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THE LITERARY STRUCTURE OF THE FIFTH BOOK OF THE  
HEBREW PSALTER: A STRUCTURAL ANALYSIS AND  
CANONICAL READING OF PSALMS 107–150

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The Southern Baptist Theological Seminary

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by  
Jonathan Alan Ginn  
December 2022

**APPROVAL SHEET**

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HEBREW PSALTER: A STRUCTURAL ANALYSIS AND  
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Jonathan Alan Ginn

Read and Approved by:

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James M. Hamilton Jr. (Faculty Advisor)

Date \_\_\_\_\_

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## LIST OF ABBREVIATIONS

AOTC	Abingdon Old Testament Commentaries
BBB	Bonner biblische Beiträge
BETL	Bibliotheca Ephemeridum Theologicarum Lovaniensium
BJS/UCSD	Biblical and Judaic Studies from the University of California, San Diego
<i>BTB</i>	<i>Biblical Theology Bulletin</i>
EBTC	Evangelical Biblical Theology Commentary
ESBT	Essential Studies in Biblical Theology
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
<i>JSOT</i>	<i>Journal for the Study of the Old Testament</i>
JSOTSup	Journal for the Study of the Old Testament Supplement Series
LHB/OTS	Library of Hebrew Bible/Old Testament Studies
NICOT	New International Commentary on the Old Testament
NSBT	New Studies in Biblical Theology
<i>OTE</i>	<i>Old Testament Essays</i>
PBM	Paternoster Biblical Monographs
SBLAB	Society of Biblical Literature Academia Biblica
SBLAIL	Society of Biblical Literature Ancient Israel and Its Literature
SBLDS	Society of Biblical Literature Dissertation Series
SSBT	Short Studies in Biblical Theology
TOTC	Tyndale Old Testament Commentaries
<i>VT</i>	<i>Vetus Testamentum</i>
WBC	Word Biblical Commentary
ZAW	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>

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## PREFACE

Studying the book of Psalms and working on this project for the last several months would not have been nearly as rewarding or enriching were it not for the multitude of family, friends, and faculty who offered me their patient support, encouragement, and feedback along the way. While a countless bevy of names could—and should—be included here, there are a few individuals I particularly wish to highlight.

I am tremendously thankful for my parents, Alan and Beverly Ginn, whose Godward hearts, godly lives, and decades of ministry service to Christ and his bride reflect the soul of the Psalter more than anyone else I know. Their loving influence, faithful prayers, and words of affirmation mean more to me than they can possibly imagine. I am proud to be called their son. My gratitude extends also to my older brother Greg, his wife Cami, their three beautiful children, Karis, Avie, and Micaiah, as well as my older sister Charissa. Time and again, their countless phone calls, video chats, text messages, hand-written cards, and care packages have served as a constant reminder that there are loved ones back west who care for me deeply and are always cheering me on. I am uniquely thankful for Greg and Cami, who moved to Louisville to attend Southern Seminary nearly a decade before I did and effectively blazed the trail for me to be here. Although the times we are able spend together as a whole family are growing fewer and further apart, they continue to be some of the sweetest provisions of God's good grace in my life.

God has also used several local churches to significantly impact my life and minister to me in meaningful ways. Two deserve mention here. Chinese Grace Bible Church is the church where I grew up, was baptized, and spent my most spiritually formative years being discipled as a young Christian. This beloved church family

recognized my ministry calling and gifting and sent me off to seminary with both a shower of prayer and generous financial backing. The enormity of their investment is not lost on me in the least. I am especially appreciative of Fumi Lynn, whose magnanimous monetary gifts from afar have repeatedly left me humbled and speechless with gratitude. I consider it an invaluable blessing to have been on the receiving end of such lavish support from the congregation I affectionately call my home church, and I always look forward to the joy of gathering with this body of believers whenever I am back in town.

I am likewise grateful to Cedar Creek Baptist Church, where it has been my immense pleasure to worship and fellowship throughout my years of theological training. From the very first day I visited Cedar Creek, its members have welcomed this young, single, seminarian from California with warm smiles, selfless hearts, and open homes. During this time, Cedar Creek has also exemplified for me what it looks like when a church congregation commits to remaining unified in Christ amidst difficult seasons of transition and trial. They have taught me important ministry lessons one could never learn in a seminary classroom, and I have nothing but fondness and admiration for these wonderful saints. I am also thankful for my pastors, Brad Weldy and Jeremy Benge, who have consistently demonstrated patience, joy, and sincerity, as they have faithfully sought to shepherd the flock of Christ entrusted to them.

There are many friends—both far and near—who have spurred me on and served me well throughout the course of my studies. Winfred Luong, Chris Locke, Zechariah Lee, Nathaniel Ng, Adam Yee, and Alex Nguyen are all dear brothers in the faith whom I can turn to at a moment's notice. Each of their friendships is a blessing and a precious gift from the Father of lights. Mike and Kristen Borland, along with their five children, took me in for several months and housed me as one of their own after COVID-19 forced the seminary to close its campus. Theirs was—and remains—truly a home away from home. Similarly, Robert and Claudia Austin as well as Nate and Heather Steele have shown me kind and selfless hospitality on numerous occasions. Lastly, a

word of appreciation is in order for everyone on the “Film Nerds” and “Kings!” Facebook group chats for providing me with an entertaining outlet to discuss two of my favorite pastimes.

The Southern Baptist Theological Seminary is a bastion for truth, a safehaven for learning and ministry preparation, and a world-class institution with a remarkable spiritual heritage that attests to the providential grace of a glorious God. I count it an underserved privilege to have spent these last four years sitting under the instruction of some of the most godly and brilliant professors serving the church today. Brian Croft has been a trusted mentor and friend to me; the profound influence he has yielded on my philosophy of pastoral ministry would be difficult to overstate. Peter Gentry challenged me to devote myself to studying the Bible in the original languages and helped show me both the recursive nature of Hebrew literature as well as the importance of grasping a text’s literary structure—two things that have undoubtedly shaped the trajectory of this thesis.

Finally, my faculty advisor Jim Hamilton fueled my passion for biblical theology by both teaching and modeling what it looks like to embrace the interpretive perspective of the biblical authors. During my time at Southern Seminary, I both took and audited more courses with Jim than with any other professor. In particular, his Hebrew exegesis class on the book of Psalms played no small role in my selection of this thesis topic. Indeed, it was at the end of that very class three years ago that he encouraged me to pursue further studies beyond my MDiv. Learning under Jim has been a true blessing; his love for Christ, for the Bible, and for the local church is infectious. Every conversation I have shared with him has left me eager to know both the Scriptures and the God of the Scriptures still more deeply. I am immensely indebted to him.

The experience of researching and writing this thesis has been not only mentally stimulating, but also—and of far greater importance—spiritually edifying. For this reason, I am, above all else, supremely thankful to God. By his grace, I do not merely

have a completed thesis to show for my many hours of study, but better yet, I have come away with a greater love for the book of Psalms and for the crucified and risen King whom it so beautifully anticipates. The Christ-centered intricacies of the Psalter are manifold, and they are worthy to be searched out because Jesus is worthy to be seen and savored in all the Scriptures from beginning to end. To him be the glory forever and ever. Amen.

Jonathan Ginn

Louisville, Kentucky

December 2022

CHAPTER 1  
INTRODUCTION, OVERVIEW OF SCHOLARSHIP,  
THESIS, AND METHODOLOGY

Over the past four decades, there has been a surge of scholarship on the book of Psalms, with a noticeable emphasis on literary and contextual readings of the Psalter. This approach to the Psalms, colored by a growing interest in the fields of editorial and redaction criticism, marks a significant departure “from the nearly century-long hegemony of the form criticism school, associated with such scholars as Hermann Gunkel and Sigmund Mowinckel,”<sup>1</sup> and represents a shift in the focus of Psalms research that places stress on the importance of reading the Psalter as a book—a literary corpus with an intentional shape and shaping.<sup>2</sup> In other words, advocates of this approach maintain that the book of Psalms is not merely a miscellaneous assortment of collected works composed by various writers across several centuries; rather, it has been arranged and ordered in a purposeful manner.

On these grounds, the goal of my thesis is to investigate the macrostructure of the final book of the Hebrew Psalter (Book V)<sup>3</sup> and consider the editorial intent behind its

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<sup>1</sup> Michael K. Snearly, *The Return of the King: Messianic Expectation in Book V of the Psalter*, LHB/OTS 624 (London: Bloomsbury T&T Clark, 2016), 9. Steffen G. Jenkins notes, “With Gunkel and the ensuing form and cult criticism, the Psalter found itself at the centre of this quest for Israelite religion, which quenched interest in the canonical form for half a century” (“The Antiquity of Psalter Shape Efforts,” *Tyndale Bulletin* 71, no. 2 [January 2020]: 162–63). See especially Sigmund Mowinckel, *The Psalms in Israel’s Worship*, trans. D. R. Ap-Thomas, Biblical Resource Series, 2 vols. (Grand Rapids: Eerdmans, 2004); Hermann Gunkel, *An Introduction to the Psalms: The Genres of the Religious Lyric of Israel*, trans. James D. Nogalski (Macon, GA: Mercer University Press, 1998).

<sup>2</sup> Gert T. M. Prinsloo, “Reading the Masoretic Psalter as a Book: Editorial Trends and Redactional Trajectories,” *Currents in Biblical Research* 19, no. 2 (February 2021): 148.

<sup>3</sup> This study adheres to the widely recognized view that the Psalter consists of 150 psalms, divided into five distinct books: Book I (Pss 1–41), Book II (Pss 42–72), Book III (Pss 73–89), Book IV (Pss 90–106), and Book V (Pss 107–150).

organizational schema.<sup>4</sup> As Michael Goulder writes, “The oldest commentary on the meaning of the psalms is the manner of their arrangement in the Psalter.”<sup>5</sup> According to this succinct statement, the shape of the Psalter functions as an essential vehicle for conveying its intended meaning.<sup>6</sup> Taking my cue from Goulder, I therefore believe that grasping the literary structure of Book V is crucial to rightly interpreting and understanding the message this book seeks to communicate.<sup>7</sup>

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<sup>4</sup> O. Palmer Robertson, *The Flow of the Psalms: Discovering Their Structure and Theology* (Phillipsburg, NJ: P&R, 2015), 4–5, posits that while we cannot know with full certainty who the editor (or group of editors) was that compiled the final form of the Hebrew Psalter as we now have it, this person was likely someone similar to Ezra the scribe, if not Ezra himself. James M. Hamilton Jr. offers the following theory:

My proposal, then, is that David not only wrote the individual psalms attributed to him but also began the process of setting them in order. Earlier Scripture would have informed not only his understanding of Israel’s past but of his own life and (because passages like Lev 26 and Deut 28-32 prophesy Israel’s future) the future of God’s people. The trajectory set by David would have been understood by those who followed him not only in time but in perspective. . . . On this understanding, those who wrote and added psalms to the broader project were complementing and contributing to the work of creative genius inaugurated by the sweet psalmist of Israel. (*Psalms*, vol. 1, *Psalms 1–72*, EBTC [Bellingham, WA: Lexham Academic, 2021], 51–52)

<sup>5</sup> Michael D. Goulder, *The Psalms of the Sons of Korah*, JSOTSup 20 (Sheffield, England: JSOT Press, 1982), 1. Similarly, Peter C. W. Ho reasons, “Since the Psalter is made up of 150 self-delimited individual poems, the case for meaning as a whole would have to emerge from meaning that is developed from its macrostructure” (*The Design of the Psalter: A Macrostructural Analysis* [Eugene, OR: Pickwick, 2019], 55). Ho later elaborates, “Meaning is often expressed and understood via gaps in the text. Meaning is not merely found in the text, but also in the paratext—everything else alongside the text (the shapes, gaps, stylistic arrangements, structure, etc.)” (61).

<sup>6</sup> Commenting more generally on literary structure, Peter J. Gentry writes,

Perhaps as much as 50 percent of the “meaning” of a text is communicated by the literary forms and micro- and macrostructures (i.e., arrangement) of the constituent parts, and only 50 percent by the actual words or statements in the text or the assembly of the texts that make up the larger work. The literary structure of the whole—i.e., the macro-arrangement of the constituent parts of the text—creates a metanarrative, a larger plot structure that is key to interpretation of the individual parts. (“The Literary Macrostructures of the Book of Isaiah and Authorial Intent,” in *Bind Up the Testimony: Explorations in the Genesis of the Book of Isaiah*, eds. Daniel I. Block and Richard L. Schultz [Peabody, MA: Hendrickson, 2015], 229)

Furthermore, David A. Dorsey, *The Literary Structure of the Old Testament: A Commentary on Genesis–Malachi* (Grand Rapids: Baker Books, 1999), 42–44, lists ten different reasons why structural analysis is valuable: (1) appreciation of literary artistry; (2) identification of unit boundaries; (3) discovery of the rationale behind a unit’s overall layout; (4) clarification of the relationship of the parts to the whole; (5) accounting for repetitions; (6) accounting for apparently misplaced units; (7) clarification of a unit by comparison with its match; (8) a check on redaction-critical theories; (9) discovery of a unit’s main point; (10) discovery of a composition’s theme. See also David A. Dorsey, “Can These Bones Live? Investigating Literary Structure in the Bible,” *Evangelical Journal* 9, no. 1 (Spring 1991): 11–25.

<sup>7</sup> Robertson writes, “Taking into account the structure of the Psalter makes two significant contributions to the interpretive process: (1) it has the potential of uncovering internal connections among the various psalms; and (2) it provides additional light to each individual psalm on the basis of this internal structuring” (*The Flow of the Psalms*, 3).

However, before I begin to unpack the argument of my thesis, I believe it necessary to first situate this discussion within the broader framework of recent Psalms scholarship. Therefore, the remainder of this introductory chapter will center on a historical survey of Psalms studies, with particular attention devoted to the development of Psalter-shape readings that treat the book of Psalms as a literary unity within its canonical context. After this, I will conclude by laying out the basic methodology and assertion of my thesis, effectively establishing a road map for the chapters that follow.

### **Overview of Recent Psalms Scholarship<sup>8</sup>**

From the turn of the nineteenth century, up until around the mid to late twentieth century, the landscape of Psalms scholarship was largely dominated by the form-critical approach pioneered by Hermann Gunkel and his student Sigmund Mowinckel, both of whom “were more interested in establishing psalms’ genre and setting,” and possessed a “minimalist understanding of the editorial intent across the whole Psalter.”<sup>9</sup> What is more, prior to Gunkel and Mowinckel, Western scholarship’s

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<sup>8</sup> The constraints of this study do not allow for an exhaustive survey of Psalms scholarship. This abbreviated section will focus specifically on tracing the development of Psalter-shape studies which read and interpret the psalms within their literary and canonical context. Prinsloo helpfully identifies “several general reviews of Psalter research” which “have been published over the last two decades or so” (“Reading the Masoretic Psalter as a Book,” 146). These include the following: J. Kenneth Kuntz, “Engaging the Psalms: Gains and Trends in Recent Research,” *Currents in Biblical Research* 2 (October 1994): 77–106; J. Kenneth Kuntz, “Continuing the Engagement: Psalms Research Since the Early 1990s,” *Currents in Biblical Research* 10, no. 3 (June 2012): 321–78; David M. Howard Jr., “Recent Trends in Psalms Study,” in *The Face of Old Testament Studies: A Survey of Contemporary Approaches*, eds. David W. Baker and Bill T. Arnold (Grand Rapids: Baker Academic, 1999), 329–68; David M. Howard Jr., “The Psalms and Current Study,” in *Interpreting the Psalms: Issues and Approaches*, eds. David G. Firth and Philip S. Johnston (Downers Grove, IL: InterVarsity Press, 2005), 23–40.

<sup>9</sup> Adam D. Hensley, *Covenant Relationships and the Editing of the Hebrew Psalter*, LHB/OTS 666 (London: Bloomsbury T&T Clark, 2018), 23. Snearly provides further clarification:

Although associated with the same school generally, the differences between the teacher (Gunkel) and student (Mowinckel) are sharp, accounting for the two main trajectories within form criticism. Gunkel understood the Psalter to have originally had a cult-functional purpose, but that purpose was gradually subsumed under the need for individuals to express their piety within the poems. Mowinckel, on the other hand, investigated the Psalms to discern their use within the cult, drawing on the major festivals and cult apparatus sanctioned in the Torah as well as a hypothetical ‘Enthronement Festival’ that took place at the New year as the background to many of the psalms. (*The Return of the King*, 9n3)

For a discussion of other twentieth-century Psalms scholars who would go on to follow and build upon the form-critical approaches of Gunkel and/or Mowinckel, see Ho, *The Design of the Psalter*, 7–8; David C.

“interest in the Testament generally focused on sources based on the evolution of Israel’s religion, so that canonical books as entities were ignored.”<sup>10</sup>

However, the 1979 publication of Brevard Childs’s seminal work, *Introduction to the Old Testament as Scripture*,<sup>11</sup> followed by Gerald Wilson’s 1985 dissertation, *The Editing of the Hebrew Psalter*,<sup>12</sup> saw a noticeable turning of the wind for Psalms studies.<sup>13</sup> Both Childs and Wilson deviated from the popular form-critical methods of their time in order to advance a different avenue for exploring the Psalter. Childs argued that readers ought to approach and understand it as a whole book according to its final, canonical form.<sup>14</sup> Wilson, who happened to be one of Brevard Childs’s students, sought

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Mitchell, *The Message of the Psalter: An Eschatological Programme in the Book of Psalms*, JSOTSup 252 (Sheffield, England: JSOT Press, 1997), 54–55.

<sup>10</sup> Jenkins, “The Antiquity of Psalter Shape Efforts,” 162. Mitchell elaborates that during the nineteenth century, “The Psalter was said to have grown into its present form by a process of accretion whereby groups of psalms were successively suffixed to one another” (*The Message of the Psalter*, 43). He further goes on to write, “Instead of being predictive scripture, compiled largely from lyrics of Israel’s golden age, it [the Psalter] had become a haphazard collection of texts dating from post-exilic times and conglomerated piecemeal in the late Maccabean period to be a second temple hymnbook” (45).

<sup>11</sup> Brevard S. Childs, *Introduction to the Old Testament as Scripture* (Philadelphia, PA: Fortress Press, 1979). Ho, *The Design of the Psalter*, 9n53, rightly notes that the year before *Introduction to the Old Testament as Scripture* was published, Childs had already presented the concept of his canonical approach in a journal article in 1978. See Brevard S. Childs, “The Canonical Shape of the Prophetic Literature,” *Interpretation: A Journal of Bible and Theology* 32, no. 1 (January 1978): 46–55.

<sup>12</sup> Gerald H. Wilson, *The Editing of the Hebrew Psalter*, SBLDS 76 (Chico, CA: Scholars Press, 1985).

<sup>13</sup> Prinsloo comments, “In the early 1980s, the focus in Psalms research shifted to a contextual approach with emphasis upon intertextual links between successive poems, groups of poems, and upon the overall ‘architecture’ of the Psalter” (“Reading the Masoretic Psalter as a Book,” 147).

<sup>14</sup> Childs, *Introduction to the Old Testament as Scripture*, 504–25. Childs contends, “In my judgment, the theological response to the challenge raised by Gunkel and his followers [e.g., Mowinckel] must be offered in a far more rigorous manner. It must be pursued from a very different vantage point, rather than seeking an easy compromise. Again it is my thesis that the modern interpretation of the Psalter suffers from not dealing seriously with the role of the canon as it has shaped this religious literature. (511)

Two years later in 1981, Bruce K. Waltke would pen a brief chapter also advocating for a canonical process approach to the Psalms. While Waltke acknowledges his indebtedness to Childs, he provides further clarification by helpfully distinguishing his approach from Childs’s in three ways: (1) Childs does not differentiate the “development of the text and canon that took place under the Spirit’s inspiration” from “those changes that took place through scribal copying”; (2) “Childs allows the possibility of a divorce between Israel’s religious history and the canonical witness to that history”; and (3) “Childs lays emphasis on the authority of the Jewish text achieved at about A.D. 100” rather than “on the meaning of the Hebrew Scriptures within the context of the New Testament” (“A Canonical Process Approach to the Psalms,” in *Tradition and Testament: Essays in Honor of Charles Lee Feinberg*, eds. John S. Feinberg and Paul D. Feinberg [Chicago: Moody Press, 1981], 7–8). On all three of these points, I firmly agree with Waltke.



to build upon his mentor's thesis,<sup>15</sup> demonstrating that an agenda behind the Hebrew Psalter could be discerned by examining the editorial shaping of the book's fivefold division.<sup>16</sup>

While Childs and, especially, Wilson are now widely hailed as the most prominent figures of their time advocating this alternative canonical approach to the Psalter, they were but two names among a broader pool of like-minded contemporaries doing similar work in the field of Psalms research at that time.<sup>17</sup> For instance, even prior to the publication of Childs's *Introduction to the Old Testament as Scripture*, Michael Goulder had already begun to study the editorial arrangements of various collections within the Psalter, proposing a liturgical reading of the book.<sup>18</sup> Similarly, in 1977, Joseph

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<sup>15</sup> On the dedication page of his monograph, Wilson writes, "To . . . Brevard Springs Childs, who taught me to respect the Canon" (*The Editing of the Hebrew Psalter*, v).

<sup>16</sup> Wilson argues, "The five-fold division is a real and purposeful division which is indicated internally by the editorial use of author designations and genre categories to mark the points of division and to bind together disparate groups *within* these larger sections" (*The Editing of the Hebrew Psalter*, 186 [emphasis original]). Wilson would continue to refine and modify his arguments and ideas through various publications in the subsequent years. The most prominent of these works include the following: Gerald H. Wilson, "The Use of 'Untitled' Psalms in the Hebrew Psalter," *ZAW* 97, no. 3 (January 1985): 404–13; "The Use of Royal Psalms at the 'Seams' of the Hebrew Psalter," *JSOT* 11, no. 35 (January 1986): 85–94; "The Shape of the Book of Psalms," *Interpretation: A Journal of Bible and Theology* 46, no. 2 (April 1992): 129–42; "Understanding the Purposeful Arrangement of Psalms in the Psalter: Pitfalls and Promise," in *The Shape and Shaping of the Psalter*, JSOTSup 159, ed. J. Clinton McCann (Sheffield, England: JSOT Press, 1993), 42–51; "Shaping the Psalter: A Consideration of Editorial Linkage in the Book of Psalms," in *The Shape and Shaping of the Psalter*, JSOTSup 159, ed. J. Clinton McCann (Sheffield, England: JSOT Press, 1993), 72–82; "King, Messiah, and the Reign of God: Revisiting the Royal Psalms and the Shape of the Psalter," in *The Book of Psalms: Composition and Reception*, Supplements to *Vetus Testamentum* 99, Formation and Interpretation of Old Testament Literature 4, eds. Peter W. Flint and Patrick D. Miller (Leiden, Netherlands: Brill, 2005), 391–406.

<sup>17</sup> In the paragraph that follows, I rely heavily on Jenkins, "The Antiquity of Psalter Shape Efforts," 176–79. See also Ho, who writes, "It is likely that the works of G. von Rad (1962), W. Zimmerli (1972), J. Brennan (1976), C. Westermann (1981), and J. Reindl (1981) on the Psalter foreshadowed the 'second' revolution of Psalms study in the twentieth century" (*The Design of the Psalter*, 8–9). By "second" revolution, Ho is referring to "the second revolution, the canonical approach (or understanding the Psalter as a complete text), set ablaze by B. S. Childs, G. H. Wilson, and E. Zenger in the 1980s" (2).

<sup>18</sup> Michael D. Goulder, "Fourth Book of the Psalter," *Journal of Theological Studies* 26, no. 2 (October 1975): 269–89. Prinsloo comments,

Over a period of more than two decades, Michael D. Goulder (1975, 1982, 1990, 1998, 2005) has proposed that the Psalter has a predominantly liturgical character and has read the psalms in their chronological, canonical order as cultic songs utilized during religious feasts and/or commemorations, often also as intertexts for historical episodes described in the Deuteronomistic/Chronistic literature. . . . Goulder's approach is ingenious and he convincingly illustrates that groups of poems read in succession can tell a coherent 'story'. ("Reading the Masoretic Psalter as a Book," 160)

Brennan published an essay in which he states, “The Psalter has not developed in a haphazard and arbitrary way, but has been carefully woven together in such a manner that previously independent compositions . . . now comment upon or respond to one another.”<sup>19</sup> Lastly, J. Clinton McCann, who completed his doctorate the same year that Wilson’s *The Editing of the Hebrew Psalter* was published, discussed the interpretive significance of the Psalter’s shape in his unpublished dissertation thesis.<sup>20</sup> These are but a few instances disproving the notion that Childs and Wilson were idiosyncratic outliers who set out independently to blaze their own innovative trail in the world of Psalter scholarship.<sup>21</sup>

Furthermore, these late twentieth-century developments in Psalms studies are rooted in ancient interpretive efforts stretching back to the early church. In his article, “The Antiquity of Psalter Shape Efforts,” Steffen Jenkins convincingly demonstrates, “A desire to understand the shape of the whole Psalter, and its editorial intention, can be dated to the second century.”<sup>22</sup> Here he traces such efforts back to significant early church

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<sup>19</sup> Joseph P. Brennan, “Some Hidden Harmonies in the Fifth Book of the Psalms,” in *Essays in Honor of Joseph P. Brennan*, ed. Robert F. McNamara (Rochester, NY: Saint Bernard’s Seminary, 1977), 126.

<sup>20</sup> As reported by McCann himself in J. Clinton McCann, Jr., “Changing Our Way of Being Wrong: The Impact of Gerald Wilson’s *The Editing of the Hebrew Psalter*,” in *The Shape and Shaping of the Book of Psalms: The Current State of Scholarship*, ed. Nancy L. deClaissé-Walford, SBLAIL 20 (Atlanta: SBL Press, 2014), 21.

<sup>21</sup> *Pace* Tremper Longman III, who argues, “The fact that this arrangement [a literary-contextual reading of the Psalter] was not noticed before 1985 [when Wilson’s *The Editing of the Hebrew Psalter* was published] should make us pause and suggest that it was imposed rather than described from what is there” (“The Messiah: Explorations in the Law and the Writings,” in *The Messiah in the Old and New Testaments*, ed. Stanley E. Porter, McMaster New Testament Studies [Grand Rapids: Eerdmans, 2007], 24). Steffen G. Jenkins writes that while we should recognize “the new life that Wilson breathed into the enterprise, we should not imagine that we have here a thing unheard of. Two centuries ago, very similar work was going on in the commentaries of Hengstenberg, Delitzsch, Alexander, Wordsworth and Forbes, among others” (*Imprecations in the Psalms: Love for Enemies in Hard Places* [Eugene, OR: Pickwick, 2022], 44). Mitchell likewise identifies “a significant minority of commentators” from the nineteenth century who “deal with the arrangement and purpose of the Psalter” (*The Message of the Psalter*, 45–48). Indeed, Dorsey proposes that nineteenth-century scholar Thomas Boys may have been the first one to carry out “modern structural analyses of entire biblical books, studying the internal organization of . . . some of the Psalms” (*The Literary Structure of the Old Testament*, 19). See Thomas Boys, *A Key to the Book of Psalms* (London: L. B. Seeley and Son, 1825).

<sup>22</sup> Jenkins, “The Antiquity of Psalter Shape Efforts,” 161.

figures like Hippolytus (c. 170–235), Origen (c. 185–254), Eusebius (c. 260–339), Basil (c. 330–379), and Jerome (c. 342–420).<sup>23</sup> Similarly, David Mitchell, in his book *The Message of the Psalter*, has produced a comprehensive treatment of the Psalter’s history of interpretation, establishing that within both ancient Jewish and Christian circles, there has been a longstanding tradition of reading the Psalms as a whole book.<sup>24</sup> Hence, the seemingly novel discoveries of scholars such as Childs and Wilson were, in fact, a *rediscovery* of long-held interpretive traditions. Jenkins summarizes this point well: “The work of Wilson (and of others in his own day) is a return to an ancient project, not a new direction. Wilson and his followers may have been much more successful than their precursors, but the direction of travel is historically recognisable.”<sup>25</sup>

In the ensuing decades following the 1980s, a whole host of scholars would go on to produce different works building upon the contributions of Wilson and Childs in an effort to uncover the editorial intent behind the Psalter.<sup>26</sup> The attempts are numerous and

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<sup>23</sup> Jenkins, “The Antiquity of Psalter Shape Efforts,” 164–68. Jenkins maps out his article as follows:

We will explore progressive lines of enquiry through history, beginning with the question of the Psalter’s opening Psalms: are they to be read together, and do they introduce the rest of the work? We will move on to more ambitious projects of chain linking Psalms, and of gathering them into more significantly arranged groups. Finally, we will consider attempts to move beyond the exegesis of individual psalms in their context, and seek a logic in the arrangement of the whole book. (164)

At each juncture, Jenkins proceeds to draw from early church figures, Jewish rabbinical traditions, Carolingian writings, and/or early nineteenth century, pre-form critical works, in order to substantiate his thesis. See also Hensley, *Covenant Relationships*, 20–22; Ho, *The Design of the Psalter*, 6–7.

<sup>24</sup> Mitchell, *The Message of the Psalter*, 15–65. John C. Crutchfield offers the following praise for Mitchell’s survey: “One aspect of Mitchell’s work . . . is his mastery of the history of interpretation; he often buttresses his own conclusions with citations of NT, Rabbinic, and other early sources which embrace a similar eschatological orientation” (*Psalms in Their Context: An Interpretation of Psalms 107–118*, PBM [Milton Keynes, England: Paternoster, 2011], 78n75).

<sup>25</sup> Jenkins, “The Antiquity of Psalter Shape Efforts,” 163. Jenkins later comments, “What we find in Wilson is the next stage in a quest that had been going on for millennia” (176). What is more, Mitchell goes so far as to conclude, “Thus a historical perspective at the end of the twentieth century seems to suggest that western scholarship from c. 1820–1970 is, in some respects, a hiatus in Psalms interpretation, during which scholarly opinion diverged sharply from what must be considered, historically speaking, the dominant views” (*The Message of the Psalter*, 65).

<sup>26</sup> Throughout this time, a number of scholars also levied critiques against reading the Psalter as a literary corpus with a redactional purpose. See, for example, R. Norman Whybray, *Reading the Psalms as a Book*, JSOTSup 222 (Sheffield, England: Sheffield Academic Press, 1996). For a review and response to Whybray’s work, see David M. Howard, Jr., “Review of *Reading the Psalms as a Book*, by Norman Whybray,” in *Review of Biblical Literature* 1 (January 1999): 168–70; Crutchfield, *Psalms in Their*

the conclusions quite varied.<sup>27</sup> However, rather than attempt a systematic, author-by-author survey, this overview will instead highlight only the most common arguments broadly shared by Psalms scholar advocating for a literary reading of the Psalter as a whole book.<sup>28</sup> The intention here is twofold: (1) to consolidate and distill several decades' worth of canonical studies on the Psalms down to the most basic and widely accepted evidences of editorial activity that suggest there was some sort of redactional agenda undergirding the Psalter's arrangement, and (2) to establish a natural, presuppositional foundation, grounding this present work's exploration of Book V.

### **Psalms 1–2 as the Introduction to the Psalter**<sup>29</sup>

Scholars who approach the Psalter as a literary corpus stand in almost universal agreement regarding the introductory function of Psalms 1–2. For instance, Patrick Miller maintains that these two psalms feature “various linguistic connections”

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*Context*, 59–61. For a survey and response to other criticisms of the canonical approach, see Snearly, *The Return of the King*, 9–22; Ho, *The Design of the Psalter*, 57–61. Additionally, this late surge in canonical studies of the Psalter does not necessarily mean that form-critical approaches to the Psalms have been entirely absent during these past several decades. For a brief list of Psalms commentaries and works published in recent decades that have been influenced by the likes of Gunkel and/or Mowinkel, see Prinsloo, “Reading the Masoretic Psalter as a Book,” 147.

<sup>27</sup> For some helpful compendia summarizing and analyzing several of the most prominent voices participating in the discussion, see Crutchfield, *Psalms in Their Context*, 61–83; Prinsloo, “Reading the Masoretic Psalter as a Book,” 150–54, 161–64; Snearly, *The Return of the King*, 26–38; Ho, *The Design of the Psalter*, 12–40; Nancy L. deClaisse-Walford, ed., “The Canonical Approach to Scripture and The Editing of the Hebrew Psalter,” in *The Shape and Shaping of the Book of Psalms: The Current State of Scholarship*, SBLAIL 20 (Atlanta: SBL Press, 2014), 1–12.

<sup>28</sup> See Ho, *The Design of the Psalter*, 35–37, for an impressive chart of thirty-two different “organizational principles” or “techniques” which support the notion that the Psalms are an intentional arrangement rather than a random assortment.

<sup>29</sup> Unless otherwise noted, all chapter and verse numbers from the Old Testament will be based on the MT. Furthermore, all English translations of the MT will be my own. Here I take my cue from Hamilton: “The object of interpretation in this commentary, then, is the canonical text of the book of Psalms witnessed to by the Masoretic Text (MT), which I mainly access through the *Biblia Hebraica Stuttgartensia* (BHS)” (*Psalms*, 1:12 [emphasis original]). Indeed, David Mitchell observes, “The New Testament seems to regard the MT-type Psalter as definitive” (*The Message of the Psalter*, 26). References to the chapter and verse numbers of the English text (ET) or the LXX will include an accompanying parenthetical indicator.

that suggest they are “to be read together as an *entrée* into the Psalter.”<sup>30</sup> These prominent links include the *inclusio* formed by the word אָשְׁרֵי in Psalms 1:1 and 2:12, the repetition of the verbs הגה (Pss 1:2; 2:1)<sup>31</sup> and נתן (Pss 1:3; 2:8), the three occurrences of the root ישב (Pss 1:1 [x2]; 2:4),<sup>32</sup> and the fourfold appearance of the term דָּרָךְ (Pss 1:1, 6 [x2]; 2:12), two instances of which are found in close association with the verb אבד (Pss 1:6; 2:12).<sup>33</sup> Furthermore, a clear thematic thread also seems to connect this psalm pair together as the first psalm’s contrast of the righteous (Ps 1:1–3) with the wicked (Ps 1:4–6) naturally flows into second psalm’s foil between the rebellious kings of the earth (Ps 2:1–3) and Yahweh’s anointed King-Son (Ps 2:2, 6–8, 12).<sup>34</sup> Indeed, the general picture presented by Psalm 1 appears to get fleshed out with greater specificity by the concrete

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<sup>30</sup> Patrick D. Miller, “The Beginning of the Psalter,” in *The Shape and Shaping of the Psalter*, JSOTSup 159, ed. J. Clinton McCann (Sheffield, England: JSOT Press, 1993), 85 (emphasis original). Crutchfield similarly argues that “Psalms 1 & 2 appear to introduce the Psalter as a whole and together cast a hermeneutical grid for its proper interpretation” (*Psalms in Their Context*, 57–58). Robertson likewise refers to these psalms as “two ‘poetic pillars’ that escort the reader into the temple of the book of Psalms” (*The Flow of the Psalms*, 13). See also the discussion in Hensley, *Covenant Relationships*, 255–63. For a book-length treatment on this subject, see Robert L. Cole, *Psalms 1–2: Gateway to the Psalter*, Hebrew Bible Monographs 37 (Sheffield, England: Sheffield Phoenix Press, 2013). For a concise historical overview demonstrating that this understanding of Pss 1 and 2 reaches all the way back to the early church, see Jenkins, “The Antiquity of Psalter Shape Efforts,” 166–70. For a book-length historical treatment, see Susan Gillingham, *A Journey of Two Psalms: The Reception History of Psalms 1 & 2 in Jewish and Christian Tradition* (Oxford: Oxford University Press, 2013).

<sup>31</sup> Jenkins comments, “The ironic antithesis of murmuring on Yahweh’s Torah [Ps 1:2] is murmuring against Yahweh’s anointed [Ps 2:1]” (*Imprecations in the Psalms*, 57).

<sup>32</sup> The final line of Ps 1:1 (וְיִשְׁבּוּ בְּסִיְאֵי הַשֹּׁמְרִים לֹא יֵשֵׁב) [“and in the seat of scoffers he has not sat”] contains not only the verb ישב, but also its cognate noun מושב.

<sup>33</sup> Jamie A. Grant, *The King as Exemplar: The Function of Deuteronomy’s Kingship Law in the Shaping of the Book of Psalms*, SBLAB 17 (Atlanta: Society of Biblical Literature, 2004), 61–62; Pierre Auffret, *The Literary Structure of Psalm 2*, JSOTSup 3 (Sheffield, England: JSOT Press, 1977), 32–33; Joseph P. Brennan, “Psalms 1–8: Some Hidden Harmonies,” *BTB* 10, no. 1 (February 1980): 25–26; Robert L. Cole, “An Integrated Reading of Psalms 1 and 2,” *JSOT* 26, no. 4 (January 2002): 77. Additionally, Grant, *The King as Exemplar*, 62–63, identifies a linguistic connection between the use of the terms תורה (Ps 1:2) and חק (Ps 2:7): “Commonly, in the Psalms and Deuteronomy, these two words (חק and תורה) are used interchangeably as synonyms or are used in conjunction.” He elaborates in a footnote, “Ps 119 is an example where we see this interplay between תורה and חק apparently as synonyms. Deuteronomy 17:19, part of the kingship law, provides a similar example where the two words appear to function as synonyms” (63n68).

<sup>34</sup> Commenting on this thematic contrast, Grant writes,

On the one hand, we find images of stability and fruitfulness typifying the righteous in both psalms, and, on the other hand, there are images of vanity and temporality which typify the wicked in each psalm. . . . This thematic link which makes use of a common imagery—the success and permanence of the righteous contrasted with the fruitless and fleeting activity of the wicked—adds to the impression that these two poems are connected. (*The King as Exemplar*, 64)

sights and sounds that populate Psalm 2.<sup>35</sup> Taken collectively, these notable textual links and thematic parallels not only stitch this psalm pair together<sup>36</sup> but also strongly hint at an editorial strategy behind the overall composition of the Psalter.

### **The Five-Book Structure of the Psalter**

Another significant organizational feature of the Psalter that most scholars acknowledge, is the collection's five-book structure.<sup>37</sup> It has been widely recognized that there are notable doxologies situated at different points across the Psalter, effectively dividing the collection into five distinct books: Book I (Pss 1–41), Book II (Pss 42–72), Book III (Pss 73–89), Book IV (Pss 90–106), and Book V (Pss 107–150). These doxological statements are laid out below in table 1.

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<sup>35</sup> Phil Botha helpfully summarizes many of the key parallels under the following points: (1) “the pious individual of Psalm 1 forms a parallel to the anointed of Yahweh in Psalm 2”; (2) “the wicked, the sinners, and the mockers of Psalm 1 form a parallel to the rebellious kings and rulers of Psalm 2; (3) “the delight of the individual in the Torah of Yahweh (Psalm 1) forms a parallel to the strength the king draws from the decree of Yahweh (Psalm 2)”; (4) “the inner strength of the individual, *planted* like a tree next to streams of water and yielding fruit on time (Psalm 1), forms a parallel to the assurance given to the king who was *anointed* in Jerusalem that his rule will endure and expand (Psalm 2)” (emphasis original) [Ho, *The Design of the Psalter*, 69, surmises that the garden imagery of Ps 1:3 hints at a heavenly Zion that corresponds to the holy mountain of Zion in 2:6]; (5) “the scattering of the wicked like chaff in the wind (Psalm 1) forms a parallel to the terrifying of the rulers by Yahweh, and their being dashed to pieces by the newly appointed king (Psalm 2)”; and (6) “the prospect of happiness and honour for those who choose to *dissociate* themselves from the wicked (Psalm 1) corresponds to the promise of happiness for those who choose to *associate* with the anointed of Yahweh in Psalm 2” (“The Ideological Interface Between Psalm 1 and Psalm 2,” *OTE* 18, no. 2 [January 2005]: 202 [emphasis original]).

<sup>36</sup> Nevertheless, Jenkins rightly cautions against so rigidly tethering Pss 1 and 2 together that their distinctiveness as individual psalms becomes lost: “If Pss 1 and 2 have been closely knit together, that does not change the fact that they are different kinds of speeches (a benediction and a warning) . . . or that Ps 1 resembles sections of Proverbs and Pss 37, 19, 73, and 119, while Ps 2 resembles 18 and 100” (*Imprecations in the Psalms*, 32). See also Cole, *Psalms 1–2*, 79.

<sup>37</sup> Robertson writes, “This division into five books has been part and parcel of the Psalter from antiquity until today” (*The Flow of the Psalms*, 9). Jenkins, “The Antiquity of Psalter Shape Efforts,” 173, observes that recognition of this five-fold division may be traced as far back as the fourth century to Gregory of Nyssa (c. 335–394). Both Hensley, *Covenant Relationships*, 20–21; and Ho, *The Design of the Psalter*, 6, go even further back, noting that awareness of the Psalter's five-book structure may be observed in the *Midrash Tehillim* as well as in the writings of Hippolytus (c. 170–235). Some have also inquired into a possible relationship between the five-book structure of the Psalter and the five-book structure of the Pentateuch. See the fascinating parallels Mitchell, *The Message of the Psalter*, 300–1, identifies between the five books of the Pentateuch and the five books of Psalms. For book-length treatments on this particular point, see J. Clinton McCann, *A Theological Introduction to the Book of Psalms: The Psalms as Torah* (Nashville: Abingdon Press, 1993); Gordon J. Wenham, *Psalms as Torah: Reading Biblical Song Ethically* (Grand Rapids: Baker Academic, 2012).

Table 1. Doxological statements in the Psalter

<p>“Blessed is Yahweh, God of Israel, from everlasting to everlasting. Amen, and amen.” (Ps 41:14 [ET 41:13])</p> <p style="text-align: center;">בְּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִהָעוֹלָם וְעַד הָעוֹלָם אָמֵן וְאָמֵן:</p>
<p>“Blessed is Yahweh God, God of Israel, who by himself does wonderful things, and blessed is his glorious name forever; and let the whole earth be filled with his glory. Amen, and amen.” (Ps 72:18–19)</p> <p style="text-align: center;">בְּרוּךְ יְהוָה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עֲשֵׂה נִפְלְאוֹת לְבַדּוֹ: וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם וְיִמְלֵא כְבוֹדוֹ אֶת־כָּל הָאָרֶץ אָמֵן וְאָמֵן:</p>
<p>“Blessed is Yahweh forever. Amen, and amen.” (Ps 89:53 [ET 89:52])</p> <p style="text-align: center;">בְּרוּךְ יְהוָה לְעוֹלָם אָמֵן וְאָמֵן:</p>
<p>“Blessed is Yahweh, God of Israel, from everlasting to everlasting; and let all the people say, ‘Amen!’ Praise Yahweh!” (Ps 106:48)</p> <p style="text-align: center;">בְּרוּךְ־יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הָעוֹלָם וְאָמַר כָּל־הָעַם אָמֵן הַלְלוּ־יָהּ:</p>

There are a number of characteristics which tie these statements together and reinforce their intentional placement within the Psalter. Firstly, they are all located at the end of the respective psalms in which they occur.<sup>38</sup> Furthermore, they all begin and conclude in the same fashion with the opening construction בְּרוּךְ יְהוָה as well as the closing term אָמֵן.<sup>39</sup> Additionally, every doxology includes some form of the word עוֹלָם—

<sup>38</sup> Technically, Ps 72:18–19 are not the final verses of Book II; Ps 72:20 is. However, this verse is most likely an editorial postscript that was later added onto the psalm following its original composition. For an intriguing discussion of Ps 72:20, see Hensley, *Covenant Relationships*, 51–56.

<sup>39</sup> It should be noted that the ending of Ps 106:48 differs slightly from the other verses in that it concludes with the unique phrase הַלְלוּ־יָהּ and only mentions אָמֵן once, in contrast to Pss 41:14 (ET 41:13); 72:19; and 89:53 (ET 89:52), all of which close with the full refrain אָמֵן וְאָמֵן. Interestingly enough, the LXX’s rendering of Ps 106:48 actually follows the “Amen, and amen” formula of the previous doxologies (εὐλογητός κύριος ὁ θεὸς Ἰσραὴλ ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος καὶ εἰρή πᾶς ὁ λαὸς γένοιτο γένοιτο [LXX Ps 105:48, emphasis added]). Nevertheless, at this juncture, it suffices to observe that the similarities

twice with an inseparable *lamed* preposition (לְעוֹלָם [Ps 72:19; 89:53 (ET 89:52)]) and twice within the broader expression, “from everlasting to everlasting” (מִהָעוֹלָם וְעַד הָעוֹלָם) [Ps 41:14 (ET 41:13)]; מִן־הָעוֹלָם וְעַד הָעוֹלָם [Ps 106:48]).<sup>40</sup> Finally, three of these four doxologies designate Yahweh with the appositional title, אֱלֹהֵי יִשְׂרָאֵל (Pss 41:14 [ET 41:13]; 72:18; 106:48).<sup>41</sup>

While Book V of the Psalter may not end with a doxological statement like the four discussed above, Robertson rightly notes that it “concludes with five *Hallelu-YAH* psalms (Pss. 146–150), which bring to a climax the previous four doxologies concluding Books I through IV.”<sup>42</sup> In other words, we might say that Book V features not simply a short doxology, but rather, a doxological *explosion* that brings the entire collection of Psalms to its gloriously fitting close.<sup>43</sup> Thus, when considered altogether, the various similarities in wording and construction shared by these four doxological statements (Pss

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shared between Ps 106:48 and the Hebrew Psalter’s other doxological statements far outweigh the differences observed in the MT. Indeed, the term מְנַחֵם only occurs across the Hebrew Psalter in the four aforementioned verses.

<sup>40</sup> In Ps 41:14 (ET 40:13), the *min* preposition is inseparable (מִן־הָעוֹלָם), while in Ps 106:48, it is written as a separable preposition (מִן־הָעוֹלָם). However, this difference is negligible since the meaning remains the same.

<sup>41</sup> Hamilton points out that in addition to the doxologies that conclude each book, “The first psalm of each book is attributed to a different author (the lack of attribution at 1 and 107 differing from attributions at 42, 73, and 90). . . . Just as the benedictions mark the ends of the books within the Psalter, the changes in ascription mark the beginnings of Books 2, 3, and 4. With no speaker named in the opening psalms of Books 1 and 5, a change in ascription marks the beginning of each book” (*Psalms*, 1:23–25).

<sup>42</sup> Robertson, *The Flow of the Psalms*, 9 (emphasis original).

<sup>43</sup> Brennan further observes a relationship between Pss 2 and 149:

It is remarkable how Psalm 149 does in fact develop many of the themes first set forth in Psalm 2, thus forming an inclusion which embraces the entire collection . . . . The *nations, peoples* and *kings* who seek to throw off Yahweh’s authority in 2:1–2 become the object of his retribution in 149:7–9. The holy mountain of *Zion* where the *king* is anointed by Yahweh in 2:6 becomes the parent whose children rejoice in their *king* in 149:2 . . . . The divine promise in 2:9 to break the rebels with a rod of *iron* is paralleled in 149:8 by the binding of the princes with fetters of *iron*. Also worth noting is the similarity between the *bonds* and *cords* which the kings attempt to throw off in 2:3, and which are replaced in 149:8 by *chains* and *fetters* of iron. There is also a close similarity between the *princes* and *rulers* who are warned of yahweh’s [*sic*] wrath in 2:2,10 [*sic*] and the *nobles* who are the object of the divine judgment in 149:8” (“Psalms 1–8,” 26 [emphasis original]).

Consequently, it would seem that the conclusion of Book V (Pss 146–150) not only ties back to the doxologies of Books I–IV (Pss 41:14 [ET 41:13]; 72:18–19; 89:53 [ET 89:52]; 106:48), but also brings things full circle by forging a connection with the introduction to the entire Psalter (Pss 1–2).



41:14 [ET 41:13]; 72:18–19; 89:53 [ET 89:52]; 106:48), coupled with the five-psalm doxology that finishes out the entire Psalter, appear to establish a five-fold book division within the Psalter.<sup>44</sup> On this basis, Jamie Grant rightly asserts, “The organization of the psalms into books clearly is not accidental but rather points toward deliberate editorial activity.”<sup>45</sup>

### **Various Psalm Groupings Based on Superscription**

One final aspect of the Psalter that merits discussion is the collection’s incorporation of numerous psalms that have been clearly grouped together according to their superscriptions. Of particular interest—especially in Books I–III—are the authorial designations underscored by many of these superscriptions.<sup>46</sup> As Hensley writes, “There can be no doubt that editors deliberately grouped psalms by common authorial attribution. This is visible throughout the Psalter, no matter how many editorial stages or what kinds of anthologizing processes are posited.”<sup>47</sup> And indeed, these various author-

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<sup>44</sup> David Alexander Gundersen, “Davidic Hope in Book IV of the Psalter (Psalms 90–106)” (PhD diss., The Southern Baptist Theological Seminary, 2015), 42–43, has noted that if Pss 1–2 are taken as a separate introduction to the Psalter and Pss 146–150, as a separate conclusion to the Psalter, then both Books I and V would each contain thirty-nine psalms (Pss 3–41 and 107–145, respectively). Likewise, Books III and IV both feature seventeen psalms (Pss 73–89 and 90–106, respectively). See also Kilnam Cha, “Psalms 146–150: The Final Hallelujah Psalms as a Fivefold Doxology to the Hebrew Psalter” (PhD diss., Baylor University, 2006), 168–69. While I would maintain that Book I spans Pss 1–41, and Book V, 107–150, this speculative numerical observation is still fascinating to point out.

<sup>45</sup> Jamie A. Grant, “Editorial Criticism,” in *Dictionary of the Old Testament: Wisdom, Poetry & Writings: A Compendium of Contemporary Biblical Scholarship*, eds. Tremper Longman III and Peter Enns (Downers Grove, IL: IVP Academic, 2008), 151. Nevertheless, as R. Dean Anderson Jr. helpfully qualifies, this is not to say that these doxologies were “editorial additions” affixed to their respective psalms later on; rather, these doxologies “should be seen as integral parts of the psalms they are attached to” (“The Division and Order of the Psalms,” *Westminster Theological Journal* 56, no. 2 [January 1994]: 225). Anderson continues on in a footnote, “This is due both to the way [these doxologies] fit each particular psalm in question and to the non-formal agreement between the doxologies themselves” (225n23). On this point, see also Wilson, *The Editing of the Hebrew Psalter*, 81–82, 185–86.

<sup>46</sup> For an argument in favor of the notion that the superscriptions in the Psalms should be interpreted as indicating authorship, see Hamilton, *Psalms*, 1:41–50; Robertson, *The Flow of the Psalms*, 10–12; Anderson, “The Division and Order of the Psalms,” 226. For a table listing all of the authorial superscriptions in the Psalms, along with their numerical spread across the five books of the Psalter, see also Hamilton, *Psalms*, 1:24.

<sup>47</sup> Hensley, *Covenant Relationships*, 42. This is not to downplay the significance of other aspects often featured in the superscriptions, such as genre classification, historical prologues, and musical

based psalm groupings are practically impossible to ignore. In Book I, with the exception of Psalms 1, 2, 10, and 33, every other psalm in this collection has been attributed to David, as evidenced by the inseparable *lamed* preposition attached to the personal name, “David” (לְדָוִד). Similarly, Books II and III feature several groupings according to various authors: Psalms 42–49 are attributed to “the sons of Korah” (לְבָנֵי־קֹרַח),<sup>48</sup> Psalms 51–72 are largely attributed to David (לְדָוִד),<sup>49</sup> and Psalms 73–83 are all attributed to Asaph (אֶסָפָה).<sup>50</sup>

In Books IV and V, the number of psalm groupings based on superscriptions attributing authorship is not nearly as prominent as what may be observed in the first

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or performance-related directions. For a discussion and analysis of these other superscriptional elements, see *idem*, 45–51; Hamilton, *Psalms*, 1:25–41.

<sup>48</sup> Psalm 43 is the only one in this grouping that does not contain any superscription with the designation לְבָנֵי־קֹרַח. Many, however, have argued for Ps 43’s close association with the previous psalm on the basis of the similar wording found in the following verses: Pss 42:6 (ET 42:5), 12 (ET 42:11); 43:5. On this point, see Anderson, “The Division and Order of the Psalms,” 230.

<sup>49</sup> This Davidic grouping features four psalms in which a superscription with the authorial marker לְדָוִד is noticeably absent: Pss 66, 67, 71, and 72. In the case of Pss 66 and 67, while these two psalms are anonymous, they are each introduced by a superscription identifying them as both a שִׁיר (“song”) and a מְזֻמָּר (“psalm”). Strikingly, this pair of “psalm-songs” is further bracketed by a Davidic “psalm-song” on either side (שִׁיר לְמַנְצֵחַ מְזֻמָּר לְדָוִד שִׁיר [Ps 65:1]; שִׁיר לְמַנְצֵחַ לְדָוִד מְזֻמָּר שִׁיר [Ps 68:1]). In fact, Pss 65–68 are the only four compositions in this particular Davidic grouping (Pss 51–72) which contain the two-fold designation of both שִׁיר and מְזֻמָּר in their respective superscriptions. See Hensley, *Covenant Relationships*, 44; Anderson, “The Division and Order of the Psalms,” 233. With regard to Ps 71, there are numerous points of lexical contact stitching this psalm together with the previous one, which has been ascribed Davidic authorship (שִׁיר לְמַנְצֵחַ לְדָוִד לְהַזְכִּיר [Ps 70:1]). Psalms 70:2 (ET 70:1) and 71:12 (following the *qere* reading in the MT) both feature the same verbal construction לְעֶזְרָתִי חַיְשָׁה (“to my help, hasten”). Additionally, Pss 70:3 (ET 70:2); 71:13, and 24 all contain the verb בָּרַשׁ, the *piel* masculine plural construct participle מְבַרְשֵׁי, and the concluding word רַעֲתִי. Furthermore, Pss 70:3 (ET 70:2) and 71:24 both use the verb הִפֵּר as well, while Pss 70:3 (ET 70:2) and 71:13 both feature words derived from the root כָּלַם. Lastly, Robertson points out that “Psalm 71 quotes an extensive section from Psalm 31, an earlier Davidic psalm, which strongly suggests that David also originated Psalm 71” (*The Flow of the Psalms*, 115n24). Finally, concerning Ps 72, although this psalm does not contain לְדָוִד in its superscription, the editorial postscript in v. 20 makes direct mention to “the prayers of David” (תְּפִלוֹת דָּוִד), and thereby forms a fitting close to this Davidic grouping (Pss 51–72), as well as to Books I–II as a whole. Commenting on the superscriptions in Book II, Ho writes,

The Davidic psalms in Book II (51–70, excluding 66–67) are framed by non-Davidic psalms (Pss 50, 71–72). Furthermore, the two UT [untitled] psalms are skillfully arranged in the second, and second to last psalm of Book II (43, 71). From the design of the superscriptions, Book II contains three pairs of non-Davidic/Korahite psalms—two UT psalms (43, 70 [*sic*]); two psalms with superscriptions attributed to someone other than David (50, 72); and two psalm superscriptions without name attribution within the Davidic Group (66, 67). (*The Design of the Psalter*, 96)

<sup>50</sup> Additionally, Ps 50 is also ascribed to Asaph, while Pss 84–88 feature two pairs of psalms by the sons of Korah (Pss 84–85 and 87–88) which bracket a central Davidic psalm (Ps 86). For a discussion of the deliberate arrangement of these respective psalms (Pss 50, 84–85, and 87–88), see Hensley, *Covenant Relationships*, 199–204, 222–24, 227–29.

three books of the Psalter, even though there are still two notable Davidic collections in Book V (Pss 108–110 and 138–145).<sup>51</sup> However, Book V features the “Songs of Ascents” (Pss 120–134)—perhaps the most famous collection of psalms in the entire Hebrew Psalter—in which each psalm has been designated by its respective superscription as “a song of ascents” (שִׁיר הַמַּעֲלוֹת).<sup>52</sup> Ultimately then, whether the Psalter’s superscriptions may identify authorship in certain cases, genre classification in other cases, or some other pertinent detail, they frequently help to establish clearly delineated psalm groupings, a function strongly suggesting that these superscriptions are structurally significant to the editorial shaping of this literary corpus.<sup>53</sup>

## Conclusion

Through this overview, I have sought to survey the landscape of Psalms scholarship in recent decades, giving specific attention to the contributions of key figures such as Brevard Childs and Gerald Wilson, who—among others—helped rediscover and reintroduce the discipline of reading the book of Psalms as a literary whole within its canonical context. Integral to this Psalter-shape approach is a commitment to the belief that some sort of redactional or editorial agenda served as the driving force for the arrangement of the final, canonical form of the Hebrew Psalter.<sup>54</sup> Therefore, I have also

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<sup>51</sup> A case may be made that Pss 101–103 in Book IV also form a short Davidic collection, even though Ps 102 is technically an anonymous psalm. On this point, see Hensley, *Covenant Relationships*, 232–43; Ho, *The Design of the Psalter*, 230–41.

<sup>52</sup> For my discussion on the Songs of Ascents, see chapter 4.

<sup>53</sup> Jenkins writes, “Accordingly, we will read the final form by treating the superscriptions as integral parts of their psalms to guide the reader, and as editorial signals for the reader of the Psalter as a whole” (*Imprecations in the Psalms*, 36). Likewise, James M. Todd III, contends, “The primary means by which the editors of the Psalter group[ed] psalms . . . was the use (or non-use) of superscriptions” (*Remember, O Yahweh: The Poetry and Context of Psalms 135–137* [Eugene, OR: Wipf & Stock, 2015], 126). See also Grant, *The King as Exemplar*, 242–43.

<sup>54</sup> Here I agree with Hamilton who attributes “inspiration not only to the individual authors of each psalm but also to the editor(s)/anthologist(s) who put the book of Psalms into its canonical form” (*Psalms*, 1:14). See idem, 11–14, for Hamilton’s full discussion on this point. Additionally, see Peter J. Gentry, “The Text of the Old Testament,” *JETS* 52, no. 1 (January 2009): 19; Gentry contends that the canonical text *is* the inspired text of Scripture.

highlighted a few of the most foundational and widely regarded evidences supporting the notion of editorial intent behind the Hebrew Psalter's shaping. This short treatment now positions us to turn our attention to the thesis and methodology of this present work.<sup>55</sup>

### **Thesis and Methodology of the Present Study**

Following in the vein of Childs, Wilson, and other proponents of a canonical approach to the book of Psalms, I will be examining the final form of the Hebrew Psalter in an attempt to discern Book V's literary structure, and its relationship to the overarching message of Book V as a whole.<sup>56</sup> To that end, I submit that significant refrains occurring at key junctures across Book V of the Psalter delineate its literary structure into three sections, each of which individually sketch a picture of the future Davidic King from a slightly different angle, such that all three sections collectively present a three-dimensional messianic portrait.

I will propound my thesis by way of two primary steps. For the first step, I will argue in chapter 2 that Book V divides into three distinct, yet interlinking sections:

Psalms 107–118, Psalms 118–136, and Psalms 136–150. Here I will demonstrate that the

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<sup>55</sup> At this juncture, it would be instructive to heed the warning of Jenkins who, despite highlighting the flaws of a form-critical approach and advocating a canonical reading of the Psalms, nevertheless offers an appropriate caveat: "I would like to caution against an over-reaction to form-criticism. We are in danger of missing the significance of psalms as individual, discrete entities. They do not *only* come to us in the canon as part of the Psalter but also as discrete units. Each Psalm is presented to us in two ways: as a stand-alone poem and as a piece of the whole Psalter" (*Imprecations in the Psalms*, 32 [emphasis original]).

<sup>56</sup> Prinsloo observes, "Scholars influenced by canonical criticism tend to have a synchronic point of departure and focus on the *shape* of the Psalter. North American scholars dominate in this approach. Scholars schooled in classic historical-critical methodologies tend to have a diachronic point of departure and focus on the *shaping* of the Psalter. This approach is dominated by German scholarship" ("Reading the Masoretic Psalter as a Book," 149). The methodological approach adopted here falls under the former group, following a synchronic treatment that takes seriously the final, canonical shape of the biblical text. This is not to ignore the significance of the Psalter's diachronic shaping and the benefits of exploring its historical development and compilational growth over the course of time. However, as Snearly writes, "Regardless of [the Psalms'] prior history they are now meant to be read as part of a literary fabric" (*The Return of the King*, 24). Similarly, Egbert Ballhorn argues that since the Psalter has now come to us in book form, it ought to be this very "book form of the Psalter [that] is the subject of interpretation, including the layout and structures contained therein" (*Zum Telos des Psalters: Der Textzusammenhang des Vierten und Fünften Psalmenbuches (Ps 90–150)*, BBB 138 [Berlin: Philo, 2004], 11). For Ballhorn, I was dependent upon the translated quotation found in Ho, *The Design of the Psalter*, 136.

literary structure of Book V may clearly be observed on the grounds of the repetition of key phrases that occur at different points throughout the book. In particular, there are two important refrains that are pertinent to discerning Book V's structure: (1) הוֹדוּ לַיהוָה כִּי-טוֹב כִּי לְעוֹלָם תְּסֻדּוּ ("Give thanks to Yahweh, for he is good, for everlasting is His steadfast love"); and (2) הַלְלוּ יְהוָה ("Praise Yahweh"). These two expressions are first introduced to the Psalter's readers at the very end of Book IV; and Book V then appears to utilize them at structurally significant junctures in order simultaneously to indicate the conclusion of one section as well as the beginning of a new section.

Furthermore, Book V's structural flow bears hermeneutical significance on how its collection of psalms ought to be read and interpreted. For this reason, I will also contend in chapter 2 that the three sections of Book V together form a triptych that develops its singular message through recursive means. Crucial to grasping this message, however, is recognizing the eschatological bent of Book V, which is aimed primarily at casting a vision of future expectation by drawing upon the experiences and events of Israel's history. In other words, the glorious promises and mighty acts of Yahweh in times past help color and shape the psalmists' eager anticipation for what is to come. In this way, Book V's tripartite structural division advances a comprehensive, multi-layered, messianic hope centered on a coming Davidic King.

The second step of my thesis entails a walkthrough of Book V of the Psalter and will span chapters 3 through 5, with each chapter covering one of the three sections that comprise Book V's literary structure. Here I will delve more deeply into the structural contours of Book V in order to show how every section contributes to a fully-orbed, eschatological picture of the future Messiah. Afterwards, I will bring the threads of my argument together in concise summary fashion in chapter 6.

The first section of Book V (Pss 107–118) is structured around a body of psalms authored by David (Pss 108–110). Likewise, the third section (Pss 136–150) also features a central body of psalms that are largely Davidic (Pss 138–145), with the sole

exception of the exilic Psalm 137. Common to both of these Davidic groupings is a portrayal of the afflictions and persecutions that David suffered, followed by his subsequent deliverance from and eventual triumph over his foes, due to the saving right hand of Yahweh. The body of the second section of Book V (Pss 118–136) adds yet another layer by pairing Psalm 119, which celebrates the Torah, with the Songs of Ascents (Pss 120–134), a collection of psalms charting the escalation of movement from Jerusalem’s gates up to the Temple atop Mount Zion.

Simultaneously delineating these three sections from one another while also bridging them together are the various structural seams of Book V (Pss 107, 111–117, 118, 135, 136, and 146–150). Each psalm is marked by the refrains discussed in chapter 2 (הָלְלוּ יְהוָה and הוֹדוּ לַיהוָה כִּי טוֹב כִּי לְעוֹלָם חַסְדּוֹ), forming brackets around the body of every major section in Book V. Furthermore, however, many of these psalms also employ vivid imagery and striking language that recalls Israel’s exodus from Egypt.

Consequently, when all of these elements are brought together, Book V’s eschatological portrait of the coming Messiah comes into sharper focus. It draws upon the exodus and exilic experiences of Israel’s past to cast a typological vision of the future deliverance that the long-awaited King from the line of David will accomplish. In order to bring about this eschatological redemption, however, the future messianic King must first suffer and undergo persecution in the vein of David himself. Indeed, it is *through* this experience of affliction that he will ultimately achieve victory over his adversaries, and so procure salvation on behalf of his covenant people. What is more, after triumphing over his enemies in glory, this Davidic King who faithfully embodies the Torah will lead his redeemed in an ascent up Yahweh’s holy mountain, where he will establish an eschatological Temple greater than Solomon’s, from which the covenantal rule of Yahweh will be perfectly mediated to all the nations and peoples. I maintain that this is the messianic hope envisioned by Book V of the Psalter, and a proper understanding of the book’s literary structure serves to both elucidate and reinforce that message.

## CHAPTER 2

### THE LITERARY STRUCTURE OF BOOK V OF THE PSALTER

In this chapter, I will first consider the way in which the final three psalms of Book IV provide readers with the key to making sense of the literary structure in the ensuing Book V. This key comes in the form of two notable phrases—**הודו ליהוה כִּי־טוֹב כִּי** and **הָלְלוּ יְהוָה וְלְעוֹלָם חַסְדּוֹ**—both of which are introduced in Psalms 104–106, and then picked up and incorporated into Book V’s corpus. I will next examine the textual data of Book V to demonstrate how this pair of refrains functions in a structurally meaningful way across the collection. On the basis of these findings, I will propose what I believe is the literary structure of Book V. Lastly, devoting particular attention to the eschatological bent of Book V, I will discuss how this collection’s structural flow informs how we read and understand its overarching message. Taken altogether, the elements addressed in this chapter leave us with a framework that we may then begin to fill out in greater detail in chapters 3–5.

