

Mizmor 009

Against the Odds

Key Concepts

This mizmor begins with a song of gratitude to Hashem for having granted the B'nei Yisrael a miraculous victory over a powerful enemy. The victory was not by force of arms but through the clear hand of Hashem as evidenced by David's personal encounter with the champion of the Plishtim. David draws a lesson from these events, a reminder that despite the apparent strength of our enemies, Hashem will always see to it that justice prevails. He will never abandon us.

Historical Background

The mizmor speaks of a time when the Plishtim mounted a major offensive against the Jewish nation under King Shaul. The two armies faced each other across a valley but the Plishtim were emboldened by a gigantic, heavily armed warrior named Goliath. Goliath stepped forward into the open space between the two camps and challenged the Jewish forces to send a champion to face him in man-to-man combat. He taunted the Jews, but Shaul could find no one who was not terrified by the thought of facing such a seemingly invincible fighter.

David, who was still a young lad, volunteered for the mission, citing his experience as a shepherd in fending off wild animals that threatened the sheep. Since there was no one else, Shaul accepted his offer. David then went forward and responded to the scathing remarks of Goliath by invoking the Name of Hashem.

David was essentially unarmed, but he had bitachon that Hashem would help him, despite the unfair odds. He had previously been anointed by the prophet Shmuel and had experienced the holy spirit (*ruach hakodesh*) as a result of that encounter. This gave him the sense of Divine mission that he needed to face a ruthless adversary.

He then used his shepherd's slingshot to aim a stone at the forehead of his adversary. Miraculously, the stone entered a crevice in the giant's armor and struck him in the forehead, killing him instantly.

David then took the sword of Goliath and cut off his head. This sight so unnerved the Plishti army that they fled the field of battle. By the same token the men of Yisrael were so encouraged by these events that they took up arms and pursued the

fleeing Plishtim, thereby achieving a great victory. (See I Shmuel 17.)

Navigating Tehillim. This mizmor marks a transition between David's life as a shepherd and his role as a heroic figure and leader. However, David never forgot his humble beginnings as shepherd to his father's flocks, as we see in Mizmor 023 (A Shepherd's Tale).

Exploring the Mizmor

PART 1. A SONG OF GRATITUDE. The mizmor begins with a song of gratitude to Hashem for having granted Yisrael a miraculous victory over the Plishtim.

(א) לְמַנְצֵחַ עַל-מוֹת לַבַּן מִזְמוֹר לְדָוִד: (ב) אֹדָה ה' בְּכֹל לִבִּי אֲסַפְּרָה כָּל
נִפְלְאוֹתֶיךָ: (ג) אֲשַׁמְחָה וְאֶעֱלֶצָה בְּךָ אֲזַמְרָה שְׁמִיךָ עֲלֵיוֹן: (ד) בְּשׁוֹב אוֹיְבֵי אַחֲוֹר
יִכְשְׁלוּ וַיֵּאבְדוּ מִפְּנֶיךָ: (ה) כִּי עָשִׂיתָ מִשְׁפָּטִי וְדִינִי יִשְׁבֹּת לְכִסֵּא שׁוֹפֵט צָדִק: (ו)
גַּעֲרַת גּוֹיִם אַבְדֹת רָשָׁע שְׁמֵם מְחִיתָ לְעוֹלָם וָעֶד:

(1) For the musician, a mizmor by David on the death of Laben. (2) I will thank [You] Hashem with all my heart. I will proclaim all of Your wondrous deeds. (3) I will rejoice and exult in You. I will sing praise to Your Name, Most High. (4) When my enemies retreat, they stumble and perish from Your presence, (5) for You carried out my judgment and my cause. You sat on [Your] throne, O righteous Judge. (6) You rebuked peoples and You doomed the rasha (wicked man). You blotted out their name for all eternity.

PART 2. REBUKE TO THE PLISHTIM. The singer now addresses Yisrael's enemies and symbolically rebukes them for the suffering they have caused. He tells them that their cause is hopeless, for Hashem will always come to the aid of the downtrodden.

