

Chapter 1 : Psalm , A Song of Ascents

Song fo Ascents So David was looking forward prophetically, and possibly creatively imagining what it would be like to go up to the house of G-d? Was the tabernacle still in use at the time of David? Reply.

The word could be in reference to the elevation of praise within the song, or it could also be referring to the musical dynamics of the song, like a crescendo to forte. In any case, the th Psalm is a song of praise to God for the liberty that He has granted to His people. The Psalm is short, with only six verses, but its theme is very high. The greatness of that day was more of a wonderful fantasy then a reality. They were all filled with laughter and joy. They sang joyfully and praised the Lord, for He had done great things for them. There is first, the great joy of freedom. A second chance to do the right thing. These are people who have suffered for a long time. They know that their suffering was the result of their own sins, as well that their new found freedom is the result of God. The Psalm describes the tearful mourning of the people, and the joy it produced in time. Their mourning over their sins inevitably led to pure joy with God. Jesus made this same point in Matthew 5: What comfort that brings to the heart; what a song of ascents! To be convicted of our sins is a critical aspect towards salvation. Salvation is impossible without first feeling pain over our unrighteousness. So then, salvation is dependent first on the realization that we are sinners, being convicted of that, and mourning over it in pain. The tears from the sorrow will fall to the ground and moisten soil that has long been dry and brittle. Then the seed of the word of God can grow. So then, the song of ascents demonstrates that we must be brought to a lowly state of mind before we can reap joy. In contrast to the people we see in Psalm and the 3, in Acts 2, there is another group of people who had a similar, and yet, entirely different response to God and His word. In Acts chapter seven, Stephen is giving his defense for the gospel. He makes many similar points that Peter previously did in Acts 2, but the outcome was very different. The cut in their heart produced anger instead of godly sorrow. They moved to stone Stephen, and did so unto death. And thus we see the full picture of responses to God. The song of ascents and the 3, in Acts 2, demonstrate the people who sincerely come to know their own sinfulness; while the people of Acts 7 demonstrate those who have great opportunity as well to turn away from their sin, but they do not. And when approached about their condition, lash out in anger. What an eternal opportunity they have missed. It is our duty to know from the scriptures that this unfortunate thing truly does happen from time to time, but it must be like the sweat on our backs or the dust on our feet. We cannot let that affect us, nor can we dwell on it. We must walk away. They lived by a high knowledge of God. They understood that they must spend their time and effort on people who want to go to heaven, and not waste it upon those whom they find to have no concern for eternity. It sounds severe, but in justice, God is only as good as He is severe Romans Think about it, if God is not severe with sin, then He is not good. That would be the description of Satan, not God! Christ taught us only to be seed sowers, not to be concerned with where the seeds fall. Psalm , A Song of Ascents The following two tabs change content below.

Chapter 2 : What is a song of ascent? (the next U2 album?) | Let's Talk About Sunday

Question: "What are the Songs of Ascent?" Answer: The Songs of Ascent are a special group of psalms comprising Psalms 120-134. They are also called Pilgrim Songs. Four of these songs are attributed to King David (120, 121, 122, 123) and one to Solomon (124), while the remaining ten are anonymous. The city of Jerusalem is situated on a high hill.

