

Mizmor 025

A Personal Tefillah

Key Concepts

The mizmor is an elaborately constructed *tefillah* in which David pleads with Hashem to save him from his enemies and help him through his other troubles. David realizes that because of his past sins he may be unworthy. Therefore, he presents three considerations which he hopes will lead to a favorable response from Hashem.

First of all he declares his total personal **commitment** to Hashem. There is nothing more important to David than his relation with G-d. So even if his past actions have not matched the level of his commitment, he hopes his continuing devotion alone will merit favorable consideration.

Secondly, David declares his abiding **bitachon** in Hashem. When one individual trusts another, the one who is trusted will not want to embarrass the trusting one by failing to come to his aid. Such failure will show the world that the trusting person was mistaken in his trust.

Thirdly, David does **teshuvah** and ask that his sins be forgiven. He realizes that his past failure to do Hashem's will may be a result of a lack of understanding Hashem's expectations. Therefore he declares his intent of studying Hashem's Torah and humbly asks for guidance in acquiring the necessary knowledge and wisdom. In conjunction with doing *teshuvah* David renews his commitment to Hashem and his trust in Him.

It is only after completing the process of *teshuvah* and renewal that David approaches Hashem with an impassioned plea for help out of his difficulties.

David presents these considerations in a reasoned argument distributed over 22 verses. The number 22 corresponds to the number of letters in the Hebrew alphabet and so the pesukim are arranged in an alphabetic scheme based on the first letter of each posuk.

Exploring the Mizmor

PART 1. COMMITMENT AND BITACHON. David begins by declaring his total commitment to Hashem. He then expresses his trust in Hashem's coming to his aid. He asks that he not be shamed (his trust violated) by the victory of his enemies.

(א) לְדוֹד אֱלֹהֶיךָ ה' נַפְשִׁי אֶשָׂא: (ב) אֱלֹהֵי בְּדָבָר בְּטַחַתִּי אֶל אֲבוֹשָׁה אֶל יַעֲלֹצוּ אֵיבֵי לִי:
(ג) גַּם כָּל קְוִיָּה לֹא יִבְשׁוּ יִבְשׁוּ הַבּוֹגְדִים רִיקִם:

(1) By David. I lift my soul to You, Hashem. (2) My G-d, in You I have trusted. Let me not be shamed. Let my enemies not gloat over me. (3) Let all those who look with hope to You also not be shamed. Let the betrayers be shamed [and turned] back empty-handed.

PART 2. TESHUVAH AND FORGIVENESS. To make it possible for David to do teshuvah properly, He asks Hashem for guidance in understanding His ways. With better knowledge of the Torah and the *mitzvos* David is confident that he will be better able to do Hashem's will in the future. He then pleads with Hashem to treat him with mercy so that his *teshuvah* will be accepted. In conjunction with this plea he praises the goodness and fairness of Hashem that makes it possible for sinners to find forgiveness through *teshuvah*. Finally, he concludes this part by asking Hashem to be forgiven his sin.

(ד) דַּרְכֶיךָ ה' הוֹדִיעֵנִי אֲרַחֲמֶיךָ לְמַדְנִי: (ה) הִדְרִיכֵנִי בְּאַמְתֶּךָ וְלַמְדֵנִי כִּי אֶתָּה אֱלֹהֵי יִשְׂרָאֵל אוֹתָךְ קוֹיֵתִי כָּל הַיּוֹם: (ו) זָכֹר רַחֲמֶיךָ ה' וְחַסְדֶיךָ כִּי מַעֲוֹלָם הִמָּה: (ז) חַטָּאוֹת נַעֲוִירִי וּפְשָׁעֵי אֶל תִּזְכֹּר כַּחֲסָדְךָ זָכֹר לִי אֶתָּה לְמַעַן טוֹבָה ה': (ח) טוֹב וַיִּשָּׂר ה' עַל כֶּן יוֹרָה חַטָּאִים בְּדַרְךָ: (ט) יְדַרְךָ עֲנוּיִם בְּמִשְׁפָּט וְיִלְמַד עֲנוּיִם דַּרְכּוֹ: (י) כָּל אֲרַחּוֹת ה' חֶסֶד וְאַמֶּת לְנַצְרֵי בְרִיתוֹ וְעֵדוּתָיו: (יא) לְמַעַן שְׁמֶךָ ה' וְסַלַּחְתָּ לְעוֹנֵי כִּי רַב הוּא:

