

هل مزمور 2 هو عن داود وليس عن

المسيح بشهادة راشي؟ مزمور 2

Holy_bible_1

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الشبهة

راشي يقول ان مزمور 2 هو عن داود وينطبق عليه

الرد

الحقيقة رغم ان راشي قال هذا لكن المشكك اقتطع كلام راشي الذي فيه يقر ان كل الساجيس (الحكماء) أي الراباوات الكبار القدامى الذين كتبوا التلمود يقولوا انه عن المسيح.

فراشي يبدأ شرحه للمزمور بالتالي

Why have nations gathered: Our Sages (Ber. 7b) expounded the passage as referring to the King Messiah, but according to its apparent 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,” and they all gathered.

ساجاتنا (بار 7 ب) شرحوا المقطع كإشارة للملك المسيح. ولكن حسب المعنى الظاهر انه أفضل ان يفسر كإشارة الى داود نفسه كما مذكور في 2 صم 5: 17 وسمع الفلسطينيين انهم قد مسحوا داود ملكا على اسرائيل فصعد جميع الفلسطينيين ليفتشوا على داود ولما سمع داود نزل الى الحصن الى اخر حتى سقطوا في يده وعنهم قال وتامر الرؤساء معا واجتمعوا كلهم

فراشي يوضح ان هذا رأيه ولكن الساجيين القداماء قالوا انه عن الملك المسيح وراشي من القرن 12

ولكن هؤلاء الحكماء من القرن الثاني

ولكن الحقيقة كلام راشي لا يستقيم

بدراسة سياق الكلام

2: 1 لماذا ارتجت الامم و تفكر الشعوب في الباطل

2: 2 قام ملوك الارض و تامر الرؤساء معا على الرب و على مسيحه قائلين

2: 3 لنقطع قيودهما و لنطرح عنا ربطهما

المزمور واضح يتكلم عن الرب وعن المسيح فالطبيعة المطوبة التي يترجاها المرتل في المزمور الأول لا يمكن تحقيقها إلا خلال المسيح الملك الذي يتكلم عنه في المزمور الثاني. وهنا كلمات لا يمكن أن تنطبق على داود مثل هل كانت الأمم ميراثاً لداود؟ هذا لم يتم سوى للمسيح

وملوك الارض هو المقصود به الشيطان واعوانه كما شرح دانيال عن رئيس فارس واليونان

ونلاحظ شيئاً مهم ان الكلام بصيغة المثني الرب المسيح ولكن في العدد التالي يتكلم بصيغة المفرد

2: 4 الساكن في السماوات يضحك الرب يستهزئ بهم

فهم يظنوا انهم يتعاملون مع اثنين ولكن الرب والمسيح واحد لذلك هو يستهزئ بهم ومن فكرهم الخطأ لان بينما يظن العالم في ثورته أنه قد انتصر على الرب وعلى مسيحه، إذ بهم يجدوا أنفسهم أنهم قد حققوا غرض الله، فالله لم يتركهم ينفذون ما أرادوا إلا لأنه يريد ذلك، فالله ضابط الكل. فهم قاموا على المسيح وصلبوه ولكن لم يكن هذا انتصاراً لهم بل انتصاراً للمسيح. فهو قد أتم رسالة الفداء وظهرت هذه القوة بوضوح بعد القيامة فالصيادين الضعفاء نشروا المسيحية في العالم وتشتت اليهود المتكبرين.

2: 5 حينئذ يتكلم عليهم بغضبه و يرجفهم بغيظه

وهنا يتكلم عن الدينونة والعقاب والعالم لم يرتجف بسبب غيظ داود ولكن العالم بالفعل ارتجف يوم الصلب بسبب الزلازل وان الشمس اخفت شعاعها وسرتجف العالم كله مره اخري يوم مجيئ المسيح للدينونة

2: 6 اما انا فقد مسحت ملكي على صهيون جبل قدسي

وهذا العدد ليس عن شعب اسرائيل ولكن هو عن داود كرمز للمسيح لان المسيح في ميلاده قيل "أين ملك اليهود" وفي دخوله إلى اورشليم قالوا "مبارك الآتي باسم الرب ملك إسرائيل" وبموته ملك على قلوب كل المؤمنين به "وأنا إن ارتفعت أجذب إلى الجميع" وأحبه الجميع لأنه أحبنا أولاً وكل من أحبه ملكه على قلبه وأطاع وصاياه، والشهداء ماتوا على اسمه وعصوا أوامر القياصرة والملوك الوثنيين. هو الآن يملك في مجده ويملك على صهيون كنيسته جبل قدسي = هي جبل ثابت سماوي بعد أن قدسها بدمه.

