

Mizmor 062

Practicing Patience

Key Concepts

David composed this mizmor during a period when his kingdom was threatened by traitors from within. He needed to gather all his moral strength and his *bitachon* (trust) in Hashem to avoid taking an intemperate action, which he would later have regretted. Instead he declared his commitment to Hashem, and chose to wait for the problem to be resolved at the right time through Hashem's *yeshuah* (salvation).

By means of this mizmor David counsels us that when things seem to go wrong we should not jump to conclusions, but have patience and pray to Hashem to make them right. The mizmor even contains a section in which David addresses the Jewish nation as a whole that he foresees will be suffering in a long and bitter exile. David anticipates through the power of *nevuah* (prophecy) that the people will be tempted to lose patience and put their trust in promises made by charlatans and other unethical people. He exhorts them not to go down that path but to pour their heart out to Hashem in *teshuvah*. For Hashem is the only power that can bring the *Geulah* (redemption).

Exploring the Mizmor

THE VIRTUE OF PATIENCE. Although David is faced with internal enemies that are threatening to topple him from the throne, he declares his patience and trust in Hashem. He is confident that even if they weaken his hold on power, Hashem will enable him to survive.

(א) לְמַנְצֵחַ עַל יְדוּתוֹן מִזְמוֹר לְדָוִד: (ב) אֵךְ אֶל אֱלֹקִים דּוֹמְיָה נְפֹשִׁי, מִמֶּנּוּ יִשׁוּעָתִי:
(ג) אֵךְ הוּא צוּרִי וְיִשׁוּעָתִי מִשְׁגָּבִי לֹא אֶמוֹט רַבָּה:

(1) For the musician Yedusun, a mizmor by David. (2) My soul is quietly waiting, but only for G-d. My *yeshuah* comes from Him. (3) He alone is my Rock and my *yeshuah*. [He is] my Stronghold, I will not falter much.

Navigating Tehillim. Another occasion on which David called upon the musician Yedusun was when he composed Mizmor 039, A Crisis of Conscience. At that time David was also faced with the need to overcome his

frustration and wait patiently for his *yeshuah* to appear.

CHALLENGE TO THE TRAITORS. David challenges the traitors who are seeking to sabotage his position as king. He tells them he is not worried because Hashem will save him. They are foolishly taking risks in challenging him because their arrogance is misleading them.

(ד) עַד אָנָה תִּהְיוּתְנוּ עַל אִישׁ תִּרְצָחוּ כְּלַכֶּם כְּקִיר נָטוּי גָּדַר הַדְּחוּיָהּ: (ה) אַךְ מִשְׂאֵתוֹ יַעֲצוּ לְהַדִּיחַ יְרָצוּ כְּזָב בְּפִיו יְבָרְכוּ וּבִקְרָבָם יִקְלְלוּ סֵלָה:

(4) Until when will you continue to plot ruin against a man? You will all be slain like a leaning wall, a tottering fence. (5) Each [of those traitors] is motivated only by his arrogance. They scheme to depose [me]. They take pleasure in deceit, blessing me with the mouth, but on the inside they curse me, Selah!

PATIENCE AND DEVOTION. With renewed confidence in the justice of his cause, David again declares his patience and his bitachon in the *yeshuah* that he is sure will come.

(ו) אַךְ לְאֱלֹקִים דּוֹמֵי נַפְשִׁי כִּי מִמֶּנּוּ תִקְוֹתִי: (ז) אַךְ הוּא צוּרִי וַיִּשְׁוַעֲתִי מִשְׁגָּבִי לֹא אֲמוּט: (ח) עַל אֱלֹקִים יִשְׁעִי וּכְבוֹדִי צוּר עֲזִי מַחְסִי בְּאֱלֹקִים:

(6) O my soul, wait quietly only for G-d, because my hope is from Him. (7) He alone is my Rock and my Yeshuah; my Stronghold, I will not stumble. (8) Upon G-d rests my yeshuah and my honor [as king]. He is the Rock of my strength; my refuge is in G-d.

EXHORTATION. Through the power of prophecy David now speaks to the nation at large and to the coming generations that will find themselves in a long and bitter Exile. He exhorts them to be patient and never give up hope, even when their oppressors are flourishing. The power of the wicked appears to give them security but it is like hot air and will ultimately disappoint them.

