

יְהַגּוּ-רִיק׃	וּלְאֲמִים	גוֹיִם	רָגְשׁוּ	לָמָּה	1
הגה · ריק plot · vanity they plot · in vain VqAPPM3 · NCcSMN	ו · לאום and · people and · (the) countries CC · NCcPMN	גוי nation [the] nations NCcPMN	רגשו conspire (they) conspire VqAsPM3	ל · מה to · what to · what PL · AIc	

נוֹסְדוּ-יַחַד	וְרוֹזְנִים	מַלְכֵי-אָרֶץ	יִתְיַצְבוּ	2
יסד · יחד conspire · together they conspire · together VnPsPM3 · Aa	ו · רזן and · ruler and · rulers CC · VqAtPM-N	מלך · ארץ king · earth [the] kings of · [the] earth NCcPMC · NCcSFN	יצב set oneself (they) set themselves VtMPPM3	

וְעַל-מְשִׁיחוֹ׃	עַל-יְהוָה
ו · על · משיח · הוא and · against · anointed one · him and · against · anointed · him CC · Pu · NCcSMS · RBSM3	על · יהוה against · Yahweh against · Yahweh Pu · NPDSMN

עֲבַתֵּימוּ׃	מִמֶּנּוּ	וְנִשְׁלִיכָהּ	אֶת-מוֹסְרוֹתֵימוּ	נִנְתְּקָהּ	3
עבת · המה cord · them cords · them NCcPMS · RBPM3	מן · אנחנו from · us from · us PM · RBPC1	ו · שלך and · cast and · let us cast CC · VhACPC1	אות · מוסר · המה [obj] · bond · them [obj] · bonds · them PA · NCcPFS · RBPM3	נתק break let us break VpACPC1	

יִלְעַג-לָמוֹ׃	אֲדָנִי	יִשְׁחַק	בְּשָׁמַיִם	יּוֹשֵׁב	4
לעג · ל · המה mock/deride · — · them (he) derides · — · them VqAPSM3 · PL · RBPM3	אדן · אני lord · me lord · me NCcPMS · RBSC1	שחק laugh he laughs VqAPSM3	ב · ה · שמים in · the · heaven in · the · heavens PB · XD · NCcDMNh	ישב sit [he who] sits VqApSM-N	

וּבְחַרְוֹנוֹ	בְּאָפוֹ	אֵלֵימוּ	יְדַבֵּר	אֵז	5
ו · ב · חרון · הוא and · in · fury · him and · in · fury · him CC · PB · NCcSMS · RBSM3	ב · אף · הוא in · wrath · him in · wrath · him PB · NCcSMS · RBSM3	אל · המה to · them to · them PU · RBPM3	דבר speak he will speak VpAPSM3	אז then then AgT	

יִבְהַלְמוּ׃
בהל · המה
terrify · them
he will terrify · them
VpAPSM3 · RBPM3

הַר-קֹדֶשִׁי׃	עַל-צִיּוֹן	מַלְכִי	נִסְכַּתִּי	וְאֲנִי	6
הר · קדש · אני mountain · holiness · me the mountain/hill of · holiness · me NCcSMC · NCcSMS · RBSC1	על · ציון on · Zion on · Zion Pu · NPCSFN	מלך · אני king · me king · me NCcSMS · RBSC1	נסד appoint I have set VqAsSC1	ו · אני and · I (and) ¹ · I CC · RFSC1	

אָנִי	אַתָּה	בְּנִי	אֵלַי	אָמַר	יְהוָה	חֶק	אֶל	7
אני	אתה	בן · אני	אל · אני	אמר	יהוה	חק	אל	ספר
I	you	son · me	to · me	say	Yahweh	decree	of	tell
I	you	[are] son · me	to · me	he said	Yahweh	the decree of	of	I will tell
RFSC1	RFSM2	NCcSMS · RBSC1	PU · RBSC1	VqAsSM3	NPDSMN	NCcSMN	PU	VpACSC1

