

Hebrew Whiteboard

Biblical Hebrew and the Psalms

Psalm 122

Objectives

- 1. Identify verse structure by means of major disjunctive accents.**
- 2. Display verse structure by means of logical line diagramming.**
- 3. Interpret verse structure.**
- 4. Identify poetic devices.**
- 5. Interpret poetic device function(s).**
- 6. Identify the psalm's structure.**

Psalm 122:1

Identify major
disjunctive accents and
divide into poetic lines.

disjunctive *rebi'a*

'oleh-weyored, major poetic
disjunctive marking logical
midpoint of verse

1 שִׁיר הַמַּעֲלוֹת

לְדָוִד

'athnach, second in
poetic disjunctive
ranking

שָׁמַחְתִּי בְּאֵמְרֵיהֶם לִי

בֵּית יְהוֹנָה גִּלְגָּד:

silluq = end of v. 1

Psalms 122:1

Adjust to display
grammatical and
parallel relationships.

Psalms superscription: literary
identification + authorship

Perfect verb, past repetitive due to
following adverbial (temporal) participle

Masculine **plural** Qal active participle

Indirect object: “to me”

Adverbial accusative of direction:
“to YHWH’s house”

Cohortative imperfect of exhortation

1 שִׁיר הַמַּעֲלוֹת
לְדָוִד
שָׁמַחְתִּי
בְּאֲמָרִים
לִי
בֵּית יְהוָה
נִגְלָה:

Psalm 122:2

Identify major
disjunctive accents and
divide into poetic lines.

'athnach, major
disjunctive in this verse

2 עֲמָדוֹת הָיוּ רַגְלֵינוּ

disjunctive *rebi'a*

בְּשַׁעֲרֵי־

יְרוּשָׁלַם:

silluq = end of v. 2

Psalm 122:2

Adjust to display
grammatical and
parallel relationships.

Periphrastic participle
(participle + a form of הִיה)

Subject of participle

2 עֲמָדוֹת הָיוּ רַגְלֵינוּ

Adverbial prepositional phrase
of location

בְּנִשְׁעָרָיָהּ

יְרוּשָׁלָּם:

Vocative of address

Psalm 122:1–2 — Translation

1 A song of ascents by David.

I was happy whenever they said to me,
“Let’s go *to* YHWH’s house.”

2 Our feet are standing
In your gates, O Jerusalem.

Italics for implied
information.

English normally uses this particle
to express the vocative of address.

Psalm 122:1–2 — Translation

Psalm superscription

1 A song of ascents by David.

I am happy whenever they say to me,
“Let’s go *to* YHWH’s house.”

2 Our feet are standing

Or, “Tabernacle”

In your gates, O **Jerusalem.**

Start of stair step
repetition

Psalm 122:1–2 — Observations

- Psalm superscription—see observations on Psalm 120:1–2.
- *Lamed* of authorship on לַמְּדָבָר.
- The following participle in a temporal clause (“whenever they say to me”) shows that the perfect verb (“I am happy”) refers to recurring actions.
- The *beth* preposition can be translated “when” or “whenever.”

Psalm 122:1–2 — Observations

- The plural participle indicates plural speakers: “they” (could be indefinite subject).
- The indirect object of the participle identifies to whom they speak: “to me”—the psalmist.
- “YHWH’s house” can refer to the Tabernacle (Exod 23:19; Josh 6:24; 1 Sam 1:7) or to the Temple (1 Kgs 3:1; 6:1, 37). For David, it was the Tabernacle.

Psalm 122:1–2 — Observations

- “YHWH’s house” acts grammatically as an adverbial accusative of direction: “*to* YHWH’s house” (GKC, §118.*e-f*).
- Adverbial phrases normally follow the verb they modify; therefore “*to* YHWH’s house” receives emphasis.
- Verse 9 confirms the emphasis by returning to the same phrase at the end of the psalm—forming an inclusio.

Psalm 122:1–2 — Observations

- The Qal imperfect first person verb at the end of v. 1 acts as a cohortative of exhortation: “Let’s go.”
- Verse 2 opens with a feminine plural active verbal participle followed by a form of the verb “to be”—a periphrastic participle construction stressing continuous action: “our feet are standing.”

Psalm 122:1–2 — Observations

- The perfect of הָיָה (a stative verb) indicates a state of *being*, not a state of *becoming*.
- “Our feet” is the subject of the verb clause. Since the noun refers to a dual body part, it is normally feminine—note the feminine plural participle in grammatical agreement.

