Part 2 – Those Who Hate Zion Shall Be Ashamed

In chapter 129, part 1, we learned how the Psalmist (Hezekiah) had experienced many afflictions (that came from being a tribute nation to the heathen Assyrians) from the time he was very young. And that continued into his own reign, albeit only *for a little while,* because he stopped paying tribute to them. Yet years later, the Assryians *came back*, threatening to besiege Jerusalem if he didn't surrender the city. And, Hezekiah also pointed out that he wasn't the *only* 'one' who had afflictions from his 'youth'. Israel (as a nation) *also* had afflictions from their 'youth', which means from their younger years as a nation (when they were in bondage to the Egyptians). However, *even though* he had afflictions from his youth (as did Israel), Hezekiah's oppressors *never* prevailed against him *because* the Lord (YHVH) was 'on his side'! And, the Lord (YHVH) was on his side *because* (importantly) Hezekiah *was on* the Lord's (YHVH's) 'side'! And, as Psalm 124 pointed out, if God (YHVH) was not for Israel, they would have been destroyed as a nation. Yet, this is as true for us today (regardless of what race we are, Gal 3) as it was back then for Israel and Hezekiah… that is, *so long as* we <u>remain</u> 'on the Lord's side' by *earnestly* seeking, loving and obeying Him!

And then we learned more details about Hezekiah's (and Israel's) hardships by an analogy. So, just as a plow makes long cuts in a field, with only tiny breaks in between each path of destruction, so too was the history of Hezekiah (and Israel's) persecutions *nearly* constant, with only short breaks between the afflictions (Ex 1:8-14; 17:8; Judges 2:16-19; Isa 36:1; 2 Kings 18-19, 2 Chronicles 32, 36:17-21, etc.). But, what's also interesting about this analogy is that, our Lord, and Savior (Jesus Christ) also experienced harassment from His enemies during His life… as did the apostles *and many other* of His faithful followers since them (to this very day). Yet, *because* the Lord (YHVH) is righteous to punish the wicked, and reward the righteous (Ps 37; 145:18-20, etc.), Hezekiah's (and Israel's) afflictions *didn't* prevail against (overcome) him. Nor did they overcome Israel, or Jesus, or the apostles nor anyone (to this very day) who faithfully serves our Heavenly Father (YHVH) *and* the Savior He sent us (Jesus Christ). So, the Lord (YHVH) *will* free those who are enslaved (in due time), be it physically or spiritually (Deut 4:29-31, John 8:31-32, etc.). That's actually *why* Jesus Christ died for us, i.e. *to free us from* Satan's *spiritual* deception of lies (Heb 2:14; Rom 8:2). And therefore, it is the 'day of vengeance' (when Jesus returns to the earth to pour out God's mighty 'cup of wrath) <u>that comforts</u> those who *earnestly* seek, and obey, the Lord, YHVH (Isa 61:2-3). For, God's wrath is <u>not</u> for those who love Him (Rom 5:8-10; 1 Thess 1:10; 1 Thess 5:6-9) but, for those who have *despised* His efforts to save them from spiritual (eternal) death (Rev 3:5, 20:10-15; Mal 4:1; Ezek 2:18-19; Ps 37:20; 2 Pt 3). For, *only* those who repent, and serve God/Jesus, will have their sins blotted out so <u>they *don't*</u> have to be *blotted out of existence* (Ex 32:33; Ps 51:1, 9; Jer 18:23; Acts 3:19; Isa 44:22; Col 2:14; Eph 2:15).

So again, we see just *how* prophetical these Psalms really are. For while Hezekiah has been speaking of his (and Israel's) many afflictions, and pointed out how they didn't prevail over him (nor Israel) – because of God's 'saving grace' (i.e. when they repented and turned back to Him earnestly) – it also looks forward to *our* day and age! Therefore, *even during* the 'great tribulation' (Mth 24:21), when Satan (and his fallen angles) come to *spiritually* 'afflict' the world, with lies and *great* deceptions (Matt 24:9), the afflictions won't prevail against us either. That is, *so long as we* **remain faithful** to the *true* God (YHVH), and the *true* Jesus Christ! As David so well wrote, "*And they that know thy name* ***will put their trust in thee****: for thou, LORD,* ***hast not forsaken them that seek thee***" (Ps 9:10). So, as long as we *don't* forsake the Lord (YHVH), nor deny Jesus Christ, then our Heavenly Father (nor Jesus) *won't* deny us when Jesus Christ returns to take over the world (Matt 10:32-33) and install His righteous government… which we will get to be a part of IF we have served Him *faithfully*…

Psalm 129
5 Let them all be confounded and turned back that hate Zion.

