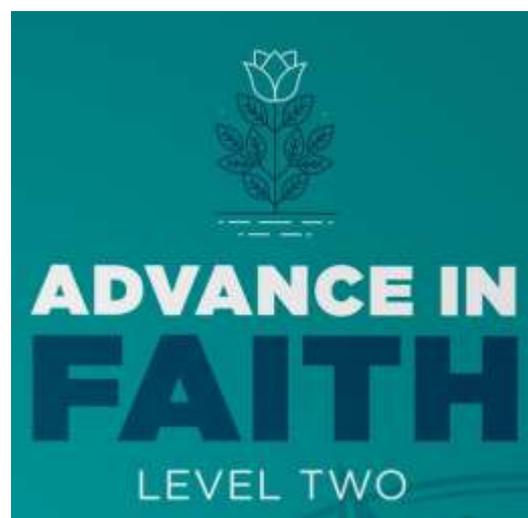


The Psalms: In Honour of our King

Week 2 — The LORD's anointed



Review

In Old Testament times, Israel was God's representative kingdom among the nations. The Psalms were the worship offered to the King by his kingdom, so it is hardly surprising that the central message of the Book of Psalms is: **YHWH is king**.

The Hebrew people built richly textured poems by layering **parallel** expressions over each other. The parallels could be:

- the same idea (*synonymous*),
- a contrasting idea (*antithetical*), or
- the development of an idea (*synthetic*).

For each Psalm in this series, we'll have a quick look at its genre (how it's categorized), and structure (how the NIV divides it into stanzas).

Then we'll ask what it has meant through time:

- a) for Israel;
- b) in light of Jesus;
- c) for us today.

Psalm 2

Psalm 2 explicitly deals with Israel's king, so it's categorized as a **royal** Psalm. God is enthroned in heaven (verse 3), and he has decreed that the sons of David rule on his behalf on earth (verse 6). The nations around them may try to capture them (verse 2), but God's decree stands (verse 8), so the nations should acknowledge God and the Davidic king (10-12).

The NIV divides Psalm 2 into four stanzas. Let's read and paraphrase:

- a) The nations rebel against God's authority when they conduct war against the Davidic king who is anointed by God (2:1-3).
- b) God laughs off their puny attempts to capture Israel. The king of Jerusalem reigns as God's representative on earth (2:4-6).
- c) By divine decree, the Davidic king has the authority to rule on earth, just like a prince who represents his father's rule. The father's decree establishes the authority of the prince (2:7-9).
- d) The nations would therefore be wise to recognize the prince appointed by the heavenly king, so they don't find God fighting against them (2:10-12).

In summary:

- a) The rebellious plot (2:1-3)
- b) The heavenly monarch's response (2:4-6)
- c) The divine decree (2:7-9)
- d) How the nations should respond (2:10-12)

Meaning for Israel

In Old Testament times, Israel was a kingdom of God, the nation representing God's reign on earth. When other nations attacked Israel, they were violating what God had decreed.

Genesis 1–11 claims that the whole world is YHWH's domain and belongs under his authority. But humans became so violent that after the flood God gave human communities authority over human life (Genesis 9:1-6). Even though God would never give up ruling (9:7-17), giving authority to the community meant nations could exist (Genesis 10). That explains the existence of kingdoms that expand by making war: Israel's worst enemies, Assyria and Babylon (10:8-12).

God established his own nation through Abraham's descendants. But they constantly came under attack from the surrounding nations (Book of Judges), so Israel asked for a king to fight their enemies:

1 Samuel 8 ¹⁹ But the people refused to listen to Samuel. "No!" they said. "We want a king over us." ²⁰ Then we will be like all the other nations, with a king to lead us and to go out before us and fight our battles."

Their first king (Saul) was corrupted by power, so God appointed David. God decreed that David's sons were to continue ruling in future generations.

