

The Perfect King

Psalm 72:1-20
Halifax: 2 February 2003

Introduction

This month, I have selected Psalm 72 for our Psalm of the month.

- This Psalm was probably the last psalm that David wrote.
 - In verse 20, it says, “The prayers of David the Son of Jesse are ended.”
 - It was probably written on his deathbed as he prepared to hand over the kingdom to Solomon his son.
- David loved peace, but Providence had called him to be a man of war and bloodshed;
 - He had been called to finish the job that had been given to Israel in Joshua’s day and to take dominion of the land of promise.
 - He had served faithfully as a military king,
 - but now at the end of his days, the day of peace was dawning!
 - Now it was time for Solomon, David’s son, to come forth and reign as king of peace and prosperity.
- This difference between David and Solomon is reflected in the difference between Psalm 2 and Psalm 72.
 - Psalm 2 corresponds to David, the military king.
 - It emphasises how the Lord’s Anointed takes possession of all the nations and breaks His enemies with a rod of iron.
 - Psalm 72 corresponds to Solomon, the king of peace and prosperity.
 - It emphasises how the Lord’s Anointed causes his people to flourish and prosper under his wise and beneficent reign.
- In Psalm 2, it is evident that a greater than David is in view...
 - And in Psalm 72, it is likewise evident that a greater than Solomon is in view.
 - Both Psalms speak of the Messiah who was to bring in the glorious kingdom that David and Solomon only shadowed and typified...
 - Theirs was the image of the earthly,
 - But His the glory of the heavenly!

And what was it that made Jesus Christ so much greater?

- It was that He was the Son of God who came down from Heaven to save us.
- Before He came, the Old Testament Church was taught to look for her salvation from two locations—
 - On the one hand, she was to look up to heaven, to Jehovah, who alone could save her...
 - Isa 45:21: “There is no other God besides Me, A just God and a Saviour; There is none besides Me. Look to Me and be saved, all you ends of the earth! For I am God and there is no other.”
 - but at the same time, she was told to look to the earth, to the promised seed of the woman, that would arise to save her—as he was promised first to the woman, then to Abraham, and then to David.
 - Genesis 22:18 “In your seed all the nations of the earth shall be blessed.”
 - And in Isa. 9:6: “Unto us a child is born, unto us a Son is given”—
 - who would establish His government—such a government that would bless Israel forever.
- So they were taught to look heavenly and earthly for their salvation

It was in Jesus Christ that the heavenly and earthly hope were brought together in one glorious person...

- The Lord Jesus Christ is both Jehovah, the Son of God who came down from Heaven...
- And the Son of Man who was conceived in the womb of the Virgin Mary.
 - In Him, all the fullness of the Divine nature dwells in bodily form!
 - He alone was furnished to bring inestimable blessing to God’s people.

In Psalm 72, as David looks to Solomon to bless Israel as God’s anointed king,

- It is clear that he is looking for a greater than Solomon and looks at Solomon as a shadow that merely outlines the glorious person who casts the shadow.
- The words of this psalm reach far beyond Solomon—
 - They reach to the One whom all God’s people seek—the Lord Jesus Christ, the King of Glory!

I. Yes congregation, Psalm 72:1 expresses the longing of every believer for King Jesus:

- “Give the king Your judgements, O God, and Your righteousness to the king’s son.”

A. The Bible teaches that every human being has gone astray and that we need a saviour king to lead us back to God.

1. We need a king endowed with God's judgements who will come to us and say:

a. "You are of your father the devil and the lusts of your father you will do."

- Yes, Jesus comes to the fine upstanding religious people and He tells them that they are of their father the Devil who was a liar and a murderer from the beginning.
- He comes and He exposes...
 - He is able to do it because He is endowed with God's judgements
 - He is able to show us the ways we have gone wrong!

1) Jesus says, "your father the Devil is a liar, and so are you—"

- "Look at how you distort the truth about God and worship idols instead of the true God."
- "Look at how you deny His authority and claim that you will be better off to reject His counsel and follow your own heart..."
- "Look at how you deny His goodness and try to find your life in the things He created while ignoring the One who created you."

