

Touchstones of God's Economy

Psalms (1)

Blessed is the man / Who does not walk / In the counsel of the wicked, / Nor stand on the path of sinners, / Nor sit in the seat of mockers; / Rather his delight is in the law of Jehovah, / And in His law he meditates by day and by night. (Psa. 1:1-2)

Blessed (or, happy), delight, and meditates by day and by night, terms with which the book of Psalms opens, impress us strongly with the fact that this is not a book of doctrine or teaching. Rather, it is composed of the expressions, sentiments, feelings, impressions, and experiences of godly men. They wrote about God and His dealing with them, God's law, God's house (the temple) and Mount Zion (on which the temple was built), God's holy city, Jerusalem, and God's holy people; they wrote about loving God, fellowshiping with Him, receiving blessings, and receiving sufferings under His dealings through their environment and in their captivity; and finally, they wrote about their thanksgivings and praises to God.

But the Psalms contain more than these godly expressions. Psalms is a book full of Christ. The Lord Jesus told His disciples that "all the things written in the Law of Moses and the Prophets *and Psalms* concerning Me must be fulfilled" (Luke 24:44, emphasis added). In many prophetic portions Christ is revealed in His divinity, humanity, human living, death, resurrection (glorification), ascension, appearing in glory, and eternal reign. Moreover, the Lord Jesus also revealed to His disciples His work to build the church as the house of God and the kingdom of God (Matt. 16:18-19), typified in the Psalms by God's house and God's city.

Therefore, when coming to this book, we need to acknowledge that there are two purposes involved in its composition. The first is that of the psalmists, who desired to express their godly sentiments. They were godly people, who were informed with the traditions of their holy race and constituted with the Holy Scriptures and who promoted the practice of a holy life. Much of what they expressed never rose above their sentiments concerning these things. Nevertheless, they were also God-seekers, people close to God. This allowed a second purpose to be woven into their writings, that is, the divine purpose. As the psalmists loved God, desired God,

inquired of God, and expressed their thankfulness and praise to Him, God intervened in their writing in order to express His thought and desire concerning His eternal economy. In the midst of their godly writing, a divine revelation of God's economy and the all-inclusive Christ was included. Hence, in this book there is the human concept, expressing man's purpose in seeking God, but there is also the divine concept, revealing the highest purpose for man concerning God's economy, the all-inclusive Christ, the church, and Christ's eternal kingdom.

It is of vital importance that we distinguish between these two concepts when reading the Psalms. On the one hand, we may be encouraged to draw near to God, we may be consoled and comforted in suffering, and we may be inspired to render thanks and praise to God through the sentiments of the psalmists. On the other hand, there is a danger that we will remain on the human level and not advance to the level of the divine revelation, just like the disciples of the Lord Jesus before His resurrection and many readers of the Old Testament today. Thus, we need to discern between the human concept of the psalmists in their godly sentiments and impressions and the divine concept that is according to the revelation of God's economy (Eph. 3:9-11). In our drawing near to God it is the latter, not the former, that will render a supply of the divine life for our genuine nourishment in the spiritual life and that will equip us to be those in whom God's purpose can be fulfilled. The following psalms are some of the most important in conveying the divine revelation of God's economy in its various aspects.

Psalm 2: The Steps of Christ in God's Economy

Psalm 2 reveals the steps of Christ in God's economy. The psalm begins with the nations' opposition to God and Christ: "Why are the nations in an uproar, / And why do the peoples contemplate a vain thing? / The kings of the earth take their stand, / And the rulers sit in counsel together, / Against Jehovah and against His Anointed" (vv. 1-2).

In Hebrew the word for *Anointed* is *Messiah*, and in Greek it is *Christ*.¹ As His Anointed, Christ was appointed by God to carry out His eternal plan (John 1:41; Dan. 9:25; Luke 2:11; Matt. 3:16-17; Acts 2:36). The

nations' opposition to Christ, which began with Herod and Pontius Pilate, will continue until it concludes with Antichrist.

