



THE
TEHILLIM PROJECT
Mizmor 5
Sunday, November 1st, 2020

EMOTION

Morality isn't about men with winning arguments. It's about humility before G-d.

CIRCUMSTANCE

When "great men" with "great arguments" challenge your morality.



Summary of Discussion

Mizmor 5: Notes by Scott. Read by Asher (thank you).

Question: We see a recurring Theme: Plea and statement to Hashem: Punish/Destroy the wicked; Let me rejoice in You; Help the good. What makes Mizmor 5 unique?

This is a continuation of Chapters 3 & 4 and is directed against King David's enemies: Doeg and Achitophel

Accomplished scholars of Torah

Spearheading a take-over of the throne

Why would they do this?

David: Torah either raises people to spiritual heights or corrupts a person.

R' MG: In Mizmor 4, David addresses the people (the masses). In Mizmor 5, David addresses the leaders of the revolt, (Achitophel) who studied Torah for the purpose of presenting an outer appearance of brilliance and originality. Internally, he did not believe in what he presented. The first 4 verses are directed at them (in opposition, as they are not men as described by David in the Mizmor).

2 Parts with subparts (per The Malbim)

Summary of Discussion

Introduction (verses 2 – 9)

Plea to accept the prayer (verses 2 – 4)

Basis upon which Hashem should accept the prayer (verses 5 – 9)

David distinguished himself from his adversaries

Prayer (Request (verses 10 – 13)

The Request (save me; condemn them) (verses 10 -11

Conclusion (verses 12 – 13)

4 conditions to successful prayer:

- Express clearly and properly
- Inside must match the outside (external expression matches external actions/speech)
- Ask for something of import
- Be reliant only upon G-d (acknowledge that what is being requested is something only Hashem can provide)

**All 4 are met in verses 2-3

Nechilos: Defined as an Instrument vs Beehive

(or an instrument that buzzed like a beehive?)

Summary of Discussion

Also “inheritance), a word used often in this Psalm.

It is our privilege to accept the Torah as an inheritance, not a means to “show off” (like Achitophel).

Question: Are there times with Hashem wants evil or “bad”

R' AG: The world is what G-d is and the definition of good is what is G-dly.

RG: Who is David presume what he believes to be what G-d wants? That is, who is he to make this determination?

Why do we accept David's perspective that G-d rejects the “bad” and “evil.” If G-d didn't want evil in the world, he would not have allowed it into the world.

BF: Is it humans who speak in terms of good/bad in relation to our experiences/feelings (knowing that everything G-d does is for the good as determined by G-d (not us)).

R' AG: Person should always bend his will to G-d's will, so G-d's will shall always be the person's will.

We need to change our will to fit G-d's will; He doesn't change is to meet ours.

Summary of Discussion

R' MG:

Throughout the Psalms (so far), we see a theme developing:

David pleas for his safety, but not as bad as,

People not acting in a righteous manner, but not as bad as,

Torah leaders acting in a corrupt an dishonest manner.

Reminds one of Korach:

Also a great and influential man.

David calls for the leaders to fall of their own actions, not of G-d's doing. If not, their (Achitophel's/Doeg's) mantras will live on and become the inheritance. Very important for the to fail of their own accord. That way, the masses will see the fallacy of the "leaders'" ways.

R AG: Achitophel was King David's teacher.

King David (verse 8) distinguishes himself from Achitophel.

It is the attitude by which David approaches Hashem...that is, it's the attitude, not the amount of time one studies. It's how one feels in one's heart. Complete deference and humility to G-d as opposed to someone who believes he has earned the right to be in the position he has reached. ie: humility (David) vs arrogance (Achitophel)

Summary of Discussion

To see if a scholar is sincere, watch how he davens, not how he learns.

Emotion behind this psalm:

Disillusionment.

People who talk a good game (silver tongue orator) but don't have the moral basis to stand behind what they say.

David feels he's fighting an ideological battle against people who have the intellectual fortitude to argue.

RG: Hard to take on an insincere enemy, but you can feel resolute because you have taken the moral high ground.

So, David doesn't fight head on....instead he pleads to G-d.

Ultimately, G-d is the solution to everything.