

**"For thy servant David's sake
turn not away the face of thine anointed"**

Part I ([Psa 132:1-10](#))

[Psa 132:1](#) *A Song of degrees.* LORD, remember David, *and* all his afflictions:
[Psa 132:2](#) How he swore unto the LORD, *and* vowed unto the mighty *God* of Jacob;
[Psa 132:3](#) Surely I will not come into the tabernacle of my house, nor go up into my bed;
[Psa 132:4](#) I will not give sleep to mine eyes, *or* slumber to mine eyelids,
[Psa 132:5](#) Until I find out a place for the LORD, an habitation for the mighty *God* of Jacob.
[Psa 132:6](#) Lo, we heard of it at Ephratah: we found it in the fields of the wood.
[Psa 132:7](#) We will go into his tabernacles: we will worship at his footstool.
[Psa 132:8](#) Arise, O LORD, into thy rest; thou, and the ark of thy strength.
[Psa 132:9](#) Let thy priests be clothed with righteousness; and let thy saints shout for joy.
[Psa 132:10](#) For thy servant David's sake turn not away the face of thine anointed.
[Psa 132:11](#) The LORD hath sworn *in* truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.
[Psa 132:12](#) If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.
[Psa 132:13](#) For the LORD hath chosen Zion; he hath desired *it* for his habitation.
[Psa 132:14](#) This *is* my rest for ever: here will I dwell; for I have desired it.
[Psa 132:15](#) I will abundantly bless her provision: I will satisfy her poor with bread.
[Psa 132:16](#) I will also clothe her priests with salvation: and her saints shall shout aloud for joy.
[Psa 132:17](#) There will I make the horn of David to bud: I have ordained a lamp for mine anointed.
[Psa 132:18](#) His enemies will I clothe with shame: but upon himself shall his crown flourish.

Psalm 132 is really an exposé of how it is God's good pleasure to give his little elect flock the kingdom of God today ([Luk 12:32](#)). King David is called into remembrance as the main character in this Psalm whose life reflects the troublesome times or much tribulation that we must endure in order to enter into the kingdom of God ([Act 14:22](#)). David's life then is a type of Christ's life that reminds God's people ([1Pe 1:12](#) , [1Co 10:11](#) , [Jas 5:10](#)) that through Christ we can endure all things and can dedicate our lives, our temple, as a living sacrifice which is our reasonable service to do ([Psa 132:1](#) , [Php 4:13-14](#) , [Rom 12:1](#)).

[Luk 12:32](#) Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

[Act 14:22](#) **Confirming** the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

[Php 4:13](#) I can do all things through Christ which strengtheneth me.

[Php 4:14](#) Notwithstanding ye have well done, that ye did communicate with my affliction.

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, **acceptable** unto God, *which is* your reasonable service.

With our hope of glory within us (**Col 1:27**) we are called to overcome through our Lord and to do well (**Gen 4:7**, **Eph 1:6**, **Php 2:13**, **Jas 1:22-27**) toward each other by communicating our afflictions which is stated in the opening verse of this psalm. That communicating is a life-long process spoken of as "degrees" that we need to go through in order to learn how to be a true comfort and blessing to each other, as Christ reveals through God's spirit that we are disciples indeed (**Joh 13:35**, **Joh 8:31**) who are being blessed to be enduring through this life through our LORD: "**LORD, remember David, and all his afflictions**" (**1Th 4:18**, **Php 4:4**). The Lord does put us in remembrance that we are His body who remembers our body by giving us the power to be a joint that supplies in love (**Eph 4:16**) an anointed comfort to one another that will enable us to endure the cross (**1Co 10:16**, **Joh 12:3**, **Rom 5:5**).

Gen 4:7 If thou **doest** well, shalt thou not be **accepted**? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.

Eph 1:6 To the praise of the glory of his grace, wherein he hath made us **accepted** in the beloved.

