

## Mizmor 066

# A Celebration of Yeshuah

### Key Concepts

In this mizmor, David anticipates our future joy over the Geulah (Redemption) after a long and bitter Exile. It is a song of praise and gratitude to Hashem in which David celebrates our survival and our *yeshuah* (salvation). The mizmor is also designed to be sung by people such as we who are eagerly waiting for the *yeshuah*. By expressing our yearning and anticipation of that great event, we demonstrate the reasons we are asking Hashem to bring the *Geulah* now.

### Exploring the Mizmor

David begins the mizmor with a call to the nations of the world which have been instrumental in carrying out the persecution of Yisrael throughout the long Exile. He asks them to recognize the error of their ways and the clear evidence of Hashem's greatness that they have now witnessed. He also calls upon them to rejoice in seeing the Jewish people vindicated in their loyalty to Hashem. This also implies a responsibility on the part of the Jewish people to show themselves as being worthy of being a model for the sanctification of Hashem's Name.

David then turns to Yisrael and calls upon them to celebrate their survival and their renewed relationship with Hashem. They will celebrate their survival by fulfilling the vows that they made when they appealed to Hashem to save them from the sufferings of the exile.

David concludes with thanks to Hashem for His kindness in accepting our *tefillos* and not holding against us the random negative thoughts which may have appeared in our minds during the time when we prayed to Him.

**PART 1. CALL TO THE NATIONS.** David calls upon the nations of the world to acknowledge and praise the glory of Hashem.

(א) לְמִנְצֵחַ שִׁיר מִזְמוֹר הֲרִיעוּ לְאֱלֹקִים כָּל הָאָרֶץ: (ב) יִזְמְרוּ כְבוֹד שְׁמוֹ שִׁימוּ כְבוֹד  
תְּהַלְתּוּ: (ג) אִמְרוּ לְאֱלֹקִים מִה נִנְרָא מַעֲשֵׂיךָ בָּרַב עֲזֶךָ יִכְחָשׁוּ לָךְ אִיבִיךָ: (ד) כָּל  
הָאָרֶץ יִשְׁתַּחֲווּ לָךְ וַיִּזְמְרוּ לָךְ וַיִּזְמְרוּ שְׁמֶךָ סֶלָה:

(1) For the musician, a song, a mizmor. Hail G-d with a joyful salute, all [you peoples of] the earth! (2) Sing of the glory of His Name. Render glory

*[by singing] His praise. (3) Say to G-d, "How awesome are Your deeds! Because of Your great power, Your foes deny [their enmity] to You." (4) All the earth bows to You and they sing [in homage] to You. They sing Your Name, Selah!*

**PART 2. SURVIVAL.** David encourages the Jewish people to look back in gratitude for the times in the past when Hashem has ensured their survival despite the threats of extinction. He asks the nations of the world to join in to the song, since they have now been privileged to witness the truth.

(ה) לְכוּ וּרְאוּ מַפְעָלוֹת אֱלֹקִים נוֹרָא עֲלֵיכֶּה עַל בְּנֵי אָדָם: (ו) הִפִּדוּ יָם לַיַּבֵּשֶׁה  
בְּנִהָר יַעֲבְרוּ בְּרַגְלָם שָׁם נִשְׁמְחָה בּוֹ: (ז) מִשָּׁל בְּגִבּוֹרָתוֹ עוֹלָם עֵינָיו בְּגוֹיִם תִּצְפְּינָה  
הַסּוֹרְרִים אֶל יְרִימוּ יְרוֹמוּ לָמוּ סֵלָה: (ח) בָּרְכוּ עַמִּים אֱלֹקֵינוּ וְהִשְׁמִיעוּ קוֹל  
תְּהִלָּתוֹ: (ט) הִשָּׁם נַפְשֵׁנוּ בַחַיִּים וְלֹא נָתַן לַמוֹט רַגְלֵנוּ:

*(5) [Let Jews say to each other:] Come and see the works of G-d. Awesome is [His] methodology [of control] over [the history of] mankind. (6) He turned the Sea into dry land. They crossed the River on foot [to enter Eretz Yisrael]. There we will rejoice in Him. (7) He rules with His [unique] power forever. His eyes scrutinize the nations. Let not the disobedient think highly of themselves, Selah.*

*(8) [Addressing the nations:] Bless our G-d, you peoples. Make the sound of His praise heard. (9) [Praise G-d] Who has kept us alive and He did not let our foot falter.*

**PART 3. THROUGH FIRE AND WATER.** David now turns to Hashem in the name of the Jewish people to express their recognition of the purpose that was served in the suffering they endured throughout the Exile. It was a long and arduous test that refined and purified the souls of our people. David concludes this part with an expression of gratitude for the *yeshuah* that has finally come about.

