

Fifth Sunday of Easter C Responsorial Psalm

Ps 145:8-9, 10-11, 12-13

R. (cf. 1) **I will praise your name for ever, my king and my God.**

or:

R. Alleluia.

The LORD is gracious and merciful,
slow to anger and of great kindness.

The LORD is good to all
and compassionate toward all his works.

R. **I will praise your name for ever, my king and my God.**

or:

R. Alleluia.

Let all your works give you thanks, O LORD,
and let your faithful ones bless you.

Let them discourse of the glory of your kingdom
and speak of your might.

R. **I will praise your name for ever, my king and my God.**

or:

R. Alleluia.

Let them make known your might to the children of Adam,
and the glorious splendor of your kingdom.

Your kingdom is a kingdom for all ages,
and your dominion endures through all generations.

R. **I will praise your name for ever, my king and my God.**

or:

R. Alleluia.

Jerome Biblical Commentary

Ps 145. A hymn of praise. The acrostic pattern (aleph, beth, etc.) is perhaps the reason why other Pss are echoed in it-but without injuring the movement and beauty. Structure: 1-4, hymnic introduction (by an individual, throughout); 5-9, commemoration of God's deeds and goodness; 10-20, universal praise of God as king, provider, savior; 21, conclusion. **2.** Cf. Ps 48:2. **3.** Cf. Ps 96:4. **5-6.** *works...deeds*: Refer to creation and salvation history. **8.** Cf. Ex 34:6, and J. Scharbert in *Bib* 38 (1957) 130-50. **13-14.** The poet changes from second to third person. **15-16.** The beneficent providence of God reflected in these lines has made them a popular prayer (especially at meals) in Christian tradition.

Bib Biblica

Brown, R. E., Fitzmyer, J. A., & Murphy, R. E. 1968]; Published in electronic form by Logos Research Systems, 1996. *The Jerome Biblical commentary* (electronic ed.). Prentice Hall: Englewood Cliffs, NJ

Haydock's Catholic Commentary

A psalm of praise, to the infinite majesty of God.

Ver. 1. Praise. The remaining seven psalms relate to the praises of God, to intimate that this occupation ought to be our glory, both in time and in eternity, as all were created for that purpose. (Ven. Bede) --- This is the seventh of the alphabetical psalms, the four last of which are only recognized by St. Jerome as perfect. See Psalm xxiv., xxxiii., xxxvi., cx., cxi., and cxviii. Yet here the ver 14., which should commence with *N*, is wanting in Hebrew, though it was probably there at first, as it is in the Greek and Latin, (Worthington) as well as in the Syriac and Arabic. (Calmet) --- Hence it appears, that our versions ought not always to be corrected by the Hebrew, which might be rendered more perfect by a collation with them. (Worthington) --- The Jews assert, that whoever reads this psalm thrice-a-day, may be sure of obtaining heaven, provided, says Kimchi, that his heart accompany his words. The new baptized used to recite it in thanksgiving, for having received the body and blood of Christ. (St. Chrysostom) --- Ferrand supposes that his psalm was composed after the captivity. But there seems to be no ground for this supposition, and the author had probably no particular event in view. (Calmet) --- *My king.* On whom I entirely depend. (Berthier) --- *And ever.* St. Jerome, "and after," (Haydock) both in time and in eternity. Christ is styled king,, to whom the nations were promised; (Psalm ii.) and David gives the highest honour to the blessed Trinity. (Worthington) --- David still praises God by the mouths of the faithful, as also in heaven.

Ver. 3. End. Hebrew, "finding out," because he is infinite. (Berthier) (Job v. 9.)

Ver. 4. And. Hebrew, "to generation." The vocation of the Gentiles is insinuated. (Calmet)

Ver. 5. And shall. Hebrew, "and I shall relate the words of thy wonders," (St. Jerome) or "shall meditate on," &c. (Pagnin) (Haydock) --- Yet our version is more followed. (Calmet)

Ver. 6. Acts. Miracles which strike people with awe, (Worthington) such as those which overwhelmed the Egyptians, &c. (Theodore) (Calmet) --- *And shall.* Hebrew, "and shalt," &c. But Chaldean (St. Jerome) read more naturally with the Septuagint.

Ver. 7. Justice. Or mercy. (St. Chrysostom) (Calmet) --- They shall approve of thy judgments. (Haydock)

Ver. 8. Patient. Hebrew, "slow to anger," which is more expressive. (Berthier)

Ver. 9. Works. The people of Israel (ver. 10., and Psalm lxxxix. 18.; Ferrand) and all mankind, who are all invited to embrace the true faith, and the mercy of God. (Calmet) --- The effects of mercy shine forth above all his other works, in the redemption, and in the recalling of sinners, when they have gone astray. (Worthington) --- This sense is good, but not literal. His mercy extends to all. (Berthier) --- Yet he punishes the reprobate for ever, chastising *their* works. (St. Augustine)

Ver. 10. Works. They shew his power, and excite us to praise him. (St. Jerome)

Ver. 12. Thy. Hebrew, "his." But the Septuagint read more correctly, with the Chaldean, &c. --- **Men.** The Gentiles, to whom the saints, (Berthier) or converted Jews preached. (Haydock)

Ver. 13. Ages. The kingdom of God in his Church is very magnificent, but not so much as in heaven. (Worthington) --- **The.** Hebrew, Chaldean, Aquila, St. Jerome, &c., omit this verse, which is necessary to complete the alphabet. It probably commenced with *Namon*, "Faithful." (Calmet) --- The Septuagint could not insert it by inspiration, as they were only interpreters. (Berthier) --- It was consequently in their Hebrew copies. (Houbigant)

Ver. 14. Lifteth. Hebrew, "upholdeth all who are falling." (Haydock) --- No one can stand or rise without God. (Berthier) --- He is ready to lift up every one. (Worthington)

Ver. 15. *Hope*. For sustenance, Psalm cxxii. 2., and Matthew vi. 26.

Ver. 16. *Blessing*. Abundantly (Calmet) "satisfieth the desire" (Protestants; Haydock) even of brute beasts, giving to all what is requisite. (Worthington)

Ver. 17. *Just*. Before, his fidelity was notices, ver. 13. (Haydock)

Ver. 18. *Truth*. Observing his commandments, Matthew vii. 21. (Theodore)

Ver. 19. *Will*. He will obey their voice; (Josue x. 14.) or rather he will grant their requests (Calmet) of eternal happiness. (Berthier)

Ver. 21. *Flesh*. Every human being, though even the least favoured, must praise God, as all have received much from him. (Haydock)

Daily Bible Study Series (non-Catholic)

A Song of Praise. Of David.

