

Having A Basic Understanding of Some Old Testament Truths

Part 121 – Remember David Through God’s Enduring Mercy (Psalms 132-138)

1. What does the 132nd Psalm ask God to remember about David?

“(1) LORD, remember David, and all his afflictions: (2) How he swore unto the LORD, and vowed unto the mighty God of Jacob; (3) Surely I will not come into the tabernacle of my house, nor go up into my bed; (4) I will not give sleep to mine eyes, or slumber to mine eyelids, (5) Until I find out a place for the LORD, an habitation for the mighty God of Jacob” (Psalms 132:1-5).

2. Ephratah had heard about David’s vow (Psalms 132:6). What connection does Ephratah have with Jesus?

“But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting” (Micah 5:2; cf. Matthew 2:5-6).

3. Where did the children of Israel go to worship God?

“We will go into his tabernacles: we will worship at his footstool” (Psalms 132:7).

* This dates this Psalm prior to Solomon building God the temple in Jerusalem (**II Chronicles 5:1ff.**)!

4. For whose sake was God asked to arise into His rest and the ark of His strength?

“(8) Arise, O LORD, into thy rest; thou, and the ark of thy strength. (9) Let thy priests be clothed with righteousness; and let thy saints shout for joy. (10) For thy servant David's sake turn not away the face of thine anointed” (Psalms 132:8-10).

* The Lord certainly had acted for the sake of David: *“(19) Yet the LORD would not destroy Judah for David his servant's sake, as he promised him to give him always a light, and to his children... (34) For I will defend this city, to save it, for mine own sake, and for my servant David's sake” (II Kings 8:19; 19:34).*

5. What condition was in place for God keeping David’s seed upon his throne?

*“(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. (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” (Psalms 132:11-12).*

* *“And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days” (I Kings 3:14).*

* See: **I Kings 9:4-9**

6. What place was chosen by God to be His dwelling place and location for the horn of David to bud?

“(13) For the LORD hath chosen Zion; he hath desired it for his habitation. (14) This is my rest for ever: here will I dwell; for I have desired it. (15) I will abundantly bless her

provision: I will satisfy her poor with bread. (16) I will also clothe her priests with salvation: and her saints shall shout aloud for joy. (17) There will I make the horn of David to bud: I have ordained a lamp for mine anointed" (Psalms 132:13-17).

* Zion was in Jerusalem (Psalms 135:21).

* Zion today is the spiritual location of God, the church (Hebrews 12:22-23).

7. What did God say He would clothe the enemies of David with?

"His enemies will I clothe with shame: but upon himself shall his crown flourish" (Psalms 132:18).

8. What is God's view of unity among His people?

"(1) Behold, how good and how pleasant it is for brethren to dwell together in unity! (2) It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; (3) As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore" (Psalms 133:1-3).

* *"Can two walk together, except they be agreed... And if a kingdom be divided against itself, that kingdom cannot stand... Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me... Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits... Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple... Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment... Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you... I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling. Fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind" (Amos 3:3, Mark 3:24, John 17:20-23, Romans 12:16; 16:17-18, I Corinthians 1:10, II Corinthians 13:11, Ephesians 4:1-4, and Philippians 2:2).*

9. What was supposed to be done in the house of the Lord since God blessed Israel out of Zion?

“(1) Behold, bless ye the LORD, all ye servants of the LORD, which by night stand in the house of the LORD. (2) Lift up your hands in the sanctuary, and bless the LORD. (3) The LORD that made heaven and earth bless thee out of Zion” (Psalms 134:1-3).

10. As the 135th Psalm begins (verses 1-3) and ends (verses 19-21), what is Israel being told to do?

“(1) Praise ye the LORD. Praise ye the name of the LORD; praise him, O ye servants of the LORD. (2) Ye that stand in the house of the LORD, in the courts of the house of our God, (3) Praise the LORD; for the LORD is good: sing praises unto his name; for it is pleasant... (19) Bless the LORD, O house of Israel: bless the LORD, O house of Aaron: (20) Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD. (21) Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD” (Psalms 135:1-3; 19-21).

11. What reasons are given, in the 135th Psalm, for praising God?

“(4) For the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure. (5) For I know that the LORD is great, and that our Lord is above all gods. (6) Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places. (7) He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasuries. (8) Who smote the firstborn of Egypt, both of man and beast. (9) Who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants. (10) Who smote great nations, and slew mighty kings; (11) Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan: (12) And gave their land for an heritage, an heritage unto Israel his people. (13) Thy name, O LORD, endureth for ever; and thy memorial, O LORD, throughout all generations. (14) For the LORD will judge his people, and he will repent himself concerning his servants” (Psalms 135:4-14).

12. What does the 135th Psalm teach about idolatry?

“(15) The idols of the heathen are silver and gold, the work of men's hands. (16) They have mouths, but they speak not; eyes have they, but they see not; (17) They have ears, but they hear not; neither is there any breath in their mouths. (18) They that make them are like unto them: so is every one that trusteth in them” (Psalms 135:15-18).

