Blessings, and Peace, for those who Trust in the Lord

We now come to the *sixth* Psalm in a series of fifteen Psalms (120-134), which are the "Song of Degrees", and refers to the "degrees" on the sundial of Ahaz, by which the shadow of the sun went *backward* in the days of his son, Hezekiah (2 Kings 20:8-11; Isa 38:7-8, 20). And, let's remember that **Psalm 120** had the subject/title of "***Distress***" because Hezekiah was imploring the Lord (YHVH) for help from the 'Assyrian threat'. And, in particular, he was asking for deliverance from their lying lips and deceitful tongues, i.e. when they waged an *intense* phycological war against him, and Jerusalem's army, trying to get them to surrender the city. For, even though Hezekiah was trying to make peace with them, they were still 'hell bent' on taking over the capital city. And that's why he (metaphorically) 'warned' them that their lies would *only* 'get them' God's fierce wrath via judgment… which, indeed, did happen! And then, **Psalm 121** had the subject/title of "***Trust in Yehovah***", because it taught us some of the reasons *why* we should trust in the one-and-only *true* God, Yehovah (i.e. YHVH). And the *main* reason why is because He is the *only* one who can care for us, and protect us, from *anything* that happens. And that's why we saw the same Hebrew word (shamar, #8104) used so many times. *Thrice* was this word used when pointing out how the Lord (YHVH) will *not* tire, nor sleep - but rather, He will 'keep' (#8104) a close eye on us (who love, fear and obey Him) just as a shepherd cares for, and protects, his flock (vs 3-5). And *thrice* was this word used when pointing out how He will 'preserve' (#8104) our soul from all evil (calamities), even in our daily activities. So, the Lord (YHVH) watches over us closely *and* is also <u>actively</u> guarding, protecting, strengthening, and helping us in our life, so long as we continue to seek, love and obey Him *wholeheartedly*.

And then **Psalm 122** (which was written by David) had the subject/title of "***Deliverance, Blessing, and Peace in Zion***" because David was praying for peace, protection and safety for Jerusalem *and* for all those who went up to the 'house of the Lord' (God's Temple) to worship Him. And, he also prayed for peace to be 'within' Jerusalem (i.e. deliverance from all enemies) so the people *could* worship the Lord in peace and safety. And, while there was peace in Jerusalem *at times* (ex: during David and Hezekiah's reign), the city has *not* had peace for *most* of its history. Therefore, this Song was also quite *prophetical* of the *true* peace that will *only* come at the return of the *true* 'Prince of peace' (Isa 9:6), which is at Jesus Christ's Second Advent. And then **Psalm 123** began the *second* 'group' in this series of 'Song of Degrees'. Therefore, it's subject/title was (yet again) "**Distress**" (just as it was in Psalm 120) because Hezekiah was (yet again) imploring the Lord (YHVH) for help from the 'Assyrian threat'. For he, and those in Jerusalem, truly 'had their fill' (and more) of ridicule, and disrespect, from those who were 'at ease' (secure in their haughtiness). And he was referring to the *intense* psychological war that the Assyrian delegates waged against him, his delegates and those guarding Jerusalem, in an attempt to get them to surrender the city.

And then **Psalm 124** (which was written by David) had the subject/title of "***Trust in Yehovah***", because it taught us (as Psalm 121 did) *why* we should trust in the one-and-only *true* God, Yehovah (i.e. YHVH). That's why he called upon Israel to acknowledge *where* their *only* true help came from. For, of a truth, had not the Lord (YHVH) been 'for' Israel (on their side), they would have been destroyed as a nation. For there were many other nations - both great in number and strength - who came against them throughout their history. Thus, Israel's history *proves* that reliance on God *was their only hope* against powerful enemies (ex: Exodus 12:41; 14:28-29; Deut 4:37-38, etc.). And this should give us *great* comfort for the soon coming 'great tribulation' we face today (Mth 24:21). For, of a truth, we (like Israel of old) are totally helpless *without* the protection (and intercession, Rom 8:26-31) of our Lord (and Savior) Jesus Christ!

And now we come to **Psalm 125**, which is the *third* song in the *second* 'group' in this series of 'Song of Degrees'. Therefore, the subject/title is "***Blessing, and Peace, in Zion***" (as it was in Psalm 122). Further, this song is (yet again) written by Hezekiah himself (Isa 38:20) ...

Psalm 125
1 A Song of degrees.

