

עֲדֵי עַד, וַיִּחַפְּרוּ וַיֵּאבְדוּ. * וַיֵּדְעוּ כִּי

< that < Then they will know << and they will be doomed.* < then they will be disgraced < forever,

אֲתָהּ שְׂמָךְ יְהוָה לְבַדְּךָ, עָלִיוֹן עַל כָּל

< all < over < Most High << are alone, << is < – Whose << You
HASHEM – Name

הָאָרֶץ.

<< the earth.

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A declaration of faith and a prayer for God's constant protection.

שִׁיר לַמַּעֲלוֹת; אֲשָׂא עֵינַי אֶל הַהָרִים, *

<< the mountains;* < to < my eyes < I raise << to the ascents. < A song

מֵאֵין יָבֵא עֲזָרִי. בַּעֲזָרִי מֵעַם יְהוָה,

<< HASHEM, < is from < My help << my help? < will come < from whence

עֲשֵׂה שָׁמַיִם וָאָרֶץ. אַל יִתֵּן לַמוֹט רַגְלְךָ,

<< of your < the faltering < He will << and earth. < of heaven < Maker
foot; not allow

אַל יִנּוּם שְׂמֹרְךָ. הִנֵּה לֹא יִנּוּם וְלֹא

< nor < slumbers < [He] neither < Behold, << will your Guardian. < not slumber

יִישָׁן, שׁוֹמֵר יִשְׂרָאֵל. הַיְהוָה שְׂמֹרְךָ, יְהוָה

< HASHEM << is your Guardian; < HASHEM << of Israel. < the Guardian << sleeps,

וַיֵּאבְדוּ — *And they will be doomed.* God will not accept their repentance (*Metzudos; Mal-bim*). *R' Hirsch*, however, renders: *they will sense that they are about to perish.* They will realize that their past has been worthless and that their only hope for the future lies in accepting God's mastery without reservations.

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אֶל הַהָרִים — *To the mountains.* The besieged person climbs to the highest vantage point and scans the distant horizon for signs of any approaching rescuers (*Radak*).

הַיְשָׁמְרָךְ מִכָּל רָע — *HASHEM will protect you from every evil, both physical and spiritual.*

כִּיבִין בְּנַחַל קִישׁוֹן. * יֵא נִשְׁמְדוּ בְּעֵין דָּאֵר,

<< at Ein-dor; < who were destroyed << at Kishon Brook,* < as to Jabin

הָיוּ דָמֵן לְאֶדְמָה. יֵב שִׁיתְמוּ נְדִיבֵמוּ כְּעֹרֵב

< like Oreb < their nobles < Make << for the earth. < dung < they
became

וְכֹזָב, וְכֹזֵב וְכִצְלִמְנֵעַ * כָּל נְסִיכָמוּ.

<< their princes. < all < and Zalmunna* < and like Zebah << and Zeeb;

אֲשֶׁר אָמְרוּ: נִירְשָׁה לָנוּ, אֵת נְאוֹת

< the pleasant < for < We will < said, < Who
habitations ourselves conquer

אֱלֹהִים. * יֵד אֱלֹהֵי, שִׁיתְמוּ כַּגִּלְגָּל, בְּקֶשׁ

< like < like the < make them < O my God, << of God.*
stubble whirling chaff,

לִפְנֵי רוּחַ. טו כְּאֵשׁ תִּבְעַר יַעַר, וּכְלֶהָבָה

< and like a flame << the forest, < burning < like a fire << the wind; < before

תִּלְהִט הָרִים. טז כֵּן תִּרְדְּפֵם בְּסַעֲרָךְ,

< with Your < pursue them < So << mountains. < that
tempest sets ablaze

וּבְסוּפֹתֶךָ תִּבְהִלֵם. יז מִלֵּא פְנֵיהֶם קָלוֹן,

<< with < their faces < Fill << terrify them. < and with
shame, Your storm

וַיִּבְקְשׁוּ שְׂמֹךְ * יְהוָה. יח יִבְשׁוּ וַיִּבְהִלוּ

< and terrified < Let them << HASHEM. < Your Name,* < then they
be shamed will seek

בְּנַחַל קִישׁוֹן — *At Kishon Brook.* See Judges 4. *Like Oreb and Zeeb ... like Zebah and Zalmunna.* These were Midianite rulers defeated by Gideon (see Judges 7:25; 8:12,21).

נְאוֹת אֱלֹהִים — *The pleasant habitations of*

God. The Land of Israel and the Holy Temple (*Meiri*).

וַיִּבְקְשׁוּ שְׂמֹךְ — *Then they will seek Your Name.* When God executes this devastating judgment against the nations, they will finally realize the futility of opposing His will.