יִלְדָּתִיךָ:
 ילד · אתה
 beget · you
 I have begotten · you
 VqAsSC1 · RBSM2

הַיּוֹם*
 ה · יום
 the · day
 day · the
 XD · NCcSMNH

וְאַחֲזַתְךָ	נַחֲלָתְךָ	גוֹיִם	וְאַתָּנָה	מִמֶּנִּי	שָׁאַל	8
ו · אחזה · אתה	נחלה · אתה	גוי	ו · נתן	מן · אני	שאל	
and · possession · you	heritage · you	nation	and · give/make	from · me	ask	
and · possession · you	heritage · you	[the] nations	and · I will make	from · me	ask	
CC · NCcSFS · RBSM2	NCcSFS · RBSM2	NCcPMN	CC · VqACSC1	PM · RBSC1	VqAISM2	

אַפְסֵי־אָרֶץ:
 אפס · ארץ
 end · earth
 [the] ends of · [the] earth
 NCcDMC · NCcSFP

תִּנְפְּצֵם:	יוֹצֵר	כְּכֵלִי	בְּרִזָּל	בְּשֵׁבֶט	תִּרְעֵם	9
נפץ · המה	יצר	ך · כלי	ברזל	ב · שבט	רע · המה	
shatter · them	potter	like · vessel	iron	with · rod	break · them	
you shall shatter · them	a potter	like · a vessel of	iron	with · a rod of	you shall break · them	
VpAMSM2 · RBPM3	VqAtSM-N	PK · NCcSMC	NCcSMN	PB · NCcSMC	VqAMSM2 · RBPM3	

וְעַתָּה	מְלָכִים	הַשְּׂבִילוֹ	הַיּוֹסְרוֹ	שֹׁפֵטִי	אָרֶץ:	10
ו · עתה	מלך	שכל	יסר	שפט	ארץ	
and · so then	king	be wise	be warned	ruler	earth	
and · so then	[o] kings	be wise	be warned	[o] rulers of	[the] earth	
CC · AnT	NCcPMN	VhAIPM2	VnPIPM2	VqAtPM-C	NCcSFP	

עֲבָדוּ	אֶת־יְהוָה	בְּיִרְאָה	וְגִילוּ	בְּרַעְדָּה:	11
עבד	אות · יהוה	ב · יראה	ו · גל	ב · רעד	
serve	[obj] · Yahweh	with · fear	and · rejoice	with · trembling	
serve	[obj] · Yahweh	with · fear	and · rejoice	with · trembling	
VqAIPM2	PA · NPDSMN	PB · NCcSFN	CC · VqAIPM2	PB · NCcSFN	

נִשְׁקוּ־בֵר	פְּנֵי־אָנֹךְ	וְתֵאבְדוּ	דֶרֶךְ	כִּי־יִבְעַר	12
נשק · בר	פן · אנך	ו · אבד	דרך	כי · בער	
kiss · son	lest/so that not · be angry	and · perish	way	because · burn	
kiss submit [to] · the son	lest/so that not · he will be angry	and · you will perish	(on the) way	because · (he)it burns	
VpAIPM2 · NCcSMN	CX · VqAMSM3	CC · VqAMPM2	NCcSFN	CK · VqAMSM3	

בְּמַעַט*	אִפּוֹ	אֲשֶׁרִי	כָּל־חֹסִי	בוֹ:	
ך · מעט	אף · הוא	אשר	כל · חסה	ב · הוא	
like · little	anger · him	blessed	all · take refuge	in · him	
like · a little	anger · him	[are] blessed	all (of) · taking refuge who take refuge	in · him	
PK · NCcSMN	NCcSMS · RBSM3	NCcPMC	NCACCC · VqAnPM-C	PB · RBSM3	

Psalm 2

Why are the nations in an uproar, And the peoples devising a vain thing?
The kings of the earth take their stand, And the rulers take counsel together
 Against the LORD and against His Anointed:
"Let us tear their fetters apart, And cast away their cords from us!"

