

G-d's Laughter

Source Sheet by Mordechai Lewis

TEHILLIM TOGETHER by HaRav Betzalel Rudinsky - Week 7

תהילים ב':ד'

(ד) יושב בשמים ישחק אדושם ילעג-למו:

Psalms 2:4

(4) He who is enthroned in heaven laughs; the Lord mocks at them.

מחזור ליום כיפור - אשכנז, תפלת נעילה, קדושת היום תרמ"ז
(תרמז) אתה נוֹתֵן יָד לַפּוֹשְׁעִים,

Machzor Yom Kippur Ashkenaz Linear, Neilah; Concluding Service, Sanctification of the Day 647

(647) **You** reach out Your hand to transgressors,

Megillah 10b

And similarly, **Rabbi Yoḥanan said: What is the meaning of that which is written: “And the one came not near the other all the night”** (Exodus 14:20)? **The ministering angels wanted to sing their song**, for the angels would sing songs to each other, as it states: “And they called out to each other and said” (Isaiah 6:3), but **the Holy One, Blessed be He, said: The work of My hands**, the Egyptians, are **drowning at sea, and you wish to say songs?** This indicates that God does not rejoice over the downfall of the wicked.

Sanhedrin 39b

The Gemara comments: **As Rabbi Shmuel bar Naḥman says that Rabbi Yonatan says: What is the meaning of that which is written** in the passage describing the splitting of the Red Sea: “**And the one came not near the other all the night**” (Exodus 14:20)? **At that time the ministering angels desired to recite a song before the Holy One, Blessed be He. The Holy One, Blessed be He, said to them: My handiwork**, i.e., the Egyptians, **are drowning in the sea, and you are reciting a song before Me?** Apparently, God is not gladdened by the downfall of the wicked.

Proverbs 11:10

(10) When the righteous prosper the city exults; When the wicked perish there are shouts of joy.

Berakhot 10a

With regard to the statement of Rabbi Yehuda, son of Rabbi Shimon ben Pazi, that David did not say *Halleluya* until he saw the downfall of the wicked, the Gemara relates: **There were these hooligans in Rabbi Meir's neighborhood who caused him a great deal of anguish. Rabbi Meir prayed for God to have mercy on them, that they should die. Rabbi Meir's wife, Berurya, said to him: What is your thinking?** On what basis do you pray for the death of these hooligans? Do you base yourself on the verse, **as it is written: "Let sins cease from the land"** (Psalms 104:35), which you interpret to mean that the world would be better if the wicked were destroyed? But **is it written, let sinners cease?"** Let **sins** cease, **is written**. One should pray for an end to their transgressions, not for the demise of the transgressors themselves.

זוהר ג' נ"ד א

(ב) רבי יהודה פתח ואמר, (תהילים ב' ד') יושב בשמים ישחק יקוק' ילעג למו. יושב בשמים ישחק, דא ישחק דאמי מסטרא דסמרא, נהיר בקדמיתא, וסייד, ולבית ועים ותריד. הדא הוא דכתיב יושב בשמים ולא כתיב, יושב שמים. ישחק, נהיר וסייד. ועל דא דינא נהיר וסייד, להו לרשיעיא.

Avodah Zarah 2b

The Gemara returns to its narration of the future judgment. First, the members of the Roman Empire enter. **The Holy One, Blessed be He, says to them: With what did you occupy yourselves? They say before Him in response: Master of the Universe, we have established many marketplaces, we have built many bathhouses, and we have increased much silver and gold. And we did all of this only for the sake of the Jewish people, so that they would be free to engage in Torah study.**

Avodah Zarah 3a

Immediately, each and every gentile will take materials and go and construct a sukka on top of his roof. And the Holy One, Blessed be He, will set upon them the heat [makdir] of the sun in the season of Tammuz, i.e., the summer, and each and every one who is sitting in his sukka will be unable to stand the heat, and he will kick his sukka and leave, as it is stated: "Let us break their bands asunder, and cast away their cords from us" (Psalms 2:3). The Gemara asks: Why does God heat the sun over them? **But didn't you say that the Holy One, Blessed be He, does not deal**

tyrannically with His creations? The Gemara answers: This is not considered dealing tyrannically with the gentiles, **because for the Jewish people as well, there are times**

Avodah Zarah 3b

when the season of Tammuz extends until the festival of Sukkot, and in such years sitting in the *sukka* **causes them suffering.** The Gemara asks: **But doesn't Rava say that one who suffers** in the *sukka* **is exempt from performing the mitzva of *sukka*,** and under these circumstances even a Jew is permitted to leave the *sukka*? If so, why are the gentiles criticized for leaving? The Gemara answers: **Granted that one is exempt** from performing the mitzva and is permitted to leave his *sukka*, but **should one kick it?** The Gemara resumes its narration: **Immediately, the Holy One, Blessed be He, sits and makes sport of those gentiles, i.e., He laughs at them, as it is stated: "He that sits in heaven makes sport, the Lord has them in derision" (Psalms 2:4).** With regard to this verse, **Rabbi Yitzhak says: There is no making sport for the Holy One, Blessed be He, but on that day alone.**

