

SBC – Jan. 22, 2023
Psalm 72:1-20 (NKJV)
“Messiah’s Glorious Reign”

Psalm 72 is clearly one of what are called “Royal Psalms”. And it is also a “Messianic Psalm” even though it is not mentioned in the New Testament. Normally, in order to be classified as a “Messianic Psalm” – that is a Psalm that prophetically speaks of the coming Messiah – it needs to be specifically referenced in the NT as connecting to the Messiah.

However, most agree that although it is not referenced in the NT it is clearly Messianic as seen in the kingdom content which in terms of subject matter is clearly referenced and developed in the NT.

Let me give you an example of what I am talking about. In order for a NT book to be considered “inspired” it had to be written by or closely tied to an apostle because Jesus said it would be through the apostles that “all the truth” would be given (John 16:13; 17:20). And so it was.

Every book in the NT is accounted for as written directly by an apostle or one of their close associates. For example, Matthew the apostle wrote Matthew; Mark the close associate got his information from Peter and wrote Peter; Luke the close associate of Paul got his information from a whole host of apostolic associates and wrote Luke; and John the apostle wrote the gospel of John. And on we go through the NT.

But what about Hebrews? We don’t know for sure who wrote Hebrews. It would seem there are a number of apostolic connections. For example, at the end of the book in Heb. 13:23 the writer references “our brother Timothy” who was a very close associate of Paul. But there are reasons to think Paul may have written Hebrews and reasons to think otherwise and in the end we just don’t know for sure.

Yes, all are agreed that Hebrews is an inspired letter? How come? Well, because the CONTENTS are so clearly aligned with the rest of NT truth. The INTERNAL evidence is overwhelming. As one writer says it “manifests the peculiar glory of God in Christ to his people” and another says it bears “the essential apostolic deposit”. In it is seen the “self authenticating glory of Christ”.

And so it is with Psalm 72. It is not specifically referenced in the NT but its internal content is so clearly Messianic that indeed it is properly classified as a “Messianic Psalm”.

A Psalm Of Solomon.

The superscription says this is a Psalm of Solomon, but at the end of the Psalm it says, "The prayers of David the son of Jesse are ended." (v. 20) So there is some question as to whether Solomon wrote this Psalm or whether David wrote it about Solomon.

Most think Solomon probably wrote it and cataloged it in reference to the writings of David's writings which make up the majority of the writings in the 2 book of Psalms. The Psalms were written in a groupings of 5 books and then put together in one. Psalm 72 marks the completion of the second book and perhaps Solomon is noting this at the conclusion of Psalm 72.

Solomon is credited with writing 2 Psalms; namely Psalm 72 and Psalm 127. Many believe Psalm 72 may have as its occasion the coronation of king Solomon. It speaks of Solomon's reign but ultimately speaks of the Messiah's universal reign. It addresses the son of David as seen in king Solomon but then it also speaks to the greater Son of David as seen in the Messiah. The Davidic Covenant addresses both of these "sons" as seen in 2 Sam. 7:12-16.

Slide # 1

Outline of Psalm 72

Messiah's Justice – vv. 1-7
 Messiah's Dominion – vv. 8-11
 Messiah's Compassion – vv. 12-14
 Messiah's Glory – vv. 15-20

1 Give the king Your judgments, O God, And Your righteousness to the king's Son.

Solomon's request for "judgments" and "righteousness" is a request to discern and apply justice in keeping with what is right to his reign. This is very reminiscent of the wisdom Solomon asked the LORD for at the beginning of his reign.

Slide # 2

1 Kings 3:9 (NKJV)

9 Therefore give to Your servant an **understanding heart to judge** Your people, that I may **discern** between good and evil. For who is able to **judge** this great people of Yours?”

It is noteworthy that the “Targum” which is an ancient Aramaic paraphrase of the OT adds the word “Messiah” to “the king” here in verse one. The Jewish rabbis definitely saw this Psalm as ultimately portraying the coming Messiah and His glorious reign.

2 He will judge Your people with righteousness, And Your poor with justice.

Every one of the “He will’s” or “He shall’s” in the rest of Psalm 72 will become fact when the Redeemer sets up His resplendent reign.

