

The Prominence of Divine Providence

By Reb T

Hello and Welcome back to *The Bi Weekly Lecture Series With Reb T, The Show Where We Talk A Topic Per Session With Some Practical Lessons.*

The Shiur is for the continued refuah sheliemah of Sara oddol bas chana Leah as well as for the refuah sheleimah of those sick with corona or other ailments.

All of my shiurim are available at shiurenjoyment.com/shiurim/shiurim-reb-t/ ; shoutout to Jake W. of shiur enjoyment for all his help and hard work!

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—Sources from Sefaria unless noted otherwise

*—>Text points with arrows, underlines, bold, and italics are “**PTC’s**” or “**Points To Carryover.**” To hopefully take away from the shiur. They will be numbered, and iy”h reviewed at the end.*

Have you ever felt that Hashem was guiding you to an exact moment, an exact spot, or an exact place? Have you ever felt that things just happened to fall into place perfectly? Did you ever have the feeling that something “this” feels right, especially right now? This is the feeling of Hashem guiding us and being involved in our lives.

If we look around us and think about it, we can see Hashem everywhere if we try to find him. If we search for him, we will locate him wherever we turn. As the popular song by Uncle Moishy goes “*Hashem is here, Hashem is there, Hashem is truly everywhere; Up up, down down, right left, and all around, here, there, and everywhere, that’s where he can be found!*” (now it’ll be stuck in your head too!) This indicates that we should search and look for him/Hashem and then we will see him all over. Society likes to use terms like “mother nature”, “Weather,” and the like, but it’s all nonsense, as really everything is from Hashem and all is ordained/controlled by Hashem.

Many times we only see Hashem’s hand when we see large miracles but really everything is from Hashem, miracles big and small, and all aspects of life. Nowadays too much effort and credit is given to man and people pat themselves on the back for their own “work” and “great jobs” way too much, and not enough thanks and gratitude is given to Hashem, who is the only one that should really be getting the credit and shout-outs. I believe society also suffers from the “kochi ve’etsem yadi” syndrome: From [Devarim 8:17](#):

וַאֲמַרְתָּ בְּלִבְבְּךָ כִּי אֶתֵּן הַיָּדַי וְעָצְמִי יַדִּי עָשָׂה לִי אֶת־הַתַּיִל הַזֶּה

and you say to yourselves, “My own power and the might of my own hand have won this wealth for me.”

This is where many of society think and believe everything they have come about only because of their hands/their “hard work” without really attributing it or really anything to Hashem.

How about the fact that your train always came at 7:18, but today when you were late by three minutes somehow magically the train was delayed for five minutes and you could catch it? What about if you “magically” had exactly enough money in your bank account to pay off the debt you had today? It ain’t magic, it’s all Hashem guiding every aspect of our lives.

Can you think of any examples in your own life? Think about your day and try to find three instances and write them down to make a “hashgacha” journal. You’ll be amazed at how many you’ll think of and how big the journal will become.

aish.com explains that coincidences are God’s way of waving, “Hello!” When we experience a coincidence, God is, so to speak, “going out of His way” to make it known to us how present He is in our lives. In Torah this is what we call an “ays ratzon”, a favorable moment. But if we translate the Hebrew literally, it’s even more powerful. It means, “a time of desire,” a time when God is expressing His longing for us. During these moments our sages teach us that the Gates of Heaven are open to our prayers. So that is something we can do the next time a “coincidence” happens!

Even in our life, we have seen clear simple examples of Hashem orchestrating our life, even with small items, that “fit” perfectly, such as the couch fitting perfectly in the living room, an inflatable bounce house being just the right size, and the table being made into a desk with just the right dimensions. Hashem literally orchestrates everything exactly to the “T”. Interestingly, On Shavuos I realized something interesting also. My wife’s school decided to split up the entire tehillim, which has many perakim. A teacher handed her randomly three perakim out of the whole tehillim, and they corresponded exactly with the three daf I learned for Dad Yomi exactly over shavuos! Coincidence, I think not.

Three Simple examples from aish.com (“I” being the narrator, not me)

David was involved in the second world war and was a prisoner in one of the concentration camps. David strongly felt the unseen hand of God leading him and directing his every move. A frightful episode occurred when David left his barracks briefly in order to daven Mincha behind a tank standing outside. He returned to a dreadfully eerie silence. Gradually his mind registered the appalling sight greeting his shocked eyes. As comprehension set in, his entire body gave way to violent trembling when he realized that every one of his fellow inmates was lying dead before him. The Nazis, it seemed, had paid them a visit while he was outside conversing with the Almighty.

One Friday night, I was in shul and my mind wandered a bit. I realized that this was my anniversary of keeping Shabbos for the first time. In fact, it was exactly 20 years ago to the day. I wondered how many Shabboses that was. I did the math and multiplied 20 (years) times 52 (weeks) and arrived at 1040 Shabbos. Then I realized something that made my head spin. That same week I began a brand new job. The address was 1040 N. Las Palmas Ave.

One of my favorite Torah commentators is Rabbi Yitzhak Issac Chaver, a tremendous Torah Scholar and Kabbalist from the 19th century, from the school of the Vilna Gaon. The book of his I've been studying is called Ohr Torah, the light of Torah. When I learned that he'd also written a commentary on the Aggadata, the more esoteric sections of the Talmud, I ordered that, too. When the books arrived I was overwhelmed with emotion. I sat in my favorite chair, brought the books to my heart, and hugged them. At that moment the phone rang. My daughter ran in to tell me that someone was calling for me.

"Who?" I asked.

"Ohr Torah," she said.

What??

There is a shul in the community called Torah Ohr, but the caller ID on our phone reverses first and last names, so the screen read Ohr Torah – the name of the Rabbi whose books I was hugging at that moment.

Take a look at some quotes about Divine Providence and miracles:

"A Jew who does not believe in miracles is not a realist." -David Ben Gurion

"There are two ways to live your life. One is as though nothing is a miracle. The other is as though everything is a miracle." -Albert Einstein

"Open your eyes and you will see a world of miracles" -Tzvi Freeman

Whoever does not see God everywhere does not see Him anywhere." -Kotzker Rebbe

"Every Day many a miracle happens to the sons of Israel; were it not for G-d's miracles, we should-heaven forbid!-have perished long ago." -Yonatan Eibshutz

"In Jewish history there are no coincidences." – Elie Wiesel

There is a famous story in which the Kaiser asks Bismarck, "Can you prove the existence of God?" Bismarck replies, "The Jews, your majesty. The Jews." (simpletoremember.com)

Now let's look at some sources about Divine Providence/Hasgacha Pratis.

myjewishlearning.com:

Two types of providence are considered: 1. *hashgahah kelalit*, “general providence,” God’s care for the world in general and for species in general; and 2. *hashgahah peratit*, “special providence,” God’s care for each individual... The famous Talmudic statement regarding God’s providence extending to all His creatures is the saying that God “feeds the whole world from the horned buffalo to the brood of vermin” (Avodah Zarah 3b). The late second-century teacher Rabbi Hanina gave expression to the extreme view of divine providence over human beings when he said: “No man bruises his finger here on earth unless it was so decreed against him from on high” (Hullin 7b).

