

## ***The Reigning Righteous King: Psalm 72***

### ***The King We've Always Needed***

**(2 Samuel 7; Psalm 2; Isaiah 9:6-7; 11:1-5; 42:1-3; Zechariah 9:9-10; Matthew 12:18-21; Luke 1:32-33; Acts 2:29-36; Revelation 11:15)**

**MAIN IDEA:** *Psalm 72 paints the portrait of the ideal king—righteous, universal, compassionate, and everlasting—pointing beyond Solomon to the final King, Jesus Christ, who alone fulfills this vision and brings blessing to the whole earth.*

**BACKGROUND / CONTEXT:** The psalm heading reads “Of Solomon,” but verse 20 identifies it as part of “*the prayers of David son of Jesse*.” Most scholars view Psalm 72 as a royal psalm, written near the end of King David’s life, as a prayer for the future of the Davidic kingdom. In that sense, it is a father’s prayer that his son would rule with righteousness, justice, compassion, and wisdom. Verse 20 identifies it as part of “*the prayers of David son of Jesse*,” suggesting that David himself composed it—likely during the transition of power when Solomon was about to ascend to the throne (cf. 1 Kings 1–2). Israel was entering a fragile moment: David was aging, the kingdom needed stability, and God had promised that one of David’s descendants would sit on the throne forever (2 Samuel 7:12–16). Against that backdrop, Psalm 72 expresses David’s longing for a king who would rule with **righteousness, justice, compassion, and wisdom**, bringing flourishing to the land and peace to the people. The king of Israel was to function as the Lord’s royal representative and co-regent over his kingdom. If the king and the people were obedient, the Lord would bring well-being to the land. Yet the language of the psalm quickly rises beyond Solomon’s actual reign. Solomon brought prosperity, but he also sinned, compromised, and ultimately led Israel toward division. No earthly king ever fulfilled the grand vision described here—*an eternal, global, universally righteous reign where all nations bow, and all people are blessed* (vv. 8–11, 17). Because of this, Psalm 72 has been read by Israel not just as a coronation prayer, but as a **Messianic hope**, pointing forward to **the greater Son of David** who would one day come and establish a perfect kingdom. The New Testament declares that this promised King is Jesus Christ (see Luke 1:32–33; Acts 2:29–36). Psalm 72, then, is both **historical**—rooted in Solomon’s coronation—and **typologically prophetic**, anticipating the everlasting reign of Christ. It invites us to long for, rejoice in, and submit to the true King whose reign brings blessing to the whole earth.

**CHRIST CONNECTION:** Psalm 72 stands as a prophetic mountain peak in Scripture. What David longed for in a son—a **just King**, a **global King**, a **compassionate King**, and an **eternal King**—could never be fulfilled by any earthly ruler. Through Solomon, the psalm is partially realized; through Israel’s kings, it is repeatedly disappointed; and in Jesus Christ, it is **fully accomplished**. This psalm bridges the **Davidic covenant** (2 Sam. 7), the **prophetic hope** of a worldwide kingdom (Ps. 2; Isa. 9:6–7), the New Testament proclamation that **Jesus is the Son of David who now reigns forever** (Luke 1:32–33; Acts 2:29–36) and ultimately the cry of heaven itself: “*The kingdom of the world has become the kingdom of our Lord and of His Messiah*” (Rev. 11:15). Isaiah sharpened this hope when he prophesied a Spirit-anointed Servant who would bring **justice to the nations with compassion and gentleness** (Isa. 42:1–3). Matthew says that this prophecy is fulfilled in Jesus: “*In His name the nations will put their hope*” (Mt. 12:18–21). Thus, Psalm 72 does not just hint at Christ—it **finds its identity in Him**. He is the greater King who embodies perfect justice, tender mercy, global dominion, and everlasting rule.

## **1. THE KING WHO RULES WITH PERFECT JUSTICE (vv. 1-7)**

- A. The King’s character: Righteous and Just (vv. 1–2)
- B. The King’s actions: Defends the weak (vv. 3–4)
- C. The King’s influence: Brings flourishing (vv. 5–7)
- D. **NT CONNECTION:** Jesus is the righteous King (Acts 3:14; Heb. 1:8–9). He brings justice to the oppressed (Luke 4:18; Mt. 12:18–21). His kingdom is one of peace (John 14:27; Eph. 2:14–17). He destroys the oppressor—sin, Satan, death (1 John 3:8; 1 Cor. 15:24–26).
- E. **APPLICATION:** *Trust the King who sees you.* When you feel powerless, He defends you. When injustice prevails, He restores. When life feels chaotic, His peace rains. Remember, He is the King who does right, even when the world does wrong.

## **2. THE KING WHO REIGNS OVER ALL NATIONS (vv. 8–11)**

- A. The Global Scope (v.8) – this is worldwide dominion, not a regional kingship
- B. The Response: ALL Kings Bow and Serve Him (vv. 9-11)
- C. **NT CONNECTION:** **Jesus claims all authority** (Matt. 28:18). **The nations belong to Him** (Ps. 2:8 fulfilled in Rev. 7:9–10). **Every knee will bow** (Phil. 2:9–11). **The gospel spreads to all nations** (Acts 1:8; Rev. 5:9).
- D. **APPLICATION:** *Submit joyfully to the global King.* No ideology, country, or leader owns the future—Jesus does. His kingdom outlasts every empire. Your allegiance belongs first to the King of Kings, not earthly powers.

## **3. THE KING WHO SAVES WITH COMPASSION (vv. 12–14)**

- A. His heart: He hears the needy (v. 12) – He is not aloof; He stoops to save!
- B. His mission: To rescue and redeem (v. 14) – He delivers the helpless!
- C. **NT CONNECTION:** Jesus shows compassion (Matt. 9:36; Heb. 4:15). Jesus rescues the helpless (Mark 2:17; Luke 19:10). Jesus, alone, redeems from sin and death (Gal. 1:4; Col. 1:13–14). Acts 4:12 says Jesus is the exclusive path to salvation.
- D. **APPLICATION:** *Take your brokenness to the Compassionate King.* He is the King who kneels beside beggars and lifts them to life. No one is too broken for His kingdom. He came to seek and save the weak and lost.

## **4. THE KING WHO BRINGS ENDLESS BLESSING (vv. 15–17)**

- A. His reign brings lasting prosperity, blessing, and joy (v. 16).
- B. His name endures forever (v. 17). This points beyond Solomon.
- C. “All nations blessed through Him” (v. 17). See Abrahamic covenant (Gen. 12:3).
- D. **NT CONNECTION:** Jesus is the promised offspring who brings global blessing (Gal. 3:8, 16). His kingdom produces joy (Luke 2:10–11). His name endures forever (Rev. 1:18; 19:16).
- E. **APPLICATION:** *Live as people blessed to bless others.* Your King blesses you, so you should bless others. Let your home, workplace, and community experience His kingdom through you.

## **5. THE KING WHOSE GLORY FILLS THE WHOLE EARTH (vv. 18–20)**

- A. The psalm ends in worship - All the benefits of the king lead to praise of the LORD.
- B. His kingdom culminates in God’s glory filling creation (new heavens/new earth).
- C. **NT CONNECTION:** Jesus brings God’s glory (Jn. 1:14). The gospel spreads God’s glory to the nations (2 Cor. 4:6). The earth will be full of His glory forever (Rev. 21:22–27).
- D. **APPLICATION:** *Let your life be a billboard for God’s glory.* Every act of obedience reflects your King. Every word of witness and testimony spreads His fame. Every sacrifice shines His light.