

His Enemies Will Be Clothed With Shame

Psalm 132:1 – 136:26

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~ Our Spiritual Safari pilgrimage to Jerusalem will finally reach the temple in the holy city in this report. We began this leg of our expedition with the Psalmist pilgrim two reports ago, in Psalm one hundred twenty, when we left Mesech, Kedar — and set out for the feasts in Jerusalem. Remember, all male Israelite's were commanded to go to Jerusalem three times each year to worship on the feast days in the temple; and they took their families with them when they went. The fifteen Psalms in that cluster, from Psalm one hundred twenty through one hundred thirty-four, are *songs of degrees*; they are the songs that were sung at different places on the route as the families drew nearer and nearer to Jerusalem. Our first Psalm in this report, Psalm one hundred thirty-two, is an admonition Psalm to the traveler to rest on, and in, the Word of God; as it contains the promises of God for His children. Faith is the focal point, which becomes all important now....

XXXXDD ~ A Song of degrees

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.

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

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

Psalm 132:1 – 136:26

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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.

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.

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.

18 His enemies will I clothe with shame: but upon himself shall his crown flourish.

~ This Psalm is another wonderful Messianic Psalm of which the authorship has always been questioned. It is about David, but I do not believe David actually wrote the Psalm. Some have said it is suited to the mouth of Solomon; and would be perfectly natural that Solomon would write such a song for this occasion, speaking of the earlier efforts of David to prepare a permanent building for the Ark of the Lord, which he had brought up to Jerusalem. It reads like a Proverb. Either way, most seem to agree that this was written when the Ark was moved from the tent into the physical

temple. That is likely the best place to fit this Psalm into the history of the nation Israel; and this Psalm contains the only mention of the Ark of the Lord in Psalms.

When we were in second Samuel chapter seven, we considered how David's hearts' desire was to build God a house. Actually, that was the overweening ambition and one great pulsating thought of David's later life. Of course, David wasn't permitted by God to build the temple; but David acquired all the materials for the construction; and Solomon ended up building it. Then, the Shekinah Glory filled the temple when it was dedicated. This seems to be the song they sang at that time — and continued to be sung later, during the pilgrimages to the feasts of Pentecost, Passover and Tabernacles. The pilgrim Psalmist has now reached Jerusalem, and is at the place of the Mercy Seat; and we are with him in a bold approach to God Almighty.

Irrespective of authorship, we should understand the son of David spoken of is *NOT* Solomon in this Psalm. This speaks of the Lord Jesus Christ — the greater Son of David — who was yet to come. Verse twelve is a great promise, but David's children *did* sin — and *didn't* keep the covenant or testimony. That's another reason they were later put out of the land and sent into the Babylonian captivity. Even so, God's covenant that promised the throne of David would endure forever was not broken. That happens to be what the New Testament is all about, by the way. Matthew opens with the book of the generation of Jesus Christ, son of David. So, we know definitely Christ is Who this Psalmist is referring to.

Further, this Psalm is *NOT* fulfilled in Jerusalem today in any way, shape or form; primarily because they don't have a temple. Personally, I don't desire to even visit Jerusalem or Israel; but, apparently, David and Jesus see something in Jerusalem that I can't see. I am unable to envision what Scripture has in mind when God speaks of Israel's future. It is literally inconceivable to me. Today, frankly, it appears to be a desolate and God-forsaken ancient city of war terrorism — lost in time; where there is no peace at all — and few Israelites even reside there. Even so, this is a song the pilgrim Psalmist that was sung when he was actually in the city, at that place where he was permitted to meet with God. This city is the place

where God spoke His Word to His people and gave them times of rest, feasting, peace, and joy. Selah....

XXXXXX ~ A Song of degrees of David

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.

~ Of course, this is a gem of a Psalm of David. This is a Psalm of brotherhood – as in believers – and a song of fellowship. This pilgrim Psalmist is not only amongst family and loved ones, but he is among his friends again, too. There aren't fringe cliques or fractured groups at this place in Jerusalem. Everyone here has the same common purpose: to worship God. Today, as we know, many people in the church move in pious and pretentious circles; and if you aren't in their group then, believe me, you're *o-u-t*! The reason is because they would rather be a big fish in a small pond, as opposed to being a small fish in a big pond. Well, we're told to keep the unity of believers; but there's little of that happening in our churches today. Frankly, there's a whole bunch of disenfranchisement going on; and what we see in the church is tragic. We won't glorify Christ in that condition, either.

