

"When the LORD turned again the captivity of Zion" (Psa 126:1-6)

Psa 126:1 A Song of degrees. When the LORD turned again the captivity of Zion, we were like them that dream.

Psa 126:2 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.

Psa 126:3 The LORD hath done great things for us; *whereof* we are glad.

Psa 126:4 Turn again our captivity, O LORD, as the streams in the south.

Psa 126:5 They that sow in tears shall reap in joy.

Psa 126:6 He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him*.

This week as with every day in the Church ([Col 1:24](#)), we were blessed to learn together with our family in Christ in various degrees and manners how the Lord is making a way for us to bear our much promised tribulation in the Lord together ([Act 14:22](#)).

[Col 1:24](#) Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

[Act 14:22](#) Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

We all continue to experience many diverse temptations and trials in life that are "common to man" and are also "accomplished in your brethren that are in the world" ([1Pe 5:9](#)), the difference being as God's elect, as the body of Christ we are described in these type and shadow words as "the captivity of Zion" who are first learning to trust that "God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*." ([Eph 1:12](#) , [1Co 10:13](#)).

[1Pe 5:9](#) Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

[Eph 1:12](#) That we should be to the praise of his glory, **who first trusted in Christ**.

[1Co 10:13](#) There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

It is impossible for the natural man to understand how you could have the word "confirming" in the same sentence that says "we must through much tribulation enter into the kingdom of God" but with the mind of Christ we are blessed to learn to trust God through our afflictions, and persecutions that we talked about last week, and our much tribulation that we come to see as all working together for good for the body of Christ who have God's love being shed abroad in their hearts giving them the hope that we need in this age to accomplish His will ([Rom 8:28](#) , [Rom 5:5](#))

Rom 8:28 And we know [the world in us does not know or those who are blind to God's sovereignty don't know, but Christ in us does know Col 1:27] that all things work together for good **to them that love God**, to them who are the called according to his purpose. (Eph 2:7)

Col 1:27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Rom 5:5 **And hope maketh not ashamed**; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

These verses in (Psa 137:1-9) describe for us what spiritual captivity is, using the physical nation of Israel who is a type of the Israel of God (Gal 6:14-16), and it is very instructive to notice the last two verses of this Psalm as we discuss "when the LORD turned again the captivity of Zion" and what that means for us today as the body of Christ. It pleases God to bruise Babylon within us who is likened unto a daughter and her "little ones", her children that represent false doctrines wrapped around the idol of our hearts that are dashed "against the stones", against Christ and his Christ, where God says nothing should enter into the kingdom within us today to defile that holy place (1Co 4:6, Rev 21:27). It pleases God for this reason to bruise the body of Christ so that we can be sanctified and drink the cup that is required, and only possible to drink through Christ, in order that we may be found as "they which are written in the Lamb's book of life"

Psa 137:1 By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

Psa 137:2 We hanged our harps upon the willows in the midst thereof.

Psa 137:3 For there they that carried us away captive required of us a song; and they that wasted us *required of us* mirth, *saying*, Sing us *one* of the songs of Zion.

Psa 137:4 How shall we sing the LORD'S song in a strange land?

Psa 137:5 If I forget thee, O Jerusalem, let my right hand forget *her cunning*.

Psa 137:6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

Psa 137:7 Remember, O LORD, the children of Edom in the day of Jerusalem; who said, Rase *it*, rase *it*, *even* to the foundation thereof.

Psa 137:8 O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us.

Psa 137:9 Happy shall he be, that taketh and dasheth thy little ones against the stones.

Gal 6:14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

Gal 6:15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

Gal 6:16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

1Co 4:6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another [**nothing shall enter into the kingdom within us today to defile that holy place**].

Rev 21:27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

Tonight we will look at this very encouraging section of scripture that I pray will serve to remind us of how "**all things**" are working "of him" "of whom are **all things**" (**Rom 11:36** , **1Co 8:6** , **Rom 8:26-28**) and He has given us to know that, "we know" "that **all things** work together for good to them that love God, to them who are the called according to his purpose", a purpose that is likened unto coming out of captivity by having the scales removed from our eyes that God alone can cause to fall away (**Act 9:18**). We need not fear the captivity that the Lord has designed for each of us but should rather rejoice, and sing songs of praise to the one who says we can do this, we can endure all things through Christ who strengthens us (**Php 4:13** , **Heb 12:12**).

Rom 11:36 For of him, and through him, and to him, *are* **all things**: to whom *be* glory for ever. Amen.

1Co 8:6 But to us *there is but* one God, the Father, of whom *are* **all things**, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

Rom 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

Rom 8:27 And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God.

