Part 1 – A Dwelling Place for the Lord

Now, before we begin this 132nd Psalm, let's remember that the subject/title of it is "***Distress***". However, as the *Companion Bible* points out, these *last three* "Song of Degrees" all have a common 'theme' (subject) which pertains to *blessings* "for" (132), "in" (133) or "from" (134) the Lord's (YHVH's) House. Therefore, these last three songs (of Degrees) are *united* (merged) *in 'blessings'* pertaining to the House of the Lord (YHVH). And that's a *beautiful* way to end these precious 'Song of Degrees' - because David, Solomon and Hezekiah *all* deeply loved God's House (i.e. the Tabernacle/Temple) *very much*! And they did so *because* the Temple (Tabernacle) was where God's Ark of the Covenant was - and thus, it *represented* God's *presence on earth*. And, while David *deeply wanted* to build a permanent Temple for the Lord, YHVH (as this Psalm will point out) it was actually Solomon *who did so*. And, when Hezekiah took over the throne after his wicked father, Ahaz (who *closed* the Temple) died, one of the very *first* things he did was to *open* the Temple up, so Israel could worship the *true* God (YHVH) again (2 Chron 29). Thus, throughout this precious 132nd Psalm (song), Hezekiah is asking the Lord (YHVH) to *remember His promises* to David. And, by the end of the Psalm, we'll understand *why*…

Psalm 132
1 LORD, remember David, and all his afflictions

So, Hezekiah begins this Psalm by praying the Lord (YHVH) would remember the afflictions of his ancestor, David. The word '**remember**' here means ***to mark*** (so as to be recognized), i.e. ***to remember*** and (by implication) ***to mention*** (#2142). So, in the context of this verse, it does mean to *remember* David's '**afflictions**', which simply means ***to depress*** (#6031); and this can be taken in various applications both literally, or figuratively and even transitive or intransitive. And, while David did have *a lot* of afflictions throughout his life (from Saul to Absalom, etc.), what Hezekiah is actually referring to (as will be explained in the next few verses) was how David afflicted *himself* out of his *deep concern* for the Lord's (YHVH's) "House" (i.e. Temple) …

Psalm 132
2 How he sware unto the LORD, and vowed unto the mighty God of Jacob;
3 Surely I will not come into the tabernacle of my house, nor go up into my bed;
4 I will not give sleep to mine eyes, or slumber to mine eyelids,
5 Until I find out a place for the LORD, an habitation for the mighty God of Jacob.

So, Hezekiah is now *explaining* the 'afflictions' that David had (verse 1) pertaining to the 'House' of the Lord (YHVH). And, while other Scriptures give us a *very short* explanation of David's desire to build God (YHVH) a permanent (and *more* glorious) 'House' (in 2 Sam 7 and 1 Chron 17), these verses explain, *in much more detail*, just *how much* it bothered David that the Ark of God (i.e. the Ark of the Covenant) "*dwelt within curtains*" (i.e. a tent, 2 Sam 6:17; 1

Chron 15:1) while *he lived* in a beautiful 'house of cedar'. And, if you read the entire chapters of 2 Sam 7, and 1 Chron 17, you'll see how David asked the prophet, Nathan, what he thought about building God a 'better house' to live in. And, Nathan responded by saying "*Go, do all that is in thine heart; for the LORD is with thee*". So, Nathan thought it was a great idea too. However, that night the Lord (YHVH) came to Nathan and told him what **He** *actually* thought about that! And, while David's desire, and intentions, were truly *very* good, it was simply **not** within God's Will for David to build a Temple for Him.

