**Psalms 120-134**

**The Songs of degrees**

**Index**

**Introduction…1**

**Chapter One Psalm 120 A Song of degrees…2**

**Chapter Two Psalm 121 A Song of degrees…4**

**Chapter Three Psalm 122 A Song of degrees of David…5**

**Chapter Four Psalm 123 A Song of degrees…6**

**Chapter Five Psalm 124 A Song of degrees of David…7**

**Chapter Six Psalm 125 A Song of degrees…8**

**Chapter Seven Psalm 126 A Song of degrees…9**

**Chapter Eight Psalm 127 A Song of degrees for Solomon…11**

**Chapter Nine Psalm 128 A Song of degrees…12**

**Chapter Ten Psalm 129 A Song of degrees…12**

**Chapter Eleven Psalm 130 A Song of degrees…13**

**Chapter Twelve Psalm 131 A Song of degrees of David…15**

**Chapter Thirteen Psalm 132 A Song of degrees…15**

**Chapter Fourteen Psalm 133 A Song of degrees…18**

**Chapter Fifteen Psalm 134 A Song of degrees…18**

**Tests…20**

**All scripture quotations are from the 1611 King James Bible**

**Introduction**

There are 15 Songs of degrees in the book of Psalms. They all appear one after the other beginning in Psalm 120 and ending in Psalm 134 as seen in the Index above.

These Songs of degrees follow the longest chapter in the Bible, Psalm 119 which has 176 verses. In Psalm 119 there are 22 consecutive groups of 8 verses each to make up a Psalm about the Hebrew Alefbet (alphabet), all starting with the same Hebrew letter beginning with Alef and ending with Tav.

Eleven of these fifteen Songs, or Psalms, are labeled as being “A Song of degrees.” Three of them are labeled as “A Song of degrees of David (See Psalm 122, 124, and 131, while one is labelled as “A Song of degrees for Solomon.” (Psalm 127).

They are this way for a reason. Psalms are songs meant to be sung, and songs usually have a rhythm to them, or a beat. They have verses and stanzas. The Songs of degrees are no different. Notice the order in these Psalms in the index that there are seven Psalms before the Psalm for Solomon, and seven Psalms after his Psalm.

A Rabbi once said, “The word coincidence is not a Kosher word.”

**The number 15 in scripture:**

Israel “coincidentally” has the feast of unleavened bread which lasts seven days, and it begins on **the fifteenth** **day** of the first month of the Jewish year. The last feast of the year is the feast of Tabernacles, and it begins on also **the fifteenth day** of the seventh month. See Leviticus 23:1-44.

Both feasts begin, and end on Sabbath days, days of rest. The number fifteen in scripture pictures the kingdom of rest promised to Israel, that comes immediately after the time of Jacob’s trouble. See Jeremiah 30:7.

**Genesis 7:20 Fifteen cubits upward did the waters prevail; and the mountains were covered.**

**2nd Kings 20:6 And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.**

**Hosea 3:2 So I bought her to me for fifteen *pieces* of silver, and *for* an homer of barley, and an half homer of barley:**

**Luke 3:1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, 2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness**.

**Genesis 15:15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.**

There were 15 steps between the court of the women and the upper court. See Ezekiel 40:26-31.

**Chapter One**

**Psalm 120**

**Distress**

**1** A Song of degrees. **In my distress I cried unto the LORD, and he heard me.**

**A Song of degrees:** The word degree comes from the Hebrew word Malaw. When the word Malaw is translated as the word degree(s) in the King James Bible it means to go forward, backward, upward, or downward as with a sun dial, or with a set of stairs (each step being a different degree upward or downward), as in the story of Hezekiah and the shadow of the sun dial below:

**2nd Kings 20:9 And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees? 10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. 11 And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.**

**Isaiah 38:7 And this *shall be* a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken; 8 Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.**

**In my distress I cried unto the LORD:** The writer of this Psalm was at a low point in his life when he was in his distress, which caused him to cry unto the LORD who sitteth on high.

All of these psalms deal with Israel and their need for the LORD. When they are surrounded by their enemies they should look up to the heavens where their help comes from. See Psalm 121:1-2 (the next Psalm).

Who the writer was we do not know (possibly David, or Solomon or someone close to them), but what is certain is that when reading all fifteen Psalms together is that they are all written to Israelites concerning their nation at different times in when they were in tribulation from their enemies.

**And he heard me:** The LORD lifted him and delivered him from the damage caused to him by the liar.

**2 Deliver my soul, O LORD, from lying lips, *and* from a deceitful tongue.**

**Deliver my soul, O LORD, from lying lips:** The remedy for Israel’s distress (tribulation) is for them to cry out unto the LORD early in their distress. Notice what the LORD says through Jeremiah concerning this very thing:

**Jeremiah 7:13 And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not;**

See also: Jeremiah 7:25, 11:27, 25:3-4, 26:5, 29:19, 32:33, 35:14-15, and 44:4.

**And from a deceitful tongue:** The deceitful tongue is something that is not easily understood by others because it makes them think that something that is false is really true. The author was being lied about, and ultimately Israel will be lied to by the father of lies prior to the greatest time of distress the nation has, or ever will see:

**Jeremiah 30:7 Alas! for that day *is* great, so that none *is* like it: it *is* even the time of Jacob's trouble; but he shall be saved out of it. 8 For it shall come to pass in that day, saith the LORD of hosts, *that* I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: 9 But they shall serve the LORD their God, and David their king, whom I will raise up unto them. 10 Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid. 11 For I *am* with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished. 12 For thus saith the LORD, Thy bruise *is* incurable, *and* thy wound *is* grievous. 13 *There is* none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines. 14 All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; *because* thy sins were increased. 15 Why criest thou for thine affliction? thy sorrow *is* incurable for the multitude of thine iniquity: *because* thy sins were increased, I have done these things unto thee. 16 Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. 17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, *saying,* This *is* Zion, whom no man seeketh after. 18 Thus saith the LORD; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. 19 And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. 20 Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.**

**3 What shall be given unto thee? or what shall be done unto thee, thou false tongue? 4 Sharp arrows of the mighty, with coals of juniper.**

**What shall be given unto thee? or what shall be done unto thee:** Literally, what will the LORD give unto Israel’s adversaries when Israel first humbles themselves and looks unto the maker of heaven and earth?

**Sharp arrows of the mighty:** The only other time in scripture these words are used together are in Proverbs.

Lies cut to the heart like a weapon in that they do damage in a different way, they can turn friends into enemies if they believe the lies spread about them.

**Proverbs 25:18** **A man that beareth false witness against his neighbour *is* a maul, and a sword, and a sharp arrow.**

**With coals of juniper:** With embers (coals) of juniper. This is probably speaking about arrows that are dipped in the nectar of Juniper trees and set ablaze. These coals keep burning for a long time, (which was helpful in attacking an enemy’s city), like negative words do in the memories of those that hear them.