Php 2:13 For it is God which worketh in you both to will and to do of *his* good pleasure. (**Luk 12:32**)

Jas 1:22 But be ye **doers** of the word, and not hearers only, deceiving your own selves.

Jas 1:23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

Jas 1:24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

Jas 1:25 But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

Jas 1:26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

Jas 1:27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

David's struggle throughout his life symbolically reveals how the temple of God is being build for us today "even in troublous times" (**Dan 9:25**), and David's story reveals the certainty of that work being accomplished in the life of those few that God has called in this age (**Mat 16:18**). Physically, David never saw the temple get built even though he is the one who sets the stage to make it possible to bring about all the things that will first need to be done in order for Solomon to then build the temple (**1Ch 28:6**, **1Ch 28:11-12**). In that way David is a type of Christ who first overcomes the enemies of the land and overcomes the circumstances surrounding him and His kingdom so that those who would follow would build the physical temple that represents our spiritual temple. Christ overcame in his flesh and was strengthened to be able to overcome and drink the cup our Father gave him so that a way could be made for us to tarry in Jerusalem where God's holy spirit on Pentecost was given to as many as God would add to the church (**Mat 22:14**, **Joh 16:7**, **Mat 20:23**, **Luk 24:49**, **Act 2:47**, **Gal 4:26**).

Dan 9:25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous

times.

Mat 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Mat 22:14 For many are called, but few *are* chosen.

Joh 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

Mat 20:23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

This theme of one seed dying for the many (*David's life sacrificed for the nation of Israel*) is throughout the word of God (*Abraham, Isaac, Jacob Rom 9:7-8*) who are types of Christ and the one seed or lineage that again typifies the elect (Gal 3:16). David is also a type of that one seed who does not yet see the fruit of all that he has endured for the nation of Israel but can and did prophecy of those things that would happen for our sakes (Act 2:25-31 , 1Pe 1:12 , Eph 5:30). This pattern continues on with the body of Christ who like Christ do not convert anyone during the period where we rule the world with a rod of iron (Rev 2:27). We don't immediately see the fruit of our labour, and need to be patient in that regard as Christ taught us (Jas 5:7 , Luk 21:19).

Act 2:25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

Act 2:26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

Act 2:27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

Act 2:28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

Act 2:29 Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

Act 2:30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

Act 2:31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither **his flesh** did see corruption.

1Pe 1:12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

Eph 5:30 For we are members of his body, of **his flesh**, and of his bones.

Christ never converted anyone during his ministry, and neither will the elect during the time that they rule on earth (Rev 11:15). However, Christ ruled over himself by God's power (Joh 5:30 , Joh 15:5) and declared the kingdom of God at that point was within him and said to the scribe who answered him "discreetly", "**Thou art not far from the kingdom of God**" (Luk 17:20-21 , Mar 12:32-34), meaning this man understood what was required but

without the power of God working within him ([Joh 15:5](#)) he could still not claim to have the kingdom of God within himself ([Rom 8:9](#)).

[Rev 11:15](#) And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, **and of his Christ**; and he shall reign for ever and ever.

[Mar 12:32](#) And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

[Mar 12:33](#) And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices.

[Mar 12:34](#) And when Jesus saw that he answered discreetly, he said unto him, **Thou art not far from the kingdom of God.** And no man after that durst ask him *any question*.

Christ, like king David and Abraham, understood where the power was coming from in order for them to accomplish God's will in this life, and in these verses of Chronicles we see a type and shadow story that parallels what God is doing now in the life of his children who are **being prepared of God** through Christ to build the temple of God so we can as lively stones ([1Pe 2:5](#)) offer up sacrifices that are acceptable unto God through Christ ([1Ch 29:12-19](#) , [Heb 13:15](#))

[1Pe 2:5](#) Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

[1Pe 2:6](#) Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious:[[Oba 1:21](#)] and he that believeth on him shall not be confounded.

[1Ch 29:12](#) Both riches and honour *come* of thee, and thou reignest over all; and in thine hand *is* power and might; and in thine hand *it is* to make great, and to give strength unto all.