Why would U2 think of that title? As the years went by, U2 changed directions a bit, first releasing an album called Songs of Innocence, and just this month, a companion album titled Songs of Experience. Might there be a trilogy in the works, and Songs of Ascent is forthcoming? I wondered how these psalms might have sparked U2 to consider an album with that title? So what are these songs of ascent? During Advent at Faith Church we are learning to lament, and the psalmists are guiding us. During this third week of Advent, we are studying Psalm 120. A song of ascents. What do you notice first? That it is short? That there is no author named? What I want us to focus on is its subtitle: An ascent is an upward movement. We ascend the stairs. It sounds kind of fancy to talk like that. In Acts 1 we read about Jesus ascending to heaven, and thus we celebrate his Ascension Day. On that day, Jesus, we believe, physically ascended, flew through the sky, upwards, to heaven. His disciples, we are told, looked up and watched him fly higher and higher, apparently, until they could see him no longer. That is an ascension, a movement upward. So why is this called a psalm of ascents? Maybe even as people were ascending those stairs to enter the temple. Scan through Psalms and what do you notice? They are all very short, and thus could fit well within the short amount of time it would take for people to walk up stairs. If that is true, that the psalms of ascent were used in temple worship, then perhaps we could say that songs of ascent are a kind of preparatory songs to help people get ready to worship. You can envision groups of priests and worshipers singing these songs together. But scholars also tell us that these songs of ascent were used as pilgrimage songs. There were a couple feasts each year in which Jews made a pilgrimage to Jerusalem to worship at the temple. Scholars believe that the pilgrims would sing together as they journeyed on foot or on the backs of animals, on their way to the city. Almost certainly, this group of songs of ascent was written after the Jews returned from the Babylonian exile. That is the same time period as Psalm 85 last week. In fact, psalm 85 and 120, as I think will be very obvious, are often grouped together because they are so similar. Take a look at the text of the psalm again. Read it through a couple times. What do you notice? But right there in the midst of joy is also lament as they realize how far they as a nation have to go in order to keep the restoration going. So this is a lament.

Chapter 3 : What are the Songs of Ascent?

Song of Ascents is a title given to fifteen of the Psalms, (in the Septuagint and the Vulgate), each starting with the superscription *Shir Hama'aloth* (Hebrew: שִׁיר הַמַּאֲלוֹת, meaning "Song of the Ascents").

This means that they are the Psalms of ascension, the Psalms of going up. Thus we have the word in Psalm Let us begin with Psalm I cannot express how much I love this Psalm. This verse obviously refers to the house. The Psalm opens with the house, but then proceeds immediately to the city. To enter into the house of the Lord is an exceedingly joyful experience; we may well rejoice. And how good it is to stand within the gates of Jerusalem! Oh, the house and the city! The saints love the city and are glad to go into the house. But those Psalms are not so sweet as this one. How sweet Psalm is! I enjoy it immensely. Jerusalem is solidly built; far from being loose, it is compacted together—solid, firm and safe. This is the city of God. Jerusalem was built upon Mount Zion, at least three thousand feet above sea level. Therefore, whenever the people journeyed to Jerusalem, they must go up. And while they were going up, they sang this Psalm. Verses 5 and 6: Pray for the peace of Jerusalem: Remember that this is poetry, and we must understand it in a poetic way. Peace is within their walls for safety, and prosperity is within these palaces for enjoyment. The peace is for safety, and the prosperity is for enjoyment. The peace is within the walls, and the prosperity is within the palaces, and both are within the local churches. Verses 8 and 9: Because of the house of the Lord our God I will seek thy good. Because the house is there. Because of the house he seeks the good of the city. Now we have the city with the house, and the house with the city. Praise the Lord, this is the church life. Now let us come to Psalm Zion is immovable; it abides for ever. Then what about Jerusalem? The Psalmist adds this further aspect—Zion is safe, and Jerusalem is surrounded by God. This is the city for the house; this is the church.

Chapter 4 : Songs of Ascent: Psalms to Bible Study Commentary in simple English

What made you want to look up Song of Ascents? Please tell us where you read or heard it (including the quote, if possible). Please tell us where you read or heard it (including the quote, if possible).

