



The Meaning (בַּיִת) of The House in Psalm 127:1

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ABSTRACT

The title of this research is the meaning (בַּיִת) of the house in Psalm 127:1. "The purpose of this research is to explain the meaning of the phrase "house/baby" as a building structure and as a family in Psalm 127:1. The author uses exegesis studies, in grammatical studies, semantic studies and interpretations related to Biblical Counseling. There are two meanings as a conclusion in this study: first, the house is defined as a building structure (the temple, David's palace, building), and second, the house is a family, a household. Psalm 127 warns that every building of home and family involves and relies on God.

Keywords: *house, bayith, family, Psalm 127:1*

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INTRODUCTION

Psalm 127 describes God's sovereignty as "if no God ... in vain." However, there is some problem in the Masoretic Text (MT) compared with LXX, which could confuse its readers. There also exists some misunderstandings of MT and its interpretation. The Psalms became part of the poetic books Proverbs, Lamentations, Song of Songs, and Job. Poetry is a device that cuts across other genres, technique rhetoric mainly in wisdom and prophetic literature (Grant R. Osborne, 2010). Focuses on Book V of Psalms (Ps. 107-150), with some eclectic texts from the *Sîrê Hama'alôt* Psalms (Ps. 120-134), (*Sîrê Hama'alôt*, 2005) namely Psalms 111, 112, 119, 127, 128, 131, 133, and 139. There is some perspective on how the motive for wisdom in Book V fits with the vision of Psalm 1, it is describing how the Torah relates to the ethics of wisdom. Overall, *Sîrê Hama'alôt* moves from the hardships and dangers of "life below" and rises to be close to God in Zion to experience life, wholeness, peace, protection, and blessing. They define living space as safe or unsafe, comfortable or uncomfortable, acceptable or unacceptable. The poem is the first wisdom poem, where Psalm 127 is an ascent psalm written by Solomon (another poem that Solomon wrote; Psalm 72), serves communities of Faith in a variety ways, from the happy celebration of the birth of a Child to reassurance and comfort in the face of grief and death. The chapter is a companion to Psalm 128 because the family theme predominates in both. In Jewish tradition,

Psalm 127 is recited as part of a thanksgiving service after giving birth. The Psalm of wisdom follows the pattern of Psalm 1; Solomon challenges believers to focus to “God-centered “in all aspects of human life, especially family life.

Proverbs teach that “the fear of the Lord is the beginning of wisdom” (1:7), and Psalm 127 emphasizes the importance of putting God first in all things. Life. Both verses (v. 1–2 and v. 3-5) teach that Lord provides all good things (place-shelter, protection, food, sleep, and family). Verse 5 refers to strife public as a background behind the composition Psalm, but the theme's prominent reminder - will dependence on God far goes beyond the original situation.

Located in the middle of Psalm Ascent (120-134), Psalm 127 is didactic, instructional, and related to Solomon in face daily real-life so that you can motivate and define priority for real, satisfied and maximal life. The strength of the ancient Hebrew people and all remaining say this, in big part, generated the sharpest taste ever. They appreciate will importance of home and family. House, city, workers, everything urgent for conserve strength family (George Campbell Morgan, 1947).

In Psalm 127 exists two contrasting themes between vain life and God’s blessings where on a side, the psalmist shows worry about live without God (v. 1-2). On the other side, Solomon encourages wise men to believe in the Lord in all matters of life. Psalm this related tightly to Psalm next, so disclose internal cohesiveness and unity aim them (Patrick D. Miller, 1986a). The second Psalm reflects wisdom tradition and can see as an example of the wisdom genre.

The opening of Psalm signifies importance. The Torah (Ps. 1:2) is closely related to Torah, and Wisdom in Psalm emphasizes wise life related to Torah in Israeli society. For thought Hebrew’s religious, the Torah shows method of how the righteous have a blessed and fruitful life in connection with God. The wise lifestyle seems like a stark contrast with no existing wisdom The Torah on the destructive “But the way of the wicked will perish” self-destructive (Ps. 1:6). Most famous usage of “vanity” in Bible is in Ecclesiastes, which begins: “Vanity, says the Preacher, Vanity! All is futility.” But the type vanity in Psalm 127 is different from Vanity in Ecclesiastes; life below the sun is futility or has no meaning, because characteristic is like a vapor, breath, but the word that used here in Psalm 127 is different. It means same very empty, but it is even wrong, and lie.