He who sits in the heavens laughs, The Lord scoffs at them.
Then He will speak to them in His anger And terrify them in His fury:
"But as for Me, I have installed My King Upon Zion, My holy mountain."

I will surely tell of the decree of the LORD: He said to Me, `Thou art My Son,
 Today I have begotten Thee.
`Ask of Me, and I will surely give the nations as Thine inheritance,
 And the *very* ends of the earth as Thy possession.
`Thou shalt break them with a rod of iron, Thou shalt shatter them like earthenware."

Now therefore, O kings, show discernment; Take warning, O judges of the earth.
Worship the LORD with reverence, And rejoice with trembling.
 Do homage to the Son,
lest He become angry, and you perish *in* the way,
 For His wrath may soon be kindled.
 ¹How blessed are all who take refuge in Him!

.....

[A]

- A. The Rebellious Nations (vv. 1-3)
- B. God's Rule in Heaven (vv. 4-6)
- B'. God's Decree (vv. 7-9)
- A'. The Rule of the Messiah on Earth (vv. 10-12)

The second psalm is one of the psalms **most quoted in the NT**. It was favored by the apostles as scriptural confirmation of Jesus' messianic office and his expected glorious return with power and authority. The writers of the synoptic Gospels alluded to [Psalm 2](#) in their account of Jesus' baptism, when the Father proclaimed him to be his son (v. 7; cf. [Matt 3:17](#); [Mark 1:11](#); [Luke 3:22](#)). With the words of v. 7, Jesus introduced the beginning of the messianic age.

The first-century church applied the second psalm to the Messiah as an explanation of the crucifixion of Christ by the rulers (Herod and Pontius Pilate), the nations, and Israel (the priests, scribes, and Pharisees). They had conspired together against the Messiah of God ([Acts 4:25-28](#)). Paul applied it to Jesus' ministry: his sonship, resurrection, and ascension to glory, which confirmed God's promises in Jesus as *the* Messiah ([Acts 13:32-33](#)).

[Psalm 2:8](#) is similarly applied in Hebrews, where the glory of the Messiah as "the exact representation of his [God's] being" is revealed in Jesus' suffering for sins, in his authority "at the right hand of the Majesty in heaven" ([1:3](#)), and in his authority over angelic beings ([1:5-6](#)). The apostle John reveals the greatness of the Messiah's victory. He was born of a woman but is destined to "rule all the nations with an iron scepter" ([Rev 12:5](#)). He is the Rider on the white horse who will "strike down the nations" in the day of God's wrath ([Rev 19:15](#); cf. [11:16-18](#)). [EBCOT]

.....
[B] The psalm consists of **four sections of approximately equivalent length**. (1) Foreign nations and their rulers express rebellion against God and his king ([2:1-3](#)). (2) God mocks the might of kings by

announcing the installation of a king of his own choosing in Zion (2:4–6). (3) The Davidic king speaks and declares the words of God contained in his kingly deed (2:7–9). (4) The nations and their kings are warned of God’s wrath and of the consequences of his anger and pleasure (2:10–12). Although it is possible that the whole psalm should be viewed as containing the words spoken by the Davidic king (so Eaton, *Kingship and the Psalms*, 111), it is **perhaps better to note the change of speakers throughout the psalm. From a literary perspective**, the psalmist or poet presents a variety of persons, each of whom speaks. First, he presents foreign nations and kings (2:1–2) who speak their words of arrogance (2:3). Second, he presents the Lord (2:4–5) who speaks concerning the, chosen king (2:6). Third, he presents the words of the king, who in turn proclaims the divine words of royal proclamation (2:7–9). Fourth, he addresses his own words of advice to the foreign nations and their rulers. Thus, the whole psalm has a dramatic character.²