Rom 8:28 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.

Act 9:18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

Php 4:13 I can do **all things** through Christ which strengtheneth me.

Heb 12:12 Wherefore lift up the hands which hang down, and the feeble knees;

Heb 12:13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

Heb 12:14 Follow peace with all *men*, and holiness, without which no man shall see the Lord:

Heb 12:15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

Our first verse:

Psa 126:1 A Song of degrees. When the LORD turned again the captivity of Zion, we were like them that dream.

Psa 126:1 A Song of degrees. When the LORD turned again **H7725** the captivity **H7870** of Zion, we were like them that dream

This is the only time this Strong's number [captivity **H7870**] is used in the bible showing us that the 'restoration' of the house can only come about with being "turned again", and it is speaking firstly of the elect who are "the captivity", or the 'property', of our Lord. It is a hope-filled message as we look to ([Isa 52:8](#)) where the same Strong's number translated "turned again" **H7725** is here translated as "bring again".

Captivity **H7870** **Definition:** restoration; **Origin:** By permutation from **H7725**; a return (of property): - captivity. (speaking of Zion [Isa 52:8](#))

[Isa 52:8](#) Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again **H7725** Zion.

It is when the Lord is working with us as his workmanship that we experience this miracle of being spiritually healed as we begin to see that 'the-dream-is-one' principle applies to God's elect and to His word that becomes very singular in the heart of His children ([2Co 11:3](#)). God's word bears witness just like these dreams did to Pharaoh that Joseph bore witness to, and that we bear witness to ([Gen 41:32](#) , [Rom 8:16](#)).

[2Co 11:3](#) But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

[Gen 41:32](#) And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* established by God, and God will shortly bring it to pass.

[Rom 8:16](#) The Spirit itself beareth witness with our spirit, that we are the children of God:

"we were like them that dream" also reminds us that it is in the night that the Lord works with us ([Psa 16:7](#) , [1Th 5:6-9](#)), meaning while we are in this darkened flesh that is likened unto night, that we are blessed to be judged of our Lord and consider ourselves "of the day" even at night. Day and night are the same unto him but it is the light of Christ our hope of glory within who is our dream and the one who gives us the vision to continue on in this life, in this shadow of the valley of death that we are in ([1Pe 4:17](#)).

[Psa 16:7](#) I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.

[1Th 5:6](#) Therefore let us not sleep, as *do* others; but let us watch and be sober.

[1Th 5:7](#) For they that sleep sleep in the night; and they that be drunken are drunken in the night.

[1Th 5:8](#) But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

[1Th 5:9](#) For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

[Psa 126:2](#) 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.

We just looked at the hope-filled verse 8 of Isaiah chapter 52 above, and the very next verse ([Isa 52:9](#)) describes the fruit of that turning back or repentance that God causes in the lives of those who He is working with. This is the reason "**our mouth [is] filled with laughter, and our tongue with singing**"([Rom 2:4](#)) as we heard said amongst "**the heathen**" within us, symbolized by the gentile spirit, **The LORD hath done great things for them**", spoken of in ([Col 1:27](#)) ". It also brings to mind this zealous spirit and the rejoicing that comes when we are finally blessed to be brought to our safe haven Jesus Christ ([2Co 7:11](#) , [Psa 107:30](#)).

[Isa 52:9](#) Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

[Col 1:27](#) To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

[2Co 7:11](#) For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

[Psa 107:30](#) Then are they glad because they be quiet; so he bringeth them unto their desired haven. [*and again the breaking forth into joy and singing together after we are turned from sin in* ([Psa 107:31](#)) Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!]

[Psa 126:3](#) The LORD hath done great things for us; *whereof* we are glad.

What are those "**great things**", but "his wonderful works to the children of men", "Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!".

All men will praise him one day for that healing word that He will send forth through the elect, who will bring about that healing through judgement ([Rev 22:2](#) , [1Co 6:3-4](#)). We will be glad then just as our Father is glad now to receive us as His sons in this age through the chastening and scourging process we all must endure together through this life ([Heb 12:6](#)).

[Psa 126:4](#) Turn again our captivity, O LORD, as the streams in the south.

God is going to drive away our captivity by putting us into captivity ([Rev 2:10](#)). Being released from that captivity and being put in it are both works of His hands that are needful and necessary for the new creation to be formed within us ([Isa 45:7](#)). The captivity, as we discussed, is the captivity of sinful flesh that all men ever born come into. It is the veil that must be ripped, and that is done through the church or in the temple of God and to the glory of God in this age for God's children ([Heb 10:20](#)) . Unless we are granted to repent ([Rom 2:4](#)) we will die in our sins and need to have that veil ripped later in the second resurrection ([Luk 13:3-4](#)).