2: 7 اني اخبر من جهة قضاء الرب قال لي انت ابني انا اليوم ولدتك

إنني اخبر من جهة قضاء الرب هذا لا علاقه له لا بداود ولا بإسرائيل. العدد يبدأ اعلان دور المسيح لان كلمة أخبر هي في معناها الاصلي اعلان بمعنى امر خفي موجود سيعلنه الرب ويظهره للبشر وهذا الكلام عن المسيح ومجيؤه.

فالمسيح جاء ليعلن ويظهر الاب الذي لم يره احد فالآب لايمكننا ان نراه ونحن ما زلنا في الجسد. الابن تجسد ليعلن لنا من هو الله. أعلن لنا محبة الآب لنا، راينا في صليبه المحبة والعدل وراينا في حياته التواضع والوداعة، وعرفنا ارادة الآب بحياته وتعاليمه. حينما اقام موتي كان يعلن عن ان ارادة الآب لنا هي الحياة الابدية، وحين كان يشفي الامراض كان يعلن ان ارادة الآب من نحونا هي الشفاء الكامل نفسا

وجسدا وروحا

اذا نفهم من هذا الجزء ان الكلام عن دور المسيح عندما يتجسد ولا يتكلم عن لاهوت المسيح بل دوره في

التجسد في ملئ الزمان

فالكلام الاتي يسكون عن التجسد وليس عن اللاهوت

انت ابني

وهنا يتكلم عن مكانة المتجسد فهو كينونته او تميزه الوظيفي هو ابن

وهذا لا يقول ستكون ابني ولكن هو من الازل ابن لهذا قال انت ابني

فهو واضح انه ليس ابن بالخلق واو ابن بالتبني ولكن ابن حقيقي ابن الله الازلي وهذا هو الاعلان الذي

يقوله المزمور عن المسيح

ولهذا المسيح وضع وقال

إنجيل يوحنا 8: 58

قَالَ لَهُمْ يَسُوعُ: «الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ: قَبْلَ أَنْ يَكُونَ إِبْرَاهِيمُ أَنَا كَائِنٌ.»

وايضا

رسالة بولس الرسول الي اهل رومية 16

25 وَلِلْقَائِرِ أَنْ يُثَبِّتَكُمْ، حَسَبَ إِنْجِيلِي وَالْكَرَاةِ بِيَسُوعَ الْمَسِيحِ، حَسَبَ إِعْلَانِ السِّرِّ الَّذِي كَانَ مَكْتُومًا فِي

الْأَزْمِنَةِ الْأَزَلِيَّةِ،

26 وَلَكِنْ ظَهَرَ الْآنَ، وَأَعْلَمَ بِهِ جَمِيعُ الْأُمَمِ بِالْكَتُبِ النَّبَوِيَّةِ حَسَبَ أَمْرِ إِلَهِ الْأَزَلِيِّ، لِإِطَاعَةِ الْإِيمَانِ،

27 لِهِنَّ الْحَكِيمِ وَحَدَهُ، بِبِسْوَاعِ الْمَسِيحِ، لَهُ الْمَجْدُ إِلَى الْأَبَدِ. آمِينَ.

رسالة بولس الرسول الثانية إلى تيموثاوس 1: 9

الَّذِي خَلَصَنَا وَدَعَانَا دَعْوَةً مُقَدَّسَةً، لَا بِمُقْتَصَى أَعْمَالِنَا، بَلْ بِمُقْتَصَى الْقُصْدِ وَالتَّيَمُّنِ الَّتِي أُعْطِيتْ لَنَا

فِي الْمَسِيحِ يَسُوعَ قَبْلَ الْأَزْمِنَةِ الْأَزَلِيَّةِ،

رسالة بولس الرسول إلى تيطس 1: 2

عَلَى رَجَاءِ الْحَيَاةِ الْأَبَدِيَّةِ، الَّتِي وَعَدَ بِهَا اللهُ الْمُنْتَرَهُ عَنِ الْكُذْبِ، قَبْلَ الْأَزْمِنَةِ الْأَزَلِيَّةِ،

رسالة بولس الرسول إلى العبرانيين 9: 14

فَكَمْ بِالْحَرِيِّ يَكُونُ دَمُ الْمَسِيحِ، الَّذِي بِرُوحِ أَرْزَلِيِّ قَدَّمَ نَفْسَهُ لِهِنَّ بِلَا عَيْبٍ، يُطَهِّرُ ضَمَائِرَكُمْ مِنْ أَعْمَالِ

مَيِّتَةٍ لِتَخْدِمُوا اللَّهَ الْحَيَّ!

