

Part 4 – Compassion Upon the Oppressed

In part 3 we learned more about what David requested for his son, Solomon, who was to reign after him. He asked that the righteous would be allowed to flourish and that peace would endure as long as the moon (i.e. forever) during his reign. And the only way that the righteous *can* flourish is if the wicked (who constantly try to oppress them) *are punished*. And that takes *righteous* judgment to do. So, these are more ‘impacts’ or ‘effects’ of kind of perfect (and righteous) judgement, and governing, that David hopes will come during Solomon’s reign. David also asked that Solomon’s kingdom would be expanded and that his enemies would be utterly subjugated to him. And he also asked that far away kings would come to him to pay homage and that all nations would serve him. This indeed happened, due to the great wisdom God gave Solomon. But, since he was not perfect, Solomon’s reign did not endure as the moon. Thus, only the reign of David’s ‘greater Son’, Jesus Christ, will perfectly fulfill this Psalm. For only Jesus Christ will judge, make war and rule with utter perfection, righteousness and fairness. And that indeed will cause the righteous to flourish, for the wicked ones *won’t be allowed to do evil anymore*. And that’s actually what we’re about to see David write about in this Psalm...

Psalm 72

12 For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

Now, David is still speaking of the things that he hopes his ‘son’ will do and is essentially explaining the *reasons* why all the rulers of the earth would serve and revere him. The word ‘**deliver**’ actually means *to snatch away* but has been translated also as *defend, preserve, recover, rescue* and *save*, among several other things (#5337). And the word ‘**needy**’ means *destitute* (#34). The *Companion Bible* renders this (in its notes) as ‘*helpless ones*’. And then the word ‘**crieth**’ means *to cry out for help, to obtain freedom from some trouble* (#7768) while the word ‘**poor**’ means *depressed in mind or circumstances* (#6041). And the word ‘**helper**’ means *to surround, protect* or *aid* (#5826) and has also been rendered as ‘succour’.

And this is, in a nutshell, why God has delegated the institution of a government on the earth. As Paul points out in Rom 13:3, the rulers are *supposed* to be a ‘terror’ to those who do evil. Obviously, many times governments themselves (the people in them) become corrupt (terribly so, at times) and that’s when our Heavenly Father intervenes to punish the corrupted government. And He does this, many times, by using other nations to punish the crooked government. That’s why He allowed Israel to be invaded, and subjugated so many times during their history in the Promise Land. And, when they became *incorrigibly* corrupt, He then allowed them to, not only be invaded, but also taken out of the land, as captives to a foreign nation. And you can also see how God did this when the Assyrians were conquered by the Babylonians. And then the Babylonians were conquered by the Medes and Persians, and so forth throughout history.

So, our Heavenly Father truly does care about *all* of His children. And He does not like it one little bit when His children are oppressed. And usually, it is the people who are *not* rich and powerful that get oppressed the most, simply because they cannot afford ‘high power’ lawyers that can get them out of ‘trouble’ as the rich people can nor can they afford to bribe the officials. And so, when they cry out to Him, in prayer, He does hear and He will help them. As Ps 103:6 states, *the LORD executeth righteousness and judgment for all that are oppressed*. He loves all His children and doesn’t want them to be oppressed. However, we must cry out to Him *in faith* that He *is real* and that He *is able* to help us (Heb 11:6) in order for Him to help us. And if we deny His Son, Jesus Christ, *we also deny Him* (Mth 10:33). Therefore, those who refuse Jesus Christ are not given His protection, simply because *they are not doing what’s needed* (love, trust, obey and serve) *to obtain His protection*. But, if you do love, trust and obey (serve) our Heavenly Father (and Jesus Christ) then you are truly ‘entitled’ to His protection, which is why He will *always* help you. So long as you don’t forsake Him, He’ll never forsake you.

Therefore, in regards to David’s asking God that Solomon would deliver the needy and poor when they cry - because they have no one else to help them – at this time, the king was the highest ‘judge’ in the nation. And when one could not get justice anywhere else, they would go to the king. And that’s why David asks that his son would indeed be a deliverer for those who are unable to protect themselves; the ones who truly needed someone to protect them from oppressors. So, David’s prayer was that his son would not forget the poor and needy but would be faithful to help them when they cried out for help – just as our Heavenly Father is always so faithful to do so for us. As 2 Thess 3:3 says, *the Lord is faithful, who shall stablish you, and keep you from evil*. And, of course, this is exactly what Jesus Christ is like (but more so). He has compassion on *all* God’s children; so long as they are willing to repent for their sins and seek Him *sincerely*. And, as Rom 8:34 tells us, Jesus Christ is our intercessor (our ‘lawyer’ so to speak) who will *always* help us when we need it!