So again, this Psalm begins with the same subtitle as the last Psalm. And, as we learned, the word '**song**' here is ***shiyr*** (#7892), which means (not surprisingly) ***a song***; abstractly, ***singing***. And this is *different* than the word '**Psalm**', which is the Hebrew word *mizmowr* (#4210), and means ***instrumental music***; by implication, ***a poem set to notes***. So, you could think of the Psalm as *a form of meditating* (like a poem) and the Song as *something to be sung*. And then the word '**degrees**' here means ***elevation***, i.e. ***the act*** (literally, a journey to a higher place, figuratively, a thought arising), or (concretely) ***the condition*** (literally, ***a step*** or grade-mark, figuratively, a superiority of station); and, specifically ***a climactic progression*** (in certain Psalms) (#4609). So, this is why most scholars think that '**degrees**' simply means ***a step***. And (as we've learned previously), in the case of these fifteen 'Song of Degrees", it's *referring to* the 'steps' (or the "degrees") on the sundial of Ahaz, by which the shadow of the sun went *backward* in the days of his son, Hezekiah. And this was done, as a sign from the Lord (YHVH), that he *would* recover from his sickness (2 Kings 20:8-11; Isa 38:7-8). And so, this 125th Psalm is yet another one of the songs Hezekiah *promised* in Isa 38:20…

Psalm 125
1… They that trust in the LORD shall be as mount Zion, which cannot be removed, but abideth for ever.

So, the Psalmist (Hezekiah) begins this beautiful song about "***Blessing, and Peace, in Zion***" by speaking of mount Zion and *comparing it to* those who *trust in* the Lord (YHVH). So, to truly understand this analogy, we must understand *why* Hezekiah would say Mount Zion *cannot* be

'removed' (waver, shake or fall, #4131) but 'abideth' (dwell or remain, #3427) forever (always and for eternity, #5769). Mount '**Zion**' refers to a *specific* ***mountain in Jerusalem*** (#6726) which was (back in those days) considered the highest mountain in Jerusalem. And it was also where David lived in after he conquered Jersualem - so it was also *very* well fortified (2 Sam 5:7-9; Chron 11:4). And that's likely why 'Zion' (#67526) *comes from* a word that means ***a monumental*** or ***guiding pillar*** (#6725). So, while Jerusalem itself was made the *capital* of Israel (when David became king), mount Zion (where David lived) was the *center of* Jerusalem itself *because* that's where David lived *and* judged Israel at. However, Mount Zion was *also* where David brought the Ark of the Covenant to (2 Sam 6:12-17; 1 Chron 15:1). Thus, Zion (during the days of David) was also the *center of worship* for Israel. And, even though the center of worship was moved to Mount Moriah, when Solomon built the Temple (2 Chron 3:1), Zion was still an important point in Jerusalem. In fact, over time, 'Zion' became *synonymous* with Jerusalem itself. So, that's also why Hezekiah references it here (in Ps 125:1) as being unmovable; for it symbolized the establishment of Jerusalem, as a city, being both the center of government *and* place of worship for Israel in those days. Therefore, Hezekiah was comparing those who trust in the Lord, to Mount Zion, because it was physically well fortified (strong) *and* because it was the political, and spiritual, 'stronghold' of Israel. Therefore, it truly *represented* our Heavenly Father Himself! And those who trust in our Heavenly Father are thus, made as strong, and well-fortified (protected), *spiritually* as Mount Zion was - due to their faith in the Lord (YHVH)! As Isaiah so well wrote, "*Thou wilt keep him in perfect peace, whose mind is stayed on thee: **because he trusteth in thee**. Trust ye in the LORD for ever: **for in the LORD JEHOVAH is everlasting strength***" (Isa 26:3-4)!

Further, we've also got to understand that Mount Zion, and Jerusalem, is *very* important to our Heavenly Father. For it was He who commanded His Temple to be built in the city (2 Sam 24:18-25; 1 Chron 21:18-28) and then rebuilt (during the days of Ezra and Nehamiah). And, in Ezekiel 16, the Lord (YHVH) also declared that He made an *eternal* covenant with Jerusalem, promising to establish the city *so it would endure forever* (Ezek 16:8, 60-63). And that's why the Lord (YHVH) also made an *unconditional* promise to David, promising that He would establish David's 'house', his 'kingdom' and his 'throne' *forever* (2 Sam 7:12-16). And what this means is that Jerusalem (i.e. Zion) is where Jesus Christ *will rule from* when He returns (Ps 2:6, 135:21, 146:10; Isa 2:2-4, 24:23, 28:16, 59:20; Joel 2:32, 3:16-21; Mic 4:7; Zech 1:16-17, 2:10-13, Zech 8:2-3). And that's *how* (through Jesus Christ) God's promise to David (2 Sam 7:12-16) will be ultimately fulfilled. So, when Hezekiah writes (here in Ps 125:1) that Mount Zion *cannot* be 'removed' (waver, shake or fall, #4131) but 'abideth' (dwell or remain, #3427) forever (always and for eternity, #5769), he's also referring to God's *unconditional* promises to David (2 Sam 7:12-16) and *even to* Jerusalem itself (Ezek 16:8, 60-63).