* See: **Jeremiah 10:3-11**

* *“(18) What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? (19) Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it” (Habakkuk 2:18-19).*

13. As the 136th Psalm begins and ends, what is the subject of this Psalm?

“(1) O give thanks unto the LORD; for he is good: for his mercy endureth for ever. (2) O give thanks unto the God of gods: for his mercy endureth for ever. (3) O give thanks to

the Lord of lords: for his mercy endureth for ever... (26) O give thanks unto the God of heaven: for his mercy endureth for ever” (Psalms 136:1-3; 26).

14. After the instruction to be thankful to God, what does most of the 136th Psalm teach?

How great things God had done for Israel: “(4) *To him who alone doeth great wonders: for his mercy endureth for ever. (5) To him that by wisdom made the heavens: for his mercy endureth for ever. (6) To him that stretched out the earth above the waters: for his mercy endureth for ever. (7) To him that made great lights: for his mercy endureth for ever: (8) The sun to rule by day: for his mercy endureth for ever: (9) The moon and stars to rule by night: for his mercy endureth for ever. (10) To him that smote Egypt in their firstborn: for his mercy endureth for ever: (11) And brought out Israel from among them: for his mercy endureth for ever: (12) With a strong hand, and with a stretched out arm: for his mercy endureth for ever. (13) To him which divided the Red sea into parts: for his mercy endureth for ever: (14) And made Israel to pass through the midst of it: for his mercy endureth for ever: (15) But overthrew Pharaoh and his host in the Red sea: for his mercy endureth for ever. (16) To him which led his people through the wilderness: for his mercy endureth for ever. (17) To him which smote great kings: for his mercy endureth for ever: (18) And slew famous kings: for his mercy endureth for ever: (19) Sihon king of the Amorites: for his mercy endureth for ever: (20) And Og the king of Bashan: for his mercy endureth for ever: (21) And gave their land for an heritage: for his mercy endureth for ever: (22) Even an heritage unto Israel his servant: for his mercy endureth for ever. (23) Who remembered us in our low estate: for his mercy endureth for ever: (24) And hath redeemed us from our enemies: for his mercy endureth for ever. (25) Who giveth food to all flesh: for his mercy endureth for ever” (Psalms 136:4-25).*

15. What happened by the rivers of Babylon?

“(1) By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. (2) We hanged our harps upon the willows in the midst thereof. (3) For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion” (Psalms 137:1-3).

* It would have been kind of hard to sing about Zion when Zion was laid waste: “*Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest” (Jeremiah 26:18).*

16. Were the children of Israel ready and willing to sing by the rivers of Babylon?

No: “*How shall we sing the LORD'S song in a strange land” (Psalms 137:4)?*

17. Were the children of Israel encouraged to forget about Jerusalem in the 137th Psalm?

No: “(5) *If I forget thee, O Jerusalem, let my right hand forget her cunning [skill]. (6) If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy” (Psalms 137:5-6).*

18. What did the future of Babylon look like?

Not so good: “(7) *Remember, O LORD, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof. (8) O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us. (9) Happy shall he be, that taketh and dasheth thy little ones against the stones” (Psalms 137:7-9).*

19. As we begin the 138th Psalm, what is the attitude of the Psalmist about worshipping God?

“(1) *I will praise thee with my whole heart: before the gods will I sing praise unto thee. (2) I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name*” (Psalms 138:1-2).

20. What does Psalms 138:3 infer about the relationship of the Psalmist and God at the time this Psalm was penned?

The verse says: “*In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul*” (Psalms 138:3).

* The verse implies that the Psalmist is in a right relationship with God since God is hearing him (Proverbs 15:8, Proverbs 15:29, Proverbs 28:9, Isaiah 1:10-18, Isaiah 59:1-3, John 9:31, and I Peter 3:12).

21. What would have to occur for all the kings of the earth to praise God?

Yes, if they would hear God’s word: “(4) *All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth. (5) Yea, they shall sing in the ways of the LORD: for great is the glory of the LORD*” (Psalms 138:4-5).

22. Does the Lord exalt the proud?

No: “*Though the LORD be high, yet hath he respect unto the lowly: but the proud he knoweth afar off*” (Psalms 138:6).

* “*The LORD will destroy the house of the proud: but he will establish the border of the widow*” (Proverbs 15:25).

* “(6) *But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble... (10) Humble yourselves in the sight of the Lord, and he shall lift you up*” (James 4:6; 10).

23. Was the Psalmist confident that God would save him?

Yes: “(7) *Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me. (8) The LORD will perfect that which concerneth me: thy mercy, O LORD, endureth for ever: forsake not the works of thine own hands*” (Psalms 138:7-8).

* “(8) *We are troubled on every side, yet not distressed; we are perplexed, but not in despair; (9) Persecuted, but not forsaken; cast down, but not destroyed; (10) Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body*” (II Corinthians 4:8-10).