1. For Him who triumphs, at treading the winepress (Tehillim / Psalms 8:1). The phrase reading the winepress is to be read in the light of what Scripture says elsewhere, Put you in the sickle, for the harvest is ripe, come, tread you, for the winepress is full, the vats overflow (Joel 4:13). To whom will God say Put you in the sickle tread you for the winepress is full? Rabbi Phinehas taught in the name of rabbi Hilkiah, God will say this to the angels, but the Rabbis maintained that God will say it to the children of Israel. Songs are not sung at the season of harvest, nor at the season of grape-gathering, nor at the season of olive-picking, but only at the season of treading the winepress, as it is said For Him who triumphs, at treading the winepress. A Psalm of David. By harvest is meant the fall of Babylon, as is said The daughter of Babylon is like the fall of Babylon, as is said The daughter of Babylon is like (Isaiah 13:1). In Scripture, you tread the winepress along (Isaiah 63:3). In Scripture, you tread the winepress is meant the fall of Edom, as is said I have trodden the bow with Ephraim against your sons, O Greece (Zechariah 9:13), by olive-picking is meant the fall of Media, as is said For I have bent Judah for Me, I have put in the sickle, for the harvest is ripe (Joel 4:13), by grape-gathering is meant the fall of Greece, as is said For I have bent Judah for Me, I have put in the sickle, for the harvest is ripe (Joel 4:13), for He give them up until the time that she who travails has brought forth, then the remnant will return (Micha 5:2), and of spices, Make haste, my beloved, and be thou like to a gazelle or to a young hart upon the mountains of spices (Song 8:14). Come, tread you, for the winepress is full (Joel 4:13). All the prophets saw the winepress as the symbol of redemption. So the prophet Joel saw it, for he said, Put you in the sickle the winepress is full. So Isaiah saw it, for he said, In that day, A vineyard of wine, sing you unto it (Isaiah 27:2).
Midrash Tehillim, Chapter 8, Part 2

2. O Lord, our Lord, how excellent is Your name in all the earth, yet surely above the heavens set Your glory (Tehillim / Psalms 8:2). Rabbi said, We find that on three occasions at the making of man, at the giving of Torah, and at the building of the Tabernacle the angels demonstrated with the Holy One blessed be He. They demonstrated at the making of man, when the Holy One blessed be He, desired to create man, He consulted the angels and said to them, Let us make man (Bereshit / Genesis 1:26). They said to Him, What is man that You are mindful of him? (Tehillim / Psalms 8:5). God replied, Soon you will see his wisdom, at the giving of Torah, and at the building of the Tabernacle the angels demonstrated with the Holy One blessed be He. They said to him,虱, why did You create Adam, since I was fashioned out of the earth. And God asked, And I? What is My name? Adam answered, it is fitting that You be called Lord, since You are Lord of all. Therefore, it is said I am the Lord, that is My name (Isaiah 42:8), by which God meant, That is My name by which Adam called me. And so the Holy One blessed be He, said to the angels, Behold, that I be called Adam since I was fashioned out of the earth. And so the Holy One blessed be He, said to the angels, Behold, that I be called Lord, since You are Lord of all. Therefore, it is said I am the Lord, that is My name (Isaiah 42:8), by which God meant, That is My name by which Adam called me.
now great is man’s wisdom, and yet you say What is man that You are mindful of him? Similarly, the angels began remonstrating with the Holy One blessed be He, at the giving of the Torah. When the Holy One blessed be He, was about to set forth the Torah on Sinai for Israel, they said, What is man that You are mindful of Him? O Lord, our Lord, how excellent is Your name in all the earth, and how great is man’s wisdom, and yet you say What is man that You are mindful of him? (Shemot / Exodus 20:3)? Therefore the Holy One blessed be He replied, As accusers, you have also stood between Me and Israel. And yet when you went down to Abraham, did you not eat meat and milk together, as it is said And Abraham took curd and milk, and the calf which he had dressed, and set it before them and they did eat (Bereshit / Genesis 18:7-8). But even a child in Israel, after coming home his Teacher’s house, will say if his mother sets out bread,
meat, and cheese for him to eat. This day my teacher taught me. You will not see a kid in its mother’s milk (Shemot / Exodus 34:26). The angels found no answer for God. And in that instant, while the angels had no answer and no rejoinder, the Holy One blessed be He, said to Moshe, Write you these words (Shemot / Exodus 34:27). Again, when the Holy One blessed be He, desired His presence to dwell in the Tabernacle, the angels said to the Holy One blessed be He, Master of the universe! What is man that You are mindful of him? Rabbi Judah, in the name of rabbi Aibu, and rabbi Judah son of Simon, both deduced this remonstrance of the angels from the one verse Kings of heavenly hosts cast, they cast (Tehillim / Psalms 68:13), taking it figuratively that the angels cast stones in remonstrance, having the same sense as yaddu in the verse Against My people they cast lots (Joel 4:3). The Holy One blessed be He, then said to the ministersing angels, By your lives, the glory shall be with me, for the verse concludes, The earth will be full of His praise. The angels replied, Only His praise, not His glory, will be on the earth. David said, Nevertheless, His glory will be in heaven (Tehillim / Psalms 148:13), and goes on, His glory will be on earth, as it is said O Lord, our Lord, how excellent is Your name in heaven (Tehillim / Psalms 8:2). Hence it is said O Lord, our Lord, how excellent is Your name in heaven (Tehillim / Psalms 148:1), and goes on, His glory will be upon earth and heaven (Tehillim / Psalms 148:13), thus the glory will be first upon earth, and then will be in heaven. Hence it is said O Lord, our Lord, how excellent is Your name in heaven (Tehillim / Psalms 8:2).

