

Psalm 72

[A Psalm] for Solomon.

Psalm 72: This psalm is the first of only two authored by Solomon. (see also chapter 127). It is a royal psalm that constitutes a prayer for the new king. The psalm contains a very idealistic tone that could never be realized in a sinful human being. Its aspirations become messianic in nature and point to Christ who alone can fulfill this ideal kingship. The petitions of the psalm may be summarized as follows: a petition for the king to bring justice (verses 1-4), to bring about prosperity and peace (verses 5-7), to increase his own dominion (verses 8-11), to help the poor and needy (verses 12-14), and to bring about, in general, a golden age (verses 15-17). The psalm then closes the second book of the Psalter with the characteristic doxology (verses 18-20).

Verses 1-20: This is a Coronation Psalm, dedicated to the prosperity of Solomon at the beginning of his reign (1 Kings chapter 2). No New Testament writer applies any of the psalm to Christ. Still, since the Davidic kings and the Messiah's rule occasionally merge into each other in the Old Testament literature, the messianic inferences here ought not to be missed (verses 7, 17; compare Isa. 11:1-5; chapters 60-62). This psalm describes a reign when God, the king, nature, all classes of society, and foreign nations all live together in harmony.

- I. A just Reign (72:1-4).
- II. A Universal Reign (72:5-11).
- III. A Compassionate Reign (72:12-14).
- IV. A Prosperous Reign (72:15-17).
- V. A Glorious Reign (72:18-20).

This psalm belongs to Solomon in part, but to Christ more fully and clearly. Solomon was both the king and the king's son, and his pious father desired that the wisdom of God might be in him, that his reign might be a remembrance of the kingdom of the Messiah. It is the prayer of a father for his child; a dying blessing. The best we can ask of God for our children is, that God would give them wisdom and grace to know and to do their duty.

Psalm 72:1 "Give the king thy judgments, O God, and thy righteousness unto the king's son."

“Thy judgments”: A prayer that the king would faithfully mediate God's justice on the nation (compare Deut. 17:18-20).

“The king's son”: A preference primarily to Solomon, emphasizing his bond with the Davidic dynasty; but it also anticipates Messiah's reign as the culmination of the Davidic Covenant (compare 2 Sam. 7:12-13; Psalm 2:1-12).

Some noted scholars believe that this Psalm was written by Solomon. They also believe that the prayer was uttered by David. Either way the thoughts are the thoughts of David, perhaps

conveyed successfully to his son. Solomon succeeded his father David as king. At one time just before David's death they were for all good purposes, both kings. David was king in name only and Solomon was acting king. In this we will see the physical son of David in Solomon, and the Son of David spiritually who is the Lord Jesus Christ. This helps us to understand fully the statement above (king's son). From the spiritual standpoint, we can see in this verse the fact that Jesus was acting King and yet his Father was King also. It did not diminish the power and rule of Jesus for the Father to have dominion. Look with me at the following Scriptures, which I believe explains how this is a little better than I can.

John 10:30 "I and [my] Father are one."

John 17:11 "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we [are]."

1 Corinthians 8:6 "But to us [there is but] one God, the Father, of whom [are] all things, and we in him; and one Lord Jesus Christ, by whom [are] all things, and we by him."

1 John 5:7 "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

David and Solomon were one in the fact that they were in agreement. This prayer was David asking God for the relationship he had with Him to be continued on in his son. Give your righteousness to my son O Lord.

Verses 2-17: This is a prophecy of the kingdom of Christ; many passages in it cannot be applied to the reign of Solomon. There were righteousness and peace at first in the administration of his government; but, before the end of his reign, there were troubles and unrighteousness. The kingdom here spoken of is to last as long as the sun, but Solomon's was soon at an end. Even the Jewish expositors understood it of the kingdom of the Messiah. Observe many great and precious promises are here made, which were to have full accomplishment only in the kingdom of Christ. As far as his kingdom is set up, discord and contentions cease, in families, churches, and nations. The law of Christ, written in the heart, disposes men to be honest and just, and to render to all their due; it likewise disposes men to live in love, and so produces an abundance of peace. Holiness and love shall be lasting in Christ's kingdom. Through all the changes of the world, and all the changes of life, Christ's kingdom will support itself. And he shall, by the graces and comforts of his Spirit, come down like rain upon the mown grass. Not on that cut down, but that which is left growing, that it may spring up again. His gospel has been, and shall be, preached to all nations. Though he needs not the services of any, yet he must be served with the best. Those that have the wealth of this world, must serve Christ with it, do good with it. Prayer shall be made through him, or for his sake; whatever we ask of the Father, should be in his name. Praises shall be offered to him: we are under the highest obligations to him. Christ only shall be feared throughout all generations. To the end of time, and to eternity, his name shall be praised. All nations shall call HIM blessed.

