

## Mizmor 125

# A Mountain of Trust

### Key Concepts

As in most of the previous mizmorim of this series, the mizmor speaks of a time when the Jewish people are in Exile. However, in this mizmor David is looking ahead to the *Geulah* (Redemption), when the Jewish people will return to Yerushalayim and the *Bais HaMikdash* (Temple) will be rebuilt. He sees the *Geulah* as a reward for our *bitachon* (trust) and he assures his listeners that this time the *Bais HaMikdash* will not be destroyed.

To demonstrate the permanence of the rebuilt Yerushalayim David compares it to the solidity of Har Tzion (Mount Zion), which is unshakeable. Furthermore, just as Yerushalayim is surrounded by protective mountains, Hashem will encircle His people with His Divine protection.

**Navigating Tehillim.** This is the sixth in the series of 15 mizmorim to be sung by the Leviim in the *Beis HaMikdash* while standing on the 15 steps leading up from the women's courtyard to the men's courtyard.

### Exploring the Mizmor

**PART 1. THE PROMISE OF YERUSHALAYIM.** David assures those who trust in Hashem that their devotion will be rewarded.

(א) שִׁיר הַמַּעֲלוֹת, הַבְּטָחִים בֵּה' כָּהָר צִיּוֹן לֹא יִמוּט, לְעוֹלָם יֵשֵׁב: (ב) יְרוּשָׁלַם הָרִים סָבִיב לָהּ, וְה' סָבִיב לְעַמּוֹ מֵעַתָּה וְעַד עוֹלָם: (ג) כִּי לֹא יָנוּחַ שִׁבְט הַרְשָׁע עַל גּוֹרֵל הַצַּדִּיקִים לְמַעַן לֹא יִשְׁלַחוּ הַצַּדִּיקִים בְּעוֹלָתָהּ יְדֵיהֶם:

(1) A song of the steps. Those who trust in Hashem [will be secure] like Har Tzion, [that is] immovable, sitting [on its base] forever. (2) Yerushalayim has [protective] mountains around it. [So will] Hashem be round about His people, now and forever. (3) For the scepter of wickedness will never [come to] rest on the portion of the tzaddikim, so that the tzaddikim will not set their hands to wrongdoing.

**PART 2. FULFILL THE PROMISE.** David calls upon Hashem to fulfill this promise and bring about the *Geulah*. But David acknowledges that this promise can be fulfilled

only if the *tzaddikim* (righteous) of the nation can avoid the harmful influence of the *resha'im* (wicked). Therefore, David concludes the mizmor by calling upon Hashem to prevent the *resha'im* from gaining a permanent foothold in the rebuilt Yerushalayim. Only when the *resha'im* are gone will there be *shalom* (peace) in Yisrael.

(ד) הַיְטִיבָהּ ה' לְטוֹבִים וְלִישָׁרִים בְּלִבּוֹתָם: (ה) וְהַמְטִים יַעֲקֹקְלוּתָם, יוֹלִיכֵם ה' אֶת פְּעָלֵי הָאָוֶן. שָׁלוֹם עַל יִשְׂרָאֵל:

(4) Do good, Hashem, to the good and to the upright of heart. (5) But for those who turn to their crookedness, may Hashem lead them [to destruction together] with the evildoers. [Then there will be] peace upon Yisrael.

## Additional Thoughts

In the previous mizmor David taught us to be grateful for the miraculous survival of our nation in the face of our enemies. A people which has experienced such a history must surely have *bitachon* in Hashem, and now in Mizmor 125 David links that *bitachon* to the ultimate *Geulah*, which is its reward. He employs the image of Har Tzion to symbolize the steadfastness of our *bitachon* in the *Geulah*, as well as its permanence.

The key to that permanence is the suppression of the *resha'im*, because even *tzaddikim* cannot be secure if they are subject to the pernicious influence of nations such as the Greeks, who sought to impose their culture on us in the time of the *Chashmona'im*.

When David speaks of the *tzaddikim*, he is not only referring to the most holy of our people, but to every Jew who asks that our lot be with them forever in the paragraph of *Al Hatzadikkim* (On the Rightous) in the daily *shemoneh esrei*. May we all be privileged to see the *Geulah*.

## Learning the Mizmor

### PART 1. THE PROMISE OF YERUSHALAYIM.

(א) שִׁיר הַמַּעֲלוֹת

This is the sixth **song of the steps**.

הַבְּטָחִים בַּה' כְּהַר צִיּוֹן  
לֹא יִמוּט לְעוֹלָם יֵשֵׁב:

**The tzaddikim who trust in Hashem** — הַבְּטֹחִים בְּה' — and do not give up hope for the Geulah will return to Yerushalayim, this time to remain. Then the *tzaddikim* will be permanently secure **like Har Tzion** — כְּהַר צִיּוֹן, which is **immovable** — לֹא לְעוֹלָם יֵשֵׁב, **sitting** firmly on its base **forever** — לְעוֹלָם יֵשֵׁב.