Yet, like any city, Jerusalem (Zion) itself is *nothing* without inhabitants. And that's another point that Hezekiah is making here. For, in order for Jerusalem (Zion) to be 'established' forever (as

God has promised to do) there must be *righteous* people living there! And *only* those who 'trust' in the Lord (YHVH) are considered righteous by our Heavenly Father (Rom 1:17, 3:22, Heb 11:7, Phil 3:19; Acts 26:18, etc.). Now, the word '**trust**' here (in Ps 125:1) means ***to hide for refuge*** and, figuratively, ***to trust, be confident or sure*** (#982). And the word '**Lord**' here is God's sacred (and covenantal) name **Yehovah** [https://t.me/BibleStudyTruth/946] which means (the) ***self-Existent*** or ***Eternal*** (#3068). So, His name *reveals* that our Heavenly Father (Yehovah) is the *only* one who has *always* existed and *always* will, which is why He is *eternal* (Rev 1:8, 4:9, 11:17, 16:5, 22:13). And that's why, when God promises He will dwell *forever* in Jerusalem (Zion) – via Jesus Christ (Ps 2:6, 135:21, 146:10; Isa 2:2-4, 24:23, 28:16, 59:20; Joel 2:32, 3:16-21; Mic 4:7; Zech 1:16-17, 2:10-13, Zech 8:2-3) - the city **will** endure *forever* ***because*** the 'Eternal One' (God Himself) will dwell there… and His very *presence* is *what* will ensure the city *remains* (#3427) *forever* and won't be removed (waver, shake or fall, #4131). So, those who truly trust in the Lord (YHVH) will indeed be like Zion (Jerusalem). For *only* those who trust in the Lord (YHVH) *will obey Him*; and that's *why* they will receive *enteral* life when Jesus Christ returns! Of course, they'll *also* be given authority over the city (yea, the *entire* world) with Jesus Christ as the "King of kings" *forevermore* (Rev 20:4-6, etc.).

So, Hezekiah begins this beautiful song about "***Blessing, and Peace, in Zion***" by pointing out that "Mount Zion" is truly *more than* just a mountain. For, what will make Zion so strong, is those who will live there *eternally*. Thus, we can also see the prophetical nature of this first verse (here in Ps 125). For it truly looks forward to the return of Jesus Christ and His establishment of His *eternal* government (the Body of Christ), which will rule the world *from* Jerusalem (Zion). That's why Paul wrote that "*ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels*" (Heb 12:22). As the word 'Sion' here reveals (#4622), Paul wasn't only speaking of the hill of Jerusalem (Sion, i.e. Zion), but also (figuratively) of the Body of Christ, which consists of all believers (throughout all time) who have *faithfully* served the Lord (YHVH, Jesus Christ). And while there's *many* Scriptures that speak of how *immovable* those who *trust in* the Lord (YHVH) are - *because of* their faith in Him (Ps 112:1, 112:5-8, 16:8, 21:7, 46:1-2, 46:5-7, 62:5-7; Prov 12:3) - there are also many Scriptures that speak of how Jesus Christ will rule from Jerusalem (Zion) when He returns (Ps 2:6, 135:21, 146:10; Isa 2:2-4, 24:23, 28:16, 59:20; Joel 2:32, 3:16-21; Mic 4:7; Zech 1:16-17, 2:10-13, Zech 8:2-3) *with* His faithful followers who trust in Him (Ps 147:2, 14:7, 69:35-36, 102:16-22; Isa 30:19, 35:10, 51:11; Jer 3:14-15; Zeph 3:14-20; Heb 12:22-23; Rev 20:4-6). And also, how the Lord (YHVH) has chosen Jerusalem (Zion) to dwell in *forever*, which is *why* it cannot be removed (Ps 87:2-3, 132:13; Zech 1:16-17, 2:10-13 8:2-3; Ezek 16:60-62).