Resource Library Psalms of Ascent: Joining a funeral procession. Singing your national anthem in a stadium. Chanting at a rally. Walking seven times around the Kaaba in Mecca. These experiences make people feel united, whether in joy, sorrow, or purpose. The Psalms of Ascent worked that way for the Israelites who sang them while traveling together to Jerusalem to worship God at the three yearly festivals. Bruce Benedict wondered what would happen if his church engaged every which way with the Psalms of Ascent. What his church discovered can help your congregation craft a scriptural immersion. Benedict tells a story about Tom Dodd, a church music team member who works as a solid waste engineer. He explained that people in the ancient Near East used poetry to express the most important things in life and culture. We use prose, legal documents, or something else. He checked in with Dodd from time to time. He rearranged, wrote, and commissioned new psalm songs to create a well of one to four songs for every Psalm of Ascent. A song of thanksgiving, the responsive reading, the sermon, and the song of response to communion all drew on Psalm. The week series wove psalms into the responsive call to worship; corporate confession of faith; songs of adoration and thanksgiving; communion hymns; and responses to sermons and communion. Besides reciting, singing, hearing, reading, praying, and studying the psalms, worshipers saw the psalms. Aaron Collier, a professor of painting at Tulane University in New Orleans, created the images in Seeded throughout congregational life The psalms were written long ago by people living in a time and place very different from ours. He posted sermons, text and audio psalm versions, images, devotional suggestions, and study guides so people could prepare for or review psalms that express lament, repentance, praise, and thanksgiving. It had space to respond in words or pictures. Please help me understand your love for me so I can rest, even in the middle of difficult situations. The congregation is now on a holistic journey through Ephesiansâ€™to more deeply experience what it means to be the church. When people ask to use or alter materials, he usually agrees. Liturgical year COS Sunday morning worship includes a psalm, usually sung. I was impressed to see how tightly he and his pastor worked on the series. Each lectionary year includes some Psalms of Ascent. Year A, which begins in late November and , lists Psalm in Epiphany, psalms and in Lent, and psalms , , and in Ordinary Time. He used that psalm set to create a Holy Week devotional guide and Maundy Thursday service. He asked to download the adult and children versions of the devotional, so families could use them at home during his Psalms of Ascent sermon series. Christ the King sang entire psalms. Seeing those musical choices helped Stuntz think through what would work at Blacknall. Trapp says that seeing what Christ the King had done inspired and encouraged Heartland. Use this reverse lectionary to find when specific Psalms of Ascent will be read. Get ideas from Reformed Worship articles on using psalms in worship. Read and review these books for your church newsletter: What are the pros and cons of integrating a sermon series with the entire worship service and throughout congregational life? Whose buy-in would you need to make this happen? What first steps could you make to more closely collaborate on worship planning?

Chapter 5 : SONGS OF ASCENT

*A Song of Ascents: A Spiritual Autobiography [E. Stanley Jones] on blog.quintoapp.com *FREE* shipping on qualifying offers. In this Song of Ascents not one single note is here by right.*

Various theories have been advanced by scholars in interpreting the significance of these psalms. The word "ascents" is what its name implies in English, namely, "goings up. It is a fact well known by all who are familiar with Palestine that it is a mountainous country, there being a ridge, or backbone, of mountains running throughout the length and breadth of the country, with the exception of the break which is made by the Plain of Esdraelon. Israel was in Egypt, as we learn in the latter part of the Books of Genesis and Exodus. In their leaving Egypt and coming to the Land of Promise the children of Israel went up literally. Again, when they went into Babylonian captivity, they were in a low, level land. In their leaving that land and returning to their homeland, they went up into the mountainous country. Some scholars think that these two historical incidences furnished the material for the title, "Songs of Ascents. There can be no doubt that the thought of going up to Jerusalem is prominent in this collection of psalms. But, at least it seems to me, that thought does not predominate sufficiently in this collection of hymns to justify the title, ascents. There are still other scholars who think that these fifteen psalms were composed to be sung upon the flight of fifteen steps leading from the outer court to the inner court of the Temple. According to faint echoes found here and there in the Talmud and midrashic literature of the Jewish rabbis, the theory is advanced that one of these songs was sung upon each of this flight of fifteen steps. The historical information is so very scanty that it is impossible for us to accept this as an indication of its meaning. Still other students of the Word think that we are to interpret the word ascents spiritually and understand that these songs are speaking of progress and development in the spiritual life. In that event, this development is spoken of in terms of scaling some heights. An examination of the psalms shows that there are indicated in these hymns growth and development spiritually. Concerning this proposition there can be no doubt. But the difficulty with this theory is that it is too general and indefinite. When all of these psalms are studied, it will be seen that they deal specifically with the return of Israel to God and restoration to the land and to spiritual communion with Him. When he does these things, he will become the channel of world blessing, being no longer the tail of the nations, but the head. Psalm With this general survey of the songs of ascents in mind, let us now turn specifically to the first one, Psalm , and study its message. As the subtitle of this article indicates, this psalm deals with the situation of the Russian Jews. The words of this song are as follows: In my distress I cried unto Jehovah, And he answered me. Deliver my soul, O Jehovah, from lying lips, And from a deceitful tongue. What shall be given unto thee, and what shall be done more unto thee, Thou deceitful tongue? Sharp arrows of the mighty, With coals of juniper. My soul hath long had her dwelling With him that hateth peace. I am for peace: But when I speak, they are for war. A glance at this hymn shows that the pronouns of the first person are used throughout. As to who the human author was, we do not know. While we would like to know, this knowledge is not essential to a proper understanding of the passage. From verse 5 it is clear that the writer identifies himself with the Jews who live in Moscow, Russia, and also in Kedar, which was in the general region lying between the Caspian and Black Seas. These facts immediately show that the standpoint of the writer is that of one who has lived for a long time in that unfortunate country. Did Jews, during the time when God was speaking through the prophets, live in Russia? We have nothing to that effect. In fact, all the testimony that we have points in the opposite direction. In view of this fact, then, we must interpret Psalm in the light of a well-known principle employed by the prophets. Very, very frequently the prophets were taken from their own time, in vision, to some subsequent era. Not only were they carried forward over the centuries to some future time; but, in vision, were carried to some certain country or countries; and spoke just as if they were living in said land, or lands, at the future time indicated by the facts of the context. A perusal of the psalms and the messages of the prophets shows that this was a customary method employed by the prophets. Thus we may conclude that the psalmist, whoever he was, in vision and by the Spirit of God, was carried forward to the very close of the present age and was transported in his vision up to Russia and became the spokesman for the unfortunate Russian Jews of