– *William MacDonald*

3 The mountains will bring peace to the people, And the little hills, by righteousness.

Often in the Scripture “mountains” represent governing authorities. Perhaps “mountains” here represents a national government while the “little hills” represent local government. Messiah will rule the world and all phases of the government will represent His rule.

Note in these verses (v. 2-3) the repeated emphasis on righteousness which is indicative of the priesthood of Melchizedek as referenced in Psalm 110. Melchizedek literally means “king of Righteousness”.

4 He will bring justice to the poor of the people; He will save the children of the needy, And will break in pieces the oppressor.

The poor in this world are often the most vulnerable and are often denied justice, but the Messiah’s reign will put an end to this mistreatment. The oppressor (the chief being the devil) will be destroyed.

At the coming of Christ the devil will be cast into the bottomless pit for 1000 years (Rev. 20:1-3). He will oppress no one at that point and the oppression dished out by his agents will be brought to an end.

The Prince of peace will bring universal peace to the world (Isa. 9:6-7).

**5 They shall fear You As long as the sun and moon endure,
Throughout all generations.**

Once Messiah sets up His kingdom the fear of Him will carry the day for the duration of the present heaven and earth – throughout all generations.

Some think verse 5 should be translated differently.

It is preferred to follow the LXX [the Septuagint which reads] “May he continue while the sun endures and as long as the moon throughout all generations.” Thus, v. 5 is calling for the establishment of an eternal King, whose reign would last as long as the sun and moon.

– ***The Moody Bible Commentary***

On the other hand the Bible Knowledge Commentary says...

Preferable to the words “He will endure (from the LXX) is the translation, “You will be feared” (from the Hebrew). Taken that way, the verse refers not to the human king but to God who endures through all generations. – ***The Bible Knowledge Commentary***

But either way the enduring rule speaks ultimately to Messiah-God whose rule continues “throughout all generations”.

6 He shall come down like rain upon the grass before mowing, Like showers that water the earth.

7 In His days the righteous shall flourish, And abundance of peace, Until the moon is no more.

The Messiah will usher in the refreshing times of a golden era of peace and prosperity. The righteous will flourish and this will continue on as long as the moon is in place – in other words until the new heavens and the new earth – and then it will continue on in that context.

Note the repeated emphasis on “peace” (v. 3, 7). Jesus as the Messiah will be the “Prince of Peace”.

Slide # 3

Isaiah 9:6–7 (NKJV)

6 For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called

Wonderful, Counselor, Mighty God, Everlasting Father, **Prince of Peace.**

7 Of the increase of His government **and peace** There will be no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the LORD of hosts will perform this.

David was a man of war, but Solomon's reign was characterized by peace which is a fitting type of Christ.

Slide # 4

Isaiah 32:17–18 (NKJV)

17 The work of righteousness will be **peace**, And the effect of righteousness, **quietness and assurance forever.**

18 My people will dwell in a **peaceful habitation**, In **secure** dwellings, and in **quiet resting places**,

Doesn't that sound wonderful? The word "peace" is the Hebrew word "Shalom!" Even the sound of the word is comforting. It is a wonderful greeting. A brother here at the church consistently greets me with "Shalom". They do that in Israel too. It is a wonderful greeting – "Shalom!" "Peace". This will define Messiah's reign – "Until the moon is no more".

8 He shall have dominion also from sea to sea, And from the River to the ends of the earth.

Solomon controlled more territory than any other king, but it was nothing in comparison to what Messiah will control. His dominion will be universal. From sea to sea means from the Mediterranean sea to the sea on the other end of the earth – whatever sea that might be. In Hebrew thought THE River was the Euphrates and to the ends of the earth depicts a rule worldwide.

This verse clearly goes way beyond Solomon and finds ultimate fulfillment in the Messiah's glorious reign. All the way through this Psalm while picturing Solomon in a limited way – it ultimately has the Messiah glorious reign as the complete fulfillment.

Slide # 5



9 Those who dwell in the wilderness will bow before Him, And His enemies will lick the dust.

10 The kings of Tarshish and of the isles Will bring presents; The kings of Sheba and Seba Will offer gifts.

11 Yes, all kings shall fall down before Him; All nations shall serve Him.

In view here is the Messiah's absolute reign over all. The "ungovernable nomads" in the wilderness will bow before Him. His enemies will experience humiliating defeat. They are going down and as Psalm 110:1 says they will be made His "footstool" (cf. 1 Cor. 15:25; Eph. 1:22; Heb. 10:13).