So, after speaking of how the Lord (YHVH) is righteous (and faithful) to save (via righteous judgment) those who are afflicted by the wicked ones, he now begins to *ask* God to give 'due judgment' to those who afflicted him. And let's remember, he's *specifically* referring to the Assyrian army who had come to Jerusalem, and were threatening to besiege the city, if they didn't surrender it (2 Kings 18; 2 Chron 32). Now, the word '**confounded**' here means ***to be ashamed, disappointed*** and/or ***delayed*** (#954). And the word '**turned**' means (in the context of this verse) ***to go back***, i.e. ***retreat*** (#954) while the word '**back**' means ***backward*** or ***behind*** (#268). So, 'confounded and turned back' could also be rendered as "***retreat in shame***". And, he wanted this to happen to those who 'hate Zion'. The word '**hate**' means ***to hate personally*** (#8130) and '**Zion**' was ***a mountain in Jerusalem*** (#6726) where David lived and judged the nation of Israel when he became king; thus, it was also called the 'city of David' (2 Sam 5:7-9). So, David not only made Zion (Jerusalem) the capital city, but also the center of worship for Israel. And, while the Ark of the Covenant was later moved to Mount Moriah (where Solomon built the Temple, 1 Kings 8:1; 2 Chron 3:1), Zion was *still* used to refer to the capital city *and* the center of worship. And that's simply because Zion was where Israel *initially* went to get judgment (from David) and worship the Lord (YHVH) at. So, in the Scriptures, **Zion and Jerusalem are *often* used *synonymously* for each other** (Ps 14:7, 51:18, 102:21, Ps 125:1-2, 128:5, 135:21, 147:12; Isa 37:32, 41:27, 52:1-2, 7-9; Jer 3:14-17, 6:2-8, Jer 26:18; Lam 1:4-8; Zech 1:14-17, 2:10-13, 8:3, 14-15; Mic 3:10-12, 4:8; Joel 2:32, 3:16-21; Amos 1:2, 6:1; Mic 3:10; Zeph 3:14-17). And this shouldn't be too hard to understand, for today we often use the capital of a nation (such as Washington, i.e. "D.C.") to refer to the *entire* nation (the USA).

So then, Hezekiah asked God (YHVH) to cause all those who hate 'Zion' to be 'confounded and turned back' (retreat in shame). Of course, it wasn't the city walls, or buildings, that the enemies

of Hezekiah (and Jerusalem) hated - it was the *people* within it. And this is *very* apparent when we read what the Assryians said about Hezekiah *and* those living in Jerusalem! In other words, he's simply asking that those who *hate the nation of Israel* would suffer humiliation and defeat. However, what this *also* meant is that they (the Assyrians) *hated their God* (YHVH) too! And again, when we read 2 Kings 18-19 and 2 Chron 29, we see how they, not only ridiculed and scorned Hezekiah, and those in Jerusalem (for not surrendering to them) but, they *also* (worse yet) blasphemed their God (YHVH) too! And this is the *very* reason that the Lord (YHVH) did indeed hear Hezekiah's prayers and cause the Assyrians to flee away in shame. For, *in just one night*, the Lord (YHVH) killed off 165,000 of the Assyrian's army, causing them to flee from Jersualem, back to Assyria in great shame *and* fear (2 Kings 19:35-37; 2 Chron 32:20-22)!