So, this teaches us that, *no matter how good* our intentions are, if we are *not* 'in line' with God's Will (Word) then we *won't* be successful at what we're trying to do 'for Him'! But, the point to our study (here in Ps 132) is that David really thought *a lot* about building the Lord (YHVH) a House *and* that it *really* bothered him that the Lord's 'Ark' (where God's throne on earth was, i.e. the mercy seat) was simply in a 'tent' instead of a *glorious* House. And so, Hezekiah is pointing out how David actually 'swore' (#7650) to the Lord (YHVH, #3068) and 'vowed' (promised, #5087) to Him (the 'Mighty God', #46) that he wouldn't even *step foot in* his new house of cedar, let along *sleep in it* until he found (or acquired, #4672) a 'place' (spot, locality, #4725) for the Lord (YHVH, #3068) - which he also termed a 'habitation' (residence, #4908) for the 'Mighty God' (#46), which was simply another name for the Lord (YHVH) that only Jacob (Gen 49:24) and Moses used (Deut 7:21). So, this information Hezekiah provides for us (here in Ps 132) is really quite precious; for the only other place (aside from 2 Sam 7 and 1 Chron 17) where we're told *anything* else about David's desire to build God a house is in Acts 7:46, where Stephen briefly points out that David "*desired to find a tabernacle for the God of Jacob*".

So again, from these precious verses (here in Ps 132:2-5) we can see just *how earnestly* David really did *want* to build the Lord (YHVH) a 'House' to 'dwell in'. But, as Stephen also pointed out, "*the most High dwelleth not in temples made with hands*"! Which, is essentially the point the Lord (YHVH) Himself made too, when he responded (via the prophet Nathan) to David's asking Nathan if he thought the Lord (YHVH) would be pleased with a new 'house' (2 Sam 7; 1 Chron 17). For, as Stephen also pointed out (in Acts 7:48-50), the Lord (YHVH) said "*Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things?*". And, in Isa 66 (where Stephen quoted from), the Lord (YHVH) went on to say that, "*but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word*" (Isa 66:2). So, the point is that: our Heavenly Father was not at all worried about having a physical house to live in on earth. For He made the earth and all things within it, as well as the heavens, and us too (Gen 1:1, Isa 42:5, Isa 45:12, 18, Ezek 18:4; Zech 12:1, Ps 96:4-5; 148:1-6, John 1:1-3, Acts 4:24; 14:15, Eph 3:9, Col 1:16, Rev 4:11; Rev 14:7, etc.). So, what matters *the most* to Him is finding out whether His children *truly* love Him and are *earnestly* trying to obey Him (Isa 66:2). For, as Paul so well pointed out, **God's *true desire* is to dwell *within us* via His Holy Spirit** (1 Cor 3:16-18, 1 Cor 6:15-20, 2 Cor 6:14-18)! And that's why, in response to David's desire to build Him a 'house',

the Lord (YHVH) told David (via the prophet, Nathan) that *He* would 'build' *David* a 'house', which was *prophetical* for the 'house' that the Messiah (Jesus Christ) would 'build', *which is* the *Body of Christ* (Heb 3, 10; 1 Pt 2:5, etc.).

So again, while David's concern for the Lord's (YHVH's) "House" was motivated by his deep love for God, he kind of 'missed the boat' in terms of what really pleases the Lord (YHVH). For the physical Temple was *only* built (by Solomon) as a means for Isarel to offer blood sacrifices *until* the Messiah (Jesus Christ) came to offer Himself as the *great* Sacrifice *once and for all times* (Heb 10:10). This is a point that Solomon himself well understood (2 Chron 2:5-6) and one which Jesus Christ clearly taught. Which is why He said to the Samaritan woman, "*Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the* ***true worshippers shall worship the Father in spirit and in truth****: for the Father seeketh such to worship him. God is a Spirit: and* ***they that worship him must worship him in spirit and in truth*** (John 4:21-24).

