

Mizmor 033

Contemplating Our Creator

Key Concepts

This mizmor is a joyful song of praise to Hashem, designed to be performed by the righteous people who have experienced the joy of doing *teshuvah* and being forgiven for their sins. Thus, the mizmor begins with the lead singer calling upon his listeners to praise Hashem with inspired singing accompanied by instrumental music.

Then through a sequence of six steps, the lead singer demonstrates how a person can come closer and closer to Hashem through the act of praising Him. The process begins from the act of Creation and Hashem's *middos* (qualities of justice and kindness). It then proceeds to mankind's challenge of emulating the Creator and then to the one nation which has been given the opportunity through the Torah to engage closely with the One Who created them.

Navigating Tehillim. In Mizmor 033 David praises Hashem for the wonders of Creation. He especially remarks upon the ability of righteous men to appreciate Him and emulate His *middos* (qualities of justice and kindness). In contrast Mizmor 019 (Seeking Perfection) looks at the perfection of Creation as seen in the starry heavens and Hashem's special gift, the Torah. Mizmor 033 praises Hashem's *hashgachah* (direct supervision) of the world that He created. In contrast Mizmor 019 looks at man's failure to live up to the perfection of Creation and his need for Hashem's forgiveness. The two mizmorim complement each other and accordingly, both are featured in the *pesukei d'zimrah* that we say in *Shacharis* on Shabbos and festivals.

Exploring the Mizmor

PART 1. CALL TO THE RIGHTEOUS. The sequence begins with a call to the *tzaddikim* (righteous people) to praise Hashem. In this introduction the singer points out that the full scope of praise is reserved for the upright of heart whose *teshuvah* has led them to undergo a complete transformation of character.

(א) רָנְנוּ צְדִיקִים בַּה' לִישְׁרִים נְאוּה תְהִלָּה: (ב) הוֹדוּ לַה' בְּכִנּוֹר בְּנִבְל עֲשׂוֹר וְזָמְרוּ לוֹ: (ג) שִׁירוּ לוֹ שִׁיר חֲדָשׁ הִיטִיבוּ נֶגֶן בְּתַרוּעָה:

(1) You tzaddikim, cry out joyously to Hashem. Praise is fitting for the

upright. (2) Gratefully praise Hashem with the harp; sing to Him with the ten-tone bagpipe. (3) Sing to Him a new song; skillfully perform music with the sound of the trumpet.

PART 2. DIVINE MIDDOS. Since a person's character should be molded by emulating the *middos* of Hashem, the singer embarks upon his cycle of praise by calling attention to those *middos*. These are the *middos* of Hashem that make it especially fitting for Him to be praised.

(ד) כִּי יֵשֶׁר דְּבַר ה' וְכָל מַעֲשָׂהוּ בְּצִדְקָה: (ה) אֱהָב צְדָקָה וּמִשְׁפָּט חֶסֶד ה' מְלֵאָה
הָאָרֶץ:

(4) For the word of Hashem is upright. All His deeds are with fairness. (5) He loves righteous justice and [the discipline of] judgement. The earth is filled with the kindness of Hashem.

PART 3. CREATOR OF THE UNIVERSE. The singer now introduces Hashem to his listeners in the role that is most immediately apparent to man, the Creator of the universe and its natural order.

(ו) בְּדִבְרֵי ה' שָׁמַיִם נִעֲשׂוּ וּבְרוּחַ פִּי כָּל צְבָאָם: (ז) כִּי־נִס כִּי־נִד מִי הַיָּם נִתְּן בְּאֲצֵרוֹת
תְּהוֹמוֹת:

(6) The heavens were made by the word of Hashem and all their multitudes by the breath of His mouth. (7) He gathers in the waters of the sea like a high wall. He puts them into storehouses of deep waters.

PART 4. GLOBAL AWARENESS. From the cosmic framework of Creation, the singer turns to the awe that the awareness of Hashem must inspire upon all mankind.

