

## Tehilim Perek 45

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 15.

The chapter continues the theme of the previous perakim about the final redemption and times of Mashiach.

The Ramad Walli says that the previous perek spoke about the suffering that will take place during the final redemption. This perek, however, tells us of good things that will take place when Mashiach comes so that we won't despair or be frightened about his coming. Hope is one of the basic human emotions. A person filled with hope can begin to see the possibility of life getting better. With hope in our hearts we can traverse even the most difficult of circumstances.

God is not cruel, and has our best interests in mind. Mashiach is coming for every single one of us!

Most Meforshim explain that the King in the chapter is referring to Mashiach.

This is a love song written by the sons of Korach. The perek describes a king who is unbelievably handsome and charming, radiating God's light. He is a strong warrior, with proper weapons. What makes this king different? He comes to power through his pristine character, as he is honest, humble and righteous. God established king Mashiach for all of eternity. He will love goodness and hate evil.

In verse 10 the chapter turns its attention to address a "royal princess and queen." Most Meforshim explain that these are metaphors for the nations of the world who will subjugate themselves to the Melech Hamashiach.

The chapter ends with the psalmist addressing Mashiach, saying that he will be praised for ever.

The first passuk sheds light on the entire perek.

לְמִנְצָחַם עַל־שְׁשָׁנִים לְבָנֵי־קָרַח מְשָׁלִיל שִׁיר יְדִידוֹת:

*For the leader; on shoshanim. Of the sons of Korach. A maskil. A love song.*

Radak explains that 'shoshanim' was the name of the musical instrument which was played during the singing of this perek.

The Ramad Walli explains that the word "shoshana" also means a rose. Am Yisrael is like a shoshana ben hachochim – a rose amongst thorns, and the nations of the world are like a thorn in its side.

According to the Ramad Walli, the head gardener's main intent is to care for the roses and not the thorns. The main purpose of creation was for Yisrael. The opening word of the Torah, "Bereishis," stands for bishvil Yisrael sh'nikra reishis – the world was created for Yisrael who is considered God's firstborn. The entire purpose of Mashiach is ultimately for Am Yisrael, who was the impetus for the creation of the world.

It's important to understand that as a rose takes time to grow and blossom, so too will the final redemption slowly sprout over a period of time. The process is taking place over the span of many years, and can go unrecognized to the undiscerning eye.

The Vilna Gaon, in Sefer Kol Hatorah, compares the process of redemption to the times of Purim. The Purim story slowly occurred over the course of many years. At that time people were confused about what was happening around them, not realizing that God was behind the scenes, slowly but surely manipulating the events for Mordechai to rise to power and Haman to be hung.

So too the final redemption will take place over the course of many years, little by little. Like the rise of the morning star, the light of Mashiach has begun to shine its rays.

It's amazing to think that the author of our perek thousands of years ago understood the secrets of the final redemption. He hinted to it in the word "shoshana – rose," intimating the sprouting and blossoming process of the final redemption and the times in which we are living.



May we merit the full revelation of Mashiach Ben Dovid. At that time, death will end forever, and the knowledge of God will fill the world like the waters that cover the sea.

Thank you for listening and have a wonderful day.