

# Psalms 121:1

Authorized King James Version (KJV)

I will lift up mine eyes unto the hills, from whence cometh my help.

## Analysis

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**I will lift up mine eyes unto the hills, from whence cometh my help.** This opening verse of the Songs of Ascents initiates one of Scripture's most beloved declarations of divine protection and providence. The Hebrew phrase essa enai el-heharim (אָשָׁא עַיִן אֶל-הַרִּים) literally means "I lift up my eyes to the mountains." The verb nasa (נָשָׁא, "to lift up") suggests both physical elevation and spiritual aspiration—the upward gaze of faith seeking divine assistance. This same verb appears in the priestly benediction of Numbers 6:26, where the LORD lifts up His countenance upon His people, creating a beautiful reciprocal relationship: as we lift our eyes to Him, He lifts His face toward us.

The "hills" or "mountains" (harim, הַרִּים) have sparked significant theological discussion throughout church history. Some interpreters view them as obstacles or threats—bandits hid in mountainous terrain, wild beasts prowled rocky heights, and travelers faced treacherous paths. Others see them as symbols of God's strength and permanence—mountains stand unmoved by storms, endure across generations, and tower above the transient. In Israel's landscape, mountains dominated the horizon—Jerusalem itself sits elevated at approximately 2,500 feet above sea level, surrounded by valleys and approached by steep ascents. Pilgrims ascending to Jerusalem for the three annual feasts (Passover, Pentecost, Tabernacles) mandated in Deuteronomy 16:16 would literally lift their eyes to the hills as they approached the Holy City, seeing Mount Zion rise before them as physical emblem of spiritual reality.

However, the question "from whence cometh my help?" (me-ayin yavo ezri, מְאֵין יָבוֹא אֶזְרִי) introduces crucial interpretative nuance that has been debated by commentators from ancient rabbis to modern scholars. The word ezri (אֶזְרִי, "my help") shares the same root as Ebenezer ("stone of help," 1 Samuel 7:12), which Samuel erected after God delivered Israel from the Philistines, and appears frequently in contexts of divine deliverance throughout the Psalter. The interrogative "from whence?" (me-ayin) can be read either as a genuine question awaiting verse 2's answer, or as a rhetorical question implying the answer is self-evident to the faithful. The grammatical ambiguity is likely intentional, allowing the verse to function both ways—genuine inquiry for the doubting heart, rhetorical confidence for the established believer.

The grammatical structure strongly supports reading verses 1-2 together as question and answer, creating a literary couplet common in Hebrew poetry. The psalmist doesn't find help IN the hills but FROM THE ONE who made the hills. This distinction is theologically critical and pastorally essential—the help comes not from created things (mountains, high places, earthly powers, human resources) but from the Creator Himself. In ancient Near Eastern context, mountains were often sites of pagan worship, high places where idols stood and false gods were honored. The books of Kings repeatedly condemn Israel's kings for failing to remove these high places (1 Kings 15:14; 2 Kings 15:4, 35). The psalmist deliberately redirects attention from creation to Creator, from false refuges to the true source of security, from spatial locations to the omnipresent God.

The verb "cometh" (yavo, יָבוֹא) uses the imperfect tense, indicating ongoing, continuous, habitual action. Help doesn't come once but keeps coming—God's assistance is not a single intervention but sustained providence, not emergency relief but constant supply. This verb anticipates verse 2's climactic answer, creating literary tension and theological expectation that heightens the impact of the revelation to follow. The personal pronoun "my" (ezri) makes this profoundly intimate—not abstract help for humanity in general, not theological proposition about divine attributes, but personal aid for the individual believer, the specific pilgrim, the named child of God who cries out in need.

Contextually, this psalm belongs to the fifteen Songs of Ascents (Psalms 120-134), also called the Songs of Degrees, sung by pilgrims traveling to Jerusalem for the

appointed feasts. The Mishnah (Middot 2:5) records that these psalms were sung on the fifteen steps leading from the Court of the Women to the Court of Israel in Herod's temple. The journey to Jerusalem was genuinely dangerous—bandits operated in the hill country between Jericho and Jerusalem (the setting of Jesus's Good Samaritan parable in Luke 10), wild animals including lions and bears threatened travelers (1 Samuel 17:34-36), harsh terrain claimed the unwary, and hostile nations surrounded Israel on every side. Pilgrims needed assurance of divine protection not as abstract doctrine but as practical necessity for survival. This opening verse captures both vulnerability ("I need help") and faith ("I know where to look for it"). The upward gaze symbolizes prayer, expectation, and trust—looking beyond earthly resources to heavenly provision, beyond human strength to divine power, beyond visible supports to invisible realities.

## Historical Context

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The Songs of Ascents (Psalms 120-134) form a distinct collection within the Psalter, traditionally sung by Jewish pilgrims journeying to Jerusalem for the three annual pilgrim festivals mandated in Deuteronomy 16:16: Passover (celebrating deliverance from Egypt), Pentecost or Weeks (celebrating firstfruits and later understood as commemorating the giving of Torah at Sinai), and Tabernacles or Booths (celebrating wilderness wanderings and harvest). The Hebrew title *shir hama'ilot* (שיר המעלות, "song of ascents" or "song of degrees") refers either to the physical ascent to Jerusalem's elevated position, the ascending literary structure of these psalms (where themes and phrases build progressively), or the fifteen steps in the temple where Levites stood and sang.

