

X

לְכוּ נִרְנְנָה לַיהוָה,

נְרִיעָה לְצוּר יִשְׁעֵנוּ.

נִקְדְּמָה פָּנֵינוּ בְּתוֹדָה,

בְּזִמְרוֹת נְרִיעֵ לּוֹ.

כִּי אֵל גָּדוֹל יְהוָה,

וּמֶלֶךְ גָּדוֹל עַל כָּל־אֱלֹהִים.

אֲשֶׁר בִּידוֹ מְחַקְרֵי אָרֶץ,

וְתוֹעֲפוֹת הַרִים לוֹ.

אֲשֶׁר לוֹ הַיָּם וְהוּא עָשָׂהוּ,

וַיִּבְשֹׁת יַדָּיו יַצְרוּ.

בָּאוּ נִשְׁתַּחֲוֶה וְנִבְרָעָה,

נִבְרָכָה לְפָנֵי יְהוָה עַשְׂנוּ.

continued

PSALM 95. We may visualize this psalm as a pilgrimage song. The leader calls upon the assembled to come on a pilgrimage, and participants join in a mood of joyous celebration. Observing the crowd, the leader then issues a warning to the participants: the generation that wandered in the wilderness had closed their hearts and covered their eyes—seeing only the difficulties, but not the majesty, of the enterprise—and so did not enter God’s “resting place.” The poet asks us to join this pilgrimage with the faith that, despite obstacles, we will greet the one who has fashioned heaven and earth.

TRUMPET נְרִיעָה. The root of the Hebrew word is the same as that describing the

call of the shofar: *t’ruah*. Our voices, when raised in praise, become the trumpets announcing God’s arrival.

PROTECTOR לְצוּר. Literally “rock,” and sometimes translated that way. In many places in the Bible God is called by this name. Protecting fortresses and city walls were built on rocky high places. Thus, in addition to suggesting solidity and reliability, the metaphor implies protection and security. The following word, *yisheinu*, comes from a root that can denote victory, successful defense, or rescue; here, the likely reference is to the secure defense that God provides.

A GREATER SOVEREIGN THAN ALL OTHER DEITIES גָּדוֹל וּמֶלֶךְ. Literally, “the sovereign greater than all divine beings (*elohim*).” The biblical reference may be either to forces in nature worshipped as gods, or to gods worshipped by other peoples.