

**GENERAL SUBJECT:
BEING SUPPLIED TO LIVE AN OVERCOMING LIFE
IN THE MIDST OF CHAOS AND LAWLESSNESS
BY KNOWING AND EXPERIENCING CHRIST AS REVEALED IN PSALMS**

Message One

The Opposition of the Nations to Christ—the Center of God’s Economy

Scripture Reading: Psa. 2:1-3, 6, 8; Prov. 29:18a; Eph. 1:10; 3:9

I. Psalm 2:1-3 speaks of the opposition to Christ by the nations and the rulers of the world:

- A. The opposition of the nations against Christ began with Herod and Pontius Pilate and will conclude with the Antichrist—Acts 4:25-28; Rev. 13:1-8; 19:19.
- B. Behind the rebellious nations are “the world rulers of this darkness,” “the spiritual forces of evil in the heavenlies”—Eph. 6:12; Dan. 10:13; cf. Psa. 82.
- C. Psalm 2:10-12 is a warning to the nations concerning the coming wrath of God and Christ upon the world:
 - 1. “You sit on the throne, judging righteously”—9:4.
 - 2. “Jehovah sits enthroned forever; / He has established His throne for judgment. / And it is He who judges the world with righteousness”—9:7-8a.
 - 3. In the New Testament the period in which Christ will come to execute His judgment in His wrath upon the world is called “the day of the Lord,” which is also the day of God—Acts 2:20; 1 Cor. 5:5; 1 Thes. 5:2; 2 Thes. 2:2; 2 Pet. 3:10, 12.

II. As those who are living in the midst of chaos, rebellion, and lawlessness, we need to have a clear vision of God’s economy—Prov. 29:18a; Eph. 3:9:

- A. We need to be governed, controlled, and directed by this vision—Prov. 29:18a.
- B. We must be strong and unshakable in the vision of God’s economy, God’s eternal will—Eph. 1:10; 3:9; Rev. 4:11; 1 Cor. 15:58.
- C. The eternal economy of God is the central line of the entire Scripture; the interpretation of the Scripture should be strictly governed by this central line under its adequate enlightenment—Luke 24:27, 32, 44.
- D. God’s economy is centered on God’s unique work—to work Himself in Christ into His chosen people, making Himself one with them—Eph. 3:16-21:
 - 1. God’s New Testament economy is for the processed Triune God to be wrought into us to become our life and our very being—Gal. 1:15-16; 4:19.
 - 2. God’s economy is to dispense Christ into His elect that they might become first the Body of Christ and then the bride of Christ to match Him and fulfill God’s economy in the divine dispensing—Eph. 4:16; Rev. 19:7.
 - 3. God’s eternal economy is to gain a group of people that He may dispense Himself into them to be their life and everything so that they may be joined to Him as one, be filled and occupied with Him, and be one entity with Him on the earth to be the Body of Christ, the church, for His expression—Eph. 1:3-23.
 - 4. God’s economy requires our cooperation—1 Cor. 6:17; John 15:4:

- a. To cooperate with God means to be bound together with Christ and to have one living with Him by one life—Phil. 1:19-21a.
- b. The Christian life is a life that is for God's economy—2 Cor. 5:14-15.

III. The all-inclusive, extensive Christ is the centrality and universality, the center and circumference, of God's economy—Col. 1:15-27; Eph. 1:10:

- A. In God's economy Christ is everything; God wants Christ and Christ alone—the wonderful, preeminent, all-inclusive Christ, who is all and in all—Matt. 17:5; Col. 3:10-11.
- B. The all-inclusive, extensive Christ is the center of God's economy; God's dispensing is altogether related to Christ and focused on Him—Eph. 3:17a.
- C. God's intention in His economy is to work the wonderful, all-inclusive, extensive Christ into our being as our life and our everything that we may become the corporate expression of the Triune God—Col. 1:27; 3:4, 10-11.

