

I. Introduction

- A. Psalm 125 is the sixth of the “song of ascents.” It ascends from a glorious reflection of God’s provision in the past, Psalm 124, to a trust in its future. Spurgeon said, “full assurance concerning years to come is a higher form of faith than the ascription of former escapes to the Lord. Faith has praised Jehovah for past deliverances, and here she rises to a confident joy in the present and future safety of believers.”
- B. Matthew Henry said of this Psalm, “it can be summed up from Isaiah’s mouth, say you to the righteous, it shall be well with them, for they shall eat the fruit of their doings. Woe to the wicked! It shall be ill with him, for the reward of his hands shall be given him.” (Is 3:10,11)
- C. We do not know the human author of this Psalm or even when it was penned. Speculation has placed it from being in the days of Hezekiah when the Assyrian King threatened him, (2 Kings 18:27-35) to a post-exilic date during Nehemiah’s day. (Neh 6)
- D. We will outline the Psalm thusly: A Song of Holy Confidence (v1,2) Promise (v3) Prayer (4) and Warning (v5)

II. A Song of Holy Confidence (v1,2)

- A. Those who trust. The word trust is *batah* in the Hebrew. It means to rely on, put confidence in, lead to believe in. The object of the trust is Jehovah! It is not in works, religion, or heritage. Martin Luther, a former monk said, “in popery in the time of trouble men were taught to enter into some kind of religion, to fast, to go on pilgrimage, and to do such other foolish works of devotion, which they devised as an high service unto God, and thereby thought to make condign satisfaction for sin and to merit eternal life.” But here the Psalmist leadeth us the plain way unto God, pronouncing this to be the chiefest anchor of our salvation, only to hope and trust in the LORD.” (Ps 32:10, 37:3, 71:5; Prov 3:5, 28:26; Is 12:2, 50:10; Eph 1:12; 1 Tim 4:10)
 1. Cannot be moved. (v1) John Gill said, “they can never be removed from the Lord; never from His heart’s love, nor out of the covenant of His grace, which is sure and everlasting; nor out of His family, into which they are taken; nor from the Lord Jesus Christ, nor out of His hands and arms, nor from off his heart; nor from off Him, as the foundation on which they are laid; nor out of a state of grace, either regeneration or justification; but such abide in the love of God, in the covenant of His grace, in the hands of His Son, in the grace wherein they stand.”
 2. Surrounded by God. (v2) He guards us, protects us, hedges us about. Absolutely nothing can happen to us that is not allowed by Him! (Job 1:12, 2:6; Ps 32:10; Heb 12:1) John Owen explains, “The Lord is round about them, not to save them from this or that incursion, but from all; not from one or two evils, but from every one whereby they are or may be assaulted.”
 3. Are His people. (v2) (Ex 6:7; Ps 89:15, 100:3, 144:15; Titus 2:14; I Pet 2:10; Rev 21:3)
 4. Forever held by Him. (v 1,2) We cannot lose our salvation or be separated from the love of God. We cannot be plucked out of our Father’s hand!
 5. Are upright in their hearts and do good! (v4)
 6. Will have peace! (v5) We have been reconciled to Him through Jesus Christ. Scripture tells us “There is no peace, sayeth my God to the wicked.” Scripture also tells us “Having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have access by faith into this grace in which we stand and rejoice in hope of the glory of God.” (Rom 5:1-2)
- B. Similes used to describe our protection.
 1. Like Mount Zion-This is emblematic of permanence, supported by God’s covenant promise. (MacArthur) The word Zion is used for a citadel or a fortress, stronghold, fortified castle. (Ps 46:1-6, 31:2,3) This is the exact opposite of sand foundation which will fall and cannot stand the storms of life! (Matt 7:24-27; 16:18)
 2. As the mountains surround Jerusalem. What security and confidence we have in Him! The LORD is the protection, not the mountains!

III. A Promise (v3)

- A. The rod or scepter will not rest on the righteous. To give us clarity Spurgeon said, “God has set a limit to the woes of His chosen; the rod may light on their position, but it shall not rest upon it. The righteous have a lot which none can take from them, for God has appointed them heirs of it by gracious entail; on that lot the rod of the wicked may fall, but over that lot it cannot have lasting sway. The saints abide forever, but their troubles will not.” This is perfectly illustrated in the history of the nation: Egypt, Assyria, Babylon, Greece, and Rome had temporary sway over the nation; but God did not allow them a permanent one!
- B. There is a land allotted to the righteous. This is a promise of the covenant God made to Abraham. It also can be applied to the church! We will rule and reign on the earth, the meek shall inherit the earth, we have a heavenly city, New Jerusalem!

IV. The Prayer (v4) The Psalmist prays to God that He will continue His faithfulness and promises to His people. Spurgeon implies this thought when he espouses, “Men to be good at all must be good at heart. Those who trust in the Lord are good; for faith is the root of righteousness, and the evidence of uprightness. Faith in God is a good and upright thing, and its influence makes the rest of the man good and upright. To such God will do good; the prayer of the text is but another form of promise, for that which the Lord prompts us to ask he virtually promises to give.”

V. The Warning (v5) This speaks of an eternal judgement to the wicked, to those who do not trust the Lord, to those whose lives are not characterized by obedience and righteousness, to those who are not a part of the covenant. A sad, horrifying warning to the lost, the LORD shall lead them away.