2) He goes on to say: "Your father is a murderer and so are you—"

- "Look at how you hold bitterness toward others—
 - how you judge them with selfish judgement because they do not always do what pleases you...
 - how you break out in anger and can't even get along with the members of your own family."
- "Look at how you neglect those who need your help—
 - How you neglect to feed your children with the word of God and do the hard work of correcting them...
 - How you refuse to care for your parents in their need and to show honour to them..."

b. We need a king that will come with God's judgements to show us our sin and then to guide us back into God's ways...

- Not only does He expose the wrong, but he also points to the way that is right and leads us into it.
- He goes before us as a shepherd and says,
 - "Come, follow me, this is the way, walk in it."

- He is a king who sends out his ministers to
 - “teach you to observe all things that He has commanded.”
 - He has God’s judgements and so He is fit to rule us.
2. Not only do we need a king with God’s judgements, but also a king with God’s righteousness.
- That is the second thing requested in verse 1:
 - a. We need a king who is full of the graces of God’s Spirit so that He Himself is righteous—
 - 1) We need a king who is full of perfect virtue, perfect righteousness in God’s eyes.
 - 2) Only a king like that can lead ruined sinners back into God’s favour, and only a king like that is willing to go to the trouble to do so—
 - He is a king who takes full responsibility for the sins of his people.
 - Until we enter the kingdom of Jesus, we are in an unrighteous kingdom and so are under the condemnation of the Devil—
 - we remain under God’s wrath and judgement until Jesus comes and releases us that we might enter His kingdom.
 - b. And what did He have to do to obtain this righteousness for us?
 - 1) First, He had to live a life of perfect righteousness—
 - a life of perfect virtue in which He loved God with all His heart, soul, mind and strength...
 - and did not turn away even under the greatest temptations.
 - A life of which the Father said,
 - “This is my beloved son, in Him I am well pleased.”
 - 2) Secondly, He had to act to remove the guilt of His people
 - Because all the subjects and potential subjects of His kingdom come short of God’s glory,
 - it was necessary that somehow the penalty of sin should be paid for them.
 - And the penalty of sin is nothing less than eternal death because sin is against the eternal God.
 - So Jesus Himself undertook to pay that penalty by dying on the cross in the place of His guilty people.
 - As the Son of God, He was able to pay the eternal penalty.

TRANS> And so you see how desperately we need a king who possesses God's judgements and God's righteousness.

- This is the kind of king that God teaches His elect people to long for...
 - a king that is full of God's judgements and God's righteousness.

B. And Psalm 72:1 is the prayer of God's people for such a king...

- "Give the king your judgements, O God, and Your righteousness to the king's Son."

1. Now of course David prayed this prayer before Jesus came to this world.

a. David knew that God had promised a king that would be endowed with God's judgements and God's righteousness because God had promised such a king.

- He had promised that in Abraham's seed, all the families of the earth would be blessed.
- David knew that he himself was not such a king, for he said: "with my house it is not so..."
 - but he looked for God to endow some future king that would come from his line with these blessings.

b. David sought to be such a king, and he charged Solomon to be such a king, yet he knew that he was not and that Solomon was not.

- Like Moses who wore a veil because the glory of his ministration was fading, so the glory of David and Solomon quickly faded...
- Yet in Psalm 72 David is looking for the substance in Christ of which he and Solomon are only a shadow...
 - It is a glorious kingdom that would not fade away—
 - A kingdom whose builder and maker is God.

c. Yet, David also knew that both he and Solomon were indeed a shadow of this glorious kingdom and no other—

- It was to him that this promise had been made...
- God's promise had taught David and all God's people with him to cry out to God for a king endowed with these virtues—
- And so their prayer was,
 - "Give the king your judgements, O God, and Your righteousness to the king's son."

