

**Tuesday, November 22, 2022 • Read Psalm 72:8–15**

*Questions from the Scripture text: What does v8 describe as the boundaries of the Forever-King's kingdom? Even which people will fall to their knees before Him (v9a)? How completely will His enemies be defeated (v9b)? Who are pictured as among His loyal subjects (v10)? How many kings (v11a)? How many nations (v11b)? What was the prior condition of these kings and nations (v12)? What did the King do for them (v12–14)? And specifically for their souls (v13b–14a)? Why (v14b)? What does this King do (v15a)? What belongs to Him (v15b)? What else (v15c)? And what else (v15d)?*

**What is the extent of the Forever-King's kingdom, power, and glory?** Psalm 72:8–15 looks forward to the opening portion of morning public worship on the coming Lord's Day. In these eight verses of Holy Scripture, the Holy Spirit teaches us that **as Christ's kingdom is universal, His power absolute, and His glory infinite.**

The extent of Christ's kingdom is universal. He is king wherever there is sea, or land (v8). And His subjects are from the far northwest (Tarshish, v10a) to the south and southeast (Sheba and Seba, v10c). All kings fall before Him (v11a), either as defeated enemies or loving, adoring servants. All nations serve Him (v11b). Philippians 2:10 affirms that Christ is the King to Whom the knees of Psalm 72 bow.

The extent of Christ's power is absolute. There is no enemy so great that he will not be brought to his knees (v9a) and lick the dust (v9b). Indeed this is the curse pronounced upon the, dragon, that ancient serpent, the Devil and Satan, the greatest enemy (cf. Gen 3:14, Rev 12:7–9).

But there is a more gloriously displayed power than that in which the King destroys enemies prepared for destruction (cf. Rom 9:22). For He endures them with much patience that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, us whom He called, not of the Jews only, but also of the Gentiles (cf. Rom 9:23–24).

These are those kings who discover themselves to be needy and poor (v11, with vv12–13). Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the meek, for those lowly ones shall inherit the earth. Blessed are those needy who hunger and thirst for righteousness, for they shall be filled. (cf. Matt 5:3–6).

Truly, it is hard for a rich man to enter the kingdom of heaven (cf. Mat 19:23–24), but such is the power of Christ the King that He gives the impossible (cf. Mat 19:25–26): humility, gratitude, and adoration from kings! Sin entered into the world, and death through sin, but the great King redeemed the lives of sinners from death (v14a). Christ executeth the office of a king, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies (WSC 26).

The extent of Christ's glory is infinite. How great is His glory? He is the One of Whom it is said that "He lives" (v15a, cf. Heb 7:8). He is the Creator, in Whom is life, and from Whom all life comes (cf. Jn 1:3–4). He is the "I Am" (cf. Ex 3:14)—the One Who has being in Himself, and upon Whom all beings depend. Yes, He is the Son of David according to the flesh, but when He took up His life again by His own authority (cf. Jn 10:17–18), He was declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead (cf. Rom 1:4)! He lives!

Ultimately, all will recognize that all belongs to Him and bring it as tribute (v15b).

He is the One Who is worthy. Every right prayer, given in His Name, asked according to His will, aims at His glory. Every proper request is a supplication that Christ the King would receive that which He deserves, His due of which He is worthy. What an honor the redeemed sinner has that we pray *through* Christ, and in this sense pray *for Christ* to receive what He has won in His life, death, and resurrection!

Daily, He shall be praised. That praise which we are to offer morning, and evening, and all day long, are praises unto Christ! His is the glory of all life. His is the glory of all gifts. His is the glory of all prayer. His is the glory of all praise! O, the joy and glory, of being subjects of the great King in His kingdom!

**Who is the Forever-King? How big is His kingdom? How powerful is He? How glorious is He?**

*Sample prayer: Lord, we praise You, our great and high King! Thank You for subduing us to Yourself, for loving us and counting our blood as precious in Your sight! Receive from us all our praise, all that we have, indeed our very selves. You have life in Yourself, and You alone are our life! You are worthy of all for which we properly pray! All praise belongs to You! Receive it now, even as You help us to offer it, by Your own almighty Spirit, we ask for Your sake and in Your Name, AMEN!*

**Suggested songs: ARP72B "Nomads Will Bow" or TPH270 "At the Name of Jesus"**

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Psalm 72 versus 8 through 15. These are God's words. He shall have dominion also from C to C. And from the river. To the ends of the earth. Those who dwell in the wilderness will bow before him. And his enemies will lick the dust. The kings of Tarshish and of the Isles will bring presents.