This is what God said to David through the prophet Nathan:

2 Samuel 7 ¹¹ The LORD declares to you that the LORD himself will establish a house [dynasty] for you: ¹² When your days are over and you rest with your ancestors, I will raise up **your offspring** to succeed you, your own flesh and blood, and I will establish his kingdom. ¹³ He is the one who will build a house [temple] for my Name, and **I will establish the throne of his kingdom forever.**

¹⁴ I will be his **father**, and he will be my **son**. When he does wrong, I will punish him with a rod wielded by men, with floggings inflicted by human hands. ¹⁵ But my love will never be taken away from him, as I took it away from Saul, whom I removed from before you.

¹⁶ Your house and **your kingdom will endure forever** before me; your throne will be established forever.

But the kings of Israel and Judah struggled to maintain the nation. Other nations tried to conquer them, to wipe Israel of the map and take their territory as part of their own empire.

About 230 years after God gave this promise to David, the Assyrian Empire swept in from the north and captured most of Israel's land (2 Kings 17). 135 years later, Babylon took the rest (2 Kings 25). That was the end of the Davidic dynasty.

In the story of the Psalms, that great disaster features at the end of Book 3. We'll see it when we reach Psalm 89.

The Old Testament ends without resolving this conundrum. No sons of David have ruled from a throne in Jerusalem for 2,600 years.

It was after the exile to Babylon when the collators put together the five books of the Psalms. Despite the demise of the nation and the termination of the Davidic kingship, they still put Psalms 1 and 2 at the head of the Psalter as their statement of their faith.

The introductory Psalms define Israel's identity (derived from God):

- **Psalm 1:** Israel was the nation established by the Torah of YHWH. Rooted in YHWH's covenant, they endure like a tree, unlike the nations that come and go like chaff in the wind.
- **Psalm 2:** Israel was the kingdom established by the decree of YHWH. Rooted in God's declaration to David, Israel's kings would endure even when the nations sought to destroy them.

The rebellious plot (2:1-3)

2:1 The nations *rage* by posturing, shouting, threatening and using violence (making war) to assert their power over others. From Israel's perspective, they do this because they fail to submit to the authority of YHWH, the heavenly ruler who oversees all life on earth. If they did recognise YHWH's sovereignty, they would realise that all their plotting was *in vain*—a waste of energy.

2:2 The most difficult foes were not just individual nations, but coalitions of nations that banded together to make war on Israel. Since Israel represents God's authority over the earth, the Psalmist depicts the nations as in cahoots with each other—a combined effort to get rid of YHWH's authority and enforce their own power instead.

Their rebellion against YHWH shows up in their rebellion against his appointed ruler, the king of Israel. At his coronation, Israel's king was anointed with the power of YHWH, so he reigned as the representative of God's kingdom of earth. Consequently, the kings who warred against King David (and his anointed descendants after him) were taking the position of warring against YHWH!

2:3 Any king who thinks he can defeat the king of Israel needs to realise he has picked a fight with God. Even if they form a coalition with other kings, they need to realise that David is in coalition with YHWH. Their attack on Israel is therefore described as an attempt by the rulers of the nations to free themselves from YHWH's rule—about the silliest and most futile thing they could attempt.

The heavenly monarch's response (2:4-6)

2:4 God is not threatened by the posturing of the foolish kings who plan to throw off his authority. He finds their folly absurd. It's as silly as designing a kite made of lead: their plan will never take off.

2:5 All it will take is a single word from the heavenly ruler and their entire war plan will collapse in a heap. God's *anger* is his reaction as ruler to people who oppose him, threaten him, and refuse to live by his decrees. The last thing the rebellious rulers want to do is to stir up God's anger against them!

2:6 The word that the heavenly ruler speaks affirms the authority of the Davidic king. Zion is the mountain on which Jerusalem rests, the location of Solomon's temple. It is *my holy hill* because on Mount Zion was the temple, the Most Holy Place where YHWH lived among his people. The temple was the earthly palace (house) of the heavenly king. Did these rebellious kings really think they could throw God out and take his city and his kingdom? God's declaration stands!

