

Mizmor 059

Escape Into the Night

Key Concepts

When he composed Mizmor 059, David had just come to realize that his very life was in danger as a result of King Shaul's jealousy and hatred. David's house was surrounded by Shaul's soldiers with instructions to arrest him in the morning. If he did not escape during the night, David feared that he would be captured and killed. The mizmor is a *tefillah* to Hashem to arrange for him to escape without having to fight for his life with bitter enemies.

Navigating Tehillim (1). This is the third of three mizmorim (057 through 059) in which David asks to be saved from destruction by Shaul but without the need of killing either Shaul or his warriors. This theme is expressed in the first posuk of each mizmor: "Let there not be destruction."

Historical Background

The events associated with this mizmor occurred at the beginning of an extended period of David's life as a fugitive, continually on the run from one hideout to another, with Shaul on his trail. Shaul had tried to kill David with a spear as he was playing his harp but David eluded the spear and managed to arrive home safely. (See I *Shmuel* 19.) David knew what they were planning because his wife Michal overheard them talking outside the house. She told him that if he did not escape that night, he would be put to death in the morning.

So David prayed earnestly to Hashem as described in this mizmor. Then at some point before dawn Michal secretly lowered him through a window and he was able to make his escape. She put a dummy in his bed and when the soldiers forced their way into the house, she told them he was ill. This gave David the time he needed to get out of the city unobserved.

Meanwhile, Shaul ordered David to be brought to the palace in his sick-bed. But then it was too late and Shaul discovered that his prey had escaped.

David's next step was to go to Ramah to consult with Shmuel, his mentor. Shaul tried to follow him there but was sidetracked, becoming involved in an episode of prophesying sponsored by Shmuel.

David then tried one more time to find a way of reconciling with Shaul. (See I

Shmuel 20.) He secretly met with Shaul's son Yonasan, who attempted to intercede for him with Shaul, but it was to no avail and David fled to the city of Nov where he was helped by Achimelech, the *Kohen Gadol*, before leaving Eretz Yisrael to find temporary refuge in the Land of the Plishtim. (See I *Shmuel* 21.)

Navigating Tehillim (2). David's arrival in Nov was secretly observed by Doeg the Edomi, and became the subject of Mizmor 052 (Tragic Talk). Upon arriving in the Land of Plishtim he avoided capture by pretending madness as described in Mizmor 034 (Reflecting Upon a Miracle).

Additional Thoughts

David's *tefillah* was answered by Divine Providence (*hashgachah pratis*). Had Shaul's orders specified that David was to be captured during the night without waiting for dawn, he would not have had time to make his escape. Divine Providence became evident through Saul having ordered David's arrest only when morning would break. (*Alshich*)

Exploring the Mizmor

PART 1. A PLEA FOR RESCUE. During the night, as Shaul's men prowl the streets around the house, David prays for deliverance. He compares the guards around his house to municipal guard dogs who watch the city walls to warn of invaders.

(א) לְמַנְצֵחַ אֶל תְּשׁוּחַת לְדָוִד מִכְתָּם בְּשִׁלְחַ שְׂאוּל וַיִּשְׁמְרוּ אֶת הַבַּיִת לְהַמִּיתוֹ: (ב)
הַצִּילֵנִי מֵאֵיבֵי אֶלְקֵי מִמְתְּקוֹמֵמִי תִשְׁגְּבֵנִי: (ג) הַצִּילֵנִי מִפְּעֻלֵי אֶוֹן וּמֵאֲנָשֵׁי דָמִים
הוֹשִׁיעֵנִי: (ד) כִּי הִנֵּה אָרְבוּ לְנַפְשִׁי יְגוּרוּ עָלַי עֲזִים לֹא פִשְׁעֵי וְלֹא חֲטָאתִי ה': (ה) בְּלִי
עוֹן יְרוּצוֹן וַיִּכְוֶנּוּ עוֹרָה לְקַרְאֲתִי וְרָאָה:

