

Psalm 102:13-28

The latter part of this psalm points to the New Jerusalem and rebuilding the Temple.

Psalm 102:13 - "Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come."

God is said to "arise," - *qûwm* - when he bestirs himself to take vengeance on his enemies, and deliver his saints out of their hands. The "Zion," on which he would "have mercy," was not the city only, but the people belonging to it.

But "arise" also points to Christ's resurrection.

- **Ephesians 5:14** - "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." (Quoting **Isaiah 60:1** - "Arise (*qûwm*), shine, for your light has come, and the glory of the LORD rises upon you.")

"set time" - *mô'êd* - usually refers to one of the Jewish feasts

The end of their captivity of "70 years" (See **Jeremiah 25:12** and **Daniel 9:2**) But even more so, the end of the "70 weeks" of Daniel when Messiah would come. And the "42 months" of Revelation:

- **Revelation 11:2** - "...they will trample upon the holy city forty and two months."

The Temple's Destruction and Reconstruction

Psalm 102:14 - "For thy servants take pleasure in her stones, and favor the dust thereof."

See <http://www.berotbatayin.org/tisha-bav-torah-yearning-to-rebuild/>

Reish Lakish (ca. 200 C.E. – ca. 275 C.E.) said, when the idol-worshippers entered the sanctuary, they saw the cherubs on the Ark of the Covenant embracing one another. They brought out the cherubs to the marketplace and exclaimed, "Israel whose every blessing and curse is fulfilled is involved with these kinds of things!" They immediately despised Israel, as it states, "all that honored her despise her, because they have seen her nakedness" (Babylonian Talmud, Yoma 54b).

It is known that the cherubs are only facing one another when Israel is doing God's will (Babylonian Talmud, Baba Batra 99a). How could it then be possible that the cherubs were embracing one another at the time of the destruction of the Temple, when Israel was not doing God's will?

When true lovers are forced to separate from each other their love intensifies. The embrace of the cherubs therefore, represents the intensified love between God and His people during the time of the destruction of the Temple (Rabbi Baruch Epstein, Torah Temima, Eichah 1:8).

Love and yearning for the Holy Land helps speed the fulfillment and realization of the awaited promise, as it is said, "You will rise and have compassion on Zion, when its time to be favored will come, when the appointed time will come; when your servants will take pleasure in her stones and bestow their favor on her dust. (**Psalm 102:14-15**)

This teaches us that Jerusalem will be rebuilt only when Jewry yearns for it to the extent that even its stones and dust are precious to us (Kuzari 5:27) In fact, Jewish travelers to the Holy Land would kiss the borders, the stones of it, and roll themselves in its dust, with this verse in mind. This same longing can be seen at the "Wailing Wall" in Jerusalem today.

Rashi - [According to] Midrash Aggadah, when Jeconiah and his exiles left, they carried with them some of the stones and the earth of Jerusalem to build a synagogue for themselves there in Babylon.

The New Jerusalem

Rambam said the New Jerusalem would be built by man. But a prominent opinion countering this saw the New Jerusalem literally built by God Himself.

Midrash Tanchumah, Parshat Noach¹¹ - The Jewish people said to God, "Have we not already built Jerusalem and it was destroyed?" God said back to them, "Because of transgression it was destroyed and you were driven away from her, but now I will build her and I will never destroy her, " as the verse says, "For the Lord has built up Zion; He appeared in His glory" (**Psalm 102:16**)

- **Exodus 25:8** - "And let them make me a sanctuary; that I may dwell among them."

If one examines the verse which commands the Jewish people to construct the Mishkan, one notices a strange word. The verse says, "And you shall make for me a Tabernacle, (whatever that word means), and I will dwell in them". Chazal point out that the correct word would have been, "in it"! But by using the word "them", the Torah was trying to teach us that God desired to dwell amongst His people, and not inside of the physical edifice of the Mishkan (the Tabernacle, the temporary dwelling place). (See <https://www.bircas.org/category/uncategorized/page/5/>)

A Midrash indicates the New Jerusalem will fall from Heaven.

Midrash Tanchumah (Warsaw), Parshat Pekudei 11 - King David implied that the Beit HaMikdash (the Temple, His permanent dwelling place) will be built by God.

King David said, "For You have made me happy, O Lord, with your work, with the work of your hands I shall exult" (**Psalm 92:5**). ""For You have made me happy, O Lord, with your work" refers to the Tabernacle; "with the work of your hands I shall exult" refers to the building of the Beit HaMikdash, may it be built speedily in our days. This building will be eternal and indestructible precisely because it will be God who has built it.

According to Rashi it should say "speedily will the Beit HaMikdash be revealed" (rather than be built).

