he is composing this psalm. There is a space of unknown duration (time) where David is completely alone except for his fears. His fears and troubles follow him into the cave and he prays. We read then the following in *1 Samuel 22:1-5*.

1 Samuel 22:1-5

22:1 So David departed from there and escaped to the cave of Adullam; and when his brothers and all his father's household heard of it, they went down there to him. 22:2 Everyone who was in distress, and everyone who was in debt, and everyone who was discontented gathered to him; and he became captain over them. Now there were about four hundred men with him. 22:3 And David went from there to Mizpah of Moab; and he said to the king of Moab, 'Please let my father and my mother come and stay with you until I know what God will do for me.' 22:4 Then he left them with the king of Moab; and they stayed with him all the time that David was in the stronghold. 22:5 The prophet Gad said to David, 'Do not stay in the stronghold; depart, and go into the land of Judah.' So David departed and went into the forest of Hereth. (NASB)

It was at this point that Davids family had heard about what had happened and they went down to him. The Scriptures say that all who were distressed and felt a similar situation which is described as being in debt went down to him and gathered around him. He became the captain over the discontented. As a believer, regardless of the extent of our spiritual maturity, it's possible to reach a point so low we actually feel that everyone, even God, has abandoned us. Cave times make us feel depressed and all alone. The JPS 1985 writes on *1 Samuel 22:1*, the “cave” in verse 1 is referred to as “stronghold” in verses. 4–5. We see the same variation *2 Samuel 23:13–14* and *1 Chronicles 11:15–16*. This place was a stronghold where David felt safe. Sometimes we don't sense that God is there, sometimes we don't think He's blessing us, and sometimes we don't think He's watching over us. We can be assured that the Lord is watching over us according to His Word. In David's distress he lost sight of God's presence and blessing because of the evil things that were coming upon him and his family. Note how he was not alone, but that his family was also in the same situation, it says his father and mother come and stayed with him. He petitioned the king of Moab to allow his family to stay while he found out what the Lord was going to do for him. What David is teaching us is how to seek the Lord in the midst of trouble. No matter the circumstance, whether a situation has led even to the uprooting of your family into another land, we are to wait upon the Lord to see what He will do for us. Reality and perception both deeply influence our lives. For example, if we perceive someone doesn't like us, it doesn't matter whether they do or not because our perception changes how we relate to that person. When David perceived a lack of the apparent blessing of God, he said, “*Nothing is like it used to be. Every part of my life is troubled and is suffering from a lack of Your blessing!*” Times of extreme fatigue and physical weakness are an open door for the evil one or the flesh to try to push us down. The important point is that if we feel as if the Lord has abandoned us, this means that at one time we were not abandoned and in this we can find hope. When David said the Lord God Almighty loved, knew, and walked with him, that meant he once had a God who loved, knew, and walked with him. The Lord did not leave him, but due to the circumstances that were taking place, his reality and perception were changed which shaped how he

felt. These things can make us doubt the Lord and His goodness, his timing, and the promises He has given us in His word.

David continues in His Psalm saying the following, *ב קוֹלִי אֶל-יְהוָה אֶזְעַק קוֹלִי אֶל-יְהוָה אֶתְחַנֵּן: 142:1 I cry aloud with my voice to the Lord; I make supplication with my voice to the Lord. (NASB)* He speaks of making supplication with his voice. Is there another way to make a prayer to the Lord besides with our mouth? There is the old adage, “*actions speak louder than words.*” This phrase is true because words alone are cheap when not coupled to action. When it comes to our faith, if our words and actions are saying different things we must look to our actions for the truth. This is because our actions speak to what we truly believe in our hearts. This is what James wrote to us in his book, in *James 2:18*, and what John tells us in *1 John 3:18 Little children, let us not love with word or with tongue, but in deed and truth. (NASB)* Yeshua also says this in John chapter 10, and the people pick up stones to stone him (*John 10:27-31*). Yeshua asks them “*I have shown you many good works from the Father; for which of them are you going to stone me?*” (*John 10:32*) The people respond that they don’t want to stone him for his works but for his words (*John 10:33*). He replies saying, “*If I am not doing the works of my Father, then do not believe me [i.e. my words]; but if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me and I am in the Father.*” (*John 10:37-38*) We also read earlier Yeshua said in *John 10:24-25*, “[The] Jews gathered around him and said to him, ‘How long will you keep us in suspense? If you are the Christ, tell us plainly.’ Jesus answered them, ‘I told you, and you do not believe. The works that I do in my Father’s name bear witness about me.’” (*John 10:24-25*) Yeshua’s actions spoke clearly of who he is and his purpose teaching repentance. Faith by its very nature produces action this is why repentance (Teshuvah, turning) is an action and not just an emotional feeling. This is why our actions are linked to our faith, and to prayer before God. When we live out what we believe, our actions speak volumes towards our request before God. This is why Yeshua said, “*If you love me, you will keep my commandments*” (*John 14:15*). This is also why Paul spoke of “*the obedience of faith*” among the Gentiles (*Romans 1:5*). The author of the book of Hebrews wrote in *Hebrews 11* using a catalog of examples of how faith works. The reason being, faith is coupled to being faithful which is connected to the commandments of God in the Torah. This is how the Scriptures speak of bearing the testimonies of God in faith and faithfulness!