Psalm 72:2 "He shall judge thy people with righteousness, and thy poor with judgment."

Or, "so shall he judge"; or, "that he may judge", as the Syriac and Arabic versions. Having the judgments and righteousness of God given him, he will be thereby qualified to judge the people of God. Such as are so, not by creation, but by special grace; his chosen and covenant people, the redeemed and purchased people of God. And who in the effectual calling appear to be so, and are made his willing people. These Christ judges, rules, and governs, protects and defends, in a righteous manner. He pleads their cause, vindicates their right, and avenges them on their enemies, as well as justifies them with his own righteousness.

"And thy poor with judgment": Justice and equity. Such who are literally poor, and are the Lord's poor, whom he has chosen, and makes rich in faith, and heirs of a kingdom. And with whom Christ, when here on earth, was chiefly concerned, and now is. And not with the great men and rulers of the earth. Or such who are poor in spirit, sensible of their spiritual poverty; that find themselves hungry and thirsty, and destitute of righteousness, and without money, or anything to procure either. Or, "thine afflicted ones"; such as are distressed in body or mind, with respect to things temporal or spiritual, oppressed by sin, Satan, and the world. These Christ regards, and administers justice to in his own time and way (see Isa. 11:4).

David felt that of all his sons, Solomon would do the best job. He felt that Solomon had been taught well by himself and Solomon's mother. We do know that Solomon's desire was to do a good job for God ruling the people. Look with me at some Scriptures that verify this.

2 Chronicles 1:9-12 "Now, O LORD God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude." "Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, [that is so] great?" "And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honor, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:" "Wisdom and knowledge [is] granted unto thee; and I will give thee riches, and wealth, and honor, such as none of the kings have had that [have been] before thee, neither shall there any after thee have the like."

We know that Solomon started his reign with the blessings of God upon him. His wisdom was a gift from God.

Psalm 72:3 "The mountains shall bring peace to the people, and the little hills, by righteousness."

"Mountains ... peace": When the king rules with justice and compassion, the earth itself radiates well-being.

Solomon was a man of peace. No band of armies would come swarming over the hills and destroy anymore. There were outposts to secure the land, but the main reason there was no war was the king (Solomon), was a man of peace. Rulers from all of the known world greatly admired the wisdom of Solomon.

Psalm 72:4 "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor."

The afflicted; the down-trodden; the needy. He would vindicate their cause against their oppressors. His reign would be one of impartial justice, under which the rights of the poor as well as of the rich would be respected (see the notes at Isa. 11:4). He shows why the sword is committed to Kings that is, to defend the innocent, and suppress the wicked.

"He shall save the children of the needy": Whose parents being needy, they are so too, in a spiritual sense, and in distressed circumstances. Such Christ saves from their sins; from the curses and condemnation of the law. And from the wrath to come, and out of the hands of all their enemies.

"And shall break in pieces the oppressor": Shall subdue, or destroy, those who live to oppress others (see the notes at Psalm 12:5).

Solomon was thoughtful of the needy, especially the widows and orphans who could not help themselves. David had been a warrior king, but Solomon would not allow the oppressors to get started. This reminds us that the rule of the Lord Jesus Christ, will be a rule of iron, but He will bring perfect peace because He is King of Peace. There will be no permanent peace, until the King of Peace sets up His reign on the earth.

Psalm 72:5 "They shall fear thee as long as the sun and moon endure, throughout all generations."