The kings of Sheba and Siba. We'll all for gifts. Yes, all kings shall fall down before him. All nations shall serve him. For he will deliver the needy when he cries. The poor also and him. Who has no helper. He will spare the poor and needy. And we'll save the souls of the needy.

He will redeem their life from oppression. And violence. And precious shall be their blood. In his sight and he shall live. And the gold of Sheba will be, given to him. Prayer also will be made for him continually.

And daily, you shall be praised. So far the reading.

So far the reading of God's inspired and inherent work. We already found out in the first seven verses of this Psalm that this Psalm is about the forever king. The one who was promised to David and second Samuel chapter 7, the one who, although this Psalm is Written for Solomon.

By David, we know it's by David because of the end of the psalm, the prayers of David, the son of Jesse or ended, And so, the Of Solomon or four Solomon in the superscript indicates that his father Perhaps looking forward to or on the occasion of Salman's inauguration wrote this Psalm, Concerning the forever, king promise that would come true through Solomon.

Maybe hoping that it would be Solomon himself. But as we know it could not be Solomon. And so the forever king. Is identified in verse 5, they shall fear you. As long

as the Sun and Moon endure. Throughout all generations. And so, the Reign of the king, bringing the everlasting fear of God is not just longer than any mere man.

Could be king but also has an effect that no mirror. Merely human king could have Kings cannot Instill, the fear of God in the hearts of the subjects. But such is the kingship of our Lord. Jesus. And praise God. He fulfills the office of a king by first of all, as our catechism says subduing us.

To himself. But the first battlefield, the first great. Military conquest of our Lord Jesus. Is. The wayward hearts of those human, whom He is saving. To make us his loyal and delighted. Subjects. And so this portion that we have this week as Christ has been identified. As the king, who is the subject of the Psalm?

Even in the first seven verses, Our portion. Tells us something about the extent of his kingdom. The extent of his. Power. To save. And the extent of his glory, as it will be displayed and enjoyed forever and ever. The extent of his kingdom is. Everywhere. He shall have dominion also from C to C.

And from the river. To the ends of the earth. This is much more than just the the predicted final boundaries of the Promised land. This is a description. Of wherever there is C, wherever there is land. He will rule. Yeah. So as much of the earth as is covered with land and water will be under Under his reign As similar, in the way it communicates scope to the text.

That says The knowledge of God will cover the earth as the waters, cover the sea. You say, well, how much of the sea is covered by water? Well, it's all of it. Much of the earth is covered by land or water. It's It's all of it. So the extent of his kingdom is everywhere.

And we see this also in those. Who worship him? The kings of Tarshish and of the Isles will bring presents as far as Israel is concerned. At that point, that's the extreme northwest of the world. Sheba the extreme South Siba to the east. So he's kind of drawing on the map Everybody.

Belonging to him and bringing their gifts, their tribute. Their royal presence to the king and of course, this was Actually, displayed a little foretaste of this. When our Lord took on our flesh first in the womb of the Virgin, and then And then he was born of Mary. And shortly after he was born Kings did come from the Far East.

Bringing presents bowing before him. Fulfilling in very small part, although it was great at the time, but compared to the final fulfillment fulfilling in very small part, The. The Royal Kingship of Jesus, over all. However, small. However great. Whom he brings to himself by faith. And what a great mercy.

Because we know from Jesus's own lips in Scripture, and by Jesus's own spirit and the rest of Scripture, that it is very hard for a rich man. Or a powerful man to enter into the kingdom of heaven. He's so liable to Put his trust in his. In his wealth or in his power.

And, To not see himself as needy and humble. But isn't that what these kings are like needy and tumble before the Great King as they come and pay their homage and bring their tribute? So, the Extent. Of his kingdom. All places all types of people. Praise God. And this leads into the extent of his power.

That even those. Who are so difficult to save as this Remember when the Lord says? To his disciples. How very hard it is for rich men to enter the kingdom of God. And they say, ooh, then can be saved. They haven't gotten the point. That it's the wealth is actually an obstacle.

They assume wealth Means that those people were so good, that God gave them a bunch of stuff. They don't see the Completeness of God's grace and everything that He gives us. And so they who then can be saved and He says. With man. It is impossible. But with God, all things are possible.

So that's the greatness of his power over those whom he subdues to himself, by giving them Spiritual life by giving them faith to believe and to Christ by joining them to Christ so that it could be made right with God and adopted as his children. By. Displays his power by conforming them to Christ until at the last day.

Her through sanctification, they had been brought to persevere and are finally glorified with Jesus. In the last day is a great display of his powers. Also great display of his power that he destroys all of his and our enemies. The Lord Jesus at crushing the serpent's head. It was

You say? Pronounced upon The verdict. The sentence. That's it. The sentence pronounced upon the serpent in Genesis 3 was on his belly. He would go. And he would lick the dust all the days of his life that it would be a continual. Humiliation and defeat. For the rest of his existence.

