

Mizmor 022

The Morning Star

Key Concepts

The musical instrument *ayeles hashachar* (morning star) had a unique sound reminiscent of daybreak, beginning low and gradually building in intensity. This instrument expressed the emotions of Mizmor 022, beginning in a bleak mood of despair and ending joyfully with gratitude for Hashem's help, accompanied by anticipation of a bright new dawn.

The morning star becomes visible shortly before dawn and therefore symbolizes the coming daybreak. Literally, it means the doe of the dawn, because it is thought of as a gentle female deer that becomes gradually visible in the night sky.

In the mizmor David visualizes a future time when the Jewish people are in an extended Exile, a time when it seems as though Hashem has abandoned us. Thus, the mizmor begins with the people desperately crying out to Hashem, bewailing how distant we have become from Him and pleading for Him to show us His favor once again. As the mizmor progresses, the nation has regained its confidence in the coming *yeshuah* (deliverance) and looks forward with optimism to the time when we will be able to show our gratitude to Him for saving us and ending the Exile. As the darkness turned to light before, surely it will do so again.

Exploring the Mizmor

PART 1. A DESPERATE CRY. The people of Yisrael cry out to Hashem, tearfully bewailing how distant we have become from Him and pleading for Him to show us His favor once again.

(א) לַמְנַצֵּחַ עַל אֵילַת הַשַּׁחַר מִזְמוֹר לְדָוִד: (ב) אֵ-לֵי אֵ-לֵי לָמָּה עֲזַבְתָּנִי רְחוֹק מִיִּשׁוּעָתִי דְבָרֵי שְׁאֲגַתִּי: (ג) אֵלֶקֶי אֶקְרָא יוֹמָם וְלֹא תַעֲנֶנּוּ וְלַיְלָה וְלֹא דוֹמְיָה לִּי: (ד) וְאַתָּה קְדוֹשׁ יוֹשֵׁב תְּהַלּוֹת יִשְׂרָאֵל: (ה) בָּדָבַר בְּטַחֲוֹ אֲבַתִּינוּ בְּטַחֲוֹ וַתִּפְּלֹטְמוּ: (ו) אֵלֶיךָ זָעַקוּ וְנִמְלָטוּ בָדָבַר בְּטַחֲוֹ וְלֹא בֹשׁוּ: (ז) וְאַנְכִי תוֹלַעַת וְלֹא אִישׁ חֲרַפְתָּ אָדָם וּבְזוֹי עָם: (ח) כָּל רְאִי יִלְעָגוּ לִי יִפְטִירוּ בְּשִׁפְהָ יִנְיֵעוּ רֹאשׁ:

(1) For the musician, on the *ayeles hashachar*, a mizmor by David. (2) My G-d, my G-d, why have You forsaken me, [and remained] far from my *yeshuah* and my piercing cry. (3) O my G-d! I call out by day, but You do

not answer. By night there is no stillness for me. (4) You are the Holy One, enthroned [upon] the praises of Yisrael. (5) Our fathers trusted In You; they trusted and You delivered them. (6) They cried out to You and they were rescued; they trusted in You they did not experience shame. (7) But [now] I am a worm and not a man, scorned by men, reviled by nations. (8) All who see me, jeer at me; they sneer with their lips, they wag their heads.

PART 2. A RAY OF HOPE. The people call upon their bitachon in Hashem and see a ray of hope in the possibility of restoring their ancient bond with their Creator.

(ט) גַּל אֶל ה' יִפְלֹטֵהוּ יִצְיִלְהוּ כִּי חָפַץ בּוֹ: (י) כִּי אָתָּה גָּחִי מִבֶּטֶן מִבְּטִיחִי עַל שְׂדֵי אִמִּי: (יא) עָלֶיךָ הִשְׁלַכְתִּי מֵרַחֵם מִבֶּטֶן אִמִּי אֶל־אֶתָּה:
(9) The one who turns to Hashem, He will free him! He will rescue him, for He is pleased with him. (10) For You, [Hashem,] drew me forth from the womb, and made me secure at my mother's breasts. (11) I was cast upon You from birth. From my mother's womb You have been my G-d.

PART 3. A DESPERATE SITUATION. But the situation is desperate and the people express the urgency of a speedy redemption.

