

Mizmor 098**Celebrating the Wonders****Key Concepts**

This is the ninth in the series of 11 *mizmorim* that were originally composed by Moshe Rabbeinu and subsequently incorporated into Tehilim by David. Like the previous *mizmorim*, the *mizmor* paints a picture of a promised future, when the patience of the righteous will have been vindicated.

The *mizmor* celebrates the anticipated wonders to be performed in the course of the great *yeshuah* (deliverance) of the Jewish people and the world. The celebration is carried forward through the sounds of musical instruments and human voices. These are coordinated with the symbolic procession accompanying the arrival of Hashem, the King, in the Bais Hamikdash. The celebration then becomes universal, incorporating and shared by all of nature as Hashem demonstrates his just and merciful rule.

Exploring the Mizmor

PART 1. REVELATION OF THE WONDERS. The *mizmor* is a celebration of the anticipated *Geulah*. The celebration is marked by a new song to show that the tragic events of the bitter *Galus* have finally ended and that Hashem is now recognized by all of mankind. The first three *pesukim* call upon the Jewish people to celebrate the wonders that Hashem has performed and to thank Him for what he has done.

(א) מִזְמוֹר שִׁירוֹ לַה' שִׁיר חֲדָשׁ כִּי נִפְלְאוֹת עָשָׂה הוֹשִׁיעָה לוֹ יְמִינוֹ וַיִּרְוַע קִדְשׁוֹ: (ב)
הוֹדִיעַ ה' יְשׁוּעָתוֹ לְעֵינֵי הַגּוֹיִם גְּלָה צְדָקָתוֹ: (ג) זָכַר חַסְדּוֹ וַאֲמוּנָתוֹ לְבַיִת יִשְׂרָאֵל
רָאוּ כָּל אַפְסֵי אֶרֶץ אֶת יְשׁוּעַת אֱלֹהֵינוּ:

(1) A *mizmor*. Sing a new song to Hashem for He has worked wonders. His right hand and His holy arm have brought Him the deliverance. (2) Hashem has made known His *yeshuah*. He has revealed His merciful justice in full view of the nations. He has remembered His kindness and His loyalty to the House of Yisrael. (3) All the ends of the earth have seen the *yeshuah* of our G-d.

PART 2. CELEBRATION THROUGH SOUND. The next three pesukim emphasize the role of joyful sounds in making a public celebration. The sources for these inspiring sounds are the human voice and various musical instruments including the lyre, the trumpet, and the shofar. The sounds are orchestrated and balanced to create a pleasing effect and to send a message of happiness and forgiveness.

(ד) הָרִיעוּ לַה' כָּל הָאָרֶץ פָּצְחוּ וְרִנְנוּ וְזָמְרוּ: (ה) זָמְרוּ לַה' בְּכִנּוֹר בְּכִנּוֹר וְקוֹל זָמִרָה:
(ו) בְּחִצְצָרוֹת וְקוֹל שׁוֹפָר הָרִיעוּ לִפְנֵי הַמֶּלֶךְ ה':

(4) Shout out to Hashem, all the earth. Break into joyous song and make music. (5) Make music to Hashem on the lyre, the lyre with melodious song. (6) With trumpets and the sound of the shofar, make a joyful sound before the King, Hashem.

PART 3. CELEBRATION IN NATURE. The last three pesukim demonstrate the universal character of the celebration by invoking all of nature to participate in symbolically sharing the joy.

(ז) יִרְעַם הַיָּם וּמְלֵאוֹ תִבֵּל וַיִּשְׁבְּי בָהּ: (ח) נְהָרוֹת יִמְחֲאוּ כִּף יַחַד הַרִים יִרְנְנוּ: (ט)
לִפְנֵי ה' כִּי בָא לְשַׁפֵּט הָאָרֶץ יִשְׁפֹּט תִבֵּל בְּצֶדֶק וְעַמִּים בְּמִישָׁרִים:

(7) Let the sea and all within it thunder, the world and all who live in it. (8) Let rivers clap hands. Let mountains exult together... (9) before Hashem, for He will have arrived to rule the earth. He will rule the world justly and its peoples with fairness.

Learning the Mizmor

PART 1. REVELATION OF THE WONDERS.

(א) מִזְמוֹר

שִׁירוֹ לַה' שִׁיר חֲדָשׁ כִּי נִפְלְאוֹת עָשָׂה

This is a **mizmor** – מִזְמוֹר – composed by Moshe Rabbeinu to celebrate the Geulah that has at last occurred. O people of Yisrael, I call upon you to **sing a new song to Hashem**— שִׁיר חֲדָשׁ לַה' **for He has worked new wonders** – כִּי נִפְלְאוֹת עָשָׂה – to free you from your oppressors. With these public wonders that He has personally directed, all of mankind is enabled to recognize His direct intervention into the course of world events.

הוֹשִׁיעָה לוֹ יְמִינוֹ וְזִרְעֵ קִדְשׁוֹ:

He has no need of external assistance and He is not governed by the laws of nature for **His own right hand and His own holy arm have achieved for Him the deliverance** of His people – הוֹשִׁיעָה לוֹ יְמִינוֹ – וְזִרְעֵ קִדְשׁוֹ. His right hand symbolizes His care for the Jewish people and His holy arm symbolizes the destruction of adversaries wherever they are.