#### **Psalms 104–106: The Structural Key to Book V**

Even before one delves into Book V of the Psalter, it seems as though the reader has already been handed the key to unlocking this collection’s literary structure. The final three psalms of Book IV provide a clue to this intriguing possibility. Psalms 104–105 recount the mighty works of Yahweh at creation (Ps 104), as well as in the lives of His covenant people throughout both the patriarchal era (Ps 105:1–24) and the exodus (Ps 105:25–45). Psalm 106 then contrasts Yahweh’s faithful covenant love, considered

previously in Psalm 105,<sup>1</sup> with Israel’s covenant-breaking faithlessness, culminating in the disobedient nation’s eventual exile from the land.<sup>2</sup> This poetic survey of Israel’s national history in Psalms 104–106, stretching from creation to covenant and ultimately to exile, thus climaxes with the cry, “Save us, O Yahweh our God, and gather us [וְקַבְּצֵנוּ] from the nations” (Ps 106:47)!<sup>3</sup>

The answer to Psalm 106:47’s plea comes immediately at the start of Book V, as Psalm 107 opens by addressing a postexilic people: “the redeemed of Yahweh, whom he has redeemed from the hand of the enemy, and from the lands he has gathered them [קַבְּצָם], from the east and from the west, from the north and from the sea” (vv. 2–3).<sup>4</sup> As

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<sup>1</sup> Wyatt Graham identifies a number of terms linking Pss 105 and 106 together: זָכַר (“to remember,” Pss 105:5, 8; 106:4, 7, 45), בְּרִית (“covenant,” Pss 105:8, 10; 106:45), נִפְלְאוֹת (“wonders,” Pss 105:2, 5, 106:7, 22), and בְּחִיר (“chosen,” Pss 105:6, 43; 106:5, 23; see also 105:26 where the same root בָּחַר is used). Wyatt Aaron Graham, “Psalm 108’s Canonical Placement and Use of Earlier Psalms” (PhD diss., The Southern Baptist Theological Seminary, 2018), 106.

<sup>2</sup> Gerald H. Wilson, summarizes Ps 106 as follows,

Beginning with the confession in 106:6 . . . the ps chronicles Israel’s rebellious acts against YHWH: the Red Sea (106:7–12), the wilderness (106:13–15), Dathan and Abiram (106:16–18), the ‘golden calf’ (106:19–23), despising the land (106:24–27), Baal Pe or [sic] (106:28–31), Meribah (106:32–33), failure to destroy the inhabitants of the land (106:34–39). This chronicle concludes with a vague but certainly negative evaluation of the land and monarchy experience, which led to the exile (106:40–46). (*The Editing of the Hebrew Psalter*, SBLDS 76 [Chico, CA: Scholars Press, 1985], 219)

<sup>3</sup> One may argue that Ps 103 should be included with Pss 104–106, since both Pss 103 and 104 each contain an *inclusio* formed by the refrain בְּרַכֵּי נַפְשִׁי אֶת־יְהוָה (“Bless Yahweh, O my soul,” Pss 103:1, 2, 22; 104:1, 35). Indeed, these are the only two psalms in the whole Psalter featuring this declaration. On this point, see Lindsay Wilson, “On Psalms 103–106 as a Closure to Book IV of the Psalter,” in *The Composition of the Book of Psalms*, ed. Erich Zenger, BETL CCXXXVIII (Leuven, Belgium: Uitgeverij Peeters, 2010), 755–66. Conversely, Graham contends,

Although Psalms 103 and 104 share similarities . . . there is canonical warrant for reading Psalms 104–106 together and apart from Psalm 103. . . . Psalm 104’s historical focus (creation) thematically fits with the focus of Psalms 105 and 106. Psalm 105 recounts Israel’s history, and Psalm 106 ends with Israel in exile. . . . Finally, while reading Psalms 103–106 as a unit is formally valid, Psalms 104–106 narrate the story of Israel from creation to exile and, consequently, form a narrative backdrop to Psalm 107. (“Psalm 108’s Canonical Placement,” 105)

David Gundersen proposes that the solution actually lies with Ps 104, which is “linked verbally with 103, concluding a Davidic collection (101–104); and linked thematically with 105–106, introducing a hymnic conclusion (104–106).” Thus, “Psalm 103 climaxes the Davidic collection in Psalms 101–104 before Psalm 104 concludes the collection while seamlessly transitioning into the hymnic history series in 104–106.” David Alexander Gundersen, “Davidic Hope in Book IV of the Psalter (Psalms 90–106)” (PhD diss., The Southern Baptist Theological Seminary, 2015), 151, 245.

<sup>4</sup> Michael Snearly points out, “The link between קָבַץ in Pss. 106.47 and 107.3 is particularly significant because this root occurs only four times in the Psalter (Pss. 41.7 and 102.23 are the other occurrences), and these are the only occurrences of the root in the *Piel* in the Psalms.” Michael K. Snearly, *The Return of the King: Messianic Expectation in Book V of the Psalter*, LHB/OTS 624 (London:



Jamie Grant helpfully explains, “[Ps 107’s] function is to link Book V into the Psalter as a continuum from Book IV.”<sup>5</sup> Hence, an organic narrative flow stitches the seams of Books IV and V together in such a way that one cannot start reading the final book of the Psalter without first giving due consideration to the trio of psalms that immediately precede it at the end of Book IV.

What is more, however, this logical plot progression is further reinforced by a pair of unique textual phenomena found in Book IV’s concluding trio of psalms—phenomena which then carry over into Book V. The phrase הַלְלוּ־יְהוָה (“Praise Yahweh”) is introduced for the first time to the Psalter by the final verse of Psalm 104.<sup>6</sup> Psalm 105 follows suit by likewise concluding with the exact same construction in verse 45. Lastly, Psalm 106 brings Book IV to its culmination and close by utilizing this expression to form an *inclusio*—with הַלְלוּ־יְהוָה opening up verse 1 and הַלְלוּ־יְהוָה rounding out verse 48.<sup>7</sup>

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Bloomsbury T&T Clark, 2016), 107. In addition to the verbal link formed by קבץ, see Joseph P. Brennan, “Some Hidden Harmonies in the Fifth Book of the Psalms,” in *Essays in Honor of Joseph P. Brennan*, ed. Robert F. McNamara (Rochester, NY: Saint Bernard’s Seminary, 1977), 154n9; Brennan identifies a number of other lexical points of contact shared between Pss 106 and 107: the *hiphil* form of the verbs מרה (“to rebel,” Pss 106:7, 33, 43; 107:11; see also Ps 105:28) and נצל (“to deliver,” Pss 106:43; 107:6); and three instances of the verb גאל (“to redeem,” Pss 106:10; 107:2 [x2]). Furthermore, the only occurrences of the construction נצור לָהֶם in the Psalter are in Pss 106:44; 107:6, 13, 19, and 28. Wilson, *The Editing of the Hebrew Psalter*, 220.

<sup>5</sup> Jamie A. Grant, *The King as Exemplar: The Function of Deuteronomy’s Kingship Law in the Shaping of the Book of Psalms*, SBLAB 17 (Atlanta: Society of Biblical Literature, 2004), 242. Similarly, Graham concludes, “Considered together, Psalm 107 appears to provide the redemption that Psalm 106 seeks, using language specifically fitted to answer Psalm 106” (“Psalm 108’s Canonical Placement,” 108–9).

<sup>6</sup> Prior to Ps 104:35, the only other place in the Psalter where the *piel* imperative masculine plural form of the verb הלל is found is in Ps 22:23. In that verse, however, the verb designates Yahweh with a third-person masculine singular suffix (הַלְלוּהוּ) [“Praise him”]), whereas here in Ps 104:35, the verb explicitly identifies Yahweh—abbreviated “Yah”—as its object (הַלְלוּ־יְהוָה). While the difference in actual meaning is rather negligible, this does not change the fact that Ps 104:35’s employment of the phrase הַלְלוּ־יְהוָה effectively introduces a brand-new expression to the Psalter previously unseen. Indeed, Steffen G. Jenkins notes: “Despite its now-ubiquitous use in liturgy, *hallelujah* is striking there [at the end of Book IV], since it does not appear in the Hebrew Bible until this point” (*Imprecations in the Psalms: Love for Enemies in Hard Places* [Eugene, OR: Pickwick, 2022], 175 [emphasis original]).

<sup>7</sup> In Ps 106:1, the expression הַלְלוּ־יְהוָה does not contain a *maqfep*, whereas in 106:48, it does (הַלְלוּ־יְהוָה). This is likely because in Ps 106:48, הַלְלוּ־יְהוָה is located at the end of the verse, so the *maqfep* transfers the accent onto the final syllable. Regardless, as Karl V. Kutz and Rebekah L. Josberger note, “The *maqfep* does not affect meaning. The same book, and even the same verse, may present a phrase both with and without the *maqfep*” (*Learning Biblical Hebrew: Reading for Comprehension—An Introductory Grammar* [Bellingham, WA: Lexham, 2018], 36). Elsewhere, they explain that the *maqfep* “is more a product of cadence and rhythm of the language” (104). For a more comprehensive treatment of

Interestingly, unlike Books I-III, each of which ends with a double usage of the term אָמֵן (“Amen, amen,” Ps 41:14 [ET Ps 41:13]; 72:19;<sup>8</sup> 89:53 [ET Ps 89:52]), the final verse in Book IV (Ps 106:48) concludes with the phrase אָמֵן הַלְלוּ־יְהוָה (“Amen, praise Yahweh!”). Thus, the presence of הַלְלוּ־יְהוָה across Psalms 104–106 ought to make a firm impression upon the attentive reader—an impression that would no doubt remain fresh on the mind as one moves from Book IV into Book V—and suggests that this refrain functions to mark the ending of a particular unit or section.

Additionally, Psalms 105 and 106 not only close with הַלְלוּ־יְהוָה, but they also open with yet another significant phrase: הוֹדוּ לַיהוָה (“Give thanks to Yahweh”).<sup>9</sup> This particular imperatival expression is quite rare in the Psalter, totaling a mere six iterations, and it appears only once prior to Psalm 105.<sup>10</sup> Furthermore, the beginning line of Book V (Ps 107:1) also echoes this same opening refrain found in Psalms 105:1 and 106:1, and, even more strikingly, goes beyond simply the phrase הוֹדוּ לַיהוָה to repeat verbatim the full statement found earlier in Psalm 106:1: הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ (“Give thanks to Yahweh, for he is good, for everlasting is his steadfast love”).<sup>11</sup> It would appear, therefore, that just as הַלְלוּ־יְהוָה possesses a concluding function in Psalms 104–106, הוֹדוּ

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*maqef*, see Israel Yeivin, *Introduction to the Tiberian Masorah*, trans. E. J. Revell, *Masoretic Studies* 5 (Missoula, MT: Scholars, 1980), 229–36.

<sup>8</sup> As previously mentioned in chapter 1, while Ps 72:19 is not technically the final verse of Book II, 72:20 functions more like an editorial postscript that was added onto Ps 72 after its original composition.

<sup>9</sup> Although technically speaking, Ps 106:1 begins with הַלְלוּ־יְהוָה, it immediately follows with הוֹדוּ לַיהוָה. The employment of both refrains side-by-side in the same opening verse suggests that each one functions in a different way: הַלְלוּ־יְהוָה functions in this psalm as part of an *inclusio* with הַלְלוּ־יְהוָה in Ps 106:48 to close out Book IV, whereas הוֹדוּ לַיהוָה functions alongside Pss 105:1 and 107:1 as an introduction marker. See Adam D. Hensley, *Covenant Relationships and the Editing of the Hebrew Psalter*, LHB/OTS 666 (London: Bloomsbury T&T Clark, 2018), 65.

<sup>10</sup> Occurrences in the Psalter of the *hiphil* imperatival masculine plural form of the verb הוֹדוּ immediately followed by the direct object לַיהוָה include: Pss 33:2; 105:1; 106:1; 107:1; 118:1, 29; and 136:1. While the imperative, “Give thanks,” is written defectively (הוֹדוּ) in Ps 107:1, in contrast to its normal form (הוֹדוּ), as found in 33:2; 105:1; 106:1; 118:1, 29; and 136:1, this difference is negligible since the pronunciation and meaning of both forms are exactly the same either way.

<sup>11</sup> Unlike Pss 33:2 and 105:1, Ps 106:1 marks the first time that הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ occurs in its entirety in the Psalter, and every single instance of הוֹדוּ לַיהוָה in Book V occurs within this broader expression.

הַלְלוּ יְהוָה bears an introductory function in Psalms 105–107.<sup>12</sup> And Psalms 104–107 utilize these two exhortations together to form an interlocking structural marker that segues from Book IV into Book V, as diagrammed below in table 2.<sup>13</sup>

Table 2. Psalms 104–107 as an interlocking structural marker<sup>14</sup>

	Book IV			Book V
הַלְלוּ יְהוָה	Ps 104:35	Ps 105:45	Ps 106:1, 48	
הוֹדוּ לַיהוָה בִּיטוֹב בִּי לְעוֹלָם חֶסֶדוֹ		Ps 105:1 (Only contains לַיהוָה)	Ps 106:1	Ps 107:1

<sup>12</sup> Peter C. W. Ho has argued against this theory “because Ps 104 (with a *hallelujah* conclusion) does not seem to conclude a segment and Ps 105 (as a הוֹדוּ psalm) does not introduce any new segment” (*The Design of the Psalter: A Macrostructural Analysis* [Eugene, OR: Pickwick, 2019], 118 [emphasis original]). Nevertheless, while הַלְלוּ יְהוָה in Ps 104:35 and הוֹדוּ לַיהוָה in Ps 105:1 may not function individually to close or open a whole *segment* of psalms, they still function as the conclusion and introduction to their respective psalms. Furthermore, on a *collective level*, the three-fold repetition of הַלְלוּ יְהוָה at the ends of Pss 104–106 *does* seem to cumulatively signal the conclusion of the segment of psalms that make up Book IV as a whole. And likewise, the three-fold repetition of הוֹדוּ לַיהוָה at the start of each of Pss 105–107 appears to carry a similar function with regard to introducing Book V as a whole. Whatever the case, we may at the very least conjecture that what is happening here at the tail end of Book IV on a *micro* scale (הַלְלוּ יְהוָה concluding and הוֹדוּ לַיהוָה introducing *individual* psalms) will later be applied on a *macro* scale in Book V (הַלְלוּ יְהוָה concluding and הוֹדוּ לַיהוָה introducing an *entire segment* of psalms).

<sup>13</sup> Jenkins writes: “*Hallelujah* [הַלְלוּ יְהוָה] unites Pss 104–6 at the end of Book IV. In addition each of Pss 105–7 begins with *hodu* [הוֹדוּ], which points forward to the growing refrain that opens each major section of Book V [הוֹדוּ לַיהוָה בִּיטוֹב בִּי לְעוֹלָם חֶסֶדוֹ] . . . Thus, Pss 104–6 are marked as a conclusion (and close Book IV), but Pss 105–7 are marked as an introduction, forming a bridge into V” (*Imprecations in the Psalms*, 177 [emphasis original]).

<sup>14</sup> The bolded line in the table delineating between Books IV and V emphasizes the Hebrew Psalter’s five-book structure. See the discussion in Snearly, *The Return of the King*, 105–9. On this point, I disagree with Casper J. Labuschagne, who writes: “It is important to note that Book IV has an apparent open end. There is no clear break between 106 at the end of Book IV and 107 at the beginning of Book V, because 107 is very closely related to 105–106 . . . This means that the seam between Book IV and Book V is rather artificial” (“The Compositional Structure of the Psalter,” *Numerical Features of the Psalms and Other Selected Texts: A Logotechnical Quantitative Structural Analysis*, last modified November 27, 2014, <https://www.labuschagne.nl/psalterstructure.pdf>). I would maintain, however, that the way in which Pss 104–107 interlock reflects aspects of both continuity *and* discontinuity which must be held together in tension. On the one hand, there is obvious continuity in the lexical links and logical flow of thought running through these psalms. Furthermore, Ho, *The Design of the Psalter*, 121, rightly observes the similar length and verse density of Pss 104–107, in contrast to the surrounding psalms which are significantly shorter. Nevertheless, the division between Books IV and V (evidenced by the doxology at the end of Ps 106 and lexical connections between Pss 90 and 106 [see idem, 149n69]) still marks an unmistakable shift in the Psalter’s narrational movement—its impressionistic storyline has progressed on to a new act. Indeed, following Ps 106’s concluding plea for redemption, one almost gets the sense that a time jump has occurred, since in Ps 107, “the anticipated salvation is spoken of as though it has already taken place.” James M. Hamilton Jr., *Psalms*, vol. 2, *Psalms 73–150*, EBTC (Bellingham, WA: 2021), 271. Thus, the transition from Book IV to Book V is not like passing rigidly through a solitary gate, but rather, it is fluid like crossing an overlapping bridge.

Consequently, the statements introduced by the three concluding psalms of Book IV—הודו ליהוה (as well as the fuller expression הודו ליהוה בִּיטוֹב בִּי לְעוֹלָם חֲסֵדוֹ) and הַלְלוּ יְהוָה—help pave the way by offering a clue for how to properly read the final book of the Psalter.<sup>15</sup> As Steffen Jenkins correctly explains, “*Hodu* and *hallelujah* begin their work as refrains at the end of Book IV. . . . This sets us up to notice the structuring refrains that mark the three sections of Book V” (emphasis original).<sup>16</sup> Indeed, as will be discussed in the next section, of the five total occurrences of הודו ליהוה בִּיטוֹב בִּי לְעוֹלָם חֲסֵדוֹ in the Psalter, four of them appear in Book V (the other one being in Ps 106:1). And similarly, of the twenty-four repetitions of the refrain הַלְלוּ יְהוָה across the Psalms, twenty are found in Book V (the other four being in Pss 104:35; 105:45; 106:1, 48). It is to these occurrences that we will now turn.

### **The Function of הודו ליהוה בִּיטוֹב בִּי לְעוֹלָם חֲסֵדוֹ and הַלְלוּ יְהוָה in Book V of the Psalter**

Based on the aforementioned discussion, we have grounds to contend that the unique expressions previously introduced in Psalms 104–106 carry a structural function into Book V, signaling both the end of one major section (הַלְלוּ יְהוָה) as well as the beginning of a new section (הודו ליהוה בִּיטוֹב בִּי לְעוֹלָם חֲסֵדוֹ). Here we will evaluate our hypothesis by examining the placement of these two refrains across Book V and considering how they shape the structural contours of this book.

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<sup>15</sup> It also is worth noting that Book IV’s concluding plea in Ps 106:47 calls for Yahweh to gather his people from among the nations so that they may “give thanks [לְהוֹדוֹת] to your holy name and glory in your praise [בְּתִהְלֵחַד].” These two specific purposes of thanks (יָדָה) and praise (תְּהַלֵּל), from the verbal root הלל (הִלֵּל) correspond directly to the commands to give thanks (הוֹדוּ) and to praise (הַלְלוּ) which respectively open and close each section in Book V. Jenkins, *Imprecations in the Psalms*, 178.

<sup>16</sup> Jenkins, *Imprecations in the Psalms*, 175. Similarly, Wilson writes, It is true that in the grouping [of Pss] 104–105–106 we have the combination of *hllwyh* [הַלְלוּ יְהוָה] and *hwdw* [הוֹדוּ] pss at the conclusion of a segment of the MT Psalter. With the addition of Ps 107, however, the picture changes considerably. . . . Here we have the addition of another ps beginning with the characteristic *hwdw* phrases. One would expect this ps to form part of the conclusion to the preceding segment. But the doxology at the end of Ps 106, marking the end of Book Four, clearly makes this impossible. Does this supply the key to understand the position of Pss 118 and 136 as well? Both immediately follow *hllwyh* groupings. (*The Editing of the Hebrew Psalter*, 129 [emphasis original])

A simple survey of the MT yields the following results: (1) הודו ליהנה בִּיטוֹב בִּי לְעוֹלָם חֲסָדוֹ occurs in Psalms 107:1;<sup>17</sup> 118:1, 29;<sup>18</sup> and 136:1;<sup>19</sup> and (2) הִלְלוּ יְהוָה occurs in Psalms 111:1; 112:1; 113:1, 9; 115:18; 116:19; 117:2;<sup>20</sup> 135:1, 21; 146:1, 10; 147:1, 12, 20; 148:1, 14; 149:1, 9; and 150:1, 6. The textual data has been consolidated and charted as follows in table 3:

Table 3. Occurrences of הודו ליהנה בִּיטוֹב בִּי לְעוֹלָם חֲסָדוֹ and הִלְלוּ יְהוָה in Book V

הודו ליהנה בִּיטוֹב בִּי לְעוֹלָם חֲסָדוֹ	Ps 107:1	Ps 118:1, 29	Ps 136:1	—
הִלְלוּ יְהוָה	—	Pss 111–117 <sup>21</sup> (111:1; 112:1; 113:1, 9; 115:18; 116:19; 117:2)	Ps 135:1, 21	Pss 146–150 (146:1, 10; 147:1, 12, 20; 148:1, 14; 149:1, 9; 150:1, 6)

According to this layout, Book V opens with a psalm featuring הודו ליהנה בִּיטוֹב בִּי לְעוֹלָם חֲסָדוֹ (Ps 107) and closes with a group of psalms declaring הִלְלוּ יְהוָה (Pss 146–150). What is more, it seems that every other usage of these two formulae occurs either in a series spanning Psalms 111–118, or in the pairing made up of Psalms 135–136. And in both

<sup>17</sup> While the full phrase הודו ליהנה בִּיטוֹב בִּי לְעוֹלָם חֲסָדוֹ only occurs in Ps 107:1, an abbreviated yet similarly worded formula (יודו ליהנה חֲסָדוֹ) ["Let them give thanks to Yahweh for His steadfast love"] may be found throughout the rest of the psalm, in 107:8, 15, 21, and 31.

<sup>18</sup> The entire expression הודו ליהנה בִּיטוֹב בִּי לְעוֹלָם חֲסָדוֹ both opens and closes Ps 118. However, the ground clause from this expression (בִּי לְעוֹלָם חֲסָדוֹ) ["for everlasting is his steadfast love"] also reverberates across vv. 2–4.

<sup>19</sup> Although the actual refrain הודו ליהנה בִּיטוֹב בִּי לְעוֹלָם חֲסָדוֹ only occurs in Ps 136:1, the same expression is repeated practically verbatim at the very end of the psalm in v. 26, the exception being the replacement of ליהנה with לְאֵל הַשָּׁמַיִם. Additionally, the *hiphil* imperative masculine plural form of the verb ידה, found in both vv. 1 and 26, is also repeated in vv. 2 and 3. Lastly and most notably, the ground clause בִּי לְעוֹלָם חֲסָדוֹ occurs in the second line of every single verse in this psalm—a phenomenon similar to Ps 118:2–4, but far more extensive.

<sup>20</sup> It should also be noted that the phrase הִלְלוּ אֶת־יְהוָה ("Praise Yahweh") opens Ps 117:1. While the wording is not precisely the same as הִלְלוּ יְהוָה, the meanings of each expression are essentially equivalent.

<sup>21</sup> For the purposes of this present discussion, I will refer broadly to Pss 111–117 as a series of הִלְלוּ יְהוָה psalms. Nevertheless, see chapter 3's discussion of Ps 114, from which הִלְלוּ יְהוָה is noticeably absent.

instances, the psalms proclaiming הַלְלוּ יְהוָה (Pss 111–117 and 135) always precede those which exhort לְעוֹלָם חֶסֶד הוֹדוּ לַיהוָה בִּיטוּב בִּי לְעוֹלָם (Pss 118 and 136). These observations appear to corroborate our proposal. As had been the case with Psalms 104–107, which provided a segue from Book IV into V, the neighboring refrains found in 111–118 and 135–136 are likewise utilized as interlocking structural markers, simultaneously indicating the close of one section as well as the start of the next.<sup>22</sup>

The structure I will argue for here represents a slightly modified or more nuanced version of the “הוֹדוּ/הַלְלוּ-יְהוָה taxonomy” advanced by numerous Psalms scholars.<sup>23</sup> This taxonomy was first suggested by Gerald Wilson, who argued that the refrain הוֹדוּ לַיהוָה בִּיטוּב בִּי לְעוֹלָם חֶסֶד is utilized specifically to introduce a new section in Book V, whereas the exclamation הַלְלוּ יְהוָה always serves to bring a section to its respective conclusion.<sup>24</sup> Together, these two statements establish opening and closing brackets that sharply demarcate one section from the next. Thus, advocates of this view

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<sup>22</sup> Peter Ho proposes the intriguing theory that in addition to הַלְלוּ יְהוָה and הוֹדוּ, a third verbal form of doxology also serves a structural function in Book V (and Book IV): the *piel* imperative form of the verb בָּרַךְ (“bless”), which occurs in Pss 103:1–2, 20–22; 104:1, 35; 134:1–2; and 135:19–20. On this basis, he identifies a number of parallels between Pss 103–107 and 134–137, and contends that Books IV–V should be taken together and subdivided into four groups: Pss 90–103, 104–119, 120–134, and 135–150. For a full discussion, see Ho, *The Design of the Psalter*, 115–28. While Ho’s proposal is both innovative and stimulating, it ultimately remains unconvincing for a number of reasons: (1) Several of בָּרַךְ’s occurrences in Pss 103 and 104 are found within the broader expression בָּרַךְ נַפְשִׁי אֶת־יְהוָה (“Bless Yahweh, O my soul,” Pss 103:1–2, 22; 104:1, 35). This full phrase forms *inclusios* around each of these respective psalms, but is conspicuously absent from Book V. (2) Although it is true that *piel* imperative forms of בָּרַךְ occur in close proximity to הַלְלוּ יְהוָה and הוֹדוּ in Pss 103–107 and 134–137, these forms of בָּרַךְ are nowhere to be found in 111–118, which is yet another section in Book V where הַלְלוּ יְהוָה and הוֹדוּ neighbor one another and function in structurally prominent ways. (3) Ho’s decision to place a structural division between Pss 119 and 120 is curious, since there are no imperatival forms of בָּרַךְ, הַלְלוּ, or יְדָה utilized in either of these psalms. This seems to contradict Ho’s own argument “that three verbal forms of doxologies (not just two in Wilson’s view) have been used as structuring techniques to shape Books IV–V” and that “when we consider the imperative doxologies in the superscriptions functioning as intentional structural markers, the macrostructure of Books IV–V is revealed” (118–19).

<sup>23</sup> To my knowledge, the actual term “הוֹדוּ/הַלְלוּ-יְהוָה taxonomy” was first coined by Snearly in his work, *The Return of the King*, 57–62, where he not only provides a succinct overview of this taxonomy, but also highlights several of its key proponents.

<sup>24</sup> Wilson, *The Editing of the Hebrew Psalter*, 124–29, 186–90, 220–22; Gerald H. Wilson, “Evidence of Editorial Divisions in the Hebrew Psalter,” *VT* 34, no. 3 (January 1984): 349–52; Gerald H. Wilson, “Shaping the Psalter: A Consideration of Editorial Linkage in the Book of Psalms,” in *The Shape and Shaping of the Psalter*, ed. J. Clinton McCann, JSOTSup 159 (Sheffield, England: JSOT Press, 1993), 78–79.

broadly hold that Book V's structure should be divided into three distinct sections: Psalms 107–117, 118–135, and 136–150. Since the publication of Wilson's studies, a number of other Psalms scholars have proceeded to adapt and build upon his contributions, offering similar structures for Book V.<sup>25</sup>

The strength of the הודו/הללויה taxonomy derives from its proper recognition that the expressions הודו ליהוה כִּי־טוֹב כִּי לְעוֹלָם חֶסֶד and הִלְלוּ יְהוָה not only possess considerable presence in Book V,<sup>26</sup> but also reflect careful placement across the book's arrangement; both are factors that imbue these phrases with firm structural weight. Furthermore, the resultant three-fold structure observed from this taxonomy is remarkably clear and easy to follow.<sup>27</sup> However, as Michael Snearly has rightly observed, the literary structure adopted by this approach tends to overlook the fact that “there are strong correspondences between Psalms 118 and 113–117, and especially between

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<sup>25</sup> See, for example, Jenkins, *Imprecations in the Psalms*, 174–77; Leslie C. Allen, *Psalms 101–150*, 2nd ed., WBC 21 (Nashville: Thomas Nelson, 2002), 75; Harm Van Grol, “David and His *Chasidim*: Place and Function of Psalms 138–145,” in *The Composition of the Book of Psalms*, ed. Erich Zenger, BETL CCXXXVIII (Leuven, Belgium: Uitgeverij Peeters, 2010), 330; Hendrik Koorevaar, “The Psalter as a Structured Theological Story with the Aid of Subscripts and Superscripts,” in *The Composition of the Book of Psalms*, ed. Erich Zenger, BETL CCXXXVIII (Leuven, Belgium: Uitgeverij Peeters, 2010), 589–91; Jean-Luc Vesco, *Le psautier de David: traduit et commenté*, Lectio Divina (Paris: Cerf, 2006), 2:1023–24; Kilnam Cha, “Psalms 146–150: The Final Hallelujah Psalms as a Fivefold Doxology to the Hebrew Psalter” (PhD diss., Baylor University, 2006), 165; and Reinhard Gregor Kratz, “Die Tora Davids: Psalm 1 und die doxologische Fünfteilung des Psalters,” *Zeitschrift für Theologie und Kirche* 93, no. 1 (January 1996): 23–28. For Kratz, I was dependent upon the quotations and translations found in both Snearly, *The Return of the King*, 59–60; and Erich Zenger, “The Composition and Theology of the Fifth Book of Psalms, Psalms 107–145,” *JSOT* 23, no. 80 (January 1998): 85–87. Per Snearly, *The Return of the King*, 61–62, see also Martin Leuenberger, *Konzeptionen des Königtums Gottes im Psalter: Untersuchungen zu Komposition und Redaktion der theokratischen Bücher IV-V im Psalter*, Abhandlungen zur Theologie des Alten und Neuen Testaments 83 (Zürich, Switzerland: Theologischer Verlag, 2004): 276–78.

<sup>26</sup> As previously noted, 80% (four out of five) of the occurrences of הודו ליהוה כִּי־טוֹב כִּי לְעוֹלָם חֶסֶד and just over 83% (twenty out of twenty-four) of the occurrences of הִלְלוּ יְהוָה are located in Book V. All remaining occurrences are found immediately prior to Book V, in Pss 104–106.

<sup>27</sup> Jenkins echoes this sentiment: “This arrangement in three sections will guide us through Book V. Notice how simple the structure of the book becomes, by comparison with the various efforts to divide it by pre-existing compositions” (*Imprecations in the Psalms*, 176). To be clear, I am not arguing that the simplest proposal is always necessarily the correct one. I would, however, like to push back against a certain tendency to overcomplicate things that may actually be rather straightforward. For an extensive chart summarizing thirteen different macrostructures which have been proposed for Book V, see Ho, *The Design of the Psalter*, 105–7. Ho further comments: “Barring this diversity, the structures of Book V can be summarized by two major divisional structures presented by Zenger and Wilson” (108). Strikingly, Wilson's structure is far simpler than Zenger's, who seems to follow more of a diachronic approach. See Zenger, “The Composition and Theology of the Fifth Book of Psalms,” 88–101.

Psalms 135 and 136.”<sup>28</sup> Hence, this taxonomy divides Book V’s structure up in such a way that there are “fissures at Psalms 117/118 and 135/136.”<sup>29</sup> The hard line drawn between these psalm pairings by the structure of the הודו/הללויה taxonomy thus presents a challenge that must be honestly dealt with.

Nevertheless, whereas Snearly argues for an approach that jettisons the הודו/הללויה taxonomy entirely,<sup>30</sup> the solution I offer in this thesis attempts to maintain the clear strengths of the הודו/הללויה taxonomy—namely, that it discerns the significant presence, strategic placement, and, hence, structural function of the refrains הודו ליהנה ביה and הודו ליהנה ביה in Book V—while making nuanced adjustments to accommodate Snearly’s constructive critique. Consequently, instead of drawing a hard

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<sup>28</sup> A discussion of the thematic and textual links stitching Ps 118 back to 113–117 is found in chapter 3. Likewise, the connections between Pss 135 and 136 will be addressed in chapter 4.

<sup>29</sup> Snearly, *The Return of the King*, 77. Zenger levies a similar critique in his treatment of three scholars who, to varying degrees, follow the הודו/הללויה taxonomy (Gerald Wilson, Klaus Koch, and Reinhard Kratz): “In my opinion all three of them [Wilson, Koch, and Kratz] overrate the *hallelujahs* or the *hōdû*-formulae. For Wilson and Kratz this leads, for example, to a caesura between 117 and 118, although 118 is in many respects the final psalm of the subgroup 113–18. Both authors also structurally separate Psalms 135 and 136 which Koch shows to be very closely connected, and rightly so in my opinion” (“The Composition and Theology of the Fifth Book of Psalms,” 87). See also W. Dennis Tucker Jr., “The Role of the Foe in Book 5: Reflections on the Final Composition of the Psalter,” in *The Shape and Shaping of the Book of Psalms: The Current State of Scholarship*, ed. Nancy L. deClaissé-Walford, SBLAIL 20 (Atlanta: SBL Press, 2014), 185–86.

<sup>30</sup> Snearly, *The Return of the King*, 78. Additionally, Snearly contends that the הודו/הללויה taxonomy should be dismissed because it fails to properly account for the odd placement of Pss 119 and 137 within Book V. However, the logic of his argument is flawed. He makes the assumption that because these two psalms appear out of place within the taxonomy’s threefold division of Book V, this necessarily calls the whole structural approach into question. His decision to do away with the הודו/הללויה taxonomy on the basis of Pss 119 and 137 is analogous to identifying an undeniable structural pattern, but then dismissing that pattern due to what may initially seem like a pair of anomalies that do not fit the pattern cleanly. On the whole, it seems better *firstly* to recognize the pattern that is clearly there for what it is (in our case, the presence of הודו ליהנה ביה טוב ביה לעולם חסדו and הודו ליהנה ביה in Book V), and then, *secondly*, to try and make logical sense of how these alleged anomalies (Pss 119 and 137) fit into this overarching schema. For instance, consider Ps 50, a psalm by Asaph situated in-between a collection of Korahite psalms (Pss 42–49) and Davidic psalms (Pss 51–72). The oddity of Ps 50’s isolated location does not mean that one should discount the structural significance of the obvious groupings surrounding it. Rather, it seems better to start by accepting the groupings of Korahite and Davidic psalms as both valid and editorially intended, and then next, to attempt to understand the purpose behind Ps 50’s curious placement in-between these groupings. Thus, while I agree with Snearly that “the strength of a proposal regarding the organization of Book V is . . . related to how seamlessly these two psalms [Pss 119 and 137] fit” (78), I disagree with his conclusion that one is not able to account for these psalms by following the הודו/הללויה taxonomy. Jenkins’s recent book, *Imprecations in the Psalms*, is but one example of a study that provides an explanation for Pss 119 and 137 within the framework of the הודו/הללויה taxonomy (see especially pages 173–76). For my attempt to show how Pss 119 and 137 fit into Book V’s literary structure, see chapters 4 and 5, respectively.



line that would respectively bifurcate Psalms 118 and 136 from 111–117 and 135, a more balanced alternative involves taking these groupings together as structural seams that concurrently mark the end of one segment in Book V as well as the start of another. In other words, rather than rendering each section completely disjointed, it seems better to say that Psalms 111–117 and 118 together, as well as Psalms 135 and 136 together, function like interlocking chain links that bind one section of Book V to the next in a manner that subtly overlaps. On these grounds, I believe it best to delineate Book V’s literary structure as follows: Psalms 107–118, Psalms 118–136, and Psalms 136–150 (see table 4).<sup>31</sup>

Table 4. The literary structure of Book V of the Psalter

	Section 1: Pss 107–118		Section 2: Pss 118–136		Section 3: Pss 136–150		
Structural Markers <sup>32</sup>	Pss 107 (הודו)		Pss 111–117 (הַלְלוּ יְהוָה) and Ps 118 (הודו)		Pss 135 (הַלְלוּ יְהוָה) and Ps 136 (הודו)		Pss 146–150 <sup>33</sup> (הַלְלוּ יְהוָה)
Central Body		Pss 108–110 (David)		Pss 119 (Torah) and Pss 120–134 (Ascents)		Pss 137 (Exile) and Pss 138–145 (David)	

<sup>31</sup> My literary structure differs from those who would adopt a diachronic approach and analyze Book V’s structure according to what are believed to be previously independent collections of psalms which have now been grouped together. On this point, I agree with Jenkins who writes,

[I]n Book V, a later editor or compiler seems to have worked with pre-existing units but woven them into a Book that does not respect their original boundaries. . . . Our primary cue as readers will not be the pre-existing collections, but the arrangement strategy that is evident in Book V. . . . This does not mean ignoring the historical context (where known), nor the evidence of grouping psalms (that leads some to speak of pre-existing collections), but it does mean attending to the quite different context suggested by the narrative of the Psalter. (*Imprecations in the Psalms*, 173–74)

For a list of scholars who have sought “to prioritize the pre-existing collections against this three-fold structure,” see *idem*, 175n12. See also Snearly, *The Return of the King*, 62–76, for a survey and evaluation of several “variegated taxonomy,” by which Snearly means that “no one criterion supersedes the others and all the criteria work together to yield the book’s division” (63).

<sup>32</sup> Let it be clear that I do not mean to reduce these psalms down to merely their structural significance. To be sure, their value extends beyond their structural function. My point here is simply to highlight the way in which these psalms, by virtue of the refrains they feature, play a crucial role in establishing the literary structure of Book V. In other words, while these particular psalms are more than just structural markers, they are certainly not less than that.

<sup>33</sup> I propose that Pss 146–150 function together as a three-fold conclusion, signaling the end of

When we recognize the way in which the recurrences of *הודו ליהוה כִּי־טוֹב כִּי* and *לְעוֹלָם חֶסֶדוֹ* and *יְהוָה הִלְלוּ יְהוָה* bracket all three major segments of Book V of the Psalter, and when we rightly allow these structural markers to guide our reading of this poetic collection, three significant things will take place. Firstly, the body of psalms contained within each section will become more apparent—a trio of Davidic psalms (Pss 108–110) in the first section, a psalm extolling the Torah (Ps 119) paired with fifteen Songs of Ascents (Pss 120–134) in the second, and a psalm from Israel’s exile in Babylon (Ps 137) set alongside yet another Davidic collection (Pss 138–145) in the third.

Secondly, we will start to notice that every psalm or psalm grouping that structurally bookends one of Book V’s major sections employs language harkening back to the exodus. Psalm 107 calls for the redeemed of Yahweh to give thanks to him. Psalms 114 (the central psalm of Pss 111–117), 135, and 136 all refer explicitly to “Egypt” (*מִצְרַיִם*).<sup>34</sup> Furthermore, clear allusions to Exodus 15’s Song of Moses, sung by Israel in celebration immediately following their deliverance from Pharaoh and his army at the Red Sea, may be observed in both Psalm 118<sup>35</sup> and 149–150.<sup>36</sup>

Thirdly and lastly, we will develop a growing awareness of both the similarities as well as the distinctions shared from one section to the next. On the one hand, the repetition of doxological refrains at both the beginning and end of each

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the final section of Book V (Pss 136–150), the end of Book V altogether (Pss 107–150), as well as the end of the Psalter as a whole. On this point, see Jenkins, *Imprecations in the Psalms*, 259. I will discuss Pss 146–150 at greater length in chapter 5.

<sup>34</sup> The name “Egypt” (*מִצְרַיִם*) only occurs four times in Book V of the Psalter, and only in these three particular psalms (Pss 114:1; 135:8, 9; and 136:10).

<sup>35</sup> Psalm 118:14 quotes verbatim from the first half of Exod 15:2: “My strength and song is Yahweh, and he has become my salvation” (*עֲזָרִי וְנִמְצֹתִי יְהוָה וְיִשְׁעָהּ*). Parallels may also be drawn between Ps 118:28 (*יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ וְאֵלֵינוּ אֱלֹהֵי אֲבוֹתֵינוּ אֲרֻמְמֶנָּה*) and Exod 15:2b (*יְהוָה אֱלֹהֵינוּ אֱלֹהֵי אֲבוֹתֵינוּ אֲרֻמְמֶנָּה*). Furthermore, the three references to “the right hand of Yahweh” (*יְמִין יְהוָה*) in Ps 118:15–16 seem to connect back with the three-fold use of “your [Yahweh’s] right hand” (*יְמִינֶךָ*) in Exod 15:6 and 12.

<sup>36</sup> Exodus 15:20; Ps 149:3; and 150:4 all use the nouns “tambourine” (*תֹּר*) and “dance” (the feminine form *מְחֹלָה*, in Exod 15:20; the masculine form *מְחֹל*, in Pss 149:3 and 150:4) together. It should be noted that these two lexemes also occur together in Judg 11:34; 1 Sam 18:6; and Jer 31:4.

segment, coupled with the prominent role that David appears to play in all three bodies,<sup>37</sup> establish a sense of continuity. At the same time, however, every section is different, marked by unique characteristics and details that set it apart from the others. It is almost as if the three parts that make up Book V are simultaneously alike and yet dissimilar.

Peter Gentry describes this phenomenon as the “recursive” or “progressively repetitive” nature of Hebrew literature, whereby an author discusses a topic from one angle and then touches back upon that same topic from yet another perspective. This “recursive approach in Hebrew literature—aimed at developing ideas in a three-dimensional manner,” seems to be precisely what we find here in Book V of the Psalter.<sup>38</sup> It reads like a triptych, with each section encircling the same subject, but from a different point-of-view every time. As such, the literary structure of Book V establishes a mutually interpretive framework allowing readers to triangulate the primary message of the book.

### **The Eschatological Bent of Book V**

So then, what exactly is the message of Book V? In order to ascertain its message, one must not only have a grasp of the literary structure but also be aware of the eschatological current running through the Psalter—a current that is particularly prevalent in Book V. If, as was demonstrated in chapter 1, the Psalms are indeed a careful

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<sup>37</sup> In the Songs of Ascents, there are four Davidic songs (Pss 122, 124, 131, and 133) and one Solomonic song (Ps 127). Interestingly, Ps 127 stands at the central position of this collection, preceded by two Davidic songs on each side.

<sup>38</sup> Peter J. Gentry, *How to Read and Understand the Biblical Prophets* (Wheaton, IL: Crossway, 2017), 41–42. Gentry offers this helpful illustration,

When two conversations or discourses on the same topic are heard or read in succession, they are meant to function like the left and right speakers of a stereo system. Now, here is the key question: Do both speakers of a stereo system provide the *same* music or does each give *different* music? The answer is both—the music is different *and* the same. In one sense the music from the left speaker is identical to that of the right, yet in another way it is slightly different so that when we hear the two together, the effect is stereo instead of just one-dimensional or monaural. In Hebrew literature the ideas presented can be experienced in a similar manner. (Emphasis original)

On this point, see also Peter J. Gentry and Stephen J. Wellum, *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants*, 2nd ed. (Wheaton, IL: Crossway, 2018), 354; Peter J. Gentry, “The Literary Macrostructures of the Book of Isaiah and Authorial Intent,” in *Bind Up the Testimony: Explorations in the Genesis of the Book of Isaiah*, eds. Daniel I. Block and Richard L. Schultz (Peabody, MA: Hendrickson, 2015), 230–32.

arrangement rather than a random assortment, then we may plausibly conclude that they have been intentionally organized as a unified book unfolding a cohesive story with a coherent flow.<sup>39</sup> Thus, Nancy deClaissé-Walford succinctly traces the Psalter’s plotline as follows: “Books One and Two celebrate the reigns of David and Solomon; Book Three laments the dark days of oppression during the divided kingdoms and the Babylonian exile; and Books Four and Five look forward to and rejoice in Israel’s restoration to the land and in the reign of YHWH as king.”<sup>40</sup> In effect, what we find here in the Psalter is a impressionistic recounting of Israel’s redemptive-historical narrative, stretching across five centuries—from David’s life all the way to Israel’s return from Babylon.<sup>41</sup>

The aim of the Psalter is not merely to look back upon the historical experiences of Israel’s past, however, but also to look forward to the future with an eschatological bent. Crucial to understanding this point is recognizing the fact that the final form of the Psalter was not completed until sometime during the post-exilic era<sup>42</sup>—a

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<sup>39</sup> James M. Hamilton Jr. puts it this way,

To be clear, in agreement with many past and present, I am suggesting that whole book of Psalms has been purposefully arranged so that the individual Psalms join together to tell a wider story in the way a collage of photographs can be arranged to portray a narrative development. . . . the narrative development would be impressionistic and interpretive. I might put things out of strict historical sequence in order to make a certain point, and I might also employ labels or other devices to connect my experience to the experience of others like myself. (*Psalms*, vol. 1, *Psalms 1–72*, EBTC [Bellingham, WA: 2021], 50–51)

Similarly, Snearly summarizes,

The Psalter, then, displays characteristics of narrativity and should be interpreted as a multiple-focus narrative. Although it is not a narrative like *The Brothers Karamazov*, or even Samuel or Kings, for example, the Psalter as a whole should be read with an overarching narrative framework in view. Put simply, and most classically, the Psalter has a beginning, middle, and end, and there is one dominant character (the royal/Davidic figure) who acts. Consequently, the Psalter should be read with sensitivity toward the storyline and literary context of the entire book. (*The Return of the King*, 85 [emphasis original])

<sup>40</sup> Nancy deClaissé-Walford, *Reading from the Beginning: The Shaping of the Hebrew Psalter* (Macon, GA: Mercer University Press, 1997), 5. Jenkins puts it even more concisely: “Davidic monarchy (Books I and II); exile (Book III); response to exile (Books IV and V)” (*Imprecations in the Psalms*, 37). For other overviews of the storyline of the Psalms, see Hamilton, *Psalms*, 1:7–11; as well as O. Palmer Robertson’s book-length treatment, *The Flow of the Psalms: Discovering Their Structure and Theology* (Phillipsburg, NJ: P&R, 2015).

<sup>41</sup> This tracing of Israel’s history may not only be observed on a macro level across the entire book of Psalms, but also on a micro level in individual psalms or groups of psalms, as previously observed, for instance, in Pss 104–106. See Ho, *The Design of the Psalter*, 166–67.

<sup>42</sup> Robertson reasons that if “David composed a great number of the psalms in about 1000

period in the nation's history notably characterized by "an eschatologically conscious milieu," as evidenced by a growing body of "apocalyptic literature with eschatological themes."<sup>43</sup> For while, geographically speaking, the Jews may have been permitted by the Persian ruler Cyrus to go back to Judea in 539/538 B.C., this return from exile was by no means the sort of comprehensive restoration which the people had anticipated.<sup>44</sup> Indeed, despite Israel's return to the land, the Davidic monarchy had not been reestablished, the people did not enjoy national autonomy, and, although a second temple was completed in 515 B.C., its construction was met with a conspicuously lukewarm reception (Ezra 3:10–13; Hag 2:3).<sup>45</sup> Hence, given the surrounding circumstances that frame the canonical

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B.C.," and if "some psalms were composed as much as five hundred years later, since they describe responses to Israel's exile and restoration (Pss. 137, 126)," then, "nothing inherent in the Psalter compels a date later than the time of Israel's return from exile [539 B.C.], down to about 400 B.C." (*The Flow of the Psalms*, 3–4). Likewise, Peter J. Gentry maintains, "The text of the OT in arrangement, content, and stability was fixed by the time of Ben Sira or more probably, at the end of the fifth century BC by Ezra and Nehemiah" ("The Text of the Old Testament," *JETS* 52, no. 1 [January 2009]: 19).

<sup>43</sup> David C. Mitchell, *The Message of the Psalter: An Eschatological Programme in the Book of Psalms*, JSOTSup 252 (Sheffield, England: JSOT Press, 1997), 82–83. Mitchell elaborates: "Biblical literature written during this period, when Israel was in subjection and *bet*-David in decline, tends to look for a sudden dramatic divine intervention in history that will restore the nation's fallen fortunes. Thus Ezekiel [chs 34–38] and Zechariah [chs 9–14], in the early post-exilic period, both anticipate a coming golden age of prosperity and dominion for Israel, under a Davidic king" (emphasis original). See *idem*, 199–242, for a much more extensive discussion of the eschatological literature from the second temple period.

<sup>44</sup> L. Michael Morales goes so far as to state, "The return from Babylon, significant though it surely was, had been but a subdued and tragic parody of the original exodus" (*Exodus Old and New: A Biblical Theology of Redemption*, ESBT [Downers Grove, IL: IVP Academic, 2020], 122).

<sup>45</sup> J. Clinton McCann, Jr., *The Book of Psalms: Introduction, Commentary, and Reflections*, in vol. 4 of *The New Interpreter's Bible*, ed. Leander E. Keck (Nashville: Abingdon, 1996), 661. On this point, see also Morales, *Exodus Old and New*, 121–33. Adele Berlin similarly writes, "'Exile' does not necessarily mean living outside of the former Kingdom of Judah. People living in the Land of Israel after 538 BCE also felt that they were in exile as long as the Temple was not rebuilt and even afterwards, as long as they were under the rule of a foreign power. Exile is not only a geographic place, it is a religious state of mind" ("Psalms and the Literature of Exile: Psalms 137, 44, 69, and 78," in *The Book of Psalms: Composition and Reception*, Supplements to Vestus Testamentum 99, Formation and Interpretation of Old Testament Literature 4, eds. Peter W. Flint and Patrick D. Miller [Leiden, Netherlands: Brill, 2005], 65). Gentry further notes,

The return from exile, however, is not a momentary or short task. . . . It has been neatly expressed that you can take the people out of Babylon, but how do you get Babylon out of the people? The books of Ezra and Nehemiah show that the people have returned from exile but have not changed at all in terms of their relationship to God: the failure to practice social justice remains a central problem. That is why for a postexilic prophet like Zechariah the return from exile is both a present reality and a future hope. The exile will be over only when God deals with the people's sin and renews the covenant, the temple is rebuilt, and the Lord returns to dwell in their midst as King. (*Kingdom through Covenant*, 492).

Psalter's contextual backdrop, David Mitchell appears to be onto something when he asserts that "it seems not unreasonable to suggest that [the Psalter's] redactor shared the eschatological concerns of his contemporaries and that an eschatological agenda underlies his work, as it did theirs."<sup>46</sup>

Consequently, we find a longing in the Psalms for an even fuller restoration—"a redemption that goes beyond the historical circumstances of Israel."<sup>47</sup> But how can the Psalter be oriented in an eschatological direction when the story it unfolds harkens back to countless episodes from Israel's historical experience? Or, more simply put, how can the book of Psalms simultaneously look backwards *and* forwards? Key to resolving this tension is recognizing that "Israel's view of prophecy was that historic events prefigure future ones."<sup>48</sup> In other words, it is precisely *by means of* recounting Israel's redemptive-

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<sup>46</sup> Mitchell, *The Message of the Psalter*, 83. Mitchell proceeds to highlight several other arguments in favor of an eschatological orientation in the Psalter: (1) "the figures to whom the Psalms were attributed were regarded as future-predictive prophets even in biblical times" (83–85); (2) "certain psalms seems [*sic*] to be of an intrinsically 'ultimate' character, that is, they describe a person or event in such glowing terms that the language far exceeds the reality of any historical king or battle" (85–86); and (3) "the very inclusion of the royal psalms in the Psalter suggests that the redactor understood them to refer to a future *mashiah*-king" (86–87). See also Grant, *The King as Exemplar*, 33–39.

<sup>47</sup> Graham, "Psalm 108's Canonical Placement," 109. See also Brevard S. Childs, *Introduction to the Old Testament as Scripture* (Philadelphia: Fortress Press, 1979), 517–18.

<sup>48</sup> Mitchell, *The Message of the Psalter*, 84. Childs writes, "However one explains it, the final form of the Psalter is highly eschatological in nature. It looks toward to [*sic*] the future and passionately yearns for its arrival. Even when the psalmist turns briefly to reflect on the past in praise of the 'great things which Yahweh has done', invariably the movement shifts and again the hope of salvation is projected into the future (Ps. 126.6). The perspective of Israel's worship in the Psalter is eschatologically oriented. (*Introduction to the Old Testament as Scripture*, 518)

Geerhardus Vos appears to have observed this same feature in the Psalms over a century ago:

The first [outstanding characteristic of Psalter-eschatology] requiring notice is the historical background in the past of the Psalter's treatment of the future. . . . Old Testament teaching concerning the end is not born from myth and chaos and zodiacal 'precession' [*sic*]. Its origin lies in the realm of history, in the past creative and redemptive activity of God . . . The Psalter is wide awake to the significance of history as leading up to the eschatological act of God. It knows that it deals with a God, who spake and speaks and shall speak, who wrought and works and shall work, who came and is coming and is about to come. ("Eschatology of the Psalter," *The Princeton Theological Review* 18, no. 1 (January 1920): 12–13)

historical narrative (looking backwards) that the Psalter casts its eschatological vision (looking forwards). The redactor who arranged the final form of this book has woven together a lyrical tapestry of centuries-spanning psalms, which recalls the mighty acts accomplished by Yahweh in times past, in order to project a typological expectation of an even greater divine work still yet to come in the future.<sup>49</sup>

Returning now to our more specific discussion of Book V, what might its eschatological thrust be, and how does the literary structure of this final collection of psalms reinforce that message? I contend that Book V aims to develop a full-bodied, three-dimensional portrait of the coming Messiah from the line of David who will bring about the long-anticipated eschatological restoration that Israel continues to yearn for, even during this postexilic era.<sup>50</sup> The tripartite literary structure of the book further strengthens this idea by drawing attention to David in the bodies of its three sections, each of which individually shed new light and fresh perspective on this multi-layered picture of the coming Davidic King.<sup>51</sup> All the while, this messianic portrait is also tinted

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<sup>49</sup> On this point, James M. Hamilton Jr.'s explanation of typology is instructive. He writes, "The two essential features of typology are *historical correspondence* between events, persons, and institutions in the Bible's salvation-historical unfolding and the consequent *escalation in significance* that accrues to recurring patterns" (*Typology—Understanding the Bible's Promise-Shaped Patterns: How Old Testament Expectations Are Fulfilled in Christ* [Grand Rapids: Zondervan Academic, 2022], 19 [emphasis original]). Hamilton later summarizes his ideas as follows: "1. that the biblical authors themselves noticed these patterns; 2. that they intend to signal the presence of the patterns to their audiences through the historical correspondences they build into their presentations; 3. and thus the repetitions were intended to cause a gathering expectation to increase with each new installment in the pattern of events" (23–24).

<sup>50</sup> While I do not follow Snearly's proposed literary structure for Book V, I agree with his argument that "Book V bears witness to the return of the king in the Psalter's storyline" (*The Return of the King*, 190). Snearly elaborates, "Assuming a post-exilic redaction sometime during the second temple period, what is the significance of the royal emphasis in Book V when there is no Davidic king on the throne? The answer lies in a future expectation that Yahweh would display an eternal (עולם) covenant loyalty (חסד) to David by sending a king like David to consummately fulfill all of Yahweh's purposes." Furthermore, I also affirm Snearly's contention against scholars who hold that while the Psalter "begins with ebullient hope in a royal/Davidic figure who will inaugurate Yahweh's kingdom purposes," ultimately, "this hope [proves] fruitless . . . because Yahweh has rejected the royal/Davidic figure, as explained in Psalm 89," and thus, "the last two books of the Psalter . . . affirm that Yahweh alone is king and the messianic hope is democratized among the people, that is, the promises made to David are fulfilled in the people" (100). Similarly, Jenkins writes, "Book V does not shift away from David because of the exile, but presents a future 'David' who addresses the issues of exile" (*Imprecations in the Psalms*, 182).

<sup>51</sup> This focus on David in Book V is particularly striking given that in comparison to the three Davidic psalms found in Books III and IV combined (Pss 86, 101, and 103), there are a total of fifteen Davidic psalms in Book V. Relatedly, Hensley has made a stimulating proposal:

with shades of the exodus, as highlighted in the structural demarcators that frame every section of Book V. Thus, these repeated exhortations to give thanks (הודו) and to praise Yahweh (הַלְלוּ יְהוָה) forecast a new exodus even as they furnish readers with the only fitting response to this glorious, eschatological hope.<sup>52</sup> In this way, while structurally speaking, the book may read like a triptych, doxologically speaking, it appears to possess a broad kind of antiphonal texture—its recursively developed messianic mosaic paired appropriately with alternating refrains of thanksgiving and praise.<sup>53</sup>

### Conclusion

In this chapter, we identified the structural key to Book V by examining how Psalms 104–106 introduce readers of the Psalter to the two expressions הודו לַיהוָה (as well as the fuller phrase הודו לַיהוָה כִּי-טוֹב כִּי לְעוֹלָם חֲסִדוֹ) and הַלְלוּ יְהוָה. We then tested and confirmed our hypothesis against the textual data of Book V. In so doing, we have determined that these refrains serve a structural function in Book V, operating as interlocking chain links that divide this final collection of psalms into three subtly overlapping sections: Psalms 107–118, 118–136, and 136–150. Together, these segments develop Book V’s three-dimensional message, which centers on the eschatological

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[Psalm] 72:20 likely signals an editorially intended transition from historical David to David’s successor(s) within the Psalter, suggesting also that Davidic attribution plays a greater role in the Psalter than simply to record traditional authorship. Rather, the Psalter appears designed such that these attributed psalms—in broad terms—give voice to historical David pre-Ps 72 and future/eschatological David post-Ps 72. (*Covenant Relationships*, 72)

For Hensley’s full argument on this matter, see *idem*, 51–56.

<sup>52</sup> N. T. Wright hits the nail on the head when he writes, “The psalmists look back to God’s mighty deeds of old and claim them as the pattern of what will happen in the future as well. . . . Again and again, it is God’s powerful rescue of his people in the Exodus that provides the template: the sign of what his power can do, and the pledge that it will happen again when Israel needs it.” N. T. Wright, *The Case for the Psalms: Why They Are Essential* (New York: HarperOne, 2013): 59–60.

<sup>53</sup> Contra Susan Gillingham, who questions a messianic interpretation of the Psalms and contends for a primarily historical orientation, going so far as to argue that “talk about the Messiah in the Psalms” is not “a theological agenda arising out of the psalms themselves,” but rather, “one which has been imposed upon them” (“The Messiah in the Psalms: A Question of Reception History and the Psalter,” in *King and Messiah in Israel and the Ancient Near East: Proceedings of the Oxford Old Testament Seminar*, ed. John Day, JSOTSup 270 [Sheffield, England: Sheffield Academic Press, 1998], 237). For an evaluation and critique of Gillingham’s position, see Ho, *The Design of the Psalter*, 195–207.



messianic King who will come from David's line and bring about a holistic restoration from exile for Yahweh's covenant people. In the three chapters that follow, we will fill out this astonishing poetic portrait in greater detail by working through each of these three sections.

## CHAPTER 3

### BOOK V, SECTION 1: PSALMS 107–118

Having outlined the three-fold division of Book V in the previous chapter, I now turn my attention to the first section, which spans Psalms 107–118. Here we find a body of Davidic psalms (Pss 108–110) enclosed on the front end by Psalm 107, which features the introductory exhortation הַדּוֹ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם תְּסַדֵּדוּ (“Give thanks to Yahweh, for he is good, for everlasting is his steadfast love,” v. 1), and on the back end by Psalms 111–117, which ring with the refrain הַלְלוּ יְהוָה (“Praise Yahweh,” Pss 111:1; 112:1; 113:1, 9; 115:18; 116:19; 117:2). Psalm 118 then functions as a *janus* that simultaneously concludes this first section while also introducing the next section of the book (Pss 118–136).

In this chapter, I contend that Psalms 107–118 have been intentionally arranged to envision a coming Messiah who will triumph over his enemies, be exalted to the right hand of Yahweh, and accomplish ultimate restoration for the covenant people of Yahweh. Only by first undergoing severe affliction, however, as typologically prefigured in the historical life of David, can this Anointed King bring about the glorious, eschatological salvation to which both Israel’s exodus from Egypt and return from Babylonian exile point ahead. In order to unpack this messianic portrait, I will discuss each structural component of Book V’s first section in sequential order: Psalm 107 (the introduction), Psalms 108–110 (the body), and Psalms 111–117 and 118 (the conclusion).

#### **Psalm 107**

Book V begins with Psalm 107, which responds to the concluding plea of Psalm 106 by calling for the now-redeemed of Yahweh to give thanks to him for his

goodness and everlasting steadfast love.<sup>1</sup> After the introductory summons in Psalm 107:1–3, we come to the psalm’s body in 107:4–42, which divides into two segments—a lengthier segment (vv. 4–32) and a much shorter one (vv. 33–42)—and is followed by a brief, concluding summons in 107:43 for the wise to consider Yahweh’s steadfast love. Thus, the opening and closing summons both center on the primary theme of the psalm, Yahweh’s “steadfast love” (דָּוָה), forming an *inclusio* around the entire composition.<sup>2</sup>

Yahweh’s דָּוָה also punctuates the body of the psalm, specifically the larger section of verses 4–32. Verse 1’s call to thank him for his דָּוָה reverberates throughout this section in the form of partial echoes found in verses 8, 15, 21, and 31: יודו ליהוה חסדו (“Let them give thanks to Yahweh for his steadfast love”).<sup>3</sup> These repetitions help elucidate a four-fold structure to the section, reinforced by yet another closely worded refrain in verses 6, 13, 19, and 28, whereby those in need of redemption are depicted crying out to Yahweh, who then delivers them from their distresses.<sup>4</sup> Altogether, Psalm 107:4–32 may be subdivided into four units—verses 4–9, 10–16, 17–22, and 23–32.<sup>5</sup>

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<sup>1</sup> On the various links between Pss 106 and 107, see my discussion in chapter 2, especially footnote 4. Moreover, Barry Craig Davis observes, “Of the 15 lexeme families of Ps 107:1–3, 7 (47%) are replicated in Ps 106:44–48” (“A Contextual Analysis of Psalms 107–118” [PhD diss., Trinity Evangelical Divinity School, 1996], 68). See *idem*, 68–70, for Davis’s full analysis.

<sup>2</sup> Michael K. Snearly, *The Return of the King: Messianic Expectation in Book V of the Psalter*, LHB/OTS 624 (London: Bloomsbury T&T Clark, 2016), 121.

<sup>3</sup> The full verse, repeated verbatim in Ps 107:8, 15, 21, and 31 is יודו ליהוה חסדו ונפלאותיו לכני אדם (“Let them give thanks to Yahweh for his steadfast love, and for his wonderful acts towards the sons of Adam”).

<sup>4</sup> Whereas vv. 13 and 19 are exactly the same (ויזעקו אליהוה בצר להם ממצוקותיהם יושיעם) [“And they cried out to Yahweh in their trouble, from their distresses He delivered them”], vv. 6 and 28 both conclude using other, albeit largely synonymous, verbs—יציילם (“[from their distresses] He snatched them away,” v. 6) and יוציאם (“[from their distresses] He brought them out,” v. 28). Furthermore, while the difference in meaning is negligible, it should also be noted that both vv. 6 and 28 begin with the verb צעק, which is an older form of the verb זעק found in vv. 13 and 19. As I explain later in footnote 7, I believe the use of these slightly different verbal forms (צעק and זעק) may carry structural significance.

<sup>5</sup> James M. Hamilton Jr. writes,

The four units in which these statements are made share a common movement of thought: An opening statement explains the people’s need (107:4–5, 10–12, 17–18, 23–27); then the people cry to Yahweh, who delivers them (107:6–7, 13–14, 19–20, 28–29); the psalmist then asserts that the redeemed must praise Yahweh for his lovingkindness and wonders (107:8, 15, 21, 31) and explains how the Lord provides and delivers (107:9, 16), calling for offerings of thanks and honor (107:22, 32). These four units (107:4–9, 10–16, 17–22, 23–32) each share two statements in common: the

These distinct subunits form a chiasmic structure,<sup>6</sup> as diagrammed below in table 5 alongside both pairs of four-fold recurrences discussed previously. In this way, the passage portrays redemption from the perspective of those who have been redeemed, employing “four word-pictures of human predicaments and divine interventions” across four consecutive subunits as “four ways of looking at the same reality.”<sup>7</sup>

Table 5. Structure of Psalm 107:4–32

Structure	“And they cried out”	“Let them give thanks”
A – The wandering and hungry are led from the wilderness to the city of dwelling (vv. 4–9)	וַיִּצְעֲקוּ אֶל־יְהוָה בְּצַר לָהֶם מִמַּצְקוֹתֵיהֶם יִצְיֵלֻם (v. 6)	יִדְדוּ לַיהוָה חֲסֵדוֹ וְנִפְלְאוֹתָיו לִבְנֵי אָדָם (v. 8)
B – Rebellious prisoners of darkness are humbled and set free (vv. 10–16)	וַיִּצְעֲקוּ אֶל־יְהוָה בְּצַר לָהֶם מִמַּצְקוֹתֵיהֶם יוֹשִׁיעֵם (v. 13)	יִדְדוּ לַיהוָה חֲסֵדוֹ וְנִפְלְאוֹתָיו לִבְנֵי אָדָם (v. 15)
B’ – Foolish transgressors are healed and saved from the pit (vv. 17–22)	וַיִּצְעֲקוּ אֶל־יְהוָה בְּצַר לָהֶם מִמַּצְקוֹתֵיהֶם יוֹשִׁיעֵם (v. 19)	יִדְדוּ לַיהוָה חֲסֵדוֹ וְנִפְלְאוֹתָיו לִבְנֵי אָדָם (v. 21)
A’ – Sailors at sea are brought through the tempest and the waves (vv. 23–32)	וַיִּצְעֲקוּ אֶל־יְהוָה בְּצַר לָהֶם מִמַּצְקוֹתֵיהֶם יוֹצִיאֵם (v. 28)	יִדְדוּ לַיהוָה חֲסֵדוֹ וְנִפְלְאוֹתָיו לִבְנֵי אָדָם (v. 31)

note that they called to Yahweh and were delivered, and the statement that the delivered must praise him. (*Psalms*, vol. 2, *Psalms 73–150*, EBTC [Bellingham, WA: Lexham Academic, 2021], 266)

See also the helpful diagram provided in John C. Crutchfield, *Psalms in their Context: An Interpretation of Psalms 107–118*, PBM (Milton Keynes, England: Paternoster, 2011), 17.