So, in this 132nd song, Hezekiah is asking the Lord (YHVH) to remember *how earnestly* David wanted (and worked) to find *a place* to build God a glorious physical 'House' to dwell in; and he *also* earnestly wanted to be able to *build it* too. But, since David was nearing the end of his life (and because he had been a 'man of war'), the Lord (YHVH) chose Solomon to build His *physical* 'House' for Him (1 Chron 17:11; 1 Chron 28:3). However, David's vow to the Lord, YHVH (Ps 132:2-5) was not 'in vain'. For truly, the Lord (YHVH) *did* allow David to 'find' the place (location) where the Temple *was to be built*, as 2 Sam 24:17-25 and 1 Chron 21:17-30 records. Further, David was also allowed to gather many of the materials (much of which he donated *out of his own 'pock'*) for the Temple, and the Lord (YHVH) even gave David the 'patterns' for how the Temple should be built (1 Chron 28:11-21). So, in the end, the Lord (YHVH) did honor David's 'afflictions' (vs 1) by showing him *where* the Temple was to be built, allowing Him to gather much of the materials for it and, by giving Him the patterns (via the Holy Spirit) for how the Temple was to be made. So, even though David didn't get to actually build it, he did get to have a very large 'hand' in organizing things so that Solomon would be successful in building the Temple for the Lord (YHVH).

Now, before moving on, we should consider *why* Hezekiah began this 'song' by asking the Lord (YHVH) to remember David's many 'afflictions' (concerns and hard work) pertaining to building Him a 'House'… and the reason is found within the promises that God gave David, when He *responded* to David's asking the prophet, Nathan, if it would be ok for him to build God a 'House'. For, when you read through the chapters of 2 Sam 7, and 1 Chron 17, you'll see that God actually gave David some *amazing* promises that were *unconditional*! For, after promising David that Solomon *would* successfully build Him a 'House' (the Temple), He then promised that, "*And thine* ***house*** *and thy* ***kingdom*** *shall be established* ***for ever*** *before thee: thy*

throne *shall be established* ***for ever***" (2 Sam 7:16). Thus, the Lord (YHVH) promised that David's 'house', 'kingdom', and 'throne' would be established ***forever***. So, what this means is that these things *still exist today* and will *continue to exist* ***forever*** via Jesus Christ. And they still exist today thanks to Jeremiah taking Zedekiah's daughters to the British Isles to marry into the royal line of Judah (where some of the scattered Israelites from the northern tribes had already migrated to), so that David's 'house', 'kingdom', and 'throne' *still exists today* via the British monarchy. And that *will not fail* until Jesus Christ returns (at His Second Advent) to *take it over* (Ezek 37) and rule forevermore (Gen 49:10; Ezek 21:27, etc.). Further, because Hezekiah was childless at the time he wrote this 'song', he was also thinking of the *unconditional* promise that God gave to David (2 Sam 7, 2 Chron 17), i.e. that one of his descendants would *always* rule over Israel *until* the Messiah came. So, Hezekiah (like David) was also concerned with the Lord's 'House', even *in the sense of having an heir to take the throne*. So, let's keep these things in mind as we move along in our study; for they will help us to understand just where Hezekiah is 'coming from' when he wrote this song, because *much of it* is truly quite *prophetical* and *looks forward to* God's promises (to David) being *fulfilled via* the Messiah (Jesus Christ) …

Psalm 132
6 Lo, we heard of it at Ephratah: we found it in the fields of the wood.

So, after speaking of how David 'afflicted' himself to find a place (habitation, i.e. 'House') for the Lord's 'Ark' to dwell in, Hezekiah now begins to speak of *where it* (the Ark of the Covenant) resided *before* it was moved to Zion (in Jerusalem), by David, where he simply put it in a 'tent' he made (2 Sam 6:17; 1 Chron 15:1;1 Chron 16:1). And we should also remember that, when David sought to find a place for the Lord (YHVH) to 'dwell', he was referring to the Ark of the Covenant. And that's because, in those days, the Ark of the Covenant is where God's 'throne on earth' was – for the mercy seat (which was *above* the Law) *was* His 'throne' on earth. So, the Ark of the Covenant was thus where He communicated with Moses at times (Ex 25:21-22; Lev 16:2; Num 7:89); and that's ***why*** the presence of God *was centered around* the Ark of the covenant. So then, Hezekiah wrote that "*we heard of it at Ephratah*". The words '**we heard of it**' is one Hebrew word that simply means ***to hear intelligently*** and often with *implication of attention* and *obedience*, etc. (#8085). And then, the word '**Ephratah**' is simply ***another name for Bethlehem*** (#672), which is where David was born (1 Sam 17:15; 20:6) as well as where Jesus Christ was born (Lk 2:4; John 7:42).

