

Reaching Out To Hashem

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TEHILLIM TOGETHER by HaRav Betzalel Rudinsky - Week 13

תהילים ג':ג'

(ג) רבים אֹמְרִים לְנַפְשִׁי אֵין יְשׁוּעָתָה לּוֹ בְּאַלְקִים סְלָה:

Psalms 3:3

(3) many say of me, "There is no deliverance for him through God."Selah.

מדרש תהילים ג':ה'

(ה) רבים אומרים לנפשי. ר' שמואל פתר קרא בדואג ואחיתופל שהיו רבים בתורה. אמרו איפשר אדם ששבה את הכבשה והרג את הרועה והפיל את ישראל בחרב יש לו תשועה. אין ישועתה לו. ואתה יקוק מגן בעדי כל אלו שהגנת עלי בזכות אבותי. כבודי על ידי חושי שנתבססה מלכותי על ידו. ומרים ראשי על ידי נתן הנביא שאמר לי בשמך (שמואל-ב יב יג) גם יקוק העביר חטאתך. ורבנן פתרי קרא באומות העכו"ם. רבים אלו אומות העכו"ם. כמה דאמר (ישעיה יז יב) הוי המון עמים רבים. אומרים לנפשי איפשר אומה ששמעה מפי אלקים שאמר (שמות כ ג) לא יהיה לך אלקים אחרים על פני. ולסוף ארבעים יום אמרו לעגל (שם לב ד) אלה אלקיך ישראל. יש להן תשועה. אין ישועתה לו. ואתה יקוק שהסכמת עמהם בתורה (שם כב יט) זובח לאלקים יחרם. מגן בעדי אלולי דאנהרת לי מגנהון דאבהתי שהגנת עלינו. כבודי ששכנת שכינתך בתוכנו שנאמר (שם כה ז) ועשו לי מקדש ושכנתי בתוכם. ומרים ראשי תחת שהיינו מחויבים לך הרמת ראש נתת לנו תלוי ראש נתת לנו שנאמר (שם ל יב) כי תשא את ראש:

מדרש תהילים ד':י"ג

(יג) רבים אומרים לנפשי. אלו אומות העכו"ם שאומרים לישראל מי יתן לנו להתערב עם ישראל בטובות של עולם הבא. וישראל אומרים להם בכמה צרות ובכמה שעבודין ובכמה הריגות מסרנו עצמנו על קדושת השם ואתם באים לשוף אותה מן העקב. נסה עלינו אור פניך יקוק. ר' הונא בשם ר' אחא אמר לאותו הקלע אנן מצפין שנאמר (ישעיה מט כב) הנה אשא אל גוים ידי ואל עמים ארים נסי. א"ר יוחנן אמרו ישראל

לפני הקב"ה אין לנו אלא הארת פניך שנאמר (תהלים פ כ) אלקים צבאות השיבנו האר
פניך ונושעה:

Radak on Psalms 3:3:2

(2) **There is no salvation (ישועתה) for him in God:** – There is no salvation for him in this world, for he cannot escape from the hand of Absalom, neither is there salvation for his soul in the world to come. For this reason it is that he uses the intensive form ישועתה ["salvation"], his meaning being salvation and salvation; for every reduplication of ending is (equivalent) to a duplication of meaning; and in like manner (we have) עזרתה (Ps. 44:27; 63:8; 94:17) (meaning) "great help"; תבואתה (Deut. 33:16); 2) נפלאתה Sam. 1:26) החבאתה (Josh. 6:17) as I have written in the grammatical part of the book Miklol. And so in the Haggadic interpretation (Shoher Tob, ad loc.) it says: "Great ones are saying, i.e. (men) great in the Torah . . . Doeg the Ab beth Din it was of whom it is said 'chiefest of Saul's shepherds' (1 Sam. 21:8); 'And Ahithophel was counsellor' (1 Chron. 27:33); 'and the counsel of Ahithophel which he counselled in those days was as if a man inquired at the oracle of God' (2 Sam. 16:23). And what was it they were saying? 'Is it possible! The man who took captive the ewe-lamb and slew the shepherd and caused Israel to fall by the sword, shall there be salvation for him? There is no salvation for him in God!'"

Shabbat 56a

Rabbi Shmuel bar Nahmani said that Rabbi Yonatan said: Anyone who says that David sinned with Bathsheba is nothing other than mistaken, as it is stated: "And David succeeded in all his ways; and the Lord was with him" (I Samuel 18:14). Is it possible that sin came to his hand and nevertheless the Divine Presence was with him?

