

Tehillim II

II Samuel 7:14

I will be to him for a father, and he shall be to me for a son

Psalm 89:28

Concerning David I will also appoint him first-born, the highest of the kings of the earth.

I Samuel 10:1

Then Samuel took the vial of oil, and poured it on his head, and kissed him, and said, Has not Adonai anointed you to be prince over his inheritance.

Psalm 73:1

How good God is to Israel, to those who are pure in heart.

1	לְמָה	וְלָאֲמִים	וְהָגוּ רִיק:	1
2	וְתִצְבּוּ	מְלְכֵי אֶרֶץ	וְנוֹסְדוּ יַחַד	2
	« Take position	« kings of the earth	« together « conspire « and rulers	
	עַל הַ	וְעַל	מְשִׁיחוֹ:	
	His anointed.	« and against « against Adonai		
3	וְנִתְקָה	אֶת מוֹסְרוֹתֵינוּ	וְנִשְׁלִיכָה מִמֶּנּוּ	3
	« Let us break	« their bands «	« from us « and cast	
4	וְיֹשֵׁב	בַּשָּׁמַיִם	יִשְׁחַק אֲדֹנָי	4
	« The dweller	« in Heaven «	« Adonai « laughs	
5	אֵז	וְדַבֵּר	אֱלִינוּ	5
	« Then	« He speaks «	« to them «	
6	וְאֲנִי	נִסְכְּתִי	מְלְכֵי עַל צִיּוֹן	6
	« And I	« have set «	« My king «	
7	וְאֶסְפְּרָה	אֶל חֶק הַ	אֲמַר אֱלִי בְנֵי אֶתְּהָ אֲנִי הַיּוֹם	7
	« I will declare	« a decree «	« Adonai «	
8	שָׁאֵל	מִמֶּנִּי	וְאֶתְּנָה	8
	« Ask	« of Me «	« and I will give «	
	וְאֶחְזַתְּךָ	אֶפְסֵי אֶרֶץ:		
	« as your portion «	« the nations «	« and I will give «	
	the ends of the earth .	« and your possession		
9	וְתִרְעַם	בְּשֶׁבֶט בְּרִזָּל	כְּכֵלֵי יוֹצֵר	9
	« You will break them	« with an iron rod «	« like a potter's vessels «	
10	וְעֵתָה	מְלְכִים	הַשְּׂכִילוּ הַנְּסֵרוּ	10
	« And now	« kings «	« be warned « be wise «	
11	וְעָבְדוּ אֶת הַ	בִּירְאָה	וְגִילוּ בְרַעְדָּה:	11
	« Adonai «	« Serve	« and rejoice «	
12	וְשָׁקוּ	בַר	פֶּן יֶאֱנַף	12
	« Kiss/desire	« ground/purity/son «	« He will be enraged «	
	כִּי יִבְעַר	בְּמַעַט	אִפּוֹ אֲשֶׁרֵי כֹל	
	« will kindle «	« in a moment «	« His anger «	
	for	« are all «	« happy «	
	who shelter in Him.			

The wicked try to improve on one another in their acts of wickedness. Cain killed Abel. Esau sought to improve on Cain, who killed his brother while Adam was yet alive to beget another son instead of Abel; he would wait till his father died, then he would kill his brother, so that he alone might inherit everything. Pharaoh thought Esau's scheme did not go far enough, because while Esau was waiting he allowed Jacob to raise up a family of his own; therefore his design was an improvement on Esau's: better kill the Israelites' males at their very birth; the women would then be intermixed with the Egyptians, and thus Israel would be entirely obliterated. Haman criticized Pharaoh's wisdom, and decided upon the policy of making a clean sweep of all the Jews without distinction of gender. Gog and Magog ridiculed all their predecessors in iniquity, and taking into account that the Jews had a Protector in their Heavenly Father, thought of attacking God Himself. - Tehillim Rabbah

The nations will then plead. 'Offer us the Torah anew and we shall obey it.' But the Holy One, blessed be He, will say to them, 'You fools, he who toiled on the eve of Shabbat can eat on the Shabbat, but he who did not, what will he eat on Shabbat? Nevertheless, I have an easy command which is called *Sukkah*; go and carry it out.' Straightaway every one of them will go and make a booth on the top of his roof; but the Holy One, blessed be He, will cause the sun to blaze forth over them as at the Summer Solstice. And every one of them will trample down his booth and go away, as it is said, *Let us break their bands asunder, and cast away their cords from us.* Thereupon the Holy One, blessed be He, will laugh at them, as it is said, *He that sits in heaven will laugh.* Avodah Zara 3a

Why have nations gathered Our Sages (Berachot. 7b) expounded the passage as referring to the King Messiah, but according to its plain meaning, it is proper to interpret it as referring to David himself, as the matter is stated (II Sam. 5:17): "*And the Philistines heard that they had anointed David as king over Israel, and all the Philistines went up to seek, etc.,*" and they fell into his hands. Concerning them, he says, "*Why have nations gathered.*" - Rashi

As the billows of the sea, when rushing towards the shores in their violence and fury, threaten to swamp the whole shore, yet when they near the shore their fury and violence are lessened, and at last they meekly spend themselves; so also with those who persecute Israel (likened to the sand on the shore of the sea) and threaten to overwhelm them; they are eventually constrained to lessen their violence and fury. Tehillim Rabbah

R. Jose says, In time to come idolaters will come and ask to convert. But will they be accepted? Isn't it taught that in the days of the Messiah converts will not be accepted; as in the days of David and Solomon? They will be self-made converts, and will place *tefillin* on their heads and arms, *tzitzit* on their clothes, and a *mezuzah* on their doors, but when the battle of Gog-Magog comes, they will be asked, 'For what purpose have you come?' and they will reply: 'Against God and His Messiah' as it is said, *Why are the nations in an uproar, and why do the peoples mutter in vain.*