

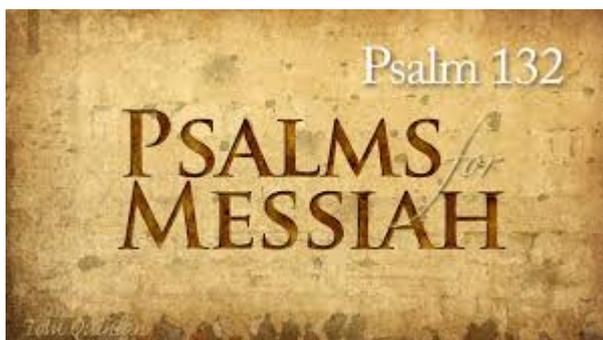
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## ADONAI Swore an Oath to David

### Psalm 132: 1-1

ADONAI swore an oath to David DIG: What hardships has David endured (Second Samuel 7:1)? What does he promise God? Why does YHVH need an earthly dwelling? Where was the ark of God prior to David's conquest of Jerusalem (Second Samuel 6:12)? Why does God want the Ark in His City? What did David swear to ADONAI? What did ADONAI swear to David? Was part of Ha'Shem's promise conditional (Second Samuel 7:11-14)? Did God ever forsake His City? Why? When? Then how was the unconditional part of David's promise fulfilled?

REFLECT: Do you give yourself deadlines? Is it good to put time limits on goals? What is the relationship between human and divine effort? What need does the LORD want you to fill in your messianic synagogue? Your church? At home? At work? In your neighborhood? Are you overcommitted by so many promises, you can't fulfill them all? What do you make of the fact that there is no longer a king in Isra'el today? Is ADONAI unable to keep His promises? Explain.



When **the ark of God** covered the ten miles from **the house of Obed-Edom** to the newly captured **Jerusalem**, it was the climax of a journey of centuries that began in far-off Sinai. This is one of **the songs of ascent (Psalms 120-134)**. **The Oral Law** (see the commentary on **The Life of Christ, to see link click [Ei](#) - The Oral Law**) **links the collection of fifteen songs with the fifteen steps of the**

**Temple where the Levites were said to have sung the songs of ascent (m. Mid. 2.5). They would take the first step, stop and sing Psalm 120, take a second step, stop and sing Psalm 121, take a third step for Psalm 122, and so on. In addition, the songs were in the three annual festival processions as the pilgrims “ascended” up to Yerushalayim - hence the designation of songs of ascent.**

The procession from **the house of Obed-Edom** is the background to this poetic version of that grand moment in the history of redemption when **Jerusalem** was chosen as the capital of **David’s** kingdom and the center of worship. The Chronicler incorporated **verses 8-10** in **Solomon’s** prayer at the dedication of **the Temple** in **Second Chronicles 6:41-42**.

These **psalms of ascent** were not composed originally for this purpose. Clearly some reflect other original uses, but they became significant as a unit when they were incorporated together with a small collection of fifteen hymns. **The Oral Law teaches that in the period of the Second Temple (Herod’s Temple) from 516 BC to 70 AD, they were incorporated into the Temple liturgy.**

**A. Prayer for David: A song of ascents:** The psalmist and a grateful congregation pray that **YHVH** would kindly remember all of the acts of **David’s** devotion. **ADONAI, remember in David’s favor all the hardships he endured (Psalm 132:1 CJB)**. The prayer is for **God’s** continual **remembrance** of **His** covenant with **David** (see [Ct - The LORD’s Covenant with David](#)). While the content of these **hardships** could be **David’s** whole life, the reference here is probably intended to be **his** trials in conquering **Jerusalem** and bringing **the ark of the Covenant** there.<sup>288</sup>

**B. David’s Devotion:** How he swore to **ADONAI**, vowed to the **Mighty One of Jacob**, **I will not enter the house where I live or get into my bed, I will not allow myself to sleep or even close my eyes, until I find a place for ADONAI, a dwelling for the Mighty One of Jacob (Psalm 132:2-5 CJB)**. Though the **vow** is not recorded in **Samuel** or **Chronicles**, **David** was determined to bring **the Ark** to **Tziyon** and to have a **Temple** built. **The Mighty One of Jacob** derives from **Genesis 49:24** and signifies the marvelous manner in which **the LORD** had protected, guided and blessed **Jacob**. That title points to the great strength of our **God** as **the divine Warrior, ADONAI-Tzva’ot, the Commander of the angelic army of the LORD (Joshua 5:14a)**. **David vowed** not to enter **his house** until **the Temple** was

built.<sup>289</sup> In other words, **David** would not rest until **God** rested.

**C. David's Concern for God's Presence:** The psalmist recounts that **David and his men heard about the Ark** when **they were in Ephrathah**, usually a name for **Beit-Lehem (Genesis 35:19; Ruth 4:11; Micah 5:2)**. The location of **Ephrathah** is further defined as being **in the fields of Ya'ar**, which is a reference to **Kiriath Jearim (Jearim being the plural of Ya'ar)**, where **the Ark** was located (**First Samuel 6:21-7:2**). When **the Ark** was found, the news was well received by **the people**. **They** were anxious to visit **it** and said: **Let's go into His dwelling and prostrate ourselves at His footstool. They joined the festive procession as the Ark was led from the house of Obed-Edom in Kiriath Jearim to Tziyon** (see **Cr - The Ark Brought to Yerushalayim**). **Go up, ADONAI, to your resting place, You and the ark through which you give strength.** With the choice of **Jerusalem** and the final transportation of **the Ark** there, the period of the desert wanderings came to an end. **May your priests be clothed with righteousness; may those loyal to You shout for joy (Psalm 132:6-9 CJB). Their righteousness** is symbolized by wearing **white linen clothing**.<sup>290</sup> The curtains of the Tabernacle were made of **white linen** (see the commentary on **Exodus Fk - The Linen Curtains of the Sanctuary: Christ, Our Righteousness**), those who are invited to **the wedding feast of the Lamb** are seen to be wearing the **white clothing of righteousness (Revelation 19:6-10)**.

