Long Live the King

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Preacher: Joey Snodgrass

[0:00] This is the First Mustang Pulpit Podcast, a podcast of the weekly preaching and teaching at First Mustang. Thank you for joining us.!

I tore my Achilles, as you know, so it's good to be back here. I've got my preaching boot on, so ready to go. If you would open with me to Psalm 72.
Our title for tonight is Long Live the King. And maybe you're like me, but I would love for us to find a good, godly, upright president and just let him be president forever.
No term limits, just let him rule with righteousness and justice for his life. Life would be less difficult in a lot of ways, there'd be less change, there wouldn't be as much drama in the media, which they live for.
It would help us build momentum as a nation in a direction, any direction we're trying to go. Now obviously that would be essentially a king ruling over us, which I recognize might not be very American of me.
[1:32] But in many ways, Psalm 72 is praying the same thing for the nation of Israel. Psalm 72 is a prayer, a plea with God, that he would cause a righteous king to rise up and reign forever.

It's a prayer that the king of Israel would judge the nation in righteousness and serve the Lord to the fullest extent of his reign. And what we have in Psalm 72, we could really call a coronation psalm.
It's a psalm that seems to have been prayed over the newly established king. And something peculiar about this psalm, though, is it seems to be by Solomon for Solomon.
As David passes the throne to him, which we can read about in 1 Kings 2. So who is the source of this psalm? I said it seems to be by Solomon and for Solomon.
So in verse 1, the first words of this psalm in the Hebrew text are of Solomon. And so these superscriptions are inspired. They are a part of the original psalm.
[2:45] And every time this construction shows up, it always tells us who the author is. So several psalms throughout this altar are of David or of the sons of Korah.

And so I take it that this psalm was written by Solomon. So now why does it seem to be a psalm of coronation?
Why does it seem to be when David is passing the throne to Solomon? Well, if you look at verse 20 with me of Psalm 72, the last words of this psalm are the prayers of David, the son of Jesse, are ended.
And so this seems to indicate that the content of this psalm is a prayer prayed by David. And this kind of genealogical construction of David's name, David, the son of Jesse, is the same one that appears in 2 Samuel 23, which Jeff just read for us.
And there we have the final recorded words of David. And so here I take it we have the final recorded prayer by David.
[3:58] There are other psalms as you read 73 on. There are other psalms that are written by David. So this isn't saying this is the last psalm in the Psalter by David. But chronologically, this is the last of the prayers that he offered.

So what gives? The psalm is said to have been written by Solomon. And yet it says the prayers of David are ended. And I think the most likely explanation for this is this was a prayer prayed by David that Solomon recorded.
And based on the content of what's recorded here, this is a prayer for a newly established king. And so it seems to be a coronation psalm when Solomon is taking the throne and David is praying for his rule as king over the nation of Israel.
And David's prayer is so grandiose that if God were to answer it, it would seem that heaven were on earth. It would be a reign in which God, the king, the people, the land, and indeed all creation, all

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nations would be together in harmonious unity.
And this prayer is clearly marked off into five main requests, which the ESV does well to break the paragraphs for us. It's five prayer requests and a doxology.
[5:21] Five prayer requests and a doxology. So I'd like to read Psalm 72 for us and we'll work through it sequentially. Of Solomon. May he be like the rain that falls on the mown grass, like showers that water the earth.

In his days may the righteous flourish and peace abound till the moon be no more. May he have dominion from sea to sea and from the river to the ends of the earth.
May desert tribes bow down before him and his enemies lick the dust. May the kings of Tarshish and of the coastlands render him tribute. May the kings of Sheba and Seba bring gifts.
May all kings fall down before him. All nations serve him. For he delivers the needy when he calls. The poor and him who has no helper.
He has pity on the weak and the needy and saves the lives of the needy. From oppression and violence he redeems their life. And precious is their blood in his sight.
[6:58] Long 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. May 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. May his name endure forever.
His fame continue as long as the sun. May people be blessed in him. All nations call him blessed.
And here's the doxology.
Blessed be Yahweh the God of Israel. Who alone does wondrous things. Blessed be his glorious name forever. May the whole earth be filled with his glory. Amen and amen.
The prayers of David the son of Jesse are ended. This is the word of the living God and I pray the spirit would sear it to our hearts.
[7:55] So our first prayer request we see in verses 1 through 4 is for unbiased righteousness. Unbiased righteousness.

