

# PSALM 125 vs 1

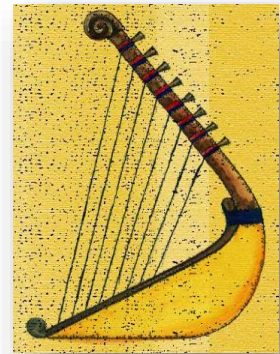
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This is the 6<sup>th</sup> of 15 psalms... sometimes called: **A Song of Ascents**... thought by some to be sung in praise to the LORD of glory... used in the all-night ceremony to begin **Passover**, **Pentecost** and **the Feast of Tabernacles**.

Charles Spurgeon wrote: Another step is taken in the ascent, another station in the pilgrimage is reached; certainly a rise in the sense is here perceptible, since full assurance concerning years to come is a higher form of faith than the ascription of former escapes to the Lord.

We do not know if David wrote this song, but it seems probable that all the Pilgrim Psalms were composed, or, at least compiled by the same writer. We can well imagine the pilgrims chanting this song when entering Jerusalem's walls.



## A Song of Ascents,

**<sup>1</sup> Those who lean on the LORD will be as mount Zion, which cannot be removed, but abides forever / batach;** to put your full weight on. Think about it: To trust in the living God is sanctified common sense which needs no excuse, its result will be its best vindication. There is no conceivable reason why we should not trust the Lord; yet there is every argument for so doing; but the end will prove the wisdom to trust Him; while men can destroy what man has made, the everlasting hills smile at his rage. – Charles Spurgeon.

**<sup>2</sup> As the mountains surround Jerusalem, so the LORD surrounds His people from this time forth and forever /** what wondrous love is this; now, if Satan casts his missiles at us, then it must be that the Lord himself will be hurt before we take harm – Martin Luther, 1483-1546. From this time forth and forever, this expansion of promise, taken from time or duration, should be noted: for it shows that promises made to the people ruled by God pertain to every age, and do not expire. Thus it clearly declares the Church Jesus is building will continue in this life; which is a sweet comfort especially for those in great danger and calamity, who sense or see impending ruin and destruction – D. H Mollerus, 1639.

**<sup>3</sup> For the rod of a wrongdoer will not rest on the lot of the upright; lest the upright put forth their hands unto crime /** to do wrong; this rod is understood as a measuring rod; laid not on persons, but on lands and estates; and best agrees with the estate of the right; and may mean that though wicked men unjustly seize possessions, farms and estates of good men, as if they were assigned to them by the measuring line, yet they will not hold them very long, certainly not always – John Gill, 1697-1771. So the rod of the wicked is made for them; and one day, all their dust collecting crap however fraudulently acquired, will be wrenched from them also – R. Keith.

**<sup>4</sup> Do good, O LORD, to those who are good, and to those who are upright in their hearts /** The Midrash calls to mind a Talmudic riddle: There came a good one, and received a good thing, from the good One, for the good ones (Moses, the Law, the Lord God, for His people) – F Delitzsch, 1871

**Remember me, O my God, for good** -- a favorite thought with Nehemiah; the concluding words of his book – Christopher Wordsworth, 1807-1885. I may say these three things of those who do good (and what is doing good, but serving God) **First**, they will receive true good. **Second**, they will hold the chief good; and will not only spend their years in good; but when their years are spent, they will have greater good than any they had spent of this life. They will have good in death, they will come to full enjoyment of God -- the chief good, when they let fall the control of earthly goods. **Third**, those who do good will find all things working together for their good; if they have a loss, they will receive good by it; if they bear a cross, it will bear them good – Joseph Caryl, 1602-1673.

Oh Brethren, the good in us is God's Spirit in us. The inwardness makes the outwardness, the godliness the beauty. It is indisputable; Christ in us, is our only hope of glory; Christ in us makes all our Christianity. Oh Christians who have no Christ in them – such Christians are poor, cheap imitations, hollow shams – and Christ will, with infinite impatience, with infinite love, throw them away – Charles Stanford, 1876.

**<sup>5</sup> As for those who turn aside to their crooked ways, the LORD will lead them away with the criminals,** / those who shift from one pursuit to another, and turn here and there to deceive, they wind about a thousand ways to conceal their base intentions, to accomplish their sinful misery... and their inevitable portion – Thomas Scott, 1747-1821:

**but peace will be on Israel** / peace on those **ruled by God**; this is the anxiety of the pastor in this pilgrim song. The shepherd keeps his sheep from straggling. His distress is that all in Israel are not true Israel; they do not all live up to their name **Israel** that means: **ruled by God**. There are two sorts of people – those who live up to the name; and those who don't, both are in the church – Edward Robinson, 1878.

This short Psalm may be summed up in those words, [Say to the righteous, that it will be well with him](#). Woe to the wicked! How terrible it will be for him. – [Isaiah 3](#). Thus are life and death, the blessing and the curse, set before us often in the Psalms, as well as in the law and in the prophets – Matthew Henry, 1662-1714.

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Check out: [Our Brothers and Sisters Around The World Singing GOD'S Praise:](#) 

**We Have Cause To Be Uneasy** -- CSLewisDoodle

**3 Days are still on His Calendar**

**We are grateful to God that the Saudi govt has preserved the Mountain of Moses.**

**You Can Depend On Jesus**