From the perspective of Israel "Tarshish" represented the places farthest west meaning Spain and beyond (cf. Ps. 48:7). The kings of these far off isles will bring presents in honor of the Messiah-King. The kings of Sheba (modern day Arabia and Yemen -cf. Isa. 43:3; 45:14) and Seba (part of modern day Africa – cf. Gen. 10:7) will come bearing gifts.

And then we have the catch all verse in verse 11 which says all kings will come bowing down in worship and obeisance. Yes, all nations shall serve Him.

Slide #6

Genesis 49:10 (NKJV)

10 The scepter shall not depart from Judah, Nor a lawgiver from between his feet, Until Shiloh comes; **And to Him shall be the obedience of the people.**

Most scholars think that the word Shiloh means “*to whom it belongs*”. The sense then, is that the scepter – the right to rule, belongs to the tribe of Judah. It will remain there until the One comes to Whom it ultimately belongs; namely, the Lord Jesus Christ.

At His Second Coming, **obedience** will define the people. When He comes to rule, the people will obey Him. Yes, in the kingdom “All nations shall serve Him” (cf. Ps. 2:8-9, Dan. 7:13-14, Mt. 2:6, Lk. 1:30-33, Rev. 5:5, 19:11-16).

In verse 8 we see His dominion will be to “the ends of the earth” and in verse 11 we see that “All nations shall serve Him.” Thus, the Messiah’s rule will be all-encompassing with the entire world being subject to His reign.

12 For He will deliver the needy when he cries, The poor also, and him who has no helper.

13 He will spare the poor and needy, And will save the souls of the needy.

14 He will redeem their life from oppression and violence; And precious shall be their blood in His sight.

In the Messiah the downtrodden have a mighty Deliverer. In the kingdom poverty will vanish. No more will the abused of God’s people languish in misery. In the kingdom it will be clear that the lives of these downtrodden people are precious to the Lord. This is the meaning of “And precious shall be their blood in His sight.” They matter and the kingdom will prove it.

The lives of the poor and needy are often considered to be of little value. The Messiah, the Greater King, will regard their lives as precious. – **David Guzik**

15 And He shall live; And the gold of Sheba will be given to Him; Prayer also will be made for Him continually, And daily He shall be praised.

The ESV translates “And He shall live” as “**Long may He live**”. It is essentially equivalent to the sentiment expressed in, “Long live the King!” The saved kingdom citizens will love the KINGSHIP of the Messiah!

Their adoration of Him will be expressed in the finest gold of Sheba being given to Him. Prayer and praise will continually be offered up with Him in view.

The Hebrew word (bah-ahd) translated “for” in this verse, is also translated a number of times with the English word “through”. (cf. 1 Sam. 19:12; Job 22:13). – *Dan Bergman*

16 There will be an abundance of grain in the earth, On the top of the mountains; Its fruit shall wave like Lebanon; And those of the city shall flourish like grass of the earth.

The fertility and fruitfulness of the earth in the kingdom will be incredible. It will be a time of indescribable flourishing. In ancient times prosperity was measured in term of gold, grain, and fruit. The kingdom will bring about great prosperity.

Slide # 7

Amos 9:13 (NKJV)

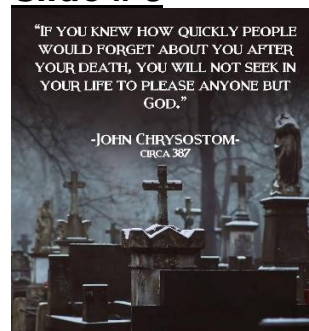
13 “Behold, the days are coming,” says the LORD, “When the plowman shall overtake the reaper, And the treader of grapes him who sows seed; The mountains shall drip with sweet wine, And all the hills shall flow with it.

17 His name shall endure forever; His name shall continue as long as the sun. And men shall be blessed in Him; All nations shall call Him blessed.

In verse 15 we have the sentiment “love live the King” and here in verse 17 it says His name shall endure forever. This King is not going anywhere. His reign will be forever.

His “name” is all that He is and stands for. It is His PERSON.

Slide # 8



People come and people go. Leaders come and leaders go.

