

1. Bava Batra 14b-15a

ומי כתבן ... דוד כתב ספר תהלים על ידי עשרה זקנים ע"י אדם הראשון על ידי מלכי צדק ועל ידי אברהם וע"י משה ועל ידי הימן וע"י ידותון ועל ידי אסף ועל ידי שלשה בני קרח... דוד כתב ספר תהלים על ידי עשרה זקנים וליחשוב נמי איתן האזרחי אמר רב איתן האזרחי זה הוא אברהם כתיב הכא (תהלים פט, א) איתן האזרחי וכתיב התם (ישעיהו מא, ב) מי העיר ממזרה צדק [וגו'] קא חשיב משה וקא חשיב הימן והאמר רב הימן זה משה כתיב הכא הימן וכתיב התם (במדבר יב, ז) בכל ביתי נאמן הוא תרי הימן הוו

The *baraita* now considers the authors of the biblical books... **David wrote the book of Psalms by means of ten elders** of previous generations, assembling a collection that included compositions of others along with his own. He included psalms authored by **Adam the first man, by Melchizedek king of Salem, and by Abraham, and by Moses, and by Heman, and by Jeduthun, and by Asaph, and by the three sons of Korah....** It is further stated that **David wrote the book of Psalms by means of ten elders**, whom the *baraita* proceeds to list. The Gemara asks: **But then let it also count Ethan the Ezrahite** among the contributors to the book of Psalms, as it is he who is credited with Psalms, chapter 89. **Rav says: Ethan the Ezrahite is the same person as Abraham.** Proof for this is the fact that **it is written here:** "A Maskil of Ethan the Ezrahite" (Psalms 89:1), **and it is written there: "Who raised up one from the east [mizrah], whom righteousness met wherever he set his foot"** (Isaiah 41:2). The latter verse is understood as referring to Abraham, who came from the east, and for that reason he is called Ethan the Ezrahite in the former verse. The Gemara asks: The *baraita* counts Moses among the ten elders whose works are included in the book of Psalms, **and it also counts Heman. But doesn't Rav say: The Heman mentioned in the Bible (I Kings 5:11) is the same person as Moses?** This is proven by the fact that **it is written here: "Heman"** (Psalms 88:1), which is Aramaic for trusted, **and it is written there about Moses: "For he is the trusted one in all My house"** (Numbers 12:7). The Gemara answers: **There were two Hemans**, one of whom was Moses, and the other a Temple singer from among the descendants of Samuel.

2. Psalms 72:20

(כ) פְּלוּ תַפְלוֹת דָּוִד בְּיָשָׁי:

(20) End of the prayers of David son of Jesse.

3. Pesachim 117a

תניא היה ר"מ אומר כל תושבחות האמורות בספר תהלים כלן דוד אמרן שנאמר (תהלים עב, כ) כלו תפלות דוד בן ישי אל תיקרי כלו אלא כל אלל זה מי אמרו רבי יוסי אומר אלעזר בני אומר משה וישראל אמרוהו בשעה שעלו מן הים וחלוקין עליו חביריו לומר שדוד אמרו ...

It was taught in a baraita that Rabbi Meir would say: All the praises stated in the book of Psalms were recited by David, as it is stated: "The prayers of David, son of Yishai, are ended [kalu]" (Psalms 72:20). **Do not read kalu; rather, read kol elu, all of these**, which indicates that the entire book of Psalms consists of the prayers of King David. The Gemara clarifies: According to those who dispute Rabbi Meir's claim that the entire book of Psalms was composed by King David, **who recited this hallel? Rabbi Yosei says: My son Elazar says that Moses and the Jewish people recited it when they ascended from the sea. And his colleagues dispute him, saying that it was recited by King David.**

4. **Saadiyah Gaon** actually says that G-d said all of these to King David! He also claims that Tehillim is actually a collection of commandments and exhortations, and the praises and prayers are meant to support this theme. This seems to have been a polemic against the Karaites.

5. Rashi on Pesachim 117a

כל תפלות - כל מזמורים הפותחים בתפלה...

All prayers: All psalms that begin with "a prayer"...

6. Rashbam on Pesachim 117a

דוד אמרן - על המאורעות שאירעו:

David said them: concerning events that happened.

7. Psalms 137:1

(א) עַל נְהַרֹת | בְּכָל יְשָׁבְנוּ גַם-בְּכִינוּ בְּנֹכְרֵנוּ אֶת-צִיּוֹן:

(1) By the rivers of Babylon, there we sat, sat and wept, as we thought of Zion.

