

Mizmor 071

From Infancy to Infirmity

Key Concepts

This mizmor is a continuation of Mizmor 070, which David Hamelech composed in his later years, while fleeing from his son Avshalom. During the course of the mizmor he reminds himself of his lifelong relationship with Hashem, a relationship which effectively began in his infancy and continued until the last stage of his life. He thanks Hashem for all the kindnesses He has shown him throughout the years. He is especially grateful for Hashem's unique quality of merciful justice by which He grants man the opportunity to experience a moral rebirth. Through this quality man is enabled to do *teshuvah* for his sins, effectively blotting out the sins of a lifetime as though they had never existed. Thus, when man faces the end of his days, he can do so in the pristine state of his infancy.

Exploring the Mizmor

PART 1. DECLARATION OF BITACHON. David begins this portion of his *tefillah* with a declaration of *bitachon* (trust) in *Hashem*, accompanied by an appeal to be rescued from the *resha'im* who are pursuing him.

(א) בָּדָה' חֲסִיתִי אֶל־אֲבוֹשָׁה לְעוֹלָם: (ב) בְּצַדִּיקְתָּ תִצִּילֵנִי וּתְפַלֵּטֵנִי הַטָּה־אֵלֵי אֲזַנְךָ וְהוֹשִׁיעֵנִי: (ג) הָיָה לִי לְצוּר מְעוֹן לְבוֹא תִמְיֵד צוּיֶתָ לְהוֹשִׁיעֵנִי כִּי־סִלְעֵי וּמְצוֹדֹתַי אֲתָה: (ד) אֲלֹקֵי פְלִטָנִי מִיַּד רָשָׁע מִכַּף מְעוֹל וְחוֹמֵץ:

(1) I [continue to] seek refuge in You, Hashem; let me never be shamed. (2) In Your merciful justice rescue me and deliver me. Incline Your ear to me and save me. (3) Be a sheltering rock for me to which I may always come, for You have been my Rock and my Fortress. (4) My G-d, deliver me from the hand of the rasha, from the grasp of the stalker and the criminal.

Navigating Tehillim. David's language of trust in Hashem is modeled on that of the first few verses of Mizmor 031 (Rebuilding Bitachon), which he sang while fleeing from Shaul Hamelech and his soldiers.

PART 2. GRATITUDE FOR PAST MIRACLES. David thanks Hashem for having sheltered him from the very beginning of his life. Because of Hashem's protection David has survived the enemies of his youth.

(ה) כִּי־אַתָּה תִּקְוֹתַי אֲדֹנָי ה', מִבֶּטֶחַי מִנְעוּרַי: (ו) עָלִידָה נִסְמַכְתִּי מִבֶּטֶן, מִמְּעֵי אִמִּי
אַתָּה גֹזֵז, בָּדָד תִּהְלֹתַי תִּמְיֹד: (ז) כְּמוֹפֶת הָיִיתִי לְרַבִּים, וְאַתָּה מִחֲסִי־עֹז: (ח) יִמְלֵא
פִּי תִהְלֹתֶךָ כָּל־הַיּוֹם תִּפְאֶרְתֶּךָ:

(5) For You have been my hope, O my Master, Hashem/Elokim, my secure refuge from [the earliest days of] my youth. (6) I depended on You from the womb. You withdrew me from the innards of my mother. My praise is always of You. (7) I became a marvel to the many; You were my refuge of strength. (8) My mouth will be filled with Your praise. Every day [I will offer] glorification of You.

Navigating Tehillim. David's gratitude for the miracle of birth (v. 6) reflects a similar emotion which he expressed in Mizmor 22 (The Morning Star), v. 22:10.

PART 3. PLEA FOR THE PRESENT. Now that David has begun to experience the effects of old age, he asks Hashem not to abandon him, but to hurry to his assistance because the bitter enemies he is now facing are filled with renewed energy and hatred.