(ח) יִירָאוּ מֵה' כָּל הָאָרֶץ מִמֶּנּוּ יִגּוּרוּ כָּל יֹשְׁבֵי תֵבֵל: (ט) כִּי הוּא אָמַר וַיְהִי הוּא צָוָה
וַיַּעֲמֵד: (י) ה' הִפִּיר עֲצַת גּוֹיִם הִנִּיא מַחְשְׁבוֹת עַמִּים: (יא) עֲצַת ה' לְעוֹלָם תִּעֲמַד
מַחְשְׁבוֹת לְבוֹ לְדוֹר וָדוֹר:

(8) Let the entire earth be in awe of Him. Let all inhabitants of the world fear Him. (9) Because He spoke and it came to be; He commanded and it stayed. (10) Hashem revokes the counsel of nations. He thwarts the thoughts of peoples. (11) The counsel of Hashem will endure forever. The thoughts of His heart [as expressed in His Torah] from generation to generation.

PART 5. THE FORTUNATE NATION. This leads the singer to praise one special nation that Hashem has chosen to receive the Torah. And so he describes the special concern that Hashem shows toward those who fear Him and obey His will.

(יב) אֲשֶׁרִי הַגּוֹי אֲשֶׁר ה' אֱלֹקָיו הָעַם בָּחַר לְנַחֵלָה לוֹ: (יג) מִשָּׁמַיִם הִבִּיט ה' רְאָה אֶת כָּל בְּנֵי הָאָדָם: (יד) מִמְּכוֹן שְׁבֹתוֹ הַשְּׂגִיחַ אֶל כָּל יֹשְׁבֵי הָאָרֶץ: (טו) הִלְצֵר יַחַד לְבָם הַמִּבִּינִין אֶל כָּל מַעֲשֵׂיהֶם: (טז) אֵין הַמֶּלֶךְ נוֹשָׁע בְּרַב חֵיל גְּבוּר לֹא יִנָּצַל בְּרַב כֹּחַ: (יז) שֶׁקֶר הַסּוֹס לְתַשׁוּעָה וּבְרַב חֵילוֹ לֹא יִמָּלֵט: (יח) הִנֵּה עֵין ה' אֶל יִרְאֵיו לְמִיַּחֲלִים לְחַסְדּוֹ: (יט) לְהַצִּיל מִמּוֹת נַפְשָׁם וּלְחַיּוֹתָם בְּרָעָב:

(12) Fortunate is the nation whose G-d is Hashem, the people that He has chosen as His own inheritance. (13) Hashem looked from the heavens [and] saw all mankind. (14) From His dwelling place He closely observed all inhabitants of the earth. (15) He Who fashions their heart as one, He discerns all their doings. (16) A king is not saved by a massive army, nor is a warrior rescued by having abundant strength. (17) It is a fallacy that the horse determines survival. Even with its great strength the rider will not escape. (18) Behold, the eye of Hashem is toward those who fear Him, to those who put their hope in His kindness, (19) to rescue their soul from death and to sustain them from famine.

PART 6. THE YESHUAH. The singer shows he has been affected by the buildup of *kedushah* in his cycle of praise. He speaks for all those who fear Hashem and he expresses confidence that "we" will be saved. Then, in an exultant conclusion the singer is emboldened to speak directly to Hashem in the name of His fellow Jews. In that capacity he pleads for the *yeshuah* not to be delayed any further.

(כ) נַפְשֵׁנוּ חִפְתָּהּ לָהּ עֲזָרְנוּ וּמִגִּנְנוּ הוּא: (כא) כִּי בּוֹ יִשְׂמַח לִבֵּנוּ כִּי בְּשֵׁם קִדְשׁוֹ בְּטַחֲנוּ: (כב) יְהִי חַסְדְּךָ ה' עָלֵינוּ כְּאֲשֶׁר יַחֲלֵנוּ לָךְ:

(20) Our soul has waited for Hashem. He is our help and our shield. (21) [We wait] because with Him our hearts will be glad, that we trusted in His Holy Name. (22) "Hashem, may Your kindness be upon us, as we are hoping for You."

Learning the Mizmor

PART 1. CALL TO THE RIGHTEOUS.

