

# PM Psalm 135 Your Name Endures Forever

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Date: 27 July 2025

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- [ 0 : 0 0 ]     Bibles to the book of Psalms, Psalm 135. Praise the Lord, for the Lord is good.  
Sing to his name, for it is pleasant. For the Lord has chosen Jacob for himself, Israel as his own possession. For I know that the Lord is great, and that our Lord is above all gods.  
Whatever the Lord pleases, he does. In heaven and on earth, in the seas and all deeps. He it is who makes the clouds rise at the end of the earth.  
Who makes lightnings for the rain and brings forth the wind from his storehouses. He it was who struck down the firstborn of Egypt, both of man and of beast.  
Who in your midst, O Egypt, sent signs and wonders against Pharaoh and all his servants. Who struck down many nations and killed mighty kings.
- [ 1 : 3 7 ]     Sihon, king of the Amorites, and Og, king of Bashan. And all the kingdoms of Canaan. And gave their land as a heritage, a heritage to his people Israel.  
Your name, O Lord, endures forever. You renown, O Lord, throughout all ages. For the Lord will vindicate his people and have compassion on his servants.  
The idols of the nations are silver and gold. The work of human hands. They have mouths but do not speak.  
They have eyes but do not see. They have ears but do not hear. Nor is there any breath in their mouths. Those who make them become like them.  
So do all who trust in them. O house of Israel, bless the Lord. O house of Aaron, bless the Lord. O house of Levi, bless the Lord.
- [ 2 : 4 9 ]     You who fear the Lord, bless the Lord. Blessed be the Lord from Zion. He who dwells in Jerusalem.  
Praise the Lord. Amen. May God bless to us that reading from his word and to his name be the praise.  
Turn back with me in your Bibles to the passage we read. Psalm 135. Psalm 135. Psalm 135.  
Under the title, Your Name Endures Forever. It's not difficult to work out what this psalm is all about.  
It's all about praising the Lord. Time and again the psalm issues a call to praise the Lord.
- [ 3 : 5 4 ]     Psalms like this are an important part of our worship Sunday by Sunday. Because they remind us to focus on God.  
And they remind us too why he is worthy of praise. Who are the people that the psalmist encourages to praise the Lord here?  
Well in verses 1 and 2. He describes them as servants of the Lord. Who stand in the house of the Lord in the courts of our God.  
The psalmist seems to be thinking of the priests and Levites. Who served in the temple in Jerusalem.

Towards the end of the psalm there are further calls for praise. Verse 19.

[ 4 : 54 ] O house of Aaron, bless the Lord. Verse 20. O house of Levi, bless the Lord. These are references to the priests and the Levites.

Who were very much bound up with the formal worship of the temple in Jerusalem. The priests were in overall charge of the worship.

And they saw to the daily sacrifices in particular. They were assisted by their brother Levites. Who among other things looked after the musical side of worship.

And maintained the fabric of the temple. Both the priests and the Levites belonged to the same tribe. They were members of the tribe of Levi.

But to be a priest you had to be a member of the family of Aaron. Within the tribe of Levi. So to be a priest you had to be descended from Aaron.

[ 6 : 02 ] These references then are to the priests and the Levites. But the psalmist doesn't leave it there.

He also encourages all God's people to join in the worship. In verse 19 he says.

O house of Israel, bless the Lord. And verse 20 is arguably even more comprehensive. You who fear the Lord, bless the Lord.

This psalm is a call of praise. Addressed to all God's people. All who fear and honour him. The immediately preceding psalms.

Psalms 120 to 134. Are called songs of ascents. It's thought that they were sung by pilgrims.

[ 7 : 06 ] As they made their way to Jerusalem. To take part in one of the great Jewish festivals. And it may well be that this psalm, Psalm 135.

Was used in the same context. So I think we can safely say. That this psalm urges everyone.

Who belongs to the family of God. To join in praise to the Lord. Nowadays God's people.

Are no longer largely made up of the Jewish people. They are a worldwide family. Comprising all who trust.

In the Lord Jesus Christ. And know God through him. We don't have to go to the temple in Jerusalem. To worship.