(ז) הָאוֹיֵב תִּמּוּ חֲרָבוֹת לְנֹצַח וְעָרִים נְתָשֶׁת אֲבָד זְכָרָם הִמָּה: (ח) וְה' לְעוֹלָם יִשָּׁב
כּוֹיֵן לְמִשְׁפָּט כִּסְאוֹ: (ט) וְהוּא יִשְׁפֹּט תִּבְלַב בְּצָדִק יָדִין לְאַמִּים בְּמִישָׁרִים: (י) וַיְהִי ה'
מִשְׁגָּב לְדָד מִשְׁגָּב לְעֵתוֹת בְּצָרָה:

(7) [You,] the enemy, [are] finished, [like the] permanent ruins and the cities You uprooted, their every remembrance perished. (8) Hashem is enthroned forever. He has established His throne for justice. (9) And He judges the world with righteousness. He judges the nations in fairness. (10) Hashem will be a tower of strength for the downtrodden, a tower of strength in times of distress.

PART 3. LET YISRAEL ACKNOWLEDGE HASHEM. At this point the singer speaks again to Hashem, expressing his confidence that the Jewish people will surely be inspired by the great victory. He immediately turns to the people and calls upon them to join him in singing the praises of Hashem.

(יא) וַיְבַטְחוּ בְךָ יוֹדְעֵי שְׁמֶךָ כִּי לֹא עָזַבְתָּ דֹרְשֶׁיךָ ה': (יב) זָמְרוּ לָהּ יֵשֵׁב צִיּוֹן הַגִּידוּ
בְּעַמִּים עֲלִילוֹתַי: (יג) כִּי דִרְשׁ דָּמִים אוֹתָם זָכַר לֹא שָׁכַח צַעֲקַת עֲנֻיִם:

(11) Hashem, those who know Your Name will trust in You for You do not forsake those who seek You.

(12) [O Yisrael!] sing in praise to Hashem, He dwells in Tzion. Proclaim His deeds among nations. (13) For He Who avenges the blood of the many peoples that were victimized by oppressors has remembered them.

PART 4. TEFILLAH FOR THE FUTURE. David then offers a *tefillah* to Hashem, asking Him to continue supporting the nation in the future challenges and difficulties which he knows will come. He follows the prayer by visualizing the song of gratitude that such events will call forth (part 5).

(יד) חֲנֻנֵי ה' רָאָה עֲנִי מִשְׁנֵאֵי מְרוֹמְמֵי מִשְׁעַרֵי מוֹת: (טו) לִמְעַן אֲסַפְּרָה כָּל
תְּהִלָּתֶיךָ בְּשַׁעְרֵי בֵּת צִיּוֹן אֲגִילָה בִּישׁוּעָתֶךָ:

(14) Hashem, Have mercy on me. See my anxiety because of my foes, You Who have raised me from the gates of death, (15) so that I can proclaim all of Your praises at the gates of the daughter of Tzion. I will then rejoice in Your salvation.

PART 5. A FUTURE SONG OF GRATITUDE. In his anticipated song of gratitude, David describes how Hashem has arranged for the wicked to bring about their own destruction. And with that destruction, those who have been victimized will be released from oppression.

(טז) טָבְעוּ גוֹיִם בְּשַׁחַת עָשׂוּ בְרִשְׁתָּ זֶה טָמְנוּ נִלְכְּדָה רַגְלָם: (יז) נוֹדַע ה' מִשְׁפָּט עָשָׂה
בְּפִעַל כְּפִיו נֹקֵשׁ רָשָׁע הַגִּיּוֹן סָלָה: (יח) יָשׁוּבוּ רְשָׁעִים לְשִׂאוֹלָה כָּל גּוֹיִם שְׁכַחֵי
אֱלֹקִים: (יט) כִּי לֹא לִנְצַח יִשְׁכַּח אֲבִיוֹן תִּקְוֹת עֲנִיִּים תֵּאבֹד לְעַד:

(16) The peoples have become mired in the pit which they made. Their foot is caught in the very trap which they hid. (17) Hashem has become known. He executed judgment. The rasha was caught by his very own handiwork, [which is] always worth reflecting upon. (18) Let all the resha'im return to the grave — all the peoples that forget G-d. (19) For the needy will not be

forgotten forever nor will the hope of the downtrodden poor forever vanish.