Midrash Tehillim, Chapter 8, Part 3

3. Out of the mouths of babes and sucklings have You ordained strength (Tehillim / Psalms 8:3). Consider this verse in the light of what Scripture says elsewhere, My son if you are become surety of your friend (Mishley / Proverbs 6:1). These words are addressed to young disciples to each of whom, at the time that he is ordained as a scholar, the Holy One blessed be He, says Before you were ordained, you were not answerable for the entire community. But now that you are ordained, you become a surety for the community, as it is said My son, if you become surety for your friend (Mishley / Proverbs 6:1). Who is spoken of as your friend? The Holy One blessed be He, of whom it is said, This is my beloved, and this is my friend (Song 5:16), and of whom it is also said Your own friend, and your father’s friend forsake not (Mishley / Proverbs 27:10). And what are you to do as surety? Of what is clean, you are not to say it is unclean, and of what is unclean, that it is clean, of what is permitted, you are not to say it is forbidden, and of what is forbidden, that it is permitted, otherwise you will be snared into guilt by the words of your mouth, as is said You are snared by the words of your mouth (Mishley / Proverbs 6:2). What more are you to do as surety? God and occupy yourself with Torah, for the next verse says, Do this now, my son, and deliver yourself, when you are
come into the hand of your friend (Mishley / Proverbs 6:3). Here the word this clearly refers to Torah, of which it is said And this is the Torah which Moshe set before the children of Israel (Devarim / Deuteronomy 4:44). The verse continues God humble yourself (Mishley / Proverbs 6:3) that is, get you a master who will tread on you as on the earth, and humble yourself at his feet, but it is God whom you must set as king over you, as the verse concludes, And let your friend be king over you (Mishley / Proverbs 6:3). Here, I will make mention of the kingdom and of Babylon (Tehillim / Psalms 87:4). If you set God as king over you, You will deliver yourself as a gazelle from the hand of the hunter, and as a bird from the hand of the fowler (Mishley / Proverbs 6:5).

Midrash Tehillim, Chapter 8, Part 4
4. Another comment. The words My son, if you are become surety for your neighbor (Mishley / Proverbs 6:1) are addressed to children in Israel who become sureties for one another at the time of the giving of Torah. How so? When the Holy One blessed be He, desired to give the Torah to the people of Israel, He said to them, Give Me sureties that you will live by the Torah. And when the people of Israel said Behold the Patriarchs will be sureties for us, the children in Israel who become sureties for one another at the time of the giving of Torah. How so? When the Holy One blessed be He, asked the sucklings and the embryos, who are not in debt to You? God answered, Infants. Whereupon the people of Israel said Behold the Patriarchs will be sureties for us, and they replied, Yes.

Weerah, Amor Molten not to Receive Shatam, God said to them, You will have no other gods before Me (Shemot / Exodus 20:2), they replied, Yes. When God said to them, I am the Holy One blessed be He, asked the sucklings and the embryos, who are not in debt to You? God answered, Infants. Whereupon the people of Israel said Behold the Patriarchs will be sureties for us, and they replied, Yes.