David formulates his prayer saying, *ג אֲשַׁפֵּךְ לִפְנֵי שִׁיחֵי צָרָתִי לִפְנֵי אֱלֹהֶיךָ: ד בְּהִתְעַטֵּף עָלַי | רוּחִי וְאֵתָהּ 142:2 I pour out my complaint before Him; I declare my trouble before Him. 142:3 When my spirit was overwhelmed within me, You knew my path. In the way where I walk They have hidden a trap for me. (NASB)* David says that he complains to the Lord in prayer. When we ask the Lord to save us from our enemies, is this a complaint before God? We have many instances in the Scripture where different people complained and almost accused God of unfairness or harshness. Some examples are Moshe, Job, and David here in the psalm where he states that he has a complaint. In the Scriptures we read how Job struggled with his afflictions, he grumbled how the Lord God would let one as righteous as he was suffer so greatly. As we read, the Lord God answered him with stern words saying, “*Who is this who darkens counsel by words without knowledge? Now prepare yourself like a man; I will question you, and you shall answer Me.*” (*Job 38:2-3*). How did Job respond? Did he continue to complain? No. Instead, he declared, “*I have uttered what I did not understand, things too wonderful for me, which I did not know, Therefore I abhor myself, and repent in dust and ashes.*” (*Job 42:3-6*). He was rebuked for the attitude that he had against the Lord. We also read that Habakkuk the prophet complained bitterly that the Lord God was not being just by allowing wickedness to go unpunished. He demanded an answer from God, and when the Lord gave it, Habakkuk said, “*My body trembled; my lips quivered at the voice; rottenness entered my bones; and I trembled in myself.*” (*Habakkuk 3:16*) Based upon these Scriptures, it is clear that we are to bring all of our cares to the Lord God in heaven, including matters that move us to frustration and anger. We must however be careful not to bring accusation against the Lord blaming Him for wrongdoing. David says that He poured out his complaint before the Lord declaring his trouble. He does not blame the Lord for the ways of the wicked men.

David went about with an innocent heart while the enemy laid traps for him. He continues saying, *ה*

הַיֵּיט יָמִין | וַיִּרְאֶה וַאֲיִן-לִי מִכִּיר אֶבֶד מִנּוּס מִמְּנִי אֵין דּוֹרֵשׁ לְנַפְשִׁי: ו זַעֲקוּתִי אֶלֶיךָ יְהוָה אֲמַרְתִּי אַתָּה מִחֲסֵי הַלֵּקִי
142:4 Look to the right and see; For there is no one who regards me; There is no escape for me; No one cares for my soul. 142:5 I cried out to You, O Lord; I said, 'You are my refuge, My portion in the land of the living. 142:6 'Give heed to my cry, For I am brought very low; Deliver me from my persecutors, For they are too strong for me. (NASB)
David says that there are none who seek his welfare, that only the Lord cares and protects him. He cries out to the Lord because the Lord sustains the path of the righteous, those who do what is right. David trusts in the Lord as the only One who can deliver him. The Apostle Paul wrote, "Do all things without complaining." (Philippians 2:14) A complaint is in general grumbling and murmuring before God. Another aspect of complaint is to do so with a humble heart. To grumble or murmur is not to find a solution. To be humble is to demonstrate how one is frustrated and seeks a solution. The seeking of a solution is rooted in faithfulness, to seek the Lord's help for the solution. When we grumble and murmur we grieve God. This is what the people in the wilderness did in *Bamidbar / Numbers 11* when they complained against God's provision of food. They were not seeking the Lord or His help. They were only seeking to fill their stomachs and to satisfy their urges towards sin. This is also what happened when they complained about the nephilim (giants) in *Bamidbar / Numbers 13*. The Lord God asked Moshe and Aaron, "How long shall this wicked congregation grumble against me?" (*Bamidbar / Numbers 14:26-30*). Yeshua warned the disciples to stop grumbling against each other (*John 6:43*), and so did Paul and James (*Philippians 2:14, James 5:9*).

