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God, through His Son Jesus, provides eternal grace for our failures and human limitations.

Psalm 72.

(2015)

The Bible not only reveals God's eternal plans purposes and promises

But also shows how you can know God for yourself.

Teach it, don't demand it.

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Psalm 72.

Topics.

- O God, give the king your justice and your righteousness to the royal son.
- May the royal son judge God's people with righteousness and justice.
- May the LORD'S people fear you while the sun and the moon endures.
- May the son be like rain that falls on grass and showers that water earth.
- May the kings of Tarshish and of Sheba bring the royal son gifts.
- The king delivers the needy, redeems their life; precious is their life.
- May his name endure forever, may all nations call him blessed.
- The prayers of David the son of Jesse are ended.

INTRODUCTION: Psalms are songs and prayers offered to God by the nation Israel, they cover the range of human emotion, expressing praise, faith, victory, sorrow, despair, depression, frustration and the troubled heart of a mourner. They contrast the righteous with the wicked, and include the wisdom and the treasure of God's word. Psalms were written at the beginning of the 15th century BC and probably collected in their final form in the 3rd century.

FOR INFORMATION: concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

Book Two (Psalm 42-72)

A Psalm of Solomon.

NOTE: the very title of this Psalm makes it certain the royal son is Solomon and verse one and verse twenty make it certain that the Psalm is a prayer of David concerning Solomon.

O God, Give the King your Justice and your Righteousness to the Royal Son.

Psalm 72:1 ----- ¹Give the king your justice, O God, and your righteousness to the royal son!

The Psalm is best described as a mixed Psalm belonging to Solomon in part and to Christ more fully since much of the Psalm looks beyond Solomon to the Messiah of whom Solomon was a type. It is possible the Psalm may have been written by David for the following occasion: -

- Zadok the priest took the horn of oil from the tent and anointed Solomon. Then they blew the trumpet, and all the people said, "Long live King Solomon!" (1 Kings 1:39).

Clearly Solomon was both the king and the king's son, and like any faithful father David desired that the wisdom of God might be in his son and that his reign would be as close as possible to the characteristics of Christ's reign as it could possibly be so he prays that God would bestow on him the qualifications which would lead to a secure, a just and long peaceful reign.

Understanding this it should not surprise anyone that the design of the Psalm echoes the Messiah and his Kingdom reign. The best any father can ask of God for their children is, that God would give them wisdom and grace as they go about their daily duties and their life. This Psalm is the prayer of a father for his child. It could be said that David is praying firstly for his son Solomon, and secondly for all Israel's kings that follow him and that interwoven into the language through the

entire Psalm is an echo of the Lord Jesus Christ David's son who descended from his royal bloodline. When the angel Gabriel came to Mary he said: -

- Behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. ³²He will be great and will be called the Son of the Most High. And the Lord God will *give to him the throne of his father David*, ³³and he will reign over the house of Jacob forever, and of his kingdom there will be no end. (Luke 1:31-33).

The apostle Peter in his letter wrote: -

- Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully, ¹¹inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories. ¹²It was revealed to them that they were serving not themselves but you, in the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven, things into which angels long to look. (1 Peter 1:10-12).

Though Christ did not appear during the Old Testament age, David and all the faithful had by faith Christ's Spirit dwelling within and was saved by faith in him, because they by faith looked: -

- Toward the promised seed of the woman spoken of in Genesis. (Gen. 3:15).
- Toward the promised seed of Abraham. (Gen. 26:4) (Gal. 3:16).
- Toward the prophet Moses said was to come like him. (Deut. 18:15) (Acts 3:22) (Acts 7:37).
- Toward the Holy One to come (whose body God will not let see corruption in death) (Psalm 16:9-11).
- Toward the promised seed of David. (Psalm 89:4) (Psalm 132:11) (Jer. 23:5) (Matthew 1:1).
- Toward the Messiah the Christ all the Old Testament prophets and the Scriptures speak of such as (Psalm 22 and Isaiah 53). The Lord Jesus himself said, "I have come to do your will, O God, as it is written of me in the scroll of the book (Heb. 10:7) (the scroll of the book refers to the Scriptures).