(יב) אֵל תִּרְחַק מִמֶּנִּי כִּי צָרָה קְרוּבָה כִּי אֵין עֹזֶר: (יג) סָבְבוּנִי פָּרִים רַבִּים אַבְיָרִי בָּשָׂן כְּתֵרוּנִי: (יד) פָּצוּ עָלַי פִּיֵהֶם אַרְיֵה טֹרֵף וְשֹׂאֵג: (טו) כַּמִּים נִשְׁפַּכְתִּי וְהִתְפָּרְדּוּ כָּל עֲצָמוֹתַי הִיָּה לְבִי כְּדוֹגֵג נֶמֶס בְּתוֹךְ מַעַי: (טז) יָבֵשׁ כְּחָרֶשׁ כַּחֲסִי וּלְשׁוֹנִי מִדְּבַק מִלְּקוֹחִי וְלַעֲפָר מֹות תִּשְׁפֹּתֵנִי: (יז) כִּי סָבְבוּנִי כָּל־בָּיִם עֲדַת מְרַעִים הַקִּיפּוּנִי כְּאַרְיִי יָדִי וְרַגְלִי: (יח) אֶסְפָּר כָּל עֲצָמוֹתַי הִמָּה יִבִּיטוּ יִרְאוּ בִּי: (יט) יַחַלְקוּ בְּגָדֵי לָהֶם וְעַל לְבוּשֵׁי יַפִּילוּ גֹרֶל:
(12) [Hashem,] be not distant from me because my trouble is near, there is nobody to help. (13) Multitudes of bulls beleaguer me, muscular bulls of Bashan, encircle me. (14) They snap open their mouths at me, [like] a ravaging lion that roars. (15) I am poured out like water. All my bones have become separated. My heart is like soft wax, melting within my innards. (16) My strength has dried up like pottery. My tongue cleaves to my palate. You have put me in the dust of death. (17) Dogs have beset me all around; a pack of evildoers has encircled me. Like a lion [they maul] my hands and my feet. (18) I can count each one of my bones; they look on and stare at me. (19) They divide my clothing among themselves. They cast lots for my

garments.

PART 4. A PLEA FOR RESCUE. The people of Yisrael call upon Hashem to end the Exile now as He has done in the past.

(כ) וְאַתָּה ה' אֵל תִּרְחֶק אֲזִלוֹתַי לְעִזְרָתִי חוֹשָׁה: (כא) הַצִּילָה מִחֶרֶב נַפְשִׁי מִיַּד כָּלֵב יַחֲדָתִי: (כב) הוֹשִׁיעֵנִי מִפִּי אֲרִיָּה וּמִקֶּרְנֵי רַמִּים עֲנִיתָנִי:

(20) But You, Hashem, don't distance Yourself. My Strength, hurry to my assistance. (21) Rescue my life from the sword, my unique existence from the grip of the dog. (22) Save me from the lion's mouth as You have answered me [by saving me] from the horns of the re'eimim.

PART 5. ANTICIPATED GRATITUDE. The mood of Yisrael has been brightened by recalling the time when Hashem answered our tefillos. So now Yisrael anticipates the opportunity to thank Hashem for the *yeshuah*. The singer alternates between directly praising Hashem and calling upon his fellow Jews to sing His praise.

(כג) אֲסַפְּרָה שְׁמֶךָ לְאַחֵי בְּתוֹךְ קֹהֵל אֲהַלְלֶךָ: (כד) יִרְאֵי ה' הַלְלוּהוּ כֹּל זֶרַע יַעֲקֹב כְּבָדוּהוּ וְגוּרוּ מִמֶּנּוּ כֹּל זֶרַע יִשְׂרָאֵל: (כה) כִּי לֹא בָזָה וְלֹא שָׁקַץ עֲנוּת עֲנִי וְלֹא הִסְתִּיר פָּנָיו מִמֶּנּוּ וּבִשְׂוֵעוֹ אֱלֹוֵי שָׁמַע: (כו) מֵאֲתָדָה תִּהְלֶתִי בְּקֹהֵל רַב נִדְרֵי אֲשַׁלֵּם נֶגְדַד יִרְאִיו: (כז) יֹאכְלוּ עֲנָוִים וַיִּשְׂבְּעוּ יַהֲלֹוּ ה' דְּרָשׁוּ יַחֵי לְבַבְכֶם לְעַד:

(23) [Hashem,] I will proclaim Your Name to my brethren, I will praise You in the midst of the assembly. (24) You [fellow Jews] who fear Hashem, praise Him! All you offspring of Yaakov, honor Him! Fear Him, all you offspring of Yisrael. (25) He neither spurned nor despised the cry of the destitute, and He did not conceal His face from him. When he cried out to Him, He heard. (26) [Hashem], because of You I give praise in a great assembly. [My fellow Jews,] I will fulfill my vows of gratitude in the presence of all who fear Him. (27) The humble people will eat to their fill, the people who seek Hashem will praise Him. May all of your hearts be of good cheer forever.