See the story of Elijah under a Juniper tree as he runs from Jezebel. He awakes under a Juniper tree and God feeds him there with bread from a fire of coals. Elijah was lied about by Ahab to Israel that he was the cause of all Israel’s problems, but it was really Ahab’s rebellion against God. See 1st King 19:1-8.

**5 Woe is me, that I sojourn in Mesech, *that* I dwell in the tents of Kedar!**

**Woe is me, that I sojourn in Mesech:** Mesech is an area belonging to Meshech, the descendant of Japheth. They are both the same Hebrew word. See 1st Chronicles 1:5. It speaks of being in exile of one sort or another.

Shem also had a son named Meshech, but the writer was saying to dwell in this place was a woe unto him, so it would not make sense to say it was a woe to dwell with fellow Shemites (Jews), but he was dwelling with descendants of Japheth which were Gentiles. See 1st Chronicles 1:17.

Israel has been sojourning for the last 2,000 years in Mesech, as well as in Kedar (Gentile lands) during the current dispersion. They will return at the onset of the kingdom.

**That I dwell in the tents of Kedar:** These tents of Kedar are only mentioned one other time in scripture, and that is by Solomon in the song of songs (which is Solomon’s). They were Arab Bedouins.

This is probably a Psalm of David who had to dwell in tents and with the enemies of Israel while he was running from king Saul, as the tents of Kedar were familiar to his Solomon.

**Song of Solomon 1:5 I *am* black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.**

**Genesis 9:27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.**

Kedar is the second son of Ishmael. See Genesis 25:13. His descendants are mentioned in 1st Chronicles 1:27, Isaiah 21:16-17, 42:11, 60:7, Jeremiah 2:10, 49:28 and Ezekiel 27:21.

**6 My soul hath long dwelt with him that hateth peace. 7 I *am for* peace: but when I speak, they *are* for war.**

**My soul hath long dwelt with him that hateth peace:** David dwelt in the tents of others for a long time while hiding from Saul.

**I am for peace: but when I speak, they are for war:** Who was it that was for war? Those living in the tents of Kedar (Gentiles that hate Israel from the past, present and future).

**Chapter Two**

**Psalm 121**

**He that keepeth Israel**

**1** A Song of degrees. **I will lift up mine eyes unto the hills, from whence cometh my help. 2 My help *cometh* from the LORD, which made heaven and earth.**

Psalm 121 starts off the same way as Psalm 120 does with Israel needing deliverance, and looking up to find it.

**I will lift up mine eyes unto the hills, from whence cometh my help:** The degrees here are degrees of elevation from the writer looking down in despair, to his eventually looking up to the LORD who is above all the hills. See Psalm 122:4 below.

**My help cometh from the LORD, which made heaven and earth:** See Exodus 20:11.

**3 He will not suffer thy foot to be moved: he that keepeth thee will not slumber. 4 Behold, he that keepeth Israel shall neither slumber nor sleep.**

**He will not suffer thy foot to be moved:** See Psalm 66:9.

**He that keepeth thee will not slumber:** It is God who protects Israel, and he never sleeps, like fellow human beings who may let us down at times.

**5 The LORD *is* thy keeper: the LORD *is* thy shade upon thy right hand.**

**The LORD is thy keeper:** The LORD is Israel’s protector.

**The LORD is thy shade upon thy right hand:** The word “shade” is the root word for the word shadow.

**Psalm 17:8 Keep me as the apple of the eye, hide me under the shadow of thy wings, 9 From the wicked that oppress me, *from* my deadly enemies, *who* compass me about.**

**6 The sun shall not smite thee by day, nor the moon by night.**

**The sun shall not smite thee by day:** The LORD is a shadow to Israel when they stay under the cover he has given them, which is the covenant of the law.

**7 The LORD shall preserve thee from all evil: he shall preserve thy soul. 8 The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.**

**Preserve:** This word is used 30 times in the whole Bible, 15 times in the book of Psalms alone, and it usually refers to God preserving the nation of Israel so that she will serve him in the kingdom.

**He shall preserve thy soul:** This is referring to Israel having eternal life in their future kingdom.

**Thy going out and thy coming in:** See 2nd Samuel 3:25, 2nd Kings 19:27 and Isaiah 37:28.

**From this time forth, and even for evermore:** Psalm 113:2 and 115:8 are the only other times this phrase is used in all of the bible.

**Chapter Three**

**Psalm 122**

**The house of the LORD**

**1** A Song of degrees of David. **I was glad when they said unto me, Let us go into the house of the LORD.**

**A song of degrees of David:** This is the first of three Songs of degrees of David. See also Psalm 124, and 131.

**Let us go into the house of the LORD:** David is speaking of the tabernacle that preceded Solomon’s temple.

**2 Our feet shall stand within thy gates, O Jerusalem. 3 Jerusalem is builded as a city that is compact together:**

**Jerusalem is builded as city that is compact together:** It was a place where people all lived in close proximity to one another.

**4 Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD. 5 For there are set thrones of judgment, the thrones of the house of David.**

**Whither the tribes go up:** They ascend upward, step by step, degree by degree. When we read about coming to Jerusalem, we will usually see the words “go up” or “went up” because of its elevated position in the hills. See Psalm 121:1 above.

We also will see the words “go down”, or “went down” from Jerusalem because of its elevated position in the hills. Coincidently, Golgotha (Calvary) is 777 meters above sea level.

**The tribes of the LORD:** This is speaking of the twelve tribes of Israel.

**Unto the testimony of Israel:** The testimony of Israel is the ark of the covenant, with the three things the LORD commanded to be put inside of it. Aaron’s rod, the pot of Manna, and the commandments.See Exodus 16:34 and 25:22.

**There are set thrones of judgment:** The tribes of Israel should give thanks unto the LORD because they had places to go to receive justice if they had been wronged by their neighbor. The LORD established the nation of Israel to be governed by a set of laws found in the word of God.

**The thrones of the house of David:** This speaks of all the kings that were to come from David’s loins as promised by the LORD:

**2nd Chronicles 21:7 Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons for ever.**

**6 Pray for the peace of Jerusalem: they shall prosper that love thee.**

**Pray for the peace of Jerusalem:** This is the only time this saying is found in the bible. A similar saying is found in the book of Jeremiah concerning the city of Babylon (of all places), because at that time Israel was in captivity in Babylon.

**Jeremiah 29:7 And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.**

**They shall prosper that love thee:** This was because it is the place that the LORD had made to for him to dwell in, and more specifically it is the LORD that dwells in the Sanctuary (tabernacle, and later in the temple) that the people are to love, not a piece of real estate.

