

Tehilim Perek 20

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 20.

This perek corresponds to what's written in Shmuel Beis Perek 18. For more information on the background you can click on the NachDaily Archives found at the bottom of the email.

A word on the history of this perek.

Dovid, preparing his army for battle against his son Avshalom, split his army into three battalions. One third of the troops were headed by Dovid's general, Yoav, one third by Yoav's brother, Avishai, and one third by Ittai Hagiti.

Dovid wanted to join his men in war, but they wouldn't hear of it. "If you come with us," they said, "Avshalom's men will just try to kill you, the king, to end the war." They told Dovid that it would be better to not to join them in battle, but to stay back and daven for them.

On a different note, this is considered a good kapital to say for people you care about who are suffering, who are unable or unwilling to pray for themselves. You can say the perek as an offering to God on their behalf.

We will summarize the perek, and then go into a couple of pessukim in greater depth.

Let God help you in the moments when you feel in pain. Let Hashem send you help from His sanctuary and Tzion. Let Hashem accept your offerings. God should give you all your heart's desires. We'll all celebrate when we get saved. Our savior himself will elevate Hashem's name like a banner being raised because Hashem will have saved His anointed one, Mashiach.

The last three pessukim read as follows.

אֱלֹהִים בָּרֶכֶב וְאֱלֹהִים בְּסוּסִים וְאֲנַחְנוּ | בְּשֵׁם-יְהוָה אֱלֹהֵינוּ נִזְכִּיר: הִמָּה קָרְעוּ וְנִפְּלוּ וְאֲנַחְנוּ לָקָמנוּ
וְנִתְעוֹדֵד: יְהוָה הוֹשִׁיעָה הַמֶּלֶךְ יַעֲגִבנוּ בְּיוֹם-קִרְאָנוּ

Some rely on chariots and some on horses, but we rely upon and invoke the Name of the Lord, our God. They kneel and fall, but we rise and gather strength. God deliver us, may the King answer us on the day we call.

Dovid's men wanted him to stay back and daven on their behalf because Hashem allows an army to be successful through prayer. Am Yisrael knew and understood well that the main battleground to fight a war is in the arena of prayer.

Of course Dovid needed an army, but that, coupled with Dovid's tefilah behind it, was an unstoppable force.

The Alshich Hakodesh explains, as he does in many perakim of Tehilim, that this refers to the times of Mashiach. The Tzaddikim will use one of God's names in order to win wars. This is why it says in our passuk that when enemies come we'll call out in Hashem's name to destroy them.

The Ramad Walli says that when a regular war occurs, the winner is obviously decreed in heaven. To our eyes, however, it looks as if the side with the best and most advanced weapons wins.

When it comes time for the final Geulah, though, regular warfare won't be used. Am Yisrael will utilize the Divine names of God and it will be apparent that Hashem is winning the war for us.

The Lekutey Maharash also explains, in Torah Beis, that the main weapon of Mashiach is tefilah. Mashiach is going to use his power of prayer as his weapon.

So too the main weapon of a Jew is through tefilah. When we need to accomplish or make something happen do we just rush to do it, or do we utilize our weapon of tefilah before proceeding forward?



This idea can be found in the Hebrew term for weapon, “kley zayin.” If you closely examine the letter zayin, you’ll see that it’s shaped like a hammer. It has a long handle for the bottom, the top of the letter juts out to the left, and a small part juts out to the right.

May we be zocheh to use our kley zayin, our weapon of tefilah, to win all of our personal struggles and battles.

Thank you for listening and have a wonderful day.