Philippians 2:5-16

2:5 Have this attitude in yourselves which was also in Christ Jesus, 2:6 who, although He existed in the form of God, did not regard equality with God a thing to be grasped, 2:7 but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. 2:8 Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. 2:9 For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, 2:10 so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, 2:11 and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father. 2:12 So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; 2:13 for it is God who is at work in you, both to will and to work for His good pleasure. 2:14 Do all things without grumbling or disputing; 2:15 so that you will prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world, 2:16 holding fast the word of life, so that in the day of Christ I will have reason to glory because I did not run in vain nor toil in vain. (NASB)

Note how Paul connects all bowing down and confessing Yeshua is Lord to always obeying and that it is the Lord God who is working in us to do good works. Then he says we are to do all things without grumbling or disputing, and connects that to the perverse generation (see Parashat Haazinu) of the wilderness, and calling us to be children of the light bearing the testimony of God to the whole world.

James 4:17-5:11

4:17 Therefore, to one who knows the right thing to do and does not do it, to him it is sin. 5:1 Come now, you rich, weep and howl for your miseries which are coming upon you. 5:2 Your riches have rotted and your garments have become moth-eaten. 5:3 Your gold and your silver have rusted; and their rust will be a witness against you and will consume your flesh like fire. It is in the last days that you have stored up your treasure! 5:4 Behold, the pay of the laborers who mowed your fields, and which has been withheld by you, cries out against you and the outcry of those who did the harvesting has reached the ears of the Lord of Sabaoth. 5:5 You have lived luxuriously on the earth and led a life of wanton pleasure; you have fattened your

hearts in a day of slaughter. 5:6 You have condemned and put to death the righteous man he does not resist you. 5:7 Therefore be patient, brethren, until the coming of the Lord. The farmer waits for the precious produce of the soil, being patient about it, until it gets the early and late rains. 5:8 You too be patient; strengthen your hearts, for the coming of the Lord is near. 5:9 Do not complain, brethren, against one another, so that you yourselves may not be judged; behold, the Judge is standing right at the door. 5:10 As an example, brethren, of suffering and patience, take the prophets who spoke in the name of the Lord. 5:11 We count those blessed who endured. You have heard of the endurance of Job and have seen the outcome of the Lord's dealings, that the Lord is full of compassion and is merciful. (NASB)

James speaks of having wealth and receiving good things in this life to knowing what is right to do and not doing so. In James's description of the wicked man, he tells us to be patient for the coming of the Lord, to wait upon the Lord and for God to move in justice and truth. To wait without complaining or grumbling, and by doing so we will not be judged or held accountable. In light of these words, how much more should we refrain from grumbling to the Lord! We simply cannot pray in a way that honors the Lord when we grumble in unbelief. David, in the midst of deep trials, said, "I cry out loudly to GOD, I spill out all my complaints before him, and spell out my troubles in detail." (Tehillim / Psalm 142:1-2)

The Psalm concludes saying, הַ הוֹצִיאָה מִמִּסְגֵּר | נַפְשִׁי לַהוֹדוֹת אֶת-שְׁמֶךָ בִּי יִכְתְּרוּ צְדִיקִים כִּי תִגְמַל עָלַי : 142:7 'Bring my soul out of prison, So that I may give thanks to Your name; The righteous will surround me, For You will deal bountifully with me.' (NASB) The Lord is truly to be praised for He works wonders to sustain His righteous ones, the people whom He loves. The people of God in Scripture often acknowledge the pain and anguish in their hearts. We see examples of humble laments before the Lord throughout the Psalms (such as in chapters 22, 51, 69, 74, 85, 88, 102, 137 and 140). David expressed deep emotions in prayers and songs while feeling overcome by the wickedness that was going on around him. The point of David putting his thoughts into writing was to provide us a model for how we can go before the Lord in prayer in the midst of our frustrations, to stand and to speak to a Holy God in an honoring way. The Lord is loving and compassionate, He is faithful and powerful. We cry out to the Lord seeking His help to get us out of prison, to deliver us from evil, and to overcome sin. Because of the Lord's faithfulness to us, we do not lose hope, just as David wrote, הַ הוֹצִיאָה מִמִּסְגֵּר | נַפְשִׁי לַהוֹדוֹת אֶת-שְׁמֶךָ בִּי יִכְתְּרוּ צְדִיקִים כִּי תִגְמַל עָלַי : 142:7 'Bring my soul out of prison, So that I may give thanks to Your name; The righteous will surround me, For You will deal bountifully with me.' (NASB) The Lord is faithful, and we recognize His accomplishments in our lives. We seek the Lord for help and wait patiently for His solution. Through the troubles we praise His name, and as the Psalmist, we can turn our complaints before God into confidence, our grumbling into gratitude, and our whining into worship. Let's Pray!

Heavenly Father,

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

In Yeshua's (Jesus') Name we pray! Amen!

Be Blessed in Yeshua, Christ our Messiah!

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

Notes