¹I will extol thee, my God and King,
and bless thy name for ever and ever.

²Every day I will bless thee,
and praise thy name for ever and ever.

³Great is the Lord, and greatly to be praised,
and his greatness is unsearchable.

⁴One generation shall laud thy works to another,
and shall declare thy mighty acts.

⁵On the glorious splendour of thy majesty,
and on thy wondrous works, I will meditate.

⁶Men shall proclaim the might of thy terrible acts,
and I will declare thy greatness.

⁷They shall pour forth the fame of thy abundant goodness,
and shall sing aloud of thy righteousness.

This is a carefully composed psalm for use in public worship. It is an alphabetic-acrostic; but curiously the lines of verse beginning with the letter *nun* (our "n") are missing. But as we see from the [RSV](#) footnote at verse 13, its editors have been able to supply us with the missing lines from a single Hebrew manuscript—and surely these lines have been worth recovering!

H. M. Loewe, the English Jewish scholar, has written: "Psalm 145 is of permanent importance. So profound is it that it became a model of the *imitatio dei*, the imitation of God." In fact it is used three times in the Hebrew Daily Liturgy.

Again, we might quote John Calvin, the Reformer. He says: "All the griefs, sorrows, fears, misgivings, hopes, cares, anxieties, in short all the disquieting emotions with which the minds

of men are wont to be agitated, the Holy Spirit has here pictured exactly."

Finally, since this psalm, like so many others, points to God's compassion for the depressed and underprivileged of the earth, we may quote a present-day theologian who declares that "the evangelistic message which deals with man as the sinner, but not the sinned against, is not remaining true to the Bible as the Word of God."

Since we begin (verse 2) with the words *Every day I will bless thee*, we are learning to remind ourselves daily, in fact over and over again, how great God is, *and his greatness is unsearchable*. It goes beyond all our theologies and our various doctrines even when we turn them into dogmas, and quite beyond what scientific enquiry can hope to reach, and certainly beyond what we can ever hope to know of God in our personal religious experience. In our daily worship we are made to remember the continuity of the praise of God that has gone on for three thousand years, with parents telling their children of God's *mighty acts* (verse 4). So now this individual worshipper, one of the congregation as a body, pauses to *meditate* in his turn on *thy wondrous works*, really "thy wondrous words"; for an act of God is first a word he has spoken into space and time. *Wondrous* is the adjective we have met before, meaning "miraculous". For example, it describes what happened when Israel came safely through the Red (Reed) Sea, when God "spoke" the Word and held back Pharaoh's army, or even when an incorrigible sinner is turned into a compassionate human being, again, *by the might of thy terrible acts*. We know that this is the kind of miracle he is referring to, for *thy righteousness* here is the feminine form of that word we have met before and which means just this. For it is a *terrible act* of God to redeem a sinner, terrible, not to the sinner, but to God himself.

What does all this mean? We are to remember that, in Christ, these terrible acts are finally made visible at a historical moment. What the [OT](#) has done is to offer us, *before the event*, the *theology* of Paul's basic assertion that "God was in Christ, reconciling the world to himself" (2 Cor. 5:19). There were at least two "moments" of revelation that helped the Israel of the disciples' day to think through and to grasp the meaning of the Cross of Christ. One was at Exod. 4:22, "Israel is my son", and the other at Isa. 45:14–15, "God is *in* you only" (not "with", as RSV), "a God who hides himself"—*in* Israel (see Luke 24:27). Thus, without this psalm and others like it we could not have discovered that, when Christ the Son went through the experience of being forsaken by God while on the Cross and in his descent to meet the last enemy, death, God the Father, who was *in* Christ, also experienced that final and total forsakenness. For Christ did what Israel before him had done, and more than that, he did what Israel could not do. Thus it is that when the [NT](#) "fulfils" the OT, what it does is to fulfil its theology in the person and work of Christ, a theology that had been revealed in a continuous line of *terrible acts*, always made plain by God himself in pictorial terms and in historical incidents, beginning from God's *mighty acts* in the days of Moses, continued through the destruction and "death" of Jerusalem, as Ezekiel called it, on through the Exile and the "resurrection" from it, right to the day on which this poet was writing his great psalm.

Because they have glimpsed a little of all this, Israel will want to *pour forth* (the verb pictures an action like turning on a tap out of which the water gushes, unstoppable), *the fame*, or "the story" ([NEB](#)) or "the memory" of thy huge *goodness*—for them, as we must add. For *tov*, *goodness*, carries just that potent meaning. It does not describe an abstract idea of mere goodness, but refers to God's kindness and love that he never ceases to pour out upon his dear ones. And so it speaks in the last resort of that *terrible* love of God that we see in the Cross of Christ.

Psalm 145:8–21

⁸The Lord is gracious and merciful,
slow to anger and abounding in steadfast love.

⁹The Lord is good to all,
and his compassion is over all that he has made.

¹⁰All thy works shall give thanks to thee, O Lord,
and all thy saints shall bless thee!

¹¹They shall speak of the glory of thy kingdom,
and tell of thy power,

¹²to make known to the sons of men thy mighty deeds,
and the glorious splendour of thy kingdom.

¹³Thy kingdom is an everlasting kingdom,
and thy dominion endures throughout all generations.

The Lord is faithful in all his words,
and gracious in all his deeds.

¹⁴The Lord upholds all who are falling,
and raises up all who are bowed down.

¹⁵The eyes of all look to thee,
and thou givest them their food in due season.

¹⁶Thou openest thy hand,
thou satisfiest the desire of every living thing.

¹⁷The Lord is just in all his ways,
and kind in all his doings.

¹⁸The Lord is near to all who call upon him,
to all who call upon him in truth.

¹⁹He fulfils the desire of all who fear him,
he also hears their cry, and saves them.

²⁰The Lord preserves all who love him;
but all the wicked he will destroy.

²¹My mouth will speak the praise of the Lord,

and let all flesh bless his holy name for ever and ever.