So, Hezekiah says that "*we heard of it at Ephratah*" because 'Ephratah' was where David was born and thus, where he *first heard* about the Ark of the Covenant (1 Sam 17:12), which was at Shiloh when he was a kid (Josh 18:1; Jud 18:31; 1 Sam 1:3, 4:4, etc.). But then Hezekiah writes that, "***we found it in the fields of the wood***". And the 'it' here is still referring to the Ark of the Covenant. The word '**found**' here means ***to come forth to***, i.e. ***appear*** or ***exist*** and (transitively) it can also mean ***to attain***, i.e. ***find*** or ***acquire*** as well as (figuratively) ***to occur***, ***meet*** or ***be***

present (#4672). And the '**fields**' (#7704) of the '**woods**' (#3293) he's referring to is the town of ***Kirjath-jearim*** (the city of forests, #7157) where the Ark of the Lord (YHVH) was put (1 Salm 7:1-2) *after* it was returned from the Philistines, who had stolen it in battle (1 Sam 6:21). And then, when David became king over all of Israel, he sought to bring the Ark to Zion (Jerusalem). And, after one failed attempt (1 Chron 13:6) he did so successfully (1 Chron 15). So, this 6th verse (here in Ps 132) is simply explaining how David *first* heard of (was taught about) the Ark of the Covenant when he was a kid, living in Ephratah (i.e. Bethlehem). And then how David found it in Kirjath-jerim, when he was seeking to bring it to Zion, so Jerusalem could also be the center of worship (not just the capital city) when David was king.

Psalm 132
7 We will go into his tabernacles: we will worship at his footstool.

Now, after Hezekiah explained how the Ark of the Covenant came to dwell in Zion (Jerusalem), he speaks of *what they did* once it was. So, quite naturally, they went to the Tabernacle David pitched and brought the Ark of the Covenant to dwell in (1 Chron 15:1) to worship the Lord (YHVH). The *Companion Bible* notes point out that this word '**tabernacles**' (which simply means ***a residence*** and specifically refers to ***the Tabernacle of God*** (#4908) , is in the *plural* here because it's referring to God's *great* habitation (dwelling-place) which indicates the presence of the Lord (YHVH) *was there* (i.e. the plural of majesty, apx 40.2). As God (YHVH) told Moses, when instructing him how to make the Mercy Seat, "*And **there I will meet with thee**, and **I will commune with thee from above the mercy seat**, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel*" (Ex 25:22). So again, this is *why* the Ark of the Covenant was always looked upon, by the children of Israel, as the place where God Himself (YHVH) 'dwelt'.

And then Hezekiah pointed out that they worshiped (bowed down to, #7812) the Lord (YHVH) at His '**footstool**', which does indeed mean ***a foot stool*** (#1916,7272). But, this 'footstool' is simply referring to *the Ark of the Covenant*, as other Scriptures document (1 Chron 28:3; Ps 99:5). Thus, Hezekiah is also pointing out the *reason* David was 'afflicted' himself *so much* to find a dwelling place for the Ark of the Covenant in Jerusalem. It's *because* he wanted Jerusalem to be the center of worship for Israel, not only it's capital. And, even though Israel did worship the Lord (YHVH) at the Tabernacle David set up for it (1 Chron 15), he still yearned to make a more glorious 'House' for the Lord (YHVH) to dwell in. And that did happen, albeit it was his son (Solomon) who accomplished it.

