

Session 10 The Forerunner Message in Psalms 67, 72 and 75

I. INTRODUCTION TO PSALM 67

- A. Psalm 67 has been called “Israel’s missionary psalm” since its ultimate fulfillment is missionaries being sent forth from Israel to bring the message of salvation to the nations during the millennium. There has been a partial fulfillment of this since the gospel went forth by the apostles (Acts 28:28).
- B. The prayer/song in Psalm 67 is clearly rooted in God’s covenant promises with Abraham. At the time of Israel’s national salvation, these promises will bless all the nations of the earth.
- ²I will make you [Abraham] a great nation; I will bless you...and you shall be a blessing.
³I will bless those who bless you...and in you all the families of the earth shall be blessed.” (Gen. 12:2-3)*
- C. Outline of Psalm 67.
- 67:1-2** God’s blessing on Israel results in blessing on all nations.
67:3-4 The Lord’s leadership will bring social and political blessing.
67:5-6 The Lord’s leadership will bring agricultural blessing.
67:7 The Lord’s leadership will bring spiritual blessing.

II. GOD’S BLESSING ON ISRAEL RESULTS IN BLESSING ON ALL NATIONS (PS. 67:1-2)

- A. The psalmist connects Aaron’s priestly blessing—that God would bless and shine on Israel (Num. 6:24-26)—to God’s promise to Abraham that all nations be blessed in the overflow of God blessing Israel. God’s blessing on Israel, identified as “us,” results in Israel being a blessing to all nations.
- ¹God, be merciful to us [Israel] and bless us, and cause His face to shine upon us, ²that Your way may be known on earth, Your salvation among all nations [Gentile nations]. (Ps. 67:1-2)*
- ²⁴“The LORD bless you and keep you; ²⁵The LORD make His face shine upon you, and be gracious to you; ²⁶the LORD lift up His countenance upon you, and give you peace.” (Num. 6:24-26)*
- B. **God be merciful to us:** We begin by asking for mercy, knowing that forgiveness of our sin makes a way for us to experience much more. The best saints and worst sinners have this prayer in common.
1. Just before Jesus returns, Jerusalem will be surrounded by the Antichrist’s armies which will determined to totally destroy the Jewish people. As Israel cries for mercy during this dark night, God will answer by shining His light on them at the dawning of the millennial day.
 2. The results are prophetically described in 67:3-4.
- C. **Cause His face to shine upon us:** The light and favor of God’s face will strengthen His people.

- D. ***That Your way may be known on earth:*** One reason that God increases His blessing on His people is “*so that*” His ways will be made known to others. Yes, the Lord blesses us for our own sake and gladness but also with a view to it bringing blessing and gladness to others. There will be a total reeducation of the nations who will learn how to live differently in light of Jesus reigning on earth.
- E. ***That Your salvation be known among all nations:*** God’s extravagant blessing on Israel will cause all nations to see His goodness and turn to Him for salvation (67:3, 4, 5, 7; Isa. 60:1-3). At that time, God’s saving health, wholeness, and goodness will heal the nations, their cities, lands, etc.
- F. The fulfillment of God’s covenant with Abraham only occurs in context to the gospel message that is rooted in the life, death, and resurrection of Jesus—the “seed of Abraham.” All who become united to Jesus by faith become spiritual sons of Abraham (Gal. 3:6, 9, 13-14, 29).
- G. One priority for a missionary is to make known God’s delight to show people mercy (Mic. 7:18). He is glorified when His mercy is rejoiced in and freely embraced—making His people glad (67:4).
¹⁸Who is a God like You, pardoning iniquity...because He delights in mercy. (Mic. 7:18)