Verses 8–9. These two verses express the basic faith of the whole OT about what God is like. They come from Exod. 34:6, and are repeated again and again throughout the OT. What greater words are there than these to express the faith of mankind down the centuries about the miracle of the fact that God is love? We should note further that verse 9 could be rendered by “his mother-love (compassion) is over all that he has made”, as if all things were God’s own beloved offspring—not just people but animals as well.^{17B.XTQ||}Verses 10–13a. This is why *all his works* reciprocate God’s love by *giving thanks to him*—we think of the dawn chorus of the birds that rejoice at God’s good gift of life, of the hum of the bees, of the joyous excitement of the young calf or lion cub as he finds out how strong and beautiful he is. But as for man, it is only *his saints* that *bless* God, unlike the realm of Nature, all of which adores its God. What, then, do they do to bless his name? (1) *They speak of the glory of thy kingdom.* (2) They tell *the sons of men*, that is, all other human beings who do not normally praise the Lord, that there are two kinds of kingdom in the world. There are the kingdoms of men, and there is *the kingdom of God*. (3) They declare that God’s kingdom is created by his *power* and by his *mighty deeds* of recreative love. Consequently this kingdom shall not pass away, for it belongs to the eternity of love. Writing about A.D. 400, when the Roman Empire was losing its grip, and licence was spreading over North Africa where he lived, St. Augustine had this to say: “What else are the great kingdoms but great robberies?”

Verse 13a is quoted most aptly at Dan. 4:3 and 4:34. The Book of Daniel goes on to reveal that the kingdom of God is not of this world. All the world’s kingdoms, on the other hand, are in the grip of forces outside of themselves, so that they cannot save themselves.

Verses 13b–20. The *might* and *power* of God, however, is the strength of the gentle giant. His greatness is, in fact, his graciousness! (a) He stoops down and takes the arm of *all those who are falling* and holds them steady. (b) He raises up the chin of those who are overwhelmed by life’s cares, and smiles into their eyes. (c) The whole animal creation, birds, beasts and fishes look longingly and trustingly to God for their food, just as cows come lowing home to be milked and fed, just as hens look for their supper of grain, and as the birds in the garden for crumbs on a cold winter’s morning—from us, mankind, who are God’s caretakers of the earth. We do all these things because God has first shown us the way. *He* does all these things *justly* (with *tsedeq*) and *kindly* (with *hesed*). Therefore so should we. Even as our dogs and cats come running to us for their food, so is God near to all who *call upon him in truth*, that is, in total sincerity.

There are several words for *love* in the OT. The word used in verse 20 is the word for parents-and-child love; but the wicked, says the psalmist, that is, those who reject the fellowship typified by the happy family, God destroys, by letting them, as we might phrase it, “stew in their own juice”, that is to say, by leaving them to their own devices, the while refusing to transgress on the freedom of their will. For what else can God do with them but wait for them to return home like the Prodigal Son? The true lover will never force his loved one to return his love. Thus it is that the fear of God and the love of God are inseparable. Fear preserves love from degenerating into presumptuous familiarity; love prevents fear from becoming a dread of God as only Judge and Lord.

Verse 21. The Chorus understands this. It gladly proclaims the praise of God for not forcing the rebellious to do his will, but blessing him for the revelation he has always given them of his very Self, his *Name*, a Name that shall remain to all time and on into eternity. And that name is Love.

RSV Revised Standard Version of the Bible.

OT Old Testament.

NT New Testament.

NEB New English Bible.

Knight, G. A. F. 2001, c1982. *Psalms : Volume 2*. The Daily study Bible series. Westminster John Knox Press: Louisville

Word Biblical Commentary (non-Catholic)

“Tell of His Might, Sing of His Grace!” (145:1–21)

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Translation

.A hymn. Davidic 1

¶ (Let me extol you, my God, O king,^a (3+4

.and bless your name forever and ever

¶ (Every day I want to bless you (3+4 2

and praise your name forever and ever.

彖 (Yahweh is so great and utterly praiseworthy: (4+3 3

his greatness is limitless.

彖 (Let ^a one generation laud to another all you do, (4+3 4

and your mighty acts let them utter.

𢃠 (The majestic glory of your splendor let them declare, ^a (4+3 5

while your wondrous acts I make my theme, ^b

𢃠 (and of the power of your awesome acts let them speak, (3+3 6

while your great acts ^a I recount. ^b

𢃠 The proclamation ^a of your abundant ^b goodness let them 7
(utter, (3+3

and of your consistency let them sing.

𢃠 (Yahweh is dutiful and compassionate, (3+4 8

patient and greatly ^a loyal.

𢃠 (Yahweh is good to all, (3+3 9

and his compassion covers all those he has made.

𢃠 Let thanks be given you, Yahweh, by all those you have 10
(made, (3+3

:and let the recipients of your loyal love bless you

𢃠 (the glory of your reign let them tell, (3+3 11

and your might let them declare,

𢃠 (making known to humanity his mighty acts (4+3 12

and the glorious majesty of his reign.

n (Your reign is a reign that lasts for all time; ^a (3+3 ¹³

your dominion endures for all generations.

j (Yahweh is faithful in all his words (4+3

and loyal in all he does. ^b

o (Yahweh supports all who fall (4+3 ¹⁴

and raises all whose backs are bent.

y (The eyes of all look to you, (3+4 ¹⁵

and it is you who give them ^a their food in due time.

g (You ^a it is who open your hand (3+3 ¹⁶

and satisfy the desire of every living being. ^b

x (Yahweh is consistent in all his ways (4+3 ¹⁷

and loyal in all he does.

r (Yahweh is near to all who call on him, (4+4 ¹⁸

to all who call on him sincerely.

t (He effects the desires of all who revere him; (3+3 ¹⁹

their cries for help he hears, and he saves them.

v (Yahweh protects all who love him, (4+3 ²⁰

.but all the wicked he will destroy

n (The praise of Yahweh let my mouth declare, (3+4 ²¹

and let everybody bless his holy name.

For ever and ever

Notes

1.a. The noun with article indicates an appositional [voc.](#) (cf. Joüon §137g).

4.a. The verbs of vv 4–7, 10–11, 21 have been regarded as [pres.](#) in force or as a combination of pres. and [fut.](#) (cf. Michel, *Tempora*, 152; Weiser, 825–26). Form-critical considerations (see *Form/Structure/Setting*) suggest rather that they are [juss.](#) (Gunkel, 610; Kraus [1978] 1126–27, mistranslated in the English version [(1989) 545–46]; thus [NIV](#) and [NJB](#) in v 21b).

let them declare,” “*ידברו*,” “*and words of,*” taken with v 5b, is better altered to “*, ודברי*” a. [MT](#).5 with 11QPs^a [LXX](#) [Syr.](#) ([BHS](#)). Barthélemy et al. (*Preliminary and Interim Report*, 3:438) so read, and [NIV](#) and [REB](#) presuppose. The external parallelism of vv 5–6, evident in MT in the initial compound obj. with 2 [sg.](#) suf. and the closing combination of a suffixed obj. and a 1 sg. and your wondrous acts” (= LXX “*ונפְךָ*” verb (see Note 6.b.), supports the emendation. 11QPs^a [Syr.](#)), is likewise preferable on the assumption of [haplogr.](#) of *vav* in MT (Anderson, 937; thus .([NIV](#) and [REB](#)

5.b. The 3 [pl.](#) verbs of LXX [Syr.](#) here and of LXX [Tg.](#) in v 6b (cf. [BHS](#)), preferred by Gunkel (611) et al., are easier and so secondary readings; cf. the oscillation of v 21.