**Exodus 15:17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou hast made for thee to dwell in, *in* the Sanctuary, O Lord, *which* thy hands have established. 18 The LORD shall reign for ever and ever.**

**7 Peace be within thy walls, *and* prosperity within thy palaces. 8 For my brethren and companions' sakes, I will now say, Peace *be* within thee.**

**My brethren and companions’ sake:** His fellow Israelites.

**9 Because of the house of the LORD our God I will seek thy good.**

**I will seek thy good:** David is speaking about seeking the good of his brethren and companions (fellow Israelites).

**Chapter Four**

**Psalm 123**

**Mercy, Mercy, Mercy**

**1** A Song of degrees. **Unto thee lift I up mine eyes, O thou that dwellest in the heavens.**

**Unto thee lift I up mine eyes:** The writer is at a point where he feels down because of the things that have happened unto him, and the only way he can find victory is to look up vertically to the LORD who dwells in the heavens. Solomon is famous for looking at everything horizontally that he could find “under the sun”.

There is no help under the sun. See the book of Ecclesiastes where it is the only book in the bible where you can find the phrase “under the sun,” and it appears there twenty-nine times.

**O thou that dwellest in the heavens:** The writer could say this prior to Jesus’ incarnation because God only dwelt in the heavens. He did dwell in Israel for thirty-three years before he was exiled back to heaven (rejected by his own people) See John 1:11.

During the millennial kingdom he will become Immanuel (God with us) on the earth in the person of Jesus Christ. See Isaiah 7:14 and Matthew 1:22-23.

**Psalm 2:4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.**

**Psalm 18:13 The LORD also thundered in the heavens, and the Highest gave his voice; hail *stones* and coals of fire.**

**Psalm 36:5 Thy mercy, O LORD, *is* in the heavens; *and* thy faithfulness *reacheth* unto the clouds.**

**Psalm 103:19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.**

**Psalm 115:3 But our God *is* in the heavens: he hath done whatsoever he hath pleased.**

**Lamentations 3:41 Let us lift our heart with our hands unto God in the heavens.**

**2 Behold, as the eyes of servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress; so our eyes *wait* upon the LORD our God, until that he have mercy upon us.**

**As the eyes of servants look unto the hand of their masters:** Israel is dealt with in exile as servants instead of sons, when they had violated the covenant they made with the LORD he began to allow them to suffer the consequences of their rebellion. Then they were no longer dealt with as sons and daughters, but as a master over his servants.

**Until that he have mercy upon us:** The LORD will have mercy upon his servants (Israel) in exile, when he returns and delivers them into their land.

**3 Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.**

**Mercy:** This word is used three times in two verses. The children of Israel will be humbled while in captivity (exiled), and they will cry out to the LORD to have their relationship to the LORD restored as in the days of old.

**For we are exceedingly filled with contempt:** Twice the author says that they (Godly Israelites) are exceedingly filled with something.

This is to drawl your attention to the fact that this wasn’t a one time, or just an occasional event, but rather it was commonplace.This verse will be further explained after the following verse:

**4 Our soul is exceedingly filled with the scorning of those that are at ease, *and* with the contempt of the proud.**

**The scorning of those that are at ease:** Notice the difference between a good man, and an evil one in the next two verses regarding scorn:

**Job 34:7 What man *is* like Job, *who* drinketh up scorning like water?**

**Proverbs 1:22 How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?**

**Amos 6:1 Woe to them *that are* at ease in Zion, and trust in the mountain of Samaria, *which are* named chief of the nations, to whom the house of Israel came!**

**Isaiah 32:9 Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech. 10 Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come. 11 Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird *sackcloth* upon *your* loins. 12 They shall lament for the teats, for the pleasant fields, for the fruitful vine. 13 Upon the land of my people shall come up thorns *and* briers; yea, upon all the houses of joy *in* the joyous city: 14 Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;**

**The contempt of the proud:** The proud were willfully disobedient to the commandments of the LORD and they boasted (were proud) about it.

**Chapter Five**

**Psalm 124**

**Opposition**

**1** A Song of degrees of David. **If *it had not been* the LORD who was on our side, now may Israel say; 2 If *it had not been* the LORD who was on our side, when men rose up against us: 3 Then they had swallowed us up quick, when their wrath was kindled against us:**

**A Song of degrees of David:** This is the second of three Songs of degrees of David. See Psalm 122, and 131.

**If it had not been the LORD who was on our side:** This statement is mentioned twice back-to-back for emphasis, so that the reader would pay attention to the words there that followed these two references.

This is the only place in scriptures that say this, and it is said twice with no other comments between these repeat statements. A question was once asked of Israel that is very similar to these two statements:

**Exodus 32:26 Then Moses stood in the gate of the camp, and said, Who *is* on the LORD'S side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him.**

**When men rose up against us:** Those men who rose up against Israel are men like Pharaoh, and Haaman, but they were defeated quickly, Others like Hitler tried to swallow the Jews quickly when they came against them and killed millions of Jews, but the LORD saved a remnant of them.

**Then they had swallowed us up quick, when their wrath was kindled against us:** The LORD’S enemy’s wrath will be kindled against Israel in the time of Jacob’s trouble.

The book of Job pictures the time of Jacob’s trouble in many ways. The book of Job has 42 chapters in it while the time of Jacob’s trouble is divided into two 42-month periods. The phrase “wrath was kindled” appears in the book of Job as well as here. See Job 32:2 and 5.

**4 Then the waters had overwhelmed us, the stream had gone over our soul: 5 Then the proud waters had gone over our soul.**

**Then the waters had overwhelmed us:** This is an “if – then” situation. If the LORD had not been on their side, then Israel’s enemies would have overwhelmed her, but the LORD was with them.

This was similar to Israel’s deliverance from the hand of Pharaoh as he tried to surround Israel at the Red Sea, and the LORD turned the waters against his enemies. See Exodus 14:16-22.

**The stream had gone over our soul:** This is possibly a reference to the wickedness of the proud that could bury their souls at times unless they were looking to the LORD for their deliverance.

**The proud waters:** To “go over” means to overwhelm something, like people caught in a flood.

**6 Blessed *be* the LORD, who hath not given us *as* a prey to their teeth. 7 Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. 8 Our help *is* in the name of the LORD, who made heaven and earth.**

**A prey to their teeth:** Some of the enemies of Israel were like birds of prey which would tear apart the exiled in all the lands they were scattered unto.

**The snare is broken, and we are escaped:** Israel’s enemies would attempt to kill their prey (the Jews) at certain times, but miraculously the LORD would intervene, by destroying their snares (whatever it was), and his people would escape.

**Our help is in the name of the LORD:** The LORD made a promise to Israel that he would not allow his people to be destroyed.

**Chapter Six**

**Psalm 125**

**Mount Zion**

**1** A Song of degrees. **They that trust in the LORD *shall be* as mount Zion, *which* cannot be removed, *but* abideth for ever. 2 As the mountains *are* round about Jerusalem, so the LORD *is* round about his people from henceforth even for ever.**

**Those that trust in the LORD shall be as mount Zion:** This is concerning the final return of Israel from exile under the anti-christ, when Christ comes and establishes his reign over all the world from Jerusalem in mount Zion.