2. Now that Jesus has come, we continue to desire a king this!

- a. And so the prayer has a somewhat different focus—
 - Not so much that God would give His judgements and righteousness to the king since He fully possesses them...
 - But that He would give them to Him with regard to us...
 - In other words, that our king's judgements and righteousness would have its full power and effect and fruition in His church.

- b. Every believer longs to see our King Jesus exercising His judgements among us and bestowing His righteousness upon us.
 - We want to share in this glorious kingdom!
 - We want to partake of the glorious benefits and virtues of Jesus Christ!
 - We want this man to reign over us!
 - "O God, make Him our king!
 - Make this king who is endowed with your judgements and your righteousness my King!"
 - "I gladly come under His sceptre."
 - The heart of the prayer is,
 - "I long for a king who is full of God's judgements and God's righteousness."
 - "And now that there is such a king...
 - whose name is Jesus...
 - I want Jesus to rule over me."

TRANS> And after this request in verse 1,

II. Psalm 72 goes on to lead us to speak about the excellence and glory of such a king and His government.

- When you sing this,
 - You are to tell God how excellent His son's kingdom is...
 - And you are to encourage yourself and one another in considering the excellence of His glorious reign.
 - You are to enlarge your thoughts of it and your longings for it.

A. How righteous it is!

1. Because king Jesus is endowed with God's judgements and righteousness, He judges us with righteousness (v. 2)

- a. By what He had to endure for our sins, we are brought to see our condition as it really is before God...
 - The sin that we so quickly minimise is seen for what it really is when we see the blood of the lamb, the blood of God, shed to atone for it.
 - b. And besides that, He leads us by the powerful working of the Spirit into God's ways...
 - Teaching us to love one another...
 - Teaching us to love the poor and the weak who are unable to enrich us with the things of this world...
 - Teaching us to love children and rather than pushing them aside, to bring them up in the nurture and admonition of the Lord...
 - To take the time to lead them into Christ and all His ways.
 - c. Note that it is the poor who are judged with justice...
 - It is not those who are full and content with the riches they have now...
 - Those who are proud and full of themselves and their goods...
 - But it is those who are poor in Spirit and have come to the end of themselves—
 - who look to Christ for all their righteousness and virtue and not to themselves.
2. The result of His righteous government is peace.
 - a. Verse 3 says that this peace springs up by righteousness...
 - in other words, peace is the result of His righteous rule
 - b. And it is said to spring up in the most unlikely places...
 - on the mountains and hills—
 - the places that are usually barren and have no fruit.
 - c. The word “bring” has the idea of “bear, produce, or bring forth”
 - In other words, there is a crop of peace that the barren mountains bring forth!
 - Peace in places where it was not expected.
 - It is the harlots and the publicans of this world who find true peace by His justifying righteousness...
 - Not those who anxiously go about trying to justify themselves and pretend themselves to be righteous.

- These are never at peace because pretended righteousness gives no one rest.
 - Of course, I am not speaking of the proud harlot and the proud publican who goes on in his or her sin,
 - but I am talking about the one who has come to the end of himself or herself and turns to Jesus—
 - That is the one who obtains peace by righteousness.
- d. And with this peace with God, there also emerges peace with one another—
- so that the lamb and lion lie down together...
 - so that the vicious and selfish natures are changed resulting in peace and quietness.
 - This is the fruit of Christ's reign!
 - How righteous and how peaceful!

TRANS> But this is only the beginning of the virtues of His government set forth in this psalm. See furthermore:

B. How destructive of oppressors His government is!

1. Not only does He judge His own with justice—and so govern them with wisdom... but He also avenges them.
 - as it says in verse 4, “He will bring justice to the poor of His people.”
2. They are *his* poor because they are poor for Him...
 - a. They suffer rejection and loss and poverty for His sake.
 - Thus it was for those Jews who followed Christ in the apostle's days and were cast out of the synagogue...
 - Often their livings were cut off, and their businesses and trades ruined because of their association with Jesus the despised.
 - Today there are millions who have suffered loss for Jesus Christ...
 - They are the poor of His people.
 - b. In His righteous government, He brings justice to them and delivers them.
 - He does not do it all at once, for we are called to suffer with Him in this world, and it is our privilege to do so...
 - But in time, He will break in pieces the oppressor!
 - His promise is sure!

