

## 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”