

## תהלים Chapter 2

- א למה, רגשו גוים; ולאמים, יהגו-ריק. 1 Why are the nations in an uproar? And why do the peoples mutter in vain?
- ב יתנצבו, מלכי-ארץ-- ורוזנים נוסדו-יחד: על-יהוה, ועל-משיחו. 2 The kings of the earth stand up, and the rulers take counsel together, [N] against the LORD, and against His anointed:
- ג ונתקה, את-מוסרותימו; ונשליכה ממנו עבתימו. 3 'Let us break their bands asunder, and cast away their cords from us.'
- ד יושב בשמים ישחק: אדני, ילעג-למו. 4 He that sitteth in heaven laugheth, the Lord hath them in derision.
- ה אז ידבר אלימו באפו; ובחרונו יבהלמו. 5 Then will He speak unto them in His wrath, and affright them in His sore displeasure:
- ו ואני, נסכתי מלכי: על-ציון, הר-קדשי. 6 'Truly it is I that have established My king upon Zion, My holy mountain.'
- ז אספרה, אל-חק: יהוה, אמר אלי בני אתה--אני, היום ילדתיך. 7 I will tell of the decree: the LORD said unto me: 'Thou art My son, this day have I begotten thee.'
- ח שאל ממני--ואתנה גוים, נחלתך; ואחזתך, אפסי-ארץ. 8 Ask of Me, and I will give the nations for thine inheritance, and the ends of the earth for thy possession.
- ט תרעם, בשבט ברזל: ככלי יוצר תנפצם. 9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.'
- י ועתה, מלכים השפילו; הוטריו, שפטי ארץ. 10 Now therefore, O ye kings, be wise; be admonished, ye judges of the earth.
- יא עבדו את-יהוה ביראה; וגילו, ברעה. 11 Serve the LORD with fear, and rejoice with trembling.
- יב נשקו-בר, פן-יאנף ותאבדו דרך-- כי-יבער כמעט אפו: אשרי, כל-חוסים בו. 12 Do homage in purity, lest He be angry, and ye perish in the way, when suddenly His wrath is kindled. {N} Happy are all they that take refuge in Him. {P}

1a WHY DO NATIONS ASSEMBLE?<sup>1</sup> Our rabbis interpreted<sup>2</sup> the subject of the chapter<sup>3</sup> as a reference to the King Messiah.<sup>4</sup> However, according to its basic meaning<sup>5</sup> and for a refutation of the Christians<sup>6</sup> it is correct to interpret it as a reference to David himself in consonance with what is stated in the Bible, “When the Philistines heard that Israel had annointed [māsēhū] David as king over them” (2 Sam. 5:17), “the Philistines gathered their troops...” (1 Sam. 28:4), and they fell into his [David’s] hand. It is concerning them [the Philistines alluded to in 2 Sam. 5 and in 1 Sam. 28] that he [David] asked [here in Ps. 2:1], “WHY DO NATIONS ASSEMBLE so that all of them are gathered together?”

## Breishit chapter 1 verse 26

And God said, "Let us make man in our image, after our likeness, and they shall rule over the fish of the sea and over the fowl of the heaven and over the animals and over all the earth and over all the creeping things that creep upon the earth."

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם  
בְּצַלְמֵנוּ כְּדְמוּתֵנוּ וַיְרִדוּ בְדִגְתַּת  
הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה  
וּבְכָל הָאָרֶץ וּבְכָל הָרֶמֶשׂ הָרֹמֵשׂ  
עַל הָאָרֶץ

## Rashi

Let us make man: Even though they [the angels] did not assist Him in His creation, and there is an opportunity for the heretics to rebel (to misconstrue the plural as a basis for their heresies), Scripture did not hesitate to teach proper conduct and the trait of humility, that a great person should consult with and receive permission from a smaller one. Had it been written: "I shall make man," we would not have learned that He was speaking with His tribunal, but to Himself. And the refutation to the heretics is written alongside it [i. e., in the following verse:] "And God created (וַיִּבְרָא), " and it does not say, "and they created (וַיִּבְרְאוּ)." - [from Gen. Rabbah 8:9]

אף על פי שלא סייעוהו ביצירתו ויש מקום למינים לרדות, לא נמנע הכתוב מללמד דרך ארץ ומדת ענוה שיהא הגדול נמלך ונוטל רשות מן הקטן. ואם כתב אעשה אדם לא למדנו שיהא מדבר עם בית דינו אלא עם עצמו, ותשובת המינים כתב בצדו ויברא א-להים את האדם, ולא כתב ויבראו