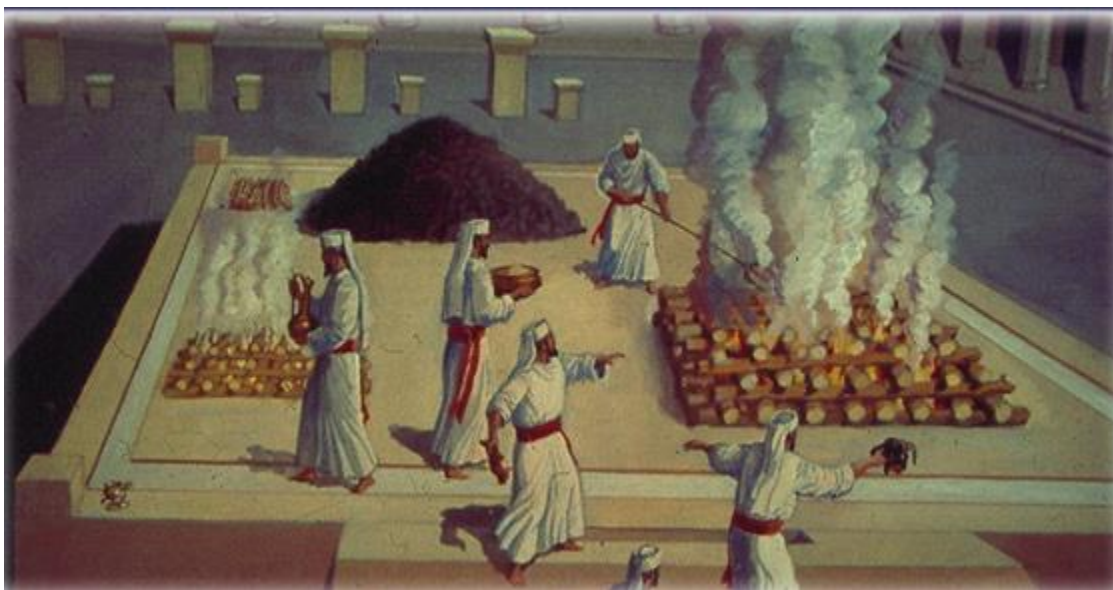

TEHILLIM 100: SERVING HASHEM WITH JOY

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THE TEXT OF THE MIZMOR

(1) TEHILLIM 100

(1) A Psalm of thanksgiving.

Introduction (1)

(א) מזמור לתודה

Shout to Hashem, all the earth.

הריעו לי"י כל הארץ.

(2) Serve Hashem with gladness;
come before His presence with singing.

**Serving Hashem with
Joy (1-2)**

(ב) עבדו את י"י בשמחה
באו לפניו ברננה.

(3) Know
that Hashem He is God;
it is He that has made us, and we are His,
His people, and the flock of His pasture.

**Knowledge of Hashem
(3)**

(ג) דעו
כי י"י הוא אלהים
הוא עשנו [ולו] (ולא) אנחנו
עמו וצאן מרעייתו.

(4) Enter into His gates with thanksgiving,
and into His courts with praise.
Give thanks to Him, and bless His name.

Thanksgiving (4-5)

(ד) באו שעריו בתודה
תצלתיו בתהלה
הודו לו ברכו שמו.

(5) For Hashem is good. His mercy endures
forever,
and His faithfulness to all generations.

(ה) כי טוב י"י לעולם חסדו
ועד דר נדר אמונתו.

"ALL THE EARTH"

THE WORKINGS OF THE KORBAN TODAH

(2) VAYIKRA 7:11-16

(יא) וזאת תורת זבח השלמים אשר יקריב לי"י. (יב) אם על תודה יקריבנו והקריב על זבח התודה חלות מצות בלולת בשמן ורקיקי מצות משחים בשמן וסלת מרפכת חלת בלולת בשמן. (יג) על חלת לחם חמץ יקריב קרבנו על זבח תודת שלמיו. (יד) והקריב ממנו אחד מכל קרבן תרומה לי"י לכהן הזרק את דם השלמים לו והיה. (טו) ובשר זבח תודת שלמיו ביום קרבנו יאכל לא יניח ממנו עד בקר.

(11) This is the law of the sacrifice of peace offerings, which one shall offer to Hashem. (12) If he offers it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mixed with oil, and unleavened wafers anointed with oil, and cakes of soaked fine flour mixed with oil. (13) With cakes of

leavened bread he shall offer his offering with the sacrifice of his peace offerings for thanksgiving. (14) Of it he shall offer one out of each offering for a heave offering to Hashem. It shall be the priest's who sprinkles the blood of the peace offerings. (15) The flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten on the day of his offering. He shall not leave any of it until the morning.