PART 6. A RENEWED PLEA FOR YESHUAH. David concludes the mizmor with a special tefillah for Hashem to take immediate action and not tolerate the arrogance of evil men like Goliath in the future.

(כ) קוֹמָה ה', אֶל יַעֲזוּ אֲנֹשׁ, יִשְׁפֹּטוּ גוֹיִם עַל פְּנִיָּה: (כא) שִׁיתָה ה' מוֹרָה לָהֶם, יִדְעוּ גוֹיִם אֲנֹשׁ הִמָּה סֵלָה:

(20) Arise, Hashem. Let not mortal man be presumptuous. Let the peoples be judged in Your presence. (21) Hashem, put [Your] fear upon them. Let the peoples know that they are mortal men. Selah.

Learning the Mizmor

PART 1: SONG OF GRATITUDE.

(א) לְמִנְצֵחַ עַל־מוֹת לַבַּן
מִזְמוֹר לְדָוִד:

A song **for the musician** — לְמִנְצֵחַ, who will perform it. It is a **mizmor** composed **by David** — מִזְמוֹר לְדָוִד **on the death** — עַל־מוֹת of Goliath, the Plishti, who is here called **Laben** — לַבַּן. *The name Laben, recalls the term אִישׁ הַבְּנִיִּים, a champion who goes out between the camps (I Shmuel 17:23).*

(ב) אֹדָה ה' בְּכָל לִבִּי

I will thank Hashem with all my heart — אֹדָה ה' בְּכָל לִבִּי because the death of Goliath was not only a great victory for the B'nei Yisrael but a crucial event in my own life. My gratitude is with all my heart and not dependent on Your doing more kindnesses for me in the future.

אֶסְפָּרָה כָּל נִפְלְאוֹתֶיךָ:

I will not only feel gratitude privately, **I will proclaim** — אֶסְפָּרָה to everyone **all of Your wondrous deeds** — כָּל נִפְלְאוֹתֶיךָ. Having experienced a great deliverance, I am reminded of all the other occasions when You saved me. I am also moved to appreciate the many small miracles that happen on a daily basis and which people take for granted.

(ג) אֲשַׂמְחָה וְאֶעֱלֶזָה בְּךָ

I will rejoice and exult in You — אֲשַׂמְחָה וְאֶעֱלֶזָה בְּךָ and not in my paltry weapons, my pebbles and slingshot. When I faced Goliath, I was an inexperienced youth and he was a mighty warrior, but already then I felt a joyful surge of trust in You and a sense of exultation.

אֲזַמְרָה שְׁמֶךָ עֲלִיּוֹן:

I will sing praise to Your Name — אֲזַמְרָה שְׁמֶךָ, **Most High** — עֲלִיּוֹן. Your Name is above all praises which may be said about You. And so my song to You is above and beyond the gratitude I feel for what I personally received. I sing in joy that Your great Name has been made known to all through what has happened to me.

(ד) בְּשׁוּב אוֹיְבֵי אַחֲוֹר

יִכָּשְׁלוּ וְיִאֲבְדוּ מִפְּנֶיךָ:

My joy is redoubled **when my enemies retreat** — בְּשׁוּב אוֹיְבֵי אַחֲוֹר and when **they stumble and perish from Your presence** — יִכָּשְׁלוּ וְיִאֲבְדוּ מִפְּנֶיךָ. This is what happened when the mighty Plishti army panicked after seeing their champion beaten. I did not even have to fight them. It was Your hand that defeated them.

(ה) כִּי עָשִׂיתָ מִשְׁפָּטִי וְדִינִי

For You carried out my judgment and my cause — כִּי עָשִׂיתָ מִשְׁפָּטִי וְדִינִי when You defeated Goliath. It was surely a great miracle when the pebble I shot at him found its mark through a small chink in his armor. So my victory was Your doing.