IV. Psalm 2 is God's speaking, God's declaration, God's proclamation, concerning Christ as the center of His economy—vv. 6, 8:

- A. The spirit of the Bible is to exalt Christ—Col. 1:15-19:
 - 1. Psalm 2 is according to the divine concept of exalting Christ.
 - 2. In Psalm 2 Christ is exalted as the center of the economy of God.
- B. The word *economy* is not in Psalm 2, but the revelation and reality of God's economy are there.
- C. The King and the kingdom in Psalm 2 show us the economy of God—vv. 6, 8-9:
 - 1. For God to have a King is for the fulfilling of His economy—v. 6.
 - 2. Christ's kingdom will be a great kingdom of all the nations, covering the entire earth; His kingdom will be everywhere to include everyone—vv. 8-9; 22:28; Dan. 7:14.
- D. Psalm 2 reveals the steps of Christ in God's economy:
 - 1. His being anointed in eternity in His divinity—v. 2.
 - 2. His resurrection (implying His death also)—v. 7; cf. Acts 13:33.
 - 3. His ascension—Psa. 2:6.
 - 4. His setting up His universal kingdom with the nations as His inheritance and the ends of the earth as His possession—v. 8; Rev. 11:15.
 - 5. His ruling the nations with an iron rod—Psa. 2:9.

Message Two

**Seeing the Divine Revelation of Christ
in God's Economy as Presented in Psalm 2**

Scripture Reading: Psa. 2:4-9

I. In Psalm 2:2 God came in to declare that Christ was His Anointed:

- A. In His divinity Christ was anointed by God in eternity to be the Messiah—Christ—the anointed One—Dan. 9:26; John 1:41.
- B. Christ came in His incarnation as the anointed One to accomplish God's eternal plan—Luke 2:11; Matt. 1:16; 16:16.
- C. In His humanity Christ was anointed again in time at His baptism for His ministry, mainly on the earth—3:16-17; Luke 4:18-19; Heb. 1:9; Acts 10:38.
- D. In His resurrection Christ became the life-giving Spirit for the purpose of being God's Anointed, and in His ascension He was made both Lord and Christ, becoming God's Anointed in an official way to carry out God's commission, mainly in His heavenly ministry—1 Cor. 15:45b; Acts 2:36.

II. Psalm 2:4-6 is God's declaration concerning Christ:

- A. In His ascension Christ was installed as God's King for God's kingdom—v. 6; Acts 5:31; Rev. 1:5a.
- B. God proclaimed that He had installed Christ upon Mount Zion, not upon Mount Sinai—Heb. 12:18-22; Gal. 4:25-26:
 - 1. Mount Sinai was the place where the law was given; Mount Zion in the heavens is the place where Christ is today in His ascension—Rev. 14:1; Psa. 68:15-16; Eph. 4:8.
 - 2. The New Testament believers have come not to Mount Sinai but to Mount Zion, where we have the church, the Body of Christ, and God's economy for God's testimony—Heb. 12:18-24.

III. Psalm 2:7-9 is the declaration of Christ Himself:

- A. Verse 7 is quoted by the apostle Paul in Acts 13:33, indicating that Psalm 2:7 refers to Christ's resurrection:
 - 1. Paul was able to see the Lord's resurrection in Psalm 2:7: "You are My Son; / Today I have begotten You."
 - 2. Paul applied the word *today* to the day of the Lord's resurrection—Acts 13:33:
 - a. This application of Psalm 2:7 to the resurrection of Christ means that Christ's resurrection was His birth as the Son of God.
 - b. Jesus, the Son of Man, was born to be the Son of God through being raised from the dead.
 - c. God's raising Jesus from the dead was His begetting of Him to be His Son—Acts 13:33.
- B. After being cut off, crucified (Dan. 9:26), Christ, God's anointed One, was resurrected to be begotten in His humanity as the firstborn Son of God—Psa. 2:7; Acts 13:33; Rom. 1:3-4; 8:29; Heb. 1:5-6:

1. By resurrection Christ brought His humanity into the divine sonship and was designated the Son of God with His humanity; His resurrection was His birth as God's firstborn Son—Rom. 1:3-4; 8:29; Acts 13:33:
 - a. Before His incarnation Christ already was the Son of God, the only begotten Son—John 1:18; Rom. 8:3.
 - b. By incarnation Christ put on an element, the human flesh, which had nothing to do with divinity; that part of Him needed to be sanctified and uplifted by passing through death and resurrection—John 1:14; Rom. 1:3-4.
 - c. By resurrection His human nature was sanctified, uplifted, and transformed; hence, by resurrection He was designated the Son of God with His humanity, and now, as the Son of God, He possesses humanity as well as divinity—Acts 13:33; Heb. 1:5.
 - d. God is using such a Christ, the firstborn Son, as the producer and as the prototype, the model, to produce His many sons—Rom. 8:29.
2. Through the same resurrection all His believers were born with Him to be His many brothers, the many sons of God—John 20:17; 1 Pet. 1:3; Rom. 8:29; Heb. 2:10.
- C. Christ has been given the nations as His inheritance and the limits of the earth as His possession—Psa. 2:8; 72:8, 11; Rev. 11:15.
- D. Christ will rule the nations in His kingdom with an iron rod—Psa. 2:9; Rev. 2:26-27; 19:15.

