

Psalm 132

"Yahweh's Revelation, in Response to Prayer, of His Choice to Reside in Zion, Blessing It Through His Davidic Messiah"

(A Song of Ascents.)¹

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A1 A PRAYER TO YAHWEH TO REMEMBER DAVID'S PASSION, DESPITE OPPOSITION, TO BUILD HIM A HOUSE 132:1-5

B1 A Request to Yahweh to Remember David's Trials 132:1

C1 {1} Remember, O LORD, on David's behalf,

C2 All his affliction;

B2 A Request to Yahweh to Remember David's Passion Oath to Build Him a House 132:2-5

C1 The Evidence of David's Passion -- An Oath 132:2

D1 To Yahweh: {2} How he swore to the LORD

D2 To the Mighty One of Jacob: And vowed to the Mighty One ² of Jacob,

C2 The Content of David's Oath 132:3-5

D1 He will not prepare to rest 132:3

E1 {3} "Surely I will not enter my house,

E2 Nor lie on my bed;

¹ Psalm132 Superscription - Song of Ascents: See note on Psalm 120.

² 132:2, 5 - Mighty One of Jacob: Mighty One (*'abiy*, 46) - used only six times in the Bible, twice here in Ps. 132, five times in connection with Jacob (Gen. 49:24; Ps.132:2, 5; Isa. 49:26; 60:16) and once in connection with Israel (Isa. 1:24).

- D2 He will not sleep 132:4
- E1 {4} I will not give sleep to my eyes
- E2 Or slumber to my eyelids,
- D3 Until he prepares a home for Mighty Yahweh 132:5
- E1 For Yahweh: {5} Until I find a place for the LORD,
- E2 For the Mighty One of Jacob: A dwelling place for the
Mighty One of Jacob."

**A2 THE PEOPLES' RESOLVE TO WORSHIP AT THE HOUSE OF YAHWEH,
ASKING HIS BLESSING ON THE NATION, ITS WORSHIP, AND ITS
LEADERS 132:6-10**

B1 The Peoples' Resolve to Worship at the Sanctuary 132:6-7

- C1 The Prior Reclamation of the Ark 132:6 (cf. 1 Sam. 7:1-2)
- D1 {6} Behold, we heard of it in Ephrathah,³
- D2 We found it in the field of Jaar.
- C2 The National Resolve to Worship 132:7
- D1 {7} Let us go into His dwelling place;⁴
- D2 Let us worship at His footstool.

³ 132:6 - Ephrathah, Jaar: Ephrathah is another name for Bethlehem, and Jaar refers to Kiriath Jearim. In 1 Sam. 4, the elders of Israel, mystified by Israel's defeat by the Philistines, took the ark of God into battle as a good luck charm. It did not work. The Philistines conquered Israel and the ark, but later, under duress returned it (1 Sam. 6). Eventually the ark was transported to Kiriath Jearim (1 Sam. 7), and, acc. to Ps 132:6, news reached Ephrathah (Bethlehem), at a distance of ten miles, no doubt mentioned because it was the home town of David. The ark languished there for 20 years (1 Sam. 7:1-2).

⁴ 132:7 - dwelling place (*mishkan*, 4908): Which "dwelling place" is in view? What is the setting of this psalm? In the Pentateuch and even beyond, NASB translates *mishkan* "tabernacle." Once Solomon's temple has been built, NASB translates *mishkan* as "dwelling place." In Ps 132 the psalmist (and, liturgically, Israel) call upon Yahweh to remember His covenant with David (132:10, 11) and to raise up a horn of David to serve as His anointed (132:17). Consequently, the setting seems to be a time when no Davidic king was on the throne. According to Allen P. Ross, *The Bible Knowledge Commentary (TBKC)*, "It is difficult to know the setting of the psalm. Perhaps it was a prayer by the returned exiles who wondered about the fulfillment of God's promises to David, primarily the promises of eternal dominion to David's family and of worship in righteousness in Zion." If his theory is correct, the exiles are desiring to worship at the post-exilic temple.

B2 The Peoples' Request to Yahweh to Bless the Temple, the Priesthood, the People, and the Anointed Davidic King 132:8-9

C1 By Residing in the Temple 132:8

D1 In His resting place: *{8}* Arise, O LORD, to Your resting place,⁵

D2 Above His ark of the covenant: You and the ark of Your strength.