[Ahskenaz Siddur, The Thirteen Principles of Faith, First Principle, Based on Formulation of the Rambam](#)

I Believe with complete with that the Creator, Blessed is His Name, creates and guides all creatures, and that He alone made, makes, and will make everything.

Artscroll Siddur notes: The nature of belief in G-d, G-d's existence-There is no partnership in creation. G-d is the sole Creator and the universe continues to exist only because he wills it so. He could exist if everything else were to come to an end, but it is inconceivable that there could be any form of existence independent of him.

[Pirkei Avot 3:5](#)

הַפֶּלֶל צְפוּי, וְהַרְשׁוֹת נְתוּנָה, וּבָטוּב הָעוֹלָם נִדּוּן. וְהַפֶּלֶל לְפִי רַב הַמְעֻשָּׂה:

Everything is foreseen yet freedom of choice is granted, And the world is judged with goodness; And everything is in accordance with the preponderance of works.

[Pirkei Avot 2:1](#)

וְהִסְתַּכַּל בְּשִׁלְשָׁה דְבָרִים וְאִי אַתָּה בָּא לְיַדֵּי עֲבָרָה, דַּע מַה לְמַעַלָּה מִמֶּךָ, עַיִן רוֹאָה וְאִזְוֹן שׁוֹמֵעַת, וְכֹל מַעֲשֵׂיךָ בְּסִפְרֵי נִכְתָּבִין:

Rabbi Said...Apply your mind to three things and you will not come into the clutches of sin: Know what there is above you: an eye that sees, an ear that hears, and all your deeds are written in a book.

[דברים י"ב](#)

וְעַתָּה יִשְׂרָאֵל הֲאֵלֶּךָ שְׂאֵל מֵעַמֶּךָ כִּי אִם־לִירְאָה אֶת־ה' אֵלֶּךָ לְלַכֵּת בְּכָל־דְּרָכָיו וְלֹא־הִבָּה אֹתוֹ וְלַעֲבֹד אֶת־ה' אֵלֶּךָ (יב)
בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ:

[Deuteronomy 10:12](#)

(12) And now, O Israel, what does the LORD your God demand of you? Only this: to revere the LORD your God, to walk only in His paths, to love Him, and to serve the LORD your God with all your heart and soul,

[רש"י על דברים י"ז:ב:בי](#)

כי אם ליראה וגו'. ורבתינו דרשו מכאן הכל בידי שמים חוץ מיראת שמים (ברכות ל"ג) (ב)

[Rashi on Deuteronomy 10:12:2](#)

(2) EXCEPT TO FEAR [THE LORD YOUR GOD, etc.]. — Our Rabbis derived from this (“and now, what does God ask from you”) that everything is in the hands of God except the fear of God (Berakhot 33b).

[Berakhot 33b:23ג:ב:כג](#)

ואמר רבי חנינא: הכל בידי שמים, חוץ מיראת שמים. שנאמר: "ועתה ישראל מה ה' אלהיך שואל מעמך כי אם ליראה". Tangentially, the Gemara cites an additional statement by Rabbi Ḥanina concerning principles of faith. **And Rabbi Ḥanina said: Everything is in the hands of Heaven, except for fear of Heaven.**

PTC#1: —>Hashem isn't only only concerned with “Big” events or “Big” (“important”) people. Hashem is involved with each and every person, and deals with every little thing even seemingly trivial

[Moed Katan 28a:14](#)

[Rav Hisda and Rabba were both very holy. But their lives looked very different]...

Rav Ḥisda lived for ninety-two years, whereas Rabba lived for only forty years.

The house of Rav Ḥisda celebrated sixty wedding feasts, whereas the house of Rabba experienced sixty calamities.

In the house of Rav Ḥisda there was bread from the finest flour [*semida*] even for the dogs, and it was not asked after, as there was so much food. In the house of Rabba, on the other hand, there was coarse barley bread even for people, and it was not found in sufficient quantities.

PTC#2: —>Hashem gives you exactly what you need. If he wanted you to have a mansion, you would! Be happy with Your Lot (Pirkei Avot 4:1) because that is exactly what is right for you, decreed by Hashem.

[Guide for the Perplexed, Part 3 51:13](#)

(13) Hence it appears to me that it is only in times of such neglect that some of the ordinary evils befall a prophet or a perfect and pious man... If man frees his thoughts from worldly matters, obtains a knowledge of God in the right way, and rejoices in that knowledge, it is impossible that any kind of evil should befall him while he is with God, and God with him. **When he does not meditate on God, when he is separated from God, then God is also separated from him; then he is exposed to any evil that might befall him; for it is only that intellectual link with God that secures the presence of Providence and protection from evil accidents..**

[Akeidat Yitzchak 35:1:7](#)

...when Moses observed the obstinacy of Pharaoh and the additional burdens imposed upon the Jewish people, (being at the beginning of his career) he turned to God asking "why did You cause things to become worse?" Moses had assumed that even when *Hashgachah Peratit* (Divine providence) is at work there has to be logic, i.e. natural law has to be operative side by side. God corrected him saying "now you will see," meaning once the supernatural is at work the very opposite of what natural law dictates may occur.

[Haamek Davar on Exodus 6:2:3](#)

(3) **I am Ado'**. This teaches that the entire world is perpetuated by Hashem, utilizing Divine Providence. In contradistinction to a house, for example, that once it has been built the builder ceases work and it stands on its own, the world continues to exist only because Hashem keeps it in existence. With this, Hashem answered Moshe's question in which he implied that Pharaoh's decree was merely a result of natural events without Hashem's Providence; Hashem replied that nature is also a result of Divine Providence.

[Kli Yakar on Leviticus 26:12:5](#)

Rabbenu Nissim Gerondi, in his comments on Parashat Bereshit, utilizing an idea that is already found in R. Yehudah Ha-Levi's Kuzari, writes as follows: at the time when the Torah was given, the nations of the world denied the possibility of Divine Providence. They also asserted that whatever was done in the world was done out of necessity, not out of choice. The Torah wished to strengthen the concept of Divine hashgahah (and of human free choice as stimulating the possibility of hashgahah) as a cornerstone of Jewish belief.

[Rabbeinu Bahya, Bereshit 18:19:1-2](#)

When G'd "knows" a person this implies that He keeps careful track of all that this person does and He protects him. The words **כי ידעתי** single out Avraham from other ordinary human beings who do not enjoy the constant supervision by G'd of what they do and what happens to them...

[Sefer HaChinukh 545:2:ב:תקמה](#)

...It is from the roots of this commandment [that it is] to put into our hearts that the providence of God, may He be blessed, is upon all of His creatures - with the human species individually...

PTC #3: —>It is a fundamental idea that Hashem watches out for us in every dy, and the more we see him, the more we will feel him.