The King Messiah, the Judge of the poor, and the destroyer of the oppressor. Either the tyrants and oppressors themselves shall fear him, and such who have been aiding and assisting to them (see Rev. 11:11). Or rather the people of God, the poor of the people, and children of the needy, judged and saved by Christ. Who shall fear the Lord, both internally and externally, in the exercise of grace, and in the performance of religious worship. In all the parts of it, which are both included in the fear of the Lord. Of which there will be many instances, both among Jews and Gentiles, in the latter day (see Hosea 3:5); and this they shall do.

"As long as the sun and moon endure, throughout all generations": Or, "with the sun, and before the moon, generation of generations". That is, to the end of the world, until sun and moon shall be no more. So long will Christ have a seed to serve him (see Psalm 89:36).

Jesus' reign of peace upon the earth and in heaven is spoken of here. It is not Solomon intended here, but the Lord Jesus Christ.

1 Chronicles 16:25 "For great [is] the LORD, and greatly to be praised: he also [is] to be feared above all gods."

Psalm 72:6 "He shall come down like rain upon the mown grass: as showers [that] water the earth."

To wit, by the influences of his government upon his people. The administration of which shall be so gentle and easy, that it shall refresh and revive the hearts of his subjects, and render them a flourishing people. But this phrase much better agrees to Christ, who was yet to come, and who did come down from heaven, and brought or sent down from thence his refreshing and fertilizing doctrine. Often compared to rain, and the sweet and powerful influences of his Spirit. As this is true in all godly kings, so it is chiefly verified in Christ, who with his heavenly dew, makes his Church ever to flourish.

"Like rain upon the mown grass": Which it both refreshes and causes to grow and flourish, and therefore was very acceptable, especially in Canaan. Where rain was more scarce, and more necessary than in many other places, because of the scorching heat, and the natural dryness of the soil, and the want of rivers to overflow or water the land.

This again is speaking of the peaceful land when Jesus comes down and rules on the earth.

Psalm 72:7 "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth."

"So long as the moon endureth": Primarily referring to the length of the Davidic dynasty, and possible also specifically to the messianic reign (2 Sam. 7:16; Psalm 89:3-4; 29, 36-37; Luke 1:30-33;). Jeremiah also makes the same kind of observation (compare Jer. 33:23-26).

Verses 8-11: The "river" is the Euphrates, the most significant river in the land God promised to Abraham and his descendants. (Gen. 15:18-21).

"Tarshish" probably refers to Tartessus in southwest Spain, Sheba" to modern Yemen in southwestern Arabia, and "Seba" to upper (southern), Egypt, which is now Sudan. The psalmist declares that the whole world belongs to God.

Psalm 72:8 "He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

"The river": Israel's boundaries were to extend to the River Euphrates (compare Exodus 23:31; 1 Kings 4:21; Psalm 89:25).

When Solomon reigned, there were many of these things that happened in the physical realm, but this is really speaking prophetically of the reign of the Lord Jesus. Jesus, as King of kings and Lord of lords. Jesus Christ is the only one who will ever rule the whole earth.

Psalm 72:9 "They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust."

"In the wilderness": In solitary places. Even rude and barbarous people, who lived without order and government among themselves. Of which sort, great numbers submitted to Christ and received the gospel.

"Shall lick the dust": I.e. shall prostrate themselves to the ground, in token of reverence and subjection, as the custom of the Eastern people was (see Isa 49:23; Micah 7:17).

The dust of the earth was for the serpent's seed. We know that these wilderness dwellers had been furious fighters. When the King of Peace arrives on the scene, there will be total submission to Him by everyone, even the dwellers in the desert. This King is the Lord Jesus.

Psalm 72:10 "The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts."

"Tarshish ... Seba": Countries near and far which brought tribute to Solomon (compare 1 Kings 4:21; 10:1, 23-24; Isa. 60:4-7; Jer. 6:20). Tarshish is probably in Spain; Sheba, a kingdom in southern Arabia (modern Yemen); and Seba, a north African nation.

The mingling here again with what Solomon's reign was and what the reign of the everlasting David who is Christ our Lord is evident.

Perhaps David was looking prophetically to the time when his descendent Lord Jesus as King would reign, and all the world would worship and adore Him. We do know that the queen of Sheba brought gifts to Solomon, but this was not true of all the world. The isles bringing presents have to do with Jesus. Remember, Solomon is a type of Christ, in that his reign was a reign of peace.