(ט) אַל־תִּשְׁלִיכֵנִי לְעֵת זִקְנָה כְּכֹלֹת כֹּחִי אַל־תִּעֲזֹבֵנִי: (י) כִּי־אָמְרוּ אוֹיְבֵי לִי וְשֹׁמְרֵי
נַפְשִׁי נוֹעְצוּ יַחְדָּו: (יא) לֵאמֹר אֱלֹקִים עָזְבוּ רֹדְפוֹ וְתִפְשׁוּהוּ כִּי־אִין מַצִּיל: (יב)
אֱלֹקִים אַל־תִּרְחַק מִמֶּנִּי, אֱלֹקֵי לְעֹזְרֹתַי [חִישָׁה] חוֹשָׁה: (יג) יִבְשׁוּ יִכְלוּ שִׁטְנֵי נַפְשִׁי,
יַעֲטוּ חֲרָפָה וּכְלָמָה מִבְּקִשֵׁי רַעְתִּי:

(9) Don't cast me off in [my] time of old age. Now when my strength is failing, don't forsake me. (10) For my enemies speak against me, and those who have been waiting [to take] my life consult together, ... (11) saying, "G-d has forsaken him, [let us now] pursue and catch him, for there is no rescuer." (12) O G-d, don't be far from me, You are my G-d, hurry to my assistance. (13) Let the accusers of my soul be shamed [when they see that they are] finished. Let those who seek my harm be wrapped in disgrace and humiliation.

PART 4. HOPE FOR THE FUTURE. Despite the dangers he is now facing David is hopeful that he will have the opportunity to thank Hashem in the future and praise

Him for the merciful justice that He will invoke on David's behalf.

(יד) וְאֲנִי תָמִיד אֲיַחַל, וְהוֹסַפְתִּי עַל־כָּל־תְּהִלָּתֶךָ: (טו) פִּי יִסְפֵּר צְדֻקָתְךָ כָּל־הַיּוֹם תְּשׁוּעָתְךָ, כִּי לֹא יִדְעֵתִי סִפְרוֹת: (טז) אָבוֹא בְּגִבּוֹרוֹת אֲדַנֶּי ה', אֲזַכִּיר צְדֻקָתְךָ לְבִדְךָ:
 (14) *As for me, I will always hope to add to all Your praise. (15) My mouth will tell of Your merciful justice every day and of Your yeshuah, though there are so many [examples] that I do not know [their] numbers. (16) I will come with [examples of] the mighty deeds of the Lord, Hashem/Elokim. I will refer [especially] to Your merciful justice, Yours alone.*

Navigating Tehillim. In this mizmor we have seen an indication that David felt he was coming to the end of his life. (71:0). In fact, David tentatively brought his work on Sefer Tehillim to an end in the next mizmor (72:20). However, he continued to hope for the opportunity to continue adding to his praises of Hashem (71:14). He was granted this wish and continued to compose original works while collecting and editing the mizmorim of earlier sages.

PART 5. MESSAGE TO FUTURE GENERATIONS. David declares his intention of singing in praise of the wonders that Hashem will perform. He promises to carry the message of Hashem's deliverance to future generations.

(יז) אֱלֹקִים לְמַדְתַּנִּי מִנְעוּרַי וְעַד־הַנְּהָ אֲגִיד נִפְלְאוֹתֶיךָ: (יח) וְגַם עַד־זְקֵנָה וְשִׁבְיָה אֱלֹקִים אֶל־תַּעֲזֹבֵנִי עַד־אֲגִיד זְרוּעֶךָ לְדוֹר לְכָל־יְבוּא גְבוּרָתְךָ:
 (17) *O G-d, from my very youth You have accustomed me [to the awareness that everything comes from You]. [From then] until now I have continued to declare Your wonders. (18) And even into advanced old age, O G-d, don't forsake me in order that I [can] proclaim the strength of Your arm to this generation, Your omnipotence to all [that are yet] to come.*

PART 6. PLEA TO BE COMFORTED. David begins to formulate His future praises to Hashem. He then asks to be restored to Hashem's good graces.