(א) רַנְּנוּ צְדִיקִים בְּה'

Cry out joyously — רַנְּנוּ with praise of **Hashem** — בְּה', you **righteous men** — צְדִיקִים. Your sins have been forgiven because you have done *teshuvah*.

לְיֹשְׁרִים נְאֻה תְּהִלָּה:

But it is **to you, the upright** — לְיֹשְׁרִים who have experienced a complete transformation of character, **that praise is** especially **suited** — נְאֻה תְּהִלָּה. Only you are truly qualified to praise Him because you have fully adopted His *middos*!

(ב) הוֹדוּ לֵה' בְּכִנּוֹר

בְּנֵבֶל עֲשׂוֹר זַמְרוּ לוֹ:

Begin your song of praise as a melody even before you find the words. And so **gratefully praise Hashem** — הוֹדוּ לֵה' with the beautiful sounds of **the ten-stringed harp** — בְּכִנּוֹר. Continue with the words of your song, accompanying them with the melody **of the ten-tone bagpipe** — בְּנֵבֶל עֲשׂוֹר as you **sing to Him** — זַמְרוּ לוֹ.

(ג) שִׁירוּ לוֹ שִׁיר חֲדָשׁ

הִיטִיבוּ נֶגֶן בְּתִרְוָעָה:

Sing to Him a new song — שִׁירוּ לוֹ שִׁיר חֲדָשׁ, which is infused with freshness of thought and feeling each time you perform it. Match the expressiveness of your words with your musical skills and **skillfully perform music** — הִיטִיבוּ נֶגֶן that harmonizes **the staccato sound of the trumpet** — בְּתִרְוָעָה with the other sounds of the orchestra.

PART 2. DIVINE MIDDOS.

(ד) כִּי יֵשֶׁר דְּבַר ה'

People who are consistent in their thoughts and behavior are uniquely qualified to praise the One Who created the world with His word. **For the word of Hashem is upright** — כִּי יֵשֶׁר דְּבַר ה'. That means the laws of nature are not chaotic, but are consistent and dependable.

וְכֹל מַעֲשָׂהוּ בְּאִמּוֹנָה:

Furthermore, **all His deeds** by which he administers the world in response to man's behavior are performed **with fairness** — **וְכֹל מַעֲשָׂהוּ בְּאִמּוֹנָה**. Thus, no man can claim to be unfairly treated. Any pain that man experiences is for a valid reason, and is ultimately for his well-being.

(ה) אֶהֱבֶה צְדָקָה וּמִשְׁפָּט

Hashem is all-powerful and there is no force that can restrain Him or direct Him, so He does as He pleases. But what pleases Hashem? **He loves** the quality of **righteous justice** that reimburses the victim of an offense — **אֶהֱבֶה צְדָקָה** and He loves the quality of **judgement** — **וּמִשְׁפָּט** that makes the perpetrator of an offense pay for what he has done.

חֶסֶד ה' מְלֵאָה הָאָרֶץ:

But above all, Hashem loves kindness and so His love of kindness is what has motivated Him to create the world. Thus, the **kindness of Hashem** — **חֶסֶד ה'** is what **fills the earth** — **מְלֵאָה הָאָרֶץ**. Furthermore, because His kindness fills the earth, Hashem wants all creatures of the world to practice kindness just as He does.

PART 3. CREATOR OF THE UNIVERSE.

(ו) בְּדָבַר ה' שָׁמַיִם נִעֲשׂוּ

וּבְרוּחַ פִּי כָּל צְבָאָם:

By the word of Hashem — **בְּדָבַר ה'** **the vast heavens were made** — **שָׁמַיִם נִעֲשׂוּ** exactly as He willed, to serve as a permanent framework for all of Creation. **And by the mere breath of the word from His mouth** — **וּבְרוּחַ פִּי** **all their multitudes** — **כָּל צְבָאָם** of living beings were fashioned in astoundingly complex detail. All were created by Hashem for His purpose — the moral and spiritual development of mankind.