(4) Make Your ways known to me, Hashem. Teach me Your paths. (5) Direct me in Your truth. And teach me for You are the G-d of my deliverance. I have put my hope in You at all times. (6) Recall Your mercies, Hashem, and Your kind acts, for they have been from time immemorial. (7) Don't recall the sins and offenses of my youth. In keeping with Your kindness recall for me [my worthy deeds] for the sake of Your goodness, Hashem. (8) Hashem is good and upright. Therefore He guides sinners on the way. (9) He guides the humble in justice and He teaches His way to the humble. (10) All the paths of Hashem are kindness and truth for those who preserve His covenant and His testimonies. (11) Hashem, because of Your Name, absolve me of my serious transgression even though it is great.

Navigating Tehillim. In his striving for teshuvah David looks for Hashem's help in learning to live the Torah way of life (verse 4). He says, "Make Your ways known to me, Hashem; teach me Your paths." In the conclusion of Mizmor 016 David made this quest his primary focus when he said, "Teach

me the way to true life".

PART 3. RENEWAL OF COMMITMENT AND BITACHON. David renews his commitment to Hashem and praises Him for guiding those who are devoted to Him. He concludes with a statement of total *bitachon*.

(יב) מִי זֶה הָאִישׁ יִרָא ה' יוֹרְנוּ בְּדַרְךְּ יִבְחָר: (יג) נַפְשׁוֹ בְּטוֹב תָּלִין וְזָרְעוֹ יִירֶשׁ אֶרֶץ:
(יד) סוּד ה' לִירְאָיו וּבְרִיתוֹ לְהוֹדִיעֵם: (טו) עֵינַי תִּמְיֵד אֶל ה' כִּי הוּא יוֹצִיא מִרְשֶׁת
רַגְלִי:

(12) *Whichever man fears Hashem, He will guide him in the way that he should choose. (13) His soul will abide in goodness and his offspring will inherit the land. (14) The mystery of Hashem is for those who fear Him. And He makes known His covenant to them. (15) My eyes are always toward Hashem for He removes my feet from the snare.*

PART 4. PLEA FOR A YESHUAH. David asks for a personal *yeshuah* (deliverance) from his difficult situation. Recognizing that he may be unworthy of a *yeshuah*, David concludes by asking that his nation Yisrael not be prevented from being saved.

(טז) פָּנָה אֵלַי וְחַנּוּנִי כִּי יַחֲדִיד וְעָנִי אָנֹכִי: (יז) צָרוֹת לִבִּי הִרְחִיבוּ מִמְּצוּקוֹתַי הוֹצִיאֵנִי:
(יח) רְאֵה עֲנִי וְעֲמְלִי וְשָׂא לְכָל חַטָּאוֹתַי: (יט) רְאֵה אוֹיְבֵי כִּי רַבּוּ וְשִׁנְאַת חָמַס
שִׁנְאוֹנֵי: (כ) שְׁמֶרָה נַפְשִׁי וְהַצִּילֵנִי אֶל אֲבוֹשׁ כִּי חֲסִיתִי בְּךָ: (כא) תָּם וְיֹשֶׁר יִצְרוּנִי כִּי
קוֹיִתִּיךָ: (כב) פְּדֵה אֶלְקִים אֶת יִשְׂרָאֵל מִכָּל צָרוֹתָיו:

(16) *Turn to me and have pity on me for I am alone and impoverished. (17) The anxieties of my heart have multiplied. Take me out of my difficulties. (18) See my suffering and my toil, and forgive all my sins. (19) See my enemies for they have increased. And with a vicious hatred they despise me. (20) Protect my soul and rescue me; let me not be shamed for I take refuge in You (21) Let [my] innocence and uprightness protect me. I have put my hope in You. (22) O G-d, redeem Yisrael from all its troubles.*

Additional Thoughts

Mizmor 025 is a personal *tefillah* to Hashem, which is very different from the public celebration of the inauguration of the *Bais Hamikdash* in Mizmor 024. However, Mizmor 025 opens with the phrase "I will lift my soul" which reminds us of the phrase "Lift up your heads, O gates" at the end of Mizmor 024. Perhaps the gates of

the *Bais Hamikdash* are being compared to a person who is asked to open himself up and make a commitment to admit Hashem into his heart and soul.

Learning the Mizmor

PART 1. COMMITMENT AND BITACHON.

(א) לָדוֹד, אֱלֹהֶיךָ ה'
נַפְשִׁי אֲשָׂא:

This song is a mizmor composed **by David** — לָדוֹד. **I lift my soul** — נַפְשִׁי אֲשָׂא, offering my very being in devotion **to You Hashem** — אֱלֹהֶיךָ ה'. All my strivings in life are directed only to You.

(ב) אֱלֹהֵיךָ בָּךְ בְּטַחְתִּי

My G-d, in You I have faithfully **trusted** — אֱלֹהֵיךָ בָּךְ בְּטַחְתִּי and people have identified me as Your servant.

אֶל אַבְוֹשָׁה
אֶל יַעֲלֹצוּ אִיְבֵי לִי:

Even if I am still unworthy **let me not be shamed** — אֶל אַבְוֹשָׁה by defeat because my weakness will reflect on You. **Don't let my enemies gloat over me** — אֶל יַעֲלֹצוּ אִיְבֵי לִי.

(ג) גַּם כָּל קְוִיךָ לֹא יִבְשׁוּ

It is not for me alone that I ask. For when You help me, **all** of my people **who look with hope to You** — כָּל קְוִיךָ will be encouraged. They will then **also not be shamed** — גַּם לֹא יִבְשׁוּ when the enemy mocks them.

יִבְשׁוּ הַבּוֹגְדִים רִיקִם:

Instead, **the evil betrayers will be shamed** — יִבְשׁוּ הַבּוֹגְדִים for they will be turned back **empty-handed** — רִיקִם from their destructive purposes.

PART 2. TESHUVAH AND FORGIVENESS.

(ד) דַּרְכֵיךָ ה' הוֹדִיעֵנִי

Since I am totally committed to You, I want to do *teshuvah* and serve You properly. So **make Your ways** of righteousness **known to me, Hashem** — דַּרְכֵיךָ ה' הוֹדִיעֵנִי.

אַרְחוּתֵיךָ לְמַדְנִי:

Teach me Your prescribed **paths** of behavior — אַרְחוּתֵיךָ לְמַדְנִי so that all of my *middos* are in accordance with Your will.

(ה) הַדְרִיכֵנִי בְּאַמְתֶּךָ וְלַמְדֵנִי

כִּי אַתָּה אֱלֹקֵי יִשְׁעֵי

Direct me — הַדְרִיכֵנִי in the practice of *mitzvos* that are incorporated in the Torah, which is **Your truth** — בְּאַמְתֶּךָ. **And teach me** — וְלַמְדֵנִי to absorb that truth into my behavior, **for** then I will be worthy of seeing **You** as **the G-d of my deliverance** — כִּי אַתָּה אֱלֹקֵי יִשְׁעֵי.

אוֹתְךָ קוִיִּתִּי כָּל הַיּוֹם:

I have put my hope in You at all times — אוֹתְךָ קוִיִּתִּי כָּל הַיּוֹם and so I am open to grasping Your wisdom.