(יט) וְצְדֻקָתְךָ אֱלֹקִים עַד־מָרוֹם אֲשֶׁר־עָשִׂיתָ גְדֻלוֹת אֱלֹקִים מִי כְמוֹךָ: (כ) אֲשֶׁר [הִרְאִיתָנִי] הִרְאִיתָנִי צְרוֹת רַבּוֹת וְרַעוֹת תָּשׁוּב [תַּחֲיִינִי] תַּחֲיִינִי וּמִתְהַמּוֹת הָאָרֶץ תָּשׁוּב תַּעֲלֵנִי: (כא) תָּרַב גְּדֻלָּתִי וְתִסָּב תִּנְחַמְנִי:
 (19) *Your merciful justice, O G-d, [reaches] to heaven. [You] Who have done*

magnificent things, O G-d, who can compare to You? (20) [You] Who have demonstrated Your power to me [and to all of us] through many and painful misfortunes, revive me again. From the depths of the earth, raise me again. (21) [By forgiving my sins] You will be increasing my merit. Turn back [from Your displeasure] to comfort me.

PART 7. CONCLUSION. David concludes the mizmor by stating his intention to sing in gratitude to Hashem for the deliverance that he is confident will come. His song will be performed with musical accompaniment and will include elaborate descriptions of the downfall of his enemies.

(כב) גַם־אֲנִי אֹדֵד בְּכַל־נֶבֶל אֲמַתֵּד אֱלֹהֵי אֲזַמְרָה לָךְ בְּכִנּוֹר קְדוֹשׁ יִשְׂרָאֵל: (כג)
תִּרְנְנָה שִׁפְתַי כִּי אֲזַמְרָה־לָךְ וְנִפְשִׁי אֲשֶׁר פָּדִיתָ: (כד) גַם־לְשׁוֹנִי כָּל־הַיּוֹם תִּהְיֶה
צִדְקֹתֶךָ כִּי־בִשׁוּ כִי־חָפְרוּ מִבְּקִשֵׁי רַעְתִּי:

(22) I too, I will thank You with the ten-tone bagpipe for Your faithfulness, My G-d. I will sing to You with the lyre, O Holy One of Yisrael. (23) My lips will rejoice in song when I play music to You, with [the song of] my soul that You have redeemed. (24) My tongue, too, will utter Your merciful deeds all day long. [I will sing of] how those who seek my harm are shamed and how they are humiliated.

Learning the Mizmor

PART 1. DECLARATION OF BITACHON

(א) בְּדֵה' חֲסִיתִי
אֶל אֲבוֹשָׁה לְעוֹלָם:

Even though I have endured much, **I** continue to **seek refuge in You, Hashem** – בְּדֵה' חֲסִיתִי and rely upon You. I know that because You are eternal, **Let me never be shamed** – אֶל־אֲבוֹשָׁה לְעוֹלָם by those who mock me for trusting in You after all this time.

(ב) בְּצִדְקֹתֶךָ תִּצְּלִנִי וּתְפַלְטֵנִי
הִטָּה אֵלַי אֶזְנֶךָ וְהוֹשִׁיעֵנִי:

I know that I need never be shamed because although I am a sinner, I depend **on Your merciful justice**, which gives me the opportunity to mend my ways. And so I ask that You **rescue me** from potential threats **and deliver me** from immediate

danger — **בְּצַדְקָתְךָ תִּצִילֵנִי וּתִפְלֹטֵנִי**. But I am now in difficult straits, so don't delay the Geulah. **Incline Your ear to me** now. Hear this prayer **and save me** now — **הִטָּה־אֱלֹהֵי אֲזִנְךָ וְהוֹשִׁיעֵנִי** .

(ג) הָיְהִי לִי לְצוּר מְעוֹן לְבוֹא תִמְיֹד

Be a sheltering rock for me — **הָיְהִי לִי לְצוּר מְעוֹן**, a place where I can be secure, beyond the reach of my enemies, a place **to which I may always come** — **לְבוֹא תִמְיֹד**, and appeal to Your holy Presence.