PTC #3B—> We all have a divine spark/pintele yid and tselem elokim in all of us. If we are alive, by definition that means that we are important and worthy of being around, with a mission Hashem wants us to do. Find your purpose and mission and Hashem will guide you.

(I don't remember where I heard or saw this): There is a famous story of R' Yisrael Salanter, the great Rabbi and father of the mussar movement. One time R' Salanter was walking around very late at night (presumably after learning a long night). As he was walking in the street, he saw a small house with a candle burning in the window. As he approached closer, he saw a blacksmith toiling over his work by the light of the candle. R' Salanter was astonished as to why a person would be working so late at night. So he approached the blacksmith and asked him why he was working so late. The worker responded, "As long as the candle is still burning, there is still work that could be done." R' Salanter immediately took this as a hussar for life, that as long as the candle of life is still burning within us alive in our souls/neshamas, there is still work that can be done.

Hashem gives you life and purpose, use it all the time you are here on this Earth.

[איוב יב:ט-י-10-9:12](#)

Who among all these
does not know That the hand of the LORD has done this? In His hand is every living soul And
the breath of all mankind.

[עקידת יצחק צ"ג:א:ד'7:1:93](#)

At Sinai we were given three imperatives. " *anochi*, I am the Lord; *lo yihyeh*, have no other deities; *zachor et yom hashabbat lekadsho*, remember the Sabbath day to keep it holy. It is these three commandments that remind us that there is a *hashgachah peratit*, personal Divine Providence that guides our lives here on earth.

[jewishvirtuallibrary.org \(- Mark Twain, September 1897 \(Quoted in The National Jewish Post & Observer, June 6, 1984\)\)](#)

"If the statistics are right, the Jews constitute but one quarter of one percent of the human race. It suggests a nebulous puff of star dust lost in the blaze of the Milky Way. Properly, the Jew ought hardly to be heard of, but he is heard of, has always been heard of. He is as prominent on the planet as any other people, and his importance is extravagantly out of proportion to the smallness of his bulk.

His contributions to the world's list of great names in literature, science, art, music, finance, medicine and abstruse learning are also very out of proportion to the weakness of his numbers. He has made a marvelous fight in this world in all ages; and has done it with his hands tied behind him. He could be vain of himself and be excused for it. The Egyptians, the Babylonians and the Persians rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greeks and Romans followed and made a vast noise, and they were gone; other

people have sprung up and held their torch high for a time but it burned out, and they sit in twilight now, and have vanished.

The Jew saw them all, survived them all, and is now what he always was, exhibiting no decadence, no infirmities, of age, no weakening of his parts, no slowing of his energies, no dulling of his alert but aggressive mind. All things are mortal but the Jews; all other forces pass, but he remains. What is the secret of his immortality? "

—>3C. The Jewish People/We as the Jews have extra special providence and protection from Hashem, our whole history and existence is a miracle especially since every generation tries to wipe us out and we survive

[Guide for the Perplexed, Part 3 18:1-2](#)

...HAVING shown in the preceding chapter that of all living beings mankind alone is directly under the control of Divine Providence,

[Guide for the Perplexed, Part 3 51:12-13 מורה נבוכים, חלק ג' נאייב-יג](#)

...that Providence watches over every rational being according to the amount of intellect which that being possesses. Those who are perfect in their perception of God, whose mind is never separated from Him, enjoy always the influence of Providence. But those who, perfect in their knowledge of God, turn their mind sometimes away from God...

[I Samuel 2:7 ז:ב שמואל א](#)

ה' מוריש ומעשיר ומשפיל אף-מרומם:

The LORD makes poor and makes rich; He casts down, He also lifts high.

PTC#4: —>Hashem is the cause of success in all, big or small

[Ibn Ezra on Deuteronomy 31:16:3](#)

The purpose of all service to God is to preserve one's capacity to receive Divine influence, each object according to its nature

[Derech Hashem, Part Two, On Personal Providence 7](#)

You should also know that the Supreme Providence pays attention in every fine detail to all that is connected to him, to those that preceded him and those that will follow him. And in the end, Providence oversees all the details with relationship to the entire collective, from the perspective of all that the parts combine with each part of the collective structure.

[Akeidat Yitzchak 54:1:11](#)

Concerning Israel, G-d does not wait until major problems require His personal intervention, but He displays constant concern and supervision.

[Derech Hashem, Part Two, On How Providence Works 6](#)

Regarding miracles: But note that He, may His name be blessed, changes the rules of creation according to His will at any time that He wants; and He does miracles and wonders with different things as He desires. [He does this,] as He decrees that it will be proper for the purpose of creation according to the situation or according to the time.

[Rabbeinu Bahya, Shemot 19:4:1](#)

“You have seen what I have done to Egypt.” At the outset G’d explains to the Jewish people that the matter of His personal benevolent supervision of their fate is the basic tenet of Judaism and the Torah. When G’d sets out to punish one nation for their sins and to save another nation from them on account of its merits, this is one of the miracles which is part of G’d’s special supervision and of the whole concept of reward and punishment. In order to underline this G’d reminded the Israelites by saying: “Look at what I have done to Egypt...”

[Ramban, Commentary: Exodus, translated by Rabbi Dr. Charles Chavel](#)

Our original ancestors saw miracles on a deeper level. They saw God as both the One who ordered the heavens in the time of creation and does hidden miracles each day. This was not taken for granted by them. (...) Our ancestors saw miracles in all things -- they were rescued from hunger, death, war and the sword, and were given wealth and respect -- a good life...they understood that all things depend on hidden miracles.

[Makkot 10b:5-6ו-ה-ב: י מכות](#)

אמר רבה בר רב הונא אמר רב הונא ואמר רב הונא א"ר אלעזר מן התורה ומן הנביאים ומן הכתובים בדרך שאדם רוצה לילך בה מוליכין אות,

Apropos the path upon which God leads people, the Gemara cites a statement ... one learns that along the path a person wishes to proceed, one leads and assists him.

PTC#5: —>Hashem is always around and always watching; The way you want to go, he will lead you (hopefully a good path)

[Duties of the Heart, Eighth Treatise on Examining the Soul 3:155-156](#)

...To make an accounting with oneself in that the Creator has spared him from the disasters of the world, its sufferings, the various diseases which strike people, the calamities which befall them such as imprisonment, hunger, thirst, cold, burning, lethal poisons, dangerous animals, leprosy, insanity, paralysis, or the like - all the while knowing that they are fitting for him and he deserves them due to his previous sins and iniquities before the Creator...

[Genesis 46:4ד: מו בראשית](#)

אָנְכִי אֶרְדָּה עִמָּךְ מִצְרָיִם וְאֶנְכִי אֶעֱלֶיךָ גַּם-עֲלֶיךָ וְיִוָּסֵף יְשִׁית יָדוֹ עַל-עֵינָיִךְ:

I Myself will go down with you to Egypt, and I Myself will also bring you back; and Joseph's hand shall close your eyes."

PTC#6: —>Hashem is with us wherever we go and with whatever we do, even in exile/galus.

