

Psalm 132

This psalm of ascent was thought by some rabbis to be written by David after he had numbered the people, which brought the pestilence upon them; and when he and the elders of Israel were in distress on that account, and he was ordered to build an altar in the threshing floor of Ornan the Jebusite, **1 Chronicles 21:18**.

Or it could refer to the distress that David felt at the thought that, while he dwelt in a house of cedar, the ark of God was only lodged within curtains (**2 Samuel 7:2**).

Psalm 132:1 - "LORD, remember David, and all his afflictions:"

The Septuagint and other versions render "his afflictions" as "his humility," especially as representing Christ (**Philippians 2**)

But first, remember for David - and reckon it to his behalf - his afflictions and Your promise to him, that the seed of David would always hold the kingship (See below, verse 11 - **2 Samuel 7:12-16, 1 Kings 8:25**)

Psalm 132:2 - "How he swore unto the LORD, and vowed unto the mighty God of Jacob;"

Why mention Jacob? Because Jacob's dream of the ladder connecting heaven and earth, which the rabbis interpreted as a prophecy about the "house of God" - the building of the Temple in Jerusalem (the place miraculously transferred from Bethel to Jerusalem).

- **Genesis 28:16-17** - "When Jacob woke up, he thought, 'Surely the LORD is in this place, and I was unaware of it.' And he was afraid and said, 'How awesome is this place! This is none other than the house of God; this is the gate of heaven!'"

Genesis Rabbah - And behold a ladder – this is the incline [leading to the Temple altar]. Stationed on the earth–this is the altar, as it says (**Exodus 20:21**), “Make for me an altar of earth.” And its top reaches the sky – these are the offerings whose fragrance rises to heaven. And behold the angels of God – these are the high priests. Ascending and descending on it – that is, they ascend and descend on the incline. And behold God stands above it, as it says (**Amos 9:1**), “I saw God standing on the altar.”

Also when Jacob blessed his sons:

- **Genesis 49:10** - "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

Jacob also mentions "the Mighty One of Jacob" - **Genesis 49:24**

This mention of a vow by David - nowhere recorded in the historical books - anticipates next week's Torah chapter on vows in **Deuteronomy 23:21-23**.

Psalm 132:3-5 - "Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eyelids, Until I find out a place for the LORD, an habitation for the mighty God of Jacob."

"the tabernacle of my house" - the new palace he had just built (**2 Samuel 5:11**)

"Until I find out a place for the LORD," - Some think that the spot on which the temple should be built was intended, and that David made this vow on the morning of the day of the pestilence, which cut off so many in Israel because he had numbered the people; and that the thrashing floor of Ornan was pointed out to him in consequence of this resolution (**1 Chronicles 21:18**).

This would be "place the Lord would choose to cause his name to dwell in" (**Deuteronomy 12:11**)

Spiritually, this is every believer's quest - to not rest until we have the assurance of God's presence in His new temple - His own Body/Bride/Church - within us.

Psalm 132:6 - "Lo, we heard of it at Ephratah: we found it in the fields of the wood."

Ephratah was not only the older name for Bethlehem, it also was the name of a district around Kirjathjearim, the "city of the woods" in Judah, where the Ark was "found." The Ark had been sitting there after being returned by the Philistines, who experienced plagues after capturing it. The Ark remained there for 20 years, separated from the Tabernacle and the altar, until Israel repented in the days of Samuel. (**1 Samuel 5:1, 7:1-2**)

David then brought the Ark from Kirjathjearim toward Jerusalem (**1 Chronicles 13**) but had to stop short of his goal when Uzza was killed for trying to steady the Ark, being illegally carried in a cart pulled by oxen rather than carried by Levites.

It was only later, after David angers God by numbering the people, resulting in a plague, that he sees the death angel halt at the threshing floor of Atad (or Ornan) on Mount Moriah (**1 Chronicles 21**), which would become the Temple Mount. He buys that land for 600 shekels of gold.

Psalm 132:7 - "We will go into his tabernacles: we will worship at his footstool."

