



The Greatest Songs Of

98 DEGREES

- | | |
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| 01. Because Of You | 08. Still |
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Songs Of Degrees

A B Baily- Browne



Songs Of Degrees:

The Songs of Degrees Stephen Kaung, 1970-03-17 These fifteen Songs of Degrees are songs of ascents They immortalize the spiritual experiences of ascents of the soul In our seeking for union with God in life we pass through different stages of growth such as purification enlightenment and union In each step there are lessons to learn May all who seek for a closer walk with God be encouraged by this meditation of these songs *The Gradual Psalms: a Treatise on the Fifteen Songs of Degrees, with Commentary, Based on Ancient Hebrew, Chaldee, and Christian Authorities. By Rev. H. T. Armfield* ,1874 **The gradual Psalms: a treatise on the fifteen songs of degrees, with commentary** Henry Thomas Armfield, 1874 *The Songs of degrees, or Gradual Psalms, interleaved with notes from Neale and Littedale's Commentary, by A.B.B. A B Baily- Browne*, 1901 *Paper on the Songs of Degrees Psalms 120-134* ,1850 **Pilgrim Songs** Edward Dennett, 2015-02-16 THE Psalms bearing this title are fifteen in number Psalms 120 134 and while diversified in their contents are manifestly bound intimately together and make progress towards a desired goal They have afforded much interest and instruction to God s people in all ages even if imperfectly understood and applied and the interest and instruction will rather be deepened if their divine intent and object are apprehended The significance of the title which these Psalms bear has been much discussed but almost all the various opinions offered may be included in what undoubtedly is the true solution For example the word translated degrees is almost universally allowed to be that used of the recurring journeys of Israel up to Jerusalem for the several festivals and some accordingly have maintained that these songs were sung by the godly at the various stages of their route Others seeing references to a later period to the turning again of the captivity of Zion Psalm 126 have concluded that they were used on the pilgrim journey from Babylon to Jerusalem for the rebuilding of the temple Ezra 1 3 Another class of interpreters assert that the whole of the fifteen Psalms were sung on the fifteen steps between the court of the men and the court of the women as the pilgrim bands were actually entering the precincts of the sacred building Without discussing these several theories it will suffice to point out that all alike coincide in making the temple the object or goal to which the faces of the pilgrims were turned and secondly that all alike fail to perceive the prophetic character of these Psalms It is in the combination of these two points that the truth will be found To take the latter point first it is easy from many allusions to prove that the Psalms are mainly prophetic Reference has already been made to Psalm 126 where it is said When the Lord turned again the captivity of Zion we were like them that dream 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 etc vv 1 2 That the restoration from Babylon was a shadow of a larger fulfilment may be readily conceded but to those who are acquainted with the predictions of the prophets concerning the establishment of the kingdom under the glorious Messiah nothing short of the future deliverance and glory of Zion could be accepted as answering to this description The last verse of the Psalm indeed will only find its complete fulfilment in Christ as King in Zion Predictions only to be

realized after the Lord has restored His earthly people to blessing under His own sway are as plainly found in Psalms 124 125 128 130 132 134 The last three Psalms of the series undoubtedly justify the contention that the temple the habitation of the Mighty One of Jacob is the longed for end or consummation If however the prophetic interpretation of these Psalms be allowed the temple will not be that which Solomon or Zerubbabel built but that which the Man whose name is the BRANCH will build even He who shall bear the glory and shall sit and rule a priest upon His throne that is Christ Himself See Zechariah 6 12 15 Another point must be mentioned viz that it is clear from many parts of these Psalms that Israel is viewed as in the land after their having been scattered and yet not finally delivered from the power of their oppressors The reader should notice the recurrence of the word Israel as showing that it is not only the presence of the two tribes Judah and Benjamin in the land but that also the ten tribes have been restored that moreover they now once again form but one nation see Ezekiel 37 18 28 and that Zion and the temple form the centre as the seat of government and blessing for all Still as already said they are not yet finally delivered from their adversaries They thus cry Have mercy upon us O Lord have mercy upon us for we are exceedingly filled with contempt Our soul is exceedingly filled with the scorning of those that are at ease and with the contempt of the proud Psalm 122 3 4 also Psalm 124 What we have then in these Songs of Degrees is the progress and experience of Israel after their restoration while waiting for the interposition of Jehovah to deliver them from all their enemies and to establish them in security and blessing It is not therefore Christianity or Christian experience which must be sought for in these Psalms but inasmuch as the principles of the divine life or of the divine nature in souls are the same in every dispensation much instruction may be here gleaned by Christians Two things are never found in the Psalms nor indeed in the Old Testament the revelation of the Father nor consequently the Spirit of adoption These are only known after Pentecost though our blessed Lord revealed the Father when with His disciples John 14 9 11 It was not possible however for them to apprehend the revelation made until they had received the gift of the Holy Ghost Unless we bear in mind this distinction when reading the Psalms we are apt to lose sight of the heavenly calling and the heavenly character of Christianity A few words may be added concerning the structure of this interesting group of Psalms All are grouped says a pious expositor around Psalm 127 which was written by Solomon On both sides there stands a heptad i e seven of pilgrim songs consisting of two Psalms written by David and five others which have no name attached Both sevens are divided into four and three Each heptad seven contains the name of Jehovah twenty four times each of the connected groups Psalms 120 123 124 126 128 131 132 134 twelve times Surely the facts here stated show the impress of a divine Hand the Hand which guided and controlled those who have been thus used as vehicles both of a divine design and of divine thoughts To cite once again the unity of these Psalms is not one merely of form it also refers to the thoughts for while different servants were chosen to express them the Author of all alike is the Spirit of God These facts should furnish an additional incentive to the earnest and devout study of this portion of the Holy Scriptures The reader may recall that this division is also found in the

New Testament as for example in the seven parables of Matthew 13 in the seven churches the seven seals the seven trumpets etc of the Apocalypse We append one of the latest perhaps the latest descriptions of the character of the Songs of Degrees for the consideration of the reader We have now reached the so called Songs of Degrees a clearly defined series of fifteen psalms which with two thanksgiving psalms appended forms the third division of the Fifth Book These songs of degrees are rather songs of the ascents which we are surely right in interpreting in the first place by reference to those ascents of the tribes thrice a year to the feasts at Jerusalem which are spoken of in the third psalm of this very series Psalm 122 4 But this only furnishes a clue to the inner meaning this repeated call to the city of God being in view of those set times of Leviticus 23 which speak of those gracious acts of God towards His people which for all eternity will call them round Himself in praise The ascents are therefore above all else ascents of the heart to Him because of His grace and this is in fact what these songs are a recounting in a five fold series the Divine ways towards Israel by which their blessing has been accomplished and for which their hearts will endlessly praise Him With this the climbing movement of the psalms themselves which Delitzsch adduces after Gesenius is in intimate sympathy a feature which only shows how perfectly the form of these inspired songs is moulded by their spirit while it by no means allows us to degrade them as their materialistic interpretation would by making the form the whole thing

The Songs of Degrees Donald Kaufmann, 2015-03-03 *The Pilgrim Psalms*
Samuel Cox, 1874 **Meditations on the "Songs of Degrees"** John L. Erisman, 1940 *The Student's Handbook to the Psalms* John Sharpe, 1894

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