

Psalm 137v8,9 10-01-2011

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Date: 01 October 2011

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[0 : 00] Please turn in your Bibles to Psalm 137. As we come to God's word, let's pray.

If you cast your eye down to verses 8 and 9.

O daughter of Babylon, doomed to be destroyed. Blessed shall he be who repays you with what you have done to us.

Blessed shall he be who takes your little ones and dashes them against the rock. Would you not agree with me that at first glance verses 8 and 9 are some of the most angry, vengeful, spiteful words of the whole Bible.

It's not that these words are uttered by one of Israel's enemies. Rather these are the words of an Israelite. One of God's people.

[1 : 38] More than that, this is a psalmist. Who puts his words, puts his curses if you like, on his enemy in the form of a beatitude. It sounds like one of those blessings of Jesus.

You know, blessed are the poor in spirit for theirs is the kingdom of God. Blessed are those who mourn, for they will be comforted. Blessed are the peacemakers, for they shall be sons of God. Blessed shall he be who takes your little ones and dashes them against the rock. To top it all off, these blessings are the words of a song.

And it's a song that's been put in the hymn book of Israel. And it has been kept for us in the Holy Scriptures. These words were sung in praise and devotion to Yahweh, the Lord, the God of Israel. So what are we to do with them? I mean, granted, the Israelites experienced horrific treatment by the Babylonians when they besieged Jerusalem in 587 BC.

[2 : 46] Granted, the Jews' sacred temple and city was razed to the ground and they had been exiled from their land in 587 BC by the Babylonians.

Granted that all these terrible things had happened to them and they would have had longings for home. But don't verses 8 and 9 just sound like they take things a wee bit too far.

So what are we to do with these words? How then shall we sing the Lord's song in this church?

Well, in order to arrive at an answer to that question, we first need to let this psalm speak for itself. And before we even do that, we first need to feel the emotion of this psalm. I wonder, did you feel it tonight as Graham read it to us? This psalm is written with deep pathos, deep passion, deep emotion.

One of the things that might help us tonight is to try to get Bonnie M's tune out of our heads. You know the one by the Rivers of Babylon, that sort of hip-hop, boppy tune that you can dance to or swing your partner to?

[4 : 08] What's so bizarre about that tune is that it doesn't complement the words or feelings of this psalm. Did you notice the people are in a posture of despair and weeping, verse 1?

They don't have it in them to sing, verse 2. They're not in the mood for dancing. By the end of the song, the psalmist is calling down judgments on his enemy to smash their babies' heads in.

You can't really sing that to a hip-hop, boppy tune, can you? It was Gordon Fee, the New Testament scholar, who said, Let me hear you sing and I will tell you your theology.

It's a good point. Perhaps we could tweak that and say, let me hear your tune and I will tell you whether you've understood your theology. Because tunes complement theology, or at least they ought to.

What would be the tune, do you think, of a psalm like this? Well, I think it would be something more akin to a Negro spiritual tune.

[5 : 17] A tune that reflects captivity. Quiet, slow, reflective. But played and sung with deep, deep pathos.

And we need to feel the emotion of this songwriter if we're going to understand this psalm correctly. Well, with that in mind, let's take a look at the psalm.

It can be divided into three sections. First, the communal lament, verses 1-4. The communal lament. I say communal, what I mean by that is it is a lament of the community.

This is not a personal lament. The psalm only turns personal in verses 5-6. In verses 1-4, this is a lament that is felt by the whole community of God's people.

And the lament arises because of where God's people are. Did you notice there they are by the waters or the rivers of Babylon. And the psalmist emphasizes this again and again.

[6 : 26] Did you notice the word there keeps popping up? By the rivers of Babylon. There we sat down and wept when we remembered Zion. On the willows there in Babylon we hung up our lyres.

How shall we sing the Lord's song? In a foreign land. The section begins and ends with reference to Babylon. A foreign land.

And in between, the psalmist keeps pointing his finger and saying, There, that's where we were weeping. In Babylon. Yet what is surprising is the subtle way the songwriter describes where they are.

Have you noticed this? By the rivers or the waters of Babylon. What is it that makes London so beautiful? One of the things.

The Thames. What is it that makes Cambridge such an attraction? One of the things is the river Cam. Keep that in mind.

[7 : 32] By the rivers of Babylon. Verse 1. On the willows. On the poplars. Where do willow trees grow? By the river. They don't grow in a desert.