Therefore, those who trust in our Heavenly Father will indeed be as strong, and unmovable, as Mount Zion *because* He has promised *eternal* life to those who *faithfully* follow Him. And, He's also promised they will rule *with Him* (via Jesus Christ), *from Jerusalem* (Zion), forevermore. And that's *why* neither Jerusalem (Zion) nor His spiritual 'bride' (the Body of Christ) will be

'removed' (waver, shake or fall, #4131) but 'abideth' (dwell or remain, #3427) forever (always and for eternity, #5769). As it is written, "*Him that overcometh* ***will I make a pillar in the temple of my God****, and he shall go no more out: and I will write upon him* *the name of my God,* ***and*** ***the name of the city of my God,*** ***which is new Jerusalem****, which cometh down out of heaven from my God* [Rev 21:1-3]: *and I will write upon him my new name"* (Rev 3:12).

Psalm 125
2 As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even for ever.

Now Hezekiah uses another analogy to explain an important point. And, if you've ever seen a map of Jerusalem (that shows the mountains in it) you'll quickly understand what he's saying. For Jerusalem has several mountains that are 'round about' it (surround it as a circle, #5439). So, Hezekiah is using the *security of mountains being a formidable defense* to explain how the Lord (YHVH, #3068) protects His 'people' forever. Indeed, this is also a promise directly from the Lord (YHVH) Himself. As it is written, concerning Jerusalem, "***For I****,* *saith the LORD,* ***will be unto her*** ***a wall of fire round about****,* *and* ***will be the glory in the midst of her****"* (Zech 2:5). And that is why, at the end of the Millennium, when Satan is loosed from prison, and brings an army to fight against Jerusalem (surrounding it completely), there will *come a fire from God* (out of heaven) *that will devour them* (Rev 20:7-9)! So, *prophetically* speaking, the Lord (YHVH) will *literally* be a wall of protection around Jerusalem. Yet, that's being used here (by Hezekiah) to point out how it truly is the Lord (YHVH) who protects His people, Israel.

As the last Psalm (124) reminded us, Israel would have been *totally* destroyed as a nation (by her enemies) had the Lord (YHVH) not been protecting her. And, even though He did allow Israel to go into captivity (first by the Assryians and then later by the Babylonians), He still *never* let her be *totally* destroyed. He only used her captivity to *punish* Israel for their sins; and truly, they came out way better for it (Heb 12) *because* the lands they live in now (which we call the 'Western Christian nations') allow them to grow, and multiply (just as God promised Abraham, Isaac, Jacob and David) *and* to worship the true God (YHVH) in relative peace and safety. However, as the Scriptures clearly tell us, our race cannot save us. It's our *faith in Jesus Christ* that gives us atonement for our sins, *and* eternal life. That's why God's 'people' today also include the 'Gentiles' (non-Israelite people), as Paul explain so clearly in the 3rd chapter of Galatians [https://t.me/BibleStudyBooksEphesiansGalatian/12]. So, this means, *regardless* of your race, you can *still* be protected by the Lord (YHVH) *when* you faithfully serve Him. And that *also* means that, when Jesus Christ returns, all faithful Christians (who have not apostatized, by worshiping the false Christ - https://t.me/BibleStudyDownload/499) **will** be *gathered by* Jesus' Holy angels, and brought to Jerusalem, to serve Him, *regardless* of their race.

In fact, the 56th chapter of Isaiah [https://t.me/BibleStudyBooks_Isaiah/1496] says this quite *bluntly*. As verses 6-8 declare "*Also **the sons of the stranger**, that join themselves to the LORD, **to serve him, and to love the name of the LORD, to be his servants**, every one that keepeth the sabbath from polluting it, **and taketh hold of my covenant**; **Even them will I bring to my holy mountain**, and make them joyful in my house of prayer: their burnt offerings and their sacrifices **shall be accepted** upon mine altar; for mine house shall be called an house of prayer **for all people**. The Lord GOD which gathereth the outcasts of Israel saith, **Yet will I gather others to him**, beside those that are gathered unto him*". So, even in the Old Testament God prophesied that the Gentiles could have an inheritance in the eternity, just as Israel! And this is also why Jesus said that, "*And **other sheep I have**, which are not of this fold* [i.e. not of Israel]*: **them also I must bring**, and they **shall** hear my voice; and there **shall be one fold, and one shepherd***" (John 10:16). That's why Jesus' last commission to the apostles was to "*Go ye therefore, **and teach all nations**, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen*" (Matt 28:19-20). So indeed, now – as back in Hezekiah's day – **all** those who love the Lord (YHVH), *and obey Him*, **will** indeed be protected by God… *just as* Jerusalem is surrounded (and protected) by mountains. That's a promise *straight from* God Himself – so it's a promise we can *count on*!