[ 8 : 07 ] We can worship the Lord. Wherever we are. We worship in spirit. In the power of the spirit. And in accordance with the truth.

That is how we are meant to worship. And our worship is no longer confined to any one. One particular place. So if you are a Christian.

Here this evening. This psalm speaks directly to you. It calls on you. To praise the Lord. And if you are not yet a Christian.

Membership of God's family. Is open. To all. Who will trust. In the Lord Jesus. The psalmist encourages us.

To praise the Lord. But he doesn't leave it there. He gives us reasons. For doing so.

[ 9 : 15 ] If we read the Bible carefully. We will often find. That when we are urged to do things. We are also given reasons.

For doing these things. That is important. And it is helpful. Because it reminds us of things. We can so easily forget.

And it also helps motivate us. For doing these things. For doing these things. I would like to summarize. I would like to summarize. The reasons. The psalmist gives here. For praising the Lord.

Under two simple headings. The first heading is this. The Lord is good. And the second heading is.

The Lord is great. The Lord is good. And the Lord is great.

[ 10 : 14 ] First of all then. The Lord is good. Look with me at verses 3 and 4. Praise the Lord.

The psalmist writes. For the Lord is good. Sing to his name. For it is pleasant. For the Lord has chosen Jacob for himself.

Israel as his own possession. Praise the Lord. For the Lord is good. Now the Lord is good.

In the sense that he is morally perfect. He is entirely and completely just. And righteous. But I don't think that's what's at the forefront.

Of the psalmist mind here. He means that the Lord is good. In the sense that he is gracious. And kind.

[ 11 : 21 ] He is loving. And benevolent. He cares for his people. He is good. To them. He is a good God.

In that sense. And the psalmist points to how the Lord has chosen. The people of Israel. For himself.

For the Lord has chosen Jacob for himself. Israel as his own possession. The Lord was under no obligation to do so.

When our first parents. Adam and Eve sinned against him in the garden of Eden. And dragged the entire human race down with them. He could have left us.

To our just deserts. But instead of that. The Lord chose to reveal himself. To a man called Abraham.

[ 12 : 21 ] Abraham. And he made a covenant with him. He promised to bless him. To make his descendants into a great nation. And to give them a land to settle in.

He didn't choose them. Because they were better. Or stronger than other peoples. No.

His choice was unconstrained by anything in them. It was an act of his sovereign will. The Israelites had no reason for self-congratulation.

They owed their privileged position. As the Lord's people. To God. And to God alone. The Lord chose them.

For himself. But he didn't simply declare his love for them. He proved it. He proved his love to them. By rescuing them.

[ 13 : 27 ] Rescuing them from slavery in Egypt. And then by giving them the land of Canaan. As their very own. The psalmist highlights here.

These two great events in Old Testament history. You see for 400 years. The Israelites lived in Egypt. Laterally they were treated very badly by the Egyptians.

They ended up as their slaves. And when God sent Moses to deliver them. Pharaoh refused to release the Israelites.

Even in the face of a series of plagues of increasing intensity. Pharaoh stubbornly resisted. Until in the dreadful final plague.

The firstborn son in each house was struck down. The psalmist attributes that dreadful judgment to God.

[ 14 : 32 ] Verse 8. He it was. He writes. Who struck down the firstborn of Egypt. Both of man and of beast.

The Lord rescued his people from Egypt. Not only that. He brought them into a land they could call their own.

Verse 10. He it was who struck down many nations. And killed mighty kings. Sion king of the Amorites. And Og king of Bashan.

And all the kingdoms of Canaan. And gave their land as a heritage. A heritage to his people Israel. The Lord fulfilled his promises to Abram.

By giving them the land. Yes they had to fight for it. They had to fight to take possession of it. They had to act as the agents of God's judgment on the nations they supplanted.

[ 15 : 38 ] But the fundamental truth was. That it was the Lord who gave them that land. And from that point of view it was he who struck down many nations.

And killed mighty kings. As elsewhere in scripture it is King Sion and King Og. Who are singled out for special mention.