6.a. The parallelism, both internal (Gunkel, 611) and external, suggests that the pl. of Kethib is preferable. The sg. in Qere is a harmonization with MT’s verbal suf. (see Note 6.b.).

let them recount,” by Gunkel (611), “*יספרו*” b. For the pl. of LXX and Tg. retroverted as.6 I recount,” very plausibly suggested“*אספר*,” see Note 5.b. Dahood (337), comparing 11QPs^a which would certainly suit the external parallelism (for the energic, *אפסוףרנה*, an energic form form, cf. G. R. Driver, “Hebrew Notes on Prophets and Proverbs,” [JTS](#) 41 [1940] 163–64). MT .(functions as a 3 fem. sg. resumptive suf. after a *casus pendens* (Joüon §156aa

proclamation,” as cultic pronouncement, see the *Comments* on 111:4;“*זכר*” a. For.7 .135:13

abundance,” attested by LXX,“*רַב-*” or *רַב-* b. Most probably vocalization as a noun.7 “*רַב-תּוֹד*” referring to the phrase *רַב-* in MT. Did a marginal .should replace the [adj](#) great in loyal love,”“*רַב-* abundant in loyal love,” that is always found elsewhere for abundant in goodness,”“*רַב-טוֹב*,” here? Or did assimilation occur to the phrase *רַב-* displace ?cited from MT at Isa 63:7 in a comparative marginal note

abundant,” to provide a link with the“*רַב*,” great,” replaces the standard“*גָּדוֹל*” a. [Heb.](#)8 the greatness of“*גָּדוֹל תּוֹד*” instances of the root in vv 3, 6. The phrase has a precedent in .your loyal love,” in Num 14:19

ages,” is an intensive form, signifying no longer a period than does the“*עוֹלמִים*,” a. [Heb.](#)13 .(sg. (E. Jenni, *ZAW* 64 [1952] 244

b. Kennicott [MS](#) 142 adds this line (see [BHS](#)), and LXX [Syr.](#) reflect it. 11QPs^a also has.13

God,” for the divine name. Dahood (335) was inclined not to “אלוהים, this *nun* bicolon, but with regard the colon as authentic in view of missing letter-lines in other acrostic psalms, while R. Kimelman (*JBL* 113 [1994] 49–50) observed specifically that the other acrostic psalms ascribed to David, Pss 25, 34, 37, have a letter or two missing. In this case structural considerations affirm its genuineness (see *Form/Structure/Setting*), as Auffret (*Mélanges bibliques*, 15 n. 2) has maintained. It is generally restored in modern versions, except in [NJPS](#). The text-critically conservative group represented by Barthélemy, *Preliminary and Interim Report* (3:439), adopted it. The line was accidentally lost (B. Lindars, *VT* 29 [1979] 24

to them,” which is metrically difficult; cf. the same “להם” a. LXX does not represent MT.15 “לְהַמִּן addition in 11QPs^a in the underlying Ps 104:27 (*BHS*). Was it originally a marginal note their food,” at the similar Ps 136:25 (cf. Ps “אכלם, bread,” intended to record the counterpart to ?(146:8

you,” be read with “אתה a. The chiastic order of the cola in vv 15–16 suggests that.16 .having been lost by homoioarchton , 11QPs^a (cf. LXX σύ, “you”; Syr. [Hier.](#)) before

satisfy every living creature with your favour,” and b. REB renders.16 good“ טוב, [HALOT](#) (1283a) so interprets. In support of this view may be cited the underlying is used in the sense of human desire, and so a “רצון things,” in Ps 104:28. However, in v 19 similar meaning is expected here in view of the overall parallelism of vv 13B–16 and 17–20 .(see *Form/Structure/Setting*

Form/Structure/Setting

Ps 145 takes the form of an acrostic poem that begins each bicolon with a fresh letter of the alphabet. In terms of standard genres it is a hymn, like the acrostic Ps 111. The heading “תהלה, praise, hymn,” found only here in a psalm heading and derived from v 21, so “*Tehilla*,” categorizes it (Kraus [1988] 43–45). More precisely the psalm is similar to the imperatival type of hymn that prefaces the motifs of Yahweh’s majesty and grace with repeated calls to praise (Westermann, *Praise*, 130–32). This form-critical pattern clarifies the function of the ambiguous verbs of vv 4–7, 10–12 as jussive. They are indirect calls to praise or wishes for praise, though irregular in that the verbs do not stand at the head of their clauses except in v 10, because of the exigencies of the acrostic scheme (Crüsemann, *Studien zur Formgeschichte*, 186, 298). Crüsemann (*Studien zur Formgeschichte*, 269–70, 298) also drew attention to the variant of the thanksgiving formula (cf. Ps 111:1) used in vv 1–2 and to the hymnic participles of vv 14, 16, 20, the second of which is combined with a second-person .reference in a singular fashion

Gunkel (610) was on the right track in discerning that the alternating of calls to praise and grounds for praise is the key to the psalm’s structure: vv 1–2 + 3 (also Kraus [1989] 547; Anderson, 936; cf. Weiser, 827) make up the first part, and vv 4–7 + 8–9 (also Kraus [1989] 548; Anderson, 936) the second. The third likewise appears to be vv 10–12 + 13A (cf. Weiser, 827; Kidner, 481), and the fourth, with inversion of ground and summons in order to provide in vv 1, 21 an inclusion for the whole psalm, vv 13B–20 + 21. A similar inversion was used, for the same purpose, in Ps 136:23–26. In each of the three places where the substance of “*גדל*, praise is given briefly, there is a repetition of vocabulary for emphasis: the root “*מלך*, reign,” within “*מלכות*, compassion(ate),” in vv 8–9; and the noun “*רחב*;great(ness),” within v 3

loyal,” used of God in vv 13B, 17 (אָמֵן, “on” v 13A. The counterpart in the longer section is factor that suggests the originality of v 13B; see below). A refinement one must make to this structural analysis concerns the boundaries of the first and second strophes. In content vv 4–6 function as a supplement to vv 1–3, amplifying the main theme of divine greatness with synonyms in a setting of further calls to praise and echoing the basic term at its close. Then v 7, with its fresh theme of praise and God’s goodness and its jussive calls to praise, goodness, “ טוב טוב,” paves the way for the propositional ground for this praise in vv 8–9, and “good,” acts as an inclusion for vv 7–9

