

## Psalm 72: “Give the king thy judgements, O God”

### PART III ([Psa 72:10-20](#))

**[Psa 72:10](#)** The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

**[Psa 72:11](#)** Yea, all kings shall fall down before him: all nations shall serve him.

**[Psa 72:12](#)** For he shall deliver the needy when he crieth; the poor also, and *him* that hath no helper.

**[Psa 72:13](#)** He shall spare the poor and needy, and shall save the souls of the needy.

**[Psa 72:14](#)** He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

**[Psa 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.

**[Psa 72:16](#)** There shall be an 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.

**[Psa 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.

**[Psa 72:18](#)** Blessed *be* the LORD God, the God of Israel, who only doeth wondrous things.

**[Psa 72:19](#)** And blessed *be* his glorious name for ever: and let the whole earth be filled *with* his glory; Amen, and Amen.

**[Psa 72:20](#)** The prayers of David the son of Jesse are ended.

In order for God to give the king his judgements of ([Psa 72:1](#)), we must ply the waters of Tarshish and bring gifts to God thinking that those gifts or many wonderful works are of our own hand, and by our own might and power ([Zec 4:6](#)). That process is described in type and shadow in verse 10 of our study where Tarshish bring presents, and Sheba and Seba offer gifts to God.

There is a progression being revealed in verse 10 that leads to the last verses of our study that shows us how God brings us to a point where we bless his glorious name, after we come to see that the earth is "filled with His glory" (verse 19) and not our own ([1Co 4:7](#)), or that all things are working together for the good for those who are called according to His purpose ([Rom 8:28](#)). Once these lessons are learned in type and shadow by David it reads "The prayers of David the son of Jesse are ended".

([1Co 4:7](#)) is really the verse that should take the wind out of our Tarshish sails [God willing] as God reveals to us that all our comings and goings are of Him, including the good and the evil ([Pro 16:1](#) , [Rom 7:19](#)).

[1Co 4:7](#) For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it*?

([Eze 38:1-23](#)) is the chapter we can turn to, to get a fuller understanding of how God causes these events to unfold that reveal the process of how our flesh must always present the

physical gift first ([1Co 15:46](#)), before we can become vessels fit for the Master's use to glorify God in the temple where we worship Him in spirit and truth ([2Ti 2:21](#) , [Joh 4:24](#)).

[2Ti 2:20](#) But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

[2Ti 2:21](#) If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

[2Ti 2:22](#) Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

What we become convinced of through a process of judgement is that there truly is a spiritual connection between Tarshish and the King of Tyre, and that this king represents the beast within, the man of sin within, sitting on the throne of God within [our temple that we are], whom God allows to dominate our understanding of spiritual things for many years, until those ships of Tarshish are halted and there masts turned into planks of wood that will furnish the temple of God in Jerusalem ([1Ch 22:4](#), [Psa 48:7-8](#), [Isa 23:14](#), [Eze 27:5](#); [Isa 60:9-14](#)), which represents the true place of worship that God builds ([1Co 3:16](#)) with the very raw materials that we used at one time to trade and sell and build up our own idols of our hearts which must needs dominate us for a predestinated period of time ([1Co 3:9-13](#)).

[1Co 3:9](#) For we are labourers together with God: ye are God's husbandry, *ye are* God's building.

[1Co 3:10](#) According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

[1Co 3:11](#) For other foundation can no man lay than that is laid, which is Jesus Christ.

[1Co 3:12](#) Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

[1Co 3:13](#) Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

*This link below is for the Revelation study with Mike Vinson, which partly talks on this subject of Tyre and Tarshish that helped me see the man of sin on my own throne which I did not know at the time was being dominated by my own way that seemed right to me, a way that was leading to death. This too was the Lord who was moving the waters of my heart as it pleased Him ([Pro 3:5-8](#) , [Pro 21:1](#)).*

[http://www.iswasandwillbe.com/rev-18\\_15\\_19/](http://www.iswasandwillbe.com/rev-18_15_19/)

There is one event unto all men ([Ecc 9:3](#)) and all kings and nations will initially try to worship God in a way that seems right to them. We have to go through that same humbling process of becoming sons who are received through chastening and scourging ([Heb 12:6](#)). All men will be spared and delivered from their impoverished and needy souls in time, and this deliverance from our first man Adam will lead to a relationship of praise and thankfulness to our Father who we will all come to see as the one who has delivered us from ourselves, from our own deceit and violence (of verse 14).