[חובות הלבבות, שער שני - שער הבחינה ה:נד5:5](#)

In regard to secular matters, it is proper that you should always look to the final outcome of hard experiences. You will discover the surprising fact that many seemingly adverse events turn out in the end to be to our advantage, and vice versa. A story is told of a company of travelers who lay down near a wall to rest overnight. A dog, passing by, wetted one of them. The man awoke and got up to wash off the uncleanliness. **After he had gone some distance from his fellows, the wall fell down on his companions and killed them, while he alone escaped...**

[Jewishgardens.com:](#)

Just over two thousand years ago, Rabbi Akiva traveled with a candle, a rooster, and a donkey-- the candle so he could study Torah at night, the rooster (his alarm clock) to wake him up to study Torah, and finally the donkey to carry his possessions. Rabbi Akiva stopped at a city and tried to get lodging at an inn, but there was no room available. Rabbi Akiva went from house to house, but nobody would let him in. Instead of getting angry or frustrated he simply said "whatever G-d does, must be for the good."

So what did he do? He walked into the neighboring woods and set up camp. All of a sudden, a strong wind kicked up and extinguished the candle. A few moments later, a ferocious lion emerged from behind his tent and killed his donkey. What was left? The rooster. A ravenous cat appeared and devoured it. Rabbi Akiva was completely stuck. What did he say? "Whatever G-d does, must be for the good." The next morning, Rabbi Akiva discovered that a band of robbers had attacked the town during the night, mercilessly killing the people and stealing their money. The robbers escaped into the forest. If they had seen the candle, or heard the noise of the rooster and donkey, Rabbi Akiva would have met the same fate as the townspeople. G-d had saved his life by extinguishing his candle and taking his animals.

[Sotah 2a:9](#)

Rav Yehuda says that Rav says: Forty days before an embryo is formed a Divine Voice issues forth and says: The daughter of so-and-so is destined to marry so-and-so; such and such a house is destined to be inhabited by so-and-so; such and such a field is destined to be farmed by so-and-so. This clearly states that these matters, including marriage, are decreed for a person even before he is formed.

[תהילים קיג:ה-ט9:5](#)

מי כה' אל" המגביהי לשבת: המשפילי לראות בשמים ובארץ: מקימי מעפר גל מאשפת ירים אביון: להושיבי
Who is like the LORD our God, who, enthroned on high, sees what is below, in heaven and on earth? He raises the poor from the dust, lifts up the needy from the refuse heap to set them with the great, with the great men of His people. He sets the childless woman among her household as a happy mother of children.

[Taanit 25a](#)

חד בי שמשי חזייה לברתיה דהוות עציבא אמר לה בתי למאי עציבת אמרה ליה כלי של חומץ נתחלף לי בכלי של שמן והדלקתי ממנו אור לשבת אמר לה בתי מאי איכפת לך מי שאמר לשמן וידלוק הוא יאמר לחומץ וידלוק תנא היה דולק והולך כל היום כולו עד שהביאו ממנו אור להבדלה

The Gemara relates that **one Shabbat evening, Rabbi Hanina ben Dosa saw that his daughter was sad. He said to her: My daughter, why are you sad? She said to him: I confused a vessel of vinegar for a vessel of oil and I lit the Shabbat lamp with vinegar.** Soon the lamp will be extinguished and we will be left in the dark. **He said to her: My daughter, what are you concerned about? He Who said to the oil that it should burn can say to the vinegar that it should burn.** A *tanna* taught: That lamp burned continuously the entire day, until they brought from it light for *havdala*.

PTC#7: —>Hashem is in charge of all, can do anything and controls all (make oil or vinegar burn)

Bereshit Rabbah 10

רבנן אמרי אפלו דברים שאמה רואה אותן שהן יתירה בעולם, כגון זבובין ופרעושין ויתושין, אף הן בכלל בריתו של עולם הן, ובכל הקדוש ברוך הוא עושה שליחותו, אפלו על ידי נחש, אפלו על ידי יתוש, אפלו על ידי צפרדע.

[Akeidat Yitzchak 38:1:6](#)

...miracles can be recognized when they do occur, and the prophet prepares us for their occurrence, to strengthen our belief in the true nature of hashgacha peratit, Divine Providence. When events occur that we describe as being part of the natural order of things, this shows that G-d employs midat hadin, the attribute of justice. When they occur in what we call "supernatural order," the midat harachamim, i.e. the attribute of mercy is at work. Both methods point to the fact that history is supervised. Predictability of events points towards supervised management, whereas the occasional unpredictable abnormal occurrences confirm that the manager has retained freedom of action, which in turn enhances His stature.

PTC#8: —>Every person and Even every creature has its purpose ordained by Hashem in his providence. Think of the spider and David hamelech who saved his life when Shaul was chasing him.

[Sforno on Genesis 41:14:1א:יד:מא:ראשית](#)

(Yosef from the pit) They hurried him. A miraculous deliverance always transpires with haste.
[Genesis 39 2-3](#)

וַיְהִי ה' אִתּוֹ יוֹסֵף וַיְהִי אִישׁ מְצַלְחִים וַיְהִי בְּבֵית אֲדֹנָיו הַמִּצְרָיִם:

Divine Providence was with Joseph and he was a successful man; and he was entrusted with the innermost chambers of his Egyptian master.

וַיִּרְא אֲדֹנָיו כִּי ה' אִתּוֹ וְכָל אֲשֶׁר-הָיוּ עֹשֶׂה ה' מְצַלְחִים בְּיָדוֹ:

And his master observed that Divine Providence was with him, and that all matters which he handled (even those which would ordinarily be deemed unpromising), the Eternal caused to turn out successful in his hand.

[Legends of the Jews 2:1:144](#)

(In reference to the baker and wine bearer and Yosef in prison) On account of all these transgressions they were condemned to death by Pharaoh, but for the sake of Joseph it was ordained by Divine providence that the king should first detain them in prison before he ordered their execution. The Lord had enkindled the wrath of the king against his servants only that the wish of Joseph for liberty might be fulfilled, for they were the instruments of his deliverance from prison, and though they were doomed to death, yet in consideration of the exalted office they had held at court, the keeper of the prison accorded them privileges, as, for instance, a man was detailed to wait upon them, and the one appointed thereto was Joseph.

PTC#9: —>When we realize Hashem is with us wherever we go and with whatever we do, we can accomplish and be successful at anything.

[Mishneh Torah, Gifts to the Poor 10:19 ט"ט:י"א](#) משנה תורה, הלכות מתנות עניים

For such a one fits the type: Cursed is he who trusts in man [and does not heed **divine providence**].

[Rambam מורה נבוכים, חלק ג' י"ז:ח'](#)

It is this: In the lower or sublunary portion of the Universe **Divine Providence** does not extend to the individual members of species except in the case of mankind....**Divine Providence** is connected with **Divine** intellectual influence, and the same beings which are benefited by the latter so as to become intellectual, and to comprehend things comprehensible to rational...beings, are also under the control of **Divine Providence**, which examines all their deeds in order to reward or punish them....All that is mentioned of the history of Abraham, Isaac, and Jacob is a perfect proof that **Divine Providence** extends to every man individually....