<sup>6</sup> Thematically speaking, the second and third subunits seem to portray redemption as salvation from death as a result of sin and rebellion (vv. 10–11, 14, 17–18), whereas the first and fourth subunits portray redemption as deliverance from spatial-geographical regions (respectively, “the wilderness” [מִדְבָּר], v. 4; and “the sea” [יָם], v. 23) which are often symbolically associated with chaos and desolation. This establishes an ABB’A’ chiasmic structure across verses 4–32. On this point, see Frank-Lothar Hossfeld and Erich Zenger, *Psalms 3: A Commentary on Psalms 101–150*, Hermeneia: A Critical and Historical Commentary on the Bible (Minneapolis: Fortress Press, 2011), 100; Jorge Mejía, “Some Observations on Psalm 107,” *BTB* 5, no. 1 (February 1975): 57–58.

<sup>7</sup> Derek Kidner, *Psalms 73–150: A Commentary on Books III–V of the Psalms*, TOTC 14b (London: InterVarsity Press, 1973), 383–84. Likewise, Christopher Ash writes, “These are not four stories of different groups of people; they are four vivid poetic ways of telling the one story of return from exile” (*Teaching Psalms*, vol. 2, *A Christian Introduction to Each Psalm*, From Text to Message [Fearn, Scotland: Christian Focus, 2018], 225). Relatedly, John Jarick has offered up the intriguing thesis: “The four corners of the world listed in v 3 [מִמִּזְרָח וּמִמְּצִיֵּת וּמִמְּבָרַח וּמִיָּם] (“from the east and from the west, from the north and from the sea”) can be taken as a pattern of symbolic geography applied in the four stanzas [that structure vv. 4–32]” (“The Four Corners of Psalm 107,” *Catholic Biblical Quarterly* 59, no. 2 [January 1997]: 274). On this point, see also Hossfeld and Zenger, *Psalms* 3, 99–100. Lastly, while the second and third subunits (vv. 10–16 and 17–22) both contain the word-for-word phrase מִמַּצְקוֹתֵיהֶם יוֹשִׁיעֵם יוֹשִׁיעֵם בְּצַר לָהֶם (vv. 13 and 19), the first and fourth subunits (vv. 4–9 and 23–32) replace the opening verb יוֹשִׁיעֵם with the verb יוֹצִיאֵם in their iterations of this same statement (vv. 6 and 28). This further reinforces the ABB’A’ pattern.

Opposite this longer section sits Psalm 107:33–42, which also illustrates redemption, but from the perspective of its primary agent—Yahweh the Redeemer.<sup>8</sup> These verses may also be subdivided into two units, verses 33–38 and 39–42, each highlighting a distinct redemptive reversal.<sup>9</sup> The first unit focuses on Yahweh’s redemptive rule over the land and its inhabitants and the second, on his power over oppressive rulers and the poor whom they afflict. Strikingly, there are numerous lexical points of contact shared between Psalm 107:33–42 and the first and fourth subunits of 107:4–32 (respectively, vv. 4–9 and 23–32).<sup>10</sup> Consequently, when the shorter segment of Psalm 107:33–42 is taken alongside the lengthier section of 107:4–32, the left and right speakers of the psalm’s figurative sound system are brought together to give readers a fuller presentation of its redemptive song.<sup>11</sup> The literary structure of Psalm 107 thus forms a chiasm (see table 6).<sup>12</sup>

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<sup>8</sup> Casper J. Labuschagne makes the fascinating observation: “Exactly 12 acts of YHWH are mentioned in vs. 33–41, in accordance with the 12 occurrences of the name YHWH in the psalm [vv. 1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, and 43]” (“Psalm 107—Logotechnical Analysis,” *Numerical Features of the Psalms and Other Selected Texts: A Logotechnical Quantitative Structural Analysis*, last modified January 11, 2009, <https://www.labuschagne.nl/ps107.pdf> [emphasis original]). Interestingly enough, the divine name יהוה does not itself actually occur in this shorter section spanning vv. 33–42.

<sup>9</sup> I have derived the phrase “redemptive reversal” from the title of G. K. Beale’s book, *Redemptive Reversals and the Ironic Overturning of Human Wisdom*, SSBT (Wheaton, IL: Crossway, 2019). Michael Snearly summarizes vv. 33–42 in a similar way: “Yahweh should be praised because he can reverse fortunes, both in judgment and salvation” (*The Return of the King*, 121).

<sup>10</sup> Links between vv. 4–9 and 33–42 include the following: the verb תעה (“to wander,” vv. 4, 40), מְדִבָּר (“wilderness,” vv. 4, 33, 35), דֶּרֶךְ (“way,” vv. 4, 7, 40; the verbal cognate דָּרַךְ [“to lead”] is also used in v. 7), עִיר מוֹשָׁב (“city of dwelling,” vv. 4, 7, 36), various forms of the adjective רָעֵב (“hungry,” vv. 5, 9, 36), and various forms of the adjective יָשָׁר (“right,” vv. 7, 42). Similarly, the links between vv. 23–32 and 33–42 include: מַיִם (“water,” vv. 23, 33, 35 [x2]), רָעָה (“evil,” vv. 26, 34, 39), and the verbs רָאָה (“to see,” vv. 24, 42) and שָׂמַח (“to rejoice,” vv. 30, 42). Notably, with the exception of one usage of דֶּרֶךְ in verse 17, none of these lexemes occur in the second or third subunits (vv. 10–16 and 17–22, respectively) of vv. 4–32. It seems, then, that by drawing from the lexical repository of the two subunits that bookend vv. 4–32, this abbreviated section of vv. 33–42 has employed a kind of verbal shorthand to recapitulate the themes discussed in detail by the longer section that precedes it.

<sup>11</sup> See Peter J. Gentry’s discussion on the recursive nature of Hebrew literature in *How to Read and Understand the Biblical Prophets* (Wheaton, IL: Crossway, 2017), 41–58.

<sup>12</sup> Both Hamilton, *Psalms*, 2:267; and Robert L. Alden, “Chiastic Psalms (III): A Study in the Mechanics of Semitic Poetry in Psalms 101–150,” *JETS* 21, no. 3 (January 1978): 202, have also proposed chiastic structures for Ps 107. However, the chiasms they set forth seem to overlook the symmetrically-structured, internal logic of vv. 4–32, which is its own self-contained chiasm (see table 5). On this point, it is also interesting to note that whereas the first and second subunits (vv. 4–9 and 10–16) immediately follow up their summons to give thanks to Yahweh (יְהוָה לְבָנֵי אָדָם, vv. 8 and 15) with a

Table 6. Structure of Psalm 107

A – Summons for the redeemed to thank Yahweh for his steadfast love (107:1–3)
B – Redemption from the perspective of the redeemed (107:4–32)
a – The wandering and hungry are led from the wilderness to the city of dwelling (vv. 4–9)
b – Rebellious prisoners of darkness are humbled and freed (vv. 10–16)
b' – Foolish transgressors are healed and saved from the pit (vv. 17–22)
a' – Sailors at sea are brought through the tempest and waves (vv. 23–32)
B' – Redemption from the perspective of the Redeemer (107:33–42)
a – The Redeemer's power over the land and its inhabitants (vv. 33–38)
a' – The Redeemer's power over the oppressor and oppressed (vv. 39–42)
A' – Summons for the wise to consider Yahweh's steadfast love (107:43)

Crucial to discussion is the question of whether the redemption recounted here in Psalm 107 is a historical reference to Israel's redemption following the nation's exile in Babylon, or are the redeemed of Yahweh speaking from a futuristic perspective? Different scholars have fallen on both sides of the issue.<sup>13</sup> It seems, however, that the best way forward involves recognizing both the historical *and* eschatological nuances of this psalm. The two are not mutually exclusive, but rather, the psalmist enjoins both in order

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ground clause in the next verse, introduced by the conjunction וְ (vv. 9 and 16), the third and fourth subunits (vv. 17–22 and 23–32) pair their identical uses of this same summons (vv. 21 and 31) with an additional *vav* + jussive construction to begin the following verse (וַיִּזְבְּחוּ) [“and let them sacrifice”], v. 22; וַיִּרְמְמוּהוּ [“and let them exalt Him”], v. 32). While this does not necessarily reflect a chiasmic pattern, it nevertheless binds all four subunits together in an AA'BB' fashion that further strengthens the self-contained nature of vv. 4–32. For the proposal that each of the four subunits (Ps 107:4–9, 10–16, 17–22, and 23–32) may be individually structured as four separate chiasms, see Alden, “Chiasmic Psalms (III),” 202–3.

<sup>13</sup> Scholars who appear to read Ps 107 as a response to Israel's historical return from Babylonian exile include: Kidner, *Psalms 73–150*, 383–84; Steffen G. Jenkins, *Imprecations in the Psalms: Love for Enemies in Hard Places* (Eugene, OR: Pickwick, 2022), 178; Peter C. W. Ho, *The Design of the Psalter: A Macrostructural Analysis* (Eugene, OR: Pickwick, 2019), 121–26; Michael D. Goulder, *The Psalms of the Return (Book V, Psalms 107–150): Studies in the Psalter, IV*, JSOTSup 258 (Sheffield, England: Sheffield Academic Press, 1998), 116–27; Richard J. Clifford, *Psalms 73–150*, AOTC (Nashville: Abingdon Press, 2003), 167; Nancy deClaisseé-Walford, *Reading from the Beginning: The Shaping of the Hebrew Psalter* (Macon, GA: Mercer University Press, 1997), 94. For an example of someone who interprets Ps 107 from a purely eschatological perspective, see O. Palmer Robertson, *The Flow of the Psalms: Discovering Their Structure and Theology* (Phillipsburg, NJ: P&R, 2015): 184–89.

to describe redemption in a typological manner.<sup>14</sup> On the one hand, it is virtually impossible to ignore the Psalter’s flow of thought “from Pss 104 to 107, revealing canonical history of creation, to Israel’s exile, and to her impending return.”<sup>15</sup>

Furthermore, certain parts of this psalm employ phrases and terms that have elsewhere been used by the biblical prophets to both predict and promise that Israel will eventually return from Babylonian exile.<sup>16</sup>

On the other hand, however, Psalm 107 also appears to point to “a redemption that goes beyond the historical circumstances of Israel.”<sup>17</sup> Perhaps the clearest indicator of this is the psalm’s frequent utilization of universal language. The phrase “redeemed of Yahweh” (יְהוָה יִצְּלֵנוּ) in verse 2 is not restricted to Israel but envisions a group gathered

<sup>14</sup> On this point, see my discussion in chapter 2. Wyatt Aaron Graham writes:

Considered together, Psalm 107 appears to provide the redemption that Psalm 106 seeks, using language specifically fitted to answer Psalm 106.

The shape of salvation in Psalm 107 is typological. God’s rescue of Israel, chronicled in Psalms 106 and 107, recalls how God has saved in the past and will save again in the future. . . . Psalms 106 and 107 recount two rescues from the wilderness: one rescue during the original wanderings of the Exodus and the other rescue during the exilic wanderings in the wilderness. This pattern of wandering and rescue creates the expectation that the shape of God’s salvation will look like it has in the past. If Psalm 107 speaks about God’s redemption from the perspective of the future, then it confirms that God will save Israel as he has in the past. (“Psalm 108’s Canonical Placement and Use of Earlier Psalms” [PhD diss., The Southern Baptist Theological Seminary, 2018], 109–10)

Similarly, Hossfeld and Zenger argue that this psalm is a “literary thanksgiving liturgy for YHWH’s saving actions on behalf of his scattered and mortally threatened Israel, both looking back to the end of the exile and in hope of the still unaccomplished complete restoration of Israel” (*Psalms* 3, 102).

<sup>15</sup> Ho, *The Design of the Psalter*, 124. Jenkins likewise explains, “Psalms 105–7 tell of the exodus (105), the exile (106), and the return (107). Book IV therefore goes from the exodus to the cusp of a new exodus, the release from exile. This history is summarized in its final two psalms (105–6), which set up the first psalm of Book V as a historical celebration of the return from captivity (107)” (*Imprecations in the Psalms*, 178).

<sup>16</sup> For instance, notice the close lexical similarities between Ps 107:16 and Isa 45:2:

“For He has shattered the gates of bronze, and the bars of iron He has hewn in two.” (Ps 107:16)

כִּי־שֹׁבַר דַּלְתוֹת נְחֹשֶׁת וּבְרִיחֵי בְרֹזֶל גִּדְּעַ

“The gates of bronze I will shatter, and the bars of iron I will hew in two.” (Isa 45:2b)

דַּלְתוֹת נְחֹשֶׁת אֶשְׁבֵּר וּבְרִיחֵי בְרֹזֶל אֶגְדַּע

The context of Isa 45:2 finds Yahweh promising to employ the Persian king Cyrus as the agent through whom He will deliver Israel from exile (see Isa 45:1–7). Thus, Ps 107:16, by drawing practically verbatim from Isaiah’s prophecy, seems to indicate that Israel’s promised return, which Cyrus would help enact, has now been brought about by Yahweh. Notice the usage of past tense verbs in Ps 107:16 (שֹׁבַר and גִּדְּעַ), in contrast to the future-oriented verbs found in Isa 45:2 (אֶשְׁבֵּר and אֶגְדַּע). For an impressive discussion of Ps 107’s many intra-canonical connections, see Crutchfield, *Psalms in their Context*, 98–111.

<sup>17</sup> Graham, “Psalm 108’s Canonical Placement,” 109.

from every corner of the earth (Ps 107:3).<sup>18</sup> Additionally, the repeated refrain in verses 8, 15, 21, and 31, highlights Yahweh’s wonderful acts not merely towards the nation of Israel but “towards the sons of Adam” (לְבָנֵי אָדָם), which further indicates that “the emphasis is ultimately on all of humanity,” since “the common denominator among the groups in Psalm 107 is not their ethnicity but their calling out to God for help.”<sup>19</sup> What is more, Psalm 107:35–38 employs imagery harkening all the way back to the opening chapters of Genesis.<sup>20</sup> This suggests that the redemption Yahweh accomplishes extends beyond Israel’s historical return to the land—it envisions an eschatological return to Eden.

It seems, therefore, that Psalm 107 simultaneously alludes back to Israel’s historical return from exile while further anticipating a far greater redemptive ingathering from among the nations.<sup>21</sup> The psalm thus maintains and perpetuates the canonical-historical trajectory set by Psalms 104–106, yet also incorporates an eschatological-futuristic element into the mix. This would be fitting, given the psalmist’s reason for ascribing thanksgiving to Yahweh: “for everlasting is his steadfast love.” His is a redeeming love which spans *all* of history—past, present, *and* future. So, by beginning

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<sup>18</sup> For a study of the significance of v. 3’s geographical designation of east, west, north, and south/the sea, see Jarick’s full article, “The Four Corners of Psalm 107.”

<sup>19</sup> Crutchfield, *Psalms in their Context*, 84. Elsewhere, Crutchfield writes, “The ‘redeemed’ clearly include a remnant of the covenant people; but the references to the ‘sons of men’ (בְּנֵי אָדָם) and lack of specific cultic details in Psalm 107 lead the reader to believe the ‘redeemed’ may include *more than* the covenant people” (21 [emphasis original]). See *idem*, 18–21 and 84–85, for Crutchfield’s fuller discussion on this point.

<sup>20</sup> Note especially the concatenation of terms in vv. 37–38: פְּרִי (“fruit,” v. 37), וּבְהֵמָתָם (“and their cattle,” v. 38), and the two verbs בָּרַךְ (“to bless,” v. 38) and רָבָה (“to multiply,” v. 38), all of which occur together in Gen 1:26–28. In addition, these four lexemes are later found in Deut 7:13–14, in the context of discussing the flourishing life Israel will enjoy in the promised land of Canaan, should they faithfully keep covenant with Yahweh. Three of these terms also occur together in Gen 9:1 where God blesses Noah. Adam D. Hensley, *Covenant Relationships and the Editing of the Hebrew Psalter*, LHB/OTS 666 (London: Bloomsbury T&T Clark, 2018), 248, argues that Ps 107 is a song of thanksgiving praising Yahweh for his exodus-like redemption of his people and his fulfillment of the creational (or Adamic), Noahic, and Abrahamic covenantal promises.

<sup>21</sup> Hamilton observes that this “anticipated salvation is spoken of as though it has already taken place, along the lines of Moses speaking as though Canaan has already been conquered in Exod 15:13 and Isaiah giving end of exile comfort before the exile even happened in Isa 40” (*Psalms*, 2:271).



Book V in this manner, the editor of the Psalter has effectively posed a vital question to their readers from the very start: “How will Yahweh, who has demonstrated his steadfast love in times past, demonstrate it once again by achieving a fuller and more far-reaching redemptive restoration in the future?” The answer comes in Psalms 108–110.<sup>22</sup>

### **Psalms 108–110**

Psalms 108–110 make up the main body of the first section of Book V. This body is sandwiched between the structural markers of Psalms 107 and 111–117, and consists entirely of Davidic compositions.<sup>23</sup> Strikingly, this brief collection represents the first grouping of consecutive psalms penned by David since Book II, a fact that likely would not have been lost on the attentive Hebrew reader steeped in the world of the Psalter’s rich poetic tapestry.<sup>24</sup> This is especially significant, not only given David’s relative absence from Books III and IV,<sup>25</sup> but also in light of Book II’s concluding editorial comment in Psalm 72:20: “They have been completed, the prayers of David, the son of Jesse.” Commenting on this verse, Hensley argues, “[Psalm] 72:20’s identification of the historical David ben-Jesse virtually expects subsequent appearances of some other ‘Davidic’ personage as the focus of later psalms,” such that there is “a general shift of

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<sup>22</sup> Jinkyu Kim writes, “This psalm [Ps 107] establishes the context by which we understand the message of the subsequent Davidic psalms (108–110)” (“Psalm 110 in Its Literary and Generic Context: An Eschatological Interpretation” [PhD diss., Westminster Theological Seminary, 2003], 142). Graham similarly remarks, “Psalms 108–110 advance the eschatological trajectory set by Psalm 107” (“Psalm 108’s Canonical Placement,” 146).

<sup>23</sup> Note the respective superscriptions of these three psalms: שִׁיר מְזֻמָּר לְדָוִד (“A song, a psalm of David,” Ps 108:1), לְמִנְצֵחַ לְדָוִד מְזֻמָּר (“For the preeminent one, of David, a psalm,” Ps 109:1), and לְדָוִד מְזֻמָּר (“Of David, a psalm,” Ps 110:1). See chapter 1 for my discussion of superscriptions in the Psalter.

<sup>24</sup> Robertson comments, “It could be supposed that these particular psalms of David just ‘happened’ to be left out of the previous Davidic collections, and were ‘thrown in’ at the last minute by an editor who could find no other convenient position for them. But it seems much more likely that these specific psalms of David were carefully chosen by a capable editorial craftsman who determined the final form of the Psalter” (*The Flow of the Psalms*, 190).

<sup>25</sup> The only Davidic psalms found in Books III and IV are Pss 86, 101, and 103. However, a case may also be made that Pss 101–103 in Book IV form a short Davidic collection, even though 102 is technically an anonymous psalm. On this point, see Hensley, *Covenant Relationships*, 232–43; Ho, *The Design of the Psalter*, 230–41.

focus to a future ‘David’ thereafter within the Psalter’s macrostructure.”<sup>26</sup> In other words, as Snearly puts it, Psalms 108–110 along with the other Davidic psalms and groupings found later in Book V “bear witness to the return of the [Davidic] king in the Psalter’s storyline.”<sup>27</sup>

Consequently, this trio of psalms, by virtue of their shared Davidic superscriptions, alludes back to the historical experiences of King David, in order ultimately to point ahead to a future “David” who, with Yahweh’s help, would stand victorious over his enemies and establish his eschatological kingdom—but only after first undergoing intense suffering.<sup>28</sup> The structure of Psalms 108–110 appears to reinforce this interpretation. These psalms form a chiasm framed by both the anticipation and fulfillment of a promised redemptive triumph which Yahweh would accomplish (Pss 108 and 110), and yet centered on David’s typological conflict and persecution at the hands of his enemies (Ps 109).<sup>29</sup> This chiasm is displayed below in table 7.

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<sup>26</sup> Hensley, *Covenant Relationships*, 55.

<sup>27</sup> Snearly, *The Return of the King*, 190. Snearly continues on, “Assuming a post-exilic redaction sometime during the second temple period, what is the significance of the royal emphasis in Book V when there is no Davidic king on the throne? The answer lies in a future expectation that Yahweh would display an eternal (עולם) covenant loyalty (חסד) to David by sending a king like David to consummately fulfill all of Yahweh’s purposes.”

<sup>28</sup> Hamilton summarizes Pss 108–110 as follows:

In the first of these, Ps 108, the Davidic king stands to praise God (108:1–5 [MT 108:2–6]), and then presents the Lord triumphantly announcing his right to the land of promise, essentially promising a new conquest of that land (108:6–13 [MT 108:7–14]). In the second, Ps 109, the new David prays an imprecation against his seed-of-the-serpent adversary. In the third, Ps 110, Yahweh promises triumphant victory to the future king from David’s line. (*Psalms*, 2:280)

<sup>29</sup> While Hossfeld and Zenger may not provide an outright chiastic structure for Pss 108–110, they seem to at least hint at one:

Psalms 108 and 110 are set in relation to one another in that both psalms present the words of a divine oracle on the theme of ‘YHWH’s war against Israel’s enemies in cooperation with the (Davidic) king.’ While Psalm 108 pleads for YHWH’s military-saving intervention, Psalm 110 affirms the fulfillment of the petition. Psalm 109, standing between Psalms 108 and 110, laments the assaults of the enemies from which YHWH must rescue the praying ‘I’ so that it can fulfill its royal function. (*Psalms* 3, 116)

See also Erich Zenger, “The Composition and Theology of the Fifth Book of Psalms, Psalms 107–145,” *JOT* 23, no. 80 (January 1998): 90.

Table 7. Structure of Psalms 108–110

<p>A – Song of praise and petition asking for and anticipating Yahweh’s promised redemptive triumph over the enemy (Ps 108)<sup>30</sup></p> <p>B – Prayer of the afflicted king whilst surrounded by enemies (Ps 109)</p> <p>A’ – Yahweh’s promised redemptive triumph over the enemy now fulfilled through his Anointed King-Priest (Ps 110)</p>
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Various indicators accentuate this chiasmic structure. A cursory reading of Psalms 108–110 reveals the conspicuous difference in length between the comparatively shorter Psalms 108 and 110 and the much longer central Psalm 109.<sup>31</sup> Furthermore, in Psalm 109, we find David desperately crying out to Yahweh amidst a severe wave of afflictions from surrounding accusers, whereas in Psalms 108 and 110, David’s tone is one of confident hope and jubilant exultation. Indeed, the victorious deliverance that Psalm 108 both prays for (vv. 7, 12–14 [ET 6, 11–13]) and records as promised (vv. 8–11 [ET 7–10]), appears to find its answer and fulfillment in Psalm 110.<sup>32</sup> Lastly, we may deduce that the geographical and regional entities over which Yahweh declares sovereign rule in Psalm 108:8–11 (ET 108:7–10) are included among the “nations” (גוֹיִם) later subjected to judgment by the King-Priest seated at Yahweh’s right hand (Ps 110:4–6).<sup>33</sup>

<sup>30</sup> Psalm 108 consists almost entirely of portions drawn from earlier psalms in the Psalter: Ps 108:2–6 (ET 108:1–5) is taken from Ps 57:8–12 (ET 57:7–11), and Ps 108:7–14 (ET 108:6–13) from Ps 60:7–14 (ET 60:5–12). For a list summarizing the minor differences between Pss 57, 60, and 108, see Hamilton, *Psalms*, 2:276–77.

<sup>31</sup> In the MT, Ps 108 is fourteen verses and Ps 110 is seven verses, whereas Ps 109 is thirty-one verses.

<sup>32</sup> Interestingly, Davis observes that Pss 108 and 110 “are the only 2 psalms within Book V of the Psalter that make reference to God speaking or to a speech given by Him [see Ps 108:8–11 (ET 108:7–10); 110:1, 4]” (“A Contextual Analysis,” 85). Thus, Ps 109 is framed by the only two divine oracles explicitly quoted in Book V.

<sup>33</sup> There are nine entities—Shechem, (the Valley of) Succoth, Gilead, Manasseh, Ephraim, Judah, Moab, Edom, and Philistia—which may be divided into three sets of three: three regions around Israel (Shechem, Succoth, and Gilead), three tribes of Israel (Manasseh, Ephraim, and Judah), and three enemies against Israel (Moab, Edom, and Philistia). Benjamin J. Segal, *A New Psalm: The Psalms as Literature* (New York: Gefen, 2013), 523. Graham, citing from Genesis and Isaiah, comments, “The place names Shechem, Succoth, and Gilead allude to the patriarchal period [see Gen 12:6–7; 31:21; 33:17–18], bringing to mind God’s promise that Israel would inherit the land. . . . Ephraim (the helmet) and Judah (the scepter) exult over Philistia and subjugate Edom and Moab [see Isa 11:13–14]” (“Psalm 108’s Canonical

Lexically speaking, several key terms link Psalms 108 and 110 together as well: עַם (“people,” Ps 108:4 [ET 108:3]; 110:3), the verb רוּם (“exalt,” Ps 108:6 [ET 108:5]; “lift up,” 110:7), קֹדֶשׁ (“holy place,”<sup>34</sup> Ps 108:8 [ET 108:7]; “holiness,” 110:3), and חִיל (“valiantly,” Ps 108:14 [ET 108:13]; “strength,” 110:3).<sup>35</sup> On a thematic level, the motif of a “rod” (מִטָּה, Ps 110:2) or “ruler’s staff” (מַחְקֵקִי, Ps 108:9 [ET 108:8]; from the verbal root חקק), in association with the line of Judah, features prominently in both psalms.<sup>36</sup> Likewise, the verb בּוֹס (“to tread”) in Psalm 108:14 (ET 108:13) “paints a mental picture of God single-handedly stomping out the Davidic king’s enemies,” an image which Psalm 110:1 appears to pick up on when it “describes the subjection of the messiah’s enemies in terms of a ‘footstool for your feet.’”<sup>37</sup> These numerous lexical and thematic connections strengthen the relationship between Psalms 108 and 110 as corresponding bookends.

At the heart of this chiasm lies Psalm 109, upon which hinges the crucial turning point of this Davidic triad’s impressionistic drama. Its central placement

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Placement,” 94–95). Curiously, Graham neglects to discuss Manasseh in further detail.

<sup>34</sup> Ho, *The Design of the Psalter*, 241, posits that both Pss 108 and 110 are set in the temple. God’s speech in Ps 108:8–11 (ET 7–10) is “in his holy place” (בְּקֹדֶשׁוֹ), while in Ps 110:1, Yahweh tells David’s Lord, “Sit at my right hand,” strongly suggesting a (heavenly) throne room setting.

<sup>35</sup> Davis, “A Contextual Analysis,” 83–85. While Davis omits שָׁחַר (“dawn,” Ps 108:3 [ET 108:2]) and מִשְׁחָר (“dawn,” Ps 110:3) in his lexical analysis, a strong case may be made that מִשְׁחָר is from שָׁחַר, thus establishing yet another link between Pss 108 and 110. See Francis Brown, S. R. Driver, and Charles A. Briggs, *A Hebrew and English Lexicon of the Old Testament* (1907; repr., Oxford: Clarendon Press, 1974), 603, 1007.

<sup>36</sup> Ho, *The Design of the Psalter*, 241. Commenting on Ps 110:2, Hamilton elaborates, Genesis 49:10 asserted that the ‘scepter’ (שֵׁבֶט) would not depart from Judah. Numbers 24:17 foretold that a king would arise as a ‘scepter’ (שֵׁבֶט) from Israel to crush the heads of her cursed enemies. In Ps 2:9 Yahweh declared to the king from David’s line, the messiah (2:2), that he would shatter the nations with an iron ‘scepter’ (שֵׁבֶט). The culmination of these hopes comes in Ps 110:2 when, using a synonym for ‘scepter/rod,’ David says that Yahweh will send the ‘rod’ (מִטָּה) of his power forth from Zion. (*Psalms*, 2:292–93)

Furthermore, similar to the substantival participle מַחְקֵקִי found in Ps 108:9 (ET 108:8), a substantival participial form of the verb חקק also occurs in Gen 49:10 (וּמַחְקֵק) in parallel with שֵׁבֶט.

<sup>37</sup> Matthew Habib Emadi, “The Royal Priest: Psalm 110 in Biblical-Theological Perspective” (PhD diss., The Southern Baptist Theological Seminary, 2016), 98–99. See also Hamilton, *Psalms*, 2:291; Kim, “Psalm 110 in Its Literary and Generic Contexts,” 153.

introduces a tension to the plotline, suggesting that the way the seeds of hope sown throughout Psalm 108 reach their glorious fruition in Psalm 110 will be via the painful path of suffering laid out in Psalm 109. In other words, it is precisely by passing through fiery trials of affliction that this future “David” will ultimately reign in triumph.<sup>38</sup> Kim aptly summarizes Psalms 108–110 as “the stages of the Messiah’s eschatological warfare against his enemies.”<sup>39</sup> Thus, Psalm 108 serves as the messianic King’s pre-battle “petition and sword song,”<sup>40</sup> Psalm 109, his struggle and conflict with the enemy,<sup>41</sup> and Psalm 110, his eventual victory and enthronement.<sup>42</sup> The narrational and structural

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<sup>38</sup> Ho appears to identify a similar trajectory in this Davidic collection: “The prophetic imagery of the victorious king (‘new Joshua’) in Ps 108 who received a temporary setback because of the conspiracy of his accusers (109), will subsequently reign victoriously from Zion with his mighty sceptre in Ps 110, executing judgment against his enemies” (*The Design of the Psalter*, 284).

<sup>39</sup> Kim, “Psalm 110 in Its Literary and Generic Contexts,” 160.

<sup>40</sup> David C. Mitchell, *The Message of the Psalter: An Eschatological Programme in the Book of Psalms*, JSOTSup 252 (Sheffield, England: JSOT Press, 1997), 266. I disagree, however, with Mitchell’s understanding of Ps 109 as merely “a pre-battle ritual curse.” There seem to be elements of struggle in this psalm, indicating that the psalmist is *presently* in the throes of conflict with the enemy.

<sup>41</sup> There has been considerable debate over how to read Ps 109:6–19—specifically, whether these are David’s words of imprecation against his enemies, or whether David here is citing a series of accusations which his enemies have actually brought against him. I take these verses as David’s imprecation of his enemies and contend that Peter’s application of this psalm in Acts 1:15–20 to the death of Judas supports this interpretation. Thus, David’s historical experience of praying this psalm against his enemy serves a typological and prophetic function by pointing forward to the Davidic Messiah and the fate of the one who would eventually betray him. On this point, see Graham, “Psalm 108’s Canonical Placement,” 150–53; Hamilton, *Psalms*, 2:285; Robertson, *The Flow of the Psalms*, 191–92; Snearly, *The Return of the King*, 121n64; William S. Plumer, *Psalms: A Critical and Expository Commentary with Doctrinal and Practical Remarks* (1867; repr., Carlisle, PA: Banner of Truth, 2016), 964–72; Philip H. Eveson, *The Book of Psalms: From Suffering to Glory*, vol. 2, *Psalms 73–150: God’s Manual of Spirituality*, Welwyn Commentary Series (Welwyn Garden City, England: Evangelical Press, 2015), 263–65. Conversely, perhaps the strongest and most exhaustive argument in favor of the citation hypothesis that David quotes his enemies’ accusations in Ps 109:6–19, comes from Steffen G. Jenkins, “A Quotation in Psalm 109 as Defense Exhibit A,” *Tyndale Bulletin* 71, no. 1 (January 2020): 115–35. See also Jenkins, *Imprecations in the Psalms*, 186–96; Crutchfield, *Psalms in their Context*, 25–30; Hossfeld and Zenger, *Psalms* 3, 126–30; Ho, *The Design of the Psalter*, 244–45; Leslie C. Allen, *Psalms 101–150*, 2nd ed., WBC 21 (Nashville: Thomas Nelson, 2002), 102–5. Unfortunately, not a single one of these proponents of the citation hypothesis persuasively accounts for Peter’s reference to Ps 109:8 in Acts 1:20.

<sup>42</sup> Comparably, Graham summarizes, “Read together, Psalms 108–110 tell a story of the king’s conquest with YHWH’s help, his difficulties during battles with the enemy, and, finally, his ultimate victory over the enemy. The head of the ancient enemy (cf. Gen 3:15) will be crushed, all things will once again be placed under humanity’s feet (cf. Ps 8:7), and Eden will be restored (Ps 107:35)” (“Psalm 108’s Canonical Placement,” 172–73). What is more, the New Testament’s use of Ps 109 (cf. Acts 1:16–20) and Ps 110 (cf. Heb 1:3, 13; 5:5–10; 6:19–20; 7:17–22; 8:1; 10:12; 12:1–2) may imply a respective correspondence between these two psalms and Christ’s betrayal, trial, and crucifixion, on the one hand (Ps 109), and Christ’s resurrection, ascension, and heavenly session, on the other hand (Ps 110).

contours formed by the arrangement of these psalms mirror one another.

In addition, there are several key themes and lexemes threaded across all three psalms, which bind them together as a unit and further reinforce their structure and flow of thought.<sup>43</sup> The most significant theme found in Psalms 108–110 deals with the psalmist’s conflict with his enemies. Structurally speaking, the final two verses of Psalm 108 and the first two verses of Psalm 110 respectively introduce and conclude this discussion concerning enemy conflict, while Psalm 109, sandwiched in the very middle, addresses the theme at length.<sup>44</sup> Fascinatingly, each psalm employs a different word for “enemy,” unique to that respective psalm within the context of this short collection: Psalm 108 uses the word צַר (“adversary,” vv. 12–13 [ET vv. 11–12]); Psalm 109, the root שָׁטַן (“accuse,” used substantively in vv. 4, 6, 20, and 29); and Psalm 110, the term אֹיֵב (“enemy,” vv. 1–2). Consequently, the two-fold usage of both צַר in Ps 108 and אֹיֵב in Ps 110 frames שָׁטַן’s four-fold repetition throughout Ps 109, thereby fortifying this Davidic trio’s chiasmic design, as shown in table 8.

Table 8. Chiasmically arranged themes and lexemes in Psalms 108–110

Enemies in Pss 108–110	יָמִין in Pss 108–110	רָאשׁ in Pss 108–110
<p>A – צַר used twice in Ps 108 (vv. 12–13 [ET 11–12])</p> <p>B – שָׁטַן used four times in Ps 109 (vv. 4, 6, 20, 29)</p> <p>A’ – אֹיֵב used twice in Ps 110 (vv. 1–2)</p>	<p>A – יָמִין of Yahweh (Ps 108:7 [ET 108:6])</p> <p>B – יָמִין of David’s enemy (Ps 109:6)</p> <p>B’ – יָמִין of one in need of salvation (Ps 109:31)</p> <p>A’ – יָמִין of Yahweh (Pss 110:1, 5)</p>	<p>A – רָאשׁ of Yahweh (Ps 108:9 [ET 108:8])</p> <p>B – רָאשׁ of David’s enemies (Ps 109:25)</p> <p>A’ – רָאשׁ of the enemy shattered (Ps 110:6)/רָאשׁ of the Messiah lifted up (Ps 110:7)</p>

<sup>43</sup> In the following paragraphs, I have drawn partial influence from an analytical method employed by Peter Ho, who evaluates “the careful use and sequential placement of certain word/phrases strategically and exhaustively across the entire Psalter to make or reinforce a rhetorical point that collaborates with the Metanarrative of the Psalter” (*The Design of the Psalter*, 97). Ho describes “this editorial technique as the Pan-Psalter Occurrence Scheme (POS)” (169). In the case of our discussion, instead of surveying the entire Psalter, I have examined how specific key concepts or terms which are common to Pss 108–110 have been used in a way that reflects this grouping’s narrational and structural flow.

<sup>44</sup> Crutchfield, *Psalms in their Context*, 14.

Shifting from thematic to lexical links, the term יָמִיִן (“right hand”) occurs five times—in Psalms 108:7 (ET 108:6); 109:6, 31; 110:1 and 5.<sup>45</sup> In both Psalms 108 and 110, יָמִיִן always designates the “right hand” of Yahweh, which carries out salvation (Ps 108:7 [ET 108:6]), signifies “direct and immediate access to the throne room of Yahweh”<sup>46</sup> (Ps 110:1), and grants authority to execute divine judgment (Ps 110:5).<sup>47</sup> Conversely, the two uses of יָמִיִן in Psalm 109 refer either to David’s enemy (Ps 109:6) or to the needy one who requires saving (Ps 109:31). Consequently, the three references to Yahweh’s “right arm,” which accomplishes salvation through judgment,<sup>48</sup> frame the two uses of this same term in Psalm 109, where יָמִיִן is associated either with the subject of Yahweh’s judgment or salvation.<sup>49</sup> Another significant term is רֹאשׁ (“head”), found in

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<sup>45</sup> Strikingly, יָמִיִן appears five times in Book V’s other Davidic collection: Pss 138:7; 139:10; 142:5 (ET 142:4); 144:8, and 11.

<sup>46</sup> Emadi, “The Royal Priest,” 157.

<sup>47</sup> Contra Hamilton, *Psalms*, 2:295, I take אֲדֹנָי (“the Lord”) in Ps 110:5 to be a reference to the Messiah rather than to Yahweh. On this point, Emadi writes,

The parallels between verses 5 and 1 are strong enough to identify the אֲדֹנָי of both verses as the messianic priest-king, even if they are pointed differently. . . . We would have expected the subject in verse five to be יהוה if a clear distinction was intended. Also of significance is the fact that the third person singular subject of the verbs in verse 7 clearly refers to the messiah. If the subject of the verbs in verse 7 is the messiah, then we must conclude that the subject of the third person singular verbs in 110:5b–7 is also the messiah. In this case, it would be a virtually unintelligible use of language to suggest that the second person singular pronoun “your” of יָמִיִן refers to the messiah and the third person singular subject of the very next word (מִחֲזֵק) also refers to the messiah. (“The Royal Priest,” 156)

See idem, 156n170, for a list of scholars who land on both sides of the issue regarding the referent of אֲדֹנָי in Ps 110:5. Ian J. Vaillancourt, while taking אֲדֹנָי in Ps 110:5 as Yahweh, makes a fascinating proposal:

The string of third person singular references in vv. 5–7 are to refer to the actions of אֲדֹנָי [Yahweh], who stands at the right hand of David’s lord [the Messiah], fighting for him, but that the human figure of David’s lord has been the means of אֲדֹנָי carrying out the actions all along. In other words, verse 7 reveals that although Yhwh/אֲדֹנָי is acting on behalf of David’s lord, the human figure of David’s lord is the instrument of the judgment by Yhwh. (*The Multifaceted Saviour of Psalms 110 and 118: A Canonical Exegesis* [Sheffield, England: Sheffield Phoenix Press, 2019], 114–15)

<sup>48</sup> For a thorough, biblical-theological treatment of the theme of salvation through judgment, see James M. Hamilton Jr., *God’s Glory in Salvation through Judgment: A Biblical Theology* (Wheaton, IL: Crossway, 2010).

<sup>49</sup> There is widespread recognition that יָמִיִן’s repeated occurrence in both the final verse of Ps 109 as well as the opening verse of 110 establish a relationship between these two psalms. On this point, Crutchfield’s comments are insightful:

As we noted when we discussed Psalm 109, an expectation is created after reading of the false accusations leveled against the psalmist. What will happen? Will the psalmist be vindicated? . . . Psalm 109 concludes by saying that the Lord stands at the ‘right hand’ (לְיָמִיִן) of the needy; then

Psalms 108:9 (ET 108:8); 109:25; 110:6, and 7. Once more, when we consider ראשׁ's placement throughout these psalms, we find that all three occurrences in Psalms 108 and 110 express might or victory, whereas in Psalm 109, David's enemies taunt and wag their ראשיׁם at him.<sup>50</sup> Hence, in both cases, redemption and triumph (Pss 108 and 110) bracket reproach (Ps 109); the linear flow of the usage of either lexeme (ראשׁ and ימין) supports the chiasmic structure of Psalms 108–110 (again, see table 8 above).

To conclude, Psalms 108–110 witness the return of David to the Psalter following his considerable absence in Books III–IV. However, his prayers here, while rooted in his own historical experiences, are future-predictive—typologically anticipating a coming Messiah whom David himself refers to as “my Lord” (לַאֲדֹנָי, Ps 110:1). By grouping these three psalms together and placing them immediately after Psalm 107, the editor of the Psalter has further developed the grounds for Psalm 107's opening call to give thanks, while also offering up an answer to the question of how Yahweh will accomplish an even greater return from exile in the future. As he has shown in Israel's past, Yahweh will once more demonstrate that his steadfast love is everlasting by enacting a new exodus through the redemptive triumph that his Anointed Priest-King will achieve—but only after this Messiah has first endured a season of suffering.

### **Psalms 111–117**

Not only do Psalms 108–110 ground Psalm 107, they also serve as the basis for the doxology that follows in Psalms 111–117.<sup>51</sup> These seven psalms represent the only

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Psalms 110 opens by reporting a divine communication which includes an invitation to sit at God's right hand . . . . The answer given to the expectation created by Psalm 109 is clear: God *will* vindicate the psalmist by putting the psalmist at *his own* right hand and *conquering* the psalmist's enemies. (Crutchfield, *Psalms in their Context*, 32 [emphasis original])

<sup>50</sup> Alternatively, we might also say that the two outer occurrences of ראשׁ (Pss 108:9 [ET 108:8] and 110:7) refer to Yahweh's head and the Messiah's head—both characterized in a triumphant manner—while the two inner occurrences of ראשׁ (Pss 109:25 and 110:6) highlight the enemy's head—initially taunting David, but ultimately crushed in defeat. Thus, the rise and fall of David's enemy is bookended by the reign of Yahweh and his Anointed One.

<sup>51</sup> In other words, Pss 108–110 simultaneously ground 107 *and* 111–117. To adopt the



proper response to the preceding Davidic trio’s messianic portrait—a response marked by the declaration הַלְלוּ יְהוָה (“Praise Yahweh”).<sup>52</sup> Here we find the refrain repeated a total of seven times,<sup>53</sup> with each occurrence situated in a structurally strategic location. A spread of the textual data is plotted in table 9:

Table 9. הַלְלוּ יְהוָה in Psalms 111–117

	Begins with הַלְלוּ יְהוָה	Ends with הַלְלוּ יְהוָה	Begins and ends with הַלְלוּ יְהוָה
Psalm 111	111:1	—	—
Psalm 112	112:1	—	—
Psalm 113	—	—	113:1, 9
Psalm 114	—	—	—
Psalm 115	—	115:18	—
Psalm 116	—	116:19	—
Psalm 117	—	—	117:1 <sup>54</sup> , 2

language of Thomas R. Schreiner, we have here a “bilateral” relationship in which the central proposition (Pss 108–110) “supports two other propositions: one preceding [in this case, Ps 107] and one following [in this case, Pss 111–117]” (*Interpreting the Pauline Epistles*, 2nd ed. [Grand Rapids: Baker Academic, 2011], 107). On the importance of tracing the structure of an argument, Schreiner explains,

One of the weaknesses in many commentaries today is the failure to trace the argument in each paragraph, and then the failure to explain how each paragraph relates to preceding and following paragraphs. Instead, commentaries often focus on individual words and verses. Readers gain much knowledge about individual elements of the text, but they do not acquire an understanding of the argument of each paragraph or of the complete text. (97–98)

In the case of this thesis, however, instead of just one individual paragraph, I am tracing the macrostructural argument of Book V of the Psalter.

<sup>52</sup> Mitchell writes, “After Psalm 110’s description of the advent and conquest of the heavenly David, the Hallel group (Pss. 111–18) might represent the paeans of praise to the conqueror” (*The Message of the Psalter*, 266–67). Similarly, Hamilton comments, “Psalm 110 presents the climactic fulfillment of God’s promises of salvation, and the hallelujahs of response ring through Pss 111–118” (*Psalms*, 2:299). While I agree with both Mitchell and Hamilton, I would add the caveat that Ps 110’s description of messianic conquest must be understood within the broader context of 108–110. I would also argue that the Hallel group consists only of Pss 111–117, since 118 does not feature the phrase הַלְלוּ יְהוָה. On this point, see Jamie Grant, *The King as Exemplar: The Function of Deuteronomy’s Kingship Law in the Shaping of the Book of Psalms*, SBLAB 17 (Atlanta: Society of Biblical Literature, 2004), 123–24; David Noel Freedman, *Psalm 119: The Exaltation of Torah*, BJS/UCSD 6 (Winona Lake, IN: Eisenbrauns, 1999), 4; both Grant and Freedman take Pss 111–117 as a cohesive grouping.

<sup>53</sup> Pss 111:1; 112:1; 113:1, 9; 115:18; 116:19; and 117:2.

<sup>54</sup> As discussed in footnote 20 of chapter 2, a phrase similar to הַלְלוּ יְהוָה may be found in Ps 117:1, הַלְלוּ אֱת־יְהוָה (“Praise Yahweh”). While the wording is not precisely the same as הַלְלוּ יְהוָה, the meanings

Based on this chart, these psalms can be subdivided into two trios, Psalms 111–113 and 115–117, with each unit featuring four recurrences of הַלְלוּ יְהוָה (or הַלְלוּ אֱת־יְהוָה, in the case of Ps 117:1). Both groups begin with a pair of psalms that either open (Pss 111–112) or close (Pss 115–116) using this refrain, and then culminate with a third and final psalm (Pss 113 and 117) that is bracketed by a הַלְלוּ יְהוָה *inclusio*.<sup>55</sup> Situated at the heart of this cluster is Psalm 114, the only composition bearing no mention of הַלְלוּ יְהוָה.<sup>56</sup> Thus, the intentional distribution of these הַלְלוּ יְהוָה occurrences throughout Psalms 111–117 establishes a parallel sequence structured around the central Psalm 114, as laid out in table 10.

Table 10. Structure of Psalms 111–117<sup>57</sup>

A – Yahweh and the one who fears Him (Pss 111–112; both begin with הַלְלוּ יְהוָה)
B – Let the servants praise Yahweh (Ps 113; begins and ends with הַלְלוּ יְהוָה)
C – Exodus (Ps 114; does not contain הַלְלוּ יְהוָה)
A' – Yahweh and the one who calls on Him (Pss 115–116; both end with הַלְלוּ יְהוָה)
B' – Let the nations praise Yahweh (Ps 117; begins and ends with הַלְלוּ יְהוָה)

of both expressions are essentially equivalent. For this reason, I have indicated in table 9 that Ps 117 both begins *and* ends with the refrain הַלְלוּ יְהוָה. Interestingly, in Ps 148:1, both of these phrases are used consecutively, one right after the other (הַלְלוּ יְהוָה הַלְלוּ אֱת־יְהוָה מִן־שָׁמַיִם הַלְלוּהוּ בַמַּרְוָמִים).

<sup>55</sup> It is also fascinating to note that the concluding triad of psalms in Book IV (Pss 104–106) follows a similar pattern in which Pss 104 and 105 both end with הַלְלוּ יְהוָה, and then 106 begins *and* ends with הַלְלוּ יְהוָה. Robertson, *The Flow of the Psalms*, 196n9.

<sup>56</sup> Davis observes, “Psalm 114, which does not possess a single lexeme that conveys the idea of praise or thanksgiving . . . is the anchor psalm around which the hallelujah (הללו יה) rubric psalms (Psalms 111–113) and the hallelujah (הללו-יה) colophon psalms (Psalms 115–117) are anchored” (“A Contextual Analysis,” 168).

<sup>57</sup> Although I independently arrived at my conclusions regarding the structure of this psalm grouping, they square largely with those of Robertson, *The Flow of the Psalms*, 195–97, 233–34; Davis, “A Contextual Analysis,” 193; Jenkins, *Imprecations in the Psalms*, 205–6. Some scholars employ a hard structural break to separate Pss 111–112 from 113–117, on the basis of either one or both of the following reasons: (1) Pss 111–112 are an acrostic pairing that has been closely stitched together through numerous lexical links and phrases; and (2) Pss 113–117 are widely believed to be derived originally from a redactional unit known as the “Egyptian Hallel” (Pss 113–118), which was a Jewish liturgical grouping thought to have been traditionally read during the Passover Festival. See, for instance, Hossfeld and Zenger, *Psalms 3*, 178; Zenger, “The Composition and Theology of the Fifth Book of Psalms,” 91–92; Hamilton, *Psalms*, 2:265. The canonical approach adopted here in this thesis, however, focuses on the final

Given this structure, there seems to be a relationship between Psalms 111–112 and 115–116, as well as between Psalms 113 and 117. Starting firstly with Psalms 111–112 and 115–116, the former is a pair of acrostic psalms<sup>58</sup> bound by various key terms and phrases.<sup>59</sup> Psalm 111 highlights Yahweh’s redemptive works and covenant faithfulness towards his people, while Psalm 112 describes the blessed man who fears Yahweh and reflects his good character.<sup>60</sup> Corresponding to this, Psalm 115 emphasizes

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form of the Hebrew Psalter. Thus, even if the acrostic pairing of Pss 111–112 and the “Egyptian Hallel” of Pss 113–118 *did* first exist as independent groupings that were later incorporated into the canonical Psalter, the final shaping of Book V highlights a clear structural unity across Pss 111–117, centered on Ps 114, by virtue of the refrain יה־הִלְלוּ. As Yair Zakovitch contends, “The placement of the [Egyptian] Hallel between Psalms 112 and 119 was not done randomly. Whoever planted it in its context *sought to create a new and meaningful psalm progression in place of the original*” (“The Interpretive Significance of the Sequence of Psalms 111–112.113–118.119,” in *The Composition of the Book of Psalms*, ed. Erich Zenger, BETL CCXXXVIII (Leuven, Belgium: Uitgeverij Peeters, 2010), 220 [emphasis added]). Joseph P. Brennan offers a similar hypothesis in his essay, “Some Hidden Harmonies in the Fifth Book of the Psalms,” in *Essays in Honor of Joseph P. Brennan*, ed. Robert F. McNamara (Rochester, NY: Saint Bernard’s Seminary, 1977), 133–34. This is not to deny the obvious ways in which Pss 111–112 are bound together as a pair, but rather, to recognize that while “there is a slight disjuncture between Psalms 112 and 113,” the ongoing presence of יה־הִלְלוּ throughout Pss 111–117 “may be an editorial device which serves to soften the transition between blocks of material” (Crutchfield, *Psalms in their Context*, 89–90).

<sup>58</sup> For a discussion on the acrostic psalms in the Psalter, see Freedman, *Psalms 119*, 1–23; Hossfeld and Zenger, *Psalms 3*, 155–56.

<sup>59</sup> The list of lexical connections includes: יה־הִלְלוּ (Ps 111:1; 112:1); לב (Pss 111:1; 112:7, 8); ישר (Pss 111:1, 8; 112:2, 4); חפץ (Pss 111:2; 112:1); זכר (Pss 111:4, 5; 112:6); נתן (Pss 111:5, 6; 112:9); ריא (Pss 111:5, 9, 10; 112:1, 7, 8); עולם (Pss 111:5, 9; 112:6); משפט (Pss 111:7; 112:5); and סמך (Pss 111:8; 112:8). Furthermore, there are two phrases repeated verbatim in each psalm: יה־הִלְלוּ עֲמַדְתוֹ לְעַד (Pss 111:3; 112:3, 9); see also 111:10 where a similar phrase is used, except יה־הִלְלוּ is replaced by הַמַּלְאָכִים; and הַמַּלְאָכִים וְהַיְהוּדִים (Pss 111:4; 112:4). Lastly, while the first versets of Pss 111:3 (הוֹדִי וְהַדְרִי פְעֻלוֹ) and 112:3 (הוֹדִי וְנִעֲשֶׂה כְבִּיתוֹ) do not lexically correspond, they appear to parallel one another syntactically. For a detailed analysis of the connections shared by Pss 111–112, see Davis, “A Contextual Analysis,” 170–76. See also Crutchfield, *Psalms in their Context*, 34–35; Hamilton, *Psalms*, 2:299.

<sup>60</sup> Strikingly, certain descriptions which are attributed to Yahweh in Ps 111 are later applied to the blessed man in Ps 112. Just as Yahweh’s “righteousness stands forever” (וְצִדְקָתוֹ עֲמַדְתָּ לְעַד, Ps 111:3), so too does the man’s (Ps 112:3, 9). What is more, both Yahweh and the blessed man are characterized to as “gracious and compassionate” (חַנּוּן וְרַחוּם, Pss 111:4; 112:4). Indeed, the three terms used to describe the blessed man in Ps 112:4 (חַנּוּן וְרַחוּם וְצַדִּיק) are again used later in 116:5 (חַנּוּן וְרַחוּם וְצַדִּיק) with reference to Yahweh. Brennan, “Some Hidden Harmonies,” 134. Crutchfield even goes so far as to suggest,

The identity of the ‘king’ or ‘lord’ in Psalm 110 was ambiguous (other than his being a Davidade). . . . the ambiguity of the identity of the king [is] reflected in the similarity between God and the Fearer of God in Psalms 111–112. In other words, the ambiguous character of Psalm 110 is ‘exegeted’ in Psalms 111–112. . . . the Yahweh-fearer of Psalm 112 demonstrates a profound degree of likeness to Yahweh; and in the context of Psalm 110, that degree of likeness is applied, in superlative degrees, to the promised Davidic king. (*Psalms in their Context*, 89)

Likewise, Eveson comments, “A single individual is portrayed throughout [Ps 112], which suggests that the psalm is depicting the ideal person who represents all God’s people. . . . As we saw in Psalm 1 it is Jesus who fulfils this role as prophesied by Isaiah” (*The Book of Psalms*, 2:282).

Yahweh’s matchless glory as the one true God who alone is trustworthy, and Psalm 116 finds a man worshipfully recollecting how he had called upon the name of Yahweh in faith and experienced deliverance.<sup>61</sup> Thus, in the case of both Psalms 111–112 and 115–116, we have a psalm dwelling on Yahweh’s manifold perfections and sovereign saving acts, followed immediately by another psalm portraying man’s proper response of fear and faith.<sup>62</sup>

A correlation between Psalms 113 and 117 may also be observed, as Psalm 113 summons those who are servants of Yahweh to praise his name, whereas in Psalm 117, this same call has now been extended to all the nations and peoples.<sup>63</sup> Indeed, Psalm 113 appears to depict the nations merely as passive subjects under the enforcement of Yahweh’s glorious reign (Ps 113:4–5). However, in Psalm 117 they are invited to join as active participants of Yahweh’s eternal praise.<sup>64</sup> We thus find here a kind of movement or development from Israel-only, nationwide worship, to universal, “nations-wide” worship.

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<sup>61</sup> The themes of life and death appear to connect this psalm pair together: All who trust in dead idols, “like them they will become” (Ps 115:8), but the souls of those who trust in the only living God as “their help and their shield” (Ps 115:9–11) will be “rescued from death” and “will walk in the presence of Yahweh, in the lands of the living” (Ps 116:8–9). See Hamilton, *Psalms*, 2:323; Brennan, “Some Hidden Harmonies,” 134–35. Interestingly enough, all four occurrences of the Hebrew root מוּת (“to die,” “death”) in this particular unit are found in Pss 115–116 (115:17; 116:3, 8, 15).

<sup>62</sup> J. Clinton McCann, Jr., *The Book of Psalms: Introduction, Commentary, and Reflections*, in vol. 4 of *The New Interpreter’s Bible*, ed. Leander E. Keck (Nashville: Abingdon, 1996), 1133. Similarly, Gerald H. Wilson points out that in both Pss 111–112 and 115–116, there are “alternating descriptions of the powerful YHWH who is worthy of man’s trust” and “exhortations to fear and trust YHWH” (*The Editing of the Hebrew Psalter*, SBLDS 76 [Chico, CA: Scholars Press, 1985], 221).

<sup>63</sup> Jenkins observes that the two terms used in Ps 117:1, גוֹיִם (“nations”) and אֲמִיּוֹת (“peoples”), had previously “described the rebel nations in Ps 2:1 [לְמַה רָגַשׁוּ גוֹיִם וְלְאֻמִּים יְהוָה רִיבֵק], where they were enjoined to serve Yahweh with fear and be blessed. Now, *all* of these nations have been invited to become fearers of Yahweh and experience his rescuing *hesed*. All of them are to join in Israel’s *hallelujah*: the praise of Yahweh because of his endless *hesed*” (*Imprecations in the Psalms*, 212 [emphasis original]).

<sup>64</sup> Incidentally, the only two occurrences of the phrase כָּל-גוֹיִם (“all nations”) are found in Pss 113:4 and 117:1. There are two additional appearances of גוֹיִם without the modifier כָּל in Pss 111:6 and 115:2. Thus, the usage of גוֹיִם/כָּל-גוֹיִם across Pss 111–117 may establish a parallel ABA’B’ pattern, with גוֹיִם (A/A’) in 111:6 and 115:2 and כָּל-גוֹיִם (B/B’) in 113:4 and 117:1, all structured around 114. Yahweh makes known the power of his works by giving the גוֹיִם as an inheritance to his people (Ps 111:6), effectively establishing his rule over כָּל-גוֹיִם (Ps 113:4). And he accomplishes this through the exodus (Ps 114), such that the גוֹיִם that once taunted Israel and their God (Ps 115:2) are ultimately invited to join with כָּל-גוֹיִם in Israel’s everlasting song of worship (Ps 117:1).

In this regard, Jenkins rightly concludes, “The function of this concluding Hallel (Pss 111–17) is to emphasize that all nations are being summoned to thank and praise Yahweh for his *hesed*” (emphasis original).<sup>65</sup>

The crux of this הַלְלֵהּ unit is Psalm 114.<sup>66</sup> Instead of offering up an explicit summons to “praise Yahweh” as its neighboring psalms do, this composition employs vivid language harkening back to the exodus in order to highlight this redemptive event as the foundation for Israel’s praise.<sup>67</sup> Psalm 114’s structure finds the sea, the Jordan, the mountains, and the hills (vv. 3–6),<sup>68</sup> framed on both sides by the mighty presence of the God of Jacob as he redeems his people out of Egypt, guides and provides for them in the wilderness, and plants them in the land as his sanctuary (vv. 1–2, 7–8).<sup>69</sup> As the centerpiece of Psalms 111–117, this rehearsal of the historical exodus dovetails back to

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<sup>65</sup> Jenkins, *Imprecations in the Psalms*, 206. Peter J. Gentry and Stephen J. Wellum argue, “Psalm 117, although the shortest in the entire Psalter, the hymnal of ancient Israel, is perhaps the most profound because it functions like a dissertation abstract, encapsulating in as few words as possible the burden of the entire book of Psalms. . . . This, the shortest hymn in Israel’s hymnal, sums up the whole Psalter: Yahweh is to be praised by the nations for his covenantal faithfulness and love” (*Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants*, 2nd ed. [Wheaton, IL: Crossway, 2018], 335–36).

<sup>66</sup> There has been debate over the question of whether Ps 114 should be taken as an independent psalm, or read together with 115 as a single composition. On this discussion, see Snearly, *The Return of the King*, 197–200; Hossfeld and Zenger, *Psalms 3*, 188–91, 199–200; Gert T. M. Prinsloo, “Psalms 114 and 115: One or two poems?” *OTE* 16, no. 3 (January 2003): 668–89. I would argue that both the overall structure of Pss 111–117 as well as the internal structure of 114 itself, attests to this psalm’s ability to stand on its own, rather than be taken with 115.

<sup>67</sup> Eveson comments, “The psalm is a very unusual type of praise hymn. There is no call for praise but in a very dramatic and concise way it begins with reasons for praise and does not name God until near the end” (*The Book of Psalms*, 2:290).

<sup>68</sup> Given Ps 114:1’s mention of going out from Egypt, the imagery of vv. 3–6 are likely poetic allusions to exodus-related events: “the sea” refers to Israel’s passing through the Red Sea (Exod 14:21–29), “the Jordan,” to Israel’s crossing of the Jordan river into the land of Canaan (Josh 3:14–17), and “the mountains” and “the hills,” to Mount Sinai (cf. Exod 19:18). Plumer, *Psalms*, 992; Crutchfield, *Psalms in their Context*, 119–23; Michael D. Goulder, *The Psalms of the Return (Book V, Psalms 107–150): Studies in the Psalter, IV*, JSOTSup 258 (Sheffield, England: Sheffield Academic Press, 1998), 164–65. Perhaps “the hills” (הַבְּצֻרֹת) are also meant to recall Israel’s triumph over Amalek at Rephidim, as Moses stood atop a “hill” (הַבְּצֻרָה) with his hands raised in Exod 17:9–10—the only two occurrences of הַבְּצֻרָה in the book of Exodus.

<sup>69</sup> See Hamilton, *Psalms*, 2:313; Eveson, *The Book of Psalms*, 2:290; McCann, *The Book of Psalms*, 1141. The chiasmic microstructure of Ps 114:7 (“In the presence of the Lord” [A]; “tremble, O earth” [B]; “in the presence of the God of Jacob” [A’]) may also reflect the overall macrostructure of the psalm as a whole (Yahweh’s presence and power at the exodus [A]; the sea, the Jordan, the mountains, and the hills flee [B]; Yahweh’s presence and power in the wilderness [A’]).

the descriptions of redemption detailed throughout Psalm 107.<sup>70</sup> Consequently, Israel’s exodus from Egypt (Ps 114) and return from exile in Babylon (Ps 107) function as paradigmatic installments of a typological pattern that anticipates the new exodus which the coming Davidic Messiah will bring about after he has first undergone affliction and then emerged triumphantly over his enemies (Pss 108–110). And as a result of this greater, eschatological restoration, not only Israel, but all the nations and peoples will join in extolling Yahweh for his steadfast love and covenant faithfulness (Pss 117).<sup>71</sup>

### Psalm 118<sup>72</sup>

Although the first section of Book V of the Psalter largely concludes with the הַלְלוּ יְהוָה psalms of 111–117, Psalm 118 serves as a bridge between this first section and the next.<sup>73</sup> While the psalm may stand apart from the previous grouping due to its omission of the closing refrain הַלְלוּ יְהוָה, it contains a number of other lexical and thematic links connecting it back to these seven psalms.<sup>74</sup> Thus, Psalms 111–117 and 118 remain

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<sup>70</sup> Psalm 114:8’s reference to Yahweh’s transformation of the flinty rock into a “pool of water” (אֲגַם־מַיִם) connects back to Ps 107:35, where the psalmist writes of Yahweh’s ability to transform “a wilderness into a pool of water” (מִדְבָּר לְאֲגַם־מַיִם). Brennan, “Some Hidden Harmonies,” 133. The construct package אֲגַם־מַיִם only occurs four times in the HB, with Pss 107:35 and 114:8 being its only two occurrences in the Psalter.

<sup>71</sup> L. Michael Morales writes, “So with Israel’s exodus out of Egypt through Moses, God had established a paradigm, the pattern, for understanding the salvation of all his people, including Israel and the nations, through Jesus the Messiah” (*Exodus Old and New: A Biblical Theology of Redemption*, ESBT [Downers Grove, IL: IVP Academic, 2020], 5).

<sup>72</sup> My discussion of Ps 118 here will be limited to the ways in which it concludes this first section of Book V. I will delve further into Ps 118 in chapter 4, when I consider its introductory function for the second section of Book V.

<sup>73</sup> Hence, Vaillancourt rightly contends,

Perhaps a way forward in the debate about Psalm 118 and the structure of the Psalter is to suggest that there is merit to both sides. Instead of arguing for a hard separation, it is better to view Psalm 118 as placed into the *fabric* of book 5 and exhibiting evidence of editorial intentionality with the material which precedes . . . and follows. In other words, I view Psalm 118 as a hinge psalm . . . that both concludes Psalms 107–118 and introduces Psalms 118–136. (*The Multifaceted Saviour*, 164 [emphasis original]).