Psalm 129
6 Let them be as the grass upon the housetops, which withereth afore it groweth up:

Now Hezekiah continues to ask the Lord (YHVH) for vengeance upon those (*specifically* the Assryians) who afflicted him (yea, *all* of the southern kingdom of Judah). And, yet again, he uses an analogy to make his point. And, to really understand this we must understand that: back then (when this Psalm was written) roofs were not usually made of smooth, hard surfaces as they are today. Instead, they used wood, mud, straw, and other materials which gave grass (and weeds) a place to grow. However, *because* there's no depth to a roof top, before long the sun, and heat, kill whatever is growing there - simply because the grass (and weeds) have no good soil to put their roots down into. This analogy is much like the parable Jesus used to explain how, those who have no 'root in himself' (i.e. are not sincere) receive the truth with joy but, later turn away from it *due to* the 'heat' of tribulations and persecutions (Matt 13:20-21). And, it's interesting that, while the word '**withereth**' here can mean ***to dry up*** or ***wither***, it can also mean ***to be ashamed, confused*** or ***disappointed*** (#3001) … which is *exactly* what Hezekiah asked to happen to those who were afflicting him (i.e. the Assyrians). So again, Hezekiah is simply asking that the Lord (YHVH) will cause the Assryians to wither (be ashamed, confused, disappointed) as the grass (or weeds) on a rooftop did. And, another interesting point about this request is that, in God's response to Hezekiah's prayer, He actually used this *same* analogy! As it is written…

*20 Then Isaiah the son of Amoz sent to Hezekiah, saying, **Thus saith the LORD God of Israel**, That which thou hast prayed to me against Sennacherib king of Assyria **I have heard.***
*21 **This is the word that the LORD hath spoken concerning him**; The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.*
*22 **Whom hast thou reproached and blasphemed**? **and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel**.*
*23 **By the messengers thou hast reproached the Lord**, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down*

the tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel.
24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places.
25 Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps.
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.*
27 But I know thy abode, and thy going out, and thy coming in, ***and thy rage against me****.*
28 ***Because*** *thy rage* ***against me*** *and thy tumult is come up into mine ears, therefore* ***I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest****.*
2 Kings 19:20-28

So, the Lord (YHVH) told Hezekiah (via the prophet Isaiah) that He *had* heard all that the Assryians said (their rage, and blasphemies, *against Him*) and He *would* smite the Assryians 'as the sun does to the grass on the housetops' (verse 26 above). And not only that, He *also* promised to put His 'hook' in the Assyrian's kings' nose and *turn them back* to the place they came from. And, as we've learned, the Lord (YHVH) did do this. It only took *one night* for the 'Angel' of the Lord (YHVH) to nearly annihilate the Assyrian army! And this frightened the survivors so much they fled back (the very same day) to Assyria (in great shame), *just as God promised*.

Psalm 129
7 Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom.

Now Hezekiah uses yet *more* analogies to ask the Lord (YHVH) to judge those who were afflicting him (the Assyrians). And it really goes along with the prior verse, where he asked that those who hate Zion (the Israelite nation) to *wither away* like grass growing by accident on a roof. The word '**mower**' here actually means ***someone who is harvesting grass or grain*** (#7114). And the word '**filleth**' means ***to fill*** or ***be full of*** (#4390). And then the words '**bindeth sheaves**' means ***to gather grain*** (#6014) and the '**bosom**' is simply what we'd call our ***chest*** (#2683). So, just as those who go to harvest grass, or grain, come back *empty handed* when the harvest withers (as the grass on the housetop in vs 6) and, just as one who binds sheaves (puts them together in a bundle) has *nothing* to bundle because the harvest is so poor… so too does Hezekiah ask the Lord (YHVH) to make the Assryians *fruitless* (unsuccessful and thus, disappointed and ashamed) in their attempts to conquer Jerusalem (i.e. Zion). And, indeed, they *did* flee Jerusalem *empty* handed! In fact, they also left *all* of the southern kingdom of Judah *empty handed* after God killed off most of their army. So, they *truly did* ***retreat in shame***.