C2 By Purifying His Priesthood and His People 132:9

D1 Righteous priests: *{9}* Let Your priests be clothed with righteousness,

D2 Godly worshipers: And let Your godly ones sing for joy.⁶

C3 By Not Rejecting the Descendant of David, His Servant 132:10

D1 Their leverage: *{10}* For the sake of David Your servant,

D2 Their request: Do not turn away the face of Your anointed.⁷

⁵ 132:8 - Arise ... to your resting place: This request in 132:8 incorporates, I believe, the portion of the prayer of Solomon at the dedication of the temple recorded in 2 Chron. 6:41 (as opposed to Solomon having appropriated the text from a pre-existing psalm). As such, it seems to indicate there was, in the rebuilt temple, no visible sign of the shekinah glory that had accompanied Solomon's temple (1 Kings 8:10-11), but that was removed prior to the fall of Jerusalem (Ezek. 9:3; 10:4, 18-19; 11:22-23). This view is confirmed by the absence of any reference to glory in connection with the temple in either Ezra or Nehemiah. Indeed, there are no references to glory in connection with the rebuilt temple in Zechariah and Haggai, the two post-exile prophets mentioned in Ezra 5:1; 6:14). The references to glory in Zechariah and Haggai, moreover, tend to be future and eschatological (cf. Hagg. 2:6-9; Zech. 2:3-5; 12:3-7). Apparently God's glory did not pervade either the rebuilt temple nor Herod's temple in the New Testament. Unquestionably God's glory will inhabit the Millennial temple (Ezekiel 43:1-5; 44:4). The glory of God and of Christ will illuminate the New Jerusalem (Rev. 21:10-11, 23), which needs no temple, for God and the Lamb constitute its temple (Rev. 21:22).

⁶ Ps. 132:9, I believe, incorporates the portion of the prayer of Solomon at the dedication of the temple recorded in 2 Chron. 6:41b

⁷ 132:10 - do not turn away the face of your anointed: Ps. 132:10, I believe, incorporates the portion of the prayer of Solomon at the dedication of the temple recorded in 2 Chron. 6:42. It makes the most sense to understand this clause as a request that God would install an anointed king descending from David, for at present (post-exile), there was no such office. Ultimately, God would turn away the face of His anointed (Ps 22:1), but He did not abandon His soul to Sheol, nor allow Him to undergo decay, for He resurrected Him (Ps 16:10). One day in the future, He will install His Messianic King on Mt. Zion (Ps 2:6) in spite of international opposition (Ps 2:1-3), and God's King will rule the entire earth (Ps 2:8-9; Zech. 14:9).

To me it makes the most sense to say that the writer of Psalms borrowed from the historical references to the discovery and reacquisition of the ark in Kiriath Jearim and of the dedication of Solomon's temple and

A3 YAHWEH'S DYNASTIC OATH TO DAVID 132:11-12

B1 Guaranteed Davidic Descent 132:11

C1 Irrevocable Oath

D1 {11} The LORD has sworn to David

D2 A truth from which He will not turn back:

C2 Royal Progeny: "Of the fruit of your body I will set upon your throne.

B2 Conditional Dynasty 132:12

C1 Condition: Keeping Yahweh's Covenant

D1 {12} "If your sons will keep My covenant

D2 And My testimony which I will teach them,

C2 Promise -- Eternal Reign: Their sons also shall sit upon your throne forever." ⁸

applied them to a later time when there may have been a temple, but not necessarily an ark or a Davidic king. It is a plaintive reminder to God of past events in the fervent hope and prayer that He would fulfill them in the present and future. Clearly the Psalmist is borrowing from historical incidents relating to the reacquisition of the ark from the Philistines and its 20-year residence in Kiriath Jearim (1 Sam. 7:1-2) in the days of Samuel and from Solomon's prayer at the dedication of the temple (2 Chron. 6:41-42). So the Psalmist's stance post-dates both of those events. It seems to me it could well apply to the time when a new (post-exilic) temple is being dedicated and to a wish that God's glory might return (but it did not).

If my interpretation is true, this prayer was partially fulfilled, when, as prophesied in Malachi 3:1-3, God sent His messenger, John the Baptist, who cleared the way before the Messiah (Matt. 3), and when the Lord "suddenly" came "to his temple" (Mal. 3:1-3) and purged a den of thieves and returned it to a house of prayer (Matt. 21:12-13).

