

PSALM 132 vs 1

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This is the 13th of 15 psalms... sometimes called: **A Song of Ascents**... thought by some to be sung in praise to the LORD of glory... used in the all-night ceremony to begin **Passover, Pentecost** and **the Feast of Tabernacles**.

A joyful song indeed: let all pilgrims to the New Jerusalem sing it often. The degrees or ascents are very visible; the theme ascends step by step from “afflictions” to a “crown”; from “remember David” to... “I will make the horn of David to blossom.” – Charles Spurgeon.



Our translators have rightly divided this Psalm. It contains a statement of David's anxious care to build a house for the Lord; and a prayer at the removal of the ark; and a pleading of the Divine covenant and its promises.

A Song of Ascents,

¹ O LORD, remember David, and all his afflictions / with David the covenant was made, so his name is appealed on behalf of his offspring, and the people who would be blessed by his dynasty. YHWH who changes not, He never forgets one of His servants, or fails to keep His covenant. “the afflictions” of David were what came upon him in his endeavor to maintain the worship of the Lord, and to provide for its suitable celebration. There was always a lawless party in the nation, and they were never slow to hinder and slander the servant of the Lord. Whatever were David's faults, he kept true to the one true God; and since he delighted in the worship of YHWH, he was ridiculed by those who did not understand his enthusiasm – Charles Spurgeon:

² How he swore to the LORD, and vowed to the Mighty One of Jacob / how David promised the Mighty God who was patient to put up with their **scoundrel** father **Jacob** who often took what was not his, cheating someone – until finally broken in his heartfelt struggle of life and **ruled by God**;

David whose afflictions were many, how he promised the Mighty God:

³ surely I will not enter my house, nor lie on my bed;

⁴ I will not give sleep to my eyes, or slumber to my eyelids,

⁵ until I find a place for the LORD, a dwelling place for the mighty

One of Jacob / this was an elliptical form of vowing, implying more than it expressed. David would not rest until he had found a place for the worship of YHWH. The ark had been neglected, the Tent had fallen into disrespect; and he felt he could not enjoy his own palace until this was done. David spoke more than he would carry out. His language was hyperbole, yet the Lord knew: zeal does not always measure its terms, nor is it mindful of criticisms, but is often carried away with love to the Lord, who reads the heart of His people. David could not enjoy sleep until he provided a place for the ark; until he could say, “Arise, O Lord, into Your rest”. His is a strong expression. Everyone can see what he means and how intensely he means it. Oh, that many more were seized with sleeplessness because the house of the Lord lies wasted! – Mathew Henry.

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6 Lo, we heard of it at Ephratah: we found it in the field of Jaar / David instituted a search for the ark, it had to be hunted far and wide; rumors came that it was north of Jerusalem in the land of Ephraim; it is amazing that such a symbol of the presence of the Lord was neglected – a neglect so great that it was amazing that we learned of its location at all; finally came the shout: We found it.

7 We will enter His dwelling place: we will worship at His footstool.

8 O LORD, arise to Your resting place; You, and the ark of Your strength.

9 Let Your priests be clothed with rightness, and those of good sense shout for joy / no garment is so splendid as a character made whole; He made us a kingdom of priests, washed in the blood of the Lamb; to Him be all praise: God so loved the world, He made a way: [to Him who loves us and released us from our sins by His blood](#) – [Revelation 1](#); where one is made whole, there is great joy.

10 For the sake of David Your servant, do not turn away the face of Your Anointed / Solomon prayed for the sake of his father, hoping for the Lord's attention. It is dreadful to turn from God, or have His face turned from us. Jesus is both our David, and God's Anointed.

11 The LORD has sworn to David, a truth from which He will not take back: of the fruit of your body I will set upon your throne / here we come to a promise given without conditions. By Nathan, this promise was conveyed to David; there was no mistake in it: "He will not turn from it" YHWH on this will not change. [He is not a man to lie; has He not promised? Will He not do it?](#)

12 If your children keep My covenant and My personal statement which I will teach them, their children will also sit on your throne forever / [even in our generation, and until He comes again whose right it is to reign, there will be one of David's lineage seated on an enduring throne of David's dynasty](#); in the news, even in our genius 21st century; and He made the covenant **not** capable of being annulled or voided. Monarchs, good and bad, hold their crowns from God on terms of loyalty to the Sovereign. We can imagine that the last ignorant, corrupt monarch, before He comes again, will be debased.

13 The LORD chose Zion; He desires it for His residence.

14 This is My resting place forever: I dwell here; because I want it / Zion was a local town until God chose it; David captured it, Solomon built it, and the Lord walked there; it's His.

15 I will abundantly bless her provision: and satisfy her needy with bread.

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¹⁶ Her priests I clothe with **salvation** / in Hebrew: **yesha**, a diminutive of **Yeshua**, translated **Jesus**: and her goodsense ones shout for joy.

¹⁷ **There I cause the power of David to blossom: I prepared a lamp for My Anointed.**

¹⁸ His enemies I clothe with shame:

but on Himself His crown shines.

What is in a name? David, the Beloved was to be illustrious, brilliant as a lamp; his greater Son would be a light to lighten the Gentiles and the glory of His people – **ruled by God**. As the Anointed, Christ, the Messiah will be the light of heaven itself. I have ordained my Anointed for a lamp – Psalm 18; A lamp is a successor, for when a lamp is almost out, another may be lit by it; it is a succession; this means David will not lack one to stand before God. Christ is the lamp and light of the world; but His enemies will be left in the dark, covered in their shame – Alexander Pirie, 1804.

It is probable that this psalm was penned by Solomon, to be sung at the dedication of the temple which he built according to the charge his father gave him. In singing this psalm, we must have a concern for the gospel church and a dependence upon Christ as David our King, in whom the mercies of God are sure mercies – Matthew Henry, 1662-1714.

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