**A. Prayer for David:** For the sake of Your servant **David**, don't turn away the face of Your anointed One (**Psalm 132:10 CJB**). **May God ever be favorably inclined towards the anointed king who belonged to the Davidic dynasty.** **Verses 8-10** appear in **2 Chron 6:41-42** as the concluding part of **Solomon's** prayer when **he** dedicated **the Temple**. The prayer also petitions **God** to deal kindly with **David's** descendants and also with **the people**.

**B. God's Reward to David:** The **LORD** responded to **David's oath** with one of **His** own. Though the narrative of **Samuel** relating to the promises of **David** makes no mention of an **oath**, here it is a poetic expression for the certainty of **God's** promise to **David**. **ADONAI swore an oath to David, an oath He will not break, "One of the sons from your own body I will set on your throne.** The promise of kings coming out of Abraham's seed (**Genesis 17:6**) was being fulfilled in **David's** dynasty. **The near historical fulfillment** of this prophecy would be realized with **Solomon**. But the promises are balanced with

responsibility. **If your sons keep My Torah and My instruction, which I will teach them, then their descendants too, forever, will sit on your throne (Psalm 132:11-12 CJB).** We know from history that **the Covenant** was broken and that the monarchy was destroyed after **Solomon's** death (**First Kings 12**). The unconditional promise given to **David**, however, was later fulfilled in **the far eschatological future** by **Yeshua Messiah** who now reigns at the right hand of **God the Father** as the exalted messianic **King forever (Ephesians 1:20)**.<sup>291</sup>

**C. God's Presence in Yerushalayim:** The final section of this psalm is largely a prophetic word from **God** concerning **Yerushalayim**. **For ADONAI has chosen Tziyon, He has wanted it as His home.** Thus, **He** says to **Isra'el**, **"This is My resting-place forever, I will live here because I so much want to. I will bless her with abundant provisions, I will give her poor their fill of food (Psalm 132:13-15). I will clothe her priests with salvation, and her righteous people will shout for joy (Psalm 132:16). God** will provide for the proper worship of **Himself** there. **I will make a horn grow** (symbolizing power) **for David and prepare a lamp for My anointed One (Psalm 132:17 CJB).** **The LORD** has established **His** dynasty like **a lamp** that is kept burning and gradually lightens everything from darkness to light.

As Donald Williams relates in his commentary on **the Psalms**, when we first read **verses 13-18** it is easy to think **the Ruach** is talking about historical **Tziyon**. If so, however, **Isra'el** would be led to assume that **God** would never forsake **His City** and that **He** would dwell there forever and the Davidic dynasty would always grow and prosper. But this was the very attitude that the prophets attacked, especially **Jeremiah** (see the commentary on [Jeremiah Cc - False Religion is Worthless](#)). In fact, **YHVH** did remove **His** presence from **Jerusalem (Ezeki'el 10)** and destroy the monarchy. Hence, these verses must be viewed in their **far eschatological** context.

When **God** promises that **He** will dwell in **Yerushalayim forever, He** is talking about **the New Jerusalem**. As **Yochanan** recounts: **And I heard a loud voice from the throne saying, "Look! God's dwelling place is now among the people, and He will dwell with them. They will be His people, and YHVH Himself will be with them and be their God" (Revelation 21:3).** John says of **the New Jerusalem**, **"I did not see a**

**Temple in the City, for ADONAI, the God of heaven's angelic armies, is its Temple, as is the Lamb (Revelation 21:22 CJB).** The promise of abundant provision and the feeding of the poor in **verse 15** is also a messianic theme. In **Psalm 72**, where the ideal **King** is portrayed, the poor receive justice and **the Land** prospers (**Psalm 72:4 and 16**). **Yochanan** also sees the heavenly **Jerusalem** receiving the tribute of the nations and the bounty of **the tree of life** (see the commentary on **Revelation Fw - Then the Angel showed Me the River of the Water of Life, Clear as Crystal**). Furthermore, as in **Psalm 132:16**, **the Holy City** is filled with **joyous** worship of those who fall down before **God's** throne (**Revelation 7:9-17**). Since, **Jesus, the Son of God** and **the son of David**, reigns as **the Lamb of God, David's horn** (power) grows and **His crown** (authority) flourishes (**Psalm 132:17-18; Isaiah 9:7; Revelation 21:22-23**).

We can now see clearly what **ADONAI** did in establishing **His** rule by bringing **the Ark** to **Jerusalem** and enthroning **David** there as **His king** was to prepare **Isra'el** for the day that **He** would consummate that rule in **His Son. His enemies I will clothe with shame, but on Him there will be a shining crown (Psalm 132:18 CJB).**<sup>292</sup>