This prayer will be fully fulfilled when the Messiah returns (Zech. 14:4), refines and purifies the sons of Levi (Mal. 3:2-3) and the nation (Mal. 3:5; Ezek. 20:33-38; Isa. 11:1-5) and establishes a kingdom of peace and righteousness (Isa. 11:6-10; 2:1-4; Zech. 14:9-21).

⁸ 132:12 - forever: Of course, it would be impossible for David's sons, mere mortals, to keep faithfully Yahweh's covenant. Only one of David's sons would ever be able to keep the covenant (Isa. 9:7; 11:1-5; 16:5), and that Son would reign eternally (2 Sam. 7:16; Isa. 9:6-7; Luke 1:31-33; Rev. 11:15), and His bond-servants with Him (Rev. 22:3-5).

A4 YAHWEH'S CHOICE TO DWELL IN ZION, BLESS ZION, AND RULE FROM ZION THROUGH HIS DAVIDIC MESSIAH 132:13-18

B1 Yahweh's Choice to Dwell in Zion Eternally 132:13-14

C1 His Chosen City 132:13

D1 {13} For the LORD has chosen Zion;⁹

D2 He has desired it for His habitation.

C2 His Desired Dwelling 132:14

D1 {14} "This is My resting place forever;¹⁰

D2 Here I will dwell, for I have desired it.

B2 Yahweh's Choice to Bless Zion 132:15-16

C1 With Food 132:15

D1 {15} "I will abundantly bless her provision;

D2 I will satisfy her needy with bread.

C2 With Righteousness 132:16

D1 {16} "Her priests also I will clothe with salvation,¹¹

D2 And her godly ones will sing aloud for joy.

⁹ 132:13 - Zion: See summary note on Zion in the Psalms at Psalm 128:5.

¹⁰ 132:14 - forever: Yahweh has chosen to live in Zion forever! He desires to do so!

¹¹ 132:16 - salvation, joy: In answer to the peoples' earlier request that Yahweh would clothe the priests with righteousness (132:9), He here promises to clothe them with salvation. In answer to the peoples' earlier request that Yahweh would cause His Godly worshipers to sing aloud for joy (132:9), He here grants them their request.

B3 Yahweh's Resolve to Establish His Davidic Messiah in Zion 132:17-18

C1 Installing the Davidic Messiah 132:17

D1 {17} "There I will cause the horn of David ¹² to spring forth;

D2 I have prepared a lamp for Mine anointed.

C2 Defeating Messiah's Enemies: {18} "His enemies I will clothe with shame,¹³ 132:18a

C3 Honoring Messiah's Reign: But upon himself his crown shall shine." ¹⁴
132:18b

Expanded Analysis of Psalm 132

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¹² 132:17 - horn of David; anointed: In answer to the peoples' earlier prayer, "For the sake of David Your servant, Do not turn away the face of Your anointed" (132:10), Yahweh here promises that in Zion (132:13), He "will cause the horn (vigor and power - Ross, *TBKC*) of David to spring forth" and prepare "a lamp for" His "anointed." By "lamp" He means primarily that, despite any breaks in the line, He guarantees an ongoing dynasty for David (see 2 Sam. 21:17; 1 Kings 11:36; 15:4; 2 Kings 8:19; 2 Chron. 21:7). He may also mean that the anointed descendant of David who shall reign as King shall provide illumination, guidance, and leadership for the people. Just so, the ultimate descendant of David would become "the light of the world" (John 8:12; 9:5). When John saw the risen Christ, "His face was like the sun shining in its strength" (Rev. 1:16). The final Jerusalem "has no need of the sun" for "its lamp is the Lamb" (Rev. 21:23)!

Incidentally, Ps. 132:17 mitigates against the view of "Progressive Dispensationalism," which states that Jesus is now sitting on David's throne. Ps. 132:17 ties in His rule with a specific city, Zion, here on earth. Until Jesus reigns from His throne in earthly Jerusalem, He is not sitting in David's seat. It is my view that God anointed His Son with His Spirit at His baptism (Matt. 3:16), but that Jesus will formally (in human terms) be anointed as King of Israel when some ranking Jewish official, with tears of joy mingled with remorse, pours olive oil on His head in Jerusalem.

¹³ 132:18 - clothe with shame: The ultimate King's enemies would be clothed with shame, while His priests would be clothed with salvation (132:16).

¹⁴ 132:18 - crown shall shine: While Messiah's enemies will be clothed with shame, He Himself will be honored with a resplendent crown!