

(122:1) Both parts of this verse begin with $\cdot\pi\dot{\eta}\pi\dot{?} - \square\delta$. We could translate it, If. It points to something which can really happen, but it does not positively affirm that it does or that it will. Cf. Ges., 62.

"Build" - $\cdot\pi\dot{\eta}\dot{\eta}\dot{?}$. Actually the ~~text~~ ^{Heb.} says, "If the Lord does not build..." This probably has reference to all that is involved in building a house - not just the house, but the raising of a family and training them to live pleasing to the Lord. Cf. Ges., 142. So it is the whole family that the Psalmist is concerned about here.

"In vain" - $\delta\dot{\eta}\psi$, "that which deceives the hopes." Also, emptiness, vanity, nothingness" (Ges., 1039).

"They labor" - $\cdot\eta\dot{\eta}\dot{\eta}\dot{?}$. This is to labor with painful effort to the point of absolute fatigue, exhaustion! Cf. Ges., 795.

"The writer places himself at the end of the work" (Peronne, II, 395).

"Keep" - i.e., If the Lord does not keep... Heb.: $\cdot\eta\dot{\eta}\dot{\eta}\dot{?} - \delta\dot{\eta}$. This means to guard, or protect. Cf. Gen. 28:15, 20; Ex. 23:20; Jer. 31:10; Psa. 121:7.

"The city" - $\cdot\eta\dot{\eta}\dot{?}$. The house is in the city. A city is made up of houses.

"The watchman" - This is taken from the verb, "keep." It is $\cdot\eta\dot{\eta}\dot{\eta}\dot{?}$.

"Watch" - $\cdot\eta\dot{\eta}\dot{\eta}\dot{?}$. This is to guard so carefully that one denies himself sleep in order to do it.

This verse says that everything depends upon the blessing of God (Delitzsch, III, 291).

On 51:1 as the family, cf. Gen. 7:1; 12:17; 35:2. Also see Gen. 18:19; 1 Sam. 20:15.
Applies also to Israel, cf. Lev. 3:2.

Perowne says (p. 394), "The great moral of the Psalm is, that without God's blessing all human efforts and human precautions are in vain; that man can never command success; that God gives and man receives."

Psalms 127, 128, 129 have to do with the home. Many think that ~~John~~ wrote this because of the proverbial character of the Psalm. Others place it at the time of the return from captivity. Actually, we do not know. It fits either or both.

Some feel that David wrote it thinking of Belshazzar. If so, what a revelation of the inadequacy of human wisdom - even when given by God!

Related verses: Heb. 3:4.

Gen. 11:4-8.

John 15:5b.

Acts 5:38, 39.

1 Cor. 3:6, 7.

Psa. 2.

127:2