Sion and Og reigned over land to the east of the river Jordan. And they were the first two kings who offered the Israelites armed resistance.

The battles against them were the last act under the leadership of Moses. And the first act of the conquest of the land.

Both kings were comprehensively defeated. And their land annexed. And that pattern of victory and annexation was repeated again and again.

[ 16 : 45 ] After the Israelites crossed the Jordan. The Lord provided Canaan as a heritage for his people. By rescuing them from Egypt.

And giving them the land. The Lord kept his oath to their forefather Abraham. And proved his commitment to them.

And it's in that context we come to verses 13 and 14. Which strike me as in many ways the pivotal verses around which this psalm is written.

Look at what the psalmist says. Your name O Lord endures forever. Your renown O Lord throughout all ages.

For the Lord will vindicate his people. And have compassion on his servants.

[ 17 : 57 ] The Bible scholar Alec Motier. Was a very good Hebraist.

And he gives the following literal translation of these two verses. Yahweh is your name forever. Yahweh is how you wish to be remembered.

For generation after generation. Indeed Yahweh will plead the cause of his people. And for his servants.

He will show his pity. Yahweh is the Hebrew name of God. Which is translated in our English Bibles.

By the word Lord in block capitals. Yahweh is the Hebrew name of God. Yahweh is the Hebrew name of God. It's a somewhat enigmatic name. It's a name by which God revealed himself to Moses.

[ 18 : 54 ] At the burning bush. The name means. It would seem. I am who I am. Or possibly I will be who I will be.

That could mean. A number of things. But Bible scholars say that. The name should be understood.

Primarily in relation to how God relates to his people. In Exodus chapter 3. The Lord promises Moses.

That he will deliver his people from Egypt. He will bring them into the land of Canaan. And he will overthrow Pharaoh. And so Alec Moutier concludes that the name Yahweh points.

To God's active presence with his people. To deliver them. To keep his promises. And to overthrow all his and their enemies.

- [ 20 : 04 ] Psalm 135. Psalm 135 clearly echoes. The words of Exodus chapter 3.  
In Exodus chapter 3. The Lord says. This Yahweh is my name forever. And thus I am to be remembered. To all generations.  
And here in verse 13. The Lord. We were told. Your name O Lord. Endures forever. Your renown.  
Throughout all ages. And it is interesting. How the psalmist follows up. These comments. For. He writes in verse 14. The Lord will vindicate his people. And have compassion.
- [ 21 : 04 ] On his servants. Isn't that interesting? The psalmist here is confirming. That.  
That. The name. Yahweh. Has to do with how God treats. His people.  
The psalmist highlights. The Lord's commitment to his people. His determination to care for them. And stand. By them. So as in Exodus.  
The Lord's name. And this is the name of God. That is consistently used. Throughout this psalm. Is inextricably bound up.  
With the welfare. Of God's people. They matter to him. Their interests. Are his. They can be assured.
- [ 22 : 04 ] That he. Is good. So no wonder. The psalmist calls. On the people of Israel.  
To praise the Lord. He had shown. His goodness. In rescuing. Their forefathers. From slavery. And in bringing them.  
Into a land. That flowed. With milk. And honey. So if the.  
The people of Israel. Could see the goodness. Of the Lord. Demonstrated. In his past. Actions. On their behalf. And on that basis. Be confident.  
That their future. Was secure. Because the psalmist. Does say. In verse 14. For the Lord. Will vindicate. His people.
- [ 23 : 00 ] Will. And have compassion. On his servants. If you take out. An insurance policy. That is dependent. On the performance. Of the market.  
You will receive. A warning. That past events. Past performance. Is not necessarily. Any guarantee. Of future performance.  
But with God. Things are quite different. When you see. How he has acted. In the past. You can be sure. That he will act. With the same degree.  
Of faithfulness. In the future. But how can we. Apply these words. To ourselves.  
In the 21st century. Well. For a start. We can be encouraged. By what the Lord. Did for his people. Under the old covenant.
- [ 23 : 55 ] If he did so much. For them. Then how much more. Will he do. For us. Who are heirs. Of an even better covenant.  
But there is even more. That we can draw. From the events. Which this psalm records. The Israelites rescue. From slavery. In Egypt.  
Was the grand. Old Testament. Picture. Of redemption. It foreshadowed. It foreshadowed. Christ's redemption. Of his people.  
From sin. On the cross. You see. The night. The Israelites. Escaped. From Egypt. There was a death. In each.  
House. In Egypt. But there was also. A death. In each. Israelite.
- [ 24 : 53 ] House. Because the Lord. In his. Grace. Had instructed. Moses. To tell. The Israelites.

