

# צדיק ורע לו בספר תהילים

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תהילים א'

אֲשֶׁר־יֵאֱמָר לֹא הָיָה בְּעֵצַת רָשָׁעִים וּבְדַרְךָ חַטָּאִים לֹא עָמַד וּבְמוֹשָׁב לְצִים לֹא יָשָׁב. כִּי אִם בְּתוֹרַת יְהוָה חִפְּצוּ וּבְתוֹרָתוֹ יִהְיֶה יוֹמָם וְלַיְלָה. וְהָיָה כְּעֵץ שֶׁתּוֹלַע עָלָיו פְּרִיָּו יִתֵּן בְּעֵתוֹ וְעֵלְהוּ לֹא־יָבוּל וְכָל אֲשֶׁר־יַעֲשֶׂה יִצְלִיחַ. לֹא־כֵן הָרָשָׁעִים כִּי אִם־כַּמֶּלֶךְ אֲשֶׁר־תִּדְפְּנוּ רוּחַ. עַל־כֵּן לֹא־יִקְמוּ רָשָׁעִים בַּמִּשְׁפָּט וְחַטָּאִים בְּעֵדַת צְדִיקִים. כִּי־יִדְעַע יְהוָה דְּרָה צְדִיקִים וְדַרְךָ רָשָׁעִים תִּאֲבֹד.

## Psalms 1

(1) Happy is the man who has not followed the counsel of the wicked, or taken the path of sinners, or joined the company of the insolent; (2) rather, the teaching of the LORD is his delight, and he studies that teaching day and night. (3) He is like a tree planted beside streams of water, which yields its fruit in season, whose foliage never fades, and whatever it produces thrives. (4) Not so the wicked; rather, they are like chaff that wind blows away. (5) Therefore the wicked will not survive judgment, nor will sinners, in the assembly of the righteous. (6) For the LORD cherishes the way of the righteous, but the way of the wicked is doomed.

רד"ק על תהילים א':א'

(א) אֲשֶׁר־יֵאֱמָר לֹא הָיָה בְּעֵצַת רָשָׁעִים וּבְדַרְךָ חַטָּאִים לֹא עָמַד וּבְמוֹשָׁב לְצִים לֹא יָשָׁב. כִּי אִם בְּתוֹרַת יְהוָה חִפְּצוּ וּבְתוֹרָתוֹ יִהְיֶה יוֹמָם וְלַיְלָה. וְהָיָה כְּעֵץ שֶׁתּוֹלַע עָלָיו פְּרִיָּו יִתֵּן בְּעֵתוֹ וְעֵלְהוּ לֹא־יָבוּל וְכָל אֲשֶׁר־יַעֲשֶׂה יִצְלִיחַ. לֹא־כֵן הָרָשָׁעִים כִּי אִם־כַּמֶּלֶךְ אֲשֶׁר־תִּדְפְּנוּ רוּחַ. עַל־כֵּן לֹא־יִקְמוּ רָשָׁעִים בַּמִּשְׁפָּט וְחַטָּאִים בְּעֵדַת צְדִיקִים. כִּי־יִדְעַע יְהוָה דְּרָה צְדִיקִים וְדַרְךָ רָשָׁעִים תִּאֲבֹד.

## Radak on Psalms 1:1

(1) **Happy the man!** – The word אֲשֶׁר־יֵאֱמָר is always used in the plural, the reason being that man is not pronounced "happy" for one good which is found in him, or for one piece of good fortune which befalls him, but for many good things which are found in him men say of him אֲשֶׁר־יֵאֱמָר, "Happy is he!" And David includes in this Psalm the law of man and (a description of) what it is proper for him to do in this world, with a reference also to the good reward there is for the righteous and the punishment for the wicked. It is an exceedingly important Psalm, and therefore he opens his book with it and says:

- According to רד"ק, why was this פרק chosen to open ספר תהילים?
- How does this פרק (with the explanation of רד"ק) present the concept of שכר ועונש?
- What other important lessons/ideas are contained within this פרק?