Psalm 72:11 "Yea, all kings shall fall down before him: all nations shall serve him."

That is, his reign will be universal. The kings and people mentioned in the previous verses are only specimens of what will occur. "All" kings and "all" nations will do what these are represented as doing. They will submit to the Messiah; they will own him as their Lord. See notes at (Psalm 2:8; and compare Isa. 49:23).

"All nations shall serve him": Which will be in the latter day (see Isa. 2:2). The Jews say, that in the world to come, or the times of the Messiah, all the Gentiles shall be voluntary proselytes.

This is most assuredly speaking of the reign of the Lord Jesus Christ. The key word is (all).

Revelation 11:15 "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become [the kingdoms] of our Lord, and of his Christ; and he shall reign for ever and ever."

Revelation 2:27 "And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."

The reign of the Lord Jesus Christ as King of kings and Lord of lords shall be absolute. All people and all nations shall fall down before Him and worship Him.

Philippians 2:10-11 "That at the name of Jesus every knee should bow, of [things] in heaven, and [things] in earth, and [things] under the earth;" "And [that] every tongue should confess that Jesus Christ [is] Lord, to the glory of God the Father."

These Scriptures leave absolutely no doubt who this is speaking of.

Psalm 72:12 "For he shall deliver the needy when he crieth; the poor also, and [him] that hath no helper."

Such as are not only in want, but are sensible of it. They see their need of Christ and his righteousness, and salvation by him, and cry to him for the same, under a sense of their misery and danger. These he delivers out of all their troubles, and out of the hands of all their enemies, and supplies all their need.

"The poor also": The poor in spirit; who acknowledge their spiritual poverty, and apply to him for the true riches. To these he gives gold tried in the fire, that they may be rich. He gives them grace here, and glory hereafter (see notes at Isa. 11:4).

"And him that hath no helper": That is in a helpless condition. Who can neither help himself, nor can any creature, angel or man, give him any help. But this being laid on Christ, and found in him, and is given to him, whereby he is delivered out of a miserable state into a very comfortable and happy one. And such humane, kind, and tender regard to the needy, poor, and helpless, in this great King spoken of, is what engages to a cheerful subjection to him, and worship and reverence of him. More of which is expressed in the following verses, as the reason of the great esteem he should be had in.

Psalm 72:13 "He shall spare the poor and needy, and shall save the souls of the needy."

He will have pity on; he will show mercy or favor to them.

"And shall save the souls of the needy": Will guard and defend them; and will be their protector and friend. His administration will have special respect to those who are commonly overlooked, and who are exposed to oppression and wrong.

We got into, in a previous lesson, how we must need and want God before He will save us. He will not force Himself upon us. The poor and the needy are more aware of their need for a Savior. Look in Jesus' own words what He came to the earth for.

Luke 4:18 "The Spirit of the Lord [is] upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,"

Psalm 72:14 "He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight."

From all the secret and open designs and efforts of their enemies. "From deceit", and deceitfulness of sin and its lusts, so as that they shall not be finally hardened and destroyed by it. From the deceitfulness of the old serpent the devil, and all his cunning wiles and stratagems. And from false teachers, who lie in wait to deceive, and who would, if possible, deceive the very elect, but shall not. And from "violence"; from the violent and tyrannical power of sin, so as that it shall not have the dominion over them. From the rage and fury of the men of the world, which is overcome by him. And from Satan, the strong man armed, who is stronger than they. From him the devouring lion, who will not be able to snatch them out of Christ's hands.

"And precious shall their blood be in his sight": So that he either prevents the shedding of it, or, when shed, avenges it. And dear are such persons to him; and very acceptable is the sacrifice of their lives for his sake, who have the honor to suffer martyrdom for him (see Psalm 116:15).

The poor have always been the victim of deceit and violence. This is just saying that the Lord will be their champion and will free them from all of this. For some strange reason, the poor receive the Lord more readily than the wealthy and those highly educated. The common working people were the people who followed the Lord.

Psalm 72:15 "And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; [and] daily shall he be praised."