Psalm 122:1–2 — Observations

- The adverbial (locative) prepositional phrase (“in your gates”) modifies the verbal participle.
- The pronominal suffix (“your”) is second person feminine singular:
 1. Second person—its antecedent is a vocative of address (“O Jerusalem”).
 2. Feminine singular—cities and countries are considered feminine in Biblical Hebrew.

Psalm 122:1–2 — Observations

- Nouns in the vocative often come at the end of Biblical Hebrew sentences in normal word order.
- “Jerusalem” in v. 2 consists of the first element in the stair step repetition completed in v. 3.
- Spelling יְרוּשָׁלַם without the *yod* is a shortened form (“defective” is misleading for such forms) of יְרוּשָׁלַיִם. *Qamets* under *lamed* occurs when *pathach* is in pause (marked by a major disjunctive accent).

Psalm 122:3

Identify major
disjunctive accents and
divide into poetic lines.

'athnach, major
disjunctive in this verse

3 יְרוּשָׁלַם הַבְּנוּיָהּ

כְּעִיר שֶׁחִבְרָה-לָהּ יִתְקַדּוּ:

topical *rebi'a*

silluq = end of v. 3

Psalm 122:3

Adjust to display
grammatical and
parallel relationships.

Stair step repetition begun in
v. 2; emphatic subject of
verbless clause through v. 4.

3 יְרוּשָׁלַם

Adjectival passive participle as
relative clause modifying subject.

הַבְּנוּיָה

Adverbial prepositional phrase
modifying participle.

כְּעִיר

וְשֶׁתִּחְבֶּרֶה-לָּהּ יִתְקַן:

Relative clause modifying preceding
noun; verb is perfect reflexive.

First use of
relative particle;
paralleled by a
second in v. 4.

Psalm 122:4

Identify major
disjunctive accents and
divide into poetic lines.

pazer, tertiary
disjunctive

4 שְׁנֵאֵם עָלוּ שְׂבָטִים

tipcha, secondary
disjunctive

שְׂבִיטֵיהֶּ

'athnach, major
disjunctive in this verse

עֲדוֹת לְיִשְׂרָאֵל

disjunctive (quarter marker) *rebi'a*

לְהָדוֹת

silluq = end of v. 4

לְנֵאֻם יְהוָה:

Psalm 122:4

Adjust to display
grammatical and
parallel relationships.

Adjectival relative clause
modifying עִיר (v. 3) parallel
to previous וְ-clause.

וְשֵׁם וְעָלוּ שְׂבָטִים 4

שְׂבָטֵי-יָהּ ↔

Apposition defining
previous noun.

עֲדוֹת לְיִשְׂרָאֵל ↔

Apposition defining entire
preceding clause.

לְהָלוֹת

Adverbial
infinitive
of purpose.

Prepositional phrase =
direct object accusative.

לְשֵׁם יְהוָה:

Psalm 122:5

Identify major
disjunctive accents and
divide into poetic lines.

5 כִּי עָמָהּ יָשְׁבוּ כְּסֵאוֹת לְמִשְׁפָּט

'athnach, major
disjunctive in this verse

כְּסֵאוֹת לְבֵית דָּוִד:

silluq = end of v. 5

topical *rebi'a*

Psalm 122:5

Adjust to display
grammatical and
parallel relationships.

Adverb of location
modifying following verb;
repetition from v. 4.

Verb + subject; first part of
stair step repetition.

Adverbial prepositional
phrase — purpose.

Adjectival
preposition
phrase,
possession.

לְבֵית דָּוִיד:

כְּסֵאוֹת

לְמַשְׁפָּט

5 כִּי יֵשְׁבוּ כְּסֵאוֹת

יִשְׁמְעוּהָ

Apposition identifies
“thrones.”

Reason clause adverbially
modifying the verb in v. 2.

Psalm 122:3–5 — Translation

- 3** Jerusalem, which is built
As a city which is joined together,
- 4** Where the tribes ascend,
Even the tribes of Yah—
An ordinance for Israel—
To praise YHWH's name,
- 5** Because there thrones are set for
judgment,
Thrones belonging to David's dynasty.

Italics for
understood
connector.

Psalm 122:3–5 — Translation

Second member of first stair step repetition.

3 **Jerusalem**, which is built

As a city

which is joined together,

Where the tribes ascend

Second
stair step
repetition.

4

Repetition.

Even the tribes of Yah—

Third stair step
repetition.

An ordinance for Israel—

To praise YHWH's name.

