**Psalm Seventy-Two**

*“Give the king thy judgments, O God”*

**Introduction**

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he Hebrew text of the title reads *lishlomoh* which could be rendered *“for”* or *“of”* Solomon.[[1]](#footnote-1) Since the last line refers to the end of the prayers of David (v. 20), it behooves the exegete to treat the psalm as a Davidic prayer for his son and successor Solomon. Furthermore, the previous psalm referred to King David as old and greyheaded (Ps. 71:18) and embattled with Adonijah (Ps. 71:4). The canonical order then suggests that David prayed for the continuation of the hereditary monarchy through his choice of Solomon (II Sam. 7:12-16). In fact, there is an inspired canonical order since Paul declared that Ps. 2:7 was indeed in the *“second psalm”* (Acts 13:33). Therefore, it is with biblical certainty (I Jn 2:20) that the exegesis of Ps. 72 will follow the interpretation that David wrote this as a prayer ***for*** Solomon.

To David, the everlasting dynasty of the Kingdom of Heaven culminating in the Lord Jesus Christ, was promised, was challenged, and would ultimately be fulfilled. He prayed that the Lord would bless the anointed King Solomon. This royal psalm finds limited fulfillment in Solomon but ultimate fulfillment in the eternal King, the Lord Jesus Christ. This exegete of Ps. 72 will interpret the content believing that David wrote his prayer *“for Solomon.”*

**Structure**

**A. The Psalm for Solomon (v. 1a)**

**B. His Practical Righteousness (v. 1b-4)**

C. His Perpetual Reign (vv. 5-11)

 D. His Purposeful Redemption (vv. 12-14)

C.’ His Perpetual Reign (vv. 15-17)

 B.’ His Practical Righteousness (vv. 18-19)

A.’ The Prayers of David (v. 20)

**Exegesis**

**A. The Psalm for Solomon (v. 1a)**

 ***1. The Title*** > *A Psalm* for Solomon

 a. The Expression > *lishlomoh >li >* “to” or “for”

 b. The Examples > “for Solomon”

 1) *Darby* > For Solomon

 2) NET > For Solomon

 3) *Douay-Rheims* > On Solomon

 4) *LXX* > For Solomon

***2. The Teaching*** > the chronology of the Second Book of the Psaltery follows David’s ouster and his response to Absalom, and then to his response to the ouster of Solomon by Adonijah. How appropriate was this Psalm for the prayer of David concerning the kingship of Solomon and perhaps for his son Rehoboam or the ultimate Son Jesus Christ?

**B. His Practical Righteousness (vv. 1b-4)**

 ***1. His Practice of Righteousness (vv. 1b-2)***

 a. His Judgment of the People (vv. 1b-2a)

 1) In General (v. 1b) > I Ki. 1:39 (Solomon); I Ki. 11:43(Rehoboam)

 2) In Specific (v. 2a) > I Ki. 3:6-9

 b. His Judgment of the Poor (v. 2b) > Ps. 68:5

 ***2. His Peace (v. 3) >*** see v. 7

a. I Chr. 22:9

 b. Isa. 2:4

 c. Isa. 9:6-7

 d. Zech. 9:10

 ***1.’ His Practice of Righteousness (v. 4)***

 a. His Judgment of the Poor (v. 4a) > Isa. 11:4

 b. His Judgment of the Needy (v. 4b) > Ps. 72:12-13

 c. His Judgment on the Oppressor (v. 4c) > Isa. 9:4-5

**CONCLUSION: At the end of the life of David, he prayed for the continuation of the promised Davidic Dynasty through Solomon and his son Rehoboam, culminating in the ultimate Seed of David, the Son of David, the Lord Jesus Christ (cf. Mt. 1:1-17).**

1. The English translation that the LORD has honored for 413 years is the *Authorized Version* or *King James Version* of 1611, and the translators interpreted the heading and first verse of Psalm Seventy-Two as *“A Psalm* ***for*** *Solomon.”*  [↑](#footnote-ref-1)