

Mizmor 030

Inauguration of the House

Key Concepts

David originally composed this mizmor to celebrate the inauguration of the first *Bais HaMikdash* (Temple) even though he knew he would not be granted the privilege of seeing it performed. He had put tremendous effort into preparing for the construction of the Bais Hamikdash, but learned that he would not be permitted to see the project through to completion. However, this did not deter him from doing everything he possibly could to prepare for that great day.

David composed this mizmor in a form which made it applicable not only to the first *Bais HaMikdash*, built by David's son Shlomo, but to the Second *Bais Hamikdash* that was built after the Exile in Bavel, and to the Third *Bais HaMikdash*, which we hope to soon see in our days, please G-d.

In the mizmor the Jewish nation is overwhelmed with happiness because Hashem has accepted our *tefillos* (prayers) and has forgiven our sins. He has once again restored the intimate relationship between G-d and man, as represented by the House in which He dwells among us.

Although this mizmor begins with a reference to the *Bais HaMikdash*, the mizmor does not speak of it again. That is because the mizmor is not as much concerned with the physical edifice, as it is to the spiritual reality of the *Bais HaMikdash* — the earthly representation of the intimate relationship between Hashem and Klal Yisrael.

Navigating Tehillim. As a general celebration of the inauguration of the *Bais HaMikdash*, Mizmor 030 recalls Mizmor 024 which was composed to celebrate the introduction of the Ark of the Covenant into the Holy of Holies during the inauguration of the first *Bais HaMikdash* built by King Shlomo. It also recalls Mizmor 127 in which David reflects upon how he was consoled by the decision to allow the construction of the *Bais HaMikdash* to be carried out by his son Shlomo.

Exploring the Mizmor

PART 1. A SONG OF DEVOTION. In the song of celebration David speaks for his nation, proclaiming a renewed devotion to Hashem and offering thanks to Him for being saved from death and destruction.

(א) מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד: (ב) אֲרוּמָמָהּ ה' כִּי דָלִיתָנִי וְלֹא שָׁמַחַת אֵיבֵי לִי:
(ג) ה' אֱלֹקֵי שׁוֹעֲתֵי אֱלִידָה וַתִּרְפְּאֵנִי: (ד) ה' הֶעֱלִיתָ מִן שְׂאוֹל נַפְשִׁי חַיִּיתָנִי מִיָּרְדֵי
בֹר:

(1) A mizmor for the inauguration of the Bais HaMikdash, by David. (2) I raise You on high, Hashem, for You have drawn me up. You have not let my enemies rejoice over me. (3) Hashem, my G-d, I cried out to You and You healed me. (4) Hashem, You raised my soul from Gehinnom. You saved my life from descending to the grave.

PART 2. A CALL TO SING. David calls upon all those who have seen the building of the *Bais Hamikdash* to express their joy in song. He asks them to sing in praise of Hashem's quality of forgiveness. It is because of this quality that they have been *zoche* (privileged) to experience the *Ge'ulah* (Redemption).

(ה) זַמְרוּ לַה' חֲסִידָיו וְהוֹדוּ לְזִכְרֵ קְדֹשׁוֹ: (ו) כִּי רָגַע בְּאַפּוֹ חַיִּים בְּרִצּוֹנוֹ, בְּעֶרֶב יִלְן
בְּכִי וְלִבְקָר רָנָה:

(5) Sing to Hashem, [all of you who are] His devout ones and give thanks to His holy Name. (6) For His anger lasts but a moment while His favor is for a lifetime. The weeping in the evening stays overnight but there is a cry of joy in the morning.

PART 3. A COMMITMENT TO TEFILLAH. The nation looks back in song on the period of the Exile and reviews the lessons it has learned. A key lesson is that Hashem is in complete control of the world and that mankind is dependent upon His favor. To earn His favor we must ask Him to forgive our sins.