Yet, this is also an example for us living today. For David also used a similar analogy when warning us not to get frothingly angry about those who do evil. As it is written, "*Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb*" (Ps 37:1-2). So, just as the grass (or any green vegetation) withers after its cut, so too will the evil doers, and workers of iniquity, be 'cut down' when Jesus Christ returns to depose the wicked and install His righteous government. And we need to keep this in mind because, during the 'great tribulation' (Mth 24:21) it will seem like the wicked ones (Satan, his fallen angels, and others who follow them) are successful. But, '*their day **is** coming'*, just as it was for the Assyrians! As John the Baptist warned the hard-hearted (and hypocritical) Pharisees, and Sadducees, the Messiah (Jesus Christ) **will** "*throughly purge his floor, and gather his wheat into the garner; **but** he **will** burn up the chaff with **unquenchable fire***" (Mth 3:12). The 'chaff' is the *useless* part of the grain that is *not fit for anything* but burning… *that's* how God (YHVH) feels about the wicked ones who *refuse* to repent! But, *contrarily*, those who 'sow' the precious seeds of truth (the Gospel of Jesus Christ) **will** 'reap in joy' an abundant harvest (Ps 126:5-6)!

Psalm 129
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.

Now, at first glance this verse seems a bit confusing. But, if we 'search the Scriptures' then it can easily be clarified. For, a very similar expression was used, in Ruth 2:4, when Boaz greeted those who reaped his field. So, this verse is simply using a common greeting back in those days, which would be much like we say today, "*Good morning. How are you*?". However, back then (in Israel), their greetings *also* involved asking for God's blessings be upon whomever you were greeting. And that's the *key* to understanding this 8th verse. So, Hezekiah is asking that, *even a hint* of divine approval be denied those who afflicted him (i.e. the Assyrians); for even a common public greeting (such as in this verse 8) would be 'too good' for those who afflicted him (and Israel). And this is not an inappropriate request. As the apostle John tells us, "*If there come any unto you, and bring not this doctrine* [the Gospel of Christ, **un-**perverted]*, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds"* (2 John 10-11). So, just as it was inappropriate for anyone of Israel to even *casually* ask that the Lord (YHVH) bless Israel's enemies (via a greeting such as in this verse 8), so too is it quite inappropriate (even bad) for a Christian to receive someone who *hates* Jesus Christ into their house (*especially* to fellowship with) or even to bid him/her 'God speed' - which means to ask that God *bless* him or her. For, in doing so, we actually become a *partaker* of their **evil** deeds… and that means we also become a partaker of their *judgments* from God! So, we should be very careful not to 'bless' (in any way) those *who hate God* (***and*** Jesus Christ) regardless of

their race (or who they claim to be, Rev 2:9, 3:9) [https://t.me/BibleStudyDownload/295]. After all, Jesus warned us that…

*21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that **doeth** the will of my Father which is in heaven.*
22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?
*23 And then will I profess unto them, I never knew you: **depart from me, ye that work iniquity**.*
Matt 7:21-23

So, *only* those who actually ***obey*** God (YHVH) – *and* Jesus Christ – will be accepted by Jesus Christ when He returns. That's why *anyone* (even those who claim to be Christian) who worships Satan, his 'beast' governing system (and has his 'mark', Rev 13) *won't* be accepted by Jesus Christ when He returns (Rev 14:9-11). So, yet again we see the prophetical side of these precious Psalms. For, just as Hezekiah asked that all those who hate Zion would be fruitless, shamed and disappointed (which did happen), so too will all those who hate Jesus Christ, and His faithful servants, be fruitless, shamed and disappointed as well when the *true* Jesus Christ returns...

*34 And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, **and follow me**.*
*35 For whosoever will save his life shall lose it; but whosoever shall lose his life **for my sake** and **the gospel's**, the same shall save it.*
36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?
37 Or what shall a man give in exchange for his soul?
*38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; **of him also shall the Son of man be ashamed**, when he cometh in the glory of his Father with the holy angels.*
Mark 8:34-38

*28 And now, little children, **abide in him*** [John 15]*; that, when he shall appear, **we may have confidence, and not be ashamed before him at his coming.***
29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.
1 John 2:28-29 [https://t.me/BibleStudyTruth/1273; https://t.me/BibleStudyTruth/992]

AMEN.