

I. Introduction

- A. This is the third of the fifteen “Song of Ascents.” Psalm 120 was written while the Psalmist was far away from Jerusalem in a foreign land, surrounded by wicked people who hated peace. Psalm 121 the Psalmist is approaching closer to his destination and begins to see the hills of Zion and thanks his God for keeping him, helping him, protecting him, and preserving him! In Psalm 122, the Psalmist begins to enter the “gates of Jerusalem.”
- B. David is given credit for writing this Psalm. Since David died before the temple was built, we must come to these conclusions about this Psalm: (1) The Holy Spirit gave David “prophetic eyes” to see this come to fruition. If David did indeed write this Psalm, he wrote it while there was a “tent tabernacle” and not a permanent temple. (1 Chron 28:2-6,11; 2 Chron 3:1-2) (2) The Holy Spirit used human instruments to “put” this Psalm in the order in which it was placed. (3) MacArthur states “the term house of the Lord was used as the tabernacle, not the temple that would be built by Solomon. (Ex 23:19, 34:26; 2 Sam 12:20)
- C. The theme of the Psalm is twofold. It is a Psalm of joy and gladness in worshipping God in Jerusalem, and it is a Psalm of peace towards Jerusalem. (v1,4,6-8)
- D. We will divide this Psalm up in the following way: (1) Gladness in being in the city (2) Unity of the city (3) Peace within the city! We will then see the parallels and the application to the Church today.

II. Gladness of being in the city (v1,2)

- A. The word translated glad in the Hebrew is sameah. It means to rejoice in, delight in, make merry, be joyful. The nation of Israel though commanded three times a year to go, despite hardships along the way, financial costs to the families, delighted to be in the place where God chose to manifest Himself! In the future millennial temple, men of all nationalities will come to Jerusalem to worship the KING! (Is 2:3; Micah 4:2; Zech 8:21-ff) and be taught by Him!
- B. We notice the “corporate nature” of the worship. The Psalmist starts with “I” and ends with “us” (v1) We cannot have corporate worship pleasing to God if we ourselves are not worshipping God! We must be accountable and responsible to prepare our own hearts to worship God biblically. How do we do this? Spurgeon challenges us with this admonition “our gladness at the bare thought of being in God’s house is detective as to our character, and prophetic of our being one day happy in the Father’s house on high. What a sweet Sabbath Psalm is this!”
- C. The entrance through the gates. (v2) Spurgeon waxes eloquently when he says, “outside the gates all is danger, and one day all will be destruction; but within the gates all is safety, seclusion, serenity, salvation, and glory. The gates are opened that we may pass in, and they are only shut that our enemies may not follow us.” (Ps 24:7-10, 87:1-3, 100:4 118:19-20; Is 60:11,18, 62:10-12; Rev 21:12,21,25-27)
- D. Application to the church!
 - 1. We must worship God in Spirit! (John 4:21-26)
 - 2. We must worship God corporately (Hebrews 10:19-25)
 - 3. Are we glad to come to worship together at GBC? Did you come today expectedly, intentionally, purposefully prepared in your heart to humble yourself before God and worship Him today?
 - 4. Jesus Christ is the “gate, door, way” to enter worship at God’s presence! (John 10:1-9, 14:6)

III. Unity of the city (v3-5)

- A. Compact together! The Hebrew word is habar. It means to be united, joined together, fastened, closely compacted, fellowship, a place of commonness! The temple is where God’s people gathered in harmony, unity, and purpose in obedience to God’s commands so they could worship rightly!
- B. We notice the diversity with the phrase “the tribes of the LORD.” This refers to the twelve sons of Jacob. Though each had been given specific roles and blessings, places to live, each had the commonness of being “God’s people.”
- C. We see the focal point of coming together, the “Testimony of Israel” This phrase not only represents the commands of God to go to Jerusalem to worship but pointed to the central feature of the temple worship, the mercy seat where sacrifices were made!
- D. Thrones of judgment. (v5) The word in Hebrew is kisse which means place of authority, where righteousness was observed, and where law was interpreted. (Ps 89:14)
- E. Application to the church!
 - 1. We fellowship in who we are in Christ! (I John 1:3-4)
 - 2. One body, many members (Eph 4:1-6,16)
 - 3. Our focal point is the gospel, the resurrection of Lord and Savior Jesus Christ! Our unity is in Him!
 - 4. The word of God is where we go for truth!

IV. Peace within the city. (v6-9)

- A. Jerusalem means peace and is the residence of the Prince of Peace! (MacArthur) (Is 9:6; Rom 15:33; Heb 13:20) We are to pray for Jerusalem, for those who love it, for the sake of our brothers, and to seek her good!
- B. The key phrase in these verses is prosperity. The phrase does not mean what is a common thought of today! It means a place of wholeness, contentment, satisfaction, safety. A quietness of soul found only in reconciliation to God through Christ! (Rom 5:1-2; Eph 2:14; Phil 4:7; Col 1:20, 3:15; I Thess 5:13)