

## Mizmor 050

# Preparing for Judgment

### Key Concepts

This mizmor is set at a future time of universal judgment. It is a time when Hashem judges all of mankind and renews His covenant with the Jewish people. After describing the call to judgment the singer presents the voice of Hashem directing His people to prepare for judgment by doing sincere *teshuvah* (repentance) and correcting their ways. He tells the people that the *teshuvah* that they have done in the past is inadequate because it lacks sincerity. Their emphasis has been on the external forms of the *avodah* (service) rather than on their connection to Him.

Furthermore, the manner in which the people deal with each other does not adequately reflect the covenant which He made with them at Sinai. Many people study the Torah but without real commitment to adhere to its laws in daily practice. If the Jewish people are to survive the coming judgment they must recognize their failings and resolve to mend their ways.

**Navigating Tehillim (1)**. This is the first of 12 *mizmorim* that were authored by Asaph, reputed to have been one of the sons of Korach (*Vayikra Rabbah* 17:1). The rest of Asaph's *mizmorim* are grouped together in a series, starting with 073. Asaph was enabled to compose these *mizmorim* through the power of nevuah (prophecy). They were subsequently incorporated by David into the Book of *Tehillim*.

**Navigating Tehillim (2)**. This mizmor emphasizes the importance of sincerity when doing *teshuvah* in preparation for judgment. Another aspect of *teshuvah* is presented in Mizmor 032, which reminds us that *teshuvah* brings great benefits to mankind, especially the joy of being free of sin.

### Exploring the Mizmor

**PART 1. THE SUMMONS**. All of mankind is summoned to Yerushayim to be judged and held accountable for their actions, especially for the spilling of Jewish blood.

(א) מִזְמוֹר לְאָסָף אֶל־אֱלֹקִים ה' דָּבַר וַיִּקְרָא אֶרֶץ מִמְזֹרַח שָׁמֶשׁ עַד מְבֹאוֹ: (ב)  
מִצִּיּוֹן מְכֹלֵל יְפִי אֱלֹקִים הוֹפִיעַ: (ג) יָבֵא אֱלֹקֵינוּ וְאֵל יַחֲרֹשׁ אֵשׁ לְפָנָיו תֹּאכֵל  
וְסִבִּיבָיו נִשְׁעָרָה מֵאֵד:

(1) *A mizmor by Asaph. Almighty G-d, Hashem has spoken, summoning the inhabited world, from the rising of the sun to its setting. (2) Out of Tzion, epitome of beauty, G-d appeared. (3) May our G-d come and not be silent, a consuming fire before Him, surrounded with an intense storm-wind.*

**PART 2. THE WITNESSES.** Because of the covenant that Hashem sealed with the Jewish people they are held up to a higher standard than the other nations. Heaven and earth were witnesses to that covenant (*Devarim 32:1*) and are now summoned to participate in the judgment.

(ד) יִקְרָא אֶל הַשָּׁמַיִם מֵעַל וְאֶל הָאָרֶץ לָדִין עַמּוֹ: (ה) אֲסָפוּ לִי חֲסִידֵי כְרִיתִי בְרִיתִי עָלַי זָבַח: (ו) וַיִּגִּידוּ שָׁמַיִם צְדָקוֹ כִּי אֱלֹקִים שִׁפְט הוּא סֵלָה:

(4) *He summons the heavens above and the earth so that He may judge His people. (5) "Gather to Me My devout ones, who committed themselves to My covenant." (6) The heavens proclaim His righteousness, for G-d is the Judge, Selah.*

**PART 3. SINCERITY IN TESHUVAH.** Hashem calls upon the Jewish people to do sincere *teshuvah* in preparation for judgment. The mere mechanical performance of the rites of *avodah* does not please Him. When Jews brought sacrificial offerings they often forgot that the purpose of the offerings is to affirm the emotional bond between the people and their G-d. Without that bond, the physical act of sacrificing animals on His Altar has no meaning.