(1) For the musician, [based on the theme] "Let there not be destruction", a *michtam* by David. When Shaul sent [men to David's home], they kept watch on the house in order to kill him [in the morning]. (2) "Rescue me from my enemies, O my G-d. Defend me from my attackers. (3) Rescue me from evildoers. Save me from bloodthirsty men. (4) For behold they have set up an ambush [to take] my life. Fierce men have gathered against me, for no offense of mine and for no mistake of mine, O Hashem. (5) Without any wrongdoing [on my part] they are hurrying and preparing [to kill me]. Rise up for me and see [what is in their hearts]."

PART 2. A WIDER PERSPECTIVE. David now expands the perspective of his *tefillah*. He is concerned about the state of war between Yisrael and the Plishtim. Shaul is

preventing David from functioning in his capacity as a leader of the Jewish forces in that war. Therefore, David asks Hashem not to let any of the other nations take advantage of the weakening of Shaul's military ranks. But he also asks that the treachery being carried out against him by Shaul's senior men not be looked at sympathetically by Hashem in comparison to other nations.

(ו) וְאַתָּה ה' אֱלֹקִים צְבָאוֹת אֱלֹקֵי יִשְׂרָאֵל הַקִּיצָה לְפָקֹד כָּל הַגּוֹיִם אֶל תַּחֲוֹן כָּל בְּגִדֵי אָוֶן סֵלָה: (ז) יָשׁוּבוּ לְעָרְב יִהְמוּ כַכָּלָב וַיִּסּוּבְבוּ עִיר: (ח) הִנֵּה יִבְיַעוּן בְּפִיָּהֶם חֲרָבוֹת בְּשִׁפְתוֹתֵיהֶם כִּי מִי שָׁמַע: (ט) וְאַתָּה ה' תִּשְׁחַק לָמוֹ תִלְעַג לְכָל גּוֹיִם:

(6) *And You, Hashem, G-d, Master of Legions, G-d of Yisrael, arise to pass judgement against all nations [who seek to harm Yisrael]. Don't show favor to any treacherous villains [such as Shaul and his men], Selah. (7) They return in the evening, [circling my house] muttering like a dog that encircles the city. (8) Behold, they spew [hatred] with their mouths, swords are on their lips; for [they think to themselves,] 'Who hears?' (9) But You, Hashem, You laugh at them [as] You mock all nations.*

PART 3. TRUST IN DELIVERANCE. David declares his trust in Hashem. There will surely be a *yeshuah* despite Shaul's preponderant strength.

(י) עָזוּ, אֵלֶיךָ אֲשַׁמְרָה כִּי אֱלֹקִים מְשֻׁבָּבִי: (יא) אֱלֹקֵי [חֲסִדוֹ] חֲסִדֵי יִקְדָּמְנִי אֱלֹקִים יִרְאֵנִי בְּשָׂרְרִי:

(10) *[In the face of the enemy's] strength, I wait for You, for G-d is my stronghold. (11) [I trust that the] G-d of my welfare will anticipate [my need and help] me. G-d will show me [the downfall] of my watchful foes.*

PART 4. A LESSON TO OTHERS. David prays that the judgment against the wicked men outside the house will serve as an example to his people. He hopes that the *resha'im* (wicked men) will lose their power and good fortune slowly, so that they will be an object lesson for everyone. And whatever does happen to them, let it be as a consequence of their own arrogant behavior, rather than David's direct action. Then if they don't repent despite their misfortune, let them share the fate of other wicked men and vanish into oblivion.