<sup>74</sup> Several of the most significant links include the following: the three-fold address to “Israel” (יִשְׂרָאֵל), “the house of Aaron” (בֵּית אַהֲרֹן), and “those who fear Yahweh” (יִרְאֵי יְהוָה) in three consecutive verses occurs in both Pss 115:9–11 (vv. 12–13 repeat all three addressees a second time) and 118:2–4; all four instances of the interjection אָנָּה found in the Psalter are in Pss 116:4, 16; and 118:25 (x2); the only two uses of מִצָּר in the Psalter occur in Pss 116:3 and 118:5; six of the nine times in Book V that the root מוֹת is

distinct in certain ways, but nevertheless work together to bring the first section of Book V to its fitting close.<sup>75</sup> At the same time, however, Psalm 118 has also been framed with an *inclusio* formed by the statement, הוֹדוּ לַיהוָה בִּי-טוֹב כִּי לְעוֹלָם חֶסֶדּוֹ, which occurs both in verses 1 and 29. This *inclusio* circles back to Psalm 107, where that same refrain had functioned in verse 1 to initiate the first section of Book V. Therefore, I would maintain that Psalm 118 not only collaborates with Psalms 111–117 in a concluding role, but also introduces the second section of Book V (Pss 118–136), just as Psalm 107 had done earlier with the first section.<sup>76</sup>

Additionally, there are two significant themes highlighted by the Davidic body of Psalms 108–110, which Psalm 118 appears to recapitulate as well. Firstly, the psalm returns to the notion of suffering as Yahweh’s appointed means of accomplishing salvation. As was proposed earlier, Psalm 109’s central placement within the Davidic trio of Psalms 108–110 suggests that the Messiah must firstly tread the path of tribulation before arriving at triumph and glory. Psalm 118 subtly alludes back to this notion through its three-fold employment of the verb הִיהָ followed by a *lamed* of transformation. The

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found are in Pss 115:17; 116:3, 8, 15; 118:17, and 18; eight of the thirteen times in Book V that the particle אָנֹכִי occurs are in Pss 115:2; 116:14, 18; 118:2, 3, 4, 25 (x2); and three of the five times in Book V that the particle נִדְרִים is used are in Pss 113:8 (x2) and 118:9. Snearly, *The Return of the King*, 112, 117. See as well the charts in Vaillancourt, *The Multifaceted Saviour*, 197–99; Crutchfield, *Psalms in their Context*, 54–56. What is more, Pss 111–117’s use of “Yah” (יְהִי), an abbreviation of the covenant name “Yahweh” (יהוה), carries over into 118 (see vv. 5 [x2], 14, 17, 18, and 19). Lastly, Ps 118 alludes to the exodus through its numerous citations from the Song of Moses in Exod 15 (cf. especially Ps 118:14, 28; and Exod 15:2). In so doing, Ps 118 touches back to 114, the chiasmic heart of 111–117, which had also referred explicitly to Israel’s exodus from Egypt.

<sup>75</sup> John H. Walton notes, “Though Psalm 118 is not strictly part of the *hallēlūyāh* series, I would see it as giving a summary conclusion to the themes of that collection” (“Psalms: A Cantata about the Davidic Covenant,” *JETS* 34, no. 1 [January 1991]: 29 [emphasis original]).

<sup>76</sup> Many scholars argue exclusively for the concluding function of Ps 118 within the unit formed by 107–118, due to the *inclusio* which they believe 118 forms with 107 by way of the shared refrain הוֹדוּ לַיהוָה בִּי-טוֹב כִּי לְעוֹלָם חֶסֶדּוֹ (Pss 107:1; 118:1, 29). On this point, see Snearly, *The Return of the King*, 110; Davis, “A Contextual Analysis,” 299; Crutchfield, *Psalms in their Context*, 14, 55; McCann, *The Book of Psalms*, 1153–54. However, to say that because Ps 118 forms an *inclusio* with 107, it therefore belongs *solely* to this first section of Book V, is to overlook the fact that later on, 136:1 will once again repeat this same exact line (הוֹדוּ לַיהוָה בִּי-טוֹב כִּי לְעוֹלָם חֶסֶדּוֹ). Theoretically then, Ps 118 could just as well form an *inclusio* with 136, making it a part of the second section of Book V. Consequently, rather than boxing Ps 118 in entirely with 107–118, a more balanced approach would be to take it as a *janus* simultaneously marking both the end of one section in Book V (Pss 107–118) as well as the beginning of the next section (Pss 118–136).

first two uses of this formula are found in verses 14 (וַיְהִי־לִי לְיִשׁוּעָה) [“and he has become my salvation”] and 21 (וַתְּהִי־לִי לְיִשׁוּעָה) [“and you have become my salvation”]), where Yahweh has become the psalmist’s salvation. Immediately following verse 21, however, the formula occurs a third and final time in verse 22 to describe a stone rejected by the builders, which now “has become the head of the corner” (הָיְתָה לְרֵאשׁ פִּנָּה). Taken together, the three uses of this construction imply that the manner in which Yahweh will save is through the provision of a chief cornerstone; yet, it is precisely through this stone’s *rejection* that it will become that saving cornerstone.<sup>77</sup>

The other theme Psalm 118 recounts is that of the saving “right hand of Yahweh” (יְמִין יְהוָה), a construct package repeated three times in Psalm 118:15–16.<sup>78</sup> As discussed earlier, the term יְמִין had featured prominently in Psalms 108–110 (see table 8 above). Indeed, it is striking that throughout the first section of Book V, יְמִין is only found in these four particular psalms (Pss 108–110 and 118).<sup>79</sup> In this way, just as יְמִין יְהוָה plays a crucial role in Psalms 108–110’s portrayal of the eschatological restoration which Yahweh will enact through a future Davidide, so, once again, we see Psalm 118 revisiting

<sup>77</sup> Crutchfield observes this same theme in Ps 118:

What is new here, however, is the idea of rejection followed by exaltation. The precise nature of the rejection and exaltation is not clear, but the movement from the one to the other certainly is. We can begin to see in this ordering of events in Psalm 118 the harmonization of the ideas of suffering and rejection of the messiah on one hand, and his victory over enemies and sovereign messianic rule on the other. Viewed in context, then, Psalm 118 adds to the variegated picture of the role and significance of messiah. (*Psalms in their Context*, 96–97)

<sup>78</sup> I would argue that Ps 118:15b–16 is situated as the chiasmic center of the subunit 118:13–18. Similarly, see Hamilton, *Psalms*, 2:331–32. Casper J. Labuschagne notes that these verses “are positioned precisely in the arithmetic middle of the 49 cola of the central section, vs. 5–27” (“Psalm 118—Logotechnical Analysis,” *Numerical Features of the Psalms and Other Selected Texts: A Logotechnical Quantitative Structural Analysis*, last modified March 26, 2012, <https://www.labuschagne.nl/ps118.pdf>). Gregory Reed observes that vv. 13 and 18 frame the unit with a “parallel grammatical construction” in which an intensifying infinitive absolute opens each verse (דָּהָה נְהַיִתִּי, v. 13; יִפְרֹץ, v. 18) in order to “express a similar concessive contra-expectation meaning” (“A Poetic Analysis of the Hebrew Text of Psalm 118.1–18,” unpublished paper [Bible Baptist Seminary, accessed October 18, 2022, <https://www.academia.edu/42681464>], 25). Furthermore, vv. 14–15a are linked by the catchword יְשׁוּעָה, while vv. 17–18 are linked by the repeated usage of the negative particle לֹא in combination with the root מוֹת. At the center, vv. 15b–16 contain all three occurrences of יְמִין יְהוָה—an iteration found in each consecutive line (vv. 15b, 16a, and 16b). Verses 15b and 16b mirror one another verbatim (יְמִין יְהוָה עֲשָׂה הָיְלִי), highlighting 16a (יְמִין יְהוָה רִמְמָה) as the heart of the chiasm.

<sup>79</sup> Furthermore, the term הָיְלִי is used twice in Ps 118:15–16 with relation to יְמִין יְהוָה. The only other places where this word occurs in the first section of Book V is in Pss 108:14 (ET 108:13) and 110:3.



this concept and doubling down on Yahweh's saving right hand. Thus, Psalm 118's structural placement here serves, in part, to conclude the first section of Book V by returning to various lexical touchpoints and reinforcing key themes and concepts introduced earlier in this first section.

### **Conclusion**

In this chapter, I have worked through the psalms in the first section of Book V of the Psalter, allowing the text's literary-structural contours to guide our reading and interpretation. By so doing, I have shown that Psalms 108–110 serve as the body of the section, presenting a messianic portrait of a coming King, whose path will lead from suffering to glory. This Davidic triad functions as the grounds for the thanksgiving and praise which we find in the surrounding Psalms 107 and 111–117, since it is through the fiery afflictions and eventual triumph of this future David that Yahweh will accomplish an eschatological, exodus-like restoration from exile that will be for all the nations and peoples. Psalm 118 then closes out this first section by recapitulating many of these important concepts as it segues into the next section.

## CHAPTER 4

### BOOK V, SECTION 2: PSALMS 118–136

If the first section of Book V (Pss 107–118) sketches things in black and white, then this next section (Pss 118–136) circles back around to fill out that sketch with color. More specifically, section 2 homes in on the eschatological restoration from exile that the coming Messiah will accomplish and parses out what this future David’s new exodus will entail. Yet again, the body of the section (Pss 119–134) has been delimited by bookends—an introductory psalm on the one hand (Ps 118), and a concluding psalm on the other (Ps 135), both of which are framed with *inclusios* formed by the structural markers  $\text{הָדָו לְיִהוּדָה בְּיָטוֹב בְּיָ לְעוֹלָם חֶסֶד}$  (Ps 118:1 and 29) and  $\text{הַלְלוּ יְיָ}$  (Ps 135:1 and 21; see also v. 3). Furthermore, just as Psalm 118 plays a dual role in bridging the first and second sections together (Pss 107–118 and 118–136, respectively), so likewise does Psalm 136, with the second and third sections (Pss 118–136 and 136–150, respectively).

In this chapter, I argue that the two primary “colors” used by section 2 to enrich our understanding of the messianic King’s redemptive work, may be summarized by the twin themes of Torah (Ps 119) and Temple (Pss 120–134). These emphases are paired side-by-side so as to present readers with a glimpse of the anticipated eschatological glories that will be wrought when the promised Anointed One ushers in a return from exile for all peoples. He will be a righteous Davidic Son who will perfectly embody the Torah and establish a temple vastly superior to Solomon’s temple atop the holy mountain of Zion, from which he will mediate Yahweh’s reign to all the nations. As I had done previously in chapter 3, I will again approach each structural component of this section in turn: Psalm 118 (the introduction), Psalms 119 and 120–134 (the body), and Psalms 135 and 136 (the conclusion).

## Psalm 118<sup>1</sup>

Psalm 118 is a *janus* marking the transition from section 1 of Book V to section 2. Verses 1 and 29 form an *inclusio* with the structural marker הודו ליהוה בִּי-טוֹב (בִּי לְעוֹלָם תְּסַדֵּדוּ), which signals the start of a new segment within the flow of Book V, just like Psalm 107 had earlier. Verses 2–4 then extend this introductory exhortation by respectively calling on Israel, the house of Aaron, and all who fear Yahweh<sup>2</sup> to give heed to verse 1’s summons.<sup>3</sup> Following these opening verses, the body of the psalm appears to consist of two halves: verses 5–18 and 19–28 (see table 11).<sup>4</sup> The former finds the psalmist recounting his deliverance from death on the battlefield as a result of Yahweh’s saving right hand; whereas in the latter, the psalmist now returns safely to Zion’s gates in triumphal procession and enters the temple to give thanks to Yahweh.<sup>5</sup>

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<sup>1</sup> Here I will primarily be examining the ways in which this psalm introduces the second section. For a discussion of the psalm’s concluding function in Pss 107–118, see chapter 3.

<sup>2</sup> The three addressees, “Israel” (יִשְׂרָאֵל), “the house of Aaron” (בֵּית־אַהֲרֹן), and “those who fear Yahweh” (יִרְאַיִי יְהוָה), are listed together again later in Ps 135:19–20, a psalm which—*notwithstanding the janus* of Ps 136—essentially concludes section 2. This connection further reinforces the fact that Ps 118 is not merely a part of section 1 but serves a dual structural function in Book V.

<sup>3</sup> Verses 2–4 repeat verbatim the latter half of v. 1 (בִּי לְעוֹלָם תְּסַדֵּדוּ) in a manner analogous to Ps 107, which features partial echoes of 107:1 in vv. 8, 15, 21, and 31. What is more, the jussive use of the verb אָמַר in Ps 118:2–4 reflects that found in 107:2. These similarities, rather than tying Pss 107 and 118 together merely as brackets within an *inclusio*, seem to highlight the functional correspondence of these two psalms within Book V’s literary structure—namely, their shared role as marking off new respective sections.

<sup>4</sup> Note that vv. 5–18 are all written from the first-person singular perspective of the individual psalmist, whereas vv. 19–28 are marked by an oscillation between the first-person singular (vv. 19–21 and 28) and first-person plural (vv. 22–27). What is more, in vv. 19–28, the first-person singular sections appear to be structurally delineated by the repetition of the first-person common singular imperfect form of the verb יָדָה (“to thank,” vv. 19, 21, and 28).

<sup>5</sup> Ian J. Vaillancourt, *The Multifaceted Saviour of Psalms 110 and 118: A Canonical Exegesis* (Sheffield, England: Sheffield Phoenix Press, 2019), 144. Vaillancourt later notes, “The picture is of the psalmist leading a thank-filled victory procession from the battlefield, through the gates of the Jerusalem temple and into its courts” (155). Similarly, Jamie Grant summarizes Ps 118 as follows, “Following on from a praise introduction, the king publicly recounts the trials and difficulties which he has faced, gives thanks to God for his deliverance, and then—based upon Yahweh’s mercy extended to him—he seeks entrance into the Temple to offer thanks to Yahweh” (*The King as Exemplar: The Function of Deuteronomy’s Kingship Law in the Shaping of the Book of Psalms*, SBLAB 17 [Atlanta: Society of Biblical Literature, 2004], 128).

Table 11. Structure of Psalm 118<sup>6</sup>

A – Opening of הוֹדוּ לַיהוָה <i>inclusio</i> with an extended introduction (vv. 1–4)
B – The psalmist recounts Yahweh’s saving right hand as he delivers him from death on the battlefield (vv. 5–18)
B’ – The psalmist returns to the gates of Zion to give thanks to Yahweh in the temple (vv. 19–28)
A’ – Closing of הוֹדוּ לַיהוָה <i>inclusio</i> (v. 29)

Given Psalm 118’s structural function as a *janus*, I would propose that the two halves of this psalm’s body correspond respectively to the two sections of Book V which are bridged by this psalm. Thus, the psalmist’s experience of salvation from his foes in verses 5–18 squares largely with the narrative and thematic flow of thought in Psalms 107–118, while his subsequent entrance through Zion’s gates and into the temple courts in verses 19–28 hints at what is to come in the psalms that follow.<sup>7</sup> In this way, the first section (Pss 107–118) depicts the future David’s affliction-filled victory over the enemy at the new exodus, and the second section (Pss 118–136) finds this mighty King leading Yahweh’s redeemed in jubilant procession to the holy city where they will ascend

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<sup>6</sup> My proposed structure accords closely with Vaillancourt, *The Multifaceted Saviour*, 140–162; Frank-Lothar Hossfeld and Erich Zenger, *Psalms 3: A Commentary on Psalms 101–150*, Hermeneia: A Critical and Historical Commentary on the Bible (Minneapolis: Fortress Press, 2011), 236; Joshua T. James, *The Storied Ethics of the Thanksgiving Psalms*, LHB/OTS 658 (London: Bloomsbury T&T Clark, 2017), 82–87; Nancy L. deClaisse-Walford, Rolf A. Jacobson, and Beth LaNeel Tanner, *The Book of Psalms*, NICOT (Grand Rapids: Eerdmans, 2014), 865. Additionally, both Philip Eveson and J. Clinton McCann adopt a similar structure, although they appear to take vv. 28–29 together as one combined final thanksgiving. See Philip H. Eveson, *The Book of Psalms: From Suffering to Glory*, vol. 2, *Psalms 73–150: God’s Manual of Spirituality*, Welwyn Commentary Series (Welwyn Garden City, England: Evangelical Press, 2015), 310–17; J. Clinton McCann, Jr., *The Book of Psalms: Introduction, Commentary, and Reflections*, in vol. 4 of *The New Interpreter’s Bible*, ed. Leander E. Keck (Nashville: Abingdon, 1996), 1154–55. While Gregory Reed ultimately lands on a different structure in his thesis on Ps 118, his analysis and survey of various structural approaches is useful. “The Thanksgiving of YHWH’s King: A Canonical Reading of Psalm 118” (ThM thesis, Baptist Bible Seminary, 2020), 57–62.

<sup>7</sup> James M. Hamilton Jr. writes, “The future king from David’s line (Ps 2), the man of God’s right hand (80:17), David’s Lord (110:1), has accomplished the new exodus, led the exiles to Jerusalem, and enters the city to establish the Torah there (Ps 119)” (*Psalms*, vol. 2, *Psalms 73–150*, EBTC [Bellingham, WA: Lexham Academic, 2021], 334).

the mountain of Yahweh to eternally dwell in His presence under His rule.<sup>8</sup>

Significantly, Psalm 118:19–20 makes clear that entrance through Yahweh’s “gates of righteousness” (שַׁעַר־צְדִיק) is restricted to “those who are righteous” (צְדִיקִים). Jamie Grant convincingly argues that this is “a righteousness defined by the torah,” and only “those who seek after that righteousness shall gain admittance into the worship of the Temple.”<sup>9</sup> Hence, the psalmist leading this procession into Zion city is not just any king; rather he is one faithfully devoted to the daily copying, keeping, and recitation of the Torah in accordance with the Kingship Law (Deut 17:14–20).<sup>10</sup> His commitment to Torah-shaped piety, as alluded to here in Psalm 118, thus sets the stage for the upcoming body of section 2—particularly Psalm 119—in which this theme figures considerably.<sup>11</sup>

Hand-in-hand with the Torah is the theme of the Temple. While we have already discussed how Psalm 118:19–28 paves the way for the second section by advancing Book V’s plotline forward from the exodus to Zion and the temple,<sup>12</sup> it may

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<sup>8</sup> L. Michael Morales puts it well: “In summary, restoration to God’s Presence means that those who were scattered must be gathered; then, as the flock of God, they are shepherded to his abode at the mountain of God where they will be planted so as to bask in the life-giving light of his Presence. . . . To dwell with God in his house defines the yearning and hope of Israel, as well as the goal of their restoration” (*Who Shall Ascend the Mountain of the Lord?: A Biblical Theology of the Book of Leviticus*, NSBT 37 [Downers Grove, IL: InterVarsity Press, 2015], 247).

<sup>9</sup> Grant, *The King as Exemplar*, 146. Grant further elaborates that other ideas synonymous with Torah-righteousness seem to be “found in the concepts of ‘those who fear Yahweh,’ [v. 4] ‘those who take refuge in Yahweh,’ [vv. 8–9] those for whom ‘Yahweh has become their salvation’ [vv. 14 and 21] and also those who come ‘in the name of the Lord’ [vv. 10–12, 26].” See also Grant’s analysis of Deuteronomistic influences throughout Ps 118 in idem, 127–48.

<sup>10</sup> Grant describes this type of king as “an individual whose whole world-and-life view is thoroughly shaped by and grounded in the teaching of Yahweh. . . . one who is committed to do more than learn from his ‘assigned text’—he seeks to shape and form his whole life and outlook based around that text” (*The King as Exemplar*, 207). For an extensive discussion of the Kingship Law of Deut 17:14–20, see idem, 189–222; Daniel I. Block, “The Burden of Leadership: The Mosaic Paradigm of Kingship (Deut. 17:14–20),” *Bibliotheca Sacra* 162, no. 3 (January 2005): 259–78.

<sup>11</sup> Additionally, there are a plethora of lexical and thematic links connecting Pss 118 and 119 together. For a list of these numerous correspondences, see Vaillancourt, *The Multifaceted Saviour*, 170–71, 197–99; Grant, *The King as Exemplar*, 175–80; Yair Zakovitch, “The Interpretive Significance of the Sequence of Psalms 111–112.113–118.119,” in *The Composition of the Book of Psalms*, ed. Erich Zenger, BETL CCXXXVIII (Leuven, Belgium: Uitgeverij Peeters, 2010), 222–23.

<sup>12</sup> It is certainly true that Ps 118 alludes to the exodus, especially through its references to the Song of Moses (cf. Ps 118:14 and Exod 15:2a; Ps 118:28 and Exod 15:2b; Ps 118:15–16 and Exod 15:6, 12). Nevertheless, Patrick D. Miller contends, “It is not fully accurate to set Psalm 118 under the ‘Exodus’ theme . . . . It is centered in Zion and the temple . . . . The Hallel psalms of 111–18 focus on Exodus but

also be instructive at this juncture to consider the crucial way that the refrain, הוֹדוּ לַיהוָה, has been utilized elsewhere in the Hebrew Bible. For, contrary to what one may think, this phrase does not recur as often as would be expected. In fact, outside of the Psalter, the phrase is only used once in its entirety (1 Chr 16:34), with portions or variations of it appearing in several other texts, as laid out in table 12.

Table 12. הוֹדוּ לַיהוָה בִּיטוֹב בִּי לְעוֹלָם חֶסֶד in the Hebrew Bible<sup>13</sup>

“Give thanks to Yahweh, for he is good, for everlasting is his steadfast love.” (1 Chr 16:34)	הוֹדוּ לַיהוָה בִּיטוֹב בִּי לְעוֹלָם חֶסֶד
“to give thanks to Yahweh, for everlasting is his steadfast love” (1 Chr 16:41)	לְהוֹדוֹת לַיהוָה בִּי לְעוֹלָם חֶסֶד
“for he is good, for everlasting is his steadfast love” (2 Chr 5:13)	בִּי טוֹב בִּי לְעוֹלָם חֶסֶד
“and giving thanks to Yahweh, for he is good, for everlasting is his steadfast love” (2 Chr 7:3)	וְהוֹדוֹת לַיהוָה בִּי טוֹב בִּי לְעוֹלָם חֶסֶד
“to give thanks to Yahweh, for everlasting is his steadfast love” (2 Chr 7:6)	לְהוֹדוֹת לַיהוָה בִּי לְעוֹלָם חֶסֶד
“Give thanks to Yahweh, for everlasting is his steadfast love” (2 Chr 20:21)	הוֹדוּ לַיהוָה בִּי לְעוֹלָם חֶסֶד
“and by giving thanks to Yahweh, for he is good, for everlasting is his steadfast love over Israel” (Ezra 3:11)	וּבְהוֹדוֹת לַיהוָה בִּי טוֹב בִּי לְעוֹלָם חֶסֶד עַל־יִשְׂרָאֵל
“Give thanks to Yahweh of hosts, for Yahweh is good, for everlasting is his steadfast love” (Jer 33:11)	הוֹדוּ אֶת־יְהוָה צְבָאוֹת בִּיטוֹב יְהוָה בִּי לְעוֹלָם חֶסֶד

O. Palmer Robertson has surveyed these eight non-Psalter occurrences and rightly concludes that this statement “has a clearly defined pattern of usage in

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move to Zion” (*Israelite Religion and Biblical Theology: Collected Essays*, JSOTSup 267 [Sheffield, England: Sheffield Academic Press, 2000], 311–12 [emphasis added]).

<sup>13</sup> With the exception of 1 Chr 16:34, I have not quoted any of the other verses in their fullness—only the portions of each verse that pertain to the phrase הוֹדוּ לַיהוָה בִּיטוֹב בִּי לְעוֹלָם חֶסֶד.

Scripture”—namely its relationship to the temple.<sup>14</sup> The refrain is first introduced during a celebratory song in 1 Chronicles 16:34, after David brings the ark of the covenant back to Jerusalem and places it inside the tent which he has pitched for it.<sup>15</sup> Then, in every other instance that follows throughout Chronicles, “The phrase is exclusively related to progress in the establishment of the temple in Jerusalem, and to worship in that locale.”<sup>16</sup> This thematic connotation further carries over into Jeremiah’s usage of the statement when he prophesies of Israel’s future restoration—including that of the temple—after a time of exilic judgment (Jer 33:10–11). Finally, it is later employed in Ezra 3:10–11, following Israel’s return from exile and re-laying of the temple’s foundation.<sup>17</sup>

Consequently, the Psalter’s employment of this loaded statement practically bursts at the seams with temple-related meaning. The editor has not simply utilized this

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<sup>14</sup> O. Palmer Robertson, *The Flow of the Psalms: Discovering Their Structure and Theology* (Phillipsburg, NJ: P&R, 2015), 185–87. Likewise, Peter C. W. Ho writes that “this formula is associated with the climactic celebration of the completion of YHWH’s house” (*The Design of the Psalter: A Macrostructural Analysis* [Eugene, OR: Pickwick, 2019], 160).

<sup>15</sup> It is striking to note that immediately after the events of 1 Chr 16, the following chapter narrates David’s resolve to build a house—that is, a temple—for Yahweh (1 Chr 17:1–2), followed by the establishing of the Davidic Covenant between Yahweh and David (1 Chr 17:3–15).

<sup>16</sup> Robertson, *The Flow of the Psalms*, 185. First Chr 16:41 is used in the same context as 16:34. Second Chr 5:13; 7:3, and 6 all occur in the context of Solomon completing the temple and transporting the ark into the temple (2 Chr 5), lifting up a prayer of dedication for the temple (2 Chr 6), and then offering sacrifices and worshipping Yahweh in the temple (2 Chr 7). Robertson contends that 2 Chr 20:21 is the sole exception to this pattern of the temple-related usage of הַסִּדּוֹר כִּי לְעוֹלָם הָיָה, since it simply “records the dramatic moment when King Jehoshaphat appointed musicians preceding his army into battle” (185n2). It should be pointed out, however, that within the broader context of 2 Chr 20, the Ammonites and Moabites have come to wage war with Judah and drive them out of the land—and hence, they pose a threat to the temple. What is more, both before and after Jehoshaphat has led his army into battle against these enemy nations, the narrative depicts him assembling with the people of Judah *at the temple* to pray—either in pre-battle supplication (2 Chr 20:5–19), or in victorious post-battle rejoicing (2 Chr 20:27–28).

<sup>17</sup> Nevertheless, right upon the heels of Ezra 3:11, we read in vv. 12–13 that many of the Israelites wept, since this second temple could not match the glory of Solomon’s temple (cf. Hag 2:3). Thus, Morales writes,

Needless to say, the historical return from exile did not usher in the new heavens and new earth, nor was it an exodus to make the previous one out of Egypt pale by comparison. As to the rebuilt house of God, many of the elderly priests, Levites and leaders of Jerusalem wept as they recalled the greater splendours of Solomon’s temple (Ezra 3:12–13)—and, most devastating, the glory of YHWH never returned to the second temple. These considerations, along with the manifest lack of renewal in the hearts of the Jewish returnees, served to foster the understanding that Israel was indeed still in exile, still awaiting the glorious new exodus, an apocalyptic expectation that would lead the flock of God to the heavenly Jerusalem, the heavenly Mount Zion. (*Who Shall Ascend the Mountain of the Lord?*, 253)

phrase for structural purposes but in order to celebrate the anticipation of a coming King greater than both David and Solomon, who will restore the temple by erecting an everlasting house for Yahweh, one fixed upon a far surer foundation—namely, the stone rejected by the builders but exalted by Yahweh as the chief cornerstone (Ps 118:22).<sup>18</sup> In this way, Psalm 118 introduces readers to the next major segment of Book V, providing a snapshot preview of the two primary themes—Torah and Temple—that will take center stage in the body of this section, to which we now turn our attention.<sup>19</sup>

### Psalm 119

Just as the exodus had been followed by the giving of the Torah at Sinai (Exod 19–24), and the return from exile by a re-publication of the Torah under Ezra (Neh 8), so here do we find a strategically situated psalm extolling the beauty and richness of the Torah, following the previous section’s (Pss 107–118) poetic portrayal of the eschatological new exodus.<sup>20</sup> More than merely an extended anthological celebration of the Torah, however, Psalm 119 appears to tell a story in lyrical format.<sup>21</sup> As we will

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<sup>18</sup> Morales comments, “The Davidic stone will be rejected and then exalted as the chief cornerstone in God’s temple (Ps 118), growing into the cosmic mountain of God—into the abode of God, the temple” (*Who Shall Ascend the Mountain of the Lord?*, 254). Psalm 118:22 features strong points of contact with Isa 28:16 (“Therefore, thus says the Lord Yahweh, ‘Behold, I am laying in Zion a stone, a tested stone, a precious cornerstone of a firm foundation. He who believes will not hasten about.’”). Strikingly, the word for “foundation” (מִסְדָּד) used in Isa 28:16, only elsewhere occurs in 2 Chr 8:16, in reference to “the foundation of the house of Yahweh” (מִסְדָּד בְּיַת־יְהוָה) which Solomon constructed. Hence, the righteous King portrayed in Ps 118 *is himself* the foundation of this eschatological, new exodus temple.

<sup>19</sup> The two themes of Torah and Temple also connect respectively to the kingly, priestly, and prophetic ways in which the Messiah is portrayed here in Ps 118. As the one leading the victory procession from the battlefield, he is a King who embodies and enforces the rule—that is, the Torah—of Yahweh. See Vaillancourt, *The Multifaceted Saviour*, 154. However, this Messianic King also seeks to enter and worship in the temple, a privilege reserved only for the priests. He is, therefore, a King-Priest, a point which dovetails back to Ps 110. Furthermore, this Messianic King-Priest quotes from the Song of Moses—Moses being Israel’s first prophet—and so resembles a new Mosaic prophet (cf. Deut 18:15–19) who speaks the Torah of Yahweh. Thus, Steffen G. Jenkins correctly notes, “The speaker of Ps 118 is mysterious. He begins resembling David, then morphs into Moses and finally appears as a future representative leader of Israel.” (*Imprecations in the Psalms: Love for Enemies in Hard Places* [Eugene, OR: Pickwick, 2022], 214).

<sup>20</sup> Jenkins, *Imprecations in the Psalms*, 217.

<sup>21</sup> In his excellent article on Ps 119, Marcus Nodder argues, “This Psalm is far more than just a celebration of the law of the Lord. Such a description would not do justice to the many discordant notes in the composition. The setting is not an ivory tower but rather a



discover, this drama spotlights the psalmist’s unwavering trust and faithfulness to keep the Torah, even amidst severe afflictions.<sup>22</sup> Hence, whereas Psalm 118 identifies a blessed King righteously qualified to enter through Yahweh’s gate and offer thanksgiving in the temple, Psalm 119 unpacks the particular way in which this messianic figure has demonstrated such righteousness—namely, by holding fast to the Torah of Yahweh through hardship and suffering.

Psalm 119 possesses a bevy of features that serve both to highlight the glories of the Torah while simultaneously chronicling the tensions that undergird the psalmist’s experience. Despite being the longest composition in the Psalter, the psalm unfolds in exquisite fashion as an acrostic of twenty-two stanzas, each beginning with a different letter of the Hebrew alphabet and spanning eight lines. It also repeats eight terms—תּוֹרָה (“Torah”)<sup>23</sup> along with seven other synonyms<sup>24</sup>—that appear to correspond generally in

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situation of deep personal distress at the hands of enemies who are never far away. Celebration is mingled with cries of anguish and longing for deliverance (“What is the Relationship between the Different Stanzas of Psalm 119?” *Churchman* 119, no. 4 [January 2005]: 324).

For a brief survey of several commentators “who regard the Psalm as an anthology of verses in no particular order” and thus render “the Psalm comparable in arrangement to the one-sentence sayings of Proverbs 10:1–22:16,” see *idem*, 324–25.

<sup>22</sup> Allen P. Ross summarizes the story as follows:

Finding himself in persecution from powerful people who ridicule his faith in an effort to shame him into abandoning it, the psalmist strengthens himself by his detailed meditations on the Word of the LORD, which is his comfort, his prized possession, his rule of life, his resource for strength, and his message of hope, all of which inspire him to desire it even more, to live by it, and to pray for its fulfillment. (*A Commentary on the Psalms: Volume 3 [90–150]*, Kregel Exegetical Library [Grand Rapids: Kregel Academic, 2016], 463)

<sup>23</sup> The psalm’s twenty-five occurrences of תּוֹרָה (vv. 1, 18, 29, 34, 44, 51, 53, 55, 61, 70, 72, 77, 85, 92, 97, 109, 113, 126, 136, 142, 150, 153, 163, 165, and 174) may correspond with its twenty-five references to Yahweh (designated twenty-four times by the divine name “Yahweh” [יהוה], vv. 1, 12, 31, 33, 41, 52, 55, 57, 64, 65, 75, 89, 107, 108, 126, 137, 145, 149, 151, 156, 159, 166, 169, and 174), and once by the general title “God” [אֱלֹהִים], v. 115). Interestingly enough, Michael K. Snearly, *The Return of the King: Messianic Expectation in Book V of the Psalter*, LHB/OTS 624 (London: Bloomsbury T&T Clark, 2016), 133, observes that תּוֹרָה does not occur in any other psalm in Book V outside of Ps 119.

<sup>24</sup> It is widely acknowledged that in addition to תּוֹרָה, the seven other key words repeatedly used throughout Ps 119 are as follows: עֵדָה (“testimony,” used twenty-three times), פְּקוּדָה (“precept,” used twenty-one times), חֹק (“statute,” used twenty-two times), מִצְוָה (“commandment,” used twenty-two times), מִשְׁפָּט (“judgment,” used twenty-three times), דְּבַר (“word,” used twenty-two times), and אֶמְרָה (“promise,” used nineteen times). See, however, Snearly, *The Return of the King*, 130–32; Snearly argues that there are, in fact, ten Torah words in this psalm rather than merely eight—the other two being דֶּרֶךְ (“way”) and צְדָקָה (“righteousness”).

number with the eight lines of every stanza.<sup>25</sup> These striking qualities convey a sense of totality, completeness, and inexhaustibility that reinforces one of the psalm's primary thrusts: the boundless depths of the Torah's manifold perfections.<sup>26</sup>

In addition to identifying the obvious acrostic form of Psalm 119, various scholars have attempted to subgroup this composition's twenty-two stanzas into a coherent literary structure.<sup>27</sup> While one may be hard pressed to find a complete consensus across the board regarding the psalm's structure, there appears to be at least some agreement over the function of stanzas 11 and 12 (vv. 81–96) as the structural, numerical, and narrational center of this psalm.<sup>28</sup> This becomes clear as one works through Psalm

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<sup>25</sup> Psalm 119 contains a total of 176 lines (8 lines x 22 stanzas), with 167 of these lines featuring one of the psalm's eight key terms. Of the remaining nine lines, there are four that do not contain any of these terms (vv. 3, 37, 90, and 122), and five that employ two terms (vv. 16, 48, 160, 168, and 172). For an extensive analysis regarding the usage and distribution of these eight key words and their various forms across Ps 119, see David Noel Freedman, *Psalm 119: The Exaltation of Torah*, BJS/UCSD 6 (Winona Lake, IN: Eisenbrauns, 1999), 25–55.

<sup>26</sup> J. Clinton McCann writes, "As a literary artist, the psalmist intended the structure of the poem to reinforce its theological content. In short, *torah*—God's revelatory instruction—is pervasive and all-encompassing. It applies to everything from A to Z, or in Hebrew, *Aleph to Tav*" (*The Book of Psalms*, 1166 [emphasis original]). See also Freedman, *Psalm 119*, 88–89.

<sup>27</sup> Nodder observes that some scholars take Ps 119's acrostic form *as* its literary structure, seeing "no connection between the verses beyond the acrostic," and at times even regarding the acrostic form "as evidence in itself that there can be no such logical development" ("What is the Relationship," 326). Nevertheless, he makes a compelling overall case for the following: (1) textual links within each individual stanza; (2) textual links between adjacent stanzas; and (3) thematic links between stanzas as a whole. Nodder was also kind enough to provide me with a 27-page appendix to his article, in which he visually highlights and charts many of these significant textual and thematic relationships. Marcus Nodder, email correspondence, October 27, 2022. For various proposals regarding the literary structure of Ps 119, see Hossfeld and Zenger, *Psalms 3*, 256–84; Hamilton, *Psalms*, 2:340–78; Will Soll, *Psalm 119: Matrix, Form, and Setting*, Catholic Biblical Quarterly Monograph 23 (Washington, DC: The Catholic Biblical Association of America, 1991), 90–111; Pieter van der Lugt, *Cantos and Strophes in Biblical Hebrew Poetry III: Psalms 90–150 and Psalm 1* (Leiden, Netherlands: Koninklijke Brill NV, 2014), 328–45; Casper J. Labuschagne, "Psalm 119—Logotechnical Analysis," *Numerical Features of the Psalms and Other Selected Texts: A Logotechnical Quantitative Structural Analysis*, last modified March 24, 2012, <https://www.labuschagne.nl/ps119.pdf>; Michael K. Mensah, "Making Meaning of Wisdom in Psalm 119 and in Contemporary African Contexts," *OTE* 34, no. 1 (January 2021): 167–76.

<sup>28</sup> Thus, Hossfeld and Zenger, *Psalms 3*, 262–65; Hamilton, *Psalms*, 2:340–41; Nodder, "What is the Relationship," 337–38; Richard J. Clifford, *Psalms 73–150*, AOTC (Nashville: Abingdon Press, 2003), 211. Soll identifies Ps 119:81–120 as the central section, but nevertheless notes, "With the *Lamed* strophe [vv. 89–96], one moves from the desperate *Kaph* strophe [vv. 81–88], which may be said to constitute the nadir of the psalm, to what may be said to constitute the psalm's zenith" (*Psalm 119*, 90–91 [emphasis original]). See also McCann, *The Book of Psalms*, 1168; McCann agrees with Soll's evaluation. Labuschagne takes Ps 119:73–104 as "a larger meaningful centre in terms of the 22 cantos," while recognizing that "in terms of verselines, the arithmetic middle of the psalm falls between the verseline with initial *kaph* (v. 88) and the verseline with initial *lamedh* (v. 89)" ("Psalm 119—Logotechnical Analysis" [emphasis original]). Van der Lugt pushes back against a concentric structure for Ps 119, arguing instead

119. After opening on a positive note with the first two stanzas (vv. 1–16), the psalm introduces hints of distress and discord to the story in stanza 3 (see especially vv. 19–23). These struggles continue to mount in the stanzas that follow,<sup>29</sup> and eventually “the psalmist’s frustration and perplexity come to a head in stanza 11, the bleakest and most anguished of all the stanzas.”<sup>30</sup>

Following this valley of despair, however, the psalm’s movement from the eleventh (vv. 81–88) to the twelfth stanza (vv. 89–96) represents a turning point in the narrative.<sup>31</sup> This appears to be reinforced as the twelfth stanza starts with the psalmist affirming his confidence in Yahweh, his Torah, and his faithfulness (vv. 89–90).<sup>32</sup> And in the subsequent stanzas, while the psalmist’s difficult circumstances remain unchanged,

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that “Cantos I–II (vv. 1–16) represent an introductory section” and “after the Introduction the psalm consists of two regular main parts of 10 cantos each, Cantos III–XII (Part I, vv. 17–96) and XIII–XXII (Part II, vv. 97–176)” (*Cantos and Strophes in Biblical Hebrew*, 341–43). Nevertheless, even he recognizes, “There is a special structural correspondence between the Introduction (Cantos I–II) and the ‘twin-cantos’ concluding Parts I and II [vv. 81–96 and 161–176, respectively].” Hence, despite rejecting a concentric design, he still acknowledges the centrality of Ps 119:81–96, as indicated by his proposed structural scheme: “vv. 1–16|17–48.49–80.81–96|97–128.129–160.161–176 . . . A|B.C.A’|D.E.A’” (332).

<sup>29</sup> See, for instance, Pss 119:25, 28, 31, 39, 42, 50–54, 61, 67, 69–71, 75–76, 78, and 80.

<sup>30</sup> Nodder, “What is the Relationship,” 337. Eveson draws attention to the three-fold use of the verb כלה (“to waste away,” vv. 81, 82, and 87) in this stanza: “It is clear that the suffering he [the psalmist] has been enduring from proud enemies is so intense that it has brought him to death’s door. This is the lowest point in the whole psalm” (*The Book of Psalms*, 2:335). The climactic nature of this stanza as the low point of the psalm also appears to be underscored by the two-fold repetition of the interrogative הַיָּמִי (“How long?” vv. 82 and 84)—the only two occurrences of this word in all of Book V of the Psalter. See Hamilton, *Psalms*, 2:363.

<sup>31</sup> Indeed, the numerical center of this psalm is situated somewhere between v. 88, the final line of the eleventh stanza, and v. 89, the opening line of the twelfth stanza. Labuschagne, counting a total of 1,063 words in Ps 119, concludes, “The text divides into 533 [vv. 1–88] | 530 [vv. 89–176], which means that the last 3 words of v. 88b [וְאֶשְׁמְרָה עֲדוּת פִּיךָ] (“then I shall keep the testimony of your [Yahweh’s] mouth”)] constitute the mathematical centre of the psalm (1063 = 530 + 3 + 530)” (“Psalm 119—Logotechnical Analysis”). See also Van der Lugt, *Cantos and Strophes in Biblical Hebrew*, 328. Ho, *The Design of the Psalter*, 305, uses an alternative method for counting words and identifies the phrase, הַיָּמִי נִצָּב (“Your [Yahweh’s] word stands firm,” v. 89), as the center of the psalm. For Ho’s evaluation of the methodologies employed by Labuschagne and Van der Lugt, as well as an explanation of his own approach, see *idem*, 266–79.

<sup>32</sup> Clifford comments, “As verses 81–88 were the low point, so verses 89–96 are the high point, lifting one’s perspective from earth to heaven, from misery to delight. The psalmist had asked in deep skepticism, ‘how long must your servant endure?’ (v. 84a) and now is able to declare that ‘the LORD exists forever’ (v. 89a) and ‘your faithfulness endures to all generations’ (v. 90a)” (*Psalms 73–150*, 214 [emphasis original]). Similarly, Hossfeld and Zenger note, “YHWH’s ‘word,’ for which, according to v. 81, the petitioner waits, is characterized in v. 89b as a ‘word’ firmly grounded in heaven and thus effective in its power. . . . Accordingly, the two strophes constitute a dramatic tension between ‘the apparent powerlessness of Torah’ and ‘the might of Torah’” (*Psalms 3*, 276).

his hopeful outlook and renewed trust in Yahweh's promises supplant the despondent perplexity that had previously overwhelmed the eleventh stanza.<sup>33</sup>

Consequently, when one reads Psalm 119 according to its acrostic and narrational structure, a coherent plotline emerges in which we find the psalmist doubling down on his commitment to the Torah, even as he laments the fierce opposition that surrounds him.<sup>34</sup> In this way, the psalm not only highlights the Torah's immaculate nature as divine instruction, on a theoretical level, but also illustrates experientially how this perfect law of Yahweh served to anchor the psalmist's troubled soul during some of life's darkest valleys. In Psalm 119, the same King of glory who had returned to Zion in triumph in Psalm 118 now explains the key to his deliverance and victory over his enemies—humble dependence and faithful obedience to the Torah.<sup>35</sup> And it is this same

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<sup>33</sup> Nodder, "What is the Relationship," 337. Nodder further identifies an apparent uptick in the use of the word לְעוֹלָם ("forever") following Ps 119's central turning point. Prior to v. 89, the term had only occurred twice in the psalm (vv. 44 and 52). Beginning with v. 89, however, לְעוֹלָם appears twice in the twelfth stanza—it is the opening word of each half of the stanza (vv. 89 and 93)—and seven additional times throughout the remainder of the psalm (vv. 98, 111, 112, 142, 144, 152, and 160). Thus, Nodder concludes, "This note of eternity appears to have impressed itself on the psalmist's outlook and is the final word which gives him hope, as he lives with the tension of promised blessing for obedience and yet experienced suffering in spite of his faithfulness to the law" (338).

<sup>34</sup> During a discussion of the acrostic nature of the book of Lamentations, Barry G. Webb draws on Dilbert Hillers to offer the following proposal:

The acrostic form of the poems has the effect of giving grief a shape which is itself a kind of resolution. . . . What the acrostic form does is to allow the grief to be fully expressed, and yet at the same time sets limits to it. These poems explore grief in its many and varied aspects, viewing it from one perspective, then from another and yet another. The whole gamut of human sorrow is explored; the A to Z of sorrow. And yet, by that same acrostic pattern, the grief is shaped and led to a conclusion, a point of completeness, where everything necessary has been said, at least for the time being, and the mourner can fall silent without feeling he has been stifled. In this sense the acrostic form has more than aesthetic significance; it has therapeutic and pastoral significance as well. (*Five Festal Garments: Christian Reflections on the Song of Songs, Ruth, Lamentations, Ecclesiastes and Esther*, NSBT 10 [Downers Grove, IL: InterVarsity Press, 2000], 61)

Perhaps we find something analogous to that occurring here in Ps 119? The acrostic format of the psalm provides a structured means by which the psalmist is able to express and give shape to his struggles, questions, and doubts, ultimately arriving at a place of calm and confident resolve to remain faithful to the Torah. I was directed to this helpful idea by Nodder, "What is the Relationship," 340–41.

<sup>35</sup> Jenkins comments, "Delight in Torah and the qualified righteousness available there (Pss 1, 19) is essential for the king to fight off enemy nations (Pss 2, 18), just as it proves essential to fighting off his local, private enemies (e.g., in Pss 7, 109). By the time we reach Ps 119, we know that the king is victorious (Ps 110–18). We see him again in strife with enemies, and explaining how to be rescued" (*Imprecations in the Psalms*, 216).

Torah-righteousness that authorizes the King to enter through Yahweh’s gate and ascend up to the temple—an ascent which Psalms 120–134 will proceed to unpack.

### **Psalms 120–134**

Paired alongside Psalm 119 in the body of section 2 is a group known traditionally as the “Songs of Ascents,” which span Psalms 120–134. This collection derives its name from the opening superscription, שִׁיר הַמַּעֲלוֹת, shared by all fifteen psalms. Much scholarship has been devoted to determining the interpretation of this heading and what its usage entails.<sup>36</sup> In keeping with the canonical method adopted by this study, however, I maintain that the best way to understand this collection is by analyzing it according to its structural features and in light of Book V’s literary development up to this point.<sup>37</sup> When this is done, we will see that the Songs of Ascents advance Book V’s impressionistic narrative forward by anticipating the way Yahweh’s Torah-loving Messiah will lead his redeemed through Jerusalem’s gates and up Mount

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<sup>36</sup> Several of the most prominent interpretations speculate that שִׁיר הַמַּעֲלוֹת is a reference to either: (1) the ascent of Israel at the return to Jerusalem from Babylonian exile; (2) the ascents of pilgrimage to Jerusalem made during Israel’s three annual feasts; (3) the fifteen ascents, or steps, that lead up to the temple in Jerusalem; or (4) the ascending or step-like parallelism which appears to mark the poetical structure of several of the songs in this collection. For a survey of these various interpretations along with a handful of other theories, see Hossfeld and Zenger, *Psalms 3*, 287–94; Loren D. Crow, *The Songs of Ascents (Psalms 120–134): Their Place in Israelite History and Religion*, SBLDS 148 (Atlanta: Scholars Press, 1996), 1–27; Daniel Grossberg, *Centripetal and Centrifugal Structures in Biblical Poetry*, Society of Biblical Literature Monograph Series 39 (Atlanta: Scholars Press, 1989), 15–19; David C. Mitchell, *The Message of the Psalter: An Eschatological Programme in the Book of Psalms*, JSOTSup 252 (Sheffield, England: JSOT Press, 1997), 108–14; Michael D. Goulder, *The Psalms of the Return (Book V, Psalms 107–150): Studies in the Psalter, IV*, JSOTSup 258 (Sheffield, England: Sheffield Academic Press, 1998), 20–24. It seems to me, however, that these various interpretations need not be treated as mutually exclusive. For instance, Robertson argues: “There seems to be no good reason not to understand the phrase as arising out of *both* the annual pilgrimages to Jerusalem and the return to Jerusalem from the exile” (*The Flow of the Psalms*, 210 [emphasis added]).

<sup>37</sup> Thus, Crow rightly contends:

The function of much of this overemphasis on the superscript has been that the *Sitz im Leben* of the collection has been assumed uncritically to be that of whatever meaning the interpreter ascribes to the phrase ‘Songs of Ascents.’ . . . The best approach, then, is to suspend the question of the meaning of the superscript until further analysis of the individual songs in the collection, and of the collection as a whole, is made. This will help the interpreter not to ascribe characteristics and meanings to individual songs in the collection that come about primarily as a result of trying to accommodate the psalm to one’s idea of the superscript’s meaning. (*The Songs of Ascents*, 26–27 [emphasis original])

Zion, where they will worship and dwell together in the eternal, eschatological house of Yahweh.<sup>38</sup>

The literary structure of the Songs of Ascents may be subdivided into three quintets of psalms: Pss 120–124, 125–129, and 130–134; and each subsection is respectively structured around a significant central psalm: Pss 122, 127, and 132. Moreover, the relationship shared by this trio of five-song segments appears to be informed by the overall concept of “ascents,” such that all three sections function together like consecutive steps in an ascending staircase.<sup>39</sup> Hence, as the Songs of Ascents progress from one step-like quintet to the next, a clearer picture begins to come into view—one whereby we observe a spatial movement from an earthly Jerusalem to an eschatological Zion city, ruled by a messianic Davidic Son, and marked by peace, unity, and the blessing of eternal life.<sup>40</sup> This development is displayed below in figure 1.

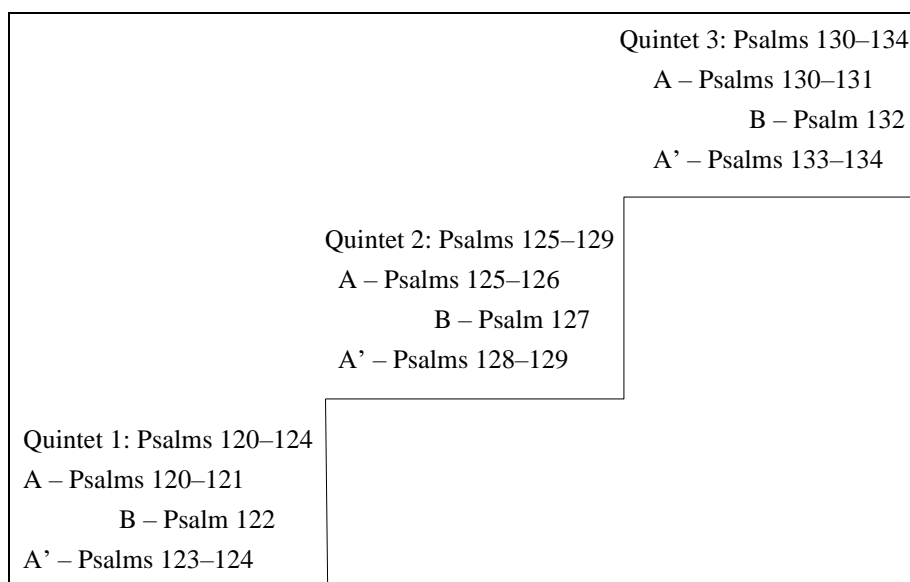
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<sup>38</sup> Robert Wallace writes, “The throne of David seems sure. The city of David is well established and protected by the divine. The David of the early part of book 5, then, seems to be the King-Messiah who is able to presume upon the divine, conquer his enemies, and enter Jerusalem to worship in the city of David and at the city’s established thrones of David” (“Gerald Wilson and the Characterization of David in Book 5 of the Psalter,” in *The Shape and Shaping of the Book of Psalms: The Current State of Scholarship*, ed. Nancy L. deClaisse-Walford, SBLAIL 20 [Atlanta: SBL Press, 2014], 202).

<sup>39</sup> It is also worth observing that the divine name (יהוה) occurs sixteen times in Pss 120–124, seventeen times in 125–129, and eighteen times in 130–134. This incremental usage of יהוה from one section to the next seems to mirror the step-like development that transpires across the Songs of Ascents.

<sup>40</sup> On the subject of spatial movement in the Songs of Ascents, see Gert T. M. Prinsloo, “The Role of Space in the שיר המעלות (Psalms 120–134),” *Biblica* 86, no. 4 (January 2005): 457–77. Prinsloo summarizes his article in this way: “By mapping ‘space’ and relating it to the content of the poems [Pss 120–134] in the context of Book V of the Psalter, the ‘story’ of these poems can be discerned. It is a meaningful story with a sad beginning but a happy end. The happy end resides especially in the expectation that YHWH ‘ascends’ with his people towards the eschatological and Messianic future” (477). Ho, building upon Prinsloo’s work, provides further elaboration: “A journey to the earthly gates of Jerusalem is first seen (122). . . . The earthly Jerusalem can only become the ideal and utopic Zion-city-temple through YHWH’s deliverance (126), building (127) and blessing (128). . . . the ideal Zion will be ruled by a righteous, divine Solomonic-Messianic figure (127:1; 132:11–12) who will usher *shalom*, unity and blessing into Zion” (*The Design of the Psalter*, 155 [emphasis original]).

Figure 1. Staircase-like structure of the Songs of Ascents<sup>41</sup>



There are numerous lexical and syntactical links that help elucidate the three-fold structure of Psalms 120–134.<sup>42</sup> Starting with the first quintet (Pss 120–124), we may

<sup>41</sup> A tripartite division of Pss 120–134 may also be found in Ho, *The Design of the Psalter*, 151–56; Hossfeld and Zenger, *Psalms 3*, 296; Jean-Luc Vesco, *Le psautier de David: traduit et commenté*, Lectio Divina (Paris: Cerf, 2006), 2:1251–52; Dirk Johannes Human, “‘From Exile to Zion’: Ethical Perspectives from the *Sirē Hama* ‘Alôṭ Psalm 127,” in *The Composition of the Book of Psalms*, ed. Erich Zenger, BETL CCXXXVIII (Leuven, Belgium: Uitgeverij Peeters, 2010), 529; Erich Zenger, “The Composition and Theology of the Fifth Book of Psalms, Psalms 107–145,” *JSOT* 23, no. 80 (January 1998): 92; Michael Rohde, “Observations on the Songs of Ascents: A Discussion about the So-Called Zion-Theology of Psalms 120–134,” *Baptistic Theologies* 1, no. 2 (January 2009): 24–42. It should be noted, however, that these scholars do not necessarily advocate for the staircase-like development I am advancing here. Conversely, there are also several scholars who propose a concentric structure for the Songs of Ascents, in which Book V’s only Solomonic psalm (Ps 127) sits in the middle, sandwiched on either side by a group of seven psalms (Pss 120–126 and 128–134)—five of which are anonymous and two of which are Davidic. This symmetrical structure is reinforced by the twenty-four recurrences of the divine name (יהוה) in both of the seven-song groupings, as well as by the abbreviated form of the divine name (יה), which occurs once in the third psalm of each grouping (Pss 122 and 130, respectively). For proponents of this structural scheme, see Mitchell, *The Message of the Psalter*, 108; Robertson, *The Flow of the Psalms*, 212, 232–33; Hamilton, *Psalms*, 2:427; Ernst Wilhelm Hengstenberg, *Commentary on the Psalms*, vol. 3 (Edinburgh: T&T Clark, 1954), 409–10; Casper J. Labuschagne, “The Compositional Structure of the Psalter,” *Numerical Features of the Psalms and Other Selected Texts: A Logotechnical Quantitative Structural Analysis*, last modified November 27, 2014, <https://www.labuschagne.nl/psalterstructure.pdf>. When I first began working on my thesis, I had initially adopted this symmetrical structure. Upon further study of the Hebrew text of Pss 120–134, however, I have become convinced that numerous lexical and syntactical markers delineate the Songs of Ascents into an even, tripartite structure. For a chart laying out the different ways in which various scholars have subdivided Pss 120–134, see Ho, *The Design of the Psalter*, 111.

<sup>42</sup> The following paragraph is based off observations I personally gleaned through a careful study of the Hebrew text of Pss 120–134. Many—if not all—of these connections, however, have been highlighted, by Hendrik Viviers in his impressive article “The Coherence of the *ma* <sup>al</sup>lôṭ Psalms (Pss 120–

observe several indicators highlighting a concentric structure built around Psalm 122. Psalms 121 and 123 both begin with the psalmist lifting up his eyes (אָשָׂא עֵינָי, Ps 121:1; וְנִשְׂאתִי אֶת-עֵינָי, Ps 123:1).<sup>43</sup> Additionally, Psalms 121:2 and 124:8 are very closely worded—each verse opens in comparable fashion,<sup>44</sup> and concludes with the same exact phrase: עֹשֵׂה שָׁמַיִם וָאָרֶץ (“Maker of heaven and earth”).<sup>45</sup>

Moving from Psalms 120–124 to 125–129, we find that the second quintet also contains evidence supporting a concentric arrangement, with Psalm 127 in the middle.<sup>46</sup> The concluding declaration, שָׁלוֹם עַל-יִשְׂרָאֵל (“Peace be upon Israel”), is repeated verbatim in both Psalms 125:5 and 128:6. And, Psalm 129 features links to both Psalms 125 and 126—the pairing of צַדִּיק (“righteous”) with the root רשע (“wicked”) in Psalms 125:3 and 129:4,<sup>47</sup> and the verb קצר (“to reap”) in Psalms 126:5 and 129:7.<sup>48</sup>

Finally, Psalms 130–134 have been concentrically structured as well, with

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134),” *ZAW* 106, no. 2 (January 1994): 278–83. Viviers offers an extensive analysis of the various parallels found throughout the Songs of Ascents, highlighting not only lexical links, but syntactical and phonological connections as well.

<sup>43</sup> Psalms 121 and 123 are the only two compositions in the entire Psalter where the verb נשא (“to lift”) takes עין (“eye”) as its object.

<sup>44</sup> Psalm 121:2a begins with the phrase, עֲזָרִי מֵעַם יְהוָה (“My help is from Yahweh”), and 124:8a, with a similar statement, עֲזָרֵנוּ בְּשֵׁם יְהוָה (“Our help is in the name of Yahweh”). What is more, these are the only two psalms in the Songs of Ascents to employ the noun עֲזָר (“help”).

<sup>45</sup> The refrain, עֹשֵׂה שָׁמַיִם וָאָרֶץ, occurs yet a third time in Ps 134:3, and thus appears to bring the whole of the Songs of Ascents to its fitting close.

<sup>46</sup> Interestingly, Pss 124 and 129 are both introduced in a syntactically parallel manner. They each begin with a statement לִוּלִי יְהוָה שֶׁהָיָה לָנוּ [“If Yahweh had not been for us,” Ps 124:1a]; רַבַּת צָרָרוּנִי [“Greatly have they afflicted me from my youth,” Ps 129:1a]), followed word-for-word by the phrase יֹאמְרֵנָּה יִשְׂרָאֵל (“O let Israel say,” Pss 124:1b; 129:1b), followed once again by the repetition of the previous statement (לִוּלִי יְהוָה שֶׁהָיָה לָנוּ, Ps 124:2a; לִוּלִי יְהוָה שֶׁהָיָה לָנוּ, Ps 129:2a). This parallelism seems to reinforce the fact that these are the final psalms of their respective subsections (Pss 120–124 and 125–129).

<sup>47</sup> These are the only two verses in all of Book V where the lexemes צדק and רשע are both found together.

<sup>48</sup> On a thematic level, there is also a surplus of farming and nature-related imagery that establishes further correspondence between Pss 126 and 129. Psalm 126:4–6 refers to “streams in the Negev” (כַּאֲפִיקִים בְּנֶגֶב), “carrying sheaves” (וְנִשְׂא אֶלְמֹתֶיהָ), and uses the root זרע twice (“to sow,” “seed”). Relatedly, Ps 129:3–7 refers to “plowers” (חֹרְשִׁים) and “their furrows” (לְמַעְנוֹתָם), “the grass of rooftops” (כַּחֲצִיר גִּגּוֹת), and “one who binds sheaves” (מַעְמֵר).



Psalm 132 situated at the heart of this concluding quintet.<sup>49</sup> Psalm 132’s central significance is underscored by its noticeable length, which exceeds the combined verse count of the other four psalms surrounding it.<sup>50</sup> Moreover, the Songs of Ascents appear to arrive at a “Davidic climax” of sorts in Psalm 132, as the psalm not only is bookended by Davidic psalms (Pss 131 and 133), but also repeats the name דָּוִד (“David”) four times throughout its composition.<sup>51</sup> Thus, a strong textual case may be made that Psalms 120–134 subdivides into a tripartite structure consisting of three concentric quintets of psalms.<sup>52</sup>

Situated in the middle of each subsection is a central song: Psalms 122, 127, and 132. All three of these psalms are connected by the common theme of the temple,<sup>53</sup>

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<sup>49</sup> The first and third quintets (Pss 120–124 and 130–134, respectively) also seem to be linked through the parallel usage of the first-person common singular form of the verb, קרא (“to call out”), which introduces both Pss 120:1 and 130:1. Furthermore, these mark the only two instances of קרא in the Songs of Ascents.

<sup>50</sup> In the MT, Ps 132 is eighteen verses, whereas 130–131 and 133–134 are a combined seventeen verses (Ps 130 is eight verses; Pss 131, 133, and 134 are each three verses long). Thus, McCann writes, “The thirteenth of the Songs of Ascents (Psalms 120–134), Psalm 132 stands out in the collection because it is noticeably longer than the others. Its length seems to signal its special importance” (*The Book of Psalms*, 1210).

<sup>51</sup> It may be that the four occurrences of דָּוִד in Ps 132:1, 10, 11, and 17, actually correspond numerically to the four Songs of Ascents authored by David (Pss 122, 124, 131, and 133). If this is the case, we might say that the theme of “David” throughout Pss 120–134 “ascends” in intensity and ultimately coheres and climaxes in Ps 132. Whatever the case, Wallace rightly concludes, “While Ps 132 lacks a Davidic superscription, the psalm cries out on behalf of David and in support of the Davidic monarchy. The psalm is a reminder to God of the Davidic covenant and a desire to support David” (“Gerald Wilson and the Characterization of David,” 202). Furthermore, these four occurrences of דָּוִד also seem to be situated at structurally important junctures, as they mark the beginning (v. 1), middle (vv. 10 and 11), and end (v. 17) of the psalm. Indeed, Ho, Van der Lugt, and Labuschagne all agree that the phrase in v. 11, נִשְׁבַּע־יְהוָה לְדָוִד (“Yahweh has sworn to David”), occupies the mathematical center of the entire psalm, based on word count. See Ho, *The Design of the Psalter*, 301, 305; Van der Lugt, *Cantos and Strophes in Biblical Hebrew*, 411; Casper J. Labuschagne, “Psalm 132—Logotechnical Analysis,” *Numerical Features of the Psalms and Other Selected Texts: A Logotechnical Quantitative Structural Analysis*, last modified May 9, 2008, <https://www.labuschagne.nl/ps132.pdf>. See also Ernst R. Wendland’s structural analysis of Ps 132 in “Disjunctive Parallelism in the Psalter—What it is, and Why it is important, with special reference to Psalm 132,” unpublished presentation (Stellenbosch University, October 2018, <https://www.academia.edu/37533790>), 20–31.

<sup>52</sup> Strikingly, the word-for-word phrase, מִעַתָּה וְעַד־עוֹלָם (“from now and to eternity”) occurs three times in the Songs of Ascents—Pss 121:8; 125:2; and 131:3. This three-fold repetition, with one occurrence per quintet, further strengthens our case for the three-fold structure of this psalm grouping.

<sup>53</sup> Psalm 122 is framed by references to the בַּיִת יְהוָה (“house of Yahweh,” vv. 1, 9). Psalm 127 is a psalm written by Solomon, whose greatest achievement as Israel’s king was overseeing the construction of Jerusalem’s temple (cf. 1 Kgs 5–8). Given this historical context, it seems likely that Solomon’s reference to בַּיִת (“house”) in Ps 127:1 is an allusion to the house of Yahweh. Lastly, Ps 132

and together, they help chart the developmental trajectory of the Songs of Ascents.<sup>54</sup> Consequently, when we read Psalms 120–134 according to their three-part structure and devote proper attention to each subsection’s central song, the temple emerges as the underlying focal point of the entire collection. Each quintet circles this theme in a recursive manner,<sup>55</sup> developing and imbuing it with greater meaning and depth, such that readers come to understand the temple not merely as an earthly, man-made construct in Jerusalem city, but as an eschatological reality where Yahweh will dwell with his covenant people forever.

We see the temple highlighted firstly in Psalm 122, which finds David and his followers standing at the gates of Jerusalem (v. 2) after a grueling journey,<sup>56</sup> eager to enter the city and worship in the house of Yahweh (vv. 1, 9).<sup>57</sup> The city and temple portrayed in this psalm, however, appear to be spatial and temporal, as the arduous journey it takes to reach Jerusalem’s gates has been “marked with geographical and physical landmarks.”<sup>58</sup> Conversely, in Psalm 132, Yahweh selects Zion as his resting

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employs the two terms מְשָׁכָן (“dwelling place,” vv. 5, 7) and מְנוּחָה (“resting place,” vv. 8, 14) to designate the temple.

<sup>54</sup> Ho argues that these three psalms are “a triptych for Zion” that enables us to “understand the rationale of the SOA [Songs of Ascents].” Ho, *The Design of the Psalter*, 152–53, 155.

<sup>55</sup> As discussed in previous chapters, see Peter J. Gentry’s insightful explanation of the recursive nature of Hebrew literature in *How to Read and Understand the Biblical Prophets* (Wheaton, IL: Crossway, 2017), 41–58.

