

Mizmor 040

Sincerity in Tefillah

Key Concepts

The mizmor is a *tefillah* in which David appeals to Hashem to grant him deliverance from his troubles. The *tefillah* is structured as a song that is intended to be performed publicly. It is designed to teach the listeners certain critical elements of serving Hashem.

What does Hashem want? Hashem wants us to have real *bitachon* (trust) in the deliverance that He will provide. A *tefillah* in which we go through the motions of making a request, but with little confidence that it will be granted, will not be effective. In fact, Hashem wants us to be sincere in all the *mitzvos* that we do.

Hashem also wants us to be grateful for the kindnesses He has done for us in the past. Ingratitude does not serve as an effective basis for a new request. Hashem also wants us to speak of what we have learned to others. Sharing our appreciation and love for Hashem with others will provide us with a *zechus* (merit) for our needs to be answered.

Exploring the Mizmor

PART 1. FROM A BLACK PIT TO SOLID ROCK. Here David talks about how he was saved from a specific misfortune in the past. Although he found himself in a terrible situation, he continued to have *bitachon*. Hashem heard his cry of pain and drew him out of the “black pit” in which he was mired. Not only was he saved from that predicament, he ended up in a new and secure position — on solid rock.

(א) לִמְנַצֵּחַ לְדוֹד מִזְמוֹר: (ב) קוּהָ קוּיָתִי ה' וַיֵּט אֵלַי וַיִּשְׁמַע שׁוֹעֲתִי: (ג) וַיַּעֲלֵנִי מִבוֹר שְׂאוֹן מַטִּיט הַיָּוֵן וַיִּקֶּם עַל סֵלַע רָגְלִי כוֹנֵן אֲשָׁרִי:

(1) For the musician, a mizmor by David. (2) I continued to put my hope in Hashem. He leaned down toward me and heard my cry. (3) He raised me from a black pit, from the clinging mire. He set my feet upon a high rock; He made my steps firm.

PART 2. A NEW SONG. David’s *yeshuah* inspires him to sing a new song of praise to Hashem. Through the medium of song he shares his experiences with others. He

encourages his listeners to base their lives on trust in Hashem, rather than on the uncertain promises of prideful human beings.

(ד) וַיִּתֵּן בְּפִי שִׁיר חֲדָשׁ תְּהִלָּה לְאֱלֹקֵינוּ יִרְאוּ רַבִּים וַיִּירְאוּ וַיִּבְטְחוּ בֵּה'; (ה) אֲשֶׁרִי הַגִּבֹּר אֲשֶׁר שָׁם ה' מִבְּטָחוֹ וְלֹא פָנָה אֶל רְהֻבִים וְשֹׁטֵי כָזָב; (ו) רַבּוֹת עָשִׂיתָ אֶתְּהָ ה' אֱלֹקֵי נִפְלְאוֹתֶיךָ וּמַחֲשֵׁבֹתֶיךָ אֵלֵינוּ אֵין עֲרֹךְ אֵלֶיךָ אֲגִידָה וְאֲדַבְּרָה עֲצָמוֹ מִסִּפְרֵךְ:
 (4) *He has put a new song in my mouth, of praise to our G-d. May the multitudes see and may they fear Him. May they have trust in Hashem. (5) Fortunate is the man who put his trust in Hashem. He wisely did not turn to the braggarts that turn away deceitfully when there is trouble. (6) You have done many great things. You, Hashem, my G-d [have performed] Your wonders and Your plans for us. None can compare to You. Were I to tell others or speak, [I would fail, as] they are too numerous to recount.*

PART 3. LOOKING FOR SINCERITY. Continuing with his song, David recalls what he has learned about what Hashem expects from us. Hashem is not interested in mechanical observances by rote. When a person seeks to be forgiven his sins, it is not enough to go through the motions of bringing sacrificial offerings in the *Bais HaMikdash* (such as the *korban shelamim* or *korban minchah*). Hashem wants the person's full devotion, from deep within his heart. Only if he feels sincere gratitude for Hashem's benevolence can he expect his sins to be erased. A test of sincerity is the willingness of the individual to share his feelings about Hashem with others. Thus, David recalls that he has made a practice of proclaiming Hashem's benevolence in public.