(יב) אֶל תַּהַרְגֵם פֶּן יִשְׁפְּחוּ עָמִי הַנִּיעְמוֹ בְּחִילָךְ וְהוֹרִידְמוּ מִגִּנְנוּ אֲדֹנָי: (יג) חֲטָאת פִּימוּ דָבַר שִׁפְתֵימוֹ וַיִּלְכְּדוּ בְּגֵאוֹנָם וַיִּמְאַלְהוּ וַיִּמְכַּחֲשׁ יִסְפְּרוּ: (יד) כָּלָה בְּחִמָּה כָּלָה וַאֲיַנְמוּ וַיִּדְעוּ כִּי אֱלֹקִים מִשַׁל בְּיַעֲקֹב לְאַפְסֵי הָאָרֶץ סֵלָה: (טו) וַיָּשׁוּבוּ לְעָרְב יִהְמוּ כַכָּלָב וַיִּסּוּבְבוּ עִיר: (טז) הִמָּה [יִנוּעוּן] יִנְיַעוּן לְאַכְלֵם אִם לֹא יִשְׁבַּעוּ וַיִּלְיֵנוּ:

(12) Don't kill them lest my people forget. With Your power move them [so I can escape. But] bring them low, O L-rd our Shield. (13) Let them be brought down by the sin committed by their mouth and the evil words issued from their lips. Let them be caught by their arrogance and by the oaths and lies that they tell. (14) Consume [them] in [Your] wrath, O G-d of judgment; consume [them] until they are no more! And then men shall know that G-d rules in Yaakov to the ends of the earth, Selah. (15) They have returned in the evening. Let them mutter like a dog that encircles the city. (16) Let them be [like the hungry dogs who] roam about [searching for something] to eat. Although they are not sated they lay down to sleep.

PART 5. CONCLUSION. David concludes the mizmor with an expression of joyful gratitude for his expected deliverance.

(יז) וְאֲנִי אֲשִׁיר עֲזֶדָה וְאֶרְנֶן לְבַקֵּר חֲסִדֶּךָ כִּי הָיִיתָ מִשְׁגָּב לִי וּמְנוּס בְּיוֹם צָר לִי: (יח)
עֲזִי אֱלֹהֶיךָ אֶזְמַרְהָ כִּי אֱלֹקִים מִשְׁגָּבֵי אֱלֹקֵי חֲסִדֶּיךָ:

(17) But as for me I will sing of Your strength, and exult in Your kindness every morning. For You have been a stronghold to me and a refuge in my time of distress. (18) You are my strength, I will sing [in praise] to You, that G-d is my stronghold and the G-d of my welfare.

Learning the Mizmor

PART 1. A PLEA FOR RESCUE.

(א) לְמִנְצַחַת אֶל תְּשׁוּחָת

A song prepared **for the musician** — לְמִנְצַחַת, based on the theme, "**Let there not be destruction**" — אֶל תְּשׁוּחָת. This theme expresses David's plea to Hashem that he emerge from the encounter with Shaul without the loss of human life.

לְדָוִד מִכָּתָם

This song is a *michtam* composed **by David** — לְדָוִד מִכָּתָם. A "*michtam*" is a very fine composition, whose name means "adornment of purest gold".

בְּשִׁלַּח שְׂאוּל

וַיִּשְׁמְרוּ אֶת הַבַּיִת לְהַמִּיתוֹ:

David composed the song on the night **when Shaul sent** — בְּשִׁלַּח שְׂאוּל men to

David's home. **They kept watch on the house** — וַיִּשְׁמְרוּ אֶת הַבַּיִת throughout the night **in order to kill him** in the morning — לְהַמִּיתוֹ.

(ב) הַצִּילֵנִי מֵאֵיבֵי אֱלֹקֵי
מִמַּתְקוֹמְמֵי תִשְׁגְּבֵנִי:

Rescue me from my enemies, who bear a deep hatred toward me, **O my G-d** — הַצִּילֵנִי מֵאֵיבֵי אֱלֹקֵי. Their thoughts are devoted to hurting me whether or not they achieve anything by it. **Defend me from my attackers** — מִמַּתְקוֹמְמֵי תִשְׁגְּבֵנִי who want to kill me because their own rise to power is dependent upon Shaul remaining king.