8. Kohelet Rabbah 7

מעשרה שליטים, מעשרה זקנים שאמרו בספר תהלים, ואלו הן: אדם הראשון, ואברהם, ומשה, ודוד, ושלמה. על אילן חמשה לא איתפלגין, אילן חמשה אחרניתיא מאן אינון, רב רבי יוחנן, רב אמר: אסר, הימן, וידותון, ושלשה בני קרח אחד, ועזרא.

From ten rulers: From ten sages who spoke the book of Psalms. These are they: Adam the First, Avraham, Moshe, David, and Shlomo. Regarding these five there is no argument. The final five - who are they? Rav and Rabbi Yochanan disagree. Rav says: Asaf, Heiman, Yedutun, the three sons of Korach count as one, and **Ezra**.

9. Pesachim 117a

ת"ר כל שירות ותושבחות שאמר דוד בספר תהלים ר"א אומר כנגד עצמו אמרן רבי יהושע אומר כנגד ציבור אמרן וחכ"א יש מהן כנגד ציבור ויש מהן כנגד עצמו האמורות בלשון יחיד כנגד עצמו האמורות בלשון רבים כנגד ציבור ניצוח וניגון לעתיד לבא משכיל על ידי תורגמן לדוד מזמור מלמד ששרתה עליו שכנה ואחר כך אמר שירה מזמור לדוד מלמד שאמר שירה ואחר כך שרתה עליו שכנה

The Sages taught in a *baraita* that with regard to **all the songs and praise that David recited in the book of Psalms, Rabbi Eliezer says: David said them about himself.** They were the praises of an individual that were later transmitted to the community. **Rabbi Yehoshua says: He originally said them about the community.** He composed all of the psalms for the people, including those he wrote about himself. **And the Rabbis say: There are among these psalms some that are about the community, and there are among these psalms some that are about himself.** The Rabbis clarify their opinion: The psalms **that are stated in the singular form are about himself, and those stated in the plural form are about the community.** The Gemara continues to discuss the book of Psalms. If a psalm begins with the terms *nitzuah* or *niggun*, this indicates that its praise will be fulfilled **in the future.** Psalms that begin with the word *maskil* were delivered **by means of a disseminator, a spokesman in a public address.** The lecturer would speak softly, followed by a repetition of his discourse in the disseminator's louder voice, so that everyone could hear. If a psalm begins: **Of David a psalm, this teaches that the Divine Presence rested upon him first and afterward he recited the song.** However, if a psalm opens with: **A psalm of David, this teaches that he first recited the song, and afterward the Divine Presence rested upon him.**

10. Tehillim - The Book of Psalms by Rav Avi Baumol

One approaches the study of Tanakh with a dual purpose. The first is to understand the literal meaning of the story or the law... This can be roughly translated as learning "peshat," the literal meaning of the text.

A second, equally important, goal for the biblical exegete is to ask not the objective question of what is the meaning of this verse, but a more subjective one of what does this phrase, or idea, mean to me? In other words, while the prime goal is to comprehend the word of G-d as it relates to Abraham, Moses, David and Solomon, the secondary level is to ask how the word of G-d, on the one hand, and the actions of our forefathers, on the other, relate to us — how they affect our everyday lives. One might classify this type of learning as "derash"...

Sefer Tehilim (Psalms) represents perhaps the paradigm of this two-pronged approach towards exegesis. First and foremost, we concern ourselves with understanding the psalmists' words, ideas, and motivation for writing the poem. Yet, even more important, and perhaps the goal set out by the psalmists themselves, is to convey man's feelings toward his Creator, portraying them through the gamut of his emotions. When King David calls out to G-d in distress, we want to know the nature of his call, but even if we are unaware of it, our application of his fervent expressions towards our own, often distressful, situations is most important.

It is no surprise that many of David's songs were integrated into our liturgy: what is prayer if not the outpouring of our emotions to G-d, and who could better express these sentiments than King David? We, through the medium which David introduced, attempt to unlock our innermost feelings, expressing them in communion with G-d.

