

Psalm 133

This psalm could have been written by David when all the tribes of Israel united and chose and anointed him king over them, **2 Samuel 5:1**.

Medieval rabbi David Kimchi and Shelomoh Ben Melech, a Spaniard, who lived at Constantinople in the middle of the sixteenth century, refer the psalm to the times of the Messiah, and take it to be a prediction of the peace and concord between the King Messiah and the priest, of which Zerubbabel and Joshua were types; see **Zechariah 6:13**.

Psalm 133:1 - "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

"to dwell together in unity" - "even as one man, as if one soul actuated them all." - *Gill's Exposition*

Rashi - When the Holy One, blessed be He, will dwell in the Temple with Israel, who are called brothers and friends, and He too will be together with them.

This unity was certainly expressed and experienced by the early church:

- **Acts 4:32** - "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common."

It mirrors the state of of all creation at the end of time:

- **Revelation 5:13** - "And I heard every creature in heaven, and on earth, and under the earth, and in the sea, and all that is in them, saying: 'To Him who sits on the throne, and to the Lamb, be praise and honor and glory and power forever and ever!'"

Some saw in "brethren" the brothers Moses and Aaron as the reference.

Ultimately, this unity and harmony is a spiritual transformation enabled by the Holy Spirit:

- **Jeremiah 32:39** - "I will give them one heart and one way, so that they will always fear Me for their own good and for the good of their children after them."

- **John 17:21** - "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

This is why division, heresy and factionalism is so deadly for the church.

Psalm 133:2 - "It is like the precious ointment upon the head, that ran down upon the

beard, even Aaron's beard: that went down to the skirts of his garments;"

Not only Aaron (**Leviticus 8:12**), but all later high priests, were anointed with this oil (**Exodus 30:30**).

The anointing oil of the high priest was poured on his head only, but it was a flowing and ongoing transformation that eventually affected even his garments. The Spirit permeates through our entire being, its fragrance affecting our thoughts, actions and running on down to our feet, determining our path and walk in life.

The image is of copious amounts - an abundance of oil, more than is needed.

As Christ is the head of the church, so all the body's members are combined in unity with Him.

See **Isaiah 61:3**, on the phrase "oil of joy."

Psalm 133:3 - "As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore."

i.e. the dew of Hermon descended even to Mt. Zion

The most abundant dew fell on Mt. Hermon, Israel's highest point. But "Zion" signified a dry environment. *Zion* = "parched place" and is representative of Jerusalem, Israel itself, and the people of God in general.

Physically, Mt. Hermon was to Canaan what Aaron was ceremonially to Israel - its head and crown.

Mt. Hermon near the border with Lebanon was the likely place where Jesus' transfiguration took place (**Matthew 17:1-9**).

"forevermore" = *olam* - eternal, the vanishing point, endless

Where brethren dwell together in unity, there the God of love and peace resides.