

Tehilim Perek 66

Welcome to NachDaily, covering the entire TANACH one perek at a time. I'm Rabbi Shaya Sussman, and today we'll be discussing Tehilim, Chapter 66.

Before we begin, I wanted to mention that I work as a clinical social worker. I recently started a Youtube channel for videos about emotional resilience and wellbeing. I speak about topics like anxiety, stress, parenting, etc... If interested, just search for my name on Youtube. You can click here

<https://youtu.be/VRIQNowdeQ>, or go to my website,
<https://shayasussman.com/>

Now for our perek:

The Meiri notes that the author's name is omitted. He suggests that it was composed at the time of Y'tziyas Mitzrayim, when the Jews left Egypt, in reference to the future time of the building of the Bais Hamikdash. It was handed down orally from generation to generation until Dovid committed it to writing.

Alternatively, the Meiri suggests that Dovid wrote this prophetically about the ending of our exiles.

The Radak and others also explain that Dovid wrote this with prophetic insight about the process of the final redemption, specifically "kibbutz galiyous," ingathering of the exiles.

The chapter is a joyous celebratory praise of Hashem, with four distinct parts.

The first describes the running of the world through a natural order. Dovid invites all of the peoples of the earth to see the works of God and sing His name.

The second refers to God's way of running the world through nissim, miraculous means. His might is unlimited, and He rules forever.

The third reminds us that everyone should serve Hashem while still able to do so in this world. Sing His praise because He has kept us alive, saving us from fire and water and bringing us to safety.

Lastly, Dovid relates to all God-fearing men that he will bring sacrifices at the holy Temple because God is good—He has listened to his prayer and never turned him away.

Verses 1 and 2 say:

לִמְנוּחַ שִׁיר מִזְמוֹר הֲרִיעוּ לֵאלֹהִים כָּל־הָאָרֶץ זִמְרוּ כְבוֹד־שְׁמוֹ שִׁימוּ כְבוֹד תְּהִלָּתוֹ

For the leader. A song. A psalm. Rise and shout for God, all the earth; sing the glory of His name, make glorious His praise.

The Radak explains this as referring to the time when Jews from all across the world will return to Eretz Yisrael, singing and dancing.

It is really wonderful and amazing to watch any aliyah video of Jews from across the globe literally singing and dancing when they land in Israel, returning to our homeland after two thousand years of exile. This is what is meant by “the earth will sing.”

Alternatively, the Metsudos says that this is referring to the time period *after* the ingathering. The whole world will sing and proclaim God’s name as One when Mashiach will be revealed.

Lastly, the Ramad Walli explains kabbalistically that at the time of the final tikkun, rectification, the true Divinity behind the entire creation will be revealed. All will come to its final rectification.

It is known that the Shechina cannot fully shine upon us in exile, which is like a thick cloud that prevents the Divine light from fully illuminating the world. At the time of Mashiach, God will reveal Himself from His heichel, inner chamber. The word “heichal” has the same numerical value of 65, as does Hashem’s name of Adonai, which is His name of supreme Rulership.



God will reveal Himself from His heichel and reveal His Name of Adnus, Rulership.

May we merit, in the way of Dovid Hamelech, to make known God's name throughout the earth and live with a vision far beyond the current moment, to connect to the wonderful day when God and His name will be One.

Thank you for listening and have a wonderful day.