

# Pray Tell: The Song for Wednesday

Source Sheet by Rabbi Federgrun

Vancouver Torah Learning Centre

1. **ראש השנה ל"א א** .א  
 ברביעי שברא חמה ולבנה ועתיד ליפרע מעובדיהן

## Rosh Hashanah 31a

On the fourth day, the reason is **that He created the sun and the moon, and in the future He will punish those who worship them;**

2. **תהילים צ"ד** .ב  
 (א) אל־נְקָמוֹת ה' אֵל נְקָמוֹת הוֹפִיעַ: (ב) הַנְּשֵׂא שֹׁפֵט הָאָרֶץ הַשֶּׁב אֶל־גֹּאֲוִים: (ג) עַד־מָתִי רְשָׁעִים | ה' עַד־מָתִי רְשָׁעִים יַעֲלֶזוּ: (ד) יִבְיַעוּ יִדְבְּרוּ עֲתָק יִתְאַמְרוּ כָּל־פְּעֻלֵי אָנוּ: (ה) עֲמָהּ ה' יִדְבְּקֵאוּ וְנִחַלְתֶּךָ יַעֲנוּ: (ו) אֶלְמָנָה וְגֵר יִהְיֶה וְיִתוּמִים יִרְצָחוּ: (ז) וַיִּאמְרוּ לֹא יִרְאֶה־יְיָ וְלֹא־יִזְכֹּר אֱלֹהֵי יַעֲקֹב: (ח) בִּינֹו בַּעֲרִים בְּעַם וְכִסִּילִים מִתִּי תִשְׁכִּילוּ: (ט) הַנְּטַע אָנוּ הֲלֹא יִשְׁמַע אִם־נִזְכָּר לְעֵין הֲלֹא יִבְיַט: (י) הַיִּסֵּר גֹּוִים הֲלֹא יוֹכִיחַ הַמְּלַמֵּד אֲדָם דַּעַת: (יא) ה' יִדַּע מַחְשְׁבוֹת אֲדָם כִּי־הִמָּה הִבֵּל: (יב) אֲשֶׁרִי | הַגִּבֹּר אֲשֶׁר־תִּסְרְבוּ יְיָ וּמַתוֹרֶתְךָ תִּלְמַדְנוּ: (יג) לְהִשְׁקִיט לֹו מִיָּמִי רַע עַד יִכְרַה לְרִשָּׁע שָׁחַת: (יד) כִּי | לֹא־יִשָּׂא ה' עִמּוֹ וְנִחַלְתּוֹ לֹא יַעֲזֹב: (טו) כִּי־עַד־צָדֵק יָשׁוּב מִשֹּׁפֵט וְאַחֲרָיו כָּל־יִשְׁרָיִלֵב: (טז) מִי־יִקוּם לִי עִם־מְרַעִים מִי־יִתְיַצֵּב לִי עִם־פְּעֻלֵי אָנוּ: (יז) לוֹלֵי ה' עֲזַרְתָּה לִּי כִּמְעֹט | שְׂכָנָה דוֹמָה נִפְשִׁי: (יח) אִם־אֲמַרְתִּי מָטָה רַגְלִי חֲסַדְךָ ה' יִסְעָדָנִי: (יט) בָּרַב שָׂרְעָפִי בְּקִרְבֵי תַּנְחוּמֵיךָ יִשְׁעִשְׂעוּ נִפְשֵׁי: (כ) הִיחַבְּרָה כִּפְסָא הַגּוֹת יִצָּר עֲמָל עַל־יִחֶק: (כא) יִגְדוּדוּ עַל־גִּנְפֵשׁ צַדִּיק וְדָם נָקִי יִרְשִׁיעוּ: (כב) וַיְהִי ה' לִי לְמִשְׁגָּב וְאֵלֹהֵי לְצוּר מַחְסִי: (כג) וַיִּשָּׁב עֲלֵיהֶם | אֶת־אוֹנָם וּבְרַעְתָּם יִצְמִיתֶם יִצְמִיתֶם ה' אֱלֹהֵינוּ:

## Psalms 94

(1) God of retribution, LORD, God of retribution, appear! (2) Rise up, judge of the earth, give the arrogant their deserts! (3) How long shall the wicked, O LORD, how long shall the wicked exult, (4) shall they utter insolent speech, shall all evildoers vaunt themselves? (5) They crush Your people, O LORD, they afflict Your very own; (6) they kill the widow and the stranger; they murder the fatherless, (7) thinking, "The LORD does not see it, the God of Jacob does not pay heed." (8) Take heed, you most brutish people; fools, when will you get wisdom? (9) Shall He who implants the ear not hear, He who forms the eye not see? (10) Shall He who disciplines nations not punish, He who instructs men in knowledge? (11) The LORD knows the designs of men to be futile. (12) Happy is the man whom You discipline, O LORD, the man You instruct in Your teaching, (13) to give him tranquillity in times of misfortune, until a pit

be dug for the wicked. (14) For the LORD will not forsake His people; He will not abandon His very own. (15) Judgment shall again accord with justice and all the upright shall rally to it. (16) Who will take my part against evil men? Who will stand up for me against wrongdoers? (17) Were not the LORD my help, I should soon dwell in silence. (18) When I think my foot has given way, Your faithfulness, O LORD, supports me. (19) When I am filled with cares, Your assurance soothes my soul. (20) Shall the seat of injustice be Your partner, that frames mischief by statute? (21) They band together to do away with the righteous; they condemn the innocent to death. (22) But the LORD is my haven; my God is my sheltering rock. (23) He will make their evil recoil upon them, annihilate them through their own wickedness; the LORD our God will annihilate them.

3.

### ברכות ל"ג א

מתקיף לה רב אחא קרחינאה אלא מעתה גדולה נקמה שנתנה בין שתי אותיות שנאמר (תהלים צד, א) אל נקמות ה' אמר ליה אין במילתה מיהא גדולה היא והיינו דאמר עולא שתי נקמות הללו למה אחת לטובה ואחת לרעה לטובה דכתיב (דברים לג, ב) הופיע מהר פארן לרעה דכתיב אל נקמות ה' אל נקמות הופיע:

#### Berakhot 33a

Rav Aḥa Karḥina'a strongly objects to this approach that being placed between two names of God accords significance: **However, if so**, the same should hold true for vengeance. **Great is revenge that was placed between two letters, as it is stated: "God of vengeance, Lord, God of vengeance shine forth"** (Psalms 94:1). **He said to him: Yes. At least in its place**, in the appropriate context, **it is great**. At times it is necessary. **That is that which Ulla said: Why are these two vengeances mentioned in a single verse? One for good and one for evil. Vengeance for good, as it is written: "He shined forth from Mount Paran"** (Deuteronomy 33:2) with regard to God's vengeance against the wicked; **vengeance for evil, as it is written: "God of vengeance, Lord, God of vengeance shine forth"** with regard to the punishment of Israel.