- The persecution will not continue for a little while, then He will come and will judge...
- He will avenge His elect who cry to Him day and night.
- He crushes Satan under our feet, and all who are in league with him.

TRANS> His government brings an end to all oppression... that is the teaching of v. 4.

C. The excellence of His government is seen further in verses 5-7 as that which nourishes up true religion.

- Here is it called “the fear of God.”
- His gracious and virtuous government promotes and produces the fear of God.

1. But what is this fear?

- The thing you fear is the thing you believe to have the greatest power to make you either happy or miserable, to bless you or to curse you.
 - a. Joe fears the loss of money, Sally fears the loss of friends—
 - So Joe gives up social interaction to pursue wealth...
 - He does not make time for other people or spend his money on travel and pleasure or feasting...
 - Sally gives up wealth and long hours at work to pursue friends.
 - b. In Daniel, Shadrach, Meshach, and Abed-nego feared God more than they feared the king with his fiery furnace.
 - They believed that the king had no ultimate power over them to curse them and make them miserable—
 - That that was God’s prerogative and His alone.
 - They feared God more than they feared the king,
 - so rather than set out against God to avoid the king’s wrath,
 - they set out against the king to avoid God’s wrath.

TRANS> But here is the good news...

- 2. When Jesus governs us, God becomes to us bigger and bigger and everything else becomes smaller and smaller.
 - a. Jesus teaches us to fear God.
 - He is the One who leads us into this fear.

- He teaches us that God is the one who curses and blesses.
 - He teaches us that by His cross (where we see God's curse) and by His resurrection (where we see God's blessing).
 - He teaches us through the daily experiences of life as He brings us into situations where we have to choose between the fear of God and the fear of man or whatever else.
 - And as we make these choices, He shows us the cross and the resurrection...
 - By His Spirit, we see and we choose the fear of God.
- b. And when He has become our teacher to teach us the fear of God, we continue in it through all the changes of life.
- 1) We waver when we suffer loss, but then we continue in the fear of God when Jesus is our conductor.
 - We continue to fear as long as the Sun and the Moon continue.
 - There is always a worshipping people in the world
 - a people who overcome the enticements and the trials of this world...
 - because there is always Jesus who keeps them in the fear of God.
 - 2) From one generation to another—
 - His church continues...
 - Over there is a persecuted nation—
 - yet they continue in the fear of God from generation to generation as long as the sun and moon endure...
 - And over there is a nation filled with all the temptations of this world, dressed up in the most seductive clothes—
 - yet they continue in the fear of God from generation to generation as long as the sun and moon endure.
- c. Ever so gently and ever so sweetly, He nourishes His people in this fear.
- 1) As verse 6 says, He comes down with his fructifying power and influence like the rain upon the meadow to nourishes the grass.
 - By His secret power, the power of His Spirit, He nourishes our souls to make them fruitful.
 - He has clouds full of grace that pour out their blessing on us.

- He gives us His own flesh to eat and His blood to drink, ever strengthening our faith by His Spirit.
 - We come to Lord's table to be nourished by His sacrifice—by the cross that teaches us to fear God so that we might be raised up to live with God.
- 2) As verse 7 says, under the showers of His grace we flourish and find the abundance of peace.
- God Himself becomes our resting place—
 - The place where we flourish and find perfect peace.
 - No longer do we need to depend on other things...
 - We have found our place King Jesus.

TRANS> So you see then that verse 5-7 teach us to rejoice that the government of king Jesus brings us into the fear of God.

- It fertilises us and leaves behind a rich green field of the fear of God.