Verse two speaks of the anointing of the Lord Jesus; and those oils and ointments were wonderful smelling fragrances, you may be sure. When you smelled those aromas, you knew you were near the high priest of God Almighty. Presently, Christ is our High Priest in Heaven, sitting at the right hand of God the Father. In Psalm forty-five, He was anointed with the oils of gladness above His fellows. Ezekiel said, *".... neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD."* This speaks of *that day* in which God will pour

out His Spirit upon all men; but it isn't today. This is what Joel spoke of prophetically; and it is what Simon Peter quoted in Acts chapter two. It was *NOT* fulfilled on the Day of Pentecost, though; and the Book of Joel is still *one hundred percent* eschatological. What happened was *similar to* that which Joel prophesied of. Believers are baptized with the Holy Spirit today, and placed into the body of Christ; and, because of that, we should always attempt to keep the unity of the Spirit of God whenever possible. That's what this Psalm means, and it is extremely important to understand those basic tenets of Scripture. When we understand the Bible properly, correctly and completely, then it will actually begin to mean something in our hearts and lives....

XXXXXX ~ A Song of degrees

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.

~ We have 'arrived' in this final pilgrim Psalm, friends. This is the grand "amen" Psalm that was sung as they entered the sanctuary. Remember, this pilgrim Psalmist has come from one of the worst neighborhood ghettos on earth, Mesech Kedar; a place where he was constantly under suspicion — and where lying allegations of unwarranted criticism and cruel underserved hatred were ceaselessly and constantly leveled against him. Now, however, he is in that place that he loves so much — the holy Sanctuary of God — and he is lifting up his hands in thanksgiving, praise and worship. In turn, he is looking for the blessing of God upon him, his life, his family, his business, his friends, and his land. This man can expect prosperity; and this is something we should incorporate today — but only from a precision-balanced perspective.

We need less formality in worship — and a whole lot more reality! There is a balance to be maintained, though; as there is a fanatical outbreak in religious circles by people under demonic possession, disguised as worship

of God, and they are absurd and shameful. Well, I cannot sing to express my thoughts; I can't carry a tune, I can only mouth the words of hymns like a talentless modern-day pop performer lip-syncing — or something. I'm not even very good at that. If I sing, I'll get some funny looks — and they won't be pleasant looks, either. However, if I *could* sing, I would sing "halleluiah, praise the Lord;" but, I can't, so I won't; but we do need more of it — just not from me....

CXXXV

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.

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.

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.

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.

CXXXVII

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.

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.

26 O give thanks unto the God of heaven: for his mercy endureth for ever.

~ Our Spiritual Safari closes this leg of our expedition with the singing of two halleluiahs — and they are both parenthesis Psalms, also. That is, Psalm one hundred thirty-five begins and ends with “*praise ye the Lord*” — and Psalm one hundred thirty-six begins and ends with “*O give thanks unto the God of Heaven.*” That means we’re going to camp for the night in Jerusalem at the temple with a call to praise God. We don’t really understand how good God is today. Have you ever told anyone that God is good? I suppose I could just write it over and over again in these reports and let it go at that; and perhaps not doing so renders me guilty of not telling others how good God is. What I do know is God running this universe according to His good pleasure. And I know by reasoning from truth to experience. Even bad is good for the child of God; because *ALL* things work together for good to those who are in Christ.

For those who question these truths, I suggest you reconcile yourself to the Lord; because He does exist — you just don't know Him — and He is your only hope for redemption. I know the atheist wants proof but — guess what? — God has nothing to prove to you. His work is already done. You are His subject. You can deny Him all day long and He is still right there mocking you in the present. God isn't obligated to answer us; and, candidly, that disturbs me somewhat — but not too much — because I can accept that as truth, or I can refuse to accept it — but, either way, making a decision for or against Christ is where the world is at today. One way or another, you worship something — and you are going to be like your god — good or bad. But false worship doesn't last forever. The day comes when all bow to Christ, acknowledge the truth that He is God — and are judged as they have judged. That should scare the living daylights out of you. I doubt it does. If you are sincere, God will give you all the evidence you need in this life to reveal He is alive. I know for sure we can trust the Lord Jesus Christ in faith; and I know that from evidence ~

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