**3 For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.**

**The rod of the wicked shall not rest upon the lot of the righteous:** The rod will not continue in the wicked’s hands to beat down the righteous.

**4 Do good, O LORD, unto *those that be* good, and *to them that are* upright in their hearts. 5 As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: *but* peace *shall be* upon Israel.**

**Such as turn aside unto their crooked ways:** Those Jews that are uncircumcised in their hearts in the end times who take the mark of the beasts will be led forth with the workers of iniquity (any evil Gentiles).

**But peace shall be upon Israel:** Not all claiming to be Israel are Israel, but only those who are circumcised in their hearts, they are the Israel of God, just as those in Paul’s days. See Psalm 128:6 and Galatians 6:16.

**Chapter Seven**

**Psalm 126**

**Turn again our captivity**

**1** A Song of degrees. **When the LORD turned again the captivity of Zion, we were like them that dream.**

**When the LORD turned again the captivity of Zion:** The LORD turned again (returned) the captivity of Zion when they (the children of Israel) were held captive in Babylon. In 586 BC.

The statement about their return from Babylon helps to date this, and other Psalms, which would have been just after the return of the Israelites from the Babylonian captivity in the days of Nehemiah.

Zion is the high point on Mount Moriah. Mount Moriah was where the temple sat, and it is where Abraham went to offer his son Isaac at. It is also the same mountain where the Lord Jesus was crucified. All of these locations are on the same mountain, but in different locations on Mount Zion.

**We were like them that dream:** This is speaking about conscious dreaming rather than the unconscious dreams of the night. When you dream of the future you have great joy and hope, and that will lead to singing. These are songs of degrees (ascensions) that Israel climbed as they went up to Jerusalem (Zion) to rebuild their city and their nation.

When those righteous Jews who died in the past before the kingdom they will look at their past as mere dreams. They will seem very distant to them because of all that the LORD will do for them at that future time.

**2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath done great things for them.**

**Then was our mouth filled with laughter, and our tongue with signing:** Some of these songs came as a result of Israel’s return from the Babylonian captivity. This also speaks of the setting up of the kingdom after the time of Jacob’s trouble (Jeremiah 30:7).

**The LORD hath done great things for them:** This is the heathen speaking about how the LORD hath delivered the Israelites.

**3 The LORD hath done great things for us; *whereof* we are glad.** See 1st Samuel 12:24, Joel 2:21, and Mark 5:19.

**The LORD hath done great things for us:** These are the words of Israelites praising the LORD for all the great things he has done for them.

**2nd Samuel 7:23 And what one nation in the earth *is* like thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods?**

**Psalm 71:19 Thy righteousness also, O God, *is* very high, who hast done great things: O God, who *is* like unto thee!**

**Joel 2:21  Fear not, O land; be glad and rejoice: for the LORD will do great things.**

**4 Turn again our captivity, O LORD, as the streams in the south.**

**Turn again our captivity, O LORD:** This is the cry of the captives of Israel, first in the Babylonian captivity, and ultimately in Israel’s final captivity where they will be the lawful captives of the anti-christ during the seventieth week of Daniel. See Daniel 9:24-27.

**As the streams in the south:** God has prophesied that when the Messiah returns (turns) from their final captivity in the clutches of the anti-christ that the deserts in the south of Israel will burst forth with streams.

The desert in the south of Israel is called the Negev desert. Negev is the same Hebrew word used in verse four as the word south. A stream in a desert brings forth life to that area. The Messiah will bring life to Israel once again when he causes the dry bones to live again as mentioned in Ezekiel 37:1-7.

**Isaiah 35:1 The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. 2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, *and* the excellency of our God. 3 Strengthen ye the weak hands, and confirm the feeble knees. 4 Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompence; he will come and save you. 5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. 6 Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. 7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* grass with reeds and rushes. 8 And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein.* 9 No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there:* 10 And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.**

**5 They that sow in tears shall reap in joy: 6 He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him.***

These two verses are often used as text verses for evangelism training. “If you weep for them, and give them the gospel, there is no doubt that you will return rejoicing bringing all your converts with you.” These verses don’t have anything to do with the body of Christ, which is predominantly made up of Gentiles, they do have a lot to do with Jews being saved in the tribulation period.

These verses are speaking to Israel when they were in captivity to the Babylonians, when they began to weep like Daniel did when he read the word of God. They also speak of Israel’s future captivity during the time of Jacob’s trouble when the Anti-christ makes war with the Jewish people once again.

**They that sow in tears shall reap in joy:** There is a work that has to be done, and it has to be done with a contrite spirit (sowing in tears), and if it is, it will produce much fruit that will cause the reapers to be joyous.

Because a righteous Jew suffered for his belief in many tears, and would not compromise, they will reap the blessings of continuing in their faith. The LORD will recompense the righteous in the kingdom.

**He that goeth forth and weepeth, bearing precious seed:** Jesus Christ went forth throughout all the land of Israel bearing the precious seed of the gospel (good news of the kingdom) to Israel, and as he did, he wept for them because they were as sheep with no shepherd. They must first plant the seed before they could get the harvest (the sheaves). See Matthew 4:17-23.

**Shall doubtless come again with rejoicing, bringing his sheaves with him:** The sheaves were the captive Jews in Babylon that returned to Israel. They were also the sheaves that came as a result of Jesus’ preaching (bearing precious seed at his first coming), the gospel of the kingdom.

There are also the Jews that will be saved during the time of Jacob’s trouble when Jesus doubtless comes again with rejoicing, bringing Israel with him from the place in the wilderness to establish his kingdom.

**Jeremiah 30:7 Alas! for that day *is* great, so that none *is* like it: it *is* even the time of Jacob's trouble; but he shall be saved out of it. 8 For it shall come to pass in that day, saith the LORD of hosts, *that* I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: 9 But they shall serve the LORD their God, and David their king, whom I will raise up unto them. 10 Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid. 11 For I *am* with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.**

**Chapter Eight**

**Psalm 127**

**Solomon**

Psalm 127 is the halfway point in the Songs of degrees. It is the 8th Psalm in this set of fifteen Psalms that make up the Songs of degrees. When we reach the middle of this Psalm you will notice a shift in the emphasis of the writer. See Psalm 127:3.

**1** A Song of degrees for Solomon. **Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain.**

**A Song of degrees for Solomon:** This is the only song of degree that is written specifically “for” Solomon.

**Except the LORD build the house, they labour in vain that buildeth it:** What house did Solomon build? The house of the LORD (the temple). David wanted to build it, but he was a man of war, and God did not allow him to build it.

While Solomon gets the credit for building the temple, it was God who wanted it built, and he was the one that provided everything needed materially speaking, including the plans to build it. God was the Architect, and man was blessed to be a part of what God was doing.

**Except the LORD keep the city, the watchman waketh but in vain:** God supernaturally protected Israel with his own hedge of protection around them when they were in obedience to the covenant they made with God.

