

Tehilim Perek 2 (Beis)

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Welcome to NachDaily, covering the entire TANACH one perek at a time. I'm Shaya Sussman, and today we will be discussing Tehilim Perek Beis. We begin with the question of whether or not it's a continuation of the previous one.

The Gemorah, in Brachos 9B and 10A, explains that any perek beginning and ending with "Ashrei" was considered by Dovid to be special. The first perek started with "Ashrei ha'ish," and this second ends with "Ashrei kol chosei bo," which indicates that it is really one with the previous perek.

The Alshich Hakodesh explains the connection between the first and second perakim. The first addresses the fact that the path of Reshaim will ultimately be doomed, while the second addresses the obvious question of why Hashem permits the nations of the world speak against Him.

Let's begin with passuk aleph.

"Why do nations assemble, and nations plot vain things?"

There are two levels of meaning here. The simple one, we learn from the Radak, is that this perek corresponds to what happened in Shmuel Beis, Perek Hey.

Shaul had just been killed by the Plishtim, and all of Yisrael had accepted Dovid as the new King. Now the Plishtim had come to wage war against Dovid in an attempt to wipe out the Kingdom of Yisrael. Dovid asked Hashem if he should go to war against them,

and Hashem responded by telling Dovid that he will be successful if he does so.

Dovid begins by asking why the Plishtim gather up against him. Rashi explains that the deeper meaning of his question refers to the nations of the world who will rise against Mashiach. Why, Dovid wondered, will Hashem let the gentile nations try to blot out Mashiach?

"Kings of the earth stand up, and rulers conspire together against God and against His anointed one, saying..."

The Ramad Walli agrees with Rashi in explaining this capital in terms of Mashiach. This is in reference, he says; to the war of Gog u'Magog that will take place at the end of days. Dovid wondered why the kings will rise up against Hashem, when they should already understand that they will lose against Him and Mashiach.

The Ramad Walli goes on to explain that Hashem will put it in the hearts of Gog u'Magog to battle with Yisrael because after they are defeated everyone will recognize Hashem's Name. The public defeat of Gog u'Magog will make a greater Kiddush Hashem.

וְנִתְּקָה אֶת־מוֹסְרוֹתֵינוּ וְנִשְׁלִיכָה מִמֶּנּוּ עֲבֹתֵינוּ:

"Let us break the cords of their yoke, shake off their ropes from us!"

The Malbim explains that when Dovid Hamelech conquered a nation he would force them to keep the Sheva Mitzvos B'nei Noach. The gentile nations felt strangled from doing these mitzvos, and wanted to throw them off like ropes tied around them.

The Alshich explains that the nations of the world were trying to separate the Jewish people from doing Mitzvos because Mitzvos are like chords that connect us to God.

It's important to remember that Mitzvos are not burdens! The word Mitzva really means "connection," because each one is an opportunity to connect with the Infinite, beyond ourselves. Each affords us the ability to get out of our own heads, to let our egos dissipate, put our personal considerations aside, and awake to the Creator of life.

יוֹשֵׁב בְּשִׁמְיָם יִשְׁחָק אֲדֹנָי יִלְעֶג לָמוֹ:

"He who sits in heaven laughs; my master mocks them."

God is just laughing at the nations who rise against Him. They are merely pawns in his hand.

אָז יִדְבֶּר אֱלִימוֹ בְּאַפּוֹ וּבְחִירוֹנוֹ יְבַלְעֵמוֹ:

"Then He speaks to them in anger, terrifying them in His rage,"

וְאֲנִי נִסְכַּתִּי מֶלֶכִּי עַל-צִיּוֹן הַר-קֹדֶשׁ:

"But I have installed My king on Zion, My holy mountain!"

The Radak explains that Hashem asks, "What are you thinking, attempting to uproot the Malchus of Dovid? It was I who anointed him as the king in the first place!

Again, the deeper level here is the war of Gog u'Magog which will take place when Yisrael is already settled in Eretz Yisrael.

אֲסַפְּרָה אֶל חֵק יְהוָה אֲמַר אֵלַי בְּנִי אֶתָּה אֲנִי הַיּוֹם יִלְדְּתִיךָ:

"I, Dovid will recount the statute ordained in the Torah that the Jewish people are God's children: God said to me: 'You are my child; I cherish you as if I had fathered you today.'"

The Meforshim explain that Dovid calls the Mashiach "a child".because, as the King, he will embody all the souls of the entire nation.

This is what is called the "Neshama Haklalis," the all-inclusive Neshama. It was the same Neshamah that Adam Harishon had which contained all 600,000 root souls of Klal Yisrael. Moshe Rabbenu had the same Neshama, as will Mashiach

תִּרְעַם בְּשִׁבְטֵי בָרָזֶל כְּכֵלֵי יוֹצֵר תִּנְפָצִים:

"You can smash them with an iron mace, shatter them like potter's ware."

וְעַתָּה מְלָכִים הַשְׁכִּילוּ הוֹסְרוּ שְׁפָטֵי אֶרֶץ:

"So now, O kings, be prudent; accept discipline, you rulers of the earth!"

Again, these passukim can be understood as either a reference as to how Hashem will allow Dovid to defeat his enemies, or how Hashem is going to aid Mashiach in the war of Gog u'Magog against the kings of the earth.

עֲבַדוּ אֶת־יְהוָה בְּיִרְאָה וּבְרִיזָה וּבְרָעַד

"Serve the LORD in awe; tremble with fright."

Malbim explains that Dovid was telling the nations he captured that If you don't keep the Sheva Mitzvos B'nei Noach I will strike fear into you, and you will serve Him. There is no way to evade what Hashem wants.

קוֹ־בָר פֶּן־יֵאָנֶפֶּ / וְתֵאֱבָדוּ דְרָךְ כִּי־יִבְעַר כְּמַעַט אַפּוֹ אֲשֶׁר־יִ כָּל־חַוְסֵי בּוֹ:

"Pay homage in good faith, lest He be angered, and your way be doomed in the mere flash of His anger. Happy are all who take refuge in Him."

This is the end of Kappital Beis. I hope that you found it helpful. Be"H, we'll be starting Perek Gimmel in the next shiur.

Have a wonderful day.