11. Psalms 3

(א) מזמור לדוד כִּבְרָחוֹ מִפְּנֵי אֲבָשָׁלוֹם בְּנוֹ: (ב) ה' מִהֲרֵבּוֹ צָרֵי רַבִּים קָמִים עָלַי: (ג) רַבִּים אֲמָרִים לִנְפֹשִׁי אֵין יִשׁוּעָתָה לּוֹ בְּאַלְקִים סֵלָה: (ד) וְאַתָּה ה' מִגֵּן בְּעֵדֵי כְבוֹדִי וּמְרִים רֵאשִׁי: (ה) קוֹלִי אֵלֶיךָ אֶקְרָא וּנְעַנֵּנִי מִהַר קִדְשׁוֹ סֵלָה: (ו) אֲנִי שֹׁכֵבְתִי וְאֵינְיָהּ הַקִּיּוּצוֹתִי כִּי ה' יִסְמְכֵנִי: (ז) לֹא־אִירָא מִרְבָּבוֹת עִם אֲשֶׁר סָבִיב שְׂתוֹ עָלַי: (ח) קוּמָה ה' וְהוֹשִׁיעֵנִי אֱלֹהֵי כִי־הַבִּית אֶת־פְּלִאֲיָבִי גַחֵי שִׁנֵּי רְשָׁעִים שִׁבְרֹתַי: (ט) לֵה' הַיְשׁוּעָה עַל־עַמֶּךָ בְּרַכְתָּהּ סֵלָה:

(1) A psalm of David when he fled from his son Absalom. (2) O LORD, my foes are so many! Many are those who attack me; (3) many say of me, "There is no deliverance for him through G-d." Selah. (4) But You, O LORD, are a shield about me, my glory, He who holds my head high. (5) I cry aloud to the LORD, and He answers me from His holy mountain. Selah. (6) I lie down and sleep and wake again, for the LORD sustains me. (7) I have no fear of the myriad forces arrayed against me on every side. (8) Rise, O LORD! Deliver me, O my G-d! For You slap all my enemies in the face; You break

the teeth of the wicked. (9) Deliverance is the LORD's; Your blessing be upon Your people! Selah.

12. Psalms 1

(א) אֲשֶׁר־יֵאָשֵׁר אִשְׁרָא | לֹא הִלֵּךְ בְּעֵצַת רְשָׁעִים וּבַדֶּרֶךְ חַטָּאִים לֹא עָמַד וּבְמוֹשֵׁב לְצִדִּים לֹא יָשָׁב: (ב) כִּי אִם בְּתוֹרַת ה' הִתְפַּצֵּז וּבְתוֹרַתוֹ הִגָּה יוֹמָם וּלְיָלֵה: (ג) וְהִזָּה כַּעֲזֵי שִׁתוּל עַל־פִּלְגֵי מַיִם אֲשֶׁר פָּרְיוֹ | יִמֹן בְּעֵתוֹ וְעֵלְהוּ לֹא־יִבּוֹל וְכָל אֲשֶׁר־יִנְעֹשֶׂה יִצְלִיחַ: (ד) לֹא־יִבּוֹן הַרְשָׁעִים כִּי אִם־כַּמֶּץ אֲשֶׁר־תִּדְפְּנוּ רֵיחַ: (ה) עַל־כֵּן | לֹא־יִקָּמוּ רְשָׁעִים בְּמִשְׁפָּט וְחַטָּאִים בְּעֵצַת צְדִיקִים: (ו) כִּי־יִוָּדַע ה' דֶּרֶךְ צְדִיקִים וְדֶרֶךְ רְשָׁעִים תֵּאבֵד:

(1) Happy is the man who has not followed the counsel of the wicked, or taken the path of sinners, or joined the company of the insolent; (2) rather, the teaching of the LORD is his delight, and he studies that teaching day and night. (3) He is like a tree planted beside streams of water, which yields its fruit in season, whose foliage never fades, and whatever it produces thrives. (4) Not so the wicked; rather, they are like chaff that wind blows away. (5) Therefore the wicked will not survive judgment, nor will sinners, in the assembly of the righteous. (6) For the LORD cherishes the way of the righteous, but the way of the wicked is doomed.

