

SBC – Aug. 27, 2023

Psalm 132:1-18 (NKJV)

“Messiah’s Dwelling Place in Zion”

Intro:

This is one of the Psalms called “A Song of Ascents”. There are a total of 15 Ascent Psalms. They are Psalm 120-134. These Psalms were designed with pilgrimage in mind. The Jews would sing these Psalms as they made pilgrimage to the annual feasts in Jerusalem. Some suggest that once they arrived they may have been sung on the 15 steps leading UP to the temple.

The only heading to the Psalm is “A Song of Ascents”. We don’t know when the Psalm was written, the author or the occasion. Some think it was David, others Solomon, and some think it was written after the exile. But we really don’t know.

After the exile may be a good guess because the writer is remembering the HARD times of David and desiring that God would fulfill His promises and then recounts the vow that God made to David, and concludes with an affirmation that God indeed will bring to pass His Messianic promises. This Messianic Psalm shows that all of Israel’s hopes are ultimately dependent upon the fulfillment of the Davidic covenant.

Psalm 132 is referred to twice in the NT. Peter in referencing the promised Messiah referred Psalm 132:11 in Acts 2:30. This definitely shows that this is a Messianic Psalm. And then Stephen referred to Psalm 132:5 in Acts 7:46.

Slide # 1

Psalm 132

Theme: Remembering God’s Promise to David

Outline:

- A. Israel’s Prayer – v. 1
- B. Remembering David’s Vow – vv. 2-5
- C. Remembering the Ark of the LORD – vv. 6-9
- D. Israel’s Prayer – v. 10
- E. God’s Promise to David – vv. 11-12
- F. The LORD has chosen Zion – vv. 13-18

Psalm 132 (NKJV)
A Song of Ascents.

1 LORD, remember David And all his afflictions;

The Psalm begins with a plea for YHWH to remember the afflictions (or hardships) of David with the idea of evoking God's mercy. David definitely suffered a lot of hardship in his life.

- He was despised and criticized by his family.
- He was placed in many life-and-death struggles.
- He was accused of treason and treachery.
- He was attacked by the connected, powerful, and ruthless.
- He lived many years as a fugitive, a wanted man.
- He had family, home, friends, and career taken from him.
- He was accepted as the king only reluctantly.
- He faced many enemies in battle through many wars.
- He was openly criticized and despised by his wife.
- He endured great conflict and problems among his own children.
- He suffered a coup staged by his son, followed by a civil war.
- He was openly despised and criticized by some of his subjects.

Yes, David had many afflictions, and then by way of extension his people. Often when David suffered so did the people.

But as we move through the Psalm it is clear that ultimately much of it has the greater David ultimately in view. And with that in mind, no one suffered more hardship than the Messiah – the Lord Jesus Christ.

Slide # 2

Isaiah 53:3 (NKJV)

3 He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him.

The afflictions of David always suggest the afflictions of his Greater Son. – **David Guzik**

This prayer in Psalm 132:1 may have been offered up at a time when it seemed like God's promises to David may be in jeopardy. Now they never really were but at the time it may have felt like it and consequently this prayer for God to in favor remember His covenant promises to David. God takes pity on His people in their suffering.

**2 How he swore to the LORD, And vowed to the Mighty One of Jacob:
 3 “Surely I will not go into the chamber of my house, Or go up to the
 comfort of 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.”**

After David built himself a palace he got to thinking about the fact that there was no permanent dwelling place for God and he desired to do something about that. David asked Nathan the prophet if it would be okay and initially he said “yes” but then God reversed that decision. God told David that because he was man of bloodshed he would not be able to build a temple for Him but that his son would do so (2 Sam. 7; 1 Chron. 28:3).

Psalm 132:2-5 deals with David’s deep desire to build a temple for God. He vowed to do so and was only overruled by God Himself. He pledged to not rest until he made it happen.

Even though God did not permit David to build it he did make extensive preparations for it. And this desire on the part of David so pleased God that He promised to build David a lasting, dynasty, throne, and kingdom.