PART 6. A NEW DAWN. The singer visualizes the return of the Jewish people from Exile.

(כח) יִזְכְּרוּ וַיָּשְׁבוּ אֶל ה' כָּל אֲפֹסֵי אֶרֶץ וַיִּשְׁתַּחֲווּ לִפְנֵיהֶּ כָּל מִשְׁפְּחוֹת גּוֹיִם: (כט) כִּי לֹה' הַמְּלוּכָה וּמִשְׁלַל בְּגוֹיִם: (ל) אֲכָלוּ וַיִּשְׁתַּחֲווּ כָּל דְּשֵׁנֵי אֶרֶץ לִפְנֵי יִכְרְעוּ כָּל יוֹרְדֵי עַפְרָה וְנִפְשׁוּ לֹא חֵיָּה: (לא) זֶרַע יַעֲבֹדְנוּ וַיִּסְפָּר לְאֹדְנֵי לְדוֹר: (לב) יִבְאוּ וַיִּגִּידוּ צְדָקָתוֹ

לְעַם נוֹלָד כִּי עָשָׂה:

(28) They will remember and will return to Hashem [from] all the ends of the earth. [Hashem,] All the families of nations will bow down before You.

(29) For the monarchy belongs to Hashem, and He rules the nations. (30) All who grow fat in the land eat, but they will bow down. All who descend to the dust will kneel before Him, but He will not revive the soul [of the unworthy]. (31) [Only regarding] the offspring [of Yisrael], the people that continually serve Him, will it be told that they [belong] to Hashem for all the generations. (32) They will come and relate His charitable act, which He has done to the newborn nation [of Yisrael].

Additional Thoughts

Mizmor 022 is the mizmor of the the *ayeles hashachar*, the morning star. Just as the morning star heralds the coming of dawn, so does our *bitachon* in the night of Exile herald the coming of the *Geulah*. The mizmor shows that our *bitachon* is activated by faithfully recalling the times when Hashem saved us in the past. (See verse 22.)

One of these times is celebrated during the month of Adar. In fact, the Gemara (*Yoma* 29a) associates the mizmor with Esther and the festival of Purim. Esther herself is compared by the Gemara to the female deer (*ayalah*) that symbolizes the morning star.

The transition from night to day is a gradual one, so that it is difficult to precisely determine the break of dawn. In the same way the conditions necessary for the *Geulah* are building up gradually and we cannot know when it will actually begin. However, we can be sure that those conditions are gradually building and one day we will be able to know with certainty that it has come. We will then better understand how the future *Geulah* was in development every day of our lives.

Learning the Mizmor

PART 1. A DESPERATE CRY.

(א) לְמִנְצַחַּ עַל אֵילַת הַשַּׁחַר
מִזְמוֹר לְדָוִד:

This song has been prepared **for the musician** — לְמִנְצַחַּ, who will perform it **on the "ayeles hashachar"** musical instrument — עַל אֵילַת הַשַּׁחַר. It is a **mizmor**

that has been composed **by David** — מִזְמוֹר לְדָוִד.

(ב) אֵ-לֵי אֵ-לֵי
לָמָּה עֲזַבְתָּנִי

[The nation of Yisrael is speaking:] **My G-d, my G-d** — אֵ-לֵי אֵ-לֵי ! You have been my strength, the One I relied on! **Why have You forsaken me** — לָמָּה עֲזַבְתָּנִי in this endless Exile?

רְחוֹק מִישׁוּעָתִי
דְּבַרִי שְׁאַגְתִּי:

Why do You keep Yourself **so far from my yeshuah** — רְחוֹק מִישׁוּעָתִי ? Why do You ignore **the words of my piercing cry** of pain — דְּבַרִי שְׁאַגְתִּי ?

(ג) אֶלְקֵי אֶקְרָא יוֹמָם וְלַיְלָה
וְלֵילָה וְלֵילָה לֵי:

O my G-d — אֶלְקֵי ! It cannot be because I have distanced myself from You. For it is to You that **I call out every day** — אֶקְרָא יוֹמָם and yet **You do not answer** — וְלַיְלָה תַעֲנֵה. I continue calling to You **by night** — וְלֵילָה for I cannot sleep and **there is no stillness** of the night **for me** — וְלֵילָה לֵי. So why don't You answer?

