

Psalm 132

Psalm 132:1–18

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An Introduction to Psalm 132

Introduction: Psalm 132

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Psalm 132 Inscription

Slavishly literal:

• [Psalm 132 inscription](#) •
•

Moderately literal:

Here is how others have translated this verse:

Ancient texts:

Dead Sea Scrolls •

Latin Vulgate	A gradual canticle.
Masoretic Text	
Peshitta	[nothing]
Septuagint	A Song of Degrees.

Significant differences: I used the Douay-Rheims Bible instead of the Latin, as it was translated from the Latin. My guess is, [a gradual canticle](#) means roughly the same thing as [a psalm of degrees](#).

Thought-for-thought translations; paraphrases:

CEV	(A song for worship.)
Good News Bible (TEV)	.
<i>The Message</i>	A pilgrim song.
New American Bible	.
New Jerusalem Bible	.
New Living Testament	.
Revised English Bible	.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	A Song of the going up.
Complete Apostles' Bible	.
Complete Jewish Bible	.
Easy English (Churchyard)	.
<i>God's Word</i> TM	A song for going up to worship.
HCSB	.
JPS (Tanakh)	.
NET Bible®	.
New International Version	.
<i>The Scriptures</i> 1998	.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	.
Albert Barnes (revised)	.
A Conservative Version	.
Updated <i>Emphasized Bible</i>	.
English Standard Version	.
Hebrew Names Version	<<A Ma`alot SongSong of Ascents.>>
Keil and Delitzsch (revised)	.
KJV (Scofield)	.
King James 2000 Version	.
LTHB	.
MKJV	A Song of degrees.
NASB	.
New King James Version	.
NRSV	.
Owen's Translation	.
Updated Bible Version 2.11	A Song of Ascents.
A Voice in the Wilderness	.
WEB	.
<i>Young's Literal Translation</i>	A Song of the Ascents.
Young's Updated LT	.

What is the gist of this verse? .

Psalm 132 inscription a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shîyr (שִׁיר) [pronounced sheer]	<i>song, singing; music</i>	masculine singular construct	Strong's #7892 BDB #1010
ma'ālâh (מַעְלָה) [pronounced mah-ġuh-LAW]	<i>what comes up; steps, stair, stories, ascent; degrees; an upper room</i>	feminine plural noun with the definite article	Strong's #4609 BDB #752

Translation: [A Song of Ascents](#). Psalms 120–134 are all entitled *a song of ascents* (or, *degrees*). Psalms 122 124 131–133 are attributed to David; Psalm 124 is attributed to Solomon; the others do not name an author.

All of the information here is identical that in Psalm 133.

The Hebrew word for *ascents* is the feminine plural noun ma'ālâh (מַעְלָה) [pronounced mah-ġuh-LAW], which means *what comes up; steps, stair, stories, ascent; degrees; an upper room*. Barnes tells us this means: *ascend in the mind, Ezek. 11:5. Then it means a "step," by which one ascends, 1Kings 10:19; Ezek. 40:26, 31, 34. Then it means a degree of a dial, or a dial as divided into degrees, where there is an "ascent" on the dial, 2Kings 20:9-11. No matter how you slice it, this word has something to do with going up, ascending. The cities in the ancient world tended to be build upon hills, often surrounded by a city wall for protection. The Tabernacle of God was often located in a high place (as were many of the heathen worship areas) as well; and the Temple of God was located in Jerusalem, upon a hill. Since Jerusalem was upon a hill and the section Zion was even above that, it is conjectured that people moved eventually upward toward Jerusalem, toward the Tabernacle of God or toward the Temple of God, singing these various psalms. In fact, this is one of many theories about the meaning of this and the other psalms with this title.*

First of all, we should examine....

A Summary of the Similarities and Differences of the Song of Ascent Psalms

1. Psalms 120–134 are all titled *Song of Ascents* (or, *steps*).
2. Several of these psalms have allusions to Zion (Psalms 125 126 128 129 132 133 134).
 - a. Overall, 20% of all the psalms mention Zion.
 - b. Nearly 50% of the Ascent psalms mention Zion.
 - i. Several of these psalms have allusions to Jerusalem (Psalm 122 125 128).
 - c. Overall, 7% of all the psalms mention Jerusalem.
 - d. 20% of these psalms mention Jerusalem (which is not statistically too different).
 - e. Less than 25% of the psalms mention Zion or Jerusalem. However, of the Songs of Ascent, over half of them mention Zion or Jerusalem.
 - f. This may explain why some theorize that these psalms were related to the gathering of the Israelites to Jerusalem for the three religious festivals held there each years.
 - 1) Since I am dealing with statistics here, every Psalm of Ascent mentions Jehovah. Only eight psalms in the entire book of Psalms lack the name *Jehovah* (5%—statistically irrelevant).
 - 2) David wrote four of these psalms; Solomon one; the other authors are unknown.
 - 3) General themes:
 - g. The psalmist cries out to God for help in Psalms 120 121 130.
 - h. The psalmist asks God for grace in Psalms 123.

A Summary of the Similarities and Differences of the *Song of Ascent* Psalms

- i. The psalmist speaks of going up to Jerusalem and praying for Jerusalem in Psalm 122.
- j. The psalmist praises God for deliverance in Psalm 124; for being brought back to Jerusalem after the exile in Psalm 126.
- k. The psalmist thanks God for protection in Psalm 125a.
- l. The psalmist asks for people to get their due in Psalm 125b.
- m. Psalm 126 appears to be about the captives of Israel.
- n. The psalmist (Solomon) speaks of the blessings of having children in Psalm 127. The psalmist speaks of the blessings of fearing God and walking in His ways in Psalm 128. The psalmist speaks of blessing the Lord in the short Psalm 134.
- o. The psalmist speaks of being persecuted in Psalm 129.
- p. David is introspective in the very short Psalm 131. David writes of personal blessing in the very short Psalm 133 as well.
- q. Psalm 132 sounds like a dedication of the Temple, as an eventual result of David's desire to have it built.
- r. My point here is, there are no real consistent themes in these psalms. 15 other psalms chosen at random could reasonably result in a similar set of themes.
 - i) Because of the inordinate number of times that Zion and Jerusalem are mentioned, and because Psalm 122 speaks of going to Jerusalem, and because Psalm 119 is the death march out of Judah, many have therefore postulated that this group of psalms were sung either when marching to Jerusalem for the three religious festivals, or as a celebration of returning to Jerusalem from the exile.

Since we will deal with the meaning and interpretation of these psalms, I feel we should cover this material first.

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There are a few theories about what these first few words of the title mean. We find them applied to Psalms 120–134 exclusively.

Theories on the Significance of the Title “Song of Ascents”

Source	Theory
Barnes ¹	<i>Others have supposed that the title refers to some uniqueness of structure in the psalms - a gradation or elevation of thought - approaching to a climax.</i> Barnes offers this as one explanation of many. It is unlikely, as these psalms were composed at different times by different authors for a variety of purposes.
Barnes ²	Some have suggested that these psalms were for the exiles to sing when they returned from Persia. Barnes says that this understanding makes little sense, as three of the psalms of Davidic and another written by Solomon—both long before either the northern or southern kingdom's were removed from the land. Furthermore, only Psalm 122 and 126 have any possible references to having been exiled (and, to my reading, only Psalm 126 could be possibly classified in that way).

¹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm introduction.

² Ibid.

Theories on the Significance of the Title “Song of Ascents”	
Source	Theory
Barnes ³	<i>The remaining supposition seems to have much more plausibility than anyone here suggested. It is that the term is a musical expression; that there was something special in the “scale” of the music to which these psalms were sung, though that is now lost to us...It is impossible, however, now to ascertain “what” there is that would make this appellation especially appropriate to these psalms. All that can be known is, that there was some reason why these psalms were, so to speak, bound up together, and designated by a common title. This does not prevent a special title being prefixed to some of them in regard to their author and design.</i> Barnes also points out that this is similar to the opinions of John D. Michaelis (Notes on Lowth’s Lectures on Hebrew Poetry, xxv., p. 512); Asseman (Biblioth. Orient., t. i., p. 62), and by Castell (Lex. Syr.)
Matthew Henry ⁴	Suggests that this group of psalms received their designation not from the various authors but from the publisher. He suggests these because these psalms are authored at different times by different authors and the subject matter is diverse.
Jewish Rabbins ⁵	Some Jewish Rabbins believe these are the psalms sung as the people ascend the 15 steps of Ezekiel’s Temple (Ezek. 40:22, 37). The idea is one psalm per step. This makes little sense, as this is the Temple in the Millennium (Ezekiel saw this in a vision).
Kukis	This group of psalms (Psalms 120–134) could have received their name, <i>A Song of Ascents</i> , after the fact—that is, they were written whenever they were written, and then gathered together and given that name at a later date. Since many assign these particular psalms to being recited or sung when the Jews returned to Israel after their exile, it is possible that this group of psalms were so used and therefore so classified. My view is not significantly different from Henry’s.
Kukis	Now, don’t quote me on this approach, but, perhaps these psalms taken together result in a spiritual ascension or growth as one studies from Psalm 120 through Psalm 134. I am only thinking out loud here. Superficially, I do not actually see a spiritual progression in these psalms.
Michaelis ⁶	Michaelis supposes that the title is a musical term, and that the reference is to something special in the rhythm, or what is called by us, “feet” of the psalm, but which in the East would be called “steps” or “ascents.”
NIV Study Bible ⁷	<p>This refers to the steps of the Temple, so it is a song related to ascending the steps of the Temple. These were possibly the psalms read aloud at the Feast of Tabernacles. The problem with this is, several of these psalms are attributed to David, who spoke of building a Temple, but never did—his son Solomon did.</p> <p>One might suggest that these psalms were collected to be used for this purpose. Therefore, they could have been written at any time.</p>

³ Ibid.

⁴ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Psalm 120 introduction.

⁵ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Psalm 120 introduction.

⁶ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Psalm 120 introduction. I quoted Barnes who is quoting from a source, but I don’t know which one. He parenthetically lists *Notes on Lowth’s Lectures on Hebrew Poetry*, xxv., p. 512; but at the bottom of the paragraph Barnes writes See DeWette, *Einleitung*, p. 35. Perhaps all of the things he suggested came from the latter reference.

⁷ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 914.

Theories on the Significance of the Title “Song of Ascents”	
Source	Theory
NIV Study Bible ⁸	Most associated these psalms with the religious pilgrimages to Jerusalem (Ex. 23:14–17 Deut. 16:16 Psalm 84:5–7 Micah 4:2 Zech. 14:16—these latter two citations refer to men of Gentile nations coming to Zion to worship). The worshipers would sing these psalms on their way to Zion (see Isa. 30:29). This does not mean that these psalms were not also used in Temple worship services.
	Apparently, the reason for this theory is, Psalm 122 begins with “ Let us go to the house of Jehovah. ” In fact, this particular psalm is all about going to the house of Jehovah, which could refer to the Tabernacle or to the Temple. Barnes ⁹ comments: <i>It seems to me equally improbable that they were called “Songs of Degrees or Ascents,” because they were used by the people when “going up” to Jerusalem to attend on the great festivals. As in the previous specification, it may be remarked that the psalms here referred to had no special applicability to such a use; that there is no evidence that any such practice prevailed; that it is wholly improbable that there would be any such set and fixed arrangement, or that the people in going up to Jerusalem on those occasions would move along to measured music.</i> I don’t find Barnes’ argument here as compelling as his other critical remarks.
Scofield ¹⁰	These are psalms possibly chanted by the people as they walked up toward Jerusalem during the feasts where Israel was to gather. This would suggest that the titles, <i>A Song of Ascents</i> , was added sometime after the psalms were written.

NIV Study Bible tells us that these titles were probably applied during post-exilic times in Judah and that these psalms became a literary unit around that time as well. Along with Psalm 135–136, this group of psalms became known as the *Great Hallel* (which is to be distinguished from the *Egyptian Hallel*—Psalms 113–118).¹¹

At least one of these psalms was written after the exile, as it begins [When Jehovah brought back the captive ones of Zion](#) (Psalm 126:1a).

The problem with these theories are that they are simply theories. Some are simply not reasonable; however, others are possibly true.

Barnes concludes with: *In this variety of conjecture - for it can be regarded as little more than conjecture - it is impossible now to determine with any degree of certainty what is the true meaning of the title, or why it was given to these psalms. It is evident that, from some cause, there was such a unity in them, either from the nature of the composition, or from the occasion on which they were used, that they could properly have a general title given to them, as indicating what would be well understood among the Hebrews in regard to their design...It is impossible, however, now to ascertain “what” there is that would make this appellation especially appropriate to these psalms. All that can be known is, that there was some reason why these psalms were, so to speak, bound up together, and designated by a common title. This does not prevent a special title being prefixed to some of them in regard to their author and design.*¹² So, in any case, there is nothing of spiritual value that I can see in the title of this and the other ascent psalms. I realize, that is a long way to Tipperary.

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⁸ Ibid.
⁹ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Psalm 120 introduction.
¹⁰ C. I. Scofield, *Scofield Notes from the Scofield King James’ Bible*; from e-Sword, Psalm 133:1.
¹¹ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 914.
¹² Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Psalm 120 introduction.

Slavishly literal:

**Remember, O Y^ehowah, to David,
all his oppression.**

Moderately literal:

Psalms
132:1

**Remember, O Y^ehowah, with respect to
David, all his afflictions.**

**Call to mind, O Jehovah,
all David's difficulties.**

Here is how others have handled this verse:

Ancient texts:

Dead Sea Scrolls	.
Latin Vulgate	.
Masoretic Text	Remember, O Y ^e howah, to David, all his oppression.
Peshitta	.
Septuagint	Lord, remember David, and all his meekness:...

Significant differences: As is so often in the case in the psalms, the Greek and Latin agree, and the Hebrew and Syriac agree. Both the Greek and Latin have *meekness* instead of *oppression* or *affliction*.