יָשַׁבְתָּ לְכִסֵּא שׁוֹפֵט צְדָק:

But before carrying out the verdict, **You sat on Your throne** — יָשַׁבְתָּ לְכִסֵּא of judgment, **O righteous Judge** — שׁוֹפֵט צְדָק. You determined that I was worthy of a miracle being done for me and You found him guilty of blaspheming against Your armies.

(ו) גְּעַרְתָּ גוֹיִם אֲבֹדְתָּ רָשָׁע

You rebuked peoples — גְּעַרְתָּ גוֹיִם the Plishtim and their allies. As far as Goliath is concerned, **You doomed** that *rasha* (wicked man) — אֲבֹדְתָּ רָשָׁע.

שָׁמַם מַחֲיַתָּ לְעוֹלָם וָעֶד:

If there was any glory associated with **their name** You blotted it out — שָׁמַם מְחִיתָ לְעוֹלָם וָעֶד — **for all eternity**.

PART 2. REBUKE TO THE PLISHTIM.

(ז) הָאוֹיֵב תִּמּוּ חֲרָבוֹת לְנֹצַח
וְעָרִים נִתְּשָׁתָּ אֲבָד זְכָרָם הִמָּה:

You the enemy are finished — הָאוֹיֵב תִּמּוּ; your name will be permanently erased like the **permanent ruins** — חֲרָבוֹת לְנֹצַח that you brought about in your unrelenting attacks **and** like **the cities you uprooted** — וְעָרִים נִתְּשָׁתָּ so thoroughly that **their every remembrance has perished** — אֲבָד זְכָרָם הִמָּה.

(ח) וְה' לְעוֹלָם יֹשֵׁב

You Plishtim thought your crimes would be forgotten like the desolate ruins you created, but you were destined to face judgment because **Hashem is enthroned forever** — וְה' לְעוֹלָם יֹשֵׁב. The past and the future are always before Him and He continues to protect those who do His will.

כּוֹנֵן לְמִשְׁפַּט כְּסֵאוֹ:

He will never turn His back on the world no matter how much evil there is. **He has established His throne for methodical justice** — כּוֹנֵן לְמִשְׁפַּט כְּסֵאוֹ, and continues to judge the people of the world.

(ט) וְהוּא יִשְׁפֹּט תְּבִל בְּצֶדֶק

And just as He judges my case with righteousness **so does He judge** — וְהוּא יִשְׁפֹּט the entire inhabited **world** — תְּבִל **with righteousness** — בְּצֶדֶק, based on the rule of law. There will always be accountability and oppressors will not escape punishment.

יִדִּין לְאֻמִּים בְּמִישָׁרִים:

He judges the nations in fairness — יִדִּין לְאֻמִּים בְּמִישָׁרִים, taking into consideration all of the factors involved in every dispute, and even going beyond the letter of the law when fairness requires it. When one nation succeeds over another, it is all in accordance with His judgment.

(י) ויהי ה' משגב לדך
משגב לעתות בצרה:

When He judges the world, **Hashem will be a tower of strength — משגב** for **downtrodden** peoples — **לדך** like Yisrael which suffered so much from you Plishtim. He will especially be **a tower of strength in times of distress — משגב לעתות בצרה** such as during the recent wars that you Plishtim have waged, almost overwhelming us.

PART 3. LET YISRAEL ACKNOWLEDGE HASHEM.

(יא) ויבטחו בך יודעי שמך
כי לא עזבת דרשיך ה':

Hashem, **those who know Your Name — יודעי שמך** and love You see Your hand guiding the world. They **will trust in You — ויבטחו בך** to come to their aid, **for** in their momentous victory over the *Plishtim* they have seen that **You do not forsake those who seek You, Hashem — כי לא עזבת דרשיך ה'.**

(יב) זמרו לה' ישב ציון
הגידו בעמים עלילותיו:

O Yisrael! **Sing in praise to Hashem — זמרו לה', Whose Shechinah dwells in Zion — ישב ציון**. Although Yerushalayim is currently still occupied by the Yevusi, we are confident that it will be His permanent abode and that He will build His *Bais Hamikdash* there. But in the meantime, wherever you go, **proclaim His deeds among nations — הגידו בעמים עלילותיו.**

Tzion is here used as another name for Yerushalayim, the locale of the Beis HaMikdash.