(3) HA'AMEK DAVAR VAYIKRA 7:13

הענין דתכלית תודה שבא על הנס הוא כדי לספר חסדי ה' שגמל עליו. ומטעם זה ריבה הכתוב בלחם ומיעט בזמן אכילת תודה מכל שלמים. היינו כדי שיהי' מרבה ריעים לסעודה אחת ביום הקרבה ויהי' ספור הנס לפני רוב אנשים... וא"כ העיקר אכילה הוא לחם חמץ דמצה הוא לחם עוני ואינו נאכל יפה כמו חמץ

The idea is that the purpose of the Todah, which comes after a miracle, is in order to express the kindness of Hashem that He granted to him. For this reason, the verse expands the quantity of bread and minimizes the time of consumption of the Todah, more than other Shelamim-offerings. That is, it is so that many friends will join a single meal on the day of the offering, and he will relate the miracle before many people... If so, the main "eating" is the leavened bread, as *matzah* is "bread of affliction" and isn't consumed nicely like *chametz*.

THE NATURE OF JEWISH JOY

(4) TEHILLIM 2:11

עֲבֹדוּ אֶת יְיָ בִּירְאָה וְגִילּוֹ בְּרַעְדָּה.

(11) Serve Hashem with fear, and rejoice with trembling.

(5) RADAK TEHILLIM 100:2

ובדרש: כתיב עבדו את י"י ביראה (תהלים ב' י"א) וכתוב עבדו את י"י בשמחה אם ביראה איך בשמחה ואם בשמחה איך ביראה אמר רבי איבו בשעה שאתה מתפלל להקב"ה יהא לבך שמח שאתה מתפלל להקב"ה שאין כמוהו באלהים יכול שלא ביראה תלמוד לומר עבדו י"י ביראה

In the Midrash: It is written, "serve Hashem in fear" and it is written, "serve Hashem in joy." If it is in fear, how can it be in joy, and if it is in joy, how can it be in fear? Rabbi Ibo says: At the time when you pray to Hashem, your heart should be joyous, since you are praying to Hashem, who is unique among "gods." You might think that there should be no fear, but the verse teaches, "serve Hashem in fear."

(6) ETZ YOSEF TEHILLIM 100:4

ולא עוד, אלא גם מה שזיכה אתכם להודות לו והחשיב אתכם לרצות הודאה מפיכם, חייבים אתם להודות לו. וזה יאמר "הודו לו." כי על מה שתבאו שעריו בהודאה וחצרותיו בתהלה על זה הודו לו שרצה בעבודתכם, כי מה אנו לפניו יתברך שיחשוב הודאת פינו.

Moreover, even the fact that Hashem granted you the ability to thank Him and values you enough to accept thanksgiving from your mouths itself obligates you to give thanks to Him. This is what “give thanks to Him” refers to: the fact that you enter His gates in thanksgiving and His courtyards in praise itself [warrants] “give thanks to Him” who wanted your service. For who are we before Him, the Blessed One, to value the praise of our mouths.

(7) ROBERT ALTER TEHILLIM 100:4

The gates are the threshold, the point where the pilgrim crosses from the zone of the profane into the sacred precincts of the Temple. It is understandable that they appear in various psalms as a beckoning image, the palace where the lover enters the realm of his desires. The two versets of this line also neatly illustrate the frequent phenomenon of narrative development from the first verset to the second. First, the pilgrims are enjoined to enter the gates; then they are standing within, in the courts of the Temple.

(8) RAV HIRSCH TEHILLIM 100:2

It is regrettable that the concept of “Divine Service” is understood to consist primarily of the ritual of prayer and sacrifice in the temple and synagogues. This is not in accordance with the Jewish idea of עבודת ה'. This, the true “service of the Lord,” is primarily and most truly performed in the process of day-to-day living. “To serve God” means to devote all one’s energy, all the means and talents at one’s disposal and every moment of one’s life to the execution of God’s will, and he whose entire life is devoted to the service of the Lord in this spirit is called עבד ד'. Prayer and the offering of sacrifices are called “Divine Service” only because through them we prepare and consecrate ourselves anew each time for that which is the actual service of the Lord. They are symbolic acts...

In Psalm 99 we read of the earnestness of attitude and resolve with which the nations shall one day enter into the covenant of God and thus come into His presence. Here, in the first verse of Psalm 100, this solemnity is recapitulated in the call to the world to render homage to the Lord with תרועה. At the same time, however, mankind is called upon to dedicate itself to this life of solemn Divine service with rejoicing and to complete it with joy. For it is such a life, and such a life, only, that can give us true שמחה, the feeling of steady and constant spiritual and moral “growth,” the continuous growth of all that is truly human in us, a blissful joy of life that is not subject to change in any manner by the outward circumstances which life may bring. Thus, serving God with all our lives should not be to us a burden to be borne because of fear. We are summoned to serve the Lord with gladness, and to serve Him *outside* the confines of the Temple. For it is only if we thus serve Him in our everyday lives that באו וגוי, the mood of joy which will remain in our hearts as a result will accompany us into the House of the Lord.