ولكن عن التجسد فقال

انا اليوم ولدتك

اذا بعد ان تكلم عن اعلان الله وتكلم عن ازلية الابن يتكلم الان عن ولادة الابن في ملئ الزمان بالجسد .

فتعبير انا اليوم ولدتك هو ميلاد زمني بالجسد

إنجيل لوقا 1: 35

فَأَجَابَ الْمَلَائِكَةُ وَقَالَ لَهَا: «الرُّوحُ الْقُدُسُ يَحِلُّ عَلَيْكَ، وَقُوَّةُ الْعَلِيِّ تَهْبِطُ عَلَيْكَ، فَلِذَلِكَ أَيْضًا الْقُدُّوسُ الْمَوْلُودُ مِنْكَ يُدْعَى ابْنُ اللَّهِ.»

والمسيح قال ولدتك وليس خلقتك وايضا يقول اليوم رغم انه قال انت ابني من ما سبق فهو موجود قبل الميلاد وفي ملئ الزمان يولد بالجسد

ولهذا الترتيب مهم انت ابني اولا ثم انا اليوم ولدتك ثانيا لانه موجود قبل ميلاده بالجسد

فالميلاد لا يتكلم عن تغيير طبيعته اللاهوتيه ولكن عن تجسده وتوليه الملك والمسئليه كالكهنوت والنبوة ومسئولية الفداء

والذي يؤكد ان العدد عن المسيح ليس عن شعب اسرائيل ولا داود انه يكمل قائلا

2: 8 اسالني فاعطيك الامم ميراثا لك و اقاصي الارض ملكا لك

هل الامم ميراث داود وهل اقاصي الارض ملك لداود ؟

فحدود مملكة داود في فلسطين كانت معروفة ولكن مملكة المسيح هي التي انتشرت الي اقصي الارض

2: 9 تحطمهم بقضيب من حديد مثل اناء خزاف تكسرهم

2: 10 فالان يا ايها الملوك تعقلوا تادبوا يا قضاة الارض

2: 11 اعبدوا الرب بخوف و اهتموا برعدة

2: 12 قبلوا الابن لئلا يغضب فتبيدوا من الطريق لانه عن قليل يتقد غضبه طوبى لجميع المتكلمين عليه

وهل هذا العدد ينطبق علي داود ؟

فداود لم ياخذ لقب الابن ولكن لقب الابن هو عن المسيح وهذا افردت له ملف

لقب ابن الانسان والفرق بينه وبين لقب الابن وبعض الشبهات والردود عليها المتعلقة به

هل يقول الرب للبشر ان يتكلوا علي داود؟

بالطبع لا الرب دائما يطلب منهم ان يتكلوا علي الرب فقط ولا يتكلوا على ذراع بشر

سفر إرميا 17 : 5

«هَكَذَا قَالَ الرَّبُّ: مَلْعُونُ الرَّجُلُ الَّذِي يَتَّكِلُ عَلَى الْإِنْسَانِ، وَيَجْعَلُ الْبَشَرَ ذِرَاعَهُ، وَعَنِ الرَّبِّ يَحِيدُ

قَلْبُهُ.

سفر المزمير 22 : 4

عَلَيْكَ اتَّكَلْنَا يَاؤُنَا. اتَّكَلُوا فَنجَّيْتَهُمْ.

سفر المزمير 28 : 7

الرَّبُّ عَزِيٌّ وَتُرْسِي. عَلَيْهِ اتَّكَلْتُ قَلْبِي، فَأَنْتَصَرْتُ. وَيَبْتَهِجُ قَلْبِي وَأُبْغِيئِي أَحْمَدَهُ.

سفر المزمير 34 : 22

الرَّبُّ فَادِي نُفُوسٍ عَبِيدِهِ، وَكُلُّ مَنْ اتَّكَلَّ عَلَيْهِ لَا يُعَاقَبُ.

