

Summer In The Psalms - Psalm 132

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August 16, 2026

I. Introduction

A. As we conclude our series on the Psalms it is fitting that we focus on a vow that David made that governed His life through every season.

B. It was this vow that gave David a singular focus and really was at the core of what made him a man after God's own heart. .

C. It is very likely that Psalm 132 was written by Solomon, David's son. The key to this connection is that the vs. 8-10 is directly quoted by Solomon at the dedication of the temple in 2 Chronicles 6:41-42. That moment was the culmination of David's life vision.

D. Understanding this vow enables us to understand the thrust of David's life and his chief purpose.

II. Overview

LORD, remember David and all his afflictions; 2 How he swore to the LORD, and vowed to the Mighty One of Jacob: 3 "Surely I will not go into the chamber of my house, or go up to the comfort of my bed; 4 I will not give sleep to my eyes Or slumber to my eyelids, 5 Until I find a place for the LORD, A dwelling place for the Mighty One of Jacob." 6 Behold, we heard of it in Ephrathah; We found it in the fields of the woods. 7 Let us go into His tabernacle; Let us worship at His footstool. 8 Arise, O LORD, to Your resting place, You and the ark of Your strength. 9 Let Your priests be clothed with righteousness and let Your saints shout for joy. 10 For Your servant David's sake, do not turn away the face of Your Anointed.

A. Solomon starts the psalm by asking the Lord to call to remembrance everything that his father David had suffered in trying to fulfill the vow that He had made to the Lord.

B. He then gives us the details of the vow, namely, that David would not rest until He found a resting place for the Lord on the earth. He embraced the vision of seeing God's presence and power manifest and reside on earth as it does in heaven.

C. Points of interest from this passage:

1. David's vow is never recorded in any other portion of Scripture. Because of the omission in the narratives of David's life it's unclear whether the vow was a private commitment that only a few family members may have known about or if it was widely known throughout Israel.
2. Consider the implications of David, in obedience to the Lord, vowing to create a dwelling place on earth and how that relates to God's desire to tabernacle among His people (Session 2).
3. "We heard of it in Ephrathah" from vs. 6, is the language of David and his contemporaries as a young man growing up in Bethlehem (Ephrathah being synonymous with Bethlehem). The "it" refers to the Ark. The verse continues to describe that the Ark was found in the "fields of the woods" referring to Kiriath-jearim.
4. In vs. 7, "Let us go into His tabernacle and worship at His footstool" is a direct reference to David's Tabernacle. The word footstool is specifically talking about the Ark of the covenant (1 Chron 28:2).
5. The language in vs. 10, "Do not turn your face away" is idiomatic and means, "Please remember to honor the promise you made to David to always have a king from His lineage upon the throne."

III. David Commissions Solomon

1Ch 28:2 Then King David rose to his feet and said, "Hear me, my brethren and my people: I had it in my heart to build a house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made preparations to build it.

A. At the end of David's life, He passed on the vow that He had made to the Lord, to the nation and specifically to his son Solomon.

B. In 1 Chron 28-29 He speaks directly to Solomon to serve the Lord with a loyal heart and willing mind and commissions him that the Lord had chosen him to build the Lord a house, thus fulfilling David's vow. (1 Chron 28:9-10)

C. In Psalm 132 Solomon is at the moment of fulfillment crying out to the Lord to remember His father and fulfill all He promised to David.

IV. Solomon's Prayer of Dedication

Now therefore, Arise, O LORD God, to Your resting place, You and the ark of Your strength. Let Your priests, O LORD God, be clothed with salvation, And let Your saints rejoice in goodness. 42 "O LORD God, do not turn away the face of Your Anointed; Remember the mercies of Your servant David.

—2 Ch 6:41-42

When Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the temple. 2 And the priests could not enter the house of the LORD, because the glory of the LORD had filled the LORD's house. 3 When all the children of Israel saw how the fire came down, and the glory of the LORD on the temple, they bowed their faces to the ground on the pavement, and worshiped and praised the LORD, saying: "For He is good, For His mercy endures forever."

—2 Ch 7:1-3

A. When Solomon fulfills the vow and prays, the fire of God falls visibly and physically, just as it did on Mount Sinai with Moses as a

commission of the Temple, God's dwelling place.