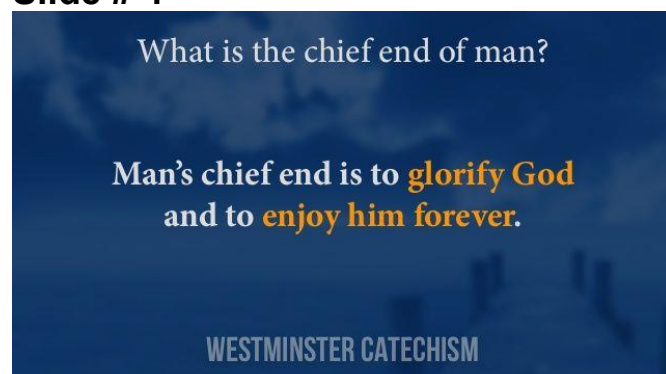
I think what was so precious to God was David’s desire to have God’s presence continually with him. In a sense it was the thought that counted! This too should be the passionate drive in our lives.

Slide # 3

1 John 1:3 (NKJV)

3 that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ.

Slide # 4



The Bible says that in the last days those who merely have a form of godliness will be “lovers of pleasure rather than lovers of God” (2 Tim. 3:4). David was a man after God’s own heart. He loved God. He communed with God. He wanted to be with God and have God with him. He loved fellowshiping with God. God wants to be wanted. And oh, how he loved this about David.

6 Behold, we heard of it in Ephrathah; We found it in the fields of the woods.

The “it” here is thought to refer to the Ark of the Covenant which represented God’s presence. It was captured by the Philistines and then under duress they returned it. But then it went missing in the days of king Saul for about 20 years (cf. 1 Sam. 4-7). It was like people forgot about the presence of God and didn’t care (cf. 2 Sam. 6; 1 Chron. 13-16).

But then it was discovered at Keriath-jerim – evidently in the “fields of the woods”. It was just sort of abandoned there – this most sacred piece of furniture that represented God’s presence (cf. 1 Chron. 13).

Footnote: Normally “Ephrathah” is older name for Bethlehem (cf. Gen. 35:16, 19; 48:7), but here commentators think it probably refers to Keriath-jerim (cf. 2 Sam. 6:21-7:2; 1 Chron. 13:6).

7 Let us go into His tabernacle; Let us worship at His footstool.

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

9 Let Your priests be clothed with righteousness, And let Your saints shout for joy.

This amounts to a call to worship - perhaps recalling the procession that accompanied the Ark coming to Jerusalem. David couldn’t build the temple but he could restore the Ark – which he did. This seems to recall that event. It was a time of great worship.

God’s throne is said to be in heaven and His footstool is on earth (figuratively speaking – cf. Isa. 66:1).

This Psalm of Assent would remind the pilgrims of Moses cry for God to rise up and lead them to the place of rest when the children of Israel set out on their journey.

Slide # 5**Numbers 10:35–36 (NKJV)**

35 So it was, whenever the ark set out, that Moses said: “**Rise up, O LORD!** Let Your enemies be scattered, And let those who hate You flee before You.”

36 And when it rested, he said: “**Return, O LORD,** To the many thousands of Israel.”

Thus the Ark symbolized God’s presence and power going before the Children of Israel.

A holy priesthood was important to the well-being of the nation. God can only bless as the leaders are godly and spiritual. This would make for conditions that would make the saints shout for joy. So go the leaders – so go the people!

10 For Your servant David’s sake, Do not turn away the face of Your Anointed.

Verse 10 goes with verse 1. In verse 1 the call was for the LORD to remember with mercy the afflictions of David; and now here in verse 10 the request is for David’s sake that God not turn away His face from His anointed. The anointed here could refer any of the Davidic kings, but the text goes on to emphasize that God will not abandon His Anointed One as found in the Davidic Messiah.

Really, the writer is asking God to fulfill what He has already promised as seen in the Davidic Covenant (2 Sam. 7:14-16).