III. THE LORD’S LEADERSHIP WILL BRING SOCIAL AND POLITICAL BLESSING (PS. 67:3-4)

- A. The nations will become glad and worship Jesus as they see the glory of His kingdom (67:3-4). His righteous leadership will result in life-transforming joy and social justice (67:4).
***³...let all the peoples praise You. ⁴Oh, let the nations be glad and sing for joy!
For You shall judge the people righteously and govern the nations on earth. (Ps. 67:3-4)***
- B. ***You shall judge the people righteously:*** When Jesus’ reign is embraced, there will be no oppression or injustice. He judges without partiality related to one’s ethnicity, intellect, social standing, etc.
- C. ***Let all the peoples praise You:*** The word, “peoples,” speaks of the nations. His great blessing on the nations will cause them to be attracted to His beauty as expressed by their songs of adoration.
- D. ***Let the nations sing for joy:*** Our joy in God increases when He uses us to bring joy to others. God bless us more when He sees our commitment to bless others with that which He entrusts to us.

IV. THE LORD’S LEADERSHIP WILL BRING AGRICULTURAL BLESSING (PS. 67:5-6)

- A. God will be praised for the bountiful harvests that will occur as He heals the nations (67:6).
⁵...let all the peoples praise You. ⁶Then the earth shall yield her increase... (Ps. 67:5-6)
- B. ***Then the earth shall yield her increase:*** Under Jesus’ leadership, the land will be abundantly productive in contrast to the Tribulation. He will restore the agriculture, atmosphere, and animal life to the conditions seen in Eden (Isa. 11:6-9; 35:1-8; 51:3; 65:17-25; Ezek. 34:29; 36:35; 47:6-12).

V. THE LORD’S LEADERSHIP WILL BRING SPIRITUAL BLESSING (PS. 67:7)

- A. All the nations will be fascinated and awestruck by the beauty of Jesus as the God of Israel.
⁷God shall bless us, and all the ends of the earth shall fear Him. (Ps. 67:7)
- B. *All earth shall fear Him*: When the nations see God’s blessings, they will fear and worship Him.
³His delight is in the fear of the LORD...⁹The earth shall be full of the knowledge of the Lord... (Isa. 11:3, 9)

VI. INTRODUCTION TO PSALM 72

- A. This psalm is a prayer for Israel’s kings, while it mostly anticipates Jesus’ reign in His millennial kingdom. The title highlights Solomon as the author of this psalm, yet 72:20 suggests that David also contributed to writing it. Possibly David prayed this psalm while on his death bed, and then his son Solomon, having heard his father’s last song, crafted it into the song in its final composition. (Thus, it is also considered as one of Solomon’s songs). If so, David wrote this prayerful song so that Solomon would embrace its high ideals. As a prophet, David saw beyond Solomon to Christ.
- B. The prayer in 72:1-7 asks that the king rule in righteousness—similar to Solomon’s prayer for wisdom when he first began to reign (1 Kgs. 3:9)—leading to great peace (72:3, 7; 1 Kgs. 4:20-25).
- C. The prayer in 72:1-7 can be used as a “model” of how to pray for governmental leaders in this age.
- D. Outline of Psalm 72
 - 72:1-4 Prayer that the King receive God’s wisdom
 - 72:5-7 The King’s eternal reign of peace
 - 72:8-11 The King’s global dominion and praise
 - 72:12-14 The King’s compassionate reign of justice
 - 72:15-17 The King’s blessed partnership with His people
 - 72:18-20 The King’s glory and praise will fill the earth
- E. Most agree this is a messianic psalm with the King reigning in righteousness from sea to sea. Such a king bringing blessing to the nations echoes God’s covenant promise to Abraham (Gen. 12:1-3).