## תהילים ע"ג

מִזְמוֹר לְאַסָּף אֵךְ טוֹב לְיִשְׂרָאֵל אֱלֹהִים לְבָרִי לְבָבִי. וְאֲנִי כַמְעֹט (נטוי) [נְטִיוו] רַגְלִי כְּאִין (שפכה) [שִׁפְכוּ] אֲשָׁרִי. כִּי־קִנְאָתִי בַהוֹלְלִים שְׁלוֹם רְשָׁעִים אֲרָאָה. כִּי אִין חֲרָצְבוֹת לְמוֹתָם וּבְרִיא אוֹלָם. בְּעִמְל אָנוֹשׁ אֵינְמוּ וְעַם־אָדָם לֹא יִנְגְעוּ. לְכֹן עֲנָקְתָמוּ גָאוֹה יַעֲטֹף־שִׁית חָמָס לְמוֹ. יֵצֵא מִחֶלֶב עֵינַיְמוּ עֲבָרוּ מִשְׁפִּיּוֹת לְבָבִי. יִמְיָקוּ וַיִּדְבְּרוּ בְרַע עֲשָׂק מִמְרוֹם יְדַבְּרוּ. שָׁתוּ בַשָּׁמַיִם פִּיהֶם וּלְשׁוֹנָם תַּהַלֵּךְ בְּאָרְצִי. לְכֹן (ישיב) [נְשׁוּב] עֲמוּ הֵלֵם וּמִי מֵלֵא יִמְצוּ לְמוֹ. וְאָמְרוּ אֵיכָה יִדְע־אֵל וַיֵּשׁ דַּעָה בְּעֵלְיוֹן. הַנְּה־אֵלֶּה רְשָׁעִים וּשְׁלוֹי עוֹלָם הַשְּׁגוּ־חֵיל. אֶה־רִיק זִפְיָתִי לְבָבִי וְאַרְחֵץ בְּנִקְיוֹן כַּפֵּי. וְאֵהִי נִגּוּעַ כְּל־הַיּוֹם וְתוֹכַחְתִּי לְבָקָרִים. אִם־אֲמַרְתִּי אִסְפָּרָה כִּמוֹ הַנְּה דוֹר בְּנִיָּה בְּגִדְתִּי. וְאַחֲשִׁבָה לְדַעַת זֹאת עִמְל (היא) [הוא] בְּעֵינַי. עַד־אֲבוֹא אֶל־מִקְדָּשֵׁי־אֵל אֲבִינָה לְאַחֲרֵיתָם. אֵךְ בְּחֻלְקוֹת תְּשִׁית לְמוֹ הַפְּלֵתָם לְמִשׁוּאוֹת. אֵיךְ הָיוּ לְשִׁמְהָ כְּרָגַע סָפוּ תִמּוּ מוֹן־בְּלֵהוֹת. כְּחֻלּוֹם מִהֲקִיץ אֲדִנִּי בְּעִיר צִלְמָם תִּבְזֶה. כִּי יִתְחַמֵּץ לְבָבִי וְכִלְיוֹתִי אֲשַׁתּוֹנְן. וְאֲנִי־בֶעַר וְלֹא אֲדַע בְּהִמּוֹת הַיִּיתִי עִמָּךְ. וְאֲנִי תָמִיד עִמָּךְ אֲחֻזָּת בְּיַד־יְמִינִי. בַּעֲצָתָךְ תִּנְחַנְנִי וְאַחַר כְּבוֹד תִּקְחַנְנִי. מִי־לִי בַשָּׁמַיִם וְעַמָּךְ לֹא־חִפְצָתִי בְּאָרְצִי. כָּל־הָ שְׂאֵרִי וּלְבָבִי צוּר־לְבָבִי וְחֻלְקֵי אֱלֹהִים לְעוֹלָם. כִּי־הִנֵּה רַחֲקִיָּה יֵאָבְדוּ הַצְּמִתָּה כְּל־זוֹנָה מִמָּךְ. וְאֲנִי קִרְבַּת אֱלֹהִים לִי־טוֹב שְׁתִּי בְּאֲדִנִּי יִהְיֶה מַחְסִי לְסַפֵּר כְּל־מִלְאָכוֹתֶיךָ. {פ}

### Psalms 73

(1) A psalm of Asaph.