Two declarations constitute the major part of Psalm 2. Verses 4 through 6 are God's declaration concerning Christ, in which He says, "I have installed My King / Upon Zion, My holy mountain" (v. 6). This took place in Christ's ascension, and the Mount Zion here is in the heavens (Heb. 12:22). Verses 7 through 9 of Psalm 2 are the declaration of Christ. Verse 7 says, "I will recount the decree of Jehovah; / He said to Me: You are My Son; / Today I have begotten You." The apostle Paul quotes this declaration concerning the resurrection of Christ; in resurrection Christ, the only begotten Son of God, was begotten to be God's firstborn Son with both divinity and humanity (Acts 13:33; Rom. 1:3-4; 8:29; Heb. 1:5-6). As the firstborn Son, Christ has many brothers, who are the believers brought forth to be God's sons through Christ's resurrection (Rom. 8:29; 1 Pet. 1:3). Psalm 2:8 continues, "Ask of Me, / And I will give the nations as Your inheritance / And the limits of the earth as Your possession." At the end of this age Christ will return to set up His eternal kingdom, in which all the nations and the entire earth will be His. Hence, in this psalm are all the steps that Christ took to accomplish God's economy, beginning from His being anointed in eternity in His divinity (v. 2), continuing with His resurrection (v. 7, implying His death also), His ascension (v. 6), His coming to set up His universal kingdom (v. 8), and His ruling the nations with an iron rod (v. 9).

Psalm 8: Praise for the Excellency of Christ

Psalm 8 begins and ends with praise for the name of Jehovah: "O Jehovah our Lord, / How excellent is Your name / In all the earth" (v. 1). What a contrast this is to the preceding five psalms in which David, according to his human concept, laments the poor situation on the earth! In this psalm he turns from looking at the earth to contemplating the heavens and sees the heavenly order (vv. 1, 3). This affords the opportunity for the divine concept to enter into his writing. Jehovah's name is excellent in all the earth because it is the name of the incarnated, crucified, resurrected, ascended, and exalted Jesus. In His name every knee of those who are in heaven and on earth shall bow, and every tongue shall openly confess that Jesus Christ is Lord (Phil. 2:10-11).

Praise for His excellent name comes from the mouths of

babes and sucklings: "Out of the mouths of babes and sucklings / You have established strength" (Psa. 8:2). The Septuagint version, quoted by the Lord Jesus in Matthew 21:16, translates the phrase *established strength* as "perfected praise." To praise the Lord in the way of this psalm requires strength. The babes and sucklings are the people of the kingdom of the heavens, who have received the Lord's salvation, including His redemption, regeneration, sanctification, renewing, and transformation (Matt. 18:3; 19:14). By this salvation they have stopped all natural, human activity and become babes and sucklings to praise Him.

The main part of Psalm 8 concerns Jehovah's visit to man. Verse 4 says, "What is mortal man, that You remember him, / And the son of man, that You visit him?" How did Jehovah visit man? It was by His becoming a man

through His incarnation, revealed in verse 5: "You have made Him a little lower than angels / And have crowned Him with glory and honor." This refers to the man Jesus in His incarnation with His human living for His all-inclusive death (Heb. 2:7, 9). Through incarnation Christ temporarily became

lower than the angels in order to accomplish redemption for humankind by suffering death, but then He was crowned with glory and honor, referring to His resurrection and ascension. In resurrection He was glorified, and in ascension He was honored (John 7:39; Luke 24:26; Acts 2:33-36; 5:31). At the end of this process He was consummated to be the life-giving Spirit to be breathed into and poured out upon His believers. This was the consummation of Jehovah's visit to man.

Psalm 8:6-8 specifically refers to Christ's reign in the one-thousand-year kingdom. Verse 6 says, "For You have caused Him to rule over the works of Your hands; / You have put all things under His feet." In the millennium the earth will be excellent because the excellency of the name of Christ will fill the earth (v. 9).