VII. PRAYER THAT THE KING RECEIVE GOD’S WISDOM (PS. 72:1-4)

- A. This is a prayer for Israel’s kings to rule with justice and righteousness (72:1-4). Initially David and his son Solomon are the kings praying. God had given David His “judgments” (godly decisions) to lead him through the many difficult and complex circumstances throughout his life and reign.
¹Give the king Your judgments, O God, and Your righteousness to the king’s Son. ²He will judge Your people with righteousness and Your poor with justice. ³The mountains will bring peace to the people, and the little hills, by righteousness. ⁴He will bring justice to the poor of the people; He will save the children of the needy and will break in pieces the oppressor. (Ps. 72:1-4)

- B. **Give the king Your judgments:** For God to give Solomon “His judgments” spoke of the Lord enabling Solomon to establish godly decrees. Everything that follows depends on this reality.
1. In his early days, Solomon longed to reign righteously, and his wisdom became proverbial.
 2. The Father committed all judgment to Jesus as a Man and anointed Him with great wisdom.
- ²The Spirit of the LORD shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the LORD... (Isa. 11:2-3)***
- C. **He will judge Your people with righteousness and justice:** True wisdom is manifest in all of Jesus’ decisions. We often do not understand them, but His leadership is perfect, and it is always right.
- D. **The mountains and hills:** Thieves and evil men roamed the ancient countryside requiring that forts be built and used by those who were responsible to protect the land against robbers. Some see this as metaphorical allusions to His government (Ps. 30:7; Isa. 41:15; Dan. 2:35, 44; Rev. 17:9).
- E. **He will bring justice to the poor:** Jesus shall bring justice to the poor (repeating 72:2 for emphasis). When Jesus returns to rule the earth, He will do what the kings throughout society have failed to do. He will share His great wealth with the poor and will reward those who help them (Mt. 25:35-40). The poor are often oppressed by unfair court practices, economic opportunities, and social policies.
- F. **He will save the children of the needy:** He will rescue and protect them from oppressors (Mal. 4:6).
- G. **He will break in pieces the oppressor:** Jesus will crush oppressors as He rules with His iron rod (Ps. 2:9) in establishing worldwide justice and peace. Wicked leaders will not be allowed to be in government. Jesus will stop the oppressors who provoke and promote wars and violence.

VIII. THE KING’S ETERNAL REIGN OF PEACE (PS. 72:5-7)

- A. Solomon speaks of Jesus’ enduring reign by making reference to the longevity of the sun and moon (72:5, 7, 17). The antecedent of “they” in 72:5 includes the three groups in 72:4.
- ⁵They shall fear You as long as the sun and moon endure...⁶He shall come down like rain upon the grass...⁷In His days the righteous shall flourish, and abundance of peace... (Ps. 72:5-7)***
- B. **They shall fear You:** Jesus’ righteous government will cause many to fear God. The people in the nations will be afraid to oppose Jesus and His decrees—even most unbelievers in the Millennium.
- C. **He shall come down like rain:** The Lord will come down upon the earth in compassion and grace, renewing, revitalizing, and reviving everything across the nations.
- D. **In His days the righteous shall flourish:** In the days of Jesus’ millennial reign, the righteous will be honored and will prosper instead of being persecuted. Evil men will not be allowed to resist them.