We see on the shore of time the wrecks of the Caesars, the relics of the Moguls, and the last remnants of the Ottomans. Charlemagne, Maximilian, Napoleon, how they flit like shadows before us! They were and are not; but Jesus for ever is.” (Charles Spurgeon)

Slide # 9

Hebrews 13:8 (NKJV)

8 Jesus Christ is the same yesterday, today, and forever.

Throughout its history, the world has known many kingdoms, dynasties, and empires. They have risen and fallen blowing across the pages of history like leaves on an autumn day. Some have been spectacular and adorned with splendor, others have enslaved and slaughtered populations. Regardless of how we remember them, they all share the same common denominator – [they are all temporary] human leaders [who are here for a moment and then gone].

– **Thomas Ice and Timothy Demy** in *The Truth about the Millennium*, p. 7

Solomon recognized that not only in the Messiah would be the fulfillment of God’s promise to David as seen in the Davidic covenant but also the fulfillment of God’s promise to Abraham in the Abrahamic covenant. God there promised Abraham that in him all the families of the earth would be blessed – which is ultimately fulfilled in and through the Messiah who is both “the Son of Abraham” and “the Son of David” (Matt. 1:1).

Slide # 10

Genesis 12:3 (NKJV)

3 I will bless those who bless you, And I will curse him who curses you; **And in you all the families of the earth shall be blessed.**”

In the Messiah all the peoples of the earth will be blessed, and all the nations shall call Him blessed.

18 Blessed be the LORD God, the God of Israel, Who only does wondrous things!

Because of what God does in the kingdom He is to be blessed which is to say praised.

Blessed be the LORD God. LORD is YHWH meaning the unchanging eternal God Who is ever faithful. God here is “Elohim” meaning the “Supreme Most High One”. This is the God of Israel.

The God of the Bible has gone to great lengths to reveal Himself in the context of history. From Genesis 12 forward He has done so in conjunction with TWO distinct witness programs. The first is ISRAEL and the second is the CHURCH.

However, first and foundational is ISRAEL. Paul tells the largely Gentile church (by background) that we are “grafted in” and that “the root [the Jewish heritage] supports you.” (Rom. 11:17-18). The one true God has revealed Himself in history through the nation of Israel, and then building on that revelation, through the church.

In the Bible, God reveals Himself as the “God of Israel” 203 times. When Moses asked God what His name was, God identified Himself as the God of Abraham, Isaac and Jacob and building on that declared His eternal name to be “I AM”. The eternal name of God is thus identified with this people group called Israel (cf. Ex. 3:13-15). NEVER is God called the God of any other particular **ethnic group!** In terms of a nation He is the God of Israel.

He is bound to this nation by covenant (Gen. 12:1-3, 13:14-17) and has uniquely chosen to reveal Himself to the world via this people group. Whether in blessing or in cursing, Israel is God’s unique witness nation (cf. Deut. 28:8-10, 45-46, Isa. 43:10-13, 21, Jer. 31:31-37, Rom. 11:12, 24-27). The God of Israel is the one true God. This is the God of the Bible.

In the Exodus God dramatically revealed Himself through Israel’s deliverance (cf. Deut. 4:32-39) and this event became an on-going major testimony to the one true God (cf. Josh. 24:17, Neh. 9:10, Ps. 135:9, Jer. 32:20-21). The Passover, which commemorates it, is the oldest continually observed feast in existence having now been observed for over 3500 years (cf. Ex. 12:24, 13:10).

Building on this a covenant relationship with Israel was established at Mount Sinai. He gave them the Law and the priesthood (Ex., Lev). Then God’s Shekinah glory led His people in their wilderness journey (cf. Ex. 40:34-38). He brought them into the Promised Land. He gave them prophets and sign miracles that confirmed their ministries (cf. Deut. 13, 18). He dwelt among them in the tabernacle and later in the Temple.

Repeatedly, God showed Himself to be the one true sovereign God in relation to specific prophecy concerning His people Israel (cf. Isa. 44:6-8).

God revealed very clearly that Judah would be taken captive to Babylon for 70 years and would then return to the land (cf. Jer. 25:11-12). It happened! This was revelation, but it is also history.

In the fullness of time, God sent forth the promised Messiah in accordance with prophecy (cf. Isa. 9:1-7, 53, Mic. 5:2). Salvation is of the Jews (Jn. 4:22), but the Jews rejected their Messiah (cf. Jn. 1:11, Isa. 53:3).