the present era. A Prayer For Deliverance In verses the psalmist, by the Spirit of God, enters into the experiences of the poor suffering Russian Jews of the present time and leads them in a petition as they plead for deliverance from the all but unbearable bondage and slavery in which they are held. In verse 1 the author states that he had been in distress, but had called upon God and that the Lord had answered prayer by delivering him. It is a wonderful thing to have dealings with God and to look to Him for complete deliverance from all troubles. The Almighty is a prayer-answering God. In verse 2 appears the prayer which the Russian Jews will make before the Almighty. They will realize the satanic deceitfulness of the propaganda machine of the Russian Government. Thus they will pray to be delivered " The Russians have had a cold war on for years and doubtless will continue it. The gains that they have made have been largely brought about by their deceitful propaganda. Continuing his prophecy, the writer of Psalm turns directly to a future ruler of Russia and asks him this question: As an example of this, may I call attention to the following oath, the one which Eli swore in talking to little Samuel: God do so to thee, and more also, if thou hide anything from me of all the things that he spake unto thee" I Sam. Our psalm-writer puts his oath in the form of a question asking, "What shall be given unto thee, and what shall be done more unto thee? God do so to thee, and more also This point must be kept clearly in mind, as we proceed. This language is addressed to one who is deceitful: Who is this one? When we turn to Ezekiel In the light of these facts, I am confident that the one addressed in verse 3 of Psalm is none other than Gog, the ruler of Russia at the time of the future invasion described in Ezekiel. Psalm is the poetic version of the prophecy of Ezekiel First, sharp arrows of the mighty shall be given; secondly, coals of juniper shall be hurled upon him. Since in the oaths God was always the subject who acts, and since verse four is the answer to the question put in the form of an oath, God is the one who is to be understood as the one acting. In the light of these facts, we are forced to conclude that the one designated "the mighty" is none other than the Almighty, who shoots the sharp arrows at this future deceitful propagandist of Russia. In interpreting Ezekiel When Russia, with the satellite nations invades Palestine by sending a great aerial armada against it, she will meet the Almighty as a warrior, who will overthrow all of her forces. Thus the Lord, in this passage, is represented as the Mighty One who shoots His arrows at the enemy, and who deluges them with coals of Juniper, very hot embers. When we read Ezekiel Thus we see in Psalm The psalmist, continuing to speak for the unfortunate Russian Jews, declares: The Russian Government hates peace and is doing everything in its power to foment trouble and chaos throughout the world in order that they might bring the entire world under their domination. The author, continuing, says: Literally the psalmist said: He wants to live in peace and desires to pursue life, happiness, and contentment. Whenever he expresses himself, according to this psalm, for peace, then the authorities are for war. The Russian Gestapo is on his heels and realizes everything that is thought and expressed by the people. The Jews, therefore, are against all who are for war. When the Russians invade Palestine in fulfillment of Ezekiel They long for peace and for an opportunity to worship the God of their fathers. May that golden era of peace soon come to Israel and the world! It will come only when the Jewish people repudiate the national sin of rejecting Messiah and plead for Him to come back. When they thus right-about-face, He will hear their cry, come back to this earth, and deliver them.