(י) כִּי בַחֲנֻתֵנוּ אֱלֹקִים צָרַפְתָּנוּ כַּצָּרָף כֶּסֶף: (יא) הִבֵּאתָנוּ בְּמִצּוֹדָה שְׁמֵת מוֹעָקָה  
בְּמַתְנֵינוּ: (יב) הִרְכַּבְתָּ אֲנוֹשׁ לְרֵאשֵׁנוּ בָּאֲנוּ בָאֵשׁ וּבַמַּיִם וַתּוֹצִיאֵנוּ לְרוֹיָה:

*(10) For You tested us [in our Exile] O G-d. You refined us as one refines silver. (11) You brought us into confinement. You placed restraints upon our limbs. (12) You let men ride over us. We came through fire and water. [But now] You brought us out to abundance.*

**PART 4. KEEPING THE PROMISE.** During the times when Jews are in distress they cry out to Hashem for His help. They strengthen their confidence in that *yeshuah* by vowing to bring offerings to Hashem in gratitude. David now reiterates the intent of the Jewish people to fulfill their vows and thereby make the *yeshuah* certain.

(יג) אָבוֹא בֵיתְךָ בְּעוֹלוֹת אֲשֶׁלֶם לְךָ נְדָרַי: (יד) אֲשֶׁר פָּצוּ שְׂפִתַי וְדָבַר פִּי בְצָר לִי:  
(טו) עֲלוֹת מִחִים אֲעֲלֶה לְךָ עִם קִטְרֹת אֵילִים אֲעֻשֶׂה בְּקָר עִם עֲתוּדִים סְלָה:  
(13) [Hashem,] I shall come into Your House with burnt-offerings. I shall fulfill my vows to You... (14) ... that my lips uttered and my mouth spoke in my distress. (15) I will offer up to You burnt-offerings of fatted animals with the sweet smoke of rams. I will prepare bulls with he-goats. Selah.

**PART 5. CONCLUSION.** David concludes the mizmor by expressing the gratitude of the Jewish people for the kindnesses that Hashem has shown them, especially for listening to their prayers and responding to them, even when the prayers were incomplete or marred by sin.

(טז) לָכוּ שְׁמְעוּ וְאַסְפְּרָה כָּל יְרֵאֵי אֱלֹקִים אֲשֶׁר עָשָׂה לְנַפְשִׁי: (יז) אֱלֹהֵי פִי קָרָאתִי  
וְרוּמָם תַּחַת לְשׁוֹנֵי: (יח) אָוֹן אִם רָאִיתִי בְּלִבִּי לֹא יִשְׁמַע אֲדֹנָי: (יט) אֲכֹן שָׁמַע  
אֱלֹקִים הַקְּשִׁיב בְּקוֹל תַּפְּלִתִי: (כ) בְּרוּךְ אֱלֹקִים אֲשֶׁר לֹא הִסִּיר תַּפְּלִתִי וְחִסְדּוֹ  
מֵאֵתִי:

(16) Come and listen so that I may tell all [you] who fear G-d what He did for my soul. (17) My mouth called out to Him and exaltation was under my tongue. (18) [Even] if I had allowed [thoughts of] iniquity in my heart, Hashem would not have listened. (19) Indeed, G-d has heard. He has listened to the sound of my prayer. (20) Blessed is G-d, Who has not turned away my prayer nor His lovingkindness from me.

## Learning the Mizmor

### PART 1. CALL TO THE NATIONS.

#### (א) לְמַנְצֵחַ שִׁיר מִזְמוֹר

This song has been prepared **for the musician** — לְמַנְצֵחַ, who will perform it. It is **a mizmor** composed by David — מִזְמוֹר in the special form of a **song** — שִׁיר that expresses enthusiasm in praise and gratitude to Hashem for the *yeshuah* that He has brought about.

הֲרִיעוּ לְאֱלֹקִים כָּל הָאָרֶץ:

**Hail G-d** with a joyful salute — הֲרִיעוּ לְאֱלֹקִים, **all** you peoples of **the earth** — כָּל הָאָרֶץ !

(ב) זָמְרוּ כְבוֹד שְׁמוֹ

שִׁימוּ כְבוֹד תְּהִלָּתוֹ:

**Sing** about **the glory of His Name** — זָמְרוּ כְבוֹד שְׁמוֹ, which has now been restored after a bitter period of Exile when the nations questioned His authority. **Render the glory** — שִׁימוּ כְבוֹד that is fitting to Him by singing **His praise** — תְּהִלָּתוֹ.