[Guide for the Perplexed, Part 3 51:13 ג' נ"א:י"ג](#) מורה נבוכים, חלק ג' נ"א:י"ג

Divine Providence is constantly watching over those who have obtained that blessing which is prepared for those who endeavour to obtain it....For if we prepare ourselves, and attain the influence of the **Divine** Intellect, **Providence** is joined to us, and we are guarded against all evils.

[ספר העקרים, מאמר ד' י"ג: 3:10 Maamar 4 10:3 Sefer HaIkkarim](#)

This being so, it follows that **divine providence** should attach to him in a greater degree in accordance with the superiority of his intellect to that of the lower animals....Maimonides has the same idea, namely that the degree of **divine providence** one enjoys depends upon the degree of intellectual power he possesses....It follows that he who perfects his intellect as far as lies in his power will enjoy a greater degree of **divine providence** than one who has not done so....On the other hand, he who does not perfect his soul at all and wastes his intellectual energies is reduced to the degree of the lower animals, and loses **divine providence** altogether.

[הקדמות לתלמוד הבבלי, Introduction to Taanit 4, Taanit, Introductions to the Babylonian Talmud, תענית, הקדמה למסכת תענית ד'](#)

Human action is scrutinized by **Divine Providence**, again both on the level of the individual as well as that of the community, or indeed, the entire nation.

[עקידת יצחק ל"א:א:ד' 31:1:4 Akeidat Yitzchak](#)

...In order to qualify for continued guidance by **Divine Providence**, we were given the Torah, which personifies the revealed will of the Creator, which alone enables us to live our lives in harmony with His...

PTC#10: —>If we let Hashem in and realize he controls all, We can attain greater blessings and protection from bad, the more we let him in, the more he helps us

[דברים יא:יב 11:12 Deuteronomy](#)

It is a land which the LORD your God always keeps His eye, from year's beginning to year's end. *אֶלֶּה הָאֲרָץ אֲשֶׁר־ה' אֱלֹהֵינוּ הִרְשָׁה לָנוּ לָבוֹא בָּהּ מֵרֵשִׁית הַשָּׁנָה וְעַד אַחֲרֵית שָׁנָה: (ס)*

[ספר המדות, ארץ ישראל, חלק שני א' 1' Sefer HaMidot, Land of Israel, Part II](#)

Through settling the Land of Israel, one perceives **Divine Providence** over the world.

[Kol Dodi Dofek, Six Knocks 3](#)

From the point of view of international relations, no one will deny that the rebirth of the State of Israel, in a political sense, was an almost supernatural occurrence. Both Russia and the Western nations supported the establishment of the State of Israel. This was perhaps the one resolution on which East and West concurred [during the Cold War era]. I am inclined to believe that the United Nations was especially created for this end — for the sake of fulfilling the mission that Divine Providence had placed upon it. It appears to me that one cannot point to any other concrete accomplishment on the part of the United Nations. Our Rabbis of blessed memory already expressed this view: At times rain falls on account of one individual and for one blade of grass ([Breishit Rabbah 66:2](#)). I do not know who the representatives of the press, with their human eyes, saw to be the chairman in that fateful session of the General Assembly in which the

creation of the State of Israel was decided, but he who looked carefully with his spiritual eye saw the true Chairman who conducted the proceedings — the Beloved.

[Likutei Halachot, Orach Chaim, Laws of Morning Hand Washing 2:5:1, אורח חיים, ליקוטי הלכות, הלכות נטילת ידים שחרית ב'ה:א'](#)

...the exile was decreed because of this, for it was a blemish in knowledge, which is the aspect of **divine providence**. The essence of knowledge is the aspect of **divine providence**....And **divine providence**, this is the aspect of the Land of Israel, the aspect of "the eyes of Lord your God are always upon it...

[Siftei Chakhamim, Deuteronomy 11:10:2'ב'י:א'י' דברים, שפתי חכמים](#)

(by the meraglim)...But the Land that you are entering cannot be irrigated because it is a mountainous region. Furthermore, it needs to be irrigated many times, because the water flows down the mountain and does not saturate the land. Therefore, Eretz Yisroel does not grow crops naturally, but rather through Divine providence — supernaturally. This [statement] is praise to Eretz Yisroel that it is sustained by miracles, even though by natural means it is not as good as Mitzrayim. Therefore Rashi says, "But perhaps Scripture speaks derogatorily." In other words, by describing its inferiority, the Land's praiseworthiness is revealed.

[jewishvirtuallibrary.org \(- 1867 \(Quoted in Mark Twain, *The Innocents Abroad*. London: 1881\)](#)

“...[a] desolate country whose soil is rich enough, but is given over wholly to weeds—a silent mournful expanse....A desolation is here that not even imagination can grace with the pomp of life and action....We never saw a human being on the whole route....There was hardly a tree or a shrub anywhere. Even the olive and the cactus, those fast friends of the worthless soil, had almost deserted the country.”

[Ketubot 110b:23-24](#)

The Rabbis taught: A man should always live in the Land of Israel, even in a city of which the majority are idolaters, and not live outside of the Land of Israel, even in a city where the majority is Jewish. **For whoever lives in the Land of Israel, it is as if he has a God. And whoever lives outside of the Land of Israel, it is as if he has no God.**

PTC#10B:—>There is greater countenance more easily seen in the land of Israel, Hashem's chosen land for us, so if we try to live there we will feel and see greater divine providence than the lands of exile especially in how it was reestablished and created in the modern times

[Sefer Kuzari 1:95ה'צ"ה](#)

The first of the Ten Commandments enjoins the belief in **divine providence**.

[העמק דבר על שמות ו'ב'ג'ג'2:3:6 Exodus on Davar Haamek](#)

This teaches that the entire world is perpetuated by Hashem, utilizing **Divine Providence**.... With this, Hashem answered Moshe's question in which he implied that Pharaoh's decree was merely a result of natural events without Hashem's **Providence**; Hashem replied that nature is also a result of **Divine...Providence**.

[מחזור לראש השנה -454 Hodu, The Morning Prayers, Linear Ashkenaz Rosh Hashanah Machzor](#)
[אשכנז, תפילת שחרית, הודו תנ"ך](#)

In this psalm, Dovid expresses the joy of the righteous in the **Divine Providence** of God in every aspect of the world and in the affairs of man.... They see through the laws of nature and perceive the **Divine** order and **providence** of the Creator.

[העמק שאלה על3:6 Part III, Kidmat HaEmek, Rav Achai Gaon, d'Sheiltot Sheilah Haamek](#)
[שאלות דרב אחאי גאון, קדמת העמק, קדמת השלישי ג'ו'](#)

...From now on, **Divine Providence** will be in accordance with your acts. If you study the Torah well and serve Me, you will merit these rewards....If you serve me properly, **Divine Providence** will govern as a kingdom of ministers, in a favorable manner consistent with nature....However, if you perform the mitzvos for the sake of Heaven, you will be treated as a holy and distinctive nation in which **Divine Providence** shall manifest in a manner that transcends nature...