سفر المزمير 37 : 5

سَلِّمْ لِلرَّبِّ طَرِيقَكَ وَاتَّكِلْ عَلَيْهِ وَهُوَ يُجْرِي،

سفر المزمير 6 :44

لَأْتِي عَلَى قَوْسِي لَأَأْكُلَ، وَسَيْفِي لَأِيخْلِصُنِي.

سفر المزمير 2 :91

أَقُولُ لِلرَّبِّ: «مَلْجَايَ وَحِصْنِي. إِلَهِي فَأَتَّكِلُ عَلَيْهِ.»

سفر المزمير 9 :115

يَا إِسْرَائِيلَ، اتَّكِلْ عَلَى الرَّبِّ. هُوَ مُعِينُهُمْ وَمَجْتُهُمْ.

إذا هذا مزمور واضح عن المسيح

ولهذا كما ذكر راشي وكما قدمت قال الرباوات اليهود في ان هذا المزمور عن المسايا

يفهم الحاخام ابن عزرا هذه العبارة "قبلوا قدميه" بكونها تخص المسيا [103].

ونص كلامه

Abraham Ibn Ezra,

possibly the most exacting of the medieval Jewish commentators and a man with no sympathy for Christian interpretations of the Tanakh, understood

bar to mean "son," with reference to Proverbs 31:2.

وايضا من تفسير الربوات

Mich.: Baker Books

Our Rabbis taught: The Holy One, blessed be He, will say to the Messiah, son of David (may he reveal himself speedily in our days!), “Ask of Me anything, and I will give it to you,” as it is said, “I will tell of the decree, etc., this day have I begotten you. Ask of me and I will give the nations for your inheritance” (Ps. 2:7–8). But when he will see that Messiah son of Joseph is slain, he will say to him, “Lord of the universe, I ask of You only the gift of life.” “As to life,” He would answer him, “Your father David has already prophesied this concerning you,” as it is said, “He asked life of You, and You gave it to him [even length of days for ever and ever]” (Ps. 21:4[5]).

وكمشي

We adopt the reading son, then the sense will be, ‘kiss the son whom God hath called a son,’ saying, ‘Thou art my son;’ and the verb must be explained by the custom of slaves kissing the hand of their masters. But if we adopt the reading pure, it means, ‘What have I to do with you? for I am pure of heart, and there is no iniquity in me that you should come and fight against me; but it is your part to kiss me and to confess that I am king by the ordinance of God.

وايضا مفسرين كثيرين يهود يؤكدون ذلك

Samuel Loewenstamm and Joshua Blau, leading Israeli scholars, in their *Thesaurus*. (Note that David Kimchi also understands *bar* to refer to the king, although reading the text in terms of *bar lebab* [“purity of heart”], hence “the pure one” or, with another interpretation, “the elect one.”) Thus, Ibn Ezra states, “ ‘Serve the LORD refers to the LORD, while ‘Kiss the son’ refers to his

anointed one, and the meaning of *bar* is like [the meaning of *bar* in the phrase] ‘What my son [*beri*] and what, son of my womb [*bar bitni*; Prov. 31:2].’ And thus it is written, ‘You are my son’ [Ps. 2:7].

وتعبير اخر مهم جدا في كتاب زوهار

The Zohar

that equates *bar* with the son of God: “You are the good shepherd; of you it is said, ‘Kiss the son.’ You are great here below, the teacher of Israel, the Lord of the serving angels, the son of the Most High, the son of the Holy One, may His name be praised and His Holy Spirit [Shekhinah].”

this passage in the Zohar (vol. 1, 267a),

Psalm 2:1.

Babylonian Talmud, Berakoth 10a.

... A certain *Min* said to R. Abbabu: It is written: *A Psalm of David when he fled from Absalom his son* ... Why is the chapter of Absalom juxtaposed to the chapter of Gog and Magog?

The Talmudic footnote after ‘Gog and Magog’ reads: ‘Psalm II, which is supposed by the Rabbis to refer to the rebellion of Gog and Magog against God and the Messiah.

Psalm 2:1.

Babylonian Talmud, 'Abodah Zarah 3*b*.