In the first four verses the words justice and righteousness dominate. Each of them in some form appearing three times in the first four verses.
And the prayer simply begins, Give the king your justice, O God, and your righteousness to the royal son. This is a prayer that the king would faithfully mediate God's judgments.
Solomon is the king. He's also the royal son. He's the son of David. Verse 2, May he judge your people with righteousness and your poor with justice.
And in Hebrew the word judge and justice both have the same root. And so the judge is the one who administers God's justice. The judge is the one who dispenses God's justice to the people as he makes decisions and decides cases.
[9:06] And you think about the book of Judges. There was no king in Israel. And so everyone did what was right in his own eyes. And the author seems to be putting the thought in our minds that if there is a righteous king in Israel, the people won't just do as they please.

If there's a righteous king, he will lead the people of Israel in godliness. And here David is praying that, May he judge your people with righteousness and your poor with justice.
Unlike the kings of other nations who were thought to be gods themselves, the king of Israel was to be under Yahweh. The king of Israel was to sit under the judgment of God himself and study his word day and night and apply God's word to life as he made decisions on behalf of his people.
And when the king and the people live godly lives, God will bless them. We see this in verse 3, Let the mountains bear prosperity for the people and the hills in righteousness.
This was part of the old covenant that God had established with Israel. If they were faithful to him and obeying his commandments, he would bless them physically.
[10:23] Their flocks wouldn't miscarry. They would be productive. The land would be fertile and fruitful. And so David is praying that the king would reign in righteousness and God would keep his promise to bless them with prosperity.

Now what does this righteousness and justice look like? He's praying for this righteousness and justice to be possessed by the king. But what does it look like on the streets?
What does it look like in real life? How is it established in the land of Israel? It is established through an unbiased equality before the law.

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Verse 4, May he defend the cause of the poor of the people. Give deliverance to the children of the needy. And crush the oppressor.
True justice defends those who are not beneficial to defend. True justice is unbiased and blind in the sense that it does not care who stands before the law of God.
[11:32] It will render right judgments regardless of who is being judged. True justice, therefore, is unwilling to be bought and paid for.

It is an unbiased righteousness that Solomon, as the king of Israel, is tasked with giving to his people. And you think of Solomon's reign, the beginning in 1 Kings 3.
The Lord visits him at night and says he can have anything he asks for. And he says, give me a heart of wisdom. I'm just a little child.
I don't know how to go out and come in. And I'm tasked with leading this nation. Give me wisdom, Lord. And we immediately see that wisdom put on display in a way that is in concert with verse 4.
And Solomon with the baby. He says, cut the baby in half and we'll settle this dispute. And he knows that the true mother of that child would rather her child be alive with someone else than dead with her.
[12:40] He is applying this wisdom and this justice to the people of Israel. And who were the women involved in that case?

Two prostitutes. What could they have paid Solomon with? How could they have made that case beneficial monetarily for Solomon? He stood nothing to gain from that except for defending the cause of the poor and giving deliverance to the children of the needy.
And as believers in God, we need to ensure that our lives together reflect this principle. Who do we serve? Do you just serve people who could promote you, so to speak?
Do we just serve people of influence in the church or in the world? True servant-heartedness serves the people in front of us regardless of who they are.
And I think Paul is applying this principle in 1 Corinthians when he compares the church to the body of Christ. And he says, not all the body parts of the church are equal, but each one has equal dignity.
[13:52] It needs to be loved and cherished and cared for. And when the king does this, if the king will do this, justice prevails for the poor and the needy, the people who have no help and no connections and no influence.