They grow in a fertile land by rivers. In the ancient world, the river was a token of life and prosperity. Babylon was irrigated by two of the great rivers.

The Euphrates and the Tigris. Which formed a system of canals throughout Babylon. And poplars or willows were a sign that the land was fruitful and green.

So here in verse 1 is a picture not of this desert place. Not of a prison. Here is the picture of prosperity and plenty.

This is Babylon the great. This is Babylon the beautiful. And the people of God, actually when they were in exile in Babylon, lived quite well.

[8 : 35] We read that in Jeremiah and Ezekiel. They had homes. They had businesses. They did well for themselves. This was not written by a lonely prison wall.

Where this psalmist sat and wept. No. God's people. This is the surprise. God's people sat and wept. In a land of prosperity and plenty.

That is why the lament is all the more striking. In a land of prosperity and plenty. There we sat and wept.

When we remembered Zion. Now this weeping is not self-pity. Nor is it simply homesickness. Rather they wept.

Rather they wept. Verse 1. When they remembered Zion. It's another name for Jerusalem. Here the psalmist introduces us. In verse 1.

[9 : 32] To the main theme of his song. The remembrance of Zion, Jerusalem. In verses 5 to 6. The psalmist personally vows.

Never to forget Jerusalem. In verse 7 he says, remember O Lord. Against the Edomites. The day of Jerusalem. The day they destroyed it.

Down to its very foundations. It's hard to exaggerate. What Jerusalem or Zion meant to the Israelites. It's quite of interest.

Has anyone here ever been to Jerusalem? A couple of people. It's quite a fascinating city, isn't it? I remember visiting it myself. And looking up the Lonely Planet Guide.

And it said, if Jerusalem could speak. It would tell a thousand tales. If you let the city actually speak. Over the centuries. It would tell a thousand tales.

[10 : 27] It's hard to describe what this city means. To a Jewish person today. Or to an Israelite. Let me give you one example. In 2010.

Benjamin Netanyahu. Was speaking. At an event. For Israel. In the United States. Where Barack Obama was present. And Barack Obama.

In his speech. Called Jerusalem a settlement. And Benjamin Netanyahu. Stood up and gave his speech. And he said. Jerusalem is not a settlement.

It is the capital city of Israel. Jerusalem represents. For Israelis today. Their whole identity. You take Jerusalem away from them. And you can take Israel away from them. And in the Old Testament. It was very similar. Zion was a visible symbol.

[11:23] That all God's promises. Had come to fruition. God had installed. His king in Zion. God lived with his people in Zion. In his temple.

It was a demonstration to the world. That Yahweh. The God of the Old Testament. Was king. And that he reigned supreme. Over all other gods.

But Jerusalem. Now lay in ruins. And that is why God's people wept. It is also why they had nothing to sing about. Verse 2. On the willows there we hung up our hearts.

For there our captors required of us songs. And our tormentors mirth. Saying. Sing us one of the songs of Zion. I want you to put your finger in the Bible.

And come back with me. Keep your finger in at 137. And come back with me to Psalm 48. Let's listen to one of the songs of Zion. It is when we look at what these songs of Zion were about.

[12:29] That we can see why they couldn't sing the songs of Zion. Psalm 48 on page 472 of the church Bible. A song.

A psalm of the sons of Korah. Great is the Lord. And greatly to be praised. In the city of our God. His holy mountain.

Beautiful in elevation. Is the joy of the whole earth. Mount Zion. In the far north. The city of the great king. Within her citadels.

God has made himself known. As a fortress. For behold. The kings assembled. They came on together. As soon as they saw it. They were astounded.

They were in panic. They took to flight. Trembling. They took hold of them there. Trembling. Took hold of them there. Anguish. As of a woman in labor. By the east wind.

[13:25] You shattered the ships of Tarshish. As we have heard. So we have seen. In the city of the Lord of hosts. In the city of our God. Which God will establish forever.

We have thought on your steadfast love. O God. In the midst of your temple. As your name O God. So your praise reaches to the ends of the earth. Your right hand is filled with righteousness.

Let Mount Zion be glad. That the daughters of Judah rejoice. Because of your judgments. Walk around Zion. Go around her.

Number her towers. Consider well her ramparts. Go through her citadels. That you may tell the next generation. That this God. That this is our God.

Our God forever and ever. He will guide us. Forever. Here. Here. In Psalm 48.