Chapter 6 : About the title: 'Songs of Ascent'

What makes your family YOUR family? It's probably a mixture of things like your traditions, how you laugh, play, or pray together. It's how your generations interact and how one generation passes.

Four of them Psalms , , , and are linked in their ascriptions to David , and one to Solomon. Three of them Psalms , , and have only three verses. History Many scholars believe the title indicates that these psalms were sung by worshippers as they ascended the road to Jerusalem to attend the three pilgrim festivals [2] Deuteronomy Others think they were sung by the Levite singers as they ascended the fifteen steps to minister at the Temple in Jerusalem. More than half of them are cheerful, and all of them hopeful. The form of the Scriptures used in the Early Church , at least so far as the Hebrew Bible was concerned, was primarily the Septuagint. In the Septuagint, these psalms are numbered " Many early hermits observed the practice of reciting the entire Psalter daily, coenobitic communities would chant the entire Psalter through in a week, so these psalms would be said on a regular basis, during the course of the Canonical hours. The Kathisma is divided into three sections called stases of five psalms each. In the Slavic usage this Kathisma is also read from the apodosis of the Exaltation of the Cross up to the forefeast of the Nativity of Christ , and from the apodosis of Theophany up to the Sunday of the Prodigal Son. The reason for this is that the nights are longer in winter, especially in the northern latitudes, so during this season three Kathismata will be chanted at Matins instead of two, so in order to still have a reading from the Psalter at Vespers, the Eighteenth Kathisma is repeated. Anabathmoi At Matins on Sundays and feast days throughout the year, special hymns called anabathmoi Greek: These anabathmoi are compositions based upon the Songs of Ascents, and are written in the eight tones of Byzantine chant. The Anabathmoi for each tone consists of three stases or sets of verses sometimes called antiphons , except for Tone 8 which has four stases. On Sundays, the anabathmoi are chanted according to the tone of the week; on feast days which do not fall on Sunday, the Anabathmoi almost always consist of the first stasis in Tone 4 based on Psalm Benedict , where these psalms are assigned to Terce , Sext and None on weekdays. Over the centuries, however, various schedules have been used for reciting the psalms. Psalms and are scheduled throughout the four-week Psalter for use at Vespers; , , and are scheduled for use for Daytime Prayer , and is scheduled for Night Prayer. Psalms are broken into three parts, to be used as the complementary Psalmody for those who pray three daytime offices separately as Terce, Sext, and None, rather than one office of Daytime Prayer. They are used as the sole Psalmody at daytime prayer on solemnities , except for certain solemnities of the Lord and during the octave of Easter and those solemnities falling on Sunday. Retrieved September 16, Hossfeld, Frank-Lothar; Zenger, Erich A Commentary on Psalms Journal of Biblical Literature. Retrieved 7 May The Psalms of the Return Book V. Retrieved 3 February The Songs of Ascents Psalms Their Place in Israelite History and Religion.

Chapter 7 : Psalms - JPS - A Song of Ascents; of David.

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Chapter 8 : Song of Ascents | Revolv

A Song of Ascents has 36 ratings and 2 reviews. Bob said: More a theological exposition than an autobiography, this book reveals Jones as a man far ahead.

Chapter 9 : A Song Of Ascents Sermon by Bob Hostetler, Romans , Psalms - blog.quintoapp.com

A song of ascents. When the LORD restored the fortunes of Zion, we were like those who dreamed. Our mouths were filled with laughter, our tongues with songs of joy.