צוֹיֵת לְהוֹשִׁיעֵנִי כִּי סִלְעֵי וּמְצוֹדֹתַי אַתָּה:

In the past **You decreed my salvation** — **צוֹיֵת לְהוֹשִׁיעֵנִי** — by giving me the opportunity to perform Your mitzvos. **For You have** ever **been** like **my** towering **Rock and my Fortress** — **כִּי־סִלְעֵי וּמְצוֹדֹתַי אַתָּה** that is high up on a cliff to protect me within its walls.

(ד) אֶלְקֵי פִלְטָנִי מִיַּד רָשָׁע

מִכַּף מַעְוֵל וְחוֹמֵץ:

My G-d, deliver me from the hand of the rasha — **אֶלְקֵי פִלְטָנִי מִיַּד רָשָׁע**, from **the grasp of the** concealed **stalker and the violent criminal** — **מִכַּף מַעְוֵל וְחוֹמֵץ**.

PART 2. GRATITUDE FOR PAST MIRACLES

(ה) כִּי אַתָּה תִקְוֹתַי אֲדֹנָי ה'

מִבְּטַחִי מִנְעוּרַי:

For You have always **been my** only **hope** for the future — **כִּי־אַתָּה תִקְוֹתַי** — **O my Master** — **אֲדֹנָי**, Who will surely have pity on His servant. You are **Hashem/Elokim** — **ה'**, Who tempers His strict judgment with mercy. I have relied on You in the past as **my secure refuge from** the earliest days of **my youth** — **מִבְּטַחִי מִנְעוּרַי**.

(ו) עָלִידָה נִסְמַכְתִּי מִבֶּטֶן

מִמַּעֵי אִמִּי אַתָּה גּוֹזֵי

בְּךָ תִהְלֹתַי תִּמְיֹד:

My entire existence in the world was by Your hand and therefore if I am now in distress, I know it is for my benefit, to purify me. **I depended on You from** the time I was an embryo in the darkness of **the womb** — **עָלִידָה נִסְמַכְתִּי מִבֶּטֶן** for

You sustained me through the body of my mother. Then **You withdrew me** into the light **from the innards of my mother** – מִמַּעַי אֲמִי אֶתָּה גּוֹזֵי with the miraculous process of birth. **My praise is always of You** – בְּךָ תִּהְלָתִי תָמִיד because You brought me into the light of day and continue to show me Your kindness.

(ז) כְּמוֹפֶת הָיִיתִי לְרַבִּים
וְאַתָּה מַחְסֵי עֹז:

When I survived all my challenges and dangers under Your protection, **I became a marvel to the many** people – כְּמוֹפֶת הָיִיתִי לְרַבִּים who had been skeptical of my trust in You. **You were my refuge of strength** – וְאַתָּה מַחְסֵי עֹז.

(ח) יִמְלֵא פִי תִּהְלָתֶךָ
כָּל הַיּוֹם תִּפְאַרְתֶּךָ:

When I am rescued from my current travail, **my mouth will be filled with Your praise** – יִמְלֵא פִי תִּהְלָתֶךָ. **Every day** – כָּל הַיּוֹם I will continue to offer an ever-growing **glorification of You** – תִּפְאַרְתֶּךָ as Your wondrous deeds are revealed to me with increasing brightness and clarity.

PART 3. PLEA FOR THE PRESENT

(ט) אֵל תִּשְׁלִיכֵנִי לְעֵת זְקֵנָה
כְּכֹלֹת כֹּחִי אֵל תִּעְזָבֵנִי:

You helped me when I was young. But now I have grown old. **Don't cast me off in my time of old age** – אֵל תִּשְׁלִיכֵנִי לְעֵת זְקֵנָה. **Now when my strength is failing, don't forsake me** – כְּכֹלֹת כֹּחִי אֵל תִּעְזָבֵנִי, lest people say it was the vigor of youth that saved me in times past, rather than Your help. And if my ability to serve you has diminished because of my failing strength, don't abandon me. Let them not say my failure to serve You was intentional.

(י) כִּי אָמְרוּ אוֹיְבֵי לִי
וְשָׁמְרֵי נַפְשִׁי נוֹעְצוּ יַחְדָּו:

For my enemies speak against me – כִּי אָמְרוּ אוֹיְבֵי לִי, and those who have **been waiting** to take my life – וְשָׁמְרֵי נַפְשִׁי now feel free to act because they think Hashem has rejected me and so they **consult together** – נוֹעְצוּ יַחְדָּו, ...