(ו) זְכוֹר רַחֲמֶיךָ ה'

וַחֲסָדֶיךָ כִּי מַעֲוֹלָם הִמָּה:

Deal kindly with me now as You have in the past, for the world cannot exist without Your kindness. **Recall** for me now **Your mercies, Hashem** — זְכוֹר רַחֲמֶיךָ ה', and don't punish me for the sins which I committed under the influence of my troubles. And recall **Your kind acts** — וַחֲסָדֶיךָ, **for they have been** with me **from time immemorial** — כִּי מַעֲוֹלָם הִמָּה. Your very Creation of this world was an expression of Your kindness.

(ז) חַטָּאוֹת נְעוּרַי וּפְשָׁעֵי אֵל תִּזְכֹּר

While You recall Your mercies of the past, please don't recall **the minor sins of my youth** — חַטָּאוֹת נְעוּרַי for I was too immature to understand what I was doing. Don't let my youthful ingratitude prevent You from responding to my heartfelt appeal. But especially, **don't recall the serious offenses** — וּפְשָׁעֵי אֵל תִּזְכֹּר of

my later years.

כְּחֶסֶדְךָ זָכַר לִי אֲתָהּ
לְמַעַן טוֹבָה ה':

In keeping with Your kindness — כְּחֶסֶדְךָ, I ask that **You recall for me** — זָכַר לִי אֲתָהּ only my worthy deeds. Do this not for my sake, but **for the sake of Your goodness, Hashem** — לְמַעַן טוֹבָה ה' because if You are too demanding there will be no one left who is worthy of Your goodness.

(ח) טוֹב וְיָשָׁר ה'
עַל כֵּן יוֹרָה חַטָּאִים בְּדַרְךָ:

Good and upright is Hashem — טוֹב וְיָשָׁר ה'. He shows His goodness by incorporating the whole concept of *teshuvah* into Creation for the benefit of mankind. And He shows His fairness by granting forgiveness to those who do *teshuvah* with sincerity. **Therefore He guides sinners** who are **on the way** — עַל כֵּן יוֹרָה חַטָּאִים בְּדַרְךָ of *teshuvah*.

(ט) יְדַרְךָ עֲנֻיִם בְּמִשְׁפָּט
וְיִלְמַד עֲנֻיִם דְּרָכֹו:

He guides the humble people who submit to *teshuvah*, **instructing them in** the demands of **justice** — יְדַרְךָ עֲנֻיִם בְּמִשְׁפָּט. **And He teaches** those **humble people** by rewarding them when they turn to **His way** — וְיִלְמַד עֲנֻיִם דְּרָכֹו.

(י) כָּל אֲרָחוֹת ה' חֶסֶד וְאֱמֶת
לְנֹצְרֵי בְרִיתוֹ וְעֵדוּתָיו:

All the paths of Hashem — כָּל אֲרָחוֹת ה' follow a balance of **kindness and truth** — חֶסֶד וְאֱמֶת. Hashem grants an understanding of this balance **to those who guard His covenant** — לְנֹצְרֵי בְרִיתוֹ with their faith, **as well as** to those who preserve **His testimonies** — וְעֵדוּתָיו, which are the *mitzvos* that testify to the wonders He has performed.

(יא) לְמַעַן שְׁמֹךְ ה'
וְסִלַּחְתָּ לְעוֹנֵי כִּי רַב הוּא:

Hashem, because of the truth of **Your Name**, which is 'good and upright' — לְמַעַן שְׁמֹךְ ה', **absolve me of my most serious transgression even though it is**

great – וְסִלַּחַתְּ לְעֹנִי כִּי רַב הוּא –

PART 3. RENEWAL OF COMMITMENT AND BITACHON.