**2 *It is* vain for you to rise up early, to sit up late, to eat the bread of sorrows: *for* so he giveth his beloved sleep.**

**It is vain for you to rise up early, to sit up late, to eat the bread of sorrows:** If you live a life of sorrows because you do not spend the needed time with your family all that work will be in vain. Work a little less and you will not spend so much time in sorrows.

**He giveth his beloved rest:** Those who helped the LORD build his house (the temple) could sleep because they were doing what the LORD wanted done.

**3 Lo, children *are* an heritage of the LORD: *and* the fruit of the womb *is his* reward.**

**Children are an heritage of the LORD:** When Israel was disobedient to the covenant they made with the LORD many women would be barren, which was in itself a great act of mercy on the LORD’S part not allowing masses of Israelites to be born in a time they were not walking in a good covenant relationship with him.

**The fruit of the womb is his reward:** This is speaking of a righteous persons’ children.See Genesis 30:2 and Isaiah 13:18.

This is the song of degrees for Solomon, David’s most prominent child, who ended up being the cause whereby the nation became divided into two countries (Israel and Judah).

**4 As arrows *are* in the hand of a mighty man; so *are* children of the youth. 5 Happy *is* the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.**

**As arrow are in the hand of a mighty man; so are children of the youth:** Israelites would be blessed to have their quivers full of children who would outnumber their enemies.

**They shall not be ashamed, but they shall speak with the enemies in the gate:** God had promised to multiply Israel’s seed when they were in obedience to his covenant that they made with him. The gate spoken of here is their own city gate, and the gate of their enemies that they have defeated in battle.

The gate is where covenants were made between two people, or between one group of people with another. It was the place where business was done. Those who had few children had little influence, but those that had many children could force their enemies to come and speak with them and come to terms.

**Genesis 22:17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies;**

**Chapter Nine**

**Psalm 128**

**Fearing the LORD**

**1** A Song of degrees. **Blessed *is* every one that feareth the LORD; that walketh in his ways. 2 For thou shalt eat the labour of thine hands: happy *shalt* thou *be,* and *it shall be* well with thee.**

**Blessed is every one that feareth the LORD; that walketh in his ways:** The LORD is speaking directly to the men of Israel that are obedient to the covenant he had made with their forefathers as you will see in verse three.

**Genesis 17:6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. 7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. 8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.**

**3 Thy wife *shall be* as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.**

**Thy wife shall be as a fruitful vine by the sides of thine house:** This is speaking about the good wife in a good Israelite home that the LORD would give her many children.

**Thy children like olive plants round about thy table:** The children were the ones spoken about as being around the table, not the olive plants. The good Israelite home would have many children like a person that has many olive plants that would produce olive trees in time, which would have many olives on them.

**4 Behold, that thus shall the man be blessed that feareth the LORD. 5 The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life. 6 Yea, thou shalt see thy children's children, *and* peace upon Israel.**

**The LORD shall bless thee out of Zion:** This will ultimately come to pass in Israel’s kingdom, when their king is restored to them (Jesus), their land is also returned to them, and they shall have eternal life.

**And peace upon Israel:** The time of the 1,000-year reign of Christ is being spoken of here, a time of world peace. See Psalm 125:5.

**Chapter Ten**

**Psalm 129**

**Affliction**

**1** A Song of degrees. **Many a time have they afflicted me from my youth, may Israel now say: 2 Many a time have they afflicted me from my youth: yet they have not prevailed against me.**

**Many a time they have afflicted me from my youth:** This phrase is repeated twice in two verses for emphasis.

**Yet they have not prevailed against me:** The writer is speaking to Israel and telling them that they will be afflicted many times since they have become a nation, and that their enemies will never destroy them.

**Isaiah 42:13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.**

**Jeremiah 1:19 And they shall fight against thee; but they shall not prevail against thee; for I *am* with thee, saith the LORD, to deliver thee.**

**3 The plowers plowed upon my back: they made long their furrows. 4 The LORD *is* righteous: he hath cut asunder the cords of the wicked.**

**The plowers plowed upon my back:** Since the authors of these Psalms of degrees often speak prophetically of Israel’s future and their Messiah, this could be a prophecy of the Messiah as he was being scourged just before his crucifixion with a cat of nine tails.

**The LORD is righteous: he hath cut asunder the cords of the wicked:** See Matthew 24:51.

The phrase “cut asunder” is only used five times in the scriptures. This is the first time it is used. Jeremiah uses it in Jeremiah 50:23. Twice it is used in Zechariah 10:11 and 14. It means to destroy one’s enemies.

**5 Let them all be confounded and turned back that hate Zion. 6 Let them be as the grass *upon* the housetops, which withereth afore it groweth up: 7 Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom.**

**Let them all be confounded and turned back that hate Zion:** These three verses are the prayer of the writer concerning those that hate Zion. To hate Zion is the hate the LORD and his word.See also Isaiah 37:27 below.

**2nd Kings 19:26 Therefore their inhabitants were of small power, they were dismayed and confounded; they were *as* the grass of the field, and *as* the green herb, *as* the grass on the housetops, and *as corn* blasted before it be grown up.**

**Let them be as grass upon the housetops, which withereth afore it groweth up:** See 2nd Kings 19:26 above.

**Isaiah 37:27 Therefore their inhabitants *were* of small power, they were dismayed and confounded: they were *as* the grass of the field, and *as* the green herb, *as* the grass on the housetops, and *as corn* blasted before it be grown up.**

His prayer is that God’s enemies would not live long lives so that they could persecute God’s people.

**8 Neither do they which go by say, The blessing of the LORD *be* upon you: we bless you in the name of the LORD.**

**They which go by:** This is usually a reference to the Gentiles that surrounded Israel and that would trade with them, or fight with them.

**The blessing of the LORD be upon you:** A common phrase of blessing among Israelites. See Psalm 134:3.

**We bless you in the name of the LORD:** David did this as Israel’s king, but the wicked would not.

**1st Chronicles 16:2 And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD.**

**Chapter Eleven**

**Psalm 130**

**Supplications**

**1** A Song of degrees. **Out of the depths have I cried unto thee, O LORD. 2 Lord, hear my voice: let thine ears be attentive to the voice of my supplications.**

**Out of the depths have I cried unto thee, O LORD:** Doesn’t this sound a lot like what Jonah did in the belly of the fish?

**Jon 2:1 Then Jonah prayed unto the LORD his God out of the fish's belly, 2 And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, *and* thou heardest my voice. 3 For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me. 4 Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. 5 The waters compassed me about, *even* to the soul: the depth closed me round about, the weeds were wrapped about my head. 6 I went down to the bottoms of the mountains; the earth with her bars *was* about me for ever: yet hast thou brought up my life from corruption, O LORD my God. 7 When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple. 8 They that observe lying vanities forsake their own mercy. 9 But I will sacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have vowed. Salvation *is* of the LORD.**

What are the depths? Sometimes they are referred to as the depths of the sea, while other times they refer to the grave (Abraham’s bosom or Paradise). See also Psalm 71:20.

**The voice of my supplications:** His prayers to the LORD.

**3 If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? 4 But *there is* forgiveness with thee, that thou mayest be feared.**

**Mark iniquities:** To keep tract of someone’s sins.

**5 I wait for the LORD, my soul doth wait, and in his word do I hope. 6 My soul *waiteth* for the Lord more than they that watch for the morning: *I say, more than* they that watch for the morning.**

**I wait for the LORD:** In his dying body the writer of this Psalm waits for the LORD hoping he will appear during his lifetime.

**My soul doth wait:** When the LORD breathed into Adam the breath of life, he became a living soul. Genesis 2:7.

**And in his word do I hope:** In the word of the LORD there is prophecy about his coming to set up his kingdom on the earth, with Jerusalem as its capital. In his word he has promised to raise up the righteous to reign with him in his kingdom.

**More than they that watch for the morning:** Again, this phrase is repeated twice for the purpose of getting the reader to ponder why does he say it twice? Perhaps it is because the LORD comes twice. Once 2,000 years ago, and once after the time of Jacob’s trouble is ended.

The writer says he waits for the LORD to come more than all those that lay in bed awake waiting for the sun to rise so they can get out and do things. Not all of those combined, but his desire for the LORD to come is greater than their desire for the sun to come up.

The writer waits for the LORD to come with every waking moment, while the heathen only lays awake a little while until the sun rises.

**7 Let Israel hope in the LORD: for with the LORD *there is* mercy, and with him *is* plenteous redemption. 8 And he shall redeem Israel from all his iniquities.**

**Let Israel hope in the LORD:** Now the writer wants all of Israel to hope in the LORD which comes by believing his word and waiting for him as the writer did more than all those others that waited for the morning to come.

**For with the LORD there is mercy:** The day of atonement is still yet in the future when all of Israel will be saved and enter into their kingdom on the earth.

**And he shall redeem Israel from all his iniquities:** As he did physically in redeeming Israel from Egypt, he will also do spiritually on the day of atonement at the onset of the kingdom.

**Chapter Twelve**

**Psalm 131**

**Humility**

**1** A Song of degrees of David. **LORD, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me.**

**LORD, my heart in not haughty, nor mine eyes lofty:** David was humble, and not too smart for the LORD, or for his nation, that he could not allow others smarter than him to be his advisors in other areas.

**2 Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul *is* even as a weaned child.**

**A weaned child:** A weaned child was ready to start learning about the LORD. They begin to behave, and to be able to be quiet, so that they might listen to instruction.

**Genesis 21:8 And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.**

**1st Samuel 1:22 But Hannah went not up; for she said unto her husband, *I will not go up* until the child be weaned, and *then* I will bring him, that he may appear before the LORD, and there abide for ever. 23 And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him. 24 And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child *was* young.**

**Isaiah 11:8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.**

**Isaiah 28:9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts.**

**3 Let Israel hope in the LORD from henceforth and for ever.**

David’s plea is for Israel to be humble. If they believe God’s word, then they will anxiously await his appearing.

**Chapter Thirteen**

**Psalm 132**

**The mighty God of Jacob**

**1** A Song of degrees. **LORD, remember David, *and* all his afflictions:**

**LORD, remember David, and all his afflictions:** The writer of this Psalm knew David personally and probably heard the words we are about to read himself. Some say it could be Solomon, but I doubt it because this reference is not addressed like all of Solomon’s other references are concerning his father the king.

**2 How he sware unto the LORD, *and* vowed unto the mighty *God* of Jacob; 3 Surely I will not come into the tabernacle of my house, nor go up into my bed;**

**He sware unto the LORD, and vowed:** This sounds a lot like what Urijah the Hittite said to David when he was told to go home to his wife by David. See 2nd Samuel 11:11.

**The mighty God of Jacob:** This title is used in only one other place in the bible, and it is the first time that it is used in the bible:

**Genesis 49:24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *God* of Jacob; (from thence *is* the shepherd, the stone of Israel:)**

The title “the God of Jacob” however is used twenty-two times, once for each letter in the Hebrew alef-bet (alphabet). See also verse four below:

**4 I will not give sleep to mine eyes, *or* slumber to mine eyelids, 5 Until I find out a place for the LORD, an habitation for the mighty *God* of Jacob.**

These words were something that was not written in the writing of the prophets, but they were something that was spoken by the prophets.

Stephen repeated it being led by the holy Spirit who had given him his message and great boldness to preach before Israel’s leaders on the day they stoned him after rejecting the message God had sent to them through him.

**A place for the LORD:** These words of David probably precipitated Gad the Prophets visit to David telling him exactly where he was to build an altar at. See 2nd Chronicle 24:18-24.

**Acts 7:44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. 45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David; 46 Who found favour before God, and desired to find a tabernacle for the God of Jacob. 47 But Solomon built him an house. 48 Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, 49 Heaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest? 50 Hath not my hand made all these things?**

**1st Chronicles 17:1 Now it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains. 2 Then Nathan said unto David, Do all that *is* in thine heart; for God *is* with thee. 3 And it came to pass the same night, that the word of God came to Nathan, saying, 4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in: 5 For I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from *one* tabernacle *to another.* 6 Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars? 7 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, *even* from following the sheep, that thou shouldest be ruler over my people Israel: 8 And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth. 9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning, 10 And since the time that I commanded judges *to be* over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD will build thee an house. 11 And it shall come to pass, when thy days be expired that thou must go *to be* with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. 12 He shall build me an house, and I will stablish his throne for ever. 13 I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took *it* from *him* that was before thee: 14 But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore. 15 According to all these words, and according to all this vision, so did Nathan speak unto David.**

**The mighty God of Jacob:** Jacob’s name is changed to Israel.See Genesis 49:22 and Isaiah 10:21.

**6 Lo, we heard of it at Ephratah: we found it in the fields of the wood.**

**Lo, we heard of it at Ephratah:** There were two cities called Bethlehem, this is place is near Bethlehem Ephratah. See Micah 5:2.

**Ruth 4:11 And all the people that *were* in the gate, and the elders, said, *We are* witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem:**

**1st Chronicles 2:50 These were the sons of Caleb the son of Hur, the firstborn of Ephratah; Shobal the father of Kirjathjearim,**

**1st Chronicles 4:4 And Penuel the father of Gedor, and Ezer the father of Hushah. These *are* the sons of Hur, the firstborn of Ephratah, the father of Bethlehem.**

**Micah 5:2 But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting.**

**We found “it” in the fields of the wood:** The writer (possibly Gad the prophet) told David to buy the threshing floor of Arauna, and to rear up an altar there. See 2nd Chronicles 24:18-25. The “it” is a reference to the location of the future temple.

**7 We will go into his tabernacles: we will worship at his footstool.**

**We will go into his tabernacles:** The speaker is speaking for all future priests, which probably means he was a priest as well.