(יא) לֵאמֹר אֱלֹקִים עָזְבוּ
רַדְּפוּ וְתַפְשׂוּהוּ כִּי אֵין מַצִּיל:

... **saying** to each other, "Until this point David was victorious in his wars but now have an opportunity, for **G-d has forsaken him** – לֵאמֹר אֱלֹקִים עָזְבוּ because of his sins and left him to his own fate. Even his own son has turned against him. Let us now **pursue and catch him** – רַדְּפוּ וְתַפְשׂוּהוּ, **for there is no rescuer** – כִּי-אֵין מַצִּיל." I therefore appeal to You, Hashem, prove them wrong and don't forsake me.

(יב) אֱלֹקִים אֵל תִּרְחַק מִמְּנִי
אֱלֹקֵי לְעִזְרָתִי חוֹשָׁה:

O G-d, don't be far from me – אֱלֹקִים אֵל תִּרְחַק מִמְּנִי. Don't push off the date of my *yeshuah* into the distant future. Show my enemies that you have not distanced Yourself from me. You have always judged me with understanding for **You are my G-d** – אֱלֹקֵי and I serve You. Even when I have sinned, I have not thrown off Your yoke from me completely and I beg your forgiveness and don't reject me. So **hurry to my assistance** – לְעִזְרָתִי חוֹשָׁה and bring the *yeshuah* soon. Don't let them think they have succeeded.

(יג) יִבְשׂוּ יִכְלוּ שְׂטֵנֵי נַפְשִׁי
יַעֲטוּ חֲרָפָה וּכְלָמָה מִבְּקִשֵׁי רָעֵתִי:

Let the accusers of my soul be shamed when they see that they are **finished** – יִבְשׂוּ יִכְלוּ שְׂטֵנֵי נַפְשִׁי. They will be forced to give up their attempt to undermine me in Your eyes because You are with me. **Let those who seek my harm be wrapped in disgrace** for having attempted to indict me **and in humiliation** for failing in their attempt – יַעֲטוּ חֲרָפָה וּכְלָמָה מִבְּקִשֵׁי רָעֵתִי .

PART 4. HOPE FOR THE FUTURE

(יד) וְאֲנִי תָמִיד אֶיְחַל
וְהוֹסַפְתִּי עַל כָּל תְּהִלָּתְךָ:

As for me – וְאֲנִי, though it takes a long time, **I will always hope** – תָּמִיד אֶיְחַל and trust in Your *yeshuah*. **And** even in the midst of my present troubles, **I hope to maintain my closeness with You by adding to all Your praise** – וְהוֹסַפְתִּי – עַל-כָּל-תְּהִלָּתְךָ that I expressed to You when I was at peace. And now with each successive victory that You grant me over my enemies I hope to add even more

praise.

(טו) פִּי יִסְפֹּר צְדָקֹתֶיךָ כָּל הַיּוֹם תִּשְׁוַעְתֶּךָ
כִּי לֹא יֵדְעֵתִי סְפָרוֹת:

My mouth will tell the examples **of Your merciful justice every day** — פִּי יִסְפֹּר — **צְדָקֹתֶיךָ**, when I praise You for **Your yeshuah** — תִּשְׁוַעְתֶּךָ, **though there are so many** examples **that I do not know** their **numbers** — כִּי לֹא יֵדְעֵתִי — סְפָרוֹת.

(טז) אָבוֹא בְּגִבּוֹרֹת אֲדַנֶּי ה'

When I tell of Your merciful justice and Your *yeshuah*, **I will come with** praise and contemplation upon **the mighty deeds of the Lord, Hashem/Elokim** — אָבוֹא — בְּגִבּוֹרֹת אֲדַנֶּי ה', Who is the Source of all existence.