Avodah Zarah 4b

And this is similar to that which Rabbi Yoḥanan says in the name of Rabbi Shimon ben Yoḥai: David was not fit to act as he did in that incident involving Bathsheba, and the Jewish people were not fit to act as they did in that incident of the Golden Calf. David was not fit to act as he did in that incident involving Bathsheba (see II Samuel, chapter 11), as it is written: "And my heart is wounded within me" (Psalms 109:22), i.e., he had vanquished his evil inclination, and therefore it should not have been able to rule over him to that extent.

רש"י על עבודה זרה ד' ב
[לאותו מעשה - דבת שבע]:

תהילים ג':ד'

(ד) וְאַתָּה יְקוּק מִגֵּן בְּעַדִּי כְבוֹדִי וּמְרִים רֵאשִׁי:

Psalms 3:4

(4) But You, O LORD, are a shield about me, my glory, He who holds my head high.

מלבי"ם על תהילים ג':ד':ג'

(ג) כבודי ומרים ראשי שכבודו הוא מצד נפשו הקדושה שחל עליה כבוד יקוק ובוזה ירים ראש למעלה :

Radak on Psalms 3:4:2

(2) **My glory:** – The "glory" is the soul, as "and my glory rejoiceth" (Ps. 16:9); "in order that (my) glory may sing praise to Thee" (Ps. 30:13), and (the word) "shield" which he has already used is to be understood here, "a shield about me" and "a shield of my glory." Or the interpretation of my glory may be: the opposite of the dishonour which was his as a fugitive.

Ketubot 17a

The Gemara asks: The Sages **praised him**; is that to say **by inference that he did well** in yielding? **But didn't Rav Ashi say: Even according to the one who said** with regard to **a Nasi who relinquishes the honor due him that his honor is relinquished**, i.e., he may do so, with regard to **a king who relinquishes the honor due him, his honor is not relinquished. As the Master said** that the meaning of the verse **“You shall place a king over you”** (Deuteronomy 17:15) is **that his awe shall be upon you**. The Torah established that the subjects' awe is an essential component of kingship and it is not the prerogative of the king to waive it. The Gemara answers: **It was at a crossroads** that he encountered the wedding procession, and the fact that he yielded to the bride was not obvious to onlookers. Therefore, the honor due the king was not compromised.

Sotah 41b

It is stated in the mishna that King Agrippa read from the Torah while standing, **and the Sages praised him** for this. The Gemara asks: **From the fact that they praised him**, can it be concluded **that he acted appropriately? Didn't Rav Ashi say: Even according to the one who says** with regard to **a Nasi who relinquished the honor due him, his honor is relinquished**, i.e., he may do so, with regard to **a king who relinquished the honor due him, his honor is not relinquished, as it is stated: “You shall place a king over you”** (Deuteronomy 17:15). This is interpreted to mean **that his awe shall be upon you**. The Torah establishes that awe is an essential component of kingship, and it is not the prerogative of the king to relinquish it.

Kiddushin 32a

Rav Yitzhak bar Sheila says that Rav Mattana says that Rav Hisda says: With regard to a father who forgoes his honor, his honor is forgone, and his son does not transgress if he does not treat him in the proper manner. By contrast, with regard to a rabbi who forgoes his honor, his honor is not forgone.

Sanhedrin 19b

The mishna teaches that the king **does not perform halitza** with his brother's widow and his brother **does not perform halitza** with his wife, and Rabbi Yehuda says that he may do so if he wishes. The Gemara challenges Rabbi Yehuda's opinion: **Is that so? But doesn't Rav Ashi say: Even according to the one who says that with regard to a Nasi who relinquished the honor due him, his honor is relinquished,** nevertheless, with regard to a king who relinquished the honor due him, **his honor is not relinquished, as it is stated: "You shall set a king over you"** (Deuteronomy 17:15), meaning **that his fear should be upon you.** The preservation of a king's honor is mandated by the Torah. How could Rabbi Yehuda allow him to waive it? The Gemara answers: **A mitzva is different;** a king is not disgraced if he relinquishes his honor to perform a mitzva.

Mishneh Torah, Kings and Wars 2:3

(3) It is forbidden to see a king naked or when he is having his hair cut or when he is in the bathhouse or when he is drying himself off. He does not perform Chalitzoh⁸, as it says, "*and she shall spit before him*"² (Deut. 25:9) since this would be a disgrace. We do not listen to him even if he allows it because a king cannot forgo his own honor. Since he cannot perform Chalitzoh, he cannot perform Yibum¹⁰. And since it is not possible to perform Yibum with his wife, Chalitzoh is not performed with her either. She will forever remain "bound to her husband".