... R. Jose says, In time to come idol-worshippers will come and offer themselves as proselytes. But will such be accepted? Has it not been taught that in the days of the Messiah proselytes will not be received; likewise were none received in the days of David or of Solomon?—Well, they will be self-made proselytes, and will place phylacteries on their foreheads and on their arms, fringes in their garments, and a *Mezuzah* on their doorposts, but when the battle of Gog-Magog will come about 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, etc.*

The Talmudic footnote after 'about' reads: 'In the great drama of the Messianic age there will be a combat with the heathen powers under the leadership of Gog and Magog (Ezek. XXXIX).'

Psalm 2:2.

Pəsiqtā də-Raḅ Kahănā, Piska 9, 11.

... Haman said: Pharaoh was a fool when he charged his people: *Every son that is born ye shall cast into the river, and every daughter ye shall save alive (ibid.)*.

Did he not know that the daughters would marry, would be fruitful, and would multiply? I shall not act as unknowingly as Pharaoh. I shall *destroy, slay, and cause to perish all Jews, both young and old, little children and women* (Esther 3:13). R. Levi went on: At the time of the Messiah's coming Gog and Magog will likewise say: Fools were all the former who busied themselves with evil counsel against Israel. Did they not know that Israel have their Partisan in heaven? We shall not act as unknowingly as all the other enemies of Israel—first, we will make war against their Partisan, and then we shall turn upon Israel. Hence it is said *The kings of the earth set themselves, and the rulers take counsel together against the Lord and against His anointed* (Ps. 2:2). But the Holy One will say to Gog and Magog; Oh ye wicked, do you set yourselves to make war against Me? As ye live, I myself will wage war against you. Accordingly, Scripture: [*At first,] the Lord will go forth merely as a mighty man, a man of war, even as He stirs up envy [of Israel in Gog and Magog], whilst, [like a mortal], He cries and shouts aloud* (Isa. 42:13). But then *As the Lord, He will go forth and fight against the nations, even as He fought in the day of battle [at the Red Sea]* (Zech. 14:3).

Psalm 2:2.

Midrash on Psalms, Book One, Psalm 2, 2.

... R. Judah bar Nahmani commented: After the generation of the flood, the next generation said, *"Come, let us build us a city, and a tower, whose top may reach unto heaven"* (Gen. 11:4). Ought not the next generation have profited from the experience of the preceding one? Yet, even in the time-to-come, Gog and Magog will set themselves against the Lord and His anointed, only to fall down. David, foreseeing this, said: *Why do the heathen rage? ... The kings of the earth set themselves, and the rulers take counsel together against the Lord, and His anointed....*

Psalm 2:2.

Midrash on Psalms, Book Four, Psalm 92, 10.

... *But my horn shalt Thou exalt like the horn of the reem* (Ps. 92:11). Like the *reem* whose horns are so high that it can thrust them to the four ends of the earth, the son of David will thrust to the four ends of the earth. Of him Moses said: *His glory is like the firstling of his bullock, and his horns are like the horns of the reem: with them he shall push the people together to the ends of the earth* (Deut. 33:17). And kings will stand up against the son of David to slay him, as it said *The kings of the earth stand up ... against the Lord, and against His anointed* (Ps. 2:2).

Psalm 2:2b.

Babylonian Talmud, 'Abodah Zarah 3 *b*.

... but when the battle of Gog–Magog will come about 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*, etc.

Psalm 2:3.

Babylonian Talmud, 'Abodah Zarah 3 *a*.

... [Why then should they be offered this observance in the Messianic time?]

Because the Holy One, blessed be He, does not deal imperiously with His

creatures. And why does He term it an *easy* command?—Because it does not

affect one's purse.] Straightway will every one of them betake himself and 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. Then each of the proselytes

will throw aside his religious token and get away, as it is said, *Let us break their*

bands asunder.

Psalm 2:3.

Midrash on Psalms, Book One, Psalm 2, 3.

The Kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed. When the children of Israel will come to the Holy One, blessed be He, [with complaints against their enemies], He will answer, *I shall deliver them into your hands* (Lam. 3:63): “I shall break their power,” as it is said *God the Most High ... hath delivered thine enemies into thy hand* (Gen. 14:20).