That each. Israelite. Household. Should kill. An unblemished. Lamb. And daub its blood. On the doorposts. And lintel. Of their house.

If they did so. Their firstborn. Would be spared. God said. When I see the blood. I will pass over you. And no plague.

Will befall you. To destroy you. When I strike. The land of Egypt. There was a death. In each. Household.

But in the. Israelite. Household. Which had. Sacrificed. A lamb. And was. Sheltering. Under the blood. Of that lamb.

[ 25 : 50 ] There was a. Substitute. For the firstborn. Son. Which provides. A picture. Of how. The Lord Jesus. Would one day. Give his life.

For all. Who would. Shelter. Under his. Atoning. Blood. We can look. Back. And see. How in the fullness.

Of time. God's one. And only son. Came into the world. And paid the penalty. Of sin. Through his death. That.

Is the supreme. Demonstration. Of love. Not that we loved God. But that he loved us. And sent his son.

To be the propitiation. For our sins. When we look. At the cross. We can see. That the Lord.

[ 26 : 47 ] Is good. The Lord. Also makes promises. To his new covenant people. He promises.

To provide us. With an eternal home. And to take. Each one of his people. Safely there. The land of Canaan. Was a wonderful provision.

For the people of Israel. But it did not provide. Ultimate rest. The writer to the Hebrews. Points out. That there remains. A Sabbath rest.

For the people of God. That Sabbath rest. Was prefigured. In a measure. By Canaan. Even Abraham.

Abraham himself. He was only a temporary. Resident in the land of Canaan. And the writer to the Hebrews. Tells us. That he was looking forward.

[ 27 : 42 ] To the city. That has foundations. Whose designer. And builder. Is God. It seems that. In a measure at least.

Abraham was aware. That there was a heavenly city. To look forward to. That was even better. Than any. Earthly land.

God has prepared. A place. Where all his chosen people. Will be with himself. In the midst of the busyness. Of life.

It is easy to lose sight of that. But the prospect. Of our inheritance. Ought to encourage us. The apostle Peter.

Writes. To Christians. In the first century. And describes them. As elect. Exiles. He describes them. As elect.

[ 28 : 40 ] Exiles. Probably. Because. As Christians. They didn't conform. To the values. And world views. Of this present. Evil age.

But Peter goes on. Blessed be the God. And father. Of our Lord. Jesus Christ. According to his great mercy. He has caused us.

To be born again. To a living hope. Through the resurrection. Of Jesus Christ. From the dead. To an inheritance. That is imperishable. Undeified.

And unfading. Kept in heaven. For you. Who by God's power. Are being guarded. Through faith. For a salvation.

Ready to be revealed. In the last time. Peter's readers. May have felt. Like exiles. In this world.

[ 29 : 36 ] But they could look forward. To an inheritance. Which could never perish. Spoil. Or fade. An inheritance. That was being kept.

For them. And they in turn. Were being kept. For it. Their future was secure. And their circumstances.

In the present. Were under the control. Of a God. Who has compassion. On his servants. And will vindicate.

His people. The Lord. Is good. In his love. He has chosen. Us for himself.

He has demonstrated. His love. In the cross of Christ. He promises. To take us. To be with himself. In a home. That guarantees.

[ 30 : 33 ] Ultimate rest. Christ. And in the meantime. He is at work. In all things. For our good. Your name.

O Lord. Endures forever. You renown. O Lord. Throughout all ages. For the Lord. Will vindicate. His people. And have compassion. On his servants.