Psalm 132
8 Arise, O LORD, into thy rest; thou, and the ark of thy strength.

Now Hezekiah is apparently telling us *what David said* once the Ark of the Covenant was brought to Jerusalem for Israel to worship; and he'll continue to do so for the next two verses (i.e. verses 9-10). The word '**arise**' simply means ***to rise*** (#6965); and the *Companion Bible* points out that this is actually a figure of speech (*Ellipsis*, apx. 6) where a gap is *purposely* left in a sentence through the omission of some word or words. And what this means is that: when Israel went to worship the Lord (YHVH) at the Tabernacle (where His 'footstool' was), this is what the leader of the nation *did* say and *would* say. In other words, this is the 'Divine formula' that was spoken at the 'setting forth' of the Ark of the Covenant. And this was established by Moses who, "***when the ark set forward**, that Moses said, **Rise up, LORD**, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O LORD, unto the many thousands of Israel*" (Num 10:35-36). David also used a similar phrase in Psalm 68:1 (check out the CB notes on that verse) and, this is also what Solomon said when he dedicated the permanent Temple to the Lord (YHVH). In fact, Solomon actually said **all** of what these verses 8-10 (here in Ps 132) document (2 Chron 6:41-42). Thus, David followed Moses' example when the Ark of the Covenant was 'set forth' and then, Solomon followed his father's (David) example as well.

Now, the word '**rest**' here (in Ps 132:8) simply means ***to repose of peacefully***; and (figuratively) it can also mean ***a consolation*** or (concretely) ***an abode*** (#4496). So, the phrase "*Arise, O Lord, into Thy rest*" is simply a way of asking the Lord (YHVH) to *dwell with His people*, Israel. And the phrase 'Ark of They strength' is simply another term for the Ark of the Covenant. The word '**strength**' here means ***strength*** in various applications, such as ***force, security, majesty*** and ***praise*** (#5797). So, you could even render it as *the Ark of Majesty*, because the Ark of the Covenant was *indeed* where God showed His glory at times. For example, after Moses finished setting up the Tabernacle in the wilderness, we're told that, "*Then a cloud covered the tent of the congregation, **and the glory of the LORD filled the tabernacle**. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, **and the glory of the LORD filled the tabernacle***" (Ex 40:33-35). And then, after Solomon dedicated the Temple to the Lord (YHVH), we're told that "*Now when Solomon had made an end of praying, the **fire came down from heaven, and consumed the burnt offering and the sacrifices**; **and the glory of the LORD filled the house**. And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house. And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, saying, For he is good; for his mercy endureth for ever*" (2 Chron 7:1-3; 1 Kings 8:10-11). And the fire consuming the burnt offering, and sacrifices, *proved* that the Lord (YHVH) *did indeed* accept the Tabernacle (Temple) that the children of Israel (at the leadership of Moses and Solomon) built for Him.

So, Hezekiah began this song by pointing out how David afflicted himself out of concern to find a place for the Lord (YHVH) to 'dwell' (referring to the Ark of the Covenant) and how he

brought the Ark into the Tabernacle he set up in Zion (Jerusalem). Then we were told how the people worshiped the Lord (YHVH) there and even what David said; which was based upon Moses' own words which Solomon quoted also when dedicating the Temple to the Lord (YHVH). And God Himself (YHVH) showed His approval by filling the Temple with His presence (the glory of God) and (in Solomon's day) even sending fire to consume the burn offerings! And, interestingly, Isaiah also used a similar request when prophesying of the Messiah's coming (Isa 60:1). Now, let's take a look at *what else* David (which Solomon later quoted) said at the celebrations when he brought the Ark of the Covenant to Zion…

Psalm 132
9 Let thy priests be clothed with righteousness; and let thy saints shout for joy.

