God responds in times of distress.

תהלים יב:20

May Hashem answer you, by David, for the conductor,

unto thee, O Jacob, unto thee, O Israel, my name is made impenetrable.

May He dispatch of Jacob, of the God by the may you be of distress,* Name

may you be made by Zion from the your Sanctuary,* help

may He grant Selah. may He accept with favor* burnt-offerings,*

may He fulfill. plan of yours and every as your heart [desires],

may Hashem fulfill raise our of our God and in the at your salvation, Name

Ark rests and where God’s spirit dwells. From there will go forth Divine aid in battle (Radak). We pray that our aid comes from the Sanctuary, based in holiness, and not from unholy sources such as the hands of gentile kings and armies which may fight on our side. It is the holiness of the Jewish people themselves, their sacred deeds and words, that is their main ally in battle.

may Hashem fulfill, your help from the Sanctuary, from the Holy of Holies inside the Temple where the Holy

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The historical enmity of the nations against Israel is an outgrowth of hatred for that which Israel represents: the complete subordination of all human striving to God’s will.

**TEHILLIM/PSALMS — 83**

The historical enmity of the nations against Israel is an outgrowth of hatred for that which Israel represents: the complete subordination of all human striving to God’s will.

_O God, by Asaph, a psalm_ A song.

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121 / קבא
A declaration of faith and a prayer for God’s constant protection.

Shir L’tzionah * אֲשֶׁר עָנֵי אֲלֹהִים *
<< the mountains; * to my eyes * I raise << to the ascents. << A song
Maamor b’chah zeyri. * עַדּיָּו מַעַסְיָּו *
<< Hashem, << is from << My help << my help? << will come << from whence
Ush’ha Shemaya naza’r. * עַל יְזָר לְמוֹפָר בִּלְטָה *
<< of your foot; << the faltering He will not allow
Al tov Shemaya. * הָוָא לֹא נָעֲמָל *
nor slumbers [He] neither slumber, << will your Guardian. << not suffer
Yish’or Shomer Ishra’el. * עִיחָה שְׁפַרְאֵל *
Hashem << is your Guardian; Hashem << of Israel. < the Guardian << sleeps,

121 / קבא
And they will be doomed. God will not accept their repentance (Metzudos; Malbim). R’ Hirsch; however, renders they will sense that they are about to perish. They will realize that their past has been worthless and that their only hope for the future lies in accepting God’s mastery without reservations.

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A person in distress prays to God from the depths of his heart.

יְהַלֵּךְ עַל יְדֵי יִתְמָטָה יִום חֲשָׁמֶשׁ לָא
will not the sun by day your right hand
יךֶבֶן מִרְאוֹת הַמַּעֲלֵי יִחְדֶּשׁ מַעֲלֶיהָ
from will protect Hashem by night nor the moon
לַעֲמֵר יִשְׁמָר אַתָּה בְּפֶשֶׁבָּה יִתְנָשֵׁר
will guard Hashem your soul He will guard evil*
אתֶה בְּעֵצָתוֹ מִשְׁמַעְתֶּךָ עִלָּם
eternity until from this time and your arrival your departure

130 / קָל

A prayer. when he was by David. A maskil

יסר המונאות; מָמָעְמֵם קְרַאתָהּ
I called You From the depths of ascents A Song
יִחְדֶּשׁ מַעֲלֹת בָּקֵי לְהָנָה
may they be my voice hear O Lord Hashem
יאַנֵנה קְשֶׁבָּתָךְ לְתָפֹּלֵת
iniquities If of my pleas to the sound attentive Your ears—

Although I am extremely distant from You, and I have sunk to the most remote depths, please hear my voice (Ibn Ezra).

When a supplicant has the presence of mind to articulate his requests, he need not shout. But when misery robs him of his equanimity, he cries out in anguish (Pri Tzaddik).
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