

Not Fearing Challenge

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TEHILLIM TOGETHER by HaRav Betzalel Rudinsky - Week 16

תהילים ג':ז'

(ז) לֹא-אִירָא מִרְבָּבוֹת עִם אֲשֶׁר סָבִיב לְשָׁתוֹ עָלַי:

Psalms 3:7

(7) I have no fear of the myriad forces arrayed against me on every side.

מצודת דוד על תהילים ג':ז':א'

(א) לֹא אִירָא. לזה לא אירא מרוב העם אשר את אבשלום אשר שמו פניהם להלחם בי:

אבן עזרא על תהילים ג':ז':א'

(א) שתו עלי - כמו שות שתו השערה, כמו נלחמו. ויש שפירשו: השתות והטעם כמו רשתות, על כן מלת סביב.

Psalms 27:3

(3) Should an army besiege me, my heart would have no fear; should war beset me, still would I be confident.

מלבי"ם על תהילים כ"ז:ג':א'-ה'

(א) אם תחנה, (זה באור מ"ש ממי אירא) גם (ב) אם תחנה עלי מחנה שהם הבאים ללחום אתי בגלוי, בכל זה (ג) לא יירא לבי, ומוסיף שגם אם המחנה הזאת (ד) תקום עלי למלחמה, בכ"ז (ה) בזאת אני בוטח, במה שיאמר, והוא, כי

Judges 16:28-31

(28) Then Samson called to the LORD, "O Lord GOD! Please remember me, and give me strength just this once, O God, to take revenge of the Philistines, if only for one of my

two eyes.” (29) He embraced the two middle pillars that the temple rested upon, one with his right arm and one with his left, and leaned against them; (30) Samson cried, “Let me die with the Philistines!” and he pulled with all his might. The temple came crashing down on the lords and on all the people in it. Those who were slain by him as he died outnumbered those who had been slain by him when he lived. (31) His brothers and all his father’s household came down and carried him up and buried him in the tomb of his father Manoah, between Zorah and Eshtaol. He had led Israel for twenty years.

Sotah 9b

MISHNA: The mishna provides additional examples of people who were treated by Heaven commensurate with their actions. **Samson followed his eyes, therefore** he was punished measure for measure, as **the Philistines gouged out his eyes, as it is stated: “And the Philistines laid hold on him, and put out his eyes”** (Judges 16:21).

Rashi on Judges 16:28:2

(2) **Avenge one of my two eyes.** The reward for my second eye reserve for me in the World to Come. At present, grant me the reward for one of them. ^ג

Sotah 10a

Prior to Samson’s death, the verse states: **“And Samson called unto the Lord, and said: Lord God, remember me, I pray to You, and strengthen me, I pray to You, only this once, O God, that I may be this once avenged of the Philistines for my two eyes”** (Judges 16:28). **Rav said that Samson said before the Holy One, Blessed be He: Master of the Universe, remember on my behalf the twenty-two years that I judged the Jewish people without receiving any reward, and I did not even say to any one of them: Move a stick for me from one place to another place.**

רש"י על סוטה י' א

נקם אחת משתי עיני - שכר אחת מעיני תן לי בנקמה זו ושכר האחרת לעולם הבא:

ערכין ט"ו ב

כל המספר לשון הרע נגעים באים עליו שנאמר

Devarim Rabbah 6:8

(8) ...Rabbi Chaninah said, “Blemishes only come through evil speech...”

Rashi on Leviticus 14:34:1

(1) ונתתי נגע צרעת [WHEN YOU COME TO THE LAND ...] I WILL PUT THE PLAGUE OF THE LEPROSY — This was an announcement to them that these plagues would come upon them (Sifra, Metzora, Section 5 4; Horayot 10a), because the Amorites concealed treasures of gold in the walls of their houses during the whole 40 years the Israelites were in the wilderness in order that these might not possess them when they conquered Palestine, and in consequence of the plague they would pull down the house and discover them (Leviticus Rabbah 17:6).

Sifra, Metzora, Section 5 4

(4) 4) "and I put a plague-spot of leprosy": This is a (glad) tiding to them, that plague-spots will come upon them. (When the Canaanites heard of the Israelites' approach, they hid treasures on the walls of their houses — until plague-spots were sent against their houses, and they were razed.) R. Shimon says: "and I put a plague-spot of leprosy" — to exclude plague-spots caused by (external) forces. "in a house of the land of your possession": to exclude a house built upon a boat or on a four-beamed raft, and to include one built on four pillars (fixed on the ground, in which instance the house is considered "in the land."

Vayikra Rabbah 17:6

(6) It is written: "and I gave the plague of Tzaraat" (Vayikra 14:34) Rabbi Hiya learned - and is this [good] news for them that a plague will come upon them? Rabbi Shimon son of Yohai learned since the Canaanites heard that Yisrael were coming upon them, they got up and they hid their money in their houses and in their fields . The Holy One Blessed Be He [Hash-m] said "I promised to your forefathers that I would enter their children to a land full of good" as it is said (Devarim 6:11) “ and houses full of good.” What did Hash-m do? He sent plagues in their houses [of Jews who settled in Israel] - and he [the owner of the house] would break it down and he would find there a treasure. And who was the one who told the Canaanites that Israel was entering into the land? Rabbi Yishmael son of Nah'man said "there are three ultimatums that YOSHUA / Joshua sent to them [to the nations that were in Israel at the time he was about to conquer it] the one who wishes to leave, may leave. The one who wishes to make peace [by committing to observe the 7 Noahide laws], may make peace. And the one who wishes to make war, let them do so. The Girgashi [nation] stood up and left - the country] therefore He [Hash-m] gave him a land beautiful like His [Hash-m's] land [Israel]. This is what is written (Yeshaya 36:17) “ until I came and I took you to the land like your land" - this is Africa [Some Say the Girgashi Went to Morocco - which is a beautiful land]. The Givonim made peace as it says (Yehoshua 10:1) “ and when the settlers of Gibon made peace...”. Thirty-one kings waged war and fell.

Berakhot 5a

Previously, the Gemara discussed suffering that results from one's transgressions. The Gemara shifts the focus and discusses suffering that does not result from one's transgressions and the suffering of the righteous. **Rava, and some say Rav Hisda, said: If a person sees that suffering has befallen him, he should examine his actions.** Generally, suffering comes about as punishment for one's transgressions, **as it is stated: "We will search and examine our ways, and return to God"** (Lamentations 3:40). **If he examined** his ways and **found no** transgression for which that suffering is appropriate, **he may attribute** his suffering **to dereliction** in the study of Torah. God punishes an individual for dereliction in the study of Torah in order to emphasize the gravity of the issue, **as it is stated: "Happy is the man whom You punish, Lord, and teach out of Your law"** (Psalms 94:12). This verse teaches us that his suffering will cause him to return to Your law.

Rashi on Berakhot 5a

He examined and did not find - he did not find a transgression that corresponded to all of this suffering.

Berakhot 5a

And if he did attribute his suffering to dereliction in the study of Torah, **and did not find** this to be so, **he may be confident that these are afflictions of love, as it is stated: "For whom the Lord loves, He rebukes, as does a father the son in whom he delights"** (Proverbs 3:12).

רש"י על ברכות ה' א

יסורין של אהבה - הקב"ה מייסרו בעוה"ז בלא שום עון כדי להרבות שכרו בעולם
הבא יותר מכדי זכיותיו:

