

# PSALM 126 vs 1

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This is the 7<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: This is the seventh step, and we may therefore expect to meet with some special perfection of joy in it; and we will not look in vain. We see here not only that Zion abides, but that her joy returns after sorrow. Abiding is not enough, fruitfulness is added.



The singing pilgrims went from blessing to blessing as they proceeded on their way. Happy people to whom every ascent was a song, every halt a hymn.

Here the truster becomes a sower; faith works by love, obtains a present bliss, and secures a harvest of delight. This Psalm is in its right place and most fittingly follows its predecessor; here we see the rod of the wicked removed from them to their great joy. The word: **turn**, seems to be the key-note of the song.

## A Song of Ascents,

**<sup>1</sup> When the LORD turned again the captivity of Zion, we were like those who dream** / so sudden, so overwhelming was their joy that they felt ecstatic, in a trance; the captivity had been great, and great was the deliverance; for the great God had worked it – Charles Spurgeon.

**<sup>2</sup> Then our mouth was filled with laughter, and our tongue with joyful singing: then they said among the nations: The LORD has done great things for them** / the heathen heard the joyous singing, and the better among them soon figured out the cause of their joy; the nations rightly ascribed the emancipation of His people, no small thing He did.

**<sup>3</sup> The LORD has done great things for us; we are glad** / they did not deny the statement of the heathen which reflected so much glory upon YHWH; and with jubilation they admitted and repeated the statement of God's notable dealings with them.

**<sup>4</sup> Turn again our captivity, O LORD, as the streams in the south** / at the Lord's permission they were led into captivity; only by His power are they free; not Moses, not Deborah, not Gideon, not Cyrus, but the wisdom of the Lord God brought the victory; He weakened the loins of kings, and opened the doors; He made crooked places straight; broke the bronze doors, and burst the iron bars – John Hume, 1628.

**<sup>5</sup> Those who sow in tears will reap in joy** / I never saw people sowing in tears; but have known those sowing in fear and distress. In times of great scarcity; take note of the reapers: They will reap, what they that did sow. They will, and none but them will. They will for a good reason: since it was they who sowed. And if after our sowing tears we find no harvest of joy, we may be assured that either our seed was no good, or something came upon them that was no good: **Matthew 13** – Walter Balcanqual, 1623.

**‘He who goes forth weeping, carrying his precious bag of seed, will doubtless come again with rejoicing, bringing his sheaves with him.**

/ pay attention to the undisputed certainty of our harvest verified by many absolute assertions in the text: “he will reap”; “he will come again”; “he will bring his sheaves with him.” Here is no item of contingency or possibility, but all absolute assertions: and though heaven and earth will pass away, but a jot of God’s word will not fail. Nothing will prevent the harvest of a laborer in Zion’s vineyard – Humphrey Hardwick,1644.

With reference to the great and surprising deliverance of the people of God out of bondage, this psalm was penned; those who had come from captivity were still in distress, even in their own land, and therefore they rejoiced with trembling while many remained in Babylon. Let those who remain in Babylon have their hearts stirred up, as ours were, to take the benefit of the liberty granted – Matthew Henry,1662-1714.

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