

July 28, 2013 by Steve Brandon



Arise, O Lord!

Psalm 132

Arise, O LORD!
Psalm 132

- 1. Meet Us in Jerusalem! (verses 7-9).**
- 2. Remember David's Heart! (verses 1-6).**
- 3. Don't Neglect Your Anointed! (verses 10-12).**
- 4. Keep Your Promises! (verses 13-18).**

This week witnessed an event that comes along only a few times in a lifetime: the birth of a royal baby boy. This birth was anticipated for several months now, ever since news got out that Catherine, the Duchess of Cambridge, was pregnant. Many had suspected that she was going to have a baby girl, after a rumored slip of the tongue back in March. [\[1\]](#) But, it was boy. This past Monday (July 22nd), Princess Kate gave birth to a boy, George Alexander Louis. This little baby boy is third in line to the throne and may well be King George VII some day.

Well, this morning, as we come to the Scriptures, we come to a royal Psalm, Psalm 132. As most all of you know, over the past few months, we have been looking at the Songs of Ascents (Psalms 120-134). These were the Psalms that Israel sang as they made their pilgrimage three times a year up to Jerusalem to worship the LORD. So far, we have looked at 12 out of 15 of these Psalms. Today, we look at Psalm 132.

Before we read it together, I want for you to simply take a look at the Psalm. As you can easily observe, it is much longer than any of the Psalms of Ascent. The longest Psalm of any other Psalms is Psalm 122; it is 9 verses. But, this Psalm comes in at 18 verses. I found it very difficult to synthesize. So, we have our work cut out for us this morning, as we have much to work through together.

Let's read the Psalm.

Psalm 132
Remember, O LORD, on David's behalf,
All his affliction;
How he swore to the LORD
And vowed to the Mighty One of Jacob,
"Surely I will not enter my house,
Nor lie on my bed;
I will not give sleep to my eyes
Or slumber to my eyelids,
Until I find a place for the LORD,
A dwelling place for the Mighty One of Jacob."

Behold, we heard of it in Ephrathah,
We found it in the field of Jaar.
Let us go into His dwelling place;
Let us worship at His footstool.

Arise, O LORD, to Your resting place,
You and the ark of Your strength.
Let Your priests be clothed with righteousness,
And let Your godly ones sing for joy.
For the sake of David Your servant,
Do not turn away the face of Your anointed.

The LORD has sworn to David
A truth from which He will not turn back:
"Of the fruit of your body I will set upon your throne.
"If your sons will keep My covenant
And My testimony which I will teach them,
Their sons also shall sit upon your throne forever."

For the LORD has chosen Zion;
He has desired it for His habitation.
"This is My resting place forever;

Here I will dwell, for I have desired it.
"I will abundantly bless her provision;
I will satisfy her needy with bread.
"Her priests also I will clothe with salvation,
And her godly ones will sing aloud for joy.
"There I will cause the horn of David to spring forth;
I have prepared a lamp for Mine anointed.
"His enemies I will clothe with shame,
But upon himself his crown shall shine."

This is a royal Psalm. King David is mentioned four times in this Psalm -- in verse 1, verse 10, verse 11, and in verse 17. Now, that's not to say that the Psalm is about David, because it really isn't. The birth of the baby in England isn't about the baby. It's about the monarchy. It's about the dynasty of the royal family. It's about dreams and the future. It's about the fact that the baby may one day be king.

So also, the mention of David here isn't about him. It's about what David did that affected the Jew and his worship in Jerusalem. It's about the promises that God made to David. Those promises lasted for many years after David died, and they affected the worshiper coming to Jerusalem.

This Psalm focuses all of its attention upon Zion -- Jerusalem -- the place of worship for these pilgrims, the destination of their travels, the dwelling place of God. This picks up a similar theme throughout all of the Old Testament. Time and time again, we read of how God chose to dwell in Jerusalem. Look ahead several Psalms to Psalm 135, verse 21: "Blessed be the LORD from Zion, Who dwells in Jerusalem. Praise the LORD!"