Psalms 72

13 He shall spare the poor and needy, and shall save the souls of the needy.

This goes along with the last verse, where David was asking God, that Solomon would deliver (save) the poor and needy who cry to him for help, because there was no one else to help to defend them. The word ‘**spare**’ actually means *to be compassionate* (#2347) and the word ‘**poor**’ here is different than the last verse. Here it means *dangling* or, by implication, *weak* or even *thin* (#1800). The *Companion Bible* renders this (in the notes) as ‘*impoverished*’ (see notes on Prov 6:11 in the *Companion Bible* for further explanation on the different words that are translated as poor). However, the word ‘**needy**’ is the same as it was in the last verse, so it still means *destitute* (#34). And the word ‘**save**’ here is *yasha* and means to be *open, wide* or *free*, i.e. (by implication) *to be safe*; causatively, *to free* or *succor* (#3467). It’s actually one of the two prime

roots of the Hebrew word (#3091) that Jesus' name (#2424) comes from. Thus, Jesus Christ is our *ultimate* 'avenger', which is why He is our *Savior*. That's why John wrote...

*1 My little children, these things write I unto you, that ye sin not. And **if any man sin, we have an advocate with the Father, Jesus Christ the righteous:***

*2 And **he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.***

*3 And hereby we do know that we know him, **if we keep his commandments.***

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

*5 But **whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.***

*6 **He that saith he abideth in him ought himself also so to walk, even as he walked.***

1 John 2:1-6

John points out that, while we should strive hard not to sin, if we do (and we all will at times, Rom 3:23) we have an 'Advocate' with the Father and that is Jesus Christ, who is the propitiation (#2434 *atonement*, as Rom 3:24 also points out) for the sins of anyone in the world who truly accepts Jesus Christ (regardless of their race). The word '**Advocate**' means an *intercessor* (Rom 8:26-34, Heb 7:25) or a *consoler* (#3875) which is why Jesus used this same word as 'Comforter' in chapters 14-16 in the book of John. So, even if we can't afford a high-powered attorney, we can *still* pray to our Heavenly Father, in Jesus' name (John 14:13-14, John 15:17, John 16:23-26) for help, and *He will indeed help us*. However, 'when' and 'how' are totally up to Him. If we *truly* have faith in Him (Heb 11:6) then He'll always help us in the way, and time, when is best for us. We simply must be patient for that help (Heb 10:36, James 5:8).

So again, David is simply asking that Solomon would have compassion on those who are impoverished and destitute because those are the people who cannot afford lawyers. David was essentially asking that *all* people in the kingdom would be able to come to Solomon to get justice. And, for a while, this was the case, as the account in 1 Kings 3:16-28 proves. For even a *harlot* was able to come to the king to get justice; she didn't need a high-power lawyer nor did they have to pay a lot of money just to get an 'audience' with the king. And, because of the wisdom God gave Solomon, he was able to discern the *true* mother and give her (and her baby) *true* justice, which also put the 'fear of God' into all others in the kingdom, for *they saw that the wisdom of God was in him, to do judgment* (1 Kings 3:28). And this (justice for all) is truly our Heavenly Father's 'way'. Ps 9:9 tells us that *the LORD also will be a refuge for the oppressed, a refuge in times of trouble*. Ps 10:17-18 also says that *the LORD, hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear: To judge the fatherless and the oppressed* [those not able to defend themselves], ***that the man of the earth may no more oppress***. Ps 146:7-10 also explains this too. And that is why Jesus Christ also *went about doing*

good, and healing all that were oppressed of the devil; for God was with him (Acts 10:38).

Thus, when Jesus Christ returns, He'll *still* rule with compassion on those who are less fortunate *and* save the souls of those who would be destitute without His help. That is why Jesus Christ is our **Savior**. He redeems our soul from sin by freeing us from Satan's power to deceive us (Heb 2:14). And that's why the Gift of the Holy Spirit, the Word of God and Jesus' intercession for us (day and night) is so very precious to those who love the Lord (YHVH)....

Psalm 72

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

The word '**redeem**' here means *to redeem according to the Oriental law of kinship*. In other words, it means *to be the next of kin* and, as such, *to buy back a relative's property, marry his widow, etc.* (#1350). The right of redemption is actually spoken about in the Law (Num 5:9, 27:11, Lev 25:25-32 and the book of Ruth). And the word '**soul**' here means *a breathing creature*, so it could even be rendered as their *life*. And the word '**deceit**' actually means *oppression*, such as comes from deceit or fraud (#8496). And the word '**violence**' does mean *violence* but, by implication, it also means *wrong* or even *unjust gain* (#2555). And the word '**precious**' means (in the context of this verse) *valuable* (#3365) while the word '**blood**' would have been better rendered here as *bloodshed* (#1818). And then the word '**sight**' could also be rendered as '*in his eyes*' (#5869). And these are good things for David to ask for his son to be. The king was the highest authority (aside from God himself) at that time. So, he needed to have compassion on those who are weak and unable to defend themselves. The vulnerable ones in society should be valuable to the king *because they are God's children*. In other words, the job of the king was not to 'lord over' God's children, but to *rule righteously* so that justice could be given to **all** people, regardless of how rich and powerful they are. As Jesus so beautifully explained...