(יב) מִי זֶה הָאִישׁ יִרָא ה'

יִוְרְנוּ בְּדַרְךְ יִבְחָר:

Whichever man sincerely **fears Hashem** – מִי זֶה הָאִישׁ יִרָא ה', let him not be discouraged, even when he is confused about what to do next, for Hashem **will guide him in the way that he should choose** – יִוְרְנוּ בְּדַרְךְ יִבְחָר.

(יג) נִפְשׁוֹ בְּטוֹב תִּלְוִן

וְזָרְעוֹ יִירֶשׁ אֶרֶץ:

His soul will abide in goodness – נִפְשׁוֹ בְּטוֹב תִּלְוִן in the World to Come, **and his offspring will inherit the land** – וְזָרְעוֹ יִירֶשׁ אֶרֶץ in This World, for he will pass on his wisdom to them.

(יד) סוֹד ה' לִירְאָיו

וּבְרִיתוֹ לְהוֹדִיעֵם:

The mystery of Hashem pertaining to the study of Creation and the World to Come is revealed only to a select few of **those who fear Him** – סוֹד ה' לִירְאָיו and who scrupulously observe His *mitzvos*. **But He makes known to them** the basic interpretation of **His covenant** – וּבְרִיתוֹ לְהוֹדִיעֵם through rational analysis.

(טו) עֵינַי תָּמִיד אֶל ה'

כִּי הוּא יוֹצֵא מִרְשַׁת רַגְלִי:

My eyes are always directed **toward Hashem** – עֵינַי תָּמִיד אֶל ה' and I feel myself to be continually in His presence. **For** – כִּי through my awareness of Him, He helps me control my *yetzer hara* and **He removes my feet from the snare** of sin – הוּא יוֹצֵא מִרְשַׁת רַגְלִי.

PART 4. PLEA FOR A YESHUAH.

(טז) פָּנֵה אֵלַי וְחַנּוּנִי

כִּי יַחֲדִיד וְעָנִי אָנִי:

Hashem, **turn to me** and cast the light of Your goodwill upon me. I beg You to

take pity upon me — פְּנֵה אֵלַי וְחַנּוּנִי, for although I appear to have the royal power of a king, at heart **I am alone and impoverished** — כִּי יַחִיד וְעָנִי אָנִי. I feel powerless because I know that I am nothing without Your favor.

(יז) צָרוֹת לִבִּי הִרְחִיבוּ
מִמְצוּקוֹתַי הוֹצִיאֵנִי:

The anxieties felt by **my heart** due to my hardships **have multiplied** — צָרוֹת לִבִּי. **Take me out of my difficulties** — מִמְצוּקוֹתַי הוֹצִיאֵנִי for they prevent me from devoting myself to Your service!

(יח) רְאֵה עֲנִי וְעֲמָלִי
וְשָׂא לְכָל חַטְאוֹתַי:

Direct Your attention to **see my suffering** — רְאֵה עֲנִי and **my tiring labor** — וְעֲמָלִי, all of which I must endure to deal with the challenges I face. **And** so in consideration of my pain, **forgive all my sins** — וְשָׂא לְכָל חַטְאוֹתַי and ease my suffering. Then I will be better able to devote myself to Your service.

(יט) רְאֵה אוֹיְבֵי כִּי רָבוּ
וְשָׂנְאֵת חֲמָס שְׂנְאוֹנֵי:

Direct Your attention to **see** the harm done by **my enemies** — רְאֵה אוֹיְבֵי, for while I worked to earn Your favor, **they have increased** — כִּי רָבוּ in number. **And** at the same time, **with a vicious hatred they despise me** — וְשָׂנְאֵת חֲמָס שְׂנְאוֹנֵי.

(כ) שְׁמֶרְהָ נַפְשִׁי וְהַצִּילֵנִי
אַל אֲבוֹשׂ כִּי חָסִיתִי בָּךְ:

Protect my soul and rescue me — שְׁמֶרְהָ נַפְשִׁי וְהַצִּילֵנִי. **Don't let me be shamed** by their victories over me — אַל אֲבוֹשׂ, **for I take refuge in You** — כִּי חָסִיתִי בָּךְ.