Added to this even though Old Testament Israel offered animal sacrifices to God they were not saved by them, they were a type and shadow of Christ the Lamb of God without blemish the Saviour to come and it is his blood that cleanses them. This is because the power of Christ's cleansing blood flows back to the foundation of the earth so that the faithful of the Old and New Testament are saved by the same Saviour and the same Redeemer. In the book of Revelations it is written: -

- All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. (Rev. 13:8).

And Peter wrote: -

- You were redeemed with the precious blood of Christ, as of a lamb without blemish and without spot foreordained before the foundation of the world and manifest in these last times for you. (1 Peter 1:18-20).

These verses shine a brilliant spotlight on the truth that Jesus was not only the central focus of God's eternal mind and of His eternal plans and purposes for mankind's salvation and for eternity, but also the Lamb slain from the foundation of the world. The cleansing power of Jesus blood shed on the cross of Calvary doesn't just cover and cleanse only those who have come to the Lord after his death and resurrection, but flows all the way back to the foundations of the earth to Adam and Eve like an invisible spiritual river cleansing all the faithful of the Old Testament from the fall of Adam onward who by faith looked to the appearing of the promised Messiah the Christ.

Christ dwelt in OT believers as he dwells in NT believers: though no Old Testament believer had literally seen Christ his Spirit dwelt in David's heart and mind and the heart and mind of all the Old Testament faithful by their faith in the word of God and their belief in all the Scriptures that speak of the promised coming Messiah the Christ and by their love and passion toward him and by the fruits of the Spirit dwelling within them.

After Jesus death and resurrection and ascension into heaven no Christian man or woman has seen Jesus, yet every faithful Christian has Christ dwelling within their heart and mind by their faith in the word of God and their belief in all the Scriptures that speak of the promised coming Messiah the Christ and by their love and passion toward him and by the fruits of the Spirit dwelling within them.

Give the king your justice and righteousness: (v1) not only embraces God's statutes, God's laws the rule of God's government and His righteous judgment to be administered on the wicked by Solomon as king upon the throne of David upon the people of his kingdom, but also echoes all the judgment and righteousness given to David's son descended from his bloodline the Messiah the Lord Jesus Christ to who all power in heaven and in earth was given by his heavenly Father upon his resurrection and ascension.

When the Jews were seeking to kill Jesus he said to them: -

- The Father judges no one, but has given all judgment to the Son (John 5:22).

And after Jesus death and resurrection he appeared to the eleven disciples and said to them: -

- All authority in heaven and on earth has been given to me. (Matt. 28:18).

The words, "Give the king your justice and righteousness," (v1) can be viewed as an echo of Christ that takes in the whole power and authority of the kingdom and its greatness which at this present time lies in the government of the faithful church the global body of Christ, which is on his shoulders and committed into his hand.

May the Royal Son Judge God's People with Righteousness and Justice.

Psalm 72:2-4 ----- ²May he (the royal son) (v1) judge your people with righteousness, and your poor with justice! ³Let the mountains bear prosperity for the people, and the hills, in righteousness! ⁴May he defend the cause of the poor of the people, give deliverance to the children of the needy, and crush the oppressor!

Mountains and hills: (v3) have no need for prosperity and hills have no need for righteousness, in this context the mountains are symbols of faithful prophets, apostles, priests and any religious leader that has great authority and influence over great numbers of people while the hills symbolise all the faithful.

Here is the beauty of the King who ascended from the bloodstained cross to glory and who will return as King of king and Lord of lords to establish God's Kingdom of righteousness, justice, joy and peace on earth. In these verses we see the king standing up to defend the poor and crush those who are oppressing them so that they can earn greater profits and live a lifestyle of indulgent luxury.

It is common in our fallen world to see partiality, bias and favour shown to those who are powerful and rich, but the King of the final and best of all monarchies will judge all with righteous judgment. Meaning he will not show favour to anyone, but judge according to honest justice regardless of whether those standing before him are famous or unknown; a religious leader or secular ruler; powerful or feeble; rich or poor; noble or lowly. He will be the delight of the poor, the lowly and the helpless. For these reasons the poor in spirit, the helpless and those being oppressed will love to see the Lord exalted and see him exercising the authority of his crown over his Kingdom.