D. The excellence of His government is seen further in verses 8-11 in that it will take over the whole world!

1. That's right, in these verses you see that in the end there will only be **one government** and that will be **His government!**

a. No competitive, contrary government will remain.

- First it says that “He shall have dominion from sea to sea and from the river to the ends of the earth.”
- This language is reflective of the boundaries of the shadow kingdom that was promised to Abraham and occupied by Israel in the days of David and Solomon...

b. But it is only the beginning of things...

- because God promised to Abraham that in His seed **all** the nations of the earth would be blessed.
 - And so when it says “the ends of the earth” it refers to far more than the land of Palestine.
- Verses 9-10 speak of Gentiles coming to bow before Him, and verse 11 concludes with the words, “All nations shall serve Him!”
 - This is nothing less than universal dominion!
 - This is what God promised to His Son.

2. But perhaps you have read the newspapers lately, or maybe you even look at your own family and you say,
 - What is this talk of universal dominion? I don't see it.
 - Rebels are everywhere!
- a. And it is true—in Hebrews 2:8, the author says the same thing about Jesus:
 - First he quotes the verse that says:
 - “You have put all things in subjection under his feet.”
 - Then he comments that this includes everything without exception:
 - “For in that He put all in subjection under him, He left nothing *that is* not put under him.”
 - Yet then he says:
 - “But now we do not yet see all things put under Him.”
 - He fully acknowledges that everything has not been brought under Him...
 - But the encouraging word is “**yet...**”
 - We do not **yet** see all things put under Him.
 - The day is coming when they **will** be put under Him.
- b. We are told by Paul in 1 Cor. 15 that He must reign until He has put all of His enemies under His feet.
 - There are two very different ways that that this can happen to an individual.
 - The one way is that that individual is born again so that he sees the glory of Christ and gladly bows down to Him...
 - The other way is that the individual will bow down as one condemned who has been condemned.
 - I like the way Mathew Henry puts it:
 - “Yea, all kings shall, sooner or later, fall down before him, either to do their duty to him or to receive their doom from him.”
 - In Psalm 72 you have the enemies licking the dust as the serpent was first made to do...
 - And you have kings offering gifts and presents to the king because of their love for Him.
 - Both will happen, but all will be put under Him.

- c. Now some of you probably want to know if this is going to happen before Christ returns or at the time of His return...
 - And I will only say this:
 - It will definitely and fully happen *when* He returns,
 - But it is our duty to pray and work for His universal reign *before* He returns and God has given us reason to believe that we will make great progress in this work...
 - He has commissioned us to pray for and to do this work, and promised to bless us in this work—
 - just as He commissioned and promised to bless His ancient people in taking the land of promise.
 - The kingdom of God has grown since the days of the apostles so that now it is all over the world.
 - Just how far it will grow before His return is difficult to say—but that is will grow is His promise.
 - Our goal now and our promise for the future is that everything will be brought under His feet.
 - The rebellious will no longer stand to oppose Him...
 - And the redeemed will forever praise Him without interference or molestation of any kind.
 - That is the final result and that will not perfectly be fulfilled until He returns to judge the world.

TRANS> What a glorious, universal kingdom belongs to King Jesus!

- But that is not all that is said here about the excellence of His kingdom...

E. The excellence of His government is seen further in verses 12-14 in that it is a kingdom of mercy and grace.

1. When He came, He Himself said, “I did not come to be served but to serve!”
 - a. And that is exactly what He does!
 - He is the servant-king.
 - He is the One that was so moved with compassion for His people that He bore God’s wrath and curse for their sakes!
 - b. As it says in verse 12, He delivers the needy when He cries!

