



A Greater Than Solomon on the Throne

Psalm 72 is a beautiful psalm, probably composed by David for Solomon on his accession to the throne, but it also describes Jesus.

And it has similarities to David's words in 2 Samuel 23:1–5.

“Glorious are the **promises made to David** and his house, promises that look forward to the eternal ages, and find their **complete fulfillment in Christ**” (*PP* 754).

Portions of this psalm were often sung by Christ.

Psalm 66:1–5 quoted. This psalm and portions of the sixty-eighth and seventy-second psalms were often sung by Christ. Thus in the most simple and unassuming way He taught others (*The Youth's Instructor*, September 8, 1898).
(3BC 1148.1)

PSALM 72
2 SAMUEL 23:1-5

The **promised Saviour** of humanity was to be “despised and rejected of men; a man of sorrows, and acquainted with grief; ... smitten of God, and afflicted;” yet He was also to exercise His mighty power in order to “judge the poor of the people.”

He was to “save the children of the needy,” and “break in pieces the oppressor.” Isaiah 53:3, 4; **Psalm 72:4**. (*PK 686*)

- Judgment and righteousness
- Poor and needy
- Salvation, deliverance
- Glorious name

THE POOR AND NEEDY

In heaven a book is written for those who interest themselves in the needs of their fellow beings, a book whose record will be revealed in that day when every man will be judged according to the deeds written therein. God will repay every act of injustice done to the poor. Those who manifest indifference or disregard for the unfortunate must not expect to receive the blessing of Him who declared, “Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.”—Letter 140, 1908. (*WM* 312.3)

Those who will receive the most abundant reward will be those who have mingled with their activity and zeal, gracious, tender pity for the poor, the orphan, the oppressed, and the afflicted.... There are about us those who have a meek and lowly spirit, the Spirit of Christ, who do many little things to help those around them, and who think nothing of it; they will be astonished at last to find that Christ has noticed the kind word spoken to the disheartened, and taken account of the smallest gift given for the relief of the poor, that cost the giver some self-denial.—*The Review and Herald*, July 3, 1894. (WM 313.6)

It were well ... to remember the record kept on high—that book in which there are no omissions, no mistakes, and out of which they will be judged. There every neglected opportunity to do service for God is recorded; and there, too, every deed of faith and love is held in everlasting remembrance.—*Prophets and Kings*, 639. (WM 313.5)

Every act of love, every word of kindness, every prayer in behalf of the suffering and oppressed, is reported before the eternal throne and placed on heaven's imperishable record.—

Testimonies for the Church 5:133. (WM 313.4)

Every act of justice, mercy, and benevolence makes melody in heaven. The Father from His throne beholds those who do these acts of mercy and numbers them with His most precious treasures. “And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels.” Every merciful act to the needy, the suffering, is regarded as though done to Jesus.—*Testimonies for the Church* 2:25. (WM 314.1)

At the day of judgment those who have been faithful in their everyday life, who have been quick to see their work and do it, not thinking of praise or profit, will hear the words, “Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.” Christ does not commend them for the eloquent orations they have made, the intellectual power they have displayed, or the liberal donations they have given. It is for doing little things that are generally overlooked that they are rewarded.—*The Youth’s Instructor*, January 17, 1901. (WM 314.2)

When the cases of all come in review before God, the question, What did they profess? will not be asked, but, What have they done? Have they been doers of the word? Have they lived for themselves, or have they been exercised in works of benevolence, in deeds of kindness and love, preferring others before themselves, and denying themselves that they might bless others? If the record shows that this has been their life, that their characters have been marked with tenderness, self-denial, and benevolence, they will receive the blessed assurance and benediction from Christ, “Well done.” “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

—*Testimonies for the Church* 3:525. (WM 314.3)

JUDGMENTS/RIGHTEOUSNESS

- Judgments—*mishpat*—the proper verdict after the judge hears a case; decision, determination. Can also mean the rights of a person—Exodus 23:6, the rights the poor
- Righteousness—*tsedaqah*—signifies **justice** in conformity with the law, with the judicial process itself, with the justice of the king, and with God Himself.

- Judge—*dîn*—execute judgment, plead, contend, argue
- Righteousness—*ṣedeq*—accuracy, right, honest. Fraud or deception are not allowed
- Judgment—*šāpaṭ*—administer justice, pass judgment

SAVE, DELIVER, SPARE, REDEEM

- V. 4—To save from ruin, destruction, or harm
- V. 12—To rescue, to free from harm or evil, can be a literal deliverance or a spiritual
- V. 13—To pity, look compassionately on, to show compassion
- V. 14—To reclaim as one's own, to bring into safety, act as kinsman

HIS NAME SHALL ENDURE

- Personal names in the OT often included the concept of character and reputation.