The psalm divides into two halves, vv 1–9, 10–20. In the first half calls to praise predominate and in the second half grounds for praise (Berlin, “Rhetoric,” 19; J. Chinitz, *JBQ* 24 [1996] 229). The two halves subdivide into quarters, as stated above, with an overall ABA’B’ content of divine greatness and grace. The third and fourth develop, respectively, the concerns of the first and second “through specification and concretization, as in much of biblical parallelism” (Kimelman, *JBL* 113 [1994] 41). Independently, Auffret (*Mélanges bibliques*, 27) has likewise analyzed the psalm in terms of the motifs of divine power (vv 1–3 + 4–6, 10–13A) and goodness (vv 7–9, 13B–16 + 17–20). The thematic alternating parallelism of the composition is varied in the size of strophes by a chiastic order of long and short strophes (ABBA). The last verse picks up the terminology of the first two by way of inclusion: “praise” (cf. Dahood, 339). The first term “הַלְל, name”; and the root “שִׁמְךָ,” “bless,” the verb significantly occurs in v 10 also; moreover, vv 11–13A resume the royal motif of v 1, using the reign.” The reasons for praise in vv 13B–20 are twofold: Yahweh’s common grace in “ מלֹךְ,” root universal providence in the subunit of vv 13B–16 and special grace to the believing community in the subunit of vv 17–20. Both begin with similar predication: repeating the what he “ מְעַשֵּׂיךְ,” in all”; and “oyal” (with different referents); the double “ אָמֵן ;divine name what you do,” in vv 4, 10, while “ מְעַשֵּׂיךְ, does.” The last instance has a parallel in the initiatory those he has made,” in v 9 marks an inclusion with v 4 (for the variation of suffix, see “ מְעַשֵּׂיךְ, below). In the subunits vv 13B–16 and 17–20, there is other evidence of symmetry. The divine in/to all,” appear in both vv 13B, 14 and vv 17, 18; the “ לְכָל, בְּכָל, ” name and the sequence all,” occurs six times in each subunit. In each subunit, moreover, an initial line “ לְכָל enthusiastic desire,” occurs in “ רָצֹן, .is expanded into three further ones: vv 13B + 14–16, 17 + 18–20 each amplification (vv 16, 19); participles occur at the end of each (vv 16, 20) and also at the near,” v 18), while the middle line speaks of needs “ קָרְבָּן beginning of the former one (v 14: cf met (vv 15, 19). This analysis makes it clear that vv 13B and 17 do not stand at the beginning .and end of a section, as Weiser (828) asserted

Dahoo (336) pointed to the stylistic phenomenon of chiasm in the bicolon of vv 2, 10, 20, 21. A. R. Ceresco traced it over wider areas in vv 11–12 (*CBQ* 40 [1978] 5–6),

כָּבוֹד מֶלֶכְתֶּךָ : גִּבְוָרְתֶּךָ :: גִּבְוָרְתִּי : כָּבוֹד ... מֶלֶכְתִּי

“glory of your reign / your might // his mighty acts / glorious . . . his reign,”

and in vv 17–19 (*CBQ* 38 [1976] 305),

מְעַשֵּׂיךְ : קָרְאֵי :: יִקְרָאֵהוּ : יִعֲשֶׂה,

“what he does / callers on him // call on him / he effects.”

There is a noticeable conglomeration of five words containing adjacent *shin* and *mem* in v 20 (cf. the similar phenomenon in the (ט) "vv 19–20, which functions as a play on “name closing verses of Ps 103). Support for this inference comes from v 18, which, as Kraus ([1989] 548) observed, hints at invocation of the divine name

It is clear that genre and stylistics share in elucidating the psalm’s structure. False trails were followed by Kissane (318) and Schildenberger (*EstEcl* 34 [1960] 686–87), who both sought symmetrical strophic patterns, the former envisioning four strophes of five verses after the introductory two verses and the latter three strophes of three bicolon and three of four bicolon and a final verse, and also by L. J. Liebreich, who stressed word repetition at the expense of form-critical elements. Liebreich (*HUCA* 27 [1956] 181–92), whose structuring was taken over and developed by Kimelman (*JBL* 113 [1994] 37–58), isolated vv 1–2, 10, 21 as of Yahweh by the psalmist, by the select few, and by the world. (ברך) the progressive blessing praise,” is followed by two strophes, vv 3–6 with “הָלֵל. The prelude, vv 1–2 with the key word good,” and also the motif “סֹבֶב, be great,” and vv 7–9 with the key term “גָּדָל, the threefold root of justice. After the interlude, v 10, come the third and fourth strophes, vv 11–13(A) with the kingdom,” and vv 14–20 that elaborate the motifs of the second strophe; v “מְלִכּוֹת, key noun 21 is the postlude. Liebreich made some useful observations, but his results ignore form-critical guidelines and fail to account for what, according to his perspective, should be “great,” in v 8 “גָּדָל, praise,” in v 3 and “הָלֵל, :significant repetitions in the psalm

There has been a scholarly fascination in finding a center for the psalm, with disagreement over its precise dimensions. Auffret (*Mélanges bibliques*, 26; id., *ScEs* 50 [1998] 72), while embracing a structure of consecutive parallelism (ABA'B'), also regarded the unit vv 10–13A as the center. He noted a number of verbal links between it and vv 1 and 21; he observed that it has nine lines on either side, including v 13B, and used this phenomenon as an argument for restoring v 13B. Watson (*Bib* 62 [1981] 101–2) found a center at vv 11–13A, marked by reign.” He claimed a reverse acrostic K, L, and M, spelling out “מלכות, backwards MLK, the root of However, Berlin (“Rhetoric,” 19 n. 4) wryly remarked that backwards MLK, the root of the order of letters is simply a feature of the alphabetic acrostic rather than a desire for a reverse acrostic. Magonet (*HeyJ* 23 [1982] 365–69) attributed to the psalm a structure of concentric themes with a center at vv 11–13A (he did not take v 13B into account), celebrating God as king and surrounded by praise of God (vv 1–3, 21) and by an antithesis of human praise for God (vv 4–10) and God’s work for humanity (vv 14–20). Lindars (*VT* 29 [1979] 26) reign,” in vv 11–13A “מלכות discerned a center in vv 10–13B, in which the prominence given to with reference to Israel and Yahweh as תְּאַוִּין is framed in vv 10 and 13B by the inclusion of both “loyal.” The universal, rather than covenantal, role of the adjective in v 13B does not favor this patterning

