

END OF PSALM 133

You are Psalms

Some people think you never get discouraged, but the fact is, when you do, you know where to run. Your prayers are open and honest because you realize that God already knows your heart, He's just waiting to hear you spill it. And when you do, what starts out as heavy ends up becoming a song of praise. You may struggle... and often you do... but each time, you grow in your understanding of God's faithfulness. You're just a song waiting to happen.

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PSALMS (SONGS OF PRAISE)

TRUST
IN THE
LORD *and do good;
dwell in the land and
enjoy safe pasture.*
PSALM 36: 3

PSALM NUMBER: 133

An exhortation to praise God continually.

1. behold, now, bless ye the Lord, all ye servants of the Lord, who stand in the house of the Lord, in the courts of the house of our God.
2. In the nights lift up your hands to the holy places, and bless ye the Lord.
3. May the Lord out of Sion bless thee, he that made heaven and earth.

The Psalms are songs of praise and cover a period of about 1000 years, from the time of Moses (ca. 1400 B.C.) to the Israelites' return from exile (ca. 450 B.C.). They deal with selected events of that period and provide us with the thoughts and feelings of those who went through the experiences recorded. After being made a Cardinal by Pope Clement VIII, Saint Robert Bellarmine, prepared for posterity his very own commentary on each of the Psalms. Enclosed are his interpretations on each of the Psalms.

PSALM NUMBER: 133

EXPLANATION OF THE PSALM

1. “Behold, now, bless ye the Lord, all ye servants of the Lord, who stand in the house of the Lord, in the courts of the house of our God.” Now that you have been delivered from all temptations and persecutions, it is time for you to give your whole thoughts to praising God; and, therefore, “bless ye the Lord, all ye servants of the Lord,” who now have nothing else to do, but to render him the tribute of everlasting praise and thanks. “Who stand in the house of the Lord, in the courts of the house of our God;” you, who have now a permanent house, and no longer, like pilgrims, have to dwell in tents. And, in addition to the house you have, is “a court,” so that you cannot but be supremely happy, having a house within, in which to behold God, and a court without, in which to behold his creatures.

2. “In the nights lift up your hands to the holy places; and bless ye the Lord.” That night, when silence prevails everywhere, is the fittest time for prayer, and for praising God. Hence David, in another Psalm, says, “I rose at midnight to give praise to thee;” and, Isaias says, “my soul hath desired thee in the night;” and in Lamentations, “arise and give praise in the night, in the beginning of the watches.” Our Lord constantly spent the night in prayer, and, in Acts 16, we read, “and at midnight, Paul and Silas, praying, praised God.” It is, therefore, with great justice that the Prophet reminds God’s servants that it is at night especially that they should raise their hands towards the Holy of Holies, where the Ark and the Propitiatory lie, and bless God. In a moral sense, the verse means that we should bless God in the daylight of prosperity, as well as in the night and gloom of adversity. However, in the sense that was principally intended, we are given to understand here, that, as when there is question of light or darkness, it is always day in the country above, so it is always night there when there is

question of labor or rest; for, the moment they enter into said rest, “the Spirit tells them they may rest from their labors; for their works follow them,” Apocalypse 14. That is, the night alluded to in Psalm 138, “and night shall be my light in my pleasures;” and of which the Lord says, “the night cometh in which no one can work;” and, therefore, should be specially devoted to praising God. In those most quiet, but still most brilliant nights, therefore, “lift up your hands,” you happy servants of God; and turned towards the true sanctuary, where God himself resides, “bless ye the Lord.”

3. “May the Lord out of Sion bless thee, he that made heaven and earth.” Having exhorted the holy servants of God to bless him, he now calls down a blessing from God on them, in the singular number, knowing them to be so united in charity as if they consisted of one person only; to which unity of persons he says, “May the Lord out of Sion bless thee, he that made heaven and earth.”