

Mizmor 096

Singing a New Song

Key Concepts

This is the seventh in the series of 11 *mizmorim* that were originally composed by Moshe Rabbeinu and subsequently incorporated into Tehilim by David. Like the previous *mizmorim*, this *mizmor* is addressed to a generation in Galus, such as our own. However, the *mizmor* focuses our attention on the eagerly anticipated Geulah (Redemption), when all of mankind will unite in recognition of the One true G-d of the universe.

The *mizmor* is in the form of a call to the peoples of the world to join in singing a new song of devotion and praise to the King that they will have finally acknowledged. It is called a new song because it celebrates a time of universal peace and spiritual renewal that that has never existed before.

David originally sang a variation of this *mizmor* in conjunction with Mizmor 105 when the Holy Aron was first brought to Yerushalayim. It was subsequently adapted to be sung at the ingathering of the exiles.

Exploring the Mizmor

PART 1. INVITATION TO SONG. The *mizmor* begins with a call to the people of the world to join together in a song of praise to Hashem. The purpose of the song is to announce the great yeshuah that has just taken place. People throughout the world are encouraged to tell of the great wonders that have occurred.

(א) שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ שִׁירוּ לַיהוָה כָּל־הָאָרֶץ: (ב) שִׁירוּ לַיהוָה בְּרַכּוּ שְׁמוֹ בְּשָׂרוֹ
מִיּוֹם־לְיוֹם יְשׁוּעָתוֹ: (ג) סַפְּרוּ בְּגוֹיִם כְּבוֹדוֹ בְּכָל־הָעַמִּים נִפְלְאוֹתָיו:

(1) Sing a new song to Hashem. Sing to Hashem all the earth. (2) Sing to Hashem, bless His Name. Announce His salvation daily. (3) Tell of His grandeur among the nations, and his wonders among all peoples.

PART 2. THE GREATNESS OF HASHEM. The singer launches into praise of Hashem that is the central theme of the *mizmor*. Hashem is once and for all clearly identified as the only G-d of the universe. All the false gods of the nations of the world are exposed as delusions.

(ד) כִּי גָדוֹל ה' וּמְהֻלָּל מְאֹד נִוְרָא הוּא עַל־כָּל־אֱלֹהִים: (ה) כִּי כָל־אֱלֹהֵי הָעַמִּים
אֱלִילִים וְה' שָׁמַיִם עָשָׂה: (ו) הוֹדִיָּהֶדָר לְפָנָיו עֹז וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ:

(4) Hashem is great and much glorified. He stands in awesomeness above all heavenly beings. (5) For all the gods of the peoples are delusions, but Hashem made the entire cosmos. (6) Majesty and grandeur are in His presence. Might and splendor are in His holy domain.

PART 3. CALL FOR DEVOTION. The singer calls for all the nations of the world to give their devotion and loyalty to Hashem, the one true G-d. They are asked to send emissaries to the Bais Hamikdash in Yerushalayim with symbolic gifts and offerings. They are also asked to circulate the news that Hashem has now revealed Himself as King. In His role as King He will be the universal Judge of all mankind to ensure fairness and peace.

(ז) הָבוּ לַה' מִשְׁפָּחוֹת עַמִּים הָבוּ לַה' כְּבוֹד וְעֹז: (ח) הָבוּ לַה' כְּבוֹד שְׁמוֹ שְׂאוּ־מִנְחָה
וּבֵאוּ לְחִצְרוֹתָיו: (ט) הִשְׁתַּחֲוּוּ לַה' בְּהַדְרַת־קֹדֶשׁ חִילוֹ מִפְּנֵי כָל־הָאָרֶץ: (י) אָמְרוּ
בְּגוֹיִם ה' מֶלֶךְ אֶרֶץ־תִּכְוֹן תִּבֵּל בְּלִתְמוֹט יָדִין עַמִּים בְּמִישְׁרִים:

(7) Give [your recognition] to Hashem, all you families of the peoples. Give [your recognition] of His honor and might to Hashem. (8) Give honor [worthy of] His Name to Hashem. Carry gift offerings and come to His courtyards. (9) Bow before Hashem in the splendor of His holy place. Tremble before Him, all the earth. (10) Tell it among the nations: "Hashem has revealed Himself as King." Indeed, He has established the world so that it will not falter. He will judge the peoples with fairness.

PART 4. UNIVERSAL JOY. The singer calls upon all of nature to share in the universal joy of mankind in appreciation for the blessings of peace and the happiness in being under the faithful care of Hashem.