The divine decree (2:7-9)

2:7 We can't be certain what happened in Israel's coronation ceremony, but this Psalm gives us some clues.

They probably poured olive oil on the new king's head, to indicate he was the person chosen by God to rule, i.e. YHWH's *anointed*. That's what Samuel did with David (1 Samuel 16:3, 6, 12-13). Here the king is called YHWH's *anointed* (2:2). When other kings oppose him, they're opposing God because he represents YHWH's reign on earth.

If they attack the LORD's anointed, they're attacking the God who installed this king in the capital city to represent him (2:6).

The priest performing the coronation ceremony then performs the speech act that changes the person's status (i.e. they become king).

The king responds by acknowledging his new status:

2⁷ I will proclaim the LORD's decree: He said to me,
"You are my son; today I have become your father."

When Christians today hear the phrase "son of God," we usually think of the Son of God as the second person of the trinity. But Israel was staunchly monotheistic (Deuteronomy 6:4). They did not worship the king of Israel as God. He was a very fallible human, so in what sense was he God's *son*?

For Israel this declaration echoed the promise God made to David that his son would rule in the place of his father and so on throughout the generations, as the prince on earth representing the reign of the ultimate king in heaven.

2 Samuel 7 ¹⁴ I will be his father, and he will be *my son*.
When he does wrong, I will punish him with a rod wielded
by men, with floggings inflicted by human hands.

The king is therefore God's *son*, for he receives authority to rule as the prince who represents the heavenly ruler. On the day of his coronation, therefore, he became God's son (ruling with the authority of his heavenly Father).

2:8 Since the king's authority comes from YHWH it cannot be undone or set aside by the threats of the warring nations. In fact, all the king has to do is place his request before the heavenly ruler (just as his subjects place their requests before him as the earthly ruler), and YHWH will deal with the kings of the nations by taking their authority from them and giving it to his son (the Davidic king). God's purpose is that ultimately all the nations will come back under his authority, so the extremities of the earth will be part of the kingdom ruled by YHWH and his earthly king.

2:9 YHWH's declaration continues: the Davidic king will break the warlords who dare oppose his authority as easily as one breaks a pot just by striking it with a rod or by throwing it down (two parallel expressions that mean the same thing). Once God has decreed it, the outcome is certain, although it did not always seem so easy in practice for Israel's kings.

How the nations should respond (2:10-12)

2:10 Given that heaven has already decreed that the Davidic king is to reign as his representative and that YHWH cares for Israel's king as his own son, the kings of the earth had better treat Israel's king right or they would have God to deal with.

2:11 The kings of the nations (and their people) should therefore acknowledge YHWH as their ruler, and give him the honour due to him by submitting to him. If they understood his authority, they would both *tremble* before him and *rejoice* at the prospect of being cared for under his authority.

2:12 Then, because they have recognised the Father who gave his authority to the Davidic line, they would also honour (kiss) Israel's king, submitting to him instead of making war against him. They need to recognise that Israel's king has divine authority to subdue their enemies, so persisting in rebellion against him is sealing their own fate (*perishing*). They would be much wiser to *take refuge* in him.

Meaning in the light of Jesus

When Psalm 2:2 spoke of “The LORD and his **anointed**,” the Hebrew word for “anointed” is *mā·šīʿh*, literally, Messiah.

When Psalm 2 was translated into Greek (the Septuagint), the word used for *mā·šīʿh* was *christos*. *Christos* in Greek means “anointed.” *Christos* comes into English as the “Christ.”

So was Psalm 2 a prediction of Jesus Christ, the Messiah? Not quite.

Each king of Judah was the LORD’S anointed (messiah/christ) in his generation. But by Jesus’ time, the Jews had been living under foreign rule—not under the LORD’S anointed—for 15 generations!