[1Ch 29:13](#) Now therefore, our God, we thank thee, and praise thy glorious name.

[1Ch 29:14](#) But who *am* I, and what *is* my people, that we should be able to offer so willingly after this sort? for all things *come* of thee, and of thine own have we given thee [[Joh 3:35-36](#) , [1Co 3:21-23](#) , [Joh 17:10](#) , [Joh 6:37](#) , [Php 2:13](#)]

[1Ch 29:15](#) For we *are* strangers before thee, and sojourners, as *were* all our fathers: our days on the earth *are* as a shadow, and *there is* none abiding.

[1Ch 29:16](#) O LORD our God, all this store that we have prepared to build thee an house for thine holy name *cometh* of thine hand, and *is* all thine own. [[Mat 20:15](#)]

[1Ch 29:17](#) I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee.

[1Ch 29:18](#) O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and **prepare** their heart unto thee:

[1Ch 29:19](#) And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the palace, *for* the which I have made provision.

[Mat 20:23](#) And he saith unto them, **Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.**

Our first verse:

Psa 132:1 *A Song of degrees.* LORD, remember David, *and all his afflictions:*
Psa 132:2 How he swore unto the LORD, *and vowed unto the mighty God of Jacob;*

God did remember David and the many stages or "**degrees**" of affliction that he endured through his life, and those many trials brought David to consider the power of God over all the physical creation that reveals to the body of Christ today how He is in control and has power over all of the spiritual creation within us. We now "consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained"(Psa 8:3) and understand the spiritual significance of all these words ([Rom 1:20](#) , [1Co 15:46](#) , [Rev 12:1-5](#)).

Psa 8:3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

Rom 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

1Co 15:46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

Rev 12:1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

Rev 12:2 And she being with child cried, travailing in birth, and pained to be delivered "**LORD, remember David, and all his afflictions**".

Rev 12:3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

Rev 12:4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

Rev 12:5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.

There is no need today to "**swear unto the LORD**", as David did and also "**vowed unto the mighty God of Jacob**". God knows our hearts, and has written the books of all mankind, so the vow or swearing to the LORD was really a sign of immaturity and a lack of faith during that dispensation, just as Samson who had a Nazarite vow not to drink strong drink ([Num 6:2-6](#)) which Christ tells us to give to those who are ready to perish. Being ready to perish is the same as saying being ready to die daily, and it is the word of God that we give to each other to help each other die daily ([Pro 31:6](#)).

Because we are predestined from the foundation of the world to be who we are in His service ([2Ti 2:19](#) , [Eph 1:5](#)), we are commanded not to swear by heaven or by earth because God has already sworn by himself ([Heb 6:13](#)), and his word is sure and his plans for us are sure, and he is above our heavens and earths. It takes God's mercy and power in our lives to fulfill those things which we have been called unto, and we are called to be confident that he who has begun a good work in us will finish it through Jesus Christ, and therefore Christ tells us "**But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil**" ([Mat 5:34-37](#) , [Php 1:6](#) , [Jas 4:14-16](#) , [Psa 8:4-6](#)).

Mat 5:34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:
Mat 5:35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.
Mat 5:36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.
Mat 5:37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Php 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

Jas 4:14 Whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.
Jas 4:15 For that ye *ought* to say, If the Lord will, we shall live, and do this, or that.
Jas 4:16 But now ye rejoice in your boastings: all such rejoicing is evil.

Psa 8:4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?
Psa 8:5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.
Psa 8:6 Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet:

Psa 132:3 Surely I will not come into the tabernacle of my house, nor go up into my bed;
Psa 132:4 I will not give sleep to mine eyes, *or* slumber to mine eyelids,
Psa 132:5 Until I find out a place for the LORD, an habitation for the mighty *God* of Jacob.

These words of David in verses two and three are a shadow of Christ's prophecy where he says in (Mat 24:17-18) "Let him which is on the housetop not come down to take any thing out of his house".