Would that he were able to stand surety for his own person. Go and bring someone not in debt to me, and then receive what money you desire. Likewise, the Holy One blessed be He, said to the people of Israel, You bring Me the Patriarchs, sureties who are not in debt to Me. Whence do we know that God spoke thus? Because it is written, The Lord made not this covenant with our fathers, but with us, who are all of us here alive this day (Devarim / Deuteronomy 5:3). When the people of Israel asked, Who are those not in debt to Me? God answered, Infants. Whereupon the people of Israel said Behold the Patriarchs will be sureties for us, and they replied, Yes.
29:11). Accordingly, when fathers in Israel God forbid, reject the Torah, their children are forfeited on account of them, as it is said My people are cut off from lack of knowledge, because you have rejected knowledge, I will reject you, that you will be no priest to Me, seeing you have forgotten the Law of God, I also will forget your children (Hosea 4:6). What did God mean in saying I also will forget your children? The Holy One, blessed be He, meant I also in a manner of speaking will make Myself forget that your children blessed Me. Hence it is said I also.

Midrash Tehillim, Chapter 8, Part 5

5. A further comment on Out of the mouths of babes and sucklings have You ordained strength (Tehillim / Psalms 8:3). Rabbi and Rabbi Jose the Galilean differed. Rabbi said The word olelim means children old enough to play in the street, as is shown by the verse To cut off the children from the streets (Jeremiah 9:20), and also by the verse The young children ask bread they are desolate in the streets (Lamentations 4:4-5). And the word yonekim means embryos in their mother's wombs. Rabbi Jose the Galilean said, The word olelim means embryos still in the womb, as in the verse Embryos that never saw light (Job 3:16), the word yonekim means infants just out of the womb, as in the verse O that you were as my brother that sucked the breasts (Psalm 8:2-3), the word yonekim means infants just out of the womb, as in the verse Embryos let go of their navel strings, and the sucklings let go of their mothers wombs became like transparent glass, and at once the embryos rejoined themselves to the navel strings, and the sucklings went back to the nipples, after having opened their mouths in song, as is said Out of the mouths of embryos and sucklings has You ordained strength. The verse concludes Because of Your adversaries, that You might still the enemy and the avenger, the term adversaries implying two adversaries, and the phrase the enemy and the avenger implying two more adversaries in allusion to the four kingdoms. A different comment. By the words Because of your adversaries God meant, On account of your adversaries, I have given you the Torah.

Midrash Tehillim, Chapter 8, Part 6

6. When I behold Your heavens, the work of Your fingers, the moon and the stars which You have ordained (Tehillim / Psalms 8:4). Rabbi Aibu taught, There are three kinds of men. The first kind says, Had I been created to do more than behold the stars and the heavenly bodies, it would have been enough for me, as is said When I behold the moon and the stars which You have ordained. The second kind says, All that You have to give me, give it to me in the world to come. The third kind, the slothful laborers, says, Give us now what is ours and also what was our father's, as is said, The work of Your fingers. Rabbi Joshua son of Levi taught, In saying to mankind, Do I not fill heaven and earth with children? The Holy One, blessed be He, meant to fulfill heaven and earth with children. Hence it is said I also.

— Midrash Tehillim / Psalms 8 | מדרש תהלים ח פסוק

5. Midrash Tehillim, Chapter 8, Part 5

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earth? (Jeremiah 23:24), the Holy One blessed be He, meant, Know you that the upper worlds and the lower worlds were filled merely by The work of My fingers.

Midrash Tehillim, Chapter 8, Part 7

7. What is man that You are mindful of him? (Tehillim / Psalms 8:5) Rabbi Berechiah taught, as the Holy One blessed be He, was creating His universe, He sought to show the angels the excellence of the deeds of the righteous. But the angels said to God, What is man that You are mindful of him? And the son of man that You are mindful of him? (Tehillim / Psalms 8:5). In saying What is man that You are mindful of him? (Tehillim / Psalms 8:5), they were referring to Abraham, of whom it is said God was mindful of Abraham (Bereshit / Genesis 21:1). In saying And the Lord thought of Sarah (Bereshit / Genesis 21:1). In saying that You remember him? (Tehillim / Psalms 8:5), they were referring to Isaac who was begotten by God’s remembering Sarah, as is said God was mindful of Abraham. In saying of the deeds of the righteous. But the angels said to God, What did You make him less only than God (Tehillim / Psalms 8:5). Rabbi Berechiah taught, as the Holy One blessed be He, was showing the angels the excellence of His universe, He sought to show the angels the excellence of the deeds of the righteous.