The psalm goes on to say in verse 14 that "precious shall their blood be in his sight" because 'they' will have come to acknowledge by God's goodness ([Rom 2:3-6](#)) that they were led to see that 'they' were guilty of all including the blood of the prophets from Abel to Zacharias

([Mat 23:35](#)).

**Rom 2:3** And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

Rom 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

Rom 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

Rom 2:6 Who will render to every man according to his deeds:

The end result of this judgment upon God's people and the rest of the world's impenitent hearts is glorious because it is telling us that the bride has made herself ready at the hands of our loving Father who is going to have us fitly framed as Christ's bride so that we can bring his judgements into the earth and be used to save the rest of mankind or the other fold as Christ likens them unto ([Oba 1:21](#) , [Joh 10:16](#)).

The imagery in verse 16 is important to notice, as it points to the spiritually nurturing role that the elect will play "upon the top of the mountains" as Joseph did, providing corn for his family who went down to Egypt to receive relief during the famine ([Gen 45:10](#) , down with you into Egypt [Gen 46:4](#) , up out of Egypt [Gen 45:25](#)). Then the word goes on to confirm in verses 17 that "His name shall endure for ever" meaning there will be no more drought, and the whole stay of bread and water will be given to the world.

Verse 18 is the cumulative comment that reminds us of what the conclusion will be in the heart of those who are converted. They will no longer **not** acknowledge God as Sovereign over his entire creation, but will rather bless Him for all the "wondrous things" that He has done unto the children of men through this progression that is shadowed so aptly in these agrarian terms that show the land going from barren to plentiful([Psa 107:31-43](#)).

**Psa 107:31** Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

**Psa 107:32** Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

**Psa 107:33** He turneth rivers into a wilderness, and the watersprings into dry ground;

**Psa 107:34** A fruitful land into barrenness, for the wickedness of them that dwell therein.

**Psa 107:35** He turneth the wilderness into a standing water, and dry ground into watersprings.

**Psa 107:36** And there he maketh the hungry to dwell, that they may prepare a city for habitation;

**Psa 107:37** And sow the fields, and plant vineyards, which may yield fruits of increase.

**Psa 107:38** He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.

**Psa 107:39** Again, they are minished and brought low through oppression, affliction, and sorrow.

**Psa 107:40** He poureth contempt upon princes, and causeth them to wander in the wilderness, *where there is* no way.

**Psa 107:41** Yet setteth he the poor on high from affliction, and maketh *him* families like a flock.

**Psa 107:42 The righteous shall see *it*, and rejoice: and all iniquity shall stop her mouth.**

**Psa 107:43 Whoso *is* wise, and will observe these *things*, even they shall understand the lovingkindness of the LORD.**

The Psalm ends off with praise to God for his glorious name (his word) and for his glory which will fill all the earth. Until God brings all men to understand that all things are for His sake and that all is being done to His glory, "the prayers of David the son of Jesse" will not be ended. The prayer for the body of Christ that won't end until it is completed, and that we pray for one another, is best described in these verses ([Eph 3:16-19](#) ).

[Eph 3:16](#) That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

[Eph 3:17](#) That Christ may dwell in your hearts by faith; that ye, **being rooted and grounded in love**,

[Eph 3:18](#) May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height;

[Eph 3:19](#) And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

With all of this in mind, I hope that we can look at this last part of our study entitled "Give the king thy judgements, O God", and see how these verses reveal to us how God is steadfastly working on the bride of Christ ([Jer 1:12](#)), preparing our hearts so that we can bring those judgements into the earth ([Isa 26:9](#)), having been first judged (or sanctified and justified and glorified) as firstfruits in this age. This is what it means to "Give the king thy judgements, O God", judgements that can only be learned by going through the process that leads us to that perfection on the third day ([1Co 6:11](#) , [Rom 8:30-31](#) , [Luk 13:32](#)).

