

Psalm 41

Considering the poor

Contrast the Genesis 50 reference to Jacob on his deathbed, and then the death of Joseph at the end of the chapter.

Now here is David - apparently on his deathbed, but pleading for mercy and healing, while his enemies plot. It could also echo the cry of Jesus on the cross.

Psalm 41:1 - "Blessed is he that considereth the poor: the LORD will deliver him in time of trouble."

Considereth = *sakal* - understand with wisdom, to look at with insight, tenderly regard, ponder with purpose, conduct oneself wisely and prudently toward the poor.

The "poor" = *dal* - dangling, i.e. weak or thin. Rashi says "ill." This is singular, a particular poor person, not the poor in general. This is person to person.

Rashi - the "Time of trouble" or calamity: This is facing Gehinnom (Ned. 40a).

Targum - "blessed is the man that wisely considers the afflictions of the poor, that he may have mercy on him;"

Perfectly illustrated in the parable of the rich man and Lazarus (**Luke 16:19–31**)!

"You have lived on earth in luxury and self-indulgence. You have fattened yourselves in the day of slaughter" (**James 5:5**)

To consider the poor is to first acknowledge him as a person, then to look at the one in need and see *through* him to see the face of Jesus, who became poor for our sakes, that we might be enriched by his poverty.

Matthew 25:35-36 - "For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in, Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

Psalm 41:2 - "The LORD will preserve him, (i.e. the one who considers the poor) and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies."

Psalm 41:3 - "The LORD will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." (or, you will completely heal him from his illness)

Psalm 41:4 - "(As for me) I said, LORD, be merciful unto me: heal my soul; for I have

sinned against thee.”

“Sinned” = *chata* - miss the mark, similar to Greek *hamartia*.

This begins a plea by David as he apparently lies sick, his enemies plot against him.

A Messianic prophecy of Jesus’ betrayal by Judas in vs. 9:

Psalm 41:9 - “Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel (*`aqeb* - root of the name Jacob) against me.” (i.e. to trip me, set an ambush).

John 13:18 - “But this is to fulfill the Scripture: ‘The one who eats bread with Me has lifted up his heel against Me.’”

Psalm 41:12 - “And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.”

This is another Messianic reference:

“Integrity” = *tom* - integrity, innocence, completeness - As in **1 Kings 9:4** - “And if thou wilt walk before me, as David thy father walked, in integrity (*tom*) of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments...”

Psalm 41:13 - “Blessed be the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.”

From *olam* to *olam* -
“from all times past and to all times to come”