- 1) He proved this in the old times...
 - When his people cried under the oppression of Egypt, he heard their groaning and came down to deliver them.
 - Likewise, under Midian and Philistia and Edom and Moab.
- 2) This is the reason the nations come to Him.
 - They come crying to Him in their need and they say:
 - “We are perishing, but we have heard of you!
 - We have heard that there is abundance of bread in your house to feed our souls so that we might live forever!
 - We have heard that you shed your precious blood to purchase men and women for your kingdom, and we come to be admitted to that kingdom.
 - We have heard that you can save to the uttermost those that come to God through you because you ever live to make intercession for them.”

c. And to all the needy, He says,

- Isa 55:1-3: Ho! Everyone who thirsts, Come to the waters; And you who have no money, Come, buy and eat. Yes, come, buy wine and milk Without money and without price. Why do you spend money for *what is* not bread, And your wages for *what* does not satisfy? Listen carefully to Me, and eat *what is* good, And let your soul delight itself in abundance. Incline your ear, and come to Me. Hear, and your soul shall live; And I will make an everlasting covenant with you—The sure mercies of David.
- The only condition is that you come to Him with nothing of your own but your sin and your need.

2. He will also redeem their life from oppression and violence (as v. 14 says)

- a. Just as He delivered His people Israel out of the oppression and violence of Egypt so that they could come out and serve Him...
 - So He will redeem us out of the world and bring us into His heavenly kingdom to serve Him forever.
- b. And when it says, “Precious shall be their blood in His sight” it is to remind us that He does not forget us even when our enemies kill our bodies.
 - He takes notice and He will avenge.
 - He takes notice, and He will reward.

TRANS> Sometimes, in the heat of persecution and the shedding of the blood of His people, it may look like His kingdom is about to perish...

- The disciples thought so when Jesus Himself died on the cross...
 - And there have been many other occasions to think so when the members of Christ's body have suffered and been reduced...
 - But the good news is proclaimed in verse 15:
 - "And He shall live!"
 - And because He lives, His members will also live.
 - Though their bodies be destroyed, He will raise them up just as He Himself was raised up from the cross!
 - And so His servants will go on praising Him,
 - even in their sufferings and even after their death.
 - Because He lives, they go on living and serving Him with rejoicing.
 - And this leads us to the next way that His excellence is seen...

F. The excellence of His government is seen further in verse 15-16 in that His servants are so very happy under His government.

1. It is a great glory to a king when the subjects of His kingdom rejoice in Him and render to Him glad obedience.
 - Thus the Queen of Sheba observed in Solomon's house—
 - "How happy are these your servants who continually wait upon you."
 - It is a house of beauty and order!
 - And so it is in verse 15 that three things are mentioned that you will do as Christ's servants that will show your gladness...
 - a. First, you show your gladness by bringing your wealth to Him and laying it at His feet.
 - As we grow in Christ, we come to trust Him and love Him so that we entrust all that we have to Him—
 - we want all that we own to be used by Him and for Him.
 - We have no better purpose for it.
 - This does not mean that we throw our gold away,
 - but rather that we learn to use a whole variety of ways to give honour and glory to Him.

- b. Secondly, you show your gladness under His rule by praying continually for Him.
 - You pray that His kingdom would come and that His will would be done on earth as it is in heaven.
 - You recognise that the only way that earth can be like Heaven is when King Jesus is obeyed here as He is there.
 - You pray that others would see their need of Him and come to Him for salvation as we saw in verse 12...
 - And so you pray with earnest and fervent desire for the expansion of His kingdom.
 - c. Thirdly, you show your gladness under His rule by praising Him daily.
 - This is what you do as you grow in Him—He shows you more and more of His glory and excellence—
 - And as He does, you praise Him—
 - not only in more sincere and heart-felt corporate praise at church...
 - but in more regular private and family praise at home—
 - and not just as a routine, but as an outflow of a happy heart that is so pleased with Him that it must praise.
2. And so as the saints offer their wealth and their prayers and their praise of Him, fruitfulness will abound in the earth as in verse 16.
- a. Ordinarily, before God pours out His Spirit,
 - He first stirs up His people to plead for it with persevering prayer.
 - They take a delight in and a desire for the expansion of His kingdom.
 - b. It is then that fruit comes in the remote mountains as well as in the busy cities...
 - No place will be exempt from those that are praising with glad hearts.
 - This is the fruitfulness that His kingdom produces.
 - The fruit of glad hearts praising the Lord.
- G. And finally, the excellence of His government is seen further in verses 17 in that it is a kingdom that will last forever.
- 1. One of the most difficult things about the kingdoms of this world is that they do not last—
 - Over and over, good kings who bring blessing and prosperity to their servants produce bad sons who bring ruin and misery and decay to the next generation.

