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# TEHILLIM 33: HASHGACHAT HASHEM

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*R' Yair Lichtman*



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CONGREGATION KINS  
פרשת תזריע-מצורע תשפ"ג

(1) TEHILLIM 33

- (1) Rejoice in Hashem, O you righteous; praise is fitting for the upright.
- (2) Give thanks to Hashem with the lyre; sing praises to Him with the harp of ten strings.
- (3) Sing to Him a new song; play skillfully amid shouts of joy.
- (4) For the word of Hashem is upright and all of His work is done in faithfulness.
- (5) He loves righteousness and justice. The earth is full of the loving kindness of Hashem.
- (6) By the word of Hashem were the heavens made; and their entire host by the breath of His mouth.
- (7) He gathers the waters of the sea together as a heap. He lays up the deeps in storehouses.
- (8) Let all the earth fear Hashem; let all the inhabitants of the world stand in awe of Him.
- (9) For He spoke, and it was; He commanded, and it stood.
- (10) Hashem nullifies the counsel of the nations; He frustrates the thoughts of the peoples.
- (11) The counsel of Hashem stands forever, the thoughts of His heart to all generations.
- (12) Happy is the nation whose God is Hashem, the people whom He has chosen for His own inheritance.
- (13) Hashem looks from heaven; He beholds all the sons of men;
- (14) From the place of His habitation He looks intently upon all the inhabitants of the earth;
- (15) He that fashions all their hearts, Who considers all their doings.
- (16) A king is not saved by a vast army; a mighty man is not delivered by great strength.
- (17) A horse is a false hope for salvation; it does not afford escape by its great strength.
- (18) Behold, the eye of Hashem is toward those that fear Him, toward those that wait for His mercy;
- (19) To deliver their soul from death, and to keep them alive in famine.
- (20) Our soul has waited for Hashem. He is our help and our shield.
- (21) For in Him our heart rejoices because we have trusted in His holy name.
- (22) Let Your mercy, Hashem, be upon us, as we have waited for You.

- (א) רָנְנוּ צְדִיקִים בַּיְיָ לַיְשָׁרִים נְאֻמָּה תְהִלָּה.
- (ב) הוֹדוּ לַיְיָ בְּכִנּוֹר בְּנֶבֶל עֲשׂוּר וּזְמְרוּ לוֹ.
- (ג) שִׁירוּ לוֹ שִׁיר חֲדָשׁ הֵיטִיבוּ נֶגֶן בְּתוֹרֵעָה.
- (ד) כִּי יֵשֶׁר דְּבַר יְיָ וְכָל מַעֲשָׂהוּ בְּאֱמוּנָה.
- (ה) אֱהָב צְדָקָה וּמִשְׁפָּט חֶסֶד יְיָ מְלֵאָה הָאָרֶץ.
- (ו) בְּדִבְרֵי יְיָ שָׁמַיִם נִעֲשׂוּ וּכְרוּחַ פִּי כָּל צָבָאִם.
- (ז) כַּנֹּס כַּנֹּד מִי הַיָּם נִתֵּן בְּאוֹצְרוֹת תְּהוֹמוֹת.
- (ח) יִירָאוּ מִיְיָ כָּל הָאָרֶץ מִמְּנוֹ יִגְוּוּ כָּל יִשְׁבֵי תֵבֵל.
- (ט) כִּי הוּא אָמַר וַיְהִי הוּא צִוָּה וַיַּעֲמֵד.
- (י) יְיָ הִפִּיר עֲצַת גּוֹיִם הִנִּיא מַחְשְׁבוֹת עַמִּים.
- (יא) עֲצַת יְיָ לְעוֹלָם תַּעֲמֵד מַחְשְׁבוֹת לְבוֹ לְדוֹר וָדוֹר.
- (יב) אֲשֶׁרֵי הַגּוֹי אֲשֶׁר יְיָ אֱלֹהָיו הָעַם בְּחַר לְנַחֲלָה לוֹ.
- (יג) מִשְׁמַיִם הִבִּיט יְיָ רָאָה אֶת כָּל בְּנֵי הָאָדָם.
- (יד) מִמְּכוֹן שְׁבַתוֹ שָׁבַתוֹ הִשְׁגִּיחַ אֶל כָּל יִשְׁבֵי הָאָרֶץ.
- (טו) הִלְצֵר נִחַד לִבָּם הַמְבִין אֶל כָּל מַעֲשֵׂיהֶם.
- (טז) אֵין הַמְלִיךְ נוֹשָׁע בְּרֵב חֵיל גְּבוּר לֹא יִנְצַל בְּרֵב כֹּחַ.
- (יז) שִׁקֵּר הַסּוֹס לְתִשׁוּעָה וּכְרֵב חֵילוֹ לֹא יִמְלֹט.
- (יח) הִנֵּה עֵינֵי יְיָ אֵל יִרְאִיו לְמִינְחָלִים לְחֶסֶדוֹ.
- (יט) לְהַצִּיל מִמָּוֶת נַפְשָׁם וּלְחַיּוֹתָם בְּרַעֲב.
- (כ) נַפְשָׁנוּ חִפְתָּה לַיְיָ עֲזָרְנוּ וּמִגִּנְנוּ הוּא.
- (כא) כִּי בּוֹ יִשְׁמַח לְכַנּוֹ כִּי בְשֵׁם קָדְשׁוֹ בְּטָחְנוּ.
- (כב) יְהִי חֶסֶדְךָ יְיָ עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ.