(ב) הוֹדִיעַ ה' יְשׁוּעָתוֹ לְעֵינֵי הַגּוֹיִם גְּלָה צְדָקָתוֹ:

Hashem on high has made known His yeshuah – הוֹדִיעַ ה' יְשׁוּעָתוֹ – and has presented it to the lowly world of mankind. **He has revealed His merciful justice in full view of the nations** – לְעֵינֵי הַגּוֹיִם גְּלָה – צְדָקָתוֹ. He has demonstrated that His wish is to save the downtrodden.

(ג) זָכַר חֶסֶדּוֹ וְאַמּוֹנָתוֹ לְבַיַּת יִשְׂרָאֵל

He has remembered His promised acts of kindness – זָכַר חֶסֶדּוֹ – and thereby demonstrated **His loyalty to the House of Yisrael** – וְאַמּוֹנָתוֹ – לְבַיַּת יִשְׂרָאֵל. He has recalled His faithful promise to redeem them from the Galus and has then fulfilled it for all the world to see.

רְאוּ כָּל אַפְסֵי אֲרֶץ אֵת יְשׁוּעַת אֱלֹהֵינוּ:

All the ends of the earth wherever the Jews are dispersed **have seen the yeshuah of our G-d** – רְאוּ כָּל אַפְסֵי אֲרֶץ אֵת יְשׁוּעַת אֱלֹהֵינוּ – and no one will be able to attribute it to natural causes.

:PART 2. CELEBRATION THROUGH SOUND.

(ד) הָרִיעוּ לַה' כָּל הָאָרֶץ פִּצְחוּ וְרַנְּנוּ וְזַמְרוּ:

Shout out to Hashem in joy, all the earth – הָרִיעוּ לַה' כָּל הָאָרֶץ – because the everlasting *yeshuah* of Yisrael signifies the end of war. Open your mouths and **break into joyous song and make music** – פִּצְחוּ – וְרַנְּנוּ וְזַמְרוּ in universal recognition of the glory of Hashem in the world.

(ה) זָמְרוּ לַה' בְּכִנּוֹר
בְּכִנּוֹר וְקוֹל זְמִרָה:

Make music to Hashem on the lyre – זָמְרוּ לַה' בְּכִנּוֹר, a soft-voiced stringed instrument. Then you may gradually increase the volume by accompanying **the lyre with melodious song** – בְּכִנּוֹר וְקוֹל זְמִרָה. When your praise of Hashem is accompanied by music it gives you an enhanced sense of His presence.

(ו) בְּחֲצָצְרוֹת וְקוֹל שׁוֹפָר
הֲרִיעוּ לִפְנֵי הַמֶּלֶךְ ה':

With trumpets – בְּחֲצָצְרוֹת announcing the arrival of the King **and with the sound of the shofar** – וְקוֹל שׁוֹפָר calling for *teshuvah* and devotion before the Divine Presence, **make a joyful sound** in the Bais Hamikdash **before the King, Hashem** – הֲרִיעוּ לִפְנֵי הַמֶּלֶךְ ה'. The sound of the shofar, which tempers G-d's justice with mercy, will be heard long after the sound of the trumpet has ceased. It signifies that your sins have been forgiven and you are loved by Hashem.

:PART 3. CELEBRATION IN NATURE.

(ז) יִרְעַם הַיָּם וּמְלֵאוֹ
תִּבְּל וַיִּשְׁבֵּי בָּהּ:

Let the sea and all within it thunder – יִרְעַם הַיָּם וּמְלֵאוֹ in celebration, including **the world and all who live in it** – תִּבְּל וַיִּשְׁבֵּי בָּהּ. Let there be celebration everywhere – on the sea and the land. Let the waters of the sea be converted to rain which will rejuvenate the land so that it will yield its fruits and mankind will rejoice in the bounty.

(ח) נְהַרְוֹת יִמְחֲאוּ כָּף
יַחַד הָרִים יִרְנְנוּ:

Let rivers representing the peoples of the world figuratively **clap their hands** – נְהַרְוֹת יִמְחֲאוּ כָּף because of the great joy that fills the earth. Similarly **let mountains** representing the kings and leaders of the nations **exult together** – יַחַד הָרִים יִרְנְנוּ.

(ט) לְפָנֵי ה'
 כִּי בָא לְשֹׁפֵט הָאָרֶץ
 יִשְׁפֹּט תִּבְּל בְּצֶדֶק וְעַמִּים בְּמִישָׁרִים:

Let all this happen **before Hashem** – לְפָנֵי ה' the merciful G-d, **for He has arrived to rule the earth** – כִּי בָא לְשֹׁפֵט הָאָרֶץ. **He will rule the world justly and its peoples with fairness** – יִשְׁפֹּט תִּבְּל בְּצֶדֶק וְעַמִּים – **בְּמִישָׁרִים** taking into account each individual and ensuring that what is right will also appear to be right.

Sources

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

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