Psalms 15 and 16: Who Can Satisfy and Please God?

The question David asks at the beginning of Psalm 15 is the top question for a loving seeker of the Lord: "O Jehovah, who may sojourn in Your tent? / Who may dwell on Your holy mountain?" However, the answer that David supplies in the remainder of Psalm 15 is fully according to his human concept. He says that the man who is perfect according to the law may dwell with God for His heart's desire and good pleasure. However, Psalm 16 opens in a

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completely different spirit: “Preserve me, O God, for I take refuge in You. / I say to Jehovah, You are my Lord; / No good have I beyond You” (vv. 1-2). Whoever endeavors to be perfect according to the law will discover that there is no good beyond God and that he needs God as his refuge (14:3; Rom. 3:11-12).

On the day of Pentecost the apostle Peter quoted verses 8 through 11 of Psalm 16 when he spoke of Christ’s death and resurrection (Acts 2:25-28). Hence, this psalm is a psalm describing Christ. Verses 1 through 8 of Psalm 16 provide many details of how Christ lived as the God-man: He trusted in God; He submitted to God utterly (vv. 1-2); He esteemed God’s people, the saints, as excellent; and He refused anything to do with idols (vv. 3-4). As a man living on the earth, Christ took God as His possession and enjoyment: “Jehovah is the portion of my inheritance and of my cup; / You maintain my lot” (v. 5). Christ is the One who will inherit the nations from God, and this inheritance is beautiful to Him (v. 6). Jehovah counseled and instructed Christ, His Servant, through His inward parts (v. 7; cf. Isa. 50:4). Christ set Jehovah before Him continually (Psa. 16:8); He was never alone, for God the Father was always with Him (John 8:29). Psalm 16:9-10 speaks of Christ’s death, during which His soul passed through Hades; but God did not allow Him to see corruption. Verse 11 speaks of Christ’s resurrection and ascension to God’s right hand: “You will make known to me the path of life; / In Your presence is fullness of joy; / At Your right hand there are pleasures forever.”

This psalm reveals that only Christ, the God-man, can satisfy God and fulfill His good pleasure; only He is perfect according to the law and can sojourn in God’s tent and dwell on His holy mountain. However, the New Testament reveals that by being joined to Christ in His incarnation, death, resurrection, and ascension, the believers have become the Body of Christ, the corporate Christ. The corporate Christ, Christ living in all His members, is the one who will fulfill God’s good pleasure (Eph. 1:22-23; 1 Cor. 12:12; Eph. 1:5).

Psalms 22 through 24: Christ from Crucifixion to Kingship

Psalms 22 through 24 are a group of psalms that reveal Christ from His crucifixion to His kingship in the coming age. Psalm 22 concerns Christ’s death, resurrection, and His many brothers produced in His resurrection to form His church; Psalm 23 concerns Christ as the Shepherd in His resurrection; and Psalm 24 concerns Christ as the coming King in God’s kingdom.

Psalm 22 begins with a question spoken by David in his suffering: “My God, my God, why have You forsaken me?” (v. 1). This word became a prophecy concerning

Christ’s suffering of death for our redemption (Matt. 27:46). Verses 1 through 21 of this psalm give a detailed picture of His suffering of death (cf. Mark 15:16-37). Psalm 22:6-8 displays Christ’s suffering through men’s reproach, despising, deriding, sneering, head-shaking, and mocking (cf. Heb. 13:13; Isa. 53:3; Luke 23:11; Mark 15:29-32; Matt. 27:39-44). Psalm 22:9-11 shows that Christ trusted in God for deliverance, that is, for resurrection, for He expected to be delivered from death (Luke 18:31-33; Heb. 5:7). Psalm 22:12-18 is a vivid prophecy of how Christ would pass through the suffering of crucifixion, during which the psalmist declares to God, “You have put me in the dust of death” (v. 15). This word is a precious reminder of the significance of Christ’s death. On the one hand, man crucified the Lord Jesus; on the other hand, God killed Him. If Jesus had been killed only by man, He would have been merely a martyr, not our Redeemer. But God judged Him and put Him to death for our redemption (Isa. 53:10).