God is truly good to Israel, to those whose heart is pure. (2) As for me, my feet had almost strayed, my steps were nearly led off course, (3) for I envied the wanton; I saw the wicked at ease. (4) Death has no pangs for them; their body is healthy. (5) They have no part in the travail of men; they are not afflicted like the rest of mankind. (6) So pride adorns their necks, lawlessness enwraps them as a mantle. (7) Fat shuts out their eyes; their fancies are extravagant. (8) They scoff and plan evil; from their eminence they plan wrongdoing. (9) They set their mouths against heaven, and their tongues range over the earth. (10) So they pound His people again and again, until they are drained of their very last tear. (11) Then they say, "How could God know? Is there knowledge with the Most High?" (12) Such are the wicked; ever tranquil, they amass wealth. (13) It was for nothing that I kept my heart pure and washed my hands in innocence, (14) seeing that I have been constantly afflicted, that each morning brings new punishments. (15) Had I decided to say these things, I should have been false to the circle of Your disciples. (16) So I applied myself to understand this, but it seemed a hopeless task (17) till I entered God's sanctuary and reflected on their fate. (18) You surround them with flattery; You make them fall through blandishments. (19) How suddenly are they ruined, wholly swept away by terrors. (20) When You are aroused You despise their image, as one does a dream after waking, O Lord. (21) My mind was stripped of its reason, my feelings were numbed. (22) I was a dolt, without knowledge; I was brutish toward You. (23) Yet I was always with You, You held my right hand; (24) You guided me by Your counsel and led me toward honor. (25) Whom else have I in heaven? And having You, I want no one on earth. (26) My body and mind fail; but God is the stay of my mind, my portion forever. (27) Those who keep far from You perish; You annihilate all who are untrue to You. (28) As for me, nearness to God is good; I have made the Lord GOD my refuge, that I may recount all Your works.

- Does this פרק have the same perspective on שִׂכָר וְעוֹנָשׁ?

- What is this author's response to **ירשע וטוב לו**?