WHAT WE NEED TO KNOW

(9) MALBIM TEHILLIM 100:3

הוא עשנו – ר"ל ויחוסנו אליו הוא בד' דברים,

א. מצד שעשה אותנו מאין ליש,

ב. שאינו דומה כעושה אחר שאח"כ אין לו קנין במעשהו,

ולו אנחנו ביחוס הקנין, כמ"ש הלא הוא אביך קנך,

ג. מצד ההנהגה שאנחנו עמו

ד. מצד שהוא מחיה אותנו ואנחנו צאן מרעיתו כצאן שהרועה יכלכל אותם.

He created us – our relationship to him has four layers,

1. In as much as He created us from nothing,
2. He is not like other creators, who afterwards have no stake in their creations,

We are His in the sense of ownership, as it says “is he not our Father, our Owner?”

3. From the perspective of His behavior towards us, as we are **His nation**
4. In as much as He sustains us and we are **the sheep of His flock**, like the sheep of a shepherd who sustains them.

(10) RAV HIRSCH TEHILLIM 100:3

Those who are thus summoned to God's Temple should be imbued with the understanding that ד', the God Whose Sanctuary they are about to enter and Whose Law reposes in that Sanctuary, is אלקים, the Creator, Lawgiver, Ruler, and Regulator of the Universe. הוא עשנו, They should know that He not only is the God of the Universe, but that He has demonstrated in Israel's historic establishment that He is also the God of every single individual. We are His creature through and through, and, as is pointed out by the ולא כתיב, we owe not even the most insignificant part of our existence to ourselves... Those who would enter into the Jewish Sanctuary of God should make these convictions their own, and enter with all their conduct and with the life they lead into the relationship with God as described in Verse 4.

BUT WHO NEEDS TO KNOW?

(11) RASHI TEHILLIM 100:2

(ב) עבדו את י"י בשמחה – וכל כך למה דעו כי י"י הוא האלהים כשמשלם שכר פעולתכם אבל עובדי עבודה זרה אין להם לעבוד בשמחה שאין משלמין שכר.

Serve the Lord with joy - Now why so much? You should know the Lord is God, Who recompenses you with reward for your work, but the heathens need not worship with joy because their deities do not give them any reward.

(12) MIDRASH TANCHUMA NOACH 19

כל המזמור מדבר על העכו"ם, מה כתיב בסוף המזמור? 'עבדו את ה' ביראה וגילו ברעדה... אבל על ישראל מה כתיב עבדו את ה' בשמחה בואו לפניו ברננה', ואותו המזמור על ישראל נאמר, שהרי יסדו דוד על התודה, כדכתיב 'מזמור לתודה'.

The whole psalm speaks about gentiles. What does it say at the end of the *mizmor*? "Serve Hashem with fear and rejoice in trembling..." However, regarding Jews, what does it write? "Serve Hashem with joy, enter before him in song." This psalm was composed regarding Jews, as David established it on the *Todah*, as it says, "Mizmor L'Todah."

HASHEM'S KINDNESS IS FOREVER

(13) SHULCHAN ARUCH ORACH CHAIM 51:9

מזמור לתודה יש לאמרו בנגינה, שכל השירות עתידות לבטל, חוץ ממזמור לתודה.

Mizmor L'Todah should be recited in music, since all songs will eventually be cancelled, except for *mizmor l'todah*.

FURTHER READING

(14) ZOHAR BEMIDBAR 118A

כתוב אחד אומר עבדו את יי בשמחה, וכתוב אחד אומר (שם ב) עבדו את יי ביראה וגילו ברעדה, מה בין האי להאי, אלא כאן בזמנא דישראל שראן בארעא קדישא כאן בזמנא דישראל שראן בארעא אחרא

One verse says, "serve Hashem in joy," while another verse says, "serve Hashem in fear and rejoice in trembling." What is the difference between these two? This applies when Israel dwells in the Holy Land, and this applies when Israel dwells in other lands.

(15) RADAK TEHILLIM 100:2

אמר רבי אחא עבדו את יי ביראה (תהלים ב': י"א) בעולם הזה אבל לעתיד לבא... ואתם תגילו ברעדה שאביא על אומות העולם הוה עבדו את יי בשמחה.

Rabbi Acha says: "Serve Hashem in fear" in this world, but in the future, you will "rejoice in trembling" that I will bring upon the nations of the world. This is what "serve Hashem in joy" means.