

Tehilim Perek 89

Welcome to NachDaily, covering the entire TANACH one perek at a time. I'm Rabbi Shaya Sussman, today we'll be discussing Tehilim, Chapter 89. This is the end of the 3rd book of Tehilim.

This perek speaks about the Davidic dynasty. The tone is primarily happy, in contrast to the one before it which dealt with the sufferings of Am Yisrael in exile. We are assured that God will remember His people, and send the ultimate Redeemer from the seed of Dovid. The Ramad Walli adds that the main purpose of this chapter is to teach us not to give up on the final Geulah.

The perek begins with the words, Maskil l'Eyson Ha'ezrachi. Some of the Meforshim learn that he was the son of Zerach ben Yehuda, brother of Heymon Ha'ezrachi.

Rashi on a different chapter brings a Medrash to explain that Eyson Ha'ezrachi refers to none other than Avraham Avinu, who was known by this name.

In the first part of the perek, the author proclaims that he will sing to God forever because of His greatness. God, is, was, and always will be kind. Kindness permeates the creation because the world will be built with chessed.

Part of God's kindness was to establish a Mashiach, descended from Dovid Hamelech. This is a great chessed for all mankind, because it essentially means that God is always moving the world towards its tikkun, its ultimate purpose. We weren't just put here and left to suffer. There is purpose both to the world in general as well as to each of our lives.

Similarly, I once heard in the name of the Chofetz Chaim that the last "Ani mamin," the belief in Mashiach, is the most important one because it includes all of the others. The belief in Mashiach pre-supposes belief in Hashem's Oneness, the prophecy of Moshe Rabbenu, etc....

The chapter relates that all of existence, both formed and formless, comes from Hashem. This includes existence as we see it, and what was prior to it. Happy is the person who blows the shofar to You.

The prayer then speaks directly about the establishment of the Davidic dynasty. At the time that Hashem chose Dovid and anointed him with pure oil, He promised never to cease the Davidic line.

Hashem is quoted as declaring that if Yisrael doesn't keep His Torah they will be punished. However, He will still never remove the crown from Dovid's house. Just as the sun and the moon are eternal, so too is My covenant with Dovid.

In the last section of the prayer, the author asks Hashem why, If He loves Dovid so much, has He let him suffer and his enemies rejoice? Why is he repaid for his love for You with derision and scorn?

The sefer ends with the author affirming his Emunah in Hashem: Baruch Hashem l'olom, amen v'amen. Blessed is Hashem forever and ever.

May we merit seeing the full sprouting of Mashiach ben Dovid in our time. Ani ma'amin b'emunah sh'leima b'vivas hamashiach, v'af al'pi sheyismamea, im kol zeh achakelo b'chol yom sheyavo. I believe with perfect faith in the coming of Mashiach. Even though he may tarry, every day I long and wait for him.

Thank you for listening and have a wonderful day.