Thought-for-thought translations; paraphrases:

CEV	Our LORD, don't forget David and how he suffered.
Good News Bible (TEV)	LORD, do not forget David and all the hardships he endured.
The Message	O GOD, remember David, remember all his troubles!
New American Bible	.
New Jerusalem Bible	.
New Living Testament	.
Revised English Bible	.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Lord, give thought to David, and to all his troubles;...
Complete Apostles' Bible	.
Complete Jewish Bible	Lord, remember David, and all his meekness:...
Easy English (Churchyard)	.
God's Word™	.
HCSB	.
JPS (Tanakh)	.
NET Bible®	O LORD, for David's sake remember all his strenuous effort,...
New International Version	.
The Scriptures 1998	.

Literal, almost word-for-word, renderings:

The Amplified Bible	.
Albert Barnes (revised)	.
A Conservative Version	.
Updated Emphasized Bible	.

English Standard Version	O LORD, in David's favor, all the hardships he endured, ...
Hebrew Names Version	LORD, remember David and all his affliction,...
Keil and Delitzsch (revised)	.
KJV (Scofield)	.
King James 2000 Version	.
LTHB	.
MKJV	.
NASB	.
New King James Version	.
NRSV	.
Owen's Translation	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
WEB	.
Young's Literal Translation	Remember, Jehovah, for David, all his afflictions.
Young's Updated LT	.

What is the gist of this verse? .

Psalm 132:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zâkar (זָכַר) [pronounced zaw-KAHR]	<i>remember, recall, call to mind</i>	2 nd person masculine singular, Qal imperative	Strong's #2142 BDB #269
YHWH (יְהוָה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) (pronounced l ^e)	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: Remember, O Y^ehowah, with respect to David,... This first line appears to be the title of this psalm as opposed to a line of the psalm. I may change my mind on this as I get further into the psalm,

God is the one here being asked to think back and recall certain things to mind, rather than the reader or the person who hears this psalm. My thinking here is, the psalmist knows that God knows all of the facts; he knows exactly what has happened to David and all of the circumstances surrounding his life.

Psalm 132:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêth (עַתָּה) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כָּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ʿânâh (עָנָה) [pronounced <i>gaw-NAWH</i>]	<i>oppression, sorrow</i>	Pual infinitive construct with the 3 rd person masculine singular suffix	Strong's #6031 BDB #776

Translation: ...all his afflictions. David faced difficulties all of his life. If we approach his life superficially, we think about his power, all of his women, the money which he no doubt had, and his good looks and charm—and we think, *David had it made; David had the perfect life!* Whereas, God did greatly bless David, David faced the two sets of problems which we all face: problems which he caused for himself (under the category, *you are your own worst enemy*)’ and problems which other people cause for us.

Under the first category, we continually make trouble for ourselves. In some cases, this is obvious: when you sin, you cause problems for yourself. This is true for unbelievers as well. The more sins you commit, generally speaking, the more difficult your life becomes. The classic examples are those of people who engage in addictive behavior. It should be clear that a person who engages in one act of homosexual behavior is in one class; and a person who engages in hundreds of such acts is in another. A person who takes a drink now and again, is in one class; a person who gets drunk whenever the opportunity presents itself, is in another class. I think that even in secular psychology, it is clear that addictive behavior becomes worse and worse the more that you engage in this behavior. The more you engage in sinful and addictive behavior, the more that your life sucks. The sooner that you make an effort to remove yourself from such addictive behavior, the easier it is to extricate yourself from it.

One of the things which Thieme taught was scar tissue of the soul, and the certain acts increased scar tissue on the soul, which gets you more and more caught up in that particular act of sinful behavior.

Now, there are also one-time sins which cause us great difficulty. David, in the future, will sleep with a woman who is not his own, and this sin will escalate to the point where David sees to it that her husband is killed on the battlefield. Much of David’s difficulty here came from God’s discipline, but I don’t believe that is in view here. However, the longer that you remain out of fellowship, the longer that your life will suck, and suck exceedingly, even apart from divine discipline.

We also face problems which originate with other people. It does not matter where you live or what you do in your life, there will be people who are out to get you. They are out to make your life miserable. It is their job. They may approach this mission consciously or subconsciously, but they will attempt to mess with you. This will include neighbors, co-workers, relatives, friends, and people that you simply run into. Your Christian life, for the most part, is predicated on day-to-day shoulder-rubbing with people that you just don’t like, who don’t like you, and you wouldn’t mind it if they moved to a different state. However, it is many of these people whom you will win to Christ (or, perhaps a handful of them). Their interaction with you, particularly if they know that you are a believer in Jesus Christ, is going to be important. These might be people who comment on the same things that you comment on, on the internet. It is easy to fall into a name-calling session, particularly when they express unbelievably prejudice and ignorance (and they see you in the same light); but, this should not be the direction that we take any conversation, virtual or otherwise.

...when he swore to Y^ehowah
[when] he vowed to a Mighty One of Jacob:...

Psalm
132:2

...how he made a solemn oath to Y^ehowah
[and how] he promised the Mighty One of
Jacob:...

...how he made a solemn oath to Jehovah
and how he made this promise to the Mighty One of Jacob:...

Here is how others have translated this verse:

Ancient texts:

Dead Sea Scrolls	.
Latin Vulgate	.
Masoretic Text	.
Peshitta	.
Septuagint	...how he swore to the Lord, [and] vowed to the God of Jacob,...

Significant differences:

Thought-for-thought translations; paraphrases:

CEV	Mighty God of Jacob, remember how he promised:...
Good News Bible (TEV)	.
<i>The Message</i>	And remember how he promised GOD, made a vow to the Strong God of Jacob,...
New American Bible	.
New Jerusalem Bible	.
New Living Testament	.
Revised English Bible	.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	How he made an oath to the Lord, and gave his word to the great God of Jacob, saying,...
Complete Apostles' Bible	.
Complete Jewish Bible	.
Easy English (Churchyard)	He promised the *LORD. He made this special promise to the *Mighty One of Jacob...
<i>God's Word</i> ™	Remember how he swore an oath to the LORD and made this vow to the Mighty One of Jacob:...
HCSB	.
JPS (Tanakh)	.
NET Bible®	and how he made a vow to the Lord, and swore an oath to the powerful ruler of Jacob...
New International Version	.
<i>The Scriptures</i> 1998	.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	.
Albert Barnes (revised)	.
A Conservative Version	.
Updated <i>Emphasized Bible</i>	.
English Standard Version	...how he swore to the LORD and vowed to the Mighty One of Jacob,...

Hebrew Names Version	.
Keil and Delitzsch (revised)	.
KJV (Scofield)	.
King James 2000 Version	.
LTHB	.
MKJV	.
NASB	.
New King James Version	.
NRSV	.
Owen's Translation	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
WEB	.
Young's Literal Translation	.
Young's Updated LT	Who has sworn to Jehovah. He has vowed to the Mighty One of Jacob.

What is the gist of this verse? David apparently made a promise to God, and the next verse will look at the actual promise that David made.

Psalm 132:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăšher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
ʾăšher (אֲשֶׁר) [pronounced uh-SHER] is actually used in a number of different ways; it can mean <i>that, so that, in that; for that, since; which; when, at what time; who; where, wherever; the fact that = how; in order that, because that, because; as, like as; yea, even, yea even; until that; then, so</i> [in an apodosis].			
shâbva' (שָׁבַע) [pronounced shawb'-VAHG]	<i>to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance</i>	3 rd person masculine singular, Niphal perfect	Strong's #7650 BDB #989
lâmed (ל) (pronounced l ^e)	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...how he made a solemn oath to Y^ehowah... This is the phrase which made me think that this is a psalm looking far into the past; the perfect tense is often used for a completed action. However, this does not mean that David made this promise centuries ago; it could have been an oath which David took a few years previous.

Psalm 132:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâdar (נָדַר) [pronounced naw-DAHR]	<i>to vow, to make a promise, to make a commitment, to give a word of assurance concerning a matter, to give one's personal and honorable guarantee, to make a solemn oath or pledge to do or not to do a thing</i>	3 rd person masculine singular, Qal perfect	Strong's #5087 BDB #623
lâmed (ל) (pronounced l ^e)	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
ʿabîyr (אַבִּיר) [pronounced aw-BEER]	<i>strong, mighty, a Mighty One</i>	adjective; also used as a substantive	Strong's #46 BDB #7
I don't believe that this is any different than the adjective below. Although there is a difference in the pronunciation, the vowel points are the only things which differentiate these two words. This form is often found with the proper noun <i>Jacob</i> and these nouns are both exclusively found in poetry (Jeremiah and Isaiah are written in Hebrew poetry).			
ʿabbîyr (אַבְּיֵר) [pronounced ahb-BEER]	<i>mighty, valiant, mighty one; bull; powerful; noble; chief</i>	adjective; also used as a substantive	Strong's #47 BDB #7
Yaʿăqôb (יַעֲקֹב) [pronounced yah-ġuh-KOH ^B V]	<i>supplanter; insidious, deceitful; to circumvent and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784

Translation:...[and how] he promised the **Mighty One of Jacob**:... Again, we have a perfect tense. David made a promise to God and he took and solemn oath before God.

...if I enter in a tent of my house,
if I go up upon a couch of my beds,...

Psalm
132:3

...I will not enter into the tent of my house,
nor will I get into [lit., *go up upon*] the couch of my bed,...

...I will not enter into my own house nor will I get into my own bed,...

Here is how others have translated this verse:

Ancient texts:

Dead Sea Scrolls
Latin Vulgate
Masoretic Text

.
.
...if I enter in a tent of my house,
if I go up upon a couch of my beds,...

Peshitta
Septuagint

.
...I will not go into the tabernacle of my house; I will not go up to the couch of my bed;...

Significant differences:

The Greek actually has the hypothetical particle that the Hebrew does, but Brenton properly interprets it with the English rendering you see above. In the Hebrew, *bed*

is generally found in the plural, even though we are speaking of one bed. The idea is, the bed is made up of several components, so it is found in the plural in the Hebrew (just like the word *face* in the Hebrew). So, in reality, there are no significant differences to be found in this verse.

Thought-for-thought translations; paraphrases:

CEV	"I won't go home or crawl into bed...
Good News Bible (TEV)	"I will not go home or go to bed;...
<i>The Message</i>	"I'm not going home, and I'm not going to bed,...
New American Bible	.
New Jerusalem Bible	.
New Living Testament	.
Revised English Bible	.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Truly, I will not come into my house, or go to my bed,...
Complete Apostles' Bible	I will not go into the tabernacle of my house; I will not go up to the couch of my bed;...
Complete Jewish Bible	.
Easy English (Churchyard)	"I will not go into my house or get into my bed.
<i>God's Word</i> ™	"I will not step inside my house,...
HCSB	"I will not enter my house or get into my bed,...
JPS (Tanakh)	He said, "I will not enter my own home, or get into my bed.
NET Bible®	.
New International Version	.
<i>The Scriptures</i> 1998	"Not to enter into my dwelling-house, Not to get into my bed,...

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	.
Albert Barnes (revised)	.
A Conservative Version	Surely I will not come into the tabernacle of my house, nor go up into my bed,...
Updated <i>Emphasized Bible</i>	.
English Standard Version	"I will not enter my house or get into my bed,...
Hebrew Names Version	.
Keil and Delitzsch (revised)	.
KJV (Scofield)	.
King James 2000 Version	.
LTHB	If I will go into the tent of my house, if I go up on the couch of my bed,...
MKJV	.
NASB	.
New King James Version	.
NRSV	.
Owen's Translation	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
WEB	"Surely I will not come into the structure of my house, Nor go up into my bed;...
<i>Young's Literal Translation</i>	.
Young's Updated LT	"If I enter into the tent of my house, If I go up on the couch of my bed,...

What is the gist of this verse? .

Psalm 132:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
The particle ʾîm (אִם) can be used as a demonstrative (<i>lo, behold</i>), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (<i>if, though</i>); an indication of a wish or desire (<i>oh that, if only</i> ; this is a rare usage).			
When following an oath, either stated or implied, ʾîm, by itself, functions as an emphatic negative.			
bôwʾ (בּוֹא) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter</i>	1 st person singular, Qal imperfect	Strong's #935 BDB #97
bē (בֵּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's #none BDB #88
ʾohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, household, habitation as well as inward</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1004 BDB #108

Translation: ...I will not enter into the tent of my house,... The hypothetical particle *if* is used in a much different way when used as a part of an oath, which is what this is. We may reasonably understand this to mean that David is definitely *not* going into his own house until he does something else. As we will find out in v. 5, David will find a place for the Lord, which is reasonably taken to mean, he will bring the Ark of God into Jerusalem.

I do not know the exact significance of *the tent of my house*. My best guess is, *house* really refers to David's estate and that *tent* refers to his personal quarters. It is possible that David did not have the palace built for him by Hiram until after this vow was made, as using the word *tent* does not evoke the sense of a palace.

Because of the order in which we find these things mentioned in Scripture, it would do us well to set up a chronological order: David first conquered Jerusalem; although he had a basic household set up, he makes this vow before entering into his own house to sleep. David is a soldier and he is quite used to sleeping on the ground. His wives probably were setting up a household at this time. David first unsuccessfully and then successfully moves the Ark to Jerusalem. He moves into his own house. Then, Hiram, King of Tyre, builds David a palace.

Psalm 132:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49

Psalm 132:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The particle ʾîm (אֵי) can be used as a demonstrative (<i>lo, behold</i>), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (<i>if, though</i>); an indication of a wish or desire (<i>oh that, if only</i> ; this is a rare usage).			
When following an oath, either stated or implied, ʾîm, by itself, functions as an emphatic negative.			
ʿâlâh (עלה) [pronounced ǵaw-LAWH]	<i>to go up, to ascend, to come up, to rise, to climb</i>	1 st person singular, Qal imperfect	Strong's #5927 BDB #748
ʿal (על) [pronounced ǵahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
ʿeres (ערֶץ) [pronounced ǴEH-rehs]	<i>couch, divine, bed [often covered with a hanging curtain]</i>	feminine singular construct	Strong's #6210 BDB #793
yâtsûwaʿ (צוֹעֵ) [pronounced yaw-TSOO-ahǵ]	<i>couch, bed</i>	masculine plural noun (plural, because a bed is made up of several components); with the 1 st person singular suffix	Strong's #3326 BDB #426

Translation: ...nor will I get into [lit., go up upon] the couch of my bed,... David is vowing not even to get into his own bed until he fulfills the vow of the next verse.