And in doing that, the king crushes the oppressor at the end of verse 4. Crushes the one who wants to pay for his own rules. And if the king is willing to do this, Solomon in this case, the mountains of Israel will be as fertile as Eden.
God's blessings will be poured out. And this is evidence that God himself cares for those who are poor and needy. And you think of Paul saying, consider your calling, brothers.
How many of you were of noble birth? How many of you were powerful? And yet the Lord chose you.
The Lord draws near to those who are needy and who recognize their need before him. And speaking of Eden, the rest of this psalm is really a prayer that God would accomplish the purposes he had when he created in the beginning.
[15:14] A prayer that God would, through the king, bring to fruition all of his purposes from the beginning of the world. And so if this prayer for righteousness and justice in verses 1-4 is answered, it will lead to what we see in verses 5-7, which is unending flourishing.

Unending flourishing. And the psalmist turns to God now. May they fear you while the Son endures.
The judgment of a righteous king spreads the fear of God. If Solomon is willing to administer God's justice and righteousness, the fear of the Lord will spread abroad in the land of Israel.
And notice the time stamps he gives to this. While the sun endures, as long as the moon, throughout all generations. This is for all time.
As forever would the people of Israel fear you. And verse 6 is highly similar to 2 Samuel 23.
[16:27] May he, that is the king, be like rain that falls on the mown grass. Like showers that water the earth. Like abundant showers on the ground that righteous king nourishes and cultivates the life of his people.

And a righteous leader fits together with a righteous populace like rain does with a fertile piece of land. And this particular request is bookended by references to the celestial bodies.

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Verse 5, the sun endures as long as the moon. Verse 7, in his days may the righteous flourish. May they have peace. Peace, and he mentions that specifically, and peace abound till the moon be no more.
Until the earth doesn't exist anymore. May the king and his people fear God and flourish forever.
And this prayer request is blossoming out of God's promise to David in 2 Samuel 7 that one of his descendants would sit on the throne forever and ever.
And David is praying that this promise would come to fruition through his son. And that this kingdom would endure forever.
[17:50] And David prays that this unending flourishing wouldn't just be in terms of time, but also in terms of its extent. And so we see in verses 8 through 11 a universal dominion.

A universal dominion. And here, David is praying that the reign of his son will not only be a blessing to the people, but will also accomplish God's purposes in the creation of man.
In Genesis 1.28, God says, let them have dominion. And here is the prayer of verse 8. May he have dominion from sea to sea.
David is praying that this Davidic king would have an Adamic dominion over all the dry lands. This dominion is absolute rule and authority from sea to sea.
That's from the Mediterranean to the dead sea, the space that Israel occupies between these two bodies of water. And from the river, that's the Euphrates, to the ends of the earth.
[19:12] And so this dominion would extend from the Euphrates to the edge of the world. I'm not a flat earther, but you get my point. It's all the dry lands.

Every piece of dry land would be under the dominion of the king if God answers this prayer. It's a way of speaking in the Hebrew language of everything in between.
The heavens and the earth and everything in between. From sea to sea and everything in between. May he have complete dominion. And so this prayer is not just that this rain would extend for all time, but also to all places.
And if you read 1 Kings 4, Solomon effectively did rule all of this territory. Not to the ends of the earth, but 1 Kings 4 verse 21 and verse 24 describe his rule as from the Mediterranean Sea to the Dead Sea and also to the border of Egypt.
And so the way Solomon's reign is described in 1 Kings 4 is similar, but not quite to the fullest extent of this prayer. David is praying that Solomon's reign would extend over all of the dry land.
[20:32] And not just the land itself, but the people that live there. Verse 9, may desert tribes bow down before him. This extends to every corner of the desert.

And his enemies lick the dust. And so the king's subjects will willingly bow down before him, but his enemies will be forced to bite the dust.
They will be forced on their knees in front of him to pay homage to him, recognizing that he is the true and rightful king. And we get some geographical markers here.
The kings of Tarshish, that would be Spain-ish, so far west. The coastlands, really the ring of the Mediterranean all around the coast of that large sea.
Sheba is roughly modern day Yemen, so east of Israel. And Seba was a place in Africa. So north, south, east, west. May all of them honor him.
[21:30] May all of them bring gifts to him. And verse 11, verse 10 wasn't inclusive enough. Verse 11, may all kings fall down before him. All nations serve him.