<sup>56</sup> Rohde notes, “Ps 122 is immediately surrounded by psalms which speak of the hardships and afflictions of the petitioner, in dramatic metaphors, which on occasion express mortal danger. Ps 122 itself speaks of joy and peace and makes Jerusalem a *place of security and safety*” (“Observations on the Songs of Ascents,” 31 [emphasis original]). Thus, the psalmist who had formerly dwelt amongst enemies “who hate peace” (שׂוֹנְאֵי שְׁלוֹמִי, Ps 120:6), now prepares to enjoy the שְׁלוֹמִי of dwelling in יְרוּשָׁלַם (Ps 122:6–8).

<sup>57</sup> In addition to the way that the construct package בֵּית יְהוָה (“the house of Yahweh”) frames the entire psalm, note the central location of the phrase לְבֵית דָּוִד (“for the house of David”) in v. 5. Psalm 122 appears to be drawing a connection between the house—or throne—of David (kingship) and the temple (priesthood). This may imply the need for a Davidic King-Priest in order both to mediate Yahweh’s rule to his people (kingship), as well as intercede for and enable Yahweh’s people to enter into his presence (priesthood). Interestingly, these three uses of בֵּית in Ps 122 mark the term’s only occurrences in the first quintet of the Songs of Ascents.

<sup>58</sup> Ho, *The Design of the Psalter*, 154. Note especially the movement from Meshech and Kedar (Ps 120:5) to Jerusalem (Ps 122:2, 3, and 6). Prinsloo writes that the regions of Meshech and Kedar “signify the northern and southern extremities of the experience of being in exile.” Thus, “Psalms 120–122

place *forever* (vv. 13–14), and draws a clear line of association between David and Yahweh’s Anointed (vv. 10–11, 17).<sup>59</sup> Thus, we see clear eschatological and messianic overtones behind Psalm 132’s depiction of the temple, implying a progression from Psalm 122’s earthly Jerusalem-temple to Psalm 132’s eschatological Zion-temple.<sup>60</sup>

Bridging this temple-related movement between Psalms 122 and 132 is the only Solomonic work in all of Book V—Psalm 127. Lexically and thematically, this psalm connects back to Psalm 122,<sup>61</sup> while simultaneously paving the way forward for Psalm 132.<sup>62</sup> It emphasizes Yahweh as the primary agent who builds the house and keeps the city (v. 1), thereby underscoring the fact that not even an earthly, man-made temple like Solomon’s will suffice as a permanent resting place for Yahweh—he himself must

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describe a journey (Psalm 121) from negative space (Psalm 120) towards positive space (Psalm 122), an ascending movement from the depths of despair and exile to the joyous arrival in Jerusalem” (“The Role of Space,” 462, 465. Additionally, John Goldingay, commenting on Ps 122, writes the following:

Ps. 122 is unique for its focus on Zion itself—or rather on Jerusalem (vv. 2–3, 6) since “Zion” does not occur. . . . Only Jerusalem is addressed. That coheres with the actual use of the name Jerusalem rather than Zion. While Jerusalem and Zion can have similar reference, the names have different connotations. Jerusalem points more to an earthly city, the capital of Israel, a city of stone and brick, inhabited by people. Zion points more to a religious entity, the place where the temple is, the abode of Yhwh—even though Jerusalem of course is the place where the temple actually is (see v. 1). (*Psalms*, vol. 3, *Psalms 90–150*, Baker Commentary on the Old Testament Wisdom and Psalms [Grand Rapids: Baker Academic, 2008], 462)

<sup>59</sup> Psalm 132 contains the only two instances of the term קִשְׁיָהּ (“Anointed,” vv. 10 and 17) in all of Book V, and both of these occurrences are paired with references to “David” (vv. 10, 11, and 17). Snearly comments, “It is significant that the thrones—that is, dwelling places—of the heavenly ruler and the earthly ruler are coterminous: they both reign from Zion. . . . By linking Zion with the king, Psalm 132 demonstrates that the program outlined in Psalm 2 still stands: Yahweh’s reign will be represented by an earthly king whose throne is on Zion” (*The Return of the King*, 153–54).

<sup>60</sup> Psalms 133 and 134 appear to build upon the themes emphasized in Ps 132 by describing what life in Yahweh’s eschatological dwelling place will entail—namely, unity (Ps 133:1), worship (Ps 134:1–2), and the blessing of eternal life (Pss 133:3; 134:3). Psalm 133 likens the pleasantness of brothers dwelling together in unity (v. 1) to dew running down the mountains of Zion (v. 3). Such a comparison seems to indicate that this harmonious communal lifestyle is situated atop Mount Zion where Yahweh has established His dwelling place forever (Ps 132:13–14). Likewise, Ps 134 summons the servants of Yahweh to lift up hands of worship in the holy place within the temple (vv. 1–2).

<sup>61</sup> Psalms 122 and 127 are the only two songs in this collection that feature the two words בנה (“to build”) and עִיר (“city”)—both of which occur together in the same respective verses (Pss 122:3 and 127:1).

<sup>62</sup> Psalm 127’s Solomonic authorship, coupled with its noticeable usage of the terms בנה (“to build,” v. 1), בַּיִת (“house,” v. 1), and בֶּן (“son,” vv. 3–4), strongly allude to 2 Sam 7, where all three of these lexemes (בנה, בַּיִת, and בֶּן) are repeatedly employed as Yahweh makes a covenant with David. Psalm 132 will later refer back to the Davidic covenant of 2 Sam 7 even more blatantly (see especially, vv. 1–5 and 11–12).

build his own house.<sup>63</sup> How will he accomplish this? An answer begins to surface when the two halves of Psalm 127 are read in light of each other and within the context of the Songs of Ascents as a whole. The building of the house (vv. 1–2) will come about through the blessing of sons (vv. 3–5), a concept which Psalm 132 develops more fully. Solomon—David’s son—and the house that he constructed for Yahweh, typologically prefigure a future Davidic Son through whom Yahweh will establish his eschatological temple, where he will dwell with and reign over his covenant people forever.<sup>64</sup>

To conclude this section on Psalms 120–134 then, Peter Ho succinctly summarizes, “In the three-part structure of the SOA [Songs of Ascents], we see a development of a city that moves from an earthly Jerusalem (122) to an eschatological Zion (132) built by YHWH alone (127).”<sup>65</sup> These fifteen songs dovetail back to Psalm

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<sup>63</sup> Hossfeld and Zenger comment, “[Ps 127] evokes the theme of the ‘city of Jerusalem’ (cf. Psalm 122) and ‘YHWH’s temple on Zion’ (cf. Psalm 132), inasmuch as ‘the house’ and ‘the city’ spoken of in Ps 127:1 are *also* transparent to Jerusalem and the Temple. If we include the superscription, which characterizes Psalm 127 as a psalm of Solomon, the Jerusalem-Zion connection is obvious” (*Psalms* 3, 296, [emphasis original]).

<sup>64</sup> On this point, Christopher Ash puts it very well:

The key to praying this psalm [Ps 127] is to read the ‘house’ and ‘city’ of verses 1, 2 and the ‘children’ (lit. ‘sons’) of verses 3–5 in the wider context of the Psalms of Ascent. This suggests that the ‘house’ is ‘the house of the LORD’ (122:1; 134:1) combined with ‘the house of David’ (122:4), i.e. both the temple and the Davidic line, God’s king ruling the world from the place of God’s presence. Further, it suggests that ‘sons’ are most importantly the sons born in David’s line (cf. 132:11, 12). The heading ‘of Solomon’ . . . supports these connections with the Temple and David’s dynasty.

The shared ‘project’ of both halves of the psalm is therefore the great Bible ‘Zion’ project that is fulfilled in Jesus Christ, the great Son of David and the embodiment of the Temple, God’s presence on earth—in Jesus, that is, and the people of Jesus. (*Teaching Psalms*, vol. 2, *A Christian Introduction to Each Psalm*, From Text to Message [Fearn, Scotland: Christian Focus, 2018], 253–54)

Hamilton also appears to arrive at this same conclusion: “Man’s inability to build and keep in the first two verses [of Ps 127] are followed by the hope represented by the birth of male descendants in verse 3 (בָּנִים, ‘sons’). The Davidic line, the dynastic succession of kings that would culminate in Jesus, depended upon male heirs to the throne” (*Psalms*, 2:402–403).

<sup>65</sup> Ho, *The Design of the Psalter*, 152. Similarly, Robertson writes, “This distinctive collection of psalms [Pss 120–134] vividly anticipates the movement of God’s people toward the permanently established focal point of their worship in Mount Zion, in fulfillment of the covenantal promise to David concerning a permanent dwellingplace [*sic*] for God’s house” (*The Flow of the Psalms*, 210). I would further posit that the tripartite narratival progression observed in the Songs of Ascents, highlighted especially by the movement from David/Jerusalem (Ps 122) to Solomon/The Temple (Ps 127) to the Davidic Messiah/Eschatological Zion (Ps 132), seems to mirror the overall plot development of the Psalter as a whole: Books I–II focus on the struggles, victories, and enthronement of the historical David, thus paralleling Pss 120–124. Books III–IV begin with Solomon and trace Israel’s decline, culminating with

119 by bringing Torah and Temple together; for it is from this eschatological Zion Temple that Yahweh’s Torah will go forth unhindered to all the nations and peoples of the earth.<sup>66</sup> And it will be mediated by Yahweh’s Anointed King—a Torah-delighting, Temple-building Son of David greater even than King Solomon.

### Psalms 135 and 136

On the back end of section 2 sit Psalms 135 and 136. As was the case with the first section of Book V, which had closed by pairing a series of יה־הללו psalms (Pss 111–117) alongside a psalm containing the summons הודו ליהוה כִּי־טוב כִּי לְעוֹלָם חֲסִדוֹ (Ps 118), so too here in the second section, Psalms 135 and 136 adhere to that same pattern.<sup>67</sup> The former psalm plays a purely concluding role, whereas the latter is a *janus*, serving the double function of transitioning out of this section and into the next. Thus, I will firstly examine the ways in which Psalm 135 wraps up section 2, before then considering how Psalm 136 joins together with Psalm 135 to supplement this doxological conclusion.<sup>68</sup>

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exile and the destruction of both the temple and the city of Jerusalem, perhaps finding correspondence with Pss 125–129. And Book V looks ahead to the future Davidic Messiah who will usher in an eschatological restoration, as envisioned by Pss 130–134.

<sup>66</sup> In OT texts like Isa 2:1–4 and Mic 4:1–8, we find precisely this sort of eschatological portrait as the prophets envision the nations streaming up Mount Zion to the house of Yahweh—the Temple—in order to receive his Torah and submit under his rule. Furthermore, Timothy Ward observes that the physical features of the tabernacle and Jerusalem temple reflect a connection between Torah and Temple:

At the heart of the tabernacle (and then subsequently at the heart of the more permanent temple in Jerusalem) sat the ark of the covenant, containing the stones inscribed with the summary of the covenant law (Exod. 25:10–22). Moreover it was directly over this ark, containing God’s covenant words, that God promised to meet with Moses and speak to him (Exod. 25:22). This was a powerful illustration of all God’s covenant-based relationships with his people. His words, literally written in stone, represented the place where he met with the leader of his people, at the centre of their encampment (and later at the centre of their city, Jerusalem). This spoke powerfully of the fact that God’s words were in some sense the mode in which he had chosen to be present among his people. (*Words of Life: Scripture as the Living and Active Word of God* [Downers Grove, IL: IVP Academic, 2009], 29)

<sup>67</sup> Psalm 135 utilizes the end-marker יה־הללו to form an *inclusio* in vv. 1 and 21. Psalm 136 begins with the introductory formula, הודו ליהוה כִּי־טוב כִּי לְעוֹלָם חֲסִדוֹ, in v. 1, and every subsequent verse in the psalm proceeds to echo the latter half of this line (כִּי לְעוֹלָם חֲסִדוֹ).

<sup>68</sup> As I had done in my treatment of Ps 118 in chapter 3, I will only be considering the particular ways in which 136 concludes the second section of Book V here. Discussion regarding how this

In addition to featuring an *inclusio* of the structural refrain הַלְלוּ יְהוָה, which signifies the end of a major section within Book V, Psalm 135 contains a number of other textual indicators that clue us in on its concluding function. Most immediately, the language used in verses 1–2 is quite similar to that found earlier in Psalm 134:1. Both passages address “servants of Yahweh, who stand in the house of Yahweh,”<sup>69</sup> and call on them to worship.<sup>70</sup> Thus, Psalm 135 functions as a culminating celebration following the ascension up the figurative steps of Psalms 120–134, with its invitation to “Praise Yahweh” (vv. 1, 3, and 21), providing a direct response to the anticipated establishment of his eschatological dwelling place.<sup>71</sup> Furthermore, there are abundant lexical points of contact tying Psalm 135 back to the הַלְלוּ יְהוָה psalms of Book V’s first section (Pss 111–117).<sup>72</sup> The cumulative presence of these links suggests that “Psalm 135 serves as a

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psalm introduces section 3 of Book V (Pss 136–150) will be deferred to the next chapter.

<sup>69</sup> Psalm 134:1 reads, עֲבָדֵי יְהוָה שְׁעֵמְדִים בְּבַיִת יְהוָה, while 135:1–2 reads, עֲבָדֵי יְהוָה הֵמָּה הַעֲמָדִים בְּבַיִת יְהוָה. The only difference is that Ps 134:1 attaches the article הֵמָּה onto the participle (הַעֲמָדִים), whereas 135:1–2 attaches the relative pronoun שֶׁ onto the participle (שְׁעֵמְדִים). However, this distinction is negligible since both phrases essentially mean the same thing.

<sup>70</sup> McCann surmises that it is “as if the editors of the psalter intended for Psalms 135–136 to articulate the praise invited by Ps 134:1–2,” observing that some scholars even believe that Pss 135–136 “form an appendix to the Songs of Ascents” (*The Book of Psalms*, 1219). Note, as well, the repeated use of the word pairing טוֹב (“good”) and נְעִים (“pleasant”) in both Pss 133:1 and 135:3, a pairing which “only occurs in one other place in the Psalter: 147:1.” James M. Todd III, *Remember, O Yahweh: The Poetry and Context of Psalms 135–137* (Eugene, OR: Wipf & Stock, 2015), 102. For additional lexical parallels between Pss 135 and 133–134, see *idem*, 100–2.

<sup>71</sup> In the Pentateuch, shortly after the completion of the tabernacle (Exod 38), Aaron and the Levites are anointed and consecrated to serve as priests in the sanctuary (Exod 40; Lev 8; Num 3–4). This sequence of events appears to find a parallel in Pss 132–134: the temple is established in 132; Aaron is figuratively anointed in 133:2; and those serving Yahweh in the sanctuary (Ps 134:1–2) mirror the ministry of the Levites. In light of this, Ps 135:19–20 summons the houses of Aaron and Levi (along with the house of Israel and all who fear Yahweh) to bless Yahweh. On this point, I have drawn from Ho, *The Design of the Psalter*, 159.

<sup>72</sup> Several of the most significant links include the following: the opening calls to worship in Pss 113:1 and 135:1, which contain all the same words but in a different order; the use of the name מִצְרַיִם (“Egypt”) in Pss 114:1 and 135:8–9, which has not occurred anywhere else in Book V up to this point; use of the phrase בְּתֵּי הַבָּיִת (“in the courts of the house”) in Pss 116:19 and 135:2, which is found nowhere else in Book V; and, especially, all of the closely-worded parallels shared between Pss 115 and 135 (115:3 and 135:6; 115:4–8 and 135:15–18; 115:9–13 and 135:19–20). What is more, this psalm features intracanonical connections that go well beyond the Hebrew Psalter. Derek Kidner goes so far as to assert, “Every verse of this psalm either echoes, quotes or is quoted by some other part of Scripture” (*Psalms 73–150: A Commentary on Books III–V of the Psalms*, TOTC 14b [London: InterVarsity Press, 1973], 455). For a list of Ps 135’s intracanonical connections, see Hossfeld and Zenger, *Psalms* 3, 494–95.

concentrated mirror of the initial collection of *Hallelu-YAH* psalms of Book V,” essentially doing in micro format what Psalms 111–117 had accomplished on a macro level.<sup>73</sup>

Situated beside Psalm 135 is Psalm 136. The psalm’s clear usage of the structural marker הַסֶּדֶד בִּי לְעוֹלָם חֶסֶד (v. 1), trailed by partial reverberations of הַסֶּדֶד (vv. 2–3, 26) and בִּי לְעוֹלָם חֶסֶד (vv. 2–26), notifies us of the composition’s introductory function as a part of the next major section in Book V (Pss 136–150). At the same time, however, there are a vast multitude of links stitching this psalm together with the previous one, which suggests that Psalm 136 *also* works in conjunction with Psalm 135 to bring the current section to its proper close.<sup>74</sup> Together, this pair of psalms offers a historical overview of Yahweh’s wonderful works—from creation (Pss 135:7; 136:5–9), to the exodus (Pss 135:8–9; 136:10–15), throughout Israel’s wilderness wanderings and warfare (Pss 135:10–11a; 136:16–20), and culminating with Yahweh’s gift of the inheritance of the promised land (Pss 135:11b–12; 136:21–22).<sup>75</sup> In so doing, these psalms ground the eschatological portrait of section 2’s body in the tangible demonstrations of Yahweh’s covenant faithfulness and love throughout Israel’s history.

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<sup>73</sup> Robertson, *The Flow of the Psalms*, 221 (emphasis original). Additionally, as I had alluded to earlier in footnote 2, Ps 135 also connects back to the opening psalm of section 2 (Ps 118) by way of its address to the “house of Israel,” the “house of Aaron,” and “those who fear Yahweh” (see Pss 118:2–4; 135:19–20). This link frames the main body of the second section of Book V and reinforces the notion that Pss 118 and 135 are structural bookends.

<sup>74</sup> A significant majority of scholars recognizes the numerous connections tying Pss 135 and 136 together. Snearly summarizes the strongest lexical parallels as follows: “The use of *בכור*, *נכה*, and *מצרים* in Pss. 135.8 and 136.10; the repetition of *ונתן ארצם* in Pss. 135.12 and 136.21; the only two references to the Pharaoh are in Pss. 135.9 and 136.15; *נכה*, *הרג*, *נכה*, *מלכים*, *הרג* in Pss. 135.10 and 136.17–18; the exact repetition of *לענין מלך הבשן* and *האמרי ולענין מלך הבשן* in Pss. 135.11 and 136.19–20” (*The Return of the King*, 144n15). In his doctoral dissertation, James Todd has provided perhaps the most exhaustive treatment and analysis of this subject, examining the way in which these two psalms are linked together on a lexical, structural, and thematic level. James M. Todd III, “A Poetic and Contextual Analysis of Psalms 135–137” (PhD diss., Southeastern Baptist Theological Seminary, 2010), 175–86. See also Todd, *Remember, O Yahweh*, 86–93.

<sup>75</sup> Todd observes that despite the general parallels between each psalm’s historical overview, “Ps 135 focuses solely on the beginning (Egypt) and end (Canaan) of Israel’s journey, while Ps 136 includes significant events during the journey from Egypt to Canaan (i.e., the Red Sea and the wilderness).” Thus, he concludes that “Ps 135 highlights Yahweh’s relationship with Israel more in terms of election (v. 4) and general care (v. 14); in contrast, Ps 136 describes this relationship primarily in terms of historical deliverance (vv. 10–24)” (*Remember, O Yahweh*, 92).

The messianic hope of Book V, which the second section further develops, is not mere wishful thinking; rather, it is rooted in Yahweh's past acts of deliverance and redemption.<sup>76</sup>

### Conclusion

In this chapter, I have examined the second section of Book V (Pss 118–136) within the broader context of the book's structure and plotline. Along the way, I have maintained that the two main themes of this section correspond to the two halves that comprise section 2's body—the Torah in Psalm 119, and the Temple in Psalms 120–134. Together, this thematic pair gives us a clearer understanding of the glorious, future restoration that the coming Messiah will bring about when he accomplishes the new exodus.<sup>77</sup> This Davidic Priest-King's commitment to Torah-righteousness qualifies him to pass through the gate of Yahweh, ascend the mountain of Yahweh, and enter into the house of Yahweh, in order to mediate the rule of Yahweh to all the peoples and nations who will dwell in the eschatological Zion.

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<sup>76</sup> Michael Fishbane puts it well:

Recollection of the ancient exodus from Egypt serves the speaker as a hedge against despair and a catalyst towards renewed hope.

The simultaneous capacity of the exodus paradigm to elicit memory and expectation, recollection and anticipation, discloses once again its deep embeddedness as a fundamental structure of the biblical historical imagination. . . . the events of history are prismatic openings to the transhistorical. Indeed, the very capacity of a historical event to generate future expectation is dependent on the transfiguration of that event by the theological intuition that in it and through it the once and future power of the Lord of history is revealed. (*Text and Texture: Close Readings of Selected Biblical Texts* [New York: Schocken Books, 1979], 140)

<sup>77</sup> As N. T. Wright explains, "The Temple and Torah between them point ahead to a new world, God's new 'place,' the renewed creation filled with God's glory and purpose as the waters cover the sea" (*The Case for the Psalms: Why They Are Essential* [New York: HarperOne, 2013], 104). See idem, 102–8, for Wright's full discussion concerning the relationship between the temple and the Torah in the Psalms.



## CHAPTER 5

### BOOK V, SECTION 3: PSALMS 136–150

The final section of Book V's tripartite structure encompasses Psalms 136–150. Yet again, these psalms revisit the same overarching subject addressed by the previous two sections but from a slightly different angle, adding greater dimensionality to the book's portrait of the Davidic Messiah. The third section is framed by Psalm 136 on the front end, with its clear use of the refrain *הַדּוֹ לַיהוָה בְּיָטוּב בְּיָ לְעוֹלָם תְּסֻדּוּ* (v. 1), as well as by Psalms 146–150 on the back end, punctuated by a flurry of *יְהִי הַלְלוּ יְהוָה* repetitions (Pss 146:1, 10; 147:1, 12, 20; 148:1, 14; 149:1, 9; and 150:1, 6). Situated within this structural bracket is section 3's body, setting the exilic Psalm 137 beside the Davidic grouping of Psalms 138–145.

Earlier, in chapter 3, I had argued that the first section of Book V (Pss 107–118) envisions a coming Priest-King who would ultimately be exalted in triumph over his foes and thereby bring about an eschatological exodus-like restoration for Yahweh's covenant people. Nevertheless, before he can stand in glorious victory, he must first undergo persecution and opposition along the way. Here in this chapter, I contend that the body of Book V's third section circles back around to develop this theme of suffering further. By placing Psalm 137 next to 138–145, the editor of the Psalter establishes a link associating the exilic afflictions of Israel with the personal afflictions of David, Israel's representative king. David's historical experiences of affliction thus become paradigmatic for the nation as a whole, and typologically prefigure the afflictions of a future David who will redeem his people by suffering as their ultimate Representative King. Once more, I will treat each consecutive segment of this third section in order: Psalm 136 (the introduction), Psalms 137 and 138–145 (the body), and Psalms 146–150 (the conclusion).

## Psalm 136<sup>1</sup>

Psalm 136 acts as a bridge that transitions from the second to the third section of Book V (Pss 118–136 and 136–150, respectively). While the psalm undoubtedly possesses numerous links stitching it together with Psalm 135, and thus connecting it back to section 2,<sup>2</sup> there are also several indicators highlighting its function as the opening psalm of section 3.<sup>3</sup> Most obviously, Psalm 136 begins with the structural marker **הָדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ**, a refrain that has repeatedly been used in psalms throughout Book V to signal the beginning of a new major section (see Pss 107:1; 118:1, 21). Partial echoes of this statement then reverberate throughout the rest of Psalm 136, with the opening imperative **הָדוּ** (“Give thanks”) employed again in verses 2, 3, and 26, and the concluding ground clause **כִּי לְעוֹלָם חַסְדּוֹ** (“for everlasting is his steadfast love”) recurring along the back half of every verse.

Furthermore, however, Psalm 136’s literary structure also hints at its introductory role (see table 13). This structure may be delineated on the basis of certain grammatical features found throughout the psalm. Bracketing the entire composition is

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<sup>1</sup> Here I will primarily examine the ways in which this psalm introduces the third section. For a discussion of the psalm’s concluding function in Pss 118–136, see chapter 4.

<sup>2</sup> On this point, see footnote 74 in chapter 4.

<sup>3</sup> Michael K. Snearly contends that all of Pss 120–137 should be taken together as a cohesive section. His argument rests primarily on five “key-word links within Psalms 120–137: **צִיּוֹן**, **יְרוּשָׁלַם**, **יִשְׂרָאֵל**, **שִׁיר**, and **מַעֲלָה**. These words appear with great frequency within this group [Pss 120–137], but their frequency of occurrence wanes dramatically in the other parts of Book V” (*The Return of the King: Messianic Expectation in Book V of the Psalter*, LHB/OTS 624 [London: Bloomsbury T&T Clark, 2016], 145–46). See idem, 145–50, for Snearly’s full discussion on this point. The data Snearly presents, however, is not as convincing as it would initially appear—particularly with regard to Pss 135–137. There are several reasons why this is the case: (1) Of the five key words indicated above, the only one that occurs in Ps 136 is **יִשְׂרָאֵל**, a word which appears nine times outside of Pss 120–137, elsewhere in Book V. (2) Two of these five key words (**שִׁיר** and **מַעֲלָה**) are simply the superscription of the “Songs of Ascents” (**שִׁיר הַמַּעֲלֹת**), and are thus completely absent from both Pss 135 and 136. While **שִׁיר** does occur in Ps 137, it is not used as a superscription the way it is in Pss 120–134. Interestingly enough, **שִׁיר** also occurs in Ps 138 but Snearly does not include that psalm as a part of this larger grouping that he contends for. (3) More broadly speaking, the flimsiness of Snearly’s data becomes much more apparent once we look beyond the superscription of the Songs of Ascents. Accepting that Pss 120–134 make up an obvious unit as the Songs of Ascents, if we were to omit the two key words **שִׁיר** and **מַעֲלָה** from the data pool, we would find that there are three psalms in this group (Pss 120, 123, and 127) that do not feature *any* of the remaining key words (**צִיּוֹן**, **יְרוּשָׁלַם**, and **יִשְׂרָאֵל**), and nine psalms (Pss 121, 124, 126, 130–134, and 136) that only feature one of these words. Clearly then, the three key words **צִיּוֹן**, **יְרוּשָׁלַם**, and **יִשְׂרָאֵל** are not sufficient enough evidence to argue that Pss 135–137 go together with Pss 120–134 as a cohesive section.

the four-fold repetition of הָדַד, always followed by a *lamed* preposition attached to an object of thanksgiving (vv. 1–3 and 26). This command to give thanks governs the rest of the psalm, as evidenced by the eight recurrences of an opening *lamed* preposition scattered throughout the body (vv. 4, 5, 6, 7, 10, 13, 16, and 17).<sup>4</sup> Of structural significance are the three instances in which the *lamed* preposition is connected with the participial form of the verb עָשָׂה (“to do,” v. 4; “to make,” vv. 6, 7), as well as the two instances in which it is attached to the *hiphil* participle of the verb נָכַח (“to strike,” vv. 10 and 17). Consequently, the three uses of לְעֲשֶׂה (vv. 4, 6, and 7) bind verses 4–9 together as a subsection, while the two appearances of לְמַכֶּה at the respective starts of verses 10 and 17 demarcate verses 10–16 and 17–22 as two parallel units.<sup>5</sup>

Table 13. Structure of Psalm 136<sup>6</sup>

A – Opening summons to give thanks (vv. 1–3)
B – Creation (vv. 4–9)
C – The exodus from Egypt (vv. 10–16)
C’ – The conquest of Canaan (vv. 17–22)
B’ – Present salvation from exile (vv. 23–25)
A’ – Closing summons to give thanks (v. 26)

<sup>4</sup> James M. Todd III, *Remember, O Yahweh: The Poetry and Context of Psalms 135–137* (Eugene, OR: Wipf & Stock, 2015), 39.

<sup>5</sup> See James M. Hamilton Jr., *Psalms*, vol. 2, *Psalms 73–150*, EBTC (Bellingham, WA: Lexham Academic, 2021), 435–36; Frank-Lothar Hossfeld and Erich Zenger, *Psalms 3: A Commentary on Psalms 101–150*, Hermeneia: A Critical and Historical Commentary on the Bible (Minneapolis: Fortress Press, 2011), 504–5.

<sup>6</sup> For this chiastic structure, I have drawn from Hamilton, *Psalms*, 2:436. While Hossfeld and Zenger, Kidner, and Ross may not treat Ps 136 as a chiasm, they still adopt the same structural divisions. Hossfeld and Zenger, *Psalms 3*, 506; Derek Kidner, *Psalms 73–150: A Commentary on Books III–V of the Psalms*, TOTC 14b (London: InterVarsity Press, 1973), 457–58; Allen P. Ross, *A Commentary on the Psalms: Volume 3 (90–150)*, Kregel Exegetical Library (Grand Rapids: Kregel Academic, 2016), 776–77. In addition, Allen, Van der Lugt, and Montgomery all follow a similar structure with the minor exception of grouping vv. 23–26 together as one whole subunit. Leslie C. Allen, *Psalms 101–150*, 2nd ed., WBC 21 (Nashville: Thomas Nelson, 2002), 296–97; Pieter van der Lugt, *Cantos and Strophes in Biblical Hebrew Poetry III: Psalms 90–150 and Psalm 1* (Leiden, Netherlands: Koninklijke Brill NV, 2014), 451–58; James A. Montgomery, “Stanza-Formation in Hebrew Poetry,” in *Journal of Biblical Literature* 64, no. 3 (January 1945): 383.

Within this structure, verses 23–25 stand grammatically and syntactically apart from the rest of the body of the psalm, in stark contrast to the verses preceding it. The patterned usage of *lamed* prepositions designating substantival participles as objects of thanksgiving is noticeably absent here. Furthermore, we find a clear shift from the third-person in verses 1–22 to the first-person plural in verses 23–24.<sup>7</sup> The psalm thus appears to move “from recital of the past to interpreting events contemporary to the psalmist.”<sup>8</sup> In other words, Psalm 136’s anthem of thanksgiving begins with Yahweh’s steadfast love across history—at creation (vv. 4–9), the exodus (vv. 10–16), and the conquest (vv. 17–22)—but ultimately climaxes with Israel’s present salvation from exile (vv. 23–24).<sup>9</sup> Therefore, I would propose that whereas verses 4–22 tether Psalm 136 back to 135 as the conclusion to the second section of Book V,<sup>10</sup> the movement from past to present,

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<sup>7</sup> Todd, *Remember, O Yahweh*, 53–54. Additionally, Todd highlights three other observations that distinguish vv. 23–25 from the rest of the body of the psalm: (1) v. 23’s distinct use of the opening relative particle *š*, which is only found here in the psalm; (2) the relegation of v. 23’s main verb (זכר) from an initial position to a secondary position (“Up to this point in the psalm, the verb or substantive participle has been in the initial position of every verse that contains a verb or participle. In contrast, a prepositional phrase occupies the first position of v. 23a while the participle [*sic*] is in the second position.”); and (3) v. 25’s use of an opening participle without an attached *lamed* preposition, in contrast to vv. 4–7, 10, 13, 16, and 17. On each of these points, see also David Emanuel, *From Bards to Biblical Exegetes: A Close Reading and Intertextual Analysis of Selected Exodus Psalms* (Eugene, OR: Pickwick, 2012), 226–27.

<sup>8</sup> Richard J. Clifford, *Psalms 73–150*, AOTC (Nashville: Abingdon Press, 2003), 271. Jacob Bazak proposes that these verses highlight “the actual event . . . that gave rise to the composition of this psalm” (“The Geometric-Figurative Structure of Psalm CXXXVI,” *VT* 35, no. 2 [January 1985]: 137).

<sup>9</sup> Joseph P. Brennan summarizes it well:

The entire composition [Ps 136] pivots around verses 23–24 . . . The doer of all these great things (vv. 4–22) is the one who, because his covenant-love is everlasting, has now also ‘remembered us in our distress, and snatched us away from our foes’ (v. 23–24). The creation, the exodus, the conquest of the land, were all preludes to this most recent demonstration of his love, Israel’s deliverance from the bondage of Babylon. (“Some Hidden Harmonies in the Fifth Book of the Psalms,” in *Essays in Honor of Joseph P. Brennan*, ed. Robert F. McNamara [Rochester, NY: Saint Bernard’s Seminary, 1977], 142)

Other scholars who take vv. 23–24 as a reference to deliverance from Babylonian exile include: Hamilton, *Psalms*, 2:442; J. Clinton McCann, Jr., *The Book of Psalms: Introduction, Commentary, and Reflections*, in vol. 4 of *The New Interpreter’s Bible*, ed. Leander E. Keck (Nashville: Abingdon, 1996), 1225; O. Palmer Robertson, *The Flow of the Psalms: Discovering Their Structure and Theology* (Phillipsburg, NJ: P&R, 2015), 222; Michael D. Goulder, *The Psalms of the Return (Book V, Psalms 107–150): Studies in the Psalter, IV*, JSOTSup 258 (Sheffield, England: Sheffield Academic Press, 1998), 222; Philip H. Eveson, *The Book of Psalms: From Suffering to Glory*, vol. 2, *Psalms 73–150: God’s Manual of Spirituality*, Welwyn Commentary Series (Welwyn Garden City, England: Evangelical Press, 2015), 432.

<sup>10</sup> Again, see footnote 74 in chapter 4. It is worth mentioning that virtually all of the strongest lexical links that Ps 136 shares with 135 occur in vv. 4–22.

signified by verses 23–25, points ahead to the coming psalms in the third and final section of Book V.

That Psalm 136 acts as an opening prelude seguing into section 3 may be observed, most prominently, by the numerous connections it shares with the two psalms that immediately follow it.<sup>11</sup> On a thematic level, it cannot be a mere coincidence that Psalm 136’s concluding celebration of deliverance from exile (vv. 23–24) provides a natural juxtaposition to the exilic lament of Psalm 137.<sup>12</sup> What is more, the first-person plural perspective of Psalm 136:23–24 carries over into Psalm 137 (see especially vv. 1–4 and 8–9).<sup>13</sup> And, perhaps most significantly, the verb זכר (“to remember”), used in Psalm 136:23, features notably throughout Psalm 137 (vv. 1, 6, and 7).<sup>14</sup>

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<sup>11</sup> For a fuller discussion of the links between Pss 136, 137, and 138, see the following works by James M. Todd III: *Remember, O Yahweh*, 93–98, 112–15; “A Poetic and Contextual Analysis of Psalms 135–137” (PhD diss., Southeastern Baptist Theological Seminary, 2010), 186–94, 211–16. Snearly, who argues that Pss 120–137 form a cohesive unit, cites Todd’s dissertation (“A Poetic and Contextual Analysis of Psalms 135–137,” 211–216) and then attempts to downplay the connections that he identifies between Pss 135–137 and 138: “But the links between Psalms 135–137 and the psalms that follow are strongest at the seam (with Psalm 138); the links do not continue after Psalm 138. While there may be parallels between Psalms 135–137 and 138, there are not parallels between Psalms 135–137 and 138–145 like there are parallels between Psalms 135–137 and 120–134. Consequently, Psalms 120–137 should be read as a group” (*The Return of the King*, 150). See, however, Todd’s convincing response and rebuttal to Snearly in *Remember, O Yahweh*, 124n91.

<sup>12</sup> Even scholars who do not take Ps 136:23–24 as a reference to Israel’s deliverance from Babylonian exile still recognize a relationship of thematic contrast between Pss 136 and 137. See, for instance, Emanuel, *From Bards to Biblical Exegetes*, 240; Yair Zakovitch, “On the Ordering of Psalms as Demonstrated by Psalms 136–150,” in *The Oxford Handbook of the Psalms*, ed. William P. Brown (Oxford: Oxford University Press, 2014), 216.

<sup>13</sup> Todd comments, “While vv. 23–24 are the only two 1p [first-person plural] verses in Ps 136, Ps 137 is written almost exclusively in the first person. Could this be simple coincidence, or is this part of the editorial significance of the juxtaposition of these two psalms? The purpose of this connection may be to identify the exiles of Ps 137 with the worshippers of Ps 136” (*Remember, O Yahweh*, 94–95).

<sup>14</sup> Todd, *Remember, O Yahweh*, 59, divides Ps 137 into three stanzas (vv. 1–4, 5–6, and 7–9), such that זכר occurs in all three subunits of the psalm. Additionally, in the middle stanza, זכר’s placement in v. 6 sets it in direct contrast to its antonym, שכח (“to forget”), in v. 5. It should be pointed out that the noun cognate of זכר also occurs in Ps 135:13 (זְכֵרְךָ [“your remembrance”]). Nevertheless, the *verbal* use of זכר more closely stitches Pss 136 and 137 together. Thus, Todd later writes,

The psalmist’s command that Yahweh *remember* the Edomites for what they did to Jerusalem [Ps 137:7] is a direct response to the affirmation of Ps 136:23 that Yahweh *remembered* his people in their low estate. In other words, the psalmist is asking Yahweh to do exactly what Ps 136:23 affirms he had done in the past. . . . The parallels involving זכר (‘remember’) in relation to Ps 136:23–24 are not limited to Ps 137:7. One may also interpret the first occurrence of זכר (‘remember’) in Ps 137 (v. 1) in light of Ps 136:23. In the former, the people’s remembrance of Zion was the cause of their weeping, but in the latter Yahweh’s remembrance of his people was the impetus behind his rescue of them. (Idem, 95 [emphasis original])

There are also several links tying Psalms 136 and 138 together. Psalm 136's four-fold use of the imperative הודו (vv. 1–3, 26) is reciprocated by a three-fold repetition of that same verb (ידה) in 138:1, 2, and 4.<sup>15</sup> Likewise, the anthem of Yahweh's everlasting steadfast love (לְעוֹלָם חַסְדּוֹ) that courses through Psalm 136 is later revisited in 138:8.<sup>16</sup> Lastly, these two psalms are bound together by their shared utilization of the root שפַל ("lowliness," Ps 136:23; "the lowly," Ps 138:6), which marks those whom Yahweh remembers and regards.<sup>17</sup>

In conclusion, Psalm 136 plays an introductory role that paves the way for the body of Book V's third section. The various points of contact it shares with both the exilic Psalm 137 and the Davidic Psalm 138 provide us with a clue on how to properly approach this subsequent body of psalms—namely, Psalms 137 and 138–145 are to be read and understood together. In this way, Psalm 136 sets the stage for us to freshly reconsider Israel's exilic afflictions (Ps 137) in conjunction with David's own experience of afflictions and deliverance (Pss 138–145). It is to this task that we turn.

### Psalms 137 and 138–145

By establishing a structural frame with a הודו psalm (Ps 136) and a series of הַלְלוּ psalms (Pss 146–150), the editor of the Psalter has underscored the fact that

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<sup>15</sup> Indeed, the verb ידה recurs seven times throughout the final Davidic collection of Pss 138–145. This is quite striking since ידה's most recent appearance in Book V prior to Ps 136 was back in 122:4.

<sup>16</sup> Apart from the structural refrain, לְעוֹלָם חַסְדּוֹ, found in Pss 107, 118, and 136, the only other instance in Book V where לְעוֹלָם is used to modify the חַסְדּוֹ of Yahweh is in 138:8.

<sup>17</sup> In addition to the connections between Pss 136 and 138 highlighted above, Zakovitch identifies several other correspondences:

In Psalm 136, kings have suffered from God's punishing hand: "who struck down great kings...and killed famous kings..." (vv. 17–18), and now "all the kings of the earth" are praising him (138:4).

The kings will sing, "for *great* is the glory of the LORD" (138:5; see also v. 1), while his glory's greatness is the result of his great acts of creation—"who alone does great wonders" (136:4), "who made the great lights" (v. 7)—and over the course of history, "who struck down great kings" (v. 17).

During the exodus from Egypt, God acted "with a strong hand and an outstretched arm" (136:12). Accordingly, Psalm 138 expects God's hand to continue to work: "stretch out your hand and your right hand delivers me" (v. 7); "Do not forsake the work of your hands" (v. 8). ("On the Ordering of Psalms," 215 [emphasis original])

Psalms 137 and 138–145 are meant to be taken collectively as the body of section 3. Consequently, although Psalm 137 is distinct from Psalms 138–145 by virtue of the latter grouping’s Davidic superscriptions, its purposeful placement as a neighboring composition strongly indicates that Psalms 137 and 138–145 function in a mutually interpretive manner, “like the left and right speakers of a stereo system.”<sup>18</sup> Psalm 137 addresses the captivity that the nation of Israel faced during Babylonian exile, whereas Psalms 138–145 recount the personal adversities endured by King David. The communal (Ps 137) and the individual (Pss 138–145) are presented hand-in-hand.

In order to determine how each psalm/psalm grouping informs our reading of the other, we must first understand the literary structure of Psalms 138–145. This final Davidic collection develops in a concentric fashion.<sup>19</sup> Each side is framed by a pair of psalms (Pss 138–139 and 144–145) in which David worships and expresses unwavering confidence in Yahweh, even in the midst of his troubles.<sup>20</sup> Sandwiched in-between are

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<sup>18</sup> Peter J. Gentry, *How to Read and Understand the Biblical Prophets* (Wheaton, IL: Crossway, 2017), 42.

<sup>19</sup> Hossfeld and Zenger, *Psalms 3*, 524. Here Hossfeld and Zenger also provide a translated quote from Julius Steinberg:

The group of David Psalms 138–145 can be understood as a synchronic unit. The analysis of the genre already reveals a concentric structure whose frame is constituted by two individual psalms of praise (Psalms 138 and 145) and whose center is made up of four individual psalms of lament (Psalms 140–143). The remaining Psalms 139 and 144 are more difficult to locate from the perspective of genre, but they fit excellently well within the content sequence of this group of psalms” (*Die Ketuvim—ihr Aufbau und ihre Botschaft*, BBB 152 (Hamburg, Germany: Philo, 2006), 264.

While I ultimately agree with Steinberg’s proposed structural breakdown, it is worth noting that I arrived at my conclusions by following a different approach. I maintain that a text’s literary structure must be *textually* derived. Therefore, in contrast to Steinberg’s use of genre analysis, I rely on a close reading of the MT, with careful attention given to textual and lexical correspondances, in order to make my case for this Davidic collection’s structural design. Both Peter C. W. Ho, *The Design of the Psalter: A Macrostructural Analysis* (Eugene, OR: Pickwick, 2019), 116–17; and Nancy L. deClaissè-Walford, Rolf A. Jacobson, and Beth LaNeel Tanner, *The Book of Psalms*, NICOT (Grand Rapids: Eerdmans, 2014), 980, more or less arrive at a similar, concentric structure for Pss 138–145, but do so by likewise relying on genre analysis. Interestingly enough, the psalm genres or categories that they apply to the various works in this grouping differ and, at times, even clash. This reinforces my contention that genre analysis is not always a sufficient method for determining a text’s structure.

<sup>20</sup> Snearly appears to take Pss 138 and 145 as an envelope consisting purely of thanksgiving and praise, that “stands in contrast to the lament-laden vocabulary of Psalms 140–143, and to the downbeat Psalm 139, which ends in imprecation. Psalm 144 comes closest to matching the grateful tones of the frame psalms, but requests for vindication dominate the psalm (vv. 5, 6, 7, 11)” (*The Return of the King*, 160). David’s troubles, however, begin not in Ps 139, but in Ps 138 (see v. 8; possibly also v. 3); and his

four psalms (Pss 140–143) characterized by a growing sense of anguish and desperation, as David’s troubles intensify. He continues to trust in and call upon Yahweh, but has also been noticeably shaken by his tribulations. Things ultimately come to a head at the start of Psalm 142 where we find David mustering a prayer “while he is in a cave” (בְּהִיּוֹתוֹ בַּמְעָרָה)—a physical reflection of the depths of his afflictions. Consequently, this Davidic grouping forms a chiasm, as shown in table 14.

Table 14. Structure of Psalms 138–145<sup>21</sup>

A – I will give thanks to you (Pss 138–139)
B – Preserve me and guard me (Pss 140–141)
C – While in the cave (Ps 142:1a) <sup>22</sup>
B’ – Bring my soul out (Pss 142–143)
A’ – I will bless you (Pss 144–145)

There are numerous lexical points of contact not only knitting each psalm pair together within its respective subunit, but also generating correspondances with the subunit that is structurally situated across from it.<sup>23</sup> Beginning with the outer A/A’

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thanksgiving does not end with Ps 138, but carries over into 139 (the exact same expression, אֲדַבֵּר [“I will give thanks to you”], occurs in both Pss 138:1 and 139:14). Note also the way in which the verb בָּרַךְ (“to bless”) binds Pss 144 and 145 together (see 144:1; 145:1, 2, 10, 21). Thus, it seems better to take Pss 138–139 and 144–145 together as respective pairings that bracket this Davidic collection.

<sup>21</sup> My proposal differs from that offered up by Hamilton, *Psalms*, 2:445; Hamilton includes Ps 137 as part of a chiasm formed by 137–145, with 141 standing at the center of the structure. Although Hamilton rightly seeks to interpret Pss 137 and 138–145 in light of each other, he does not give due weight to the Davidic superscriptions which set the latter grouping apart from Ps 137. I believe it is important to recognize both elements of continuity *and* discontinuity when it comes to reading Pss 137–145; they are related and yet distinct. Furthermore, as will be discussed below, the links between Pss 138 and 145 are far stronger and more numerous than those shared by Pss 137 and 145.

<sup>22</sup> Ho, *The Design of the Psalter*, 307–8, notes that when all of the words in Pss 138–145 are counted as part of a single composition, the mathematical center of these psalms is 142:1’s superscription.

<sup>23</sup> While all of the lexical connections I draw attention to in the ensuing discussion are based on my own personal study of the Hebrew text of Pss 138–145, see Brennan, “Some Hidden Harmonies,” 145; Žakovitch, “On the Ordering of Psalms,” 217–23; Erich Zenger, “The Composition and Theology of the Fifth Book of Psalms, Psalms 107-145,” *JSOT* 23, no. 80 [January 1998]: 93–96. Additionally,



subunits, we find clear links between Psalms 138 and 145 that establish an *inclusio* around this Davidic collection. They are the only two psalms in the group introduced by a first-person verb designating Yahweh with a second-person suffix (אֶזְדָּבֶר [“I will give thanks to you,” Ps 138:1]; אֶרְוַמְּךָ [“I will exalt you,” Ps 145:1]), and they also “share no less than thirteen terms and verbal roots.”<sup>24</sup> What is more, Psalms 139 and 144 are both part of this outer frame as well. The expression אֶזְדָּבֶר, used in Psalm 138:1, is repeated verbatim in 139:14, and the verb בָּרַךְ (“to bless”) occurs at key junctures throughout 144–145 (144:1; 145:1, 2, 10, 21), creating inner cohesion within each of these respective psalm pairings.<sup>25</sup>

Additionally, there are numerous connections that help tie these paralleling A/A’ subunits together: the root פִּלְאָ (“wonderful,” Pss 139:6, 14; 145:5), the term מַעֲשֵׂה (“work,” Pss 138:8; 139:14; 145:4, 9, 10, 17), the verb זָמַר (“to make melody,” Pss 138:1;

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Christoph Buysch, *Der letzte Davidpsalter: Interpretation, Komposition und Funktion der Psalmengruppe Ps 138–145*, Stuttgarter biblische Beiträge 63 (Stuttgart, Germany: Katholisches Bibelwerk, 2009), 63–64, has produced an impressive chart of thirty-nine key word links found throughout Pss 138–145. This table has been reproduced by Snerly in *The Return of the King*, 158–59. One major weakness of Buysch’s data spread, however, is that it is based on key words that Pss 139–145 share in common with Ps 138. Consequently, there may be additional lexemes not found in Ps 138 but common to other psalms in this collection that Buysch may have overlooked. With that said, Snerly is still correct to point out, “It is noteworthy, however, that so many of the words used in Psalm 138 reappear later in the group. This suggests that Psalm 138 functions as an introduction to this section” (159).

<sup>24</sup> deClaisse-Walford, Jacobson, and Tanner, *The Book of Psalms*, 958. I have largely adapted the following list of thirteen links from them: יָדָה (“to give thanks,” Pss 138:1, 2, 4; 145:10); שֵׁם (“name,” Pss 138:2; 145:1, 2, 21); חֶסֶד (“steadfast love,” Pss 138:2, 8; 145:8, 10, 13, 17); אֱמֻנָה (“faithfulness,” Pss 138:2; 145:18); the root גדל (“great,” Pss 138:2, 5; 145:3, 6, 8); קָרָא (“to cry out,” Pss 138:3; 145:18); שָׁמַע (“to hear,” Pss 138:4; 145:19); כְּבוֹד (“glory,” Pss 138:5; 145:5, 11, 12); רוּם (“to exalt,” Pss 138:6; 145:1); יָד (“hand,” Pss 138:7, 8; 145:16); לְעוֹלָם (“everlasting,” Pss 138:8; 145:1, 21); יָשַׁע (“to deliver,” Pss 138:7; 145:19); מַעֲשֵׂה (“work,” Pss 138:8; 145:4, 9, 10, 17). See also Zakovitch, “On the Ordering of Psalms,” 216–17; Hossfeld and Zenger, *Psalms 3*, 524, 532. While many of these lexemes are not unique solely to Pss 138 and 145, the sheer quantity of connections is difficult to ignore. Zenger further proposes that both psalms are connected by way of their allusions to Exod 33–34:

Both psalms revolve around the theme of the ‘glory’ and ‘greatness’ of YHWH (*kābôd* [כְּבוֹד] in 138.5 and 145.5, 11, 12; *gdll* [גדל] in 138.5 and 145.3, 6), and both explicate the name YHWH through allusions to the divine predications in Exod. 34.6–7. In Ps. 145.8 a part of the Sinai-formula, Exod. 34.6–7, is quoted word for word, and vv. 7 and 9 allude to Exod. 33.19. That Psalm 138 also has the YHWH-theophany-name theology of Exodus 33–34 in view is suggested not only by the combination of the nouns *šēm* [שֵׁם], *kābôd* [כְּבוֹד], *hesed* [חֶסֶד], and *’emet* [אֱמֻנָה], but also by v. 5a in which the theme of the ways of YHWH establishes a connection to Exod. 33.13 (on this point see also Ps. 103); incidentally, Ps. 145.17 also speaks of the ways of YHWH. (“The Composition and Theology of the Fifth Book of Psalms,” 94 [emphasis original])

<sup>25</sup> אֶזְדָּבֶר is found nowhere else in Pss 138–145 other than 138:1 and 139:14; and the same applies to the verb בָּרַךְ, which is used only in Pss 144–145.

144:9), and the word יָמִין (“right hand,” Pss 138:7; 139:10; 144:8 [x2], 11 [x2]).<sup>26</sup> Perhaps most notably, the second-person expression, יָדְיָ/יָדְךָ (“your hand”) always occurs in Psalms 138–139 and 144–145 in the context of Yahweh’s protection and deliverance (Pss 138:7, 8; 139:10; 144:7; 145:16).<sup>27</sup> Furthermore, another possible connection may involve the usage of the verbal root ידע (“to know”) found throughout Psalm 139 (vv. 1, 2, 4, 14, and 23 [x2]) and picked up again in 144:3.<sup>28</sup>

Moving next to the B/B’ subunits, Psalms 140–141 are bound by their multiple uses of the semantically related verbs נצר (“to preserve,” Pss 140:2, 5 [ET 140:1, 4]; 141:3) and שמר (“to guard,” Pss 140:5 [ET 140:4]; 141:9).<sup>29</sup> Similarly, Psalms 142–143 are linked by David’s repeated call for Yahweh to “bring my soul out” (הוֹצִיאָה . . . נַפְשִׁי) [Ps 142:8 (ET 142:7)]; תּוֹצִיאַ . . . נַפְשִׁי [Ps 143:11]),<sup>30</sup> and also feature the only three iterations of the first-person expression רוּחִי (“my spirit,” Pss 142:4 [ET 142:3]; 143:4, 7),

<sup>26</sup> There seems to be a contrast between the two uses of יָמִין in Pss 138:7 and 139:10 and the four uses of יָמִין in 144:8 and 11. In Pss 138:7 and 139:10, יָמִין designates the saving right hand of Yahweh; whereas in Pss 144:8 and 11, it describes the deceitful right hand of David’s foes.

<sup>27</sup> Outside of Pss 138–139 and 144–145, the only other occurrence of יָדְיָ/יָדְךָ within this grouping is in Ps 143:5 (בְּמַעֲשֵׂה יָדֶיךָ [“on the work of your hands”]). Here, however, it is used in reference to creation rather than to deliverance. Hence, the thematic usage of יָדְיָ/יָדְךָ in Pss 138–139 and 144–145 is consistently salvific. Note as well that in both Pss 138:7 and 144:7, יָדְיָ/יָדְךָ functions as the object of the verb שלח (“to send forth”).

<sup>28</sup> In total, ידע occurs twelve times throughout Pss 138–145 (along with a single use of the cognate noun דַּעַת [“knowledge,” Ps 139:6]), and at least once in every psalm, with the exception of its absence in Ps 141. Strikingly, half of these dozen instances are found in Ps 139, almost always with reference to Yahweh’s knowledge of David. See Todd, *Remember, O Yahweh*, 116; Eveson, *The Book of Psalms*, 2:446; McCann, *The Book of Psalms*, 1235. Ps 144:3 appears to correspond to these occurrences in Ps 139, as David asks Yahweh, “What is man, that you know him?” (מָה־אָדָם וַתִּדְעֵהוּ). Indeed, Zenger surmises, “The use of ידע [ידע] in 144.3 in the quotation from Ps. 8.5 (in contrast to זכר [זכר]) could have been inspired by Ps. 139” (“The Composition and Theology of the Fifth Book of Psalms,” 96n51 [emphasis original]).

<sup>29</sup> Four of these five repetitions of נצר and שמר take a first-person common singular suffix (תִּנְצְרֵנִי in Ps 140:2, 5 [ET 140:1, 4]; and שְׁמְרֵנִי in 140:5 [ET 140:4]; 141:9). Moreover, the two recurrences of נצר in Ps 140 both designate מַאֲשֵׁי הַמָּוֶל (“from the man of violences”) as the indirect object from which the psalmist is asking to be preserved, while the two recurrences of שמר in Pss 140:5 (ET 140:4) and 141:9 each take מִיָּד (“from the hands of”) as their indirect object. Lastly, in addition to the two instances of the verb שמר, the cognate noun שְׁמֶרֶה (“a guard”) is also found in Ps 141:3.

<sup>30</sup> Both of these verses also connect David’s cry for deliverance to the ultimate purpose of the exaltation of Yahweh’s “name” (שֵׁם).

found in Psalms 138–145.<sup>31</sup> These two subunits are then bracketed by Psalms 140 and 143, the only two psalms in all of Book V featuring a סָלָה (Pss 140:4, 6, 9 [ET 140:3, 5, 8]; 143:6),<sup>32</sup> and are further stitched together by a variety of terms and phrases unique specifically to Psalms 140–143 within the context of this Davidic grouping.<sup>33</sup> Easily the most significant of these links is the following collocation of closely-related lexemes: the verb אָזַן (“to give ear”), the term תְּחִנּוּן/חֲנָן (“supplication”) and its verbal cognate חָנַן (“to make supplication”), and the nouns תְּפִלָּה (“prayer”) and קוֹל (“voice”). A different and unique combination of three of these four lexemes occurs in each psalm throughout Psalms 140–143 (see table 15), thereby reinforcing their interconnected unity.

Table 15. Combinations of אָזַן, תְּחִנּוּן/חֲנָן, תְּפִלָּה, and קוֹל in Psalms 140–143

	אָזַן	תְּחִנּוּן/חֲנָן	תְּפִלָּה	קוֹל
Psalm 140	140:7 (ET 140:6)	140:7 (ET 140:6)	—	140:7 (ET 140:6)
Psalm 141	141:1	—	141:2, 5	141:1
Psalm 142	—	142:2 (ET 142:1)	142:1	142:2 (ET 142:1)
Psalm 143	143:1	143:1	143:1	—

<sup>31</sup> Zenger, “The Composition and Theology of the Fifth Book of Psalms,” 94, further observes that two of these three instances of רָוַחַי are modified by the *hithpael* form of the verb עָטַף (“to faint,” Pss 142:4 [ET 142:3]; 143:4).

<sup>32</sup> Bruce K. Waltke and M. O’Connor categorize סָלָה as a “nominal exclamation” that is “used independently of [its] grammatical context . . . a word of unknown sense found only in the Psalter and in the psalm of Habakkuk 3” (*An Introduction to Biblical Hebrew Syntax* [Winona Lake, IN: Eisenbrauns, 1990], 680–81). Francis Brown, S. R. Driver, and Charles A. Briggs, suggest that “it [סָלָה] indicated some kind of interruption or change in the regular rendering. . . . It prob. came into use in late Persian period in connexion [*sic*] with *ψψ* [psalms] used with musical accompaniment in public worship, to indicate place of benedictions” (*A Hebrew and English Lexicon of the Old Testament* [1907; repr., Oxford: Clarendon Press, 1974], 700).

<sup>33</sup> The two most prominent connections are as follows: (1) Psalms 140–142 all feature some combination of either the term מִוֶּקֶשׁ (“snare,” Pss 140:6 [ET 140:5]; 141:9), its semantic equivalent, פֶּחַ (“trap,” Pss 140:6 [ET 140:5]; 141:9; 142:4 [ET 142:3]), and/or the longer phrase טָמְנוּ פֶּחַ לִי (“they have hidden a trap for me,” Pss 140:6 [ET 140:5]; 142:4 [ET 142:3]). (2) Within this Davidic collection, seven of the nine instances of the first-person common singular expression, נַפְשִׁי (“my soul”), occur in Pss 141–143 (141:8, 142:5, 8 [ET 142:4, 7]; 143:3, 6, 8, 11, and 12), always in the context of David pleading with Yahweh for salvation in the midst of affliction. The remaining two occurrences of נַפְשִׁי in Pss 138–145 are 138:3 and 139:14, neither of which find David crying out to be saved while in the straits of distress.

Located at the heart of this Davidic grouping’s chiastic arrangement is Psalm 142:1, the first and final historical superscription found in all of Books III–V.<sup>34</sup> Although the sparse historical details (בְּהִיטוֹ בַּמְעָרָה [“when he [David] was in the cave”]) may at first glance seem oddly vague,<sup>35</sup> this appears to be precisely the point. The superscription, while certainly rooted in David’s historical experience, nevertheless retains just enough ambiguity to keep it from becoming too closely associated with any one particular event from his life. In effect, מְעָרָה here encompasses the totality and the lowest recesses of David’s sufferings. Put another way, מְעָרָה represents David’s encounter with death.<sup>36</sup> Indeed, the central placement of Psalm 142:1 within Psalms 138–145 underscores how this collection structurally portrays David’s journey through affliction as a kind of death and resurrection.<sup>37</sup> And given Psalm 142:1’s striking isolation from the rest of the

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<sup>34</sup> Prior to Ps 142:1, the most recent historical superscription in the Psalter occurs in Ps 63:1.

<sup>35</sup> Most scholars surmise that the מְעָרָה (“cave”) here refers to one of two different caves in which David hid, as recorded in the book of 1 Samuel: (1) the cave of Adullam (1 Sam 22; cf. Ps 57); see Ross, *A Commentary on the Psalms*, 867; John Goldingay, *Psalms*, vol. 3, *Psalms 90–150*, Baker Commentary on the Old Testament Wisdom and Psalms (Grand Rapids: Baker Academic, 2008), 664–65; or (2) the cave in the wilderness of Engedi (1 Sam 24); see Hossfeld and Zenger, *Psalms 3*, 565; Hamilton, *Psalms*, 2:475; Steffen G. Jenkins, *Imprecations in the Psalms: Love for Enemies in Hard Places* (Eugene, OR: Pickwick, 2022), 252–53. Due to the superscription’s lack of specificity, it could also refer to some other unnamed cave in which David hid, that was never explicitly recorded in Scripture. Whatever the case, it is ultimately difficult to arrive at a firm, air-tight conclusion.

<sup>36</sup> The term מְעָרָה is often employed in the OT to refer to a tomb or place of burial (e.g., cf. Gen 23; 25:9; 49:29–30; 50:13; and Josh 10). Peter J. Leithart, *A Son to Me: An Exposition of 1 & 2 Samuel* (Moscow, ID: Canon Press, 2003), 117–18. See also Steven S. Tuell, “מְעָרָה,” in *New International Dictionary of Old Testament Theology and Exegesis*, ed. Willem A. VanGemeren (Grand Rapids: Zondervan, 1997), 2:1030–33. Mitchell Dahood describes Ps 142 as, “The lament of an Israelite on his deathbed. . . . the prayer of one dying who, totally abandoned by his fellow men, implores Yahweh to be his refuge at death, and to lead him after death from the dungeon of Sheol into the land of life eternal” (*Psalms III: 101–150: Introduction, Translation, and Notes*, Anchor Bible Commentary [Garden City, NY: Doubleday & Company, 1970], 316–17).

<sup>37</sup> Bernhard W. Anderson and Steven Bishop observe:

[I]n the view of Israel’s psalmists, death’s power is at work in us now, during our historical existence. Death’s power is felt in the midst of life to the degree that one experiences any weakening of personal vitality through illness, bodily handicap, imprisonment, attack from enemies, or advancing old age. . . . In some of the psalms (especially individual psalms of thanksgiving), one can see how the experience of salvation from the power of death moves toward the experience of ‘resurrection,’ that is, being restored from death to life. (*Contours of Old Testament Theology* [Minneapolis: Fortress, 1999], 312)

For discussions on the theme of death and resurrection hope across the Psalter, see Mitchell L. Chase, *Resurrection Hope and the Death of Death*, SSBT (Wheaton, IL: Crossway, 2022), 61–66; M. Jeff Brannon, *The Hope of Life After Death: A Biblical Theology of Resurrection*, ESBT (Downers Grove, IL: IVP Academic, 2022), 57–67.

Psalter's historical superscriptions in Books I and II, as well as the overall eschatological orientation that pulsates throughout Book V,<sup>38</sup> David's impressionistic descent into the cavernous depths of despair, followed by his ascent back up to a broad and safe place, serves to typologically prefigure the far greater death and resurrection of a future David.<sup>39</sup>

Now that we have grasped the literary structure of Psalms 138–145, we are in a proper position to interpret this collection side-by-side with the psalm immediately preceding it. Here I would submit that David's suffering corresponds with Israel's exile, as recounted in Psalm 137. This initial psalm finds the people of Israel weeping by the rivers of Babylon as they cry out for Yahweh to deliver them and defeat their enemies. Relatedly, the subsequent Davidic psalms answer back by mirroring the nation's exilic afflictions through its recollection of David's own near-death experiences at the hands of his adversaries.<sup>40</sup> In this way, the king and his people have been identified with one another—the former functioning as the latter's chief representative.<sup>41</sup> Consequently, death

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<sup>38</sup> See my discussion in chapter 2 regarding the eschatological bent of Book V.

<sup>39</sup> Adam D. Hensley writes, “[Ps 142:1’s] brevity amounts to a vaguer reference to the same referred to in Ps 57:1’s fuller, more explicit historical prologue. Since Ps 142 is situated at such distance from other historical note-bearing psalms, editors possibly intended to dissociate its mooring in [the] historical David’s life in favor of an eschatological stricken shepherd” (*Covenant Relationships and the Editing of the Hebrew Psalter*, LHB/OTS 666 [London: Bloomsbury T&T Clark, 2018], 54n35). Relatedly, Christopher Ash explains,

The key to the psalm [Ps 142] is at the very end: only when the king is set free from his prison can those who are righteous by faith gather around him (7). This is where we come in to the drama of the psalm. [ . . . ]

He pleads, ‘set me free from my prison’ (7a), the cave in which he is trapped. David was wonderfully set free, vindicated, given the throne, and surrounded by the people of God (7b) who rejoiced with him at God’s bountiful goodness towards him, and therefore towards them, as the king’s people. . . . It reaches its climax when the Lord Jesus cries, with loud cries and tears, to the one who can save him from the prison of death, and is wonderfully answered on resurrection morning (Heb. 5:7). It is around the risen, ‘set free’ Jesus that we, His people, righteous by faith, now gather (7). (*Teaching Psalms*, vol. 2, *A Christian Introduction to Each Psalm*, From Text to Message [Fearn, Scotland: Christian Focus, 2018], 277–78)

<sup>40</sup> Jenkins thus maintains, “Psalm 137 is not an interruption in Book V, as though it broke up the *hodu* (Ps 136) from the final David collection (Pss 138–45). On the contrary, the final David collection is set in place to respond to Ps 137. Only after this response, can David usher in the final Hallel (145:21), which answers the *hodu* of Ps 135 [*sic*]” (*Imprecations in the Psalms*, 234 [emphasis original]).

<sup>41</sup> Robertson, *The Flow of the Psalms*, 224. Elsewhere, Robertson notes, “In the Psalter, the focus is on David as covenantal head of the nation. If he achieves victory, his people triumph. If he is overcome, the whole nation is defeated” (250). See also Jenkins’s discussion in *Imprecations in the Psalms*, 114–34, regarding the typological correspondance between David’s exile at the hands of Absalom and

and exile are intertwined, as David's descent into the tomb-like cave parallels Israel's descent into Babylonian captivity.<sup>42</sup>

At the same time, however, the accompanying depiction of David's ascent and deliverance, following the deathly cave of Psalm 142's nadir, subtly hints at Psalm 137's yearned for resolution. If exile and death are two sides of the same coin, then "returning from exile, moving from death to life, would be resurrection."<sup>43</sup> Thus, in the postexilic context of the canonical Psalter, the editor has purposefully placed Psalms 138–145 beside Psalm 137 so as to tether Israel's hope for a holistic, eschatological restoration to the grave-conquering victory of the promised Messiah. By so doing, the editor further elucidates why Yahweh's Anointed must first undergo affliction before redemption can be accomplished. In order to resurrect in triumphant glory and so deliver his covenant people from their bondage, this coming King must first descend down into the *מַעְרָה* and experience the exile of death on behalf of them as their representative covenant head.<sup>44</sup>

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Israel's exile under the Babylonians.

