

# Psalm 135: Biblical Reading and Reflections

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Preacher: Alastair Roberts

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In contrast to other psalms, where it is quite often the crossing of the Red Sea in which God's power is most clearly seen, here it is chiefly the slaying of the firstborn of Egypt that is the sign of God's great might.

To this are appended the signs and the wonders, the various plagues and miracles that the Lord performed in Egypt. After being delivered from Egypt, Israel was brought into the promised land.

[ 4 : 29 ] The psalm recounts the victory over the kings by which this entry into the land was achieved. The power of the Lord and the greatness of the Lord are revealed in creation, in redemption, and then also in consummation.

The movement to consummation can be seen in verse 13. Your name, O Lord, endures forever. Your renown, O Lord, throughout all ages. The Lord is going to reveal his uniqueness, his power over all other gods, as he delivers his people at the fulfilment of history.

The psalm here quotes the Song of Moses in Deuteronomy chapter 32 verse 36. The proof of God's power over the idols revealed in his deliverance of his people at the end is a prominent theme in the prophet Isaiah.

It should not surprise us at this point that, like the prophet Isaiah, the psalm moves to a polemic against idolatry, such as you might find in Isaiah chapter 44 verses 9 to 20.

The verses here are also drawn from Psalm 115 verses 2 to 11. Why should the nations say, Where is their God? Our God is in the heavens. He does all that he pleases.

[ 5 : 51 ] Their idols are silver and gold, the work of human hands. They have mouths, but do not speak. Eyes, but do not see. They have ears, but do not hear. Noses, but do not smell.

They have hands, but do not feel. Feet, but do not walk. And they do not make a sound in their throat. Those who make them become like them. So do all who trust in them.

O Israel, trust in the Lord. He is their help and their shield. O house of Aaron, trust in the Lord. He is their help and their shield. You who fear the Lord, trust in the Lord. He is their help and their shield.

The triad at the end of Psalm 115, Israel, the house of Aaron, and those who fear the Lord, can also be found in Psalm 118 verses 2 to 4.

In this psalm, it is expanded slightly. We have O house of Israel, O house of Aaron, O house of Levi, and you who fear the Lord. The psalm ends as it returns full circle, returning to the praise of the Lord with which it began.

[ 6 : 51 ] A question to consider. Psalm 134 ends with the words, May the Lord bless you from Zion, he who made heaven and earth.

Psalm 135 ends with the words, Blessed be the Lord from Zion, he who dwells in Jerusalem. Praise the Lord. How should we understand the significance of Jerusalem as the place to which blessing is directed and from which blessing is received?