(ז) זָבַח וּמִנְחָה לֹא חָפְצָתָ אֲזַנִּים כְּרִיתָ לִי עוֹלָה וְחֹטְאָה לֹא שָׁאַלְתָּ; (ח) אֲזַ אֲמַרְתִּי הִנֵּה בָאתִי בְּמִגְלַת סֵפֶר כְּתוּב עָלַי; (ט) לַעֲשׂוֹת רְצוֹנְךָ אֱלֹקֵי חֲפָצָתִי וְתוֹרַתְךָ בְּתוֹךְ מִעֵי; (י) בְּשִׁרְתִּי צָדֵק בְּקֹהֶל רַב הִנֵּה שִׁפְתֵי לֹא אָכְלָה ה' אֶתְּהָ יָדַעְתָּ; (יא) צִדְקַתְךָ לֹא כִסִּיתִי בְּתוֹךְ לִבִּי אֲמוֹנַתְךָ וּתְשׁוּעַתְךָ אֲמַרְתִּי, לֹא כִחְדַּדְתִּי חֹסֶדְךָ וְאֲמַתְךָ לְקֹהֶל רַב;

(7) *You did not want a korban shelamim or a korban minchah. You provided me with ears [to hear Your wishes] but You did not look for a korban olah or a korban chatas. (8) Then I said, Behold I have come with the Scroll of the Book [in which is] written [everything that is incumbent] upon me. (9) My G-d, it has been my desire to carry out Your will. Your Torah has not just been on my lips, but within my innards. (10) I have proclaimed [Your] benevolence in a great assembly. Behold, I do not*

restrain my lips. Hashem, You know it. (11) I have not covered up Your benevolence within my heart. I have spoken of Your steadfastness and Your yeshuah. I have not withheld Your kindness and Your truth [from being proclaimed] to great gatherings.

PART 4. A PLEA FOR DELIVERANCE. David now appeals for a deliverance from the enemies who are threatening him. He fervently hopes that he will be saved in the *zechus* of his efforts to bring others to the service of the Creator.

(יב) אַתָּה ה' לֹא תִכְלֵא רַחֲמֶיךָ מִמְּנֵי חֶסֶדְךָ וְאַמְתָּךְ תִּמְיֵךְ יִצְרוּנִי: (יג) כִּי אֶפְפוּ עָלַי רָעוֹת עַד אֵין מִסְפָּר הַשִּׁיגוֹנֵי עֲוֹנֹתַי וְלֹא יִכְלֹתַי לְרֹאוֹת עֲצָמוֹ מִשְׁעָרוֹת רֹאשֵׁי וְלִבִּי עֲזָבָנִי: (יד) רָצָה ה' לְהַצִּילֵנִי ה' לְעֲזָרְתִּי חוֹשָׁה: (טו) יָבִשׁוּ וַיִּחְפְּרוּ יַחַד מִבְּקָשֵׁי נַפְשִׁי לְסַפּוֹתֶיהָ יִסְגּוּ אַחֲוֹר וַיִּכְלָמוּ חֲפִצֵי רַעְתִּי: (טז) יִשְׁמְעוּ עַל עֵקֶב בְּשִׁתָּם הָאֹמְרִים לִי הָאֵחָ הָאֵחָ: (יז) יִשְׁיִשׂוּ וַיִּשְׁמְחוּ בְּךָ כָּל מִבְּקָשֶׁיךָ יֹאמְרוּ תִמְיֵךְ יִגְדֵל ה' אֱהָבֵי תִשׁוּעָתְךָ: (יח) וְאַנִּי עָנִי וְאֶבְיוֹן אֲדֹנָי יִחְשָׁב לִי עֲזָרְתִּי וּמִפְּלִטֵי אַתָּה אֱלֹקֵי אֵל תִּתְאַחֵר:

(12) You, Hashem, do not withhold Your mercy from me. May Your kindness and Your truth always protect me, (13) for uncounted evils have encircled me. My sins have overtaken me and I cannot see. They have become more numerous than the hairs on my head and [so] my strength [to fight them] has abandoned me. (14) May it be Your will, Hashem, to save me. Hashem, hurry to my assistance. (15) May those who seek to end my life be embarrassed and shamed together. May those who desire my harm retreat and be humiliated (16) Let them be devastated on account of their embarrassment, those who have been exclaiming about me, “Hurrah, Hurrah!” (17) May all who seek You rejoice and be glad with You. Those who love Your yeshuah may they always say, “Let Hashem be magnified.” (18) As for me, I am poor and destitute, [yet] my L-rd treats me as important. You are my Help and my Rescuer; my G-d, do not delay.

Learning the Mizmor

PART 1. FROM A BLACK PIT TO SOLID ROCK.

(א) לְמִנְצֵחַ לְדָוִד מִזְמוֹר:

This song has been prepared **for the musician** — לְמִנְצֵחַ, who will perform it. It is

a **mizmor** composed **by David** — לְדָוִד מִזְמוֹר.

(ב) קוֹה קוֹיָתִי ה'

Even when I suffered from debilitating illness and the cruelty of my enemies, **I** remained faithful and **continued to put my hope in Hashem** — קוֹה קוֹיָתִי ה', expecting that He would respond to my *tefillos* and forgive my sins.

וַיֵּט אֱלֹהֵי וַיִּשְׁמַע שׁוֹעֲתִי:

Finally the time came when **He leaned down toward me** — וַיֵּט אֱלֹהֵי from His Heavenly abode, so that I felt His nearness. It was then that **He heard my cry** — וַיִּשְׁמַע שׁוֹעֲתִי and showed His pity on my pain.

(ג) וַיַּעֲלֵנִי מִבּוֹר שְׁאוֹן

מְטִיט הַיֵּן

He raised me from the depths of a **black pit** — וַיַּעֲלֵנִי מִבּוֹר שְׁאוֹן of troubles. He pulled me out **of the clinging mire** — מְטִיט הַיֵּן which sucked me down so that I could not free myself.

וַיָּקֶם עַל סֶלַע רְגְלִי

כּוֹנֵן אֲשֶׁרִי:

He then set my feet upon a high rock — וַיָּקֶם עַל סֶלַע רְגְלִי so that I was no longer in danger from my enemies. **He made my steps firm** — כּוֹנֵן אֲשֶׁרִי so that I could stand erect and confidently continue on my way of serving Him.

PART 2. A NEW SONG.

(ד) וַיִּתֵּן בְּפִי שִׁיר חֲדָשׁ

תְּהִלָּה לְאֱלֹהֵינוּ

With His miraculous *yeshuah*, Hashem has inspired me to sing the following song of thanks. Effectively, **He has put a new song in my mouth** — וַיִּתֵּן בְּפִי שִׁיר חֲדָשׁ to celebrate a new miracle in the presence of all our people. It is a song of **praise to our G-d** — תְּהִלָּה לְאֱלֹהֵינוּ for His wondrous deeds.

יִרְאוּ רַבִּים וַיִּירָאוּ וַיִּבְטְחוּ בֵּה':

May the multitudes see — יִרְאוּ רַבִּים how Hashem controls what happens in the world **and may they be afraid** — וַיִּירָאוּ of sinning against Him. And **may**

they be inspired to have renewed **trust in Hashem** — וַיִּבְטְחוּ בֵּה' that He will surely help them when they are in need.

(ה) אֲשֶׁרִי הַגִּבֹּר אֲשֶׁר שָׁם ה' מִבְּטָחוֹ
וְלֹא פָנָה אֶל רְהֻבִים וְשָׁטִי כָזָב:

Fortunate is the man — אֲשֶׁרִי הַגִּבֹּר **who** acted with moral courage and **put his trust** in **Hashem** alone — אֲשֶׁר שָׁם ה' מִבְּטָחוֹ; his faith has been rewarded. **He wisely did not turn** for help **to** the **braggarts** — וְלֹא פָנָה אֶל רְהֻבִים **who** promise that they can take care of everything **but turn away deceitfully when there is trouble** — וְשָׁטִי כָזָב.