Psalm 127 is considered to have potential (Arnold Albert Anderson, 1972) characteristics showed with characteristic features style formal (stylistic) language, among others: proverbs (ay. 1–2, v. 3-5), (Hans Joachim Kraus & Hilton C Oswald, 1993) warnings (v. 2), parables (v. 4) and formulas (*ašhrē*, אֲשֶׁר) happiness (v. 5) (C. Hassell Bullock, 2004). Even exclamation *hinnēh* (v. 4) has function instructional. Particle הִנֵּה (*hinnē*) appears in a number of Psalms 7:15; 11:2; 33:18; 52:9; 121:4; 123:2; 127:3; 128:4; 132:6; 134:1. Allen Ross mentioned Psalm 127 as a song pilgrim about the maintenance divine in the family. The section focuses on mixed hand-hidden God to help believers build homes, protect the city, prosperous workers, and provide for children's needs in the family (Allen P. Ross, 2015). A part from that, there are several problems that become reason for writers to research because the error translation will impact the meaning of text.

RESEARCH METHOD

The research method used in this study is a qualitative approach with a focus on exegetical study. This research uses a method of analyzing Biblical texts by considering the historical, social, and cultural contexts of the time of writing, as well as analyzing the meaning of words, phrases, and verses in the text using tools such as

concordance and Biblical dictionary. Population and Sample: The population in this research is the Biblical text in Psalm 127:1. The sample used is the verses within the Biblical text that are the focus of analysis in this study.

Data and Analysis: The data used in this research is the Biblical text in Psalm 127:1. The analysis is carried out by considering the historical and cultural context of the time of writing, as well as analyzing the meaning of words, phrases, and verses in the text using the exegetical method.

RESULTS AND DISCUSSION

Exegesis of the meaning house (בַּיִת) as structure building and so on family in Psalm 127:1. Writer will discuss in study grammatical, study semantics, and interpretation related to Biblical Counseling.

Text Notes

MT	CODEX SINAITICUS	VULGATA	PESSITHA	LXX
^{WTT} Psalm 127:1 שִׁיר הַמַּעֲלֹת לְשֹׁלֹמֹה אֶם-יְהוּהָ לֹא-יִבְנֶה בַּיִת שָׁאן עֲמָלוֹ בִּזְנוֹ בּוֹ אֶם-יְהוּהָ לֹא- יִשְׁמְרֵ-עִיר שָׁאן שֶׁקֶד שׁוֹמֵר :	126:1 ὠδὴ τῶν ἀναβαθμῶν εἰς μὴ καὶ οἰκοδομησῆ οἶκον εἰς μάτην ἐκοπίασαν οἱ οἰκοδομοῦντες αὐτὸν εἰς μὴ καὶ φυλάξῃ πόλιν εἰς μάτην ἠγγρύπησεν ὁ φυλάσων	Psalm 126:1 CANTICUM GRADUUM SALOMONIS Nisi Dominus aedificaverit domum in vanum laboraverunt qui aedificant eam nisi Dominus custodierit civitatem frustra vigilavit qui custodit (Mzm. 126:1 VUL)	127:1 EXCEPT the LORD build the house , they labor in vain who build it; except the LORD keep the city, the watchmen stay awake in vain.	Psalm 126:1 ὠδὴ τῶν ἀναβαθμῶν τῷ Σαλωμων ἐὰν μὴ κύριος οἰκοδομήσῃ οἶκον εἰς μάτην ἐκοπίασαν οἱ οἰκοδομοῦντες αὐτόν ἐὰν μὴ κύριος φυλάξῃ πόλιν εἰς μάτην ἠγγρύπησεν ὁ φυλάσων (Mzm. 126:1 BGT)

Translate

1a: שִׁיר הַמַּעֲלֹת לְשֹׁלֹמֹה

שִׁיר (šir) song הַמַּעֲלֹת (hamma 'alōwt) climbing לְשֹׁלֹמֹה (lišlōmōh) Solomon. שֹׁלֹמֹה (šlōmōh) Solomons (Σαλωμων, rarely Σαλομων, LXXL mostly Σολομων), text “Solomon.” LXX (Codex Sinaiticus, 2022) codex Alexandrinus, textus Graecus ex recensione Luciani) and Peshitta (George M. Lamsa, 1985) remove לְשֹׁלֹמֹה. Other LXX (τῷ Σαλωμων), Targums (המלש), Vulgate (Salomonis) and Qumran (המולשל) everything supports MT (J. A. Sanders, 1967).