What's described here is peace in the Middle East. This has never happened in the history of the world. But David is praying that it would be accomplished in Solomon's day.
And why would the king be worthy of this? Why would the king deserve these gifts and this homage paid to him? Because of his unqualified compassion.
Verses 12 through 14. Unqualified compassion. The word for begins verse 12, which is giving an explanation or a grounding to what has just been said.
So here's the reason why all kings should bow down before him. So this boundless peace, this unending reign of the king is a result of his careful attention to the weak and lowly.
[22:38] He will take care of his people who have been wronged. Verse 12, for he delivers the needy when he calls the poor and him who has no helper. He has pity on the weak and the needy and saves the lives of the needy.

From oppression and violence he redeems their life. And precious is their blood in his sight. In Psalm 116, verse 15, it says, Precious in the sight of the Lord is the death of his saints.

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And same word occurs here that the blood of these nobodies is precious in the eyes of this righteous king. Wicked rulers will expend the blood of nobodies in order to further their cause or even to cover up their wrongdoings.
But this king who reigns in righteousness counts the blood of nobodies as precious. And you think even of David's own life.
He was willing for Uriah's blood to be spilled in order to cover up his own sin. Uriah's blood was not precious in his eyes. But a king who rules and reigns with justice and righteousness considers the blood even of the needy as precious in his sight.
[23:55] Then number five, the fifth and final prayer request is for unending fruitfulness. Unending fruitfulness. Verse 15 simply says, Long may he live.

David wants the fear of God to extend until time stops. And he wants this king to live a long life. Long live this king. And something fascinating here is he prays that the gold of Sheba would be given to him. And in 1 Kings chapter 10, the queen of Sheba comes to visit Solomon to see his wisdom.
And the biggest bulk item she brings him is gold. The gold of Sheba was brought to Solomon because of his wisdom and righteousness.
May prayer be made for him continually and blessings invoked for him all the day. And verse 16 is really like another Genesis 1 event. The land is fruitful and the people are just multiplying.
[25:06] Verse 16, May 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.

Specific mention of the tops of the mountains. These are the most, or the least producing areas of land. Whether it's due to elevation that things can't grow that high, or just the rocky makeup of the ground there.
But even there, even at the tops of the mountains, when this true king is reigning in righteousness, even the tops of the mountains will have so much grain that it will be waving in the wind.
And verse 17, May his name endure forever. His fame continue as long as the sun.
May people be blessed in him. All nations call him blessed. Now in Genesis 12 and Genesis 22, God promised to Abraham a great name.
[26:09] In 2 Samuel 7, God promised to David a son who would have a great name. A name is what the Babel builders wanted. A name is what leaders today want to make for themselves, but only God grants this privilege.

And that's why David prays for it, because this comes from the Lord. David wants the name of his son to last as long as the sun is shining.
This is a soaring prayer. And the psalmist is pulling together Old Testament theology to declare God's promises promises over his son and to call on God to keep those promises for his glory.
And this is a beautiful example of how we should pray. How we should pray for our kids. How we should pray for our church. We are calling to mind God's promises and asking him to make good on those promises for his glory.
And David is an excellent model of this for us in all of the Psalms, but in this one specifically. The only fitting way to bring such a soaring prayer to a close is through a doxology.
[27:22] And that's what we see in 18 through 20 is a doxology. Blessed be Yahweh, the God of Israel, who alone does wondrous things. The wondrous things that are found in this prayer itself.

Blessed be his glorious name forever. May the whole earth be filled with his glory. Amen and amen.
And all throughout the Old Testament, specifically in the first five books, the name of God and the glory of God are tied so closely together that they're almost indistinguishable.
You think of Moses in Exodus 33 saying, Lord, show me your glory. And what is it that God does for him in Exodus 34? Declares his name.
Yahweh, Yahweh, a God merciful and gracious. And so the name is a representation of the character of God and the glory of God is a manifestation of that name.
And David is praying that the whole earth would be filled with that glory. The whole earth would resound with the sound of God's name. Now as we study this psalm, it is about Solomon.
[28:36] David is praying for his son. But as we study the details of this text, someone greater than Solomon is here and he emerges from the details of this psalm.