Psalm 22:22 is a prophecy concerning Christ in resurrection: “I will declare Your name to my brothers; / In the midst of the assembly I will praise You.” Resurrection not only raised the Lord Jesus out of death; it also produced the church. In His resurrection Christ called His disciples His brothers, because in God’s eternal view His disciples were regenerated and became God’s sons in Christ’s resurrection (Heb. 2:11; 1 Pet. 1:3). *Your name* and *You* in Psalm 22:22 refer to the Father. In resurrection Christ declared the Father’s name to His brothers and praised the Father in the church (Heb. 2:12). Through the church, the kingdom is ushered in for Christ to rule the nations. This is seen in Psalm 22:27-28.

Psalm 23 portrays Christ in resurrection as the Shepherd, shepherding His flock, the church (Heb. 13:20; 1 Pet. 2:25; 5:4; Acts 20:28; 1 Pet. 5:2). According to this psalm, Christ shepherds us in stages, from the initial enjoyment of Him as the green pastures and waters of rest (v. 2) to the lifelong enjoyment of the divine goodness and lovingkindness in the house of Jehovah (v. 6). Verses 5 and 6 both imply the Triune God for our experience and enjoyment. In verse 5 the Son is the table, the feast; the Spirit is the anointing oil; and the Father is the source of blessing. In verse 6 *goodness* refers to the grace of Christ, *lovingkindness* to the love of God the Father, and *follow* to the fellowship of the Spirit (2 Cor. 13:14). The enjoyment of the processed and consummated Triune God ushers us into the enjoyment of the house of God, where we will dwell “for the length of [our] days” (Psa. 23:6).

Through the church, His Body, whom He is shepherding today, Christ as the King will regain the entire earth. This is revealed in Psalm 24: “The earth is Jehovah’s, and its fullness, / The habitable land and those who dwell in it” (v. 1). At His second coming Christ will take possession

of the earth and will establish God's kingdom on the whole earth (Rev. 10:1-2; Dan. 2:34-35; Rev. 11:15).

Psalm 40: Christ Enacting the New Testament

Psalm 40:6-8 is quoted in Hebrews 10:5-7. There the writer applies these verses to the incarnation of Christ and His offering Himself to die in order to put away the animal sacrifices of the old covenant and establish Himself, in His body, as the sacrifice of the new covenant.

Psalm 40:6 begins, "You do not delight in sacrifice and offering." Sacrifice and offering were the two elements upon which the old covenant was established. That God does not delight in them points to the termination of the old covenant. The verse continues, "You have prepared ears for Me." The preparing of ears refers to the boring of a slave's ear by his master, which signifies the master's requirement of the slave's obedience (Exo. 21:6). God required obedience of Christ, who in His humanity was God's slave (Phil. 2:7). The obedience of Christ was for Him to do the will of God by being the sacrifice and the offering in His crucifixion in the flesh, His body (v. 8; Col. 1:22; Heb. 10:7-10). Based upon this, the writer of Hebrews interpreted the boring of the ears as the preparing of a body, in which Christ offered Himself to God as the unique sacrifice to replace the animal sacrifices of the Old Testament.

Psalm 40:7 says, "Then I said, / Behold I have come; / In the scroll of the book / It is written concerning Me." *I have come* indicates Christ's first coming through incarnation for the establishing of the new testament (covenant) by Himself as the enacting sacrifice and offering (Matt. 26:26-28). Psalm 40:8 continues, "I delight in doing Your will, O My God." Christ did God's will because through offering Himself He "takes away the first that He may establish the second" (Heb. 10:9). *The first* denotes all the sacrifices of the first covenant, the old covenant; *the second* denotes the sacrifice of the second covenant, the new covenant, that is, the sacrifice of Christ.

