

The Psalms of Solomon

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1. Introduction

- a. This is the fourth and final work covering the inspired Scripture that was penned by King Solomon. The first three were Proverbs, Ecclesiastes, and Song of Solomon. In each of these, Solomon's authorship is affirmed in the first verse of each book. Also see 1 Kings 4:32.
- b. There are at least two, and very possibly five, Psalms penned by Solomon. Psalms 72 and 127 are ascribed to Solomon in the biblical text (the Masoretic text which is the authoritative inspired Hebrew text). Psalm 128 is traditionally ascribed to Solomon by the Hebrews (based on ancient rabbinic commentary on the Babylonian Talmud, Pesachim 119a). According to "orphan Psalm" Jewish tradition, if a Psalm does not have an inspired author named, we ascribe authorship to the last prior Psalm in Ezra's (the compiler and sequencer of the Psalms) order that names an author, unless there is an overriding reason not to do so. Ascribing to this methodology as general rule, this commentator takes the view that it is reasonable that Solomon also penned Psalms 129 and 130. And so, we shall cover all five Psalms in this study. Even if, when we arrive at the pearly gates, we find that they had another human author, their divine Authorship is certain (Luke 24:44), and you all shall enjoy a good and hearty laugh at this commentator's expense.

2. Psalm 72, "A Psalm of Solomon", Looking Toward the Glory and Reign of Jesus, the Messianic King

- a. 72:1, the Psalm begins as a record of the parental prayer of King David for his son Solomon (Cf. 1 Chronicles 28:4-9), "and Your righteousness to the king's Son", a learned righteousness (David/Solomon, God the Son/God the Father—Cf. Isaiah 50:4)

- b. 72:2, the righteous and just rule of Solomon, derived from God-given wisdom, as attested to by the Queen of Sheba in 1 Kings 10:8-9 “justice and righteousness”, how much more so does the King of Kings judge the people, His perfection in this is further emphasized in the following verse
- c. 72:3, that “the mountains will bring peace” is affirmed in Isaiah 2:2-3, concerning the Messianic Kingdom, instead of inhospitable terrain and bandits there will be only beautiful terrain and blessings
- d. 72:4, Jesus is the ‘poor man’s King’ (Matthew 5:3), “the children of the needy” is an idiom akin to “the children of Israel”, God’s children are the redeemed (in context), “the oppressor” (spiritually, sin) will be destroyed (1 Corinthians 15:55-57)
- e. 72:5, a continual kingdom characterized by a healthy “fear of the Lord”, this cannot be Solomon’s temporal kingdom but must be an kingdom that lasts the duration of this present creation (1 Chronicles 17:9-14), though it continues/morphs (in a sense) into the eternal state it is distinct concerning “the sun and moon” (Revelation 21:23)
- f. 72:6, our King will bring divine refreshment to the earth when He comes, but we need not wait until then to receive divine refreshment of our hearts
- g. 72:7, The Millennial/Messianic Kingdom are “His days”, this reference to Jesus’ reign is reminiscent of the Theophany of old, Melchizedek—whose name means “King of Righteousness”, and who is “King of Salem” meaning peace
- h. 72:8, the boundaries of the land during King Solomon’s reign were expansive, but there are no boundaries that limit the scope of the reign of Messiah in that day
- i. 72:9, of “Those who dwell in the wilderness”, Spurgeon comments that “Unconquered by arms, they shall be subdued by love”, while the enemies of our Lord will be cursed as the

serpent, and ultimately fall under the same condemnation (Genesis 3:14; Matthew 25:41)

