

## Tehilim Perek 53

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 53.

This perek is almost completely identical to chapter 14. Rashi explains that chapter 14 refers to the spiritual condition of Yisrael during the first Temple period, while this refers to the second.

The Shai Lemorah notes that this perek is sandwiched between what happened with Doeg H'adomi and the incident with the people of Ziph to teach us that when they tried to stop Dovid, Hashem diverted their plans. So too, in every generation, the nations of the world try to stop Am Yisrael from building its kingdom and fulfilling its destiny. Hashem is going to thwart their plans and ultimately allow Yisrael to succeed, so that Mashiach Ben Dovid can reveal himself to the world.

This chapter begins by relating that the "foolish one" denies God in his heart. When God looks down, He sees that such people are full of desire and are of faulty character. These fools should know better than to try to interfere with His nation, but they continue to pursue Yisrael as one devours bread. During the times of the final redemption, specifically the war of Gog U'magog, they will be stricken with terror. Their bones will be shattered.

The perek ends with a prayer for God to bring back His nation to the soil of Eretz Yisrael, when we will no longer be captive in other people's lands and all of Am Yisrael will return.

Highlighting the last passuk, verse 7:

מִי יִתֵּן מִצִּיּוֹן יִשְׁעוֹת יִשְׂרָאֵל בְּשׁוּב אֱלֹהִים שְׁבוֹת עַמּוֹ יִגַּל יַעֲקֹב יִשְׂמַח יִשְׂרָאֵל:

*If only Israel's salvation would come from Tzion. When God will bring back His people's captives, Yaakov will exult, Yisrael will rejoice.*

The Radak explains that the word “shuv, return” implies consolation and calmness, which will take place when Jews begin to return to Eretz Yisrael.

The Meforshim also explain the usage of the words, “yagel Yaakov, Yaakov will be elated, and “yismach Yisrael, Yisrael will rejoice. Yisrael refers to the tzaddikim, while Yaakov refers to the simple Jews to teach us that both the Tzaddikim and common folk will celebrate our nation’s return to its land.

This is what we see happening today. Jews from all walks of life are happy that we have Eretz Yisrael. Even those not particularly learned or observant are proud to be a part of Am Yisrael and Eretz Yisrael. They feel connected through Tzion.

The word Tzion itself means a marker or a sign. A sign is a focal point that draws people’s attention. Eretz Yisrael and Tzion are center points to unite Am Yisrael, not only through a longing to be a part of the nation but physically, as the land itself provides a place for us to become one.

The passuk asks, “Mi k’amcha Yisrael, goy echad ba’aretz, Who is like the Jewish nation, one nation in the land?”

The simple meaning of this is that only when Am Yisrael is in Eretz Yisrael can it can be considered one nation. Which land? America? No, it means Eretz Yisrael! Only when Am Yisrael is back in Eretz Yisrael are we truly considered one.

A step deeper: The Tikkuney Zohar explains: Zeh b’lo zeh, lo nikreh Echad. One without the other is not called “one.” The Jewish nation without its Land, and Eretz Yisrael without Am Yisrael, aren’t considered one unless they are together. We need Eretz Yisrael, and Eretz Yisrael needs the Jewish nation to be able to give forth its blessings.

May we merit seeing Am Yisrael completely returning to Hashem with all their souls and hearts by doing teshuva and returning to our Land, to be called one as a nation once again.

Thank you for listening, and have a wonderful day.