(ג) הַצִּילֵנִי מִפְּעֻלֵי אֹן
וּמֵאֲנָשֵׁי דָמִים הוֹשִׁיעֵנִי:

Rescue me from the schemes of **evildoers** who slander me — הַצִּילֵנִי מִפְּעֻלֵי אֹן. **And save me from the** **bloodthirsty men** — וּמֵאֲנָשֵׁי דָמִים הוֹשִׁיעֵנִי who are taking advantage of Shaul's instructions to indulge their penchant for violence.

(ד) כִּי הִנֵּה אָרְבוּ לִנְפְשִׁי
יְגוּרוּ עָלַי עֲזִים

I call upon You now, **for behold** — כִּי הִנֵּה **they have set up an ambush** to take **my life** — אָרְבוּ לִנְפְשִׁי, not just to imprison me. **Fierce men have gathered against me** — יְגוּרוּ עָלַי עֲזִים, surrounding my house to keep me from escaping them.

לֹא פִשְׁעֵי וְלֹא חֲטָאתֵי ה':

They do not justify their actions by anything other than their ability to enforce their will. I am being persecuted **for no offense of mine and for no mistake of mine** — לֹא פִשְׁעֵי וְלֹא חֲטָאתֵי. You know this **O Hashem** — ה' because You know what is in every man's heart!

(ה) בְּלִי עֹון יְרוּצוֹן וַיִּכּוֹנְנוּ
עוֹרָה לְקַרְאֲתִי וּרְאֵה:

Without any **wrongdoing** — בְּלִי עֹון of mine against them, **they are hurrying** — יְרוּצוֹן to carry out their vicious intent, going beyond their instructions from the king. **They are preparing** to kill me — וַיִּכּוֹנְנוּ, but my concern is not that Your

judgment be directed against them. Hashem, **rise up for me** — **עוֹרָה לְקִרְאָתִי**, for the purpose of saving me and not for the purpose of causing them to suffer. **See** — **וּרְאֵה** what is in their hearts and prevent them from fulfilling their intent.

(ו) וְאַתָּה ה' אֱלֹקִים צְבָאוֹת
אֱלֹקֵי יִשְׂרָאֵל

And You, Hashem — **וְאַתָּה ה'**, **G-d, Master of Legions** — **אֱלֹקִים צְבָאוֹת**, **G-d of Yisrael** — **אֱלֹקֵי יִשְׂרָאֵל**, You have protected Yisrael from the Plishtim and other nations that sought to oppress them. Until Shaul desists from his plans I will be unable to carry out my role in battle and so I appeal to You to continue this mission without my participation.

הַקִּיְצָה לְפָקֹד כָּל הַגּוֹיִם
אֶל תַּחֲנוּן כָּל בְּגֵדֵי אֲוֹן סֵלָה:

Arise to pass Your **judgement** — **הַקִּיְצָה לְפָקֹד** **against all nations** — **כָּל הַגּוֹיִם** who seek to harm Yisrael. But even when You protect Yisrael, **don't show favor to any treacherous villains** — **אֶל תַּחֲנוּן כָּל בְּגֵדֵי אֲוֹן** such as Shaul and his men, **Selah** — **סֵלָה**.

(ז) יָשׁוּבוּ לְעָרֵב
יִהְמוּ כְכֹלֵב וַיִּסּוּבּוּ עִיר:

It is not enough for them that they have attacked my reputation by day. **They return** to their wickedness **in the evening** — **יָשׁוּבוּ לְעָרֵב**, circling my house to ensure that I don't escape. **They are muttering** — **יִהְמוּ** through the night **like a municipal watch dog** — **כְּכֹלֵב** that **encircles the city** — **וַיִּסּוּבּוּ עִיר**, and barks when there are intruders. The dog is there to protect the people it guards, whereas their intent is to do the opposite.