Message Three

Christ, the God-man, Satisfying God's Desire and Fulfilling His Good Pleasure

Scripture Reading: Psa. 15:1; 16:1-3, 5-8, 11:

- I. Psalm 16 reveals that only Christ, the God-man, can satisfy God's desire and fulfill His good pleasure—Matt. 3:17; 17:5; cf. Psa. 15:1:**
 - A. Christ is God who became a man, lived a human life full of the divine attributes expressed in human virtues, died, resurrected, and ascended to the right hand of God; He was perfect according to the law and could sojourn in God's tabernacle and dwell with God on His holy mountain—v. 1.
 - B. In God's economy only the God-man Christ as the firstborn Son of God with His many brothers as the many sons of God can satisfy God's desire and fulfill His good pleasure—Rom. 8:29.
- II. As a God-man living on earth, the Lord Jesus took refuge in God and trusted in God's preservation—Psa. 16:1:**
 - A. The life that the Lord Jesus lived on earth was a life of continually trusting in God.
 - B. His life was a trusting life—1 Pet. 2:23; Luke 23:46.
- III. Christ took God as His Lord and had no good beyond God—Psa. 16:2:**
 - A. When the Lord Jesus was a man on earth, He always held the attitude of recognizing God the Father as His Lord—John 14:31.
 - B. The Lord had no pleasure or enjoyment other than God the Father—Matt. 11:25.
- IV. In His human living the Lord Jesus had His delight in the saints in God's kingdom—John 14:31; Psa. 16:3:**
 - A. *The saints* in Psalm 16:3 implies the church, the Body of Christ—Eph. 1:22-23.
 - B. Christ delights in the saints, the excellent people on the earth, because they are the members who constitute His Body—Rom. 12:4; 1 Cor. 12:12-13, 27:
 1. In Christ's view, we are a particular and excellent people.
 2. Christ delights in God's people; He has made us excellent.
- V. God was the portion of the Lord's inheritance and of the cup—Psa. 16:5:**
 - A. In Psalm 16:5 *inheritance* refers to a possession, and *cup* refers to enjoyment.
 - B. God the Father was the portion of the inheritance and of the cup to Christ as a man on earth; in Christ's human living, God was His possession and enjoyment.
- VI. For the Lord Jesus the measuring lines fell on pleasant places, and the inheritance was beautiful—v. 6:**
 - A. Christ chose nothing for Himself; He left His destiny and all the choices to His Father—Matt. 11:25-30.
 - B. Christ appreciated the possession given by God to Him under the measuring lines on pleasant places and the beautiful inheritance given to Him by God—Psa. 2:8; Rev. 11:15; cf. 2 Cor. 10:7-18.
- VII. Christ, the humble Servant of Jehovah, was counseled by God, and His inward parts instructed Him in the nights—Psa. 16:7:**
 - A. The Lord Jesus denied Himself and received the Father's counsel, taking God the Father as His Counselor—Isa. 50:4.

- B. The inward parts of Christ were one with God; when God counseled Him as a man, His inward parts instructed Him through His contact with God; this is the proper experience of a God-man—cf. Phil. 1:8.

VIII. In His human living Christ set God before Him continually to be His security—Psa. 16:8:

- A. He was never shaken, because God was at His right hand.
- B. While the Lord Jesus was on earth, He was never alone, because the Father was always with Him—John 8:29.

IX. The Lord Jesus knew that after He was crucified and buried, God would make known to Him the path of life—resurrection—Psa. 16:11a:

- A. In His incarnation Christ brought divinity into humanity—John 1:14; Rom. 8:3.
- B. In His resurrection He brought humanity into divinity—1:3-4; Acts 13:33.

X. “In Your presence is fullness of joy; / At Your right hand there are pleasures forever”—Psa. 16:11b:

- A. Christ is in God’s presence participating in fullness of joy; this indicates that Christ has ascended to the heavens to God’s presence in order to enjoy His attainments and His obtainments—Acts 1:9-11; 2:36; 5:31; Phil. 2:9-11.
- B. In His ascension Christ is enjoying pleasures forever at God’s right hand—Psa. 16:11b.
- C. Christ is at the right hand of God in His ascension for the accomplishment of God’s eternal economy concerning the church, the Body of Christ—Eph. 1:20-23.