[14:26] We see that God is the great king of Zion. God dwells in Zion. God is Zion's refuge and fortress. She. He will not fall.

He will make her secure. In other words. Zion was a picture. Of God's sovereign reign. His presence with his people.

His protection of his people. And yet here are God's people. Sitting in Babylon. With Jerusalem. In ruins. Now flick back with me.

To Psalm 137. Now do you feel the sting. Of verse 3. For there. Our captors required of us songs. And our tormentors. Mirth saying. Sing us one of the songs of Zion. What is it. How does it go again. God is in the midst of her. She shall not. What is it.

[15:21] She shall not fall. That God is her. What is God for Zion. Her. Her fortress. Go and sing us one of those songs of Zion.

Do you see it. How can they sing. When the very symbol. Of Yahweh's sovereignty. Of his rule. Of his presence with his people.

Of his protection of his people. Lies in ruins. The very symbol. Of who God is. No longer exists. And so the psalmist says.

How shall we sing. The Lord's song. In a foreign land. And that is the heart of the issue. God's people lament.

Why? Because there is no sign. That God reigns. There is no sign of his presence. There is no sign of his protection. Of his people.

[16:19] God. And as long as that continues. Then Yahweh. Is a laughing stock. To the people of Babylon. Zion epitomized.

All of God's promises. Coming to fruition. But Jerusalem now is no more. God's people are in Babylon. And in Babylon. God. Yahweh.

Does not reign. In Babylon. God is not present. With his people. In Babylon. God. Cannot. Protect. His people. And that.

Is why. They weep. That is the communal. Lament. Verses one. To four. But the psalm.

Doesn't end there. It's not. A psalm. Of total despair. What is quite surprising. Is the second.

Section in the psalm. Verses five.

[17:14] To six. Is a. Personal vow. A personal vow. If. I forget you.

O Jerusalem. Let my right hand. Forget its skill. Let my tongue. Stick. To the roof of my mouth. If I do not remember you. If I do not set. Jerusalem.

Above my highest. Joy. The mention of the right hand. Here is. Most likely. A reference. To. The. Skill.

Of playing. An instrument. And the mention. Of the tongue. Clinging to the roof. Of the mouth. Is most likely. A reference. To singing. Given the context. Of the lyre. And singing.

A song. So the psalmist. Here makes an oath. That if he should ever. Forget. Jerusalem. Let him cease. To sing. Or play music. Ever again.

[18:08] Let him cease. To function. If he does not meet. Jerusalem. His highest. Joy. Now. We must not think. That this is some sort of.

Patriotic. Nostalgia. Or sentimentalism. For a geographical. City. My wife. Is from. Sydney. Australia. And we've been back. Three times.

Since we moved back. To the UK. Over four years ago. And each time. We go back. To Sydney. If you've ever flown. Into Sydney. Australia. The airplanes. Come down.

Over the city of Sydney. And then. Out over the harbour. And down into Botany Bay. And the. The airports. Further down south. From the main city. And each time. You come in. You get this beautiful view.

If you're on the. Window seat. Of the. Sydney harbour bridge. In the opera house. Each time. My wife. Sees this. She cries.

[19:03] This is her homeland. This is. Where she's from. But. This. Samus. Is not. Getting emotional.

Or. Renewing his commitment. To a land. Out of mere. Nostalgia. Or sentimentalism. For a place. Where he once lived. No. This is a longing.

For a visible sign. That God. Keeps. His promises. That God. Is indeed. The supreme king. Of all the earth. This is.

An all. Encompassing. Desire. For real. Tangible. Symbols. Of God's presence. With his people. Excuse me.

And his protection. Of his people. And it is here. That we're given. Further insight. Into this songwriter. He longs. For the supreme.

[19:59] Reign. Of Yahweh. Above all gods. He vows. To always. To always. Remember. God's presence. And protection. Of his people.

In the midst. Of a city. Where life is easy. Where life is luxurious. Where plenty. Abounds. So what we are dealing with here.

Is not. Some angry. Vengeful. Jew. Who got to write some. Sneaky song. And slip it into the bible. Here.

We're dealing. With an incredibly. Godly man. Who wrote. This song. Who loves. God. Supremely. Above all else. Jesus. But more than that. He is not just. Devoted to God. He is a man of faith. I mean. Think about it. He vows.

[20:55] Never. To forget Jerusalem. But. Does Jerusalem exist? Well. Yes. But in ruins. So.