The versatility of the psalmist is obvious. He took the acrostic pattern in his artistic stride and managed to combine it with a coherent development of his message. In this respect the psalm invites comparison with Ps 111. In fact, Schottroff ('Gedenken,' 294) observed close links between the two psalms, not only as acrostic hymns but as employing the same cultic formula (111:4) and the same motifs of Yahweh’s greatness (111:2) and majesty (111:3) and of “ proclamation,” and “ זָכָר, compassionate grace to Israel (111:4–6); both also employ praise,” at the end of both “ תְּהִלָּה, his wondrous acts” (111:4). In addition, one might adduce “ צְדִקָּה psalms and the initial thanksgiving formulation at the beginning, and also righteousness,” in the sense of consistency (111:3). It may be that the same author composed .both, or else one psalmist has shown himself an apt student of the other’s method

The question of the relationship of Ps 145 to other psalms must be raised. Some parallels

consist of standard formulations, for example in vv 1aβ (cf. Pss 30:1aa; 118:28b) and 3a (cf. Pss 48:2a [1a]; 96:4a). Vv 15–16 bear a close relation to Ps 104:27–28 in a solo hymn. The similarity is even more marked when one observes the alternation of second- and third-person divine references. The oscillation, not unparalleled in hymns (cf. Crüsemann, *Studien zur Formgeschichte*, 225–26) and explained here by Dahoo (338) as court style, has a high degree of regularity. The substance of praise is marked by use of the third person, as is customary (cf. Gunkel and Begrich, *Introduction*, 32–33), in vv 3, 8–9 and in the course of vv 13B–20. These passages are differentiated from the jussive summonses, in which direct address is employed (vv 1–2, 4–7). Deviations from this pattern seldom occur: in vv 12–13A, where Gunkel (611) and others have emended with some ancient support (LXX Syr. in v 12 and Hier. in v 13A), and in v 21. That in v 12 may be due to its content of testimony; that in v 21 to mechanical continuation of the third-person style of the preceding verses. Vv 15–16 are the only other cases. They are probably the result of quotation from Ps 104:27–28, where the second person is employed. V 13A may likewise be a direct citation either of a stylized formula or of a particular poem to which both it and the (third-person) Aramaic Dan 3:33; 4:31 (4:3, 34) bear common witness.

his holy name,” after “שֵׁם קָדוֹשׁוּ” Literary links with Ps 103, a solo thanksgiving hymn, are bless,” in Pss 103:1; 145:21; the formula of 103:8 varied in 145:8 for reasons “ברַךְ, the verb those who fear him,” in “יראֵי, ;stated in Note 8.a. above and in the *Comment* on v 8 below reign,” in 103:19; 145:11–13A; and the *shin/mem* play “מלכּות, ;(103:17; 145:19 (after v 17 already mentioned. It is not insignificant that there are clear parallels between Pss 103 and 111, another solo hymn. Accordingly, it is possible to envision Pss 103, 111, and 145 as emanating from the same circle. In this connection, it is noteworthy that Crüsemann (*Studien zur Formgeschichte*, 301–2) ascribed Ps 104 to the same milieu as Ps 103

The setting of the psalm has been a controversial issue. P. A. Munch (*ZDMG* 90 [1936] 703–10; cf. id., “Die jüdischen ‘Weisheitspsalmen’ und ihr Platz im Leben,” *AcOr* 15 [1936] 112–40) ascribed it and the other alphabetic psalms to a noncultic educational setting. Crüsemann (*Studien zur Formgeschichte*, 297–98) concurred, observing that in such psalms older cultic forms have been adapted and in the process show signs of degeneration; similarly J. Becker (*Israel deutet seine Psalmen*, 74–75), who posited a noncultic devotional setting. On the other hand, Weiser especially (827, cf. Schmidt, 252) firmly categorized it as a hymn of the cult community, probably recited at the autumn festival, in view of the references to salvation history (vv 5–6) and to the harvest (v 15). In this cultic assessment Anderson (936) and others have concurred. There seems to be little reason to deny that the psalm with its hymnic form had a cultic function, like the acrostic poem of Ps 111.

reign,” in v 13“ מלכּות, The psalm is generally regarded as postexilic. The Aramaizing term to introduce the direct ‘raise,’ in v 14 and “, הַלְּבִתְרָה is used more in later Hebrew, and likewise object two times in v 14 (*GKC* §117n); its associate Pss 103 and 111 appear to come from that period. For the Davidic reference in the heading, the observations on Pss 139 and 140 may be compared. Its purpose may be homiletic, possibly establishing a link with Ps 30, with which it has a fair amount of language in common. In the Psalter this psalm has been fittingly prefixed to the final collection, the hymns of Pss 146–50 (see Introduction to *Book V of the Psalter* /Pss 107–50

Here is an overview of the psalm:

145:1ab–6	Praise to God as the great king
145:7–9	The good king of creation
145:10–13A	Israel's testimony to the mighty, everlasting king
145:13B–21ba	Yahweh's faithfulness to the world and to Israel
145:21bβ	Closing rubric

Comment

Heading (145:1ao). For both elements, see *Form/Structure/Setting*.

Praise to God as the great king (145:1ab–6). In a solo song of praise sung for the benefit of the listening congregation, the psalmist exhorts himself to lifelong praise of the God he worships; nothing less is sufficient response. The chiasm in v 2, as also in v 10 below, enhances the would-be totality of praise (Watson, *Traditional Techniques*, 370–71). He broaches by the royal title the theme he intends to explore from the general revelation of Yahweh's being and activity. The first ground of his praise appears in v 3, the greatness of Yahweh, citing Ps 48:2(1) or Ps 96:4, both set in contexts of divine kingship (cf. Ps 104:1). The psalmist's own praise, however extended, is inadequate for its subject. So rhetorically he calls on each generation of God's people to transmit to the next the tradition of God's work in creation and in redemptive history, a tradition that reveals kingly power (cf. Pss 74:12–17; 95:3–7). The poet willingly owns himself to be a link in this living chain of worship of the great king.