(ג) אָמְרוּ לְאֱלֹקִים מַה נּוֹרָא מַעֲשֵׂיךָ

בְּרַב עֲזָךְ יִכְחָשׁוּ לָךְ אִיבֵיךָ:

Acknowledge to G-d that you are convinced of His truth. **Say to G-d** — אָמְרוּ לְאֱלֹקִים, **"How awesome is** the fact of **Your many deeds** — מַה נּוֹרָא מַעֲשֵׂיךָ ! **Because of Your great power** — בְּרַב עֲזָךְ, which You reveal in the forces of nature and the events of history, **Your foes** are forced to **deny** their enmity **to You** — יִכְחָשׁוּ לָךְ אִיבֵיךָ and they declare allegiance to You."

(ד) כָּל הָאָרֶץ יִשְׁתַּחֲוֶה לָּךְ וַיִּזְמְרוּ לָּךְ

וַיִּזְמְרוּ שְׁמֶךָ סֵלָה:

**All** the people of **the earth bows** in submission **to You** — כָּל הָאָרֶץ יִשְׁתַּחֲוֶה לָּךְ **and they sing** in homage **to You** — וַיִּזְמְרוּ לָּךְ. Then, as they gain understanding of Your majesty, **they** proceed to **sing** in contemplation of Your sovereignty as expressed by **Your Name** — וַיִּזְמְרוּ שְׁמֶךָ. At that point their commitment will be eternal, never to be rescinded **Selah** — סֵלָה !

## PART 2. SURVIVAL.

(ה) לָכוּ וּרְאוּ מַפְעָלוֹת אֱלֹקִים

נוֹרָא עָלֵיכֶם עַל בְּנֵי אָדָם:

[Let Jews say to each other:] **Come and see the wondrous works of G-d** — לָכוּ וּרְאוּ מַפְעָלוֹת אֱלֹקִים. It is not only the completed acts that are impressive. He acts through a chain of events that can only be understood by seeing the finished result. **Awesome** indeed **is** the complex **methodology** — נוֹרָא עָלֵיכֶם by which He

controls human history to exert His will **over mankind** — על בני אדם.

(ו) הפך ים ליבשה  
בנהר יעברו ברגל  
שם נשמחה בו:

**He turned the Sea** of Reeds **into dry land** — הפך ים ליבשה to enable the Jewish people to escape slavery in Mitzrayim. Then, after 40 years in the Midbar, He stopped the flow of the Yardein River and **they crossed the river on foot** to enter the Land of Canaan — בנהר יעברו ברגל. **There**, when we return to Eretz Yisrael, **we will rejoice in Him** — שם נשמחה בו to see how His glory is finally revealed.

(ז) משל בגבורתו עולם  
עיניו בגוים תצפינה  
הסוחרים אל ירומו למו סלה:

**He rules with His** unique **power forever** — משל בגבורתו עולם. His is the power of *gevurah*, which involves the ability to restrain display of His might, by watching how the nations will use or abuse their sovereignty over Yisrael. Thus, **His eyes scrutinize** the behavior of **the nations** — עיניו בגוים תצפינה. **Let the not disobedient think highly of themselves** — הסוחרים אל ירומו למו for having destroyed the *Bais Hamikdash*. They will be called to accounting in due course, **Selah** — סלה.

(ח) ברכו עמים אלקינו  
והשמיעו קול תהלתו:

[Addressing the nations:] Think carefully about what you have seen and **bleed our G-d**, O you **peoples** of the world — ברכו עמים אלקינו. **Make the sound of His praise heard** — והשמיעו קול תהלתו for the miraculous manner in which He has enabled Israel to survive thousands of years of unremitting persecution and oppression.

(ט) השם נפשנו בחיים  
ולא נתן למוט רגלנו:

Praise G-d **Who has kept us alive** — השם נפשנו בחיים throughout all these years of physical and spiritual persecution, **and** when we were about to waver, **He**

**did not let our foot falter** — ולא נתן למוט רגלנו in a way that we would be unable to rise again.

**PART 3. THROUGH FIRE AND WATER.**

(י) כִּי בַחֲנִיתָנוּ אֱלֹקִים  
צָרַפְתָּנוּ כַּצָּרָף כֶּסֶף:

[Addressing Hashem:] **For You tested us** in our Exile, **O G-d** — כִּי בַחֲנִיתָנוּ אֱלֹקִים, to encourage us to do *teshuvah*. **You refined us as one refines silver** in the heat of fire — צָרַפְתָּנוּ כַּצָּרָף כֶּסֶף to remove its impurities.