(יא) יִשְׂמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ יִרְעַם הַיָּם וּמְלֹאוֹ: (יב) יַעֲלֹז שָׂדֵי וְכָל־אֲשֶׁר־בוֹ אֲזַ
יִרְנְנוּ כָל־עֵצֵי־יַעַר: (יג) לִפְנֵי ה' כִּי בָא כִּי בָא לְשַׁפֵּט הָאָרֶץ יִשְׁפֹּט־תִּבֵּל בְּצֶדֶק
וְעַמִּים בְּאִמּוֹנָתוֹ:

(11) The heavens will rejoice and the earth will exult. The sea and all that is within it will roar. (12) The field and that is within it will exult. Then all the trees of the forest will sing with joy ... (13) in the presence of Hashem. For He will have arrived. He will have arrived to judge the earth. He will judge

the world with righteousness and peoples with His truth.

Learning the Mizmor

PART 1. INVITATION TO SONG.

(א) שִׁירוּ לַה' שִׁיר חֲדָשׁ

שִׁירוּ לַה' כָּל הָאָרֶץ:

At the final Redemption when all of mankind unites in peace, let everyone **sing a new song to Hashem** – שִׁירוּ לַה' שִׁיר חֲדָשׁ for such a phenomenon has never occurred before in the history of mankind. The old songs no longer do justice to the wonders of the current era. **Sing praises to Hashem**, upon **all the earth** – שִׁירוּ לַה' כָּל הָאָרֶץ. Every person is encouraged to take the time and effort to gain new appreciation for the wonders of the universe and to praise Hashem for them.

(ב) שִׁירוּ לַה' בְּרָכוּ שְׁמוֹ

בְּשָׂרוֹ מִיּוֹם לְיוֹם יְשׁוּעָתוֹ:

As for you, Yisrael, **sing to Hashem** in your distinctive way, **bless His Name** and spread your special knowledge of Him – שִׁירוּ לַה' בְּרָכוּ שְׁמוֹ, especially His having gathered you from the four corners of the world and united the Jewish people once more; **announce His salvation daily** – בְּשָׂרוֹ מִיּוֹם לְיוֹם יְשׁוּעָתוֹ. It will be newly inspiring even after being retold day after day. Furthermore, some of the wonders are subtle and not everyone realizes how miraculous they are. Point out the special aspects of each wonderful event and phenomenon.

(ג) סַפְּרוּ בְּגוֹיִם כְּבוֹדוֹ

בְּכָל הָעַמִּים נִפְלְאוֹתָיו:

Tell of His grandeur among the nations and their arrogant leaders who have been mindlessly competing with each other – סַפְּרוּ בְּגוֹיִם כְּבוֹדוֹ. He is the Creator of all existence. Tell of **his wonders among all peoples**, – בְּכָל הָעַמִּים נִפְלְאוֹתָיו, revealing His true greatness in contrast to the petty concerns of mankind. Make the aware of their foolishness in reviling the Jewish people.

PART 2. THE GREATNESS OF HASHEM.

(ד) כִּי גָדוֹל ה' וּמְהִלָּל מְאֹד

נוֹרָא הוּא עַל כָּל אֱלֹהִים:

But even after extolling His magnificence they must realize that He is beyond human ability to describe. To say that **Hashem is great and much glorified** – כִּי גָדוֹל ה' – וּמְהַלֵּל מְאֹד is insufficient for **He stands in awesome exaltation above** the cosmos and He is far superior to **all** beings, even the **heavenly beings** – נוֹרָא הוּא – עַל-כָּל-אֱלֹהִים that we can only imagine.

(ה) כִּי כָּל אֱלֹהֵי הָעַמִּים אֱלִילִים

וְה' שָׁמַיִם עָשָׂה:

For all the gods of the peoples are mere delusions – כִּי כָּל-אֱלֹהֵי הָעַמִּים – **but Hashem actually made the entire cosmos** – וְה' שָׁמַיִם עָשָׂה – and the heavenly bodies that the nations have worshipped!

(ו) הוֹד וְהָדָר לְפָנָיו

עוֹ וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ:

When you look at the universe of stars and galaxies you can see that there is **majesty and grandeur in His presence** – הוֹד וְהָדָר לְפָנָיו, there is **might and splendor in** the heavens, which have always been thought of as **His holy domain** – עוֹ וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ. And now that He has granted a yeshuah to Yisrael, Hashem has chosen to reveal His full glory.

PART 3. CALL FOR DEVOTION.

(ז) הָבוּ לָהּ מְשִׁפְחוֹת עַמִּים

הָבוּ לָהּ כְּבוֹד וְעוֹ:

Through your song **give** your unified recognition **to Hashem** alone, **all you** groupings and **families of the peoples** – הָבוּ לָהּ מְשִׁפְחוֹת עַמִּים – despite all your different nationalities and your powerful associations. **Give** your recognition of both His **honor and might to Hashem** – הָבוּ לָהּ כְּבוֹד וְעוֹ, acknowledging His active control of the universe.