Therefore, Psalm 40:6-8 is a prophecy concerning Christ as the factor that enacts God's New Testament economy in order that He may be the centrality and universality of this economy for the producing and building up of the church as the organic Body of Christ, which will consummate in the New Jerusalem. What a great revelation this is concerning the all-inclusive Christ in the commission that God committed to Him to terminate God's Old Testament

economy and to initiate God's New Testament economy! In the New Testament economy Christ replaces all the offerings, as well as all things, matters, and persons (Matt. 17:4-8; Col. 2:16-17; 3:10-11).

Psalm 45: A Complete View of Christ's Beauty

Psalm 45 is a praise to Christ the King, who is typified by King Solomon. Verses 6 and 7 are quoted in Hebrews 1:8 and 9 to reveal that Christ is both God and man. The praise is concerning the King Himself (Psa. 45:1-8), concerning the queen, the King's wife (vv. 9-15), and concerning the King's sons, the princes (vv. 16-17). In it there is a complete picture, a full view, of Christ's beauty as revealed in the entire New Testament. Christ's beauty is not just in Himself, as revealed in the four Gospels, but also in the church, His wife, as revealed in the Epistles, and in His sons, the overcomers, the princes, as revealed in Revelation.

Verses 1 and 2 of Psalm 45 say,

My heart overflows with a good matter; / I speak what I have composed concerning the King. / My tongue is the pen of a

ready writer. / You are fairer than the sons of men; / Grace is poured upon Your lips; / Therefore God has blessed You forever.

Here there is the praise of Christ for His fairness (cf. S. S. 5:10-16). The first eight verses of this psalm praise Christ from four directions: His fairness (v. 2), His victory (v. 5), His kingdom (vv. 6-7), and His virtues (v. 8). Verse 8 says, "All Your garments smell of myrrh and aloes, of cassia; / From palaces of ivory, harpstrings have made You glad." Garments represent the virtues of Christ. Palaces of ivory signify the local churches built up with the resurrection life of Christ. Christ's garments, His virtues, have produced the church as His expression (cf. 1 Pet. 2:9), and both His garments and the church are full of sweetness.

Verse 9 of Psalm 45 says, "The daughters of kings are among Your most prized; / The queen stands at Your right hand in the gold of Ophir." Solomon the king had many wives and concubines, who were princesses, the daughters of Gentile kings. Together, they are used in this psalm in a positive sense to typify Christ as the King with the church, His corporate wife, composed of His believers from every tribe, tongue, people, and nation (1 Kings 11:1, 3; John 3:29; Eph. 5:24-25, 31-32; Rev. 5:9). The praise for the queen is focused on her clothing. Psalm 45:13-14 says, "Her garment is a woven work inwrought

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with gold. / She will be led to the King in embroidered clothing.” Here, there are two kinds of garments, and the church needs both kinds in order to be prepared for presentation to Christ the King (Luke 15:22; 1 Cor. 1:30; Rev. 19:8; Matt. 22:11-12).

Verse 16 of Psalm 45 says, “In the place of Your fathers will be Your sons; / You will make them princes in all the earth.” This verse and the following one praise Christ the King in praising His sons, the princes, who signify the overcomers of Christ. They are His co-kings, who will reign with Him over the nations in the millennium (Rev. 2:26; 20:4, 6). From this psalm we learn that in order to praise Christ for His beauty in a complete way, we must also praise Him for His beauty in the church, His wife, and in the overcomers, His sons.

Psalms 25 through 48: The House of God and the City of God

In Psalms 25 through 48 there are a number of portions in which the psalmists express their sentiments for the law, for God’s vindication of them in relation to their enemies, and for their desire to walk in their own integrity. These thoughts are related to the human concept concerning man’s relationship with God. However, mixed in with these sentiments, as lovers of God and seekers of Him, the psalmists also expressed a deep regard for two matters that are very close to God’s heart—the house of God and the city of God. The following are some examples.