42 But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

*44 And whosoever of you will be the chiefest, **shall be servant of all**.*

*45 For even the Son of man came not to be ministered unto, **but to minister, and to give his life a ransom for many**.*

Mark 10:42-45

So, in other words, David was asking that the king would be a *minister (servant)* to **all** of the citizens... not a tyrant or a dictator! Today we call those in the government 'public servants'

although they usually do not act like it. But they are *supposed* to be. And truly, anyone who will govern with Jesus Christ *will be* a servant to all, **just as Jesus Christ was** – who gave His *own* life (shed His precious and sinless blood) *to atone for our sins* so He could *redeem our soul* (Eph 1:7, Col 1:14, Heb 9:12). And it is very interesting that David asks that the king (Solomon) would redeem the souls (life) of the poor and needy ones from those who sought to harm them, be it through means of deceit, physical violence or *any kind of oppression*. So, what David was asking for, was that Solomon *would care for all people* – no matter how poor, weak, needy or vulnerable they were – *as if they were one of his own kinsman*! That is true compassion. And it's truly following the Law of Moses that said to love our neighbor as our self (Lev 19:18, Mk 12:31, Gal 5:14, Rom 13:9, James 2:8) but also Jesus' command to love our neighbor as He does (John 13:34, 2 John 5).

So, it doesn't matter how rich or poor, how good looking or 'nice' someone is, we should love them as our self and truly, we should strive to love them like Jesus Christ does, which means to treat them *according to God's Law*. As Rom 13:10 so beautifully summarizes: *Love worketh no ill to his neighbour: therefore love is the fulfilling of the law*. And this also means we should not let others take advantage of us, or harm us. We have a right to self-defense and it that also means that sometimes loving others requires 'tough love', as we call it today. Wicked people need a lot of 'tough love' because they simply don't understand that doing evil hurts their own soul as much as it does others. They need to know that there are terrible consequences to sinning, so they might just come around to repenting for their sins before the chance to do so is gone.

And that's why David asked that his 'son' would have so much compassion on *all* people, even the vulnerable in society, that he would look upon them *as his own kinsman* who need some help. And truly, Jesus Christ is **Our Kinsman Redeemer** [<https://t.me/BibleStudyTruth/1347>] which is why believing upon (and following) Him brings us back (redeems us) to our Heavenly Father; because He has already paid the price for our sins, if we only humbly repent for them and sincerely strive to change from our sinful ways – learning to do what's right, from the heart. So again, while this is still David asking God to help Solomon do these things, it's also *prophetical* of David's 'greater Son', Jesus Christ, who will do these things with perfection. Indeed, Jesus Christ has already died for sins (once and for all, Heb 10:10) but He will return to earth to put a *final* end to oppression and *fully* redeem all those who 'wait' on Him for their salvation. **[Point A To Point B - <https://t.me/BibleStudyDownload/489>].**

Psalms 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.

Remember, David is still speaking about his 'son' Solomon but it's still prophetical of his 'greater Son', Jesus Christ. So, the words '**and he shall live**' are one Hebrew word that means **to**

live or to revive (#2424). The *Moffett Bible* renders this as ‘**long may he live**’ which is a very common phrase for kings today – i.e. ‘long live the king’. It’s a way to praise the king and wish him a long life *and* long reign. And only those who love the king will say such a thing! As Prov 29:2 says, *when the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn*. The *Companion Bible* has an interesting note on this phrase that points out that, because the king delivers and saves the people (from oppression) they willingly bring him a liberal hand, praying heart and praising tongue. In short, common people deeply appreciate a righteous king – or any ruler who has great authority *and does not abuse that authority*, but instead *uses it for good* (to help the people *instead of* oppress them).

So, that’s why David goes on to ask that his son would be given gold from Sheba (an Ethiopian district, #7614). The *Smith’s Bible Dictionary* even says that the kingdom of Sheba embraced the greater part of the Yemen, or Arabia Felix. It bordered on the Red Sea, and was one of the most fertile districts of Arabia. And the *Companion Bible* says that the word ‘**gold**’ is actually a figure of speech (*Synecdoche*, of species, apx 6) that means **precious gifts**. And David also asks that prayer and praise would be made for his son continually (from sunrise to sunset, #3117). In short, David is still asking that his son would be so well loved – because he was a righteous ruler and judge – that the people would always love and adore him. David truly wanted Solomon to be a good king. And he was for quite a while. And the Queen of Sheba truly did fulfill much of this verse when she came to visit Solomon (1 Kings 10:2, 10, 2 Chron 9:1). But of course, he was just a ‘type’ for David’s ‘greater Son’, Jesus Christ (Matt 2:9-11, Rev 21:24). And He *will* indeed be loved and adored by many when He returns, as 2 Thess 1:6-10 declares, but that is *because* He’ll punish the wicked ones and reward the righteous, which is truly what the king’s job is!

1 And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:
2 For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.
3 And again they said, Alleluia. And her smoke rose up for ever and ever.
4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.
*5 And a voice came out of the throne, saying, **Praise our God, all ye his servants, and ye that fear him, both small and great.***
*6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, **Alleluia: for the Lord God omnipotent reigneth.***
 Rev 19:1-6

We’ll pick this up in part 5...

AMEN