\*\*\*\*\* Our first two verses tonight:

**[Psa 72:10](#) The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.**

**[Psa 72:11](#) Yea, all kings shall fall down before him: all nations shall serve him.**

In this first verse, there is a delineation between (1) the kings of Tarshish and isles, and (2) kings of Sheba and Seba being made using a couple of words that on the surface seem to be the same but are not.

The kings of Tarshish and of the isles represent the gentiles that "are a law unto themselves" ([Rom 2:12-16](#)), who have wrongfully made merchandise of mankind throughout the ages ([Rev 18:17](#) , [Isa 2:16](#) , [Eze 38:13](#) , [Eze 27:25](#)) and who eventually will **bring presents** to God ([Gen 10:4-5](#) , [Rev 13:1](#)). We are all spiritual gentiles in our time or Tarshish, being "inhabitants of the isle" ([Rom 2:28](#) , [Isa 23:6](#)).

Sheba is connected to great wealth in most verses that have this word, and Seba is defined as "drink thou" or "he that drinks wine" or "drunkard," to give us the 'whole' picture of why there are both presents (meat offering = so called religious world) and gifts mentioned in this verse.

**presents** <sup>H4503</sup>: [Lev 2:1](#) (oblation i.e. without blood; meat offering)

**gift** <sup>H814</sup>: [Eze 27:15](#) (gift as in compensation or wage)

There are four groups mentioned in this opening verse for tonight's study:

- (1) the kings of Tarshish,
- (2) and of the isles,
- (3) the kings of Sheba,
- (4) and Seba,

and this represents the whole, so we see that is is all the world that will bring presents or gifts to God, or as it says in verse 11 "all kings shall fall down before him: all nations shall serve him"([Rom 14:11](#) , [Isa 60:1-3](#)).

[Isa 60:5](#) Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

[Isa 60:21](#) Thy people also *shall be* all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

*Any comments on our first two verses tonight?*

[Psa 72:12](#) **For he shall deliver the needy when he crieth; the poor also, and *him* that hath no helper.**

[Psa 72:13](#) **He shall spare the poor and needy, and shall save the souls of the needy.**

Nobody really feels needy when they are in the midst of religious Babylon ([Rev 3:17](#)). In fact, Christ points to the widow's mite to show us the contrast of what many wonderful works manifest as opposed to the works that Christ produces within us ([Luk 21:3-4](#) , [Luk 12:59](#)).

This again is what is being said with the presents and gifts being brought to God by the kings of Tarshish, the isles, Sheba and Seba from verse 10. It is only when we know that we are poor of ourselves, and that we bring nothing to the altar, and that we are unprofitable servants doing that which God has required of us -- it is only when we come to know these things -- that we can see by "the Spirit itself" ([Rom 8:16](#)) that we are His sons who have been made humble and contrite by his hand ([Isa 66:2](#) , [1Pe 5:6](#)) which has become our helper ([Heb 13:6](#)).

So who are the "poor and needy" and the "souls of the needy" who need saving? Of course it is those who are drawn unto Christ and made to be given a hunger and thirst because they have been led to see their need for a Saviour, or a physician. God brings us to clearly see that we can't see without him, and that we are wretched, miserable, blind and poor. That is such a contradiction to our flesh but it is a salvational point to our spirits just as the words of our Lord are in ([Joh 9:41](#)) if we acknowledge that blindness.

That is why it is written "He shall spare the poor and needy" and "save the souls of the needy"

because no one who thinks they see will be crying out to their Lord and Saviour and His body to help them ([Mat 20:30](#)). Only after the last mite is given up will we begin to truly see ([Luk 12:59](#) , [Luk 14:33](#)).

*Any comments on these two verses?*

[Psa 72:14](#) **He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.**

[Psa 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.**

To be redeemed from "deceit and violence" is to have the deceitful and desperately wicked veil of our hearts ripped, which can only happen when we put our hands on the sacrifice being made at the altar identifying with the need for the beast to die ([Lev 1:4-5](#) , [Lev 16:27](#)).

[Lev 1:4](#) And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.

[Lev 1:5](#) And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation.