Psalm 125
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.

Now, after speaking of how those who *trust in* the Lord (YHVH) will *not* be 'removed' (shaken or fall), but *will* abide (live) forever - and how they will receive protection *from God Himself*, just as Jerusalem was protected by her mountains – Hezakiah now speaks of what they (who trust in God) will be protected *from*. The word '**rod**' here means ***a scion***, i.e. (literally) ***a stick*** (for punishing, writing, fighting, ruling, walking, etc.) or (figuratively) it can also mean ***a clan*** (#7626). In the context of this verse, it's referring to a 'stick' used for fighting and/or for punishment. And the word '**wicked**' here is the Hebrew word *resha`*, which means ***a wrong*** (*especially* moral) (#7562). A similar word was used frequently, in Psalm 119, when Hezekiah was referring to the Assryians, specifically the king Sennacherib and his delegates. And that is likely who Hezekiah is speaking of in this Psalm (song) as well. And then the word '**rest**' does mean ***to rest*** (i.e. settle down) but is used in a great variety of applications (literal and figurative, intransitive, transitive and causative), so it can also be rendered as: ***to dwell, stay, let fall, place, let alone, withdraw, give comfort, etc***. (#5117). And then the word '**lot**' here literally means ***a pebble***, i.e. a lot (*small stones being used for that purpose*) but, figuratively, it means ***a portion***, or ***destiny***, as if determined by lot (#1486). This same word was used when the Lord (YHVH) told Moses to divide the Promise Land 'by lot' (Num 26:52-56), which Joshua did (Josh 14-19). And then the word '**righteous**' here means ***just*** (#6662) and comes from a prim root that means

to be (or, ***make***) ***right*** (in a moral or forensic sense, #6663*). So, the essence of this word simply means ***to be right, upright, just*** or ***righteous***. And, as we've learned, this has a special reference to ***equal balancing*** (Lev 19:15, 36) which is those who are righteous *obey* (from the heart) God's Word *and* Laws. For *all* the ways of the Lord (YHVH) *are righteous* judgment because He is a "God of truth" and thus He's also "without iniquity", "just" [#6662] and "right" (Deut 32:4).

So, in the first part of this 3rd verse (here in Ps 125) we see that, those who trust in the Lord (YHVH) are considered (by God) to be 'righteous' *because* they strive *to obey* Him. And hence, the 'rod of the wicked' won't 'rest' (stay) upon their 'lot' (portion or destiny). And, pertaining to Hezekiah's life, he was surely thinking of how the wicked Assryians were threatening to besiege Jerusalem (2 King 18; 2 Chron 32). Yet, because Hezekiah (and those in Jerusalem) were earnestly trying to obey the Lord (YHVH), they didn't succeed. For, *in just one night* the Lord (YHVH) killed off 165,000 of the Assyrian's army! And this caused the Assyrians to flee from Jersualem, back to Assyria (2 Kings 19:35-37; 2 Chron 32:20-22). So, the 'rod of the wicked' (which was the mighty Assyrian army in Hezekiah's day) truly did not 'rest' (stay) upon the 'lot' (portion of land) of Jerusalem.

However, in the *prophetical* sense, this promise looks forward to the 'great tribulation' (Mth 24:21) when the antichrist [https://t.me/BibleStudyDownload/345], who is Satan himself, will come to earth (with his fallen angels; Rev 12, 2 Thess 2) to put forth his 'rod' (of deception) over the entire world! For Satan will not only claim to be 'God' (our 'Savior') but he'll also convince the world to let HIM take control over ruling the *entire* world too (Rev 13:11-17). But, as God's Word promises us (Rev 12:13-17), Satan won't be successful in gaining *full* control over the righteous ones (who serve Jesus Christ) UNLESS they "*put forth their hands unto iniquity*", as the latter part of this 3rd verse (here in Ps 125) says. The word '**lest**' here means ***heed*** (i.e. on purpose), ***on account of*** (as a motive or an aim) or ***in order that*** (#4616). And the word '**righteous**' here is the same as before; so, it still means ***just*** (#6662) and is referring to those who faithfully trust in, and obey, God's Word. And then the words '**put forth**' here means ***to send away, for, or out*** (in a great variety of applications) (#7971) while the word '**iniquity**' means ***evil*** (#5766) and refers to sin in its nature as *deceitful, dishonesty, that which is not equal and right, unfairness in dealings*, i.e. ***unjust*** or ***unrighteous*** (apx. 44 vi).

