

DSC Community Group
Sermon Summary, 04/29/2012

Title: "Now That's a King!"
Series: "Pour Out Your Heart to Him: A Study Through the Psalms"

Text: Psalm 72
Preacher: Ryan Kelly

Psalm 72 is a prayer for Solomon and his reign, and it is rich with promises that are fulfilled, ultimately, in the coming King who is Jesus, which are "already" with us now but are "not yet" fulfilled. This theme of the Messiah as King is rich through the Bible and Psalm 72 is an important Psalm in the thread of kingship through the Bible. Psalm 72 shows us several themes related to the expectations for the great king:

- Justice / Care (1-7, 12-14)
- Dominion (explicit in v8 and implied throughout the Psalm)
- Praise (9-11, 15)
- Fame and Long Life (5, 7, 15a, 17)
- Blessing (3, 16-17). Notice crops on top of the mountains! Those don't usually grow there!

Notice that these expectations will see a global fulfillment (8-11). The Euphrates was the far East, the kings of Tarshish were from the far West, and Sheba and Seba the far South. Notice also that these expectations for Solomon (or Solomon's great son to come) are quite God-like. Verse 18-19 say about God what has been said about Solomon. The king will be human, but he will also be divine.

1. The *Promise* of a Great King

- Adam and Eve were called to "rule" over creation (Gen. 1:26). Gen 49:10 speaks of a lion-like ruler from the tribe of Judah. Deut 17:14-15 promises a king for Israel. Judges 21:25 speaks of chaos without a king. 1 Samuel 8 tells of Israel's demand for a king, rejecting God as king.

2. The *Anticipation* of the Great King

- Is it Saul? Is it David? Is it Solomon? 1 Kings 3 shows Solomon's gift of wisdom; 1 Kings 4 tells of his amazing material blessing for the people and his influence among the nations; 1 Kings 10 says the Queen of Sheba came to Jerusalem to bring him gifts and describes a high point of Israel's life.
- But 1 Kings 11 begins a downward spiral that typifies the Old Testament story. God makes great promises and great things happen, but Israel rebels and despair follows, then God makes greater promises. The prophets spoke, for example, of a Psalm 72-like king to come, especially in Isaiah 11:1-10, Micah 5:2, and Zechariah 9:9-10. These are some of the OT's biggest promises.

3. The *Coming* of the Great King

- Luke 1:32-33 announces his coming; Matthew 12 says Jesus is greater than Solomon; Philippians 2:9-11 says Jesus' name is highly exalted. And look at how Luke, for example, records Jesus' relationship to justice/peace/poor, in Luke 4:18-20; 6:20-21; 7:22; 14:13-14, 21.
- Psalm 72 is about Solomon but says too much. It speaks about Jesus, but it also sorta says too much about him...at least now. 1 Cor. 15:25 and Heb. 2 show us that Jesus' reign is "already" and "not yet."

4. The *Return* of the Great King

- 1 Peter 1:11 tells us that this king comes in two stages (Sufferings and then glories).
- Revelation 19:11-16 picks up imagery from all over the Bible and Isaiah 11 to describe the end. And at the end of the Bible, Revelation 21:23-26 use Psalm 72 language to describe the final state.
- Spurgeon: "*We see on the shore of time the wrecks of the Caesars, the relics of the Moguls, the last remnants of the Ottomans. Charlemagne, Maximillian, Napoleon [and we could add Stalin, Hitler, Kim Jong Il], how they flit like shadows before us! They were and are not; but Jesus is forever!*"

Sample Questions

- How does the Bible's "already/not yet" expectation for Jesus' kingdom effect our posture in an election year? (As Christians, we should know what is and is not at stake in an election; We should know what we can and can't trust our leaders to bring about).
- How does the fact that Jesus has not returned yet impact what we expect out of the most important people in our lives (Family, marriage, kids - it is trite, but true: "no one is perfect")