Mat 24:17 Let him which is on the housetop not come down to take any thing out of his house:
Mat 24:18 Neither let him which is in the field return back to take his clothes.

When we lean unto our own understanding (Pro 3:5-6) we are going "into the tabernacle of my house" and when we are not about our Father's business as Christ always was, we are symbolically giving "sleep to mine eyes, *or* slumber to mine eyelids" in the negative sense (Mat 25:5, Mat 26:40-41, Joh 5:5-8).

Mat 25:5 While the bridegroom tarried, they all slumbered and slept.

Mat 26:40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?
Mat 26:41 Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

We know our labour is not in vain in the Lord (1Co 15:58) and the "discreet" answer that was

given to Christ by the scribe in ([Mar 12:32-34](#)) witnesses to the truth that we can be very close to the truth but unless the Son of God sets us free from the bondage of sin, we will not be able to pick up our bed and walk ([Joh 5:5-8](#)). Until that deliverance is given, we just naturally abide in our own habitation like that sick man at the pool of Bethesda. David says "**Until I find out a place for the LORD, an habitation for the mighty God of Jacob**" reflecting the longsuffering spirit and perseverance we need to have as we "press toward the mark for the prize of the high calling of God in Christ Jesus"([Php 3:14](#)), until we leave this earnest relationship ([Eph 1:14](#)) and enter into the fulness of that relationship in a moment and in the twinkling of an eye ([1Jn 3:2](#) , [1Co 15:52](#)).

Psa 132:6 Lo, we heard of it at Ephratah^{H672}: we found it in the fields of the wood.^{H3293}

We hear the good news of the kingdom of God, the true gospel of Jesus Christ for the first time in "**Ephratah**^{H672}" and it is found "**in the fields of the wood**"^{H3293} meaning God is working with us when we are in Babylon if we are his, and he is dragging us out of the world, "fields of the wood"([Rev 18:4](#) , [Mat 13:38](#)), where there is no stay of bread or water ([Isa 3:1](#)); and He causes us to hear the word of the Lord in "Ephratah", another name for Bethlehem which means "house of bread"([Joh 8:31-32](#)). Many are called to hear that voice in the wilderness ([Mat 3:1-3](#)), but to actually repent and then have the Lord prepare a way within you so that His mind can abide in you ([1Co 2:16](#)) is the miracle that is given to very few in this life ([Mat 22:14](#)).

"Ephratah" H672

- Original: 4 u1508_ u1514 4 8 u1508_ u1514
- Transliteration: 'Ephraath
- Phonetic: ef-rawth'
- Definition: Ephrath or Ephratah = ash-heap: place of fruitfulness n pr loc
 1. a place near Bethel where Rachel died and was buried
 2. another name for Bethlehem n pr f
 3. wife of Caleb
- Origin: from [H6509](#)
- TWOT entry: None
- Part(s) of speech:
- Strong's: From [H6509](#); *fruitfulness*;
Ephrath another name for Bethlehem; once used in [Psa 132:6](#) perhaps for *Ephraim*;
 also of an Israelitish **woman**: - Ephrath Ephratah.
Total KJV Occurrences: 10
 - Ephratah, 5
[Rth 4:11](#); [1Ch 2:50](#); [1Ch 4:4](#); [Psa 132:6](#); [Mic 5:2](#)
 - Ephrath, 5
[Gen 35:16](#); [Gen 35:19](#); [Gen 48:7\(2\)](#); [1Ch 2:19](#)

"wood" H3293 ya'ar yah'-ar

From an unused root probably meaning to *thicken* with verdure; a *copse* of bushes; hence a *forest*; hence honey in the comb (as hived in trees): - [**honey**-] comb, forest, wood.

Psa 132:7 We will go into his tabernacles: we will worship at his footstool^{H1916}
H7272.

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

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

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

H1916 hădôm *had-ome'*

From an unused root meaning to *stamp* upon; a foot *stool*: - [foot-] stool.