(יא) הִבֵּאתָנוּ בַמְצוּדָה  
שָׁמַתָּ מוֹעָקָה בְּמַתְּיָנוּ:

**You brought us into confinement** — הִבֵּאתָנוּ בַמְצוּדָה of a ghetto existence, surrounded by hostile nations. **You placed restraints upon our limbs** — שָׁמַתָּ מוֹעָקָה בְּמַתְּיָנוּ to limit our freedom of movement.

(יב) הִרְכַּבְתָּ אָנוּשׁ לְרֵאשֵׁינוּ  
בָּאנוּ בְּאֵשׁ וּבַמַּיִם וַתּוֹצִיאֵנוּ לְרוּיָהּ:

In earlier times we answered only to You, but once we went into Exile **You let men** of the lowest moral level **ride over us** — הִרְכַּבְתָּ אָנוּשׁ לְרֵאשֵׁינוּ, imposing their authority. **We came through** the tribulations of **fire and water** — בָּאנוּ בְּאֵשׁ וּבַמַּיִם. But now the *yeshuah* is here and **You brought us out to abundance** — וַתּוֹצִיאֵנוּ לְרוּיָהּ.

**PART 4. KEEPING THE PROMISE.**

(יג) אָבוֹא בֵיתְךָ בְּעוֹלוֹת  
אֲשֵׁלֵם לְךָ נְדָרַי:

Hashem , when I was in dire straits I pleaded for Your help. I was confident that You would answer me and so I vowed that when the *Geulah* comes I would express my thanks with offerings of gratitude in Your holy House. That blessed time has come and **I shall now come into Your House with burnt-offerings** — אָבוֹא בֵיתְךָ בְּעוֹלוֹת. Thus, **I shall fulfill my vows to You** — אֲשֵׁלֵם לְךָ נְדָרַי.

(יד) אֲשֶׁר פָּצוּ שְׂפָתַי  
וְדָבַר פִּי בְצָר לִי:

These were the vows **that my lips uttered** – אֲשֶׁר פָּצוּ שְׂפָתַי – **and my mouth spoke in my distress** – וְדָבַר פִּי בְצָר לִי.

(טו) עלות מחים אֲעֲלֶה לָךְ  
עִם קִטְרֵת אֵילִים  
אֲעֲשֶׂה בָקָר עִם עֲתוּדִים סְלָה:

**I will offer up to You burnt-offerings of fatted animals** – עלות מחים אֲעֲלֶה לָךְ, **with the sweet smoke of rams** – עִם קִטְרֵת אֵילִים. **I will prepare the finest bulls with he-goats** – אֲעֲשֶׂה בָקָר עִם עֲתוּדִים – סְלָה – Selah.

#### PART 5. CONCLUSION.

(טז) לְכוּ שְׁמְעוּ וְאַסְפְּרָה כָּל יִרְאֵי אֱלֹקִים  
אֲשֶׁר עָשָׂה לְנַפְשִׁי:

[David speaks to the Jewish people:] **Come and listen so that I may tell** – לְכוּ שְׁמְעוּ וְאַסְפְּרָה **all you who fear G-d** – כָּל יִרְאֵי אֱלֹקִים – **what Hashem did for my soul** – אֲשֶׁר עָשָׂה לְנַפְשִׁי.

(יז) אֱלֹהֵי פִי קָרָאתִי  
וְרוּמִם תַּחַת לְשׁוֹנִי:

When I was in distress, I turned **to Him** – אֱלֹהֵי פִי – in supplication with the words of **my mouth** – פִּי – and then my whole being **called out** to Him – קָרָאתִי. But before I had fully expressed my supplication, He had decreed my *yeshuah*. And so my grateful **exaltation was** already **under my tongue** – וְרוּמִם תַּחַת לְשׁוֹנִי.

(יח) אֲוֹן אִם רָאִיתִי בְלִבִּי  
לֹא יִשְׁמַע אֲדֹנָי:

Even **if I had allowed** thoughts of **iniquity in my heart** – אֲוֹן אִם רָאִיתִי בְלִבִּי, **Hashem would not have listened** to them – לֹא יִשְׁמַע אֲדֹנָי – and would not have counted them against me. In His mercy He does not consider unspoken evil thoughts as though they had been spoken.

(יט) אָכַן שָׁמַע אֱלֹקִים  
הַקָּשִׁיב בְּקוֹל תְּפִלָּתִי:

**Indeed** — אָכַן, the Geulah is here! **G-d has heard** — שָׁמַע אֱלֹקִים. **He has listened to the sound of my prayer** — הַקָּשִׁיב בְּקוֹל תְּפִלָּתִי as soon as it entered my thoughts.