Jerusalem sits approximately 2,500 feet above sea level, dramatically higher than surrounding regions. Pilgrims from Galilee in the north (the region around the Sea of Galilee is 700 feet below sea level), the coastal plains to the west (at or near sea level), the Negev to the south, or the Transjordan regions east of the Jordan River would literally climb steep paths toward the elevated city. Archaeological evidence, including Roman-period milestones and Byzantine-era pilgrim accounts, shows that ancient roadways converged on Jerusalem from multiple directions, creating natural routes for pilgrim caravans that swelled during festival seasons. The Mishnah (tractate Pesachim) describes how pilgrims would sing these psalms

antiphonally—one group asking questions, another providing answers, creating responsive worship as they walked together.

The historical context of Psalm 121 specifically remains debated among scholars. Some date it to the post-exilic period (after 538 BCE) when returning exiles rebuilt Jerusalem and reestablished temple worship under Ezra and Nehemiah, making pilgrimage to Jerusalem possible again after decades of Babylonian captivity. Others suggest Davidic or Solomonic origins, connecting it to the early monarchy's establishment of centralized worship at Jerusalem. Still others propose a northern kingdom origin before the fall of Samaria in 722 BCE. The psalm's universal language—no specific historical references, no named individuals, no particular crisis—allowed it to function across multiple generations and circumstances, making it perpetually relevant for God's people facing various trials across different eras.

Mountains held complex, sometimes contradictory significance in Israelite theology and practice. Positively, God revealed Himself on mountains: Sinai/Horeb where Moses received the Law (Exodus 19), Moriah where Abraham offered Isaac and where Solomon later built the temple (Genesis 22; 2 Chronicles 3:1), Carmel where Elijah confronted Baal's prophets (1 Kings 18), Zion which became synonymous with God's dwelling place (Psalm 48:1-2; Isaiah 2:2-3). Mountains represented stability ("I have set my king upon my holy hill of Zion," Psalm 2:6), strength ("His foundation is in the holy mountains," Psalm 87:1), and divine encounter ("Who shall ascend into the hill of the LORD?" Psalm 24:3). Negatively, however, mountains were sites of Canaanite "high places" where idolatrous worship occurred—Deuteronomy 12:2 commanded Israel to destroy these mountaintop shrines, and Kings of Israel and Judah were frequently evaluated based on whether they removed the high places (2 Kings 15:4, 34-35; 18:4; 23:5). Thus, "lifting eyes to the hills" in Psalm 121 had potential idolatrous overtones in its cultural context—would pilgrims trust in pagan high places or in Yahweh who made the mountains?

For pilgrims ascending to Jerusalem, the journey involved real, documented dangers beyond mere theoretical concerns. The Jericho-to-Jerusalem road was notoriously perilous, rising nearly 3,300 feet over approximately 17 miles of desolate, rocky terrain—Jesus's parable of the Good Samaritan (Luke 10:30-37)

reflects this reality when He describes a man traveling that route being attacked by robbers. Bandits operated in hill country because the terrain provided hiding places and escape routes. Hostile nations surrounded Israel: Philistines to the west, Moabites and Ammonites to the east, Edomites to the south, various Aramean kingdoms to the north. Political instability, warfare, and shifting alliances made travel dangerous. Psalm 121's assurance of divine protection wasn't abstract theology or poetic metaphor but practical necessity addressing genuine fears. God would guard their going out and coming in, their departure and return, their journey to Jerusalem and homeward trip through dangerous territory (v.8).

Early church fathers interpreted the "hills" christologically and ecclesiologically. Augustine saw them as the apostles and prophets, elevated witnesses pointing beyond themselves to Christ the mountain of God. Jerome understood the hills as the various books of Scripture, to which believers look for help, though ultimately finding that help in the God who inspired those Scriptures. The pilgrimage motif became extended allegory for the Christian's journey through this world toward the heavenly Jerusalem described in Hebrews 12:22 and Revelation 21. Medieval monastic traditions incorporated these psalms into the Divine Office of daily prayers, understanding all believers as pilgrims en route to their eternal home, strangers and sojourners on earth seeking a better country (Hebrews 11:13-16).

## Related Passages

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**Ephesians 2:8** — Salvation by grace through faith

**John 3:16** — God's love and salvation

## Study Questions

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1. How does the distinction between looking **TO** the hills versus looking **to** the God WHO MADE the hills challenge you to examine where you're actually seeking help in times of trouble—are you trusting in visible circumstances or invisible God?
2. What modern equivalents to ancient "high places" tempt believers today to find security in created things rather than the Creator—money, status,

technology, political movements, self-sufficiency—and how can you redirect your trust from these false refuges?

3. In what ways does viewing life as a pilgrimage (journey toward God's presence) rather than a settled existence change your perspective on current trials and difficulties, and how might this affect your response to hardship?
4. How does the personal pronoun "my help" in this psalm encourage you to move from general belief in God's power to specific confidence in His care for you individually, and what obstacles prevent that personal appropriation?
5. What does it mean practically to "lift up your eyes" in prayer—what posture of heart, mind, and expectation does this physical image suggest for your spiritual life, and how might it differ from your current prayer habits?

## Interlinear Text

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I will lift up mine eyes unto the hills from whence cometh my help  
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## Additional Cross-References

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**Psalms 120:1** (Parallel theme): In my distress I cried unto the LORD, and he heard me.

**Psalms 123:1** (Parallel theme): Unto thee lift I up mine eyes, O thou that dwellest in the heavens.

**Jeremiah 3:23** (Parallel theme): Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the LORD our God is the salvation of Israel.

**Isaiah 2:3** (Parallel theme): And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

**Psalms 2:6** (Parallel theme): Yet have I set my king upon my holy hill of Zion.

**Psalms 78:68** (Parallel theme): But chose the tribe of Judah, the mount Zion which he loved.

**Psalms 87:1** (Parallel theme): His foundation is in the holy mountains.

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