

Challenge Teacher

Source Sheet by Mordechai Lewis

TEHILLIM TOGETHER by HaRav Betzalel Rudinsky - Week 20

תהילים ד:א'

(א) לַמְנַצֵּחַ בְּנִגְלוֹת מְזֻמֹּר לְדָוִד:

Psalms 4:1

(1) For the leader; with instrumental music. A psalm of David.

אבן עזרא על תהילים ד:א:ב'

וטעם בנגינות – שיש לו שתי נעימות. ויש אומרים: כלי שיר נקרא נגינות. ולפי דעתי: שהיו בישראל נגינות ושירות על נעימות רבות.

רש"י על תהילים ד:א:א'

למנצח בנגינות. מזמור זה יסד דוד שיאמרוהו בני לוי המנצחין בנגינות בשיר על הדוכן, לשון נצוח נופל במתחזקים בעבודה כענין שנא' (עזרא ג:ח) (יעמדו הלויים מבן עשרים שנה ומעלה לנצח על מלאכת בית ה':

מצודת ציון על תהילים ד:א:א'

למנצח. בעלי השיר יקראו מנצחים כי דרכם לנצח זה את זה בהרמת הקול ובהכרעתו:

Radak on Psalms 4:1:1

For the Chief Musician: on Neginoth. A Psalm of David: – Our teachers of blessed memory have said (Shoher Tod, ad loc.) that "this Psalm was uttered in three kinds of praise, in nissuah (נצוח), in niggun (נגון), and in mizmor (מזמור)." It is evident that the (person called the) מנצח ("Chief Musician") is the one who was over the singers, and that the Psalms were rendered under the direction of the(se) "Chief Musicians," who assigned them to (certain) players and singers. [This view is supported by the fact that you nowhere find [as titles] "For the Singer" or "For the Player," but only For the Chief Musician. And accordingly we have in the Prayer of Habakkuk (3:19) "For the Chief Musician on my stringed instruments"; and so the text (1 Chron. 23:4) "to superintend (לנצח) the work of the house of the Lord." It is written also (ibid. 15:21) "with harps set to the Sheminith to lead (לנצח)." And it is the case that there was a "Chief Musician" over the instrument called Neginoth and another over that called Sheminith. And the songs and the melodies and the praises were rendered each according to the melody known in connexion with them; for it was a great science and would stimulate the rational soul, and was reckoned in the category of secular sciences. And the instruments which were (used) in the Temple for praise were lutes, lyres, cymbals, trumpets, and a horn. The instruments also were classified according to melodies known in connexion with them. Of the melodies there was that called Alamoth, as in the text (1 Chron. 15:20) and written (Ps. 46:1), "Set to Alamoth. A Song." And there was that called Neginoth, and in this the present Psalm was rendered. And there was one of them called Maskil, and there was one of them called Mikhtam. There was also Shiggaion, and there was Nehiloth, and there was Shigionoth, and there was Gittith. One of the instruments was called "Tenstrings," another "Pipes," and another "Minnim." And each of these is classified in its melody as it was known to the masters of the science. We find also a text which says (1 Chron. 23:5), "And four thousand praised the Lord with the instruments I made to praise." It is not known, however, whether the instruments were in the hands of those who were actually reciting the Psalm, or whether they acted together - those who sang with the mouth, and opposite them those who played upon (musical) instruments. We find also another text which says (2 Chron. 7:6), "And the Levites with the instruments of music of the Lord which David the king had made to give thanks unto the Lord, for His mercy (endureth) for ever, when David praised by their ministry: and the priests sounded the trumpets before them." And further it is written (ibid. 29:28), "and the singers sang and the trumpeters sounded." Now the trumpets alone were in the hands of the priests, as it is written (Num. 10:8), "and the sons of Aaron, the priests, shall blow with the trumpets;" and the rest of the instruments were in the

hands of the Levites; and so it is written (2 Chron. 29:26), "And the Levites stood with the instruments of David and the priests with the trumpets."