(ז) כָּנַס כַּנֹּד מֵי הַיָּם

And so, He has demonstrated in the Parting of the Sea His total and continuing control of nature to serve His purpose. There we have seen that when He wishes **He gathers in the waters of the sea like a high wall** — **כָּנַס כַּנֹּד מֵי הַיָּם**.

נִתֵּן בְּאַצְרוֹת תְּהוֹמוֹת:

That miracle appears as a unique event, but we know that every natural process is under His direct control, even the formation of rain. Thus, Hashem collects water vapor from the sea and **puts it into storehouses** — נִתֵּן בְּאַצְרוֹת, which are the clouds. As a result, the **deep waters** — תְּהוֹמוֹת are distributed throughout the world as He wishes.

PART 4. GLOBAL AWARENESS.

(ח) יִירָאוּ מֵה' כָּל הָאָרֶץ

Let people everywhere **be in awe of Hashem** — יִירָאוּ מֵה' for they owe their very existence to Him. This applies to **all the earth** — כָּל הָאָרֶץ, wherever there are human beings.

מִמֶּנּוּ יִגֹּרוּ כָּל יֹשְׁבֵי תֵבֶל:

But that is not enough — their continued survival depends upon Him. Hashem will continue to provide sustenance to mankind only if they are deserving. Therefore, **let all inhabitants of the world be in fear of Him** — מִמֶּנּוּ יִגֹּרוּ כָּל יֹשְׁבֵי תֵבֶל. If they do not fear Him they will be drawn to behave sinfully. Hashem may then discontinue the hospitable conditions He has granted to human habitations.

(ט) כִּי הוּא אָמַר וַיְהִי

הוּא צִוָּה וַיֵּעַמַּד:

Furthermore, the reason that people should be in respectful awe of Hashem is **because** — כִּי He gave life to the world; **He spoke, and it came to be** — הוּא אָמַר וַיְהִי. And they should fear Him because He enables their continued life into the future — **He commanded and it stayed** — הוּא צִוָּה וַיֵּעַמַּד. If He chooses to issue a new command, the blessings of continued life will cease.

(י) ה' הִפִּיר עֲצַת גּוֹיִם

הִנִּיא מַחְשְׁבוֹת עַמִּים:

Not only does Hashem control the physical world and the welfare of the people who inhabit it, He controls the progress of human history. **Hashem revokes the** selfishly motivated **counsel of the nations** — ה' הִפִּיר עֲצַת גּוֹיִם in their international relationships, even when many nations are united in a single strategy. **He thwarts the** variety of **thoughts of peoples** — הִנִּיא מַחְשְׁבוֹת עַמִּים by

which they seek to implement their plans.

(יא) עֲצַת ה' לְעוֹלָם תִּעֲמַד
מִחֲשָׁבוֹת לְבוֹ לְדָר וָדָר:

In contrast to the doomed counsel of the nations, **the counsel of Hashem** by which He governs the world **will endure forever** — עֲצַת ה' לְעוֹלָם תִּעֲמַד. This is because His principles of truth and goodness are eternal. Similarly, **the detailed thoughts of His heart** as expressed in His Torah will be passed on **from generation to generation** — מִחֲשָׁבוֹת לְבוֹ לְדָר וָדָר.

PART 5. THE FORTUNATE NATION.

(יב) אֲשֶׁרִי הַגּוֹי אֲשֶׁר ה' אֱלֹקָיו

Fortunate is the one nation — אֲשֶׁרִי הַגּוֹי **whose G-d is Hashem** — אֲשֶׁר ה' אֱלֹקָיו, which has accepted Him as their G-d. They are guided by His counsel and live by His Torah.

הָעַם בָּחַר לְנַחֲלָה לוֹ:

Fortunate are **the people that He has chosen** — הָעַם בָּחַר to receive His Torah, to serve Him and to follow in His ways. He has chosen them **as His own inheritance** — לְנַחֲלָה לוֹ, His treasured possession.