(ז) שְׁמַעְהָ עַמִּי וְאֲדַבְרָהּ, יִשְׂרָאֵל וְאֶעֱיֵדָה בָּךְ, אֱלֹקִים אֱלֹקֵיךָ אֲנֹכִי: (ח) לֹא עַל זְבָחֶיךָ אוֹכִיחֶךָ וְעוֹלֹתֶיךָ לִנְגָדִי תִמְיֵד: (ט) לֹא אֶקַּח מִבֵּיתֶךָ פֶּר מִמִּכְלֵאֲתֶיךָ עֲתוּדִים: (י) כִּי לִי כָל חַיְתוֹ יַעַר בְּהֵמוֹת בְּהַרְרֵי אֶלְפֵי: (יא) יָדַעְתִּי כָּל עוֹף הָרִים וְזִוִּי שְׂדֵי עֲמָדַי: (יב) אִם אֶרְעֵב לֹא אֶמַּר לֶךְ כִּי לִי תֵבֵל וּמְלֶאֱהָ: (יג) הָאוֹכֵל בֶּשָׂר אֲבִירִים וְדָם עֲתוּדִים אֲשַׁתֶּה: (יד) זָבַח לְאֱלֹקִים תוֹדָה וְשִׁלְמִם לְעֵלְיוֹן נְדָרֶיךָ: (טו) וּקְרָאֲנִי בְיֹם צָרָה אֲחַלְצֶךָ וּתְכַבְּדֵנִי:

(7) *Listen, My people, for I shall pronounce [My judgment]. Yisrael, I shall formally caution you, [for I am] G-d. I am your G-d. (8) I will not be rebuking you for your sacrifices, for your burnt-offerings [have been] continually before me. (9) I do not [want to] take a bull from your house or goats from your pens. (10) For Mine is every beast of the forest [and] the cattle of thousand mountains. (11) I know every bird of the mountains and what creeps upon My fields is with Me. (12) If I had a need to eat I would not tell*

*you. For Mine is the world and all that fills it. (13) Do I eat the flesh of sturdy bulls? Do I drink the blood of goats? (14) Offer to God confession. Then, fulfill your vows to the Most High. (15) And call upon Me in the day of distress. I will free you and [thereby] you will be honoring Me.*

**PART 4. OBEDIENCE TO THE LAW.** Hashem admonishes the people concerning their failure to adhere to the laws of the Torah, especially in their relationships with each other. Up to this point the mizmor has focused upon those who bring offerings of atonement, but without doing sincere *teshuvah* for their sins. Now the singer speaks of those who have been judged as wicked for they learn the Torah but fail to observe it. Thus, they set a bad example for others and bring the Torah into contempt and ridicule.

(טז) וְלָרָשָׁע אָמַר אֱלֹקִים מַה לָּךְ לְסַפֵּר חֻקֵי וּתְשׂוּאָה בְרִיתִי עָלַי פִּידָה: (יז) וְאַתָּה שָׁנֵאתָ מוֹסֵר וּתְשׂוּלָה דְבָרֵי אַחֲרֵיךָ: (יח) אִם רָאִיתָ גִּבּוֹר וּתְרָץ עִמּוֹ וְעַם מְנַאֲפִים חִלְקָה: (יט) פִּידָה שְׁלַחַת בְּרָעָה וּלְשׁוֹנָה תִצְמִיד מִרְמָה: (כ) תֵּשֵׁב בְּאַחִיךָ תִּדְבֹר בְּבֶן אִמֶּךָ תִּתֵּן דְּפִי: (כא) אֵלֶּה עָשִׂיתָ וְהִחַרְשִׁיתִי דְּמִיתָ הָיִיתָ אֶהְיֶה כְּמוֹךָ אוֹכִיחֶךָ וְאַעְרֹכָה לְעֵינֶיךָ: (כב) בִּינוּ נָא זֹאת שְׂכָחִי אֱלֹהִים כִּן אֶטְרֹף וְאִין מִצִּיל:

*(16) But to the wicked, God says: “Why do you recite My laws? And carry My covenant in your mouth?” (17) You have detested mussar. You threw My words behind you. (18) If you see a thief you run to him and you [cast] your lot with philanderers. (19) You let loose your mouth to cause harm. And your tongue clings fast to deceit. (20) You sit and speak against your kinsman. You slander your mother’s son. (21) You have done these [things] but I have kept silent. Did you think that I might possibly be like you. I will rebuke you and lay out clearly [your wicked behavior] before your eyes. (22) Reflect upon this now, you who forget G-d before I tear you apart with no one to save you.*

**PART 5. CONCLUSION.** Hashem concludes His admonition, reminding the people that to merit being granted a *yeshuah* (deliverance) they need to introduce sincere *teshuvah* into their *avodah* and they need to apply the precepts of the Torah to the way they live their life.