.....
[C] The theme is developed in four balancing sections: the *kings* who oppose *the LORD* and *his Anointed One* (1–3) are invited to *take refuge*, serving *the LORD* and paying homage to *the Son* (10–12). In between two voices are heard: the Lord speaks of the appointment of his Son to reign (4–6), and the Son speaks of the divine promise of world rule (7–9). **The psalm is rooted in 2 Samuel 7, the promise to David of a supreme name, a relationship of sonship to the Lord, and an enduring line.**³

.....
[D] The divine words which the king declares are words pertaining to the royal covenant. At the heart of the covenant is the concept of *sonship*; the human partner in the covenant is *son* of the covenant God, who is *father*. **This covenant principle of sonship is a part of the Sinai Covenant between God and Israel. The covenant God cares for Israel as a father cares for his son (Deut 1:31) and God disciplines Israel as a father disciplines a son (Deut 8:5).** The focus of the Sinai covenant is the relationship between God and nation; in the **covenant with the house of David, the focus is narrowed to a relationship between God and the king, but the concept of sonship** is still integral to this covenant. Thus God, through words spoken by Nathan, declared of David: “I will be his father and he shall be my son” (2 Sam 7:14); David, in return, could say to God: “You are my father” (Ps 89:26).⁴

.....
[E]

Chains ... fetters. It is Satan’s delusion (Gn. 3:1–5) to represent divine **conditions of blessing as hostile restrictions** holding mankind back from proper freedom.”⁵

.....
[F]

“7–9 A relationship of sonship, a promise of *inheritance* and an endowment with power. *My Son*. God figuratively adopted the kings of David’s line. *Today*, their accession day, the beginning of the relationship. When used of Jesus at his resurrection (Acts 13:32–37) the meaning rather is that **God has made publicly plain what had always been the case.**”⁶

.....
“Take refuge. “There is no refuge from him: only in him”” (Kidner) [NBC]

.....
[G] “The psalm is rich in New Testament application. Reflecting on how the leaders of Israel crucified Jesus, the Messiah, Peter was quick to identify those Jewish leaders with the pagan kings of Psalm 2 (Acts 4:25-26).

The typological significance of the “son” is seen fulfilled in Hebrews 1:5. This coronation psalm is quoted here in referring to the exaltation of Christ at His resurrection (cf. Acts 13:33) and Ascension. By this He is “declared . . . to be the Son of God” (Rom. 1:4), a messianic title. When the Father instructs His Son to ask for His inheritance, then He will bring His Son again into the world (Heb. 1:6). The Second Coming will mean wrath to all who rebel against God and His anointed King, but great joy and

refuge for all who by faith submit to God's plan to rule the world through David's greater Son, Jesus Christ. So the title of "son" from the Davidic Covenant (2 Sam. 7:14) ultimately becomes the designation of Jesus Christ as King.⁷

.....
[H] "2:6. deity installing king. The term to anoint or install has been found as a Ugaritic root in a mythological text. The office of king was a divine appointment in ancient Israel and other areas of the Near East. Sargon of Akkad (c. 2300 B.C.) claims to have been installed by Ishtar, while the Sumerian King List (compiled sometime after 2000 B.C.) claims that towns received their monarchs by divine appointment. This ideology continued into the Israelite period. Kings of Assyria and Babylon celebrated yearly enthronement festivals in which the chief deity was celebrated as king and the whole enthronement process for both god and king was reenacted. Mesopotamian kings saw themselves as established on the throne by means of a divine decree. In Egypt Horus installed the kings in a coronation ceremony that involved consecration and purification rites.

