Light and Life Class (August 18, 2019)

Psalm 132: “For the Lord Has Chosen Zion . . .”

A. Goal of the lesson: to see and know with spiritual eyes the life-sustaining and joy-producing blessing of God’s presence in and rule over the lives of his people

B. Why was Jerusalem so special in the OT age? Psalm 132 gives two answers:

1. because God caused his presence to dwell in Jerusalem in a way he dwelt no place else on earth; and

2. because God ruled his people from Jerusalem through his king in the line of David.

C. How does the truth of B apply to Christians?

1. now

a. God’s presence dwells in his people spiritually, because they are his Temple (1 Corinthians 3:16; 6:19; 2 Corinthians 6:16; Ephesians 2:21-22; 1 Peter 2:5)

b. God rules in their hearts in the form of the Kingdom of God (e.g., Matthew 6:10)

2. age to come

a. God will dwell with his people immediately and forever (Revelation 21:3; 22).

b. God will rule his people from the “New Jerusalem” (Revelation 21:2, 5-8).

D. vv. 1-10: The pilgrims remember how David and Solomon established the Ark of the Covenant in Jerusalem.

1. vv. 1-7 have two applications from the life of David

a. 2 Samuel 6: bringing the Ark to Jerusalem from Kiriath-jearim (Jaar is almost certainly the same as Kiriath-jearim, for “jearim” (“forests”) is the plural of “jaar” (forest)

b. 2 Samuel 7: David’s expressed desire to build a house for the Ark in Jerusalem, for the oath of vv. 11-12 is much like the promise of the Lord to David in 2 Samuel 7:12

2. vv. 8-10 quote the words Solomon spoke at dedication of the Temple (2 Chronicles 6:41-42)

E. The purpose for which the pilgrims remember these three events is to rejoice in the reality that God has chosen Jerusalem (to which they are going on pilgrimage) as his special dwelling place.

F. vv. 11-18: the blessing of Jerusalem as the place of the Lord’s dwelling place (God’s presence) and of his throne (rule)

1. vv. 11-12, 17-18: place of God’s rule

a. How the covenant of vv. 11-12 could be conditional and unconditional, and how it could refer to one son and many sons, all at the same time? (Cf. Matthew 24:13: “But the one who endures to the end will be saved.”)

b. Who is the “horn” (*qeren*) of v. 17? See Ezekiel 29:21 and Luke 1:69.

c. For the idea of Messiah as a “light” or “lamp” (v. 17), see also Isaiah 9:2; 42:6; John 8:12; 9:5; etc.

d. For the shining crown, cf. Revelation 21:23; 22:5.

1. vv. 13-16: place of God’s presence

a. the blessing of blessed provisions

b. the blessing of bread for the poor (cf. Matthew 5:3; John 6:48).

c. the blessing of priests clothed with salvation (1 Peter 2:9; Revelation 1:6; etc.)

d. the blessing of joy