The sons of David who represented the LORD’S reign on earth had so misrepresented him that he could not allow them to continue. For example:

2 Kings 21 ¹⁰ The LORD said through his servants the prophets: ¹¹ “**Manasseh** king of Judah has committed these detestable sins. He has done **more evil** than the Amorites who preceded him and has led Judah into sin with his idols. ¹² Therefore this is what the LORD, the God of Israel, says: I am going to bring such disaster on Jerusalem and Judah that the ears of everyone who hears of it will tingle. ¹³ I will stretch out over Jerusalem the measuring line used against Samaria and the plumb line used against the house of Ahab. **I will wipe out Jerusalem** as one wipes a dish, wiping it and turning it upside down. ¹⁴ I will forsake the remnant of my inheritance and give them into the hands of enemies. They will be looted and plundered by all their enemies.”

The sons of David ceased ruling when Babylon invaded in 586 BC. The Old Testament closes without resolving this problem.

The New Testament opens with the most astounding claim: Jesus is “the anointed (*christos*), the son of David” (Matthew 1:1). Jesus is the anointed descendant of King David, the one who restores Heaven’s reign on earth!

That’s the story Matthew excitedly tells. He places Jesus in Israel’s story, starting with the promises given to Abraham, and rising to the representation of heaven’s kingship in King David (Matthew 1:1-6). Then he lists the anointed kings from David to the end of the kingship, when Babylon invaded (1:7-11). Then he lists the heads of the generations who descended from David but did not serve as the Lord’s anointed (1:12-16). Then Matthew summarizes this three-part list: a) the rise of the kingship, b) the demise of the kingship, c) the long wait for the Lord’s Anointed to be restored:

Matthew 1 ¹⁷ Thus there were fourteen generations in all from Abraham to David, fourteen from David to the exile to Babylon, and fourteen from the exile to the Anointed.

¹⁸ This is how the birth of Jesus the Anointed came ...

In other words, the New Testament is not saying that passages like Psalm 2 were predictions of Jesus. They're saying that Jesus is the one who finally resolves the state of affairs on earth, because it has not been functioning the way the Heavenly Sovereign decreed.

Jesus is God's anointed king, tasked with restoring the reign of heaven on earth. Unfortunately, the Jewish people had been under foreign rule so long that they failed to recognize God was restoring the kingship:

Matthew 2 ¹ During the time of King Herod, Magi from the east came to Jerusalem ² and asked, "Where is the one who has been born **king of the Jews**?"

The New Testament writers all have this message, that Jesus is the prince (the son) who restores the reign of the heavenly king, e.g.:

Luke 1 ³² He will be great and will be called the **Son of the Most High**. The Lord God will give him the **throne of his father David**, ³³ and he will **reign** over Jacob's descendants forever; his **kingdom** will never end.

But what happened to Jesus? The "King of the Jews" was crucified, as a threat to those who ruled them. This wasn't only because the nations (Rome) opposed him, but because the high priests colluded with their oppressors to get rid of God's Anointed.

The apostles concluded that the unfulfilled promises of Psalm 2 (and the rest of the Old Testament) had now been fulfilled in Jesus in the most unexpected way. The rulers of the nations—Pontius Pilate (the proconsul of Rome over Jerusalem) and Herod Antipas (the Roman tetrarch ruling over Galilee)—had banded together with the Jewish high priests, to overthrow the reign of the LORD and his anointed:

Acts 4 ²⁴ Sovereign Lord, you made the heavens and the earth and the sea, and everything in them. ²⁵ You spoke by the Holy Spirit through the mouth of your servant, our father David:

*"Why do the nations rage and the peoples plot in vain?
²⁶ The kings of the earth rise up and the rulers band together against the Lord and against his anointed one."*

²⁷ Indeed Herod and Pontius Pilate met together with the Gentiles and the people of Israel in this city to conspire against your holy servant Jesus, whom you anointed.

What Jesus experienced was the same rejection and attack that previous sons of David had experienced. The rulers did to him what they always do to any they consider a threat: they killed him.