Message Four

**Experiencing and Enjoying
Christ as the God-King Reigning in His City**

Scripture Reading: Psa. 46—48

I. When the church is enlarged, strengthened, and built up, the house of God becomes the city of God as the kingdom for Christ as the God-King to rule and reign—Matt. 16:18-19:

- A. As the house, the church is God's home, the place of His dwelling; as the city, the church is God's kingdom, the place of His ruling—Eph. 2:21-22, 19.
- B. The church is for the kingdom, that is, the house is for the city; eventually, the house of God becomes the holy city, the New Jerusalem—Rev. 21:2-3.
- C. Both the church and the kingdom are the increase of Christ; whereas the church is Christ's increase in life, the kingdom is Christ's increase in administration—John 3:29a, 30a; Dan. 2:34-35.
- D. The church as the house of God must be enlarged to become the church as the city of God—1 Tim. 3:15; Rev. 5:9-10:
 - 1. The first step of the enlargement of Christ is the church as the house of God—Eph. 2:21-22; 1 Tim. 3:15.
 - 2. The second step of the enlargement of Christ is the church as the kingdom of God—Rom. 14:17.
- E. The house is mainly with Christ as life, and the city is mainly with Christ as the Head—Col. 3:4; 1:18; 2:19:
 - 1. If we experience Christ as life but do not realize that He is the Head, we have the church as the house but not yet as the city.
 - 2. When we realize that Christ is not only our life but also our Head, the church will be not only the house but also the city.
 - 3. The real building of the city is to help all the saints to realize the headship of Christ—Eph. 4:15-16.

II. Psalms 46—48 are on the church as the city of God; here the church has become the city over which God rules and from which God reigns:

- A. Psalm 46 is an unveiling of the God who meets our needs in the city:
 - 1. In the city God is our refuge, strength, and help in distress; He is most readily found—v. 1.
 - 2. In the city, the ruling center of God in His kingdom, there is “a river whose streams gladden the city of God”—v. 4:
 - a. This river signifies the flowing of the Triune God as life to us, as mentioned in Revelation 22:1-2a.
 - b. In the city—the enlarged, strengthened, and built-up church—we have the flow of living water; therefore, we are the most joyful people.
 - 3. This city, which cannot be moved, is the unshakable kingdom—v. Psa. 46:5a; Heb. 12:28:
 - a. The kingdom is unshakable in its substance, which is God—Psa. 46:5a.

- b. The kingdom is unshakable in its foundation, which is Christ—Matt. 16:18; Eph. 2:20; 1 Cor. 3:11.
 - c. The kingdom is unshakable in its structure, which is the church—Matt. 16:18-19; 18:18-20; Rom. 14:17.
 - d. The kingdom is unshakable in its constituents, which are the riches of the processed and consummated Triune God—2 Cor. 13:14.
 - e. The kingdom is unshakable in its expression, which is the glory of the Triune God, God Himself expressed in His glory—Rev. 21:10-11.
- B. In Psalm 47 we have the God-King ruling over the earth through the city:
- 1. In the city God sits on His throne and reigns over the nations—vv. 7-8.
 - 2. In Psalm 46 God is our enjoyment and meets our needs; in Psalm 47 God in Christ is the King over all the earth through the city—v. 2.
 - 3. When the church becomes the city, God will subdue the peoples through the city and rule over all the earth in Christ as the King.
 - 4. The church as the city will bring the entire earth under God's authority and kingship in Christ—Matt. 6:9-10; Rev. 11:15.
- C. Psalm 48 is about the city of the great King; here we have God in the climactic experience of the city:
- 1. When we are built up as a city, God's greatness will be expressed, and God will be greatly praised—v. 1.
 - 2. When the church is enlarged, strengthened, and built up, the church is elevated, and that elevation is Mount Zion—v. 2.
 - 3. The built-up church causes the enemies to be dismayed and to hurry off in alarm—vv. 4-6.