(יג) כי דרש דמים אותם זכר

For He Who avenges the blood — כי דרש דמים of the many peoples that were victimized by oppressors **has remembered them — אותם זכר** when He punished the oppressors.

לא שכח צעקת עניים:

But as for you Yisrael, even when the time was not yet right to punish your oppressors, **He never forgot the cry of the humble poor — לא שכח צעקת**

עַנְיִים עַנְיִים, who suffered from the aggressions of the Plishtim. The sufferings of Yisrael were always on His mind.

PART 4. TEFILLAH FOR THE FUTURE.

(יד) חֲנֻנֵי ה'
רְאֵה עָנְיִי מִשְׁנָאִי
מְרוֹמְמֵי מִשְׁעָרֵי מָוֶת:

Everyone was sure I would fall at the hands of Golias and yet You saved me. **Hashem, have mercy on me** again in the future — חֲנֻנֵי ה'. Just as You saw what I was up against when I had to face Golias from a position of profound weakness, **see my anxiety** — רְאֵה עָנְיִי — when I face challenges **from** all **my** other **foes** — מְרוֹמְמֵי מִשְׁעָרֵי מָוֶת, **You Who have raised me from the gates of death** — מְרוֹמְמֵי מִשְׁעָרֵי מָוֶת.

(טו) לְמַעַן אֲסַפְּרָה כָּל תְּהִלָּתֶיךָ

Help me not for my own sake, but **so that** When I am saved from my enemies **I can proclaim all of Your praises** — לְמַעַן אֲסַפְּרָה כָּל תְּהִלָּתֶיךָ, not only for saving me from the Plishtim, but for all past and future rescues, which I may not even be aware of.

בְּשַׁעְרֵי בֵּת צִיּוֹן
אֲגִילָה בִּישׁוּעָתֶךָ:

It is only fitting that just as You continue to save me from the gates of death, the proper place to fully express my gratitude will be **at the gates** — בְּשַׁעְרֵי of the **daughter of Zion** — בֵּת צִיּוֹן, at the entrance to the holy city where You will have established Your dwelling. **I will then** be able to **rejoice** — אֲגִילָה with a renewed sense of gladness **in Your salvation** — בִּישׁוּעָתֶךָ, knowing that I am at the place which You have called holy.

PART 5. A FUTURE SONG OF GRATITUDE.

(טז) טָבְעוּ גוֹיִם בְּשַׁחַת עֲשׂוֹ
בְּרִשְׁתּוֹ זֵי טָמְנוּ
נִלְכְּדָה רַגְלָם:

I will then say: "**The peoples** who attack me **have become mired** — טָבְעוּ גוֹיִם

in the very pit which they made — בַּשַּׁחַת עָשׂוּ to trap me. **In the very trap which they hid** — בְּרִשְׁתּוֹ זֶה טָמְנוּ nearby to catch their prey and make sure there is no escape from the pit, **their own foot is caught** — וְנִלְכְּדָה רַגְלָם.”

(יז) נוֹדַע ה'

Through these events the active involvement of **Hashem has become known** — נוֹדַע ה' because without His dramatic intervention, Yisrael could not have defeated such a superior force.

מִשְׁפָּט עָשָׂה
בְּפַעַל כַּפְּיוֹ נִקְשׁ רֶשַׁע
הַגִּיּוֹן סֵלָה:

He executed judgment — מִשְׁפָּט עָשָׂה against the Plishtim and thereby showed that the *resha'im* cannot escape retribution for their evil deeds. In fact, Golias **the rasha was caught by his very own handiwork** — בְּפַעַל כַּפְּיוֹ נִקְשׁ רֶשַׁע when I grabbed his sword and used it to kill him. The circumstances of this *yeshuah* will **always** be a thought-provoking subject for **reflection** — הַגִּיּוֹן סֵלָה.

