

OPEN DOOR BIBLE CHURCH, PO BOX 446, WEST OSS�PEE NH 03890

**Pastor John Donovan, cell phone 508-380-0471**

**Pastor Terry Gerlarneau, cell phone 603-455-4399**

**Web site [todbc.org](http://todbc.org) email us at [opendoorbiblechurch@todbc.org](mailto:opendoorbiblechurch@todbc.org)**

September memory verse: **Psalm 119:105 (NKJV)**

Your word *is* a lamp to my feet And a light to my path.

**Reminder on Sundays, September 13, 20, 27 and October 4 at 4 PM we will be watching video presentations on Spiritual Warfare by Dr. Karl Payne**

**Commentary on Psalms 135, and 136 by, Chuck Smith,  
September 13, 2020**

**Psalm 135**

Praise the LORD! Praise the name of the LORD; Praise Him, O you servants of the LORD! You who stand in the house of the LORD, in the courts of the house of our God, Praise the LORD ([Psa 135:1-3](#));

So this exhortation of praising God repeated, emphasized, and repeated for emphasis. "Praise the Lord. Praise the name of the Lord. Praise Him all ye servants. Ye that stand in the house of the Lord, in the courts of the house of our God. Praise the Lord." And now He's going to tell you why you should praise Him.

for the LORD is good ([Psa 135:3](#)):

How are you to praise Him?

sing praises unto his name; for it is pleasant ([Psa 135:3](#)).

And again, why?

For the LORD hath chosen Jacob unto himself, and Israel as his peculiar treasure ([Psa 135:4](#)).

Now we are told in the New Testament that you have become His peculiar people, which was His people of possession. The word peculiar is the word possess. So you are the people that God has claimed as His possession is what it is. Now Israel was God-possessed, they were His treasure. He possessed them as His treasure. He claimed

them. "I possess you as My treasure." God possesses you as His people. And so Israel is His possessed treasure, or the treasure that He possesses.

For I know that the LORD is great, that our Lord is above all gods ([Psa 135:5](#)).

Now there are many gods that people worship and serve, but they are not living; they are not true. There is One true and living God, the maker of the heaven and the earth. And our Lord is above all of the gods that men have made.

Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and in the deep places ([Psa 135:6](#)).

God's pleasure, God's will. Whatever He pleases. Who can say unto the Lord, "Why have you done thus?" He does what He pleases to do. I have no right to challenge Him. I have no power to resist Him. In the book of Revelation, chapter 4, when the elders fall down and cast their golden crowns before the throne of God, they say, "O Lord, Thou art worthy to receive glory and honor: for Thou has created all things, and for Thy good pleasure they are and were created" ([Revelation 4:11](#)).

Now, like it or not, God made you for His own pleasure. He didn't make me for my pleasure. Nor will my life ever be fulfilled if I seek only my pleasure. That can be a very empty, futile, frustrating life seeking my own pleasure. I can only find fulfillment when I bring God pleasure, because that's why He made me. And to answer to the reason for my being, I must bring pleasure to God. He has done whatever He pleased.

He causes the vapors to ascend from the ends of the earth; and he makes the lightning for the rain; he brings the wind out of his treasuries. He smote the firstborn of Egypt, both of man and beast. He sent his tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, upon all of his servants. He smote the great nations, he slew the mighty kings ([Psa 135:7-10](#));

In other words, "Israel, praise the Lord. Praise ye the Lord," and all. Why? Because He delivered you out of Egypt. He delivered the land into your hand. He smote,

The kings of Sihon, the Amorites, Og the king of Bashan, and all the kingdoms of Canaan: and he gave their land for a heritage, a heritage unto Israel his people. Your name, O LORD, endures forever; Your fame, O LORD throughout all generations. For the LORD will judge his people, and he will have compassion on his servants ([Psa 135:11-14](#)).

Now in contrast, here is God. Has done all of these marvelous mighty things, demonstrating His power, His authority, His love.

The idols of the nations ([Psa 135:15](#))

You see, He's the Lord over all the gods. "The gods of the nations," the idols that they have made,

are silver and gold, the work of men's hands. They have mouths, but they do not speak; eyes have they, but they see not; they have ears, but they hear not; neither is there any breath in their mouths. Those who make them are like them: and so is every one who trusts in them ([Psa 135:15-18](#)).

Now we had this same concept given to us in the one-hundred-and-fifteenth psalm where he said much the same thing in talking about the idols of the heathen. He makes these philosophical observations. Number one, men often make their own gods. They'll carve them out of silver, gold, wood, stone. When a man makes his own god, he makes his god like himself. Eyes, ears, nose, mouth, feet. Because I have eyes, ears, nose, mouth, feet. But he makes his god, in reality, the god that he has made, he makes his god, but the god that he has made is less than he is. For though he put eyes on the god, the eyes can't see. Though he put feet on them, they can't walk. Though he put ears on them, they can't hear. So the god is less than the man who has made it. But the damning aspect of the philosophy is that a man becomes like his god. They that have made them have become like the gods that they have made. They that make them are like unto them. And so is every one that trusts in them.

In other words, a man becomes like his god. Thus, if you've made your own god, you made a god that is really less than you are, and thus, in worshipping that god, the projection of yourself, you are worshipping something really that is less than you. And then you become like it. Therefore, it is degrading. It's downhill. It's a degrading experience to worship your own gods of your own concepts, your own ideas, and all. It is a degrading experience, because your god is always too small and he is even less than you and you're becoming like him. And so it is always degrading for any society or any man to worship anything other than the true and the living God that made the heavens and the earth. To worship any other God is degrading. You see, men are in the process of being degraded as they worship other gods. "They that worship them have become like unto them; so is every one that trusts in them" ([Psalm 115:8](#)). A man becomes like his god. That can be a damning philosophy, or it can be a blessed philosophy. It all depends on who your god is.