Message Five

The Highest Revelation of Christ

Scripture Reading: Psa. 110

I. God has made Christ to sit at His right hand—Psa. 110:1-2:

- A. “Jehovah declares to my Lord, / Sit at My right hand / Until I make Your enemies / Your footstool”—v. 1:
1. The highest place in the universe is at the right hand of God—cf. 1 Pet. 3:22.
 2. Christ’s ascension to the right hand of God is not merely a matter of His being in a place but of His being in a person, the Father; in His ascension Christ entered into the Father’s being and sat down there—Heb. 1:3b; John 16:28.
 3. This word about Christ’s sitting at the right hand of God implies Christ’s kingship—Psa. 80:17; Col. 1:17a, 18b; Rev. 22:1; Ezek. 1:22, 26; cf. Isa. 14:13; 3 John 9; 1 John 5:21.
 4. In His ascension Christ was made by God the Lord, the Christ, the Leader of the entire universe, and the Savior—Acts 2:36; 5:31; 10:36.
 5. Christ is on the throne, but He is still in need of a footstool:
 - a. God is endeavoring to subdue all of Christ’s enemies and to make them His footstool.
 - b. Our fighting today is for the subduing of Christ’s enemies—Rom. 5:17, 21.
- B. God will send forth from Zion the scepter of Christ’s strength to rule over all the nations at His return—Psa. 110:2.

II. God has sworn and will not change in ordaining Christ a Priest forever according to the order of Melchizedek—Psa. 110:4; Heb. 5:6, 10:

- A. Christ is not only the King with power and authority (Psa. 110:1-2) but also the High Priest—Heb. 2:17; 4:14; 6:20; 8:1; 9:11:
1. Christ’s heavenly ministry in His ascension includes both His kingship and His priesthood—7:1-2; Zech. 6:13.
 2. As the King, He has the scepter to rule over the earth and to manage our affairs, and as the High Priest, He is interceding for us and taking care of our case before God—Heb. 4:14-16; 7:25-26; 9:24; Rom. 8:34; Rev. 1:12-13.
- B. As the kingly High Priest according to the order of Melchizedek, Christ ministers God into us as our supply to fulfill God’s eternal purpose—Heb. 7:1-2; 8:1-2; Gen. 14:18:
1. In His earthly ministry Christ was a High Priest according to the order of Aaron for the putting away of sin—Heb. 9:14, 26.
 2. Then, in His heavenly ministry Christ was designated a High Priest according to the order of Melchizedek (5:6, 10), not to offer sacrifices for sin but to minister to us the very God who was processed through incarnation, human living, crucifixion, and resurrection, signified by the bread and the wine (Matt. 26:26-28), as our life supply so that we may be saved to the uttermost (Heb. 7:25).
- C. As the High Priest, Christ cherishes the churches in His humanity and nourishes them in His divinity with His divine love—Rev. 1:12-13; 2:1.

III. Christ, who is the Lord (*Adonai*) and who is at God’s right hand, will shatter kings in the day of His anger at His coming back with His overcomers and will execute judgment among the nations over a great land—Psa. 110:5-6; Dan. 2:34-35, 44; Joel 3:11-12; Rev. 17:14:

- A. This indicates that Christ is the Warrior to be the greatest Victor, overcoming all the nations, shattering the kings and the head of the enemies, and executing judgment upon all who oppose Him—Psa. 2:9, 12; Dan. 2:44; Rev. 2:26-27.
- B. He will come with His bride, a composition of all His overcomers, as His army, and with her He will fight against and defeat Antichrist and his armies—19:11-21.

IV. Christ will drink from the brook by the way and will lift up His head triumphantly—Psa. 110:7:

- A. The brook signifies the overcomers; as Christ is taking the lead to fight through to the end, He will need water to drink, and this water will be the overcomers.
- B. Christ's lifting up His head is a sign of His victory, His triumph, in overcoming all the enemies.
- C. To the enemies Christ is the Victor, but to us He is the Drinker.
- D. In this psalm we see Christ as the King, the Priest, the Warrior, the Victor, and the Drinker (the Coming One).

V. We need to cooperate with Christ's heavenly ministry in the day of His warfare by presenting ourselves as freewill offerings to the Lord in the splendor of consecration—v. 3:

- A. In the eyes of the Lord our willing consecration, our offering ourselves to Him, is a matter of splendor:
 - 1. *Splendor* may also be translated "adornment"; the splendor of consecration is an adornment; if we offer ourselves willingly to the Lord, we will be beautified with a divine, heavenly splendor.
 - 2. Although the church has become degraded, throughout the centuries there has been a line of those who have offered themselves willingly to the Lord in the splendor, the beauty, of their consecration.
- B. In a spiritual sense, we are now in the day of Christ's warfare, and for this we need to be a voluntary offering, a freewill offering—Lev. 22:18; Deut. 12:6.
- C. In order to engage in spiritual warfare to defeat God's enemy and bring in the kingdom of God, we need an absolute and thorough consecration to the Lord—Psa. 110:3.