What is he believing in? He is believing. In some kind of future. Jerusalem. He is not vowing. To remember Jerusalem.

In ruins. He is vowing. To remember Jerusalem. In all her glory. When Jerusalem. Symbolized. To the world.

That Yahweh was king. Verses five to six. Are an implicit. Confession of confidence. A statement of faith. A creed.

If you like. That one day. There will be. A Jerusalem again. A visible sign. That Yahweh. Was indeed king.

[21:50] That is what this. Psalmist. Longs for. So let me. Bring it. Back to how I started. This sermon. What then.

Should we make. Of verses eight. And nine. Having seen. The godly. Devotion. Of this man. We cannot.

Relegate. These verses. To mere. Sinful. Human. Expressions. Or to sub. Christian. Ethics. As some. Commentators. Do. This. Psalmist.

Loves God. He vows. To make. God's. Reign. His. Highest. Joy. How. Then. Can he. Suddenly. In verses. Eight. And nine. Do something.

That is so. Out of place. And vent. Ungodly. Vengeful. Anger. No. Here is a man. Of faith. Here is a man. With godly. Devoted. Desires.

[22 : 44] There is nothing. In the text. Or this. Psalm. That should make us. Think. Otherwise. Which brings us. To the third. Section. Verses. Seven.

To nine. The petition. For God's. Justice. The petition. For God's. Justice. Verses. Seven. To nine. This.

Psalmist. Calls on God. To remember. Those. Who acted. Against. Jerusalem. On the day. That it fell. Now when he. Says. To God. Remember. Do you think.

He is saying. That God. Sort of. Lost his memory. In the bible. Remembrance. Or. Remembering. Something. Is. Recalling.

Something. To mind. In order. To act. Upon it. So. In Genesis. Six. To nine. Where it says. That God. Remembered. Noah. It's not that he forgot.

[23 : 37] That he was in the boat. It's that he remembered him. In order. To do something. And that is. To remove the waters. And let the boat. And let the boat land. On dry earth.

And so it is here. When the psalmist. Is saying to God. Remember. He's not trying to. Jog God's memory. He's saying. Act. Remember. What the people.

Did. To Jerusalem. And he mentions. Two parties. Two groups. First of all. The Edomites. In verse seven. Remember. Oh Lord. Against the Edomites.

The day. Of Jerusalem. How they said. Lay it. To bear. Lay it. To bear. Down. To its foundations. Now.

What. Was it. That the Edomites. Did. To Jerusalem. Well. In. 589 BC. The Babylonians. Besieged. Jerusalem. And we know.

[24 : 33] From historical. Records. That there was. Some kind of. Collusion. It's mentioned. In. The Bible. That the Edomites. Sort of. Joined. Forces. With.

The Babylonians. Now. Why. Is that. Surprising. Who. Did the Edomites. Descend. From. Esau. Twin. Brother.

To Jacob. So. Jacob. Is the father. Of Israel. Esau. Is the father. Of Edom. And of all. The nations. Who should have. Come. To their aid.

It was. Edom. But what. Do. Edom. Do. They. Betray. Their brother. Betray. Their brother. And join forces. And destroy. Jerusalem.

Now what's interesting is the word. Foundations here. It. Of course. Refers to the physical foundations. Of the city. But in the Psalms.

[25 : 26] This word is used. To speak of God. Finding the earth. And of God. Finding. His people. Israel. It's a word. Associated with God's sovereignty.

His established order. And rule. Therefore. There may be. An allusion here. To the Edomites. Wanting. God's sovereignty. Brought down. Because if.

Jerusalem. Symbolizes. God's reign. On the earth. And Edom. Esau. Is saying. Tear it to the ground. Destroy it. To its foundations. He's saying.

Let's tear God down. Let's actually. Remove Yahweh. And then there is. The group. The nation. Of Babylon. O daughter. Of Babylon. Doomed. To be destroyed. Blessed shall he be. Who repays you. With what you have done.

[26 : 21] To us. These words. Are a naked. Appeal. For retribution. They are of the same. Mold. Of an eye. For an eye. And a tooth. For a tooth. Which.

Incidentally. In the Old Testament. Was not a. Did not allow. For personal vengeance. That law. An eye. For an eye. And a tooth. For a tooth. Was actually. Part of the Old Testament.

Justice system. That God. Had ordained. Through Moses. The prophet. And so. What this psalmist. Is calling for here. Is exact. Retribution.