(ז) וְאֲנִי אֲמַרְתִּי בְּשִׁלְוִי בְּלֵ אֲמוּט לְעוֹלָם: (ח) ה' בְּרִצּוֹנָהּ הֶעֱמַדְתָּהּ לְהַרְרֵי עוֹ
הַסְתַּרְתָּ פָּנֶיךָ הַיִּיתִי נִבְהָל: (ט) אֱלִידָה ה' אֶקְרָא וְאֶל אֲדֹנָי אֶתְחַנֵּן:

(7) I said in my serenity, "I will never falter." (8) Hashem, with Your favor You supported my mountain of strength. As soon as You hid Your face I became disconcerted. (9) I will call to You, Hashem, I will appeal to my L-rd.

PART 4. A TEFILLAH RECALLED. In its song the nation recollects the *tefillah* in which it asked Hashem's forgiveness.

(י) מַה בְּצַע בְּדַמִּי בְרִדְתִּי אֶל שַׁחַת הַיּוֹדֵד עֶפֶר הַגִּיד אֲמַתְּךָ: (יא) שְׁמַע ה' וְחַנּוּנֵי ה' הִיָּה עֵזֶר לִי:

(10) What gain is there for my soul in my descent to the grave? Will the dust acknowledge You? Will it declare Your truth? (11) Hear, Hashem. Favor me, Hashem. Come to my aid.

PART 5. A SONG OF JOY. The nation joyfully thanks Hashem for accepting its *tefillah* and granting the *Ge'ulah*.

(יב) הִפַּכְתָּ מִסְפְּדֵי לְמַחֹל לִי פִתְחַת שָׁקִי וַתֵּאֲזַנֵּי שְׂמֵחָה: (יג) לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יִדָּם ה' אֱלֹקֵי לְעוֹלָם אֲוֹדֶךָ:

(12) You converted a lament for me into dancing for me. You have undone my sackcloth. You have girded me with gladness. (13) So that [my] soul might sing to You and not be stilled. Hashem, my G-d, I will forever thank You.

Learning the Mizmor

PART 1. SONG OF DEVOTION.

(א) מִזְמוֹר

שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד:

This **mizmor** is a **song** — **מִזְמוֹר שִׁיר** to be performed **at the inauguration of the future Bais Hamikdash** — **חֲנֻכַּת הַבַּיִת**. The *mizmor* was composed **by David** — **לְדָוִד**.

(ב) אֲרוֹמְמֶךָ ה'

כִּי דָלִיתָנִי

Hashem, You have enabled me to proclaim Your power and majesty, which surpasses that of all living things. **I** am now able to **raise You on high, Hashem** — **אֲרוֹמְמֶךָ ה'** — **כִּי דָלִיתָנִי** to Yourself from the depths of oppression and despair.

וְלֹא שִׂמְחַתְּ אֹיְבֵי לִי:

You have not let my enemies triumphantly rejoice over me — וְלֹא שִׂמְחַתְּ אֹיְבֵי לִי in their thinking that I would always remain subjugated to them.

(ג) ה' אֱלֹהֵי שְׁוַעֲתֵי אֵלֶיךָ
וּתְרַפְּאֵנִי:

Hashem, my G-d — ה' אֱלֹהֵי שְׁוַעֲתֵי, when I suffered, **I cried out to You alone** — שְׁוַעֲתֵי because You have always been my sole *yeshuah* (salvation). You answered my *tefillos* **and You healed me** — וּתְרַפְּאֵנִי from the suffering of my troubled soul by forgiving my sins.

(ד) ה' הֶעֱלִיתָ מִן שְׂאוֹל נַפְשִׁי
חַיִּיתָנִי מִיַּרְדֵּי בּוֹר:

Hashem, You raised — ה' הֶעֱלִיתָ **my** anguished **soul from** the experience of *Gehinnom* on earth — מִן שְׂאוֹל נַפְשִׁי. **You saved my life from descending to the grave** — חַיִּיתָנִי מִיַּרְדֵּי בּוֹר in punishment for my sins.

PART 2. A CALL TO SING.