The verb seems to suggest that David goes to a higher elevation to get onto his bed. May I suggest that we are not talking about a bed which is 4 or 6 feet off the ground, but that it is a bed which is *not* on the ground, which is probably out of the ordinary, to some extent, for that time period.

I do not know exactly what is meant by *the couch of his bed*. These words are obviously set up to parallel the words of v. 3a, but they should make some sense as well. I don't know if, to the Hebrews, an entire bed setup was a new thing to them; and I have no idea how beds were designed during that time period. However, by this verse, it is clear that they are off the ground, that they are made up of several components (as our beds are), and that there was probably a curtain of some sort around them, most likely to keep the bugs and varmints away.

...if I give sleep to my [two] eyes,
to my [two] eyelids slumber;...

Psalm
132:4

...nor give sleep to my eyes and slumber to my
eyelids;...

...nor give sleep to my eyes or slumber to my eyelids;...

Here is how others have translated this verse:

Ancient texts:

Dead Sea Scrolls

Latin Vulgate

Masoretic Text

Peshitta

Septuagint

...I will not give sleep to mine eyes, nor slumber to mine eyelids, nor rest to my temples,...

Significant differences:

Thought-for-thought translations; paraphrases:

CEV	...or close my eyelids,...
Good News Bible (TEV)	I will not rest or sleep,...
<i>The Message</i>	I'm not going to sleep, not even take time to rest,...
New American Bible	.
New Jerusalem Bible	.
New Living Testament	.
Revised English Bible	.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	I will not give sleep to my eyes, or rest to my eyeballs,...
Complete Apostles' Bible	I will not give sleep to my eyes, nor slumber to my eyelids, nor rest to my temples,...
Complete Jewish Bible	.
Easy English (Churchyard)	I will not shut my eyes or go to sleep...
<i>God's Word</i> ™	...get into my bed, shut my eyes, or close my eyelids...
HCSB	I will not allow my eyes to sleep or my eyelids to slumber...
JPS (Tanakh)	.
NET Bible®	I will not allow my eyes to sleep, or my eyelids to slumber,...
New International Version	.
<i>The Scriptures</i> 1998	.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	.
Albert Barnes (revised)	.
A Conservative Version	.
Updated <i>Emphasized Bible</i>	.
English Standard Version	I will not give sleep to my eyes or slumber to my eyelids,...
Hebrew Names Version	.
Keil and Delitzsch (revised)	.
KJV (Scofield)	.
King James 2000 Version	.
LTHB	.
MKJV	.
NASB	.
New King James Version	.
NRSV	.
Owen's Translation	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
WEB	.
<i>Young's Literal Translation</i>	.
Young's Updated LT	...If I give sleep to my eyes, To my eyelids—slumber,...

What is the gist of this verse? David adds that he will not allow himself to sleep until he finds a home for the Ark (v. 5).

Psalm 132:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
The particle ʾîm (אִם) can be used as a demonstrative (<i>lo, behold</i>), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (<i>if, though</i>); an indication of a wish or desire (<i>oh that, if only</i> ; this is a rare usage).			
When following an oath, either stated or implied, ʾîm, by itself, functions as an emphatic negative.			
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal imperfect	Strong's #5414 BDB #678
sh ^e nath (שָׁנַת) [pronounced sh ^e nahth]	<i>sleep; a state of sleep</i>	feminine singular noun	Strong's #8153 (= #8142?) BDB #446
There is some disagreement upon the vowel points and this appears to be in the construct form, although that does not fit in with the rest of the sentence. Strong's #8142 is spelled very similarly and this is spelled like that construct of that noun.			
lâmed (ל) (pronounced l ^e)	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
ʿêynayim (עֵינַיִם) [pronounced gay-nah-YIM]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 1 st person singular suffix	Strong's #5869 (and #5871) BDB #744

Translation: ...nor give sleep to my eyes... Not only is David not going to go into his own house and sleep in his own bed, but he says here, he will not even sleep until he finds a home for the Ark (v. 5).

Psalm 132:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced l ^e)	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
ʿaphʿaphayim (עַפְעָפַיִם) [pronounced gahf ^e -gah-fah-YIHM]	<i>two eyelid (s)</i>	masculine dual noun with the 1 st person singular suffix	Strong's #6079 BDB #733
t ^e nûwmâh (תַּנוּמָּה) [pronounced t ^e n-oo-MAW]	<i>sleep, slumber, being asleep, slumberings</i>	feminine singular noun	Strong's #8572 BDB #630

Translation: ...[and] slumber to my eyelids;... This seems to be a repetition of the above; it adds no new information, but poetically, it fills out the verse.

Now I must admit to not having a complete understanding of what David is saying here. If we take this literally, it means that the very first thing which David did, after conquering Jerusalem, was attempt to move the Ark. That means that this psalm would have been written prior to his first attempt to move the Ark and this psalm may have even been sung with that first attempt.

The other alternative is, this is to be taken figuratively, and the first thing on David's agenda is to move the Ark of God. If this psalm was written after the first attempt, but before the second attempt, then we have two problems: (1) why would David write this psalm (assuming that he is the writer) or say these words *after* attempting to move the Ark the first time. Whether we take this figuratively or literally, David is not going to say the first thing on his list is to move the Ark *after* he has once made an attempt to move the Ark. (2) Since there are at least 3 months in between the first and second attempts to move the Ark, it seems unreasonable to suppose that David, even through supernatural means, never fell asleep until the Ark was finally moved.

In either case, whether we take this literally or figuratively, it makes the most sense for David to have said these words prior to the attempt to move the Ark the first time. If that is the case, then we should be able to take these words literally.

There is the alternative view that David did not write this, and that the psalmist is repeating what David said (in the 1st person). This still gives us the two options that David was being literal or figurative.

Because of the 1st person and because of the immediacy of this psalm, this feels as if David wrote the psalm. I think that it is reasonable to suppose that David thought or said these things prior to attempting to move the Ark the first time, and that, he was being literal. Obviously, this did not work out as he expected, and obviously he did sleep eventually.

...as far as I find a place for Y^ehowah
dwelling places for a Mighty One of Jacob."

Psalm
132:5

...until I find a place for Y^ehowah,
[and] dwelling places for the Mighty One of
Jacob."

...until I find a place for Jehovah, the Mighty One of Jacob, to live."

Here is how others have translated this verse:

Ancient texts:

Dead Sea Scrolls	.
Latin Vulgate	.
Masoretic Text	.
Peshitta	.
Septuagint	...until I find a place for the Lord, a tabernacle for the God of Jacob.

Significant differences:

Thought-for-thought translations; paraphrases:

CEV	...until I find a home for you, the mighty LORD God of Jacob."
Good News Bible (TEV)	...until I provide a place for the LORD, a home for the Mighty God of Jacob."
The MessageUntil I find a home for GOD, a house for the Strong God of Jacob."
New American Bible	.
New Jerusalem Bible	.
New Living Testament	.

Revised English Bible .

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	...Till I have got a place for the Lord, a resting-place for the great God of Jacob.
Complete Apostles' Bible	...until I find a place for the Lord, a tabernacle for the God of Jacob.
Complete Jewish Bible	.
Easy English (Churchyard)	.
God's Word™	.
HCSB	.
JPS (Tanakh)	.
NET Bible®	...until I find a place for the Lord, a fine dwelling place for the powerful ruler of Jacob."
New International Version	.
The Scriptures 1998	.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	.
Albert Barnes (revised)	.
A Conservative Version	.
Updated <i>Emphasized Bible</i>	.
English Standard Version	.
Hebrew Names Version	.
Keil and Delitzsch (revised)	.
KJV (Scofield)	.
King James 2000 Version	.
LTHB	...until I search out a place for Jehovah, dwellings for the Mighty One of Jacob.
MKJV	.
NASB	.
New King James Version	.
NRSV	.
Owen's Translation	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
WEB	...Until I find out a place for Yahweh, A dwelling for the Mighty One of Jacob."
<i>Young's Literal Translation</i>	.
Young's Updated LT	...Til I find a place for Jehovah, Tabernacles for the Mighty One of Jacob.

What is the gist of this verse? Here we find out what David must do before sleeping again: to find a place for Jehovah, the Mighty One of Jacob.

Psalm 132:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿad (עד) [pronounced ʿahd]	while, so long as; to, even to [some certain limit]; even to [unto], unto; as far as, even to, up to, until	preposition	Strong's #5704 BDB #723

Psalm 132:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâtsâ' (מָצָא) [pronounced <i>maw-TSAW</i>]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover</i>	1 st person singular, Qal imperfect	Strong's #4672 BDB #592
mâqôwm (מָקוֹם) [pronounced <i>maw-KOHM</i>]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun	Strong's #4725 BDB #879
lâmed (ל) (pronounced <i>l</i>)	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יְהוָה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...until I find a place for Y^ehowah,... The only thing which really makes sense is for David to find a place where the Ark of God can be kept. The end result is, Jesus Christ will rule over the earth from this place, but the key is, David is finding a place for the Ark.

Psalm 132:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mîsh^e-KAWN</i>]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine plural noun	Strong's #4908 BDB #1015
lâmed (ל) (pronounced <i>l</i>)	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
ʾabîyr (אַבִּיר) [pronounced <i>aw-BEER</i>]	<i>strong, mighty, a Mighty One</i>	adjective; also used as a substantive	Strong's #46 BDB #7
I don't believe that this is any different than the adjective below. Although there is a difference in the pronunciation, the vowel points are the only things which differentiate these two words. This form is often found with the proper noun <i>Jacob</i> and these nouns are both exclusively found in poetry (Jeremiah and Isaiah are written in Hebrew poetry).			
ʾabbîyr (אַבְּיִר) [pronounced <i>ahb-BEER</i>]	<i>mighty, valiant, mighty one; bull; powerful; noble; chief</i>	adjective; also used as a substantive	Strong's #47 BDB #7
Yaʿăqôb (יַעֲקֹב) [pronounced <i>yah-ġuh-KOH^BV</i>]	<i>supplanter; insidious, deceitful; to circumvent and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784

Translation:...[and] dwelling places for the Mighty One of Jacob.” *Dwelling places* here is in the plural. My guess is, this refers to the additional rooms and out-buildings which would be required for a king. For the Ark, David has in mind building a permanent structure, which is going to be built by his son, Solomon.

We find the title for Jesus Christ, *the Mighty One of Jacob*, used for a second time here.

**Lo, we heard her in Ephrathah;
we found her in fields of Jaar [or, woods,
honeycombs].**

Psalms
132:6

**Listen, we heard [about] [the Ark] [lit., her] in
Ephrathah;
[and] we found it in the fields of Jaar [or,
woods, honeycombs].**

Listen to me: we heard about the Ark in Ephrathah and we found it in the fields of Jaar.

Here is how others have translated this verse:

Ancient texts:

Dead Sea Scrolls	.
Latin Vulgate	.
Masoretic Text	Lo, we heard her in Ephrathah; we found her in fields of Jaar [or, woods, honeycombs].
Peshitta	.
Septuagint	Behold, we heard of it in Ephratha; we found it in the fields of the wood.

Significant differences:

Thought-for-thought translations; paraphrases:

CEV	When we were in Ephrath, we heard that the sacred chest was somewhere near Jaar.
Good News Bible (TEV)	In Bethlehem we heard about the Covenant Box, and we found it in the fields of Jearim.
<i>The Message</i>	Remember how we got the news in Ephrathah, learned all about it at Jaar Meadows?
New American Bible	.
New Jerusalem Bible	.
New Living Testament	.
Revised English Bible	.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	We had news of it at Ephrathah: we came to it in the fields of the wood.
Complete Apostles' Bible	.
Complete Jewish Bible	.
Easy English (Churchyard)	Look, we heard about it in Ephrathah, we found it in the territory of Jaar.
<i>God's Word</i> ™	Now, we have heard about the ark of the promise being in Ephrathah. We have found it in Jaar.
HCSB	We heard of the ark in Ephrathah; we found it in the fields of Jaar.
JPS (Tanakh)	.
NET Bible®	.
New International Version	.
<i>The Scriptures</i> 1998	.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	.
Albert Barnes (revised)	.
A Conservative Version	.
Updated <i>Emphasized Bible</i>	.
English Standard Version	Behold, we heard of it in Ephrathah; we found it in the fields of Jaar.
Hebrew Names Version	.
Keil and Delitzsch (revised)	.
KJV (Scofield)	.
King James 2000 Version	.
LTHB	Lo, we have heard of it at Ephratah; we found it in the fields of the forest;...
MKJV	.
NASB	.
New King James Version	.
NRSV	.
Owen's Translation	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
WEB	.
<i>Young's Literal Translation</i>	.
Young's Updated LT	"Lo, we have heard it in Ephratah, We have found it in the fields of the forest.

There are times why you may wonder, *why do you list this many different translations? And why do you list those translations which just aren't very accurate? Doesn't that defeat the purpose? Doesn't that muddy the water?* Sometimes, this is correct—sometimes the CEV or the Message will have additional information in their rendering which go pretty far out of bounds. However, in this case, they suggest what the more literal translations do not: that we are speaking of the Ark of God here. Now, the Ark will be mentioned in v. 8, but it is reasonable to suppose that this is what we are speaking of in this verse.

Quite obviously, I would like to have the more accurate translation possible; but, on the other hand, becoming super-literal can sometimes end up obfuscating the gist of the passage. If it helps, think of inexact translations as very short commentaries. The translators have made a reasonable attempt to understand what is found in the original languages, they have attempted to understand what the intention of the passage is, and they attempt to find words which will convey this information to us. Will there be a simple one-to-one correspondence between the English words and the original Hebrew (or Greek) words? Probably not.

On the other hand, bear in mind that the inexact translations can send us off on improper tangents and wild goose chases. This further emphasizes your need for a pastor teacher to guide you through these rough waters.