(ב) יְרוּשָׁלַם הָרִים סָבִיב לָהּ  
וְה' סָבִיב לְעַמּוֹ  
מִעַתָּה וְעַד עוֹלָם:

Just as **Yerushalayim has** protective **mountains around it** — יְרוּשָׁלַם הָרִים, so will **Hashem** continue to be **round about His people** — וְה' סָבִיב, **protecting them now and forever** — מִעַתָּה וְעַד עוֹלָם.

(ג) כִּי לֹא יָנוּחַ שִׁבְט הַרְשָׁע  
עַל גּוֹרֵל הַצְּדִיקִים

The Jewish people will continue to be worthy of Hashem's protection. **For** — כִּי even if there are initially some *resha'im* among those who return, **the scepter of wickedness will never** come to **rest** — לֹא יָנוּחַ שִׁבְט הַרְשָׁע on Yerushalayim, which is **the portion of the tzaddikim** — עַל גּוֹרֵל הַצְּדִיקִים.

לִמְעַן לֹא יִשְׁלְחוּ הַצְּדִיקִים  
בְּעוֹלָתָהּ יָדֵיהֶם:

Hashem will not allow the *resha'im* to remain in the land **so that the tzaddikim will not** come under their influence and **set** — לִמְעַן לֹא יִשְׁלְחוּ הַצְּדִיקִים **their hands to wrongdoing** — בְּעוֹלָתָהּ יָדֵיהֶם.

## PART 2. FULFILL THE PROMISE.

(ד) הֵיטִיבָהּ ה' לְטוֹבִים  
וְלִישָׁרִים בְּלִבּוֹתָם:

**Do good, Hashem** — הֵיטִיבָהּ ה', **to the** people who are **good** — לְטוֹבִים, even if it is only for the *mitzvos* that they do, but especially **to the upright in heart** — וְלִישָׁרִים בְּלִבּוֹתָם, who are committed to achieve complete devotion in the inner core of their being.

(ה) וְהַמְטִים עֲקֻלְקֻלֹתָם  
 יוֹלִיכֶם ה' אֶת פְּעֻלֵי הָאָוֶן

**But** for those people who **turn to their crookedness** – וְהַמְטִים עֲקֻלְקֻלֹתָם, **may Hashem lead them** – יוֹלִיכֶם ה' to destruction together **with the evildoers** – אֶת פְּעֻלֵי הָאָוֶן.

שָׁלוֹם עַל יִשְׂרָאֵל:

Then there will be **peace upon Yisrael** – שָׁלוֹם עַל יִשְׂרָאֵל because the sources of ill-will and conflict will be gone.

## Living the Mizmor

Listed below are some of the thoughts you might have in mind when you say the words of the mizmor as *tefillos* expressing your gratitude to Hashem and as *tehillos* expressing your recognition of Hashem.

### Lessons for Life - Your Attitude.

[125:1] THE MOUNTAIN. – הַבְּטָחִים בְּה' כְּהַר צִיּוֹן לֹא יִמוּט, לְעוֹלָם יֵשֵׁב –  
 “Those who trust in Hashem [will be secure] like Har Tzion, [that is] immovable, sitting [on its base] forever.” Work on your *bitachon* by visualizing it as a mountain, knowing that you will be secure in Hashem’s care.

### Tehillos for Life - Contemplation of Hashem.

[125:2] THE NATION. – יְרוּשָׁלַם הָרִים סְבִיב לָהּ, וְה' סְבִיב לְעַמּוֹ מֵעַתָּה וְעַד – עוֹלָם  
 “Yerushalayim has [protective] mountains around it. [So will] Hashem be round about his people, now and forever.” Hashem protects His nation of Yisrael and His protection will continue for all time, like the permanence of the mountains around Yerushalayim.

### Tefillos for Life - Your Berachah.

[125:4] THE RIGHTEOUS. – הֵיטִיבָה ה' לְטוֹבִים וְלִישָׁרִים בְּלִבּוֹתָם – “Do good, Hashem, to the good and to the upright of heart.” Ask Hashem to grant a special measure of well-being to the *tzaddikim* of your generation, for the world exists in their *zechus*.

## Sources

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

- א - אבן עזרא, רד"ק, המאירי, ספורנו, אבן יחייא  
ב - רש"י, מצודות  
ג - רד"ק, מצודות, ספורנו, נר לרגלי  
ד - אבן עזרא, רד"ק, מצודות, ספורנו  
ה - רד"ק, מצודות, מלבי"ם, אבן יחייא, ספורנו

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