In his prolonged life, he will continue to receive the honorable gifts of the rich, and the prayers of his people shall be made for him, and their praises given to him. God will both prosper his life and make the people willing to obey him. He (i.e. Messiah), "shall live", shall live on, and reign on, in his everlasting kingdom.

"And men shall bring to him of "the gold of Sheba" (1 Kings 10:10; Ezek. 27:22). Giving him of their best and rarest, in grateful acknowledgment of his goodness and protection.

"Prayer also shall be made for him continually": His subjects shall offer prayer for him continually, as Christians do when they pray, "Thy kingdom come".

"And daily shall he be praised": Rather, all day long shall they praise him.

Jesus does live forevermore. He is Alpha and Omega the Beginning and the End. He is the Everlasting One. The Gold in all the world belongs to Jesus. Just as He commanded the coin to be in the fish's mouth to pay His taxes in the book of Matthew. We should pray continually. All prayer should be to the Father in the name of Jesus. Jesus told us in the following verse to pray in His name.

John 14:14 "If ye shall ask any thing in my name, I will do [it]."

We should never stop praising Jesus, for He has done marvelous things for us.

Psalm 72:16 "There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and [they] of the city shall flourish like grass of the earth."

"A handful of corn": Which intimates the small beginnings of this kingdom; and therefore doth not agree to Solomon, whose kingdom was in a manner as large at the beginning of his reign as at the end. But it exactly agrees to Christ and his kingdom (Matt. 13:31-32).

"In the earth": Sown in the earth.

"Upon the top of the mountains": In the most barren grounds; and therefore, this was an evidence of extraordinary and prodigious fertility.

"Shake like Lebanon": it shall yield such abundance of corn, that the ears, being thick, and high, and full of corn, shall, when they are shaken with the wind under such a king will be plenty, both of fruit and also of the increase of mankind. And will make a noise not unlike that which the tops of the trees of Lebanon sometimes make upon the like occasion. Which expressions, as well as many others of the like nature in the prophets, being applied to Christ, are to be understood in a spiritual sense. Of the great and happy success of the preaching of the gospel.

"They of the city": The citizens of Jerusalem, which are here put for the subjects of this kingdom.

"Shall flourish like grass of the earth": Shall both increase in number, that there may be mouths to receive the meat provided, and enjoy great prosperity and happiness.

Perhaps this is saying, that from the few disciples that Jesus taught when He was with them here, the Christians as we know them today have grown. He spoke of the Word of God as being a seed planted. Some of the seed fell on good ground and produced as many as 100 from 1 seed. The city here is possibly speaking of the church. We do know that there are literally millions of believers today, perhaps even more.

Psalm 72:17 "His name shall endure for ever: his name shall be continued as long as the sun: and [men] shall be blessed in him: all nations shall call him blessed."

Margin, as in Hebrew, "Shall be forever;" that is, "He" shall endure forever.

"His name shall be continued as long as the sun": As long as that continues to shine. An expression designed to express perpetuity (see the notes at Psalm 72:5). The margin here is, "shall be as a son to continue his father's name forever." The Hebrew word, means "to sprout, or to put forth;" and hence, to "flourish." The idea is that of a tree which continues always to sprout, or put forth leaves, branches, blossoms; or, which never dies.

"And men shall be blessed in him" (see Gen. 12:3; 22:18). He will be a source of blessing to them, in the pardon of sin; in happiness; in peace; and in salvation.

"All nations shall call him blessed": Shall praise him; and shall speak of him as the source of their highest comforts, joys, and hopes (see Luke 19:38; Matt. 21:9; 23:39). They will pray to God for his continuance and know that God prospers them for his sake. The time will come when all the nations of the earth will honor and praise him.

This is definitely the Lord Jesus. His name has power to heal, the power to save, the power to deliver, and the power to resurrect us to everlasting life. He really is our all in all. As we have said so many times, His name is above all other names. There will be a time when all will know and praise His name.

Hebrews 8:11 "And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."

Verses 18-19: We are taught to bless God in Christ, for all he has done for us by him. David is earnest in prayer for the fulfilment of this prophecy and promise. It is sad to think how empty the earth is of the glory of God, how little service and honor he has from a world to which he is so bountiful. May we, like David, submit to Christ's authority, and partake of his righteousness and peace. May we bless him for the wonders of redeeming love. May we spend our days, and end our lives, praying for the spread of his gospel.