But the heavenly sovereign overruled them! God stepped in, overruled their decision that Jesus deserved to live, raised him from the dead, and installed him as Lord of heaven and earth! If they thought they had got rid of God's anointed ruler, they were wrong! The one who sits in heaven frustrated their plans, by bringing Jesus back from the dead, restoring his rule through him.

This is **the gospel Paul preached**. Here's his first sermon:

Acts 13 ²⁶ Fellow children of Abraham and you God-fearing Gentiles, it is to us that this message of salvation has been sent. ²⁷ The people of Jerusalem and their rulers did not recognize Jesus, yet in condemning him they fulfilled the words of the prophets that are read every Sabbath. ²⁸ Though they found no proper ground for a death sentence, they asked Pilate to have him executed. ²⁹ When they had carried out all that was written about him, they took him down from the cross and laid him in a tomb. ³⁰ But God raised him from the dead, ³¹ and for many days he was seen by those who had travelled with him from Galilee to Jerusalem. They are now his witnesses to our people.

³² We tell you **the good news**: What God promised our ancestors ³³ he has fulfilled for us, their children, by raising up Jesus. As it is written in **the second Psalm**:
"You are my son; today I have become your father."

Despite what the rulers of the earth tried to do, Jesus is alive, and he rules! God's decree stands.

The gospel (good news) is this: God's reign over the earth has been restored in his Anointed ruler. They tried to get rid of him, but the resurrection is the divine decree that he is the Son to whom the LORD has given rulership of earth. (Compare Hebrews 1:5; 5:5.)

Even the nations that raged against the divine kingship must ultimately recognize God's anointed. On the day a son of David received the kingship, the LORD gave him this promise:

Psalms 2 ⁸ Ask me, and I will make the nations your inheritance, the ends of the earth your possession.

As God's Anointed, Jesus received authority not only over Israel but also over the nations—the gentiles! Paul understood this. It's why he spent his life announcing the good news of King Jesus to the gentiles.

At the end of the New Testament, Jesus is the Lamb who shares God's throne (Revelation 5:6). To the people who recognized his kingship in Thyatira (Western Turkey), King Jesus spoke these words:

Revelation 2 ²⁶ To the one who is victorious and does my will to the end, I will give authority over the nations—
²⁷ that one '*will rule them with an iron sceptre and will dash them to pieces like pottery*'—just as I have received authority from my Father.

The quotation is from Psalm 2:9. King Jesus is restoring God's kingship not only over Israel, but over the nations. He is King of kings (Revelation 19:15-16).

Let's re-read Psalm 2 with Jesus in mind. He is the son of David, anointed to rule, the Son of God who rules over all nations.

It might sound like this (paraphrase):

¹ Why do the nations continue their rebellion against God's throne, pointlessly plotting to keep their own power?
² The power-mongers divide the earth up among themselves, rebelling against the LORD and his Anointed ruler, saying,
³ "Let us break their yoke,
and cut ourselves loose from their authority."
⁴ The one who rules from heaven laughs,
scoffing at such a ridiculous notion.
⁵ With a single statement, he blocks their attack on his authority:
⁶ "I have installed King Jesus over the earth."
⁷ King Jesus has received the Almighty's authority to reign. His Heavenly Father declared to him, "You are my Son; today I have elevated you with my authority to reign.
⁸ Ask, for I will bring all nations under your authority, yes, even the extremities of the earth."
⁹ You will break their resistance down, and reign over them subduing every threat. You will throw down any resistance, as easily as breaking a piece of pottery.
¹⁰ Those of you who think you run the world, be wise!
Wake up, rulers of earth.
¹¹ Stop hoarding power for yourself! Submit to the LORD!
Give him honour, and yield to his authority.
¹² Honour the Son whom God has installed as king.
Continued resistance will be your destruction.
Quit your rebellion!
The blessing of his reign covers all who find solace in him.