<sup>42</sup> The language of the OT emphasizes a strong correlation between exile and death. This may be observed as early as Gen 3:22–24, when Yahweh drives Adam and Eve out from the garden of Eden (exile) thereby cutting them off from his life-giving presence and from the tree of life (death). Chase observes, "Eden was the realm of God's presence and bountiful provision; it was the realm of life. Exile from Eden meant separation from where God had placed them. Since God barred reentry to the garden and access to the tree of life, their exile was a kind of death. The separation from sacred space meant a move away from life" (*Resurrection Hope and the Death of Death*, 24–25). Chase then proceeds to point out in a footnote, "This concept [exile as death] would be applied later to the tabernacle in the middle of Israel's encampment and also to the nation of Israel going into Babylonian captivity during their exile" (24n7).

<sup>43</sup> Chase, *Resurrection Hope and the Death of Death*, 25. For several other works dealing extensively with this relationship between exile and death, as well as return from exile and resurrection, see the following: Brannon, *The Hope of Life After Death*; Mitchell L. Chase, "Resurrection Hope in Daniel 12:2: An Exercise in Biblical Theology," (PhD diss., The Southern Baptist Theological Seminary, 2013); Jon D. Levenson, *Resurrection and the Restoration of Israel: The Ultimate Victory of the God of Life* (New Haven, CT: Yale University Press, 2006); L. Michael Morales, *Exodus Old and New: A Biblical Theology of Redemption*, ESBT (Downers Grove, IL: IVP Academic, 2020); L. Michael Morales, *Who Shall Ascend the Mountain of the Lord? A Biblical Theology of the Book of Leviticus*, NSBT 37 (Downers Grove, IL: InterVarsity Press, 2015); N. T. Wright, *The Resurrection of the Son of God*, Christian Origins and the Question of God, vol. 3 (Minneapolis: Fortress, 2003).

<sup>44</sup> Todd summarizes this point well:

Thus, before Israel could experience ultimate victory over their enemies, the individual Davidic servant must himself suffer at the hands of his enemies. His deliverance results in the deliverance of the people of Israel, blessings on their households, and the peace of Israel/Jerusalem. . . . The answer for all of Israel's distress and the key for their ultimate blessing revolve around Yahweh's deliverance of the suffering Davidic servant from his enemies. And since Book V reflects the

## Psalms 146–150<sup>45</sup>

In the first major section of Book V (Pss 107–118), the Davidic body (Pss 108–110) was met by a sweeping celebration of praise via of a series of יה־הללו psalms (Pss 111–117) headed by a pair of acrostic compositions (Pss 111–112). We now observe a similar phenomenon here in the third section, as its body of predominantly Davidic compositions (Pss 137–145) segues into a quintet of יה־הללו psalms (Pss 146–150) by virtue of the acrostic bridge, Psalm 145.<sup>46</sup> The unique structural refrain יה־הללו courses throughout the doxological explosion of Psalms 146–150, forming *inclusios* around each of these five concluding psalms (Pss 146:1, 10; 147:1, 20; 148:1, 14; 149:1, 9; and 150:1, 6).<sup>47</sup> Here I will observe the structural and thematic development within Psalms 146–150

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postexilic situation of Israel, this Davidic servant is not a current ruler, but is the future Davidic king whose successful reign is reflected in Pss 110 and 132. (*Remember, O Yahweh*, 121–22)

<sup>45</sup> Several scholars maintain that Pss 146–150 should not be included as an integral part of Book V, and that these psalms instead function as the conclusion to the entire Psalter. Kilnam Cha, in his doctoral dissertation, “Psalms 146–150: The Final Hallelujah Psalms as a Fivefold Doxology to the Hebrew Psalter” (PhD diss., Baylor University, 2006), 148–72, provides a helpful survey summarizing this discussion. Cha highlights both Gerald Wilson (“The Shape of the Book of Psalms,” *Interpretation: A Journal of Bible and Theology* 46, no. 2 [April 1992]: 129–42) and Erich Zenger (“The Composition and Theology of the Fifth Book of Psalms,” 77–102) as significant proponents of this position, and ultimately adopts it himself, arguing that Ps 145:21 is, in fact, the concluding doxology of Book V, not Pss 146–150. On this matter, I disagree with Cha—and thus, with Wilson and Zenger. Their view assumes that if Pss 146–150 serve to bring the whole Psalter to a close, then, of necessity, these psalms cannot be read as a part of Book V. I find no reason, however, to see this as an issue of mutual exclusivity. Is it not possible to take Pss 146–150 as occupying a multi-layered structural function in which they simultaneously conclude (1) the third and final section of Book V, (2) Book V as a whole, and (3) the entire Psalter? Thus, see Jenkins, *Imprecations in the Psalms*, 259. Patrick D. Miller appears to strike a helpful *via media* by proposing that both Ps 145:21 and Pss 146–150 work together to close out Book V, even as Pss 146–150 also bring the Psalter in its entirety to an end:

My point is to reinforce the discussion of the Janus-character of Psalm 145, its function as the ending of the whole and the beginning of the ending of the whole and also to identify the function of Psalm 146–50 as ending the final book of praise and ending the Psalter as praise. They do what Psalm 145 does. As such, they become a part of its praise, together with Psalm 145 ending the fifth book and thus ending the Psalter. Both things happen in a single move. (*Israelite Religion and Biblical Theology: Collected Essays*, JSOTSup 267 [Sheffield, England: Sheffield Academic Press, 2000], 317)

<sup>46</sup> Miller, *Israelite Religion and Biblical Theology*, 312. With regard to the link between Pss 111–112 and 145, Zenger, “The Composition and Theology of the Fifth Book of Psalms,” 91, observes that all three psalms share a common citation from Exod 34:6. Fascinatingly, whereas Pss 111:4 and 112:4 only quote half of this well-known Sinai formula (הַנּוֹן נְרָחִים יְהוָה) [“Gracious and compassionate is Yahweh”), Ps 145:8 quotes the full statement (הַנּוֹן נְרָחִים יְהוָה אַרְךָ אַפַּיִם וְגָדֹל הַחֶסֶד) [“Gracious and compassionate is Yahweh, slow of anger, and great of steadfast love”). On this point, Hensley, *Covenant Relationships*, 209, notes as well that the Sinai formula is only cited in its entirety in Pss 86, 103, and 145—the final Davidic psalms in their respective three books (Ps 86, Book III; Ps 103, Book IV; and Ps 145, Book V).

<sup>47</sup> Further instances of the verbal root הלל also occur within the bodies of all five psalms, though never precisely in the יה־הללו formulation. As Brennan points out, Pss 146, 147, and 149, “each uses

in order to determine how these psalms bring the final major section of Book V, as well as Book V as a whole, to its proper and fitting conclusion.<sup>48</sup>

As we saw earlier in chapter 3, Psalms 111–117, the הַלְלוּ יְהוָה collection concluding Book V’s first section, eschew a traditional concentric structure in favor of a parallel sequence (ABCA’B’)⁴⁹—a structural pattern which the הַלְלוּ יְהוָה Psalms 146–150 appear to follow in some measure. Psalm 146 focuses on the psalmist’s personal worship of Yahweh, evidenced by the first-person singular pronominal suffixes and verbal forms used throughout its opening verses (vv. 1–2). Psalm 147 then transitions from the individual to the communal, employing first-person *plural* suffixes (vv. 1, 5, and 7) as well as highlighting Israel, Jerusalem, and Zion (vv. 2, 12, and 19).<sup>50</sup> Psalm 148 subsequently broadens the scope still further, as it summons all of creation to praise Yahweh. Lastly, Psalms 149 and 150 circle back respectively to the nation of Israel<sup>51</sup> and to all creation (“everything that has breath,” Ps 150:6) a second time. Thus, Psalms 146–

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the Hebrew root signifying ‘praise’ [הלל] twice within the body of the Psalm [Pss 146:1b, 2; 147:1b, 12; 149:1b, 3],” while Pss 148 and 150 use הלל “ten times within the body of the Psalm, in either a plural imperative or jussive form, following this with one other of the same root in a markedly different form (cf. 148, 14; 150, 6)” (“Some Hidden Harmonies,” 148–49).

<sup>48</sup> Since the specific focus of my thesis is on Book V, I will not be discussing the way in which Pss 146–150 brings the entire Psalter to its completion. On this point, however, see Snearly, *The Return of the King*, 175–84; Miller, *Israelite Religion and Biblical Theology*, 310–17; and, for a more extensive treatment, Cha’s full dissertation, “Psalms 146–150.” Per Snearly, *The Return of the King*, 174–75, see also Erich Zenger, “Daß alles Fleisch den Namen seiner Heiligung segne’ (Ps 145,21): Die Komposition Ps 145-150 als Anstoß zu einer christlich-jüdischen Psalmenhermeneutik,” *Biblische Zeitschrift* 41, no. 1 (September 1997): 1–27; So Kun Ahn, “I Salmi 146–150 come conclusione del Salterio” (PhD diss., Pontifical Biblical Institute, 2008).

<sup>49</sup> See tables 9 and 10 in chapter 3.

<sup>50</sup> The phrase צִיּוֹן אֱלֹהֵינוּ (‘‘your God, O Zion’’) occurs at the very end of Ps 146 (v. 10), and is later repeated in Ps 147:12. This signals a shift from the individual psalmist in Ps 146 to the Zion community in 147. Donatella Scaiola, ‘‘The End of the Psalter,’’ in *The Composition of the Book of Psalms*, ed. Erich Zenger, BETL CCXXXVIII (Leuven, Belgium: Uitgeverij Peeters, 2010), 706.

<sup>51</sup> Just as the conclusion of Ps 146 sets up for Ps 147’s focus on Israel, the final verse of Ps 148 (v. 14) does the same for Ps 149. There are several prominent links between Ps 148:14 and Ps 149 that suggest a refocusing on the people of Israel: the only two instances of עַמּוֹ (“his people”) in Pss 146–150 occur in 148:14 and 149:4; all four appearances of the term הַקְּטִיּוֹת (“godly ones”) in Pss 146–150 are found in 148:14; 149:1, 5, and 9; and the construct package בְּנֵי יִשְׂרָאֵל (“sons of Israel,” Ps 148:14) may correspond to Ps 149:2, which refers to יִשְׂרָאֵל in the first line of the verse, and to בְּנֵי צִיּוֹן (“sons of Zion”) in the second line.



150 feature an ABCB’C’ parallel sequence, as displayed in table 16.<sup>52</sup>

Table 16. Structure of Psalms 146–150<sup>53</sup>

A – I will praise Yahweh (Ps 146)
B – Praise Yahweh, O Jerusalem (Ps 147)
C – Praise Yahweh, all of creation (Ps 148)
B’ – Let Israel praise Yahweh (Ps 149)
C’ – Let everything that has breath praise Yahweh (Ps 150)

The structure of Psalms 146–150 highlights this doxological collection’s thematic development, which moves from the individual (Ps 146) to the collective nation of Israel (Pss 147 and 149), and finally to a universal and global scale (Pss 148 and 150). Interestingly enough, the final verse of Psalm 145, just prior to this הַלְלוּ־הַ groupings, seems to have already hinted at this widening movement. The poetic couplet of Psalm 145:21 pairs David’s individual worship before Yahweh (“My mouth will speak the praise of Yahweh”) with that of all of creation (“and all flesh will bless his holy name

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<sup>52</sup> This structure is largely implied by the observations of numerous scholars, even if they may not explicitly spell it out the way I have in table 16. For instance, Hossfeld and Zenger write:

In Psalm 146 an ‘I’ urges his ‘soul’ to praise YHWH. In Psalm 147, the group of those called upon to praise expands to Jerusalem/Zion or all Israel/Jacob. In Psalm 148, it is the entire cosmos of heaven and earth that is to praise YHWH and his name. . . . Then, in Psalm 149, Israel is exhorted to carry out this praise of God, which will transform the whole cosmos into the realm subject to the king, YHWH. Psalm 150 imagines this praise of God as a power that fills heaven and earth in verticle and horizontal dimensions. (*Psalms* 3, 605)

See also Ho, *The Design of the Psalter*, 165; Brennan, “Some Hidden Harmonies,” 149–52; Nancy deClaisseé-Walford, *Reading from the Beginning: The Shaping of the Hebrew Psalter* (Macon, GA: Mercer University Press, 1997), 100–2; Gerald H. Wilson, *The Editing of the Hebrew Psalter*, SBLDS 76 (Chico, CA: Scholars Press, 1985), 194. The alternating pattern related to the number of occurrences of הלל within the body of each psalm (twice in Pss 146, 147, and 149; eleven times in 148 and 150), as observed by Brennan, “Some Hidden Harmonies,” 148–49 (see footnote 47 above), may further reinforce my proposed structure.

<sup>53</sup> Robertson and Hamilton both propose that Pss 146–150 form a chiasm centered on Ps 148. Neither one, however, substantiates his structure with any further explanation or support. Robertson, *The Flow of the Psalms*, 245, 249; and James M. Hamilton Jr., *Psalms*, vol. 1, *Psalms 1–72*, EBTC (Bellingham, WA: Lexham Academic, 2021), 64.

forever and ever”).<sup>54</sup> And when we consider this progression in light of the eschatological messianic portrait painted by Book V, the implication becomes clear: the future Davidic King’s new exodus work will not be confined merely to the individual, national, ethnic, or geographic level—his redemption will gather exiles from among all the peoples and nations of the earth and bring them into this neverending choir of joyous praise.

### Conclusion

In this chapter, I have traced the movement and message of Book V across its third and final section (Pss 136–150). The structural refrains bracketing the body of this segment indicate that Psalms 137 and 138–145 should be read and interpreted together in mutual correspondance with each other. When this is done properly, a parallel may be observed between the exilic afflictions of the nation of Israel (Ps 137) and the personal afflictions of David (Pss 138–145), whose journey is portrayed like a death and resurrection experience. The editor of the Psalter has thus associated Israel’s king with his people in order to typologically anticipate the manner by which Yahweh’s promised Messiah will usher in the new exodus and gather his redeemed from every corner of the earth. He will identify with his people in exile as their Representative King and Covenant Head, and will thereby bring about an eschatological restoration through his own resurrection from the tomb-like cave. This glorious restoration will be for all the nations and for all of eternity—therefore, “Let everything that has breath praise Yahweh” (Ps 150:6)!

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<sup>54</sup> Thus, Wilson writes, “Ps 146 (which is conveniently cast in the first person singular ‘I’) represents the response of David himself to the first half of 145:21. . . . In the final Ps 150, we hear the great hymnic answer to the second half of 145:21, toward which the whole hallel has been building” (*The Editing of the Hebrew Psalter*, 194). See also Miller, *Israelite Religion and Biblical Theology*, 314.

## CHAPTER 6

### SUMMARY AND CONCLUSION

At the beginning of this study, I made the case that the canonical Hebrew Psalter’s literary structure not only gives shape both to its narrative flow and unifying message, but also provides readers with the proper context and framework that they need in order to grasp that flow and message. On the basis of this proposal, I have sought throughout my thesis to determine the literary structure of Book V of the Psalter as well as allow this structure to guide my reading and interpretation of the book.

In chapter 1, I provided a historical survey of recent Psalms scholarship, explained the canonical approach I would be following, and laid out my thesis in brief—namely, that significant refrains occurring at key junctures across Book V of the Psalter delineate its literary structure into three sections, each of which individually sketch a picture of the future Davidic King from a slightly different angle, such that all three sections collectively present a three-dimensional messianic portrait.

Chapter 2 then examined Book V’s textual data alongside several structural clues scattered across Psalms 104–106, ultimately concluding that there are two particular phrases repeated at crucial points throughout Book V: (1) הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ (1) (“Give thanks to Yahweh, for he is good, for everlasting is His steadfast love”); and (2) הַלְלוּ־יְהוָה (“Praise Yahweh”). The psalms in Book V that contain either of these distinct phrases form interlocking, structural seams highlighting the three main sections of the book: Psalms 107–118, 118–136, and 136–150. Together, these sections form a triptych, recursively encircling the same subject from a different perspective each time so as to weave together a holistic understanding of Book V’s eschatologically oriented message.

In chapter 3, I analyzed the first section of Book V (Pss 107–118), arguing that

these psalms have been intentionally arranged to envision a coming Messiah whose path to glory would necessarily entail suffering along the way. It is only by first experiencing affliction, as typologically prefigured in the historical life of David, that this future David will taste the triumph of victory, be exalted to the right hand of Yahweh as King-Priest, and thereby redeem his people by bringing about an eschatological new exodus.

Next, in chapter 4, I addressed the second section (Pss 118–136), which incorporates the closely related themes of Torah and Temple into Book V's messianic mosaic. Here the Davidic King has returned to Zion city, victorious over his foes in battle and righteous in his commitment to the Torah, now ready to lead his redeemed in an ascending procession up Yahweh's holy mountain, where he will establish Yahweh's eschatological dwelling place forever and mediate Yahweh's reign to all the nations.

Lastly, chapter 5 considered Book V's third and final section (Pss 136–150). These psalms revisit the theme of David's sufferings but tie them closely to the exilic afflictions of the nation of Israel, establishing a link of association between the king and his people. In this way, the messianic portrait of Book V anticipates the manner in which Yahweh's Anointed will identify with his people as their Representative King and Covenant Head, undergo the exile of death on their behalf, and so deliver them out of exile by virtue his own resurrection-like ascension from the cave.

The Lord Jesus declared in Luke 24:44 that "the Law of Moses and the Prophets and the Psalms" are all written about and fulfilled in him. Likewise, in 1 Corinthians 15:3–4, the apostle Paul states that the events of Christ's death, burial, and resurrection, all happened "according to the Scriptures," by which he means the Law, the Prophets, and the Writings that make up the Hebrew Bible. Through this study, I have demonstrated that a canonical reading, which takes seriously the biblical text's structural design and literary context, provides believers with a proper approach not only for reading the Psalter and grasping its coherent flow and message, but also for seeing how Christ has been intricately woven across its lyrical canvas.

APPENDIX

AUTHOR'S TRANSLATION OF PSALMS 107–150

In table A1 below, I have produced my own English translation of Psalms 107–150 and set it alongside the MT.<sup>1</sup>

Table A1. English translation of Psalms 107–150

<b>Psalm 107</b>	
<p><sup>1</sup> הָדוּ לַיהוָה כִּי לְעוֹלָם חֶסֶדּוֹ:</p> <p><sup>2</sup> יֹאמְרוּ גְאוּלַי יְהוָה אֲשֶׁר גָּאֵלָם מִיַּד־צָר:</p> <p><sup>3</sup> וּמֵאַרְצוֹת קִבְּצָם מִמִּזְרַח וּמִמְעַרְב מִצָּפוֹן וּמִיָּם:</p> <p><sup>4</sup> תָּעוּ בַּמִּדְבָּר בִּישִׁימוֹן דָּרְדָּ עִיר מוֹשֵׁב לֹא מָצְאוּ:</p> <p><sup>5</sup> רָעִבִים גַּם־צָמְאִים נָפְשָׁם בָּהֶם תִּתְעַטֵּף:</p> <p><sup>6</sup> וַיִּצְעֲקוּ אֶל־יְהוָה בְּצָר לָהֶם מִמִּצְקוֹתֵיהֶם יִצְיָלָם:</p> <p><sup>7</sup> וַיִּדְרִיכֵם בְּדֶרֶךְ יִשְׂרָאֵל לְלַכֵּת אֶל־עִיר מוֹשֵׁב:</p> <p><sup>8</sup> יוֹדוּ לַיהוָה חֶסֶדּוֹ וְנִפְלְאוֹתָיו לְבָנֵי אָדָם:</p> <p><sup>9</sup> כִּי־הִשְׁבִּיעַ נַפְשׁ שִׁמְקָה וְנִפְשׁ רָעֵבָה מִלֹּא־טוֹב:</p> <p><sup>10</sup> יִשְׁבִי הַשֵּׁד וּצְלָמוֹת אֲסִירֵי עֵינַי וּבְרִזָּל:</p> <p><sup>11</sup> כִּי־הִמְרוּ אִמְרֵי־אֵל וַעֲצַת עֲלִיּוֹן נֶאֱצוּ:</p> <p><sup>12</sup> וַיִּכְנַע בְּעַמְל לִבָּם כְּשִׁלּוֹ וְאֵין עֲזָר:</p> <p><sup>13</sup> וַיִּצְעֲקוּ אֶל־יְהוָה בְּצָר לָהֶם מִמִּצְקוֹתֵיהֶם יוֹשִׁיעֵם:</p>	<p><sup>1</sup> Give thanks to Yahweh, for he is good, for everlasting is his steadfast love.</p> <p><sup>2</sup> Let them say so, the redeemed of Yahweh, whom he has redeemed from the hand of the enemy.</p> <p><sup>3</sup> And from the lands he has gathered them, from the east and from the west, from the north and from the sea.</p> <p><sup>4</sup> They wandered in the wilderness, in the wasteland of the way, but a city of dwelling they did not find.</p> <p><sup>5</sup> They were hungry and thirsty, their soul within them fainted.</p> <p><sup>6</sup> Then they cried out to Yahweh in their trouble, from their distresses he snatched them.</p> <p><sup>7</sup> And he led them on a straight path, to go to a city of dwelling.</p> <p><sup>8</sup> Let them give thanks to Yahweh for his steadfast love, and for his wonderful acts towards the sons of Adam.</p> <p><sup>9</sup> For, he has satisfied the longing soul, and the hungry soul he has filled with good.</p> <p><sup>10</sup> They were dwellers of darkness and of the shadow of death, prisoners of affliction and of iron.</p> <p><sup>11</sup> For, they acted rebelliously against the utterances of God, and the counsel of the Most High they spurned.</p> <p><sup>12</sup> So he humbled their heart with toil, they stumbled, but there was no helper.</p> <p><sup>13</sup> Then they cried out to Yahweh in their trouble, from their distresses He delivered them.</p>

<sup>1</sup> The text of the MT used in table A1 is taken from the online version of the *BHS, Deutsche Bibelgesellschaft, Stuttgart 1967/77*, found at <https://www.academic-bible.com>.

**Psalm 107 (continued)**

<p>14 וּצִיֵּאֵם מִחֹשֶׁךְ וּצְלָמוֹת וּמוֹסְרוֹתֵיהֶם יִנְתַּק׃          15 יוֹדוּ לַיהוָה חֲסִדּוֹ וְנִפְלְאוֹתָיו לִבְנֵי אָדָם׃          16 כִּי־שָׁבַר דְּלֹתוֹת נְחֹשֶׁת וּבְרִיחֵי בְרוֹזַל גָּדַע׃          17 אֲוִלִים מִדְּרָד פִּשְׁעָם וּמַעֲוֹנוֹתֵיהֶם יִתְעַנּוּ׃          18 כָּל־אֶכֶל תִּתְעַב נַפְשָׁם וַיִּגְיעוּ עַד־שַׁעְרֵי מוֹת׃          19 וַיִּזְעֻקוּ אֶל־יְהוָה בְּצָר לָהֶם מִמַּצְרוֹתֵיהֶם          יוֹשִׁיעֵם׃          20 יִשְׁלַח דְּבָרוֹ וַיִּרְפָּאֵם וַיִּמְלֹט מִשְׁחִיתוֹתָם׃          21 יוֹדוּ לַיהוָה חֲסִדּוֹ וְנִפְלְאוֹתָיו לִבְנֵי אָדָם׃          22 וַיִּזְבְּחוּ זִבְחֵי תוֹדָה וַיִּסְפְּרוּ מַעֲשָׂיו בְּרִנָּה׃          23 יוֹרְדֵי הַיָּם בְּאֲנִיּוֹת עָשׂוּ מְלֶאכֶה בְּמַיִם          רַבִּים׃          24 הִמָּה רָאוּ מַעֲשֵׂי יְהוָה וְנִפְלְאוֹתָיו בְּמִצְוֵהָ׃          25 וַיֹּאמֶר וַיַּעֲמֵד רוּחַ סְעָרָה וַתְּרֹמֵם גְּלוֹי׃          26 יַעֲלוּ שָׁמַיִם יִרְדּוּ תְהוֹמוֹת נַפְשָׁם בְּרֵעָה          תִּתְמוּגָג׃          27 יִחוּגּוּ וַיִּנְעוּ כִּשְׂבֹר וְכָל־חֲכָמָתָם תִּתְבַּלַּע׃          28 וַיִּצְעֻקוּ אֶל־יְהוָה בְּצָר לָהֶם וּמִמַּצְרוֹתֵיהֶם          יוֹצִיאֵם׃          29 יָקָם סְעָרָה לְדַמְמָה וַיִּחַשּׁוּ גְלִיהֶם׃          30 וַיִּשְׁמְחוּ כִּי־יִשְׁתַּקּוּ וַיִּנָּחֵם אֶל־מַחוּז חַפְצָם׃          31 יוֹדוּ לַיהוָה חֲסִדּוֹ וְנִפְלְאוֹתָיו לִבְנֵי אָדָם׃          32 וַיִּרְמָמוּהוּ בִקְה־לָעָם וּבְמוֹשֵׁב זִקְנִים          יְהַלְלוּהוּ׃          33 יֵשׁם נְהִרוֹת לְמַדְבָּר וּמִצְאֵי מַיִם לְצִמְאֹן׃          34 אֲרָץ פְּרִי לְמַלְחָה מְרֵעֵת יִשְׁבֵי בָהּ׃          35 יֵשׁם מַדְבָּר לְאֲגָם־מַיִם וְאֲרָץ צִיָּה לְמִצְאֵי          מַיִם׃          36 וַיִּזְשַׁב שָׁם רַעֲבִים וַיִּכְוֶנּוּ עֵיר מוֹשֵׁב׃          37 וַיִּזְרְעוּ שְׂדוֹת וַיִּטְעוּ כְרָמִים וַיַּעֲשׂוּ פְרִי          תְבוּאָה׃</p>	<p>14 He brought them out of the darkness and out of the shadow of death, and their fetters He broke off.          15 Let them give thanks to Yahweh for His steadfast love, and for his wonderful acts towards the sons of Adam.          16 For, he has shattered the gates of bronze, and the bars of iron He has hewn in two.          17 They were fools because of the way of their transgression, and because of their iniquities they were afflicted.          18 Every kind of food, their soul abhorred, and they drew near to the gates of death.          19 Then they cried out to Yahweh in their trouble, from their distresses He delivered them.          20 He sent his word and healed them, and he saved them from their pits.          21 Let them give thanks to Yahweh for his steadfast love, and for his wonderful acts towards the sons of Adam.          22 And let them offer sacrifices of thanksgiving, and let them recount His works with a ringing cry of joy.          23 They were those going down to the sea in ships, those doing business on the great waters.          24 They saw the works of Yahweh, and his wonderful acts in the deep.          25 And he spoke, and he caused the wind of a tempest to stand, and it raised up the sea's waves.          26 They went up to the heavens, they went down to the depths, their soul melted at the disaster.          27 They reeled and they staggered like a drunk, and all of their wisdom was swallowed up,          28 Then they cried out to Yahweh in their trouble, out from their distresses he brought them.          29 He raised up the tempest to a calm/whisper, and their waves became silent.          30 Then they rejoiced because the waves became quiet, and he led them to the harbor of their desire.          31 Let them give thanks to Yahweh for his steadfast love, and for his wonderful acts towards the sons of Adam,          32 And let them exalt him in the assembly of the people, and at the seat of the elders let them praise him.          33 He turns rivers into a wilderness, and springs of water into a thirsty ground,          34 a land of fruit into a waste, because of the evil of those who dwell in it.          35 But he turns a wilderness into a pool of water, and a dry land into springs of water.          36 And he causes the hungry to dwell there, that they may establish a city of dwelling,          37 that they may sow fields and plant vineyards that will yield the fruit of produce.</p>
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<b>Psalm 107 (continued)</b>	
<p>וַיְבָרֶכֶם וַיְרַבּוּ מְאֹד וּבְהִמְתָּם לֹא יִמְעוּט׃<sup>38</sup>  וַיִּמְעוּטוּ וַיִּשְׁחוּ מִעַצֵּר רָעָה וַיִּגְזוּ׃<sup>39</sup>  שִׁפְךָ בָּזוּ עַל־נְדִיבִים וַיִּתְעַם בְּתֵהוּ לֹא־דָרְךָ׃<sup>40</sup>  וַיִּשְׁגַּב אֲבִיוֹן מֵעוֹנֵי וַיִּשֶׁם כְּצֹאן מִשְׁפָּחוֹת׃<sup>41</sup>  יִרְאוּ יִשְׂרָיִם וַיִּשְׁמְחוּ וְכָל־עוֹלָה קִפְצָה׃<sup>42</sup>  פִּיהָ׃  מִי־חַכֵּם וַיִּשְׁמַר־אֱלֹהִים וַיִּתְבּוֹנְנוּ חֲסִדֵי יְהוָה׃<sup>43</sup></p>	<p><sup>38</sup> And he blesses them, that they may multiply exceedingly, and he will not cause their beasts to diminish.  <sup>39</sup> And when they diminish and when they are bowed down because of oppression, evil, and sorrow,  <sup>40</sup> he pours contempt upon princes, and he causes them to wander in emptiness with no path.  <sup>41</sup> But he sets the needy on high away from affliction, and he makes their families like a flock of sheep.  <sup>42</sup> The upright see it and they rejoice, but every iniquity shuts its mouth.  <sup>43</sup> Who is wise? Then let him keep these things, and let them consider the steadfast love of Yahweh.</p>
<b>Psalm 108</b>	
<p>שִׁיר מִזְמוֹר לְדָוִד׃<sup>1</sup>  נִכְזֹן לִבִּי אֱלֹהִים אֲשִׁירָה וְאֶזְמַרְהָ אֶף־כְּבוֹדִי׃<sup>2</sup>  עוֹרָה הַנְּבֵל וְכִנּוֹר אֲעִירָה שְׁחַר׃<sup>3</sup>  אוֹדֶךָ בְּעַמִּים   יְהוָה וְאֶזְמַרְךָ בְּלִאֲמִים׃<sup>4</sup>  כִּי־גָדוֹל מֵעַל־שָׁמַיִם חֲסִדֶךָ וְעַד־שָׁחֲקִים<sup>5</sup>  אַמְתִּיד׃  רוֹמָה עַל־שָׁמַיִם אֱלֹהִים וְעַל כָּל־הָאָרֶץ כְּבוֹדֶךָ׃<sup>6</sup>  לְמַעַן יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי׃<sup>7</sup>  אֱלֹהִים   דַּבֵּר בְּקִדְשׁוֹ אֶעֱלֶזָה אַחֲלֶקְהָ שֶׁכֶם׃<sup>8</sup>  וְעַמְּךָ סְכוֹת אֲמַדֵּד׃  לִי גִלְעָד   לִי מְנַשֶּׁה וְאֶפְרַיִם מֵעַז רֹאשֵׁי יְהוּדָה׃<sup>9</sup>  מוֹאָב   סִיר רַחֲצֵי עַל־אֲדוֹם אֲשַׁלֶּיךָ נַעֲלִי<sup>10</sup>  עַל־פְּלִשְׁתִּים אֲתָרוּעֵע׃  מִי יְבַלְנֵי עִיר מִבְּצָר מִי נַחְנִי עַד־אֲדוֹם׃<sup>11</sup>  הֲלֹא־אֱלֹהִים זִנְחָתָנוּ וְלֹא־חָצָא אֱלֹהִים<sup>12</sup>  בְּצַבְאֹתֵינוּ׃  הַבְּהִלְנוּ עִזְרַת מִצָּר וְשׂוֹא תִשׁוּעַת אָדָם׃<sup>13</sup>  בְּאֱלֹהִים נַעֲשֶׂה־חֵלִיל וְהוּא יְבוֹס צָרֵינוּ׃<sup>14</sup></p>	<p><sup>1</sup> A song, a psalm of David.  <sup>2</sup> My heart is established, O God, I shall sing and make melody, even with my glory.  <sup>3</sup> Awake, O lute and harp, I shall awaken at dawn.  <sup>4</sup> I will give thanks to you among the peoples, O Yahweh, and I will make melody to you among the nations.  <sup>5</sup> For, your steadfast love is great above the heavens, and your faithfulness is to the clouds.  <sup>6</sup> Be exalted over the heavens, O God, and let your glory be over all the earth.  <sup>7</sup> In order that your beloved ones may be rescued, cause salvation by your right hand, and answer me.  <sup>8</sup> God has spoken in His holy place, "I shall exalt, I shall divide Shechem, and the Valley of Succoth I will measure out.  <sup>9</sup> Gilead is mine, Manasseh is mine, and Ephraim is the helmet of my head, Judah is my scepter.  <sup>10</sup> Moab is the pot of my washing, over Edom I will cast my sandal, over Philistia I will shout in triumph.  <sup>11</sup> Who will bring me to the city of fortification? Who has led me to Edom?"  <sup>12</sup> Have you not, O God, rejected us? And will you not go out, O God, with our armies?  <sup>13</sup> Grant to us help from the enemy, for vain is the salvation of man.  <sup>14</sup> By God we shall do valiantly, and He will tread down our enemies.</p>
<b>Psalm 109</b>	
<p>לְמִנְצַח לְדָוִד מִזְמוֹר אֱלֹהִים תְּהִלָּתִי אֶל־תִּתְקַרֵּשׁ׃<sup>1</sup>  כִּי פִי רָשָׁע וּפִי־מִרְמָה עָלַי פָּתְחוּ דַבְּרוּ אֵתִי<sup>2</sup>  לְשׁוֹן שָׁקֵר׃</p>	<p><sup>1</sup> For the preeminent one, a psalm of David.  O God of my prayer, do not be silent!  <sup>2</sup> For, the wicked mouth and the deceitful mouth have opened against me, they have spoken with me with a tongue of falsehood.</p>

Psalm 109 (continued)

<p>3 וְדַבְרֵי שִׁנְאָה סָבְבוּנִי וַיִּלְחַמּוּנִי חֲנָם:</p>	<p>3 And with words of hatred they have surrounded me, and they have fought against me without cause.</p>
<p>4 תַּחַת־אֲהַבְתִּי יִשְׁטְנוּנִי וְאֲנִי תַפְלָה:</p>	<p>4 In place of my love, they accuse me, but as for me, I am in prayer.</p>
<p>5 וַיִּשְׂמוּ עָלַי רָעָה תַּחַת טוֹבָה וְשִׁנְאָה תַּחַת אֲהַבְתִּי:</p>	<p>5 And they set evil upon me in place of good, and hatred in place of my love.</p>
<p>6 הִפְקֵד עָלַי רָשָׁע וְשֹׁטֵן יַעֲמֵד עַל־יְמִינִי:</p>	<p>6 Appoint over him a wicked man, and let an accuser stand at his right hand.</p>
<p>7 בַּהֲשִׁפְטֹו יֵצֵא רָשָׁע וְתַפְלָתוֹ תִּהְיֶה לְחִטָּאה:</p>	<p>7 When he is judged, let him go out as a wicked man, let his prayer become sin.</p>
<p>8 יִהְיוּ־יָמָיו מַעֲטִים פִּקְדָתוֹ יִקַּח אַחֵר:</p>	<p>8 Let his days be few, let another take his office.</p>
<p>9 יִהְיוּ־בָנָיו יְתוּמִים וְאִשְׁתּוֹ אִלְמָנָה:</p>	<p>9 Let his sons become orphans, and let his wife become a widow.</p>
<p>10 וְנֹזֵעַ יִנְעוּעוּ בָנָיו וְשֹׂאֲלוֹ וְדָרְשׁוּ מִחֲרֻבוֹתֶיהֶם:</p>	<p>10 And let his sons surely wander about and beg, and let them seek food from their ruins.</p>
<p>11 יִנְקֹשׁ גּוֹשֶׁה לְכָל־אֲשֶׁר־לּוֹ וַיִּבְזוּ זָרִים וַיִּגְעוּ:</p>	<p>11 Let a creditor strike at all that is his, and let strangers plunder his produce.</p>
<p>12 אֶל־יְהוָה־לּוֹ מִשְׁדֵּךְ חֶסֶד וְאֶל־יְהוָה חֲזֹנֶן לִיתוּמָיו:</p>	<p>12 Let there be none who extends steadfast love to him, and let there be none who is gracious to his orphans.</p>
<p>13 יִהְיֶה־אֲחֵרֵיתוֹ לְהַכְרִית בְּדוֹר אַחֵר יִמַּח שְׁמֹם:</p>	<p>13 Let his posterity be cut off in the generation after, let their name be blotted out.</p>
<p>14 זָכַר   עֲוֹן אֲבֹתָיו אֶל־יְהוָה וְחִטָּאת אָמוֹ אֵל תִּמַּח:</p>	<p>14 Let the iniquity of his fathers be remembered before Yahweh, and let not the sin of his mother be blotted out.</p>
<p>15 יִהְיוּ נִגְדֵי־יְהוָה תְּמִיד וַיִּכְרַת מֵאֲרֶץ זָכָם:</p>	<p>15 Let them be before Yahweh continually, and let him cut off their memory from the earth.</p>
<p>16 יֵעַן אֲשֶׁר   לֹא זָכַר עֲשׂוֹת חֶסֶד וַיִּרְדֹּף אִישׁ עָנִי וְאֲבִיוֹן וְנִכְאָה לִלְבָב לְמוֹתָת:</p>	<p>16 On account of this he has not remembered to show steadfast love, and he has pursued an afflicted man and a needy man, and one who is stricken of heart, in order to kill him.</p>
<p>17 וַיִּאָּהֵב קָלְלָהּ וּתְבוֹאָהּ וְלֹא־חִפֶּץ בְּבִרְכָהּ וַתִּרְחַק מִמֶּנּוּ:</p>	<p>17 And he has loved cursing, so let it come to him, and he has not delighted in blessing, so let it be far from him.</p>
<p>18 וַיִּלְבֹּשׁ קָלְלָהּ כְּמִדּוֹ וַתִּבֹּא כַּמִּים בְּקִרְבּוֹ יִכְשְׁמֶן בְּעֲצָמוֹתָיו:</p>	<p>18 And he has put on cursing like his clothing, so let it enter like water into his inward parts, and like oil into his bones.</p>
<p>19 תִּהְיֶה־לּוֹ כְּבִגְד יַעֲטָה וְלִמְזֹחַ תִּמְיֵד יַחְגְּרֶה:</p>	<p>19 Let it be to him like a garment with which he wraps himself, and for a girdle with which he continually girds himself.</p>
<p>20 זֹאת פְּעֻלַת שֹׁטְנֵי מֵאֵת יְהוָה וְהַדְּבָרִים יָרַע עַל נַפְשִׁי:</p>	<p>20 Let this be the recompense of my accusers from Yahweh, and the recompense of those who speak evil upon my soul.</p>
<p>21 וְאַתָּה   יְהוָה אֲדֹנָי עֲשֵׂה־אֵתִי לְמַעַן שִׁמְךָ כִּי־טוֹב חֶסֶדְךָ הַצִּילָנִי:</p>	<p>21 But you, O Yahweh my Lord, deal with me for the sake of your name, deliver me, for good is Your steadfast love.</p>
<p>22 כִּי־עָנִי וְאֲבִיוֹן אֲנִי וְלִבִּי חָלַל בְּקִרְבִּי:</p>	<p>22 For, afflicted and needy am I, and one has pierced my heart within me.</p>
<p>23 כְּצִל־כַּנְטוֹתָו נִהְלַכְתִּי נִנְעַרְתִּי כְּאַרְבֶּה:</p>	<p>23 Like a shadow as it stretches, I have gone, I have been shaken off like a locust.</p>
<p>24 בָּרַכִּי כְשִׁלּוֹ מֵצוּם וּבִשְׂרֵי כַחַשׁ מִשְׁמָן:</p>	<p>24 My knees have staggered from a fast, and my flesh has grown lean without fatness.</p>
<p>25 וְאֲנִי   הֵייתִי חֲרָפָה לָהֶם יִרְאוּנִי וַיִּנְעוּן רֹאשָׁם:</p>	<p>25 And I have become a reproach to them, they will look at me, they will shake their head.</p>



**Psalm 109 (continued)**

<p>26 עֲזֹרְנִי יְהוָה אֱלֹהֵי הוֹשִׁיעֲנִי כַחֲסֵדְךָ: 26 וַיִּדְעוּ כִּי־יָדְךָ זָאת אַתָּה יְהוָה עָשִׂיתָה: 27 יִקְלְלוּ־הִמָּה וְאַתָּה תִבְרַךְ כְּמוֹ וַיִּבְשׂוּ 28 וְעִבְדְּךָ יִשְׂמַח: לִבְשׂוּ שׂוֹטְנֵי כְלָמָה וַיַּעֲטוּ כַמְעִיל בְּשֵׁתָם: 29 אֹדְהָ יְהוָה מֵאֵד בְּפִי וּבְתוֹךְ רַבִּים 30 אֶהְלֵנוּ: כִּי־יַעֲמֵד לִימִין אֲבִיוֹן לְהוֹשִׁיעַ מִשֹּׁפְטֵי נַפְשׁוֹ: 31</p>	<p>26 Help me, O Yahweh my God, save me according to your steadfast love, 27 that they might know that this is your hand, that you, O Yahweh, have done it. 28 They will curse, but you will bless, when they arise let them be ashamed, but let your servant rejoice. 29 Let my accusers be clothed with dishonor, and let them wrap themselves, as with a robe, in their shame. 30 I will give thanks to Yahweh exceedingly with my mouth, and in the midst of many I will praise him. 31 For, he will stand at the right hand of the needy, in order to save him from those who judge his soul.</p>
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**Psalm 110**

<p>1 לְדָוִד מִזְמוֹר נְאֻם יְהוָה   לְאֲדָנִי שֵׁב לְיְמִינִי 1 עַד־אֲשִׁית אֲיָבִיד הַדָּם לְרַגְלֶיךָ: מִטֵּה־עֲזָךְ יִשְׁלַח יְהוָה מֵעִזּוֹן רֹדֶה בְּקִרְבִּי 2 אֲיָבִיד: עֲמָךְ נִדְבַת בְּיוֹם חֵילֶךָ בְּהַדְרֵי־קֹדֶשׁ מִרְחֹם 3 מִשְׁחָר לְךָ טַל יִלְדֹתֶיךָ: נִשְׁבַּע יְהוָה   וְלֹא יִנָּחֵם אֶת־הַכֹּהֵן לְעוֹלָם עַל 4 דְּבַרְתִּי מִלְכִּי־צֶדֶק: אֲדָנִי עַל־יְמִינֶךָ מִחֵץ בְּיוֹם־אֲפֹ מְלָכִים: 5 יִדִין בְּגוֹיִם מְלֵא גִּוְיוֹת מִחֵץ רֹאשׁ עַל־אֲרָץ 6 רָבָה: מִנַּחַל בְּדֶרֶךְ יִשְׁתֶּה עַל־פְּנֵי יְרִים רֹאשׁ: 7</p>	<p>1 Of David, a psalm. The utterance of Yahweh to my Lord, “Sit at my right hand until I make your enemies a stool for your feet.” 2 May Yahweh send forth the rod of Your strength from Zion, may you dwell in the midst of your enemies. 3 May your people be freewill offerings on the day of your strength, in the splendors of holiness, from the womb of the dawn, may the dew of your youth be yours. 4 Yahweh has sworn and he will not relent, “You are a priest forever, according to the order of Melchizedek.” 5 The Lord is at your [Yahweh’s] right hand, he [the Lord] has shattered kings on the day of his wrath. 6 He will execute judgment among the nations, he has filled them with corpses, he has shattered the head over the great land. 7 From the stream in the way he will drink, therefore he will lift up his head.</p>
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**Psalm 111**

<p>1 הִלְלוּ יְהוָה   אֹדְהָ יְהוָה בְּכָל־לֵבב בְּסוּד יִשְׂרָאֵל 1 וְעֵדָה: גְּדֹלִים מַעֲשֵׂי יְהוָה דְּרוֹשִׁים לְכָל־חַפְצֵיהֶם: 2 הוֹדוּ־וְהִדְר פִּעְלֹו וְצִדְקָתוֹ עֲמַדַת לְעַד: 3 זִכֵּר עֲשֵׂה לְנַפְלְאוֹתָיו חֲנוּן וְרַחֻם יְהוָה: 4 טָרַף נִתָּן לִירְאָיו יִזְכֵּר לְעוֹלָם בְּרִיתוֹ: 5 כַּח מַעֲשָׂיו הַגִּיד לְעַמּוֹ לְתַת לָהֶם נַחֲלַת גּוֹיִם: 6 מַעֲשֵׂי יָדָיו אֱמֶת וּמִשְׁפָּט נְאֻמִּים כָּל־פְּקוּדָיו: 7</p>	<p>1 Praise Yahweh! I will give thanks to Yahweh with all my heart in the council of the upright and of the congregation. 2 Great are the works of Yahweh, searched out by all who delight in them. 3 Splendid and majestic are his deeds, and his righteousness stands forever. 4 A memorial he has made for his wonderful acts, gracious and compassionate is Yahweh. 5 Food he has given to those who fear him, he will remember his covenant forever. 6 The might of his works he has made known to his people, to give to them the inheritance of the nations. 7 The works of his hands are faithfulness and justice, all of his precepts are trustworthy.</p>
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**Psalm 111 (continued)**

<p>סְמוּכִים לְעַד לְעוֹלָם עֲשׂוּיִם בְּאֵמֶת וַיִּשְׂר׃<sup>8</sup>  פְּדוּת   שְׁלַח לְעַמּוֹ צְוֵה-לְעוֹלָם בְּרִיתוֹ קְדוֹשׁ<sup>9</sup>  וְנִוְרָא שְׁמוֹ:  רֵאשִׁית חֲכָמָה   יִרְאַת יְהוָה שְׂכָל טוֹב לְכָל<sup>10</sup>  עֲשִׂיהֶם תְּהִלָּתוֹ עֲמֶדֶת לְעַד:</p>	<p><sup>8</sup> They are upheld forever and ever, they are performed in faithfulness and uprightness.  <sup>9</sup> He has sent forth redemption to his people, he has commanded his covenant forever, holy and awesome is his name.  <sup>10</sup> The beginning of wisdom is the fear of Yahweh, good understanding belongs to all who do them. His praise stands forever.</p>
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**Psalm 112**

<p>הִלְלוּ יְהוָה   אֲשֶׁר-יִירֵא יְהוָה אֶת-יְהוָה בְּמִצּוֹתָיו<sup>1</sup>  חֶפְצַן מְאֹד:  גִּבּוֹר בְּאַרְצוֹ יְהִי זֵרְעוֹ דּוֹר יִשְׂרָיִם יְבָרֵךְ:<sup>2</sup>  הוֹזַעֲשֶׂר בְּבֵיתוֹ וְצִדְקָתוֹ עֲמֶדֶת לְעַד:<sup>3</sup>  זֶרַח בְּחֹשֶׁךְ אֹר לְיִשְׂרָאֵל חֲנוּן וְרַחוּם וְצַדִּיק:<sup>4</sup>  טוֹב-אִישׁ חֲנוּן וּמְלִיךָ וְכָל-כָּל דְּבָרָיו בְּמִשְׁפָּט:<sup>5</sup>  כִּי-לְעוֹלָם לֹא-יִמּוּט לְזָכַר עוֹלָם יְהִי צַדִּיק:<sup>6</sup>  מִשְׁמוּעָה רַעֲה לֹא יִירָא נְכוֹן לְבֹ בְטַח בִּיהוָה:<sup>7</sup>  סְמוּד לְבֹ לֹא יִירָא עַד אֲשֶׁר-יִרְאֶה בְּצַרְיוֹ:<sup>8</sup>  פִּזְרָ   נָתַן לְאַבְיוֹנִים צִדְקָתוֹ עֲמֶדֶת לְעַד קִרְנוֹ<sup>9</sup>  תָּרוּם בְּכָבוֹד:  רָשָׁע יִרְאֶה   וְכַעַס שִׁנּוּ יַחַרֵּק וְנִמְס תְּאֻת<sup>10</sup>  רְשָׁעִים תֵּאבֵד:</p>	<p><sup>1</sup> Praise Yahweh! Blessed is the man who fears Yahweh, in his commandments he has delighted exceedingly.  <sup>2</sup> Mighty in the land will be his seed, the generation of the upright will be blessed.  <sup>3</sup> Wealth and riches will be in his house, and his righteousness stands forever.  <sup>4</sup> Light has arisen in the darkness for the upright, gracious and compassionate and righteous is he.  <sup>5</sup> A good man is gracious and lends, he will conduct his affairs with justice.  <sup>6</sup> Surely, he will never be shaken, the righteous man will be a memorial forever.  <sup>7</sup> He will not fear because of a report of evil, his heart is established, he has trusted in Yahweh.  <sup>8</sup> His heart is upheld, he will not fear when he looks at his adversaries.  <sup>9</sup> He has scattered, he has given to the needy, his righteousness stands forever, his horn will be exalted in glory.  <sup>10</sup> The wicked man will see and will be vexed, his teeth he will gnash but he will be melted away, the desire of the wicked will perish.</p>
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**Psalm 113**

<p>הִלְלוּ יְהוָה   הִלְלוּ עַבְדֵי יְהוָה הִלְלוּ אֶת-שֵׁם יְהוָה:<sup>1</sup>  יְהִי שֵׁם יְהוָה מְבָרָךְ מְעַתָּה וְעַד-עוֹלָם:<sup>2</sup>  מִמְזִרְח־שֶׁמֶשׁ עַד-מְבוֹאֵי מְהַלֵּל שֵׁם יְהוָה:<sup>3</sup>  רָם עַל-כָּל-גּוֹיִם   יְהוָה עַל הַשָּׁמַיִם כְּבוֹדוֹ:<sup>4</sup>  מִי כִיהוָה אֱלֹהֵינוּ הַמִּגְבִּיחַ לְשָׁבֶת:<sup>5</sup>  הַמְשַׁפִּילֵי לְרֵאשִׁית בְּשָׁמַיִם וּבָאָרֶץ:<sup>6</sup>  מְקִימֵי מַעַפֵּר דָּל מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן:<sup>7</sup>  לְהוֹשִׁיבֵי עַם-נְדִיבִים עִם נְדִיבֵי עַמּוֹ:<sup>8</sup></p>	<p><sup>1</sup> Praise Yahweh! Praise, O you servants of Yahweh, praise the name of Yahweh.  <sup>2</sup> May the name of Yahweh be blessed from now and to forever.  <sup>3</sup> From the rising of the sun to its going, praised is the name of Yahweh.  <sup>4</sup> High/exalted over all the nations is Yahweh, his glory is over the heavens.  <sup>5</sup> Who is like Yahweh our God, who is exalted to sit on the throne,  <sup>6</sup> who stoops down to look at the heavens and the earth,  <sup>7</sup> who raises the helpless from the dust, from the ashes He will exalt the needy,  <sup>8</sup> in order to seat him with princes, with the princes of his people,</p>
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**Psalm 113 (continued)**

<p>מְשִׁיבֵי   עֲקָרַת הַבַּיִת אִם־הַבְּנִים שְׂמֵחָה הִלְלוּ <sup>9</sup> יְהוָה:</p>	<p><sup>9</sup> who seats the barren woman of the house as the joyful mother of sons. Praise Yahweh!</p>
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**Psalm 114**

<p><sup>1</sup> בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בַּיִת יַעֲקֹב מֵעַם לֵעָז: <sup>1</sup> הַיְתָה יְהוּדָה לְקִדְשׁוֹ יִשְׂרָאֵל מִמְשֻׁלֹתָיו: <sup>2</sup> הַיָּם רָאָה וַיָּנֹס הַיַּרְדֵּן יָסַב לְאַחֲזֹר: <sup>3</sup> הַהַרִים רָקְדוּ כְּאֵילִים גְּבַעוֹת כְּבְנֵי־צֹאן: <sup>4</sup> מֵהַלְחָף הַיָּם כִּי תָנוּס הַיַּרְדֵּן תִּסָּב לְאַחֲזֹר: <sup>5</sup> הַהַרִים תִּרְקְדוּ כְּאֵילִים גְּבַעוֹת כְּבְנֵי־צֹאן: <sup>6</sup> מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב: <sup>7</sup> הַהֲפָכִי הַצּוּר אֲגַם־מַיִם חֲלֹמֵי־שָׁמַיִם לְמַעְיָנוֹ־מַיִם: <sup>8</sup></p>	<p><sup>1</sup> When Israel went out from Egypt, the house of Jacob from a people who speak unintelligibly, <sup>2</sup> Judah became his sanctuary, Israel, his dominion. <sup>3</sup> The sea saw and fled, the Jordan turned back. <sup>4</sup> The mountains skipped like rams, the hills, like the sons of sheep. <sup>5</sup> What is it to you, O sea, that you flea, O Jordan, that you turn back, <sup>6</sup> O mountains, that you skip like rams, O hills, like the sons of sheep? <sup>7</sup> In the presence of the Lord, tremble, O earth, in the presence of the God of Jacob, <sup>8</sup> who turns the rock into a pool of water, the flint into a its fountain of water.</p>
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**Psalm 115**

<p>לֹא לָנוּ יְהוָה לֹא לָנוּ כִּי־לְשִׁמְךָ תָּנוּ כְּבוֹד עַל <sup>1</sup> חֲסִדֶיךָ עַל־אֱמֻנָתְךָ: לְמָה יֹאמְרוּ הַגּוֹיִם אֵי־הָיָה אֱלֹהֵיהֶם: <sup>2</sup> וְאֵלֵהֵינוּ בְּשָׁמַיִם כֹּל אֲשֶׁר־חָפֵץ עָשָׂה: <sup>3</sup> עֲצָבֵיהֶם כֶּסֶף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם: <sup>4</sup> פְּהֵלָהֶם וְלֹא יִדְבְּרוּ עֵינַיִם לָהֶם וְלֹא יִרְאוּ: <sup>5</sup> אֲזָנַיִם לָהֶם וְלֹא יִשְׁמְעוּ אֶף לָהֶם וְלֹא יִרְיֻחוּ: <sup>6</sup> יְדֵיהֶם   וְלֹא יַמְשִׁיחוּ רַגְלֵיהֶם וְלֹא יִהְלְכוּ לֹא <sup>7</sup> יִהְיוּ בְּגִרְוֹנָם: כְּמוֹתֵם יִהְיוּ עֲשִׂיהֶם כֹּל אֲשֶׁר־בָּטַח בָּהֶם: <sup>8</sup> יִשְׂרָאֵל בָּטַח בַּיהוָה עֲזָרָם וּמִגָּגָם הוּא: <sup>9</sup> בַּיִת אֲהַרֹן בָּטַחוּ בַּיהוָה עֲזָרָם וּמִגָּגָם הוּא: <sup>10</sup> יִרְאֵי יְהוָה בָּטַחוּ בַּיהוָה עֲזָרָם וּמִגָּגָם הוּא: <sup>11</sup> יְהוָה זָכְרָנוּ יִבְרָךְ וְיִבְרָךְ אֶת־בַּיִת יִשְׂרָאֵל יִבְרָךְ <sup>12</sup> אֶת־בַּיִת אֲהַרֹן: יִבְרָךְ יִרְאֵי יְהוָה הַקְּטָנִים עִם־הַגְּדֹלִים: <sup>13</sup> יִסֹף יְהוָה עֲלֵיכֶם וְעַל־בְּנֵיכֶם: <sup>14</sup> בְּרוּכִים אַתֶּם לַיהוָה עָשָׂה שָׁמַיִם וָאָרֶץ: <sup>15</sup></p>	<p><sup>1</sup> Not to us, O Yahweh, not to us, but to your name give glory, because of your steadfast love, because of your faithfulness. <sup>2</sup> Why do the nations say, “Where now is their God?” <sup>3</sup> But our God is in the heavens, all that He pleases He does. <sup>4</sup> Their idols are silver and gold, the work of the hands of man. <sup>5</sup> They have mouths but they do not talk, they have eyes but they do not see, <sup>6</sup> they have ears but they do not hear, they have noses but they do not smell, <sup>7</sup> they have hands, but they do not touch, they have feet but they do not walk, they do not speak with their throats. <sup>8</sup> Like them will become those who make them, all who trust in them. <sup>9</sup> O Israel, trust in Yahweh, their help and their shield is he. <sup>10</sup> O house of Aaron, trust in Yahweh, their help and their shield is he. <sup>11</sup> O you who fear Yahweh, trust in Yahweh, their help and their shield is he. <sup>12</sup> Yahweh has remembered us, he will bless, he will bless the house of Israel, he will bless the house of Aaron, <sup>13</sup> he will bless you who fear Yahweh, the small and great. <sup>14</sup> May Yahweh give increase to you, you and your sons. <sup>15</sup> May you be blessed of Yahweh, who made the heavens and earth.</p>
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<b>Psalm 115 (continued)</b>	
<p>16 הַשָּׁמַיִם שָׁמַיִם לַיהוָה וְהָאָרֶץ נָתַן לַבְּנֵי-אָדָם:</p> <p>17 לֹא הַמֵּתִים יְהַלְלוּ-יָיָה וְלֹא כָּל-יֹרְדֵי דוֹמָה:</p> <p>18 וְאִנְחָנוּ וְנִבְרַךְ יְיָ מֵעַתָּה וְעַד-עוֹלָם הַלְלוּ-יָיָה:</p>	<p>16 The heavens are the heavens of Yahweh, but the earth he has given to man.</p> <p>17 The dead do not praise Yahweh, nor any who go down to silence.</p> <p>18 But as for us, we will bless Yahweh from now and until eternity. Praise Yahweh!</p>
<b>Psalm 116</b>	
<p>1 אֶהְבֵּתִי כִּי-שָׁמְעָה יְהוָה אֶת-קוֹלִי תַחֲנוּנָי: 1</p> <p>כִּי-הִטָּה אָזְנוֹ לִי וּבִימֵי אֶקְרָא: 2</p> <p>אֶפְפוֹנִי חַבְלֵי-מוֹת וּמִצְרֵי שְׁאוֹל מִצְאוּנִי 3</p> <p>צָרָה וַיְגוֹן אִמְצָא:</p> <p>וּבְשֵׁם-יְהוָה אֶקְרָא אָנָּה יְהוָה מִלְטָה נַפְשִׁי: 4</p> <p>חָנּוּן יְהוָה וְצַדִּיק וְאַלְהֵינוּ מִרַחֵם: 5</p> <p>שֹׁמֵר פִּתְאִים יְהוָה דְּלוֹתַי וְלִי יְהוֹשִׁיעַ: 6</p> <p>שׁוֹבֵי נַפְשִׁי לְמִנוּחֵיכִי כִּי-יְהוָה גָּמַל 7</p> <p>עָלַיִכִּי:</p> <p>כִּי חִלַּצְתָּ נַפְשִׁי מִמוֹת אֶת-עֵינַי מִדְּמָעָה אֶת 8</p> <p>רַגְלֵי מִדְּחִי:</p> <p>אֶתְהַלֵּךְ לִפְנֵי יְהוָה בְּאַרְצוֹת הַחַיִּים: 9</p> <p>הֶאֱמַנְתִּי כִּי אֲדַבֵּר אֲנִי עֲנִיתִי מְאֹד: 10</p> <p>אֲנִי אֶמְרָתִי בַחֲפוּזִי כָּל-הָאָדָם כֹּזֵב: 11</p>	<p>1 I love Yahweh because he has heard my voice, my supplications.</p> <p>2 For, he has inclined his ear to me, therefore, in my days I will call him.</p> <p>3 Cords of death surrounded me, and the straits of Sheol found me, distress and sorrow I found.</p> <p>4 But on the name of Yahweh I call, "Please, O Yahweh, save my soul!"</p> <p>5 Gracious is Yahweh, and righteous, and our God is compassionate.</p> <p>6 Yahweh keeps the simple, I was brought low but he delivered me.</p> <p>7 Return, O my soul, to your rest, for Yahweh has dealt bountifully with you.</p> <p>8 For, you have rescued my soul from death, my eyes from tear, my feet from stumbling.</p> <p>9 I will walk before the presence of Yahweh, in the lands of the living.</p> <p>10 I believed when I said, "I have been afflicted exceedingly."</p> <p>11 I spoke in my haste, "Every man is a liar."</p>
<b>Psalm 117</b>	
<p>1 הַלְלוּ אֶת-יְהוָה כָּל-גּוֹיִם שְׁבָחוּהוּ כָּל-הָאֻמִּים: 1</p> <p>כִּי גָבַר עָלֵינוּ חַסְדּוֹ וְאַמְתֵּי-יְהוָה לְעוֹלָם 2</p> <p>הַלְלוּ-יָיָה:</p>	<p>1 Praise Yahweh, all you nations, laud him, all you peoples!</p> <p>2 For, his steadfast love has prevailed over us, and the faithfulness of Yahweh is everlasting. Praise Yahweh!</p>
<b>Psalm 118</b>	
<p>1 הוֹדוּ לַיהוָה כִּי-טוֹב כִּי לְעוֹלָם חַסְדּוֹ: 1</p> <p>יֹאמְרוּ-גַם יִשְׂרָאֵל כִּי לְעוֹלָם חַסְדּוֹ: 2</p> <p>יֹאמְרוּ-גַם בֵּית-אֶהֲרֹן כִּי לְעוֹלָם חַסְדּוֹ: 3</p> <p>יֹאמְרוּ-גַם יְרֵאֵי יְהוָה כִּי לְעוֹלָם חַסְדּוֹ: 4</p> <p>מִן-הַמִּצָּר קָרָאתִי יְיָ עֲנֵנִי בַמִּרְחָב יְיָ: 5</p> <p>יְהוָה לִי לֹא אִירָא מִה-יַעֲשֶׂה לִּי אָדָם: 6</p>	<p>1 Give thanks to Yahweh, for he is good, for everlasting is his steadfast love.</p> <p>2 O let Israel say so, for everlasting is his steadfast love.</p> <p>3 O let the house of Aaron say so, for everlasting is his steadfast love.</p> <p>4 O let those who fear Yahweh say so, for everlasting is his steadfast love.</p> <p>5 From the straits I called to Yahweh, Yahweh answered me in the open place.</p> <p>6 Yahweh is for me, I will not fear, what will man do to me?</p>

## Psalm 118 (continued)

<p>7 יהוה לי בעזרי ואני אראה בשנאי:  8 טוב לחסות ביהוה מבטח באדם:  9 טוב לחסות ביהוה מבטח בנדיבים:  10 כל־גוים סבבוני בשם יהוה כי אמילם:  11 סבבוני גם־סבבוני בשם יהוה כי אמילם:  12 סבבוני כדבורים דעכו כאש קוצים בשם יהוה כי אמילם:  13 דחה דחיתני לגלל ויהוה עזרני:  14 עני וזמרת יה ויהי־לי לישועה:  15 קול רנה וישועה באהל צדיקים ימין יהוה עשה חיל:  16 ימין יהוה רוממה ימין יהוה עשה חיל:  17 לא אמות כיאחיה ואספר מעשי יה:  18 יסר יסרני יה ולמות לא נתנני:  19 פתח־לי שערי־צדק אבא־בם אודה יה:  20 זה־השער ליהוה צדיקים יבאו בו:  21 אודה כי עניתני ותהי־לי לישועה:  22 אבן מאסו הבונים היתה לראש פנה:  23 מאת יהוה היתה זאת היא נפלאות בעינינו:  24 זה־היום עשה יהוה נגילה ונשמחה בו:  25 אנא יהוה הושיעה נא אנא יהוה הצליחה נא:  26 ברוד הבא בשם יהוה ברכנוכם מבית יהוה:  27 אל יהוה ויאר לנו אסרו־חג בעבתים עד קרנות המזבח:  28 אלי אתה ואודך אלהי ארוממך:  29 הודו ליהוה כי־טוב כי לעולם חסדו:</p>	<p>7 Yahweh is for me, among those who help me, and I will look on those who hate me.  8 It is better to take refuge in Yahweh than to trust in man.  9 It is better to take refuge in Yahweh than to trust in princes.  10 All of the nations have surrounded me, in the name of Yahweh, surely, I will cause them to be cut off.  11 They have surrounded me, yes, they have surrounded me, in the name of Yahweh, surely, I will cause them to be cut off.  12 They have surrounded me like bees, they were extinguished like the fire of thorny bushes, in the name of Yahweh, surely, I will cause them to be cut off.  13 You have pushed me down violently in order to fall, but Yahweh has helped me.  14 My strength and song is Yahweh, and he has become my salvation.  15 The sound of a cry of jubilation and of salvation is in the tents of the righteous, the right hand of Yahweh has done valiantly.  16 The right hand of Yahweh is exalted, the right hand of Yahweh has done valiantly.  17 I will not die, but I will live and will recount the works of Yahweh.  18 Yahweh has chastened me severely, but to death he has not given me.  19 Open to me the gates of righteousness, I will enter by them, I will give thanks to Yahweh.  20 This is the gate of Yahweh, the righteous will enter by it.  21 I will give thanks to you, for you have answered me, and you have become my salvation.  22 The stone the builders have rejected has become the head of the corner;  23 this is from Yahweh, it is wonderful in our eyes.  24 This is the day Yahweh has made, we shall exult and shall rejoice in it.  25 Please, O Yahweh, save, we pray; please, O Yahweh, cause success, we pray.  26 Blessed is he who comes in the name of Yahweh; we bless you from the house of Yahweh.  27 Yahweh is God, and he has caused light to shine on us; bind the festival sacrifice with cords to the horns of the altar.  28 You are my God and I will give thanks to you, my God, I will exalt you.  29 Give thanks to Yahweh, for He is good, for everlasting is his steadfast love.</p>
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## Psalm 119

