

PSALM 123 vs 1

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This is the 4th of 15 psalms... sometimes called: **A Song of Ascents**... thought by some to be sung in praise to the LORD of glory... used in the all-night ceremony to begin **Passover**, **Pentecost** and **the Feast of Tabernacles** -- the 7th great day belonging to the Lord... usually celebrated in October. In the 2nd temple... it is believed by some that there were 15 psalms for 15 steps... ascending from the lower Women's Court to the higher Men's Court; others suggest the 15 Psalms were sung while all the people made their journey to Jerusalem. Charles Spurgeon wrote: we are climbing, the first step saw us lamenting our troublesome surroundings, and the next saw us lifting our eyes to the hills, from this we rose to delight in the house of the Lord, but here we look to the Lord Himself; which is why we read: **Mercy = getting what we do not deserve.**



A Song of Ascents,

¹ To You I lift up my eyes, You who is seated in the heavens.

Think about it: It is good to have someone to look to; he believed in a personal God, and knew nothing about this modern pantheism, which is nothing more than atheism wearing a figleaf. It is the blessed humility of God our Father, that He permits, even invites and commands us so to do – Charles Spurgeon.

Consider the greatness of this verse: earth and heaven; dust and deity, the poor, weeping sinful children of humanity, the holy, ever-blessed, eternal God – how wide is the separation between them, but over the chasm, broader than the ocean; love and wisdom in the person of Jesus Christ made a way, that the most sinful may exchange fears and guilt for peace and hope eternal – Robert Nisbet, 1863.

² Look, as the eyes of servants look to the hand of their masters, and as the eyes of a maid to the hand of her mistress / in the first verse, the poet places himself as standing in the presence of the Majesty of Heaven, with his eyes fixed on the hands of God, in watchful expectation of some sign or gesture, however slight, which indicates the Divine will. He is like a slave standing silent but alert, in the presence of the Lord, with hands folded on his chest, and eyes fixed on his master, seeking to read, and anticipate, his every wish. The serious, reserved lords, as we know seldom speak to their attendants, at least on public occasions. They intimate their wishes and commands by a wave of the hand, by a glance of the eye, by slight movements and gestures which might escape notice were they not watched for with eager attention – Samuel Cox, 1874.

With the **hand** we demand, we promise, we call, dismiss, threaten, entreat, appeal, deny, refuse, interrogate, admire, confess; express fear, express shame, express doubt, we instruct, command, unite, encourage, swear, testify, accuse, condemn, acquit, insult, despise, defy, disdain, flatter, applaud, bless, abase, ridicule, reconcile, recommend, exalt, regale, gladden, complain, afflict, discomfort, discourage, astonish; exclaim, indicate silence, and what not? with a variety and multiplication that keep pace with the tongue – Michael de Montaigne, 1533-1592.

so our eyes wait upon the LORD our God, if He have **mercy on us.**

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³ Have **mercy** upon us, O LORD, have **mercy** upon us for we are extremely **filled with contempt** / notice, he does not say, Have mercy upon me, because I am disgraced; he is not so much concerned for his own, individual contempt; but more grieved for the general contempt of the good and faithful – Wolfgang Musculus, 1497-1563. The level of contempt flung their way, had reached the level of saturation; they could experience no more – Albert Barnes, 1798-1870.

⁴ **Our soul is extremely filled with the scorn of those who are at ease, and the contempt who are proud.**

Think about it: Those who are carelessly at ease – who found the world a generous and happy scene to all who deserve its gift. They assail Zion's worshipers; they attribute poverty and sorrow to unworthiness alone; their last comfort is despised; peace, their first desire is denied. Yet, they successfully go on and wrongfully trouble others with violence and oppression, and then shout at them in their misery, and despise them. When men sit fast, lifting their heart above God and against God and without God, and are well at ease, without a curb and bridle, they are apt to be insolent and not care what burdens they impose on others; they are entrenched within a mass of wealth and power, and so think none can call them to account – Thomas Manton, 1620-1677.

Those who are at ease, It is that luxury and ease which carnalizes the soul, and makes it dull, stupid, and hard-hearted – Edward Pusey, 1800-1882. **Those who are at ease**, are regardless of the troubles of others, and expect none of their own. How difficult it must be in this broken world to have made themselves their god, and then reveal their endless hypocrisy, their ordinary state of mind; as they dismiss their sin, while they scorn those who fear God. – James G. Murphy, 1875.

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