

Songs of Ascents (Tracks 13, 14, 15)
Psalms 132, 133, 134

Main Idea: These final three Songs of Ascents magnify the glory of the presence of God, and highlight the blessing of unity among the people of God.

- I. The Pilgrims' King (Psalm 132)**
 - A. David's Passion for God's Glory (132:1-5)
 - B. David's Pursuit of God's Presence (132:6-10)
 - C. God's Oath to David (132:11-12)
 - D. God's Presence in Zion (132:13-18)
- II. The Pilgrim's Brothers (Psalm 133)**
 - A. The Goodness of Unity (133:1)
 - B. Pictures of Unity (133:2-3a)
 - C. The Blessing of Unity (133:3b)
- III. The Pilgrim's Blessing (Psalm 134)**
 - A. The Call to Bless the Lord (134:1-2)
 - B. A Prayer of Blessing (134:3)

Eugene Peterson calls the Songs of Ascents a “dog-eared songbook” (*A Long Obedience*, 18). It's a fitting title as you think about this collection of songs that the pilgrims used year after year in moments of reflection, worship, and prayer. I have been referring to these songs as an album, with 15 tracks. So far, we have looked at twelve “titles.” Adding these final three songs to the list, we have the following collection:

1. The Pilgrim's Mess (Psalm 120)
2. The Pilgrim's Help (Psalm 121)
3. The Pilgrim's Worship (Psalm 122)
4. The Pilgrims' Longing Look (Psalm 123)
5. The Pilgrims' Empowering History (Psalm 124)
6. The Pilgrims' God-Centered Confidence (Psalm 125)
7. The Pilgrims' Joy (Psalm 126)
8. The Pilgrim's Dependence (Psalm 127)
9. The Pilgrim's Family (Psalm 128)
10. The Pilgrims' Affliction (Psalm 129)
11. The Pilgrim's Confession (Psalm 130)
12. The Pilgrim's Humility (Psalm 131)
13. The Pilgrims' King (Psalm 132)
14. The Pilgrim's Brothers (Psalm 133)
15. The Pilgrim's Blessing (Psalm 134)

These songs continue instruct and inspire Christian pilgrims as they continue their Christian journey.

Scholars classify Psalm 132 as either a royal Psalm, or a song of Zion. Psalm 133 is called either a liturgical song of blessing or a wisdom Psalm. Psalm 134 is known as a liturgical hymn.

The Pilgrims' King (Psalm 132)

Our God is King over all things, and here we read about His relationship with His anointed, earthly king, David. This special relationship would bless not only Israel but also the whole world eventually. Allen says that the context is that of a Judean king offering his prayer at the temple, perhaps at the anniversary of David's founding of the sanctuary by bringing the ark to Jerusalem (209). What's definitely clear is that this Psalm prayerfully speaks about David's oath to bring the ark of God to Jerusalem (1-10), and then of God's oath to David's dynasty (11-18). The poem has some beautiful stylistic features, such as balance, symmetry, and repetition. Goldingay says, "One can imagine that the psalm might be a liturgy in which the people or the choir says vv 1-10 and a priest says vv 11-18" (544).

This Psalm is different from the other songs of ascents in a variety of ways, with the most obvious difference being its length. It's at least twice the size as the other Songs of Ascents.

Psalm 132 is very significant because it's about magnifies God's special presence, symbolized in this ark (cf., Ex 25; 37). The ark had accompanied the people from Sinai to Israel, through the wilderness journey, and had been kept at Shiloh from the time of conquest. In a battle, the ark had been captured by the Philistines, and was a war trophy until they experienced shame and disaster as a result of possessing it (1 Sam 4-7). It was eventually returned to Israel, to Kiriath-jeraim (1 Sam 7:1-2), where it rested for some twenty years until David retrieved it and brought it to Jerusalem (2 Sam 6-7). This momentous occasion serves as the background to Psalm 132 (cf., Ps 24; 68).

David's Passion for God's Glory (132:1-5). Verses 1 and 10 both state a prayer for "David." In verse 1, the writer says, "LORD, remember David and all the hardships he endured" (132:1). The people ask the Lord to remember all of David's acts of devotion to the Lord. The act of "remembering" expresses covenantal language (cf., Ex 6:5, 32:13; Lev 26:42; Deut 9:27). In this case, the reference probably refers to God's promise made to David earlier regarding the establishment of his house and throne (2 Sam 7:10ff). Later in verse 10, the people ask God to continue treating David's royal descendants with kindness.