(ח) הָבוּ לֵה' כְּבוֹד שְׁמוֹ
שְׂאוּ מִנְחָה וּבְאוּ לְחִצְרוֹתָיו:

When you come to the Bais HaMikdash, **give honor** worthy **of His Name to Hashem** – הָבוּ לֵה' כְּבוֹד שְׁמוֹ even though you cannot see Him. **Carry** your symbolic **gift offerings** from far and wide to demonstrate your devotion **and come to His courtyards** in humility – שְׂאוּ מִנְחָה וּבְאוּ לְחִצְרוֹתָיו:

(ט) הִשְׁתַּחֲווּ לֵה' בְּהַדְרַת קֹדֶשׁ
חִילוּ מִפְּנֵי כָּל הָאָרֶץ:

Demonstrate your submission to His infinite power as you **bow before Hashem in the** reflected **splendor of His holy place** – הִשְׁתַּחֲווּ לֵה' בְּהַדְרַת קֹדֶשׁ; **tremble before Him, all** peoples of **the earth** – חִילוּ מִפְּנֵי כָּל הָאָרֶץ for being allowed to enter His courtyards.

(י) אָמְרוּ בְּגוֹיִם ה' מֶלֶךְ
אֶף תִּכּוֹן תִּבֵּל בְּל תִּמּוֹט
יִדִין עַמִּים בְּמִישְׁרִים:

And when your emissaries return from their mission to Hashem's holy place, let them **tell it among the nations** – אָמְרוּ בְּגוֹיִם, "**Hashem has revealed Himself as King** – ה' מֶלֶךְ". **Indeed**, His reign is firm and **He has established the world so that it will not falter** – אֶף תִּכּוֹן תִּבֵּל בְּל תִּמּוֹט and there will be peace throughout the world. As the King of the world **He will judge** all of **the peoples with fairness** – יִדִין עַמִּים בְּמִישְׁרִים, rendering to each what it deserves.

PART 4. UNIVERSAL JOY.

(יא) יִשְׂמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ
יִרְעַם הַיָּם וּמְלֵאוֹ:

The joy that the people of the world experience in this blessed era will be symbolically reflected in nature. **The heavens will rejoice and the earth will exult** – יִשְׂמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ at the opportunity to fulfill the will of the King. Likewise, **the sea and all the creatures that are within it will roar** – יִרְעַם הַיָּם וּמְלֵאוֹ, ito celebrate the rejuvenation of nature in concert with mankind's return to their morally pure destiny under G-d.

(יב) יַעֲלוּ שְׂדֵי וְכָל אֲשֶׁר בּוֹ
אֲז יִרְנְנוּ כָּל עֵצֵי יַעַר:

The field and all the creatures in it will exult – יַעֲלוּ שְׂדֵי וְכָל-אֲשֶׁר-בוֹ. Then all the trees of the forest will sing with joy – אֲז יִרְנְנוּ כָּל-עֵצֵי-יַעַר at being given the opportunity to be turned into dwelling places that support a way of life that is truly human.

(יג) לִפְנֵי ה' כִּי בָא
כִּי בָא לְשֹׁפֵט הָאָרֶץ
יִשְׁפֹּט תִּבְל בְּצֶדֶק וְעַמִּים בְּאֱמוּנָתוֹ:

All of nature will seethe with joyous anticipation as it looks forward to fulfilling its destiny **in the presence of Hashem – לִפְנֵי ה', for He will have arrived – כִּי בָא. He will have arrived to judge the earth – כִּי בָא לְשֹׁפֵט הָאָרֶץ. He will judge the world with righteousness – יִשְׁפֹּט תִּבְל בְּצֶדֶק, and peoples with His truth – וְעַמִּים בְּאֱמוּנָתוֹ.**

Sources

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

ח - רד"ק, מצודות, מלבי"ם, אלשיך
ט - אבן עזרא, רד"ק, אלשיך, רשר"ה
י - אבן עזרא, רד"ק, מצודות, אלשיך, אבן יחייא,
רשר"ה
יא - רד"ק, מצודות, רשר"ה
יב - רד"ק, מצודות,
יג - רד"ק, רשר"ה

א - רש"י, רד"ק, אלשיך, רשר"ה, נר לרגלי
ב - רד"ק, מלבי"ם, אלשיך, ספורנו, אבן יחייא,
רשר"ה נר לרגלי
ג - רד"ק, ספורנו, רשר"ה, נר לרגלי
ד - אבן עזרא, רד"ק, אלשיך, רשר"ה
ה - רד"ק, מלבי"ם
ו - רד"ק, המאירי, אלשיך, ספורנו
ז - אבן עזרא, מלבי"ם, אלשיך, רשר"ה, נר לרגלי