Because there **thrones** are set for judgment,

Thrones belonging to David's dynasty.

Psalm 122:3–5 — Observations

- “Jerusalem” continues stair step repetition from v. 2 and serves as subject of the noun clause involving all of vv. 3–4.
- YHWH (as Guardian) was theme in Ps 121; Jerusalem is theme in Ps 122.
- The articular Qal passive participle feminine singular comprises a relative clause modifying “Jerusalem” adjectivally (cities are feminine).

Psalm 122:3–5 — Observations

- The passive participle should be considered a divine passive—God is the implied agent of the act of building.
- “As a city” modifies the verbal participle “built” adverbially to express identity.
- The relative clause introduced by the relative particle ׀ modifies “city” adjectivally.

Psalm 122:3–5 — Observations

- The verb of the relative clause is a Pual reflexive perfect 3fs with “city” as its subject.
- The preposition + 3fs pronominal suffix (לָהּ) indicates the agent (following a passive/reflexive verb) = “joined herself”; Arnold & Choi, *A Guide to Biblical Hebrew Syntax*, §4.1.10.l-m.
- The adverb יחד means “together.”

Psalm 122:3–5 — Observations

- Verse 4 begins with the same relative particle as the previous relative clause in v. 3 (וְשָׁם), making the two clauses parallel descriptors of “city.”
- The relative particle joins with an adverb (שָׁם = “there”) to mean “where” (literally, “which there”).
- A Qal perfect 3cp (עָלָה) characteristic present (“ascend”) is the verb for the relative clause with “tribes” as subject.

Psalm 122:3–5 — Observations

- “The tribes of Yah” acts as a noun phrase in apposition to the previous “tribes.”
- The apposition defines and can be translated with an implied epexegetical “*even*.”
- The construct phrase exhibits a genitive of possession = “*even* the tribes *belonging to* Yah.”
- “Yah” is short form of “YHWH.”

Psalm 122:3–5 — Observations

- The disjunctive accent *tipcha* supercedes the previous disjunctive *pazer*, making the first five words of v. 4 a unified clause.
- The next clause, “an ordinance for Israel,” forms an apposition to the entire previous clause to explain that God commanded the tribes’ ascent (or pilgrimage) to Jerusalem (see Exod 23:14–17; esp. 34:24, “when you ascend”).

Psalm 122:3–5 — Observations

- “Ordinance” or “testimony” = a legal obligation under a covenant or contract.
- The *lamed*-preposition on “Israel” expresses either specification (“with regard to Israel”) or benefit (“for *the benefit of* Israel”).
- The *lamed*-preposition on the Hiphil infinitive construct indicates purpose: “for the purpose of praising.”

Psalm 122:3–5 — Observations

- The verb נָתַן occurs only in Hiphil and Hithpael stems in the Hebrew Bible: Hiphil carries the concept of “give thanks” or “praise” but Hithpael “confess.”
- The final *lamed*-preposition in v. 4 introduces the accusative of direct object: “to praise YHWH’s name”—cf. *HALOT*, I ִנָּ 21 (509–10).
- “YHWH’s name” refers to all of YHWH’s reputation in character and deeds.

Psalm 122:3–5 — Observations

- Verse 5's reason clause (introduced by יְ) could modify adverbially either “are standing” (v. 2) or “ascend” (v. 4), but
 - repetition of אֵשׁ (v. 2 “where” and v. 5 “there”) tie the two together as co-modifiers of “are standing.”
- The Qal perfect verb (3rd plural) should be taken as an impersonal passive (“are set” rather than “sit”)—*IBHS*, §22.7a.

Psalm 122:3–5 — Observations

- “For judgment” establishes the thrones’ purpose; see 1 Kings 7:7.
- By repeating “thrones” in two different clauses, the apposition provides further identification: they “belong to David’s dynasty.”
- “David’s dynasty” is literally “the house of David”—the Davidic king exercises “judgment” (or, “justice”).

Psalm 122:6

Identify major
disjunctive accents and
divide into poetic lines.

6 שְׂאֵלוּ שְׁלוֹם יְרוּשָׁלַם

'athnach, major
disjunctive in this verse

יִשְׁלְיוּ אֶהְבִּיד:

silluq = end of v. 6

topical *rebi'a*

Psalm 122:6

Adjust to display
grammatical and
parallel relationships.

Plural imperative
addressing all.

Two-consonant
assonance and root play.