So, the only thing that would have caused the Assryians to be successful in their war against Jerusalem would have been **if** *they were doing evil themselves*, and didn't repent for it… which is *exactly* why the northern tribes of Israel *were* conquered by the Assyrians. And thus, in the prophetical sense, the only thing that will cause Satan to be successful in his deceiving Christians is **if** they 'put forth' their hands to 'iniquity', which means if they *wholeheartedly embrace Satan* and his wicked 'beast' governing system… which (quite sadly) is exactly what will happen to many because they simply *haven't studied* God's Word enough to know that Satan **will** be coming to earth (with his fallen angels) *before* the true Jesus Christ does! And they don't know

about this because most Christian Pastors teach their congregations that they won't have to endure the 'great tribulation' because they'll be 'raptured' out of the earth before all that 'bad stuff' happens [https://t.me/BibleStudyDownload/457]. But God's Word tells us differently! That's why we are admonished to put on the Gospel of Armor and *stand against* the 'wiles' of Satan (Eph 6). That's why Jesus warned us *so strongly* about deception (Mth 24:4-27; Mk 13:5-23; Lk 21:8-28). And it's also why Jesus gave told us to learn the parable of the fig tree (Mth 24:32-35; Mk 13:28-37; Lk 21:36) which teaches us what things will actually be happening shortly *before* the true Jesus Christ returns [https://t.me/BibleStudyDownload/295].

However, if we have studied God's Word, trust in Him, and keep our 'hands' (body, soul and spirit) from 'iniquity' (sinning willfully and, worst of all, worshiping Satan) then there's *nothing* anyone (not even the most wicked one of all, Satan) can do to keep us from inheriting the 'lot of the righteous' – which is receiving *eternal* life and being allowed to rule, with Jesus Christ, when He finally returns! So, this verse isn't just a promise, it's also a *warning* to us. For we must make sure we're not doing, or supporting (even in ignorance), that which our Heavenly Father *hates* [https://t.me/BibleStudyGodsWord/512, https://t.me/BibleStudyDownload/296]! For, *only* when we *remain* righteous (faithfully trusting in, and serving, the *true* Jesus Christ) will be protected from the coming 'rod' of the wicked ones (i.e. rule of the lawless ones), which will be fulfilled when Satan and his fallen angels are kicked out of heaven, to this very earth (Rev 12, 2 Thess 2)!

Psalm 125
4 Do good, O LORD, unto those that be good, and to them that are upright in their hearts.

So, after speaking of how those who *trust in* the Lord (YHVH) will *not* be 'removed' (shaken or fall), but *will* abide (live) forever - and how they will receive protection *from God Himself*, just as Jerusalem was protected by her mountains – and how the 'rod of the wicked' (even Satan's deception and wicked 'beast' system) won't 'rest' (stay) upon them (because God will deliver them) – Hezekiah now begins to *pray for* those who are righteous, i.e. those that be good and are upright in heart. Now, the first word rendered as '**good**' here means ***to be, do,*** or ***make good*** (or ***well***) in the widest sense (#2895). And the second time '**good**' is used it means ***good*** (as an adjective) *in the widest sense*; yet it can also be used likewise as a noun, as in ***a good thing, a good man or woman; the good, goods or good things, good men or women***, or also as an adverb, i.e. ***well*** (#2896). So, Hezekiah is asking the Lord (Yehovah, #3068, i.e. YHVH) to do 'good' to those that do 'good things' and are thus, good *people*. And, in the Webster's Dictionary, the word 'good' has lots of meanings but, in the context of this verse, means of *a favorable character or tendency*.