(כג) זִבַּח תִּנְדָּה יִכְבְּדֶנִּי וְשָׂם דְּרָךְ אֶרְאֶנוּ בַּיִשָּׁע אֱלֹקִים:

*(23) [The one who] brings a sacrificial offering of confession, honors Me. If he sets [an upright] way, I will show him the yeshuah of G-d.*

## Learning the Mizmor

### PART 1. THE SUMMONS.

(א) מִזְמוֹר לְאַסָּף

This is a **mizmor** that was prepared **by Asaph** — מִזְמוֹר לְאַסָּף.

אֵל אֱלֹקִים ה' דָּבַר  
וַיִּקְרָא אֶרֶץ מִמְזֶרַח שֶׁמֶשׁ עַד מְבֹאוֹ:

The One Who judges all mankind is known by His Names as the **Almighty** — אֵל, Who possesses unlimited power to enforce judgment, **G-d** — אֱלֹקִים, who judges with unlimited wisdom, **Hashem** — ה', the Source of all existence, past and future. He has **spoken** — דָּבַר, **summoning the entire inhabited world** — וַיִּקְרָא אֶרֶץ, **from** as far away as **the rising of the sun** — מִמְזֶרַח שֶׁמֶשׁ in the east **to its setting** — עַד מְבֹאוֹ in the west.

(ב) מִצִּיּוֹן מְכַלֵּל יְפִי  
אֱלֹקִים הוֹפִיעַ:

Hashem rules over the entire universe but has chosen Yerushalayim as His special place, linking the material world to the spiritual world. Thus, it is **out of Tzion, the epitome of spiritual beauty** — מִצִּיּוֹן מְכַלֵּל יְפִי, that the glory of **G-d** has **appeared** — אֱלֹקִים הוֹפִיעַ and summoned mankind to judgment.

(ג) יְבֹא אֱלֹקֵינוּ וְאֵל יַחֲרֹשׁ

**May our G-d come forward and not be silent** — יְבֹא אֱלֹקֵינוּ וְאֵל יַחֲרֹשׁ in the face of the Jewish blood that has been spilled.

אֵשׁ לִפְנֵי תֹאכֵל  
וּסְבִיבּוֹ נִשְׁעָרָה מְאֹד:

May He appear with **a consuming fire** that goes **before Him** — אֵשׁ לִפְנֵי תֹאכֵל **and surrounded with an intense storm-wind** — וּסְבִיבּוֹ נִשְׁעָרָה מְאֹד to feed the fire and punish the wicked.

PART 2. THE WITNESSES.

(ד) יִקְרָא אֶל הַשָּׁמַיִם מֵעַל  
וְאֶל הָאָרֶץ  
לְדִין עֲמוֹ:

**He summons the heavens above — יִקְרָא אֶל הַשָּׁמַיִם מֵעַל and the earth below to bear witness — וְאֶל הָאָרֶץ so that He may judge His people — לְדִין עֲמוֹ** and avenge the evil that has been perpetrated upon them.

*When Hashem made a covenant with Yisrael, He called upon heaven and earth to serve as witnesses. Let Him now summon them to participate in the act of judgment.*

(ה) אֲסָפוּ לִי חֲסִידַי כְּרִיתֵי בְרִיתִי  
עָלַי זֶבַח:

[Hashem tells heaven and earth:] **Gather to Me** the people of Yisrael, **My devout ones — אֲסָפוּ לִי חֲסִידַי, who committed themselves to observe My covenant — כְּרִיתֵי בְרִיתִי** and sealed the pact with sacrificial offerings — **עָלַי זֶבַח**.