What is the gist of this verse? I believe that the intent here is, David has only *heard* of the existence of the Ark of God—it has never been where it belonged throughout all of David's life—and David managed to locate the Ark in the *fields of the wood*.

Psalm 132:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hinnêh (הִנֵּה) [pronounced <i>hīn-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243

Psalm 132:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâma' (שָׁמַע) [pronounced shaw-MAHG]	<i>to listen, to hear, to listen intently, to listen and obey, to listen and act upon, to listen and give heed to, to hearken to, to be attentive to, to listen and take note of, to listen and be cognizant of</i>	1 st person plural, Qal perfect; with the 3 rd person feminine singular suffix	Strong's #8085 BDB #1033
bê (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's #none BDB #88
ʿEph ^e râthâh (עֲפְרַתָּה) [pronounced eh ^f -RAW-thaw]	<i>ash heap; a place of fruitfulness; transliterated Ephrathah</i>	proper singular noun; location or person	Strong's #672 BDB #68

This is also spelled ʿEph^erâth (עֲפְרַתָּה) [pronounced eh^f-RAWTH].

This generally refers to a place and it may be identical to Bethlehem (or it is a general area where Bethlehem is located—see Micah 5:1). This is a place near Bethel where Rachel died and was buried. This can also be a woman's name (1Chron. 2:19, 50 4:4).

Translation: Listen, we heard [about] [the Ark] [lit., her] in Ephrathah;... As noted above, *Ephrathah* can either refer to Bethlehem or to the place where Rachel died, which is near Bethel. Obviously, it makes perfect sense for the Ark to be somewhere near Bethlehem, as that is close to Jerusalem.

We do have the problem of the suffix being feminine. Perhaps—and this is a wild guess—that a gender was chosen which clearly separates it from everything else in this verse or in the near periphery.

Now, do you recall how I suggested that there was a reason *why* Solomon built the Temple instead of David? David represents Jesus Christ in his incarnation, at his first advent. Jesus Christ fulfills most the promises which God made about David's greater Son. The Ark also represents Jesus Christ; so, it would make sense for the Ark to come out of Bethlehem, to temporarily reside in Jerusalem; and then, when the Temple is built, for that Temple to be a *permanent* home for the Ark, as Christ will rule over the earth during the Millennium from Jerusalem.

David, Solomon and the Ark of God

Jesus Christ	The Ark of God	The Human King
Jesus Christ, in His humanity, was born in Bethlehem Ephrathah. This was after a long period of spiritual inactivity. God did not become involved with Israel in any sort of miraculous way, and no Scripture was written during this time.	The Ark was located near Jerusalem, after a long period of inactivity with respect to the function of the Ark.	Prior to David's rule over all Israel, there was a period of time during which Israel did not have a true leader from God.

David, Solomon and the Ark of God		
Jesus Christ	The Ark of God	The Human King
Jesus Christ offered the Kingdom of God and He was the King. Jesus Christ received a huge amount of opposition from all sides.	The Ark of God was brought into Jerusalem, but it did not find its rightful place either in the Tabernacle of God or in the Temple of God.	David ruled over all Israel, but there were waves upon waves of enemies which plagued Israel. Much of David's time as king was spent with those opposed to Israel.
Jesus Christ will return in the Millennium and rule over all the earth from Jerusalem as King.	The Ark will be placed into the Temple, which is a permanent structure in Jerusalem.	Solomon ruled over Israel during a time of peace and prosperity, representative of the Millennium.

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Psalm 132:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâtsâ' (מָצָא) [pronounced maw-TSAW]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover</i>	1 st person plural, Qal imperfect; with the 3 rd person feminine singular suffix	Strong's #4672 BDB #592
bê (בֵּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's #none BDB #88
sâdeh (שָׂדֶה) [pronounced saw-DEH]	<i>field, land, country, open field, open country</i>	masculine singular construct	Strong's #7704 BDB #961
ya'ar (יַעַר) [pronounced YAH-gahr]	<i>wood, forest, thicket; a beehive; an excess of honey; a thicket of trees</i>	masculine singular noun; pausal form	Strong's #3293 and #3264 (plural form) BDB #420

This could possibly be a proper noun which is transliterated *Jaar*.

Translation:...[and] we found it in the fields of Jaar [or, woods, honeycombs]. The actual Ark is located, and it is not really too far from Jerusalem.

Let us go in to His dwelling places,
let us bow down to the footstool of His feet.

Psalm
132:7

Let us go into His dwelling places
[and] let us bow down before His footstool [lit.,
to a footstool of His feet].

Let us go into His residences and let us bow down before His footstool.

Here is how others have translated this verse:

Ancient texts:

Dead Sea Scrolls	.
Latin Vulgate	.
Masoretic Text	Let us go in to His dwelling places, let us bow down to the footstool of His feet.
Peshitta	.
Septuagint	Let us enter into his tabernacles: let us worship at the place where His feet stood.

Significant differences:

Thought-for-thought translations; paraphrases:

CEV	Then we said, "Let's go to the throne of the LORD and worship at his feet."
Good News Bible (TEV)	We said, "Let us go to the LORD's house; let us worship before his throne."
<i>The Message</i>	We shouted, "Let's go to the shrine dedication! Let's worship at God's own footstool!"
New American Bible	.
New Jerusalem Bible	.
New Living Testament	.
Revised English Bible	.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Let us go into his tent; let us give worship at his feet.
Complete Apostles' Bible	.
Complete Jewish Bible	.
Easy English (Churchyard)	We will go into the place where he lives. And we will *worship at his feet.
<i>God's Word</i> TM	.
HCSB	.
JPS (Tanakh)	.
NET Bible®	Let us go to his dwelling place! Let us worship before his footstool!
New International Version	.
<i>The Scriptures</i> 1998	.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	.
Albert Barnes (revised)	.
A Conservative Version	.
Updated <i>Emphasized Bible</i>	.
English Standard Version	"Let us go to his dwelling place; let us worship at his footstool!"
Hebrew Names Version	.
Keil and Delitzsch (revised)	.
KJV (Scofield)	.
King James 2000 Version	.
LTHB	.
MKJV	.
NASB	.
New King James Version	.
NRSV	.
Owen's Translation	.

Updated Bible Version 2.11 .

A Voice in the Wilderness .

WEB

Young's Literal Translation

Young's Updated LT .

["We will go into his dwelling place. We will worship at his footstool.](#)[We come in to His tabernacles, We bow ourselves at His footstool.](#)

What is the gist of this verse? .

Psalm 132:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bôw' (בּוֹא) [pronounced boh]	to come in, to come, to go in, to go, to enter	1 st person plural, Qal imperfect; with the voluntative hê	Strong's #935 BDB #97
lâmed (ל) (pronounced l ^e)	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by	directional/relational preposition	No Strong's # BDB #510
mîsh ^e kân (מִשְׁכָּן) [pronounced mîsh ^e -KAWN]	residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #4908 BDB #1015

Translation: [Let us go into His dwelling places...](#) I believe that we have a double meaning here. David envisioned a Temple where men would come to worship God, and that there would be a place within the Temple where the ark would be kept. For the most part, I don't know that men actually went into the Tabernacle of God, apart from the priests and the Levites. However, David envisioned a much larger group of buildings or structure where we would go and worship.

The 2nd meaning is, in eternity, God has designed living places for us to live in. We find the parallel New Testament in John 14:1–3: [Do not let your heart be troubled; you believe in God, believe also in Me. In My Father's house are many dwelling places. But if it were not so, I would have told you. I am going to prepare a place for you! And if I go and prepare a place for you, I am coming again and will receive you to Myself, that where I am you may be also.](#)

Psalm 132:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâchah (שָׁחָה) [pronounced shaw-KHAW]	to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to	1 st person plural, Hithpael imperfect with the voluntative hê	Strong's #7812 BDB #1005
lâmed (ל) (pronounced l ^e)	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by	directional/relational preposition	No Strong's # BDB #510
hădôm (הֶדוֹם) [pronounced huh-DOHM]	stool, footstool	masculine singular construct	Strong's #1916 BDB #213

Psalm 132:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
regel (רֶגֶל) [pronounced REH-gel]	<i>foot, feet</i>	feminine dual noun with the 3 rd person masculine singular suffix	Strong's #7272 BDB #919

Translation:...[and] let us bow down before His footstool [lit., to a footstool of His feet]. In eternity, when we recognize God's perfection and holiness and love, we will bow down before Him. In the New Testament, we read: **For it has been written, "As I live, says the Lord, that every knee will bow to Me, and every tongue confess to God."** (Rom. 14:11 Isa. 45:23).

**Rise up, Y^howah, to Your resting place,
You and an Ark of Your strength.**

Psalm
132:8

**Rise up, O Y^howah, to Your place of rest,
You and Your Ark of majesty [or, *strength*,
refuge].**

Rise up, O Jehovah, to Your place of rest, both You and Your majestic Ark!

Here is how others have translated this verse:

Ancient texts:

Dead Sea Scrolls	.
Latin Vulgate	Arise, O Lord, into Your resting place: You and the ark, which You have sanctified.
Masoretic Text	Rise up, Y ^h owah, to Your resting place, You and an Ark of Your strength.
Peshitta	.
Septuagint	Arise, O Lord, into your rest; You, and the Ark of Your holiness.
Significant differences:	Both the Greek and Latin speak of the Ark being <i>holy</i> or <i>sanctified</i> at the end of this verse. The Dead Sea Scrolls, Hebrew and Latin all refer to <i>the Ark of Your strength</i> . This is the first readable verse from this psalm in the Dead Sea Scrolls ¹³ (the latter half is readable).

Thought-for-thought translations; paraphrases:

CEV	Come to your new home, LORD, you and the sacred chest with all of its power.
Good News Bible (TEV)	Come to the Temple, LORD, with the Covenant Box, the symbol of your power, and stay here forever.
The Message	Up, GOD, enjoy your new place of quiet repose, you and your mighty covenant ark;...
New American Bible	.
New Jerusalem Bible	.
New Living Testament	.
Revised English Bible	.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Come back, O Lord, to your resting-place; you and the ark of your strength.
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¹³ Bear in mind that the Dead Sea Scrolls are over 2000 years old, and therefore, simply due to aging, will not be complete. That this is the first readable verse in Psalm 132 in the Dead Sea Scrolls does not mean that it is the first verse of Psalm 132.

Complete Apostles' Bible	Arise, O Lord, into Your rest; You, and the ark of Your holiness.
Complete Jewish Bible	.
Easy English (Churchyard)	.
God's Word™	.
HCSB	Arise, LORD, come to Your resting place, You and the ark <i>that shows</i> Your strength.
JPS (Tanakh)	.
NET Bible®	Ascend, O LORD, to your resting place, you and the ark of your strength!
New International Version	.
The Scriptures 1998	.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	.
Albert Barnes (revised)	.
A Conservative Version	.
Updated <i>Emphasized Bible</i>	.
English Standard Version	.
Hebrew Names Version	.
Keil and Delitzsch (revised)	.
KJV (Scofield)	.
King James 2000 Version	.
LTHB	.
MKJV	.
NASB	.
New King James Version	.
NRSV	.
Owen's Translation	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
WEB	Arise, Yahweh, into your resting place; You, and the ark of your strength.
<i>Young's Literal Translation</i>	.
Young's Updated LT	Arise, O Jehovah, to Your rest, You, and the Ark of Your strength,.

What is the gist of this verse? .

Psalm 132:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qûwm (קוּם) [pronounced koom]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	2 nd person masculine singular, Qal imperative; with the voluntative hê	Strong's #6965 BDB #877
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) (pronounced l ^e)	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510

Psalm 132:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
m ^e nûwchâh (מנוח) [pronounced m ^e -noo-KHAH]	<i>rest, resting place, place of rest, quietness</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #4496 BDB #629

Translation: [Rise up, O Y^ehowah, to Your place of rest,...](#) David calls upon God to rise up. I believe the sense here is, God is not out front and center. We do not see God acting directly in our lives, even though He does; and few of us witness any miracles (and I personally question just how many of the miracles of the Scriptures are actually miracles). But, we do not see God front and center in our lives as we see, for instance, the President of the United States.

David is calling for God to rise up to His place of rest. Now, this is interesting; usually when I rise up, I am getting out of a place of rest. However, I think that we have two sets of meanings: in time, David's son, Solomon, would build the Temple (David, when he wrote this, expected that he would), and when the Ark was moved into the Temple, God's presence would fill the Temple. It is called a place of rest because this is where the Ark would come to rest permanently.

The second meaning would be, in the Millennium, God would take to His throne in Jerusalem, where He would preside over the world.

Psalm 132:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾattâh (אתה) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʾărôwn (ארון) [pronounced uh-ROHN]	<i>ark, chest; Ark</i>	masculine singular construct	Strong's #727 BDB #75
ʿôz (עז) [pronounced gohz]	<i>strength, might; firmness, defense, refuge, protection; splendor, majesty, glory praise</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #5797 BDB #738

Translation: [...You and Your Ark of majesty](#) [or, *strength, refuge*]. It is this half of the verse which explains to us just what David meant by God rising up to a place of rest. His ark would come to a permanent place of rest (permanent in David's thinking). The Tabernacle of God moved to several different cities (see [the Movement of the Ark and the Tent of God](#)), and the Temple would be a permanent structure, where the Ark, theoretically, would be placed forever (obviously, David did not envision that 3 Temples would be built).¹⁴

We have *Ark* in the construct. Now, the construct state does not take a definite article nor does it take a personal pronoun; however, the noun to which it is affixed may take these things. For this reason, we often apply the

¹⁴ In all, at least 4 Temples will be built; and I believe that a 5th one will be built in the Church Age as well.

definite article or the personal pronoun to the construct, as the construct and the noun to which it is affixed refer to one thing. So, we render this *Your Ark of majesty* rather than *an Ark of Your majesty*.

The noun to which *Ark* is affixed can mean several things: *strength, might; refuge, protection; splendor, majesty*. I believe that David chose such a noun because the Ark was all of these things. To us, God is *strength, might; refuge, protection; splendor* and *majesty*. The Ark which represents God, would therefore, be listed as all of these things.