(ט) בְּטָחוּ בּוּ בְּכָל עֵת עִם שְׂפִכּוֹ לִפְנֵי לְבַבְכֶם אֱלֹקִים מַחְסֵה לָנוּ סֵלָה: (י) אַךְ הֶבֶל בְּנֵי אָדָם כְּזָב בְּנֵי אִישׁ בְּמֵאֲזֵנִים לְעֵלוֹת הַמָּה מֵהֶבֶל יָחַד: (יא) אֵל תִּבְטָחוּ בְּעֶשֶׂק וּבִגְזֵל אֵל תִּהְבְּלוּ חַיִּל כִּי יָנוּב אֵל תִּשְׁתִּיּוּ לֵב:

(9) Trust in Him [to bring the Geulah] at any moment, O people! Pour out your hearts before Him [in teshuvah]; G-d is a refuge for us, Selah. (10) [Wealth-gathering] men are but hot air! [Honor-seeking] men are deceit! Were they to be put up on scales together, they would weigh less than hot

air. (11) Don't trust in [your ability] to defraud and don't place your empty hope in stealing. Though your wealth is flourishing, don't set your heart on it.

CONCLUSION. David concludes the mizmor by reminding his listeners of the Second Commandment which describes how Hashem rules the world. Even though it may not be immediately apparent, Hashem insists upon strict accountability for sin and assures mankind of a generous reward for good (to thousands of generations). He created the world out of kindness and wants to fulfill His promise if man will only have patience.

(יב) אַחַת דְּבַר אֱלֹקִים שָׁתִּימָה זֶה שָׁמַעְתִּי כִּי עַז לְאֱלֹקִים: (יג) וּלְךָ אֲדֹנָי חֶסֶד כִּי אַתָּה תִשְׁלַם לְאִישׁ כַּמַּעֲשֵׂהוּ:

(12) One thing has G-d spoken, I have heard these two [things]: that strength belongs to G-d; (13) and Yours, Hashem, is kindness, for You repay each man according to his deeds.

Learning the Mizmor

THE VIRTUE OF PATIENCE

(א) לְמַנְצֵחַ עַל יְדוּתוֹן
מִזְמוֹר לְדָוִד:

This song has been prepared **for the musician** — לְמַנְצֵחַ — named **Yedusun** — עַל יְדוּתוֹן, who will perform it. It is a **mizmor** composed **by David** — מִזְמוֹר לְדָוִד.

(ב) אֵךְ אֶל אֱלֹקִים דּוֹמְיָה נְפֹשִׁי
מִמְנוֹ יִשׁוּעָתִי:

Why am I calm and without fear, even in the presence of danger? Because **my soul waits quietly, but only for G-d** — אֵךְ אֶל אֱלֹקִים דּוֹמְיָה נְפֹשִׁי. I know that **my yeshuah comes only from Him** — מִמְנוֹ יִשׁוּעָתִי, even when it seems to be carried out through a human agent.

(ג) אֵךְ הוּא צוּרִי וַיִּשׁוּעָתִי
מִשְׁגִּבֵי לֹא אֶמוּט רַבָּה:

He alone is my Rock and the Source of my yeshuah — אֵךְ הוּא צוּרִי וַיִּשׁוּעָתִי — to achieve victory over my enemies. His *yeshuah* is a complete one. Even if I get into

trouble, with Him as **my Stronghold, I will not stumble much** — **משגבי לא** אמוט רבה from my position.

CHALLENGE TO THE TRAITORS

(ד) עַד אָנָה תְּהוֹתֶנּוּ עַל אִישׁ

תִּרְצָחוּ בְּלִבְכֶם פְּקִיר נְטוּי גִּדְרֵי הַדְּחוּיָהּ:

[David speaks to his enemies within Yisrael who are conspiring to overthrow him:]

עד אנה תהותנו על **איש** **Until when will you continue to plot ruin against a man** — **עד אנה תהותנו על** **איש** ? Don't you realize that Hashem is my *yeshuah*, and by attacking me your fighting Him? Your position is inherently weak and if you persist, **you will all be slain like a leaning wall** — **תִּרְצָחוּ בְּלִבְכֶם פְּקִיר נְטוּי**, a tottering fence — **גִּדְרֵי הַדְּחוּיָהּ**.

(ה) אַךְ מִשְׂאֵתוֹ יַעֲצוּ לְהַדִּיחַ

יִרְצוּ כָּזָב

בְּפִיו יְבָרְכוּ וּבִקְרָבָם יִקְלְלוּ סְלָה:

Each one of those traitors is treacherous and **is motivated only by his arrogance** — **אַךְ מִשְׂאֵתוֹ**, but together **they scheme to depose** me — **יַעֲצוּ** **להדיח**. **They take pleasure in deceit** — **יִרְצוּ כָּזָב**, **blessing me with the mouth** — **בְּפִיו יְבָרְכוּ**, but on the inside they curse me, **Selah** — **וּבִקְרָבָם יִקְלְלוּ סְלָה** !