And, lest we have any questions of what Hezekiah means by 'good' people, he goes on to explain that it is "*them that are upright in their hearts*". The word '**upright**' here means ***straight*** (literally or figuratively) (#3477) and comes from a prim root that means ***to be straight*** or even,

figuratively, ***to be*** (or, to ***make***) ***right, pleasant, prosperous*** (#3474). And the word '**heart**' does mean ***heart***, but comes from a word that means ***the intellect*** and even ***will*** (#3820). So, when speaking of the 'heart' here, Hezekiah is truly referring to our *spiritual* heart (not the *physical* organ that pumps our blood), which is the part of our ***intellect*** (spirit) that has our '***will***', i.e. our desires, intentions and motivations (#3820) [https://t.me/BibleStudyTruth/1017]. So, those 'that be good' are those who are upright (morally right) in heart (desires, intentions, and motivations). In other words, Hezekiah is simply asking the Lord (YHVH) to do good to those who are trying earnestly to seek, hear, obey and love Him. And really, this is not a prayer that needs to be prayed because our Heavenly Father *always* does good to those who seek, hear, obey and love Him! That's actually a *promise* He has given us (Deut 4:29-31, 28:1-15, 31:6; Ps 25:8-10, 34:8, 34:15-16, 37:23-28, 86:5, 100:5, 106:1, 145:8-20; Prov 12:2; Jer 32:42; Mic 2:7; Nah 1:7; Matt 25:20-23; Rom 8:28; Eph 6:8; 1 Tim 6:18-19; Heb 13:5). As Paul points out, "*And we know that **all things work together for good to them that love God**, to them who are the called according to his purpose*" (Rom 8:28)! So, our Heavenly Father is totally righteous, and fair, in every way. As Peter so well pointed out, "*God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him*" (Acts 10:34-35), which is a point Paul also made in Rom 2:7-11 as well. So, no matter our race, gender, wealth or status in society, our Heavenly Father does, indeed, 'do good' to those who 'do good' and are 'upright in heart'…

Psalm 125
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.

Now, after Hezekiah prayed for the Lord (YHVH) to 'do good' to those that 'be good' (and have an upright heart), he points out what will happen to those who do **not** 'do good' *because* they do **not** have an *upright* heart. The words '**turn aside**' here means ***to stretch*** or ***spread out*** and, by implication, also means ***to bend away***, *including* ***moral deflection*** (#5186); this word has also been rendered as 'incline[ed]' (Judes 9:3; Josh 24:23; Ps 119:112; Jer 7:24-26; Isa 37:17). So, instead of 'inclining', i.e. bending their heart (desires, intentions, motivations) *towards* God's Word (i.e. His righteous ways), they 'incline' (bend) their heart to '**crooked ways**', which means ***winding*** (#6128) and comes from a prim root that means ***to wrest*** (#6127) - which means to gain with difficulty by, or as if, by force, violence, or determined labor. So, those who would rather *work hard to sin*, instead of **serving righteousness** (Rom 6), the Lord (YHVH, #3068) will '***lead them forth***' (***walk*** or ***carry***, #3212) with the '**workers**' (those who ***do, make or practice***, #6466) of 'iniquity'. And this word '**iniquity**' here is the Hebrew word ***'aven*** and means ***to pant***, i.e. ***to exert oneself***, usually in vain; and it can also mean ***to come to naught*** or (strictly) ***nothingness***; and it can even mean ***trouble, vanity, wickedness*** and (specifically) ***an idol*** (#205). The *Companion Bible* (in apx. 44 iii) points out that this word refers to *those who are **wicked** and **injurious***, i.e. they work to break up all that is good (or desirable) and hence, are injurious to others.

So, those who 'turn aside' (bend their hearts towards) to crooked ways (evil and perverse), and those who are 'workers of iniquity' (are wicked, and injurious, to others) will be 'led' (carried away) by the Lord (YHVH) Himself! And this simply refers to the *punishments* that God Himself brings upon the wicked ones (who work hard to sin and thus, hurt others). In the days of Hezekiah, this is referring to the Assryians - who had not only conquered the northern ten tribes of Israel, but then went down and conquered most of the fortified cities of the southern kingdom of Judah. And then they went down to Jerusalem to besiege it. And, as we've learned in past studies (especially in Psalm 119), the Assryians waged an *intense* phycological war against Hezekiah, and those guarding Jerusalem, to try and get them to surrender the city. So, the Assyrians were most assuredly those who 'work iniquity' and 'turned aside' to 'crooked ways'! Yet, we know that the Lord (YHVH) did indeed 'carry them away' when He sent His 'Angel' and killed off 165,000 of their military men *in just one night*! And this caused the Assyrians *to flee from* Jersualem, *back to* Assyria (2 Kings 19:35-37; 2 Chron 32:20-22). So, this is just one (of many) example of how the Lord (YHVH) can (and always will) 'lead forth' (carry away via punishment) those who sin rebelliously against Him. As Ps 11:5-6 so well says, "*The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth.* ***Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup***".