It's what he says. In verse 9. Blessed shall he be. Who takes your little ones. And dashes them. Against the rock. Now in the ancient Near East.

In warfare. What an enemy would do. Was destroy the babies. Of the nation. That it was. Conquering. So that. It was the complete.

[27 : 19] Destruction. Of that nation. So there was no progeny. There was no. Descendants. There was no future. For that. Nation. And by calling.

On Babylon. To get. What they gave. Implies. That when they. Besieged Jerusalem. That is exactly. What they did. They took the babies. Of the Israelites. And they smashed them. Against the rocks. And in a sense. Then this psalmist. Is holding up a mirror. To the Babylonians. To their atrocities. For what they did. To Jerusalem. Now I'm not saying. It makes it any easier. To stomach. That a Christian. A devout Jew. In the Bible. Would say this thing. I'm not saying. It makes it any easier. I'm not saying. It resolves. Our problem with it. But at least. We're seeing. The proper context.

[28 : 16] The context here. Is one. Of judicial. Justice. Justice. Not personal. Vengeance. Judicial. Justice. This isn't.

A person. Wanting. His own. Personal. Revenge. This is. Legal. Language. And note. Who it's. Orientated. Towards. This is not. Orientated. Towards. A person. Remember. Oh. Lord. Against. The Edomites. The petition. For justice. Is taken. To God. In prayer. Exactly. What we see. In Romans. Chapter 12. Ultimate justice. Is left. With God. But there is. One more thing. That may help us. Come to terms. With these words. Just as we must let. Jerusalem. The symbolic. Force. Of Jerusalem. Help us.

[29 : 10] In interpreting. This. And so. We must let. The symbolic. Force. Of Babylon. Help us. In interpreting. Verses. Eight. And nine. In the Bible.

Babylon. Is a physical city. With buildings. And people. But Babylon. In the Bible. Also symbolizes. Opposition. To God. Babylon. Babylon. Is the epitome. Of opposition. To God. Just think about. The tower. Of Babel. What did God. Tell the people. To do. In Genesis. Chapter. Nine. To multiply. And. Spread out. Across the world. And what does the tower. Of Babel. Symbolize. Human. Opposition. To God's purposes. Instead of. Spreading out. They gathered. And they stayed. In one place. And they built a tower. For themselves. To make a name. For themselves. This is the beginning.

[30 : 04] Of Babylon. Total. Defiant. Deliberate. Opposition. To God. And his purposes. And that is what.

Daughter of Babylon. Symbolizes. They are the epitome. Of opposition. To God. And what's interesting. Is if you read. The prophets. Of the Old Testament. A number of nations. Are condemned. By the prophets. Moab. Ammon. Edom. Babylon. But actually. With all the other. Nations. There is hope. Held out. But never. With Babylon. Babylon. Babylon. Is never. Offered. Any hope. It's never. Offered. A rescue. Why? Because it is. The kingdom. Of Satan. It symbolizes. All that opposes. God.

[30 : 58] And this. Samus. Is calling. For absolute. And total. Destruction. Of everything. That would oppose. God. Or stand. In the way. Of his sovereign. Reign. The babies. In a sense. Symbolize. The future. Opposition. Against God. And this. Psalmist. Is saying. Not even. That. Can be tolerated. In this regard. When verses. Eight and nine. Are understood. As a prayer. For God's. Justice. And for all. Opposition. Against God. To cease. Forever. They make us. Wonder. If we have not. Been sympathetic. Enough. With this. Psalmist. Because let's. Face it. Brothers and sisters. We also. Live in Babylon. We live in a world. That is opposed. To God. And his ways. A world. [31 : 53] That lives. In proud. Arrogant. Defiance. Of God. A world. That hates. The name. Of Jesus Christ. And his. Exclusive. Claims. Just pick up. A newspaper. This weekend. Just. Read something. On the internet. Switch on the TV. London. Is Babylon.

London. The great. London. The beautiful. But London. The Babylon. This is our world. I mean. Just think. About the madness.

Of the same sex. Marriage bill. Total. Utter. Utter. Defiant. Rebellion. Against our creator. God. Has stitched.

Into nature. The beautiful. Ordinance. Of marriage. And what are we doing? We are destroying it. By passing. A bill like this.

[32 : 48] And brothers and sisters. This. Is where we live. We live in Babylon. Babylon. And this psalmist. Rather than being somebody. We stand and judge.