There are two connection construction in the phrase this, שִׁיר הַמַּעֲלֹת where הַמַּעֲלֹת genitive הַ have a password certain meaning journey climb. מַעֲלֹת, מַעֲלָה, מַעֲלָה (Ezr. 43:17) like incident hike, return from exile in Babylon (Ezr. 7:9), the festival in Jerusalem šir hamma'lot (Ps. 120:1, 121:1). Some version language UK (ESV, NASB, NIV, and NRSV) translate as not limited (“A song of Ascents”), where should translate as “Song climbing.” Then שִׁיר הַמַּעֲלֹת and לְשֹׁלֹמֹה. When a preposition לְ attached to לְשֹׁלֹמֹה (periphrastic genitive) to form

Suite construction. Because *שְׁלֹמֶה* is a noun certain, this also causes character connection becomes clear. However, in part, big version language English translates it as “A Song of Ascents, of Solomon” (NIV, NASB, NET. ERV, and NRSV) “Song of Ascents, of Solomon.”

1b: אִם יְהוָה יִבְנֶה אֶת-הַבַּיִת, אִם-יִבְנֶה אֶת-הַבַּיִת particle conjunction יהוה noun no there is type sex no there is number part, is used as “conditional - אִם “Versions of NIV, ESV, NASB, ISV, all translate it as “Unless the LORD builds the house.”

1c: לִבְנוֹת (lōyibneh) Verb - Qal - Imperfect - third person masculine singular, meaning” for the build,” “build back,” “for build a house” (i.e., build a family) (*Niphal*) to **build** for built return established.

1d: בַּיִת *bayith* or home interpreted as building (house) or from mud, brick, stone, for example, house stay, with one room for humans & animals (Jud. 11:31), palaces *bêt hammelek* dan *bâtê hā'ām* (Gen. 39:8), house god, temple, temple (1 Sam. 5:2, Judg. 18:31, 1 King 6:5, Ez. 4:17), temple kingdom at Bethel (Prov. 7:13), Yhwh build a house in heaven (Prob. 9:6), palace heaven (Ps. 36:9), build “His sanctuary” in Jerusalem (Ps. 78:69). Home in a paragraph this too can intended part House more from one room: *bâtê haqq^odēšîm* (room prostitute man) (2 Kings 23:7), place dwell: Sheol (Job. 17:13, Ez. 1:27, net spider (Job. 8:14), grave (Eccl. 12:5), vessel: *bâtê nefesh* (Isa. 3:20), part in *báyât* to in 1 Kings 7:25, *mibbayit* (Gen. 6:14). Patrick Miller limits meaning four possibilities: 1. Zion Jerusalem, place holy. 2. Build a temple or palace. 3. Palace of David, 4. Building home anyone (Patrick D. Miller, 1986a).

בַּיִת *Bayith* translated as House stairs, family: *bêt^okâ* = wife/wives, children, helpers (Gen. 7:1) subdivisions from *mišpāhâ* (Jos. 7:14), *y^olîd bayit* “all the men of his household,” (Gen. 17:27), *bêt par'ōh* (Gen 50:4), dynasty *bêt dāwîd* (1 King. 12:26), *bānâ bayit* start house ladder (Prov. 24:27), bless the child (Ex 1:21), *bêt 'āb*, *bêt 'ābôt*, family paternal (Gen. 24:38 and ^obôt (Ex. 6:25), Yhwh build House ladder (1 Sam. 2:35, 2 Sam. 7:27, 1 Kings 11:38). This thing possible refers to the level surface to structure literal physical were a family alive, but on a more level in, metaphor a refers to establishing, perpetuating, and maintaining the family line (Deut. 25:9, Ruth. 4:11, 1 Sam. 2:35, 2 Sam. 7:27, 1 Ki. 11:38, 1 Chron. 17:10, 1 Chron. 17:25). Have a family line give security in ancient Israel.