אֲזַכִּיר צְדָקֹתֶיךָ לְבַדֶּךָ:

But since these concepts are not accessible to everyone, **I will refer** especially **to Your merciful justice** — אֲזַכִּיר צְדָקֹתֶיךָ, by which You grant man the opportunity to do *teshuvah* and achieve a moral rebirth, despite his sins and despite the laws of justice that You Yourself have established. This forgiveness is a unique quality that is **Yours alone** — לְבַדֶּךָ, because through it You blot out past sins as though they had never existed.

PART 5. MESSAGE TO FUTURE GENERATIONS

(יז) אֱלֹקִים לְמַדְתֵּנִי מִנְעוּרַי

O G-d — אֱלֹקִים, throughout my life You have showed me your miraculous *yeshuos* and given me the understanding to appreciate them. And so **from my very youth** **You have accustomed me** — לְמַדְתֵּנִי מִנְעוּרַי — to the awareness that everything comes from You.

וְעַד הֵנָּה אֲגִיד נִפְלְאוֹתֶיךָ:

Accordingly, from then **until now** — וְעַד הֵנָּה, when I have become advanced in years and people suspect that my bond with You has been weakened through habit, **I have continued to declare Your wonders** with honest enthusiasm — אֲגִיד — נִפְלְאוֹתֶיךָ, which I will hope to do as long as I live.

(יח) וְגַם עַד זְקִנָּה וְשִׁיבָה אֱלֹקִים

אַל תַּעֲזֹבֵנִי עַד אֶגִּיד זְרוּעֶךָ לְדוֹר
לְכֹל יְבוּא גְבוּרָתְךָ:

And even into advanced old age, O G-d – וְגַם עַד־זְקֵנָה וְשִׁיבָה אֱלֹקִים – just as you have not given up on me in the past, **don't forsake me – אַל־תַּעֲזֹבֵנִי in order that I** can personally **proclaim** the strength of **Your arm to this generation – עַד־אֶגִּיד זְרוּעֶךָ לְדוֹר**. And then through my writings let me proclaim **Your omnipotence to all** generations that are yet **to come – לְכֹל־יְבוּא גְבוּרָתְךָ**.

PART 6. PLEA TO BE COMFORTED

(יט) וְצִדְקַתְךָ אֱלֹקִים עַד מְרוֹם

I will not only proclaim Your unlimited might, but **Your merciful justice, O G-d**, which reaches **to heaven – וְצִדְקַתְךָ אֱלֹקִים עַד־מְרוֹם**, even beyond the stars. All the heavenly bodies are supported by Your merciful justice. And for the sake of even one repentant man, You suspend the universal law of cause and effect according to which he would have had to perish as a result of past sin.

אֲשֶׁר עָשִׂיתָ גְדֻלּוֹת אֱלֹקִים מִי כְמוֹךָ:

You, **Who have done magnificent things – אֲשֶׁר־עָשִׂיתָ גְדֻלּוֹת**, O G-d, who can **compare to You – אֱלֹקִים מִי כְמוֹךָ ?** There is no power than create even the tiniest insect, whereas You have created the entire universe.

(כ) אֲשֶׁר הִרְאִיתָנִי [הִרְאִיתָנִי] צָרוֹת רַבּוֹת וְרַעוֹת

תָּשׁוּב תִּחְיִינִי [תִּחְיִינִי]

וּמִתְהַמּוֹת הָאָרֶץ תָּשׁוּב תַּעֲלֵנִי

You, **Who have demonstrated** Your power **to me** [and to all of us] through **many and painful misfortunes – אֲשֶׁר הִרְאִיתָנִי צָרוֹת רַבּוֹת וְרַעוֹת** – **revive me again – תָּשׁוּב תִּחְיִינִי**, as You did in the past. **From the depths of the earth – מִתְהַמּוֹת הָאָרֶץ raise me again – תָּשׁוּב תַּעֲלֵנִי**.

(כא) תִּרְבַּ גְּדֻלַּתִּי וְתִסַּב תִּנְחַמְנִי:

By forgiving my sins You will enable me to serve You with renewed devotion, at an even greater level than before. Thus, **You will be increasing my merit – תִּרְבַּ** **גְּדֻלַּתִּי** in Your eyes. **Turn back** from Your displeasure **to comfort me – וְתִסַּב** **תִּנְחַמְנִי** for I long to be close to You again.