The reference to tabernacles plural, and not tabernacle singular is a reference to the first tabernacle that was in a tent, there was also the one that Solomon built, the one that Zerubbabel built, and the future one that the Messiah will build.

**We will worship at his footstool:** The earth is the LORD’S footstool. See 1st Chronicles 28:2.

**8 Arise, O LORD, into thy rest; thou, and the ark of thy strength. 9 Let thy priests be clothed with righteousness; and let thy saints shout for joy. 10 For thy servant David's sake turn not away the face of thine anointed.**

**Arise, O LORD, into thy rest:** This is speaking about the rest in the millennial kingdom.

**Thine anointed:** Jesus the Messiah, the anointed one of Israel. See Psalm 2:2.

**11 The LORD hath sworn *in* truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne. 12 If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.** See Psalm 89:1-4.

This is all part of the Davidic covenant that the LORD promised to David and his descendants.

**Thy children:** David’s children.

**Their children:** David’s grandchildren, and beyond throughout every generation.

**13 For the LORD hath chosen Zion; he hath desired *it* for his habitation. 14 This *is* my rest for ever: here will I dwell; for I have desired it.**

**The LORD hath chosen Zion:** Themountain in the city of Jerusalem where righteousness shall reign from in Israel’s kingdom.

**He hath desired it for his habitation:** It wasn’t David’s desire for the temple to be built in Jerusalem, it was the LORD who desired it first. David was a man after God’s own heart, so he wanted what God wanted.

**This is my rest for ever:** Of his kingdom there shall be no end.

Where is the “here” spoken about where the LORD shall rest for ever? It is in Zion.

**15 I will abundantly bless her provision: I will satisfy her poor with bread. 16 I will also clothe her priests with salvation: and her saints shall shout aloud for joy.**

**I will abundantly bless her provision:** This is speaking of believing Israel.See Zechariah 3:4

**I will clothe her priests with salvation:** They were the mediators between men and God to offer up prayers and sacrifices for the people. Israel will finally be a kingdom of priests when the kingdom is ushered in after the time of Jacob’s trouble. See Exodus 19:5-6.

**17 There will I make the horn of David to bud: I have ordained a lamp for mine anointed. 18 His enemies will I clothe with shame: but upon himself shall his crown flourish.**

**The horn of David:** Horn’ prophetically speak of kings. David was promised that of his kingdom there should be no end.

**Mine anointed:** The horn of David will bud when the Messiah (mine anointed) comes at the onset of the kingdom. David was also anointed as king.

**His enemies will I clothe with shame:** See Proverbs 23:21 and Ezekiel 26:16.

**But upon himself shall his crown flourish:** This is speaking primarily of Jesus reigning in the kingdom. David will be king, but Jesus will be the King of kings.

**Chapter Fourteen**

**Psalm 133**

**Dwelling together in unity**

**1** A Song of degrees of David. **Behold, how good and how pleasant *it is* for brethren to dwell together in unity! 2 *It is* like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard: that went down to the skirts of his garments;**

**A Song of degrees of David:** This is the last of three Songs of degrees of David (See Psalms 122 & 124).

**How good and how pleasant it is for brethren to dwell together in unity:** This statement on unity among fellow Israelites is the opening and key thought of what the LORD wanted David to express to them.

**It is like the precious ointment:** Every priest was to be washed in water and then be anointed with oil (precious ointment) before they could begin their ministries at the age of thirty. See Exodus 29:4 & 7. The oil is a type of the holy Spirit, that is why it is called precious ointment.

Aaron would have had confessed his sins and made an offering for himself, before he could have gone about doing it for others. Aaron had to first be unified with the LORD before he could help others be unified (reconciled). See also Exodus 30:25-30 and Leviticus 8:12.

**3 As the dew of Hermon, *and as the dew* that descended upon the mountains of Zion: for there the LORD commanded the blessing, *even* life for evermore.**

**As the dew of Hermon:** Mount Hermon in the north is Israel’s tallest mountain, and therefore it produces the most amount of fertile soil around its base. The dew is the moisture that comes up from the ground every morning that produces an abundance of crops for the children of Israel.

It is symbolized in the anointing oil on the priests who will in the kingdom help Israel produce an abundance of blessings to the whole world with the word of God that should be sought after early in the morning, and early in one’s life.

**As the dew that descended upon the mountains of Zion:** There is mount Zion in Jerusalem, and then there is the mountains of Zion which is the promised land associated with the nation of Israel.

**For there the LORD commanded the blessing, even life for evermore:** Israel will have the blessing of everlasting life in their kingdom.

The term, “the blessing” is mentioned 22 times in the bible. A lot can be gleaned from reading these times when the blessing it is mentioned in scriptures.

**Chapter Fifteen**

**Psalm 134**

**Bless the LORD**

**1** A Song of degrees. **Behold, bless ye the LORD, all *ye* servants of the LORD, which by night stand in the house of the LORD.**

**Behold, bless ye the LORD, all ye servants of the LORD:** Israelites are the servants of the LORD. See Isaiah 43:10, and 44:1-2 and 21.

**Which by night stand in the house of the LORD:** The house of the LORD is a reference to the tabernacle, and then later the Temple in Solomon’s day.

Psalm 135:2 is the only other time that the phrase regarding “standing in the house of the LORD” is found in all of the scriptures, which just so happens to be the very next Psalm.

**2 Lift up your hands *in* the sanctuary, and bless the LORD.**

**The sanctuary:** The dwelling place of the LORD on the earth (the tabernacle at first, then later the temple).

**3 The LORD that made heaven and earth bless thee out of Zion.**

**The LORD that made heaven and earth:** See Exodus 20:11.

**Bless thee out of Zion:** Only one person (God) could make heaven and earth, and it is he that can bless Israel eternally, and that is exactly what he will do when he ushers in his kingdom on this earth just after the time of Jacob’s trouble. See Jeremiah 30:7.

**Ezekiel 37:1 The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which *was* full of bones, 2 And caused me to pass by them round about: and, behold, *there were* very many in the open valley; and, lo, *they were* very dry. 3 And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest. 4 Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. 5 Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: 6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the LORD. 7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. 8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them. 9 Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live. 10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. 11 Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. 12 Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. 13 And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves, 14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it,* and performed *it,* saith the LORD. 15 The word of the LORD came again unto me, saying, 16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and *for* all the house of Israel his companions: 17  And join them one to another into one stick; and they shall become one in thine hand.  18 And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou *meanest* by these? 19  Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand. 20 And the sticks whereon thou writest shall be in thine hand before their eyes. 21 And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: 22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: 23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. 24 And David my servant *shall be* king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. 25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children for ever: and my servant David *shall be* their prince for ever. 26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. 27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. 28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.**

**The End**

**Tests for Psalms 120-134 The Songs of degrees**

**Chapter One Test Psalm 120**

1. What did the writer do because of his distress?
2. What was the result of the writer’s action?
3. What is verse two to this Psalm?
4. What is the end reward from God for a false tongue?
5. What does the word “woe” often describe in scripture?
6. What does Mesech represent in this Psalm?
7. What do the tents of Kedar represent?
8. Who or what does the writer represent in this Psalm?
9. How does the writer contrast himself and what he represents with those he dwells with?
10. How does Israel’s ultimate enemy implement this same strategy in the end times?