The word בַּיִת in Codex Sinaiticus, the word בַּיִת is called "οικον" which means house, while in the LXX *οικον* is the common singular masculine accusative noun from *οἶκος* where there are two meanings *οἶκος*, *οἶ*, *ο*. The house is a place to live (Matt. 9:6), a house is a palace (Matt. 11:8), and a house is God's temple for worship and prayer. God's house (Luke 11:51) is a place that "Behold, your house is being left to you desolate" (Matt. 23:38 NAS), figuratively speaking, a house is a gathering place for the community of believers in God's house (1 Pet. 2:5). Home as a place for those who live in the house, literally household, family "May this house be blessed with peace." (Luke 10:5), figuratively speaking, as members of the household of God's family (Heb. 3:6), more broadly as descendants (Matt. 1:6).

1e: עָמְלוּ (‘āmōlū) verb qal perfect here must be translated as work or work hard. Most Translate language English, however, translated it as strength now (e.g., “those who build it labor in vain” (ESV), “They labor in vain who build it” (NASB), “the builders labor in vain” NIV) Because it, the correct translation will read “in vain, the builders will work hard for that.”

1f: בְּ (bōw) Preposition, third person masculine stay.

1g: | שָׁוְיָ (šāw) 1) emptiness, vanity, falsehood 1a) emptiness, emptiness, vanity 1b) emptiness speech, lies 1c) worthlessness (behavior).

1h: אִם ('im-) The conjunction “except” of possible situation.

1i: לֹא (lō -) Adverb - Negative particle, meaning “not / not.”

1j: יְהוָה (Yahweh) Noun - proper - masculine singular, Jehovah = 'the existing One' 1) proper name from one true God.

1k: יִשְׁמָר (yišmār) Verb - Qal - Imperfect - third person masculine single meaning guard, observe, be responsible answer above 1a2) guard, supervise and ward off, protect, save lifeguard, guard.

1l: עִיר ('îr) Noun - feminine single meaning city

1m: : שׁוֹמֵר (šōwmêr), Verb - Qal - Participle - masculine single meaning watch over, look after, observe, pay attention to, be responsible for the answer.

From Translate on such translation:

šîr hamma-’ālōwṭ, lišlōmò - Compliments climbing from Solomon.

Im Yahweh lō yibneh ḥayit - If it were not the Lord who built the house

šāw ḥōwnāw ‘āmālū ḥōwnāw bōw – in vain did their builder’s work

Im Yahweh lō yišmār ‘îr - If not, GOD watches over the city

šāw šāqad šōwmêr - in vain, the bodyguards stand guard

Structure

There are several opinions regarding the structure of Psalm 127; Weiser has separate sections of verses 1-2 and 3-5 (Artur Weiser, 1962). Contrary to Anderson's opinion, this Psalm consists of two aphorisms (*aphorisms*) (Arnold Albert Anderson, 1972). Meanwhile, in Miller's opinion, art is a complete series of two scenes (Patrick D. Miller, 1986b). All three of these approaches can strengthen the overall structure of Psalm 127. For the Author, the thematic aspect of Psalm 127 underlies the entire chapter, where verses 1-2, "in vain," speak of the sovereign nature of God. All human effort will be "in vain" because it does not depend on God's wisdom, strength, will, goodness and mercy. In line with Elie's opinion, Assis stated that thematic analysis proves the coherence of Psalm 127, where verses 1-2 and verses 3-5, with יְהוָה (verse 3) as the center, can form parallelism (Assis, 2009).

I. Rely on God in a profession (v. 1–2)

A. Place Take refuge (v. 1)

B. Work (v. 2)

II. Blessing God (v. 3-5)

A. Understanding Blessing (v. 3-4)

B. Result of Blessing (v. 5)

One of the most notable features of this short poem is that it highlights three of activity life man the most common: building, security, and raising a family (Derek Kidner, 2014a). According to Robert Alter, the expression “to Solomon” as a depiction Reference - triggered Solomon to build a house at the beginning of the poem, “house” in Hebrew also becomes a term for a temple. “Build a home” Hebrew babies, you 're welcome means “home,”

“place” and “stay.” Emphasis second part psalm about offspring/children shows that the second meaning of the word plays a role here (Robert Alter, 2007). Two understandings from the word “home,” which is the same as the word in 2 Samuel 7:5, progressively give the similarity of the words of Hebrews בָּנָה (banah – bonim), “build up” (v. 1), and בֵּן (ben – bānīm), “child” (v. 3) (Derek Kidner, 2014b).