6 שְׂאֵלוּ שְׁלוֹם יְרוּשָׁלַיִם

יְשָׁלְיוּ אֶהְיֶה:

Repetition of “Jerusalem”
found in vv. 2, 3.

Stair step repetitions of “peace”
and “prosperity” in vv. 6, 7.

Jussive
expressing
request or desire.

Psalm 122:7

Identify major
disjunctive accents and
divide into poetic lines.

7 יְהִי-שְׁלוֹם בְּחֵילָךְ:

שְׁלוֹה בְּאַרְמְנוֹתֶיךָ:

'athnach, major
disjunctive in this verse

silluq = end of v. 7

topical *rebi'a*

Psalm 122:7

Jussive of wish or desire; imperfect = state of *becoming*.

Adjust to display grammatical and parallel relationships.

Second part of stair step parallelism from v. 6.

7 יְהִי-
שְׁלוֹם

Adverbial prepositional phrase of location.

בְּחֵילָךְ

Second part of stair step parallelism from v. 6.

שְׁלוֹה

Adverbial prepositional phrase of location.

בְּאַרְמְנוֹתַי:

Psalm 122:6–7 — Translation

- 6** Ask peace *for* Jerusalem;
May those who love you prosper.
- 7** May peace come to exist within your
walls,
Prosperity within your palaces.

Psalm 122:6–7 — Translation

- 6** Ask **peace** *for* Jerusalem;
May those who love you **prosper**.
- 7** May **peace** come to exist within your
walls,
Prosperity within your palaces.

Psalm 122:6–7 — Observations

- Verse 6 provides an emphatic core for Psalm 122:
 - 2-consonant assonance: *shin* (שׁ) + *lamed* (ל) occur in 4 out of 5 words in v. 6.
 - Both שְׁלֵה and שְׁלֵם occur in stair step repetition in vv. 6 and 7.
 - Regarding שְׁלֵה vs. שְׁלֵם, a chiastic arrangement appears: שְׁלֵה - שְׁלֵם - שְׁלֵם - שְׁלֵה.
 - Root play exists between שְׁלֵה and שְׁלֵם in that both roots refer to welfare, peace, and prosperity.

Psalm 122:6–7 — Observations

- The plural imperative (“Ask”) indicates that all who hear or who believe should pray for Jerusalem’s welfare (“peace”).
- The first accusative (“peace”) is the direct object; the second accusative is adverbial (“*for* Jerusalem”).
- The second half of v. 6 provides the prayer itself: “May those who love you prosper.”
- “You” is a 2fs pronominal suffix—feminine in agreement with the city of Jerusalem as antecedent.

Psalm 122:6–7 — Observations

- The Qal active participle masculine plural (“those who love”) implies a characteristic love.
- Verse 7 use another jussive verb to continue to petitionary prayer started in v. 6.
- The jussive imperfect of “be” means “may (something) come to be or happen”—in other words, it is yet to occur—they pray for peace and prosperity because neither currently exists.

Psalm 122:6–7 — Observations

- By continuing the stair step repetitions from v. 6, v. 7 continues the focus on peace and prosperity.
- “Within your wall’s” refers to Jerusalem’s walls—therefore, a reference to all its inhabitants.
- “Within your palaces” refers to Jerusalem’s royal and noble residences—therefore, a reference to all its leaders.

Psalm 122:8

Identify major
disjunctive accents and
divide into poetic lines.

8 לְמַעַן אֶתִּי וְרַעִי

'athnach, major
disjunctive in this verse

אֶדְבָּרָה-נָא

tipcha, secondary
disjunctive

שָׁלוֹם בָּךְ:

silluq = end of v. 8

Psalms 122:8

Adverbial phrase expressing beneficial purpose; modifies following verb.

Adjust to display grammatical and parallel relationships.

Cohortative imperfect verb with modal particle.

Third occurrence of this word in stair step repetition.

8 לְמַעַן אֶתִּי וְרַעֲי

אֶדְבָּרָהּ-נָא

שָׁלוֹם

Direct speech content.

כִּי:

Third use of *beth*-preposition + 2fs suffix continuing petition of v. 7.

Psalm 122:9

Identify major
disjunctive accents and
divide into poetic lines.

9 לְמַעַן בֵּית-יְהוָה אֱלֹהֵינוּ

'athnach, major
disjunctive in this verse

אֲבִקְשָׁה

tipcha, secondary
disjunctive

טוֹב לָךְ:

silluq = end of v. 9

Psalm 122:9

Adjust to display
grammatical and
parallel relationships.