[Lev 16:27](#) And the bullock *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

This is another way of saying we 'die daily' and is something that is precious in the sight of our Father in heaven ([1Co 15:31](#) , [Psa 116:15](#)). And once that seed dies ([Joh 12:24](#)), the fruit is life eternal where "he shall live" of verse 15 ([Joh 12:24](#) , [Joh 17:21](#)).

[Joh 17:21](#) **That they all may be one; as thou, Father, *art in me*, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.**

Through dying to self and living as "**one in us**", we can see the progression in verse 15 in regards to the gold of Sheba that is now being given unto God along with prayer continually ([1Th 5:16-17](#)) and a daily praise and worshipping of God that helps us to die daily ([Psa 34:1](#) , [1Co 15:31](#)).

Without this ongoing 'is was and will be process' unfolding within the lives of God's elect, this gold cannot become the 'golden wedge of Ophir' spoken of in ([Isa 13:12](#)). So although it is a hard process of tried faith and fiery trials and judgement, which all requires much tribulation ([Act 14:22](#)), we also know that it can and must be accompanied with continual prayer and praise for our Creator and helper of our joy ([Isa 48:9-11](#) , [Zec 13:8-9](#)).

[Isa 48:9](#) For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.

[Isa 48:10](#) Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.



[Isa 48:11](#) For mine own sake, *even* for mine own sake, will I do *it*: for how should *my* name be polluted? and I will not give my glory unto another.

[Zec 13:8](#) And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be left therein.

[Zec 13:9](#) And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It *is* my people: and they shall say, The LORD *is* my God.

*Any comments on these two verses?*

[Psa 72:16](#) **There shall be an 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 does not sound like a lot of corn, but we know the principles laid out for us in God's word that show us that God always starts with the mustard seed approach to growing, or the leaven in meal approach so that no flesh will glory in His sight when he gives the increase to these small beginnings which we are not to despise ([Mar 4:31](#) , [Luk 13:21](#) , [Zec 4:10](#)); and the fulfilment of this verse 16 can be seen in a very familiar verse from [John 12](#):

[Joh 12:24](#) Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

Lebanon means a 'white mountain' and is contrasted with 'mount Zion' [God's elect [Oba 1:21](#)] as well as Jerusalem above the mother of us all ([Gal 4:26](#)) which shall '[shake](#)<sup>H7493</sup>' when all eyes in the earth will be on her ([Zec 12:3](#) , [Joh 4:34-38](#) , [Joh 15:16](#) , [Rom 9:33](#)).

[Joh 4:34](#) Jesus saith unto them, **My meat is to do the will of him that sent me, and to finish his work.**

[Joh 4:35](#) Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and **look on the fields; for they are white** already to harvest.

[Joh 4:36](#) And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

[Joh 4:37](#) And herein is that saying true, One soweth, and another reapeth.

[Joh 4:38](#) **I sent you to reap that whereon ye bestowed no labour:** other men laboured, and ye are entered into their labours.

[Joh 15:16](#) Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and **that your fruit should remain:** that whatsoever ye shall ask of the Father in my name, he may give it you.

**[shake](#)**<sup>H7493</sup>

- Original: רָאַשׁ 1506 שָׂא 1473

- Transliteration: **Ra`ash**

- Phonetic: **raw-ash**

- **Definition:**

1. to quake, shake
- a. (Qal) to quake, shake
- b. (Niphal) to be made to quake
- c. (Hiphil)
  1. to cause to quake
  2. to cause to spring or leap (of horse)

- **Origin:** a primitive root

- **TWOT entry:** 2195

- **Part(s) of speech:** Verb

- **Strong's:** A primitive root; to *undulate* (as the earth the sky etc.; also a field of grain) particularly through fear; specifically to *spring* (as a locust): - make afraid (re-) move quake (make to) shake (make to) tremble.