(יח) יָשׁוּבוּ רְשָׁעִים לְשָׂאוֹלָה
כָּל גּוֹיִם שְׂכַחֵי אֱלֹקִים:

Just as these enemies of Yisrael have perished, **let all the *resha'im* return** — יָשׁוּבוּ רְשָׁעִים to their **grave** — לְשָׂאוֹלָה, to the dust from which they were created. Who are these *resha'im*? **All the peoples that forget G-d** — כָּל גּוֹיִם שְׂכַחֵי אֱלֹקִים and do evil on a regular basis.

(יט) כִּי לֹא לְנִצָּח יִשְׁכַּח אָבִיוֹן
תִּקְוַת עֲנִיִּים תֵּאבֵד לְעַד:

For even when the Jewish people are poverty-stricken and exhausted by the depredations of their enemies, that state of affairs will soon come an end; **the needy will not be forgotten forever** — כִּי לֹא לְנִצָּח יִשְׁכַּח אָבִיוֹן nor **will the hope of the downtodden poor forever vanish** — תִּקְוַת עֲנִיִּים תֵּאבֵד לְעַד.

PART 6. A RENEWED PLEA FOR YESHUAH.

(כ) קוּמָה ה'

Arise, Hashem — קוּמָה ה', call an end now to the blasphemous challenges of

arrogant men like Goliath who act as though there can be no restraints on their strength.

אַל יַעֲזֹ אֲנוֹשׁ
יִשְׁפֹּטוּ גוֹיִם עַל פְּנִיָּךְ:

Let not mortal man presume – אַל יַעֲזֹ אֲנוֹשׁ to act as though he is divine! But **let the peoples** who follow such men **be judged** openly **in Your presence** – יִשְׁפֹּטוּ גוֹיִם עַל פְּנִיָּךְ so that they cannot explain away their downfall as being natural events .

(כא) שִׁיתָה ה' מוֹרָה לָהֶם
יִדְעוּ גוֹיִם אֲנוֹשׁ הֵמָּה סֵלָה:

Put Your fear over them, Hashem – שִׁיתָה ה' מוֹרָה לָהֶם so that all **the peoples know** – יִדְעוּ גוֹיִם **they** and their champions **are** and will **always** be nothing **but mortal men** – אֲנוֹשׁ הֵמָּה סֵלָה. They have no possibility of standing up against You.

Living the Mizmor

Listed below are some of the lessons that you can draw from this mizmor, as well as some of the thoughts you might have in mind when you say the words of the mizmor as a *tefillah* asking for your needs, or expressing your gratitude and devotion to Hashem.

Lessons for Life - Your Attitude.

[9:3] **NO INTERMEDIARY.** – אֲשִׂמְחָה וְאֶעֱלֶזָה בְּךָ – “I will rejoice and exult in You.” Strengthen your relationship with Hashem by realizing that it was He who helped you and not any apparent intermediary.

[9:11] **NAME OF HASHEM.** – וַיִּבְטְחוּ בְךָ יוֹדְעֵי שְׁמֹךְ – “Those who know Your Name will trust in You.” Through His Name you are assured of His continuity throughout eternity, which means He is able to keep His promise. See also, *Mizmor 005*.

Tefillos for Life - Your Gratitude .

[9:2] **SO MANY THINGS.** – אֶסְפָּרָה כָּל נִפְלְאוֹתֶיךָ – “I will proclaim all of Your wondrous deeds.” Have in mind all the other occasions when you were

helped and all the daily miracles you experience.

[9:2] UNCONDITIONAL GRATITUDE. – אֹדָה ה' בְּכָל לִבִּי – “I will thank [You] Hashem with all my heart.” Your gratitude for Hashem’s mercy should not be dependent on His doing more kindnesses in the future.

[9:5] MY CAUSE. – עָשִׂיתָ מִשְׁפָּטִי וְדִינִי – “You carried out my judgment and my cause.” I did not even have to fight my enemy for You took up my cause.

Tehillos for Life - Public Acclaim .