Message Six

The Reigning Christ Recovering the Earth by Watering

Scripture Reading: Psa. 72

- I. At His second coming, Christ will take possession of the earth, which has been given to Him as His possession, and will establish God's kingdom on the whole earth, thus recovering God's right over the earth—Psa. 24:1:**
 - A. Psalm 24:7-10 unveils the victorious Christ as the coming King in God's eternal kingdom.
 - B. The King of glory is Jehovah of hosts, the consummated Triune God embodied in the victorious and coming Christ—vv. 7-10; Luke 21:27; Matt. 25:31:
 1. Jehovah is Jesus (1:21 and footnote), and Jesus is the incarnated, crucified, and resurrected Triune God, who is strong in fighting and is victorious—Rev. 5:5.
 2. He is the One who will come back in His resurrection with His overcomers to possess the earth as His kingdom—Dan. 2:34-35; 7:13-14; Joel 3:11; Rev. 11:15; 19:13-14.
- II. The reigning Christ is typified in Psalm 72 by the reigning Solomon, the son of David (Matt. 1:1; 22:42), in his prosperous and flourishing time (1 Kings 9—10), as indicated by the title of this psalm and by the first verse:**
 - A. Psalm 72 reveals Christ reigning over the earth, with all the kings bowing down to Him and all the nations serving Him—vv. 8-11.
 - B. Psalm 72 is a glorious picture of what it will be like for the Lord to recover, possess, and reign over the whole earth—vv. 17-19.
 - C. The reign of Christ, typified by Solomon, will be in the millennium in the age of restoration—Rev. 20:4, 6; Matt. 19:28.
- III. The reigning of Christ will be in righteousness and in justice, by which peace will be ushered in—Psa. 72:1-4, 7:**
 - A. When Christ returns, He will be the King ruling over the entire earth with righteousness and justice—89:14a; Isa. 32:1, 17; 11:4-5; 61:11b:
 1. Righteousness is a matter of God's kingdom, for it is related to God's government, administration, and rule—Matt. 6:33; Psa. 89:14a; 97:2b.
 2. Justice is righteousness with a judgment; without judgment, there is no possibility of justice.
 3. Justice comes from judgment according to a person's righteousness, and it declares his righteousness.
 4. This corresponds with the fact that the foundation of God's throne in the New Jerusalem is pure gold, signifying God's nature in the attributes of righteousness and justice—Rev. 21:18b; 22:1; Isa. 32:1.
 - B. Peace is a sign that righteousness and justice are present; as a result of Christ's rule with righteousness and justice, the earth will be full of peace—vv. 16-17.
 - C. There will be no peace until Christ returns; under His rule, peace will begin its reign—9:6-7; cf. 1 Thes. 5:3; Jer. 6:14.

IV. Psalm 72 reveals that in His reigning, Christ will recover the earth by watering—vv. 6, 8:

- A. “He will drop like rain upon mown grass, / Like abundant showers dripping on the earth”—v. 6:
1. Christ gains the earth not by fighting and judging but by watering.
 2. In His coming back, the Lord will not mainly exercise His righteous judgment; rather, He will come primarily like showers to water the earth.
 3. Christ will have mercy on the earth, and He will come back graciously like showers of rain to water the barren land and to satisfy the depressed and empty people—v. 6:
 - a. The whole earth is a dry and barren wilderness, and many evil things spring forth from this drought and dryness; people are often sinful because they are disappointed and dissatisfied—John 4:14-18.
 - b. The Lord Jesus will be the King, not merely by exercising power to subdue others but mainly by supplying living water to satisfy the thirsty ones—Rev. 22:17.
 - c. In that day all nations will be rained upon by the Lord Jesus and will be happy under His dominion; all will be satisfied by His living water—Isa. 35:6b-7a; 41:18; 43:19-20; Zech. 14:16-17.
- B. “He will have dominion from sea to sea / And from the River unto the ends of the earth”—Psa. 72:8:
1. The Lord’s kingdom will spread to the ends of the earth by His flowing as a river—Dan. 2:44; Rev. 11:15; Joel 3:18:
 - a. Christ will have dominion from sea to sea and will flow as a river to the ends of the earth; where the flow is, there His dominion will be.
 - b. The Lord’s dominion will be by Himself as the flowing river; He will gain the dominion and recover the earth by His watering.
 2. The Lord Jesus will recover the earth by means of the river that will flow from Jerusalem—Ezek. 47:1-12; Joel 3:18:
 - a. In that day the center of the earth will be Jerusalem, and the center of Jerusalem will be the house of God, from which the river will flow.
 - b. This river will reach all the earth in four directions, as in Genesis 2:10-14.