(ד) וְאַתָּה קְדוֹשׁ
יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל:

You are the ultimate **Holy One** — וְאַתָּה קְדוֹשׁ, and yet You have not kept Yourself apart from Your nation. You have been **enthroned** upon **the praises of Yisrael** — יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל when they thanked You for Your *yeshuah* ! So why don't You do again as You have done so many times in the past?

(ה) בָּדָד בְּטַחוּ אֲבוֹתֵינוּ
בְּטַחוּ וַתַּפֵּלְטֵמוּ:

Always in times past **our fathers trusted in You** — בָּדָד בְּטַחוּ אֲבוֹתֵינוּ and found tranquility in Your care. And even in times of distress **they trusted and You delivered them** — בְּטַחוּ וַתַּפֵּלְטֵמוּ.

(ו) אֶלֶיךָ זָעָקוּ וְנִמְלְטוּ
בְּךָ בָּטְחוּ וְלֹא בּוֹשׁוּ:

They cried out to You and they were rescued — אֶלֶיךָ זָעָקוּ וְנִמְלְטוּ. Because **they trusted in You** alone — בְּךָ בָּטְחוּ, **they did not experience the shame** — וְלֹא בּוֹשׁוּ of having to depend on unstable enemies or worthless gods for mercy. On the contrary, to trust in You was their glory.

(ז) וְאֲנֹכִי תוֹלַעַת וְלֹא אִישׁ
חֲרִפַּת אָדָם וּבְזוּי עַם:

But now in this Exile **I am** perceived as **a worm** — וְאֲנֹכִי תוֹלַעַת, **and not** even as **a man** — וְלֹא אִישׁ. I am **scorned by every man** — חֲרִפַּת אָדָם, who uses my name as an insult to humiliate others. I am **reviled by every nation** — וּבְזוּי עַם.

(ח) כָּל רְאִי יִלְעָגוּ לִי
יִפְטִירוּ בְּשִׁפְהָ
יִנְיְעוּ רֹאשׁ:

All who see me, jeer at me — כָּל רְאִי יִלְעָגוּ לִי. Mockingly, **they make insulting noises with their lips** — יִפְטִירוּ בְּשִׁפְהָ; **they wag their heads** — יִנְיְעוּ רֹאשׁ in derision.

PART 2. A RAY OF HOPE.

(ט) גַּל אֶל ה'
יִפְלְטֵהוּ יַצִּילֵהוּ
כִּי חִפֵּץ בּוֹ:

But I know that if one **turns to Hashem** — גַּל אֶל ה' and commits himself to serve Him, Hashem **will free him** — יִפְלְטֵהוּ ! **He will rescue him** — יַצִּילֵהוּ, **for He is pleased with him** — כִּי חִפֵּץ בּוֹ ! So why don't You save me from this Exile now?

(י) כִּי אֶתָּה גַחִי מִבֶּטֶן
מִבְּטִיחִי עַל שְׂדֵי אִמִּי:

I was committed to You from the moment that I came into this world. **For You drew me from the womb** — כִּי אֶתָּה גַחִי מִבֶּטֶן, **and made me secure at my mother's breasts** — מִבְּטִיחִי עַל שְׂדֵי אִמִּי. You arranged my birth and my

sustenance for the very first day of my life.

(יא) עָלִידָהּ הַשְּׁלַכְתִּי מִרְחֹם
מִבֶּטֶן אִמִּי אֶל־לִי אֶתָּה:

I was cast upon You from birth — עָלִידָהּ הַשְּׁלַכְתִּי מִרְחֹם for even my mother is also totally dependent on You. Everything she gave me comes from You. **From the time when I was in my mother's womb You have been my G-d** — מִבֶּטֶן אִמִּי אֶל־לִי אֶתָּה. Just as You provided for my needs as an infant, so have You provided for me all my life. And so I depend on You to help me now.

PART 3. A DESPERATE SITUATION.