And this is true of. Not only the serpent himself but all of the seed of the serpent, That they would be. Defeated by subject to. The Lord Jesus Christ. You see that in verse 9, those who dwell in the wilderness will bow before him? That refers to the bending.

Not just the bending of the knee, but being on the knees or even down to the earth, It means they are. They're no longer. Vertical. And his enemies will lick the dust. Helping us, I think it's a silly interpretation, but some people do it and Genesis chapter 3. They think it's, it's talking about biological aspects of snakes.

Because the Ancient the serpent, the ancient serpent, the dragon, the devil is referred to as a serpent In contrast to the beasts of the field. In Genesis 3, but some People read with a very kind of carnal. Natural mind. And get bogged down. No, it's not aspects of snakes.

It was not a creature that you would find in you know, the herpetology. A house at the zoo. He was. The most glorious of the angels. And the most glorious of the angels meets the most humiliating of defeats. On his belly, he goes and dusty eats all the days of his life.

Continual entire devastating. Defeat to the devil. And that's what our King Jesus does. In fact, he doesn't just do it under his own feet. But the apostle says, by the Spirit towards the end of the book of Romans that the Lord will soon, crush the serpent under our feet, So, So complete as his kingship, And our honor, even as his humble subjects that his enemies, Bow before him.

Look at the dust. And are even beneath the feet of his royal brothers and sisters among him. He is the firstborn. Among many brethren. And so, his power is great to destroy any enemy and to deliver. Any subject and every subject. Verse 12 and 13 14, he'll deliver the needy, when he cries, the poor also and him who has no help where he will spare the poor and the needy, he will save the souls of the needy.

This comes right on the heels of the kings in verse 10 and 11. And this is working in two ways. First, the first way it works is However, hi however low if they are subjects of Jesus Christ, he is going to deliver them. He is going to save them.

They are going to be. His redeemed and exalted subject. And, And, He's able to save them all. So the extent of his power in that way. But it's also reminding us that come by comparison to what we need and what we need to be able to do. We don't have Any actual power or wealth or ability?

This is very similar to what the Lord Jesus is teaching. At the beginning of the Sermon, on the Mount. In Matthew chapter 5, he says blessed, are the poor in spirit. You know, blessed are those who mourn? Blessed are the meek, the lowly. The lowly ones. The, the way someone of great ability and great resources, Which in the history of the world.

Um, even you even being children, Have much ability, much resources, much cut comfort, We live and In this world as kings, which is one of the great spiritual obstacles of our time. People feel very little They're neediness of Christ and we rejoice not only To have his word exposed to us, the thoughts and attentions of our hearts so that we'll know ourselves as poor and know ourselves as needy.

But we rejoice to have the word exposed to us. The Lord Jesus who He is and what he is like for when we realize we are the poor and needy we realize, huh? I'm exactly the sort of person Jesus saves He will deliver the needy. When he cries The poor also.

Than him who has no help or he will spare the poor and the needy. He will save the souls of the needy. Oh, if you ever come into A time in your life, when your sin has. Has been exposed, and you see some of the, the blackness of your own heart and, you know, yourself to be poor and needy and you are crying out and you feel desperate.

The Holy Spirit. Grant unto you. To have brought to mind this portion of his word. So that when you feel the greatness of your poverty in need, you will feel immediately the truth. That that's just the sort of person that Jesus saves. And that doesn't make you desperate and without hope.

It puts you in the only place that there is hope. Blaster. The pore in spirit Blessed are those. You mourn. Blessed are the meek. He will deliver the needy. When he cries, The poor also in him who has no helper, He will spare the poor and the needy. He will save the souls of the needy.

What is the difference? Between. Those who dwell in the wilderness. And our enemies and bow and lick the dust in verse 9. And those kings. Who bring the presence and Bow down before him and worship him in verses 10. And 11, the differences that those kings discovered that they are the poor and the needy And that Jesus alone is a true king.

With true power. And true wealth. And they found all of it in him. And after realizing they had none of it. In themselves. So that's a greatness of his power. The extent of his power, so we see the extent of his kingdom, the extent of his power. The. Extent of his glory.

When we see, The great love. Of the Lord Jesus Christ. That. Our blood is precious in his sight. That he saves us from death. We see and praise in him. That he has life in himself. Now this is a due about who he is. This is why when he exercises that authority that he said he had remember.

He said he had the authority to lay down his life and to the authority to take it up again. How can a dead man have authority to rise from the dead? While the answer is he's not just a man. He's God and man in one person forever. So Excuse me.