The psalmists loved God’s house: “O Jehovah, I love the habitation of Your house, / And the place where Your glory abides” (26:8). They sought God’s house and the blessings that it bestowed:

One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple. / For He will conceal me in His shelter / In the day of trouble; / He will hide me in the hiding place of His tent; / He will raise me up upon a rock. / And now my head is lifted up / Above my enemies who surround me. / And I will offer in His tent / Sacrifices of shouts of joy: / I will sing and psalm to Jehovah. (27:4-6)

They tasted God and His goodness in the house: “Taste and see that Jehovah is good; / Blessed is the man who takes refuge in Him” (34:8). They enjoyed a threefold enjoyment in the house, revealing the Divine Trinity in His divine dispensing: “They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures. / For with You is the fountain of life; / In Your light we see light” (36:8-9).

The psalmists went further to speak with high regard for

the city of God: “There is a river whose streams gladden the city of God, / The holy place of the tabernacles of the Most High. / God is in the midst of her; she will not be moved” (46:4-5). Because of the city, they declared God’s rule as King on the earth: “Jehovah Most High is awesome: / A great King over all the earth. / He subdues peoples under us, / And nations under our feet” (47:2-3). God’s greatness and much praise for Him are in the city: “Great is Jehovah, / And much to be praised / In the city of our God, / In His holy mountain” (48:1). Moreover, the city has a great effect on God’s enemies: “They saw; therefore they were astounded. / They were dismayed; they hurried off in alarm” (v. 5).

Through the psalmists’ regard for the house of God and the city of God, we are enlightened concerning the church, which is His dwelling place and kingdom today and which will consummate in the New Jerusalem in the next age and eternity. The sequence in these psalms indicates that the enjoyment of Christ leads us to the enjoyment of Christ in the church, the house of God. However, the house still needs the city for its stability (the holy mountain) and protection (its walls, towers, and bulwarks). The city signifies the kingdom of God, which is the church that is built up and strengthened for God’s reign within and His rule over His enemies without (Rom. 14:17). When the city is thus gained, God will reign as the King from the city over the whole earth.

Psalm 68: The Highest Revelation of Christ

Psalm 68 is the highest peak of the divine revelation concerning Christ in all the psalms. In poetry it portrays through types and signs the steps of God’s move on the earth for His eternal economy.

Verse 1 is a quotation of Moses’ prayer as the children of Israel set out on their journey with the Ark at their head: “Let God arise; let His enemies be scattered; / And let those who hate Him flee before Him” (cf. Num. 10:35). The Ark is a type of Christ; it was the center of the tabernacle, which also typifies Christ (Exo. 25:10-22; John 1:14). This psalm extols the journey of the Ark from Mount Sinai, through the wilderness, to the mountain of God’s dwelling (vv. 8, 17, 4, 7, 16). It was the move of God on earth in His tabernacle among Israel, His elect.

Verses 4, 7, and 8 show how Israel triumphed in God and exulted before Him in His move on the earth:

Sing to God; sing psalms to His name; / Triumph in Him who rides through the deserts— / For Jah is His name— and exult before Him... / O God, when You went forth before Your people, / When You marched through the desert, Selah / The earth trembled, the heavens also dripped, / At the presence of God.

Verses 16 speaks of the ascent of the Ark to its final destination: “Why do you look with envy, O many-peaked mountains, / At the mountain on which God desires to dwell? / Indeed Jehovah will dwell there forever.” The mountain of God’s dwelling is Mount Zion, which signifies the highest peak in the universe, the heavens (76:2; Heb. 12:2; Rev. 14:1).