- j. 72:10-11, all of these nations brought gifts to Solomon in his day, and in the Messianic Kingdom they shall show the King even greater honor than this
- k. 72:12-14, all who are in any need of help and mercy, and all who are in distress can come to King Jesus, and He shall redeem them and save their precious lives, even as He does for those who call upon Him today for any of these things
- l. 72:15, “And He shall live” and so it follows that John 14:19 shall be our lot, What need will there be of gold? (Cf. Revelation 4:10), 1 Thessalonians 5:17 will be operable for prayer, Psalm 43:3-4 will be operable for praise, this being so we need not wait until that day to pray and praise!
- m. 72:16, in God’s Kingdom even the rocky soil shall become fertile soil, Is this not a picture of what Christ has done with the souls of men who trust in Him? When once you were barren, now you bear fruit, Christian friend!
- n. 72:17-19, four times we find the word “blessed”
 - i. “men shall be blessed in Him” (Ephesians 1:3)
 - ii. “all nations shall call Him blessed” (Genesis 12:3)
 - iii. “Blessed be the LORD God” (Genesis 2:4)
 - iv. “blessed be His glorious name forever” (Revelation 22:3-5)
- o. 72:20, this concludes Book Two of the Psalms, as Ezra had compiled and ordered them, this second book is mostly Davidic material, and even this Psalm makes reference (some say, records) the prayer of David for his son Solomon (Cf. 72:1)

3. Psalm 127, “A Song of Ascents. Of Solomon”, “Unless the Lord...”
 - a. Psalms 120-134 are called “A Song of Ascents”, these would be sung when one made a pilgrimage to the house of the Lord, one always went up to Jerusalem and then ascend further still to the place where the localized presence of God was, for David this was the Tabernacle, for Solomon this was the temple, Cf. Deuteronomy 16:16
 - b. 127:1a, this was the text of the first prayer meeting of this church, the work is not our own, it is His work, all we have to do is read Genesis 11:1-9 to see how it works out when God is deliberately excluded, but do we exclude Him even while acknowledging His Name? Such vanity! Ecclesiastes 1:2-3, LORD is the Name of God here which stresses His covenantal nature and personal involvement in the affairs of men, let us learn dependence on and cooperation with God, 1 Corinthians 16:9 applied (God’s work is “labor”, much of it has opposition, let us pray for discernment as to whether it is adversaries or we ourselves)
 - c. 127:1b, we have a Divine Keeper, though we take reasonable precautions to guard our doctrine and our fellowship, we must ‘give the Lord cause’ to be jealous to protect our spiritual work, by aligning with Him, and being holy for His Glory
 - d. 127:2, physically, the dangers of over-working (in any context), the dangers of sleep deprivation; spiritually, to be unsettled in our spirits continually is a sign of too much reliance upon one’s own power and not enough reliance upon the divine power (which is available especially to us in a way not available to Solomon, via God the Holy Spirit), Cf. Proverbs 3:19-26 (key on verse 24), sleep free from anxiety and fear is presented as a gift of God in this verse, Let us learn to “fret not” (Psalm 37:1-8) that we might not nullify the gift of God

- e. 127:3-5, Children a Heritage from the Lord
 - i. 127:3, “a heritage”, an inheritance not from men but “from the LORD”, this connects these verses to the preceding ones which began with “Unless the LORD”, they have been gifted to us and we have been made stewards of God’s favorite people (Cf. Matthew 18:2-5,6 (a sacred trust), 19:13-15)
 - ii. “a reward”, we should look at children as personifications of God’s goodwill and favor, though they may bring us much agita, we love them still, unconditionally
 - iii. 127:4, as arrows are natural and necessary for the warrior to perform his duty, so our youth is characterized by the joy of children, God gives them to us then when we have the most vigor
 - iv. 127:5, “arrows” in verse 4 is a “quiver full” in verse 5, the multitude of children is a multitude of divine blessings, to raise and manage a large family well brings a measure of respect, as this is written in the Bible this is always true, but it is more evident in olden days and in certain cultures, the individualistic and selfish tendencies of our culture therefore are opposite this