IX. THE KING’S GLOBAL DOMINION AND PRAISE (PS. 72:8-11)

- A. Solomon's reign began soon after David had defeated all of Israel's neighboring enemies.
⁸He shall have dominion also from sea to sea, and from the River [the Euphrates] to the ends of the earth. ⁹Those who dwell in the wilderness will bow before Him, and His enemies will lick the dust. ¹⁰The kings of Tarshish and of the isles will bring presents; the kings of Sheba and Seba will offer gifts. ¹¹Yes, all kings shall fall down before Him; all nations shall serve Him. (Ps. 72:8-11)
- B. ***He shall have dominion from sea to sea:*** Jesus' dominion will reach from shore to shore—even from the Pacific to Atlantic; the Mediterranean Sea to the Persian Gulf was promised to Abraham.
¹³Behold, One like the Son of Man...¹⁴Then to Him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him. (Dan. 7:13-14)
- C. ***The River:*** The Euphrates is the most important river in terms of the land promises to Abraham.
- D. ***Those who dwell in the wilderness will bow before Him:*** Even the nomadic tribes will worship Him as King. Those who survive the battles as Jesus marches to Jerusalem will worship at His feet.
- E. ***His enemies will lick the dust:*** Any who reject Jesus' good, godly leadership will be broken.
- F. ***Kings will bring presents and offer gifts:*** The rulers of the earth will come to Jerusalem with gifts. Great wealth will come to Jerusalem (60:5, 9, 11, 16; Zech. 14:14; Hag. 2:8-9).
²⁹Because of Your temple at Jerusalem, kings will bring presents to You. (Ps. 68:29)
⁵...the wealth of the Gentiles shall come to you [Jerusalem]...⁶those from Sheba shall come; they shall bring gold...⁹The ships of Tarshish [Spain] will come first, to bring...their silver and their gold with them, to the name of the LORD...¹¹Therefore your gates shall be open continually...that men may bring to you the wealth of the Gentiles and their kings in procession. (Isa. 60:5-11)
- G. ***Tarshish and the isles:*** This is commonly considered to be Tartessus in Spain, and the isles were understood by the ancient readers of this text as the coasts and islands of the Mediterranean.
- H. ***Sheba and Seba:*** Sheba corresponds to modern Yemen in southern Arabia, and Seba to southern Egypt, which is now Sudan. The fullness of this will happen in context to Jesus' return.
- I. ***All kings shall fall down before Him:*** In the Millennium, the kings living on earth with natural bodies will be saved, worship Jesus, and base their national governments on the Scripture (Ps. 72:11; 102:15; 138:4; 148:11; Isa. 62:2; Rev. 21:24).
- J. ***All nations shall serve Him*** (72:11): The Hebrew verb *‘ābad* means both to “serve” and “worship.” The redeemed are both “servants” and “worshippers” of Jesus. There will be swift consequences for nations or individuals who disobey Him. He will inspire and protect love and justice on the earth.

¹²For the nation and kingdom which will not serve you shall perish... (Isa. 60:12)

X. THE KING'S COMPASSIONATE REIGN OF JUSTICE (PS. 72:12-14)

- A. Jesus will rescue and help the needy—the poor, weak, sick, and oppressed—using Sheba's famous gold and the wealth of the nations (72:15). He will use great wealth for the well-being of all.

¹²For He will deliver the needy when he cries, the poor also, and him who has no helper.

¹³He will spare the poor and needy and will save the souls of the needy. ¹⁴He will redeem their life from oppression and violence; precious shall be their blood in His sight. (Ps. 72:12-14)

- B. *He will deliver the needy when he cries:* The Lord shows Himself as both judge and shepherd. David emphasized that the Lord will be very intentional to care for the oppressed (Ps. 68:5-6).

*⁵A father of the fatherless, a defender of widows, is God in His holy habitation. ⁶God sets the solitary [*lonely*] in families; He brings out those who are bound [*prisoners*] into prosperity... (Ps. 68:5-6)*

- C. *Precious shall be their blood in His sight* (72:14): The Lord will show His zeal for their life.

XI. THE KING'S BLESSED PARTNERSHIP WITH HIS PEOPLE (PS. 72:15-17)

- A. Solomon highlights some of glorious consequences of Jesus' worldwide reign of justice (72:15-17). In return for Jesus' glorious leadership, all the nations will express their gratitude by bringing Him wealth as they praise Him and pray for His kingdom purposes continually.

¹⁵And He shall live; the gold of Sheba will be given to Him; prayer also will be made for Him continually, and daily He shall be praised. ¹⁶There will be an abundance of grain in the earth, on the top of the mountains...and those of the city shall flourish like grass of the earth.

¹⁷His name shall endure forever; His name shall continue as long as the sun. And men shall be blessed in Him; all nations shall call Him blessed. (Ps. 72:15-17)

- B. *The gold of Sheba will be given to Him:* Jesus will be given the wealth of the nations (72:15-16).