These "hardships" in verse 1 could refer to David's whole life, but it probably refers to the immediate context of 2 Samuel 5-6, where we read of David's conquest of Jerusalem (2 Sam 5:6ff), and his relocation of the ark to Jerusalem (2 Sam 6ff). In the latter case, his hardship involved what Kinder calls "heart-searchings" (Ibid., 449), including the shock and distress David felt at the death of Uzzah (2 Sam 6:6ff). In joyful relief, David eventually danced before the Lord when the ark arrived in its dwelling place (2 Sam 6:14ff). His joy demonstrated a feeling of acceptance and favor with God.

Verse 2 speaks about David's motive for getting the ark (see 2 Sam 6; 1 Chr 13-16). When he heard that God blessed Obed-Edom, the guardian of the ark (2 Sam 6:12), David immediately sought to bring the ark to Jerusalem. David didn't retrieve and relocate the ark for political reasons, but for God's glory. The writer says, "he swore an oath to the LORD, making a vow to the Mighty One of Jacob" (2). This highlights David's God-centered resolve. The phrase, "Mighty One of Jacob" is derived from Genesis 49:24, and speaks about the Lord's protection, guidance, and blessing of Jacob (VanGemeren, 805). It connotes the Lord's divine strength that makes victories possible for God's people. David certainly knew the power of the Mighty One in battle (cf., 2 Sam 5:12).

Verses 3-5 show how David resolved to complete this task quickly. If a doctor were to ask him, "How well are you sleeping?" He would have to say, "I haven't been sleeping much." The writer says that David vowed to not enter his bed, nor allow his eyes to sleep or slumber until he found a dwelling place for God (3-5). This figure of speech of not sleeping (cf., Prov 6:4) illustrates David's zeal for God's glory. (Some have concluded from verse 3 that he also abstained from sex,

but I don't hold this idea. Verses 3-4 seem to be speaking of the same commitment, that is, "not sleeping" until the task is finished).

David made a temporary dwelling for the tabernacle, and then later desired to build a more permanent structure. He accomplished the former, but his son Solomon would accomplish the latter. God promised to "tabernacle" among His people (cf., Ex 25:8-9), and David desired this blessing in His day.

We're reminded here of the wonder of God dwelling with us, and the logical response of living passionately for His glory. In Jesus Christ, God "tabernacled with us" (Jn 1:14, par.), not in a building, but in the flesh. Because of Jesus' saving work, we now have the promise of dwelling with God forever (Rev. 21:3). Until we enjoy this ultimate dwelling with God, we live by the power of the indwelling Holy Spirit (Rom 8:9). In light of such grace and wonder, let's live for God's glory in this life.

David's Pursuit for God's Presence (132:6-10). We read in verse 6, "We [David and his men] heard of the ark in Ephrathah; we found it in the fields of Jaar." The men heard about the ark's location while in Ephrathah, and soon found it in Kiriath Jearim (1 Sam 6:21-7:2), stated here as "the fields of Jaar." The ark resided in obscurity. Jaar means "woods" or "thicket," highlighting the rustic nature of its abode. They basically found it out in the woods!

Think about this context for a moment. Kidner comments, "The search for the ark in verse 6, as for something almost *totally forgotten*, brings out the fact that as David put it, 'we neglected it [or "Him," HCSB] in the days of Saul (1 Chr 13:3)" (page, my emphasis). Totally forgot ark? Neglected it? Eugene Peterson paraphrases this 1 Chronicles 3:3 like this: "the Chest that was out of sight, out of mind during the days of Saul" (*The Message*). It's amazing what people will live without! In this case, the people were living without the ark, until David led them in pursuit of it.

The ark symbolized God's *special* presence. Many knew of God's omnipresence. They knew that God was everywhere, as Psalm 139 teaches us. But the ark symbolized God's special presence. It manifested God's power and glory. And it was the place where sacrifice for sin was made on the Day of Atonement. The mercy seat or the atonement cover served as a lid on the ark. It had cherubim of gold facing each other with their faces bowed before it, symbolizing God's holy presence (Ps 99:1; 80:1). Here, the high priest would make a great sacrifice for all the people once a year on the Day of Atonement, as he sprinkled blood on the the mercy seat (cf., Heb 2:17; Rom 3:25; 1 Jn 4:10). But no one seemed to miss the ark, this most vital item for worship! No one seemed to care that it was somewhere out there in the woods. No one seemed to miss the special presence of God. No one seemed to miss this work of atonement. They didn't seem to miss the ark because they didn't seem to miss God.