**Chapter Two Test Psalm 121**

1. Why does the writer of this Psalm lift up his eyes unto the hills when he prays?What do the degrees represent?
2. What does it mean to keep Israel?
3. What does the writer mean when he says the LORD *is* thy shade upon thy right hand?
4. What are two covers that the LORD gave to Israel to protect them?
5. How many times does God use the word preserve in this chapter concerning Israel?
6. What is the writer referring to when he says, “He shall preserve thy soul?”

**Chapter Three Test Psalm 122**

1. What two words are added to this song of degrees that the two before it didn’t have, nor the one after it?
2. How many Songs of degrees are from King David? Give the scripture address for each one:
3. What was the house of the LORD in David’s day:
4. What does it mean that Jerusalem is builded as city that is compact together?
5. What does David mean when says “wither the tribes go up?
6. How high is Golgotha in elevation above sea level?
7. Who are the tribes of the LORD?
8. What is the testimony of Israel?
9. What were set thrones of judgment used for?
10. What are the thrones of the house of David?
11. Where else is the phrase “pray for the peace of Jerusalem” found?
12. What other notorious city were the Jews command to pray for by Jeremiah?
13. What was Israel supposed to love about the city of Jerusalem? Give a supporting verse as well.
14. Who are the writer’s brethren and companions?
15. What was the reason that David sought Israel’s good?

**Chapter Four Test Psalm 123**

1. Where does the Psalmist say that the LORD dwells?
2. What are the children of Israel waiting on the LORD to do?
3. When will the LORD have mercy upon Israel?
4. How many times is the word mercy used in these two verses?
5. How many times does the Psalmist say they are exceeding filled with contempt?
6. Who are the scorners that are at ease?
7. What does the word contempt mean in this context?

**Chapter Five Test Psalm 124**

01 How many Songs of degrees of David are there in the bible, and where are they?

1. Why does David say “If it had not been the LORD who was on our side” twice back-to-back?
2. What prominent man rose up against Israel before David’s time?
3. When will Israel’s enemies wrath be kindled against them?
4. How does the book of Job picture the time of Jacob’s trouble in many ways?
5. How does this Psalm present an “if – then” situation?

07 What does the phrase “To go over” mean?

**Chapter Six Test Psalm 125**

1. What cannot happen to mount Zion?
2. How long will the LORD be round about his people in the future?
3. When will the rod of the wicked rest upon the lot of the righteous?
4. Who is the real Israel that peace shall be upon?

**Chapter Seven Test Psalm 126**

1. When did the LORD turn again the captivity of Zion?
2. What did the Psalmist mean when he said, “We were like them that dream?”
3. When was Israel’s mouth filled with laughter, and their tongue with signing?
4. Give three verses that mention the LORD doing great things for Israel not found in this Psalm:
5. What did the Psalmist mean when he said, “Turn again our captivity, O LORD, as the streams in the south?”
6. What are verses five and six often used as text verses for?
7. What is the context of these verses?
8. What do the sheaves mentioned here represent?

**Chapter Eight Test Psalm 127**

1. Where does Psalm 127 fit in the fifteen Songs of degrees?
2. Who is this Psalm written to?
3. Who actually built the house of the LORD?
4. Who really kept the city of Jerusalem safe?
5. What are the bread of sorrows?
6. What does the LORD give his beloved?
7. What *are* an heritage of the LORD?
8. Why does the Psalmist compare children to arrows in a quiver?
9. What gate is being spoken of here?
10. What is meant by their children speaking with their enemies in the gate? Give a supporting verse as well.

**Chapter Nine Test Psalm 128**

1. Who is the LORD speaking directly to here?
2. What would be the result of a good Israelite wife upon her family?
3. What did the Psalmist mean when he said, “The LORD shall bless thee out of Zion?
4. What is meant by “And peace upon Israel?”

**Chapter Ten Test Psalm 129**

1. How many times did the Psalmist say, “Many a time have they afflicted me from my youth?
2. Who is the Psalmist speaking to when he said, “Yet they have not prevailed against me?”
3. What is a possible meaning of “The plowers plowed upon my back?”
4. What does it mean when the Psalmist said, “The LORD is righteous: he hath cut asunder the cords of the wicked?”
5. What does it mean to hate Zion?
6. What was the Psalmist’s prayer concerning his enemies?
7. What is meant by the phrase, “They which go by?

**Chapter Eleven Test Psalm 130**

1. What are the depths?
2. What is a supplication?
3. What does it mean to mark iniquities?
4. What does the writer mean when he says, “I wait for the LORD?”
5. What is the Psalmist hoping for?
6. What is a possible reason for the Psalmist repeating himself in verse six?
7. Why does the Psalmist mean when he says he wants Israel to hope in the LORD?
8. When will the nation of Israel be redeemed by the LORD?

**Chapter Twelve Test Psalm 131**

1. Who is the author of this Song of degrees?
2. Why does David compare himself to a weaned child?

**Chapter Thirteen Test Psalm 132**

1. Where is the only other time the title “the mighty God of Jacob” used?
2. Why is this title mentioned in this Psalm twice?
3. What does this story remind you of in the life of David?
4. Where in the book of Acts does it mention that David desired to build a house for God?
5. What area is near Bethlehem?
6. What is the “it” in the field of the woods?
7. What is meant by the statement that “We will go into his tabernacles?
8. What is the LORD’s rest?
9. What is the ark of thy strength?
10. Who is thine anointed?
11. What is meant by verse eleven?
12. Whose children and grandchildren were verse twelve speaking about?
13. What is Zion?
14. Who said, “This is my rest for ever, Here will I dwell; for I have desired it?”
15. Who will be Israel’s priests in the kingdom?
16. What is the horn of David?
17. What does the phrase “Mine anointed” mean?
18. What does the Psalmist mean when he says, “His enemies will I clothe with shame?”
19. What does the phrase “But upon himself shall his crown flourish mean?

**Chapter Fourteen Test Psalm 133**

1. Who is the author of this Song of degrees?
2. What does it mean for brethren to dwell together in unity?
3. What was the ointment used for?
4. What does the dew on the mountains of Zion symbolize?
5. What are the mountains of Zion?
6. What is the blessing that the LORD commanded for Israel?

**Chapter Fifteen Test Psalm 134**

1. What does it mean to bless the LORD?
2. What is the house of the LORD?
3. Where is the only other time that the phrase regarding “standing in the house of the LORD” is found?
4. What is the sanctuary?
5. How will the LORD bless Israel out of Zion?