## HISTORY OF THE MIZMOR

### (2) TEHILLIM 32:8-11

(ח) אֲשַׁפִּילְךָ וְאֹרְךָ בְּדַרְךָ זֶה תִּלְךָ אֵי עֵצָה עָלֶיךָ עֵינִי. (ט) אֵל תִּהְיֶה כְּסוֹס כְּפָרָד אֵין הִבִּין בְּמַתְגַּן וְרָסָן עֲדִיו לְבָלוֹם בִּל קָרַב אֵלֶיךָ. (י) רַבִּים מְכֹאֲבִים לְרִשָּׁע וְהַבּוֹטֵחַ בִּי"י חֶסֶד וְסוֹבְבָנוּ. (יא) שְׂמְחוּ בִי"י וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יֹשְׁרֵי לֵב.

(8) "I will instruct you and teach you in the way which you shall go; I will give counsel, My eye being upon you." (9) Do not be like the horse, or the mule, which have no understanding, whose mouth must be held in with bit and bridle that they come not near to you. (10) Many are the sorrows of the wicked; but he that trusts in Hashem, mercy encompasses him. (11) Be glad in Hashem, and rejoice, you righteous. And shout for joy, all you that are upright in heart.

### (3) MIDRASH TEHILLIM 33

וכן הוא אומר (ויקרא ט כג-כד) ויבא משה ואהרן אל אוהל מועד. ותצא אש מלפני ה'. מיד (שם) וירא כל העם וירונו... לכך אמר דוד רננו צדיקים בה'. הכל מרננין לפניו. שמים וארץ מרננים. שמש וירח מרננים. וכוכבי אור מרננים. המלאכים מרננים... אף על פי שהכל מרננין לפניו רינון של צדיקים ושל ישרים נאים מן הכל... שירו לו שיר חדש. למי שעשה חדשה שהניח שמים ושיכן בארץ. שנאמר (שמות כ"ה:ח') ועשו לי מקדש.

It similarly says, "Moshe and Aharon came to the Ohel Moed. A fire came from before Hashem." Immediately, "the nation saw and sang"... Therefore, David said "Rejoice in Hashem, O you righteous." All sing before Him. Heaven and earth sing, the sun and moon sing, the stars sing, the angels sing... But even though all sing before Him, the song of the righteous and upright is more fitting than all others... "Sing for Him a new song," for the one who left Heaven and dwelt on earth. As it says, "make for me a Mikdash."

### (4) SOTAH 9A

דַּרְשׁ רַב חִינָנָא בַר פַּפָּא, מַאי דְקָתִיב: "רִנְנוּ צְדִיקִים בְּה' לְיִשְׂרָאֵל נְאֻנָּה תְהִלָּה?" אַל תִּקְרִי "נְאֻנָּה תְהִלָּה", אֶלָּא "נְנָה תְהִלָּה", זֶה מִשָּׁה וְדוֹד, שְׁלֹא שְׁלֹטוֹ שׁוֹנְאֵיהֶם בְּמַעֲשֵׂיהֶם.

**Rav Hinnana bar Pappa interpreted a verse homiletically: What is the meaning of that which is written: "Rejoice in the Lord, you righteous, praise is comely for the upright [*nava tehilla*]" (Psalms 33:1)? Do not read the conclusion of the verse as: Praise is comely [*nava*]; rather, read it as: A house [*naveh*] of praise. This is referring to Moses and David, whose enemies did not rule over their achievements, as they each built a *naveh*, a house for the Lord, and this house remained in existence.**

## COMMENTARY

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### (5) MALBIM TEHILLIM 33:1

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(א) רננו – המזמור הזה... באר בו כי ה' מנהיג את עולמו בשני מיני הנהגות, שהיא הטבעיית המיוסדת על חקים קבועים בלתי משתנים, וההנהגה ההשגחיית שהיא נוהגת לפי מעשה בני אדם טוב או רע, ובאר ענין ידיעת ה' וההשגחה, ובפרטות מן ההשגחה המיוחדת על יראי ה'...

This *mizmor*... explains in it that Hashem rules over His world with two manners of behavior, which are the Natural, founded on fixed rules which don't change, and the Providential, which is ruled depending on the actions of humanity for good or bad. It also explains God's knowledge and providence, and especially His providence which is designated for those who fear Hashem...

### (6) R' HIRSCH TEHILLIM 33:1

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The idea of this *mizmor* is that we should not only see the work of a Creator in the world, but also the work of a Lawgiver, who created the world and humanity in order to establish His moral law in the world. Hashem did not uphold his world for human use without any rules. Therefore, Hashem will, in the future, look to only those who adhered to the Torah, with reverence, and based on this reverence they trust in his *chesed*.