<p><sup>1</sup> אֲשֶׁר־יִמְיִי־דָרַךְ הַהֲלָכִים בְּתוֹרַת יְהוָה:</p> <p><sup>2</sup> אֲשֶׁר־יִנְצְרֵי עֲדוּתוֹ בְּכָל־לֵב יִדְרֹשׁוּהוּ:</p> <p><sup>3</sup> אִם לֹא־פָעְלוּ עוֹלָה בְּדַרְכָּיו הִלְכוּ:</p> <p><sup>4</sup> אֲתָה צִוִּיתָה פְקֻדֹיךָ לִשְׁמֹר מֵאֵד:</p> <p><sup>5</sup> אַחֲלִי יִכְנֹו דַרְכֵי לִשְׁמֹר חֻקֶיךָ:</p> <p><sup>6</sup> אִן לֹא־אֲבוֹשׁ בְּהֵיטִי אֶל־כָּל־מִצְוֹתֶיךָ:</p> <p><sup>7</sup> אִוְדָךְ בִּישָׁר לִבִּי בְלִמְדֵי מִשְׁפָּטֶי צְדָקָךְ:</p> <p><sup>8</sup> אֶת־חֻקֶיךָ אֲשֶׁמֶר אֶל־תִּעְזָבֵנִי עַד־מֵאֵד:</p> <p><sup>9</sup> בְּמָה יִזְכֶּה־נַעַר אֶת־אֲרָחוֹ לִשְׁמֹר כְּדַבְרֶךָ:</p> <p><sup>10</sup> בְּכָל־לִבִּי דִרְשָׁתִיךָ אֶל־תִּשְׁגֵּנִי מִמִּצְוֹתֶיךָ:</p> <p><sup>11</sup> בְּלִבִּי צִפְנֹתִי אִמְרֹתֶיךָ לִמְעַן לֹא אֶחְטֵא־לָךְ:</p> <p><sup>12</sup> בְּרוּךְ אַתָּה יְהוָה לְמַדְנִי חֻקֶיךָ:</p> <p><sup>13</sup> בְּשִׁפְתַי סִפַּרְתִּי כֹל מִשְׁפָּטֶי־כִּיֶיךָ:</p> <p><sup>14</sup> בְּדַרְךְ עֲדוּתֶיךָ שִׁשְׁתִּי כַּעַל כְּלֵהוּן:</p> <p><sup>15</sup> בְּפִקְדֹיךָ אֲשִׁיחָה וְאֲבִיטָה אֲרֻחֲתֶיךָ:</p> <p><sup>16</sup> בְּחֻקֶיךָ אֲשִׁתַּעֲשֶׂע לֹא אֲשַׁכַּח דְּבָרֶךָ:</p> <p><sup>17</sup> גִּמַל עַל־עַבְדֶּךָ אַחֲזִיה וְאֲשַׁמְרָה דְּבָרֶךָ:</p> <p><sup>18</sup> גַּל־עֵינַי וְאֲבִיטָה נִפְלְאוֹת מִתּוֹרַתֶךָ:</p> <p><sup>19</sup> גֵּר אֲנִי בְּאֶרֶץ אֶל־תִּסְתֵּר מִמֶּנִּי מִצְוֹתֶיךָ:</p> <p><sup>20</sup> גִּרְסָה נִפְשִׁי לְתַאֲבָה אֶל־מִשְׁפָּטֶיךָ בְּכָל־עֵת:</p> <p><sup>21</sup> גְּעַרְתָּ זָדִים אֲרוּרִים הִשְׁגִּים מִמִּצְוֹתֶיךָ:</p> <p><sup>22</sup> גַּל מֵעַל חֲרָפָה וּבּוֹז כִּי עֲדוּתֶיךָ נִצְרָתִי:</p> <p><sup>23</sup> גַּם יֵשְׁבוּ שָׂרִים בִּי נִדְבְּרוּ עַבְדֶּךָ יִשִׁיחַ בְּחֻקֶיךָ:</p> <p><sup>24</sup> גַּם־עֲדוּתֶיךָ שִׁעֲשִׂעִי אֲנִשִׁי עֲצָתִי:</p>	<p><sup>1</sup> Blessed are those who are blameless of way, who walk in the Torah of Yahweh.</p> <p><sup>2</sup> Blessed are those who guard his testimonies, with a whole heart they seek him.</p> <p><sup>3</sup> Also, they have not committed iniquity, in his ways they have walked.</p> <p><sup>4</sup> You have commanded your precepts, that they might be kept exceedingly.</p> <p><sup>5</sup> Oh that my ways would be established, that I may keep your precepts.</p> <p><sup>6</sup> Then I will not be ashamed when I regard all of your commandments.</p> <p><sup>7</sup> I will give thanks to you with uprightness of heart when I learn of the judgments of your righteousness.</p> <p><sup>8</sup> Your statutes I will keep, do not abandon me completely.</p> <p><sup>9</sup> With what will a young man make clean his path? By keeping it according to your words.</p> <p><sup>10</sup> With my whole heart I have sought you, do not cause me to wander astray from your commandments.</p> <p><sup>11</sup> In my heart I have hidden your promises, so that I might not sin against you.</p> <p><sup>12</sup> Blessed are you, O Yahweh, teach me your statutes.</p> <p><sup>13</sup> With my lips I have recounted all of the judgments of your mouth.</p> <p><sup>14</sup> In the way of your testimonies I have exulted, as much as over all wealth.</p> <p><sup>15</sup> On your precepts I shall meditate, and I shall regard your paths.</p> <p><sup>16</sup> In your statutes I delight, I will not forget your words.</p> <p><sup>17</sup> Deal bountifully concerning your servant, that I may live, then I shall keep your words.</p> <p><sup>18</sup> Uncover my eyes, that I may see wonderful things from your Torah.</p> <p><sup>19</sup> A stranger am I in the land, do not hide your commandments from me.</p> <p><sup>20</sup> My soul has been broken with longing for your judgments in every season.</p> <p><sup>21</sup> You have rebuked the insolent, who are cursed, those who go astray from your commandments.</p> <p><sup>22</sup> Remove from upon me reproach and contempt, for your testimonies I have guarded.</p> <p><sup>23</sup> Even princes have sat, against me they have spoken, but your servant will meditate on your statutes.</p> <p><sup>24</sup> Also, your testimonies are my delight, the men of my counsel.</p>
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Psalm 119 (continued)

<p>25 דְּבַקָה לְעֹפָר נַפְשִׁי חַיִּי כְּדַבְרְךָ:</p> <p>26 דְּרָכֵי סִפְרֹתַי וְתַעֲנֵנִי לְמַדְנִי חֲקִיךָ:</p> <p>27 דְּרָד־פְּקוּדֶיךָ הִבִּינֵנִי וְאַשְׁיַחָהּ בְּנִפְלְאוֹתֶיךָ:</p> <p>28 דְּלֶפֶה גַּפְשִׁי מִתּוֹנָה לְקִימֵנִי כְּדַבְרְךָ:</p> <p>29 דְּרָד־שִׁקְר הִסֵּר מִמֶּנִּי וְתוֹרַתְךָ חֲנִנִי:</p> <p>30 דְּרָד־אֱמוּנָה בְּחַרְתִּי מִשְׁפָּטֶיךָ שׁוֹיֵתִי:</p> <p>31 דְּבַקְתִּי בְּעֲדוֹתֶיךָ יְהוָה אֱלֹהֵי־תִבְיַשְׁנִי:</p> <p>32 דְּרָד־מִצְוֹתֶיךָ אֲרוּץ בִּי תִרְחִיב לִבִּי:</p>	<p>25 My soul has clung to the dust, revive me according to your word.</p> <p>26 My ways I have recounted and you have answered me, teach me your statutes.</p> <p>27 The way of your precepts, cause me to understand, then I shall meditate on your wonderful acts.</p> <p>28 My soul has weeped from grief, cause me to stand according to your word.</p> <p>29 The way of falsehood, cause it to turn aside from me, but your Torah, graciously grant to me.</p> <p>30 The way of faithfulness/truth, I have chosen, Your judgments I have agreed with [alt. accounted suitable].</p> <p>31 I have clung onto your testimonies, O Yahweh, do not put me to shame.</p> <p>32 In the way of your commandments I will run, for you will enlarge my soul.</p>
<p>הוֹרְנִי יְהוָה דְּרָד חֲקִיךָ וְאַצְרְנָה עֵקֶב:</p> <p>34 הִבִּינֵנִי וְאַצְרֵה תוֹרַתְךָ וְאַשְׁמְרָנָה בְּכָל־לֵב:</p> <p>35 הִדְרִיכֵנִי בְּנִתִּיב מִצְוֹתֶיךָ כִּי־בָו חֲפָצְתִּי:</p> <p>36 הִט־לִבִּי אֶל־עֲדוֹתֶיךָ וְאֵל אֶל־בְּצַע:</p> <p>37 הִעֲבֵר עֵינַי מִרְאוֹת שָׁוָא בְּדַרְכְּךָ חֲנִנִי:</p> <p>38 הִקֵּם לְעַבְדְּךָ אִמְרֹתֶיךָ אֲשֶׁר לִירְאָתְךָ:</p> <p>39 הִעֲבֵר חֲרָפְתִּי אֲשֶׁר יִגְרַתִּי בִּי מִשְׁפָּטֶיךָ טוֹבִים:</p> <p>40 הִנֵּה תִאֲבָתִי לְפָקֻדֶיךָ בְּצִדְקֹתֶךָ חֲנִנִי:</p>	<p>33 Cause me to learn, O Yahweh, the way of your statutes, that I may guard it to the end.</p> <p>34 Cause me to understand, that I may guard your Torah and keep it with a whole heart.</p> <p>35 Cause me to walk in the pathway of your commandments, for in it I have delighted.</p> <p>36 Incline my heart toward your testimonies, and not toward unjust gain.</p> <p>37 Cause my eyes to pass over from looking at vanity, by your ways revive me.</p> <p>38 Establish your promises for your servant, that you may be feared.</p> <p>39 Cause my reproach, which I have dreaded, to pass over me, for your judgments are good.</p> <p>40 Behold, I have longed for your precepts, in your righteousness revive me.</p>
<p>וַיִּבְאֵנִי חֲסִדְךָ יְהוָה תְּשׁוּעָתְךָ כְּאִמְרֹתֶיךָ:</p> <p>42 וְאַעֲנֶה חֲרָפִי דָבָר כִּי־בִטַּחְתִּי בְּדַבְרְךָ:</p> <p>43 וְאֵל־תִּצַּל מִפִּי דְבַר־אֱמֶת עַד־מָאֵד כִּי לְמִשְׁפָּטֶיךָ יִחַלְתִּי:</p> <p>44 וְאַשְׁמְרָה תוֹרַתְךָ תְּמִיד לְעוֹלָם וָעֶד:</p> <p>45 וְאֵתְהַלְכָה בְּרַחֲבָהּ כִּי פְקֻדֶיךָ דְרָשְׁתִּי:</p> <p>46 וְאִדְבַּרְהָ בְּעִדְתֶיךָ נֶגֶד מְלָכִים וְלֹא אֲבוֹשׁ:</p> <p>47 וְאַשְׁתַּעֲשַׁע בְּמִצְוֹתֶיךָ אֲשֶׁר אֶהְבַּתִּי:</p> <p>48 וְאַשְׂאֵא־כְפִי אֶל־מִצְוֹתֶיךָ אֲשֶׁר אֶהְבַּתִּי וְאַשְׁיַחָהּ בְּחֲקִיךָ:</p>	<p>41 And let your steadfast love come to me, O Yahweh, your salvation, according to your promises.</p> <p>42 Then I will answer the one who reproaches me with a word, for I have trusted in your words.</p> <p>43 And do not completely take away from my mouth the word of truth, for in your judgments I have hoped.</p> <p>44 And I shall keep your Torah continually, forever and ever.</p> <p>45 And I shall walk about in the broad place, for your precepts I have sought.</p> <p>46 And I shall speak with your testimonies in the presence of kings, and I will not be ashamed.</p> <p>47 And I will delight in your commandments, which I love.</p> <p>48 And I will lift up my hands to your commandments, which I have loved, and I shall meditate on your statutes.</p>

Psalm 119 (continued)

<p>זְכַרְדְּבַר לְעַבְדְּךָ עַל אֲשֶׁר יִחַלְתָּנִי: 49  זאת נחמתי בעניי כי אמרתך חיתני: 50  זדים הליצני עד-מאד מתורתך לא נטיתי: 51  זכרתי משפטיו מעולם   יהוה ואנתנחם: 52  זלעפה אחזתני מרשעים עזבי תורתך: 53  זמרות היוילי חקיו בבית מגורי: 54  זכרתי בלילה שמך יהוה ואשמרה תורתך: 55  זאת היתה-לי כי פקדיו נצרתני: 56</p>	<p>49 Remember the word to your servant, upon which you have made me hope.  50 This is my comfort in my affliction, for your promise has revived me.  51 The insolent have utterly scoffed at me, but from your Torah I have not turned.  52 I have remembered your judgments from eternity, O Yahweh, and have comforted myself with them.  53 Raging heat has taken hold of me because of the wicked, those who abandon your Torah.  54 Your statutes have become songs to me, in the house of my sojourning.  55 I have remembered your name in the evening, O Yahweh, and I shall keep your Torah.  56 This has become mine, for your precepts I have guarded.</p>
<p>חלקי יהוה אמרתי לשמר דברך: 57  חליתי פניך בכל-לב חנני כאמרתך: 58  חשבתי דרכי ואשיבה רגלי אל-עדותך: 59  חשתי ולא התמהמהתי לשמר מצותיך: 60  חבלי רשעים עונני תורתך לא שכחתי: 61  חצות-לילה אקום להודות לך על משפטי צדקך:  חבר אני לכל-אשר יראוך ולשמרי פקודיך: 63  חסדך יהוה מלאה הארץ חקיו למדני: 64</p>	<p>57 My portion is Yahweh, I have spoken to keep your words.  58 I have entreated your face with a whole heart, be gracious to me according to your promises.  59 I have considered my ways, and I shall cause my feet to turn toward your testimonies.  60 I have hastened and I have not tarried to keep your commandments.  61 The cords of the wicked have surrounded me, but your Torah I have not forgotten.  62 In the middle of the night I will arise to give thanks to you because of the judgments of your righteousness.  63 I am a companion to all who fear you, and to those who keep your precepts.  64 The earth has been filled with your steadfast love, O Yahweh, teach me your statutes.</p>
<p>טוב עשית עס-עבדך יהוה כדברך: 65  טוב טעם ודעת למדני כי במצותיך האמנתי: 66  טרים אענה אני שגג ועתה אמרתך שמרתי:  טוב-אתה ומטיב למדני חקיו: 68  טפלו עלי שקר זדים אני בכל-לב   אצור פקודיך:  טפש כחלב לבם אני תורתך שעשעתי: 70  טוב-לי כיעניתי למען אלמד חקיו: 71  טוב-לי תורת-פיך מאלפי זהב וכסף: 72</p>	<p>65 You have done good to your servant, O Yahweh, according to your word.  66 Goodness of taste and knowledge teach me, for in your commandments I have believed.  67 Before I was afflicted, I went astray, but now your promises I have kept.  68 Good are you, and you do good, teach me your statutes.  69 The insolent have plastered a lie upon me, but I with a whole heart will guard your precepts.  70 Their heart has become insensitive like fat, but I have delighted in your Torah.  71 It is good for me that I have been afflicted, in order that I might learn your statutes.  72 The Torah of your mouth is better for me than thousands of pieces of gold and silver.</p>



Psalm 119 (continued)

<p>73 יְדִיד עֲשׂוּנִי וַיְכַוְנֵנִי וַיִּבְנֵנִי וְאֶלְמְדָה מִצְוֹתֶיךָ: 74 יְרֵאִיךָ יִרְאוּנִי וַיִּשְׂמְחוּ כִּי לְדַבְרֶךָ יִחְלֹתִי: 75 יָדַעְתִּי יְהוָה כִּי־צַדִּיק מִשְׁפָּטֶיךָ אֱמוּנָה עֲנִיתָנִי: 76 יְהִי־נָא חֶסֶדְךָ לְנַחֲמָנִי כְּאִמְרֹתֶיךָ לְעַבְדְּךָ: 77 יְבֹאוּנִי רַחֲמֶיךָ וְאַחֲרֶיךָ שִׁעְשַׁעֵנִי: 78 יְבֹשׂוּ זְדִים כִּי־שָׁקַר עֲוֹתוֹנִי אֲנִי אֲשִׁיחַ בְּפִקּוּדֶיךָ: 79 יְשׁוּבוּ לִי יְרֵאִיךָ וַיְדַעוּ עַדְתֶּיךָ: 80 יְהִי־לִבִּי תָמִים בְּחֻקֶיךָ לְמַעַן לֹא אֲבוֹשׁ:</p>	<p>73 Your hands have made me and established me, cause me to understand, then I shall learn your commandments. 74 May those who fear you see me and rejoice, for in your word I have hoped. 75 I have known, O Yahweh, that your judgments are righteous, and in faithfulness you have afflicted me. 76 O let your steadfast love be for my comfort, according to your promise to your servant. 77 Let your compassions come to me, then I shall live, for your Torah is my delight. 78 May the insolent be put to shame, for with a lie they have afflicted me, but I will meditate on your precepts. 79 May those who fear you return to me, [ketiv: that they might know; qere: and those who know] your testimonies. 80 Let my heart be complete in your statutes, so that I might not be put to shame.</p>
<p>81 כָּל־תְּהַלָּה לְחַשׁוֹעַתְךָ נַפְשִׁי לְדַבְרֶךָ יִחְלֹתִי: 82 כָּלוּ עֵינַי לְאִמְרֹתֶיךָ לֹא־אָמַר מִתִּי תִנְחַמְנִי: 83 כִּי־הִיִּיתִי כְּנֹאֵד בְּקִיטוֹר חֲקִיךָ לֹא שָׁכַחְתִּי: 84 כְּמָה יְמֵי־עַבְדְּךָ מִתִּי תַעֲשֶׂה בְרַדְפֵי מִשְׁפָּט: 85 כְּרוּלֵי זְדִים שִׁיחֹת אֲשֶׁר לֹא כְּתוּרְתֶךָ: 86 כָּל־מִצְוֹתֶיךָ אֱמוּנָה שָׁקַר רַדְפוּנִי עֲזָרְנִי: 87 כִּמְעַט כְּלוּנִי בְּאָרֶץ וְאֲנִי לֹא־עֹבֵרְתִי פְּקוּדֶיךָ: 88 כְּחֶסֶדְךָ חֲיָנִי וְאֶשְׁמְרָה עֲדוֹת פִּיךָ:</p>	<p>81 My soul has languished away for your salvation, for your word I have waited. 82 My eyes have languished away for your promise, saying, "When will you comfort me?" 83 For, I have become like a wineskin in smoke, but I have not forgotten your statutes. 84 How many are the days of your servant? When will you perform judgment against those who persecute me? 85 The insolent have dug for me a pit, which is not according to your Torah. 86 All your commandments are faithful, in deceit they have persecuted me, help me. 87 They almost destroyed me in the land, but I have not forsaken your precepts. 88 According to your steadfast love, revive me, then I shall keep the testimony of your mouth.</p>
<p>89 לְעוֹלָם יְהוָה דְּבַרְךָ נֹצֵב בַּשָּׁמַיִם: 90 לְדֹר וָדֹר אֱמוּנָתְךָ כּוֹנֵנֶת אֶרֶץ וְתַעֲמֹד: 91 לְמִשְׁפָּטֶיךָ עָמְדוּ הַיּוֹם כִּי הִכַּל עַבְדֶּיךָ: 92 לֹלֵל תּוֹרַתְךָ שִׁעְשַׁעֵנִי אִם אֲבַדְתִּי בְּעִנְיִי: 93 לְעוֹלָם לֹא־אֲשַׁכַּח פְּקוּדֶיךָ כִּי בָם חֲיִיתָנִי: 94 לֹד־אֲנִי הוֹשִׁיעֵנִי כִּי פְקוּדֶיךָ דְרָשְׁתִּי: 95 לִי קוֹן רְשָׁעִים לְאֲבֹדְנִי עֲדֹתֶיךָ אֲתַבּוּנֶנּוּ: 96 לְכֹל תִּכְלֶה רְאִיתִי קִץ רַחֲבָה מִצְוֹתֶיךָ מֵאֵד:</p>	<p>89 Forever is Yahweh, your word stands firm in the heavens. 90 For all generations is your faithfulness, you have established the earth and it stands. 91 They have stood to this day by your judgments, for they all are your servants. 92 If your Torah had not been my delight, then I would have perished in my affliction. 93 Forever I will not forget your precepts, for by them you have revived me. 94 I am yours, save me, for your precepts I have sought. 95 For me the wicked have waited, in order to kill me, but your testimonies I will consider diligently. 96 To every perfection I have seen an end, but Your commandment is exceedingly broad.</p>

Psalm 119 (continued)

<p>97 מה־אֶהְבֵּתִי תּוֹרַתְךָ כָּל־הַיּוֹם הִיא שִׁיחָתִי:  98 מֵאֵיבִי תַחֲכַמְנֵי מִצְוֹתֶיךָ כִּי לְעוֹלָם הִיא־לִי:  99 מִכָּל־מַלְמְדֵי הַשִּׁבְלֹתַי כִּי עֲדוּתֶיךָ שִׁיחָה לִּי:  100 מִזְמָנִים אֶתְבוֹנֵן כִּי פִקּוּדֶיךָ נִצַּרְתִּי:  101 מִכָּל־אֲרָח רַע כָּל־אֲתֵי רַגְלִי לְמַעַן אֲשַׁמֵּר  דְּבָרֶיךָ:  102 מִמְשַׁפְּטֶיךָ לֹא־סָרְתִי כִּי־אַתָּה הוֹרַתְנִי:  103 מִה־נִּמְלָצוּ לַחֲכִי אִמְרֹתֶיךָ מִדְּבַשׁ לִפִּי:  104 מִפִּקּוּדֶיךָ אֶתְבוֹנֵן עַל־כֵּן שָׁנְאַתִּי כָּל־אֲרָח  שִׁקְרָה:</p>	<p>97 How I have loved your Torah, all of the day it is my meditation.  98 Your commandments have made me wiser than my enemies, for it is mine forever.  99 I have gained more insight than all those who teach me, for your testimonies are my meditation.  100 I will become more discerning than the elders, for your precepts I have guarded.  101 From every evil path I have restrained my feet, so that I might keep your word.  102 From your judgments I have not turned, for you have taught me.  103 How smooth to my palette has your promise been, more than honey to my mouth.  104 Because of your precepts, I will become discerning, therefore, I have hated every path of falsehood.</p>
<p>גֵּר־לְרַגְלִי דְּבָרֶךָ וְאוֹר לְנִתְיָבְתִּי:  106 נִשְׁבַּעְתִּי וְאֶקְיָמָהּ לְשֹׁמֵר מִשְׁפָּטֶי צְדָקָךָ:  107 נִעַנְיִתִי עַד־מָאֹד יְהוָה חֲיֵנִי כַדְּבָרֶךָ:  108 נְדָבוֹת פִּי רָצוּ־נָא יְהוָה וּמִשְׁפָּטֶיךָ לְמַדְנִי:  109 נַפְשִׁי בְּכַפִּי תִמְדֵּן וְתוֹרַתֶךָ לֹא שָׁכַחְתִּי:  110 נִתְּנוּ רִשְׁעִים פֶּחַ לִי וּמִפִּקּוּדֶיךָ לֹא תָעִיתִי:  111 נִחַלְתִּי עֲדוּתֶיךָ לְעוֹלָם כִּי־שִׁשּׁוֹן לִבִּי הָמָּה:  112 נִטְיֵתִי לִבִּי לַעֲשׂוֹת חֲקֶיךָ לְעוֹלָם עָקֵב:</p>	<p>105 A lamp to my feet is your word, and a light to my path.  106 I have sworn and I shall confirm it, namely, to keep the judgments of your righteousness.  107 I have been exceedingly afflicted, O Yahweh, revive me according to your word.  108 The freewill offerings of my mouth please accept, O Yahweh, and your judgments teach me.  109 My soul is in my hand continually, but your Torah I have not forgotten.  110 The wicked have laid a trap for me, but from your precepts I have not wandered.  111 I have inherited your testimonies forever, for they are a joy to my heart.  112 I have inclined my heart in order to do your statutes, forever to the end.</p>
<p>113 סֹעֲפִים שָׁנְאַתִּי וְתוֹרַתְךָ אֶהְבֵּתִי:  114 סִתְרִי וּמִגְנִי אַתָּה לְדְּבָרֶךָ יִחַלְתִּי:  115 סוּרו־מִמֶּנִּי מִרְעִים וְאַצְרָה מִצְוֹת אֱלֹהֵי:  116 סָמְכֵנִי בְּאִמְרֹתֶיךָ וְאַחֲיָה וְאַל־תִּבְשֵׁנִי  מִשִּׁבְרִי:  117 סַעֲדֵנִי וְאוֹשַׁעֵה וְאַשְׁעֵה בְּחַקֶּיךָ תִּמְדֵּן:  118 סִלִּית כָּל־שׁוֹנִים מִחֲקֶיךָ כִּי־שָׁקֵר תִּרְמִיתֵם:  119 סִגִּים הַשִּׁבְתָּ כָּל־רִשְׁעֵי־אָרֶץ לְכֹן אֶהְבֵּתִי  עֲדוּתֶיךָ:  120 סָמַר מִפְּחָדֶךָ בְּשָׁרִי וּמִמְשַׁפְּטֶיךָ יִרְאַתִּי:</p>	<p>113 Those who are divided I hate, but your Torah I love.  114 My hiding place and my shield are you, for your word I have waited.  115 Turn away from me, O you who cause evil, and I shall guard the commandments of my God.  116 Sustain me according to your promise, that I may live, and do not put me to shame because of my hope.  117 Uphold me and I shall be delivered, then I shall gaze upon your statutes continually.  118 You have rejected all those who go astray from your statutes, for falsehood is their treachery.  119 Like dross, you have caused all the wicked of the earth to cease, therefore I have loved your testimonies.  120 My flesh has trembled from the dread of you, and your judgments I have feared.</p>

Psalm 119 (continued)

121 עָשִׂיתִי מִשְׁפָּט וְצֶדֶק בְּלִתְיַחֲגִי לְעֹשֵׂקָי: 121  
 122 עָרַב עֲבָדְךָ לְטוֹב אֲלֵי־עֹשֵׂקָי וְדָיִם: 122  
 123 עֵינַי כָּלוּ לִישׁוּעָתְךָ וְלֵאמֹרֶת צְדָקָךָ: 123  
 124 עָשָׂה עִם־עֲבָדְךָ כְּחֶסֶדְךָ וְחַקֶּיךָ לְמַדְנִי: 124  
 125 עֲבָדְךָ־אֲנִי הִבִּינִי וְאִדְעָה עֲדֹתֶיךָ: 125  
 126 עַת לַעֲשׂוֹת לִיהוָה הִפְרוּ תוֹרָתְךָ: 126  
 127 עַל־כֵּן אֶהְבֵּתִי מִצְוֹתֶיךָ מִזָּהָב וּמִפָּז: 127  
 128 עַל־כֵּן | כָּל־פְּקוּדֵי כָל יִשְׂרָאֵל כָּל־אֲרָח  
 שֶׁקֶר שָׂנֵאתִי:

129 פְּלֵאוֹת עֲדוֹתֶיךָ עַל־כֵּן נִצַּרְתָּם נַפְשֵׁי: 129  
 130 פִּתַח דְּבָרֶיךָ יָאִיר מִבֵּין פְּתִיִים: 130  
 131 פִּי־פָּעַרְתִּי וְאִשְׁאַפָּה כִּי לְמַצְוֹתֶיךָ יֵאָבֵתִי: 131  
 132 פְּנֵה־אֵלַי וְחַנּוּנִי כִּמְשַׁפֵּט לְאֶהְבֵי שְׁמֶךָ: 132  
 133 פְּעָמַי הִכּוּ בְּאִמְרֹתֶיךָ וְאֶל־תִּשְׁלַט־בִּי כָל־אֹן: 133  
 134 פְּדֵנִי מֵעֲשֶׂק אָדָם וְאַשְׁמְרֵה פְּקוּדֶיךָ: 134  
 135 פְּנִיךָ הָאֵר בְּעֲבָדְךָ וְלִמְדֵנִי אֶת־חֻקֶּיךָ: 135  
 136 פְּלִגְמִים יִרְדּוּ עֵינַי עַל לֹא־שִׁמְרוּ תוֹרָתְךָ: 136

137 צְדִיק אַתָּה יְהוָה וְיָשָׁר מִשְׁפָּטֶיךָ: 137  
 138 צִוִּיתָ צֶדֶק עֲדוֹתֶיךָ וְאַמוּנָה מֵאֵד: 138  
 139 צִמְתַּתְנִי קִנְיָתִי כִּי־שָׁכַחוּ דְבָרֶיךָ צָרִי: 139  
 140 צְרוּפָה אִמְרֹתֶיךָ מֵאֵד וְעֲבָדְךָ אֶהְבֵּה: 140  
 141 צָעִיר אָנֹכִי וְנִבְיָה פִּקְדֶיךָ לֹא שָׁכַחְתִּי: 141  
 142 צְדָקָתְךָ צְדָק לְעוֹלָם וְתוֹרָתְךָ אֱמֶת: 142  
 143 צְרוּמָצוֹק מִצְאוּנִי מִצְוֹתֶיךָ שֶׁעָשִׂי: 143  
 144 צְדָק עֲדוֹתֶיךָ לְעוֹלָם הִבִּינִי וְאַחִיָּה: 144

121 I have performed justice and righteousness, do not leave me to my oppressors.  
 122 Give your servant a pledge for good, let not the insolent oppress me.  
 123 My eyes have languished away for your salvation, and for the promise of your righteousness.  
 124 Deal with your servant according to your steadfast love, and teach me your statutes.  
 125 Your servant am I, cause me to understand, then I shall know your testimonies.  
 126 Time for Yahweh to act, they have broken your Torah.  
 127 Therefore, I have loved your commandments more than gold and more than fine gold.  
 128 Therefore, all your precepts concerning everything, I esteem right, but every path of falsehood I hate.

129 Wonderful are your testimonies, therefore, my soul has guarded them.  
 130 The opening of your words gives light, it gives understanding to the simple.  
 131 I have opened my mouth wide and I have panted, for I have longed after your commandments.  
 132 Turn to me and be gracious to me, according to your judgment towards those who love your name.  
 133 Establish my steps with your promise, and let not any iniquity have dominion over me.  
 134 Ransom me from the oppression of man, then I shall keep your precepts.  
 135 Cause your face to shine on your servant, and teach me your statutes.  
 136 Streams of tears have gone down my eyes, because they have not kept your Torah.

137 Righteous are you, O Yahweh, and upright are your judgments.  
 138 You have commanded the righteousness of your testimonies, and exceeding faithfulness.  
 139 My zeal has consumed me, for my enemies have forgotten your words.  
 140 Utterly pure is your promise, and your servant loves it.  
 141 I am insignificant and despised, but your precepts I have not forgotten.  
 142 Your righteousness is an everlasting righteousness, and your Torah is truth.  
 143 Sorrow and distress have found me, but your commandments are my delight.  
 144 Righteous are your testimonies forever, cause me to understand, that I may live.

Psalm 119 (continued)

<p>145 קראתי בכל־לב ענני יהוה חקיה אצרה:          146 קראתיך הושיעני ואשמרה עדתיך:          147 קדמתי בנשף ואשועה לדבריך יחלתי:          148 קדמו עיני אשמרות לשיח באמרתך:          149 קולי שמעה כחסדך יהוה כמשפטך חניני:          150 קרבו רדפי זמה מתורתך רחוקו:          151 קרוב אתה יהוה וכל־מצותיך אמת:          152 קדם ידעתי מעדתיך כי לעולם יסדדם:</p>	<p>145 I have called out with a whole heart, answer me, O Yahweh, your statutes I shall guard.          146 I have called out to you, deliver me, then I shall keep your testimonies.          147 I have come before, at dawn, and I have cried out for help, for your words I have waited.          148 My eyes have met the night watches in order to meditate on your utterance.          149 Hear my voice, according to your steadfast love, O Yahweh, according to your judgment revive me.          150 Those who pursue after an evil device have drawn near, but from your Torah they have been far.          151 Near are you, O Yahweh, and all your command are true.          152 Of old I have known of your testimonies, for you have fixed them forever.</p>
<p>153 ראה־ענני וחלצני כי־תורתך לא שכחתי:          154 ריבה ריבי וגאלני לאמרתך חניני:          155 רחוק מרשעים ישועה כִּי־חקיך לא דרשו:          156 רחמיך רבים יהוה כמשפטיך חניני:          157 רבים רדפי וצרי מעדותיך לא נטיתי:          158 ראיתי בגדים ואתקוטטה אשר אמרתך לא שָׁמְרוּ:          159 ראה כי־פקודיך אהבתי יהוה כחסדך חניני:          ראש־דברך אמת ולעולם כל־משפט צדקך:</p>	<p>153 Look at my affliction and rescue me, for your Torah I have not forgotten.          154 Plead my case and redeem me, with your promise revive me.          155 Far from the wicked is salvation, for your statutes they have not sought.          156 Your compassion is great, O Yahweh, according to your judgments revive me.          157 Many are my persecutors and my enemies, but away from your testimonies I have not inclined.          158 I have seen the treacherous and have felt loathing, because your promise they have not kept.          159 Behold, for your precepts I have loved, O Yahweh, according to your steadfast love revive me.          160 The sum of your word is truth, and every judgment of your righteousness is everlasting.</p>
<p>161 שרים רדפוני חנם ומדבריך פחד לבי:          162 שש אנכי על־אמרתך כמוצא שלל רב:          163 שקר שנאתי ואתעבה תורתך אהבתי:          164 שבע ביום הללתיך על משפטי צדקך:          165 שלום רב לאהבי תורתך ואיזלמו מכשול:          166 שברתי לישועתך יהוה ומצותיך עשיתי:          167 שמרה נפשי עדתיך ואהבם מאד:          168 שמרתי פקודיך ועדתיך כי כל־דרכי נגדך:</p>	<p>161 Princes have persecuted me without cause, but because of your words my heart has been in awe.          162 I rejoice over your promise, as one who finds great spoil.          163 Falsehood I have hated and have abhorred, but your Torah I have loved.          164 Seven times a day I have praised you because of the judgments of your righteousness.          165 Great peace is for those who love your Torah, and they have no stumbling block.          166 I have hoped for your salvation, O Yahweh, and your commandments I have performed.          167 My soul has kept your testimonies, and I have loved them exceedingly.          168 I have kept your precepts and your testimonies, for all my ways are before you.</p>

**Psalm 119 (continued)**

<p>תִּקְרַב רִנָּתִי לְפָנֶיךָ יְהוָה כְּדַבַּרְךָ הַבִּינְנִי: <sup>169</sup>          תִּבּוֹא תַחֲנֹנְתִי לְפָנֶיךָ כְּאִמְרֹתֶיךָ הַצִּילֵנִי: <sup>170</sup>          תִּבְעֵנָה שְׂפֵתִי תְהִלָּה כִּי תִלְמַדְנִי חֻקֶיךָ: <sup>171</sup>          תַעֲזוּ לְשׁוֹנֵי אִמְרֹתֶיךָ כִּי כָל־מִצְוֹתֶיךָ צַדִּיק: <sup>172</sup>          תִּהְיֶיֶדְךָ לְעִזְרוֹנִי כִּי פִקּוּדֶיךָ בְּחַרְתִּי: <sup>173</sup>          תִּאֲבָתֵי לִשׁוּעָתֶךָ יְהוָה וְתוֹרֹתֶיךָ שֶׁעֲשִׂי: <sup>174</sup>          תַחֲיֶינִפְשִׁי וְתִהְלֶלְךָ וּמִשְׁפָּטֶיךָ יַעֲזֹרֵנִי: <sup>175</sup>          תַעֲיִתִי בְּשֵׁה אֲבִד בְּקֹשׁ עֲבָדְךָ כִּי <sup>176</sup>          מִצְוֹתֶיךָ לֹא שָׁכַחְתִּי:</p>	<p><sup>169</sup> May my cry come near before you, O Yahweh, according to your word cause me to understand.  <sup>170</sup> May my supplication for favor come before you, according to your promise save me.  <sup>171</sup> May my lips spring forth with praise, for you teach me your statutes.  <sup>172</sup> May my tongue answer with your promise, for all your commandments are righteous.  <sup>173</sup> May your hand be my help, for your precepts I choose.  <sup>174</sup> I have longed for your salvation, O Yahweh, and your Torah is my delight.  <sup>175</sup> May my soul live, that it may praise you, and may your judgments help me.  <sup>176</sup> I have gone astray like a lost sheep, seek your servant, for your commandments I have not forgotten.</p>
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**Psalm 120**

<p>שִׁיר הַמַּעֲלוֹת אֶל־יְהוָה בְּצָרָתָה לִי קָרָאתִי <sup>1</sup>          וַיַּעֲנֵנִי:          יְהוָה הִצִּילָה גַפְשִׁי מִשְׁפַּת־שָׁקֶר מִלְשׁוֹן רְמִיָּה: <sup>2</sup>          מִה־יִתְּנוּ לִי וּמִה־יִסְיֹף לִי לְשׁוֹן רְמִיָּה: <sup>3</sup>          חֲצִי גִבּוֹר שְׁנוּנִים טֵם גַּחְלֵי רִתְּמִים: <sup>4</sup>          אֹיְהִי־לִי כִי־גִרְתִּי מִשָּׂדֶה שְׁכַנְתִּי עַם־אֱהֻלֵי קֶדָר: <sup>5</sup>          רַבַּת שְׁכֵנָה־לָּהּ נִפְשִׁי טֵם שׁוֹנֵא שְׁלוֹם: <sup>6</sup>          אֲנִי־שְׁלוֹם וְכִי אֲדַבֵּר הִמָּה לַמַּלְחָמָה: <sup>7</sup></p>	<p><sup>1</sup> A song of ascents.          To Yahweh I have cried out in my distress, and he answered me.  <sup>2</sup> O Yahweh, save my soul from the lips of falsehood, from a tongue of treachery.  <sup>3</sup> What will he give to you, and what will it add to you, O tongue of treachery?  <sup>4</sup> The arrows of a warrior, sharpened with the coals of a broom tree.  <sup>5</sup> Woe to me! For I have sojourned in Meshech, I have dwelt with the tents of Kedar.  <sup>6</sup> For too long has my soul dwelt by itself with those who hate peace.  <sup>7</sup> I am peace, but when I speak, they are for war.</p>
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**Psalm 121**

<p>שִׁיר לַמַּעֲלוֹת אֲשָׁא עֵינֵי אֶל־הַהָרִים מֵאֵין <sup>1</sup>          יִבֹּא עֲזָרִי:          עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ: <sup>2</sup>          אֱלֹהֵינוּ לִמּוֹט רִגְלֵךָ אֱלֹהֵינוּ שִׁמְרֵךָ: <sup>3</sup>          הִנֵּה לֹא־יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל: <sup>4</sup>          יְהוָה שִׁמְרֵךָ יְהוָה צִלְּךָ עַל־יַד יְמִינֶךָ: <sup>5</sup>          יוֹמָם הַשֶּׁמֶשׁ לֹא־יִכְפֹּה וַיְרַח בַּלַּיְלָה: <sup>6</sup>          יְהוָה יִשְׁמְרֵךָ מִכָּל־רָע יִשְׁמֹר אֶת־נַפְשֶׁךָ: <sup>7</sup></p>	<p><sup>1</sup> A song of ascents.          I will lift up my eyes to the mountains, from where will my help come?  <sup>2</sup> My help is from Yahweh, the Maker of the heavens and the earth.  <sup>3</sup> May he not give your feet to death, may he not slumber, he who keeps you.  <sup>4</sup> Behold, he will not slumber, nor will he sleep, he who keeps Israel.  <sup>5</sup> Yahweh is the one who keeps you, Yahweh is your shade, at your right hand.  <sup>6</sup> By day, the sun will not strike you, nor the moon by night.  <sup>7</sup> Yahweh will keep you from every evil, he will keep your soul.</p>
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<b>Psalm 121 (continued)</b>	
<p>יְהוָה יִשְׁמַר-צֵאתְךָ וּבֹאֲךָ מֵעַתָּה וְעַד-עוֹלָם: <sup>8</sup></p>	<p><sup>8</sup> Yahweh will keep your going out and your coming in, from now and to eternity.</p>
<b>Psalm 122</b>	
<p><sup>1</sup> שִׁיר הַמַּעֲלוֹת לְדָוִד שְׂמַחְתִּי בְּאִמְרֵי לִי בַּיּוֹם  יְהוָה נִגִּיד:  עַמְדוֹת הָיוּ רַגְלֵינוּ בְּשַׁעְרֵיךָ יְרוּשָׁלַם: <sup>2</sup>  יְרוּשָׁלַם הַבְּנוּיָה כְּעִיר שְׁחַבְרָה-לֶּהָ יַחְדָּו: <sup>3</sup>  שָׁשִׂים עָלוּ שְׁבֵטִים שְׁבֵטֵי-יָהּ עֲדוֹת לְיִשְׂרָאֵל <sup>4</sup>  לְהֵדוֹת לְשֵׁם יְהוָה:  כִּי שָׁמָּה יָשְׁבוּ כְּסָאוֹת לְמִשְׁפַּט כְּסָאוֹת לְבַיִת <sup>5</sup>  דָּוִד:  שָׂאוּ שְׁלוֹם יְרוּשָׁלַם וְשְׁלוֹם אֶהְיֶה: <sup>6</sup>  יְהִי-שְׁלוֹם בְּחִילְךָ שְׁלוֹה בְּאַרְמְנוֹתֶיךָ: <sup>7</sup>  לְמַעַן אֲחִי וְרַעִי אֲדַבֵּר-הִנָּה שְׁלוֹם בְּךָ: <sup>8</sup>  לְמַעַן בֵּית-יְהוָה אֱלֹהֵינוּ אֲבַקֶּשׁה טוֹב לְךָ: <sup>9</sup></p>	<p><sup>1</sup> A song of ascents, of David.  I rejoiced when they said to me, “To the house of Yahweh let us go.”  <sup>2</sup> Our feet have been standing at your gates, O Jerusalem.  <sup>3</sup> O Jerusalem, built like a city which has been joined together,  <sup>4</sup> where the tribes have ascended, the tribes of Yahweh, a testimony to Jerusalem to give thanks to the name of Yahweh.  <sup>5</sup> For, there thrones have sat for judgment, thrones for the house of David.  <sup>6</sup> Ask for the peace of Jerusalem, may those who love you have rest.  <sup>7</sup> May there be peace within your outer walls, may there be rest within your palaces.  <sup>8</sup> For the sake of my brothers and my neighbors, I shall speak, “May peace be within you.”  <sup>9</sup> For the sake of the house of Yahweh our God, I shall seek good for you.</p>
<b>Psalm 123</b>	
<p><sup>1</sup> שִׁיר הַמַּעֲלוֹת אֶלֶיךָ נִשְׂאתִי אֶת-עֵינַי הַיּוֹשֵׁבִי  בְּשָׁמַיִם:  הִנֵּה כְּעֵינַי עֹבְדִים אֶלֶיךָ אֲדוֹנֵיהֶם כְּעֵינַי <sup>2</sup>  שִׁפְחָהּ אֶלֶיךָ גְּבֻרָתָהּ כִּן עֵינַי אֶל-יְהוָה  אֱלֹהֵינוּ עַד שִׂיחַנָּנוּ:  חַנּוּן יְהוָה חַנּוּן כִּי-רַב שָׁבַעְנוּ בּוֹ: <sup>3</sup>  רַב־תְּשַׁבְּחָהּ-לֶּהָ נַפְשֵׁנוּ הַלְעַג הַשְּׂאֲנִיִּם <sup>4</sup>  הַבּוֹז לְגֵאוֹנִים:</p>	<p><sup>1</sup> A song of ascents.  To you I have lifted my eyes, you who are enthroned in the heavens.  <sup>2</sup> Behold, as the eyes of servants are to the hand of their master, as the eyes of a maidservant are to the hand of her mistress, thus our eyes are to Yahweh our God, until he is gracious to us.  <sup>3</sup> Be gracious to us, O Yahweh, be gracious to us, for greatly have we had our fill of contempt.  <sup>4</sup> Greatly has our soul had its fill of the derision of those who are at ease, and of the contempt of the proud.</p>
<b>Psalm 124</b>	
<p><sup>1</sup> שִׁיר הַמַּעֲלוֹת לְדָוִד לִוְלֵי יְהוָה שֶׁהָיָה לָנוּ  יְאֹמֵר-נָא יִשְׂרָאֵל:  לִוְלֵי יְהוָה שֶׁהָיָה לָנוּ בְּקוֹם עָלֵינוּ אָדָם: <sup>2</sup>  אִזִּי חַיִּים בְּלַעֲנוּנוּ בַחֲרוֹת אַפָּם בָּנוּ: <sup>3</sup>  אִזִּי הַמַּיִם שִׁטְפוּנוּ נַחְלָה עָבַר עַל-נַפְשֵׁנוּ: <sup>4</sup>  אִזִּי עָבַר עַל-נַפְשֵׁנוּ הַמַּיִם הַזֹּדֵדִים: <sup>5</sup></p>	<p><sup>1</sup> A song of ascents, of David.  “If Yahweh had not been for us,” O let Israel say,  <sup>2</sup> “If Yahweh had not been for us, when man rose against us,  <sup>3</sup> then they would have swallowed us alive when their wrath was kindled against us,  <sup>4</sup> then the waters would have flooded us, the torrent would have passed over our soul,  <sup>5</sup> then it would have swept over our soul, the raging waters.”</p>

<b>Psalm 124 (continued)</b>	
<p>בְּרוּךְ יְהוָה שֶׁלֹא נִתַּנְנוּ טֶרֶף לְשִׁנְיָהֶם: <sup>6</sup>  נַפְשֵׁנוּ בְּצַפּוֹר נִמְלְטָה מִפֶּחַח זֹקֵשִׁים הַפֶּחַח <sup>7</sup>  נִשְׁבַּר וְאִנְחָנוּ נִמְלָטָנוּ:  עֲזָרָנוּ בְּשֵׁם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ: <sup>8</sup></p>	<p><sup>6</sup> Blessed be Yahweh, who has not given us as prey to their teeth.  <sup>7</sup> Our soul, like a bird, has escaped from the trap of those who set snares, the trap has been broken and we have escaped.  <sup>8</sup> Our help is in the name of Yahweh, the Maker of the heavens and the earth.</p>
<b>Psalm 125</b>	
<p><sup>1</sup> שִׁיר הַמַּעֲלוֹת הַבְּטָחִים בִּיהוָה כְּהַר־צִיּוֹן לֹא  יָמוּט לְעוֹלָם יֵשֵׁב:  יְרוּשָׁלַם הָרִים סְבִיב לָהּ וַיהוָה סְבִיב לְעַמּוֹ <sup>2</sup>  מֵעַתָּה וְעַד־עוֹלָם:  כִּי לֹא יָנוּחַ שֵׁבֶט הַרְשָׁע עַל־גּוֹרֵל הַצְּדִיקִים <sup>3</sup>  לְמַעַן לֹא־יִשְׁלַחוּ הַצְּדִיקִים בְּעוֹלָתָהּ יְדֵיהֶם:  הִיטִיבָהּ יְהוָה לְטוֹבִים וְלִישָׁרִים בְּלִבּוֹתָם: <sup>4</sup>  וְהַמֵּטִים עָקְלוֹתָהֶם יוֹלִיכֵם יְהוָה אֶת־פְּעֵלֵי <sup>5</sup>  הָאָוֶן שָׁלוֹם עַל־יִשְׂרָאֵל:</p>	<p><sup>1</sup> A song of ascents.  Those who trust in Yahweh are like Mount Zion, it will not be moved, forever it will sit.  <sup>2</sup> Jerusalem, the mountains surround her, and Yahweh surrounds his people, from now and to eternity.  <sup>3</sup> For, the scepter of the wicked will not rest upon the lot of the righteous, in order that the righteous might not send out their hands in iniquity.  <sup>4</sup> Cause goodness, O Yahweh, for those who are good, and for those who are upright in their hearts.  <sup>5</sup> But those who incline to their crookednesses, Yahweh will cause them to go with those who commit iniquity. May peace be upon Israel.</p>
<b>Psalm 126</b>	
<p><sup>1</sup> שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְהוָה אֶת־שִׁיבַת צִיּוֹן  הָיִינוּ כְּחֹלְמִים:  אִזּוּ יִמְלֵא שְׂחֹק פִּינוֹ וְלִשׁוֹנֵנוּ רִנָּה אִזּוּ <sup>2</sup>  יֵאמְרוּ בְּגוֹיִם הַגְּדִיל יְהוָה לַעֲשׂוֹת עִם־אֲלֵהָ:  הַגְּדִיל יְהוָה לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שְׂמֵחִים: <sup>3</sup>  שׁוּבָה יְהוָה אֶת־שְׁבוּתָנוּ כַּאֲפִיקִים בְּנִגְבּ: <sup>4</sup>  הַזֹּרְעִים בְּדִמְעָה בְּרִנָּה יִקְצְרוּ: <sup>5</sup>  הַלֹּדֵד יִלְדֵּי וּבְכֹה נִשְׂא מִשְׁדֵּ־הַזֶּרַע בְּאֵיבּוֹא <sup>6</sup>  בְּרִנָּה נִשְׂא אֶלְמֹתָיו:</p>	<p><sup>1</sup> A song of ascents.  When Yahweh restored the captivity of Zion, we were like those who dream.  <sup>2</sup> Then our mouth was filled with laughter, and our tongue, with a joyful cry of praise, then they said among the nations, "Yahweh has done great things for them."  <sup>3</sup> Yahweh has done great things for us, we have been made glad."  <sup>4</sup> Restore, O Yahweh, our captivity, like the streams in the Negev.  <sup>5</sup> Those who sow in tears, will reap a joyful cry of praise.  <sup>6</sup> He shall surely walk, and weep, bearing a trail of seed, he shall surely come in with a joyful cry of praise, bearing his sheaves.</p>
<b>Psalm 127</b>	
<p><sup>1</sup> שִׁיר הַמַּעֲלוֹת לְשִׁלְמֹה אִם־יְהוָה   לֹא־יִבְנֶהּ  בֵּית שְׂוֵא   עֲמְלוֹ בּוֹנֵיוּ בּוֹ   אִם־יְהוָה לֹא־יִשְׁמֵר  עֵיר שְׂוֵא   שְׂקֵד שׁוֹמֵר:  שְׂוֵא לָכֶם   מִשְׁכִּימֵי קוֹם מֵאַחַר־שֶׁבֶת <sup>2</sup>  אֲכָלֵי לֶחֶם הַעֲצָבִים כִּן יִתֵּן לִידָדוֹ שְׂנֵא:</p>	<p><sup>1</sup> A song of ascents, of Solomon.  If Yahweh does not build the house, in vain have its builders labored on it, if Yahweh does not keep the city, in vain has the watchman kept watch.  <sup>2</sup> It is vanity for you, making an early start, to arise, and, tarrying late, to sit, eating the bread of toils, thus he will give to his beloved sleep.</p>

<b>Psalm 127 (continued)</b>	
<p>הִנֵּה נַחֲלַת יְהוָה בְּנִים שְׂכָר פְּרֵי הַבֶּטֶן: <sup>3</sup>  כַּחֲצִים בְּיַד-גִּבּוֹר כֹּן בְּנֵי הַנְּעוּרִים: <sup>4</sup>  אֲשֶׁר־י הַגִּבּוֹר אֲשֶׁר מָלֵא אֶת-אֲשָׁפְתּוֹ מֵהֶם לֹא <sup>5</sup>  יָבֹשׁוּ כִּי-יִדְבְּרוּ אֶת-אֹיְבָיִם בַּשַּׁעַר:</p>	<p><sup>3</sup> Behold, sons are an inheritance of Yahweh, the fruit of the womb is a reward.  <sup>4</sup> Like arrows in the hand of a warrior, thus are the sons of one's youth.  <sup>5</sup> Blessed is the warrior who has filled his quiver from them, they will not be put to shame, for they will speak with their enemies at the gate.</p>
<b>Psalm 128</b>	
<p>שִׁיר הַמַּעֲלוֹת אֲשֶׁר־י כָּל-יִרְאָה יְהוָה הֵהָלֵךְ <sup>1</sup>  בְּדַרְכָּיו:  יִנְיַע כַּפֵּיךָ כִּי תֹאכַל אֲשֶׁר־יָדְךָ וְטוֹב לְךָ: <sup>2</sup>  אֲשֶׁר־יָדְךָ   כַּגִּפְנוֹ פְּרִיָּהּ בִּירְכָתִי בִּיתֶךָ בְּיָדְךָ כִּשְׂתִּילִי <sup>3</sup>  זִיתִים טְבִיב לְשִׁלְחָנְךָ:  הִנֵּה כִּי-בֵן יִבְרָךְ גִּבּוֹר יִרְאָה יְהוָה: <sup>4</sup>  יִבְרָכְךָ יְהוָה מֵעַיּוֹן וְרֵאָה בְּטוֹב יְרוּשָׁלַם כָּל יְמֵי <sup>5</sup>  חַיֶּיךָ:  וְרֵאָה-בְּנִים לְבָנֶיךָ שְׁלוֹם עַל-יִשְׂרָאֵל: <sup>6</sup></p>	<p><sup>1</sup> A song of ascents.  Blessed is everyone who fears Yahweh, who walks in his ways.  <sup>2</sup> The produce of your hands, indeed you will eat, blessed are you, and it will be well with you.  <sup>3</sup> Your wife, like a vine, will be fruitful, in the innermost parts of your house, your sons, like the shoots of an olive tree, will be around your table.  <sup>4</sup> Behold, for thus will he be blessed, the man who fears Yahweh.  <sup>5</sup> May Yahweh bless you from Zion, and may you see the good of Jerusalem all the days of your life,  <sup>6</sup> And may you see the sons of your sons. Peace be on Israel.</p>
<b>Psalm 129</b>	
<p>שִׁיר הַמַּעֲלוֹת רַבַּת צָרָרוּנִי מִנְעוּרַי יִאמְרֵ-נָא <sup>1</sup>  יִשְׂרָאֵל:  רַבַּת צָרָרוּנִי מִנְעוּרַי גַּם לֹא-יִכְלֹוּ לִי: <sup>2</sup>  עַל-גִּבִּי חָרְשׁוּ חָרְשֵׁים הָאֲרִיכוּ לְמַעַנּוֹתַם <sup>3</sup>  יְהוָה צִדִּיק קָצַץ עֲבֹת רָשָׁעִים: <sup>4</sup>  יָבֹשׁוּ וַיִּסְגּוּ אַחֲזֹר כָּל שֹׁנְאֵי צִיּוֹן: <sup>5</sup>  יְהִיוּ כַחֲצִיר גִּגּוֹת שֶׁקֶדְמָת שֶׁלֶף יָבֹשׁ: <sup>6</sup>  שֶׁלֶא מָלֵא כַפּוֹ קוֹצֵר וְחֻצָּנוּ מֵעַמֶּר: <sup>7</sup>  וְלֹא אָמְרוּ   הָעֹבְרִים בְּרַכְתֵּ-יְהוָה אֲלֵיכֶם <sup>8</sup>  בְּרַכְנוּ אֶתְכֶם בְּשֵׁם יְהוָה:</p>	<p><sup>1</sup> A song of ascents.  “Greatly have they afflicted me from my youth,” O let Israel say,  <sup>2</sup> “Greatly have they afflicted me from my youth, but they will not prevail over me.”  <sup>3</sup> Upon my back have the plowers plowed, they have made long their furrows.  <sup>4</sup> Yahweh is righteous, he has cut the cords of the wicked.  <sup>5</sup> May all who hate Zion be put to shame and turned back.  <sup>6</sup> May they be like the grass of the rooftops, which, before it has shot up, withers,  <sup>7</sup> which does fill the reaper's hand, nor his bosom, he who binds sheaves.  <sup>8</sup> And those who pass by do not say, “The blessing of Yahweh be on you, we bless you in the name of Yahweh.”</p>
<b>Psalm 130</b>	
<p>שִׁיר הַמַּעֲלוֹת מִמַּעַמְמָקִים קְרָאתֶיךָ יְהוָה: <sup>1</sup>  אֲדֹנָי שְׁמַעַה בְּקוֹלִי תְהַיְיְבָה אָזְנֶיךָ קְשׁוֹבוֹת <sup>2</sup>  לְקוֹל תַּחֲנוּנָי:</p>	<p><sup>1</sup> A song of ascents.  From the depths I called to you, O Yahweh.  <sup>2</sup> Lord, hear my voice, let your ears be attentive to the voice of my supplications.</p>



**Psalm 130 (continued)**

<p>אִם-עֲוֹנוֹת תִּשְׁמְרֵיָהּ אֲדַנִּי מִי יַעֲמֹד: <sup>3</sup>  כִּי-עֲמֹךָ הַסְּלִיחָה לְמַעַן תִּתְּנָה: <sup>4</sup>  קִנִּיתִי יְהוָה קוֹנֵה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִי: <sup>5</sup>  נַפְשִׁי לֹאֲדַנִּי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר: <sup>6</sup>  יְחַל יִשְׂרָאֵל אֶל-יְהוָה כִּי-עַם-יְהוָה הִסְסָד <sup>7</sup>  וְהִרְבָּה עִמּוֹ פְדוּת:  וְהוּא יַפְדֶּה אֶת-יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו: <sup>8</sup></p>	<p><sup>3</sup> If you should keep iniquities, O Yahweh, then Lord, who could stand?  <sup>4</sup> But with you there is forgiveness, in order that you might be feared.  <sup>5</sup> I have waited for Yahweh, my soul has waited, and for his word have I hoped.  <sup>6</sup> My soul has waited for the Lord, more than those who keep watch for the morning, who keep watch for the morning.  <sup>7</sup> Hope, O Israel, in Yahweh, for with Yahweh is steadfast love, and with him is great redemption.  <sup>8</sup> And he will redeem Israel from all his iniquities.</p>
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**Psalm 131**

<p>שִׁיר הַמַּעֲלוֹת לְדָוִד יְהוָה   לֹא-גִבַּה לְבָבִי וְלֹא <sup>1</sup>  רָמוּ עֵינַי וְלֹא-הִלְכֵתִי   בְּגִדְלוֹת וּבִנְפִלְאוֹת מִמְּנִי:  אִם-לֹא שׁוֹחֵתִי   וְדוֹמַמְתִּי נַפְשִׁי כַּגִּמְלָה עָלַי <sup>2</sup>  אִמּוֹ כַּגִּמְלָה עָלַי נַפְשִׁי:  יְחַל יִשְׂרָאֵל אֶל-יְהוָה מֵעַתָּה וְעַד-עוֹלָם: <sup>3</sup></p>	<p><sup>1</sup> A song of ascents, of David.  O Yahweh, my heart has not been proud, nor have my eyes been raised up, nor have I walked in things too great and wonderful for me.  <sup>2</sup> Rather, I have smoothed and quieted my soul as a weaned child on his mother, my soul is as a weaned child in me.  <sup>3</sup> Hope, O Israel, in Yahweh, from now and to eternity.</p>
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**Psalm 132**

<p>שִׁיר הַמַּעֲלוֹת זְכוֹר-יְהוָה לְדָוִד אֵת כָּל-עֲוֹנוֹתָיו: <sup>1</sup>  אֲשֶׁר גִּשְׁבַּע לַיהוָה נָדָר לְאַבְרָם יַעֲקֹב: <sup>2</sup>  אִם-אֲבֵא בְּאֵהָל בֵּיתִי אִם-אֶעֱלֶה עַל-עֵרֶשׁ <sup>3</sup>  יְצוּעֵי:  אִם-אֲתֵן שְׁנַת לַעֲיִנִּי לְעַפְעָפִי תְנוּמָה: <sup>4</sup>  עַד-אֲמַצֵּא מְקוֹם לַיהוָה מִשְׁכְּנֹת לְאַבְרָם יַעֲקֹב: <sup>5</sup>  הִנֵּה-שָׁמַעְנוּהָ בְּאַפְרָתָה מִצְּאֲנוּהָ בְּשִׁדְיֵי-עַר: <sup>6</sup>  נִבְוָאָה לְמִשְׁכְּנֹתָיו נִשְׁתַּחֲוֶה לְהַדָּם רְגֵלָיו: <sup>7</sup>  קוּמָה יְהוָה לְמִנְחֹתָיִךְ אֲתָהּ וְאַרְזֵן עֲזָדֶךָ: <sup>8</sup>  כְּהִנֵּיךְ יִלְבְּשׁוּ-צִדִּיק וְחִסְדֵיךָ יִרְגְּנוּ: <sup>9</sup>  בְּעִבּוֹר דָּוִד עֲבַדְךָ אֶל-תִּשָּׁב פְּנֵי מְשִׁיחֶךָ: <sup>10</sup>  נִשְׁבַּע-יְהוָה   לְדָוִד אֲמַתְּ לֹא-יִשׁוּב מִמְּנָה <sup>11</sup>  מִפְּרֵי בִטְנֶךָ אֲשִׁית לְכִסֵּא-לְךָ:  אִם-יִשְׁמְרוּ בְנֵיךָ   בְּרִיתִי וְעֲדוּתִי זוֹ אֶלְמָדָם גַּם <sup>12</sup>  בְּיָהֵם עֲדִי-עַד יִשְׁבוּ לְכִסֵּא-לְךָ:</p>	<p><sup>1</sup> A song of ascents.  Remember, O Yahweh, for David, all of his afflictions,  <sup>2</sup> he who swore to Yahweh, who vowed to the Mighty One of Jacob,  <sup>3</sup> “I will surely not enter into the tent of my house, I will surely not ascend the couch of my bed,  <sup>4</sup> I will surely not let my eyes sleep nor my eyelids slumber,  <sup>5</sup> until I find a place for Yahweh, a dwelling place for the Mighty One of Jacob.”  <sup>6</sup> Behold, we have heard of it in Ephrathah, we have found it in the fields of Jaar.  <sup>7</sup> Let us go to his dwelling place, let us bow down at the stool of his feet.  <sup>8</sup> Arise, O Yahweh, to your resting place, you and the ark of your strength.  <sup>9</sup> May your priests be clothed in righteousness, and may your godly ones give a ringing cry of joy.  <sup>10</sup> For the sake of David your servant, do not turn back the face of your Anointed.  <sup>11</sup> Yahweh has sworn to David in faithfulness, he will not turn back from it, “One from the fruit of your womb, I will set upon your throne.  <sup>12</sup> If your sons keep my covenant and my testimony, then I will teach them and their sons, forever and ever they will sit upon your throne.”</p>
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<b>Psalm 132 (continued)</b>	
<p>כִּי־בָחַר יְהוָה בְּצִיּוֹן אֲזָה לְמוֹשָׁב לּוֹ: <sup>13</sup>  זאת־מְנוּחָתִי עַד־עַד פֶּה־אֲשֵׁב כִּי אֹתֶיהָ: <sup>14</sup>  צִדָּה בְרָךְ אַבְרָהָם אֲבִיוֹתָהּ אֲשֶׁבִיעַ לָחֶם: <sup>15</sup>  וְכִהְיֶה אֲלֵבִישׁ יִשְׁעֵי וְחִסְדֶּיהָ רַגְלֵי יִרְגְּנוּ: <sup>16</sup>  שָׁם אֲצַמִּיחַ קֶרֶן לְדָוִד עֲרֹכְתִי יָרֵךְ לְמִשְׁחִי: <sup>17</sup>  אוֹיְבָיו אֲלֵבִישׁ בְּשֹׁט וְעֵלְיוֹ יֵצִיץ נֹר: <sup>18</sup></p>	<p><sup>13</sup> For Yahweh has chosen Zion, he has desired it for his dwelling place.  <sup>14</sup> “This is my resting place, forever and ever, here I will dwell, for I have desired it.  <sup>15</sup> Her provision I will surely bless, her poor I will satisfy with bread.  <sup>16</sup> And her priests I will clothe with salvation, and her godly ones will surely give a ringing cry of joy.  <sup>17</sup> There, I will cause a horn to sprout forth for David, I have laid in order a lamp for my Anointed.  <sup>18</sup> His enemies I will clothe with shame, but upon him, his crown will shine.”</p>
<b>Psalm 133</b>	
<p>שִׁיר הַמַּעֲלוֹת לְדָוִד הַנָּה מֵה־טוֹב וּמֵה־נְעִים <sup>1</sup>  שֶׁבֶת אֶחָיִם גַּם־יִיחַד:  כַּשֶּׁמֶן הַטוֹב   עַל־הָרֹאשׁ יֵרֵד עַל־הַזָּקָן וְזָקָן <sup>2</sup>  אֶהְרֹן שִׁירֵד עַל־פִּי מִדְּוָתָיו:  כְּטֶל־חֶרְמוֹן שִׁירֵד עַל־הַרְרֵי צִיּוֹן כִּי שָׁם   צִוָּה <sup>3</sup>  יְהוָה אֶת־הַבְּרָכָה חַיִּים עַד־הָעוֹלָם:</p>	<p><sup>1</sup> A song of ascents, of David.  Behold, how good and how pleasant is the dwelling of brothers even together?  <sup>2</sup> It is like good oil upon the head, running down upon the beard, the beard of Aaron, which runs down upon the mouth of his garments.  <sup>3</sup> It is like the dew of Hermon, which runs down upon the mountains of Zion, for there Yahweh has commanded the blessing, life for eternity.</p>
<b>Psalm 134</b>	
<p>שִׁיר הַמַּעֲלוֹת הַנָּה   בָּרַכּוּ אֶת־יְהוָה כָּל־עַבְדָּי <sup>1</sup>  יְהוָה הָעֹמְדִים בְּבֵית־יְהוָה בַּלַּיְלוֹת:  שְׂאוּ־יַדְכֶם קֹדֶשׁ וּבְרַכּוּ אֶת־יְהוָה: <sup>2</sup>  יְבָרֶכֶךָ יְהוָה מִצִּיּוֹן עֲשֵׂה שְׁמִים וְאָרֶץ: <sup>3</sup></p>	<p><sup>1</sup> A song of ascents.  Behold, bless Yahweh, all you servants of Yahweh, who stand in the house of Yahweh in the evening.  <sup>2</sup> Lift up your hands in the holy place, and bless Yahweh.  <sup>3</sup> May Yahweh bless you from Zion, the Maker of the heavens and the earth.</p>
<b>Psalm 135</b>	
<p>הַלְלוּ יְהוָה   הַלְלוּ אֶת־שֵׁם יְהוָה הַלְלוּ עַבְדָּי <sup>1</sup>  יְהוָה:  שְׁעֵמֲדִים בְּבֵית יְהוָה בְּחִצְרוֹת בֵּית אֱלֹהֵינוּ: <sup>2</sup>  הַלְלוּ־יְהוָה כִּי־טוֹב יְהוָה זְמִירוֹ לְשִׁמּוֹ כִּי נְעִים: <sup>3</sup>  כִּי־יַעֲקֹב בָּחַר לּוֹ יְהוָה יִשְׂרָאֵל לְסִגְלָתוֹ: <sup>4</sup>  כִּי אֲנִי יָדַעְתִּי כִּי־גָדוֹל יְהוָה וְאֲדֹנָינוּ מִכָּל <sup>5</sup>  אֱלֹהִים:  כָּל אֲשֶׁר־חָפַץ יְהוָה עָשָׂה בְּשָׁמַיִם וּבָאָרֶץ <sup>6</sup>  בַּיַּמִּים וְכָל־תְּהוֹמוֹת:  מַעַלָּה נְשִׂאִים מִקְצֵה הָאָרֶץ בְּרָקִים <sup>7</sup>  לְמִטֵּר עָשָׂה מוֹצְאוֹרוֹחַ מֵאוֹצְרוֹתָיו:</p>	<p><sup>1</sup> Praise Yahweh! Praise the name of Yahweh! Praise, O you servants of Yahweh,  <sup>2</sup> who stand in the house of Yahweh, in the courts of the house of our God.  <sup>3</sup> Praise Yahweh, for Yahweh is good, make melody to his name, for it is pleasant.  <sup>4</sup> For, Yahweh has chosen Jacob for himself, Israel for his treasured possession.  <sup>5</sup> For, I have known that Yahweh is great, and our Lord, more than all gods.  <sup>6</sup> All that Yahweh has pleased, he has done in the heavens and on the earth, in the seas and all the depths.  <sup>7</sup> It is he who causes vapors to ascend from the ends of the earth, lightning bolts for the rain he has made, he who causes the wind to go out from his storehouses.</p>