(יב) אֵל תִּרְחַק מִמֶּנִּי
כִּי צָרָה קְרוּבָה
כִּי אֵין עֹזֶר:

You were close to me at birth. And now that I am suffering in Exile, **don't be distant from me** — אֵל תִּרְחַק מִמֶּנִּי. Firstly, **because my trouble is near** — כִּי צָרָה קְרוּבָה and the danger is immediate. And secondly, **because there is nobody to help** — כִּי אֵין עֹזֶר. I myself have become helpless and, as always, I depend entirely on You.

(יג) סָבְבוּנִי פָּרִים רַבִּים
אֲבִירֵי בָשָׁן כְּתֵרוּנִי:

The trouble is near because dangerous enemies **beleaguer me** — סָבְבוּנִי on all sides like **multitudes of angry bulls** — פָּרִים רַבִּים. Those powerful foes, who are like **the muscular bulls bred in the region of Bashan, encircle me** — אֲבִירֵי בָשָׁן כְּתֵרוּנִי as a crown encircles the head.

(יד) פָּצוּ עָלַי פִּיהֶם
אֲרִיָּה טֹרֵף וְשֹׂאֵג:

They angrily snap their mouths at me — פָּצוּ עָלַי פִּיהֶם to frighten me into submission. They come at me with anger like **a ravaging and roaring lion** — אֲרִיָּה טֹרֵף וְשֹׂאֵג.

(טו) כַּמִּים נִשְׁפַּכְתִּי

Living in a state of constant terror has made me completely helpless. **I am poured**

out like water — כַּמַּיִם נִשְׁפָּכְתִּי so that I no longer have the solidity and strength to defend myself.

וְהִתְפָּרְדּוּ כָּל עֲצָמוֹתַי
הָיָה לִבִּי כַדּוֹנָג
נִמַּס בְּתוֹךְ מִעֵי:

All my bones have become separated — וְהִתְפָּרְדּוּ כָּל עֲצָמוֹתַי, so that I am at loose ends. **My heart is like soft wax** — הָיָה לִבִּי כַדּוֹנָג, which is **melting within my innards** — נִמַּס בְּתוֹךְ מִעֵי so that I have lost my resolve.

(טז) יָבֵשׁ כַּחֲרָשׁ כַּחֲי
וּלְשׁוֹנִי מִדְּבַק מִלְקוֹחִי
וְלִעֲפָר מוֹת תִּשְׁפָּתֵנִי:

Because of my suffering **my strength** and my bodily juices **have dried up like** a shard of **pottery** — יָבֵשׁ כַּחֲרָשׁ כַּחֲי. My mouth is so dry that **my tongue cleaves to my palate** — וּלְשׁוֹנִי מִדְּבַק מִלְקוֹחִי and so I am even unable to cry for help. If You continue to foresake me, my very blood will have dried out and **You** will have **put me into the dust of death** — וְלִעֲפָר מוֹת תִּשְׁפָּתֵנִי, that is into the grave.

(יז) כִּי סָבְבוּנִי כְּלָבִים
עֲדַת מְרַעִים הִקִּיפוּנִי
כְּאַרִי יָדֵי וְרַגְלֵי:

My feeling of panic is intensified by my lesser foes who are like vicious **dogs**. They **have beset me all around** — כִּי סָבְבוּנִי כְּלָבִים so that I cannot move. They are **a pack of evildoers** — עֲדַת מְרַעִים that **has encircled me** — הִקִּיפוּנִי. In their viciousness they attack me **like a lion** that mauls **my hands and my feet** — יָדֵי וְרַגְלֵי כְּאַרִי וְרַגְלֵי so that I can neither fight or flee.

(יח) אֲסַפֵּר כָּל עֲצָמוֹתַי
הֵמָּה יִבִּיטוּ יִרְאוּ בִּי:

I am so starved **that I can count each one of my bones** — אֲסַפֵּר כָּל עֲצָמוֹתַי; it is they who have done this to me **yet they look on and stare at me** — הֵמָּה יִבִּיטוּ יִרְאוּ בִּי mockingly.

(יט) יַחֲלֻקוּ בְּגָדֵי לָהֶם
וְעַל לְבוּשֵׁי יַפְּיָלוּ גֹזְרֵל:

They loot all my possessions, including the clothes on my back. **They divide my clothing among themselves** — יַחֲלֻקוּ בְּגָדֵי לָהֶם even before they get their hands on it. **They cast lots for my fine garment** — וְעַל לְבוּשֵׁי יַפְּיָלוּ גֹזְרֵל of royalty.

PART 4. A PLEA FOR RESCUE.