[אפוד בד על הגדה של פסח, מגיד, דיינו א'ב'2:1 Dayenu, Magid, Pesach Haggadah Ephod Bad](#)

(Through the makkot) They also had to come to recognize the reality of God's existence and God's attributes: first, that God is the first cause; second, the reality of **divine providence**; and third, recognizing that God is...When he called God "the God of Israel," he was expressing his belief in **divine providence**: the Lord is also our personal God who watches over us....The first three plagues prove the existence of God ; the second three plagues are proof of **divine providence** ; and the third group of three plagues are proof that God is all-powerfulThe Israelites came to recognize the existence of God and **divine providence**. They also saw that God is all powerful.

[אפוד בד על הגדה של פסח, מגיד, חצי1:4 Hallel, First Half of Pesach Haggadah, Ephod Bad](#)
[הלל ד'א'](#)

Thus, the miracles in Egypt were meant to overcome and uproot Israel's lack of faith in **divine providence**....These signs proved that God is the creator of the world and that there is **divine providence** in the world.

[אפוד בד על הגדה של2:1 Rabban Gamliel's Three Things, Magid, Pesach Haggadah, Ephod Bad](#)
[פסח, מגיד, פסח מצה ומרור ב'א'](#)

Matzah, on the other hand, which we wrap up in a cloth at the Seder, symbolizes those **divine** acts of **providence** which are hidden.

[אפוד בד על הגדה של פסח, מגיד, דיינו י'א'1:10 Dayenu, Magid, Pesach Haggadah, Ephod Bad](#)

Through **divine providence** Israel was able to attain the second type of perfection: physical perfection. Israel grew strong through God's providence in the wilderness.

[Ephod Bad on Pesach Haggadah, Magid, Rabban Gamliel's Three Things 1:2 של](#)
[פסח, מגיד, פסח מצה ומרור א'ב'](#)

Third, one comes to recognize **divine providence** is present in all things, good or bad....The Pesach offering symbolizes **divine providence** since God passed over the Israelite houses but struck the Egyptian households.

[Zevach Pesach on Pesach Haggadah, Magid, The Ten Plagues 17:1 של](#)
[פסח, מגיד, עשרת המכות י"ז:א'](#)

The tenth plague was performed by God alone and not by Moses , Rabbi Hanina gives expression to the view of **divine providence** over human beings when he said: “No man bruises his finger here on earth unless...(decreed from above)

[Malbim on Exodus 9:6:1 של](#)
[מלבי"ם על שמות ט'ו:א'1:6:9](#)

Since these plagues came to enlighten them about **Divine Providence**, Hashem clarified that He has no need for intermediaries, for He Himself watches over the world and accomplishes everything.

[Guide for the Perplexed, Part 3 18:2:ב'י"ח של](#)
[מורה נבוכים, חלק ג' י"ח:ב'2:18:3](#)

Consider how the action of **Divine Providence** is described in reference to every incident in the lives of the patriarchs, to their occupations, and even to their passions...

[Flames of Faith, Glossary 3 של](#)
[מילון מונחים ג'3 שלהבות של אמונה](#)

During Adar Jewry celebrates the hidden hand of **Divine Providence** and the holiday of Purim.

[Contemporary Halakhic Problems, Vol II, Part I, Chapter I Sabbath and Festivals 9 של](#)
[בעיות הלכתיות9 עכשוויות, כרך ב, חלק ראשון, פרק א: שבת ומועדים ט'](#)

Only after man had perceived **divine providence** could he recognize the all-enveloping nature of this providence and that it guides not only his daily life but his very existence.

PTC#11: —>Hashem is intimately involved and controls every aspects of our lives, not just some parts

PTC#12:—>Although Hashem's intervention may be hidden or concealed, it is always there if we look closely enough

[Malbim on Jeremiah 17:19:1 של](#)
[מלבי"ם על ירמיהו י"ז:ט:א'1:19:17](#)

This is because keeping Shabbat testifies to a faith in creation ex nihilo and **Divine providence**, and contradicts the worship of idols.

PTC#13: —>We put full faith in the fact that Hashem controls all, even money, allowing us with full faith to not work on shabbat (or shemittah) and not worry

[Jeremiah 17:5](#)

Cursed is he who trusts in man [and does not heed **divine providence**].

PTC#14: —>Only put your complete faith and trust in Hashem, as man cannot really be trusted to come through

[Shemirat HaLashon, Book II 11:19](#)

(Yehuda and Tamar episode) In any event, we can see [from here] the greatness of the lovingkindness of the Blessed L-rd. for as soon as he said (*Ibid.* 38:26): "She is right [*Tzadkah*], [She is with child] by me," and he accepted the *din* upon himself, a Heavenly voice came forth and said: "*Tzadkah*, from Me came forth secret things!" The essential idea is that the entire episode is Divine Providence

[Sefer Kuzari 3:11א"ג: ספר הכוזרי](#)

Inside the phylacteries are written [verses describing His] unity, reward, punishment, and 'the remembrance of the exodus from Egypt,' because they furnish the irrefutable proof that the **Divine** Influence...is attached to mankind, and that **Providence** watches them and keeps record of their deeds.

[Bava Batra 133b:3א"ג: בבא בתרא קל"ג](#)

To comfort him, Rav read the following verse about him: "I, the Lord, will hasten it in its time", as if to say: It was due to **Divine Providence** that I was here to correct you before your mistaken ruling...

PTC#15: —>We are also placed at certain places at exact times we need to be there

[Akeidat Yitzchak 78:1:5א"ה: עקידת יצחק ע"ה:א"ה:5](#)

The two passages contained in the mezuzah make the point that when we listen to **Divine** instructions, we will benefit by the special Personal **Providence**, and particular attention will be paid to our needs...

[Haamek Davar on Numbers 14:37:2א"ב: העמק דבר על במדבר י"ד:ל"ז:ב'2](#)

(Spies in bamidbar dying) It was evident to all that this was **Divine providence** and not a random event.

[Sefer HaIkkarim, Maamar 4 9:3א"ג: ספר העקריות, מאמר ד ט"ג:3:4](#)

....This shows that the evil which comes to men also comes through **divine providence**, since we see many wicked people trying to do harm to the simple without success.

ספר העקריות, מאמר ד י"א:11:4 ספר HaIkkarim, Maamar 4 10:11א"י

(from example from Iyov)...all evil that comes to the righteous is due to **divine providence**.

[שער האמונה ויסוד החסידות Shaar HaEmunah Ve'Yesod HaChassidut](#)
[Entrance to the Gate of Beit Yaakov, Chapter 4](#)

God runs the world at every moment, managing His creation with individual Divine providence every second of creation's existence. It is God who gives life and existence to all of the worlds and to all of forces that are emanated, created, formed and made.²⁴⁶*He uses four terms for creation, paralleling the kabbalistic concept of the four worlds, Atzilut, Beriyah, Yetsirah, Asiyah. This is a way of saying that God runs all of the worlds, from the most sublime spiritual realm down to the lowly physical world.* Not only this, but so too does He give life and existence in this world to man's mind, including this very understanding. God's desire is that we take our knowledge and power of understanding and then go on to serve Him with our free will, which we are required to exercise.

