

The background is a solid brown color. In the center, there is a faint, circular emblem. Inside the emblem, there is a golden cross at the top, a red heart in the middle, and an open book at the bottom. The text is overlaid on this emblem.

Psalm 134

Bless God Through the Night

Psalm 134

- The last of the Songs of Ascents – the Great Hallel – Pss 120-134
 - No completely adequate explanation for this grouping of Psalms
 - An earlier theory was rooted in the Mishna (oral tradition) which stated:
 - Fifteen steps led up from within it (the Court of the Women) to the Court of the Israelites, corresponding to the fifteen Songs of Ascents in the Psalms and upon them the Levites used to sing (Middoth II 5).
 - Also, at the ceremony of Water-drawing on the Festival of Tabernacles [cf. John 7:37-39], the Levites were stationed "upon the fifteen steps leading from the Court of the Israelites to the Court of the Women, corresponding to the fifteen Songs of Ascents in the Psalms. It was upon these that the Levites stood with their musical instruments and sang their songs" (Suikkah V 4)
 - However, Soncino states that "The inference is unwarranted, because all that the Mishna implies is the correspondence in the number, and the songs of the Levites may have been selected from other parts of the Psalter."

Psalm 134

- The last of the Songs of Ascents – the Great Hallel – Pss 120-134
 - A more accepted theory is that the "Ascents" refer to pilgrims ascending to Jerusalem for the pilgrim festivals and these were the traditional psalms they sang however not all of the psalms seem to be pilgrim psalms
 - Regarding Ps 134, Soncino states that it contains the greeting addressed by the worshipers to the priests and Levites together with the response of the latter
- v2 - Servants of the Lord - ministers of the Temple - cf. Deut 10:8
 - Perhaps this is a psalm at the end of the day as the worshipers leave and entrust the praises of God to the Levites who will do so throughout the night - cf. I Chron 9:33
 - There is a role and a need to support the monastic life

Psalm 134

- v3 – cf. Ps 28:2, i.e., toward the Holy of Holies
 - Hebrew has no superlative
 - However the word is obscure here and means literally "sacredness" (BDB 872b 6). Some translate it as holy place, others the sanctuary, and Rotherham reads, "Lift up your hand in holiness."
- v4 - The blessing of the Levites in response - cf. Ps 128:5
 - He who made heaven and earth (and thus has all power to bless) - cf. Ps 115:15
- A beautiful way to end the day in Compline (Night Prayer)
- Do we abide with our Beloved through the night?
- As we awaken and fall back asleep, is He the object of our heart?