(ח) הִנֵּה יִבְעִיֹן בְּפִיהֶם חֲרָבוֹת בְּשִׁפְתוֹתֵיהֶם
כִּי מִי שִׁמְעַ:

Behold, they spew hatred **with their mouths** — **הִנֵּה יִבְעִיֹן בְּפִיהֶם**, words as sharp as **swords are on their lips** — **חֲרָבוֹת בְּשִׁפְתוֹתֵיהֶם**; **for** — **כִּי** they think to themselves, "**Who hears** — **מִי שִׁמְעַ**?"

David could hear from inside the house what Shaul's men were saying to each other. They spoke words as sharp as swords because they didn't realize David could

hear. Otherwise they would have been more careful, since for all they knew, David might become king one day. They also didn't have the fear of G-d, for they should have been concerned that He hears them.

PART 2. A WIDER PERSPECTIVE.

(ט) וְאַתָּה ה' תִּשְׂחַק לָמוֹ
תִלְעַג לְכָל גּוֹיִם:

But You, Hashem — וְאַתָּה ה' You hear the words which they foolishly think are not being overheard, and **You laugh at them** — תִּשְׂחַק לָמוֹ, knowing that they are doomed in their foolishness. You laugh at them just as **You mock all** the other **nations** — תִלְעַג לְכָל גּוֹיִם who go against You.

PART 3. TRUST IN DELIVERANCE.

(י) עֵזוּ אֱלֹהֵי אֶשְׁמְרָה
כִּי אֱלֹקִים מְשֹׁבְבֵי:

Although my enemy has power over me now, I am not afraid. In the face of **his strength** — עֵזוּ, **I wait** expectantly **for You** — אֱלֹהֵי אֶשְׁמְרָה to save me from him; **for G-d is my stronghold** — כִּי אֱלֹקִים מְשֹׁבְבֵי and I have no defender other than He.

(יא) אֱלֹקֵי [חֲסִדוֹ] חֲסִדֵי יִקְדָּמֵנִי

In contrast to my present situation of being a fugitive, I trust that **the G-d of my welfare** — אֱלֹקֵי חֲסִדֵי, who has been kind to me by letting me know the plans of my enemies [via my wife Michal], will **anticipate** my need and help **me** — יִקְדָּמֵנִי escape the ambush that they have set up.

אֱלֹקִים יִרְאֵנִי בְּשַׁרְרֵי:

G-d will show me what I yearn to see – the downfall of **my watchful foes** — אֱלֹקִים יִרְאֵנִי בְּשַׁרְרֵי who are closely guarding my house.

PART 4. A LESSON TO OTHERS.

(יב) אַל תִּהְרַגְם פֶּן יִשְׁכְּחוּ עַמִּי

Punish them, but **don't make it necessary for me to kill them** — אַל תִּהְרַגְם as I make my escape. I would rather they live because the dead are soon forgotten. Therefore, don't deprive them of life **lest my people forget** — פֶּן יִשְׁכְּחוּ עַמִּי the

consequences of wickedness.

הַנִּיעֵמוּ בְּחִילְךָ
וְהוֹרִידֵמוּ מִגִּנְנוּ אֲדֹנָי:

Instead **with Your power move them** away from my escape route so that I can flee unnoticed — **הַנִּיעֵמוּ בְּחִילְךָ**. As for punishing them, **bring them low** — **וְהוֹרִידֵמוּ** so that they become destitute, **O L-rd our Shield, — מִגִּנְנוּ אֲדֹנָי**, Who can be relied on to continue to protect us from them.

(יג) חֲטָאת פִּימוֹ דְּבַר שְׁפָתֵימוֹ
וַיִּלְכְּדוּ בְּגֵאוֹנָם וּמִפִּחַשׁ יִסְפְּרוּ:

How will they be punished? Let them be brought down by **the sin** committed by **their mouth** — **חֲטָאת פִּימוֹ** and the **evil words** issued from **their lips** — **דְּבַר שְׁפָתֵימוֹ**. **Let them be caught by their arrogance** — **וַיִּלְכְּדוּ בְּגֵאוֹנָם** and by **the false oaths and lies that they tell** — **וּמִפִּחַשׁ יִסְפְּרוּ**.

