

Tehilim Perek 76

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 76. [

This perek continues the chapters written by Asaph. The Meforshim explain that it is written in reference to the miracle that took place when Hashem saved Yisrael from the Assyrian army. It also references the war of Gog U'magog that will take place towards the end of the final redemption, and is as well a victory song about the revelation of Hashem's Presence in this world.

This chapter relates, in a celebratory manner, the way in which God's name will be elevated throughout the land. It will be known how God "shielded" Yisrael by stopping the "arrows" being shot at them.

God possesses more strength than any army. He is pure light, and no tanks or artillery can stop Him. The enemy's camp will be stunned when God shows Himself to all the humble on earth. God is the true Judge, and He alone will decide the verdict.

The perek closes with Asaph explaining that man will be frustrated and forced to acknowledge the presence of God. At the end of the day, all mankind will acknowledge Him. It is fitting, therefore, to pay tribute and dedicate one's self to Him.

Verses 9 and 10 say:

מַשְׁמִיִּים הַשָּׁמַיִת דִּין אֶרֶץ וַיֵּרָא וַיִּשְׁקֹטָהּ: בְּקוֹם-לְמַשְׁפָּט אֱלֹהִים לְהוֹשִׁיעַ כָּל-עַנְיֵי-אֶרֶץ סֵלָה:

In heaven You pronounced the verdict; the earth feared and was still as God rose to execute judgment to save all the humble on earth. Selah.

The Ramad Walli explains that when God reveals His din, judgment, in the world, its goodness is so obvious that it leads to quietness afterwards.

He continues to compare it to a woman giving birth. After the baby is born, people understand what all the pain was about. If you didn't that know a baby was being born, there would be no way to mitigate the pain of labor.

In a similar vein, the Yismach Yisrael explains that the purpose of judgment is to bring us to the recognition that God is running the show. If a person can understand the source of the judgment, truly connecting it to the fact that it's really for the good, that in itself will mitigate the judgment. This is what is called "hamtakus hadinim" -sweetening the judgment at its source.

May we merit fixing all the judgments in the world by deeply understanding that God is, and does, good. Hakol l'tova – it's all good!

Thank you for listening, and have a wonderful day.