Jerusalem is where God chose to dwell. Likewise, the people of God had a great heart for Jerusalem. Look ahead several more Psalms to Psalm 137, verses 5 and 6, "If I forget you, O Jerusalem, May my right hand forget her skill. May my tongue cling to the roof of my mouth If I do not remember you, If I do not exalt Jerusalem Above my chief joy."

And in Psalm 132, we see these things come together. The pilgrims are traveling up to Jerusalem to worship. And they are pleading that the LORD would come and meet them there. We see this in the heart of the Psalm: verses 7-9, where I want to begin. Here's my first point, ..

1. Meet Us in Jerusalem! (verses 7-9).

Psalm 132:7-9
Let us go into His dwelling place;
Let us worship at His footstool.
Arise, O LORD, to Your resting place,
You and the ark of Your strength.
Let Your priests be clothed with righteousness,
And let Your godly ones sing for joy.

These verses focus upon the reality of what the pilgrims were anticipating. They were anticipating a meeting with God! They were going into the dwelling place of God (verse 7). They were calling God to meet them there (verse 8).

This is why the title of my message comes from verse 8: "Arise, O LORD." This is what they wanted. They wanted God to meet them in Jerusalem! We can almost go straight to application here. Let me remind you again, what Jerusalem was to those in the Old Testament, is what the church is to us today.

These verses can come almost directly to us.

Psalm 132:7-8
Let us go into His dwelling place;
Let us worship at His footstool.
Arise, O LORD, to Your resting place,
You and the ark of Your strength.

This is the sort of thing that should take place at Rock Valley Bible Church every week that we assemble together. We gather together here in this building. We want God to be here with us. We want to meet with God! We want to know His presence! We want to hear from His word! We want to plead His help! We want to sing His praise! We want all to be done for His glory!

That's what verse 9 is all about.

Psalm 132:9
Let Your priests be clothed with righteousness,
And let Your godly ones sing for joy.

Here is our hope -- that we come to Him in purity, that we sing to Him with joy! Righteous leaders! Joyful saints! It doesn't get any better than

this!

In this sense, Psalm 132 is a perfect Song of Ascent. It pictures the people of God, travelling to the place where God dwells to meet Him there and to worship Him there.

Now, as we have worked our way through these Psalms, rare has been the Psalm that directly focuses its attention upon the coming of God's people to worship the LORD in Jerusalem. In fact, only one other Psalm does this: Psalm 122.

Psalm 122:1-4
I was glad when they said to me,
"Let us go to the house of the LORD."
Our feet are standing
Within your gates, O Jerusalem,
Jerusalem, that is built
As a city that is compact together;
To which the tribes go up, even the tribes of the LORD —
An ordinance for Israel—
To give thanks to the name of the LORD.

Verse 1 is the call to go to Jerusalem, "Let's go to Jerusalem to worship." Verses 2-4 speak about how the worshiper has travelled there, to Jerusalem (verse 2), according to the command of the LORD(verse 4) which was to give thanks to the LORD (verse 4).

But other than that, explicit reference to the coming to Jerusalem to worship has not existed in the other Psalms of Ascent. Now, it's not that the other Psalms haven't talked about worship. They have. It has been all over the place. Psalm 121:1 says, "I will lift up my eyes to the mountains," where I'm headed to worship. Psalm 123:1 proclaims, "To You I lift up my eyes, O You who are enthroned in the heavens." Psalm 124:6 says, "Blessed be the LORD." Psalm 130:1 cries, "Out of the depths I have cried to You, O LORD. Lord, hear my voice!"

But, Psalm 132 is explicit. We are going to Jerusalem to worship. "May the LORD meet us there" (verses 7-8). In fact, the entire Psalm is a plea that the LORD would Meet Us in Jerusalem! (verses 7-9).

This is where this Psalm gets interesting! Israel was going to Jerusalem. And in their travels, they were pleading that the LORD would be there. They were aware of the fact that He might not come.