(ה) זַמְרוּ לַה' חֲסִידָיו
וְהוֹדוּ לְזִכָּר קְדָשׁוֹ:

[David speaks to the nation:] Hashem's forgiveness towards those who show their devotion to Him is a cause for great joy. Therefore I call upon you who have seen His generosity and goodwill: **Sing praises to Hashem, all His devout ones** — זַמְרוּ לַה' חֲסִידָיו. Proclaim Hashem's greatness to all mankind **and give thanks to His holy Name** — וְהוֹדוּ לְזִכָּר קְדָשׁוֹ. The essence of Hashem is far beyond human understanding. So when you tell of your gratitude to Him you can only do so by praising His Name, which describes how He is perceived by mankind.

(ו) כִּי רָגַע בְּאַפּוֹ
חַיִּים בְּרָצוֹנוֹ

Even though the Exile seems to have endured for a long time, it is short in comparison to the *Geulah* (Redemption). **For His anger lasts but a moment** — כִּי רָגַע בְּאַפּוֹ **while His favor is for a lifetime** — חַיִּים בְּרָצוֹנוֹ of eternity.

בְּעֶרְבַּי לַיִן בְּכִי
וּלְבַקֵּר רִנָּה:

As we have seen, there may be **weeping in the evening**, and the grief may even **stay over for the night** — בְּעֶרְבַּי לַיִן בְּכִי, but it is a necessary preparation **for the glorious dawn**, — וּלְבַקֵּר which will be greeted by **a cry of joy** — רִנָּה !

PART 3. A COMMITMENT TO TEFILLAH.

(ז) וַאֲנִי אָמַרְתִּי בְשִׁלְוִי
בְּלֵ אָמוּט לְעוֹלָם:

[*The nation declares in song:*] Before the *Exile* began, life was good and I became self-confident. I forgot that all is in Hashem's hands, not my own, and so **I said in my serenity** — וַאֲנִי אָמַרְתִּי בְשִׁלְוִי, "I will never falter" — בְּלֵ אָמוּט לְעוֹלָם. I thought I would never let the *yetzer hara* lead me astray.

(ח) ה' בְּרָצוֹנְךָ
הֶעֱמַדְתָּה לְהַרְרִי עוֹז:

But **Hashem**, now I know that my good fortune was not my own doing. It was an exercise **of Your favor** — ה' בְּרָצוֹנְךָ when **You supported my mountain of growing strength** — הֶעֱמַדְתָּה לְהַרְרִי עוֹז. But Your favor depends on whether I am worthy.

הִסְתַּרְתָּ פָּנֶיךָ
הֵייתִי נְבָהֵל:

As soon as You hid Your face — הִסְתַּרְתָּ פָּנֶיךָ from me, **I became disconcerted** — הֵייתִי נְבָהֵל and my power was no more.

(ט) אֵלֶיךָ ה' אֶקְרָא
וְאֵל אֲדֹנָי אֶתְחַנֵּן:

Once I realized that my sins were the source of my troubles I resolved that **I will call to You, Hashem** — אֵלֶיךָ ה' אֶקְרָא, because I know that I am lost without Your forgiveness. Thus, **I will appeal to Hashem** — וְאֵל אֲדֹנָי אֶתְחַנֵּן even though I knew that I am unworthy.

PART 4. A TEFILLAH RECALLED.

(י) מַה בְּצַע בְּדַמִּי
בְּרִדְתִּי אֶל שַׁחַת

[The nation continues:] **What gain is there for my living soul** — מַה בְּצַע בְּדַמִּי if I am denied entry into the Next World. If so, why was I born? What was the purpose of my years on earth if they end with **my descent to the grave** — בְּרִדְתִּי אֶל שַׁחַת ?

הַיּוֹדֵד עִפָּר
הַגִּיד אֱמֶתְךָ:

Will the dust of the grave **acknowledge You** — הַיּוֹדֵד עִפָּר and aspire to emulate Your *middos* as I can? **Will it declare Your truth** — הַגִּיד אֱמֶתְךָ and bring others to Your service as I can?

(יא) שְׁמַע ה' וְחַנּוּנִי
ה' הִיָּה עֵזֶר לִי:

Hear me, Hashem, and recognize the sincerity of my *teshuvah*. Show Your **favor** to **me Hashem** — שְׁמַע ה' וְחַנּוּנִי ה' and grant me years of life to correct my ways. **Come to my aid** — הִיָּה עֵזֶר לִי and help me carry out what I have committed to do!