2:7. king as son of deity. In the ancient Near East kings were commonly understood as having a filial relationship to deity and **were often considered to have been engendered by deity.** Egyptian kingship was particularly strong on this point, since the kingship of the pharaoh was seen as derived from the divine realm. More particularly he was conceived as the son of Re, the sun god. In Ugaritic literature, Keret, king of Khubur, is identified as the son of El, the chief god of the Canaanites. Furthermore, iconographic evidence shows two princes suckling the breasts of the goddess Anat. Among the Aramean kings the designation was even included in their throne names (Ben-Hadad means son of Hadad). In Mesopotamia, from Gilgamesh in the mid-third millennium through kings such as Gudea, Hammurabi, Tukulti-Ninurta and Ashurbanipal, just to name a few, it was part of the royal prerogative to claim divine heritage. **The Israelite kings, however, were sons of the deity on the basis of a covenant and not sons by nature** (see [Ps 89:26](#); [2 Sam 7:14](#)).

2:9. iron scepter. The scepter was representative of kingship, and iron was symbolic of strength. Egyptian rulers as early as the Narmer palette are portrayed as striking enemies with a rod/scepter. Of particular interest is the fact that the evidence from the execration texts (see next entry) suggests that the pots were smashed with a mace.

2:9. dashed to pieces like pottery. Egyptian kings celebrated their rule by **writing the names of their enemies on pots and symbolically smashing them.** These are referred to as the execration texts. Assyrian kings likewise used the metaphor of smashed pottery to assert their supremacy over enemies.⁸

²Craigie, P. C. (2002). Vol. 19: Word Biblical Commentary : Psalms 1-50. Word Biblical Commentary (Page 64). Dallas: Word, Incorporated.

³Carson, D., & Guthrie, D. (1997, c1994). New Bible Commentary : 21st century edition (electronic ed. of the 4th ed.) (Ps 2:1). Downers Grove: InterVarsity.

⁴Craigie, P. C. (2002). Vol. 19: Word Biblical Commentary : Psalms 1-50. Word Biblical Commentary (Page 67). Dallas: Word, Incorporated.

⁵Carson, D., & Guthrie, D. (1997, c1994). New Bible Commentary : 21st century edition (electronic ed. of the 4th ed.) (Ps 3:1). Downers Grove: InterVarsity.

⁶Carson, D., & Guthrie, D. (1997, c1994). New Bible Commentary : 21st century edition (electronic ed. of the 4th ed.) (Ps 3:1). Downers Grove: InterVarsity.

⁷Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-c1985). The Bible knowledge commentary : An exposition of the scriptures. Wheaton, IL: Victor Books.

⁸Matthews, V. h., Chavalas, M. W., & Walton, J. H. (2000). The IVP Bible background commentary : Old Testament (electronic ed.) (Ps 2:6). Downers Grove, IL: InterVarsity Press.

NT Passages which cite or allude to Psalm 2

13 Now as they observed the confidence of Peter and John, and understood that they were uneducated and untrained men, they were marveling, and *began* to recognize them as having been with Jesus. 14 And seeing the man who had been healed standing with them, they had nothing to say in reply. 15 But when they had ordered them to go aside out of the Council, they *began* to confer with one another, 16 saying, “What shall we do with these men? For the fact that a noteworthy miracle has taken place through them is apparent to all who live in Jerusalem, and we cannot deny it. 17 “But in order that it may not spread any further among the people, let us warn them to speak no more to any man in this name.” 18 And when they had summoned them, they commanded them not to speak or teach at all in the name of Jesus. 19 But Peter and John answered and said to them, “Whether it is right in the sight of God to give heed to you rather than to God, you be the judge; 20 for we cannot stop speaking what we have seen and heard.” 21 And when they had threatened them further, they let them go (finding no basis on which they might punish them) on account of the people, because they were all glorifying God for what had happened; 22 for the man was more than forty years old on whom this miracle of healing had been performed.