Grammatical Study

Unless God builds the house
 in vain did their builder's work
 If not, GOD is guarding the city
 in vain did they keep watch

There are repetitions of grammatical structures and other repetitions indicated in this verse, namely “Unless the LORD” אֱלֹהֵי יְהוָה and “in vain” שֶׁנֶּאֱמַר. Although the switch of “build the house “becomes” guard city, “Solomon uses the same verb form with the object directly. In the second line, the term” in vain “was placed for the first time in the text. The Hebrew followed with the same form of the verb and participle.

לְ (לְשִׁלְמָה) Deep language Hebrew sometimes a noun certain like שְׁלֵמָה no live form chain, but must be combined with preposition לְ for form the “genitive periphrastic.” Interpretation לְ in phrase this, according to Williams' Hebrew Syntax, debated (R J Williams, 2007). Generally interpreted as “ownership or Writer.” “לְ” title “(probably in Williams's term “לְ of direction”) that can mean” purpose (Ps. 122, לְיִרוּשָׁלַיִם “towards Jerusalem”).

שְׁלֵמָה MT and Qumran show little orthography differences. MT wrote שְׁלֵמָה, and Qumran wrote הַמּוֹלֵשׁ, which has an additional ו in it. The differences are due to the different timing (c. 100 BC – 70 AD) of the Qumran writers and the writers of the Persian period, which the spelling (*orthographic*) conventions adopted by the rabbis (Douglas K. Stuart, 2001). According to Stewart, “variety spelling” is small between MT and Qumran. The meaning of the word is “Solomon.”

אִם־יְהוָה used as “conditional אִם” which introduces the “protasis of statement conditional.” Expression אִם appears five times in Bible Hebrew, whenever at the beginning of the *protasis* “if” of condition real (§453). Combination emphasizes the certainty of *apodosis* if the condition is fulfilled (*Apodosis states the consequence of Protasis*).

עָמְלוֹ shows this is the case when used as “the past,” which reveals future antecedent actions another action. This uses similar often happens in the clause conditional like 1 Kings 8:47 and Ezra 29:13. Because it, more translation good will become “wasted of its workers will work hard for that.”

Semantic Study

Parallelism semantics in two point two : שׁוֹמֵר (“:”) in paragraph first This includes parallelism grammatical, parallelism semantics, and parallelism rhetorical (Walter C. Kaiser, 1998). This style of parallelism is not only a literary tool but a pedagogical one. עִיר/בֵּית is wrong; one main instruction parallelism is the word pair house and city (עִיר and בֵּית) (William R. Watters, 2011).

To determine the need to broaden the scope of the study by including other related words in עיר and בית each is the object of the two verbs יבנה and ישמר. Lexically, יבנה comes from בנה “to build.” ישמר comes from the שמר root, which can be translated as “watch over, watch over, preserve (Francis Brown & Charles Briggs, 1906a). On protection explained by שקד שומר. שקד identifies “guards” or “guards” (Cant. 3:3, 5:7) to warn citizens when there is danger שקד. His job is to be watchful which is symbolized by שקד. This way of comparing the work of God to that of man centers on the word pair עיר/בית.

According to Miller, “build a house” exists in a number of possibilities: building Yahweh's temple (Jerusalem), building the palace, building a line/ house of David, and building a line/ house in a manner general (Patrick D. Miller, 1986b). בית containing two meanings: 1. structure physical (Gen. 33:17, Deut. 8:12) and 2. palaces (Deut. 25:9, Ruth 4:11). This general meaning is an aphoristic or didactic proverb (Roland Edmund Murphy, 1981). This same argument applies to the word עיר although it is unlikely that “city” refers to “Jerusalem.” The title of the Psalm, defined in terms of pilgrimage, would indicate that Jerusalem is the goal of the journey. Parallel with Psalm 128 refers to Jerusalem.

שון lexicon defines the word as “no worthless, vanity (Francis Brown & Charles Briggs, 1906b). Another meaning attached to the word is “no important, no valuable, no real, “failure,” in vain, “no useful,” and “crime.” This is not the same word used in Preacher for enjoying success worldly (Derek Kidner, 2014b).

John Eaton denies the possibility of interpreting it as “building House physical or family,” עמלו בוני in form plural. This no enter sense for imagined “builder plural” is mentioned here for “one home (John H. Eaton, 2003).