- Original: 8 u1491̄ par - Transliteration: **Hadom**

- Phonetic: **had-ome'**

- Definition:

1. stool, footstool

- Origin: from an unused root meaning to stamp upon

- TWOT entry: 474

- Part(s) of speech: Noun Masculine

- Strong's: From an unused root meaning to *stamp* upon; a foot **stool**: - [foot-] stool.

Total KJV Occurrences: 6

•footstool, 6

1Ch 28:2; Psa 99:5; Psa 110:1; Psa 132:7; Isa 66:1; Lam 2:1

H7272 regel *reh'-gel*

From [H7270](#); a *foot* (as used in *walking*); by implication a *step*; by euphemism the *pudenda*: - X be able to endure, X according as, X after, X coming, X follow, ([broken-]) foot ([-ed, -stool]), X great toe, X haunt, X journey, leg, + piss, + possession, time.

It is because we are baptized into his death and bruised under the foot of Christ ([Rom 6:4](#) , [Gen 3:15](#)) that we can be raised into heavenly places with Christ ([Eph 2:6](#)). Christ increases within us as we labour to enter "**into thy rest**" where we are gathered together to "**worship at his footstool**", the church where we "**will go into his tabernacles**" ([Isa 66:1](#) , [Jer 22:29](#) , [Heb 10:25](#) , [Joh 4:24](#)). Christ in us (*Jacob*) bruises our old man within us as we die daily (*Esau's heel*), and there is a natural enmity between our Adamic flesh and the church or our seed or thoughts and Christ's thoughts ([Isa 55:8-9](#)). We are bruised for that reason, chastened and scourged so that we can be received of our Father by overcoming those powers and principalities within our heavens through Christ ([Eph 6:12-13](#)).

[Isa 66:1](#) Thus saith the LORD, The heaven *is* my throne, and the **earth is** my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?

[Jer 22:29](#) O **earth, earth, earth**, hear the word of the LORD.

[Heb 10:25](#) Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

[Joh 4:24](#) **God is a Spirit: and they that worship him must worship him in spirit and in truth.**

[Gen 3:15](#) And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

[Gen 25:26](#) And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac *was* threescore years old when she bare them.

It is in this blessed place (*the church Christ's body* [Col 1:24](#)) that God drags us to Christ ([Joh 6:44](#)) where we learn of "**the ark of thy strength**", a symbol of the church or Christ's body, and a place of refuge where God's priests will be "**clothed with righteousness**" and where "**thy saints shout for joy**" and go from glory to glory in Him ([Rev 19:7](#) , [Php 4:4](#) , [2Co 3:18](#)).

It is a holy place, an altar "whereof they have no right to eat which serve the tabernacle" because God has deemed it to be this way to show the world in time the contrast of those who he has worked with and those who were not being worked with ([Mal 3:18](#)), to be brought unto perfection on the third day ([Heb 13:10](#) , [Luk 13:32](#)), and all this is happening "**For thy servant David's sake**". God will finish what he has started through Christ who is the author and finisher of our faith, who is typified by David, therefore it is "**For thy servant David's [who is a type of Christ] sake turn not away the face of thine anointed**", meaning the victory that God is going to give his anointed is to be understood as having been given by Christ alone and no other.

Next week Lord willing we will look at the last eight verses of Psalm 132.

[Psa 132:11](#) The LORD hath sworn *in* truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.

[Psa 132:12](#) If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

[Psa 132:13](#) For the LORD hath chosen Zion; he hath desired *it* for his habitation.

[Psa 132:14](#) This *is* my rest for ever: here will I dwell; for I have desired it.

[Psa 132:15](#) I will abundantly bless her provision: I will satisfy her poor with bread.

[Psa 132:16](#) I will also clothe her priests with salvation: and her saints shall shout aloud for joy.

[Psa 132:17](#) There will I make the horn of David to bud: I have ordained a lamp for mine anointed.

[Psa 132:18](#) His enemies will I clothe with shame: but upon himself shall his crown flourish.