(כא) תָּם וְיֵשֶׁר יִצְרוּנִי
כִּי קוֹיִתִּיךָ:

Let my continued **innocence and uprightness protect me** — תָּם וְיֵשֶׁר יִצְרוּנִי against my enemies in contrast to their unwarranted hatred. **For** — כִּי despite all of my difficulties **I have put my hope in You** — קוֹיִתִּיךָ. Accordingly, instead of

my innocence and uprightness being a drawback in dealing with an unscrupulous enemy, let them be of help to me.

(כב) פִּדְהָ אֱלֹקִים אֶת יִשְׂרָאֵל
מִכָּל צָרוֹתָיו:

Even if I am unworthy and my *tefillah* for personal victory over my enemies remains unfulfilled, let my faults not reflect upon my nation, which is surely worthy of being saved. Therefore, I ask You **O G-d, redeem Yisrael — פִּדְהָ אֱלֹקִים אֶת יִשְׂרָאֵל from all its troubles — מִכָּל צָרוֹתָיו**. If You save them, they will surely serve You wholeheartedly.

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 devotion to Hashem.

Tefillos for Life - Your Relationship with Hashem.

[25:1] **COMMITMENT.** – אֲלִיךָ ה' נַפְשִׁי אֶשָּׂא – “*I lift my soul to You, Hashem.*” Commit yourself totally to the service of your Creator by concentrating all of your mental and emotional resources on the words of your *tefillas* to Him.

[25:16] **PITY.** – פְּנֵה אֵלַי וְחַנּוּנִי כִּי יָחִיד וְעָנִי אָנִי: – “*Turn to me and have pity on me for I am alone and impoverished.*” Plead with Hashem to grant you His favor because you have no one to help you out of your present difficulties. Even if you feel that you have been challenged with a unique trouble and that nobody is suffering as you are, don’t be discouraged but turn to Hashem.

Tefillos for Life - Your Yeshuah.

[25:2] **BEING SHAMED.** – אֱלֹקֵי בְדָ בְטַחְתִּי אֶל אַבּוֹשָׁה אֶל יַעֲלֶצוּ אֵיבֵי לִי – “*My G-d, in You I have trusted. Let me not be shamed. Let my enemies not gloat over me.*” Ask Hashem to keep you from being shamed before those who wish to harm you because your enemies are His enemies and your defeat will be a reflection on the One in Whom you have trusted.

[25:3] **FUTURE DELIVERANCE.** – גַּם כָּל קוֹיָד לֹא יִבְשׁוּ – “*Let all those who look with hope to You also not be shamed.*” Ask Hashem not to limit His deliverance to you, but to grant it to all who have *bitachon* in Him throughout

the coming years.

Tefillos for Life - Your Teshuvah.

[25:4] TORAH. – דַּרְכֵיךָ ה' הוֹדִיעֵנִי אֲרַחֲמֶיךָ לְמַדְנִי – “*Make Your ways known to me, Hashem. Teach me Your paths.*” Ask Hashem to help you learn and understand the Torah.

[25:7] EARLY SINS. – חַטָּאוֹת נְעוּרַי וּפְשָׁעַי אֵל תִּזְכֹּר – “*Don’t recall the sins and offenses of my youth.*” Ask Hashem to treat your early sins as though they never happened, for you were carried away by the foolishness of youth.

[25:11] RECENT SINS. – לְמַעַן שְׁמֶךָ ה' וְסַלַּחְתָּ לְעוֹנֵי כִּי רַב הוּא – “*Hashem, because of Your Name, absolve me of my serious transgression even though it is great.*” Confess the seriousness of your sins and ask Hashem to forgive you. If your sincere He will surely do so because of His Name (“good and upright.”) Bear in mind that your sins are painful to Hashem. Therefore if you feel anguish about the effect upon Him of the greatness of your sins, that would be a reason for Him to absolve you of them.