Historical Context

Study of the history of Psalm canonical and comparing the MT with the Qumran Psalter helps calendar and background the history of Psalm 127. There is a view in interpretation title שיר המעלות sung pilgrim in a journey to Jerusalem for a celebration event. Besides that, scholars believe in the background behind history post-exile (Michael D. Goulder, 1998).

Temple and city of Jerusalem were destroyed in 587 BC, much to the shock and sorrow of the Israelites. However, thirteen pity Lords brought the k back to the land and allowed them to build a return Temple in 516 BC. Because the Jews post-exile clearly looked at what God did to them, from destroying “temple” and “city” to building back, it is possible that means “the temple” בית and “Jerusalem” עיר moment they sing Psalm 127.

Interpretation

Psalm 127:1 begins with topics proverbs about the sovereignty of God. The topic developed in two related pieces of advice with life urgent that is home/family and city/neighborhood matter this related tightly with the place shelter and providing security (Derek Kidner, 2014a). Solomon's goal is “... founded the House of the LORD and his palace itself ... strengthening cities (2 Chron. 8:1-2) for building a national defense, though the situation

of peace, threat, and danger can happen. The house provides a place, shelter, and city that delivers security with guards stationed throughout corners and around throughout the night.

Solomon speaks about building and security "... it has done establish his palace and the house of the LORD and the walls around Jerusalem ..." (1 Kings 3:1-11) para said dictum sovereignty, God. Like Psalm 121, "Lord is a keeper. "He is the guard who doesn't once asleep and exists at the moment needed. "Because love thy faithfulness is built (בנה) for forever" (Ps. 89:2).

God's purpose is to build a home for everyone who lives inside. It does not experience cold and hot, or dangerous enemies. Home becomes a place of rest after all day work and it is a gathering place for family members. Home is the way of parents to give advice and teaching to their children. Home refers to family's life, but at a deeper, metaphorical level, it refers to establishing, perpetuating, and maintaining the family line (Deut. 25:9, Ruth 4:11, 1 Sam. 2:35, 7:27; 1 Kings 11:38, 1 Chron. 17:10, 17:25) having a family line provided security in ancient Israel.

CONCLUSION

Psalm 127 teaches Believers to "trust God" as a key to live. A man possibly works hard to build a good life, live structurally with ownership, but without the Lord, everything ends in vain. There are many examples, were working hard to build a house and look after the city could not ensure serenity and safety. Though man tries his best, but it is God who gives the blessing in the end. That is the same with the Jews. After experiencing the destruction temple of Jerusalem, they realize that, it is God who builds and destroys. They study to build House ladders, temples, Jerusalem, the kingdom of David, and the coming of Messiah, at the end everything belongs to God. So that they came to the conclusion that they could just do it, and wait in silent until Lord starts plan his restoration (Jer. 30-33) while guarding Torah as a foundation (Ps. 119). Who knows that the Home and its family, community, church, or state should make the Lord as a priority.

God confirms building a home becomes important, so God involves the self because that's where life begins. Inside the house, the need for security is very important. In the house, all the advices and teachings should be given to the children, the relationship between parents and children as family members happened "and you shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up." (Deut. 6:7 NAS) Home becomes a place to keep ownership of, "But no one can enter the strong man's house and plunder his property..." (Mk. 3:27, Matt. 12:29). Home is a place to grow a sense of security, not only structurally building but acceptance of fellow family members. A home is also a place where love, respect, and mutuality grow in care.

Therefore, the urgent for every Christian is to always present God in the Home and family, with a method, ponder word with prayer, and always "rely on the Lord." Community need for each other strengthens and reminds us Psalm 127 teaches walk-in "faith" day by day "Faith is based from all things that we expect and prove from all things we don't. We see. (Heb 11:1 ITB). However, it is necessary to be careful in a paragraph. This no can be interpreted as if hard work man in vain. In fact, the OT describes very positive work, "...and put him into the garden of Eden to cultivate it and keep it." (Gen. 2:15 NAS) The proverb teaches not to be lazy: "O sluggard, observe her ways and be wise." (Prov. 6:6 NAS) The advice of the prophet Jeremiah "... the welfare of the city..." (Jer. 29:7 NAS) Psalm 127 warns that each builds a house and family involving and relying on God. because "believe in God" is the main key.

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