(ו) וַיְגִידוּ שָׁמַיִם צְדָקוֹ  
כִּי אֱלֹקִים שֹׁפֵט הוּא סֵלָה:

There are people who, with limited knowledge, question the fairness of Hashem's judgment. But their perspective is limited by their short life span. They are disappointed when the wicked prosper and the scales of justice are not immediately balanced. But **the heavens**, which outlast human history see all and they **proclaim His righteousness — וַיְגִידוּ שָׁמַיִם צְדָקוֹ, for G-d is the eternal Judge, Selah — כִּי אֱלֹקִים שֹׁפֵט הוּא סֵלָה**, Who is not in any way constrained by the passage of time.

PART 3. SINCERITY IN TESHUVAH.

(ז) שְׁמַעָה עַמִּי וְאֲדַבְרָה

**Listen, My people, for I shall now pronounce — שְׁמַעָה עַמִּי וְאֲדַבְרָה** My judgment and renew My covenant with those of you who are deserving to survive.

יִשְׂרָאֵל וְאֶעֱיֵדָה בְּךָ  
אֱלֹקִים אֶלְקֵיךָ אָנֹכִי:

Listen, **Yisrael, and I shall** call the witnesses to the covenant and **formally caution you** — יִשְׂרָאֵל וְאֶעֱיֵדָה בְּךָ, for I am **G-d** — אֱלֹקִים of the entire universe, but at Sinai when I made the covenant with you I said **I am your G-d** — אֱלֹקֵיךָ אָנֹכִי for I expect you to comply with My will. If you will accept this admonishment you will survive.

(ח) לֹא עַל זְבָחֶיךָ אוֹכִיחֶךָ  
וְעוֹלְתֶיךָ לְנִגְדֵי תַמִּיד:

When you sinned with the Golden Calf I gave you the opportunity to atone through sacrificial offerings in the *Mishkan* (Tabernacle). But don't think that the mechanical performance of these services is what I want. If you fail Me again **I will not be rebuking you for** failing to bring me **your sacrifices** — לֹא עַל זְבָחֶיךָ אוֹכִיחֶךָ, nor will I be rebuking you **for your burnt-offerings** which have actually been **continually before Me** — וְעוֹלְתֶיךָ לְנִגְדֵי תַמִּיד.

(ט) לֹא אֶקַּח מִבֵּיתְךָ פָּר  
מִמֶּכְלֶאתֶיךָ עֲתוּדִים:

**I do not** have any desire to **take** — לֹא אֶקַּח a sacrificial **bull from your house** — מִבֵּיתְךָ פָּר, for the bull is already Mine. It is not the physical animal that I want, but your commitment. By the same token I have no interest in taking **goats from your pens** — מִמֶּכְלֶאתֶיךָ עֲתוּדִים.

(י) כִּי לִי כָּל חַיְתוֹ יַעַר  
בְּהֵמוֹת בְּהַרְרֵי אֶלְפָּ:

**For Mine is every beast of the forest** — כִּי לִי כָּל חַיְתוֹ יַעַר, **the cattle of a thousand mountains** — בְּהֵמוֹת בְּהַרְרֵי אֶלְפָּ. They are spread out everywhere so that if I want them they are available to Me. So I surely have no need of your sacrifices.

(יא) יָדַעְתִּי כָּל עוֹף הָרִים  
וְזִיז שְׂדֵי עַמְדֵי:

Your knowledge of living creatures is only the smallest fraction of what I have created. You are only familiar with the creatures that you come into contact with.

But **I know every bird of the mountains** — וְדַעְתִּי כָּל עוֹף הָהָרִים, and **what creeps upon My fields is with Me** — וְזִזוֹ שְׂדֵי עַמְדִּי.

(יב) אִם אֶרְעֵב לֹא אֹמַר לְךָ  
כִּי לִי תִבֵּל וּמְלֵאָה:

**If I** were like a human being and **had a need to eat I would not** need to **tell you** — אִם אֶרְעֵב לֹא אֹמַר לְךָ to provide Me with food, for I have it already. **For Mine is the world and all** the creatures **that fill it** — כִּי לִי תִבֵּל וּמְלֵאָה. So why would I depend on your good will?