In a sense. The Lord's reputation. Is dependent. On. His goodness.

Towards. His people. In a sense. On that. He has staked. His reputation. The Lord is good.

Secondly. And much more briefly. The Lord is great. I know. Writes the psalmist. In verse 6. I know.

[ 31 : 36 ] That the Lord. Is great. And that our Lord. Is above. All gods. Whatever the Lord. Pleases. He does. In heaven. And on earth.

In the seas. And all deeps. The Lord. May be invisible. To the human eye. But he is sovereign.

He is in control. He determines. What should happen. And brings it to pass. He wills. And he acts. Here the psalmist.

Highlights. Three areas. In which God's greatness. May be seen. The first. Is his sovereignty. Over creation. He is sovereign.

In heaven and earth. In the seas. And all deeps. And just one example. Of that sovereignty. Is his control. Over the weather.

[ 32 : 30 ] Verse 7. He it is. Who makes the clouds. Rise at the end. Of the earth. Who makes lightnings. For the rain. And brings forth. The wind. From his storehouses.

We are very conscious. Today. Of the vagaries. Of the weather. We regularly see. In our television screens. The awesome power.

Of floods. And storms. But the Lord. Is in control. Of these natural phenomena. They do. His bidding.

As we sang earlier. The seas. Oh Lord. Have lifted up. They lifted up. Their voice. The seas. Have lifted up. Their waves. And made a mighty noise.

The Lord. Enthroned on high. Is strong. More powerful. Is he. Than thunder. Of the oceans. Waves. Or breakers.

[ 33 : 28 ] Of the sea. The Lord. Is in control. Of creation. He is great. Too. In his control. Over history. He is in complete.

Control. Of events. The exodus. And the conquest. Of Canaan. Prove that. It takes. It takes. A great God.

To redeem. A people. For himself. And guarantee. Their future. In a sense. It is because. He is. So great. That he can be.

So good. Thirdly. The Lord. Is great. In that he has. No rivals.

He is above. All gods. I don't think. The psalmist. Is suggesting. That other gods.

[ 34 : 21 ] Have any real existence. Or that the Lord. Is only one God. Among many. Verses 15 to 18. Make that clear. The idols of the nations.

Are silver and gold. The work of human hands. They have mouths. But do not speak. They have eyes. But do not see. They have ears. But do not hear. Nor is there any breath.

In their mouths. The idols. That the psalmist. Has in mind. Are images. Crafted. By human beings.

They can't do anything. They are lifeless. How absurd it is. For people. To worship things. That they have made. Themselves. And yet.

The very physicality. Of idols. Was a constant threat. To the people of Israel. Remember how. When Moses. Was on Mount Sinai. Sinai. Communing with the Lord.

[ 35 : 19 ] The people prevailed. On his brother Aaron. To make them. A golden calf. To worship. The psalmist points out.

How demeaning it is. To worship an image. Instead of the living God. Those who make them. Become like them. So do all who trust.

In them. Idols are dead. And lifeless. And their worshippers. End up dead. And lifeless too.

Cut off. From the source. Of true. Spiritual. Life. The Lord. Has no rivals.

The Lord is good. Good. Good in all. He has done. And good in all. He has promised. Yet to do.

[ 36 : 14 ] The Lord is great. Sovereign over creation. History. And any. Would be. Rivals. I am reminded of a lovely little hymn.

Which brings the Lord's goodness. and his power together in a very helpful way. It was written by a man called Joseph Hart.

How good is the God we adore, our faithful, unchangeable friend, whose love is as great as his power and knows neither measure nor end.

Tis Jesus the first and the last whose spirit shall guide us safe home. We'll praise him for all that is past and trust him for all that's to come.

Shall we pray? O Lord, we thank you that you are good and great. We thank you how your greatness, which could be so threatening, is not a threat to those who have experienced your goodness in the Lord Jesus Christ.

[ 37 : 52 ] We pray that we may look back to evidences of your goodness and trust you for all that's to come.

We ask it in Jesus' name. Amen. Amen. Amen. Thank you.