B. Solomon had finally fulfilled the vow that David made. David's vision for a dwelling place of God now had its fulfillment in another generation that saw glory of God manifest before all the people.

V. Fleeing from Saul

So David fled and escaped and went to Samuel at Ramah and told him all that Saul had done to him. And he and Samuel went and stayed in Naioth. 19 Now it was told Saul, saying, "Take note, David is at Naioth in Ramah!" 20 Then Saul sent messengers to take David, and when they saw the group of prophets prophesying and Samuel standing as leader over them, the Spirit of God came upon the messengers of Saul, and they also prophesied. 21 And when Saul was told, he sent other messengers, and they prophesied likewise. Then Saul sent messengers again the third time, and they prophesied also. 22 Then he also went to Ramah and came to the great well that is at Sechu. So, he asked, and said, "Where are Samuel and David?" And someone said, "Indeed they are at Naioth in Ramah." 23 So he went there to Naioth in Ramah. Then the Spirit of God was upon him also, and he went on and prophesied until he came to Naioth in Ramah. 24 And he also stripped off his clothes and prophesied before Samuel in like manner and lay down naked all that day and all that night. Therefore, they say, "Is Saul also among the prophets?"

—1 Samuel 19:18-24

A. Without anywhere to go, David ran to Samuel. He was undoubtedly looking for prophetic direction as to what he should do. After all, it was Samuel who "started all this" by anointing David as king at Bethlehem.

B. When David arrived, he explained to Samuel all that had happened. Samuel had not been in the king's court since the time he anointed David, approximately five years earlier. Samuel invited David to stay with him there in Ramah at Naioth.

1. The word Naioth literally means 'dwellings.' Ramah literally means the heights. Taken together it means "the dwellings in the heights"
2. Naioth was a locality in Ramah where a school of prophets was operating under Samuel's leadership. It appears that Samuel had several schools of the prophets. One was located at Geba (1 Sam 10:5,10) and this one was in Naioth.

C. Saul sent "messenger" to murder David three different times. However, each time they arrived in Naioth, they were divinely interrupted by the Spirit of the Lord. The messengers who set out to murder David began to prophesy the word of the Lord.

D. Frustrated with his messengers, Saul decided to take matters into his own hands and murder David himself. The Lord intervened and Saul got apprehended by the Spirit of the Lord and began to prophesy. Saul stripped off his clothes, and laid down naked all day and night, which allowed David time to escape.

E. There's little explanation in the text regarding this shocking turn of events. What seems evident is that the Lord interrupted the plans of Saul yet again and this time the interruption was profound. It appears that the Lord was not only protecting David but also protecting the meeting between David and Samuel. This divine intervention hints the importance of the meeting. An intervention by God at this level is extremely rare in scripture. What was God doing?

F. While the text does not explicitly describe what occurred during David's time with Samuel at Ramah, a broader biblical-theological case can be made that this meeting played a formative role in shaping David's establishment of the Tabernacle of David. This connection becomes clearer when examining Samuel's prophetic leadership, the emergence of organized worship, and later references linking Samuel and David in tabernacle/temple organization (1 Chron 9:22). 1

G. David came to Ramah to escape Saul and ask Samuel for help in all that Saul was plotting against him. However, God had a different plan in mind. I believe it was during this meeting that the Lord wanted to give David the blueprints for the establishment of the tabernacle that

David would build.

H. The Scripture only records two times Samuel and David were together, in 1 Samuel 16:13, when David was anointed as King in Bethlehem, and in 1 Sam 19:18, when David fled Saul and went to Ramah.

All those chosen as gatekeepers were two hundred and twelve. They were recorded by their genealogy, in their villages. David and Samuel the seer had appointed them to their trusted office.

—1 Ch 9:22

I. I believe that Samuel received the vision for the Tabernacle of David from the Lord and then gave it as a prophetic directive to David. When David heard from Samuel that He was to set up the tabernacle with night and day prayer as the centerpiece of his kingdom, the “prophetic pieces” of his life came together.

J. God had sovereignly set apart David for a purpose far greater than he had ever dreamed. He was to rule the nation of Israel as a priest-king a picture of the Messiah to come.

K. I believe it was in this context that David vowed to the Lord to not rest until He found a dwelling place for God. It was here that David made the vow that would govern the rest of His life and ultimately change history from that time forward forever.