(יג) הַאוֹכֵל בֶּשֶׂר אַבִּירִים  
וְדָם עֲתוּדִים אֲשַׁתָּה:

What benefit do I get out of your sacrifices? **Do I** need to **eat the flesh of sturdy bulls** — הַאוֹכֵל בֶּשֶׂר אַבִּירִים? **Do I** need to **drink the blood of goats** — וְדָם עֲתוּדִים אֲשַׁתָּה? Why would I choose to have you provide Me with sacrifices if it were only for a non-existent physical benefit? The benefit I seek is what is in your heart.

(יד) זָבַח לְאֱלֹקִים תּוֹדָה  
וְשָׁלַם לְעֵלְיוֹן נְדָרֶיךָ:

**Offer** as your sacrifice **to G-d** your heartfelt **confession** — זָבַח לְאֱלֹקִים תּוֹדָה and beg Him to forgive your sins. **Then**, apply that sincerity when you **fulfill your vows to the Most High** — וְשָׁלַם לְעֵלְיוֹן נְדָרֶיךָ. If you make a vow asking for His help, don't be ungrateful when He blesses you with good fortune. You made a commitment; show your gratitude conscientiously and with devotion.

(טו) וּקְרָאֵנִי בְּיוֹם צָרָה  
אֲחַלְצֶךָ וּתְכַבְּדֵנִי:

**And call upon Me in the day of distress** — וּקְרָאֵנִי בְּיוֹם צָרָה. Even if it is only a call for help without extensive appeals for mercy, I will respond and **I will free you** — אֲחַלְצֶךָ from your troubles. By sincerely trusting Me to help you, **you will be honoring Me** — וּתְכַבְּדֵנִי. This honor will come about because in saving you I will demonstrate My *hashgachah* (ongoing supervision) of the world. In fact, My help will be forthcoming without the need for intermediaries such as *malachim* (ministering angels). But if your *tefillos* are insincere and you have no intent of doing real *teshuvah*, you will not be honoring Me; on the contrary you will be

insulting Me. Don't think that I am unaware of what is in your heart.

#### PART 4. OBEDIENCE TO THE LAW.

(טז) וְלָרָשָׁע אָמַר אֱלֹקִים  
מַה לָּךְ לְסִפֵּר חֻקֵי  
וַתִּשָּׂא בְרִיתִי עָלַי פִּידָ:

**But to the wicked, G-d says — וְלָרָשָׁע אָמַר אֱלֹקִים: Why do you recite My laws — מה לָּךְ לְסִפֵּר חֻקֵי ?** After all, you don't take them seriously! **And** why do you continue to carry the words of **My covenant**, the Torah, **in your mouth** — וַתִּשָּׂא בְרִיתִי עָלַי פִּידָ? You don't keep them in your heart and you don't honor them with your actions.

(יז) וְאַתָּה שָׁנֵאתָ מוֹסֵר  
וַתִּשְׁלַךְ דְּבָרֵי אַחֲרֶיךָ:

**You have detested mussar** and any constraints upon your behavior — וְאַתָּה שָׁנֵאתָ מוֹסֵר so your learning was an academic exercise, with no intention of relating it to actions. It would have been better if you did not learn at all, for then at least you could claim your actions were done out of ignorance. **You threw My words** of well-founded criticism **behind you** — וַתִּשְׁלַךְ דְּבָרֵי אַחֲרֶיךָ, summarily rejecting them without even taking the time to think about their significance to your life.

(יח) אִם רָאִיתָ גָּנֵב וַתִּרְצָ עִמוֹ  
וְעַם מְנַאֲפִים חִלְקָךָ:

Instead of responding to words of *mussar*, you are attracted to opportunities for sinful behavior. **If you see a thief you run to** join up with **him** — אִם רָאִיתָ גָּנֵב, and you cast **your lot with philanderers** — וְעַם מְנַאֲפִים חִלְקָךָ.