PART 7. CONSOLATION

(כב) גַם אֲנִי אֹדֵד בְּכָלִי נֶבֶל אֲמַתֵּד אֱלֹקֵי
אֲזַמְרָה לְךָ בְּכִנּוּר קְדוֹשׁ יִשְׂרָאֵל:

When You elevate me in Your eyes, **I too** – גַם־אֲנִי will increase my expressions of gratitude. **I will thank You with the ten-tone bagpipe** to elevate my spirit to the holiness of gratitude **for Your faithfulness, My G-d** – אֹדֵד בְּכָלִי־נֶבֶל אֲמַתֵּד – אֱלֹקֵי. **I will sing to You with the lyre**, the instrument dedicated to You alone because You are **the Holy One of Yisrael** – אֲזַמְרָה לְךָ בְּכִנּוּר קְדוֹשׁ יִשְׂרָאֵל.

(כג) תִּרְנְנָה שְׂפָתַי כִּי אֲזַמְרָה לְךָ
וְנִפְשִׁי אֲשֶׁר פָּדִיתָ:

My lips will rejoice in song when I play the lyre in devotion **to You** – תִּרְנְנָה שְׂפָתַי כִּי אֲזַמְרָה לְךָ. My lips will sing in unison **with** the song of **my soul that You have redeemed** from fear and oppression – וְנִפְשִׁי אֲשֶׁר פָּדִיתָ – and which will once more be able to experience the full joy of loving gratitude.

(כד) גַם לְשׁוֹנֵי כָּל הַיּוֹם תִּהְיֶה צְדָקָתְךָ
כִּי בָּשׂוּ כִי חָפְרוּ מִבִּקְשֵׁי רָעָתִי:

My tongue, too, will utter stories of **Your merciful deeds all day long** – גַם־לְשׁוֹנֵי כָּל־הַיּוֹם תִּהְיֶה צְדָקָתְךָ. With lips and tongue I will sing of **how those who seek my harm are shamed and how they are humiliated** – כִּי־בָּשׂוּ כִי־חָפְרוּ מִבִּקְשֵׁי רָעָתִי in seeing that rather than being brought down by this ordeal, it has served to elevate my standing in Your eyes.

Sources

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

ז - אבן עזרא, בן־רמון, מלבי"ם
ח - רד"ק, מלבי"ם, רשר"ה
ט - אבן עזרא, מצודות, מלבי"ם, נר לרגלי
י - רש"י, רד"ק, המאירי, בן־רמון, מלבי"ם,
נר לרגלי
יא - אבן עזרא, רד"ק, בן־רמון, מצודות
יב - רש"י, רד"ק, בן־רמון, נר לרגלי

א - אבן עזרא, רד"ק, המאירי, מצודות, נר לרגלי
ב - בן־רמון, רשר"ה, נר לרגלי
ג - רש"י, ספורנו, מצודות, רשר"ה, נר לרגלי
ד - רש"י, בן־רמון
ה - אבן עזרא, בן־רמון, מלבי"ם, רשר"ה
ו - רד"ק, המאירי, בן־רמון, מצודות, מלבי"ם,
נר לרגלי

יח - רד"ק, מצודות, רשר"ה
יט - רש"י, רד"ק, בן־רמון, אבן יחייא, רשר"ה
כ - רד"ק, בן־רמון, מצודות
כא - בן־רמון, נר לרגלי
כב - רד"ק, בן־רמון, נר לרגלי
כג - רש"י, רד"ק, המאירי, בן־רמון, נר לרגלי
כד - רד"ק, מצודות

יג - רד"ק, בן־רמון, מצודות, נר לרגלי
יד - אבן עזרא, רד"ק, בן־רמון, מצודות,
דעת סופרים
טו - רש"י, רד"ק, נר לרגלי
טז - רש"י, רד"ק, בן־רמון, רשר"ה
יז - אבן עזרא, רד"ק, המאירי, בן־רמון, מצודות,
רשר"ה, נר לרגלי

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