The good king of creation (145:4–9). In v 7 the way is paved for the second ground of praise, which is formally stated in the following two verses. Yahweh, the great and mighty king, is good to all. Like every monarch worthy of the name, God cares for subjects in the realm. The credal statement cited in v 8, taken from Exod 34:6, a favorite text of postexilic Judah, is used to summarize God's constant goodness. At the close it is given a unique twist to show that Yahweh's greatness (v 3) is supremely evidenced in loyal love. From v 9 it is clear that a universal significance is given to Israel's prime article of faith. Israel is not the only “loyal love”; it is manifested also in Yahweh's common grace to all¹, τον recipient of the divine creatures. This motif of the kindly, bountiful king of creation, on which the book of Jonah may be regarded as a commentary (cf. especially Jonah 4:2), is to be developed later in the psalm dutiful,”² חסן. See the *Comment* on 103:8 for the cultic formulation in v 8. Is the priority of here and in Pss 111:4; 112:4, due to the exigencies of the acrostic? Kimelman (*JBL* 113 [1994] 49) has pertinently noted that the same order also occurs in 2 Chr 30:9; Neh 9:17, 31; Joel 2:13; and Jonah 4:2 and so regards it as a preference of late biblical Hebrew, echoed in “loyal,” in v 13b refer not to the covenant³, τ'ον loyal love,” and also⁴, τον .acrostics relationship between Yahweh and Israel, as in vv 10, 17, but to Yahweh's universal care in the his⁵, רחמי, in view of the personal term, מעשֵׂי, light of v 9 (see the *Comment* on 119:64). In v 9 .(compassion,” relates to persons made by Yahweh (Clark, *The Word Hesed*, 145

Israel's testimony to the mighty, everlasting king (145:10-13A). Moving to the second half of his composition, the poet proceeds to draw a further concentric circle of praise, as in Ps 103. It is fitting that all the world should respond in thanksgiving to its generous maker. But in particular “the church with psalms must shout,” as George Herbert’s hymn “Let all the world in every corner sing” puts it, perhaps in reminiscence of v 10b. The chosen people are the bearers of the sacred traditions of Yahweh’s kingliness. Theirs is the prior task of testifying to the rest of the world. Their message serves to introduce a motif for praise in v 13A. The God whose realm knows no spatial frontiers has a reign without temporal limits too (cf. Dan 3:33, 4:31 [4:3, 34]). All time, all history are subject to God. Thus the adoring wish of vv 10-13A is that the mighty king may be owned king forever.

recipients of your loyal love,” could be a synonymous parallel of the subject “**סודיך**” In v 10 of v 10a in view of the extended use of the covenant formulation in v 8. However, since elsewhere the noun relates to Israel as the faith community (see Sakenfeld, *Meaning of Hesed*, 243), the community is the subject of the verbs of v 11; the members of this community are exhorted in v 12 to communicate to the rest of the world the tradition of .(Yahweh’s power and kingship, so that all the world in turn will give thanks (v 10a

Yahweh’s faithfulness to the world and to Israel (145:13B–21ba). The last and longest section expands the motif of God’s loyal love. This royal patronage functions on two levels: each level is now introduced by a synonymous propositional text, in vv 13B and 17. First, the whole creation is dependent on Yahweh’s providential work. Yahweh it is who relieves human distress and affliction and supplies resources for the hungry throughout the world. This royal work (cf. Ps 72:3–4, 12–14, 16) is deduced by believing minds from the phenomena of the steady, rhythmic world of nature and society. Second, Yahweh’s loving care is demonstrated especially to that group of people privileged to invoke this name in worship, the community of in v (צדקה) “consistent,” echoes “consistency” to obligations “**צדיק**” Israel. Its needs too are met name,” of Yahweh, the psalmist testifies to saving responses to “**שפט**” 7. With wordplays on the The final point picks .(**שפט**) and to punitive destruction—(**שומר**) to protective care ,(**שmue**) prayer up a hint dropped in v 18b: flouting of the moral laws of Yahweh’s kingdom of Israel (cf. Ps 101:8) invites providential judgment, whereas to love God is to obey (cf. Exod 20:6; 1 John .(5:2–3

The psalmist concludes his poem by repeating his initial self-exhortation to solo praise (cf. Pss 103, 104), for which he has just given fresh grounds in vv 13B–20. Again he is acutely conscious of its inadequacy, sincere as it is. Only a congregation made up of all creatures all flesh, everybody”) could render adequate praise of God’s transcendent power. The “**בשר**”, universal reference brings literary closure to the psalm, one that reverts to the wish at the beginning of its second half, in v 10a

look,” has a connotation of hopeful waiting (see W. Zimmerli, *Man and His Hope in the Old Testament* [SBT 2.20; London: SCM Press, 1968] 36; Wolff, those who call upon him,” does not relate to cultic prayer “**קראי**”, *Anthropology*, 150). In v 18 but is a general term for the worshiping community of Israel, like those people mentioned in vv 19a, 20a, and also v 10b (J. Becker, *Gottesfurcht*, 148). In v 20 a chiasm reinforces the .(antithesis (Watson, *Traditional Techniques*, 372

Closing rubric (145:21bβ). Metrically this phrase does not appear to be part of the psalm proper. It represents a liturgical refrain. One may compare the addition of Ps 115:18 in many Blessed be Yahweh and“, בָרָךְ יְהוָה וּבָרוּךְ שְׁמוֹ לְעוֹלָם וְעַד, **MSS** of MT (*BHS*) and the refrain blessed be his name for ever and ever,” after each line of the psalm in 11QPs^a (Flint, *Dead*

.(Sea Scrolls, 114

Explanation

no fewer ('כְּ) "Ps 145 is a solo hymn of exuberant praise; for instance, it uses "all, every than seventeen times. It was intended to stimulate the congregation to appreciate Yahweh's powerful and beneficent kingship over Israel and the world at large. To this end it uses both prayerful address of God and hortative testimony. It is marked by skillful artistry, especially discernible in its acrostic form, of which the poet was a master, weaving neatly into the development of his thought its witness to Yahweh's total praiseworthiness, from A to Z. "The entire alphabet, the source of all words, is marshalled in praise of God. One cannot actually use all of the words in a language, but by using the alphabet one uses all potential words" .(Berlin, "Rhetoric," 18

Kingship, human and divine, has two sides, power over its subjects and commitment to their welfare. The title I have chosen for this psalm, "Tell of his might, sing of his grace," taken from Robert Grant's hymn "O worship the King," serves to express the double message of the psalm. Its theme of divine grace is divided into common grace to humanity and special grace to Israel. Isaac Watts, in his paraphrase of Ps 145, "Sweet is the memory of thy name," captured the distinction by his phrase "we who taste thy richer grace."