When we think of God, we think of Him like the manager at the Motel 6, "We'll leave the light on for you." "We will be there for you." And indeed, God is always there for us. We can praise the LORD that Jesus has promised to be with us always, even to the end of the age (Matthew 28:20). We have His Spirit, dwelling in us. [\[2\]](#)

But, for ancient Israel, it wasn't necessarily the case that the LORD would be waiting for them in Jerusalem. The prophet Ezekiel saw in a vision of how "the glory of the LORD departed from the threshold of the temple" (Ezekiel 10:18). Of course, when the temple was destroyed by Nebuchadnezzar, the LORD had indeed departed.

And Psalm 132 is a plea for the LORD to remain. In fact, we can see this in the prayer requests of the Psalm. Verse 8 is a big one. Verse 8 says, "Arise, O LORD, to Your resting place." And it is in that context that this Psalm makes any sense at all. This verse opened up the Psalm to me.

That's why we see the prayer in verse 1, "Remember, O LORD, on David's behalf, All his affliction." As you read through verse 2, you see that the prayer was essentially this:

2. Remember David's Heart! (verses 1-6).

Psalm 132:1
Remember, O LORD, on David's behalf,
All his affliction;

This Psalm is not written by David. You can see it in verse 1, where David is mentioned in the third person, himself, not being the author.

Psalm 132:1
Remember, O LORD, on David's behalf,
All his affliction.

Yet, this Psalm brings up David and his role in seeking a place for God's people to worship. Verses 2-5, ...

Psalm 132:2-5
How he swore to the Lord
And vowed to the Mighty One of Jacob,
"Surely I will not enter my house,
Nor lie on my bed;

I will not give sleep to my eyes
Or slumber to my eyelids,
Until I find a place for the LORD,
A dwelling place for the Mighty One of Jacob."

This recalls a time in David's life when he set his heart to find a place for the LORD. Although these exact words occur nowhere in the Old Testament, they are probably referring to the great Davidic covenant of 2 Samuel 7, where David expresses his desire to build a house for the LORD in Jerusalem.

2 Samuel 7:1-3

Now it came about when the king lived in his house, and the Lord had given him rest on every side from all his enemies, that the king said to Nathan the prophet, "See now, I dwell in a house of cedar, but the ark of God dwells within tent curtains." Nathan said to the king, "Go, do all that is in your mind, for the Lord is with you."

This was David's heart. He loved Jerusalem. He longed for the temple to be nice and solid, with solid walls and with a solid ceiling. He longed for a permanent place to which God's people might come and worship.

Do you remember how delighted David was when the Ark of the Covenant came to Jerusalem in the first place? Before it was in Jerusalem, the ark was in the house of Abinidab, who lived in Kiriath-Jearim (1 Samuel 7:1-2). This is probably the reference in verse 6, "Behold, we heard of it in Ephrathah, We found it in the field of Jaar" (1 Sam 7:6).

Jaar is a short name for Kiriath-Jearim. It was in the region of Ephrathah We refer to Washington D. C. as, "D. C." We refer to Los Angeles as, "L. A." We refer to Chicago as "Chi-town." And the Israelites referred to Kiriath-Jearim as "Jaar." "We found it in the field of Jaar! We found it in the field of Jearim!"

Shortly after David gained control of Jerusalem from the Jebusites, he ordered that the ark be brought to Jerusalem. They faced some troubles (which is a story for another time), which kept the ark at the house of Obed-edom the Gittite for three months (2 Samuel 6:10-11) But then, ...

2 Samuel 6:12, 14-18

... David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness. ... And David was dancing before the Lord with all his might, and David was wearing a linen ephod. So David and all the house of Israel were bringing up the ark of the LORD with shouting and the sound of the trumpet. Then it happened as the ark of the LORD came into the city of David that ... King David [was] leaping and dancing before the LORD; ... So they brought in the ark of the Lord and set it in its place inside the tent which David had pitched for it; and David offered burnt offerings and peace offerings before the LORD. When David had finished offering the burnt offering and the peace offering, he blessed the people in the name of the LORD of hosts.