## תהילים ל"ז

לְדוֹד אֶל־תִּתַּחַר בַּמַּרְעִים אֶל־תִּקְנֵא בְעֵשִׂי עוֹלָה: כִּי כַחֲצִיר מֵהָרָה יִמְלוּ וְכִירֵק דָּשָׁא יִבֹּלוּ: בִּטַּח בִּיהוָה וְעֲשֵׂה־טוֹב שְׂכֹר־אָרֶץ וְרַעַה אֲמוֹנָה: וְהִתְעַנֵּג עַל־יְהוָה וְיִתְנַלֶּה מִשְׁאֵלֶת לִבָּהּ: גּוֹל עַל־יְהוָה דְּרָכָהּ וּבִטַּח עָלֶיךָ וְהוֹצִיא כְּאוֹר צְדָקָה וּמִשְׁפָּטָה כַּצְּהָרִים: דוֹם לִיהוָה וְהִתְחוֹלֵל־לוֹ אֶל־תִּתַּחַר בַּמִּצְלִיחַ דְּרָכּוֹ בְּאִישׁ עֹשֶׂה מִזְמוֹת: הֲרַף מֵאֵף וְעוֹב חֲמָה אֶל־תִּתַּחַר אֶדְלֶה־רַע: כִּי־מַרְעִים יִכְרַתוּן וְקוֹי יְהוָה הֵמָּה יִרְשׁוּ־אֶרֶץ: וְעוֹד מַעַט וְאִין רִשְׁע וְהִתְבּוֹנְנָה עַל־מְקוֹמוֹ וְאִינְנוּ: וְעוֹנִים יִרְשׁוּ־אֶרֶץ וְהִתְעַנֵּגוּ עַל־רֵב שְׁלוֹם: זִמְם רִשְׁע לְצַדִּיק וְחָרַק עָלָיו שְׁנָיו: אֲדַנִּי יִשְׁחַק־לוֹ כִּי־רָאָה כִּי־יָבֵא יוֹמוֹ: חָרַב פָּתְחוּ רִשְׁעִים וְדָרְכוּ קִשְׁתָּם לְהַפִּיל עָנִי וְאֶבְיוֹן לְטְבוּחַ יִשְׁרֵי־דָרָה: חֲרָפָם תְּבוֹא בְלָפָם וְקִשְׁתוֹתָם תִּשְׁבְּרֶנָּה: טוֹב־מַעַט לְצַדִּיק מִהֶמוֹן רִשְׁעִים רַבִּים: כִּי זְרוּעוֹת רִשְׁעִים תִּשְׁבְּרֶנָּה וְסוּמָה צַדִּיקִים יְהוָה: יוֹדֵעַ יְהוָה יְמֵי תְּמִימִם וְנִחַלְתָּם לְעוֹלָם תִּהְיֶה: לֹא־יִבְשׁוּ בְּעַת רַעַה וּבִימֵי רַעְבוֹן יִשְׁבְּעוּ: כִּי רִשְׁעִים יֵאָבְדוּ וְאִיבֵי יְהוָה כִּי־קָרַם כָּלוּ בְּעֵשֶׂן כָּלוּ: לֹהֵר רִשְׁע וְלֹא יִשְׁלַם וְצַדִּיק חוֹנֵן וְנוֹתֵן: כִּי מְבָרְכֵי יִרְשׁוּ אֶרֶץ וּמְקַלְלֵי יִכְרַתוּ: מִיְהוָה מִצְעַד־יִגְבַר כּוֹנְנוּ וְדָרְכוּ יִחַפֵּץ: כִּי־יִפֹּל לֹא־יִוָּטַל כִּי־יְהוָה סוּמָה דּוֹ: **נַעַר הֵייתִי גַם־זִקְנָתִי וְלֹא־רֵאִיתִי צַדִּיק נֹעֵב וְזָרַעוּ מִבְּקֵש־לַחֵם:** כָּל־הַיּוֹם חוֹנֵן וּמְלוֹה וְזָרַעוּ לְבָרְכָהּ: סוּר מִרַע וְעֲשֵׂה־טוֹב וְשָׁכֵן לְעוֹלָם: כִּי יְהוָה אֱהָב מִשְׁפָּט וְלֹא־יַעֲוֹב אֶת־חֲסִידָיו לְעוֹלָם נִשְׁמְרוּ וְזָרַע רִשְׁעִים נִכְרַת: צַדִּיקִים יִרְשׁוּ־אֶרֶץ וְיִשְׁכְּנוּ לְעַד עָלֶיהָ: כִּי־צַדִּיק יִהְיֶה חֲקֵמָה וְלִשׁוֹנוֹ תִּדְבַר מִשְׁפָּט: תּוֹרַת אֱלֹהִיו בְּלִבּוֹ לֹא תִמְעַד אֲשָׁרָיו: צוֹפֵה רִשְׁע לְצַדִּיק וּמִבְּקֵשׁ לְהַמִּיתוֹ: יְהוָה לֹא־יַעֲזֹבנוּ בְּיָדוֹ וְלֹא יִרְשִׁיעֵנוּ בְּהַשְׁפָּטוֹ: קוֹה אֶל־יְהוָה וְשִׁמְרֵ דְרָכּוֹ וִירוֹמְמָה לְרִשְׁת אֶרֶץ בְּהַפְרַת רִשְׁעִים תִּרְאֶה: רֵאִיתִי רִשְׁע עֹרֵץ וּמִתְעַרֵּה כְּאֶזְרַח רַעְוִי: וַיַּעֲבֹר וְהִנֵּה אִינְנוּ וְאֶבְקַשְׁהוּ וְלֹא נִמְצָא: שִׁמְרַתָּם וְרָאָה יִשָּׁר כִּי־אֲחֲרִית לֹאִישׁ שְׁלוֹם: וּפְשָׁעִים נִשְׁמְדוּ יַחַדוּ אֲחֲרִית רִשְׁעִים נִכְרַתָּהּ: וְתִשׁוּעַת צַדִּיקִים מִיְהוָה מַעוֹז בְּעַת צָרָה: וַיַּעֲזֹרֵם יְהוָה וַיִּפְלְטֵם יִפְלְטֵם מִרִשְׁעִים וַיּוֹשִׁיעֵם כִּי־חָסוּ בוֹ: (כ)