The move of the Ark and the tabernacle is a type of God’s move in Christ in the New Testament. It began with Christ’s incarnation, typified by the giving of the law and the setting up of the tabernacle; it continued with Christ’s life and ministry on the earth, typified by the Ark’s move through the wilderness; it consummated, following His death and resurrection, with Christ’s ascension to Mount Zion in the heavens. Thus, the apostle Paul in Ephesians 4:8 quotes verse 18 of this psalm in relation to the ascension of Christ. The verse says, “You have ascended on high; You have led captive those taken captive; / You have received gifts among men, / Even the rebellious ones also, / That Jehovah God may dwell among them.”

According to this psalm, wherever the Ark, a type of Christ, went, the victory was won. Eventually, this Ark ascended triumphantly to the top of Mount Zion. This portrays how Christ has won the victory and has ascended triumphantly to the heavens.

Psalm 68 reveals that God’s triumph over His enemies is seen in His house, the sanctuary: “They have seen Your goings, O God, / The goings of my God, my King, in the sanctuary” (v. 24). *They* refers to *enemies*, to unbelievers, in verse 23. *Your goings* refers to God’s activities, and the sanctuary signifies the church.

Verse 27 mentions Benjamin, Judah, Zebulun, and Naphtali, four of the tribes of Israel that bear a particular significance in type for God’s New Testament economy: “There are little Benjamin, who rules them, / And the princes of Judah in their company, / The princes of Zebulun, the princes of Naphtali.” Benjamin and Judah form one group, a group that signifies the accomplishment and application of Christ’s redemption for God’s salvation. Zebulun and Naphtali form a second group, a group that signifies the spreading and propagation of the glad tidings, the gospel, of God’s redemption and salvation.²

In verses 28 and 29 the influence of the house (the temple) extends to the city (Jerusalem): “Your God has commanded your strength; / Strengthen, O God, that which You have done for us. / Because of Your temple in Jerusalem, / Kings will bring a gift to You.” When God strengthens what He has done for His elect, the influence of the enjoyment of God in His house spreads to the

entire city. The phrase *kings will bring a gift to You* together with the remaining verses of the psalm indicate that the whole earth is gained for God through the influence of the enjoyment of God in the house and in the city (vv. 30-35).

Psalms 69 and 72: The Suffering and Reigning Christ

Psalm 69 is on the suffering Christ, typified by the suffering David, and Psalm 72 is on the reigning Christ, typified by the reigning Solomon. In verse 4 of Psalm 69 David says, “More numerous than the hairs of my head / Are those who hate me without cause.” In this psalm the sufferings that David experienced portray the suffering Christ in a detailed way. After His life of suffering on earth, Christ ascended to the heavens, where He is now reigning as the King. In His reigning He is typified by Solomon in Psalm 72. Verse 8 of this psalm prophesies, “He will have dominion from sea to sea / And from the River unto the ends of the earth.”

Psalm 72 concludes Book Two of the Psalms with the following praise: “Blessed be Jehovah God, the God of Israel, / Who alone does wondrous deeds; / And blessed be His glorious name forever; / And may His glory fill the whole earth. / Amen and Amen” (vv. 18-19). The conclusion here is similar to the conclusion of Book One (41:13), but it is improved, because it mentions God’s glorious name and the filling of the whole earth with His glory. The mention of the earth is particularly significant. The psalms quoted above show us the revelation of the all-inclusive Christ for our enjoyment and how this enjoyment leads us to the house of God, His dwelling place. They also reveal that when the house of God is built up and strengthened, there will be the city of God, the kingdom for God’s rule. Finally, they reveal that it is through His reigning in the kingdom that God gains the entire earth for His possession. Christ, the house, the city, and the earth are thus the focal point of the divine concept as revealed in these psalms.

by Jim Batten

Notes

¹See footnote 1 on Psalm 2:2 in the Recovery Version. This article draws extensively from footnotes in the Recovery Version.

²For the details of the interpretation of these four tribes, please see footnotes 1 through 4 on Psalm 68:27 in the Recovery Version.

Works Cited

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