23 And when they had been released, they went to their own *companions*, and reported all that the chief priests and the elders had said to them. 24 And when they heard *this*, they lifted their voices to God with one accord and said, “O Lord, it is Thou who DIDST MAKE THE HEAVEN AND THE EARTH AND THE SEA, AND ALL THAT IS IN THEM, 25 who by the Holy Spirit, *through* the mouth of our father David Thy servant, didst say,

**‘WHY DID THE GENTILES RAGE,
AND THE PEOPLES DEVISE FUTILE THINGS?’**

**26 ‘THE KINGS OF THE EARTH TOOK THEIR STAND,
AND THE RULERS WERE GATHERED TOGETHER
AGAINST THE LORD, AND AGAINST HIS CHRIST.’**

27 “For truly in this city there were gathered together against Thy holy servant Jesus, whom Thou didst anoint, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, 28 to do whatever Thy hand and Thy purpose predestined to occur. 29 “And now, Lord, take note of their threats, and grant that Thy bond-servants may speak Thy word with all confidence, 30 while Thou dost extend Thy hand to heal, and signs and wonders take place through the name of Thy holy servant Jesus.” 31 And when they had prayed, the place where they had gathered together was shaken, and they were all filled with the Holy Spirit, and *began* to speak the word of God with boldness.

1

1:1 GOD, after He spoke long ago to the fathers in the prophets in many portions and in many ways, 2 in these last days has spoken to us in *His* Son, whom He appointed heir of all things, through whom also He made the world. 3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high; 4 having become as much better than the angels, as He has inherited a more excellent name than they. 5 For to which of the angels did He ever say, **“THOU ART MY SON, TODAY I HAVE BEGOTTEN THEE” ? And again, “I WILL BE A FATHER TO HIM AND HE SHALL BE A SON TO ME” ?**

2

¹(Ac 4:13).

²(Heb 1:1).

13 Now Paul and his companions put out to sea from Paphos and came to Perga in Pamphylia; and John left them and returned to Jerusalem. 14 But going on from Perga, they arrived at Pisidian Antioch, and on the Sabbath day they went into the synagogue and sat down. 15 And after the reading of the Law and the Prophets the synagogue officials sent to them, saying, “Brethren, if you have any word of exhortation for the people, say it.” 16 And Paul stood up, and motioning with his hand, he said, “Men of Israel, and you who fear God, listen: 17 “The God of this people Israel chose our fathers, and made the people great during their stay in the land of Egypt, and with an uplifted arm He led them out from it. 18 “And for a period of about forty years He put up with them in the wilderness. 19 “And when He had destroyed seven nations in the land of Canaan, He distributed their land as an inheritance—*all of which took* about four hundred and fifty years. 20 “And after these things He gave *them* judges until Samuel the prophet. 21 “And then they asked for a king, and God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. 22 “And after He had removed him, He raised up David to be their king, concerning whom He also testified and said, ‘I HAVE FOUND DAVID the son of Jesse, A MAN AFTER MY HEART, who will do all My will.’ 23 “From the offspring of this man, according to promise, God has brought to Israel a Savior, Jesus, 24 after John had proclaimed before His coming a baptism of repentance to all the people of Israel. 25 “And while John was completing his course, he kept saying, ‘What do you suppose that I am? I am not *He*. But behold, one is coming after me the sandals of whose feet I am not worthy to untie.’ 26 “Brethren, sons of Abraham’s family, and those among you who fear God, to us the word of this salvation is sent out. 27 “For those who live in Jerusalem, and their rulers, recognizing neither Him nor the utterances of the prophets which are read every Sabbath, fulfilled *these* by condemning *Him*. 28 “And though they found no ground for *putting Him to* death, they asked Pilate that He be executed. 29 “And when they had carried out all that was written concerning 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 appeared to those who came up with Him from Galilee to Jerusalem, the very ones who are now His witnesses to the people. 32 “And we preach to you the good news of the promise made to the fathers, 33 that God has fulfilled this *promise* to our children in that He raised up Jesus, as it is also written in the second Psalm, ‘**THOU ART MY SON; TODAY I HAVE BEGOTTEN THEE.**’ 34 “*And as for the fact* that He raised Him up from the dead, no more to return to decay, He has spoken in this way: ‘I WILL GIVE YOU THE HOLY *and* SURE *blessings* OF DAVID.’ 35 “Therefore He also says in another *Psalm*, ‘THOU WILT NOT ALLOW THY HOLY ONE TO UNDERGO DECAY.’ 36 “For David, after he had served the purpose of God in his own generation, fell asleep, and was laid among his fathers, and underwent decay; 37 but He whom God raised did not undergo decay. 38 “Therefore let it be known to you, brethren, that through Him forgiveness of sins is proclaimed to you, 39 and through Him everyone who believes is freed from all things, from which you could not be freed through the Law of Moses.