"Beloved, now are we the sons of God, it doth not yet appear what we're going to be. We know that when He appears, we will be like Him" ([1 John 3:2](#)). Why? Because a man becomes like his god. That's blessing. That's glorious. I'm thrilled, because I'm serving the true and the living God. If I wasn't serving the true and the living God, that would terrify me. To think that I was becoming like my god.

As I see men worshipping pleasure, living after sex, living after pleasure, becoming like their gods, being obsessed by lust. As I see men who are living after power, that driving ambition, destroying others, climbing to the top. Scratching, clawing, crawling over others. Disregarding others. Obsessed by power. And becoming like their god. How tragic. "But we, with open face beholding the glory of the Lord, are being changed from

glory to glory into the same image" ([II Corinthians 3:18](#)). A man becomes like his god. It surely places a high priority and an importance upon worshipping the true and the living God.

Bless the LORD, O house of Israel: bless the LORD, O house of Aaron: Bless the LORD, O house of Levi: You who fear the LORD, bless the LORD ([Psa 135:19-20](#)).

That should include all of you.

Blessed be the LORD out of Zion, who dwells in Jerusalem. Praise the LORD. ([Psa 135:21](#)).

## **PSALM 136**

Throughout the one-hundred-and-thirty-sixth psalm, we have the repeated phrase, "For His mercy endureth forever." And this is repeated in each of the verses throughout the entire psalm. And so he begins the psalm by an exhortation of giving thanks.

O give thanks unto the LORD; for he is good: for his mercy endureth for ever ([Psa 136:1](#)).

Over and over in the psalms, this is a repeated kind of a refrain. Remember this is their songbook, and so one of the things of which they were constantly singing was the goodness of God and the mercies of God.

O give thanks unto the God of gods: for his mercy endureth for ever. O give thanks unto the Lord of lords: for his mercy endureth for ever. To him who alone doeth great wonders: for his mercy endureth for ever ([Psa 136:2-4](#)).

And now he goes on to exhort praise and thanksgiving for God's creative acts. And he starts out in the general act of creation. And then he lists many of the creative acts of God.

To him that by wisdom made the heavens: for his mercy endureth for ever. To him that stretched out the earth above the waters: for his mercy endureth for ever. To him that made great lights: for his mercy endureth for ever: The sun to rule by day: for his mercy endureth for ever: The moon and stars to rule by night ([Psa 136:5-9](#)):

And now he commands the praise and thanksgiving to God for His special blessings upon the nation Israel and for the creation of that nation.

To him that smote Egypt in their firstborn: And brought Israel from among them: With a strong hand, and with a stretched out arm. To him which divided the Red sea into parts: And made Israel to pass through the midst of it: But overthrew Pharaoh and his host in

the Red sea. To him that led his people through the wilderness. To him which smote great kings: And slew famous kings: Sihon the king of the Amorites: Og the king of Bashan: And gave their land for a heritage: Even a heritage unto Israel. Who remembered us in our low estate: And hath redeemed us from our enemies. Who giveth food to all flesh. O give thanks unto the God of heaven: for his mercy endureth for ever ([Psa 136:10-26](#)).

And now in order that you might get sort of an idea of how many of these songs were sung, in a song such as this, quite often the men would take the first part and the women would answer in the refrain, "For His mercy endureth forever." And so, much as we think some of the psalms where the women have sort of an after part, these particular psalms were written, designed for this after-part effect. So, in order that we might get sort of the idea of it, how about the fellows reading together the first part and the women answering each time, "For His mercy endureth forever." And you'll get the idea of how these songs were actually sung, as this is actually a songbook of the Hebrew people. Okay, fellows?

"O give thanks unto the LORD; for he is good: for his mercy endureth for ever. O give thanks unto the God of gods: for his mercy endureth for ever. O give thanks to the Lord of lords: for his mercy endureth for ever. To him who alone doeth great wonders: for his mercy endureth for ever. To him that by wisdom made the heavens: for his mercy endureth for ever. To him that stretched out the earth above the waters: for his mercy endureth for ever. To him that made great lights: for his mercy endureth for ever: The sun to rule by day: for his mercy endureth for ever: The moon and stars to rule by night: for his mercy endureth for ever. To him that smote Egypt in their firstborn: for his mercy endureth for ever: And brought out Israel from among them: for his mercy endureth for ever: With a strong hand, and with a stretched out arm: for his mercy endureth for ever. To him which divided the Red sea into parts: for his mercy endureth for ever: And made Israel to pass through the midst of it: for his mercy endureth for ever: But overthrew Pharaoh and his host in the Red sea: for his mercy endureth for ever. To him which led his people through the wilderness: for his mercy endureth for ever. To him which smote great kings: for his mercy endureth for ever: And slew famous kings: for his mercy endureth for ever: Sihon king of the Amorites: for his mercy endureth for ever: And Og the king of Bashan: for his mercy endureth for ever: And gave their land for an heritage: for his mercy endureth for ever: Even an heritage unto Israel his servant: for his mercy endureth for ever. Who remembered us in our low estate: for his mercy endureth for ever: And hath redeemed us from our enemies: for his mercy endureth for ever. Who giveth food to all flesh: for his mercy endureth for ever. O give thanks unto the God of heaven: for his mercy endureth for ever ([Psa 136:1-26](#)).

Now the purpose of the psalm was to impress upon you a certain thought or idea. And I think you get the idea. By the time you've sung this through, you get the impression that God's mercy endureth forever. And in all situations, under all circumstances, God's mercy endureth forever. And it's something that comes across as you go through the psalm; it's something that's impressed then upon your heart. And that was the purpose, to impress truth upon the hearts of the people.