9 לַמַּעַן בֵּית-יְהוָה אֱלֹהֵינוּ

Adverbial phrase expressing
beneficial purpose; modifies
following verb.

Cohortative imperfect verb.

Lamed-preposition + 2fs suffix;
adverbial phrase modifying
implied jussive verb.

אֲבִי קִנְיָה

טוֹב

Direct
object.

לְךָ:

Psalm 122:8–9 — Translation

8 For the sake of my brothers and my
countrymen,
I will say, “*May peace come to exist in
you.*”

Italics for implied ellipsis of verb.

9 For the sake of the house of YHWH
our God,
I will seek good for you, *O Jerusalem.*

Italics for ellipsis of vocative implied
by 2fs “you”—cf. v. 2.

Psalm 122:8–9 — Translation

8 For the sake of my brothers and my
countrymen,
I will say, “*May peace come to exist in
you.*”

Stair step repetition from vv. 6, 7.

9 For the sake of the house of YHWH
our God,
I will seek good for you, *O Jerusalem.*

Repetition for inclusion with v. 1.

Psalm 122:8–9 — Observations

- The last two verses of the psalm parallel each other and carry on the theme of peace from vv. 6 and 7.
- The compound particle לְמַעַן appears at the head of both verses to indicate beneficial purposes.
- Verse 8 reveals the psalmist's concern for his people Israel: “my brothers and my countrymen.”

Psalm 122:8–9 — Observations

- The first person common singular cohortative imperfect expresses the psalmist's determination: "I will say . . ."
- What the psalmist says is a petitionary prayer that implies the same jussive verb used in v. 7: "*May peace come to exist . . .*"
- "Peace" occurs for the third time in vv. 6–8, representing a key theme in this psalm—especially when joined with "prosperity" (vv. 6, 7).

Psalm 122:8–9 — Observations

- The psalmist's prayer consists of peace.
- What the psalmist says is a petitionary prayer that implies the same jussive verb used in v. 7: “*May peace come to exist . . .*”
- “Peace” occurs for the third time in vv. 6–8, representing a key theme in this psalm—especially when joined with “prosperity” (vv. 6, 7).
- The location for peace is “in you” = in Jerusalem.

Psalm 122:8–9 — Observations

- Verse 9 continues with a second beneficial purpose—this one related to the Tabernacle.
- This second reference to the Tabernacle (see v. 1) forms an inclusio around the entire psalm and indicates another theme.
- The psalmist adds “our God” to “YHWH” in the spirit of his petition for his fellow countrymen in v. 8.
- The verb in v. 9 echoes the cohortative of determination found in v. 8.

Psalm 122:8–9 — Observations

- Whereas “I will say” provides the verbal action of the psalmist in prayer, “I will seek” implies other kinds of action.
- “Good” stands in place of or summarizes “peace” and “prosperity”—it implies all things that are “good.”
- Three times the psalmist gives the location for peace or prosperity as “in” Jerusalem, within her walls and palaces, but now he uses “for you” with reference to “good.”

Psalm 122:8–9 — Observations

- “For you” actually forms a third statement of benefit—this final one parallel to the two “for the sake of” declarations.
- Thus, Psalm 122 provides a number of triplets with thematic implications:
 - “Jerusalem” 3x
 - “in your _____” 3x
 - “peace” 3x

Psalm 122:8–9 — Observations

- Since the antecedent for the 2fs “you” in v. 9 is Jerusalem, the translation can legitimately add the implied vocative that is explicit at the end of v. 2.
- That vocative in v. 2 follows the first occurrence of the 2fs pronominal suffix:
בְּשַׁעְרֶיךָ יְרוּשָׁלַם, “in your gates, O Jerusalem.”

Psalm 122 — Structure

- Clues to the psalm's structure:
 - Psalm superscription, v. 1a.
 - Inclusio, “house of YHWH,” vv. 1b, 9.
 - First person, vv. 1b–2.
 - Third person feminine, vv. 3–5: Jerusalem.
 - Imperative plural, v. 6.
 - Jussives, vv. 6–7.
 - First person cohortatives, vv. 8–9.
 - Purpose clauses, vv. 8–9.

Psalm 122 — Structure

Psalm Superscription (v. 1a)

A Psalmist's Pilgrimage of Joy (vv. 1b–2)

B Psalmist's Praise of Jerusalem (vv. 3–5)

B' Psalmist's Prayer for Jerusalem (vv. 6–7)

A' Psalmist's Promises to Jerusalem (vv. 8–9)

Stair Step Parallelism

Etc.