Should it be reported to the lord Messiah in the time-to-come, “A certain land is in rebellion against thee,” He will say, “Let locusts come and smite it,” as is said *He shall smite the land with the rod of his mouth* (Isa. 11:4). Or should it be reported to him, “A certain province is in rebellion against thee,” he will say, “Let the angel of death come and slay, and so destroy it,” as is said *And with the breath of his lips shall he slay the wicked (ibid.)*. And when the kings of the heathen see how great is their affliction, they will come and bow down to the lord Messiah, as is said *They shall bow down to thee with their face to the earth, and lick up the dust of thy feet* (Isa. 49:23).

Psalm 2:4.

Babylonian Talmud, 'Abodah Zarah 3*b*.

... But does not Raba say: He who is vexed thereby is freed from dwelling in the *Sukkah*?—Granted, they would [in such circumstances] be freed, but would Israelites contemptuously trample it down?). Thereupon the Holy One, blessed be He, will laugh at them, as it is said, *He that sitteth in heaven laugheth*.

Psalm 2:8.

Babylonian Talmud, Sukkah 52*a*.

... Our Rabbis taught, The Holy One, blessed be He, will say to the Messiah, the son of David (May he reveal himself speedily in our days!), 'Ask of me anything, and I will give it to thee', as it is said, *I will tell of the decree etc. this day have I begotten thee, ask of me and I will give the nations for thy inheritance*. But when he will see that the Messiah the son of Joseph is slain, he will say to Him, 'Lord of the Universe, I ask of Thee only the gift of life'. 'As to life', He would answer him, 'Your father David has already prophesied this concerning you', as it is said, *He asked life of thee, thou gavest it him [even length of days for ever and ever]*.

Psalm 2:8.

Midrash on Psalms, Book One, Psalm 2, 8.

... In another comment, the verse is read *I will tell of the decree: The Lord said unto me: Thou art My son ... Ask of Me, and I will give the nations for thine inheritance, and the ends of the earth for thy possession* (Ps. 2:7, 8). R. Yudan said: All these goodly promises are in the decree of the King, the King of kings, who will fulfill them for the lord Messiah, And why all this? Because the Messiah occupies himself with Torah ... *This day have I begotten thee* (*ibid.*). R. Huna said: Suffering is divided into three portions: one, the Patriarchs and all the generations of men took; one, the generation that lived in the time of [Hadrian's] persecution took; and one, the generation of the lord Messiah will take. When the time comes, the Holy One, blessed be He, will say: "I must create the Messiah—a new creation." As Scripture says, *This day have I begotten thee*—that is, on the very day of redemption, God will create the Messiah.

Psalm 2:8.

Midrash Rabbah, Genesis XLIV, 8.

AND ABRAM SAID: O LORD GOD, WHAT WILT THOU GIVE ME (XV, 2)? R.

Jonathan said: Three persons were bidden 'ask', viz.: Solomon, Ahaz, and the King Messiah ... The King Messiah: *Ask of Me*, etc. (Ps. II, 8).

Psalm 2:8.

Midrash on Psalms, Book One, Psalm 2, 10.

Ask of Me, and I will give thee the heathen for thine inheritance, and the ends of the earth for thy possession (Ps. 2:8). God, speaking to the Messiah, says: If thou dost ask for dominion over the nations, already they are thine inheritance; if for the ends of the earth, already they are thy possession.

R. Johanan taught: To three men—Solomon, Ahaz, and the lord Messiah—the Holy One, blessed be He, said, “*Ask of Me,*” To Solomon, as is written *In Gibeon the Lord appeared to Solomon in a dream by night; and God said: “Ask what I shall give thee”* (I Kings 3:5). To Ahaz, as is written “*Ask thee a sign of the Lord thy God: ask it either in the depth, or in the height above*” (Isa. 7:11). (Why was he called Ahaz, “one who has shut up?” Because he shut up and, by not asking, did not let goodness come to the world. According to another explanation, he was called Ahaz because he shut up the doors of synagogues and of schools to prevent the study of Torah). To the lord Messiah, as is written *Ask of Me, and I will give thee the nations for thine inheritance, and the ends of the earth for thy possession.*

Psalm 2:9.

Midrash Rabbah, Genesis XCVII, New Version.

... Another interpretation: THE SCEPTRE [STAFF] SHALL NOT DEPART FROM JUDAH alludes to the Messiah, son of David, who will chastise the State with a staff, as it says, *Thou shalt break them with a rod [staff] of iron* (Ps. 11, 9).

فلا يصلح لا على داود ولا إسرائيل ولكن على المسيح فقط

والمجد لله دائما