Meaning for us

In many places today, Christians still suffer persecution from rulers who imagine they can resist God's authority and run the world without Jesus as Lord. These may be people of other religions, or of none. It can also apply to people who claim to be Christians, and yet are not living under his authority.

The reality is that Jesus has all authority, in heaven and on earth, whether people acknowledge him or not. He is unthreatened by those who try to reject him.

But that doesn't mean his people avoid suffering! Just like Israel in Old Testament times, Jesus himself suffered for the rebellious world to bring it back under Father's authority. He demonstrated what kind of ruler his Father really was, and it's nothing like the way evil rulers operate from selfish motives and grasping at power. His followers are called to walk as he walked—to take up our cross also and give our lives to the announcement that Jesus is now Lord!

We pray for all nations to come under his authority, knowing that this is what Father has already decreed. All nations are his heritage. We live as the community that demonstrates this kind of reconciliation, showing what life looks like under Jesus' authority.

So, we call for the powerful people to yield their authority to God's. We call for injustice and oppression to cease, as we look forward to the day when every knee bows and every tongue confesses that Jesus—the anointed ruler (Christ)—is Lord (ruler of God's world).

Conclusion

The Psalms celebrate YHWH as Israel's king. God is their ruler (deserving honour/praise). He provides for and cares for his people. He has given them his laws, so they can live wisely. They look to him for justice: he sides with the widow and orphan, and delivers his people from their enemies.

Israel's story is finally resolved in Jesus the king (anointed/Christ). He dealt with the injustice of the world in his own person, at the cross. He was exalted as ruler over heaven and earth in his resurrection. Consequently, all the Old Testament promises and expressions of God's royal rule through Israel come into focus in the person of Jesus.

Jesus did not destroy Israel's enemies: he incorporated the nations back under God's rule. We live as the visible expression of his kingdom in the world that he is still setting right! What a privilege: showing the world what God's reign looks like!

Memory verse

Psalm 2:8 (NIV)

Ask me, and I will make the nations your inheritance, the ends of the earth your possession.

Take home exercise

Use Psalm 2 as a prayer. Meditate on how the nations today try to resist God's rule, by not submitting to Jesus and his royal law of love. Express your confidence to him that none of this threatens him—that he has it all under his control, and knows how to sort out the warring nations and the rulers who fight to control his domain. He has installed Jesus as king: Jesus is Lord! Express your own willingness to serve what he decrees for his world.

If you can, read Psalms 8 and 22 in preparation for next week. Meditate on these Psalms, asking what they would have meant to Israel, what they mean in the light of Jesus, and so what they mean for us. We will discuss these Psalms next time we get together.

Further reading

Did you follow how we made the jump from what Psalm 2 meant to the Jewish people in Old Testament times to what Psalm 2 meant to Jesus' apostles in New Testament times?

Here's how another Bible commentator explains this jump:

Peter C. Craigie, *Psalms 1–50*, Word Biblical Commentary (Nelson, 2004), 68–69:

Psalm 2 is one of the psalms most frequently quoted and alluded to in the NT; from the perspective of early Christianity, it was a messianic psalm par excellence. Yet in the interpretation of the psalm which has been given so far, the psalm has been presented as a royal psalm, to be associated with a king's coronation; it has not been identified as explicitly messianic. To perceive the transition of the psalm from its royal to its messianic character, it is necessary first to perceive certain transitions in biblical history and religious thought.

A central theme of the entire biblical tradition is the *kingdom of God*. In the monarchic period, the kingdom of God is identified with the state of Israel (and later Judah). That state had a human king, but ultimately its king was God; Israel was a theocracy. Psalm 2 clearly reflects this joint-kingship of the state. The Lord, the Enthroned One (v 4), was the universal king, but his earthly representative was his "son," the Davidic king. Because God is a universal God, the earthly king's jurisdiction is also presented in worldwide terms (2:8–9), though with respect to the Davidic kings, the world-wide authority always remained an ideal rather than a reality. With the decline and eventual demise of the state of Judah (587/6 B.C.), the line of Davidic kings came formally to an end; the ideal of world-wide kingship, never realized during the historical monarchy, now seemed to be an impossible dream.