(ו) רַבּוֹת עָשִׂיתָ אֲתָהּ ה' אֱלֹהֵי
נִפְלְאוֹתֶיךָ וּמַחְשְׁבֹתֶיךָ אֵלֵינוּ

We are awed by Your latest *yeshuah*. But in truth, **You have done** so **many great things** — רַבּוֹת עָשִׂיתָ throughout history. And despite the multitude of miracles You have performed, You remain One. You did not need help from any other power because there is no power other than You. **You alone Hashem, my G-d** — אֲתָהּ ה' אֱלֹהֵי, have performed **Your many wonders** — נִפְלְאוֹתֶיךָ **and** developed **Your elaborate plans** — וּמַחְשְׁבֹתֶיךָ **and** as they are all intended **for us** — אֵלֵינוּ **we** are forever grateful.

אֵין עָרֹךְ אֵלֶיךָ
אֲגִידָה וְאֲדַבְּרָה עֲצָמוֹ מִסֵּפֶר:

Because You are One, there is **none** who **can compare to You** — אֵין עָרֹךְ אֵלֶיךָ. **Were I to** try to **tell others** — אֲגִידָה about the miracles You have done **or** even to **speak** — וְאֲדַבְּרָה of them to myself, I would fail because **they are too numerous to recount** — עֲצָמוֹ מִסֵּפֶר.

PART 3. LOOKING FOR SINCERITY.

(ז) זָבַח וּמִנְחָה לֹא חָפְצָתָּ

You have always acted out of kindness, for the welfare of *Klal Yisrael*. You wanted our obedience so that we would grow morally and spiritually, to be worthy of eternal life. This was Your primary concern, not the sacrificial offerings we would bring to You. You asked for such offerings only after we had sinned, since the offerings provided a means of atonement for individuals and the nation as a whole. Our obedience was important to You. In comparison to that, **You did not want** —

לא חִפְצָתָּ לֹא חִפְצָתָּ sacrificial offerings such as a *korban shelamim* or a *korban minchah* — זִבַּח וּמִנְחָה (peace offering or meal offering).

אֲזַנִּים כָּרִיתָ לִּי
עוֹלָה וַחֲטָאָה לֹא שָׂאֲלָתָּ:

You provided me with ears — אֲזַנִּים כָּרִיתָ לִּי so that I could hear Your wishes and sincerely obey Your Torah. But **You did not look for a *korban olah* or a *korban chatas*** — עוֹלָה וַחֲטָאָה לֹא שָׂאֲלָתָּ (burnt offering or sin offering), especially since such offerings are typically required only after one has sinned.

(ח) אָז אָמַרְתִּי

Then, when I recovered from my misfortune, **I said** — אָז אָמַרְתִּי:

הִנֵּה בָאתִי
בְּמִגֵּלַת סֵפֶר כְּתוּב עָלַי:

I want to do what pleases You, Hashem, which is to learn Your Torah and observe Your *mitzvos*. **Behold I have come** — הִנֵּה בָאתִי before You **with the Scroll of the [Torah] Book** — בְּמִגֵּלַת סֵפֶר in which is **written** everything that is incumbent **upon me** — כְּתוּב עָלַי.

(ט) לַעֲשׂוֹת רְצוֹנְךָ אֱלֹקֵי חִפְצָתִי
וְתוֹרַתְךָ בְּתוֹךְ מִעֵי:

My G-d, it has been my sincere desire to carry out Your will — לַעֲשׂוֹת רְצוֹנְךָ **Your Torah** — וְתוֹרַתְךָ has not just been on my lips, and not just on the parchment scroll. It **has been deep within my innards** — בְּתוֹךְ מִעֵי, that is, in my heart.

(י) בְּשִׁרְתִּי צִדְקַתְּ בְּקִהְל רַב
הִנֵּה שִׁפְתֵי לֹא אֶכְלָא ה' אַתָּה יִדְעָתָּ:

And so **I have proclaimed** Your **benevolence in a great assembly** — בְּשִׁרְתִּי **Behold** — הִנֵּה, although You appreciate worthy thoughts, **I do not restrain my lips** — שִׁפְתֵי לֹא אֶכְלָא. But what is in my heart, **Hashem, You alone know** it — ה' אַתָּה יִדְעָתָּ.