**Your priests will put on righteousness
and Your gracious ones will shout for joy.**

Psalm
132:9

**Your priests will put on righteousness
and Your gracious ones will shout for joy.**

Your priests will be clothed in righteousness and Your grace oriented types will shout with joy.

Here is how others have translated this verse:

Ancient texts:

Dead Sea Scrolls	.
Latin Vulgate	.
Masoretic Text	Your priests will put on righteousness and Your gracious ones will shout for joy.
Peshitta	.
Septuagint	Your priests shall clothe themselves with righteousness; and Your saints shall exult.
Significant differences:	None. I should mention that, where I do not include the English translation of the Dead Sea Scrolls, that does not mean that it is missing from the text of the Dead Sea Scrolls; I leave out the text when it is identical to the Masoretic text (or, of course, where it is missing).

Thought-for-thought translations; paraphrases:

CEV	Let victory be like robes for the priests; let your faithful people celebrate and shout.
Good News Bible (TEV)	May your priests do always what is right; may your people shout for joy!
<i>The Message</i>	Get your priests all dressed up in justice; prompt your worshipers to sing this prayer.
New American Bible	.
New Jerusalem Bible	.
New Living Testament	.
Revised English Bible	.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Let your priests be clothed with righteousness; and let your saints give cries of joy.
Complete Apostles' Bible	.
Complete Jewish Bible	.
Easy English (Churchyard)	(I pray that) all your priests will be *righteous and all your saints will shout. They will shout because they are so happy.
<i>God's Word™</i>	Clothe your priests with righteousness. Let your godly ones sing with joy.
HCSB	.
JPS (Tanakh)	.
NET Bible®	May your priests be clothed with integrity! May your loyal followers shout for joy!
New International Version	.
<i>The Scriptures</i> 1998	.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	.
Albert Barnes (revised)	.
A Conservative Version	.
Updated <i>Emphasized Bible</i>	.
English Standard Version	.
Hebrew Names Version	Let your Kohen be clothed with righteousness. Let your holy ones shout for joy!"
Keil and Delitzsch (revised)	.
KJV (Scofield)	.
King James 2000 Version	.
LTHB	.
MKJV	.
NASB	.
New King James Version	.
NRSV	.
Owen's Translation	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
WEB	Let your priest be clothed with righteousness. Let your saints shout for joy!"
<i>Young's Literal Translation</i>	.
Young's Updated LT	Your priests do put on righteousness, And Your pious ones cry aloud.

What is the gist of this verse? .

Psalm 132:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôhên (כֹּהֵן) [pronounced koh-HANE]	priest	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #3548 BDB #463
lâbash (לָבַשׁ) [pronounced law-BAHSH]	to put on, to clothe, to be clothed, to wear	3 rd person masculine plural, Qal imperfect	Strong's #3847 BDB #527
tsedeq (צֶדֶק) [pronounced TZEH-dehk]	righteousness, rightness, vindication	masculine singular substantive	Strong's #6664 BDB #841

Translation: *Your priests will put on righteousness...* Most of the translations represent this as if there were a voluntative hê here; as if the author was calling for the priests to put on righteousness; however, the text simply tells us that the priests will put on righteousness. This is an interesting phrasing because many people think of a priest attaining, through his works and devotion, to righteousness; that through a long and hard struggle with the flesh, the priest reaches the level of righteousness. However, here we are told, priests will clothe themselves with righteousness or vindication.

I don't know just how far I should push the exactness of the language here. David is looking ahead to the Ark being placed into the Temple which, at this time (if I am correct about him writing this psalm), he believes that he will build. However, God the Holy Spirit knows that the Temple will be built during the reign of Solomon and that this represents the Millennial reign of Jesus Christ. At this point, the saints who are alive in the Tribulation will go

into the Millennium, and they will be cleansed of their sin natures. They will wear the righteousness of Christ. I believe that this is what the Holy Spirit had in mind in this verse.

Psalm 132:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
châçîyd (חֲצִיִּיךָ) [pronounced khaw-SEED]	<i>gracious, kind, pious; gracious one, pious one</i>	masculine plural adjective used here as a substantive; with the 3rd person masculine singular suffix	Strong's #2623 BDB #339
rânan (רָנַן) [pronounced raw-NAHN]	<i>to shout for joy, to celebrate with shouting; to celebrate in a loud voice</i>	3 rd person masculine plural, Piel imperfect	Strong's #7442 BDB #943

Translation: ...and Your gracious ones will shout for joy. Although we could render the noun here *pious ones*, that language sort of communicates someone wandering around in this holy state all the time, living up in the mountains with a bunch of men, living and eating simply. However, I think that it is more accurate to understand this as referring to those who are grace oriented, which indicates that they have some spiritual maturity. In this case, they view what is occurring, that Jesus Christ is ruling over the earth, and they shout for joy. This is a great thing and they understand it as such.

As I look ahead to the next presidential election (this would be 2008), the candidates could very likely be Hillary Clinton and Rudy Giuliani. Now, Bill Clinton had charisma and charm and seemed presidential, even if his administration was problematic. Hillary Clinton has none of these things; but she is a woman, and many will vote for her simply for that reason. It is a horrifying concept that she could be the most powerful person on the earth in 2009. Giuliani, on the other hand, seems to have a grasp of the evil of radical Islam and seems to be prepared to deal with it. He also seems to understand that government waste needs to be curbed. If Giuliani is elected, there will be a good reason to celebrate (or any other conservative candidate who has these understandings). Now, if Giuliani being elected would be a cause for celebration, how much more Jesus Christ reigning over the earth? And those who are most able to recognize how incredible this is are His mature believers, His gracious ones.

**Because of David, Your servant,
do not restore a face of Your Anointed One.** Psalm 132:10 **Because of Your servant, David,
do not turn back the face of Your Messiah.**

Because of Your servant David, do not turn back the face of Your Messiah.

Here is how others have translated this verse:

Ancient texts:

Dead Sea Scrolls	.
Latin Vulgate	.
Masoretic Text	Because of David, Your servant, do not restore a face of Your Anointed One.
Peshitta	.
Septuagint	For the sake of Your servant David turn not away the face of Your Anointed.

Significant differences: None. Although it appears as though there is a difference with the final verb, that is simply a matter of determining the correct rendering of that verb.

Thought-for-thought translations; paraphrases:

CEV	David is your chosen one, so don't reject him.
Good News Bible (TEV)	You made a promise to your servant David; do not reject your chosen king, LORD.
<i>The Message</i>	"Honor your servant David; don't disdain your anointed one."
New American Bible	.
New Jerusalem Bible	.
New Living Testament	.
Revised English Bible	.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Because of your servant David, do not give up your king.
Complete Apostles' Bible	For the sake of Your servant David turn not away the face of Your Anointed.
Complete Jewish Bible	.
Easy English (Churchyard)	Remember your servant David and do not turn away the face of your messiah.
<i>God's Word</i> TM	.
HCSB	Because of Your servant David, do not reject Your anointed one.
JPS (Tanakh)	.
NET Bible®	.
New International Version	.
<i>The Scriptures</i> 1998	.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	.
Albert Barnes (revised)	.
A Conservative Version	.
Updated <i>Emphasized Bible</i>	.
English Standard Version	.
Hebrew Names Version	.
Keil and Delitzsch (revised)	.
KJV (Scofield)	.
King James 2000 Version	.
LTHB	.
MKJV	.
NASB	.
New King James Version	.
NRSV	.
Owen's Translation	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
WEB	For your servant David's sake, Don't turn away the face of your anointed one.
<i>Young's Literal Translation</i>	.
Young's Updated LT	For the sake of David Your servant, Turn not back the face of Yours anointed.

What is the gist of this verse? .

Psalm 132:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
baġābûwr (בַּעֲבוּר) [pronounced <i>bah-ġu^b-VOOR</i>]	<i>because of, for, that, for the sake of, on account of, in order that; while</i>	preposition/conjunction; substantive always found combined with the bēyth preposition	Strong's #5668 BDB #721
Actually a combination of the bēyth preposition (<i>in, into, at, by, near, on, with, before</i>) and 'ābûwr (עֲבוּר) [pronounced <i>ġaw^v-BOOR</i>] which means <i>a passing over, a transition; the cause of a crossing over; the price [of transferring ownership of something]; purpose, objective</i> . Properly, it is the passive participle of Strong's #5674 BDB #720. Strong's #5668 BDB #721.			
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
'ebed (עֶבֶד) [pronounced <i>ĠE^b-ved</i>]	<i>slave, servant</i>	masculine singular noun with a 2 nd person masculine singular suffix	Strong's #5650 BDB #713

Translation: *Because of Your servant, David,...* This does sound like a person looking back at this point. That is, it does not seem as if David would make such a demand on behalf of himself; but someone looking back at David's faithfulness and his pursuit of doctrine might be able to make such a demand of God. Obviously, the 3rd person makes it seem as if someone other than David is making this request, but we have many other instances where writers go in and out of the 1st person.

Psalm 132:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾal (אֵל) [pronounced <i>a</i>]	<i>not; nothing; none</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39.
shûwb (שׁוּב) [pronounced <i>shoo^bv</i>]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	2 nd person masculine singular, Hiphil imperfect; apocopated form	Strong's #7725 BDB #996

The BDB lists the following definitions: 1d) (*Hiphil*) *to cause to return, bring back*; 1d1) *to bring back, allow to return, put back, draw back, give back, restore, relinquish, give in payment*; 1d2) *to bring back, refresh, restore*; 1d3) *to bring back, report to, answer*; 1d4) *to bring back, make requital, pay (as recompense)*; 1d5) *to turn back or backward, repel, defeat, repulse, hinder, reject, refuse*; 1d6) *to turn away (face), turn toward*; 1d7) *to turn against*; 1d8) *to bring back to mind*; 1d9) *to show a turning away*; 1d10) *to reverse, revoke*.

Psalm 132:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pânîym (פָּנִים) [pronounced paw-NEEM]	face, faces, countenance; presence	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Mâshîyach (מָשִׁיחַ) [pronounced maw-SHEE-ahkh]	anointed, anointed one, transliterated Messiah	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4899 BDB #603

In the Septuagint, the Greek word is Christos (χριστός) [pronounced *krees-TOSS*], which means *anointed one, Messiah, Christ*. The transliteration, quite obviously, is *Christ*. We do not find this word until Lev. 4:3, 5, 16.

Translation: ...do not turn back the face of Your Messiah. The most common meanings for this verb—to *cause to return, to bring back, to restore, to send back, to recover*—have no application here, because Messiah has not come in the flesh already. Therefore, we cannot request that God *re* much of anything concerning the Messiah.

Almost all of the translators agreed on the meaning *to turn back*; which is a legitimate meaning, but it does leave us with the difficulty of explaining what the author means here. *Because of Your servant, David, do not turn back* [or, *repel, defeat, repulse, hinder, reject, refuse*] *the face of Your Messiah*. Even given that litany of possible translations, I am still uncertain as to how to interpret this verse.

My guess is, God has made promises to David, that the Messiah would come in his line, that the Messiah would be David's Greater Son. This introduces a problem: Can we reasonably say that this psalm is David's and that he wrote it prior to moving the Ark the first time. I've given what I believe are some solid arguments to that placement in time. However, the promises which God makes to David are found in 1Chron. 17 and 2Sam. 7, both of which *probably* follow in time the moving of the Ark.

This gives us several possible options: (1) God's promises to David were made before this psalm was written and before the Ark was moved, which I doubt. (2) I have misinterpreted this verse, and this is not a call on God to keep His promises to David, but that is means something else. Or, (3) this psalm was not written by David prior to the first attempt to move the Ark of God.

Has sworn Y^ehowah to David truth:
"I will not tun back from her [truth?];
from fruit of your womb I will set to a throne to
you...

Psalm
132:11

Y^ehowah swore the truth to David:
"I will not turn away from it [the truthful
promise made to David]:
I will place in your throne the fruit of your
womb...

Jehovah swore this truth to David: "I will not turn away from the promises I have made to you;
your descendants will occupy your throne;...

Here is how others have translated this verse:

Ancient texts:

Dead Sea Scrolls

The LORD swore to David [a sure oath] from which he will n[ot] turn back: "Surely one of your physical descendants¹⁵ I will place upon your throne.

Latin Vulgate

.

¹⁵ The italicized portion is found in the Dead Sea Scrolls (11QPs^a) but not in the MT or in the LXX.

Masoretic Text	Has sworn Y ^e howah to David truth: "I will not tun back from her [truth?]; from fruit of your womb I will set to a throne to you...
Peshitta Septuagint	. The Lord sware <i>in</i> truth to David, and he will not annul it, <i>saying</i> , Of the fruit of your body will I set <i>a king</i> upon your throne.

Significant differences: I do not have the Dead Sea Scrolls in my library collection, unfortunately. What I have is an English translation by Abegg Jr., Flint and Ulrich (I don't know which of them did the actual translation). I have given their English text exactly, in the way that they present it (those things which are in brackets are not readable from the Dead Sea Scrolls; italicized text is text found in the Dead Sea Scrolls but not in the MT). To me, what we find in the Greek and Hebrew means the same thing as what we have in the Dead Sea Scrolls. My guess is, the wording in the Dead Sea Scrolls is different, but it carries roughly the same meaning. There are no significant differences between the Greek and the Hebrew here; and the Hebrew text is not appreciably different from the text of the Dead Sea Scrolls, although there may be different words used in the Dead Sea Scrolls. I can speculate here, and I will. When a manuscript was reproduced, it would be because the existing manuscript was damaged, fading, or falling apart. There were those who did this copying for a living (scribes) but there were no doubt hacks out there like myself doing the best that they could with what they had. My speculation here is, a person not trained as a scribe may have copied a damaged manuscript and did the best that they could with this verse, possibly reproducing a portion of it from memory (since the gist is the same) because of the damaged manuscript. From what I know about the scribes, that does not seem to be their style; however, I am certain that there were a number of manuscripts reproduced outside of the professional scribes. My hypothesis is, that is what we have here. This does not mean that this non-professional scribe did a sloppy job; but here, he may have cut a corner, inserting the gist of the Hebrew, possibly from memory due to a damaged. original. Although such a one might have inserted this text as roughly equivalent to the Hebrew, knowing full well what the Hebrew was, I doubt that occurred, as it is doubtful that anyone would play that fast and loose with the text.¹⁶

Thought-for-thought translations; paraphrases:

CEV	You made a solemn promise to David, when you said, "I, the LORD, promise that someone in your family will always be king.
Good News Bible (TEV)	You made a solemn promise to David--- a promise you will not take back: "I will make one of your sons king, and he will rule after you.
<i>The Message</i>	GOD gave David his word, he won't back out on this promise: "One of your sons I will set on your throne;...
New American Bible	.
New Jerusalem Bible	.
New Living Testament	.
Revised English Bible	.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	The Lord gave a true oath to David, which he will not take back, saying, I will give your kingdom to the fruit of your body.
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¹⁶ We are speaking of the original text here; obviously, when translating into a different language, there is always the tension between a literal word for word rendering and dynamic equivalence.