(יט) פִּידָ שְׁלַחַת בְּרָעָה  
וּלְשׁוֹנְךָ תִּצְמִיד מְרָמָה:

**You let loose** the words of **your mouth to cause harm** — פִּידָ שְׁלַחַת בְּרָעָה to others in public. **And your tongue** secretly **clings fast to deceit** — וּלְשׁוֹנְךָ תִּצְמִיד מְרָמָה which you practice in private dealings whenever the opportunity arises. The same mouth with which you expound the laws of Hashem and speak of the duties imposed upon Yisrael by His covenant, you use for slander and deceit.



(כ) תִּשָּׁב בְּאַחִיךָ תִּדְבֹר  
בְּבֶן אִמְךָ תִּתֵּן דְּפִי:

It is not enough for you to be corrupt in your own behavior but you encourage others to sin. **You sit** in the company of idle scoffers **and speak against** everyone, including **your own kinsman** — תִּשָּׁב בְּאַחִיךָ תִּדְבֹר. **You even slander your mother's son** — בְּבֶן אִמְךָ תִּתֵּן דְּפִי and thereby cast aspersions on the virtue of your own mother.

(כא) אֵלֶּה עָשִׂיתָ וְהִחַרְשָׁתִּי

**You have done these things but still I have kept silent** — אֵלֶּה עָשִׂיתָ וְהִחַרְשָׁתִּי and pretended not to see. I wanted to give you the opportunity to realize the error of your ways and do *teshuvah*.

דְּמִיתָ הָיִיתָ אֶהְיֶה כְּמוֹךָ  
אוֹכִיחֲךָ וְאֶעְרָכָה לְעֵינַיִךָ:

**Did you think that I might possibly be like you** — דְּמִיתָ הָיִיתָ אֶהְיֶה כְּמוֹךָ, who hide your inner thoughts and private sins from each other and from Me. Perhaps you thought I don't mind your sins, but there is nothing that I do not know and there is no sin that I overlook. And now **I will rebuke you openly and lay out clearly** your wicked behavior **before your eyes** — אוֹכִיחֲךָ וְאֶעְרָכָה לְעֵינַיִךָ to show you that I have seen them all!

(כב) בִּינוּ נָא זֹאת שְׂכַחִי אֱלֹהֶּהָ  
פֶּן אֶטְרֹף וְאִין מְצִיל:

**Reflect upon this rebuke now** — בִּינוּ נָא זֹאת and change your ways before it is too late, **you who forget G-d** — שְׂכַחִי אֱלֹהֶּהָ during your daily lives. Heed My warning and do *teshuvah* **before I tear you apart** — פֶּן אֶטְרֹף in My anger **with no one to save** you — וְאִין מְצִיל, for you will have insufficient *zechusim* (merits) to save you from destruction.

## PART 5. CONCLUSION.

(כג) זִבַּחַת תּוֹדָה יִכְבְּדֵנִי  
וְשֵׁם דְּרָךְ אֶרְאֶנּוּ בִּישַׁע אֱלֹקִים:

The one who **brings Me a sacrificial offering of teshuvah** and heartfelt confession for his sins, **honors Me** — זִבַּחַת תּוֹדָה יִכְבְּדֵנִי. **If he sets** for himself an upright

**way** through life — **וְשֵׁם דְרָךְ**, learning My Torah to adhere to its precepts, **I will show him** — **אֲרְאֶנּוּ** My salvation, **the yeshuah of G-d** — **בְּיֵשַׁע אֱלֹקִים**.

## 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.

### Tefillos for Life - Contemplation of Hashem.

[50:1] THE UNIVERSAL G-D. – **ה' דָּבַר וַיִּקְרָא אֶרֶץ מִמִּזְרַח שֶׁמֶשׁ עַד מְבֹאוֹ** – “Hashem has spoken, summoning the inhabited world, from the rising of the sun to its setting.” All of mankind without exception is subject to the rule of G-d.

[50:2] THE PRESENCE OF G-D. – **מִצִּיּוֹן מְכֻלָּל יְפִי אֱלֹקִים הוֹפִיעַ** – “Out of Tzion, epitome of beauty, G-d appeared.” Although Hashem pervades the entire universe, His most intense Presence is associated with Yerushalayim.