[9:2] SHARE YOUR KNOWLEDGE. – אֶסְפָּרָה כָּל נִפְלְאוֹתֶיךָ – “I will proclaim all of Your wondrous deeds.” Share your experiences and your knowledge of Him with others.

[9:12] – הַגִּידוּ בְּעַמִּים עֲלִילוֹתַי – “Proclaim His deeds among nations.”

[9:3] SING IN PRAISE. אֲזַמְרָה שִׁמְךָ עֲלִיּוֹן – “I will sing praise to Your Name, Most High.” Inspire others through song.

[9:12] – זַמְרוּ לַה' – “Sing in praise to Hashem.”

Tehillos for Life - Contemplation of Hashem .

[9:4] POWER IN WAR. – בְּשׁוּב אוֹיְבֵי אַחֲוֹר יִכָּשְׁלוּ וַיִּאֲבְדּוּ מִפְּנֶיךָ – “When my enemies retreat, they stumble and perish from Your presence.” Hashem instills fear in the hearts of the enemy.

[9:5] RIGHTEOUS JUDGE. – יָשְׁבַת לְכִסֵּא שׁוֹפֵט צְדָק – “You sat on [Your] throne, O righteous Judge.” You determine if the righteous person is worthy of a miracle being done on his behalf. But all men are judged based on the rule of law.

[9:9] – וְהוּא יִשְׁפֹּט תֵּבֵל בְּצֶדֶק יִדִּין לְאֲמִים בְּמִישָׁרִים – “He judges the world with righteousness. He judges the nations in fairness.”

[9:6] VENGEFUL JUDGE. – גְּעַרְתָּ גוֹיִם אַבְדָּתָה רָשָׁע – “You rebuked peoples and You doomed the rasha.” You execute strict judgment against the wicked.

[9:8] ETERNAL JUDGE. – ה' לְעוֹלָם יֵשֵׁב כּוֹנֵן לְמִשְׁפָּט כְּסָאוֹ – “Hashem is enthroned forever. He has established His throne for justice.” The past and

future are always before Him.

[9:10] **DEFENDER OF THE WEAK.** – וַיְהִי ה' מִשְׁגֵּב לְדָוָד – “Hashem will be a tower of strength for the downtrodden.” He defends Yisrael and if Yisrael is victimized by evil people, He comes to their aid and avenges them.

[9:13] – כִּי דָרַשׁ דַּמִּים אוֹתָם זָכַר לֹא שָׁכַח צַעֲקַת עֲנוּיִם – “For He Who avenges the blood of the many peoples that were victimized by oppressors has remembered them.”

[9:11] **FAITHFUL TO HIS PEOPLE.** – לֹא עֲזַבְתָּ דֹרְשֶׁיךָ – “You do not forsake those who seek You.” Those who turn to Hashem in *tefillah* are assured of His response.

Sources

The primary sources used in the interpretation of the *pesukim* of this mizmor are listed below.

א - רד"ק, מאירי	יב - רש"י, רד"ק, מצודות
ב - רש"י, אבן עזרא, רד"ק, מלבי"ם	יג - רש"י, רד"ק, מלבי"ם, נר לרגלי
ג - רד"ק, מהר"י יעב"ץ, מצודות, מלבי"ם	יד - רש"י, רד"ק, מצודות, מלבי"ם
ד - רד"ק, מצודות, נר לרגלי	טו - רד"ק, מהר"י יעב"ץ, מלבי"ם
ה - רד"ק, נר לרגלי	טז - רש"י, רד"ק, מצודות, מלבי"ם
ו - רד"ק, מלבי"ם	יז - רש"י, רד"ק, מצודות
ז - אבן עזרא, רד"ק	יח - רד"ק, נר לרגלי
ח - אבן עזרא, רד"ק, מלבי"ם	יט - רש"י, רד"ק
ט - רד"ק, מצודות, מלבי"ם	כ - רש"י, רד"ק, מלבי"ם
י - רש"י, רד"ק	כא - רש"י, רד"ק
יא - מצודות, מלבי"ם	

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