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And as we think about Israel's hope in the Old Testament, if we think of the Old Testament as the nighttime sky, Israel's hope could be seen coming from two different directions. We can think of them as two stars.
One star was coming down from above. This direction of their hope was that Yahweh would return to the earth as he was present with Adam and Eve in the garden.
That Yahweh himself would come to the earth and dwell with his people. And the other star is rising from the horizon. And this hope represented God's promise to raise up a righteous king from the line of David.
And as the day dawns, these stars converge into one person, the person of Jesus Christ. He is Yahweh come down from heaven.
[29:43] He is the righteous king from David's line. Jesus is Yahweh made flesh. Jesus is the son of David. And if this psalm isn't ultimately about the Messiah, then some of these prayers are simply courtly extravagance.

Solomon did not live up to this hype. Did Solomon demonstrate these things to some extent? Yes. He began so well, but so many people begin well, just like Adam did in the garden.
Solomon began very well, but he ended his life in tragic sexual infidelity. Was it because Solomon was incompetent?
No. If we had met Solomon at the height of his reign, we all would have said, this is the wisest person I have ever met in my life. And Jesus himself acknowledges the wisdom of Solomon was unparalleled.
The queen of Sheba came to him and says, the half of it wasn't told to me. His wisdom excelled everyone in his day. And yet he foolishly threw his life away.
[30:57] Now by the grace of God, we see him in repentance, I think in the book of Ecclesiastes. By God's grace, we will see Solomon in heaven someday, but he disqualified himself from leading the people of God through his sin.

So who then is this psalm ultimately about? In verses five through seven, David prays that the kingdom of this son of his would last as long as the world lasts.
How could David make such a request? That doesn't even make sense really, but it's based on God's promise to him in 2 Samuel 7, where God specifically said, one of your sons will rule forever.
In verse eight, may he have dominion from sea to sea and from the river to the ends of the earth.
These words were uttered by David around 970 B.C. And in about 520 B.C., the prophet Zechariah stitches this line into his prophecy about the Messiah.
In chapter nine, verse nine, he says, your king is coming, O Israel, righteous and having salvation as he humble and mounted on a donkey.
[32:13] And Zechariah 9, verse 10 says, may he have dominion from sea to sea. From the river to the ends of the earth. Zechariah recognizes Solomon isn't the ultimate topic of this psalm.

Solomon is a part of the pattern of the kings from David's line, but he could not fulfill the grand scale of these requests. Christ. And what we see here is that this everlasting Davidic kingdom is coterminous with the Adamic rule over all creation.
This king from David's line would be everything Adam was supposed to be. And his kingdom would go to the ends of the earth. This phrase comes from the Psalms and is picked up by Jesus in Acts 1.8.
Take the gospel to the ends of the earth. Verse 9, may the desert tribes bow down before him. His enemies lick the dust. That language comes from Genesis 3. On your belly you shall go and dust shall be your food all the days of your life.
And in verse 4 of this psalm, this king will crush the oppressor. That word is used synonymously with bruising the head of the serpent in Genesis 3. And so in places like Psalm 110, the king from David's line will crush the head of his enemies over the wide earth.
[33:41] So who is this king? He's the seed of the woman. He's the one who will crush the serpent's head. He's the one who will cause his enemies to lick the dust.