If we may transfer this concept to modern day, it's easy to see a parallel. Many in the culture, and even in the church, don't seem to miss the special presence of God at work in people's lives, nor do they seem to miss the exaltation of Jesus' full atonement at Golgotha. We live in a godless age, and we have many cross-denying, dead churches across the land. Many go through the motions, doing the "work of God" apart from a yearning for the mighty working of the Spirit of God. Many teach and minister in the name of Christianity, but fail to point people to the sacrificial Lamb who takes away the sin of the world. If God's special presence was removed from our gatherings, and no one exalted the work of Jesus, how many people would care? I pray that we will see here the necessity of preserving first things. If we don't have God's special presence, and if we don't have a Substitute to exalt in word and ordinance, we're a mere religious club administrating activities. No presence? No power. No cross? No hope. The return of the ark reminds us of our need to stay committed to what matters most.

In verse 7-8, the worshiper set their faces to Jerusalem for worship. The language conveys great passion for worship, “Let us go to His dwelling place; let us worship at His footstool” (7). The Lord’s footstool refers to the ark (cf., Ps 99:5, 9; 122:1), which symbolized the earthly rule of God (VanGemenen, 807; Ps 99:1-2).

So the people are joining in the procession, as the ark traveled from Obed-Edom’s house to the dwelling place of Jerusalem, referred to in verse 8 as God’s “resting place.” The people pray that God would visit them again, “Rise up, LORD, come to Your resting place, You and Your powerful ark” (8). The might of God is magnified here. The ark had been a symbol of God’s power during the wilderness journey (cf., Num 10:35-36), and there’s an echo of Moses’ words here, “arise, O Lord” (Num 10:35-36; cf., Ps 68). The people are praying for the Lord to bless them, and go to battle on behalf of them.

VanGemenen underscores the significance of this event saying, “The placement of the ark in Jerusalem ushered in a new era in God’s rule over Israel: the Davidic era” (807).

The people also pray for the “priests” (132:9). Fittingly, they pray for the priests to be “clothed with righteousness” (9); that is, that they do their work faithfully, dispensing blessing. In response, the godly are to “shout for joy” (9b).

In verse 10, the writer returns to the original plea in verse 1. He desires a favorable hearing “for the sake of Your servant David” (10a). The supplicant asks God to not “reject” the contemporary king, “Your anointed one” (10b), in David’s line.

Let’s likewise share this passion for God’s glory, and this pursuit of God’s presence, as we bow before the King of Kings, Jesus Christ. We hear whispers of this King, the Greater David, in the next two verses.

God’s Oath to David (132:11-12). After reading of David’s oath in verse 2, we now read of God’s promises in verse 11-12. God’s promise to David in 2 Samuel 7:12-16 is condensed and restated poetically here:

The LORD swore an oath to David, a promise He will not abandon:
“I will set one of your descendants on your throne.” (132:11)

God’s promise is certain (cf., Ps 89:3; 35). It’s a “sure oath” (11, ESV), just as His Word is trustworthy (2 Sam 7:28). God assures the people that David’s sons would rule forever (cf., Gen 17:6). However, there was also conditional dimension to this promise:

If your sons keep My covenant
and My decrees that I will teach them,
their sons will also sit on your throne forever.” (132:12)

The king must keep the covenant. He must live according to God’s Word. How is this tension resolved, an unconditional yet conditional promise?

This tension gets resolved finally in Jesus. We know from history that the later monarchy displayed the need for a better King. And in Jesus Christ, the better King came! Jesus is the fulfillment of the unconditional promise, the Son of David reigns forever. And He is the fulfillment of this conditional promise, for only He kept God’s law perfectly. In Peter’s Pentecost sermon, he proclaimed Jesus as the fulfillment of God’s promise to David (Acts 2:30; cf., Acts 7:46). This risen King now reigns at the Father’s right hand, as the exalted Messiah (Eph 1:20), and He calls everyone to confess Him as Lord.