(יד) כֹּלָה בְּחֵמָה כֹּלָה וְאֵינָמוּ
וַיִּדְעוּ כִּי אֱלֹקִים מִשָּׁל בְּיַעֲקֹב
לְאַפְסֵי הָאָרֶץ סֵלָה:

And if they don't repent, **consume** them in Your **wrath** — **כֹּלָה בְּחֵמָה** O G-d of judgment; **consume** them bit by bit **until they are no more** — **כֹּלָה וְאֵינָמוּ** ! **And then** men **shall know** — **וַיִּדְעוּ** that **G-d rules in Yaakov** — **כִּי אֱלֹקִים מִשָּׁל** and that He judges the wicked among us. And they will know that He rules **to the ends of the earth, Selah** — **לְאַפְסֵי הָאָרֶץ סֵלָה**.

And though You rule to the ends of the earth, You expect more from Yaakov than from other nations and, as You have said to us, "You alone did I know from among all the families of the earth; therefore I will hold you to account for your iniquities" (Amos 3:2).

(טו) וַיָּשׁוּבוּ לְעָרֶב
יְהֵמוּ כִּכְלָב וַיִּסּוּבּוּ עִיר:

For in their wickedness they have attacked my reputation by day with their oaths and falsehood. **They have returned** to their wickedness **in the evening** — **יָשׁוּבוּ לְעָרֶב** circling my house to ensure that I don't escape. **Let them mutter like a dog** — **יְהֵמוּ כִּכְלָב** that **encircles the city** — **וַיִּסּוּבּוּ עִיר**. Let them suffer

poverty so they will have to go around the streets of the city begging for food.

(טז) הַמָּה [יְנוּעוֹן] יְנִיעוֹן לֶאֱכֹל
אִם לֹא יִשְׁבְּעוּ וַיִּלְיֵנוּ:

Let them be like the hungry dogs who **roam about** — הַמָּה יְנִיעוֹן all night searching for something **to eat** — לֶאֱכֹל. **Although they are not sated** — אִם לֹא **they lay down to sleep** — יִשְׁבְּעוּ — וַיִּלְיֵנוּ hungry.

PART 5. CONCLUSION.

(יז) וְאֲנִי אֲשִׁיר עֲזֶךָ
וְאֲרִנֶּנּוּ לְבִקְרַת חַסְדֶּךָ

But as for me — וְאֲנִי, when You show me Your might, by avenging me, (1) **I will sing of Your strength** — אֲשִׁיר עֲזֶךָ, and (2) **I will exult in Your kindness every morning** — וְאֲרִנֶּנּוּ לְבִקְרַת חַסְדֶּךָ.

In asking Hashem to save him, David identifies Hashem's qualities of strength and kindness (numbered 1 and 2). Because of Hashem's infinite strength David knows that He is able to do whatever is needed and because of His kindness David knows that Hashem will surely want to come to his aid. These two themes are carried forward in the remainder of the Conclusion to the mizmor.

כִּי הָיִיתָ מְשֻׁגָּב לִי
וּמְנוּס בַּיּוֹם צָר לִי:

(1) **For You have been a stronghold to me** — כִּי הָיִיתָ מְשֻׁגָּב לִי to ensure that Shaul's men did not get to me, (2) **And in Your kindness You have been a refuge** so that I was able to escape **in my time of distress** — וּמְנוּס בַּיּוֹם צָר לִי.

(יח) עֲזֵי אֱלֹהֶיךָ אֲזַמְּרָה

You are my strength — עֲזֵי. Therefore in time of distress I will patiently wait for Your deliverance. And when it happens **I will sing** in praise **to You** — אֱלֹהֶיךָ אֲזַמְּרָה.

