

THY KINGDOM COME (Ps. 72)

While Psalm 72 is not directly quoted in the New Testament it is considered a Messianic Psalm because of its detail relating to the Millennium. The Millennium is a future period on earth describing the one-thousand-year reign of Christ. This view was held by the early Church until the time of Augustine (354-430 AD), who began to teach we are presently in the Millennium, which is a figurative and not literal 1,000 years. ... He also taught the Jews have been *replaced* by the Church, the 'new Israel' ... Known as 'amillennialism', this is the teaching of Roman Catholicism, out of which Luther and Calvin came.

Taking God at His word, though, it is difficult to avoid a literal period of 1000 years, as referred to six times in Rev. 20, ¹ And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. ² And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. ³ And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. ⁴ And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. ⁵ But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. ⁶ Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. ⁷ And when the thousand years are expired, Satan shall be loosed out of his prison.

If 1,000 years in Rev. 20 does not mean a literal 1,000 years, then ought we to take the six days in Gen. 1 as literal six days? What about other figures in the Bible ... are they to be taken literally or figuratively? Were the children of Israel in Egypt 430 literal years? Was Jonah in the belly of the fish three literal days? ... Do we decide whether these numbers are literal or symbolical? ... Or do we simply let the Bible speak for itself? ... Surely that is the best practice ... Unless the Holy Spirit specifically explains to us He is using figurative language, it is always right to take God at His word ... that what He says He means, and what He means He says.

Ps. 72 was written by King David *for* his son King Solomon, very probably in the closing days of his life, - ¹ A Psalm for Solomon. Give the king [*old David*] thy judgments [*justice*], O God, and thy *righteousness* [*to judge justly*] unto the king's son [*young Solomon*]. David is praying Solomon's reign will be peaceful (the name Solomon is a derivative of *shalom*, 'peace'), ³ The mountains shall bring *peace* to the people ... ⁷ In his days shall the righteous flourish; and abundance of *peace* so long as the moon endureth. ... And David combines this God-given peace with further God-given qualities such as 'righteousness' (v.1,2,3), 'justice' (v.2,4), 'prosperity' (v.10,15,16) ... **II Chron. 9:22** And king Solomon passed all the kings of the earth in riches and wisdom. ²³ And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

This needs to be qualified though for Solomon was *not* a perfect king. Solomon surpassed his equals in riches and wisdom, however, his righteousness was not always ‘the gold standard’, **I Kings 11:4** For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father. ... And God referred David to the Law of Moses with regard to sin in his family, **I Kings 2:1** Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, **2** I go the way of all the earth: be thou strong therefore, and shew thyself a man; **3** And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, *as it is written in the law of Moses*, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: **4** *That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.* ... That is also referring (**4** *That the LORD may continue his word which he spake concerning me*) to the covenant God had earlier made with David, **II Sam. 7:12** And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his [*Solomon's*] kingdom. **13** He shall build an house [*the temple*] for my name, and I will stablish the throne of his kingdom for ever. **14** I will be his father, and he shall be my son. *If he commit iniquity [I Kings 2:4 That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.], I will chasten him with the rod of men, and with the stripes of the children of men [pointing towards the Babylonian captivity and the ultimate forfeiting of Jerusalem and the land]:* **15** But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. **16** And thine house and thy kingdom [... *David's* ...] shall be established for ever before thee: thy throne shall be established for ever.

Now, while this psalm begins with David speaking to Solomon his son, the theme develops whereby it becomes clear the prophecies emerging extend beyond Solomon's capacity for it is not the house of Solomon which will continue, but the house of David. ... And this is where the Messianic rises to the fore, - the promises no longer relate to Solomon, the son of David (small 's'), but to Christ, the Son of David, Who referred to Himself, **Mt. 12:42** behold, a greater than Solomon is here. ... He is not the son of Solomon, but He is the son of David, as God had promised!

And **8** He shall have dominion also from sea to sea, and from the river *unto the ends of the earth* ... **11** Yea, all kings shall fall down before him: *all nations* shall serve him. ... **17** *His name shall endure for ever*: his name shall be continued as long as the sun: and men shall be blessed in him: *all nations shall call him blessed.* ... This is the *Jesus* of Whom the angel spoke to Mary, **Lk. 1:32** He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: **33** And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

He is the Kingdom's righteous Judge, Ruler, and Sovereign (v.2) ... as in Isaiah's prophecy, **Is. 9:6** the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. **7** Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. ... He will reign in righteousness. ... When Joseph ruled in Egypt and Daniel ruled in Babylon, they were hampered by unrighteous princes but in the Millennial Kingdom there will be no collaboration with the enemy for Christ will reign sovereignly, perfectly, justly, and in righteousness, **Hosea 3:5** Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days ... **Is. 32:1** Behold, a king shall reign in righteousness, and princes shall rule in judgment ... **Zech. 14:9** And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one ... **Ps. 72:7** In his days shall the righteous flourish; and abundance of peace ... and both His people and the land will prosper, **Ps. 72:14** ... precious shall their blood be in his sight. **15** And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised. **16** There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth. ... It will be as Habakkuk prophesied, **Hab. 2:14** the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

In Rom. 8, Paul speaks about **Rom. 8:18** the glory which shall be revealed, but presently, because of sin, **22** the whole creation groaneth and travaileth in pain together. ... Under the dominance of sin, the world God created is in the pangs of child birth awaiting the Messiah's return, **23** even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. ... It will be when the abundance of peace (Ps. 72:3) will reign, and they will **Is. 2:4** beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. ... It will also introduce a time of prosperity, **Ps. 72:10** The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts ... **15** And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.

This isn't yet the new heaven and the new earth for there remains the 'poor' and the 'needy' and the 'oppressor' (v.4), but Christ will deal with these issues at the beginning of His earthly reign, **12** For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. **13** He shall spare the poor and needy, and shall save the souls of the needy. **14** He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight ... **9** ... *his enemies shall lick the dust.* ... That is also what Isaiah foretold, **Is. 24:21** And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. **22** And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and

after many days shall they be visited [*cf. Rev. 20*]. ²³ Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

At the beginning of time, God was the only Authority, and He created the earth for His enjoyment and glory ... and *that* is what He will return it to for Satan will *not* disrupt God's plans! God will restore His creation to its original, and ¹⁷ His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed [*barak*] in him ... That is the same word as in the next two verses, **Ps. 72:18** Blessed [*barak*] be the LORD God, the God of Israel, who only doeth wondrous things. ¹⁹ And blessed [*barak*] be his glorious name for ever: and let the whole earth be filled with his glory ... He is blessed [*barak*] because He is the *God*, the Sovereign King, and He will be worshipped the whole world over, for the whole earth [*will*] be filled with his glory.

There is another word for 'blessed' in verse seventeen, and it relates to the harmony which will be enjoyed among all God's people during this time, ¹⁷ all nations shall call him blessed [*ashar*]. The people of God, living together as one in the Lord Jesus Christ, - no arguments, no disagreements, no bickerings, **Mt. 5:5** Blessed are the meek: for they shall inherit the earth ... And that is how it will be when Jesus dwells among His people.

The final verse is a very powerful statement, ²⁰ The prayers of David the son of Jesse are ended. ... *Complete*, for he had offered his prayer in accordance with the will of the Lord, and that is how *we* are to pray, as John wrote, **I Jn. 5:14** this is the confidence that we have in him, that, if we ask any thing *according to his will*, he heareth us: ¹⁵ And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired *of him*. ... And John was assured of such a promise because he was taught to pray by our Saviour, **Mt. 6:10** Thy kingdom come. Thy will be done in earth, as it is in heaven. Amen.