That's the historical picture behind the key verse in the Psalm: verse 8. "Arise, O LORD, to Your resting place, You and the ark of Your strength." ... "We are bringing the ark into the house of the LORD. Come with it. May it be a symbol of your presence. May You meet us there! May You be with us there!"

When the ark came to Jerusalem, and when the ark was actually brought into the temple mount, David was so excited that he "was leaping and dancing before the LORD" (2 Samuel 6:16). This gives you an idea of how great a heart David's was for the dwelling place of the LORD.

Do you realize that it was David who bought the temple mount? At the very end of 2 Samuel 24, you can read of the story of how he purchased the threshing floor of Araunah the Jebusite as a place for the temple. Araunah offered to give it to the king. But, David refused. Instead, David said, "No, but I will surely buy it from you for a price, for I will not offer burnt offerings to the LORD my God which cost me nothing" (2 Samuel 24:24).

And it was David, who contributed much to the actual costs of building the temple. In fact, from his own pocket came almost as much as everyone in Israel combined (1 Chronicles 29:1-9). This is the whole point of verses 1-6, O LORD, Remember David's Heart for worship.

His heart was to build you a place for us to worship. He went through immense pains and troubles and heart-aches and afflictions of purchasing the property, bringing the ark of the covenant to the place, and giving to the construction of the temple.

So, for the sake of David, Don't Neglect His Offspring! (verses 10-12). Or, as verses 10 through 12 say it, ...
3. Don't Neglect Your Anointed! (verses 10-12).

Look at verse 10, ...

Psalm 132:10-12

For the sake of David Your servant,
Do not turn away the face of Your anointed.
The LORD has sworn to David
A truth from which He will not turn back:
"Of the fruit of your body I will set upon your throne.

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

This brings us back to 2 Samuel 7. When David expressed his heart to build a "house" for the LORD, God responded in a very interesting way. He essentially said, "You aren't going to build a house for me. I am going to build a house for you!" To understand this, you need to know that the word, "house" has several connotations. It can be used of a house, like a place where you dwell. It also can refer to a bigger building, like the temple structure. It also can refer to a dynasty, the succession of sons who reign as king.

And in 2 Samuel 7, it is used in all of these ways. David said, "I live in a house, ... with walls and ceilings and beds and chairs, ... I will build a house for the LORD, ... a temple where sacrifices will be made."

Through Nathan, the prophet, we hear God's response, "The LORD ... declares to you that the LORD will make a house for you [that is, ... a dynasty ... the succession of sons who will reign as kings after you]" (2 Samuel 7:11).

God goes on to explain, ...

2 Samuel 7:12-16

When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever. I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men, but My lovingkindness shall not depart from him, as I took it away from Saul, whom I removed from before you. Your house and your kingdom shall endure before Me forever; your throne shall be established forever."

This is the promise to which verses 11 and 12 speak, "... Of the fruit of your body I will set upon your throne. If your sons will keep My covenant
And My testimony which I will teach them, Their sons also shall sit upon your throne forever." (Psalm 132:11-12).

This is the "truth from which He will not turn back" (verse 11). This was God's promise to David. By extension, this was God's promise to Solomon, Rehoboam, and all other kings that would come afterwards -- to Abijah, Asa, Jehoshaphat, Jehoram, Ahaziah, Athaliah, Joash, Amaziah, Azariah, Joth, Ahaz, Hezekiah, Manasseh, Amos, to Josiah.

Psalm 132:12

If your sons will keep My covenant ...
Their sons also shall sit upon your throne forever.

There's just one problem. What if they don't keep the covenant? Thus, the prayer of verse 10, ...

Psalm 132:10

For the sake of David Your servant,
Do not turn away the face of Your anointed.

Or, as I have said it, Don't Neglect Your Anointed! (verses 10-12). In other words, don't neglect the king!