PTC #16: —>Hashem is with us involved in everything good or bad, even seemingly bad things i.e. nowadays corona times

[סידור ספרד לימות החול, תפלת 223 Ashrei, The Morning Prayers, Weekday Siddur Sefard Linear](#)
[שחרית, אשרי רכ"ג](#)

...These verses were incorporated into our daily prayers because they speak so eloquently of God's majesty, and of the **Divine providence** which is the source of the power, riches, might, and honor of all human...

[ליקוטי מוהר"ן ר"ג:ד' א'1:4:250 Likutei Moharan](#)

This is our greatness, that God hears our prayers and changes the natural order by means of His **Divine Providence**.

[Contemporary Halakhic Problems, Vol III, Part II, Chapter XI Preemptive War in Jewish Law](#)
[בעיות הלכתיות עכשוויות, כרך ג, חלק שני, פרק יא: מלחמת מנע בהלכה צ"ט 99](#)

There are events in the lives of men that, irrespective of their morality or immorality, are nevertheless harnessed by God and utilized by Him as instruments of **divine providence**.

[Exodus 10:1](#)

(1) Then the LORD said to Moses, "Go to Pharaoh. For I have hardened his heart and the hearts of his courtiers, in order that I may display these My signs among them.

PTC#17: —>Hashem can utilize us as messengers for his providence to do good or bad; we should make sure to be his messengers to be in the right time and right place at the right moment to hope and not hurt others

[שלחן של ארבע א' ג"ה 1:58 Shulchan Shel Arba](#)

...everyone who says a blessing over something, which he has enjoyed bears witness to the **Divine providence** that has caused food to come into being for the lower...And whoever enjoys something and does not say a blessing steals this **Divine providence** from it...

[Darashos HaRan 12:17](#)

Eliezer, the servant of Abraham, who knew all that befell his master's son to be the direct result of Divine Providence — especially the wife that fell to his lot — posited that the woman most excellent in character would be the woman for Isaac.

—especially that as he davened she was already on the way —

PTC#18: —>Many times, Hashem brings the Refuah before the maake, a solution before the problem/cure before disease, like by Eliezer the servant, his answer to prayer almost before he even asked ..in current crazy times Hashem designed technology to have leaps and bounds before he brought corona, ie technology and smartphones, zoom, google meet, deliveries/cars/ etc—imagined if happened 100 year ago

[Redeeming Relevance: Genesis 4:12](#)

Divine providence keeps Yitzchak from enduring his father's and his son's worst experiences. When in the same situation as his father (i.e., with Avimelech), Yitzchak does not have his wife taken away from him.

דרוש חידושי הלבנה ה'ב'ב'2:5:2 חידושי

Although Batsheva was intended to be King David's wife from the outset, King David nevertheless took Batsheva prematurely, in an undesirable manner, rather than wait for **Divine providence** to unroll.

PTC#19: —>Have to be careful to use proper hishtadlut to allow divine providence to occur and not be hasty or try to get Hashem's help in unsavory manners

[Daniel 6](#)

Then those men came thronging in and found Daniel petitioning his God in supplication. They then approached the king and reminded him of the royal ban: “Did you not put in writing a ban that whoever addresses a petition to any god or man besides you, O king, during the next thirty days, shall be thrown into a lions' den?” The king said in reply, “The order stands firm, as a law of the Medes and Persians that may not be abrogated.” Thereupon they said to the king, “Daniel, one of the exiles of Judah, pays no heed to you, O king, or to the ban that you put in writing; three times a day he offers his petitions [to his God].” Upon hearing that, the king was very disturbed, and he set his heart upon saving Daniel, and until the sun set made every effort to rescue him. Then those men came thronging in to the king and said to the king, “Know, O king, that it is a law of the Medes and Persians that any ban that the king issues under sanction of oath is unalterable.” By the king's order, Daniel was then brought and thrown into the lions' den. The king spoke to Daniel and said, “Your God, whom you serve so regularly, will deliver you.” A

rock was brought and placed over the mouth of the den; the king sealed it with his signet and with the signet of his nobles, so that nothing might be altered concerning Daniel. The king then went to his palace and spent the night fasting; no diversions were brought to him, and his sleep fled from him. Then, at the first light of dawn, the king arose and rushed to the lions' den. As he approached the den, he cried to Daniel in a mournful voice; the king said to Daniel, "Daniel, servant of the living God, was the God whom you served so regularly able to deliver you from the lions?" Daniel then talked with the king, "O king, live forever! My God sent His angel, who shut the mouths of the lions so that they did not injure me, inasmuch as I was found innocent by Him, nor have I, O king, done you any injury." The king was very glad, and ordered Daniel to be brought up out of the den. Daniel was brought up out of the den, and no injury was found on him, for he had trusted in his God. Then, by order of the king, those men who had slandered Daniel were brought and, together with their children and wives, were thrown into the lions' den. They had hardly reached the bottom of the den when the lions overpowered them and crushed all their bones. Then King Darius wrote to all peoples and nations of every language that inhabit the earth, "May your well-being abound! I have hereby given an order that throughout my royal domain men must tremble in fear before the God of Daniel, for He is the living God who endures forever; His kingdom is indestructible, and His dominion is to the end of time; He delivers and saves, and performs signs and wonders in heaven and on earth, for He delivered Daniel from the power of the lions." Thus Daniel prospered during the reign of Darius and during the reign of Cyrus the Persian.

[Daniel 3](#)

(identified the friends really s chananya Michael and azarya) Nebuchadnezzar was so filled with rage at Shadrach, Meshach, and Abed-nego that his visage was distorted, and he gave an order to heat up the furnace to seven times its usual heat. He commanded some of the strongest men of his army to bind Shadrach, Meshach, and Abed-nego, and to throw them into the burning fiery furnace. So these men, in their shirts, trousers, hats, and other garments, were bound and thrown into the burning fiery furnace. Because the king's order was urgent, and the furnace was heated to excess, a tongue of flame killed the men who carried up Shadrach, Meshach, and Abed-nego. But those three men, Shadrach, Meshach, and Abed-nego, dropped, bound, into the burning fiery furnace. Then King Nebuchadnezzar was astonished and, rising in haste, addressed his companions, saying, "Did we not throw three men, bound, into the fire?" They spoke in reply, "Surely, O king." He answered, "But I see four men walking about unbound and unharmed in the fire and the fourth looks like a divine being." Nebuchadnezzar then approached the hatch of the burning fiery furnace and called, "Shadrach, Meshach, Abed-nego, servants of the Most High God, come out!" So Shadrach, Meshach, and Abed-nego came out of the fire. The satraps, the prefects, the governors, and the royal companions gathered around to look at those men, on whose bodies the fire had had no effect, the hair of whose heads had not been singed, whose shirts looked no different, to whom not even the odor of fire clung. Nebuchadnezzar spoke up and said, "Blessed be the God of Shadrach, Meshach, and Abed-nego, who sent His angel to save His servants who, trusting in Him, flouted the king's decree at the risk of their lives rather than serve or worship any god but their own God. I hereby give an order that [anyone of] any people or nation of whatever language who blasphemes the God of Shadrach, Meshach, and Abed-nego

shall be torn limb from limb, and his house confiscated, for there is no other God who is able to save in this way.” Thereupon the king promoted Shadrach, Meshach, and Abed-nego in the province of Babylon.