(יג) מִשָּׁמַיִם הִבִּיט ה'

רָאָה אֶת כָּל בְּנֵי הָאָדָם:

Before establishing His special relationship with Yisrael, Hashem did not choose to have a special closeness to any part of mankind. Thus, He viewed all of mankind as though from a distance. **Hashem looked down from the distant heavens** — מִשָּׁמַיִם הִבִּיט ה' and **saw all mankind** — רָאָה אֶת כָּל בְּנֵי הָאָדָם. Nevertheless, the behavior of mankind was of great concern to Him.

(יד) מִמְּכוֹן שָׁבַתוֹ

הַשְּׁגִיחַ אֶל כָּל יֹשְׁבֵי הָאָרֶץ:

From His dwelling place — מִמְּכוֹן שָׁבַתוֹ on high **He closely observed all inhabitants of the earth** — הַשְּׁגִיחַ אֶל כָּל יֹשְׁבֵי הָאָרֶץ. Although Hashem cared for the welfare of His creatures and provided for them, mankind was not motivated to seek His presence. Thus His effective dwelling place remained on high.

(טו) הַיֵּצֵר יַחַד לִבָּם

Even when men are self-absorbed and disregard their Creator, He closely studies their development. All men have a special place in Creation because they have been made in Hashem's image. **He Who fashions their heart as one** — הַיֵּצֵר יַחַד לִבָּם from a Divine source, has given each man the free will to develop as an individual.

הַמְבִּין אֶל כָּל מַעֲשֵׂיהֶם:

Thus, **He discerns all their doings** — הַמְבִּין אֶל כָּל מַעֲשֵׂיהֶם and understands how the actions of men vary with the choices they make.

(טז) אֵין הַמֶּלֶךְ נוֹשָׁע בְּרַב חַיִל

גְּבוּר לֹא יִנָּצֵל בְּרַב כֹּחַ:

In their self-absorption men allow themselves to be misled by surface appearances. Men fail to realize that their destiny is not under their own control but is determined by Hashem. They do not realize that **a king is not saved** from defeat in battle **by** having **a massive army** — אֵין הַמֶּלֶךְ נוֹשָׁע בְּרַב חַיִל, **nor is a warrior rescued** from a treacherous opponent **by** having **abundant strength** — גְּבוּר לֹא יִנָּצֵל בְּרַב כֹּחַ.

(יז) שֶׁקֶר הַסּוֹס לְתַשׁוּעָה

וּבְרַב חֵילוֹ לֹא יִמָּלֵט:

It is a fallacy — שֶׁקֶר to think that the strength of **the horse** — הַסּוֹס **determines** the warrior's **survival** — לְתַשׁוּעָה in a deadly struggle. **Even with** the horse's **great strength the rider will not escape** — וּבְרַב חֵילוֹ לֹא יִמָּלֵט if Hashem does not wish him to.

(יח) הִנֵּה עֵין ה' אֶל יִרְאַיוֹ

לְמִיֻחָלִים לְחַסְדּוֹ:

Human success and failure are in the hands of Hashem and His concerns are not physical strength but the virtue of men. **Behold, the eye of Hashem** — הִנֵּה עֵין ה' is favorably inclined **toward those who fear Him** alone — אֶל יִרְאַיוֹ, and who therefore obey His commandments. Hashem responds **to those who put their hope in His kindness** — לְמִיֻחָלִים לְחַסְדּוֹ alone and no other power. It is for these reasons that Hashem has chosen Yisrael to be His nation; they have shown

themselves worthy of receiving His Torah.

(יט) לְהַצִּיל מִמָּוֶת נַפְשָׁם

Indeed, Hashem's chosen nation depended upon Him **to rescue their soul from death** — לְהַצִּיל מִמָּוֶת נַפְשָׁם in Mitzrayim, where He prevented the physical and national annihilation of Yisrael at the hands of Pharaoh. The masses of Pharaoh's armies, horses and chariots were of no use to him.

וּלְחַיּוֹתָם בְּרָעַב:

Yisrael also counted upon Hashem **to sustain them from** the threat of **famine** — וּלְחַיּוֹתָם בְּרָעַב, even as they were kept alive throughout their wanderings in the Midbar.

PART 6. THE YESHUAH.