## Psalms 37

(1) Of David.

Do not be vexed by evil men; do not be incensed by wrongdoers; (2) for they soon wither like grass, like verdure fade away. (3) Trust in the LORD and do good, abide in the land and remain loyal. (4) Seek the favor of the LORD, and He will grant you the desires of your heart. (5) Leave all to the LORD; trust in Him; He will do it. (6) He will cause your vindication to shine forth like the light, the justice of your case, like the noonday sun. (7) Be patient and wait for the LORD, do not be vexed by the prospering man who carries out his schemes. (8) Give up anger, abandon fury, do not be vexed; it can only do harm. (9) For evil men will be cut off, but those who look to the LORD— they shall inherit the land. (10) A little longer and there will be no wicked man; you will look at where he was— he will be gone. (11) But the lowly shall inherit the land, and delight in abundant well-being. (12) The wicked man schemes against the righteous, and gnashes his teeth at him. (13) The Lord laughs at him, for He knows that his day will come. (14) The wicked draw their swords, bend their bows, to bring down the lowly and needy, to slaughter upright men. (15) Their swords shall pierce their own hearts, and their bows shall be broken. (16) Better the little that the righteous man has than the great abundance of the wicked. (17) For the arms of the wicked shall be broken, but the LORD is the support of the righteous. (18) The LORD is concerned for the needs of the blameless; their portion lasts forever; (19) they shall not come to grief in bad times; in famine, they shall eat their fill. (20) But the wicked shall perish, and the enemies of the LORD shall be consumed, like meadow grass consumed in smoke. (21) The wicked man borrows

and does not repay; the righteous is generous and keeps giving. (22) Those blessed by Him shall inherit the land, but those cursed by Him shall be cut off. (23) The steps of a man are made firm by the LORD, when He delights in his way. (24) Though he stumbles, he does not fall down, for the LORD gives him support. **(25) I have been young and am now old, but I have never seen a righteous man abandoned, or his children seeking bread.** (26) He is always generous, and lends, and his children are held blessed. (27) Shun evil and do good, and you shall abide forever. (28) For the LORD loves what is right, He does not abandon His faithful ones. They are preserved forever, while the children of the wicked will be cut off. (29) The righteous shall inherit the land, and abide forever in it. (30) The mouth of the righteous utters wisdom, and his tongue speaks what is right. (31) The teaching of his God is in his heart; his feet do not slip. (32) The wicked watches for the righteous, seeking to put him to death; (33) the LORD will not abandon him to his power; He will not let him be condemned in judgment. (34) Look to the LORD and keep to His way, and He will raise you high that you may inherit the land; when the wicked are cut off, you shall see it. (35) I saw a wicked man, powerful, well-rooted like a robust native tree. (36) Suddenly he vanished and was gone; I sought him, but he was not to be found. **(37) Mark the blameless, note the upright, for there is a future for the man of integrity.** **(38) But transgressors shall be utterly destroyed, the future of the wicked shall be cut off.** **(39) The deliverance of the righteous comes from the LORD, their stronghold in time of trouble.** (40) The LORD helps them and rescues them, rescues them from the wicked and delivers them, for they seek refuge in Him.