- 4. Psalm 128, “A Song of Ascents”, Fear the Lord and Be Blessed
 - a. This Psalm continues the two main themes of Psalm 127; the personal work of “the LORD”, and the blessing of “children”, they are further connected as Psalm 127:5 begins with “Happy”, 128:1 begins with “Blessed”, the same Hebrew word
 - b. 128:1, those with a healthy reverence and respect for God order their lives in a godly manner, and they find themselves “Blessed” (happy, spiritually, and peaceful), apply the volley of texts, Cf. Joshua 24:14-15; Psalm 25:12; Proverbs 3:7; Ecclesiastes 12:13; Matthew 10:28; 1 Peter 1:17

- c. 128:2, the reward of a hard day's work is satisfying, godliness is profitable, leading to a simple and peaceful life
 - d. 128:3, the "wife" of the honorable man complements him assuming he has chosen wisely, Cf. Proverbs 12:4, 18:22, "fruitful vine" carries the idea of posterity, and also spiritual and physical industriousness, she is "the very heart of your house" in the warmth she exudes and in the management of the domestic duties in the home (some would call these comments chauvinistic, but we call them biblical), "children like olive plants" that refresh the home—making it lively, they are "all around" (for it is a sign of blessing that there be many, Cf. Psalm 127:4-5)
 - e. 128:4, in obedience to God's holy ways, all these things (or at least some of them) can be reasonably expected
 - f. 128:5, the blessing from Zion, God's holy hill in Jerusalem, a prayer for the peace and prosperity (spiritual and material) of Jerusalem, such were the conditions in Solomon's lifetime
 - g. 128:6, the blessings of grandchildren (a reward in our old age, especially joyful after a life well spent in the fear of the Lord), and the benediction
5. Psalm 129, "A Song of Ascents", A Song of Victory
- a. Some have disputed Solomon's authorship of this orphan Psalm on the basis of eisegesis concerning the Babylonian captivity, that argument is far from conclusive, for a lifetime of affliction is common to all men (Job 5:7)
 - b. 129:1-4, how many times in Israel's history has she and her people been afflicted, even from her "youth" (Exodus 4:22), yet there has always been a divine deliverance, she continues to be preserved, how much more so those He loves, such as David (Psalm 56:13)
 - i. How this may be applied to the church, notwithstanding persecutions, internal strife, doctrinal errors, dark ages, and hypocrisy in its ranks, Matthew 16:18 operative

- c. 129:5-8, this prayer is according to the divine will as expressed in Genesis 12:1-2, the prayer is imprecatory—it seeks divine judgment upon the wicked, “all those who hate Zion” for these also hate the God of Zion
6. Psalm 130, “A Song of Ascents”, Waiting on the Divine Redemption
- a. 130:1, when we are brought very low, our cry can only be directed to a higher place (Cf. Psalm 61:2),
 - b. 130:2, “supplications” are specific kinds of prayers, they are the requests of a suppliant, one totally at the mercy of another
 - c. 130:3-4, one sin would disqualify every sinner (James 2:10), but we all have many “iniquities”, praise God that He does not keep track of them but is mercifully please to forgive and forget (Psalm 103:12; Isaiah 43:25), it is God’s nature to do so
 - d. 130:5-6, waiting and hoping patiently on the Lord “in His word”, this means that we read, meditate, and study His truth as revealed in the Bible, it is the objective basis for all of our prayers and conduct, it is our necessary food (Job 23:12)
 - e. 130:7-8, national redemption, the spiritual cleansing of Israel, is yet future, the national regeneration is spoken of in Ezekiel 36:22-29, Could there be widespread redemption and mercy upon our country? Perhaps, 1 Kings 8:33-36, notice the connection here with the “supplications” of Psalm 130:2
 - f. 130:1-8, Whole Psalm, a Picture of Salvation
 - i. 130:1-2, he comes to the end of himself
 - ii. 130:3-4, he recognizes he is a sinner in need of forgiveness
 - iii. 130:5-6, he has hope/faith that God will fulfill his spiritual desire, with good reason—for God’s Word in the Bible and His Son Jesus Christ’s Work (Cf. Romans 5:8)
 - iv. 130:7-8, having experienced the divine mercy and redemption personally, he can now address others (“O Israel...”) concerning the availability of these gifts