God's Presence in Zion (132:13-18). Now we read about God's promise regarding Zion. This response serves as an answer to the previous longings of verses 1-10. Consider the following promises that God makes (notice the "I" statements):

For the LORD has chosen Zion;
He has desired it for His home:
"This is My resting place forever;
I will make My home here
because I have desired it.
I will abundantly bless its food;
I will satisfy its needy with bread.
I will clothe its priests with salvation,
and its godly people will shout for joy.
There I will make a horn grow for David;
I have prepared a lamp for My anointed one.
I will clothe his enemies with shame,
but the crown he wears will be glorious." (132:13-18)

Because the Lord has chosen Zion, the people can rest secure in God's provisions (13-14). They can delight in the Lord.

Verse 16 contains a specific answer to the prayer in verse 9. Verses 17-18 contain the answer to the prayer of verses 1 and 10. The Lord will make a "horn grow for David," (17a). Here's an interesting expression. Try that out today in as you greet a friend: "May a horn sprout for you!" The people understood this horn to symbolize *strength*. In the future, the Lord will raise up a strong, saving King. This brings to mind God's promise to raise up a "righteous Branch" (cf., Jer 23:5), that is, the Messianic King. God also promised a "lamp of Israel," that is, a promise to preserve the dynasty (132:17b; 2 Sam 21:17; 1 Kings 11:35). Finally, the Lord promises that the king's "crown" will shine (cf., Ps 89:39), symbolizing a glorious rule.

If you know what happened later in Israel's history, you might wonder about how to take these claims? The answer comes in reading it prophetically and Messianically. God will dwell in Zion forever – in the heavenly city of the redeemed (Rev 21:3). Jesus Christ, the ideal King of Psalm 72 will bring perfect justice and abundant provision (cf., Rev 21:26; 22:2). The new creation will be filled with joyous worship from those who fall before the throne (Rev 7:9-17).

By establishing His rule in Jerusalem and enthroning David, God prepared the way for the day in which that rule would be consummated in His Son (Williams, *Kindle*). Psalm 132 points us to the majestic rule and dominion of Jesus, our strong King, who will make all His enemies a footstool (cf., 1 Cor 15:25-28; Rev 19:17-21). His glorious rule will have no end. Crown Him Lord of all.

The Pilgrim's Brothers (Psalm 133)

In this little Psalm, the writer (originally ascribed to David) encourages unity among the saints as they journey to Jerusalem for worship. He uses two illustrations to magnify the blessedness of unity, one from local geography and the other from religious ceremony.

The Goodness of Unity (133:1). The Psalmist pronounces a blessing upon those who "live together in harmony" (133:1). One can imagine the scene as pilgrims ascend to Jerusalem. They would have traveled from various places. They would have been from various tribes. They would have had different backgrounds and interests. Yet, they all assembled for the common purpose of

praising God. Together, God's people expressed a common heritage and faith. The writer testifies to the sweetness of this unity saying, "How good and pleasant it is when brothers live together in harmony!" (133:1).

The longer one follows Jesus faithfully, the more they value unity among God's people. That's because mature believers value what Jesus values, and Jesus values (among other things) unity (cf., Jn 17:20-21). Mature believers will grow concerned when unity is threatened. They will be eager to maintain the unity of the Spirit (cf., Eph 4:3). The Spirit of God creates a longing for unity, and empowers our pursuit of unity. Unity is both gift and effort. When it's enjoyed, it's good and pleasant.

Often times today you hear people say, "The church is not good for people." While it's true, the church has its flaws, when the church gathers in worship – under the Word, before the Table, with one another in prayer and praise – it most definitely is good for people. The sweetest times in this short life is gathering in worship with God's people, with a united desire to exalt the Son.

Thinking back to Genesis 1, when God calls His creation "good," He is saying in a sense that "this is how it is meant to be." So it is with God's people when dwelling in unity. We can say in the midst of pleasant unity, "This is how it was meant to be." We won't now this unity completely in this life, but in the new creation, when we gather with the redeemed, we will be able to truly say, "This is how it was meant to be."

Pictures of Unity (133:2-3a). The Psalmist proceeds to compare the goodness of unity to fine oil and the dew of Hermon. These two descriptions of a gathering of God's people may sound strange to modern ears. Imagine someone asking you what your Sunday worship gatherings are like, and you respond, "It's like the oil that ran down Aaron's beard, and like the dew of Hermon!" But that's what the Psalmist says.