#### רד"ק על תהילים ל"ז: כ"ה

**צדיק נעזב** לגמרי וזרעו מבקש לחם: ולא זרעו שיבקש לחם על הפתחים. וזרעו הבנים הקטנים שהניח אחריו לא יעזובם האל, יתברך, בזכותו, אף על פי שיבא לו חסרון לא יבא לו חסרון רע כמו שיבא לרשע. ונעזב הוא שיחסר לו לחם ושמלה. וכך בקש יעקב אבינו (בראשית כח כ): ונתן לי לחם לאכל ובגד ללבש, כלומר כדי חיותי לבד. ואמר לו האל, יתברך, (שם טו): כי לא אעזובך; נראה כי מי שחסר אלה נקרא נעזב.

- **How does this צדיק ורע לו respond to the phenomenon of פ"ק**
- **How does פסוק רד"ק reconcile the fact that he has witnessed the righteous suffer, with כ"ה?**

#### תהילים מ"ד

לְמַנְצֵחַ לְבַנְיָקָרַח מִשְׁכִּיל. אֱלֹהִים בְּאַזְנוֹנוֹ שָׁמְעֵנוּ אֲבוֹתֵינוּ סִפְרוּ-לָנוּ פֶּעַל פְּעֻלָּתְ בִּימֵיהֶם בִּימֵי קֹדֶם. אַתָּה יְדָה גֹיִם הוֹרֵשֶׁת וּתְטַעֵם תָּרַע לְאֲמִים וּתְשַׁלְּחֵם. כִּי לֹא בְחַרְבָּם יִרְשׁוּ אֶרֶץ וּזְרוּעָם לֹא-הוֹשִׁיעָה-לָמוּ כִּי-יִמְיָנָה וּזְרוּעָה וְאוֹר פְּנֵיהָ כִּי יִצִּיתֶם. אַתָּה-הוּא מֶלֶכִּי אֱלֹהִים צוּה יְשׁוּעוֹת יַעֲקֹב. בְּהָ צָרֵינוּ נִגְנַח בְּשִׁמְךָ נְבוֹס קַמֵּינוּ. כִּי לֹא בְקִשְׁתִּי אֲבָטָח וְחַרְבִּי לֹא תוֹשִׁיעֵנִי. כִּי הוֹשַׁעְתָּנוּ מִצָּרֵינוּ וּמִשָּׂאֵינוּ הִבִּישׁוּת. בְּאֱלֹהִים הִלְלָנוּ כָּל-הַיּוֹם וְשִׁמְךָ לְעוֹלָם נִוְדָה סֵלָה. אֶרְצוֹנָתְךָ וּתְכַלִּימָנוּ וְלֹא-תִצָּא בְּצַבָאוֹתֵינוּ; תְּשִׁיבֵנוּ אַחֲזֹר מִנִּי-צָר וּמִשָּׂאֵינוּ שָׁסוּ לָמוּ; תִּתְּנֵנוּ כְּצֹאן מֵאֲכָל וּבְגוֹיִם וְרִיתָנוּ; תִּמְכַרְעֵמָה בְּלֹא-הוֹן וְלֹא-רַבִּית בְּמַחֲרֵיהֶם; תְּשִׁימָנוּ חֲרָפָה לְשִׁכְנוֹנוֹ לַעַג וְקָלָס לְסִבִּיבוֹתֵינוּ; תְּשִׁימָנוּ מְשָׁל בְּגוֹיִם מְנוֹד־רֹאשׁ בְּלְאֲמִים; כָּל-הַיּוֹם כְּלָמְתִי נִגְדִי וּבִשְׁתׁ פְּנֵי כִסֵּיתִי; מִקּוֹל מְחַרְף וּמְגַדֵּף מִפְּנֵי אוֹיֵב וּמִתְנַגֵּם. כִּלְיֹת בָּאתָנוּ וְלֹא שִׁכְחוּנוּ וְלֹא שָׁקְרוּנוּ בְּבְרִיתֶךָ; לֹא-נִסּוּג אַחֲזֹר לְבָנוּ וְתַט אֲשֵׁרֵינוּ מִנִּי אַרְחָה; כִּי דִפִּיתָנוּ בְּמִקּוֹם תַּנִּים וְתַכַּס עֲלֵינוּ בְּצִלְמוֹת; אִם-שִׁכְחוּנוּ שֵׁם אֱלֹהֵינוּ וּנְפַרֵשׁ כְּפִינוּ לְאֵל זָר; הֲלֹא אֱלֹהִים יַחַרְזוּתָא כִּי-הוּא יָדַע תַּעֲלֻמוֹת לָב; כִּי-עֲלִיהָ הֲרַגְנוּ כָּל-הַיּוֹם נַחֲשָׁבְנוּ כְּצֹאן טִבְחָה; עוֹרָה לָמָּה תִישׁוּ אֲדֹנָי הַקִּיצָה אֶל-תַּנּוּחַ לְנַצַּח; לָמָּה-פְּנִיָה תִסְתִּיר תִּשְׁכַּח עֲנֵינוּ וְלִחְצֵנוּ; כִּי שָׁחָה לַעֲפָר נִפְשָׁנוּ דְבַקָּה לְאֶרֶץ בִּטְנוֹנוּ; קוּמָה עֲזֹרְתָה לָנוּ וּפְדוּנוּ לְמַעַן