3

1:1 PAUL, a bond-servant of Christ Jesus, called *as* an apostle, set apart for the gospel of God, 2 which He promised beforehand through His prophets in the holy Scriptures, 3 concerning His Son, who was born of a descendant of David according to the flesh, 4 who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord, ⁴

³ (Ac 13:13).

⁴ (Ro 1:1).

5:1 FOR every high priest taken from among men is appointed on behalf of men in things pertaining to God, in order to offer both gifts and sacrifices for sins; 2 he can deal gently with the ignorant and misguided, since he himself also is beset with weakness; 3 and because of it he is obligated to offer *sacrifices* for sins, as for the people, so also for himself. 4 And no one takes the honor to himself, but *receives it* when he is called by God, even as Aaron was. 5 So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, **“THOU ART MY SON, TODAY I HAVE BEGOTTEN THEE”**; 6 just as He says also in another *passage*, “THOU ART A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK.”

7 In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety. 8 Although He was a Son, He learned obedience from the things which He suffered. 9 And having been made perfect, He became to all those who obey Him the source of eternal salvation, 10 being designated by God as a high priest according to the order of Melchizedek.

⁵

‘Nevertheless what you have, hold fast until I come. 26 ‘And he who overcomes, and he who keeps My deeds until the end, TO HIM I WILL GIVE AUTHORITY OVER THE NATIONS; 27 **AND HE SHALL RULE THEM WITH A ROD OF IRON, AS THE VESSELS OF THE POTTER ARE BROKEN TO PIECES**, as I also have received *authority* from My Father; 28 and I will give him the morning star. 29 ‘He who has an ear, let him hear what the Spirit says to the churches.’

⁶

5 And she gave birth to a son, a male *child*, **who is to rule all the nations with a rod of iron**; and her child was caught up to God and to His throne.

⁷

11 And I saw heaven opened; and behold, a white horse, and He who sat upon it *is* called Faithful and True; and in righteousness He judges and wages war. 12 And His eyes *are* a flame of fire, and upon His head *are* many diadems; and He has a name written *upon Him* which no one knows except Himself. 13 And *He is* clothed with a robe dipped in blood; and His name is called The Word of God. 14 And the armies which are in heaven, clothed in fine linen, white *and* clean, were following Him on white horses. 15 And from His mouth comes a sharp sword, so that with it He may smite the nations; and **He will rule them with a rod of iron**; and He treads the wine press of the fierce wrath of God, the Almighty. 16 And on His robe and on His thigh He has a name written, “KING OF KINGS, AND LORD OF LORDS.”⁸

⁵(Heb 5:1).

⁶(Re 2:25).

⁷(Re 12:5).

⁸(Re 19:11).

Observations/Implications/Applications

- Levels of Description: Davidic, Coronation-ceremony, Gog and Magog, personal sanctification...(sigh)

- Who takes refuge? Wised-up kings? Subjects in the hostile kingdoms? (no real threat to the Messiah's subjects)

- Why do we (or anybody) complain about the Lord's beautiful kingdom/authority? (He serves US, even!)

- The Lord's commitment to the Son's ministry, and the Son's commitment to the Father's interests—two hearts for us to emulate