Complete Apostles' Bible	The Lord has sworn in truth to David, and He will not annul it, <i>saying</i> , Of the fruit of your body will I set a king upon your throne.
Complete Jewish Bible	.
Easy English (Churchyard)	The LORD promised David what would happen. He will not turn from it. "I will put the fruit of your body on your throne.
God's Word™	.
HCSB	The LORD swore an oath to David, a promise He will not abandon: "I will set one of your descendants on your throne.
JPS (Tanakh)	.
NET Bible®	The Lord made a reliable promise to David; he will not go back on his word.
New International Version	The LORD made a reliable promise to David; he will not go back on his word. He said,"I will place one of your descendants on your throne.
The Scriptures 1998	.

Literal, almost word-for-word, renderings:

The Amplified Bible	.
Albert Barnes (revised)	.
A Conservative Version	.
Updated <i>Emphasized Bible</i>	.
English Standard Version	The LORD swore to David a sure oath from which he will not turn back: "One of the sons of your body I will set on your throne.
Hebrew Names Version	.
Keil and Delitzsch (revised)	.
KJV (Scofield)	.
King James 2000 Version	.
LTHB	.
MKJV	.
NASB	.
New King James Version	.
NRSV	.
Owen's Translation	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	Jehovah has sworn in truth unto David; He will not turn from it: I will set upon your throne the fruit of your body.
WEB	Yahweh has sworn to David in truth. He will not turn from it: "I will set the fruit of your body on your throne.
Young's Literal Translation	.
Young's Updated LT	Jehovah has sworn truth to David, He turns not back from it: Of the fruit of your body, I set on the throne for you.

What is the gist of this verse? .

Psalm 132:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâbva' (שָׁבַע) [pronounced shaw ^b - VAHG]	to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance	3 rd person masculine singular, Niphal perfect	Strong's #7650 BDB #989

Psalm 132:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) (pronounced <i>l^e</i>)	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw- VEED</i>]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
ʿēmeth (אֱמֶת) [pronounced <i>EH-meth</i>]	<i>firmness, faithfulness, truth, certainty, stability, perpetuity, fidelity, reliable, stable, dependable</i>	feminine singular noun	Strong's #571 BDB #54

Translation: *Y^ehowah swore the truth to David:...* At this point, it sounds as if we are speaking after the Davidic covenant, which will occur in 2Sam. 7 1Chron. 17. If this is the case, then this would have probably been written *after* David moved the Ark.

Psalm 132:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or אֵין) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shûw ^b v (שׁוּב) [pronounced <i>shoo^bv</i>]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 rd person masculine singular, Qal imperfect	Strong's #7725 BDB #996
min (מִן) [pronounced <i>min</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation with the 3 rd person feminine singular suffix	Strong's #4480 BDB #577

Translation: *...“I will not turn away from it [the truthful promise made to David]:...* What we find over and over again in this psalm is a repetition of specific words, e.g., this verb is used here for the second time (but, it was in the Hiphil before). This literally reads, *“I will not turn away from her,...*” In the Hebrew, we have the masculine and feminine gender, and this helps us to figure out what God says He will not turn away from. The closest feminine singular noun is *truth*; so, it is reasonable to assert that God is (through the psalmist) speaking about the truth which He has already spoken to David.

Another alternative is, this looks forward to promises which God would make to David. I hesitate to give this as the proper understanding, but I do throw it in here to be considered.

Psalm 132:11c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced min]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than	preposition of separation	Strong's #4480 BDB #577
p ^e rîy (פְּרִי) [pronounced p ^e ree]	fruit, produce (of the ground); fruit, offspring, children, progeny (of the womb); fruit (of one's actions, labor)	masculine singular construct	Strong's #6529 BDB #826
beṭen (בֶּטֶן) [pronounced BĒH-ten]	womb; belly, stomach [in reference to a man]; inside; appetite, craving	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #990 BDB #105
shîyth (שִׁיט) [pronounced sheeth]	to put, to set, place; to appoint; to arrange, to set in order; to found; to station	1 st person singular, Qal imperfect	Strong's #7896 BDB #1011
lâmed (ל) (pronounced l ^e)	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by	directional/relational preposition	No Strong's # BDB #510
kiççê' (כִּסֵּא) [pronounced kis-SAY]	throne, seat of honor; seat of judgment; royal dignity, authority, kingdom, power	masculine singular noun	Strong's #3678 BDB #490
lâmed (ל) (pronounced l ^e)	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by	directional/relational preposition with the 2 nd person masculine singular suffix; pausal form	No Strong's # BDB #510

Translation: ...I will place in your throne the fruit of your womb... David is beginning a dynasty, and this dynasty is relatively new. It would have been reasonably expected, several years previous, that Saul's family would rule over Israel, as, for awhile, there was no reason to think otherwise. However, now Saul is almost without heirs and David has a strong support for his kingship from both the north and the south. This is assurance that his dynasty would be continued, and we might even infer a little more than this—we might possibly infer that this is a reference to Jesus Christ, and that He would come through the line of David and assume the throne.

...if keep your sons My covenant
and My [divine] testimonies which I will teach
them,
furthermore, their sons until, until will sit to a
throne to you."

Psalm
132:12

...if your sons keep My covenant and My Divine
Words which I will teach them,
then [lit., furthermore] their sons will sit upon
your throne continually [lit., until, until]."

...if your sons keep My covenant and the Scriptures which I will teach them,
then their sons will continue to sit upon your throne."

Here is how others have translated this verse:

Ancient texts:

Dead Sea Scrolls	[If] your sons keep My covenant and My decrees that I teach them, then [th]eir sons also <i>will accede to</i> your throne forevermore.
Latin Vulgate Masoretic Textif keep your sons My covenant and My [divine] testimonies which I will teach them, furthermore, their sons until, until will sit to a throne to you."
Peshitta Septuagint	. If your children will keep My covenant, and these My testimonies which I shall teach them, their children also shall sit upon your throne forever.
Significant differences:	None. 11QPs ^a apparently has a different verb in the final phrase, although it means roughly the same thing in this context as what we find in the MT.

Thought-for-thought translations; paraphrases:

CEV	If they keep our agreement and follow my teachings, then someone in your family will rule forever."
Good News Bible (TEV)	If your sons are true to my covenant and to the commands I give them, their sons, also, will succeed you for all time as kings."
<i>The Message</i>	.
New American Bible	.
New Jerusalem Bible	.
New Living Testament	.
Revised English Bible	.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	If your children keep my word, and the teachings which I will give them, their children will be rulers of your kingdom for ever.
Complete Apostles' Bible	.
Complete Jewish Bible	.
Easy English (Churchyard)	Your children should obey my rules. And they should do what I will teach them. Then their children will always sit on your *throne".
<i>God's Word</i> TM	If your sons are faithful to my promise and my written instructions that I will teach them, then their descendants will also sit on your throne forever."
HCSB	If your sons keep My covenant and My decrees that I will teach them, their sons will also sit on your throne, forever."
JPS (Tanakh)	.
NET Bible®	If your sons keep my covenant and the rules I teach them, their sons will also sit on your throne forever."
New International Version	.
<i>The Scriptures</i> 1998	.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	.
Albert Barnes (revised)	.
A Conservative Version	.
Updated <i>Emphasized Bible</i>	.
English Standard Version	.

Hebrew Names Version	.
Keil and Delitzsch (revised)	.
KJV (Scofield)	.
King James 2000 Version	.
LTHB	.
MKJV	.
NASB	.
New King James Version	.
NRSV	.
Owen's Translation	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	If your sons will keep My Covenant and My Testimony which I shall teach them, their sons also shall sit upon your throne continually.
WEB	If your children will keep my covenant, My testimony that I will teach them, Their children also will sit on your throne forevermore."
Young's Literal Translation	.
Young's Updated LT	If your sons keep My covenant, And My testimonies that I teach them, Their sons also for ever and ever, Do sit on the throne for you.

What is the gist of this verse? .

Psalm 132:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾim (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
shâmar (שָׁמַר) [pronounced shaw-MAR]	<i>to keep, to guard, to watch, to preserve</i>	3 rd person masculine plural Qal imperfect	Strong's #8104 BDB #1036
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119
b ^e rîyth (בְּרִית) [pronounced b ^e reeth]	<i>pact, alliance, treaty, alliance, covenant</i>	feminine singular noun with the 1 st person singular suffix	Strong's #1285 BDB #136

Translation: ...if your sons keep My covenant... At this point, we may not be speaking of the Davidic Covenant, per se. David, by the doctrine in his soul, by the power of God the Holy Spirit, may be able to piece together this promise of God to him, even if this promise is not explicitly stated somewhere (and perhaps it was, but not recorded). God is speaking to David and we have an *if*. If David's sons keep God's covenant. Exactly what this means might be more difficult to nail down. Are we referring to the Davidic covenant? Are we referring to God's general covenant with man? In any case, this is God speaking to David and about David's sons which will follow him.

Psalm 132:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿidôth (ידוֹת) [pronounced <i>gih-DOTH</i>]	<i>testimonies, divine testimonies, charges [from God], words of God, the words of Scripture</i>	feminine plural noun with the 1 st person singular suffix	Strong's #5713 BDB #730
Always found with a suffix and/or a definite article. One might take this to mean the very words uttered by God, preserved in Scripture.			
zôw (זוּ) [pronounced <i>zoh</i>]	<i>this; such; which, that, where</i>	both a demonstrative and relative pronoun; undeclinable	Strong's #2097 BDB #262
This is probably equivalent to #2098 and my source (the 1769 King James Version of the Holy Bible, also known as the Authorized Version, with embedded Strong's Numbers) lists it as Strong's #2090. I do not know who embedded these Strong's numbers, but this comes from e-sword.			
lâmad (לָמַד) [pronounced <i>law-MAHD</i>]	<i>to train, to accustom, to teach</i>	1 st person singular, Piel imperfect; with the 3 rd person masculine plural suffix	Strong's #3925 BDB #540

Translation: ...and My Divine Words which I will teach them,... Here, we have a word which often refers to divinely inspired Scripture or the Word of God. Interestingly enough, God herein promises to teach this to David's sons. So, his sons are to keep a covenant, in v. 12a and God's words, in v. 12b.

Psalm 132:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gam (גַּם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #1121 BDB #119
ʿădêy (עַדְיָ) [pronounced <i>guh-DAY</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
ʿad (עַד) [pronounced <i>gahd</i>]	<i>while, so long as; to, even to [some certain limit]; even to [unto], unto; as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723

These prepositions are probably identical, the first being simply a different form of the second and the first being a form often found in poetry. Together, literally, the repetition of this preposition means *until, until or as far as, as far as*. Translators have rendered this repeated preposition *forever, forever more, evermore, continually, for all time, always*.

Psalm 132:12c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâshab (יָשָׁב) [pronounced yaw-SHAH ^B V]	<i>to remain, to stay, to inhabit, to sit, to dwell</i>	3 rd person masculine plural, Qal imperfect	Strong's #3427 BDB #442
lâmed (ל) (pronounced ^l)	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
kiççê` (כִּי־סֵד) [pronounced kîs-SAY]	<i>throne, seat of honor; seat of judgment; royal dignity, authority, kingdom, power</i>	masculine singular noun	Strong's #3678 BDB #490
lâmed (ל) (pronounced ^l)	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510

Translation: ...then [lit., furthermore] **their sons will sit upon your throne continually** [lit., until, until].” The result is, these sons of David will sit upon David’s throne continually. Now, we really have the repetition of the adverb *until, as far as*. There is a phrase David could have used, very common in the Hebrew, which means, *forever*; David did not use that phrase here. I think what we are looking at here is a promise which is continued from generation to generation; *until, until*.

For has chosen Y^ehowah Zion Psalm **For Y^ehowah has chosen Zion**
He has desired her for a sitting place to Him. 132:13 **[as] He desired her [as] a place for Him to sit.**
For Jehovah has chosen Zion as the place He desires to settle into.

Here is how others have translated this verse:

Ancient texts:

Dead Sea Scrolls	.
Latin Vulgate	.
Masoretic Text	For has chosen Y ^e howah Zion He has desired her for a sitting place to Him.
Peshitta	.
Septuagint	For the Lord has elected Sion, He has chosen her for a habitation for himself, saying,...

Significant differences: None.

Thought-for-thought translations; paraphrases:

CEV	You have gladly chosen Zion as your home, our LORD.
Good News Bible (TEV)	.
The Message	Yes--I, GOD, chose Zion, the place I wanted for my shrine;...
New American Bible	.
New Jerusalem Bible	.
New Living Testament	.

Revised English Bible .

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	For the Lord's heart is on Zion, desiring it for his resting-place.
Complete Apostles' Bible	.
Complete Jewish Bible	.
Easy English (Churchyard)	The LORD chose Zion. He wants it for a place to live in.
God's Word™	.
HCSB	For the LORD has chosen Zion; He has desired it for His home:...
JPS (Tanakh)	.
NET Bible®	Certainly the LORD has chosen Zion; he decided to make it his home.
New International Version	.
The Scriptures 1998	.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	.
Albert Barnes (revised)	.
A Conservative Version	.
Updated <i>Emphasized Bible</i>	.
English Standard Version	.
Hebrew Names Version	.
Keil and Delitzsch (revised)	.
KJV (Scofield)	.
King James 2000 Version	.
LTHB	.
MKJV	.
NASB	.
New King James Version	.
NRSV	.
Owen's Translation	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	For Jehovah has chosen Zion; He has desired it for His dwelling place.
WEB	For Yahweh has chosen Zion. He has desired it for his habitation.
<i>Young's Literal Translation</i>	.
Young's Updated LT	For Jehovah has fixed on Zion, He has desired it for a seat to Himself.