So, after asking the Lord (YHVH) to accept the Tabernacle he set up, David then made a prayer for *both* the priests and the saints. The word '**clothed**' means ***to wrap around*** so (by implication) it means ***to put on a garment*** or ***clothe*** (oneself, or another) - and this can be used literally or figuratively (#3847). And, here in this 9th verse, it's most certainly being used *figuratively,* for Hezekiah asked the priests be clothed with '**righteousness**', which means ***the right*** (natural, moral or legal), ***equity*** or (figuratively) ***prosperity*** (#6664). And it comes from a prim root that means ***to be*** (or, ***make***) ***right*** (in a moral or forensic sense, #6663). So, the essence of this word simply means ***to be right, upright, just*** or ***righteous***. And, as we've learned in past studies of the Psalms, this word also has a special reference to ***equal balancing*** (Lev 19:15, 36) which is why those who are righteous *obey* (from the heart) God's Word *and* Laws. For *all* the ways of the Lord (YHVH) *are righteous* judgment because He **is** a "God of truth" and thus He's **also** "without iniquity", "just" [#6662] and "right" (Deut 32:4). So, doing what's right requires us to *do as the Lord* (YHVH) *has commanded us*, and not to 'turn to the right hand or the left' (Deut 5:32, 17:11, 28:14; Josh 1:7, 23:6; Prov 5:26-27; Isa 30:21, etc.). Indeed, that is *exactly* what Hezekiah is asking the priests of the Lord (YHVH) be like! Further, the book of Revelations also documents that the *spiritual* 'clothing' that those who serve the Lord (YHVH) 'wear' is *righteousness* (Rev 19:14). And Rev 19:7-8 also tells us that Jesus' (the Lamb) 'wife' (the Body of Christ) will be "*arrayed in fine linen, clean and white*" because "*the fine linen **is the righteousness** of saints*". So, this 'Divine prayer' is just as much prophetical as it is historical!

And then Hezekiah also asked that, "*let thy saints shout for joy*". The word '**saints**' here simply means ***kind***, i.e. (religiously) ***pious*** (a saint, #2623). It's also been rendered as a *godly man, good, holy one* and *merciful*. And then the words '**shout for joy'** does indeed mean ***to shout***, usually ***for joy*** (#7442). And *why* would Hezekiah ask this? Because those who are the Lord's (YHVH's) 'saints' *will indeed* be filled with *great* joy when the Lord (YHVH) dwells in Zion (Jerusalem)! While, in the historical sense, this referred to the Ark of the Covenant dwelling in Zion (and they *did indeed* shout for joy at that time, as Psalm 87 taught us), the *prophetical* sense refers to the return of Jesus Christ. And when Jesus returns to Zion (Jerusalem) that means He

will be coming back to the earth *to stay*! And that means He will depose *all* the wicked ones from ruling (oppressively) over the earth and installing His *righteous* government (the Body of Christ, i.e. the 'saints') to rule *with* Him. So, the 'saints' *will indeed* shout for joy *because* the **true** King of kings (Jesus Christ, Rev 19:16) has *finally* returned, and righteousness *will finally* be enforced throughout the *entire* earth (Isa 11:4-5, 28:16-17, 32:16-18, 46:13, Isa 65:18-22, etc.). As the Lord (YHVH) said in the 65th chapter of Isaiah, "*mine elect shall long enjoy the work of their hands*" (vs 22). And Ps 37:11 also tells us that, "*the meek shall inherit the earth; and shall delight themselves in the abundance of peace*". And that's the 'bottom line' for why the 'saints' will indeed 'shout for joy'!

Psalm 132
10 For thy servant David's sake turn not away the face of thine anointed.

