

Tehilim Perek 35

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 35.

In this chapter, Dovid pleads with God to save him from the enemies who want to shame, humiliate, and kill him. The Radak learns that Dovid said this chapter specifically about Shaul. Dovid goes into great detail about the tensions between him and his detractors, and is very specific about the emotional torment that he's experiencing.

Dovid relates that he is being falsely and maliciously persecuted and chased, yet he continues to pray on behalf of the perpetrators and for peace to prevail.

It would seem that people who have no moral conscience have an upper hand because they are willing to do anything to get back at their perceived enemy. Someone with a high moral standing would never stoop to lowly means to fight their battles.

Dovid clearly understands the futility of trying to fight them, and davens for God to wage his war. Dovid assures us here that in truth, the reshaim have no advantage over the tzaddikim because God is ultimately watching over the righteous.

לְדָוִד | רִיבָה יְהוָה אֶת־רִיבִי לָחֶם אֶת־לִחְמִי: הִסְזַק מִגֵּן וְצָנָה וְקוּמָה בְּעֶזְרִתִּי:

Of David. O God, fight my adversaries, battle my opponents. take up shield and buckler, and come to my defense.

All of the Meforshim ask why he uses a double expression, reva-fight, and yeravai-battle, for fighting.

Rashi explains that Dovid was saying, "God, You should fight against those who fight with me!"

According to the Malbim, Dovid was asking God to please completely circumvent the need for war by fighting against those who go against him.

The Ramad Walli says that the double wording of reva yeravai means that Dovid first asked God to please fight against his enemies in the upper worlds, the impeding negative forces that want to take him down.

On the second word, yeravai, Dovid was asking God to save him from the forces below from the people who wanted to kill him.

According to the Ramad Walli, what the two enemies have in common is that they both want to stop the Tzaddik and see him dead. When there's a true Tzaddik like Dovid Hamelech, all of the impeding negative forces from above and below try to shut him down.

In verse 10, which is a fairly well known passuk, it says:

כָּל עֲצָמוֹתַי | תֹּאמַרְנָה יְהוָה מִי כָמוֹךָ מַצִּיל עָנִי מִחֲזֹק מִמֶּנּוּ וְעָנִי יִשְׁבֹּת מִגִּזְלוֹ:

All my bones will proclaim, "God, who is like You? You save the poor from one stronger than he, the poor and needy from the one who robs him."

All of the classical Meforshim explain that Dovid was speaking in a metaphor; all his bones give thanks to God for the amazing miracles that God has performed for him. The Ramad Walli explains that since his enemies literally wanted to rip his heart out, it was necessary for Dovid to praise God with all his heart and entire body!

It is brought in many of the chassidic seforim that the word "asmosai" literally means bones, but comes from the word "etsem – essence." Dovid's entire soul and essence constantly called out to God! He put all of his energy and strength into his prayers.

Many people approach tefilah as a passive activity, but we really have to be proactive about davening, not just routinely mumble the words. We need to save



our energy for davening because all too often, by the time we get around to it, we're simply tired.

Like Dovid, we need to put our entire bodies and essence into the words, to daven with koach, strength. When we put energy into our tefilah, we derive more from the words in return.

As Dovid says in Tehilim chapter 42, "tefilah l'El chayai – praying to God is my strength." If you want true vitality, energy, and life, throw yourself into the world of tefilah!

May we merit utilizing the weapon of tefilah to fight the wars of our daily lives by being proactive about davening and getting behind our words, putting our energy into them.

Thank you for listening and have a wonderful day.