What is the gist of this verse? .

Psalm 132:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	conjunction; preposition	Strong's #3588 BDB #471

Psalm 132:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bâchar (בָּחַר) [pronounced <i>baw-KHAHR</i>]	<i>to choose</i> ; Gesenius also lists <i>to prove, to try, to examine, to approve, to choose, to select; to love, to delight in [something], to desire</i>	3 rd person masculine singular, Qal perfect	Strong's #977 BDB #103
YHWH (יְהוָה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
Tsîyyôwn (צִיּוֹן) [pronounced <i>tzee-YOHN</i>]	<i>dry, parched ground</i> ; and is transliterated <i>Zion</i>	proper noun location	Strong's #6726 BDB #851

In the next verse, it will be referred back to with a 3rd person feminine singular suffix, which suffix is found throughout the latter portion of this psalm. It is possible that this suffix refers back to *Zion* in this psalm.

Translation: *For Y^ehowah has chosen Zion...* We have already studied this miraculous fact that David chose Zion for the place where God would set His throne; God knew where David would choose, and this became a part of the divine decrees.

Psalm 132:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾâvâh (אַוָּה) [pronounced <i>aw-WAWH</i>]	<i>to desire, to wish for, to crave, to lust</i>	3 rd person masculine singular, Piel perfect with the 3 rd person feminine singular suffix	Strong's #183 BDB #16
lâmed (ל) (pronounced <i>l^e</i>)	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
môwshâb (מוֹשֵׁב) [pronounced <i>moh-SHAH^{EV}</i>]	<i>a seat, a place for sitting; a sitting down, an assembly; a settlement, a habitation; time of inhabitation; inhabitants</i>	masculine singular noun	Strong's #4186 BDB #444
lâmed (ל) (pronounced <i>l^e</i>)	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: *...[as] He desired her [as] a place for Him to sit.* This is also an incredible statement: God is a Spirit and God does not sit; God is omnipresent, so how does God confine Himself to one place? Furthermore, even taking this as language of accommodation, what would this mean? But we know now, after all is said and done, that God took upon Himself the nature of man; God became man and walked among us. Jesus Christ, Jehovah of the Old Testament, is able to confine His person to one place at one time, and He will rule from Zion.

Here My rest, until, until;
here I will dwell for I have desired her.

Psalm
132:14

Here [is] My rest, until, until;
here I will dwell for I have desired it.

Here I will rest continually,
and here I will dwell for this is the place where I desire to live.

Here is how others have translated this verse:

Ancient texts:

Dead Sea Scrolls	.
Latin Vulgate	.
Masoretic Text	Here My rest, until, until; here I will dwell for I have desired her.
Peshitta	.
Septuagint	This <i>is</i> my rest for ever: here will I dwell; for I have chosen it.
Significant differences:	The final verb does not mean <i>to choose</i> in the Hebrew; however, it is not far from that in meaning.

Thought-for-thought translations; paraphrases:

CEV	You said, "This is my home! I will live here forever.
Good News Bible (TEV)	"This is where I will live forever; this is where I want to rule.
<i>The Message</i>	This will always be my home; this is what I want, and I'm here for good.
New American Bible	.
New Jerusalem Bible	.
New Living Testament	.
Revised English Bible	.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	This is my rest for ever: here will I ever be; for this is my desire.
Complete Apostles' Bible	.
Complete Jewish Bible	.
Easy English (Churchyard)	"This is where I will always rest. This is what I want. So I will live here", he said.
<i>God's Word</i> ™	"This will be my resting place forever. Here I will sit enthroned because I want Zion.
HCSB	.
JPS (Tanakh)	.
NET Bible®	.
New International Version	.
<i>The Scriptures</i> 1998	"This is My place of rest forever; Here I dwell, for I have desired it.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	.
Albert Barnes (revised)	.
A Conservative Version	.
Updated <i>Emphasized Bible</i>	.
English Standard Version	.
Hebrew Names Version	.
Keil and Delitzsch (revised)	.
KJV (Scofield)	.

King James 2000 Version	.
LTHB	.
MKJV	.
NASB	.
New King James Version	.
NRSV	.
Owen's Translation	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
WEB	"This is my resting place forever. Here I will live, for I have desired it.
Young's Literal Translation	This is My rest for ever and ever, Here do I sit, for I have desired it.
Young's Updated LT	.

What is the gist of this verse? God has chosen to live in Zion, as that is His desire.

Psalm 132:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zô`th (זֹה) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine singular of zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
m ^e nûwchâh (מְנוּחָהּ) [pronounced m ^e -noo-KHAH]	<i>rest, resting place, place of rest, quietness</i>	feminine singular noun with the 1 st person singular suffix	Strong's #4496 BDB #629
ʿădêy (עַדַּי) [pronounced gûh-DAY]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
ʿad (עַד) [pronounced gahd]	<i>while, so long as; to, even to [some certain limit]; even to [unto], unto; as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723

These prepositions are probably identical, the first being simply a different form of the second and the first being a form often found in poetry. Together, literally, the repetition of this preposition means *until, until* or *as far as, as far as*. Translators have rendered this repeated preposition *forever, forever more, evermore, continually, for all time, always*.

Translation: *Here [is] My rest, until, until;...* We may reasonably presume that we are speaking of Zion, as God said He chose Zion in the previous verse. Again, we find this odd repetition of the preposition *until, as far as*. Although many translators understand this to mean *forever*, I believe that we are speaking of a long but specific period of time—in this case, it would be the Millennium.

Psalm 132:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pôh (פֹּה) [pronounced poe]	<i>here</i>	adverb	Strong's #6311 BDB #805

Psalm 132:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâshab (יָשַׁב) [pronounced yaw-SHAH ^B V]	<i>to remain, to stay, to inhabit, to sit, to dwell</i>	1 st person singular, Qal imperfect	Strong's #3427 BDB #442

Translation: ...[here I will dwell](#)... Apart from the 3rd heaven, Zion is the only other place named in several passages as God's dwelling place.

Psalm 132:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
ʾâvâh (אָוָה) [pronounced aw-WAWH]	<i>to desire, to wish for, to crave, to lust</i>	1 st person singular, Piel perfect with the 3 rd person feminine singular suffix	Strong's #183 BDB #16

Translation: ...[for I have desired it](#). God desires this *rest* (which is the nearest feminine singular noun) and He desires it to be in Zion. The rest will be a place similar to the Garden of Eden again, as Satan and his minions will be imprisoned, and man will begin the Millennium without sin natures.

[Her provisions blessing I will bless;
her destitute I will satisfy \[with\] bread.](#)

Psalm
132:15

[I will abundantly bless her provisions,
\[and\] I will satisfy her destitute \[with\] bread.](#)

[I will abundantly bless her provisions and I will satisfy her destitute with bread.](#)

Here is how others have translated this verse:

Ancient texts:

Dead Sea Scrolls	.
Latin Vulgate	.
Masoretic Text	Her provisions blessing I will bless; her destitute I will satisfy [with] bread.
Peshitta	.
Septuagint	I will surely bless her provision: I will satisfy her poor with bread.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

CEV	I will bless Zion with food, and even the poor will eat until they are full.
Good News Bible (TEV)	I will richly provide Zion with all she needs; I will satisfy her poor with food.
The Message	I'll shower blessings on the pilgrims who come here, and give supper to those who arrive hungry;...
New American Bible	.

New Jerusalem Bible .
 New Living Testament .
 Revised English Bible .

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English My blessing will be on her food; and her poor will be full of bread.
 Complete Apostles' Bible .
 Complete Jewish Bible I will surely bless her provision: I will satisfy her poor with bread.
 Easy English (Churchyard) "I will do a lot of good things for her.
 I will give food to the poor people in her.
 God's Word™ I will certainly bless all that Zion needs. I will satisfy its needy people with food.
 HCSB I will abundantly bless its food; I will satisfy its needy with bread.
 JPS (Tanakh) .
 NET Bible® I will abundantly supply what she needs;
 I will give her poor all the food they need.
 New International Version .
 The Scriptures 1998 .

Literal, almost word-for-word, renderings:

The Amplified Bible .
 Albert Barnes (revised) .
 A Conservative Version .
 Updated Emphasized Bible .
 English Standard Version I will abundantly bless her provisions; I will satisfy her poor with bread.
 Hebrew Names Version .
 Keil and Delitzsch (revised) .
 KJV (Scofield) .
 King James 2000 Version .
 LTHB .
 MKJV .
 NASB .
 New King James Version .
 NRSV .
 Owen's Translation .
 Updated Bible Version 2.11 .
 A Voice in the Wilderness .
 WEB Her provision I greatly bless, Her needy ones I satisfy with bread,...
 Young's Literal Translation .
 Young's Updated LT .

What is the gist of this verse? God promises to greatly bless the people of Zion and their provisions; those who are poor or destitute will be blessed with bread.

Psalm 132:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tsayid (טַיִד) [pronounced TSAH-yihd]	hunting; game [prey] hunted; provisions [especially for a journey], food	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #6718 BDB #845

Psalm 132:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bârak ^e (בָּרַךְ) [pronounced baw-RAHK ^e]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	Piel infinitive absolute	Strong's #1288 BDB #138
bârak ^e (בָּרַךְ) [pronounced baw-RAHK ^e]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	1 st person singular, Piel imperfect	Strong's #1288 BDB #138

Translation: I will abundantly bless her provisions,... Provisions here is a metonym for, I would reasonably suppose, *the people of Zion*. God will greatly bless them with provisions. Again, I believe that we are speaking of the Millennium and how all will be provided for in the Millennium.

Psalm 132:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿeb ^e yôn (אֲבִיּוֹן) [pronounced eb ^{ve} -YOHN]	<i>destitute, in want or need [of food, clothing, shelter, money], needy, poor, bankrupt</i>	masculine plural noun/adjective; with the 3 rd person feminine singular suffix	Strong's #34 BDB #2
sâba ^r (שָׂבַע) [pronounced saw ^b -VAHG]	<i>to satisfy, to satisfy [with food or drink], to fill, to satiate</i>	1 st person singular, Hiphil imperfect	Strong's #7646 BDB #959
lechem (לֶחֶם) [pronounced LEH-khem]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun	Strong's #3899 BDB #536

Translation:...[and] I will satisfy her destitute [with] bread. We could approach this portion of v. 15 in two ways: the literal understanding is, whoever is poor will be blessed with food. Now, *poor* has become a relative term. During this presidential run, one of the primary candidates has been making the poor his primary issue. However, studies have shown that the poor of our country are quite well off. In fact, I recall growing up and I know several people who are below the poverty level, and those below the poverty level live with more possessions today than I had growing up. Now, although I was never hungry, I know that my parents pinched pennies when it came to food, and that when my dad shot a deer once a year, this was partially out of necessity. This would be our meat for much of that year. Because of my unique position, I go into the homes of those below the poverty level today, and few of them exercise any restraint in the area of buying food. They eat out and they purchase heavily processed foods, and I suspect that, even adjusted for 1960 dollars, many of the *poor* today spend about 3x on food what my mother spent. I know the size of the house which I grew up in and I know the size of the homes

occupied by the poor today, and they have much more square footage per person than I enjoyed. So, my point is, *poor* is a relative term, and there are relatively few truly poor people in the United States as I write this in the year of our Lord 2007. We, as a nation, have been greatly blessed by God, to a degree almost unparalleled anywhere else. So if we understand this in the literal sense, God will take care of the poor in the Millennium.

Now, if we take this in the spiritual sense, and those who are undeserving are given salvation, which is great abundance, then this would be reasonably applied to those who are believers in Jesus Christ who make it through the Tribulation alive.

**And her priests I will clothe [with] salvation
and her gracious ones in shouting shout for
joy.**

Psalm
132:16

**I will also clothe her priests [with] salvation
and her grace-oriented types will shout with
exceeding joy.**

I will also clothe her priests with salvation and her grace-oriented type will shout with exceeding joy.

Here is how others have translated this verse:

Ancient texts:

Dead Sea Scrolls	.
Latin Vulgate	.
Masoretic Text	And her priests I will clothe [with] salvation and her gracious ones in shouting shout for joy.
Peshitta	.
Septuagint	I will clothe her priests with salvation; and her saints shall greatly exult.
Significant differences:	None. The MT text repeats the last verb, which emphasizes it; the Dead Sea Scrolls do not have a repetition of the verb.

Thought-for-thought translations; paraphrases:

CEV	Victory will be like robes for the priests, and its faithful people will celebrate and shout.
Good News Bible (TEV)	.
<i>The Message</i>	I'll dress my priests in salvation clothes; the holy people will sing their hearts out!
New American Bible	.
New Jerusalem Bible	.
New Living Testament	.
Revised English Bible	.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	.
Complete Apostles' Bible	I will clothe her priests with salvation; and her saints shall greatly rejoice.
Complete Jewish Bible	.
Easy English (Churchyard)	All her priests will be safe and her saints will shout aloud. They will shout because they are so happy.
<i>God's Word</i> ™	I will clothe its priests with salvation. Then its godly ones will sing joyfully.
HCSB	.
JPS (Tanakh)	.
NET Bible®	I will protect her priests, and her godly people will shout exuberantly.
New International Version	.
<i>The Scriptures</i> 1998	.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	.
Albert Barnes (revised)	.
A Conservative Version	.
Updated <i>Emphasized Bible</i>	.
English Standard Version	.
Hebrew Names Version	.
Keil and Delitzsch (revised)	.
KJV (Scofield)	.
King James 2000 Version	.
LTHB	.
MKJV	.
NASB	.
New King James Version	.
NRSV	.
Owen's Translation	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
WEB	Her priests I will also clothe with salvation. Her saints will shout aloud for joy.
<i>Young's Literal Translation</i>	.
Young's Updated LT	...and her priests I clothe with salvation, And her pious ones sing aloud.