The situation must have been dire – so much so that it felt like maybe God was about to abandon the Messianic Promise related to the Anointed. But the affirmation comes back strong that God will NEVER do this!

11 The LORD has sworn in truth to David; He will not turn from it: “I will set upon your throne the fruit of your body.

The LORD made a solemn oath to David in 2 Sam. 7:5-16 called “The Davidic Covenant”. God would NEVER turn from such an oath! The emphasis here is strong – God swore in truth. Swore by itself is strong but “in truth” makes a double emphasis. And then a triple emphasis saying, “He will not turn from it”. Nothing could be more sure than this!

Specifically God with an oath swore to David, “I will set upon your throne the fruit of your body.”

This has MESSIAH written all over it. This would be totally a God thing: God says, “I will set upon your throne”. This would be God’s doing. This One would be a descendant of David and He would sit on David’s throne. ‘

In God’s covenant to David spelled out in 2 Samuel 7:12-17 (and 1 Chron. 17:11-14; 2 Chron. 6:16). The covenant is summarized by the words “house,” promising a dynasty in the lineage of David; “kingdom,” referring to a people who are governed by a king; and “throne,” emphasizing the authority of the king’s rule; and “forever,” emphasizing the eternal and unconditional nature of this promise to David.

This verse (Psalm 132:11) was quoted by Peter on the Day of Pentecost to show that Jesus Christ is the fulfillment of this Messianic text.

Slide # 6

Acts 2:30 (NKJV)

30 Therefore, being a prophet, and knowing that **God had sworn with an oath to him that of the fruit of his body,** according to the flesh, He would raise up the Christ to sit on his throne,

God’s covenant to David was unconditional in that David was promised a descendant Who would forever sit on his throne. But it also had a conditional element as seen in verse 12.

12 If your sons will keep My covenant And My testimony which I shall teach them, Their sons also shall sit upon your throne forevermore.”

God’s promise to David was conditional as far as his offspring were concerned. Their privilege to sit on David’s throne was conditioned on their obedience. Note it was conditioned on them keeping God’s covenant. Alas, they failed miserably in this and today there is no king sitting on David’s throne.

David’s sons did not qualify spiritually to fulfill those promises (v. 12), so the promises remained intact and awaited the supreme, future Son of David, the Messiah, who will successfully keep God’s covenant.

– *The Moody Bible Commentary*

There is a close connection between God's choice of David and ultimately his Messianic descendant, and then the special place of God's choosing where He would dwell.

13 For the LORD has chosen Zion; He has desired it for His dwelling place:

14 "This is My resting place forever; Here I will dwell, for I have desired it.

Not only did God choose David and ultimately his Messianic descendant, but He also has chosen Zion to be His dwelling place.

The word Zion literally means "fortification". The first mention of Zion in the Bible is found in 2 Sam. 5:7 when David captured an ancient Jebusite fortress which was thereafter called "the city of David".

Zion is essentially synonymous with Jerusalem and is called "the city of David" as well as "the city of God". Zion in effect is OLD Jerusalem in the historical sense of the word. It refers to the south-eastern hill of Jerusalem. This is where David built his royal palace and later where Solomon built the temple (cf. 1 Kings 8:1; 2 Kings 1; Kings 19:21; 1 Kings 19:31; 1 Chronicles 11:5; Ps. 2:6; 48:2, 11-12; 132:13).

Zion signifies the epicenter of God's rule and presence on earth. God LOVES Zion more than any other place!

Slide # 7

Psalm 87:2–3 (NKJV)

2 The Lord loves the gates of Zion More than all the dwellings of Jacob.

3 Glorious things are spoken of you, O city of God! Selah

God has chosen this place! This is where He will settle forever in a special way. Twice, as seen in verses 13 and 14 God says He has desired this place.

The world should be on notice that when you mess with Zion (Jerusalem) you are totally messing with what is most desired of God.

Footnote: God's presence is not restricted to Zion, but in a special way God's presence will be represented there in the kingdom.