Now, Hezekiah ends this portion of the 'Divine prayer', for the 'setting forth' of the Ark of the Covenant in Zion, by asking that the Lord (YHVH) would not 'turn away' the 'face' of His 'anointed'. The words '**turn not away**' are one Hebrew word that means ***to turn back*** (hence, ***away***) and this can be used transitively, intransitively, literally or figuratively (not necessarily with the idea of return to the starting point); and (generally speaking) it can also mean ***to retreat*** or even (adverbially) ***again*** (#7725). And the word '**face**' can mean ***the face*** (as the part that turns) but also (as a preposition) ***before*** (#6440); this word has also been rendered as '*presence*' many times (Ps 9:3, 16:11, 51:11, 68:8, etc.). Thus, the 'face' can even refer to God's *attention to* a person or matter. And then the word '**anointed**' here does mean ***anointed*** and usually refers to ***a consecrated person***, such as *a king, priest,* or *saint*. But, specifically, it refers to the promised ***Messiah*** who is (of course) Jesus Christ (#4899).

So, this verse is simply a request that the Lord (YHVH) would remember (and not turn away his face, or *attention to*) His *unconditional* promises to David because God *promised* David that someone from his lineage would *always* rule the kingdom of Israel (2 Sam 7:12-16; 1 Chron 17:11-14). So, in the historical sense, Hezekiah was asking the Lord (YHVH) to remember he didn't have a son, i.e. an heir to the throne. The next few verses will back this up because Hezekiah specifically speaks of *this part* of God's promises to David, i.e. that someone from David's lineage would *always* rule the kingdom (2 Sam 7:12-16; 1 Chron 17:11-14). And that's why, in the *prophetical* sense, this also refers to the Messiah (Jesus Christ). For Jesus Christ was indeed a descendant of David via his mother, Mary (on her father's side, Lk 3:23-31). Indeed, our Heavenly Father *did* promise His *own* Son (Jesus Christ, a descendant of David) *would* rule the world, from Zion (Jerusalem), ***forever*** (Ps 2:6, 135:21, 146:10; Isa 2:2-4, 24:23, 28:16, 59:20; Joel 2:32, 3:16-21; Mic 4:7; Zech 1:16-17, 2:10-13, Zech 8:2-3)! And that's why, even though this Psalm speaks of David's distress (to find a 'house' for the Lord, YHVH), it also speaks of a *'blessings **for** the house of Yehovah*". And truly, when God *finishes* fulfilling His *unconditional* promises to David (2 Sam 7:12-16; 1 Chron 17:11-14), His own Son, Jesus Christ,

will be ruling the world from Zion (Jerusalem). And He will do so *righteously*! Which is *why* the saints *will* be shouting with joy and His priests *will* be clothed with righteousness… ***forever***!

So, while David earnestly afflicted himself to find a 'place' for the Lord, YHVH (a habitation for the Mighty God of Jacob), our Heavenly Father truly had it all planned out! And that just goes to show (and remind) us how our Heavenly Father's thoughts, ways, and will is *far above* ours (Isa 55:8-13)! So, we should be grateful for God's *unconditional* promise to David; for within it is also a *great* promise to us. For the Lord, Jesus Christ, *will* return one day (soon) and depose *all* the wicked ones on earth, who so cruelly (and deceitfully) rule the world today (and the worst of it is yet to come - https://t.me/BibleStudyDownload/380). And then He'll rule forevermore, and in righteousness, *with* His faithful servants (the 'saints') who boldly *rejected* (and stood against) worshiping false gods (such as Satan, 2 Thess 2) and idols (such as the 'beast', Rev 13) …

*6 But **ye shall be named the Priests of the LORD**: men shall call you **the Ministers of our God**: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.*
*7 For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: **everlasting joy shall be unto them**.*
8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.
9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the LORD hath blessed.
*10 **I will greatly rejoice in the LORD, my soul shall be joyful in my God**; for he hath clothed me with the **garments of salvation**, he hath covered me with **the robe of righteousness**, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.*
*11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; **so the Lord GOD will cause righteousness and praise to spring forth before all the nations**.*
Isa 61:6-11

We'll pick this up in part 2…

AMEN.