For his closing words. Actually. His words. Should challenge us. And they should challenge us. Us. In two ways. First. They challenge us.

To ask the question. To which city. Do we belong? Babylon was a city. State. It was an actual city. Which is. In modern day.

Iraq. It was a city. And the. Jerusalem. And Babylon. Are the two cities. In the Bible. And as I was saying. To the boys and girls.

Earlier. The whole Bible. Can be summarized. By a story. Of two cities. God's reign. And the opposition. To God's reign. And the by. And the psalmist.

[33 : 42] Is basically. Challenging us. Tonight. So which city. Do you belong to? He would have been. Challenging his fellow. Jewish. Friends. And family. And Israelites.

What city. Do you belong to? Do you now count yourself. A citizen of Babylon? You've lived there. For now. Many years. Or are you still. Viewing yourself. As one.

Committed. To Jerusalem. And that is the challenge. For us this evening. There is no. Intermittent group. There's no group. That sits in the middle.

On a fence. You're either. A citizen of Jerusalem. Or a citizen. Of Babylon. You're either. For God. And his purposes. Or you are opposed.

To God. And his purposes. And the psalmist. Gives us a warning. In verse 8. That if we are citizens. Of Babylon. He warns us.

[34 : 37] That Babylon. Is doomed. To be destroyed. It is doomed. To be destroyed. And you only need. To turn to Revelation.

Chapter 18. And you can see. That Babylon. One day. Will be finally. Destroyed. The Bible. Calls that hell.

The eternal. Just punishment. Of God. For people. Who have opposed him. All their lives. The wonderful news.

Of the Bible. Is that you can. Get out. Of Babylon. You can get out. Of Babylon. And live. In another city.

A number of years ago. When. The allied forces. Were bombing. Baghdad. In modern day Iraq. They would. Drop. Leaflets.

[35 : 34] On certain parts. Of the city. The days. Before. They were actually. Going to bomb. Those areas. And the leaflets. Said one thing. Get out.

Of Baghdad. Get out. Of the city. You could have. Walked around. That day. When the bombs. Were falling. Wearing. An American hat.

You could have. Walked around. Flying. A British flag. From your house. It didn't matter.

Destruction. Was coming. To the city.

And people. Were warning people. To get out. Of the city. And that is the story. Of the Bible.

Babylon. Is doomed. To destruction. And if you are.

A citizen of Babylon. Then the Bible. Says to you. Get. Out. Of Babylon. And become. A citizen. Of Jerusalem.

[36 : 28] Jerusalem. As I said. To the boys. And girls. This evening. The way. That you become. A citizen. Of Jerusalem. Is you get. To know. The king. Of Jerusalem.

And that is. Jesus Christ. The one. Who came. And who died. And rose again. He is the one. Who forgives us. Our sins. He is the one. Who died.

So that we. Could be forgiven. For the opposition. To God. That we have. Displayed. In our lives. And if we have. Trusted in Jesus.

To rescue us. From God's coming. Judgment. Then. Listen to these. Beautiful words. Of Hebrews. Chapter 12. Describing. Citizens. Of Jerusalem.

But you. Brothers and sisters. Have come. To Mount Zion. To the heavenly. Jerusalem. To the city. Of the living God. You have come. To thousands.

[37 : 22] Upon thousands. Of angels. In joyful assembly. To the church. Of the firstborn. Whose names. Are written. In heaven. You. Have come.

To God. Aren't those. Beautiful words. And if we are. Citizens. Of this. Heavenly. Jerusalem. Then the psalmist. Presents us.

With a second. Challenge. While we live. In Babylon. But as citizens. Of Jerusalem. The psalmist. Asks us. This question.

Is God. And his kingdom. Our highest. Joy. Is God. And his kingdom. Our highest. Joy.

The psalmist. Laments. In verses 1 to 4. That there is no visible sign. Of God's kingdom. And in verses 5 to 6. He resolves. Never to take his focus.

[38 : 17] Off God. And his kingdom. That God. Would be his highest. Joy. Joy. And as a New Testament. Christian. Surely his daily song. Would have been. Let. Your kingdom.

Come. Let your will be done. On earth. As it is in heaven. And that is the challenge. That this. Psalmist. Leaves us with. This evening.

Is. Our longing. Is our. All. Consuming. Passion. Is our highest. Joy. God. And his kingdom.

Or are we. So comfortable. By the river. Thames. In luxurious. London. Have we lost. Our desire. For Jerusalem. Let us pray.