NATURE

- Mountains, hills—v. 3
- Sun and moon—v. 5, 7, 17
- Rain, showers—v. 6
- Corn and grass—v. 16

They that trust in the LORD *shall be* as mount Zion, *which* cannot be removed, *but* abideth for ever. As the mountains *are* round about Jerusalem, so the LORD *is* round about his people from henceforth even for ever. (Psalm 125:1–2)

KINGDOM

- From sea to sea, from the river to the ends of the earth—v. 8
- In the wilderness; enemies will bow down—v. 9
- Kings shall bring presents—v. 10
- All kings and all nations worship him—v.11
- Gold, prayer, praise will be given him—v. 15

PRAISE

- All nations will call him blessed—v. 17
- He only doeth wondrous things—v. 18
- Let the whole earth be filled with his glory—v. 19
- Amen and amen—trustworthy, surely, verily, truly

SOLOMON

From the joy of divine communion, Solomon turned to find satisfaction in the pleasures of sense. Of this experience he says: “I made me great works; I builded me houses; I planted me vineyards: I made me gardens and orchards: ... I got me servants and maidens: ... I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem....(*PK 76*)

“And whatsoever mine eyes desired I kept not from them,
I withheld not my heart from any joy; for my heart
rejoiced in all my labor.... Then I looked on all the works
that my hands had wrought, and on the labor that I had
labored to do: and, behold, all was vanity and vexation of
spirit, and there was no profit under the sun.

“And I turned myself to behold wisdom, and madness,
and folly: for what can the man do that cometh after the
king? even that which hath been already done.... I hated
life.... Yea, I hated all my labor which I had taken under
the sun.” Ecclesiastes 2:4–18. (*PK* 76)

By his own bitter experience, Solomon learned the emptiness of a life that seeks in earthly things its highest good. He erected altars to heathen gods, only to learn how vain is their promise of rest to the spirit. Gloomy and soul-harassing thoughts troubled him night and day. For him there was no longer any joy of life or peace of mind, and the future was dark with despair. (*PK* 76.5)

Yet the Lord forsook him not. By messages of reproof and by severe judgments, He sought to arouse the king to a realization of the sinfulness of his course. He removed His protecting care and permitted adversaries to harass and weaken the kingdom. “The Lord stirred up an adversary unto Solomon, Hadad the Edomite.... And God stirred him up another adversary, Rezon, ... captain over a band,” who “abhorred Israel, and reigned over Syria. And Jeroboam, ... Solomon's servant,” “a mighty man of valor,” “even he lifted up his hand against the king.” 1

Kings 11:14–28. (*PK* 77.1)

At last the Lord, through a prophet, delivered to Solomon the startling message: “Forasmuch as this is done of thee, and thou hast not kept My covenant and My statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father’s sake: but I will rend it out of the hand of thy son.”

Verses 11, 12. (*PK 77.2*)

Awakened as from a dream by this sentence of judgment pronounced against him and his house, Solomon with quickened conscience began to see his folly in its true light. Chastened in spirit, with mind and body enfeebled, he turned wearied and thirsting from earth's broken cisterns, to drink once more at the fountain of life. For him at last the discipline of suffering had accomplished its work. Long had he been harassed by the fear of utter ruin because of inability to turn from folly; but now he discerned in the message given him a ray of hope. God had not utterly cut him off, but stood ready to deliver him from a bondage more cruel than the grave, and from which he had had no power to free himself. (*PK 77.3*)

In gratitude Solomon acknowledged the power and the loving-kindness of the One who is “higher than the highest” (Ecclesiastes 5:8); in penitence he began to retrace his steps toward the exalted plane of purity and holiness from whence he had fallen so far. He could never hope to escape the blasting results of sin, he could never free his mind from all remembrance of the self-indulgent course he had been pursuing, but he would endeavor earnestly to dissuade others from following after folly. He would humbly confess the error of his ways and lift his voice in warning lest others be lost irretrievably because of the influences for evil he had been setting in operation.

(PK 78.1)

By the spirit of inspiration the king recorded for after generations the history of his wasted years with their lessons of warning. And thus, although the seed of his sowing was reaped by his people in harvests of evil, his life-work was not wholly lost. With meekness and lowliness Solomon in his later years “taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs.” He “sought to find out acceptable words: and that which was written was upright, even words of truth.” “The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. And further, by these, my son, be admonished.” Ecclesiastes

12:9–12. (*PK* 79.1)

From such examples we should learn that in **watchfulness and prayer is the only safety** for both young and old.

Security does not lie in exalted position and great privileges. One may for many years have enjoyed a genuine Christian experience, but he is still exposed to Satan's attacks. In the battle with inward sin and outward temptation, even the wise and powerful Solomon was vanquished. His failure teaches us that, whatever a man's intellectual qualities may be, and however faithfully he may have served God in the past, he can never with safety trust in his own wisdom and integrity. (*PK 82.3*)

ECCELESIASTES 12