כְּסָאוֹת, v. 5b

כְּסָאוֹת, v. 5a

שְׁבִיטִי, v. 4b

שְׁבִיטִים, v. 4a

יְרוּשָׁלַם, v. 3

יְרוּשָׁלַם, v. 2



Psalm 122 — Summary

- **v. 1a:** Psalm 122 comprises the third psalm of the Psalms of Ascents and the first of those psalms ascribed to David (cp. Pss 124, 131, 133).
- **v. 1b:** David was happy about being invited to go up to Jerusalem for worship as a pilgrim fulfilling the commands for all male adults to go three times each year.
- **v. 1b:** That worship was corporate—note “they” and “let’s.”

Psalm 122 — Summary

- **v. 1b:** “Let’s” (representing the plural cohortative) indicates mutual exhortation to obedience and worship.
- **v. 1b:** Here and in v. 9 “YHWH’s house” (or, “YHWH’s Tabernacle”) forms an inclusio (an envelope) around the psalm—indicating the unity of the psalm and a major theme of the psalm.
- **v. 1b:** The goal of the pilgrims was the Tabernacle, the place of God’s choosing.

Psalm 122 — Summary

- **v. 2a:** David jumps from the invitation for pilgrimage (v. 1b) to their arrival in Jerusalem—they've achieved their geographic goal, now they must attain their spiritual goal.
- **v. 2b:** David probably went up from his palace into the city—a short trip for him.
- **v. 2b:** The pilgrims, including David, stand inside Jerusalem and look around at this city God had chosen and to which David had brought the ark of the covenant (2 Sam 6).

Psalm 122 — Summary

- **v. 3a:** Jerusalem! The name forms the first stair step repetition and is the literary hinge between vv. 1–2 and 3–5.
- **v. 3a-b:** David observes the impressive construction of the city—it is well-built, gives an impression of planned unity.
- **vv. 3b-4b:** Two relative clauses with short form **וְ** provide the theocentric focus implied by the city's construction.

Psalm 122 — Summary

- **vv. 3b-4b:** God's people (from His tribes) ascend to Jerusalem to keep His ordinance and to praise Him—note the use of both Yah and YHWH as divine titles.
- **v. 4b:** The pilgrims' ultimate goal is spiritual—to praise YHWH for who He is and for what He has done.
- **v. 5:** David points out that the king's throne has been placed in Jerusalem—the royal capital of the Davidic dynasty (2 Sam 7).

Psalm 122 — Summary

- **v. 6a:** Now David summons his fellow pilgrims and all of his subjects to prayer—“Ask” God to grant “peace” to Jerusalem.
- **v. 6a:** This is the third and final mention of the name “Jerusalem” in this psalm—the repetition insures that hearers/readers recognize that this psalm is a Psalm of Zion, giving praise to the city of God’s choosing (cp. Pss 46, 48, 76, 84, 87).

Psalm 122 — Summary

- **v. 6b**: Another object of prayer concerns those who love Jerusalem as God loves Jerusalem—David prays for their prosperity.
- **v. 6a-b**: The 2-consonant assonance, chiasm, stair step repetition, and root play contribute to David's emphasis on the *shalom* of Jerusalem and of God's people. David, as God's chosen king, must have the welfare of God's people foremost in his leadership.

Psalm 122 — Summary

- **v. 7:** David's prayer (and that which he commands his subjects) continues—peace within Jerusalem's walls and prosperity within her palaces.
- **v. 7:** The stair step repetition with v. 6 indicates the ongoing theme—a peace and prosperity that the people experience from the citizenry to the nobility.

Psalm 122 — Summary

- **v. 8:** David promises (or, declares his determination or commitment) his fellow citizens (“my brothers and my countrymen”) that he speaks for and prays for peace in Jerusalem.
- **v. 9:** Likewise, David promises to seek good for the Tabernacle (“the house of YHWH our God”) on behalf of Jerusalem—stability for the people that they might continue to worship YHWH without hindrance.

Psalm 122 — Summary

- **v. 9:** “Our God” is the first use of “our” since “our feet” in v. 2—the pilgrims are united in their obedient pilgrimage, their love of Jerusalem, and their worship of the God of the covenant.

Preaching Propositions for Psalm 122

- We must experience and express our joy in corporate worship.
- As God's people we must participate in corporate worship and mutual exhortation, as well as pursuing good for others.
- Hebrews 10:25