13. Psalms 23

(א) מִזְמוֹר לְדָוִד ה' רָעִי לֹא אֶחְסָר: (ב) בְּנֵאֻת דָּשָׂא יְרַבִּיצַנִי עַל־מֵי מִנְהוֹת וַיַּנְהִלֵנִי: (ג) נַפְשִׁי יִשׁוּבֵב יִתְנַחֵם בְּמַעְגַל־צֶדֶק לְמַעַן שְׁמוֹ: (ד) גַּם כִּי־אֵלֶךְ בְּגֵיא צִלְמוֹת לֹא־אִירָא רָע כִּי־אַתָּה עִמָּדִי שְׁבִטְךָ וּמִשְׁעַנְתְּךָ הֵמָּה יִבְחַמְנִי: (ה) תַּעֲזָרֵךְ לִפְנֵי | שְׁלֹחַן גִּגְד צִרְיִי דִשְׁנַת בִּשְׁמֹן רֹאשִׁי כּוֹסֵי רַנְיָה: (ו) אֵךְ | טוֹב וְחֶסֶד יִרְדְּפוּנִי כְּלַחֲמֵי חַיִּי וּשְׁבִתִי בְּבֵית־ה' לְאָרְךָ יָמִים:

(1) A psalm of David. The LORD is my shepherd; I lack nothing. (2) He makes me lie down in green pastures; He leads me to water in places of repose; (3) He renews my life; He guides me in right paths as befits His name. (4) Though I walk through a valley of deepest darkness, I fear no harm, for You are with me; Your rod and Your staff—they comfort me. (5) You spread a table for me in full view of my enemies; You anoint my head with oil; my drink is abundant. (6) Only goodness and steadfast love shall pursue me all the days of my life, and I shall dwell in the house of the LORD for many long years.

14. Psalms 116:12-19

(יב) מַה־אֲשִׁיב לַה' כִּלְתִּגְמוּלוֹהִי עָלַי: (יג) כּוֹס־יִשׁוּעוֹת אֲשָׂא וּבָשֵׂם ה' אֶקְרָא: (יד) גִּדְרֵי לַה' אֲשִׁלֵּם נְגִדָה־צִדָּא לְכָל־עַמּוֹת: (טו) אֲנִי ה' כִּי־אֲנִי עֲבַדְךָ אֲנִי־עַבְדְּךָ בְּרֹאֲמַתְךָ פִּתְחֹת לְמוֹסְרֵי: (יז) לֶךְ־אֲזַבַּח וְזָבַח תוֹדָה וּבָשֵׂם ה' אֶקְרָא: (יח) גִּדְרֵי לַה' אֲשִׁלֵּם נְגִדָה־צִדָּא לְכָל־עַמּוֹת: (יט) בַּחֲצוֹת וּבַיַּת ה' בְּתוֹכִי יְרוּשָׁלַם הַלְלוּ־יָקָה:

(12) How can I repay the LORD for all His bounties to me? (13) I raise the cup of deliverance and invoke the name of the LORD. (14) I will pay my vows to the LORD in the presence of all His people. (15) The death of His faithful ones is grievous in the LORD's sight. (16) O LORD, I am Your servant, Your servant, the son of Your maidservant; You have undone the cords that bound me. (17) I will sacrifice a thank offering to You and invoke the name of the LORD. (18) I will pay my vows to the LORD in the presence of all His people, (19) in the courts of the house of the LORD, in the midst of Jerusalem. Hallelujah.