**Psalm 135 (continued)**

<p>8 שֶׁהָכָה בְּכוֹרֵי מִצְרַיִם מֵאֲדָם עַד־בְּהֵמָה: 8          9 שְׁלַח   אֶתֹּת וּמִפְתִּים בְּתוֹכֵי מִצְרַיִם בְּפִרְעֹה 9          וּבְכָל־עַבְדָּיו:          10 שֶׁהָכָה גּוֹיִם רַבִּים וְהָרַג מְלָכִים גְּעוּמִים: 10          11 לְסִיחֹן מֶלֶךְ הָאֲמֹרִי וְלַעֹוג מֶלֶךְ הַבְּשָׁן וְלִכְל 11          מִמְּלָכוֹת כְּנָעַן:          12 וְנָתַן אֶרֶצָם נַחֲלָה נַחֲלָה לְיִשְׂרָאֵל עַמּוֹ: 12          13 יְהוָה שָׁמַךְ לְעוֹלָם יְהוָה זְכָרְךָ לְדֹר־וָדָר: 13          14 כִּי־יִדְּיוֹן יְהוָה עַמּוֹ וְעַל־עַבְדָּיו יִתְנַחֵם: 14          15 עֲצִבֵי הַגּוֹיִם בְּסֹף וְזָהַב מַעֲשֵׂה יְדֵי אָדָם: 15          16 פְּהֵלֵהֶם וְלֹא יִדְבְּרוּ עֵינַיִם לָהֶם וְלֹא יִרְאוּ: 16          17 אֲזִנַּיִם לָהֶם וְלֹא יֵאָזִינוּ אִף אִי־יִשְׁרֹוח 17          בְּפִיהֶם:          18 כְּמוֹהֶם יִהְיוּ עֲשִׂיהֶם כָּל אֲשֶׁר־בָּטַח בָּהֶם: 18          19 בֵּית יִשְׂרָאֵל בָּרְכוּ אֶת־יְהוָה בֵּית אֶהֱרָן 19          בָּרְכוּ אֶת־יְהוָה:          20 בֵּית הַלְוִי בָרְכוּ אֶת־יְהוָה יִרְאַיִ יְהוָה בָּרְכוּ 20          אֶת־יְהוָה:          21 בְּרִוֵד יְהוָה   מִצִּיּוֹן שִׁבְּן יְרוּשָׁלַם הִלְלוּ־יָהּ: 21</p>	<p>8 It is he who has struck the firstborns of Egypt, from man to beast.          9 He has sent signs and wonders in your midst, O Egypt, against Pharaoh and against all of his servants.          10 It is he who has struck many nations, and he has killed mighty kings,          11 Sihon, king of the Amorites, and Og, king of Bashan, and all the kingdoms of Canaan.          12 And he has given their land as an inheritance to Israel, his people.          13 O Yahweh, your name is everlasting! O Yahweh, your renown is for all generations.          14 For Yahweh will judge his people, and upon his servants he will have compassion.          15 The idols of the nations are silver and gold, the work of the hands of man.          16 They have mouths but they do not talk, they have eyes but they do not see,          17 they have ears but they do not give ear, and there is no breath in their mouths.          18 Like them will become those who make them, all who trust in them.          19 O house of Israel, bless Yahweh, O house of Aaron, bless Yahweh,          20 O house of Levi, bless Yahweh, you who fear Yahweh, bless Yahweh.          21 Blessed be Yahweh, from Zion, who dwells in Jerusalem. Praise Yahweh!</p>
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**Psalm 136**

<p>1 הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חֲסָדּוֹ: 1          2 הוֹדוּ לְאֱלֹהֵי הָאֱלֹהִים כִּי לְעוֹלָם חֲסָדּוֹ: 2          3 הוֹדוּ לְאֱדֹנֵי הָאֱדֹנִים כִּי לְעֹלָם חֲסָדּוֹ: 3          4 לַעֲשֵׂה נִפְלְאוֹת גְּדוֹלוֹת לְבָדּוֹ כִּי לְעוֹלָם חֲסָדּוֹ: 4          5 לַעֲשֵׂה הַשְּׁמַיִם בְּתַבּוּנָה כִּי לְעוֹלָם חֲסָדּוֹ: 5          6 לְרַקַּע הָאָרֶץ עַל־הַמַּיִם כִּי לְעוֹלָם חֲסָדּוֹ: 6          7 לַעֲשֵׂה אוֹרִים גְּדֹלִים כִּי לְעוֹלָם חֲסָדּוֹ: 7          8 אֶת־הַשָּׁמַיִם לְמַמְשֶׁלֶת בַּיּוֹם כִּי לְעוֹלָם חֲסָדּוֹ: 8          9 אֶת־הַיָּרֵחַ וְכּוֹכְבֵי לְמַמְשֶׁלֶת בַּלַּיְלָה כִּי 9          לְעוֹלָם חֲסָדּוֹ:</p>	<p>1 Give thanks to Yahweh, for he is good, for everlasting is his steadfast love.          2 Give thanks to the God of gods, for everlasting is his steadfast love.          3 Give thanks to the Lord of lords, for everlasting is his steadfast love.          4 To him who does great wonders by himself, for everlasting is his steadfast love.          5 To him who makes the heavens by wisdom, for everlasting is his steadfast love.          6 To him who spreads out the earth upon/over the waters, for everlasting is his steadfast love.          7 To him who makes the great lights, for everlasting is his steadfast love,          8 the sun for ruling/dominion by day, for everlasting is his steadfast love,          9 the moon and the stars for ruling/dominion by night, for everlasting is his steadfast love.</p>
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**Psalm 136 (continued)**

<p>10 לְמַכֵּה מִצְרַיִם בְּבְכוֹרֵיהֶם כִּי לְעוֹלָם חֶסֶדְךָ:<sup>10</sup>  11 וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם כִּי לְעוֹלָם חֶסֶדְךָ:<sup>11</sup>  12 בְּיַד חֲזָקָה וּבְזְרוּעַ נְטוּיָהּ כִּי לְעוֹלָם חֶסֶדְךָ:<sup>12</sup>  13 לְגֹר יַם־סוּף לְגֹרִים כִּי לְעוֹלָם חֶסֶדְךָ:<sup>13</sup>  14 וְהִעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ כִּי לְעוֹלָם חֶסֶדְךָ:<sup>14</sup>  15 וַיַּעַר פְּרָעָה וְחִילוֹ בַיַּם־סוּף כִּי לְעוֹלָם חֶסֶדְךָ:<sup>15</sup>  16 לְמוֹלִיד עַמּוֹ בַּמִּדְבָּר כִּי לְעוֹלָם חֶסֶדְךָ:<sup>16</sup>  17 לְמַכֵּה מְלָכִים גְּדֹלִים כִּי לְעוֹלָם חֶסֶדְךָ:<sup>17</sup>  18 וַיַּהַרְג מְלָכִים אֲדִירִים כִּי לְעוֹלָם חֶסֶדְךָ:<sup>18</sup>  19 לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי כִּי לְעוֹלָם חֶסֶדְךָ:<sup>19</sup>  20 וְלַעֲוֹג מֶלֶךְ הַבְּשָׁן כִּי לְעוֹלָם חֶסֶדְךָ:<sup>20</sup>  21 וְנָתַן אֶרְצָם לְנַחֲלָה כִּי לְעוֹלָם חֶסֶדְךָ:<sup>21</sup>  22 נַחֲלָה לְיִשְׂרָאֵל עַבְדְּךָ כִּי לְעוֹלָם חֶסֶדְךָ:<sup>22</sup>  23 שֶׁבַשְׁפָּלָנוּ זָכַר לָנוּ כִּי לְעוֹלָם חֶסֶדְךָ:<sup>23</sup>  24 וַיַּפְּרָקֵנוּ מִצְרַיִנוּ כִּי לְעוֹלָם חֶסֶדְךָ:<sup>24</sup>  25 נָתַן לָחֶם לְכָל־בָּשָׂר כִּי לְעוֹלָם חֶסֶדְךָ:<sup>25</sup>  26 הוֹדוּ לְאֵל הַשָּׁמַיִם כִּי לְעוֹלָם חֶסֶדְךָ:<sup>26</sup></p>	<p>10 To him who strikes Egypt by their firstborns, for everlasting is his steadfast love,  11 and who brings Israel out from their midst, for everlasting is his steadfast love,  12 with a mighty hand and an outstretched arm, for everlasting is his steadfast love.  13 To him who divides the Red Sea into parts, for everlasting is his steadfast love,  14 and caused Israel to pass in its midst, for everlasting is his steadfast love,  15 but who shakes off Pharaoh and his army into the Red Sea, for everlasting is his steadfast love.  16 To him who causes his people to walk in the wilderness, for everlasting is his steadfast love.  17 To him who strikes great kings, for everlasting is his steadfast love,  18 and slays majestic kings, for everlasting is his steadfast love,  19 Sihon, king of the Amorites, for everlasting is his steadfast love,  20 and Og, king of Bashan, for everlasting is his steadfast love,  21 and has given their land for an inheritance, for everlasting is his steadfast love,  22 an inheritance for Israel his servant, for everlasting is his steadfast love.  23 He who, in our low estate, has remembered us, for everlasting is his steadfast love,  24 and has snatched us away from our enemies, for everlasting is his steadfast love,  25 he gives bread to all flesh, for everlasting is his steadfast love.  26 Give thanks to the God of the heavens, for everlasting is his steadfast love.</p>
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**Psalm 137**

<p>1 עַל נְהַרֹת   בְּבַל שָׁם יִשְׁבּוּ גַם־בָּכִינוּ בְּזָכְרֵנוּ<sup>1</sup>  אֶת־צִיּוֹן:  2 עַל־עֲרָבִים בְּתוֹכָהּ תָּלִינוּ כְּנֹרֹתֵינוּ:<sup>2</sup>  3 כִּי שָׁם שְׁאֲלֵנוּ שׁוֹבֵי־נוֹד בְּרִי־שִׁיר וְתוֹלְלֵנוּ<sup>3</sup>  שְׂמֵחָה שִׁירוֹ לָנוּ מִשִּׁיר צִיּוֹן:  4 אֵיךְ נִשְׁרֵי אֶת־שִׁיר־יְהוָה עַל אֲדַמַּת נֹכַר:<sup>4</sup>  5 אִם־אֶשְׁכַּחְךָ יְרוּשָׁלַם תִּשְׁכַּח יְמִינִי:<sup>5</sup>  6 תִּדְבַק־לְשׁוֹנִי   לְחֵבִי אִם־לֹא אֶזְכְּרֶיךָ אִם־לֹא<sup>6</sup>  אֶעֱלֶה אֶת־יְרוּשָׁלַם עַל רֹאשׁ שְׂמֹחַתִּי:</p>	<p>1 By the rivers of Babylon, there we sat and we wept when we remembered Zion.  2 By the poplars, in their midst, we hung our lyres.  3 For, there our captors asked of us the words to a song, and our tormentors, joy, "Sing for us from the song of Zion."  4 How can we sing the song of Yahweh in the land of a foreigner?  5 If I forget you, O Jerusalem, then let my right hand forget.  6 Let my tongue cling to the roof of my mouth, if I do not remember you, if I do not exalt Jerusalem above my chief joy.</p>
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<b>Psalm 137 (continued)</b>	
<p>זָכֹר יְהוָה   לְבָנֵי אֲדוֹם אֵת יוֹם יְרוּשָׁלַם <sup>7</sup>  הָאֲמָרִים עָרוּ   עָרוּ עַד הַיְסוּד בָּהּ:  בַּת־בָּבֶל הַשְׂדוּדָה אֲשֶׁר־י שִׁישְׁלֶם־לָךְ אֵת <sup>8</sup>  גְּמוּלָךְ שְׂגַמְלֶת לָנוּ:  אֲשֶׁר־י שִׂיאוּ וְנִפֵּץ אֶת־עַלְלֶיךָ אֶל־הַסֵּלֶעַ: <sup>9</sup></p>	<p><sup>7</sup> Remember, O Yahweh, the day of Jerusalem against the sons of Edom, they who said, "Raze it, raze it to its very foundation."  <sup>8</sup> O daughter of Babylon, you who are devastated, blessed are those who repay you your recompense, with which you have recompensed us.  <sup>9</sup> Blessed are those who take hold of and shatter your children against the rock.</p>
<b>Psalm 138</b>	
<p>לְדוֹד   אֹדֶךָ בְּכָל־לִבִּי נִגַּד אֱלֹהִים אֲזַמְרֶךָ: <sup>1</sup>  אֲשַׁתְּחִינָה אֶל־הֵיכַל קִדְשֶׁךָ וְאֹדֶה אֶת־שִׁמְךָ <sup>2</sup>  עַל־חֲסִדֶּךָ וְעַל־אַמְתָּךְ כִּי־הִגְדַּלְתָּ עַל־כָּל־שִׁמְךָ  אֲמַרְתָּךְ:  בַּיּוֹם קָרָאתִי וַתַּעֲנֵנִי תְהַרְבֵּנִי בְנִפְשֵׁי עֹז: <sup>3</sup>  יְדוּדֶךָ יְהוָה כִּלְמִלְכֵי־אַרְצָךְ כִּי שָׁמְעוּ אֲמָרֵי <sup>4</sup>  פִּיךָ:  וַיִּשְׁיֵרוּ בְּדַרְכֵי יְהוָה כִּי גָדוֹל כְּבוֹד יְהוָה: <sup>5</sup>  כִּי־רַם יְהוָה וְשֹׁפֵל יֵרָאֶה וְנִבְּהָ מִמְּרַחֵק יִידַע: <sup>6</sup>  אִם־אֲלֹדָ   בְּקֶרֶב צָרָה תִּחְיֶנִי עַל אֶף אֵיבֵי <sup>7</sup>  תִּשְׁלַח יָדְךָ וְתוֹשִׁיעֵנִי יְמִינְךָ:  יְהוָה יִגְמַר בְּעַדֵי יְהוָה חֲסִדֶּךָ לְעוֹלָם מַעֲשֵׂי <sup>8</sup>  יְדֶיךָ אֶל־תִּתְּרֶנּוּ:</p>	<p><sup>1</sup> Of David.  I will give thanks to you with all of my heart, before the gods I will sing to you.  <sup>2</sup> I will bow down in worship in the temple of your holiness, and I will give thanks to your name, because of your steadfast love and because of your faithfulness, for you have magnified over all things your name and your promise.  <sup>3</sup> On the day I called, then you answered me, and you emboldened me in my soul with strength.  <sup>4</sup> May all the kings of the earth give thanks to you, O Yahweh, for they have heard the utterances of your mouth.  <sup>5</sup> And may they sing of the ways of Yahweh, for great is the glory of Yahweh.  <sup>6</sup> Although Yahweh is exalted, the lowly he will regard, but the high he will know from a distance.  <sup>7</sup> If I walk in the midst of trouble, you will revive me, against the wrath of my enemies you will send forth your hand, and you will deliver me by your right hand.  <sup>8</sup> Yahweh will complete it on my behalf, O Yahweh, your steadfast love is everlasting, the works of your hands do not forsake.</p>
<b>Psalm 139</b>	
<p>לְמַנְצַח לְדוֹד מִזְמוֹר יְהוָה חֲקִירָתִי וַתִּדַּע: <sup>1</sup>  אַתָּה יָדַעְתָּ שִׁבְתִּי וְקוּמִי בְּנִתָּה לְרַעִי מִרְחוֹק: <sup>2</sup>  אַרְחִי וְרַבְעִי זָרִית וְכָל־דַּרְכֵי הַסִּבְנָתָה: <sup>3</sup>  כִּי אֵין מְלָה בְלִשׁוֹנִי הֵן יְהוָה יָדַעְתָּ כְּלָהּ: <sup>4</sup>  אַחֹר וְקִדְמָה צִרְתָּנִי וְתִשָּׂת עָלַי כַּפְכָּהּ: <sup>5</sup>  כִּי־אֵיךְ יָדַעְתָּ מִמְּנִי נִשְׁגָּבָה לֹא־אוּכַל לָהּ: <sup>6</sup>  אַנְהָ אֲלֹד מִרוּחֶךָ וְאַנְהָ מִפְּנֵיךָ אֲבָרַח: <sup>7</sup></p>	<p><sup>1</sup> For the preeminent one, of David, a psalm.  O Yahweh, you have searched me and you have known me.  <sup>2</sup> You have known my lying down and my rising up, you have understood my thoughts from a distance.  <sup>3</sup> My journeying and my lying down, you have measured, and all of my ways you have been intimately familiar with.  <sup>4</sup> For there is no speech on my tongue, behold, O Yahweh, that you have not known completely.  <sup>5</sup> Behind and in front you have enclosed me, and you have set upon me your hand.  <sup>6</sup> Too wonderful is such knowledge for me, it is high, I am not able enough for it.  <sup>7</sup> Where will I go away from your Spirit? And where away from your presence will I flee?</p>

**Psalm 139 (continued)**

8 אִם־אֶסַּק שָׁמַיִם שָׁם אַתָּה וְאֶצְעָה שָׁאוּל הַגֵּד: 8  
 9 אֲשֶׁא כַּנְפֵי־שָׁחַר אֲשַׁכְּנָה בְּאַחֲרֵית יָם: 9  
 10 גַּם־שָׁם יָדְךָ תִּנְחַנֵּי וְתֹאחֲזֵנִי מִיְּנָד: 10  
 11 וְאָמַר אֲדֹחֲשֶׁד יְשׁוּפְנִי וְלִילָה אֲזוּר בְּעַדְנִי: 11  
 12 גַּם־חֲשֶׁד לֹא־יַחֲשִׁיד מִמֶּנִּי וְלִילָה כִּי־וּם יֵאָרֵר 12  
 כְּחֹשֶׁכָה כְּאוֹרָה:  
 13 כִּי־אַתָּה קִנִּיתָ כְּלִי־תִי תִסְכְּנֵי בְּבֶטֶן אִמִּי: 13  
 14 אֲוִדְךָ עַל כִּי נִוְרָאוֹת נִפְלִיתִי נִפְלְאִים 14  
 מִעֲשֵׂי־ךָ וְנִפְשִׁי יִדְעַת מְאֹד:  
 15 לֹא־נִכְחַד עֲצָמֵי מִמֶּנִּי אֲשֶׁר־עֲשִׂיתִי בְּסֶתֶר 15  
 רִקְמָתִי בְּתַחֲתִיּוֹת אֲרָץ:  
 16 גִּלְמִי רָאוּ עֵינֶיךָ וְעַל־סִפְרְךָ כָּל־ם יִכְתְּבוּ 16  
 יָמִים יֵצְרוּ וְלֹא אֶחָד בָּהֶם:  
 17 וְלִי מִה־יִּקְרוּ רַעִידָה אֵל מִה עֲצָמוֹ רָאשֵׁיהֶם: 17  
 18 אֶסְפְּרָם מִחֹל יִרְבוּן יִקְיֹצְתִי וְעוֹדֵי עִמָּךְ: 18  
 19 אִם־תִּקְטֹל אֱלֹהִים רָשָׁע וְאֲנֹשֵׁי דָמִים סוּרוֹ מִנִּי: 19  
 20 אֲשֶׁר יֹאמְרוּ לְמִזְמָה נִשְׂא לְשׁוֹא עָרִיד: 20  
 21 הֲלוֹא־מִשְׁנֵאֵיךָ יְהוָה אֲשַׁנָּא וּבִתְקוּמָתֶיךָ 21  
 אֶתְקוּטָט:  
 22 תִּכְלִית שִׁנְאָה שִׁנְאָתִים לְאוֹיְבָיִם הֵיוּ לִי: 22  
 23 חֲקֵרְנִי אֵל וְדַע לִבִּי בְּחֻנֵּי וְדַע שְׂרַעְפִּי: 23  
 24 וְרֵאָה אִם־דָּרְדַר־עֵצֶב בִּי וְנִחַנֵּי בְּדֶרֶךְ עוֹלָם: 24

8 If I should ascend to heaven, there you are, and if I should lie down in Sheol, behold you are there.  
 9 If I should lift up the wings of the dawn, if I should dwell at the ends of the sea,  
 10 even there your hand will guide me, and your right hand will take hold of me.  
 11 And if I should say, “Surely darkness will bruise me, and night will be light around me,”  
 12 even darkness will not be too dark for you, and night, like the day, will shine—like the darkness, like the light.  
 13 For you have formed my kidneys, you overshadowed me in the womb of my mother.  
 14 I will give thanks to you, for indeed, fearfully I have been made wonderful, wonderful are your works, and my soul has known it exceedingly.  
 15 My bone frame was not hidden from you, when I was made in secret and was woven in the depths of the earth.  
 16 My shapeless substance your eyes saw, and upon your book all of them are written, the days ordained for me, even when there was not yet one day in them.  
 17 And to me, how precious are your thoughts, O God, how numerous is their sum.  
 18 I will count them, they will be more numerous than the sand, I awoke but still I am with you.  
 19 Oh that you would slay the wicked, O God, and men of bloodshed, depart from me.  
 20 Those who speak against you wickedly, your adversaries have taken up in vanity.  
 21 Do I not hate those who hate you, O Yahweh, and loathe those who rise up against you?  
 22 With completeness of hatred I have hated them, they have become my enemies.  
 23 Search me, O God, and know my heart, examine me, and know my anxious thoughts.  
 24 And see if there is a way of idolatry within me, and guide me in the way of eternity.

**Psalm 140**

1 לְמִנְצֵחַ מִזְמוֹר לְדָוִד: 1  
 2 חַלְצֵנִי יְהוָה מֵאִדְם רָע מֵאִישׁ חַמְסִים תִּנְצְרֵנִי: 2  
 3 אֲשֶׁר חֲשָׁבוּ רָעוֹת בְּלִבָּם כָּל־יּוֹם יִגְוּרוּ 3  
 מִלְחָמוֹת:  
 4 שִׁנְיָנוּ לְשׁוֹנֵם כְּמוֹ־נָחַשׁ חֲמַת עֲכָשׁוֹב תַּחַת 4  
 שְׂפָתֵינוּ סָלָה:  
 5 שְׁמֵרְנִי יְהוָה מִיַּד־רָשָׁע מֵאִישׁ חַמְסִים תִּנְצְרֵנִי 5  
 אֲשֶׁר חָשְׁבוּ לְדַחֹת פְּעָמָי:

1 For the preeminent one, a psalm of David.  
 2 Deliver me, O Yahweh, from the evil man, from the man of violences guard me.  
 3 Those who have planned evils in their heart, all the day they stir up wars.  
 4 They have sharpened their tongues like a serpent, the venom of a viper is underneath their lips.  
 Selah.  
 5 Keep me, O Yahweh, from the hands of the wicked, from the man of violences guard me, those who have planned to trip up my steps.

**Psalm 140 (continued)**

<p>6 טַמְנוּגָאִים   פָּח לִי וְחַבְלִים פָּרְשׁוּ רַגְשׁוֹ לְיַד מַעְגַּל מִקְשִׁים שְׁתוּלֵי סֵלָה: 7 אָמַרְתִּי לַיהוָה אֱלִי אַתָּה הָאֲזִינָה יְהוָה קוֹל תַּחֲנוּנָי: 8 יְהוָה אֲדַנִּי עֲזֹ שׁוֹעֲתֵי סִכְתָּה לְרֹאשֵׁי בָיִם נֶשֶׁק: 9 אֶל־תִּתֵּן יְהוָה מֵאֲוֵי רָשָׁע זְמַמוּ אֶל־תִּפְקֹ יְרוּמוּ סֵלָה: 10 רֹאשׁ מִסִּבֵּי עַמְל שְׁפַתֵּימוּ יְכַסּוּמוּ: 11 יְמִיטוּ עֲלֵיהֶם גְּחָלִים בְּאֵשׁ יַלְגִּם בְּמַהֲמֹת בְּלִי־קוֹמוּ 12 אִישׁ לְשׁוֹן בְּלִי־כּוֹז בְּאֶרֶץ אִישׁ־חֶמֶס רַע יִצְוֹדְנוּ לְמַדְחַפֶּת: 13 יְדַעַת כִּי־יַעֲשֶׂה יְהוָה דִּין עֲנֵי מִשְׁפָּט אֲבִינִים: 14 אֵךְ צְדִיקִים יוֹדוּ לְשִׁמְךָ יִשְׁבוּ יְשׁוּרִים אֵת פְּנֶיךָ:</p>	<p>6 The proud have concealed a trap for me, as well as cords, they have spread out a net at the hand of the path, snares they have set for me. Selah. 7 I said to Yahweh, “You are my God, please give ear, O Yahweh, to the sound of my supplications. 8 Yahweh the Lord is the strength of my salvation, you have covered my head in the day of battle. 9 Do not grant, O Yahweh, the desires of the wicked, his scheme do not promote, when they rise up.” Selah. 10 The head of those who surround me, may the trouble of their lips cover them. 11 May burning coals drop down upon them, may he cause them to fall into the fire, into watery pits from which they cannot arise. 12 Let a man of tongue not be established on the earth, a man of violence, may evil hunt him with thrust upon thrust. 13 [<i>ketiv</i>: You have known; <i>qere</i>: I have known] that Yahweh will carry out the cause of the afflicted, justice for the poor. 14 Surely the righteous will give thanks to your name, the upright will dwell in your presence.</p>
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**Psalm 141**

<p>1 מְזִמּוֹר לְדָוִד יְהוָה קְרָאתִיךָ תְּוַשֶּׁה לִּי הָאֲזִינָה קוֹלִי בְּקִרְאֵי־לְךָ: 2 תִּכּוֹן תְּפִלָּתִי קִטְרֹת לְפָנֶיךָ מִשְׁאֵת כְּפֵי מִנְחַת עֶרֶב: 3 שִׁיתָה יְהוָה שְׁמֶרָה לְפִי נִצְרָה עַל־דַּל שְׁפָתַי: 4 אֶל־תִּטְּלֵנִי לְדַבָּר   רָע לְהִתְעוֹלֵל עַל־לוֹת   בְּרָשָׁע אֶת־אִישִׁים פְּעֻלֵי־אָזֶן וּבִל־אֶלְחָם בְּמִנְעַמֵּיהֶם: 5 יְהַלְמֵנִי־צְדִיק   חֶסֶד וְיִזְכִּיחֵנִי שְׁמוֹן רֹאשׁ אֵל יְנִי רֹאשִׁי כִּי־עוֹד וְתִפְלְתִי בְּרַעוּתֵיהֶם: 6 נִשְׁמְטוּ בִּידֵי־סֹלַע שְׁפָטֵיהֶם וְשָׁמְעוּ אֲמָרֵי כִּי נַעֲמֹ: 7 כְּמוֹ פֶלֶח וּבִקַּע בְּאֶרֶץ נִפְזְרוּ עֲצָמֵינוּ לְפִי שְׂאוֹל: 8 כִּי אֶלִיד   יְהוָה אֲדַנִּי עֵינַי בְּכָה חָסִיתִי אֵל תַּעַר נַפְשִׁי: 9 שְׁמַרְנֵי מִיַּד פַּח יִקְשׁוּ לִי זְמַקְשׁוֹת פְּעֻלֵי אָזֶן: יִפְלוּ בְּמַכְמָרֵיו רְשָׁעִים יַחַד אֲנֹכִי עַד אֶעְבּוֹר:</p>	<p>1 A psalm of David. O Yahweh, I have called out to you, hasten to me, give ear to my voice when I call to you. 2 May my prayer be established as incense before your presence, may the lifting of my palms be as an offering of the evening. 3 Set, O Yahweh, a guard for my mouth, keep watch over the door of my lips. 4 Do not incline my heart towards an evil thing, in order to practice practices in wickedness, with men who commit iniquity, that I might not eat of their delicacies. 5 May the righteous strike me with steadfast love and correct me, oil for the head may my head not refuse, for even still my prayer is against their evils. 6 Their judges have been thrown down on the sides of the cliff, and they have heard my words, for they are pleasant. 7 As when one plows and cleaves open the earth, our bones have been scattered to the mouth of Sheol. 8 But towards you, O Yahweh Lord, are my eyes, in you have I taken refuge, do not lay bare my soul. 9 Keep me from the hands of the trap which they have laid for me, and the snares of those who commit iniquity. 10 May the wicked fall into their own nets, until I pass by intact.</p>
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<b>Psalm 142</b>	
<p>מִשְׁכֵּיל לְדָוִד בְּהִיטּוֹ בַּמְעָרָה תְּפִלָּה: <sup>1</sup>  קוֹלִי אֶל־יְהוָה אֲזַעַק קוֹלִי אֶל־יְהוָה אֶתְחַנֵּן: <sup>2</sup>  אֶשְׁפָּךְ לִפְנֵי שִׁיחֵי צָרָתִי לִפְנֵי אֲגִיד: <sup>3</sup>  בְּהִתְעַטֵּף עָלַי רוּחִי וְאַתָּה יְדַעַת נְתִיבָתִי <sup>4</sup>  בְּאַרְחֻזֹּן אֶהְלֶךְ טָמְנָה פֶּחַ לִי:  הַבֵּיט יָמִין וּרְאֵה וְאִיזְלִי מִכִּיר אֲבַד מְנוֹס <sup>5</sup>  מִמֶּנִּי אִין דּוֹרֵשׁ לִנְפְשִׁי:  זַעֲקֵתִי אֲלֵיךָ יְהוָה אֲמַרְתִּי אַתָּה מִחְסֵי חֶלְקִי <sup>6</sup>  בְּאַרְץ הַחַיִּים:  הִקְשִׁיבָהּ אֶל־רִנָּתִי כִּי־דִלֹוֹתִי מֵאֵד הִצִּילָנִי <sup>7</sup>  מִרְדְּפֵי כִי אֶמְצֹו מִמֶּנִּי:  הוֹצִיאָה מִמְּסַגְרִי נַפְשִׁי לְהוֹדוֹת אֶת־שִׁמְךָ בִּי <sup>8</sup>  יִכְתְּרוּ צַדִּיקִים כִּי תִגְמַל עָלַי:</p>	<p><sup>1</sup> A maskil of David, when he was in the cave, a prayer.  <sup>2</sup> With my voice I will cry out to Yahweh, with my voice I will seek favor before God.  <sup>3</sup> I will pour out before him my complaint, my distress before him I will declare.  <sup>4</sup> When my spirit became faint within me, you knew my pathway, on the path which I walk, they have concealed a trap for me.  <sup>5</sup> Look to the right and behold, there is no one who acknowledges me, escape has perished from me, there is no one who seeks for my soul.  <sup>6</sup> I have cried out to you, O Yahweh, I have said, "You are my refuge, my portion in the land of the living."  <sup>7</sup> Give heed to my entreaty, for I have been brought exceedingly low, deliver me from my persecutors, for they are stronger than me.  <sup>8</sup> Bring my soul out from the dungeon in order that I might give thanks to your name, the righteous will surround me, for you deal bountifully with me.</p>
<b>Psalm 143</b>	
<p>מִזְמוֹר לְדָוִד יְהוָה שְׁמַע תְּפִלָּתִי הָאֲזִינָה אֵל <sup>1</sup>  תְּחַנּוּנֵי בְּאַמְנָתְךָ עֲנֵנִי בְּצַדִּיקְתְּךָ:  וְאַל־תִּבּוֹא בְּמִשְׁפָּט אֶת־עַבְדְּךָ כִּי לֹא־יִצְדַּק <sup>2</sup>  לִפְנֵיךָ כָּל־חַיִּי:  כִּי רָדַף אוֹיְבִי נַפְשִׁי דָבַא לְאַרְץ חַיִּתִּי הוֹשִׁיבֵנִי <sup>3</sup>  בְּמַחְשָׁבִים כְּמַתֵּי עוֹלָם:  וְתִתְעַטֵּף עָלַי רוּחִי בְּתוֹכִי יִשְׁתוּמַם לִבִּי: <sup>4</sup>  זְכַרְתִּי יָמִים מִקֶּדֶם הִגִּיתִי בְּכָל־פְּעֻלָּתְךָ <sup>5</sup>  בְּמַעֲשֵׂה יְדֶיךָ אֲשׁוּחָח:  פָּרַשְׁתִּי יְדֵי אֱלֹהֶיךָ נַפְשִׁי בְּאַרְץ־עֵיפָה לְךָ סֵלָה: <sup>6</sup>  מִהֵרָ עֲנֵנִי יְהוָה כְּלָתָה רוּחִי אֶל־תִּסְתַּר פְּגִיעֶךָ <sup>7</sup>  מִמֶּנִּי וְנִמְשַׁלְתִּי עִם־יְרֵדֵי בּוֹר:  הִשְׁמִיעֵנִי בְּבִקְרָא חֲסִדְךָ כִּי־בִקְרָא בְּטַחַתִּי <sup>8</sup>  הוֹדִיעֵנִי דְרָדְדוֹנוֹ אֲלֵךְ כִּי־אֲלֵיךָ נִשְׁאַתִּי נַפְשִׁי:  הִצִּילָנִי מֵאֲבִיו יְהוָה אֲלֵיךָ כִּסְתִי: <sup>9</sup>  לִמְדֵנִי לַעֲשׂוֹת רְצוֹנְךָ כִּי־אַתָּה אֱלֹהֵי רוּחִי <sup>10</sup>  טוֹבָה תִּנְחַנֵּנִי בְּאַרְץ מִישׁוֹר:  לְמַעַן־שִׁמְךָ יְהוָה תִּחַנֵּנִי בְּצַדִּיקְתְּךָ תוֹצִיא <sup>11</sup>  מִצָּרָה נַפְשִׁי:</p>	<p><sup>1</sup> A psalm of David.  O Yahweh, hear my prayer, give ear to my supplications, in your faithfulness answer me, in your righteousness.  <sup>2</sup> And do not enter into judgment with your servant, for in your presence no one living is righteous.  <sup>3</sup> For, the enemy has persecuted my soul, he has crushed my life to the earth, he has caused me to dwell in dark places like those long dead.  <sup>4</sup> And my spirit has fainted upon me, within me my heart is desolate.  <sup>5</sup> I have remembered the days from before, I have meditated on all your deeds, on the work of your hands I will muse.  <sup>6</sup> I have spread out my hands to you, my soul is like a land weary for you.  Selah.  <sup>7</sup> Make haste, answer me, O Yahweh, my spirit has been spent, do not hide your face from me, or I will be like those who go down to the pit.  <sup>8</sup> Cause me to hear your steadfast love in the morning, for in you I have trusted, cause me to know the way upon which I should walk, for to you I have lifted up my soul.  <sup>9</sup> Deliver me from my enemies, O Yahweh, in you I have taken cover.  <sup>10</sup> Teach me to do your good pleasure, for you are my God, your good Spirit will guide me in the land of a level place.  <sup>11</sup> For the sake of your name, O Yahweh, revive me by your righteousness, bring my soul out from distress.</p>



<b>Psalm 143 (continued)</b>	
<p>וּבְחַסְדְּךָ תַצְמִית אֹיְבֵי וְהֶאֱבַדְתָּ כָּל־צָרָי 12 נַפְשִׁי כִּי אֲנִי עַבְדְּךָ:</p>	<p>12 And in your steadfast love, annihilate my enemies and cause all who surround my soul to perish, for I am your servant.</p>
<b>Psalm 144</b>	
<p>לְדָוִד   בְּרוּךְ יְהוָה   צוּרֵי הַמַּלְמַד יָדַי לַקָּרֵב 1 אֲצַבְעוֹתַי לַמִּלְחָמָה: חֲסָדַי וּמְצוּדַת־מִשְׁגָּבִי וּמַפְלְטֵי לִי מִגְּנֵי 2 וּבִזְחֻסִיתִי הַרוּדָד עִמִּי תַחְתִּי: יְהוָה מִה־אָדָם וַתְּדַעְהוּ בֶן־אָנוּשׁ וַתַּחֲשִׁבְהוּ: 3 אָדָם לַהֲבֵל דָּמָה יָמָיו כַּצֶּלַע עוֹבֵר: 4 יְהוָה הַט־שָׁמַיִם וַתִּרְדָּ גַע בְּהָרִים וַיִּעֲשֶׂנוּ: 5 בְּרוּךְ בְּרוֹק וַתַּפְיֵצַם שֶׁלַח חֲצִיֶיךָ וַתַּהַמְסוּ: 6 שֶׁלַח יָדְיֶיךָ מִמְרוֹם פְּצָנֵי וְהַצִּילֵנִי מִמַּיִם רַבִּים 7 מִיַּד בְּנֵי נָכָר: אֲשֶׁר פִּיהֶם דְּבַר־שָׁוְא וַיִּמְיִם יַמִּין שֶׁקֶר: 8 אֱלֹהִים שִׁיר חֲדָשׁ אֲשִׁירָה לָךְ בַּנְּבֶל עֲשׂוֹר 9 אֲזַמְרָה־לְךָ: הַנּוֹתֵן תְּשׁוּעָה לַמְּלָכִים הַפּוֹצֵה אֶת־דָּוִד 10 עַבְדּוֹ מִחֶרֶב רָעָה: פְּצָנֵי וְהַצִּילֵנִי מִיַּד בְּנֵי־נָכָר אֲשֶׁר פִּיהֶם דְּבַר 11 שָׁוְא וַיִּמְיִם יַמִּין שֶׁקֶר: אֲשֶׁר בְּנִינוּ   כְּנֹטְעִים מִגְּדָלִים בְּנִעוּרֵיהֶם 12 בְּנוֹתֵינוּ כְּזֹוֹת מְחֻטְבוֹת תְּבַנִּית הַיֵּכָל: מְזוּיָנוּ מִלְּאִים מִפִּיקִים מִזֶּן אֶל־זֶן צֹאנֵנוּ 13 מֵאֲלִיפוֹת מְרַבְּבוֹת בַּחוּצוֹתֵינוּ: אֲלוֹפֵינוּ מִסְבָּלִים אִין־פֶּרֶץ וַאִין יוֹצֵאת וַאִין 14 צְוֹחָה בְּרַחֲבֵתֵינוּ: אֲשֶׁרֵי הָעַם שֶׁכְּבָה לֹו אֲשֶׁרֵי הָעַם שִׁיהוּה 15 אֱלֹהֵיו:</p>	<p>1 Of David. Blessed be Yahweh, my rock, who trains my hands for war, my fingers for battle, 2 my steadfast love and my stronghold, my refuge and my escape, my shield and the one in whom I have sought refuge, who subdues my people underneath me. 3 O Yahweh, what is man that you know him, the son of man that you consider him? 4 Man is like a vapor, his days are like a shadow passing by. 5 O Yahweh, bow your heavens and come down, touch the mountains and they will smoke. 6 Flash lightning and cause them to disperse, send forth your arrows and confuse them. 7 Send forth your hand from the height, snatch me away and deliver me from the many waters, from the hand of the sons of foreignness, 8 whose mouth has spoken vanity, and whose right hand is a right hand of falsehood. 9 O God, a new song I shall sing to you, with a harp of ten strings I shall make melody to you, 10 who gives salvation to kings, who snatches away David his servant from the evil sword. 11 Snatch me away and deliver me from the hand of foreigners, whose mouth has spoken vanity, and whose right hand is a right hand of falsehood, 12 that our sons might become like grown plants in their youth, our daughters, like hewn pillars in the pattern of a palace, 13 that our graineries might become full, furnishing from kind to kind, that our sheep might bring forth thousands, being numerous in our outside places, 14 that our cattle might be pregnant with no breach, that there might be no going out nor outcry in our open places. 15 Blessed are the people with whom it is thus, blessed are the people whose God is Yahweh.</p>
<b>Psalm 145</b>	
<p>תְּהִלָּה לְדָוִד אֲרוֹמַמְךָ אֱלֹהֵי הַמַּלְדָּה וְאַבְרָכָה 1 שְׁמֶךָ לְעוֹלָם וָעֶד: כָּכ־יוֹם אֲבָרְכֶךָ וְאֶהְלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד: 2 גְּדוֹל יְהוָה וּמֵהַלֵּל מֵאֵד וְלִגְדֹלְתוֹ אִין חֶקֶר: 3</p>	<p>1 A praise of David. I will exalt you, my God the King, and I shall bless your name forever and ever. 2 Every day I will bless you, and I shall praise your name forever and ever. 3 Great is Yahweh and greatly to be praised, and of his greatness there is no searching.</p>

**Psalm 145 (continued)**

<p>דָּוָר לְדָוָר יִשְׁבַּח מַעֲשֵׂיךָ וְגִבּוֹרֹתֶיךָ יִגִּידוּ: 4  הַדָּר כְּבוֹד הַדָּד וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה: 5  וְעֲזוֹז נִוְרָאֹתֶיךָ יֹאמְרוּ וְגִדּוֹלֹתֶיךָ אֲסַפְּרָנָה: 6  זְכַר רַב־טוֹבֶיךָ יִגִּיעוּ וְצַדִּיקֶיךָ יִרְגְּנוּ: 7  חֲנֹן וְרַחוּם יְהוָה אַרְךָ אֲפָיִם וְגִדְל־חֶסֶד: 8  טוֹב־יְהוָה לְכָל וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו: 9  יִדְוֶיךָ יְהוָה כָּל־מַעֲשֵׂיךָ וְחִסְדֶּיךָ יִבְרַכּוּכָה: 10  כְּבוֹד מַלְכוּתֶיךָ יֹאמְרוּ וְגִבּוֹרֹתֶיךָ יְדַבְּרוּ: 11  לְהוֹדִיעַ לְכִנְיֵי הָאֱדָם גְּבוּרָתוֹ וְכְבוֹד הַדָּר 12  מִלְכוּתוֹ:  מִלְכוּתֶיךָ מַלְכוּת כָּל־עֲלָמִים וּמִמְשַׁלְתֶּיךָ בְּכָל 13  דָּוָר וְדָוָר:  סוֹמֵךְ יְהוָה לְכָל־הַנְּפִלִים וְזוֹקֵף לְכָל 14  הַכַּפּוּפִים:  עֵינֵי־כָל אֱלֹהִים יִשְׁבְּרוּ וְאַתָּה גּוֹתֵן־לָהֶם אֵת 15  אֲכָלָם בְּעֵתוֹ:  פּוֹתֵחַ אֶת־יַדֶּיךָ וּמַשְׁבִּיעַ לְכָל־חַי רִצּוֹן: 16  צַדִּיק יְהוָה בְּכָל־דַּרְכָּיו וְחֹסֵד בְּכָל־מַעֲשָׂיו: 17  קָרוֹב יְהוָה לְכָל־קֹרְאָיו לְכָל אֲשֶׁר יִקְרָאֵהוּ 18  בְּאִמָּת:  רִצּוֹן־יִרְאִיו יַעֲשֶׂה וְאַת־שׁוֹעֲתָם יִשְׁמַע 19  וְיוֹשִׁיעֵם:  שׁוֹמֵר יְהוָה אֶת־כָּל־אֱהָבָיו וְאֵת כָּל־הַרְשָׁעִים 20  יִשְׁמִיד:  תְּהַלֵּת יְהוָה יִדְבַר־פִּי וּיְבַרְךָ כָּל־בֶּשֶׂר שָׁם 21  קִדְשׁוֹ לְעוֹלָם וָעֶד:</p>	<p>4 Generation to generation will laud your works, and they will declare your mighty acts.  5 On the splendor of the glory of your majesty and your wonderful works I shall meditate.  6 And the power of your fearsome acts they will speak of, and your greatness I will recount.  7 The memory of your great goodness they will pour forth, and of your righteousness they will give a ringing cry of joy.  8 Gracious and compassionate is Yahweh, slow to anger, and great of steadfast love.  9 Yahweh is good to all, and his compassions are over all his works.  10 All of your works will give thanks to you, O Yahweh, and your godly ones shall bless you.  11 Of the glory of your kingdom they will speak, and of your might they will tell,  12 to make known to the sons of Adam his might and the glory of the splendor of his kingdom.  13 Your kingdom is a kingdom for all eternities, and your dominion is in every generation to generation.  14 Yahweh upholds all those who fall, and raises up all who are bowed down.  15 The eyes of all hope in you, and you give to them their food in its season.  16 You open your hand and satisfy for every living thing its desire.  17 Righteous is Yahweh in all of his ways, and he is steadfast in love in all of his works.  18 Yahweh is near to all who call out to him, to all who call out to him in truth.  19 The desire of those who fear him, he will bring about, and their cry for help he will hear, and he will save them.  20 Yahweh keeps all those who love him, but all the wicked he will exterminate.  21 The praise of Yahweh my mouth will speak, and all flesh will bless the name of his holiness forever and ever.</p>
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**Psalm 146**

<p>הַלְלוּ־יְהוָה הַלְלֵי נַפְשִׁי אֶת־יְהוָה: 1  אֶהְלֵלָה יְהוָה בְּחַיִּי אֲזַמְרָה לְאֵלֹהֵי בְעוֹדִי: 2  אֶל־תִּבְטְחוּ בַּנְּדִיבִים בְּבָנֵי־אָדָם   שְׂאִין לֹ 3  תְּשׁוּעָה:  תִּצָּא רִחוּוֹ יֵשֵׁב לְאֲדָמָתוֹ בַּיּוֹם הַהוּא אֲבָדוֹ 4  עֲשֶׂתְנָתוֹ:  אֲשֶׁר־יִשְׁאֵל יַעֲקֹב בְּעֲזָרוֹ שִׁבְרוּ עַל־יְהוָה 5  אֱלֹהָיו:</p>	<p>1 Praise Yahweh! Praise, O my soul, Yahweh!  2 I shall praise Yahweh while I live, I shall sing to my God while I still am.  3 Do not trust in princes, in the sons of Adam, with whom there is no deliverance.  4 His spirit will go out, he will return to his ground, on that day his thoughts perish.  5 Blessed is he whose help is the God of Jacob, whose hope is on Yahweh his God,</p>
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**Psalm 146 (continued)**

<p>6 עֲשֵׂה   שָׁמַיִם וָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר בָּם הַשֹּׁמֵר אֶמֶת לְעוֹלָם: 7 עֲשֵׂה מִשְׁפָּט   לְעֹשִׂיִם לֶחֶם לְרַעֲבִים יְהוָה מִתִּיר אֲסוּרִים: 8 יְהוָה   פָּקַח עֵינַיִם יְהוָה זָקַף כַּפּוֹפִים יְהוָה אֶהֱב צַדִּיקִים: 9 יְהוָה   שָׁמַר אֶת־גְּרוֹם יָתוֹם וְאֶלְמָנָה יַעֲוֹד וְדָרַךְ רַשְׁעִים יַעֲוֹת: 10 יִמְלֹךְ יְהוָה   לְעוֹלָם אֱלֹהֵינוּ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּ־יָהּ:</p>	<p>6 Maker of the heavens and the earth, the sea, and all that is in them, who keeps faithfulness forever, 7 who carries out justice for those who are oppressed, who gives bread to the hungry, Yahweh sets free those who are imprisoned. 8 Yahweh opens the eyes of the blind, Yahweh raises up those who are bowed down, Yahweh loves the righteous. 9 Yahweh keeps the sojourners, the orphan and the widow he will relieve, but the way of the wicked he will make crooked. 10 Yahweh will reign forever, your God, O Zion, is from generation to generation. Praise Yahweh!</p>
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**Psalm 147**

<p>1 הַלְלוּ יְהוָה   כִּי־טוֹב זְמִרָה אֱלֹהֵינוּ כִּי־נְעִים נִאֲוָה תְהִלָּה: 2 בּוֹנֵה יְרוּשָׁלַם יְהוָה נִדְחֵי יִשְׂרָאֵל יַכְנֹס: 3 הַרְפֵּא לְשִׁבּוּרֵי לֵב וּמַחְבֵּשׁ לְעֵצְבוֹתָם: 4 מוֹנֵה מַסְפֵּר לְכוֹכְבִים לְכֹלֵם שְׁמוֹת יִקְרָא: 5 גִּדּוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ לְתַבּוּנָתוֹ אֵין מַסְפֵּר: 6 מְעוֹדֵד עֲנָנִים יְהוָה מִשְׁפִּיל רַשְׁעִים עַד־אָרֶץ: 7 עֲנֵנוּ לִיהוָה בְּתוֹדָה וּמְרוּ לֵאלֹהֵינוּ בְּכִנּוֹר: 8 הַמְכַסֶּה שָׁמַיִם   בְּעָבִים הַמְכִּין לְאָרֶץ מָטָר הַמְצַמֵּחַ הַרִים חֲצִיר: 9 גּוֹתֵן לְבַהֲמָה לַחֲמָה לְבָנֵי עֶרֶב אֲשֶׁר יִקְרָאוּ: 10 לֹא בְגִבּוֹרַת הַסּוּס יַחַפֵּץ לֹא־בִשְׁוִקֵי הָאֵישׁ יִרְצֶה: 11 רוֹצֵה יְהוָה אֶת־יִרְאָיו אֶת־הַמִּיחָלִים לַחֲסֹדוֹ: 12 שִׁבְחֵי יְרוּשָׁלַם אֶת־יְהוָה הַלְלֵי אֱלֹהֵינוּ צִיּוֹן: 13 כִּי־חֹזֵק בְּרִיתִי שְׁעָרֶיךָ בְּרַךְ בְּנִיךָ בְּקַרְבֶּךָ: 14 הַשֵּׁם־גְּבוּלֶךָ שְׁלוֹם חֵלֶב חֲטָיִים יִשְׁבִיעֶךָ: 15 הַשִּׁלַּח אֶמְרָתוֹ אֶרֶץ עַד־מְהֵרָה יְרוּץ דְּבָרוֹ: 16 הַנִּתֵּן שֶׁלֶג כַּצֹּמַר כְּפֹר כַּאֲפֵר יִפְזֹר: 17 מִשְׁלֵיךְ קִרְחוֹ כַּפְתָּיִם לִפְנֵי קִרְתּוֹ מִי יַעֲמֹד:</p>	<p>1 Praise Yahweh! For it is good to sing to our God, for it is pleasant, and beautiful is praise. 2 The builder of Jerusalem is Yahweh, those cast out of Israel he will gather. 3 He heals those who are broken of heart, and he binds up their wounds. 4 He counts the number of the stars, to all of them, names he will call. 5 Great is our Lord and abounding of power, of his understanding there is no number. 6 The reliever of the afflicted is Yahweh, but he brings the wicked low to the ground. 7 Answer Yahweh with thanksgiving, sing to our God with the lyre. 8 He who covers the heavens with clouds, who furnishes rain for the earth, who causes the mountains to sprout forth green grass, 9 who gives to the beasts their bread, to the sons of the raven who cry out, 10 in the strength of the horse he will not delight, nor in the legs of man will he take pleasure. 11 Yahweh takes pleasure in those who fear him, those who hope in his steadfast love. 12 Laud, O Jerusalem, Yahweh, worship your God, O Zion. 13 For, he has strengthened the bars of your gates, he has blessed your sons within you. 14 He who sets peace at your border, with the choicest wheats he will satisfy you. 15 He who sends forth his promise to the earth, to haste his word will run. 16 He gives snow like wool, frost, like ashes, he will scatter. 17 He who throws down his hail like morsels, in the presence of his cold, who can stand?</p>
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<b>Psalm 147 (continued)</b>	
<p>יִשְׁלַח דְּבָרוֹ וַיִּמְסַס יִשָּׁב רוּחוֹ וַיִּזְלוּ-מַיִם: <sup>18</sup>  מִנְיַד דְּבָרוֹ לַיַּעֲקֹב חֲקָיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל: <sup>19</sup>  לֹא עָשָׂה כֵּן לְכָל-גּוֹי וּמִשְׁפָּטָיו בְּלִי-יָדְעוּם <sup>20</sup>  הַלְלוּ-יְהוָה:</p>	<p><sup>18</sup> He will send forth his word and will cause them to melt, he will cause his Spirit to blow, and the waters will flow.  <sup>19</sup> He declares his word to Jacob, his statutes and his judgments to Israel.  <sup>20</sup> He has not done so for any other nation, and they have not known his judgments. Praise Yahweh!</p>
<b>Psalm 148</b>	
<p>הַלְלוּ יְהוָה הַלְלוּ אֶת-יְהוָה מִן-הַשָּׁמַיִם <sup>1</sup>  הַלְלוּהוּ בַּמְרוֹמִים:  הַלְלוּהוּ כָּל-מַלְאָכָיו הַלְלוּהוּ כָּל-צָבָאוֹ <sup>2</sup>  הַלְלוּהוּ שֶׁמֶשׁ וַיְרַח הַלְלוּהוּ כָּל-כּוֹכְבֵי אוֹר: <sup>3</sup>  הַלְלוּהוּ שְׁמֵי הַשָּׁמַיִם וְהַמַּיִם אֲשֶׁר מֵעַל <sup>4</sup>  הַשָּׁמַיִם:  יְהַלְלוּ אֶת-שֵׁם יְהוָה כִּי הוּא צִוָּה <sup>5</sup>  וַיִּבְרָאוּ:  וַיַּעֲמִדֵם לְעַד לְעוֹלָם חֲקֵי-נֶתַן וְלֹא יִעָבֹר: <sup>6</sup>  הַלְלוּ אֶת-יְהוָה מִן-הָאָרֶץ תַּיִנִּינִים וְכָל-תְּהוֹמוֹת: <sup>7</sup>  אֵשׁ וּבָרָד שֶׁלֶג וְקִיטּוֹר רוּחַ סַעֲרָה עֲשֵׂה דְבָרוֹ: <sup>8</sup>  הַהָרִים וְכָל-גְּבֻעוֹת עֵץ פָּרִי וְכָל-אֲרָזִים: <sup>9</sup>  הַחַיָּה וְכָל-בְּהֵמָה רֶמֶשׂ וּצְפוּר כָּנָף: <sup>10</sup>  מַלְכֵי-אֲרָץ וְכָל-לְאֻמִּים שָׂרִים וְכָל-שֹׁפְטֵי אֲרָץ: <sup>11</sup>  בַּחֲוָרִים וְגַם-בַּתּוֹלוֹת זְמָנִים עַם-נְעָרִים: <sup>12</sup>  יְהַלְלוּ אֶת-שֵׁם יְהוָה כִּי-נִשְׁגַּב שְׁמוֹ לְבָדוֹ <sup>13</sup>  הוֹדוּ עַל-אֲרֶץ וּשְׁמַיִם:  וַיָּרֵם קֶרֶן לְעַמּוֹ תְהַלֵּה לְכָל-חַסִּידָיו לְבַנֵּי <sup>14</sup>  יִשְׂרָאֵל עַם-קִרְבּוֹ הַלְלוּ-יְהוָה:</p>	<p><sup>1</sup> Praise Yahweh! Praise Yahweh from the heavens! Praise him in the heights!  <sup>2</sup> Praise him, all his angels! Praise him, all his hosts!  <sup>3</sup> Praise him, sun and moon! Praise him, all the stars of light!  <sup>4</sup> Praise him, heavens of the heavens, and the waters that are above the heavens!  <sup>5</sup> May they praise the name of Yahweh, for he commanded and they were made.  <sup>6</sup> And he caused them to stand forever and ever, he gave a statute and it will not pass away.  <sup>7</sup> Praise Yahweh from the earth, sea monsters and all the deeps,  <sup>8</sup> fire and hail, snow and smoke, wind of the tempest, which carries out his word,  <sup>9</sup> mountains and all hills, fruit trees and all cedars,  <sup>10</sup> living creatures and every beast, creeping thing, and bird of wing,  <sup>11</sup> kings of the earth and all the peoples, princes and all the judges of the earth,  <sup>12</sup> young men and also virgins, old men with their young children.  <sup>13</sup> May they praise the name of Yahweh, for exalted is his name alone, his splendor is over the earth and the heavens.  <sup>14</sup> And he has raised up a horn for his people, praise for all of his godly ones, for the sons of Israel, a people near to him. Praise Yahweh!</p>
<b>Psalm 149</b>	
<p>הַלְלוּ יְהוָה שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ תְּהַלְתֶּנוּ <sup>1</sup>  בְּקִהְל חַסִּידִים:  יִשְׂמַח יִשְׂרָאֵל בְּעֲשֵׂיו בְּנֵי-צִיּוֹן יִגְלוּ בְּמַלְכָּם: <sup>2</sup>  הַלְלוּ שְׁמוֹ בְּמַחֹל בָּתָף וּכְנֹר וּזְמֵרוּ-לוֹ: <sup>3</sup>  כִּי-רִוְצָה יְהוָה בְּעַמּוֹ יִפְאֵר עַנּוּיִם בִּישׁוּעָה: <sup>4</sup>  יַעֲלוּ חַסִּידִים בְּכָבוֹד יִרְנְנוּ עַל-מִשְׁכַּבְתָּם: <sup>5</sup></p>	<p><sup>1</sup> Praise Yahweh! Sing to Yahweh a new song, his praise in the congregation of the godly ones.  <sup>2</sup> May Israel rejoice in their Maker, may the sons of Zion delight in their King.  <sup>3</sup> May they praise his name with dancing, with tambourine and lyre may they make melody to him.  <sup>4</sup> For, Yahweh takes pleasure in his people, he will beautify the afflicted with salvation.  <sup>5</sup> May the godly ones exult in glory, may they give a ringing cry of joy upon their beds.</p>

<b>Psalm 149 (continued)</b>	
<p> <sup>6</sup> רִמְמוֹת אֱלֹהִים בְּגֵרוֹנָם וְחֶרֶב פִּיפְיוֹת בְּיָדָם: <sup>6</sup>  <sup>7</sup> לַעֲשׂוֹת נִקְמָה בַּגּוֹיִם תְּוֹכַחַת בְּלִאֲמִים: <sup>7</sup>  <sup>8</sup> לְאַסֵּר מְלֻכֵיהֶם בְּזָקִים וְנִכְבְּדֵיהֶם בְּכַבְלֵי <sup>8</sup>  בְּרִזָּל:  <sup>9</sup> לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כְּתוֹב הַדָּר הוּא לְכָל <sup>9</sup>  חַסִּידָיו הַלְלוּ־יָהּ:  </p>	<p> <sup>6</sup> May the high praises of God be in their throats, and may the two-edged sword be in their hands,  <sup>7</sup> in order to carry out vengeance against the nations, and rebukes against the peoples,  <sup>8</sup> to bind their kings with chains, and their honored men, with fetters of iron,  <sup>9</sup> to carry out against them the judgment that is written, this honor is for all his godly ones. Praise Yahweh! </p>
<b>Psalm 150</b>	
<p> <sup>1</sup> הַלְלוּ יְהוָה   הַלְלוּ־אֱלֹהִים בְּקֹדֶשׁוֹ הַלְלוּהוּ בְּרַקִּיעַ עֲזוֹ: <sup>1</sup>  הַלְלוּהוּ בְּגִבּוֹרֹתָיו הַלְלוּהוּ כְּרֹב גְּדָלוֹ: <sup>2</sup>  הַלְלוּהוּ בְּתַקְעַת שׁוֹפָר הַלְלוּהוּ בְּנִבְלָה וּכְנֹר: <sup>3</sup>  הַלְלוּהוּ בְּתֹף וּמְחֹל הַלְלוּהוּ בְּמִנִּים וְעוּגָב: <sup>4</sup>  הַלְלוּהוּ בְּצִלְצְלֵי־שֹׁמֵעַ הַלְלוּהוּ בְּצִלְצְלֵי <sup>5</sup>  תְּרוּעָה:  כָּל הַנְּשָׁמָה תְּהַלֵּל יְהוָה הַלְלוּ־יָהּ: <sup>6</sup> </p>	<p> <sup>1</sup> Praise Yahweh! Praise God in his holiness! Praise him in the firmament of his strength!  <sup>2</sup> Praise him for his mighty deeds! Praise him according to the abundance of his greatness!  <sup>3</sup> Praise him with the blast of a horn! Praise him with harp and lyre!  <sup>4</sup> Praise him with tambourine and dancing! Praise him with strings and pipes!  <sup>5</sup> Praise him with loud cymbals! Praise him with blasting cymbals!  <sup>6</sup> Let everything that has breath praise Yahweh! Praise Yahweh! </p>

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## ABSTRACT

### THE LITERARY STRUCTURE OF THE FIFTH BOOK OF THE HEBREW PSALTER: A STRUCTURAL ANALYSIS AND CANONICAL READING OF PSALMS 107–150

Jonathan Alan Ginn, ThM  
The Southern Baptist Theological Seminary, 2022  
Faculty Advisor: Dr. James M. Hamilton Jr.

This thesis maintains that the fifth book of the Hebrew Psalter subdivides into three sections, each of which portray the coming Davidic King from a different angle in order to present a three-dimensional messianic portrait. Chapter 1 introduces the topic of this study by overviewing Psalms scholarship, highlighting evidence that supports a canonical approach to reading the Psalter as a unified book, and outlining the study's methodology and thesis. Chapter 2 then argues for the tripartite literary structure of Psalms 107–150, and also discusses the fifth book's eschatological orientation. Next, chapters 3–5 respectively analyze Psalms 107–118, 118–136, and 136–150, devoting particular attention to the way in which the fifth book's literary and structural contours recursively develop its eschatological, messianic message. Lastly, chapter 6 concludes with a brief summary tying the threads of the discussion together.

## VITA

Jonathan Alan Ginn

### EDUCATION

BA, University of California, Irvine, 2015

MDiv, The Southern Baptist Theological Seminary, 2021

### MINISTERIAL EMPLOYMENT

Pulpit Supply, 2015–

Intern, The Mathena Center for Church Revitalization, Louisville, Kentucky,  
2020–2021

Intern, Grace Baptist Partnership in England, 2022