(כ) נַפְשֵׁנוּ חִכְתָּהּ לֵה'

We, the people of our own generation, identify with our ancestors. We feel as though it was **our soul** that **waited for Hashem** — נַפְשֵׁנוּ חִכְתָּהּ לֵה'.

עֲזָרְנוּ וּמִגִּנְנוּ הוּא:

We are confident that **He is** still **our help** to strike down **our enemies and our shield** — עֲזָרְנוּ וּמִגִּנְנוּ הוּא to protect us from them.

(כא) כִּי בּוֹ יִשְׂמַח לִבֵּנוּ

כִּי בְּשֵׁם קֹדְשׁוֹ בְּטַחְנוּ:

We continue to wait with confidence **because** it is **for Him** — כִּי בּוֹ that we are waiting. We know we can depend on Him and so when the *yeshuah* finally comes **our hearts will be glad that** — יִשְׂמַח לִבֵּנוּ כִּי — all along **we trusted in His Holy Name** — בְּשֵׁם קֹדְשׁוֹ בְּטַחְנוּ.

(כב) יְהִי חֶסֶדְךָ ה' עָלֵינוּ

כְּאֲשֶׁר יִחְלְנוּ לָךְ:

Although we are prepared to wait as long as necessary, **may Your kindness, Hashem, be upon us** — יְהִי חֶסֶדְךָ ה' עָלֵינוּ very soon **in the same way that we are hoping for You** — כְּאֲשֶׁר יִחְלְנוּ לָךְ.

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.

Tehillos for Life - Public Acclaim.

[33:1] JOYFUL SONG. – רַנְנוּ צְדִיקִים בַּה' לִישְׂרִים נְאוּה תְהִלָּה – “*You tzaddikim, cry out joyously to Hashem. Praise is fitting for the upright.*” If you have done *teshuvah*, you are surely forgiven for your sins and so you may join the righteous people of the world in joyfully praising our Creator.

[33:2] MUSIC. – הוֹדוּ לַה' בְּכִנּוֹר בְּנֶבֶל עֶשׂוֹר וְזָמְרוּ לוֹ – “*Gratefully praise Hashem with the harp; sing to Him with the ten-tone bagpipe.*” Add variety in your music of praise to reflect the many facets of Creation.

[33:3] – שִׁירוּ לוֹ שִׁיר חֲדָשׁ הִיטִיבוּ נֶגֶן בְּתִרְעָה – “*Sing to Him a new song; skillfully perform music with the sound of the trumpet.*”

[33:12] RELATIONSHIP. – אֲשֶׁרִי הַגּוֹי אֲשֶׁר ה' אֱלֹקָיו הָעַם בָּחַר לְנַחֲלָה לוֹ – “*Fortunate is the nation whose G-d is Hashem, the people that He has chosen as His own inheritance.*” We Jews rejoice together in our good fortune at having been granted a relationship with Hashem.

Tehillos for Life - Contemplation of Hashem.

[33:4] MIDDOS. – כִּי יֵשֶׁר דְבַר ה' וְכָל מַעֲשָׂהוּ בְּאֵמוּנָה – “*For the word of Hashem is upright. All His deeds are with fairness.*” The laws of nature are not chaotic, but are consistent and dependable. Hashem administers them with fairness and kindness.

[33:5] – אֱהָב צְדָקָה וּמִשְׁפָּט חֶסֶד ה' מְלֵאָה הָאָרֶץ – “*He loves righteous justice and [the discipline of] judgement. The earth is filled with the kindness of Hashem.*”

[33:6] CREATION. – בְּדִבְרֵי ה' שָׁמַיִם נִעֲשׂוּ וּבְרוּחַ פִּי כָל צְבָאָם – “*The heavens were made by the word of Hashem and all their multitudes by the breath of His mouth.*” Living beings were fashioned in astoundingly complex detail and are supported by the elaborate infrastructure of the physical world.

[33:7] - כִּנְס כַּיָּד מִי הַיָּם נִתְּן בְּאֲצֻרוֹת תְּהוֹמוֹת - "He gathers in the waters of the sea like a high wall. He puts them into storehouses of deep waters."