- C. *Prayer will be made for Him continually:* His people will partner with Jesus in praying to their Father in heaven that His kingdom come on earth fully—thus that Jesus' kingdom purposes prosper.

- D. *Abundance of grain:* The agriculture will flourish as God blesses the land and the labors of His servants who diligently uphold all of Jesus' wise policies related to agriculture and the environment.

- E. *Those of the city shall flourish:* This is in contrast to cities filled with corruption and violence.

- F. *All nations shall call Him blessed:* Jesus' reign will result in the nations loving Him.

XII. THE KING'S GLORY AND PRAISE WILL FILL THE EARTH (PS. 72:18-20)

- A. The Lord will be praised by all for sending such a glorious King to the earth (72:18-19).
¹⁸Blessed be the LORD God, the God of Israel, who only does wondrous things! ¹⁹And blessed be His glorious name forever! And let the whole earth be filled with His glory. Amen and Amen. ²⁰The prayers of David the son of Jesse are ended. (Ps. 72:18-20)
- B. *Blessed be the God of Israel:* Despite the fact that He is the God of all nations, He identifies as the God of Israel forever and as the One whose majesty is seen over Israel (Ps. 68:34).
- C. *Who only does wondrous things:* David spoke of Jesus' beauty, excellence, and majesty.
³⁴...His excellence is over Israel...³⁵You are more awesome than Your holy places. (Ps. 68:34-35)
- D. *Blessed be His glorious name forever:* The Father promised that Jesus' name will be celebrated forever (Ps. 45:17). The Father personally pledged to exalt Jesus' name (Phil. 2:9-11).
¹⁷I [the Father] will make Your [Jesus'] name to be remembered in all generations... (Ps. 45:17)
⁹God has highly exalted Him...¹⁰at the name of Jesus every knee should bow... (Phil. 2:9-10)
- E. *Let the whole earth be filled with His glory:* This will occur when Jesus returns (Num. 14:21).
- F. *The prayers of David are ended:* This verse was probably an editorial addition—since at least 18 psalms written by David follow this one (Ps. 86; 101; 103; 108-110; 122; 124; 131; 133; 138-145).

XIII. INTRODUCTION TO PSALM 75

- A. This psalm prophetically anticipates Jesus' return to exalt His people and destroy His enemies. The Lord saving Jerusalem from a great military crisis by sending His angel to kill 185,000 Assyrians laying siege around Jerusalem may have been the occasion for this psalm (Isa. 37:36).
- B. The footnote designates that this song was to be set to a tune referred to as "Do not destroy," expressing the prayer to stop the fierceness of a fierce enemy seeking to destroy God's people.
- C. Scholars are not unified on who the speaker is at times in this psalm—God or an official. Most agree that the Lord has the last word in this multi-voiced poem. This change of speaker is common in Hebrew poetry. This prayer is set in a conversational style—probably part of an ancient liturgy.
- D. Outline of Psalm 75.
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|--------|---|
| 75:1 | Gratitude for God's name and leadership |
| 75:2-3 | God's righteous judgments |
| 75:4-7 | God's warning to the arrogant |
| 75:8-9 | The cup of God's end-time wrath |
| 75:10 | God will exalt His people |

XIV. GRATITUDE FOR GOD'S NAME AND LEADERSHIP (PS. 75:1)

A. Asaph thanks God because He was near His people, evidenced in His doing wondrous works (75:1).
¹We give thanks to You, O God...for Your wondrous works declare that Your name is near.
(Ps. 75:1)

B. *Your wondrous works declare that Your name is near:* God's names reveal aspects of who He is. Here, Asaph used the first name that God revealed in the Scripture —Elohim. That name for God occurs 2,570 times in OT. It highlights God as the sovereign, all-powerful creator. God revealed Himself by other names as Jehovah, El-Shaddai, Adonai, Jehovah-Jireh, Jehovah-Nissi, Jehovah-Shalom, Jehovah-Shammah, Jehovah-Tsidkenu, Jehovah-Ropheka, and Jehovah-Mekaddishkem.