(כ) וְאַתָּה ה' אֵל תִּרְחֶק
אֵילֹתַי לְעֶזְרָתִי חוֹשָׁה:

But You, Hashem, You see all this. **Don't distance Yourself** — וְאַתָּה ה' אֵל תִּרְחֶק from my *tefillah*. You are **my Strength** — אֵילֹתַי; I have trusted only in You. So now I ask that You **hurry to my assistance** — לְעֶזְרָתִי חוֹשָׁה !

(כא) הַצִּילָה מִחֶרֶב נַפְשִׁי
מִיַּד כָּלֵב יַחֲדָתִי:

The life of my soul is the only thing that is left to me after they have stolen all that I own. **Rescue my life from the sword** — הַצִּילָה מִחֶרֶב נַפְשִׁי. Save **my unique existence** in this world **from the grip of the attack dog** — מִיַּד כָּלֵב יַחֲדָתִי.

(כב) הוֹשִׁיעֵנִי מִפִּי אַרְיֵה
וּמִקַּרְנֵי רַמִּים עֲנִיתָנִי:

Save me from the lion's mouth — הוֹשִׁיעֵנִי מִפִּי אַרְיֵה as **You saved me from the horns of the *re'eimim*** — וּמִקַּרְנֵי רַמִּים עֲנִיתָנִי, that is, from the warriors of Egypt that were pursuing my forefathers and were drowned in the sea.

PART 5. ANTICIPATED GRATITUDE.

(כג) אֲסַפְּרָה שְׂמֵךְ לְאַחֵי
בְּתוֹךְ קָהֵל אֲהַלְלֶךָ:

I now look forward with renewed trust to the time when **I will proclaim Your Name to my brethren** — אֲסַפְּרָה שְׂמֵךְ לְאַחֵי in gratitude for Your *yeshuah*, for then **I will praise You in the midst of the assembly** — בְּתוֹךְ קָהֵל אֲהַלְלֶךָ.

(כד) יִרְאֵי ה' הַלְלוּהוּ
כָּל זֶרַע יַעֲקֹב כְּבֹדוּהוּ

All of **you who fear Hashem, praise Him** — יִרְאֵי ה' הַלְלוּהוּ ! Show your love **all you offspring of Yaakov** and **honor Him** — כָּל זֶרַע יַעֲקֹב כְּבֹדוּהוּ !

וְגוֹרוֹ מִמֶּנּוּ כָּל זֶרַע יִשְׂרָאֵל:

As for you who have not yet reached the level of love, you can still **fear Him, all you offspring of Yisrael** — וְגוֹרוֹ מִמֶּנּוּ כָּל זֶרַע יִשְׂרָאֵל ! At least if you fear Him you will not return to the path of sin!

(כה) כִּי לֹא בָזָה וְלֹא שָׁקַץ עֲנוֹת עֲנִי

Hashem deserves your praise, love, and fear for despite His infinite greatness, He responds to the lowly man according to his level. When we were in Exile and were impoverished, He responded to each one no matter how wretched. **He neither spurned nor despised** — כִּי לֹא בָזָה וְלֹא שָׁקַץ **the cry of the destitute** — עֲנוֹת עֲנִי, despite his sins.

וְלֹא הִסְתִּיר פָּנָיו מִמֶּנּוּ
וּבְשׁוּעוֹ אֱלֹו שָׁמַע:

And He did not conceal His face from him entirely — וְלֹא הִסְתִּיר פָּנָיו מִמֶּנּוּ, but continued to protect him. **And when he cried out to Him** — וּבְשׁוּעוֹ אֱלֹו with a sincere *tefillah*, **He heard** — שָׁמַע.

(כו) מֵאֲתָד תְּהַלְתִּי בְּקֶהֱל רַב
נְדָרֵי אֲשֶׁלֶם נִגְדָה יִרְאִיו:

You, Hashem, are both the cause and the object of my praise. **Because of You I give praise** to You **in a great assembly** of nations — מֵאֲתָד תְּהַלְתִּי בְּקֶהֱל רַב. **I will fulfill my personal vows of gratitude** — נְדָרֵי אֲשֶׁלֶם and bring thanks offerings **in the presence of all who fear Him** — נִגְדָה יִרְאִיו.