Bringing it back to our day, a new baby has been born in England! This is one of the anointed ones, who may someday arise to the throne. This is a prayer for the son of the king! "God, don't neglect this little one. Bring him up in your ways. Teach him your covenant. Keep him in the covenant." "God, exert your sovereignty in the life of the king. Keep his heart right!"

The sad news is this: the kings that came from David's line were often unfaithful to the covenant. They failed to keep God's testimony. But, God was faithful. He promised David, "Your house and your kingdom shall endure before Me forever; your throne shall be established forever" (2 Samuel 7:16).

How did He do this? By not turning away the face of His anointed. Perhaps a little Hebrew here might help. Verse 10 says, "Do not turn away the face of your Meshiach." That's the Hebrew word for "the Messiah." That's the Hebrew word for "the Christ."

Sure, every king was God's anointed. But, there was the one Anointed One. There was the Messiah who would come. And His face did not turn back (Psalm 132:10). Jesus was faithful unto death (Phil. 2:8). Jesus loved His disciples until the end (John 13:1). Jesus lived His life completely without sin (2 Corinthians 5:21; 1 Peter 2:22). He paid for our sins upon the cross (1 Peter 2:24), and He is the One who now sits upon the throne. He will rule and reign over the house of David forever and ever and ever and ever!

And as we come each week to worship the LORD in our Jerusalem, we can look to our king. By faith we can know of sins forgiven. By grace we can enjoy fellowship with Him.

Here, after the cross, we can find comfort in the fact that the prayer of verse 10 has already been answered. Our Anointed One has been faithful. So, we can enter worship in such a way that those travelers up to Jerusalem could only have imagined.

This is the good news! This is why we gather at Rock Valley Bible Church! We are trusting in our Anointed King, the Lord Jesus Christ!

Well, let's quickly look at my last point.

Arise, O LORD! And, ...

4. Keep Your Promises! (verses 13-18).

Psalm 132:13-18

For the LORD has chosen Zion;

He has desired it for His habitation.

"This is My resting place forever;

Here I will dwell, for I have desired it.

"I will abundantly bless her provision;

I will satisfy her needy with bread.

"Her priests also I will clothe with salvation,

And her godly ones will sing aloud for joy.

"There I will cause the horn of David to spring forth;

I have prepared a lamp for Mine anointed.

"His enemies I will clothe with shame,

But upon himself his crown shall shine."

This is classic -- using God's words against Himself. I would encourage you to do this all the time. Find some promises of God, and pray them back to the LORD. We see this in verses 13-18.

In verse 13: God had expressed His desire for Zion. He has a heart for Jerusalem. He has a heart for our place of worship.

In verse 14: You, yourself have said that You would dwell there. You haven't been forced into this. This has been your desire. This has been Your heart.

In verse 15: You have promised to provide for her. You have promised to supply all of her needs (Phil. 4:19). So, supply her needs.

In verse 16: You have promised that Your priests would be clothed with salvation. So, clothe them with salvation. Let our leaders know You, not just about You. Let our leaders guide us in Your ways. You have promised that Your godly ones would sing for joy. So, give us joy. So, let us sing! Hear our praise, O LORD.

In verse 17: You have promised to the horn of David to spring forth. The horn is a symbol of strength, so let Jesus rule and reign. You have promised that Your Anointed would have a lamp. So let Jesus shine. "May your kingdom come. May your will be done. On earth as it is in heaven" (Matt. 6:10)

And in verse 18: "His enemies I will clothe with shame, But upon himself his crown shall shine." Jesus will be victorious. His enemies will be crushed (Psalm 110:2). So, help us. LORD, be with us as we come to worship You!

This sermon was delivered to Rock Valley Bible Church on July 28, 2013 by Steve Brandon.

For more information see www.rvbc.cc.

[1] <http://www.cnn.com/2013/03/06/world/europe/uk-royal-duchess-baby>

[2] 2 Tim. 1:14; Romans 8:11; 1 Cor. 6:19