- But Christ is different—as we saw a moment ago in verse 15—“He shall live!”
 - Therefore, all this excellence and virtue that we have seen is a lasting excellence and virtue, and not one that fades away.
2. And now in verse 17, the permanence of His kingdom more fully explained!
- a. First it says that “His name shall endure forever and continue as long as the sun.”
 - This is not merely to say that he will be remembered, but rather that His glorious name will continue to be revealed forever...
 - In other words, there will be fresh discoveries of His excellent majesty for all eternity.
 - There will be no boredom in knowing Christ because the creature will never be able to exhaust Him—to finish discovering His glory.
 - This is said to be true of His name because it is not that He becomes more glorious, He is unchanging...
 - But that His name becomes more glorious—that is, our understanding and comprehension of His excellence becomes greater and greater.
 - b. The second part of v. 17 says that men shall be blessed in Him...
 - 1) This corresponds to His name continuing forever—
 - In other words, His blessing and the blessing of knowing Him will continue for His people forever and ever...
 - You will continue to have the benefits of His reign forever
 - 2) The result of this continued blessing will be that the nations will call Him blessed...
 - They will acknowledge that He has this virtue and excellence in Himself and that He shares it with others.
 - The day will come when there is no nation that looks for blessing from any other source—
 - the day when all things are brought under His feet.
 - when every knee will bow and every tongue will confess that He is Lord and will behold His excellent majesty and perfection.
 - This is none other than the promise that God made to Abraham in Gen 12:2-3, when he said:
 - I will make you a great nation; I will bless you And make your name great; And you shall be a blessing. 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."

- Isn't it wonderful to have a God who sends His Son from Heaven with this goal—to bless us!
 - It is under His government and there alone that we find blessing.

III. And so it is for us to praise to God for giving us such a perfect King.

- READ v. 18-19

A. In verse 18 we pronounce Him blessed—that is, as the One who has in Himself all blessedness, virtue and excellence...

1. Only here, it is not the king, but the LORD God...

- that is, Jehovah, who gives us this king.
- We Praise God the Father for His grace and kindness in giving to us God the Son to be our king.

2. And we recognise that all wondrous things are His actions—things that He has done that no one else could have done but Jehovah.

3. And of course, now that the king has come into the world, we know that He Himself is the seed of the woman that was promised joined together with Jehovah, the Son of God from heaven.

- And so in praising Jehovah the Father, we also praise Jehovah the Son.

B. And in verse 19, we express our wish that His glorious name—that is, what people think of Him and know of Him—would be blessed for ever.

1. It is the longing of those full-hearted folk who have been enriched and blessed by Christ the King that others would know Him too...

- That is what it means for His name to be blessed.
 - We want them to see what Jehovah has done for us!
 - We want everyone to praise Him for His love in sending His Son
 - for His mercy in sending Him for undeserving sinners....
 - for His grace in sending Him to helpless sinners....
 - for His wisdom in devising a way to save us and yet be remain just and holy...
 - for His power in raising Him from the dead and now working in us by that same power to raise us up with Him...
 - for His condescension in stooping to help poor creatures like us...

2. Surely you who know this King want His glory to fill the whole earth!
 - Surely you want Him to be known in every corner of the world!
 - Surely you want Him to show Himself to all those to whom He is now hidden—
 - to open the blind eyes that they may see His excellence!
 - Let the whole earth be full of His glory.

C. Amen and Amen—

- Indeed and indeed!
 - “May it be so!”
 - This is most surely what all those who know King Jesus want.

Let us pray that it be so.