[50:3] FIRE AND WIND. – **אֵשׁ לִפְנֵי תֹאכֵל וְסַבִּיבוֹ נִשְׁעָרָה מָאֵד** – “a consuming fire before Him, surrounded with an intense storm-wind.” The unlimited power of Hashem may be symbolized in human terms by the images of fire and wind.

[50:4] HEAVEN AND EARTH. – **יִקְרָא אֶל הַשָּׁמַיִם מֵעַל וְאֶל הָאָרֶץ לְדִין עַמוֹ** – “He summons the heavens above and the earth so that He may judge His people.” Hashem summons heaven and earth to bear witness when Yisrael is being judged.

[50:6] RIGHTEOUS JUDGMENT. – **וַיְגִידוּ שָׁמַיִם צְדָקוֹ כִּי אֱלֹקִים שֹׁפֵט הוּא סֵלָה** – “The heavens proclaim His righteousness, for G-d is the Judge.” The heavens which outlast human history can see that the judgment of Hashem is true and fair. Thus, they are called upon to proclaim His righteousness .

### Lessons for Life - Your Attitude

[50:8] EMPTY RITES. – **לֹא עַל זְבַחֶיךָ אוֹכִיחֶךָ וְעוֹלֹתֶיךָ לִנְגִדִי תִמִּיד** – “I will not be rebuking you for your sacrifices, for your burnt-offerings [have been] continually before me.” Hashem is not concerned with empty rites, even when they fulfill the requirements. He wants your sincere confession of sin and *teshuvah*.

[50:14] - *"Offer to God זבח לאלקים תודה ושלם לעליון נדרידך - confession. Then, fulfill your vows to the Most High."*

[50:23] - *"[The one who] brings a sacrificial offering of confession, honors Me. If he sets [an upright] way, I will show him the yeshuah of G-d."*

[50:16] **EMPTY LEARNING.** - *"Why מה לך לספר חקי ותשא בריתי עלי פיך - do you recite My laws? And carry My covenant in your mouth?" Hashem wants the learning of Torah to be internalized and honored with action.*

[50:17] - *"You have detested אתה שנתת מוסר ותשלך דברי אחריך - mussar. You threw My words behind you."*

## Sources

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

- |  |  |
|--|--|
| יד - רש"י, רד"ק, המאירי, אלשיך, נר לרגלי     | א - בן־רמון, ספורנו, אלשיך, באר אברהם        |
| טו - רש"י, רד"ק, אלשיך                       | ב - אבן עזרא, רד"ק, אלשיך, מצודות            |
| טז - אבן עזרא, רד"ק, ספורנו, חכם עמוס        | ג - רש"י, אבן עזרא, בן־רמון                  |
| יז - ספורנו, רשר"ה, נר לרגלי                 | ד - רש"י, בן־רמון, רשר"ה                     |
| יח - אבן עזרא, בן־רמון                       | ה - רש"י, המאירי, בן־רמון, ספורנו            |
| יט - אבן עזרא, המאירי, באר אברהם, מלבי"ם,    | ו - אבן עזרא, רד"ק, מצודות, מלבי"ם           |
| רשר"ה  | ז - רד"ק, המאירי, ספורנו, אלשיך, מצודות      |
| כ - רש"י, בן־רמון, אבן יחיאל, באר אברהם      | ח - רש"י, אבן עזרא, רד"ק, באר אברהם, מלבי"ם, |
| כא - אבן עזרא, רד"ק, אבן יחיאל, מצודות,      | ט - רש"י, אבן עזרא, אבן יחיאל, באר אברהם,    |
| מלבי"ם, נר לרגלי                             | י - רד"ק, נר לרגלי                           |
| כב - רד"ק, אבן יחיאל, רשר"ה, נר לרגלי        | יא - רש"י, אבן עזרא, רד"ק, בן־רמון,          |
| כג - רש"י, אבן עזרא, מצודות, רשר"ה, נר לרגלי | יב - רד"ק, בן־רמון, ספורנו, אלשיך, מצודות,   |
|  | יג - בן־רמון, אבן יחיאל                      |

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