What is the gist of this verse? .

Psalm 132:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest</i>	masculine plural noun with the 3 rd person feminine singular suffix	Strong's #3548 BDB #463
lâbash (לָבַשׁ) [pronounced law-BAHSH]	<i>to put on [someone else], to clothe [someone else], to put a garment on someone</i>	1 st person singular, Hiphil imperfect	Strong's #3847 BDB #527
yêsha' (יָשָׁא) [pronounced YAY-shahg]	<i>deliverance; aid; salvation; safety, welfare</i>	masculine singular noun	Strong's #3468 BDB #447

Translation: I will also clothe her priests [with] salvation... We find this 3rd person feminine singular suffix over and over again, and, although I originally applied it to a particular noun in a previous verse, I believe that it probably refers to Zion. Now, how literally that we should take this is another matter. I would understand this to be believer-priests (all believers are priests) and their connection with Zion is essentially their connection to Jesus Christ, rather than the idea that they actually live on Mount Zion. That would be my interpretation, rather than to understand that God will specifically look at priests who are actually living on Mount Zion and clothe them with salvation. In fact, that final phrase, *to clothe with salvation*, is, itself, not one which strikes me as being literal. If the priests were going to be clothed with some kind of particular garment, then one might better argue that this should be taken literally; however, to clothe a person with salvation indicates that God accepts them into His fellowship.

In the Old and New Testaments, there is a slightly different view of salvation. Those who believed in Jehovah Elohim in the Old Testament were saved, but there were some differences. A believer in the Old Testament who died would go into Abraham's bosom, a compartment of Hades. What we often think of as hell, where Old Testament unbelievers go, is also a compartment of Hades and in between these compartments is a great gulf fixed (to quote the KJV). This is because, Jesus Christ had not yet come in time, and He had not yet died for our sins. God would have to confine His Son to time, and He would have to enter into human history and die for our sins in time. So, prior to this event occurring, believers were *covered over* (*atoned for*); their sins were covered over, and one might view this as, God clothed them with salvation. Now, after our Lord died, those who believe in Him are not covered up, but we are in Christ, and when God sees us, He sees His Son, because we are in Him. When we die in the Church Age, we are face to face with the Lord.

I believe that the psalmist is looking out into the Millennium and the general concept is, those who believe in Jesus Christ will be clothed with salvation, meaning they are forever saved and their sins and their sin nature no longer an issue or even a part of their nature.

Psalm 132:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
châçîyd (חִי) [pronounced <i>khaw-SEED</i>]	<i>gracious, kind, pious; gracious one, pious one</i>	masculine plural adjective used here as a substantive; with the 3 rd person feminine singular suffix	Strong's #2623 BDB #339
rânan (רָנַן) [pronounced <i>raw-NAHN</i>]	<i>to shout for joy, to celebrate with shouting; to celebrate in a loud voice</i>	Piel Infinitive Absolute	Strong's #7442 BDB #943
For some reason, the e-sword version of the KJV lists this as Strong's #7444, which I assume is simply a form of this particular verb (I cannot even find Strong's #7444 in my Gesenius).			
rânan (רָנַן) [pronounced <i>raw-NAHN</i>]	<i>to shout for joy, to celebrate with shouting; to celebrate in a loud voice</i>	3 rd person masculine plural, Piel imperfect	Strong's #7442 BDB #943

Translation: ...and her grace-oriented types will shout with exceeding joy. I really prefer the term *gracious-ones* or *grace-oriented types* over *pious ones*, as the term *pious* conjures up visions of monks meandering off away from society, living in sparse surroundings and engaging in silence and prayer all of the time. I would reasonably associate a person who is grace-oriented with spiritual maturity, and such a person recognizes how incredibly wonderful the Lord's rule would be on this earth, and is overjoyed, expressing it with shouting and celebration.

**There I will cause to sprout a horn for David;
I have arranged in order a lamp for My
anointed one [or, Messiah].**

Psalm
132:17

**There I will make spring up a horn for David;
I have set in order a lamp for My Messiah [or,
anointed one].**

**There I will make spring up a horn for David;
and I have set up a lamp for My Messiah.**

Here is how others have translated this verse:

Ancient texts:

Dead Sea Scrolls	.
Latin Vulgate	.
Masoretic Text	There I will cause to sprout a horn for David; I have arranged in order a lamp for My anointed one [or, <i>Messiah</i>].
Peshitta	.
Septuagint	There will I cause to spring up a horn to David: I have prepared a lamp for mine anointed.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

CEV	I will give mighty power to the kingdom of David. Each one of my chosen kings will shine like a lamp...
Good News Bible (TEV)	Here I will make one of David's descendants a great king; here I will preserve the rule of my chosen king.
<i>The Message</i>	Oh, I'll make the place radiant for David! I'll fill it with light for my anointed!.
New American Bible	.
New Jerusalem Bible	.
New Living Testament	.
Revised English Bible	.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	There I will make the horn of David fertile: I have made ready a light for my king.
Complete Apostles' Bible	There will I cause to spring up a horn to David: I have prepared a lamp for My Anointed.
Complete Jewish Bible	.
Easy English (Churchyard)	.
<i>God's Word</i> ™	.
HCSB	.
JPS (Tanakh)	.
NET Bible®	There I will make David strong; I have determined that my chosen king's dynasty will continue.
New International Version	.
<i>The Scriptures</i> 1998	.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	.
Albert Barnes (revised)	.
A Conservative Version	.
Updated <i>Emphasized Bible</i>	.
English Standard Version	There I will make a horn to sprout for David; I have prepared a lamp for my anointed.
Hebrew Names Version	.
Keil and Delitzsch (revised)	.
KJV (Scofield)	.
King James 2000 Version	.
LTHB	.
MKJV	.
NASB	.

New King James Version	.
NRSV	.
Owen's Translation	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
WEB	There I will make the horn of David to bud. I have ordained a lamp for my anointed.
Young's Literal Translation	.
Young's Updated LT	There I cause to spring up a horn for David, I have arranged a lamp for My anointed.

What is the gist of this verse? .

Psalm 132:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâm (שם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb	Strong's #8033 BDB #1027
tsâmach (צמח) [pronounced tsaw-MAHKH]	<i>to cause [make] to sprout, [up, forth]; to cause [deliverance] to exist or to spring up</i>	1 st person singular, Hiphil imperfect	Strong's #6779 BDB #855
qeren (קֶרֶן) [pronounced KEH-ren]	<i>horn</i>	feminine singular noun	Strong's #7161 BDB #901
lâmed (ל) (pronounced l ^e)	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: *There I will make spring up a horn for David;...* A horn speaks of leadership or rulership; and God will see that the One on the throne will be from David. Jesus Christ legally and in His humanity is descended from David. Although Joseph was our Lord's legal father, he was not His biological father. Joseph was descended from David. Mary, Jesus' human mother, was also descended from David. Jesus Christ will rule from Zion in the Millennium, and the writer is simply telling us that.

Psalm 132:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿârak ^e (עָרַךְ) [pronounced gaw-RAK]	<i>to arrange, to set in order, to place in a row, to place in a particular arrangement or order; to organize</i>	1 st person singular, Qal perfect	Strong's #6186 BDB #789

Psalm 132:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The other option is, this word began with a specific meaning which branched out in two directions:</p> <ul style="list-style-type: none"> i. <i>To arrange [place, set] in order, in a row [an arrangement]</i> would be the basic meaning of this word. ii. When you arrange things together, in some sort of an order, you also are <i>comparing</i> them, to some degree; and in comparing them, you place a <i>value</i> or <i>estimate the worth</i> of the individual things. This would yield the second set of definitions: <i>to value, to estimate; to be valuable [valued]; to compare, to be compared; to equal, to be equal</i>. iii. When you compare things, then one is often seen as greater or more valuable than another; from this, we have the concept <i>to be valued, to be estimated as valuable; to be seen as an expert</i>. 			
nêr (נֵר) [pronounced <i>nair</i>]	<i>lamp</i>	masculine singular noun	Strong's #5216 BDB #632
lâmed (ל) (pronounced <i>l'</i>)	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
Mâshîyach (מָשִׁיחַ) [pronounced <i>maw-SHEE-ahkh</i>]	<i>anointed, anointed one, transliterated Messiah</i>	masculine singular noun with the 1 st person singular suffix	Strong's #4899 BDB #603

Translation: ...I have set in order a lamp for My Messiah [or, *anointed one*]. This is an interesting verb, because it is in the perfect tense. The idea is, this has been determined from eternity past and it is a completed action. Now, the previous phrase was determined from eternity past, but it would be a future action. When interpreting this half of v. 17, we need to bear this in mind.

The concept of a lamp is to make the darkness light; to shed light on what we cannot see. Here, we are speaking of future events, many of which are spoken of in this psalm, and the psalmist is saying that God has already shed light on the coming of the Messiah. God has already set up in some sort of order prophesies of the coming Messiah. Assuming that David wrote this psalm, and that he knows some things of the Old Testament, he knows that God has promised the Messiah to come, and that these promises are found in the Bible which was available to David at his time.

**His enemies I will clothe [with] shame
and upon himself will shine his crown.**

Psalm
132:18

**I will clothe his enemies [with] shame
but the crown upon him will shine [or,
flourish].**

**I will clothe his enemies with shame
but the crown on his head will shine.**

Here is how others have translated this verse:

Ancient texts:

Dead Sea Scrolls	I will clothe his enemies with disgrace, but upon him his crown will be resplendent.
Latin Vulgate	His enemies I will clothe with confusion: but upon him shall my sanctification flourish.
Masoretic Text	His enemies I will clothe [with] shame and upon himself will shine his crown.
Peshitta	I will clothe his enemies with shame, but My holiness will cover him.

Septuagint	His enemies will I clothe with a shame; but upon himself shall my holiness flourish.
Significant differences:	The Masoretic text agrees entirely with the Dead Sea Scrolls. The Latin clothes his enemies with <i>confusion</i> . The Latin, Syriac and Greek all have <i>holiness</i> (<i>sanctification</i>) rather than <i>crown</i> . In the Syriac, <i>My holiness will cover him</i> ; however, the Hebrew verb can mean <i>to flourish</i> as well as <i>to shine</i> .

Thought-for-thought translations; paraphrases:

CEV	...and wear a sparkling crown. But I will disgrace their enemies."
Good News Bible (TEV)	I will cover his enemies with shame, but his kingdom will prosper and flourish."
<i>The Message</i>	I'll dress his enemies in dirty rags, but I'll make his crown sparkle with splendor."
New American Bible	.
New Jerusalem Bible	.
New Living Testament	.
Revised English Bible	.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	His haters will be clothed with shame; but I will make his crown shining.
Complete Apostles' Bible	His enemies will I clothe with shame; but upon Himself shall My holiness flourish.
Complete Jewish Bible	.
Easy English (Churchyard)	.
<i>God's Word™</i>	I will clothe his enemies with shame, but the crown on my anointed one will shine."
HCSB	I will clothe his enemies with shame, but the crown he wears will be glorious."
JPS (Tanakh)	.
NET Bible®	I will humiliate his enemies, and his crown will shine.
New International Version	.
<i>The Scriptures</i> 1998	"I put shame on his enemies, While on Him His diadem shall shine."

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	.
Albert Barnes (revised)	.
A Conservative Version	.
Updated <i>Emphasized Bible</i>	.
English Standard Version	His enemies I will clothe with shame, but on him his crown will shine."
Hebrew Names Version	.
Keil and Delitzsch (revised)	.
KJV (Scofield)	.
King James 2000 Version	.
LTHB	.
MKJV	.
NASB	.
New King James Version	.
NRSV	.
Owen's Translation	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
WEB	I will clothe his enemies with shame, But on himself, his crown will be resplendant."
<i>Young's Literal Translation</i>	.
Young's Updated LT	His enemies I clothe <i>with</i> shame, And upon Him His crown will flourish!

What is the gist of this verse? God will clothe his [David's? The Messiah's?] enemies with shame, but the crown will flourish (or, *shine*).

Psalm 132:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾâyab (אֵיב) [pronounced aw-YA ^B V]	<i>enemy, the one being at enmity with you; enmity, hostility</i>	masculine plural, Qal active participle; with the 2nd person masculine singular suffix	Strong's #340 BDB #33
lâbash (לָבַשׁ) [pronounced law-BAHSH]	<i>to put on [someone else], to clothe [someone else], to put a garment on someone</i>	1 st person singular, Hiphil imperfect	Strong's #3847 BDB #527
bôsheth (בוֹשֶׁת) [pronounced BOH-sheth]	<i>shame, dishonor; profanation, sacrilege, desecrated and vile; an idol [which brings shame upon those who worship it]</i>	feminine singular noun	Strong's #1322 BDB #102

Translation: *I will clothe his enemies with shame...* Throughout this psalm, we have a repetition of certain verbs and certain other words; earlier, God said He would clothe His saints with salvation. Here, God will clothe His enemies with shame. These are people who are not saved; who have not believed in Him; and the full shame of their nature, their choices and their rejection of Christ will be what they are clothed in.

Psalm 132:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿal (עַל) [pronounced ǵahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
tsûwts (צוּץ) [pronounced tzoots]	<i>to blossom, to flourish; to shine, to sparkle, to gleam</i>	3 rd person masculine singular, Qal imperfect	Strong's #6692 BDB #847
nêzer (נֵזֶר) [pronounced NAY-zer]	<i>crown; dedication, consecration; Nazariteship</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #5145 BDB #634

This is *holiness* or *sanctification* in the Latin, Greek and Syriac; however it is *crown, dedication, consecration* in the Hebrew and the Dead Sea Scrolls.

Translation: *...but the crown upon him will shine* [or, *flourish*]. The verb can mean *to flourish* or *to shine*. I don't know if the idea is, our Lord's leadership in the Millennium will cause the world to flourish; or, if the idea is, *His crown will shine*, indicating perhaps that His kingship will be recognized throughout the world.

Psalm 132 Addendum