Pesachim 119a

The Gemara cites another statement attributed to Rabbi Yishmael, son of Rabbi Yosei. **Rav Kahana said, citing Rabbi Yishmael, son of Rabbi Yosei: What is the meaning of that which is written: "Lamenatzeah a psalm of David"** (e.g., Psalms 13:1)? It means: **Sing to the One who rejoices when conquered [shenotz'hin oto]. Come and see how the characteristics of the Holy One, Blessed be He, are unlike the characteristics of flesh and blood: When a flesh and blood person is conquered, he is sad; however, when the Holy One, Blessed be He, is conquered, He rejoices, as it is stated: "Therefore He said that He would destroy them, had not Moses His chosen stood before Him in the breach, to turn back His wrath lest He should destroy them"** (Psalms 106:23). In this verse Moses is called "His chosen," although he defeated God, as it were, by preventing Him from destroying the Jewish people.

Jastrow, נצח

נצח (b. h.; cmp. נצח [to be bright, pure,] (cmp. נצח) to be victorious, win, prevail. Y. Sabb. VII, 5^b top להינצח אם whether to conquer or to be conquered. Pes. 119^a (play on שמח למי שנוצחין אותו ושמה) זמרו למי להינצח sing to him who rejoices when they conquer him (prevail over him to change his evil decrees); Midr. Till. to Ps. IV. Pesik. R. s. 40 נצחתי לדור וכי I conquered the generation of the flood and was the loser by it, because I destroyed &c. Ib. נצחני משה וכי Moses conquered me ..., and I gained all those masses; a. fr.—Part. pass. נצחה. Ib. Pesik. R. s. 40 נצחתי לדור וכי I conquered the generation of the flood and was the loser by it, because I destroyed &c. Ib. נצחני משה וכי Moses conquered me ..., and I gained all those masses; a. fr.—Part. pass. נצחה. Ib. בשעה שאני נוצח when I prevail, I lose, but when I am prevailed over, I gain; a. e.

Pi. - 1 נצח to make illustrious, to glorify. Midr. Till. I. c. (expl. נצח נאה למי שהוא נאה להינצח) למי שהוא נאה להינצח to him whom it is befitting to glorify. — 2) to conquer, prevail over. Ib. מלך ב"ד מנצחים אותו וכי a human king is angry when people defeat him (in argument; cmp. נצח Pa.); Pes. I. c.—B. Mets. 59^b בני נצחוני (or נצחוני) my children have won over me. Ib. תלמידי חכמים שמנצחים וכי scholars who defeat one another in discussion. Snh. 91^a נצחתיכם ... נצחתיכם if they defeat me, say to them, you have defeated an ignoramus among us; and אם אני נצחתיכם and if I defeat them, say to them, the law of Moses has defeated you; a. fr.—Part. pass. נצחה. Midr. Till. I. c. למי שמני נצח to him who allows himself to be won over by his creatures (v. supra); a. e.

Nif. - ניצח to be defeated. Y. Sabb. II, 5^b top v. supra.

Esther 9:17

That was on the thirteenth day of the month of Adar; and they rested on the fourteenth day and made it a day of feasting and merrymaking. (

Sanhedrin 97b

...Even without repentance, they will be worthy of redemption due to the suffering they endured during the exile. The Gemara notes: This dispute is parallel to a dispute between *tanna'im*: **Rabbi Eliezer says: If the Jewish people repent they are redeemed, and if not they are not redeemed. Rabbi Yehoshua said to him: If they do not repent, will they not be redeemed at all? Rather, the Holy One, Blessed be He, will establish a king for them whose decrees are as harsh as those issued by Haman, and the Jewish people will have no choice but to repent, and this will restore them to the right path.**

Mishneh Torah, Repentance 7:5

All of the prophets commanded concerning repentance; Israel will not be redeemed save by repentance. Indeed, the Torah long since assured us that in the end, at the close of the period of exile Israel will turn to repentance and be momentarily redeemed, even as it is said: "And it shall come to pass, when all these things are come upon thee, the blessings and the curse, which I have set before thee, and thou shalt bethink thyself among all the nations, whither the Lord thy God had driven thee, and shalt return unto the Lord thy God, and hearken to His voice according to all that I commanded thee this day, thou and thy children, with all thy heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the peoples whither the Lord thy God hath scattered thee" (Deut. 30.14).³ *Yoma, 87b. C. G.*