PATIENCE AND DEVOTION

(ו) אַךְ לְאֱלֹקִים דּוֹמֵי נַפְשִׁי

כִּי מִמֶּנּוּ תִקְוֹתִי:

O my soul, wait quietly only for G-d — **אַךְ לְאֱלֹקִים דּוֹמֵי נַפְשִׁי**, because my only real **hope is from Him** — **כִּי מִמֶּנּוּ תִקְוֹתִי**. If the solution to my problems is not immediately forthcoming, I am not justified in turning to other sources of help, for they will be of no avail. Everything is determined by G-d and if He chooses to delay it is because of my own sins.

(ז) אַךְ הוּא צוּרִי וַיְשׁוּעָתִי

מִשְׁגָּבִי לֹא אֲמוּט:

[With increasing assurance David repeats:] **He alone is my Rock** and the Source of **my yeshuah** — **אַךְ הוּא צוּרִי וַיְשׁוּעָתִי**. I now realize that there is a pattern of His

repeatedly coming to my aid and the end result was good, no matter how bleak things seemed to be. Therefore I have renewed confidence that with Him as **my Stronghold, I will not falter** at all — **משגְבִי לֹא אֲמוֹט**.

(ח) עַל אֱלֹקִים יִשְׁעֵי וּכְבוֹדִי
צוּר עֲזָי מַחְסֵי בְּאֱלֹקִים:

Upon G-d rests the promise that He has made to grant **my yeshuah** — **עַל אֱלֹקִים יִשְׁעֵי** and **my honor** as King of Yisrael — **וּכְבוֹדִי**. And even without His specific promise, His characteristic kindness will insure that He is **the Rock of my strength** to help me overcome my enemies — **צוּר עֲזָי** and **my refuge** to protect me from them continues to be **in G-d** — **מַחְסֵי בְּאֱלֹקִים**.

EXHORTATION.

(ט) בְּטַחוּ בוּ בְּכָל עֵת עִם
שִׁפְכוּ לִפְנֵי לִבְבְּכֶם
אֱלֹקִים מַחְסֵה לָנוּ סֵלָה:

[David speaks to the nation at large:] Even though you have endured the suffering of a long Exile, **Trust in Him** — **בְּטַחוּ בוּ** to bring your *Geulah* **at any moment, O people** — **עִם בְּכָל עֵת**! The *Geulah* will come if you do *teshuvah*, so **pour out your hearts before Him** in *teshuvah* — **שִׁפְכוּ לִפְנֵי לִבְבְּכֶם**. **G-d is a refuge for us, Selah** — **אֱלֹקִים מַחְסֵה לָנוּ סֵלָה** !

(י) אַךְ הֶבֶל בְּנֵי אָדָם
כְּזָב בְּנֵי אִישׁ
בְּמֵאזְנִים לַעֲלוֹת הֵמָּה מִהֶבֶל יַחַד:

If you are frustrated with waiting, don't look to empty men for your *yeshuah*. Don't rely upon **men of hot air** — **אַךְ הֶבֶל בְּנֵי אָדָם**, who devote themselves to building wealth. Just as hot air dissipates so will their wealth. Don't rely on **men of deceit** — **כְּזָב בְּנֵי אִישׁ**, who devote themselves to building social position, because their importance will fade. **Were they to be put up on scales** — **בְּמֵאזְנִים לַעֲלוֹת**, both kinds of men on one side, **together they would weigh less than hot air** — **הֵמָּה** **מִהֶבֶל יַחַד** on the other side. The fact they seem to be flourishing is a sign of their being light in weight because the lighter weight side of the scales is what rises.

(יא) אֶל תִּבְטְחוּ בְעֵשֶׂק
וּבְגֵזֵל אֶל תִּהְבְּלוּ
חַיִּל כִּי יָנוּב אֶל תַּשִּׁיתוּ לֵב:

Even if you agree that men are not to be relied upon, you may be tempted to achieved your own success through unethical activities. But that is also a mistake. **Don't trust in** your ability to **defraud** by withholding the money that you owe to a merchant or an employee — **אֶל תִּבְטְחוּ בְעֵשֶׂק**, **and don't place** your **empty hope in stealing** — **וּבְגֵזֵל אֶל תִּהְבְּלוּ** the property of others. **Though** your **wealth** may appear to be **flourishing** — **חַיִּל כִּי יָנוּב**, **don't set your heart on it** — **אֶל תַּשִּׁיתוּ לֵב**, because it will not last.

CONCLUSION.

(יב) אַחַת דִּבְרֵי אֱלֹקִים
שָׁמַעְתִּי זֶה עוֹז לְאֱלֹקִים:

Even though life may sometimes seem unfair on the surface, Hashem rules the world wisely and your patience will ultimately be rewarded. This is evident from the Second Commandment, which speaks of strict accountability for sin and generous reward for righteousness. That is **one thing** that **has G-d said** — **אַחַת דִּבְרֵי אֱלֹקִים**, and in it **I have heard these two** things — **שָׁמַעְתִּי זֶה עוֹז לְאֱלֹקִים**: The first of these is **that strength belongs to G-d** — **כִּי עוֹז לְאֱלֹקִים** to punish the guilty.

(יג) וּלְךָ אֲדֹנָי חֶסֶד
כִּי אַתָּה תִשְׁלַם לְאִישׁ כְּמַעֲשָׂהוּ:

And the second is **Your** special quality of **kindness, Hashem** — **וּלְךָ אֲדֹנָי חֶסֶד**, the quality that motivated Creation **for You repay each man according to his deeds** — **כִּי אַתָּה תִשְׁלַם לְאִישׁ כְּמַעֲשָׂהוּ** and the purpose of Creation is served when man acknowledges the presence of Hashem in his life and turns directly to Him. Thus, man rises to the challenge of Creation and makes himself worthy of being rewarded.

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.

Lessons for Life - Your Attitude.

[62:2] BE PATIENT. – אַךְ אֶל אֱלֹקִים דּוֹמְיָה נַפְשִׁי, מִמֶּנּוּ יִשׁוּעָתִי – “*My soul is quietly waiting, but only for G-d. My yeshuah comes from Him.*” Even when your problems are overwhelming, be patient because your yeshuah can come only from Hashem. Reckless steps that you might be tempted to take will only make things worse.

[62:7] – אַךְ הוּא צוּרִי וְיִשׁוּעָתִי מִשְׁגִּבִּי לֹא אֲמוֹט – “*He alone is my Rock and my Yeshuah; my Stronghold, I will not stumble.*” Don’t be deceitful toward those in lawful authority.

[62:8] – עַל אֱלֹקִים יִשְׁעִי – “*Upon G-d rests my yeshuah.*”

[62:5] BE HONEST. – יִרְצוּ כֶּזֶב בְּפִי וּבִרְכוּ וּבִקְרָבִים יִקְלְלוּ – “*They take pleasure in deceit, blessing me with the mouth, but on the inside they curse me.*” Don’t be deceitful toward those in lawful authority.

Lessons for Life - Your Behavior.

[62:9] DO TESHUVAH WITH ALL YOUR HEART. – שִׁפְכוּ לִפְנֵי לַבְּבָבָם – “*Pour out your hearts before Him.*” Do teshuvah and ask Hashem to bring the Geulah, but do it sincerely, with all your heart.

Tehillos for Life - Contemplation of Hashem.

[62:12] HIS STRENGTH. – אַחַת דְּבַר אֱלֹקִים שָׁתִּים זוֹ שָׁמַעְתִּי כִּי עַז לְאֱלֹקִים – “*One thing has G-d spoken, I have heard these two [things]: that strength belongs to G-d.*” Hashem exercises His strength to punish the wicked.

[62:13] HIS KINDNESS. – וְלִךְ אֲדֹנָי חֶסֶד כִּי אַתָּה תִשְׁלַם לְאִישׁ כְּמַעֲשָׂהוּ – “*and Yours, Hashem, is kindness, for You repay each man according to his deeds.*” Because of His kindness, Hashem rewards righteousness to thousands of generations.

Sources

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

- | | |
|---|--|
| ח - מצודות, באר אברהם | א - רד"ק, דעת סופרים |
| ט - רד"ק | ב - רש"י, רד"ק, אלשיך, מלבי"ם |
| י - רד"ק, המאירי, בן־רמון, ספורנו, מלבי"ם | ג - רד"ק, המאירי, אבן יחיאל, באר אברהם |
| יא - רש"י, רד"ק, ספורנו, נר לרגלי | ד - באר אברהם, דעת סופרים |
| יב - רש"י, באר אברהם, מלבי"ם, מאיר טוב | ה - מצודות |
| יג - רש"י, בן־רמון, באר אברהם, מאיר טוב | ו - אבן עזרא, אלשיך |
| | ז - אבן עזרא, רד"ק |

© COPYRIGHT NOTICE
All rights to this document are reserved by the author. For further information contact Isaac Kirzner at isaac@kirzner.com