This beautiful benediction concludes the second book of Psalms (chapters 42-72), repeating major themes: God's name is worthy to be praised, and His glory should be multiplied to all nations (Exodus 15:11; 1 Chron. 29:10; Hab. 2:14).

Psalm 72:18 "Blessed [be] the LORD God, the God of Israel, who only doeth wondrous things."

The Messiah, who is truly and properly God, Jehovah, Lord of all, and the Lord our righteousness. To whom such a doxology or ascription of glory and blessing properly belongs, since all good things are from him, and by him.

"The God of Israel": That brought Israel out of Egypt. Went before them in the wilderness; redeemed and saved them, and bore and carried them all the days of old. And in whom all the true Israel of God are justified, and shall be saved with an everlasting salvation.

"Who only doeth wondrous things": In the creation of all things out of nothing. In the government of the world; and in the redemption and salvation of his people; which is a very marvelous thing. As that God should become man, suffer and die in the stead of men, and save them from sin and ruin; this wondrous thing Christ has done alone, and there was none with him.

The miracles that Jesus did and is doing are so numerous, if they were written down there would not be enough books in all the world to contain them. This is just a statement of praise and worship of the One too magnificent to be able to describe. We call Him by 98 names or more in the Scriptures, such as Creator, Mighty God, everlasting Father, and on and on.

Psalm 72:19 "And blessed [be] his glorious name for ever: and let the whole earth be filled [with] his glory; Amen, and Amen."

Every name of Christ is glorious in itself, and precious to his people; "like ointment poured forth", as his name Messiah, to which the allusion is (in SOS 1:3). His name Immanuel, God with us (Isa. 7:14). Jehovah our righteousness (Jer. 23:6). Jesus a Savior; as well as what belongs to his royal dignity, King of kings, and Lord of lords. A name above every name that is named in this world, or that to come.

"And let the whole earth be filled with his glory": As it will be, when his kingdom shall be from sea to sea, and from the river to the ends of the earth. When the little stone cut out without hands shall become a great mountain, and fill the whole earth. When the Gospel shall be spread all over the world; and the earth be filled with the knowledge of Christ. By means of it, as the waters cover the sea; and when all nations shall come and worship before him.

"Amen, and Amen": Which word added is expressive of the desires of the psalmist, that all that he had said might come to pass. And of his faith, that so it would be. And it is repeated to show the vehemence of his desires, and the strength of his faith.

This in a sense is saying, Come quickly Lord Jesus. Amen means, so be it. The most I can add to this is "Amen".

Psalm 72:20 "The prayers of David the son of Jesse are ended."

"Are ended": Asaph's psalms immediately follow after this (Psalms 73-83), though David did author some of the psalms included later in the collection (e.g., Psalms 86, 101, 103). This closes Book II (Psalms 42 to 72) of the Psalms.

We know this is the prayer and prophecy in prayer, of David. It could possibly have been written down by his son Solomon.

Psalm 72 Questions

1. What do some of the noted scholars believe about this Psalm?
2. At one time what two people were actually king together over these Hebrews?
3. Who is this Psalm about in the physical sense?
4. Who is it about in the spiritual sense?
5. Who does Jesus ask the Father to keep in John 17:11?
6. How were David and Solomon one?

7. Who was David's choice of sons to follow as king?
8. What did Solomon ask God to give Him?
9. Because Solomon did not ask for wealth, what did God give him?
10. Wisdom is a _____ from _____.
11. What is verse 3 of this lesson speaking of?
12. What was the difference in the reign of David and his son Solomon's reign?
13. What will the reign of the Lord Jesus be like?
14. Where will the dominion of the Lord reach to?
15. Who is the only one who will ever rule over the whole earth?
16. Solomon was a type of Christ in that his reign was a reign of _____.
17. What is the key word in verse 11?
18. What are some of the names of Jesus that show His eternity?
19. What does John 14:14 tell us about prayer?
20. What is verse 16 tell us about the growth of the church?
21. What are some of the things the name of Jesus has the power to do?
22. How many miracles has Jesus done?
23. What are some of the names for Jesus in the Bible?