כִּי אֱלֹקִים מְשֻׁגָּבִי
אֱלֹקֵי חַסְדֵּי:

I will sing **that** (1) **G-d is my stronghold** — כִּי אֱלֹקִים מְשֻׁגָּבִי Who defended me, **and** (2) He is **the G-d of my welfare** — אֱלֹקֵי חַסְדֵּי Who inclined His

kindness to me.

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*, expressing your devotion to Hashem.

Tefillos for Life - Your Yeshuah.

[59:2] ENEMIES. – הַצִּילֵנִי מֵאֵיבֵי אֱלֹקֵי מִמְתְּקוֹמֵמִי תִשְׁגְּבֵנִי – “Rescue me from my enemies, O my G-d. Defend me from my attackers.” Ask Hashem to save you from your enemies, whether they are motivated by hatred or self-interest.

[59:3] – הַצִּילֵנִי מִפְּעֻלֵי אֹן וּמֵאֲנָשֵׁי דָמִים הוֹשִׁיעֵנִי – “Rescue me from evildoers. Save me from bloodthirsty men.”

[59:5] – בְּלִי עֲוֹן יְרוּצוּן וְיִכּוֹנְנוּ עוֹרָה לְקִרְאָתִי וְרָאָה – “Without any wrongdoing [on my part] they are hurrying and preparing [to kill me]. Rise up for me and see [what is in their hearts].”

[59:6] JUDGMENT. – הִקְיֹצָה לְפָקֹד כָּל הַגּוֹיִם – “Arise to pass judgement against all nations [who seek to harm Yisrael].” Even if I am unable to defend myself, let Your judgment take its toll of those who are guilty.

[59:10] – עֹז, אֱלֹהֵי אֶשְׁמְרָה כִּי אֱלֹקִים מִשְׁגְּבֵי – “[In the face of the enemy’s] strength, I wait for You, for G-d is my stronghold.”

Tefillos for Life - Your Gratitude.

[59:17] STRENGTH AND KINDNESS. – וְאֲנִי אֲשִׁיר עֹזְךָ וְאֶרְנֶן לְבִקְרַתְּ חֲסִדְךָ – “But as for me I will sing of Your strength, and exult in Your kindness every morning.” Thank Hashem for using His strength to keep the enemy away from you and for using His kindness to enable you to escape harm.

[59:18] – עֹזִי אֱלֹהֵי אֶזְמְרָה כִּי אֱלֹקִים מִשְׁגְּבֵי אֱלֹקֵי חֲסִדִּי – “You are my strength, I will sing [in praise] to You, that G-d is my stronghold and the G-d of my welfare.”

Sources

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

listed below.

- | | |
|--------------------------------------|--------------------------------------|
| א - המאירי, בן־רמוך, אלשיך | י - רש"י, רד"ק, מצודות |
| ב - מלבי"ם, רשר"ה, נר לרגלי | יא - רש"י, בן־רמוך, מלבי"ם, נר לרגלי |
| ג - בן־רמוך, מלבי"ם, נר לרגלי | יב - רש"י, אבן עזרא, אלשיך, מלבי"ם |
| ד - אבן עזרא, רד"ק, מלבי"ם, נר לרגלי | יג - רד"ק, בן־רמוך, |
| ה - רש"י, המאירי, ספורנו, אלשיך | יד - רד"ק, נר לרגלי |
| ו - מלבי"ם | טו - רש"י, אבן עזרא, רד"ק, מצודות |
| ז - רש"י, אבן עזרא, רד"ק, בן־רמוך | טז - רש"י, מצודות |
| ח - רש"י, אבן עזרא, רד"ק | יז - רש"י, רד"ק, בן־רמוך, מצודות |
| ט - רש"י, רד"ק | יח - מצודות |

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