PART 5. A SONG OF JOY.

(יב) הַפְּכֵת מִסְפָּדִי
לְמַחֹל לִי

[The nation concludes:] You have transformed what I saw as a tragedy into a reason for celebration. Through my suffering I came to realize that I could learn to be worthy of Your favor once again. Thus, **You converted** what seemed **an** assembly of **lament for me** — הַפְּכֵת מִסְפָּדִי and my fate **into** a gathering of joyful **dancing for me** — לְמַחֹל לִי and my future in Your favor.

פְּתַחַת שִׁקִּי
וּתְאַזְרֵנִי שִׁמְחָה:

In so doing **You have undone my sackcloth** — פְּתַחַת שִׁקִּי of mourning and converted it into a precious garment. **You have now girded me with gladness** —

וּתְאַזְרֵנִי שְׂמֵחָה

(יג) לְמַעַן יִזְמְרֶךָ כְּבוֹד
וְלֹא יָדָם

You have done this **so that** my **soul**, which is eternal, **might** continue forever to **sing to You** — לְמַעַן יִזְמְרֶךָ כְּבוֹד — **and not be stilled** — וְלֹא יָדָם — by death.

ה' אֱלֹהֵי
לְעוֹלָם אֲוֹדֶךָ

And so, **Hashem, my God** — ה' אֱלֹהֵי, **I will forever thank You** — לְעוֹלָם אֲוֹדֶךָ. I will not be like those who forget their obligation of gratitude once they are comfortable in their new state.

Living the Mizmor

Listed below are some of the lessons that you can draw from this mizmor, as well as some of the thoughts you might have in mind when you say the words of the mizmor as a *tefillah*, expressing your devotion to Hashem.

Lessons for Life - Your Attitude.

[30:1] **EFFORT.** - מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד - "A mizmor for the inauguration of the Bais HaMikdash, by David." Learn from David's example and do whatever you can to serve Hashem, even when you know you will not be able to see your project through to completion. It is your duty to put your efforts into doing what is right (*hishtadlus*), while recognizing that what ultimately happens depends on the will of Hashem.

[30:6] **PAST AND FUTURE.** - כִּי רָגַע בְּאַפּוֹ חַיִּים בְּרִצּוֹנוֹ - "For His anger lasts but a moment while His favor is for a lifetime." When life seems to go against you and you find that you are experiencing the anger of Hashem, remember that His anger is short relative to the time of His good will toward you in the past. Also remember that His anger serves an important purpose. (1) It makes you appreciate how good it was to have His good will up to now. (2) It encourages you to prepare yourself for a restoration of His good will in the future.

[30:7] **SELF-DELUSION.** - וְאֲנִי אָמַרְתִּי בְּשִׁלְוִי בִּלְאִמוּט לְעוֹלָם - "I said in my serenity, 'I will never falter.'" When things go well for you, you may be

grateful, but if that good fortune persists over a period of time, you will be tempted to believe it is your own doing or just good luck. This is a delusion. Then when things turn bad for you, you will realize that your "mountain of strength" that you thought could never falter, was actually granted by the favor of Hashem.

[30:8] - ה' בְּרִצּוֹנְךָ הֶעֱמַדְתָּהּ לְהַרְרֵי עוֹ - *"Hashem, with Your favor You supported my mountain of strength.."*

[30:8] - הַסְתַּרְתָּ פָּנֶיךָ הֵייתִי נִבְהָל - *"As soon as You hid Your face I became disconcerted."* You became like a small child whose parents are hidden from him.

Tefillos for Life - Your Gratitude.

[30:2] A MEASURE OF THANKS. - אֲרוֹמַמְךָ ה' כִּי דָלִיתָנִי - *"I raise You on high, Hashem, for You have drawn me up."* The greater the kindness that Hashem has shown to you, the greater is your duty to show gratitude to Him.

[30:2] TWOFOLD JOY. - וְלֹא שִׂמְחַתְּ אֵיבֵי לִי - *"You have not let my enemies rejoice over me."* Be grateful that the *resha'im* have not been given the opportunity to rejoice and that they have not been given the opportunity to enjoy the public weakening of respect for Hashem.