FS *Festschrift*, volume written in honor of

AOAT *Alter Orient und Altes Testament* (Kevelaer/Neukirchen: Butzon/Neukirchener)

ScEs *Science et esprit*

CBQ *Catholic Biblical Quarterly*

JBQ *Jewish Bible Quarterly*

JSOTSup *Journal for the Study of the Old Testament* [JOST] Supplement Series

JSOT *Journal for the Study of the Old Testament* Biblical Studies

ZAW *Zeitschrift für die alttestamentliche Wissenschaft*

JBL *Journal of Biblical Literature*

ZTK *Zeitschrift für Theologie und Kirche*

HUCA *Hebrew Union College Annual*

VT *Vetus Testamentum*

HeyJ *Heythrop Journal*

ZDMG *Zeitschrift der deutschen morgenländischen Gesellschaft*

IDS *In die Skriflig*

RB *Revue biblique*

a 1.a. The noun with article indicates an appositional voc. (cf. Joüon §137g).

a 4.a. The verbs of vv 4–7, 10–11, 21 have been regarded as pres. in force or as a combination of pres. and fut. (cf. Michel, *Tempora*, 152; Weiser, 825–26). Form-critical considerations (see *Form/Structure/Setting*) suggest rather that they are juss. (Gunkel, 610; Kraus [1978] 1126–27, mistranslated in the English version [(1989) 545–46]; thus NIV and NJB in v 21b).

let them declare, “**וַיֹּאמֶר** יְהוָה, and words of,” taken with v 5b, is better altered to “**וַיֹּאמֶר** a 5.a. MT with 11QPs^a LXX Syr. (*BHS*). Barthélemy et al. (*Preliminary and Interim Report*, 3:438) so read, and NIV and REB presuppose. The external parallelism of vv 5–6, evident in MT in the initial compound obj. with 2 sg. suf. and the closing combination of a suffixed obj. and a 1 sg. and your wondrous acts” (= LXX “**וְנִפְתַּח** verb (see *Note* 6.b.), supports the emendation. 11QPs^a Syr.), is likewise preferable on the assumption of haplogr. of vav in MT (Anderson, 937; thus

.(NIV and REB

b 5.b. The 3 pl. verbs of LXX Syr. here and of LXX Tg. in v 6b (cf. *BHS*), preferred by Gunkel (611) et al., are easier and so secondary readings; cf. the oscillation of v 21.

a 6.a. The parallelism, both internal (Gunkel, 611) and external, suggests that the pl. of Kethib is preferable. The sg. in Qere is a harmonization with MT's verbal suf. (see Note 6.b.).

let them recount," by Gunkel (611), see " אָסֹפְרָה, b 6.b. For the pl. of LXX and Tg. retroverted as I recount," very plausibly suggested an " אָסֹפָר, Note 5.b. Dahood (337), comparing 11QPs^a which would certainly suit the external parallelism (for the energetic form, energetic form cf. G. R. Driver, "Hebrew Notes on Prophets and Proverbs," *JTS* 41 [1940] 163–64). MT .functions as a 3 fem. sg. resumptive suf. after a *casus pendens* (Joüon §156aa .proclamation," as cultic pronouncement, see the *Comments* on 111:4; 135:13" a 7.a. For abundance," attested by LXX, should" רַב or רַב, b 7.b. Most probably vocalization as a noun abundant in", referring to the phrase רַב-חֶסֶד, in MT. Did a marginal replace the adj great in loyal love," displace", loyal love," that is always found elsewhere for abundant in goodness," cited from MT" רַב-טוֹב, here? Or did assimilation occur to the phrase ?at Isa 63:7 in a comparative marginal note

abundant," to provide a link with the", great," replaces the standard" גָּדוֹל, a 8.a. Heb the greatness of", instances of the root in vv 3, 6. The phrase has a precedent in your loyal love," in Num 14:19

ages," is an intensive form, signifying no longer a period than does the" a 13.a. Heb .(sg. (E. Jenni, *ZAW* 64 [1952] 244

b 13.b. Kennicott MS 142 adds this line (see *BHS*), and LXX Syr. reflect it. 11QPs^a also has God," for the divine name. Dahood (335) was inclined not to" אלהים, this *nun* bicolon, but with regard the colon as authentic in view of missing letter-lines in other acrostic psalms, while R. Kimelman (*JBL* 113 [1994] 49–50) observed specifically that the other acrostic psalms ascribed to David, Pss 25, 34, 37, have a letter or two missing. In this case structural considerations affirm its genuineness (see *Form/Structure/Setting*), as Auffret (*Mélanges bibliques*, 15 n. 2) has maintained. It is generally restored in modern versions, except in NJPS. The text-critically conservative group represented by Barthélémy, *Preliminary and Interim Report* (3:439), adopted it. The line was accidentally lost (B. Lindars, *VT* 29 [1979] 24 to them," which is metrically difficult; cf. the same" לְהַמִּם, a 15.a. LXX does not represent MT ", תְּמִימָה addition in 11QPs^a in the underlying Ps 104:27 (*BHS*). Was it originally a marginal note their food," at the similar Ps 136:25 (cf. Ps", אֲכָלָת, bread," intended to record the counterpart to ?(146:8

you," be read with", אתה, a 16.a. The chiastic order of the cola in vv 15–16 suggests that .having been lost by homoioarchton , 11QPs^a (cf. LXX σύ, "you"; Syr. Hier.) before satisfy every living creature with your favour," and" רצון b 16.b. REB renders good" טוב, HALOT (1283a) so interprets. In support of this view may be cited the underlying is used in the sense of human desire, and so a things," in Ps 104:28. However, in v 19 similar meaning is expected here in view of the overall parallelism of vv 13B–16 and 17–20 .(see *Form/Structure/Setting*

voc vocative

pres present

fut future

juss jussive

niv The New International Version (1978)

njb New Jerusalem Bible (1985)

MT The Masoretic Text [of the Old Testament] (as published in BHS)

LXX The Septuagint, Greek translation of the OT

Syr. Syriac

BHS *Biblia hebraica stuttgartensia*, ed. K. Elliger and W. Rudolph (Stuttgart: Deutsche Bibelstiftung, 1977)

reb Revised English Bible

sg singular or under

haplogr haplography

pl_plural

Tg. Targum

JTS *Journal of Theological Studies*

adj adjective/adjectival

Heb. Hebrew

MS Monograph Series or Manuscript

njps New Jewish Publication Society Translation

Hier Jerome

HALOT *The Hebrew and Aramaic Lexicon of the Old Testament*, Eng. tr. of L. Koehler and W. Baumgartner, *Hebräisches und Aramäisches Lexikon zum Alten Testament*

EstEcl *Estudios Eclesiásticos*

Bib_Biblica

AcOr *Acta orientalia*

GKC *Gesenius' Hebrew Grammar* ed. E. Kautsch, trans. A. E. Cowley (London/New York: OUP, 1910; repr. 1966)

SBT Studies in Biblical Theology (London/Naperville, IL: SCM/Allenson) or *Studia biblica et theologica*

SCM Student Christian Movement

MSS manuscript(s)

Allen, L. C. 2002. Vol. 21: *Word Biblical Commentary : Psalms 101-150 (Revised)*. Word Biblical Commentary . Word, Incorporated: Dallas