The Messiah, then in accordance with OT prophecy, predicted a worldwide dispersion for the Jews (Lk. 21:24). He also indicated a last-days return to the land (initially in blindness) in accordance with OT prophecy (cf. Mt. 24:15-16, Dan. 9:27, Isa. 11:11-12, Jer. 16:14-15, Ezek. 37:1-14).

All of these realities have been a matter of revelation and now history in relation to Israel. Furthermore, God promises in the last days to glorify Himself before the whole world in conjunction with His preserving and delivering working on behalf of the nation of Israel (cf. Ezek. 36:22-24, 39:7, Joel 3:2, Zech. 14).

Want a proof of the God of the Bible? Look to Israel! Prophecy has been consistently fulfilled in relation to Israel to the letter both in dispersion as well as re-gathering. Israel is uniquely God's witness nation! (cf. Mic. 7:18-20, Rm.9:4-5).

Truly the God of the Bible is the God of Israel and He is to be BLESSED for the wondrous things He does for Israel and for the world through Israel. He brought the Scriptures to the world through Israel. He brought the Messiah into the world through Israel. And He will bring the kingdom into the world through Israel. When Messiah returns it will be to the Mount of Olives and in Jerusalem He will set up His world headquarters to rule the world.

When it says of God, "Who only does wondrous things" the ESV translates this "who alone does wonderous things". Yes, God ALONE does the supernatural wondrous things He does in fulfillment of prophecy, in relation to Israel, in relation to the Messiah, and in relation to the kingdom – which is the point of emphasis in this chapter.

19 And blessed be His glorious name forever! And let the whole earth be filled with His glory. Amen and Amen.

As said earlier the book of Psalms is divided into five books.

Slide # 11

- Book 1: Psalms 1—41
- Book 2: Psalms 42—72
- Book 3: Psalms 73—89
- Book 4: Psalms 90—106
- Book 5: Psalms 107—150

Each one of these books ends with a doxology or song of praise (Ps. 41:13; 72:18-19; 89:52; 106:48; 150). The doxology for the second book is found here in Psalm 72:18-19.

This doxology looks to be fulfilled in the kingdom when indeed the whole earth will be filled with God's glory.

Slide # 12

Habakkuk 2:14 (NKJV)

14 For the earth will be filled With the knowledge of the glory of the LORD, As the waters cover the sea.

20 The prayers of David the son of Jesse are ended.

This is probably to be taken as a postscript by Solomon which is reflective on the second book of the Psalms as a whole – of which the majority were written by David. Psalm 72:20 is evidently reflective of the 2nd book of Psalms because there are other Davidic Psalms yet to come in the collection of books 3-5 (cf. Ps. 86; 101; 103; 108-110; 122; 124; 131; 133; 138-145).

However, William MacDonald presents another view. He says...

A more plausible explanation is that the predicted reign of the Lord Jesus Christ represents the ultimate fulfillment of his prayers. The kingdom described in the preceding verses was the subject of his last words (2 Sam. 23:1-4), and was the event toward which his prayers were directed. When the Messiah would take His place upon the throne and rule, David's desires would be fully met.

– **William MacDonald**

The kingdom ruled over by the Messiah as held out in Psalm 72 is what God's people through the ages have longed for.

One commentator says...

The world is upside down, inside out, sideways, crazy, nutso. Bad is good; up is down. Left is right; right is wrong. Evil is good; insanity is sanity. Abnormal is normal. Circles are squares...Common sense is uncommon...Dissent is "hate." Diversity means conformity. The good guys are the bad guys... debauchery is glorified; the holy is debauched. – **David Limbaugh**

But one day the Deliverer is going to come; one day the Messiah-King is going to come.

Instead of injustice – justice will reign.
 Instead of oppression – there will be deliverance.
 Instead of languishing there will be flourishing.
 Instead of poverty – there will be prosperity.
 Instead of war there will be peace.
 Instead of rebellion there will be submission to the King of kings.

And so as God's people we say, "Even so, come, Lord Jesus!"

Indeed...

Psalm 72:19 (NKJV)

19 And blessed be His glorious name forever! And let the whole earth be filled with His glory. Amen and Amen.