15. Psalms 27

(א) לְדָוִד | ה' | אֹרְחִי וְיֹשְׁעִי מִמֵּי אִירָא ה' מַעוֹד־חַיִּי מִמֵּי אֶפְקֵד: (ב) בַּקְרֹב עָלַי | מְרַעִים לְאָכַל אֶת־בְּשָׂרִי צָרִי וְאִיבִי לִי הֵמָּה כִּשְׁלוֹ וְנַפְלוֹ: (ג) אִם־תִּשְׁתַּחֲוֶה עָלַי | מִתְנַהֵל לֹא־יִירָא לִבִּי אִם־תִּקְוֶם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטֵם: (ד) אַחַת | שְׁאַלְתִּי מֵאַתָּה ה' אֹתָהּ אֲבַקֵּשׁ שְׁבִתִּי בְּבֵית־ה' כְּלַחֲמֵי חַיִּי לְחַזוֹת בְּנֹעַם־ה' וּלְבַקֵּר בְּהִיכְלוֹ: (ה) כִּי יִצְפְּנֵנִי | בְּסִפְּהָ בְּיָוִם רָעָה וְסִתְרֵנִי בְּסִתְרֵי אֶהְיֶה בְּצִוּר יְרוּמַמְנִי: (ו) וְעֵתָה יְרוּם רֹאשִׁי עַל אֵיבִי סְבִיבוֹתַי וְאִנְצִיחָהּ בְּאֶהְלוֹ זְבָחִי תְרוּעָה אֲשִׁירָה וְאֲזַמְרָה לַה' (ז) שְׁמַע־ה' קוֹלִי אֶקְרָא וְתַגֵּנִי וַעֲנֵנִי: (ח) לֵךְ | אֲמַר לְבִי בַקְשׁוּ פָנַי אֶת־פְּנֵיךָ ה' אֲבַקֵּשׁ: (ט) אֵל־תִּסְתַּר פְּנֵיךָ | מִמַּנִּי אֶל־תִּטֵּ־בְאֵר עֲבַדְךָ עֲזָרְתִּי הִגִּית אֶל־תִּשְׁשֵׁנִי וְאֶל־תַּעֲזוּבֵנִי אֶלְקֵי יִשְׁעֵי: (י) כִּי־אֲבִי וְאִמִּי עֲזוּבוּנִי וְה' יִשְׁעֵי: (יא) הוֹרֵנִי ה' דֶּרֶךְךָ וְנִחַנִּי בְּאַרְחַ מִיִּשׁוּר לְמַעַן שׁוֹרְרֵי: (יב) אֶל־תִּתְּנֵנִי בְּגַפְשׁ צָרִי כִּי קָמוּ־בִי עֲדִי־שָׁקֵר וַיִּפַּח חָמָס: (יג) לֹלְאָה אֶחְמַמְנִי לְרָאוֹת בְּטוֹב־ה' בְּאַרְצָן חַיִּים: (יד) קוֹה אֶל־ה' חֲזַק וַיִּאֲמַץ לְבָבִי וְקוֹה אֶל־ה'

(1) Of David. The LORD is my light and my help; whom should I fear? The LORD is the stronghold of my life, whom should I dread? (2) When evil men assail me to devour my flesh—it is they, my foes and my enemies, who stumble and fall. (3) Should an army besiege me, my heart would have no fear; should war beset me, still would I be confident. (4) One thing I ask of the LORD, only that do I seek: to live in the house of the LORD all the days of my life, to gaze upon the beauty of the LORD, to frequent His temple. (5) He will shelter me in His pavilion on an evil day, grant me the protection of His tent, raise me high upon a rock. (6) Now is my head high over my enemies roundabout; I sacrifice in His tent with shouts of joy, singing and chanting a hymn to the LORD. (7) Hear, O LORD, when I cry aloud; have mercy on me, answer me. (8) In Your behalf my heart says: "Seek My face!" O LORD, I seek Your face. (9) Do not hide Your face from me; do not thrust aside Your servant in anger; You have ever been my help. Do not forsake me, do not abandon me, O G-d, my deliverer. (10) Though my father and mother abandon me, the LORD will take me in. (11) Show me Your way, O LORD, and lead me on a level path because of my watchful foes. (12) Do not subject me to the will of my foes, for false witnesses and unjust accusers have appeared against me. (13) Had I not the assurance that I would enjoy the goodness of the LORD in the land of the living... (14) Look to the LORD; be strong and of good courage! O look to the