Rev 2:10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

Isa 45:7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these *things*.

Heb 10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

Rom 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

Luk 13:3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

Luk 13:4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

The significance of these "**streams**"^{H650} in light of our "**captivity**" is that it is God, "**He**", who will deal with leviathan within us.

H650 (verse 4 of the psalm) "streams": 19 entries in KJV: rivers (10), brooks (1), stream/s (2), channels (3), **mighty (1) in Job 12:21, scales (1) in Job 41:15**

Job 12:15 Behold, **he** withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.

Job 12:16 With him *is* strength and wisdom: the deceived and the deceiver *are* his.

Job 12:17 **He** leadeth counsellors away spoiled, and maketh the judges fools.

Job 12:18 **He** looseth the bond of kings, and girdeth their loins with a girdle.

Job 12:19 **He** leadeth princes away spoiled, and overthroweth the mighty.

Job 12:20 **He** removeth away the speech of the trusty, and taketh away the understanding of the aged.

Job 12:21 **He** poureth contempt upon princes, and weakeneth the strength of the **mighty**^{H650}.

Job 12:22 **He** discovereth deep things out of darkness, and bringeth out to light the shadow of death.

Job 12:23 **He** increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them *again*.

Job 12:24 **He** taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness *where there is* no way.

Job 12:25 They grope in the dark without light, and he maketh them to stagger like a drunken *man*.

Job 41:11 **Who** hath prevented me, that I should repay *him? whatsoever is* under the whole heaven is mine.

Job 41:12 I will not conceal his ["leviathan" of verse 1] parts, nor his power, nor his comely proportion.

Job 41:13 **Who** can discover the face of his garment? *or* who can come *to him* with his double bridle?

Job 41:14 **Who** can open the doors of his face? his teeth *are* terrible round about.

Job 41:15 His **scales**^{H4043} ["armed"] **H650** *are* his pride, shut up together *as with* a close seal.

The significance of these streams "**in the south**"^{H5045} is that this represents that parched land that is the marred vessel that God has promised to make anew through a process that will take a lifetime of overcoming ([Jer 18:4](#) , [Rev 2:7](#)).

[Jer 18:4](#) And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make *it*.

[Rev 2:7](#) **He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.**

H5045 "south": 112 entries in KJV: From an unused root meaning to be parched; the south (from its drought); specifically the negeb [Nekeb] or southern district of Judah occasionally Egypt (as south to Palestine): - south (country side -ward).

[Eze 47:7](#) Now when I had returned, behold, at the bank of the river *were* very many trees on the one side and on the other. [Eze 47:8](#) Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: *which being* brought forth into the sea, the waters shall be healed. **[Eze 47:19](#) And the south side southward**, from Tamar *even to the waters of strife in Kadesh*, the river to the great sea. And *this is* the **south side** southward.

[Jos 20:1](#) The LORD also spake unto Joshua, saying, [Jos 20:2](#) Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses: **[Jos 20:7](#) And they appointed Kedesh** in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjatharba, which *is* Hebron, in the mountain of Judah.

So there is a correlation being made in God's word showing us that the south is a parched land at first and it is where God purposed to create "cities of refuge" which ties into our theme in this study that looks at who these words are speaking to "When the LORD turned again the captivity of Zion". We are hidden in the Lord and he is our "cities of refuge" where we are raised together ([Col 3:3](#) , [Eph 2:6](#)).

[Psa 126:5](#) They that sow in tears shall reap in joy.

[Psa 126:6](#) He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him*.

These last two verses discuss the sowing and reaping process that is so hard on our flesh, but so good for our spirits. God does not hide the fact that our journey will be hard, but he also gives us great hope in the promises that we hold fast to, knowing that they are given to us as an anchor for our souls ([2Pe 1:4](#) , [Heb 6:19](#)).

[2Pe 1:4](#) Whereby are given unto us exceeding great and precious promises: that by

these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Heb 6:19 Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

Heb 6:20 Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

Those who go into captivity can be likened unto a mother giving birth "**bearing precious seed**" that we are promised will come to fruition ([Joh 16:21](#)). We will "**come again with rejoicing, bringing his sheaves**" just as Joseph prophesied to his family, and if we are blessed to bear that seed of Christ today and endure unto the end we will also bear witness to all others in the great white throne judgment that we were amongst those first fruits or feast of ingathering group that God purposed to reap in advance of all the world and for the benefit and blessing of all others just as Joseph was to his own family and all of Egypt.

Joh 16:20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

Joh 16:21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

Joh 16:22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

Joh 16:23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

Joh 16:24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.