(כז) יֹאכְלוּ עַנְוִים וַיִּשְׂבְּעוּ
יְהַלְלוּ ה' דְּרָשׁוּ
יְחִי לְבַבְכֶם לְעַד:

When the *Geulah* comes, even **the humble people** of Yisrael who had been persecuted by the nations **will eat to their fill** — יֹאכְלוּ עַנְוִים וַיִּשְׂבְּעוּ of the

thank offerings that are brought to Hashem. And **the** especially worthy **people who seek Hashem will praise Him** — יְהַלְלוּ ה' דְּרִשְׁיוּ in gratitude for His extra measure of *chesed*. **May all of your hearts be of good cheer forever** — יְחִי לְבַבְכֶם לְעַד, restored by the spiritual energy of the offerings, with a vibrancy never again to be interrupted.

PART 6. A NEW DAWN.

(כח) יִזְכְּרוּ וַיָּשְׁבוּ אֶל ה'
כָּל אֲפִסֵי אֶרֶץ

When they see Hashem's wonders, the scattered Jewish people **will remember** their history **and they will return to Hashem** — יִזְכְּרוּ וַיָּשְׁבוּ אֶל ה' from **all the ends of the earth** — כָּל אֲפִסֵי אֶרֶץ.

וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל מְשִׁפְחוֹת גּוֹיִם:

Hashem, even all the families of nations will bow down before You — וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל מְשִׁפְחוֹת גּוֹיִם when they see Your power.

(כט) כִּי לַה' הַמְּלוּכָה
וּמֵשֶׁל בְּגוֹיִם:

All the peoples will then recognize **that the monarchy** over all existence **belongs to Hashem** — כִּי לַה' הַמְּלוּכָה, **and that He rules the nations** — וּמֵשֶׁל בְּגוֹיִם. Everything that happens in the world depends upon His will.

(ל) אֲכָלוּ וַיִּשְׁתַּחֲווּ כָּל דְּשֵׁנֵי אֶרֶץ

All who grow fat in the land aiming to satisfy their physical desires may **eat, but** they will eventually die and then **they will** be forced to **bow down** — אֲכָלוּ וַיִּשְׁתַּחֲווּ כָּל דְּשֵׁנֵי אֶרֶץ as they accept the judgment of Hashem.

לְפָנָיו יִכְרְעוּ כָּל יוֹרְדֵי עָפָר
וְנִפְשׁוּ לֹא חַיָּה:

And so, **all who descend to the dust will kneel before Him** — לְפָנָיו יִכְרְעוּ כָּל יוֹרְדֵי עָפָר, **but He will not revive the soul** of the unworthy — וְנִפְשׁוּ לֹא חַיָּה.

(לא) זָרַע יַעֲבֹדֶנּוּ
 יִסְפָּר לָהּ לְדוֹר:

Only regarding **the offspring of the people that serve Him** — זָרַע יַעֲבֹדֶנּוּ, **will it be told that they belong to Hashem for all the generations** — יִסְפָּר לָהּ לְדוֹרֵי. Only they will be called the eternal nation of Hashem.

(לב) יָבֹאוּ וְיַגִּידוּ צְדָקָתוֹ
 לְעַם נֹלָד בְּיַמֵּינוּ:

Those who return from the Exile **will come and relate His charitable act** — יָבֹאוּ וְיַגִּידוּ צְדָקָתוֹ, **which He has done out of kindness to the newborn nation** of Yisrael — לְעַם נֹלָד בְּיַמֵּינוּ, the nation that has been newly redeemed.

Living the Mizmor

Listed below are some of the thoughts that you might have in mind when you say the words of the mizmor as a *tefillah* and some of the lessons that you can draw from this mizmor.

Tefillos for Life - Your Relationship with Hashem .

[22:02] FORSAKEN. – אֱלֹהֵי אֱלֹהֵי לָמָּה עֲזַבְתָּנִי – “My G-d, my G-d, why have You forsaken me.” Plead with Hashem to restore His bond with you.

[22:12] – אֵל תִּרְחַק מִמֶּנִּי כִּי צָרָה קְרוּבָה בִּי אֵין עֹזֵר – “[Hashem,] be not distant from me because my trouble is near, there is nobody to help.”

Tehillos for Life - Contemplation of Hashem.

[22:04] ENTHRONEMENT. – וְאַתָּה קְדוֹשׁ יוֹשֵׁב תְהִלּוֹת יִשְׂרָאֵל – “You are the Holy One, enthroned [upon] the praises of Yisrael.” Hashem eagerly awaits the praises and the devotion of His people and He responds to them.

Lessons for Life - Your Attitude.