Here's the first illustration:

It is like fine oil on the head,
running down on the beard,
running down Aaron's beard
onto his robes. (133:2)

As a man who appreciates good beard oil, I find this verse very striking! Aaron must have had an impressive beard, since the writer says it extended to his robes. One writer commented, "Indeed, the Holy Scripture is very strict on the point. The priest may not shave his beard, and the man who can't grow a beard cannot be a priest" (Reardon, *Christ in the Psalms*, 266). Amen!

Regardless of your bias regarding facial hair, the analogy is important. What is the Psalmist saying about this oil running down Aaron's beard? Simply put, the unity that exists among the brethren is like the aromatic and holy priestly oil. This image calls attention to the sacredness of worship enjoyed in the tabernacle, as people from various tribes united in giving honor to God. In Exodus, we read that special oil was used for anointing the tent of meeting and for the priests (Ex 30:26, 30). The ingredients for this oil were not to be used for ordinary purposes (Ex 30:32-33). Aaron is mentioned here as the "head" of the priestly clan. His name represents the other priests (VanGemeren, 816).

The analogy is pressed further as the writer says that the unity of the worshiping saints is like a plentiful amount of oil, like oil that runs down Aaron's beard, onto his robes. This image conveys a spirit of joy that exists among God's people who dwell in unity. To live together in spiritual oneness – in fellowship, worship, and mission – is a rich blessing. It's refreshing and energizing to the people, and it's a pleasing aroma to God. Unity blesses the entire body. It has a

pervasive effect.

In the New Testament, through Jesus Christ, our Great High Priest, we share in the priesthood of all believers. What a blessing it is to enjoy the unity that Christ has established! As believers in Jesus, we don't create unity; He created it. We simply maintain it (Eph 4:3). And when our established unity (in the gospel) becomes an experienced unity (in our cultivating and maintaining it), it's sweet, pleasant, and refreshing. This passage has me praying for unity in our congregation each day I put on lotion and beard oil! Perhaps you can make it a point to pray for unity in your church, as you smell sweet perfumes, and the wonderful scents that exist in God's beautiful creation.

The next illustration concerns local geography. The Psalmist says unity among God's people is "like the dew of Hermon falling on the mountains of Zion" (133:3a). Mount Hermon is a majestic mountain that rises over 9,000 feet above sea level, located about one hundred and twenty miles north of Jerusalem. Snow covers the mountain peaks throughout the year, causing dews to nourish the region. The melting ice is a major source of the Jordan. The Psalmist says that the unity of God's people is nourishing and life-giving.

If we may modernize this illustration a bit, consider the highlands that you've visited. Have you ever been up in the mountains and breathed that cool, refreshing air? It's so refreshing to stressed out, busy people – and especially those who live in bustling cities. It's that sort of refreshment that God's people experience as they worship together. Each week we bring our busy, stressed out lives to the assembly, and the Spirit of God blesses us with refreshment. We leave renewed, encouraged, and ready to engage the world again.

Don't underestimate the importance of your corporate gatherings! You need this "Hermon encouragement." In seasons of dryness and anxiety, don't distance yourself from the community. Pursue fellowship with God's people.

The Blessing of Unity (133:3b). The Psalmist concludes by testifying to the fact that the Lord grants blessing to those who dwell in unity: "For there the LORD has appointed the blessing— life forevermore" (133:3b). When brothers dwell in unity, life is enjoyed forever.

This blessing reminds us that fellowship with God and fellowship with one another go together. To be in right relationship with God means you're in right relationship with God's people. The closer we draw closer to other believers, the closer we draw to God. Great blessings await those who make every effort to dwell in unity!

The Pilgrim's Blessing (Psalm 134)

This little Psalm is the last of fifteen Songs of Ascents. Kidner says, "The Songs of Ascents, which begin in the alien surroundings of Meshech and Kedar (Ps 120), end fittingly on the note of serving God 'day and night in the temple'" (453). It focuses upon "blessing," for the word "bless" appears in each verse. The servants are called to bless the Lord, and then the priest pronounces a blessing on the people.

Part of the reason this Psalm is so lovely is its *simplicity*. The worship called for in this Psalm isn't showy. That's because worship isn't about entertainment; it's about exalting God in Spirit and truth.

