



***What's at the heart of the doxology with which Psalm 72 concludes?*** Pastor leads his family in today's "Hopewell @Home" passage. Psalm 72:17–19 prepares us for the opening portion of morning public worship on the coming Lord's Day. In these three verses of Holy Scripture, the Holy Spirit teaches us that when Jesus comes as the God-Man-King, He alone accomplishes the promised, wondrous work. In so doing, He displays the glorious grace of the blessed God, Who alone does wondrous things. And, He teaches us to desire that the whole earth would be filled with His glory, beginning with wherever we are worshipping or working.

**Tuesday, April 12, 2022 ▫ Read Psalm 72:12–19**

Questions from the Scripture text: Whom will the Messianic King deliver (v12)? When? What two other groups will He deliver? Whom will He spare (v13a)? What will He do to their souls (v13b)? What will He do to their life (v14)? What will be precious in His sight? What will characterize Him (v15a, cf. Heb 7:8)? What will be given to Him? What will be made for Him? What will happen daily? What will there be (v16)? In what places? What will continue forever (v17)? What will it outlive? By what will men bless? Who will call Him blessed? Whom does v18 bless for this King? What kind of thing does it call His kingship (v18b)? How long and wide and rich is His glory (v19)?

Next week's Call to Worship, Prayer for Help, and first song all come from Psalm 72:12–19 so that we will see that we are singing God's thoughts after Him with *Now Blessed Be Jehovah God*.

Although as the Psalms are arranged in our Bibles, this one comes fairly early on, it is worth recognizing that v20 causes us to consider it a great climax in the Psalter, and that v18-19 cause us to consider its subject matter to be the wondrous things that only Yahweh God can do, and that are the greatest cause of His being glorified forever and filling the earth with His glory.

So, pretty quickly, we've moved beyond the possibility that this is Solomon praying, "Dear Lord, help me to be a good king." He's not just praying for a kingly son of David. He's praying for "The" Kingly Son of David...

Whose rule would be not just over Israel, but over the whole earth. And who would not just reign for a good long while, but forever and ever. And not only over men, but over all of creation in such a way that it actually undoes the Fall—for mountains and hills, but also for the interaction of people during His reign. He would ultimately raise up the poor and oppressed and needy, and bring down all oppressors.

Bringing down oppressors is a duty of all kings, of all those in authority within their domains. But raising up all the poor and needy is an impossibility unless the fall itself is undone. Jesus Himself said, "the poor you will always have with you."

But undoing the fall is exactly what this King will do. v9 tells us that this is the serpent's-head-crusher that this Psalm is talking about. The One before whom the serpent would go on his belly. The One before whom the serpent would eat dust all his days.

This Psalm is about Jesus, our forever King whose salvation is God's most wondrous work! So, authorities ought not only seek to administer justly in their sphere, but bring the gospel to all who are entrusted to them, praying with them for Christ's ultimate kingdom fully to come.

If we are genuinely longing and praying in anticipation of the ultimate reign of King Jesus, we can do so with confidence and joy, since it is absolutely sure to come. Not only is it the ultimate plan of God for this world (cf. Psalm 2), but we now live in that age in which the resurrected King sits already on the throne of heaven. So, whether in authority (and all of us are under it!) or not, let us joyously serve and trust King Jesus, while His kingdom hastens to come.

And, whenever we think about, pray for, work toward this coming, let us praise the name of Yahweh God, Who alone does wondrous things and fills the earth with His glory!

**What result of this Psalm hasn't come yet? How are you praying and working for it? Rejoicing over it?**

*Sample prayer: We bless Your glorious Name forever, our Lord. Forgive us for often seeking first the "all these things" to be added unto us and only as an afterthought Your kingdom. Make us to love Your glory and long for the whole earth to be filled with that glory in Jesus, AMEN!*

**Suggested songs: ARP72C "May Waving Grain on Hilltops Thrive" or TPH564 "Now Blessed Be Jehovah God"**

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**(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)**

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I'll read the whole Psalm but the portion that is calling us to worship up. Becoming Lord's Day is verse 17th, your 19 and the portion that we are singing was versus 18 and 18 So we will, especially focus. There Psalm 72. These are God's words. A Psalm of Solomon.

Give the king your judgments. Oh God and your righteousness to the king's son, He will judge your people with righteousness and your poor with justice. The mountains will bring peace to the people, and the little hills by righteousness, he will bring justice to the poor of the people. He will save the children of the needy and will break in pieces.

The oppressor they shall fear you as long as the Sun and the moon indoor throughout all generations. He shall come down like rain upon the grasp before, mowing like showers that water the earth in his days, the righteous shufflers and abundance of peace until the moon is no more.

You should have dominion from the sea to sea and from the river to the ends of the earth, those who dwell in the wilderness will bow down before him and his enemies will lick the dust the kings of Tarshish, and of the Isles will bring presents the gangs of Shiba, and Sebo will offer gifts.

Yes. All kings. So fold 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. He will 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, ye shall be praised. There will be abundance of grain in the earth on top of the mountains, it's fruit. So wave, like, Lebanon. And those of the cities of flourished, like, grass of the earth.

His name shall endure forever. His name shall continue his lungs. The Sun and men shall be blessed in him. All nations shall call. Him blessed blessed. Be y'all a God the God of Israel who only does wondrous things and blessed to be his glorious name forever. And let the whole earth be filled with his glory.

Amen. And amen. The prayers of David. The son of Jesse are in it.

So, one of the things I've discovered in preaching through the Psalms, again, at the prayer meetings, is that often the of, in the superscript of Solomon, of the Sons of Torah means written for them. There are a number of Psalms and the sections that are the ones that are titled are super scribed of the sons of Korra that almost certainly written by David.