16. Psalms 92

(א) מזמור שיר ליום השבת: (ב) טוב להודות לה' ולזמר לשמך עליון: (ג) להגיד בפקר ססגה לאמונתך בלילות: (ד) על־עשור ועל־נגל עלי הגיון כְּכֹּזֵר: (ה) כִּי שִׁמְחֵתָנִי ה' בְּפַעֲלֶיךָ בְּמַעֲשֵׂי יְדֶיךָ אֲרָגֹן: (ו) מִה־גִּדְלוֹ מַעֲשֵׂיךָ ה' מֵאֵד עֲמָקוֹ מִחֲשֻׁבְתֶּיךָ: (ז) אִישׁ־בָּעֵר לֹא יִקְסִיל לֹא־יִכְיֶן אֶת־זֹאת: (ח) בְּפֶרֶחַ רִשְׁעִים | כְּמוֹ עֵשֶׂב וַיִּצְיָצוּ כְּל־פְּעָלֵי אֹן לְהַשְׁמָדָם עַד־עֵד: (ט) וְאַתָּה מְרוֹם לְעֵלָם ה' (י) כִּי הִגָּה אֵיבֶיךָ | ה' כִּי־הִנֵּה אֵיבֶיךָ יֵאָבְדוּ | תִּפְרְדוּ כְּל־פְּעָלֵי אֹן: (יא) וְתִגְרַם כְּרָאִים קֶרְנֵי כְּלָתֵי בְּשָׁמֶן רַעֲנָן: (יב) וּתִבָּט עֵינֵי בְּשׂוֹרֵי בְּקָמִים עָלֵי מְרֻעִים תִּשְׁמַעְנָה אֲזִנֵּי: (יג) צְדִיק כְּתָמָר יִפְרַח כְּאֶרֶז בְּלִבְנוֹן יִשָּׁגָה: (יד) שְׁתוּלִים בְּבֵית ה' בְּחֲצֹרֹת אֶלְקִינוֹ יִפְרִיחוּ: (טו) צֹד יִנּוּכּוֹן בְּשִׁיבָה דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ: (טז) לְהַגִּיד כִּי־יִשָּׁר ה' צוּרֵי וְלֹא־עֲלֵתָה [עוֹלָתָה] כּוֹ: (1) A psalm. A song; for the sabbath day. (2) It is good to praise the LORD, to sing hymns to Your name, O Most High, (3) To proclaim Your steadfast love at daybreak, Your faithfulness each night (4) With a ten-stringed harp, with voice and lyre together. (5) You have gladdened me by Your deeds, O LORD; I shout for joy at Your handiwork. (6) How great are Your works, O LORD, how very subtle Your designs! (7) A brutish man cannot know, a fool cannot understand this: (8) though the wicked sprout like grass, though all evildoers blossom, it is only that they may be destroyed forever. (9) But You are exalted, O LORD, for all time. (10) Surely, Your enemies, O LORD, surely, Your enemies perish; all evildoers are scattered. (11) You raise my horn high like that of a wild ox; I am soaked in freshening oil. (12) I shall see the defeat of my watchful foes, hear of the downfall of the wicked who beset me. (13) The righteous bloom like a date-palm; they thrive like a cedar in Lebanon; (14) planted in the house of the LORD, they flourish in the courts of our G-d. (15) In old age they still produce fruit; they are full of sap and freshness, (16) attesting that the LORD is upright, my rock, in whom there is no wrong.

17. Midrash Tanchuma Buber, Bereshit 25:6

(1) ד"א אמר לפניו רבונו של עולם אתה נקראת מי קל כמוך נושא עון ועובר על פשע (מיכה ז יח), וגדול עוני מנשוא, א"ל הקב"ה עשית תשובה, חייך שאני מבטל ממך גזירה אחת, שנאמר ויצא קין מלפני ה' וישב בארץ נוד (בראשית ד טז) עד שהוא יוצא פגע בו אדם הראשון, א"ל מה נעשה בדינך, אמר אילולי שהודיתי כבר הייתי אבוד מן העולם, באותה שעה אמר אדם הראשון טוב להודות לה' (תהלים צב ב), בעולם הזה יחידים מודים להקב"ה, אבל לעולם הבא הכל מודים ואומרים לו הודאה, שנאמר אודך ה' כי אנפת בי ישוב אפך ותנחמני (ישעיה יב א). (6) Another interpretation: He said to him: Sovereign of the World, you have been proclaimed (in Micah 7:18): WHO IS A G-D LIKE YOU, FORGIVING SIN AND PASSING OVER TRANSGRESSION? (Gen. 4:13:) MY SIN IS GREATER THAN I CAN BEAR. The Holy One said to him: You have repented. By your life, I am revoking one decree from you. Thus it is stated (in Gen. 4:16): AND CAIN WENT OUT FROM BEFORE THE LORD AND DWELT IN THE LAND OF NOD. While he was going away, the first Adam met him. He said to him: What happened about your sentence. He said: If I had not confessed, I should already have disappeared from the world. Adam said at that time (in Ps. 92:2 [1]): IT IS GOOD TO CONFESS TO THE LORD. In this world individuals confess to the Holy One, but in the world to come they all confess to him. So it is stated (in Is. 12:1): I WILL CONFESS TO YOU, O LORD; FOR, THOUGH YOU WERE ANGRY WITH ME, YOUR ANGER IS TURNED AWAY, AND YOU COMFORT ME.

18. Rashi on Psalms 92:1:1

(א) מזמור שיר. של לויים (נביאים):

A psalm, a song. For the Levites (prophets)

19. Rashi on Psalms 92:1:2

(ב) ליום השבת. שאומר' אותו בשבתות והוא מדבר בענין העולם הבא שכולו שבת:

For the Sabbath Day: For they said it on the Sabbath. It speaks about the World to Come which is completely Sabbath.