

“Look! Answer me! Hashem, my G-d. Enlighten my eyes lest I sleep in death, lest my enemies say, ‘We triumphed over him’, my tormentors will rejoice that I have fallen. And I have placed my trust in Your kindness, my heart rejoices in Your salvation. I will sing to Hashem when He has saved me. (Tehillim 13:4-6)

Rav Chaim Brisker explains the seeming repetitiveness in the last *pasuk* above, as follows:

And I have placed my trust in Your kindness, therefore ***my heart*** already ***rejoices in Your salvation***, even prior to its actualization. However ***I will sing Hallel to Hashem*** only ***when I am actually saved***, for the mitzvah of Hallel commences only after one’s actual salvation.

Perhaps we can propose an additional explanation. The *Medrash Shocher Tov* on the above *Pesukim* points out that Dovid HaMelech does not say, “My heart rejoices in our salvation,” rather he says, “My heart rejoices in Your salvation.” The *Medrash* explains that, in truth, when we are saved from calamity it is as if Hashem Himself is being saved. Rav Chaim Volozhiner explains, this is because whenever a Jew suffers, Hashem suffers with him, as the Mishna (Sanhedrin 6:5) states regarding a *rasha* suffering his due punishment: “When a person suffers Hashem says: My head hurts, My arm hurts. If this is how much Hashem is pained over the blood of *reshaim* that is spilled, how much more so over the blood of *tzadikim*.”

Now let us analyze a situation such as Dovid HaMelech’s in the above verses. One faces calamity, but then he strengthens his trust in Hashem until he no longer is worried at all regarding his outcome. Following this, Hashem actually saves Him. At what point is it considered as if Hashem has been saved, so to speak and at what point is it considered that the person has been saved?

It would seem that since Hashem is only hurting when the person is hurting, then as soon as that person has reached the level of *bitachon* where he no longer has any worry regarding his situation, that is when it would be considered as if Hashem has been saved. However, the person himself will only be considered saved at that later point when he in actuality has been saved.

Therefore, Dovid HaMelech says to Hashem: I am facing calamity, but I have strengthened my trust in You to the point that I no longer am worried at all. At this point, even prior to You actually saving me, ***my heart*** already ***rejoices in Your salvation***. Though ***I will sing Hallel to Hashem*** only ***when He will*** actually ***save me***.

Is there any greater comfort than knowing that no matter how great of a predicament you find yourself in, it is shared by the Creator and Sustainer of the entire universe who loves you as an only son?!

Just think of it! Hashem was forced, so to speak, by the rules He has set to run His world, to bring pain and worry upon His son. He is in unbelievable pain due to this. And you are the only one who can save, so to speak, the Creator and Sustainer of the entire universe!

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