Consider this: what king throughout history has ever given up his life to a brutal, bloody and cruel death to save not only those in his own Kingdom, but also those outside of it. Christ will rule as a dictator King, but the great difference between his

rule and all others is that he will rule as a compassionate King who genuinely cares for the well-being of all people and will not be influenced by fame and riches or driven by prideful lust for power and selfish control.

May the Lord's People Fear you while the Sun and the Moon Endures.

Psalm 72:5 ----- ⁵May they (the Lord's people) fear you while the sun endures, and as long as the moon, throughout all generations!

The fear of the LORD has the following two aspects: -

- 1 An eternal aspect: wisdom teaches that mankind is separated from God because of sin and without God a person has no hope of eternal life and will be judged accordingly. The fear of the LORD in this context is wisdom because it motivates a person to seek God and eternal life.
- 2 An aspect for the present moment: the fear of the LORD in the present moment motivates mankind to obey God's Ten Commandments which are all designed to protect the innocent from harm, physically, financially, sexually, verbally, emotionally and spiritually. The fear of the LORD in this context is also wisdom because if everyone feared the LORD humanity would live in harmony with each other. Sadly there is very little fear of the LORD in the world today and so we see rampant rebellion, violence, crime and wars in most countries.

The fear of God and Christians: those in Christ look to the bloodstained cross of Calvary and understand and experience Christ's great love and God's grace in their hearts and minds and no longer act from fear, but from love in the same way that a man in love with a woman does not do things to please her from fear, but from the love dwelling in his heart. Likewise it is with the faithful who belong to the Lords global family.

May the Son be like Rain that Falls on Grass and Showers that Water Earth.

Psalm 72:6-8 ----- ⁶May he (the royal son) (v1) be like rain that falls on the mown grass, like showers that water the earth! ⁷In his days may the righteous flourish, and peace abound, till the moon be no more! ⁸May he have dominion from sea to sea, and from the River to the ends of the earth!

Rain that falls on the mown grass: (v6) not only makes the grass appear refreshed and clean and pleasant to the eyes, but also brings new life and growth to it. The symbolism here is that of the king bringing joy, peace and well-being to those under his influence.

Like showers that water the earth: (v6) one only has to visit a desert to see how barren the earth would be without rain, showers that water the earth symbolise abundant life and healthy growth to whatever the showers fall upon. The symbolism here is that of the king's rule bringing abundant prosperity to everything the people put their hand to do.

May righteous and peace abound till the moon be no more: (v7) this of course is a prayer that the kings righteousness and his influence will bring righteousness to his kingdom until the moon is not needed, which means until this age as we know it ends and the New Kingdom age begins.

May he have dominion from sea to sea and to the ends of the earth: (v8) these words shine a brilliant light upon David's great passion to see God's Kingdom established not only in Israel, but throughout every nation, language and people on earth. Solomon did bring about a golden age for Israel, in which God's people prospered, flourished and lived with joy and peace.

But it is clear that not one of these heartfelt desires and prayers of David was not answered completely in Solomon, but they will all be fully answered his Son born of the Virgin Mary the Lord Jesus Christ when he returns in glory as, King of kings and Lord of lords (Rev. 19:11-16) to rule and reign from God's Holy City Jerusalem (on Mount Zion God's Holy Mountain) to destroy the antichrist and his kingdom and establish God's Kingdom on earth during his glorious millennial reign.

The dead in Christ (Old and New Testament) and the faithful, who are alive, will be gathered together in the first resurrection (Rev. 20:4-6) to rule and reign as kings and priests with the Lord over those nations who are left outside the Holy City of God. Christ the King united with his people will not only bring peace to the Middle East, but establish God's Kingdom of steadfast love, faithfulness, righteousness, joy and peace throughout the world and the glory of God will cover the earth.