Tehillos for Life - Contemplation of Hashem.

[25:8] GOOD AND UPRIGHT. – טוֹב וְיָשָׁר ה' עַל כֵּן יוֹרֶה חַטָּאִים בְּדַרְךְךָ – “*Hashem is good and upright. Therefore He guides sinners on the way.*” You can trust Hashem to do what is right and to do what is best for you, because He cares for your well-being and gives you the help you need, if you ask for it.

[25:9] COMMITMENT. – יְדַרְךָ עֲנוּיִם בְּמִשְׁפָּט וְיִלְמַד עֲנוּיִם דַּרְכּוֹ – “*He guides the humble in justice and He teaches His way to the humble.*”

[25:14] THE MYSTERY. – סוֹד ה' לִירְאָיו וּבְרִיתוֹ לְהוֹדִיעֵם – “*The mystery of Hashem is for those who fear Him. And He makes known His covenant to them.*” Hashem’s Torah has infinite depths, which are revealed to those who are worthy.

Lessons for Life - Your Attitude.

[25:9] HUMILITY. – יְדַרְךָ עֲנוּיִם בְּמִשְׁפָּט וְיִלְמַד עֲנוּיִם דַּרְכּוֹ – “*He guides the humble in justice and He teaches His way to the humble.*” By practising humility you will become worthy of acquiring the wisdom of the Torah. The best example for this is Moshe Rabbeinu, who excelled in humility and in knowledge of the Torah, which he taught to his nation.

Lessons for Life - Your Behavior.

[25:13] GOOD CHILDREN. – נִפְשׁוֹ בְּטוֹב תִּלְוֶן וְזַרְעוֹ יִירֶשׁ אֶרֶץ – “His soul will abide in goodness and his offspring will inherit the land.” There is a connection between the goodness with which you conduct your home and the effect upon your children, so that they will follow the way of Hashem and become worthy of inheriting the land of life.

Tefillos for Life - Your Geulah.

[25:22] REDEMPTION. – פְּדֵה אֱלֹקִים אֶת יִשְׂרָאֵל מִכָּל צָרוֹתָיו – “O G-d, redeem Yisrael from all its troubles.” Even if you are not worthy, plead with Hashem to save your nation.

Sources

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

- | | |
|---|---------------------------------------|
| יא - המאירי, מצודות, מלבי"ם, טיב התהילות | א - רש"י, אבן עזרא, מצודות, |
| יב - רש"י, רד"ק, המאירי, נר לרגלי | באר אברהם, מלבי"ם, טיב התהילות |
| יג - רש"י, רד"ק, אבן יחיאל, | ב - ספורנו, נר לרגלי, טיב התהילות |
| יד - רד"ק, המאירי | ג - רד"ק, ספורנו, אבן יחיאל, מצודות, |
| טו - אבן עזרא, אבן יחיאל, נר לרגלי | טיב התהילות |
| טז - אבן עזרא, רד"ק, אבן יחיאל, טיב התהילות | ד - ספורנו, אבן יחיאל, באר אברהם |
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| יח - אבן עזרא, רד"ק, המאירי, אבן יחיאל, | ו - רד"ק, המאירי, ספורנו, אבן יחיאל |
| מלבי"ם, נר לרגלי | ז - רד"ק, המאירי, אבן יחיאל, מצודות, |
| יט - אבן יחיאל, מלבי"ם | מלבי"ם, נר לרגלי |
| כ - אבן עזרא | ח - רד"ק, מצודות, נר לרגלי |
| כא - רש"י, רד"ק, מצודות, באר אברהם, מלבי"ם | ט - רד"ק, נר לרגלי, טיב התהילות |
| כב - רד"ק, באר אברהם, נר לרגלי | י - באר אברהם, מלבי"ם |

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