XV. GOD'S RIGHTEOUS JUDGMENTS (PS. 75:2-3)

A. God speaks to reassure and to warn (75:2-4). Most scholars believe that at 72: 2 the speaker changes to God for 7:2-3. Some suggest that God continues to speak in 72:4-6 and then again in 72:10.
²“When I choose the proper time, I will judge uprightly. ³The earth and all its inhabitants are dissolved; I set up its pillars firmly.” (Ps. 75:2-3)

B. *When I choose the proper time:* God also sovereignly determines when the time is right to release His end-time judgments that will dissolve or shake or devastate the earth's inhabitants (Isa. 24:1-6).

C. *I set up its pillars firmly:* The pillars are the social structures of the world that are currently crumbling. When the pillars or foundations of creation and society crumble at God's end-time shakings (Hag. 2:6-7), we have confidence that He has the power and zeal to reset them firmly.

XVI. GOD'S WARNING TO THE ARROGANT (PS. 75:4-7)

A. The arrogant must repent of their brazened actions and speech against God and His people.

⁴“I said to the boastful, ‘Do not deal boastfully,’ and to the wicked, ‘Do not lift up the horn. ⁵Do not lift up your horn on high; do not speak with a stiff neck.” ⁶For exaltation comes neither from the east nor from the west nor from the south [but the north]. ⁷But God is the Judge: He puts down one and exalts another. (Ps. 75:4-7)

B. *Do not deal boastfully:* Some leaders arrogantly see themselves as pillars of society.

C. *Do not lift up the horn:* The wicked who refuse God's leadership are compared to a stiff-necked animal that lifts up its horns or tosses their head in defiance or in refusing the yoke. One of the Antichrist's notable characteristics is being boastful and blasphemous (Dan. 7:8, 20, 25; Rev. 13:6).

D. The Lord is committed to intervene: to put some down and exalt others in the ultimate way when He pours out His cup of wrath.

E. *Exaltation comes from the north:* Human promotion comes neither from the east, west, or south; it is implied it comes from the north—which is associated with God (Ps. 48:2; Isa. 14:13; Ezek. 1:4).

- F. **God is judge:** In His judgment or sovereign decrees, He puts down one and exalts another. This is a source of rejoicing for the saints around His throne (Rev. 19:1-6).

XVII.THE CUP OF GOD’S END-TIME WRATH (PS. 75:8-9)

- A. Asaph continues speaking about God’s judgments, using a different metaphor: a cup of wrath.
⁸In the hand of the LORD there is a cup, and the wine is red; it is fully mixed, and He pours it out; surely its dregs shall all the wicked of the earth drink down...⁹I will sing praises... (Ps. 75:8-9)
- B. ***In the hand of the Lord there is a cup:*** This is fulfilled in context to Jesus’ return (Rev. 14:8; 18:3).
⁸...“If anyone worships the beast...¹⁰he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. (Rev. 14:8-10)
- C. ***The wine is red and fully mixed:*** Red speaks of blood in the wine of God’s wrath that causes His enemies to stagger. Being fully mixed speaks of the hot spices that were added for pungency.
- D. ***Surely shall all the wicked drain and drink down*** (75:8): God will force His enemies to drink the entirety of His cup of the wine of wrath, for God Himself pours it out for them and into them.
- E. ***I will sing praises:*** God’s people will rejoice because of His judgments (Rev. 19:1-2).
¹...saying, “Alleluia...²For true and righteous are His judgments...” (Rev. 19:1-2)
- F. God will exalt His people who will reign with Him, permanently removing the wicked (75:10).
¹⁰“All the horns of the wicked I will also cut off, but the horns of the righteous shall be exalted.” (Ps. 75:10)