(יא) צִדְקַתְךָ לֹא כִסִּיתִי בְּתוֹךְ לִבִּי
אֶמוּנָתְךָ וּתְשׁוּעָתְךָ אֶמְרָתִי

It is natural for one who receives help to be ashamed of his dependency. But **I have not covered up** the knowledge of **Your benevolence** that is **within my heart** — צִדְקַתְךָ לֹא כִסִּיתִי בְּתוֹךְ לִבִּי. Instead, **I have spoken** — אֶמְרָתִי publicly **of Your steadfastness** — אֶמוּנָתְךָ in carrying out Your promise **and** I have described **Your yeshuah** — וּתְשׁוּעָתְךָ.

לֹא כִחַדְתִּי חֶסֶדְךָ וְאֱמַתְךָ
לְקַהֵל רַב:

I have not withheld — לֹא כִחַדְתִּי Your kindness and Your truth — חֶסֶדְךָ וְאֱמַתְךָ from being proclaimed **to great gatherings** — לְקַהֵל רַב of our people.

PART 4. A PLEA FOR DELIVERANCE.

(יב) אֶתָּה ה'

לֹא תִכְלֵא רַחֲמֶיךָ מִמֶּנִּי

Just as I have not restrained my lips from announcing Your benevolence to all (verse 10), I ask that **You, Hashem** — אֶתָּה ה', **do not withhold Your mercy from me** — לֹא תִכְלֵא רַחֲמֶיךָ מִמֶּנִּי.

חֶסֶדְךָ וְאֱמַתְךָ תִּמְיֵד יְצַרְוֵנִי:

May Your kindness and Your truth that I have proclaimed to the people (verse 11) **always protect me** — חֶסֶדְךָ וְאֱמַתְךָ תִּמְיֵד יְצַרְוֵנִי, for there is never a day that I don't need Your watchful eye. Kindness is Your *middah* that induces You to promise me Your *yeshuah* and truth is Your *middah* that induces You to fulfill that promise.

(יג) כִּי אֶפְפוּ עָלַי רָעוֹת עַד אֵין מִסְפָּר
הַשִּׁיגוֹנֵי עֲוֹנֹתַי וְלֹא יָכַלְתִּי לִרְאוֹת

I desperately need Your help **for uncounted evils have encircled me** — כִּי אֶפְפוּ עָלַי רָעוֹת עַד אֵין מִסְפָּר. **My sins**, which are the cause of my troubles, **have overtaken me** — הַשִּׁיגוֹנֵי עֲוֹנֹתַי. They overwhelmed me rapidly and dulled my faculties so that **I could not see** — וְלֹא יָכַלְתִּי לִרְאוֹת the terrible effect they would have on my ability to fight them. Otherwise I would surely have corrected my

behavior sooner.

עֲצְמוּ מִשְׁעָרוֹת רֹאשִׁי
וְלִבִּי עֲזָבָנִי:

Now **they have become more numerous than the hairs on my head** — עֲצְמוּ מִשְׁעָרוֹת רֹאשִׁי. Individual hairs appear inconsequential, but their combined effect is overwhelming. **And so my strength** to fight them **has abandoned me** — וְלִבִּי עֲזָבָנִי. I need Your help.

(יד) רְצֵה ה' לְהַצִּילֵנִי
ה' לְעֲזָרְתִּי חוֹשָׁה:

Since You are my only hope, **may it be Your will, Hashem, to save me** — רְצֵה ה' לְהַצִּילֵנִי ה'. And so I plead with You, **Hashem, hurry to my assistance** — ה' לְעֲזָרְתִּי חוֹשָׁה and help me restore my mental equilibrium so that I can do *teshuvah* for my sins before it is too late.