**Psalm 44**

(1) For the leader. Of the Korahites. A *maskil*. (2) We have heard, O God, our fathers have told us the deeds You performed in their time, in days of old. (3) With Your hand You planted them, displacing nations; You brought misfortune on peoples, and drove them out. (4) It was not by their sword that they took the land, their arm did not give them victory, but Your right hand, Your arm, and Your goodwill, for You favored them. (5) You are my king, O God; decree victories for Jacob! (6) Through You we gore our foes; by Your name we trample our adversaries; (7) I do not trust in my bow; it is not my sword that gives me victory; (8) You give us victory over our foes; You thwart those who hate us. (9) In God we glory at all times, and praise Your name unceasingly. *Selah*. (10) Yet You have rejected and disgraced us; You do not go with our armies. (11) You make us retreat before our foe; our enemies plunder us at will. (12) You let them devour us like sheep; You disperse us among the nations. (13) You sell Your people for no fortune, You set no high price on them. (14) You make us the butt of our neighbors, the scorn and derision of those around us. (15) You make us a byword among the nations, a laughingstock among the peoples. (16) I am always aware of my disgrace; I am wholly covered with shame (17) at the sound of taunting revilers, in the presence of the vengeful foe. (18) All this has come upon us, yet we have not forgotten You, or been false to Your covenant. (19) Our hearts have not gone astray, nor have our feet swerved from Your path, (20) though You cast us, crushed, to where the sea monster is, and covered us over with deepest darkness. (21) If we forgot the name of our God and spread forth our hands to a foreign god, (22) God would surely search it out, for He knows the secrets of the heart. (23) It is for Your sake that we are slain all day long, that we are regarded as sheep to be slaughtered. (24) Rouse Yourself; why do You sleep, O Lord? Awaken, do not reject us forever! (25) Why do You hide Your face, ignoring our affliction and distress? (26) We lie prostrate in the dust; our body clings to the ground. (27) Arise and help us, redeem us, as befits Your faithfulness.

- **Despite feeling abandoned by God, this author does not abandon his faith in God. How does he choose to respond?**

רד"ק על תהילים צ"ב:ז

(ב) איש בער לא ידע. בפרוח רשעים כמו עשב כלומר שיצליחו בעולם הזה אבל החכמים ידעו כי הוא להשמדם עדי עד כלומר שלא יהיה להם חלק לעולם הבא שהוא עדי עד וההצלחה הוא שכר מעט מעשים הטובים שעשו בעולם הזה משלם להם שכרם בעולם הזה כדי שיאבדו לעולם הבא בשכר מעשים הרעים שהם רבים, ויש לפרשו גם כן שיהיה דבק למטה ופירושו כטעם הראשון כי כל איש בער וכסיל לא יבין לדעת הצלחת הרשעים בעולם הזה וצרת צדיקים בעולם הזה כי אף על פי שאמר להשמדם עדי עד עוד נשארו שאלות קשות בזה הענין:

- **According to רד"ק, why is it that the wicked (רשעים) succeed in this world?**
- **Does רד"ק believe that this is sufficient to resolve the question of לו?**

רד"ק על תהילים קי"ז:י"ז

(א) **אוילים**. עתה זכר החולים, ואמר כי מדרך פשעם ומעונותיהם יחלו ויתענו וקראם אוילים, מה שלא אמר כן באסירים בעבור כי השבי יהיה בבת אחת ולא כן החולי כי מתחילה הוא קל ואחר כך יכבד יום אחר יום, והנה הם אוילים שלא יכירו וידעו כי החולי כמו מלאך שליח אליהם שישובו בתשובה והם לא ירגישו בדר כמו האויל שאינו מרגיש ברעה שתבא לו ממעשה אולתו, ואם היו חכמים היו חושבים בלבם מה זה החולי ששלח לנו האל ומאיזה עון הוא וישפשפו במעשיהם ויתקנו דרכיהם קודם שיכבד עליהם החולי, ואם לא ירגישו יום ראשון ירגישו יום שני יום שלישי. אבל האוילים לא ירגישו בדבר ולא ישובו לאל יתברך עד שיכבד עליהם החולי מאד ויארך חוליים עד שיתענו מאד ויתעבו כל מאכל:

- **According to רד"ק, what is the difference between the way the wise (חכמים) and the wicked (אוילים) respond to evil that befalls them?**

### **Rabbi Jonathan Sacks, The Great Partnership (pgs. 236-237)**

There is a left-brain and A right brain way of asking the question of why there is unjustified evil in the world. The left brain, philosophical, analytical way is to ask if hypothetically. 'What would we expect the world to be like if...there were an omnipotent, omniscient, all good God?' No child would die. Perhaps no adult would die. Animals would not hunt one another for food. There would be no sickness, no poverty and no hunger. No one would be homeless or without access to pure water and medical treatment. There would be no earthquakes, no tsunamis, or if there were, they would cause no loss of life.

The world is not like that. Therefore there is no God. That is a philosophical way.

It is not the way an Abraham or a Sarah asked the question.

The religious mind begins not with the world there might hypothetically be, but with the world that is. There is suffering and Injustice. There is sickness and premature death. There are natural disasters. That is the world we inhabit and for the time being there is no other. The religious mind starts with the world that is, not with the world that might have been.

Within this world, it seeks meaning. It does not seek explanation. Explanation is something else. Through explanation we learn how tsunamis happen, how populations suffer from sickle cell anemia or become infected by AIDS. The religious question is about meaning.

Suffering tears our world apart. Something in our life that once routed us is taken from us. Where there was once wholeness there is now a gaping hole. Suffering threatens to render life meaningless. How can I live with this pain? How can I want to continue to live in such a world? In extremis we cry with the words of the Psalm, 'My God my God why have you forsaken me?' (Psalm 22:1)

In the Bible there was a whole literature of lament, grief, protest. Much of it is written in tears. There can be a Darkness so dark that it extinguishes any attempt to light a light. The Bible does not hide from this. It is an honest book.

### **Rabbi Jonathan Sacks, The Great Partnership (pg. 247)**

Belief in God is an assertion of human dignity in the face of humiliation, and of Hope in the midst of The dark night of Despair. It is a refusal to accept evil as inevitable, but at the same time and acknowledgement that we cannot leave Redemption entirely to God. He rescued Noah, but Noah had to build the ark. He dwelt among the Israelites in the wilderness, but they had to build the sanctuary. The very fact that the Bible devotes some 15 times as much space to the Israelites

constructing the sanctuary as it does to God creating the universe tells us that our Deeds are precious to God. God is not the solution of a contradiction, but a call to become his Partners in the work of redemption.

- **Which approaches found in the תהילים are aligned with the approach of Rabbi Sacks?**