(כ) בָּרוּךְ אֱלֹקִים  
אֲשֶׁר לֹא הִסִּיר  
תְּפִלָּתִי וְחִסְדּוֹ מֵאֵתִי:

**Blessed is G-d** — בָּרוּךְ אֱלֹקִים, **Who has not turned away** — אֲשֶׁר לֹא הִסִּיר **my prayer nor His lovingkindness** — תְּפִלָּתִי וְחִסְדּוֹ **from me** — מֵאֵתִי. Even though Hashem had already decided to help me, He wanted to hear my *tefillah*, because through *tefillah* I became closer to Him.

## 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.

[66:1] DREAMS FULFILLED. — הָרִיעוּ לְאֱלֹקִים כָּל הָאָרֶץ — *"Hail G-d with a joyful salute, all [you peoples of] the earth!"* This part of the mizmor is directed to the nations of the world but the Jewish people will experience special joy in publicly acclaiming Hashem and seeing their dreams fulfilled.

[66:2] — זָמְרוּ כְבוֹד שְׁמוֹ שִׁמּוֹ כְבוֹד תְּהִלָּתוֹ: — *Sing of the glory of His Name. Render glory [by singing] His praise.*

### Tehillos for Life - Contemplation of Hashem.

[66:5] HISTORY. — לָכוּ וִירְאוּ מִפְעֻלוֹת אֱלֹקִים — *[Let Jews say to each other:] "Come and see the works of G-d. Awesome is [His] methodology [of control] over [the history of] mankind."* Recall the events by which Hashem guided the history of national development for us and the nations of the world.

[66:6] — הִפְךָ יָם לִיבֹשָׁה בְּנִהָר יַעֲבְרוּ בְרִגְלָם — *He turned the Sea into dry*

*land. They crossed the River on foot [to enter Eretz Yisrael]. There we will rejoice in Him.*

### **Tefillos for Life - Your Gratitude.**

[66:12] FIRE AND WATER. – **בָּאֵשׁ וּבַמַּיִם וַתּוֹצִיאֵנוּ לְרוּחָהּ** – “*We came through fire and water. [But now] You brought us out to abundance.*” Thank Hashem for the abundance you are enjoying. Even your tribulations of “fire and water” were of value to you because of their effect upon your character. Your appreciation of good fortune is directly dependent upon what you went through to get where you are now.

[66:13] OFFERINGS. – **אָבוֹא בֵּיתְךָ בְּעוֹלוֹת אֲשֶׁלֶם לְךָ נְדָרַי** – “[Hashem,] *I shall come into Your House with burnt-offerings. I shall fulfill my vows to You.*” Look forward to the opportunity to demonstrate your gratitude to Hashem in a concrete, physical way.

[66:18] DISTRACTIONS. – **אֲוֹן אִם רָאִיתִי בְּלִבִּי לֹא יִשְׁמַע אֶדְוָנִי** – “[Even] *if I had allowed [thoughts of] iniquity in my heart, Hashem would not have listened.*” Even if your *tefillos* to Hashem were marred by distractions, thoughts that you found difficult to control, Hashem heard your good thoughts and disregarded the thoughts you did not really mean to have.

[66:20] ATTENTION. – **בְּרוּךְ אֱלֹקִים אֲשֶׁר לֹא הִסִּיר תְּפִלָּתִי וְחִסְדּוֹ מֵאֵתִי** – “*Blessed is G-d, Who has not turned away my prayer nor His lovingkindness from me.*” Thank Hashem for giving you His individual attention when you pray to Him. Even if you are unworthy, He loves you and listens to your *tefillos* in every situation that you may find yourself.

## **Sources**

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

ח - רש"י, רד"ק	א - רד"ק
ט - רד"ק, ספורנו, מצודות,	ב - רש"י, אבן עזרא, רד"ק, מצודות
י - רש"י, מצודות, מלבי"ם	ג - רש"י, רד"ק, ספורנו
יא - רש"י, רד"ק, רשר"ה	ד - מצודות, מלבי"ם, רשר"ה
יב - רד"ק, רשר"ה	ה - אבן עזרא, רד"ק, רשר"ה
יג - רש"י, רד"ק	ו - אבן עזרא, רד"ק, מלבי"ם
יד - רד"ק, אלשיך	ז - רש"י, אבן עזרא אלשיך

יח - רש"י, רד"ק, אלשיך  
יט - מלבי"ם  
כ - רש"י, אלשיך, טיב התהילות

טו - רש"י, אלשיך  
טז - רד"ק, אלשיך, מלבי"ם  
יז - רש"י, אלשיך, מצודות, רשר"ה

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