(טו) יִבְשׁוּ וַיִּחְפְּרוּ יַחַד
מִבְּקֵשֵׁי נַפְשִׁי לְסִפּוֹתֶיהָ

May **those who seek to end my life** — מִבְּקֵשֵׁי נַפְשִׁי לְסִפּוֹתֶיהָ **be embarrassed and shamed together** — יִבְשׁוּ וַיִּחְפְּרוּ יַחַד, once they realize that Hashem has taken my side against them.

יִסְגּוּ אַחֲרָיִךְ וַיִּכְלְמוּ חֲפִצֵי רַעְתִּי:

May **those who desire my harm** — חֲפִצֵי רַעְתִּי **be forced to retreat and be humiliated** — יִסְגּוּ אַחֲרָיִךְ וַיִּכְלְמוּ.

(טז) יִשְׂמוּ עַל יַעֲקֹב בְּשִׂתָּם
הֲאֹמְרִים לִי הֵאֱחָה הֵאֱחָה:

Let my enemies be devastated on account of their embarrassment — יִשְׂמוּ עַל יַעֲקֹב בְּשִׂתָּם when I am vindicated. Those are the people **who have been joyfully exclaiming** to each other **about me, "Hurrah, Hurrah!"** — הֲאֹמְרִים לִי הֵאֱחָה הֵאֱחָה, thinking they have seen my downfall.

(יז) יְשִׁישׁוּ וַיִּשְׂמְחוּ בְּךָ כָּל מְבַקְשֶׁיךָ
 לֵאמָרוּ תָמִיד יִגְדַּל ה' אֱהָבֵי תְשׁוּעָתֶךָ:

In contrast to the fate of the wicked, may **all who seek** to be close to **You** — **כָּל מְבַקְשֶׁיךָ** **rejoice and be glad** with **You** — **יְשִׁישׁוּ וַיִּשְׂמְחוּ בְּךָ**. They will be happy to see how the influence of Your Name in the world is magnified through the *yeshuah*. And as for **those who love** to see **Your yeshuah** — **אֱהָבֵי תְשׁוּעָתֶךָ** because they want it to come from You alone, may they **always** be *zoche* (merit) to see it and therefore be able to **say** — **לֵאמָרוּ תָמִיד** with confidence, "Let the attribute of mercy of **Hashem be magnified** over His attribute of harsh judgment! — **יִגְדַּל ה'.**"

(יח) וְאֲנִי עָנִי וְאֶבְיוֹן אֲדֹנָי יִחְשָׁב לִי

As for me — **וְאֲנִי**, though I am a king, I am completely and continually dependent upon Hashem and so in Your eyes I am really **poor and destitute** — **עָנִי וְאֶבְיוֹן**. And yet **my L-rd treats me as important** — **אֲדֹנָי יִחְשָׁב לִי**.

עֲזַרְתִּי וּמַפְלְטִי אַתָּה
 אֱלֹקֵי אֵל תֵּאַחֵר:

You are my Help — **עֲזַרְתִּי אַתָּה** to save me from my troubles **and my Rescuer** — **וּמַפְלְטִי** to save me from being caught up in my sins. Furthermore, You are **my G-d** — **אֱלֹקֵי** to judge me with benevolence. **Do not delay** — **אֵל תֵּאַחֵר**.

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.

[40:2] PERSONAL EXPERIENCE. — **קוּה קוּיַתִּי ה' וַיֵּט אֵלַי וַיִּשְׁמַע שׁוֹעַתִּי** — "I continued to put my hope in Hashem. He leaned down toward me and heard my cry." Encourage others by recounting occasions in which He responded to your *tefillas* by coming to your aid.

[40:3] — **וַיַּעֲלֵנִי מִבּוֹר שְׁאוֹן מְטִיט הַיָּוֹן** — "He raised me from a black pit, from the clinging mire."

[40:4] A NEW SONG. – וַיִּתֵּן בְּפִי שִׁיר חֲדָשׁ תְּהִלָּה לְאֱלֹהֵינוּ – “He has put a new song in my mouth, of praise to our G-d.” Use the power of song to praise Hashem and inspire people to revere Him.