Jesus will do justice to the poor and oppressed, he will be a faithful and compassionate King forever. He will not allow anyone to strike terror in the earth or use lies and deception to enlarge their own wealth and power. The land will abundantly produce and even the deserts will flourish. The animals will not feed on each other and even the lamb will be able to lie down with the wolf and everyone will eat of their own hands because all that they plant will produce. All nations the LORD has made will come and worship before the Lord Jesus Christ. They will glorify God's Name, proclaiming the LORD is great and does wondrous things and that He alone is God. The book of Revelation states: -

- Jesus Christ, the faithful witness who loved us, and washed us from our sins in his own blood has made us kings and priests unto God and his Father is coming in glory and every eye shall see him, and they also who pierced him and all kindreds of the earth (Revelation 1:5-7).

In Revelation chapter five we are told that: -

- Christ was slain, and by his blood he redeemed a people for God from every tribe and language and people and nation and made them a kingdom and priests to God and they shall reign on the earth (Revelation 5:9-10).

The great prophet Isaiah wrote: -

- They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD as the waters cover the sea. (Isaiah 11:9).

At the end of this glorious Kingdom age God descends to earth on a Great White Throne the sea, death and hades (the grave) give up the dead. They stand before God and are judged according to what is written in certain heavenly books according to what they have done. Death and those counted unworthy are cast into the Lake of Fire a symbol of eternal destruction (i.e., total extinction) (also called the, Second Death) (Rev. 20:11-15). Christ hands the Kingdom over to his heavenly Father and God is ALL in ALL and ETERNITY begins in all its fullness and majestic royal glory.

For further information see titles: -

- Kingdom of God (ON WEBSITE MENU).
- The Second Resurrection or Great White Throne Judgment.

In, Resurrection (ON WEBSITE MENU).

May the Kings of Tarshish and of Sheba bring the Royal Son Gifts.

Psalm 72:9-11 -----⁹May desert tribes bow down before him (the royal son) (v1) and his enemies lick the dust!
¹⁰May the kings of Tarshish and of the coastlands (the isles in KJV) render him tribute; may the kings of Sheba and Seba bring gifts! ¹¹May all kings fall down before him, all nations serve him!

May desert tribes bow down before him: (v9) in the context of this prayer is best seen as embracing all people living in desert places throughout the world.

The kings of Tarshish and the coastlands (the isles in KJV) render him tribute: (v10) referring to remote countries and distant lands beyond the seas which are frequently called isles in Scripture. In the context of this prayer can be seen as embracing all the peoples of the world who live in remote lands or islands and all countries across the oceans.

The kings of Sheba and Sheba bring him gifts: (v10) in the context of this prayer Sheba and Sheba most likely embraces countries of Arabia and of Ethiopia beyond Egypt.

May all kings fall down before him: (v11) during the reign of King Solomon and the golden age of Israel many kings did fall down before Solomon and the Queen of Sheba did bring him gifts.

It is not so important to know the exact locations of where the desert places, Tarshish, the coastlands and Sheba actually are since the idea is that they represent nations and people of the land and the sea and people of rich nations and poor nations which embraces all mankind on planet earth. Though Solomon did bring about a golden kingdom age for Israel it is clear not one of these desires and prayers of David were fully fulfilled in him or any other king that followed, but they will all be completely fulfilled in the royal Son of David's bloodline the Lord Jesus Christ when he returns in glory and shows himself to be, King of kings, and Lord of lords, and will be universally acknowledged, obeyed, and worshipped by all kings and nations of the earth.

The King Delivers the Needy, Redeems their life; Precious is their Life.

Psalm 72:12-15 -----¹²For he delivers the needy when he calls, the poor and him who has no helper. ¹³He has pity on the weak and the needy, and saves the lives of the needy. ¹⁴From oppression and violence he redeems their life, and precious is their blood in his sight. ¹⁵Long may he live; may gold of Sheba be given to him! May prayer be made for him continually, and blessings invoked for him all the day!

These verses list the five reasons David in the previous verses (9-11) prayed that all nations would bow down before the royal king and worship him: -

1. He delivers the needy, the poor and those who have no helper when they call (v12).
2. He has pity on the weak and the needy (v13).
3. He saves the lives of the needy from oppression and violence (v13-14).
4. He redeems the life of the helpless (v14).
5. Precious is the blood of the innocent and helpless in his sight (v14).