The word Zion is found 154 times in the Old Testament and 7 times in the New Testament. In the Old Testament Zion represented the special dwelling place of God (cf. Ps. 9:11).

In the millennial kingdom Mount Zion will represent the special dwelling place of God from where the Messiah will reign (cf. Isa. 24:23). In eternity the saints will be forever identified with Mount Zion and the eternal city of the living God (cf. Heb. 12:22-24).

This ETERNAL CITY identified with Mount Zion will be the eternal home of the saints where they will intimately abide forever with God. This is the city that Abraham waited for "which has foundations, whose builder and maker is God" (Heb. 11:10). This is where God most intimately dwells. It is uniquely God's city.

"The people had asked God to come to his resting place as the ark was brought to Jerusalem; God says that he will sit enthroned there 'for ever and ever.' – **James Montgomery Boice**

15 I will abundantly bless her provision; I will satisfy her poor with bread.

God is going to bless Zion abundantly. All there will be prosperous. No more will the poor roam the streets.

16 I will also clothe her priests with salvation, And her saints shall shout aloud for joy.

The priests will know perfect deliverance where peace will reign supreme and the saints (God's holy ones) will celebrate with joy.

17 There I will make the horn of David grow; I will prepare a lamp for My Anointed.

He "horn" was a symbol of strength. In Zion God will cause the horn of David to grow. "Grow" is more literally "spring" or "sprout".

Slide # 8

The verb spring (lit., "branch forth"), which alludes to the messianic prophecies concerning the "Branch" of David (cf. Isa. 4:2; Jr. 23:5; 33:15; Zech. 3:8; 6:12). – **The Moody Bible Commentary**

God will cause the Messianic descendant of David to flourish and branch out to the full earth.

Slide # 9

Isaiah 9:7 (NKJV)

7 Of the increase of His government and peace There will be no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, **even forever**. The zeal of the LORD of hosts will perform this.

To prepare a lamp describes metaphorically the permanence of the dynasty and God's invisible presence on the throne. – HCSB

The Rabbis said, "The lamp is the King, which illuminates the nations."

The word "lamp" is also used as a metaphor for an heir (cf. 1 Kg. 11:36).

Slide # 10

1 Kings 15:4 (NKJV)

4 Nevertheless for David's sake the LORD his **God gave him a lamp** in Jerusalem, by setting up his son after him and by establishing Jerusalem;

When a man did not have an heir his lamp was said to go out. David's lamp would never go out. He would always have a descendant to reign on his throne. This lamp of course is Messiah Jesus.

When Gabriel announced to Mary that she would give birth to the Christ-child he said...

Slide # 11

Luke 1:31–33 (NKJV)

31 And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS.

32 He will be great, and will be called the Son of the Highest; and the Lord God will give Him **the throne of His father David**.

33 And **He will reign over the house of Jacob forever, and of His kingdom there will be no end.**"

18 His enemies I will clothe with shame, But upon Himself His crown shall flourish.”

Any and all who oppose the Davidic Messiah will be put to shame! They are going to look real bad and that for all eternity. But in contrast the Messiah will reign and flourish forever.

Taken as a whole Psalm 132 is an affirmation that no matter the circumstances God's Messianic promises to David will be fulfilled.

The singing of this psalm after the return from the Babylonian exile, when there was no longer any Davidic king, was a proclamation of faith that God would keep His covenant with David and send the King Messiah, Son of David, to reign on David's throne.

– *The Moody Bible Commentary*

There was a certain Christian who said, “Christians don't need to fight for the future, because it was already won on Calvary.” How true that is. Our future has already been mapped out and won by Jesus! We can rest it that reality.

And so it is with the coming Messiah. It is already settled! We can sing with confidence even as the pilgrims did as they sang this Ascent Psalm on their way up to Jerusalem.

What God has sworn concerning the Davidic Messiah is already settled. It's just a matter of God's plan playing out in history which it surely will. In due course God will fulfill all His promises made in the Davidic Covenant. It is as sure as God's Word!

As the Psalm says let the “saints shout for joy”. Amen!