8. What is man that You are mindful of him? (Tehillim / Psalms 8:5) Rabbi Simon taught, as the Holy One blessed be He, was creating His universe, He sought to show the angels the excellence of the deeds of the righteous. But the angels said to God, What did You make him less only than God (Tehillim / Psalms 8:5). Rabbi Berechiah taught, as the Holy One blessed be He, was showing the angels the excellence of His universe, He sought to show the angels the excellence of the deeds of the righteous.

9. What is man that You are mindful of him? (Tehillim / Psalms 8:5) Rabbi Simon taught, as the Holy One blessed be He, was creating His universe, He sought to show the angels the excellence of the deeds of the righteous. But the angels said to God, What did You make him less only than God (Tehillim / Psalms 8:5). Rabbi Berechiah taught, as the Holy One blessed be He, was showing the angels the excellence of His universe, He sought to show the angels the excellence of the deeds of the righteous.

10. What is man that You are mindful of him? (Tehillim / Psalms 8:5) Rabbi Simon taught, as the Holy One blessed be He, was creating His universe, He sought to show the angels the excellence of the deeds of the righteous. But the angels said to God, What did You make him less only than God (Tehillim / Psalms 8:5). Rabbi Berechiah taught, as the Holy One blessed be He, was showing the angels the excellence of His universe, He sought to show the angels the excellence of the deeds of the righteous.

11. What is man that You are mindful of him? (Tehillim / Psalms 8:5) Rabbi Simon taught, as the Holy One blessed be He, was creating His universe, He sought to show the angels the excellence of the deeds of the righteous. But the angels said to God, What did You make him less only than God (Tehillim / Psalms 8:5). Rabbi Berechiah taught, as the Holy One blessed be He, was showing the angels the excellence of His universe, He sought to show the angels the excellence of the deeds of the righteous.

12. What is man that You are mindful of him? (Tehillim / Psalms 8:5) Rabbi Simon taught, as the Holy One blessed be He, was creating His universe, He sought to show the angels the excellence of the deeds of the righteous. But the angels said to God, What did You make him less only than God (Tehillim / Psalms 8:5). Rabbi Berechiah taught, as the Holy One blessed be He, was showing the angels the excellence of His universe, He sought to show the angels the excellence of the deeds of the righteous.

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rael walked on dry land in the midst of the sea (Shemot / Exodus 15:19). Finally, in saying O Lord, our Lord how glorious is Your name in all the earth (Tehillim / Psalms 8:10), the angels meant, Do what pleases You. Your glory is to sojourn with Your people and with Your children.

Midrash Tehillim, Chapter 8, Part 8
8. Another comment on For Him who triumphs, at treading the winepress (Tehillim / Psalms 8:1). The verse refers to the punishment of Gog and Magog of the four kingdoms upon whom God will tread as in a winepress, as it is said Wherefore are You red in Your apparel, and Your garments like him that treads in the winepress? (Isaiah 63:2). The prophet Isaiah said, The Lord of hosts will be exalted in judgment (Isaiah 5:16). When will the Holy One blessed be He, be exalted? When He executes judgment upon the nations. For what is said in preceding chapter? The lofty looks of man will be humbled, and the haughtiness of men will be bowed down, and the Lord alone will be exalted (Isaiah 2:11). At such a time, the Lord of hosts will be exalted in judgment upon Gog and Magog and of the four kingdoms upon whom God will tread as in a winepress, as it is said Wherefore are You red in Your apparel, and Your garments like him that treads in the winepress? (Isaiah 63:2). Similarly, God said, And it will come to pass in that day, when Gog will come against the Land of Israel, I will call United Nations (Tehillim / Psalms 8:1). Similarly, God said, And it will come to pass in that day, when Gog will come against the Land of Israel, I will call United Nations (Tehillim / Psalms 8:1). Thus will I magnify Myself, and they will know that I am the Lord your God, dwelling in Zion My holy mountain (Joel 4:17). And when will He be known as the Lord God? When the Holy One blessed be He, is seen in the winepress. When God says Come, tread you, for the winepress is full (Joel 4:13), His triumph will be acknowledged, as is said For Him who triumph, as treading the winepress. The term winepress, occurring four times in Scripture, stands for the four periods of exile (i) For Him who triumphs, upon the winepress. A Psalm of the sons of Korah (Tehillim / Psalms 84:1), (ii) For Him who triumphs, upon the winepress. A Psalm of Asaph (Tehillim / Psalms 81:1), (iii) the winepress in the Book of Joel, Come tread you, for the winepress is full (Joel 4:13), and (iv) For Him who triumphs, upon the winepress. A Psalm of David (Tehillim / Psalms 8:1).