And in this case, we have at the end of the palm, the prayers of David, the son of Jesse or ended which in the way the spirit has caused the Psalms to be preserved and collected, and come to us in the scripture. As a whole comes at the end of book, two of the Psalter, the Salter being divided, roughly into five books.

But with the vast majority, of the Psalms being with David, having written, so many more of them than than any other human author, it makes a fitting conclusion for the Salter as a whole. You can see as David writes, this in response to the promise. From second Samuel 7 about the forever king.

You would be descended from him that he wanted Solomon to hear and sing and pray. According to the picture of Christ, that Solomon was supposed to be unto the people as a king that he would be this merciful and just King. And that as God gave Solomon, not only prosperity but also power over the enemies around that you would give us a picture of how all of humanity.

One day will be subdued under the Lord Jesus Christ and how the Lord Jesus as King among. His people would then become a blessing to all the nations.

And so we have hints at the fact that this is really about Christ, even as David has written this, Psalm for his son to pray and sing But you have things like as long as the sun and more moon indoor in verse 5 and until the moon is no more in verse 7 and the prophecy of Genesis 3 verse 15 highlighted in verse 9.

Those who dwell in the wilderness will go on their bellies well bent down before him and dust. They shall eat his enemies, will lick the dust verse 9, and then we come to the plant portion is calling us to work up on the coming Ward's. Day. His name shall endure forever.

His name shall continuous long as the sun and men shall be blessed in him. All nations shall call. Him blessed blessed. Be always God. The God of Israel who only does to understand things all good. All that is wonderful in heaven and on earth is done by our Lord.

We do not credit or praise. The secondary causes by which the Lord does good. The credit and praise Him him himself. And this is most of all seen when he himself comes and becomes, a man, There is not a secondary cause because Jesus is God. And God himself saves us directly, by his own action, by his own unincarnation, by his own, obedience by his own sacrifice by his own resurrection, where he had authority to lay his life down, and he had authority to take it up again and we see the Lord Jesus, the king saving us, and then taking His throne and subduing, those whom he saved by faith under himself.

So that we are not crushed enemies but saved citizens and even joint heirs adopted sons in him and we say God has done this all by himself and so as the name of Jesus endures forever and men are blessed in Him and all nations are call him blessed for 17.

We respond blessed. Be always God. The God of Israel who only does wondrous things he alone. This is the point of Ephesians chapter 1 that saving only by Christ that even the choosing is something that God has done in Christ from before the foundation of the world. And so the believing comes

by the work of God.

The Spirit giving us life in Christ to believe in Christ and be united to Christ. That's your catechism question for the week, The Spirit, apply us. Apply it to us the redemption purchased by Christ by working faith in us and thereby uniting us to Christ. In our effectual calling that this entire plan and accomplishing of our redemption.

In Jesus alone is as the the phrase is repeated and the concept is repeated in Ephesians chapter 1 to the praise of God's glorious grace and that's the relationship of verse 17 to verse 18 in the Psalm before us, that as God shows himself to be the one who comes and saves.

And is our King and is the one who gains the blessing for us and in whom alone, we can have that blessing that we respond by praising God's glorious. Grace blessed, be always God. The God of Israel, who only does wondrous things and blessed. Be His glorious name forever and then we respond to the praise of his grace by desiring that even now in our lives, would glorify him and let the whole earth be filled with his glory.

Amen. And amen. So that as we live today, as you do, your schoolwork, as you interact with each other rightly, as you refuse to respond to difficulties in your circumstance. So the grumbling heart, what you're doing, what you must be doing. Is saying God has saved me by himself in Christ.

Jesus for the praise of His glorious grace. And I want to bring him glory and how I do my work and how I do my school and how I do my chores, and how I choose what to do with my free time, if I have any and then what I and how I do the things that I chose to do with my free time and how I repay, don't repay evil for evil, but bless when I'm persecuted and do good to those who abuse me.

So that our household would be transformed not by resolved rule following. Although we should resolve to follow God's rules, but it would be transformed by the renewing of our minds in response to God's grace. That makes us to offer ourselves as living sacrifices because you're not going to be in the whole earth today.

But you are going to be at this table and you're going to be in the living room and you're going to be at your bedroom and you're gonna be in the fellowship Hall and you're gonna be outside or wherever it is that you do chores. You say, let this place where I am and this action that I do be filled with the glory of God as he who has taken me from an enemy and made me a subject and a son or a daughter shows the glory of his grace, by what he alone has done in the Lord, Jesus Christ, The Lord grant that our life today.

And every day in this world would be. So and may he multiply that work. So that the earth would be filled by not just the children of Adam and Eve that the children of the last Adam that they would be fruitful and multiply, and fill the earth with His glory.

Let's pray. Lord, we thank you for the promise of Christ and the guarantee that it would be fulfilled. We thank you for the way your spirit carried. David along to look forward to and know that promise. We thank you for giving him the fatherly wisdom and love for his son.

Wanting Solomon to have a clear vision of Christ desire to fill the earth with that glory that displays Christ's kingship Christ's righteousness. The blessedness that comes only in Christ and we pray, Lord that you would help us. Now was you have opened my heart and my mouth to address these your children in this house with the glory of Christ and the necessity of seeing and praising that glory and living in such a way as to show how glorious he is.

How glorious is this grace? Grant to us? O God, to live unto that glory by that grace. So that the greatness and the glory of Jesus, and His grace would be seen in how we respond. Now to you and the way that we live this day for, we ask it in his name and your children here.

Say, Amen.