Other rabbis said the heavenly Jerusalem would descend from heaven upon the physical Jerusalem that would be built, like a soul entering a body.

For Christian believers, this seems to be like what happened on Pentecost when the Holy Spirit was poured out on the disciples. The New Jerusalem descending from above merges with the New Jerusalem of which we are living stones in the Temple.

- **Revelation 21:2** - "I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband."

And to "take pleasure in her stones" is to value our fellow believers, who are living stones in this new temple:

- **1 Peter 2:5** (NET) - "You yourselves, as living stones, are built up as a spiritual house to be a holy priesthood and to offer spiritual sacrifices that are acceptable to God through Jesus Christ."

And the "dust" of the New Jerusalem are it's people, its multitudes:

- **Numbers 23:10** - "Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!"

https://issuu.com/nleresources/docs/amidah_companion_nov_12_2018

Psalm 102:15 - "So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory."

To be fulfilled:

- **Revelation 11:15** - "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

- **Psalm 82:8** - "Rise up, O God, judge the earth, for all the nations are Your inheritance."

Psalm 102:16 - "When the LORD shall build up Zion, he shall appear in his glory."

See above for the rabbinical teaching that God rather than men will build His new Temple.

While the King James puts this in the future, the Jewish translation (as well as the

Septuagint, the Latin Vulgate, and Luther) has this as a fact in the past - "For the Lord has built up Zion; He has appeared in His glory."

The Targum interprets it as ongoing: "for the city of Zion is built by the Word of the Lord"

Prophetic Perfect Tense

The "prophetic perfect tense" is a literary technique used in the Bible that describes future events that are so certain to happen that they are referred to in the past tense as if they already happened.

In Biblical Hebrew they only had two tenses; perfect and imperfect. The past, present and future tenses are related to time, but the Biblical Hebrew tenses, perfect and imperfect, are related to action. A perfect tense is a completed action and an imperfect tense is an action that is not completed. This does make translating verbs difficult as there are no equivalent tenses in English.

Psalm 102:17 - "He will regard the prayer of the destitute, and not despise their prayer."

The prophetic perfect tense applies here, too.

"destitute" = *`ar`ar* - naked, stripped, and thus poor

Psalm 102:18 - "This shall be written for the generation to come: and the people which shall be created shall praise the LORD."

Compare **Psalm 22:31** - "to a people yet to be born they will declare what he has done."

- **2 Corinthians 5:17** - "Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new."

- **Revelation 19:1** - "And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God:"

Psalm 102:19-20 - "For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth; To hear the groaning of the prisoner; to loose those that are appointed to death;"

Compare this verse from the Hallel: **Psalm 113:6-7** - "Who humbleth himself to behold the things that are in heaven, and in the earth! He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill;"

- **Zechariah 9:11** - "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water."

Psalm 102:21-22 - "To declare the name of the LORD in Zion, and his praise in Jerusalem; When the people are gathered together, and the kingdoms, to serve the LORD."

- **Hosea 1:11** - "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel."

The rabbis say the "one head" or leader mentioned by Hosea refers to David the King, the Messiah.

Psalm 102:23-24 - "He weakened my strength in the way; he shortened my days. I said, O my God, take me not away in the midst of my days: thy years are throughout all generations."

He returns here to focus on his frailty, weakness and distressed situation. But he longs to see God's eternal plan worked out in his lifetime. In the same way we look for Christ's appearance when the heavens will roll up like a scroll.

The Targum has "do not take me out of the world in the midst of my days, bring me to the world to come"

Psalm 102:25-26 - "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:"

"of old" = in or from the beginning

Rashi - "like raiment You will turn them over": like a person who turns his garment inside out to take it off.

Philosophy at this time considered the earth and the heavens as eternal. This refutes that idea.

- **Isaiah 51:6** - "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished."

Psalm 102:27 - "But thou art the same, and thy years shall have no end."

These verses are quoted in the New Testament here:

- **Hebrews 1:10-12** - "In the beginning, O Lord, You laid the foundations of the earth,

and the heavens are the work of Your hands. They will perish, but You remain; they will all wear out like a garment. You will roll them up like a robe; like a garment they will be changed; but You remain the same, and Your years will never end.”

...And applied to Christ:

- **Hebrews 13:8** - "Jesus Christ the same yesterday, and to day, and for ever."

Psalm 102:28 - "The children of thy servants shall continue, and their seed shall be established before thee."

- **Isaiah 66:22** - "For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain."

- **1 Peter 1:3-5** - "Blessed be the God and Father of our Lord Jesus Christ! By His great mercy He has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that is imperishable, undefiled, and unfading, reserved in heaven for you, who through faith are shielded by God's power for the salvation that is ready to be revealed in the last time"

- **1 Peter 5:4** - "And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away."