[33:10] HISTORY. - ה' הִפִּיר עֲצַת גּוֹיִם הִנִּיא מַחְשְׁבוֹת עַמִּים - "Hashem revokes the counsel of nations. He thwarts the thoughts of peoples." Hashem controls the course of history throughout all generations .

[33:11] ETERNITY. - עֲצַת ה' לְעוֹלָם תִּעֲמָד מַחְשְׁבוֹת לְבוֹ לְדוֹר וָדוֹר - "The counsel of Hashem will endure forever. The thoughts of His heart [as expressed in His Torah] from generation to generation." The Torah of Hashem is eternal, as are His principles of truth and goodness.

[33:15] OMNISCIENCE. - הַיֹּצֵר יַחַד לִבָּם הַמִּבִּין אֶל כָּל מַעֲשֵׂיהֶם - "He Who fashions their heart as one, He discerns all their doings." Hashem observes all our actions and knows our motivations.

[33:18] JUSTICE. - הִנֵּה עֵין ה' אֶל יְרֵאָיו לְמִיחֲלִים לְחֶסֶדוֹ - "Behold, the eye of Hashem is toward those who fear Him, to those who put their hope in His kindness." Hashem rewards all who serve Him faithfully.

Lessons for Life - Your Attitude.

[33:8] AWE. - יִירָאוּ מֵה' כָּל הָאָרֶץ מִמֶּנּוּ יִגּוּרוּ כָּל יֹשְׁבֵי תֵבֶל - "Let the entire earth be in awe of Him. Let all inhabitants of the world fear Him." Recognition and awareness of Hashem requires that you be in awe of Him.

Tefillos for Life - Your Relationship with Hashem.

[33:20] DEVOTION. - נַפְשֵׁנוּ חִכְתָּה לֵה' עֲזָרְנוּ וּמִגִּנּוּ הוּא - "Our soul has waited for Hashem. He is our help and our shield." Declare your bitachon and your devotion to Hashem.

[33:21] - כִּי בּוֹ יִשְׂמַח לְבַנּוֹ כִּי בְּשֵׁם קִדְשׁוֹ בְּטַחְנוּ - "[We wait] because with Him our hearts will be glad, that we trusted in His Holy Name."

Tefillos for Life - Your Yeshuah.

[33:22] KINDNESS. - יְהִי חֶסֶדְךָ ה' עֲלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ - "Hashem, may Your kindness be upon us, as we are hoping for You." May Hashem in His eternal kindness grant us a yeshuah soon in our days.

Sources

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

- | | |
|---|---------------------------------------|
| יא - אבן עזרא, נר לרגלי | א - אבן עזרא, הדר עזר, רד"ק, ספורנו, |
| יב - רד"ק, ספורנו, מצודות, מלבי"ם, | מהר"י יעב"ץ |
| נר לרגלי | ב - רש"י, אלשיך, רשר"ה |
| יג - אבן יחיאל, מלבי"ם | ג - אבן עזרא, רד"ק, מלבי"ם, |
| יד - מלבי"ם | ד - המאירי, אבן יחיאל, מלבי"ם, |
| טו - רש"י, רד"ק, ספורנו, אבן יחיאל, | רשר"ה, נר לרגלי |
| באר אברהם | ה - אבן עזרא, הדר עזר, רד"ק, מלבי"ם, |
| טז - רד"ק, | נר לרגלי |
| יז - רד"ק, המאירי | ו - רד"ק, המאירי, מלבי"ם, רשר"ה |
| יח - אבן עזרא, רד"ק, ספורנו, רשר"ה | ז - רשר"ה |
| יט - רד"ק, רשר"ה | ח - אבן יחיאל, מלבי"ם |
| כ - אבן עזרא, המאירי, ספורנו, אבן יחיאל | ט - המאירי, אבן יחיאל, מלבי"ם, רשר"ה, |
| כא - רד"ק, מצודות, מלבי"ם | נר לרגלי |
| כב - אבן יחיאל, מלבי"ם | י - אבן עזרא, רד"ק, מלבי"ם |

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