David's prayer was answered in that the Queen of Sheba did bring Solomon the gold of Sheba, but clearly these things were only partially fulfilled under the reign of Solomon, but will be fully fulfilled in the promised King to come the Lord Jesus Christ. These five reasons shine a spotlight on why David prayed so earnestly that prayer would be made continually all day for the Son of the royal king echoing the Lord Jesus Christ.

May His Name Endure Forever, May all Nations call Him Blessed.

Psalm 72:16-20 -----¹⁶May there be abundance of grain in the land; on the tops of the mountains may it wave; may its fruit be like Lebanon; and may people blossom in the cities like the grass of the field! ¹⁷May his name endure forever, his fame continue as long as the sun! May people be blessed in him, all nations call him blessed! ¹⁸Blessed be the LORD, the God of Israel, who alone does wondrous things. ¹⁹Blessed be his glorious name forever; may the whole earth be filled with his glory! Amen and Amen! ²⁰The prayers of David, the son of Jesse, are ended.

These verses shine a bright light upon David's great desire to see the whole earth filled with the glory of God. It is sad to think how empty the earth is of the glory of God at this present time and how little service and honour He has from those He created. May we be part of the fulfilment of David's great desire for the earth and, submit to Christ's authority and walk in his righteousness and follow the way of peace.

May we forever bless the Lord for the wonders of his redeeming love and spend our days, and end our lives praying for the spread of his Gospel.

The prayers of David the son of Jesse are ended: (v20) it seems that this verse was not written not by David and is not part of the Psalm, for the Psalm ends at verse nineteen with the words, "Amen and Amen." The verse is most likely added by some collector of the Psalms to denote the end of the, "Second Book of Psalms," the whole of Psalms is divided into the following five parts.

1. The first book starts at Psalm 1 and ends at Psalm 41.
2. The second book starts at Psalm 42 and ends at Psalm 72.
3. The third book starts at Psalm 73 and ends at Psalm 89.
4. The fourth book starts at Psalm 90 and ends at Psalm 106.
5. The fifth book starts at Psalm 107 and ends at Psalm 150.

Verse twenty could be given the title: "The Prayers of David, the son of Jesse;" meaning that this section of the Psalms is made up of the works of David so that they are distinguished from other portions of the general collection of the many other Psalms. This does not mean that other Psalms of David might not be found in other parts of the general collection of the Psalms or that there are no other Psalms written by other writers in this Second Book, but that this particular division of them is more entirely made up of David's Psalms. In a similar manner it is spoken of as the last of David's prayers, not because every Psalm is a prayer of David, but because this particular section of the Psalms largely consist of his prayers.

CONCLUSION: David, prayed that when Solomon his royal son was anointed king of God's nation Israel, he would keep and do all the things he prayed for him that are mentioned in the following list. Every devoted brother and sister in Christ should use this list as a measure of their own lives since everyone one of them is not only David's heart desire for his son Solomon and those in his Kingdom, but is also the desire of Christ's heart and his heavenly Fathers heart for all who belong to their Kingdom.

- Judge all people with righteousness (meaning without bias or favour) and the poor with justice (v2).
- Defend the cause of the poor, give deliverance to the needy and crush the oppressor (v2).
- Delivers the needy from their troubles and the poor who has no helper (v12).
- Have pity on the weak and the needy, and save the lives of the helpless from oppression and violence (v13-14).
- Bless the royal Son as long as the sun continues and be filled with gratitude and thanksgiving (v17-19).

Should any believer wonder what God's will is and what pleases His heart it is looking down from heaven and seeing those in the family and Kingdom of His most beloved Son the Lord Jesus Christ having these attitudes in their hearts and doing all they can to perform them in their daily lives. Truly those who have a heart filled with such love for the poor, the needy, the helpless and offer help when they are able will, when raised to glory, hear the comforting and humbling words from their Master, "Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master." (Matthew.25:21) (Matthew 25:23).

End.