The demise of the state and the end of the monarchy required radical rethinking within ancient Judaism. The new thought, which emerged during and after Exile, took a variety of forms. There

would be a new covenant (Jer 31:31–34), which implied a new kingship. The covenant with David's house had been eternal, so that in some form the Davidic kings would have a role to play in the future. The concept of an “anointed one” or messiah, which had originally attached only to an earthly king (2:2), came to have eschatological and messianic overtones (in the modern sense of the term *messianic*). In one of the few other references to the word *messiah* in the OT, the office is seen to be a princely one associated with a future work of God (Dan 9:25).

When Jesus began his ministry of preaching, his central theme was the *kingdom of God* (Mark 1:14–15), and from the perspective of the Gospel writers, it is clear that Jesus was in some sense king in this newly announced kingdom. It is precisely the proclamation of the kingdom of God in the teaching of Jesus which permits the terminology of royalty in Ps 2 to be incorporated into the NT language about Jesus. The “anointed one” (*Messiah*) in Ps 2:2 was the king; hence Jesus, understood within early Christianity as the king in the kingdom of God, could be entitled *Messiah* or *Christ* (the Anointed One). Again, just as the king in Ps 2:7 was addressed by God as his *son*, so too the new King Jesus could be designated the *Son of God*.

The interpretation of Ps 2 as messianic in conjunction with Jesus involves a great insight into the nature of the entire ministry of Jesus. The psalm is a coronation psalm and its interpretation with respect to Jesus is indicative of the coronation of Jesus within the kingdom of God. Whereas the coronation of the Davidic king took place on one day, there is a sense in which the coronation of Jesus took place throughout his ministry. In the NT, the words “You are my son” are quoted and paraphrased at a number of points in Jesus' life: (a) at his baptism (Matt 3:17); (b) at the Transfiguration (Matt 17:5), and (c) with reference to the Resurrection (Acts 13:33). It is above all Jesus' resurrection from the dead which publicly declares that he is King, or Son of God (Rom 1:4).

Yet the establishment of the kingdom of God by Jesus marks a radically new concept of royal power from that depicted in the coronation of the Davidic king. In OT times, the nations of the world were portrayed as rebellious at the time of the coronation (Ps 2:1–3), yet they would (or could) be subdued by the Davidic king; the psalm breathes an atmosphere of violence (2:9). This rebellion of the nations is interpreted by the earliest Christians as referring to the opposition to Jesus of Herod, Pontius Pilate, the Gentiles and Israel (Acts 4:24–28); their violence was not confronted by further violence, but accepted by Jesus in his death. The new kingdom was established in the receipt of violence and death, but the climax of Jesus' coronation lay in his conquest of death through resurrection. It is this which distinguishes Jesus from a mere earthly king, which makes him more than human in his sonship, and which translates him higher even than the angels (Heb 1:5; 5:5).

There is a further dimension to the NT use of Ps 2 which is important for a full understanding of the messianic nature of the psalm. It was noted in the interpretation that the language of Ps 2 concerning the Davidic king was characterized by an ideal rather than reality; the Davidic kings never exercised world-wide dominion. But the same objection might be lodged against the kingship of Jesus. *Theologically*, one might affirm his universal dominion, but in reality the world is still characterized by tumultuous nations and rebellious rulers. From this perspective, the kingship of Jesus is established, but the climax of his dominion remains yet a future reality. And so it is not surprising that one of the NT books which contains many references to Ps 2 is the Revelation of St. John. The Revelation, in the symbolic and mysterious language of its writer, contains an anticipation of the ultimate rule and triumph of the man born to be King in the language and imagery of Ps 2 (Rev 1:5; 2:27; 4:2; 6:17; 12:5; 19:5 and others).