[The Antiquities of the Jews 10:10:5'ה':י"ג:ה'יהודים](#)

(Nevuchadnezzar commanding everyone to bow to idols but Daniel's three friends did not upon pain of fiery death): When therefore all the rest, upon the hearing of the sound of the trumpet, worshipped the image, they relate that Daniel's kinsmen did not do it, because they would not transgress the laws of their country. So these men were convicted, and cast immediately into the fire, but were saved by Divine Providence, and after a surprising manner escaped death, for the fire did not touch them

[Kesubos 67b](#)

The Gemara recounts another incident related to charity. Mar Ukva had a pauper in his neighborhood, and Mar Ukva was accustomed every day to toss four dinars for him into the slot adjacent to the hinge of the door. One day the poor person said: I will go and see who is doing this service for me. That day Mar Ukva was delayed in the study hall, and his wife came with him to distribute the charity. When the people in the poor man's house saw that someone was turning the door, the pauper went out after them to see who it was. Mar Ukva and his wife ran away from before him so that he would not determine their identity, and they entered a certain furnace whose fire was already raked over and tempered but was still burning. Mar Ukva's legs were being singed, and his wife said to him: Raise your legs and set them on my legs, which are not burned. Understanding that only his wife was spared from burns, because she was more worthy, Mar Ukva became distraught. By way of explanation, she said to him: I am normally found inside the house, and when I give charity, my assistance is ready and immediate, insofar as I distribute actual food items. Since you distribute money, which is not as readily helpful, my aid is greater than yours.

[Pesachim 8a](#)

והא אמר רבי אלעזר שלוחי מצוה אינן ניזוקין

But didn't Rabbi Elazar say: Those on the path to perform a mitzva are not susceptible to harm throughout the process of performing the mitzva...

PTC#20: —> If you stand of for your beliefs and uphold the sanctity of the torah and mitzvot, being involved in miztvos often Hashem will give his providence to guide you on the way and save you

[Akiedat Yitzchak 31:1](#)

Concerning the burial, he is reassured by G-d who promises that Jacob will indeed survive the journey and see Joseph who would be present at his eventual death and burial, and that G-d at

that time would bring him out of Egypt again so that he could rest in peace with his ancestors. **Jacob is given an assurance that his future fate would be governed by Divine Providence, not by any other method; therefore, he had no cause to worry.**

[Rav Hirsch on bamidbar, sefaria.org:](http://www.sefaria.org/Rav_Hirsch_on_bamidbar)

The serpents are not an unusual punishment at all. Quite the contrary, we would only expect to find serpents in the wilderness! What is outstanding is that the Israelites did not suffer from the serpents till this point. God's supervision protected them throughout the perilous journey in the desert. However, when the people proved ungrateful, and denigrated the manna that God provided, the Lord withdrew His protection of the people. They were left to contend with nature's hazards on their own. As Rabbi Hirsch points out, God did not send the serpents. Rather, He did not prevent their onslaught. The Israelites were left to contend with them on their own.

PTC#21:—>When we realize all is controlled by Hashem with his wonderful providence, there is no need to worry about anything especially in the future

WRAP UP POINTS

PTC #1: Hashem isn't only only concerned with "Big" events or "Big" ("important") people. Hashem is involved with each and every person, and deals with every little thing even seemingly trivial

PTC#2: Hashem gives you exactly what you need. If he wanted you to have a mansion, you would! Be happy with Your Lot (Pirkei Avot 4:1) because that is exactly what is right for you, decreed by Hashem.

PTC #3: It is a fundamental idea that Hashem watches out for us in every way, and the more we see him, the more we will feel him.

PTC #3B: We all have a divine spark/pintele yid and tselem elokim in all of us. If we are alive, by definition that means that we are important and worthy of being around, with a mission Hashem wants us to do. Find your purpose and mission and Hashem will guide you. (Think of R' Salanter and Candle story)

PTC #3c: The Jewish People/We as the Jews have extra special providence and protection from Hashem, our whole history and existence is a miracle especially since every generation tries to wipe us out and we survive

PTC#4: Hashem is the cause of success in all, big or small

PTC#5: Hashem is always around and always watching; The way you want to go, he will lead you (hopefully a good path)

PTC#6: Hashem is with us wherever we go and with whatever we do, even in exile/galus.

PTC#7: Hashem is in charge of all, can do anything and controls all (make oil or vinegar burn)

PTC#8: Every person and Even every creature has its purpose ordained by Hasehm in his providence. Think of the spider and David hamelech

PTC #9: When we realize Hashem is with us wherever we go and with whatever we do, we can accomplish and be successful at anything.

PTC #10: If we let Hashem in and realize he controls all, We can attain greater blessings and protection from bad, the more we let him in, the more he helps us

PTC #10B: There is greater countenance more easily seen in the land of Israel, Hashem's chosen land for us, so if we try to live there we will feel and see greater divine providence than the lands of exile especially in how it was reestablished and created in the modern times

PTC #11: Hashem is intimately involved and controls every aspects of our lives, not just some parts

PTC#12: Although Hashem's intervention may be hidden or concealed, it is always there if we look closely enough

PTC#13: Only put your complete faith and trust in Hashem, as man cannot really be trusted to come through

PTC#14: We put full faith in the fact that Hashem controls all, even money, allowing us with full faith to not work on shabbat (or shemittah) and not worry

PTC#15: We are also placed at certain places at exact times we need to be there

PTC#16: Hashem is with us involved in everything good or bad, even seemingly bad things i.e. corona times

PTC #17: Hashem can utilize us as messengers for his providence to do good or bad, we should make sure to be his messengers to be in the right time and right place at the right moment to hope and not hurt others

PTC#18: Many times, Hashem brings the Refuah before the maake, a solution before the problem/cure before disease, like by Eliezer the servant..in current crazy times Hashem designed technology to have leaps and bounds before he brought corona

PTC#19: Have to be careful to use proper hishtadlut to allow divine providence to occur and not be hasty or try to get Hashem's help in unsavory manners

PTC#20: If you stand of for your beliefs and uphold the sanctity of the torah and mitzvoh, being involved in mitzvos often Hashem will give his providence to guide you on the way and save you

PTC# 21: When we realize all is controlled by Hashem with his wonderful providence, there is no need to worry about anything especially in the future