And so he exercises that authority to take up his life again. And the scriptures tell us he was displayed to be the son of God with power by the Holy Spirit through the resurrection from the dead. You remember that in the opening of the book of Romans where the son of David according to the flesh is tied to the Son of God with power According to the Spirit.

And what the apostle there. By the Holy Spirit is doing is he's taking Psalm 72, where David is writing of his son, that son of David, who will be the forever king, And testifying of him that he has life in himself verse 15 and he shall live. Because he's not just the son of David, he's the Son of God, Godless on the second person of the Trinity.

God has life in himself. Everything else. Depends upon God. In order to have life, There can be nothing that exists except by his will is power His creation and His ongoing providence. Jesus is not the one who is upheld. Jesus is the one who upholds. Jesus is not one who is created.

He is the one who creates When Jesus is not the one. Who depends? Whose life depends, He is the one who has life in himself upon which we depend. And so, here is Here is the the loving one. Who loves us and redeems us from death. Our blood is precious in his sight and here is the living one.

The one who is God, who became a man in order. To redeem us and he receives all that we have forever, the gold of Sheba will be, given to him. He receives all of our desires and worship remember prayer as an act of worship. But prayer is an act of worship, not just to him, but for him.

Whenever we come to God in the name of Jesus Christ? Aren't we saying? Jesus has earned this give us according to what He deserves give us according to what He desires. Now, this is an amazing thing. Jesus doesn't need anything. It doesn't need anyone to pray for him. But we are given the name of Christ to plead His worthiness and ask that he would receive that, which is rightly and duly his which we do and which we ought to do every time we pray I hope that helps us in the way that we pray that we don't come to God asking for things agreeable, to our will.

But that we come to God, asking for things that are agreeable to His will. Yes. Making all our requests, but making those requests, as those who belong to Christ in a subject to Christ and worship Christ. Remember, as he said, if you abide in me and my words abide in you, Ask whatever you wish and it will be given to you.

In other words, we find that in him is our life and that life is defined shaped by His Word, His word, abides in us And that is the context in which Which we ask? Whatever we will because it's His will. And so, This. There's this amazing thing. I often.

We'll ask. Or when I, when I often when I Often when I ask people to pray for me, they look at me a little surprised, not everybody, but just some people sometimes. It's good for people to have a healthy respect for their pastor but They should know that their pastor is needy.

Well, the Jesus isn't needy. And sometimes you get the sense. Oh, faster asked me to pray for him. I'm gonna pray for him. That's an honor. Well, It is an honor to participate in God's mercy. In his ministry of the Word as one, who by whose prayers, Jesus upholds that ministry by his Spirit.

But isn't it an infinitely higher honor? To pray for King Jesus. The to plead Jesus's own worthiness for the things that he deserves, the things that belong to him. And what prayer? Will more surely be answered than asking. That Jesus will get what he deserves and what he has won and what he has earned.

You want to pray effectual prayers. You write one of those ridiculous. Books that we often get on the free on the Kindle list. You know, 1001 Effectual prayers. Well you want to pray a thousand and one effectual prayers. Go through the Bible, ask God for everything that it ever says that Jesus is worthy of and that belongs to him.

And every one of those prayers has a hundred percent chance of being answered. Just pray, the things that are promised and especially the things that are promised to Christ Prayer. Also will be made for him continually and daily, he shall be praised. Because, That's why days exist. For the praise of God.

Who has made himself known first foremost. Most fully. Most gloriously in his son. Our Lord Jesus Christ. So just eight. Let's brief versus But the extent of his kingdom, the extent of His power. The extent of his glory. Thank God for. Giving us such songs and prayers in his work.

Let's ask him to bless this portion to us. Father, thank you. Thank you for Giving us yourself in the person of your Son. By the powerful working of your spirit. Thank

you for these words that Your spirit carried, David along the right. Thank you for. Bringing your son through David through Solomon finally, through Mary.

Into the world. For. Making it clear almost. Immediately. And by the announcement of the angels, and The worship. Of the kings from the east. That. That this is the Forever King of Psalm, 72. Thank you for your help in understanding. This portion of Scripture, And we pray that you would lay hold of our hearts.

By the greatness and grace and glory. Of our Lord Jesus indeed, give him. That which he is deserved among which is That we would be finally read of all of our sin and all of our weakness. That we would know him and praise him and pray for him. And reign with him.

And be humbled under him and give him all that. We are and all that we have. And O, Lord, we pray. For an increasing measure towards that end today. That all that we are and all that we have. Would be offered to our king who has subdued us to himself.

And who is destroying all of his and are enemies. Granted for his sake. We ask In his name. Amen.