[22:5] FOREFATHERS. – בְּךָ בָטְחוּ אֲבוֹתֵינוּ בָטְחוּ וַתַּפְלִטֵמוּ – “Our fathers trusted in You; they trusted and You delivered them.” Don’t be discouraged by the long wait for a *yeshuah*. Our forefathers trusted in Hashem and their

patience was rewarded. So it will be with us.

Tefillos for Life - Your Anguish.

[22:07] SCORNED. – אֲנֹכִי תוֹלַעַת וְלֹא אִישׁ חֲרַפְתָּ אָדָם וּבְזוּי עָם – “*But [now] I am a worm and not a man, scorned by men, reviled by nations.*” I and my people are the objects of scorn and hatred among the nations. We look to You, Hashem to restore us.

Lessons for Life - Your Behavior.

[22:09] TURN TO HASHEM. – גַּל אֵל ה' יִפְלְטֵהוּ יַצִּילֵהוּ כִּי חָפֵץ בּוֹ – “*The one who turns to Hashem, He will free him! He will rescue him, for He is pleased with him.*” Hashem gave you your life. You should dedicate it to the service of Hashem with the goal of pleasing Him.

Tefillos for Life - Your Gratitude.

[22:10] BIRTH. – כִּי אֶתָּה גָחִי מִבֶּטֶן – “*For You, [Hashem,] drew me forth from the womb.*” Hashem gave you life and security from the very beginning of your existence.

Tehillos for Life - Public Acclaim .

[22:23] SHARE YOUR GRATITUDE. – אֲסַפְּרָה שְׁמֶךָ לְאַחֵי בְּתוֹךְ קָהָל אֲהַלְלֶךָ – “*[Hashem,] I will proclaim Your Name to my brethren, I will praise You in the midst of the assembly.*” Share your gratitude and inspire others.

[22:32]- יִבְאוּ וַיְגִידוּ צְדָקְתוֹ לְעַם נוֹלָד כִּי עָשָׂה – “*They will come and relate His charitable act, which He has done to the newborn nation [of Yisrael].*”

Sources

The primary sources used in the interpretation of the verses of this mizmor are listed below.

- | | |
|--|--|
| ז - אבן עזרא, רד"ק, אבן יחיאל, מצודות | א - רש"י, רד"ק, המאירי, מצודות, מלבי"ם |
| יח - רד"ק, המאירי, מצודות | ב - רש"י, אבן עזרא, רד"ק, המאירי, מלבי"ם, נר לרגלי |
| יט - רש"י, רד"ק, אבן יחיאל, נר לרגלי | ג - אבן עזרא, רד"ק, אבן יחיאל, מלבי"ם |
| כ - רש"י, אבן עזרא, רד"ק, ספורנו | ד - רד"ק, ספורנו, אבן עזרא, מלבי"ם |
| כא - רד"ק | ה - אבן יחיאל, מלבי"ם, נר לרגלי |
| כב - רד"ק, ספורנו, עמוס חכם (מוה"ק) | ו - אבן עזרא, המאירי, מלבי"ם, נר לרגלי |
| כג - אבן עזרא, רד"ק, המאירי | ז - רש"י, אבן עזרא, רד"ק, מצודות |
| כד - רש"י, המאירי | ח - רד"ק, המאירי |
| כה - רש"י, אבן עזרא, רד"ק, ספורנו, אבן יחיאל, נר לרגלי | ט - המאירי, ספורנו, נר לרגלי |
| כו - אבן עזרא, ספורנו | י - רד"ק, נר לרגלי |
| כז - רש"י, אבן עזרא, רד"ק, ספורנו, מצודות, מלבי"ם | יא - אבן עזרא, רד"ק, נר לרגלי |
| כח - רש"י, אבן עזרא, ספורנו, נר לרגלי | יב - רד"ק, מלבי"ם, טיב התהילות |
| כט - רד"ק, המאירי, אבן יחיאל, נר לרגלי | יג - רש"י, אבן עזרא, רד"ק, המאירי |
| ל - אבן עזרא, מלבי"ם | יד - אבן עזרא, רד"ק, אבן יחיאל, מלבי"ם, נר לרגלי |
| לא - רש"י, רד"ק, המאירי | טו - רש"י, אבן עזרא, רד"ק, מלבי"ם, נר לרגלי |
| לב - רש"י, רד"ק, המאירי, ספורנו, נר לרגלי | טז - רש"י, מצודות, מלבי"ם, נר לרגלי |

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