The Call to Bless the Lord (134:1-2). The Psalmist summons all the servants of the Lord to bless the Lord:

Now praise the LORD,
all you servants of the LORD

who stand in the LORD's house at night!
Lift up your hands in the holy place
and praise the LORD! (134:1-2)

Notice that true worship is God-centered. You can't miss the emphasis on "the LORD" (1-3). Worship isn't about our work, our performance, and our goodness; it's about God's work, God's grace, and God's goodness. He is worthy of praise.

The Psalmist summons the "servants of the LORD" (1a). These individuals were either the priests who ministered in the temple (the likely reference), or simply all who stand before God in the temple precincts. Whether it refers to worshipers in general, or the ministers in particular (being commissioned by the people for priestly work), the call to keep first things first is clear: worship the LORD. "Standing" represents a people who are "present, alert, and ready to do whatever the master wants done" (Goldingay, 572).

Recently, our church hosted a church-planting partner who is serving in Germany. After a full day of worship, I commented, "It was so good to have you worshipping with us. As partners, we shouldn't underestimate the value of being together for corporate worship." He said, "Yes, this is the end for which we exist." Indeed. We exist to glorify God and enjoy Him forever.

While this Psalm speaks to of the priestly servants, we understand that every believer in Jesus has access to God, and also are called to worship Him (1 Pet 2:4-5; 9-10). What a privilege we have to commune with God!

These servants are called to worship the Lord "by night" (1b). This reference could refer to guards waiting for the morning (cf., Ps 130:6), or to other worshipers showing up at the temple before dawn (cf., Ps 119:14). The writer of 1 Chronicles 9:27 and 33 speaks of the Levitical singers being on duty day and night. Allen points to a worship service held at night during the Feast of Tabernacles as the context (218).

Regardless of the specific reference, it reminds us today of the ongoing nature of worship. Day and night, the Lord is worthy of praise.

In verse 2, the Psalmist summons everyone to add another physical activity to their worship experience, the lifting up of their hands in worship (cf., Ps 28:2). This symbol represents adoration, dependence, and submission (cf., 1 Tim 2:8). It's also a symbol of blessing, which leads into verse 3 (Lev 9:22; Goldingay, 572). Since the worshipers are in the earthly sanctuary as they worship, the reference to the "holy place" may refer to the heavenly sanctuary where Yahweh really dwells (cf., Ps 150:1); but it may also refer to the Most Holy Place (cf., 1 Kin 8:3; Ps 132:7).

So then, this little Psalm provides some good reminders for worship. Worship should be God-centered; it should happen day and night; and it involves the whole person.

A Prayer of Blessing (134:3). Verse 3 concludes with the blessing: "May the LORD, Maker of heaven and earth, bless you from Zion" (134:3). This might be a prayer offered by the priests and Levites as the people leave God's house in Jerusalem for their homes throughout the region (Lawson, 313). The first words sound much like the priestly blessing of Numbers 6:24.

The blessing involves a desire for the Lord to bless the people from "Zion." This place was blessed because it contained the earthly symbol of the heavenly sanctuary. This exalted God is the Maker of heaven and earth" (3b). He has all power, and delights to bless His people.

We are reminded that the Lord has blessed us from Jerusalem as well. Through the cross and resurrection of Jesus Christ some two-thousand years ago, blessing has flowed to the nations. Hebrews 12:22-24 speaks about a true Mount Zion, where Jesus is the Mediator of a new covenant, and reigns in the midst of His people. What a privilege to join in this assembly of the redeemed in worship of the Living God!

Kidner puts these both parts of Psalm 134 together saying, “to bless God is to acknowledge gratefully what He is; but to bless man, God must make of him what he is not, and give him what he has not” (454). Yes, let’s bless God, “who has blessed us in Christ with every spiritual blessing in in the heavenly places (Eph 1:3, ESV). And let’s ask Him to grant us what we need, and to make us what we should be.

Reflect and Discuss

1. Read 1 Samuel chapters 4-7. What strikes you the most about this drama surrounding the ark?
2. Read 2 Samuel 6:1-15. What strikes you the most about David’s retrieval of the ark?
3. What does Psalm 132 teach us about God’s promises?
4. How does the covenant in Psalm 132:11-12 point us ahead to the coming of Christ?
5. What does Psalm 132 teach us about prayer?
6. Why should we value unity among God’s people?
7. What can we do to cultivate unity among God’s people?
8. What do the illustrations of unity in Psalm 133 teach us?
9. What does Psalm 134 teach us about worship?
10. Take a few moments to pray through these Psalms, especially the prayer for unity.