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

Sahara Theo
Universitas Kristen Immanuel - Yogyakarta
sahara5000@gmail.com

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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

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 Sirê Hama’alôt Psalms (Ps. 120-134), (Sirê 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, Sirê 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, אַשְׁרֵי) happiness (v. 5) (C. Hassell Bullock, 2004). Even exclamation hinnêḥ (v. 4) has function instructional. Particle הִנֵּה (hinnÈ) 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

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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

<table>
<thead>
<tr>
<th>MT</th>
<th>CODEX SINAITICUS</th>
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<tr>
<td>Psalm 127:1</td>
<td>CANTICUM</td>
<td>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.</td>
<td>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.</td>
<td>Psalm 126:1  ωδή τῶν ἀναβαθμῶν τῶν Σαλωμῶν έὰν μὴ κύριος οἰκοδομησῃ εἰς μάτην ήγρυπνησεν ο φυλάςσων (Mzm. 126:1 VUL)</td>
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Translate

1a: שִִׁ֥יר הַַֽמַַֽעֲל֗וֹת לִשְׁלֹ֫מ ִׁ֥ה שִׁ֥יר (šîr) song תַּהֲמָמַּֽוֹת (hamma 'ălōw) climbing הַַֽמַַֽעֲל֗וֹת (lišlōmōh) Solomon. לִשְׁלֹ֫מ ה (līšlōm) Solomons (Σαλωμῶν, rarely Σαλομῶν, LXXL mostly Σολομόν), text “Solomon.” LXX (Codex Sinaiticus, 2022) codex Alexandrinus, textus Graecus ex recensione Luciani) and Peshitta (George M. Lamsa, 1985) remove הַַֽמַַֽעֲל֗וֹת. Other LXX (τῶ Σα λομον), Targums (しまい), Vulgate (Salomonis) and Qumran (しまい) everything supports MT (J. A. Sanders, 1967).

There are two connection construction in the phrase this, תַּהֲמָמַּֽוֹת where תַּהֲמָמַּֽוֹת genitive לִֽשְׁלֹ֫מ ה have a password certain meaning journey climb. הַַֽמַַֽעֲל֗וֹת (hamma 'ălōw) like incident hike, return from exile in Babylon (Ezr. 43:17) like incident hike, return from exile. The festival in Jerusalem תַּהֲמָמַּֽוֹת (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 תַּהֲמָמַּֽוֹת and תַּהֲמָמַּֽוֹת. When a preposition ל attached to הַַֽמַַֽעֲל֗וֹת (periphrastic genitive) to form
Suite construction. Because οἰκον 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: אֶת particle conjunction אָמַרο particle noun no there is type sex no there is number part, is used as “conditional - קא “Versions of NIV, ESV, NASB, ISV, all translate it as “Unless the LORD builds the house.”

1c: לְיִתֵּנָה (lōyītneḥ) 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: אֵּיל 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 bèt hammelek dan bātē hāʾām (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 (Prov. 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: bātē haqqōḏēḏēś qim (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: bātē nefēś (Isa. 3:20), part in bāyāt 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).

Bayith translated as House stairs, family: bēṯēkā = wife/wives, children, helpers (Gen. 7:1) subdivisions from mišpāḥā (Jos. 7:14), yōlid bayit “all the men of his household,” (Gen. 17:27), bēt parʿōh (Gen 50:4), dynasty bèt dāwīd (1 King. 12:26), bānā bayit start house ladder (Prov. 24:27), bless the child (Ex 1:21), bèt ōb, bèt ōbōt, family paternal (Gen. 24:38 and 2bōt (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 אֵיל in Codex Sinaiticus, the word אֵיל is called "οἰκον" which means house, while in the LXX oikos is the common singular masculine accusative noun from ὀικός where there are two meanings ὀικός, ou, ō. 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: אָמַל (āmalû) 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: בָּאֵל (bōw) Preposition, third person masculine stay.

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

1h: | עִ ֗יר׀ (îr) Noun - feminine single meaning city

1i: | ־ל׀ Adverb - Negative particle, meaning "not / not.

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

1k: | י שְמָר־׀ (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: | ﬀ׀ (šōwmêr), Verb - Qal - Participle - masculine single meaning watch over, look after, observe, pay attention to, be responsible for the answer.

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 הִ נ ה (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 הבנה (banah – bonim), “build up” (v. 1), and בן (ben – בָּנוֹת), “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” אִם־יְׁהוָה and “in vain” שא. 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” “was placed for the first time in the text. The Hebrew followed with the same form of the verb and participle.

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

If the Hebrew was used as “conditional ב” which introduces the “protasis of statement conditional.” Expression ב 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).

which has an additional 1 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.”

which 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 : שֵׁם (";") 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. שֵׁם is wrong; one main instruction parallelism is the word pair house and city (בַּיִת and עִיר (William R. Watters, 2011).
To determine the need to broaden the scope of the study by including other related words in הבַיִת and עִיר each is the object of the two verbs יִבְׁנֶה and יִשְׁמַר. Lexically, יִבְׁנֶה comes from בְׁנֶה “to build.” יִשְׁמַר comes from the וָשַׁמר root, which can be translated as “watch over, watch over, preserve” (Francis Brown & Charles Briggs, 1906a). On protection explained by וָשַׁמר.identifies “guards” or “guards” (Cant. 3:3, 5:7) to warn citizens when there is danger. His job is to be watchful which is symbolized by וָשַׁמר. This way of comparing the work of God to that of man centers on the word pair הבַיִת/עיר.

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). הבַיִת 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 העיר 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.

םש 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,” הנְָּלָּה בָּעֲרָת 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 שִִׁיר הַַֽמַַֽעֲל֗וֹת 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” הבַיִת and “Jerusalem” העיר at the 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 (712) 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. House 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.
REFERENCES


Sirē Hamaʿalôt. (2005). Study Psalm accept what ’s called collection as “collections single mutually _ related” to use special in post-exilic Israelite community.