"tabernacles" - meaning the several layers of coverings that constituted the Tabernacle.

"footstool" - this is the Ark. God is pictured enthroned, His Shekinah glory sitting upon the cherubim covering the Ark, and the mercy seat is his footstool.

Psalm 132:8 - "Arise, O LORD, into thy rest; thou, and the ark of thy strength."

These are the words which the chronicler (**2 Chronicles 6:41-42**) puts into Solomon's

mouth at the dedication of the Temple, quoting this psalm of his father, David. God is regarded as entering the temple, and taking possession of it, in and with the ark.

Psalm 132: 9 - "Let thy priests be clothed with righteousness; and let thy saints shout for joy."

Once we are assured God is resting in His dwelling place - His people - we find ourselves clothed with His righteousness, and our response is a shout of joy.

Psalm 132:10 - "For thy servant David's sake turn not away the face of thine anointed."

The rabbis saw Solomon as the "anointed" one. But it is David and his promised seed - the Messiah - who is meant.

Psalm 132:11-12 - "The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore."

See **2 Samuel 7:12-16, 1 Kings 8:25**

There is a remarkable statement by Peter:

- **Acts 2:29-31** - "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."

This suggests that David understood God's vow that his descendent would "sit upon the throne... forevermore" was referring to the Messiah; and that David knew this was what was meant. The succeeding Davidic kings were most often rebellious against God. But the kernal of the prophecy is directed toward Christ.

Psalm 132:13-14 - "For the LORD hath chosen Zion; he hath desired it for his habitation. 'This is my rest for ever: here will I dwell; for I have desired it.'"

Spiritually, the people of God are Zion. He has desired to dwell in and among us.

Psalm 132:15 - "I will abundantly bless her provision: I will satisfy her poor with bread."

Christ is the bread that comes down from heaven.

- **John 6:50-51** - "This is the bread that comes down from heaven, so that anyone may eat of it and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And this bread, which I will give for the life of the world,

is My flesh."

Psalm 132:16 - "I will also clothe her priests with salvation: and her saints shall shout aloud for joy."

Parallel to **verse 9**, there "clothed with righteousness," and here "clothed with salvation." There they "shout for joy," here they "shout ALOUD for joy."

"salvation" = *yeshua*, a form of *Yeshua/Joshua/Jesus*

Psalm 132:17 - "There will I make the horn of David to bud: I have ordained a lamp for mine anointed."

Zacharias, father of John the Baptist, echoes this verse:

- **Luke 1:69** - "And hath raised up an horn of salvation for us in the house of his servant David;"

The "horn" or glory or strength of David budded when Messiah came - and "a rod came forth out of the stem of Jesse, and a branch grew out of his roots, and the Spirit of the Lord rested upon him" (**Isaiah 11:1, 2**)

"I have ordained a lamp" - Or, I have trimmed a lamp; the word used in connection with the sacred Temple lampstand, under the express charge of Aaron and his sons (**Exodus 27:21; Leviticus 24:2-3**). But there is also a special allusion to the Davidic dynasty, according to the promise (**1 Kings 11:36**): "That David my servant may have a light (or, lamp, as here) always before me in Jerusalem."

Psalm 132:18 - "His enemies will I clothe with shame: but on himself shall his crown flourish."

His saints (**verse 9, 16**) are clothed with righteousness and salvation, but His enemies are clothed with shame and defeat.

"crown" = *nezer* - used here as in **Psalm 89:39**, means (a) 'consecration,' (b) 'a crown' or 'diadem,' as the mark of consecration to an office. It is used not only of a king's crown, but of the high-priest's diadem (**Exodus 29:6**)

"flourish" = *yâtsîts* - shine, sparkle or glitter - points to the glittering plate of gold bearing the inscription "Holiness to YHWH" which the High-priest wore on his turban, and which is called in **Exodus 29:30**, "the plate of the holy diadem." This phraseology seems intended to suggest that David's representative will have high-priestly as well as royal dignity.