**Total KJV Occurrences:** 30

●afraid, 1

[Job 39:20](#)

●moved, 2

[Jer 49:21](#); [Jer 50:46](#)

●quake, 1

[Nah 1:5](#)

●remove, 1

[Isa 13:13](#)

●shake, 14

[Psa 46:3](#); [Psa 72:16](#); [Isa 14:16](#); [Isa 24:18](#); [Eze 26:10](#); [Eze 26:15](#); [Eze 27:28](#); [Eze 31:16](#); [Eze 38:20](#); [Joe 3:16](#); [Amo 9:1](#); [Hag 2:6](#); [Hag 2:7](#); [Hag 2:21](#)

●shook, 2

[Psa 68:8](#); [Psa 77:18](#)

●tremble, 4

[Psa 60:2](#); [Jer 10:10](#); [Jer 51:29](#); [Joe 2:10](#)

●trembled, 5

[Jdg 5:4](#); [2Sa 22:8](#); [Psa 18:7](#); [Jer 4:24](#); [Jer 8:16](#)

Men will eventually believe and fear when they see and become convinced of this fruit coming forth from Jerusalem above ([Joh 14:11](#) , [1Jn 4:17](#)).

The "grass of the earth" flourishing and "the fruit [that] thereof shall shake" are both types of what it means when we bring forth spiritual fruit. It is fearful for the flesh of mankind because the only way that this flesh can bring forth this fruit that shakes [*produced because of Godly fear*] and grass that flourishes [*positive use of grass*] is to put off the flesh through judgement ([Rom 8:13](#) , [Psa 92:7](#) , [Psa 90:6](#) , [Psa 103:15](#)).



[Psa 92:7](#) When the wicked spring as the grass, and when all the workers of iniquity do flourish; *it is* that they shall be destroyed for ever:

We are in essence by our life in Christ telling the world today that in order for anyone of us to grow spiritually, His judgements must be in our earth, and that we all ought to fear God and not man ([Mat 10:28](#) , [Heb 13:6](#)).

*Any comments on this verse?*

[Psa 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.**

[Psa 72:18](#) **Blessed *be* the LORD God, the God of Israel, who only doeth wondrous things.**

[Psa 72:19](#) **And blessed *be* his glorious name for ever: and let the whole earth be filled *with* his glory; Amen, and Amen.**

[Psa 72:20](#) **The prayers of David the son of Jesse are ended.**

Verse 17 of this Psalm speaks of the eternal nature of God's mind and character and word. His word or "His name shall endure for ever". His name or his word "shall be continued as long as the sun". Yes the physical sun will pass but the Son of righteousness will never pass away. Because of this unchanging nature of God and his word "*men* shall be blessed in him: all nations shall call him blessed."([Mal 3:6](#)).

The focus here is on "the LORD God, the God of Israel, who only doeth wondrous things" in contrast to how we started our study tonight with verse 10 coming up to Jerusalem or to God bringing our gifts and many wonderful works which is only the physical representation of the greater works that God will do in all mankind when the time comes for us to learn how blessed our Lord is and how blessed we are to have Him work in us in this age both 'to will and to do of our Fathers good pleasure' ([Php 2:13](#)).

Verse 19 reminds us that God intends to have His vineyard -- "the whole earth" -- bring forth much fruit; and "let the whole earth be filled *with* his glory; Amen, and Amen" reminds us that this glorious event will be accomplished and all men will give all glory to God ([1Co 10:31](#)).

When God will "Give the king thy judgements, O God" and those judgements are exercised in the earth starting with the elect and filtering down to the rest of God's creation from Adam to the last living soul including angels ([Mat 20:16](#) , [1Co 6:3](#)), then "the prayers of David the son of Jesse are ended". The prayers of David ending is simply a shadow reminding us that this going from glory to glory process of prayer in the flesh ([2Co 3:18](#)) will ultimately lead to the putting off of the flesh ([1Co 15:25-26](#) , [Mat 26:44](#)).

[1Co 15:25](#) For he must reign, till he hath put all enemies under his feet.

[1Co 15:26](#) The last enemy *that* shall be destroyed *is* death.

[Mat 26:44](#) And he left them, and went away again, and prayed the third time[*process*], saying the same words.

The end result of putting off the flesh through judgement which is what God is working in Christ's body today is to experience the fruit of this victory described in the last verses we will look at tonight ([Eph 1:20-23](#)).

[Eph 1:20](#) Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

[Eph 1:21](#) Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

[Eph 1:22](#) And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

[Eph 1:23](#) **Which is his body, the fulness of him that filleth all in all.**

*Any comments on these last four verse?*