The destiny of his enemies will be the same destiny that Satan himself has and every knee will bow to this king. In Philippians chapter 2 Paul reminds us therefore God has bestowed on Jesus a name that is above every name and every knee will bow to him.
Everyone will bow down to him either willingly in repentance and faith or unwillingly in being forced to eat dust like the serpent. And so this reference to him being the seed of the woman coming right

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on the heels of verse 8 of an Adam-like dominion over all of the dry lands shows us that this guy is everything Adam was intended to be.
And how was it that Adam lost his dominion? It was through his sin. How will this king have an unending dominion? He will never sin.
He will never forfeit his rule over the earth and all kings verse 11 will fall down before him. That's a word that's most often used of bowing down before God.
[35:10] In verses 12 through 14 it details his care of the poor and needy and who was more gentle or more caring for people of no means than Jesus.

He was a friend of tax collectors and sinners. But who is it who delivers the needy? Who is it that saves the lives of the needy?
Who is it that redeems their life? Jesus. And the blood of Jesus' people is so precious in his sight that he delivered them through shedding his own blood.
This righteous king doesn't expend the blood of nobodies he sheds his own blood for us so that we would be made righteous that we would be brought into his kingdom and may the gold of Sheba be brought to him.
This happens to Solomon. This also happens to Jesus. These wise men traveling from distant places to bring gifts of gold to the king.
[36:13] And he prays that the world will be blessed in him. Verse 17 and the New Testament picks up this language and I don't know how many times in the New Testament you'll find the phrase in Christ.

But Ephesians 1-3 is one example. In Christ God has blessed us with every blessing in the heavenly places. He's the fulfillment of the promise he made to Abraham.
In verse 19 may the whole earth be filled with his glory. This is what Isaiah saw. Holy, holy, holy is the Lord. the whole earth is filled with his glory.
And John 12 says Isaiah saw Jesus' day. And one day Jesus will fill the earth with the glory of God like the waters cover the sea. Habakkuk 2-14 says if God answers all of David's prayers here the king he's praying for would be the Lord of all.
David asks that the king would accomplish all of God's purposes. He says long may he live in verse 15.
[37:24] In verse 17 may his name endure forever. May his fame continue as long as the sun. God answered David's prayer in raising up the Lord Jesus.

In order to have a kingdom that does not end you have to have a king who never dies and Jesus is the ever living king. Long live the king.
God's kingdom arrives when God's king arrives. And we see it break through when he begins to preach repent for the kingdom of God is near. And we'll see its full manifestation its full display when Jesus returns.
And we wait for that kingdom to be fully and physically manifested here when Jesus comes back. But until then let's pray Psalm 72 the way David prayed it.
We ask for the kingdom to come. We ask for all of God's will to be done and one day we will see the full breadth and glory of this kingdom with our own eyes.
[38:27] We will see the Lord Jesus exalted on the throne of Israel. We will sing praises to him face to face in person and perhaps we will sing the words of Psalm 72 as he is seated upon the throne.

May his kingdom endure forever as he rightly receives the glory and tribute of all nations. And as we look forward to that day we need to ask are we living in step with that now?
When we're in the Lord's presence we will not have any more sin by God's grace. We will know Jesus fully and perfectly not that we can ever get to the bottom of the divine nature of God but we will have a better knowledge of him than we ever have had here.
And there are a lot of people who want heaven. There are not a lot of people who want holiness. But in heaven we will all be holy. And so do you desire holiness now?
Do we strive for holiness now? Because if that's not what we desire now heaven would not be enjoyable to us. And so we must repent and fall down in submission to King Jesus because that's what we'll be doing for all of eternity.
[39:50] So do our lives individually and as a church line up with that holy and awesome reign of Jesus for all eternity. Our Father we thank you for this psalm.

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Your son Jesus has been seated at your right hand because of his death and resurrection. And Lord we long for him to return when we'll see him face to face and we will be just like him because he paid for our sins.
Father I pray we'd repent and confess of sins now. I pray we'd help each other do that and we'd hold each other accountable because this is true justice. This is true righteousness in your sight.
I pray we would serve each other faithfully and in an unbiased manner. That is what pleases you and that is what Jesus is like. It's in his name we pray. Amen.
Love you guys. Thank you for being here. You're dismissed. May I?
[41:02] Very well. May I? Are you ? May I?

May I? May I? May I? May I? May I? May I? May I? May I? May I? May I? May I? May I? May I?

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