[30:3] PERSONAL THANKS. - ה' אֱלֹהֵי שׁוֹעֲתֵי אֵלַיךָ וַתִּרְפָּאֵנִי - *"Hashem, my G-d, I cried out to You alone and You healed me."* In thanking Hashem, recognize your personal relationship to Him. You didn't just get healed; it was He who healed you.

[30:13] ETERNAL THANKS. - ה' אֱלֹהֵי לְעוֹלָם אוֹדְךָ - *"Hashem, my G-d, I will forever thank You."* A major purpose of life is the opportunity to thank Hashem. Therefore you should never waste a minute of the time when you are able to fulfill this mission. By continuing to thank Him in this world you will merit the opportunity to continue doing so in the World to Come.

Tefillos for Life - Your Relationship with Hashem.

[30:5] DEVOTION. - זָמְרוּ לַה' חֲסִידָיו - *"Sing to Hashem, [all of you who are] His devout ones."* It is not enough to be devout. Your devotion should encompass a strong sense of love toward Hashem. Be one of "His" devout ones.

[30:9] REACTION. – אֵלֶיךָ ה' אֶקְרָא וְאֶל אֲדֹנָי אֶתְחַנֵּן – “I will call to You, Hashem, I will appeal to my L-rd.” When you experience any kind of distress, your reaction should be to turn to Hashem. Recognize that the purpose of such an event is to motivate you to call to Him.

[30:10] JUSTIFICATION. – מַה בַּצַּע בְּדַמִּי בְרִדְתִּי אֶל שְׁחַת – “What gain is there for my soul in my descent to the grave?” The basis for any appeal that you make to Hashem should not be a self-serving benefit, but to be granted an opportunity to do His will and serve Him in this life.

[30:10] – הַיּוֹדֵךְ עֶפְרַיִם הִיגִיד אֱמֶתְךָ – “Will the dust acknowledge You? Will it declare Your truth?” Although the souls in the World to Come will have the opportunity of praising Hashem in a state of unending glory, this still cannot equal the value to Hashem of a person praising Him out of his own free will in this world.

Tehillos for Life - Public Acclaim.

[30:5] RESPONSE. – וְהוֹדוּ לְזִכְרֵךְ קֹדֶשׁוֹ – “and give thanks to His holy Name.” When you hear someone describe the miracles that Hashem has performed for him, you should respond by praising His Name.

Tefillos for Life - Your Anguish.

[30:6] PAST AND FUTURE. – בְּעֶרְבַּי יָלִין בְּכִי וְלִבְקָרִי רִנָּה – “The weeping in the evening stays overnight but there is a cry of joy in the morning.” The anguish that you experience in difficult times prepares for the joy you will feel when Hashem smiles upon you again. This includes future times of *simchah* in this world as well as in the World to Come.

Tefillos for Life - Your Berachah.

[30:13] THE GIFT OF LIFE. – לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יָדָם – “So that [my] soul might sing to You and not be stilled.” The true bitterness of death is not being immersed in Torah and *mitzvos*.

Sources

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

- | | |
|-------------------------------------|----------------------------------------------------|
| ז - רש"י, רד"ק, ספורנו, רשר"ה | א - רש"י, אבן עזרא, רד"ק, ספורנו, מצודות, רשר"ה |
| ח - רש"י, אבן עזרא, רשר"ה, נר לרגלי | ב - רד"ק, המאירי, ספורנו, רשר"ה |
| ט - רד"ק, נר לרגלי, רשר"ה | ג - רש"י, אבן עזרא, רד"ק, ספורנו, מצודות, נר לרגלי |
| י - רד"ק, אבן יחייא, נר לרגלי, | ד - ספורנו, אבן יחייא, |
| יא - ספורנו, נר לרגלי, | ה - רד"ק, ספורנו, רשר"ה |
| יב - מלבי"ם, רשר"ה | ו - רש"י, ספורנו, רשר"ה |
| יג - רד"ק, מלבי"ם, נר לרגלי | |

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