

דְּמִי לָךְ; אֶל תִּחְרַשׁ וְאֶל תִּשְׁקֹט, אֵל.

« O God. < still, < and be not < deaf < be not << hold Yourself silent;

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶימוּ, וּמִשְׁנֵאֵיךָ נִשְׂאוּ

< have < and those who << are in uproar < Your foes < behold, < For raised hate You

רֹאשׁ. הַעַל עִמָּךְ יַעֲרִימוּ סוּד, וַיִּתְיַעֲצוּ

< they take << in secret, < they plot < Your < Against << their head. counsel deviously people

עַל צְפוּנֶיךָ. הַאֲמָרוּ: לָכוּ וְנִכְחֲדֵם מִגּוֹי,*

<< from < let us cut them off < Come, < They said, << those sheltered < against nationhood,* by You.

וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד. הַכִּי נוֹעֲצוּ

< they take < For << any < of Israel < will be < remembered < so that counsel together longer! the name not

לֵב יַחֲדוּ, עָלֶיךָ בְּרִית יִכְרְתוּ.* אֶהְיֶי

< The tents << they strike:* < a covenant < against You << [with a] single mind,

אֶדוֹם וַיִּשְׁמָעֵאלִים, מוֹאָב וְהַגְּרִים. הַגְּבָל

< Gebal << and Hagrites; < Moab << and Ishmaelites; < of Edom

וְעַמּוֹן וְעַמְלֵק, פְּלִשְׁתִּים עִם יִשְׁבֵי צוּר.

<< of Tyre. < the inhabitants < with < Philistia, << and Amalek; < and Ammon,

גַּם אַשּׁוּר נִלְוָה עִמָּם, הָיוּ זְרוּעַ לְבָנֵי

< of the < the < they << with them, < joined < Assyria < Even sons strong arm became

לוֹט סֶלְהָ. עֲשֵׂה לָהֶם כְּמִדְיָן, כְּסִיסְרָא

< as to Sisera < as to Midian, < to them < Do << Selah. << of Lot,

עָלֶיךָ בְּרִית יִכְרְתוּ — Against You a covenant another, the nations unite to oppose God and they strike. Though generally hostile to one Israel (R' Hirsch).

כָּל מִשְׁאֲלוֹתֶיךָ. עַתָּה יֵדְעֵתִי* כִּי

< that < I know* < Now << your requests. < all

הוֹשִׁיעַ יְהוָה מִשִּׁיחוֹ; יַעֲנֵהוּ מִשְׁמֵי קִדְשׁוֹ,

< from His < He will << His < HASHEM has saved sacred heaven, answer him Anointed one;

בְּגִבּוֹרוֹת יֵשַׁע יְמִינוֹ. הַאֵלֶּה בְּרִכָּב* וְאֵלֶּה

< and some < with chariots,* < Some << of His < victories < with the right arm. omnipotent

בְּסוּסִים, וְאֲנַחְנוּ בְּשֵׁם יְהוָה אֱלֹהֵינוּ

< our God, < of HASHEM, < in the Name < but we, << with horses;

נִזְכִּיר. הֵמָּה* כָּרְעוּ וְנִפְּלוּ, וְאֲנַחְנוּ קָמְנוּ

< arose < but we << and fell, < dropped to < They* << call out. their knees

וְנִתְעוֹדָד. יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ

< answer us < May the King << save! < HASHEM << and were invigorated.

בְּיוֹם קָרָאנוּ.

<< we call. < on the day

פג / 83

The historical enmity of the nations against Israel is an outgrowth of hatred for that which Israel represents: the complete subordination of all human striving to God's will.

שִׁיר מִזְמוֹר לְאַסָּף. בְּאֵלֹהִים, אֵל

< do not < O God, << by Asaph. < a psalm < A song,

עַתָּה יֵדְעֵתִי — Now I know. After God grants salvation, I will know that He is the Source of help and triumph (Radak).

אֵלֶּה בְּרִכָּב — Some with chariots. Some of our foes rely on chariots and others on cavalry, but we trust in God (Rashi).

הֵמָּה — They. Our seemingly invincible enemies fell in defeat, but we, who had been losing, arose and overwhelmed them when we called out in God's Name (Radak).

פג / 83

Let us cut them off from nationhood. Jewish nationhood is predicated upon reliance on God rather than reliance upon political, economic, and military dictates. The nations wish to destroy this nationhood because it contradicts their basic premise of the supremacy of human power and independence (R' Hirsch).