

THRU THE BIBLE EXPOSITION

Psalms: God's Nurture Of The Inner Man In The Life Of Faith

CXXII: God's Call That We Seek The Peace Of Jerusalem

(Psalm 122:1-9)

I. Introduction

- A. In the Genesis 12:1-3 Abrahamic Covenant which is yet to be wholly fulfilled (J. Dwight Pentecost, Things To Come, 1972, p. 65-94), God promised to bless those who bless Abraham. Thus, Gentiles who trust in Israel's God will show that faith in the Great Tribulation by treating Abraham's seed well, Matthew 25:31-46.
- B. Psalm 122:1-9 calls for God's people similarly to seek peace for Jerusalem, so we view the passage for insight:

II. God's Call That We Seek The Peace Of Jerusalem, Psalm 122:1-9.

- A. The introductory remarks are part of the first verse, so the numbering system in the Hebrew text matches that of the English Bible (Kittel, Bib. Heb., p. 1087), so we stay with the English Bible's numbering system.
- B. We thus translate Psalm 122:1-9 (as follows):
 - 1. "A song of ascents. Of David. I rejoiced with those who said to me, 'Let us go to the house of Jahweh.'" (Psalm 122:1)
 - 2. "Our feet are standing in your gates, O Jerusalem," Psalm 122:2.
 - 3. "Jerusalem is built like a city that has-been-built-so-as-to-be-closely-and-unitedly-compacted-together (*habar*, B. D. B., A Heb. and Eng. Lex. of the O. T., p. 287-288; Pual stem = passive intensive)," v. 3.
 - 4. "There the tribes go up, the tribes of Jahweh, to praise the name of Jahweh according to the statute given to Israel," Psalm 122:4.
 - 5. "for there the thrones for judgment stand, the thrones of the house of David," Psalm 122:5.
 - 6. "Pray for the peace of Jerusalem: 'May those who love you be quiet, at ease (*shalah*, Ibid., p. 1017)," v. 6.
 - 7. "May there be peace within your walls and quietness, ease (*shalwah*, noun form of verb *shalah*, cf. v. 6; Ibid.) within your citadels," Psalm 122:7.
 - 8. "For the sake of my brothers and my friends, I will say, 'Peace be within you,'" Psalm 122:8.
 - 9. "For the sake of the house of Jahweh our Elohim, I will seek your welfare (*tob*, Ibid., p. 375)," Psa. 122:9.
- C. We consider significant observations regarding this psalm (as follows):
 - 1. Since this pilgrim psalm is authored by David who dwelt in Jerusalem, a city where he really did not need to take a pilgrimage to visit the temple that was a short distance from his palace, he obviously composed it as a teaching psalm for his countrymen who had to make longer pilgrimages to the temple.
 - 2. David's concern was that the city of Jerusalem, the capital of the nation that acted as a rallying point for the country with its administrative buildings all unitedly compacted together there, enjoy quietness and ease from Gentile enemy attack for the welfare of the entire nation's security, cf. v. 3-5.
 - 3. Since Jerusalem was the center of the nation's worship (v. 1 with 4a) and its law and order (v. 5 with 4), the welfare of Jerusalem determined the whole nation's welfare, and that in turn the welfare of Abraham's seed in David's era. David accordingly admonished that his countrymen pray for the peace of Jerusalem as a means of protecting the whole nation, v. 6-9.
 - 4. The Abrahamic Covenant provides for world blessing through God's blessing of His people Israel (Genesis 12:3), so since the welfare of Jerusalem affects the nation Israel's welfare, the peace of Jerusalem has a direct affect on the blessing of the world's nations, necessitating that even we in our era should pray for the peace of Jerusalem. It is true that there will be no lasting peace until Israel as a nation repents regarding Christ (Zechariah 12:10-13:1), but since the Abrahamic Covenant is yet to be totally fulfilled, we can expect God to bless us if we seek the peace of Jerusalem and pray for its peace even in our era!

Lesson: David urged his countrymen to pray for the peace of Jerusalem, Israel's religious and government center, for the welfare of the nation and through the Abrahamic Covenant the welfare of the world's nations were at stake.

Application: (1) Though we today know that wars and desolations are determined for Jerusalem and the temple site during this current era of history (according to the Daniel 9:26c prophecy), we should still seek for what peace can occur for Jerusalem and to pray to that end if we would expect God to bless us for blessing Abraham's seed! (2) Similarly, we should do what we can to encourage our nation's government officials to provide assistance and security for Israel and Jerusalem in alignment with our prayers for the peace of that city. (3) We Gentiles should treat Jewish people with love and respect if we would expect God to bless us in accord with Genesis 12:3.