So, to those who trust in the Lord (vs 1), 'do good', and have an 'upright heart' (i.e. those who strive to obey God, from the heart, vs 5), the Lord (YHVH) *will* always protect them, just as the mountains protected Jerusalem (vs 2). But, to those who are wicked, and injurious to others, He *will* 'carry them away' with *great* punishments. And, it doesn't matter who they are – be it the heathen nations or His own 'chosen people' Israel - our Heavenly Father always punishes those who sin, *unrepentantly,* because He is *no respecter of persons*, i.e. He judges (punishes or rewards us) according to our actions *instead of* by our race, gender, wealth or position in society (Rom 2:7-11). And then Hezekiah ends this beautiful Psalm by stating that "*peace shall be upon Israel"*. The word '**peace**' here is likely one you are familiar with; for it's the Hebrew word shalowm (or shalom, #7965) and means ***safe***, i.e. (figuratively) ***well, happy, friendly***, or ***welfare***, i.e. ***health, prosperity, peace***. So, Hezekiah is confident that peace (safety) will 'be upon Israel' *because* those in the southern kingdom of Israel were indeed *earnestly* trying to obey the Lord, (YHVH) at the time he wrote this Psalm. And, while many of the tribes of Israel had already been taken captive to the Assyrians (when he wrote this song), Hezekiah *still knew* the promises God gave to Israel. For God (YHVH) actually *prophesied* that Israel *would be* 'scattered' for their rebellious sins against Him (Lev 26:27-28, 33; Deut 4:23-31, 28:58, 64, 32:26; 1 Kings 14:15-16; Jer 9:13-16, Jer 10:21, Jer 18:15-17, Jer 23:2; Ezek 5:1-5, 8-15, Ezek 12:10-16, Ezek 17:19-21, Ezek 20:18-24, Ezek 22:14-16). Yet, He *also* prophesied that He *would* 're-gather' them *when* they *turned back to Him* and *earnestly repented* for their sins (Deut 4:29-31, 30:1-10, Jer 23:2-8, Jer 29:10-14, Jer 30:10-11, Jer 31:10-11, Jer 31:35-37, Ezek 11:16-21, Ezek 20:33-44,

Ezek 28:25-26, Ezek 34:11-16, 20-24, Ezek 36:22-2, Ezek 37:21-28). So, Hezekiah knew that God's 'plan of Salvation' promised to bring Israel back into His 'fold' (John 10) *in due time*. And that's why he ends this precious Psalm by declaring that 'peace' *would* be upon Israel, for God's Word promised that the Messiah (Jesus Christ) would turn Israel away from her sins (Gen 3:15; Deut 18:18-19) and thus, be a blessing to *all* nations (Gen 12:3, Gen 22:18, Gen 26:4, Gen 28:14) *because of* His righteous, and everlasting rule (Isa 9:6-7) and the promise of the Holy Spirit (Ps 68:18, Prov 1:23, Isa 32:15, 30:19-21, 41:13-16, Isa 44:2-3, Isa 59:19-21, Ezek 11:17-20, Ezek 36:24-28, Ezek 37:11-14, Ezek 39:27-29, Neh 9:20, Joel 2:28-29, Zech 4:6).

And, for us living today, these promises are still *very much in effect*! For, while many people (even Christians) will be led away (punished) when Jesus Christ returns (because they turned aside to worship Satan, Rev 12; 2 Thess 2; etc.), through the Millennium there will indeed be peace for Israel – yea, for the entire world! And that's *because* Jesus Christ *will* rule righteously, *with* His righteous government (i.e. those who remained faithful to Him, even during the 'great tribulation', Mth 24:21). So, while God *always* punishes the wicked (those who harm others), He always protects, and blesses, those who seek, fear, love and obey Him. So, as long as we don't forsake our Heavenly Father, He'll *never* forsake us…

34 ***Wait on the LORD****, and* ***keep his way****, and* ***he shall exalt thee to inherit the land****: when the wicked are cut off,* ***thou shalt see it****.*
35 I have seen the wicked in great power, and spreading himself like a green bay tree.
36 Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found.
37 Mark the perfect man, and behold the upright: for the end of that man is peace.
38 But the transgressors shall be destroyed together: the end of the wicked shall be cut off.
39 But ***the salvation of the righteous is of the LORD****:* ***he is their strength in the time of trouble****.*
40 And the LORD ***shall*** *help them and deliver them: he shall deliver them from the wicked, and save them,* ***because*** ***they trust in him****.*
Ps 37:34-40

AMEN.