[40:10] MAJESTY IN NUMBERS. – בְּשִׁרְתִּי צִדֵּק בְּקֹהֵל רָב – “I have proclaimed [Your] benevolence in a great assembly.” Participate in large gatherings to maximize the glory and awareness of Hashem.

Lessons for Life - Your Attitude.

[40:5] BITACHON. – אֲשֶׁרִי הַגֹּבֵר אֲשֶׁר שָׁם ה' מְבֹטָחוֹ – “Fortunate is the man who put his trust in Hashem.” Trust in Hashem and not in smooth-talking people who claim they can solve your problems.

[40:5] – וְלֹא פָנָה אֶל רְהֻבִים וְשָׁטִי כָזָב – “He wisely did not turn to the braggarts that turn away deceitfully when there is trouble.”

[40:18] HUMILITY. – וְאֲנִי עָנִי וְאֶבְיוֹן אֲדַנִּי יַחֲשֵׁב לִי – “As for me, I am poor and destitute, [yet] my L-rd treats me as important.” Even though you have been granted public honors, you should see yourself as poor and destitute because everything you have comes from Hashem.

Tehillos for Life - Contemplation of Hashem.

[40:6] WONDERS. – רַבּוֹת עָשִׂיתָ אֲתָה ה' אֱלֹהֵי נִפְלְאוֹתַיִךְ וּמַחֲשָׁבוֹתַיִךְ אֵלֵינוּ – “You have done many great things. You, Hashem, my G-d [have performed] Your wonders and Your plans for us.” Praise Hashem for the wonders He has performed to save Klal Yisrael.

[40:6] – אֲגִידָהּ וְאֲדַבְּרָהּ עֲצָמוֹ מִסֵּפֶר – “Were I to tell others or speak, [I would fail, as] they are too numerous to recount.”

Lessons for Life - Your Behavior.

[40:7] SINCERITY. – זָבַח וּמִנְחָה לֹא חָפְצָתָּ – “You did not want a korban shelamim or a korban minchah.” It is not enough to go through the motions of saying tefillos and doing mitzvos. Hashem will not be pleased unless your actions are accompanied by a measure of devotion and sincerity.

[40:9] – לַעֲשׂוֹת רְצוֹנְךָ אֱלֹהֵי חֲפְצָתִי – “My G-d, it has been my desire to carry out Your will.”

[40:9] – וְתוֹרַתְךָ בְּתוֹךְ מַעֵי – “Your Torah has not just been on my

lips, but within my innards."

Tefillos for Life - Your Yeshuah.

[40:14] URGENCY – רצה ה' להצילני ה' לעזרתי חושה – *"May it be Your will, Hashem, to save me. Hashem, hurry to my assistance."* Express your plea to be saved with urgency. This emphasizes how dependent you are on Hashem's yeshuah.

[40:18] – עזרתי ומפלטִי אתה אלקי אל תאחר – *"You are my Help and my Rescuer; my G-d, do not delay."*

Sources

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

א – מאיר טוב	י – רד"ק, אבן יחייא, באר אברהם
ב – אבן עזרא, המאירי, מאיר טוב	יא – אבן עזרא, רד"ק, בן־רמון, מצודות, נר לרגלי
ג – אבן עזרא, המאירי, מצודות, מלבי"ם, רשר"ה	יב – אבן עזרא, המאירי, בן־רמון, באר אברהם
ד – אבן עזרא, רד"ק, המאירי, בן־רמון, מאיר טוב	יג – אבן עזרא, רד"ק, המאירי, אלשיך
ה – אבן עזרא, רד"ק, בן־רמון, אבן יחייא, רשר"ה	יד – רד"ק, בן־רמון, באר אברהם
ו – רש"י, אבן עזרא, המאירי, באר אברהם, מאיר טוב	טו – רש"י, רד"ק, בן־רמון
ז – אבן עזרא, רד"ק,	טז – רש"י, אבן עזרא, רשר"ה
ח – אבן עזרא, רד"ק, בן־רמון, ספורנו	יז – רד"ק, ספורנו, רשר"ה, נר לרגלי
ט – המאירי, בן־רמון, מלבי"ם	יח – רד"ק, המאירי, בן־רמון

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