

A CONTEXTUAL ANALYSIS OF PSALMS 107-118

by

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## ABSTRACT

Psalms research has undergone many changes in recent years. One method of analysis that has been on the ascendancy is the literary method, especially as it applies to the structure and context of groups of psalms. This dissertation fits into that classification.

Specifically, this study seeks to demonstrate that there are intentional--and not just accidental or random--lexical and thematic links among the psalms of the Psalms 107-118 corpus and that the corpus as a whole exhibits a coherent and unified structure. This dissertation compares the lexemes of each psalm with those of the other 11 psalms, in order to differentiate among key-lexeme links, thematic-lexeme links, and incidental-lexeme links. This study also traces the 3 primary thematic threads that run throughout the corpus--the need for God's people to honor Him, God's ability to deliver His people from distress, and God's dominion over the created order.

This dissertation reveals that, within the Psalms 107-118 corpus:



1. Psalms that are closer to each other tend to share a greater number of key- and thematic-lexeme links than do psalms that are farther apart;

2. Key- and thematic-lexeme links occur primarily in 3 areas: praise, distress and deliverance, and God's character;

3. Two of the major themes--God deserves praise and God delivers His people from distress--appear in at least 10 psalms; the third--God dominates over the created order--appears in a minimum of 6 psalms; and

4. The structure of the corpus is tightly knit, with Psalms 107 and 118 forming an inclusio of thanksgiving around the corpus, with Psalms 108-110 being linked by Davidic superscriptions, with Psalm 114 linking the hallelujah (הללו יה) rubric psalms (Psalms 111-113) to the hallelujah (הללו יה) colophon psalms (Psalms 115-117), and with Psalms 113-118 comprising a sequence of psalms known as the Egyptian Hallel used in Israel's worship.

In conclusion, this dissertation demonstrates that the literary approach is a valid method by which to study a series of psalms in order to assess the significance of lexical, thematic, and structural linkages.

## TABLE OF CONTENTS

ABSTRACT	iii
LIST OF ILLUSTRATIONS	xi
ACKNOWLEDGEMENTS	xii
Chapter	
1. INTRODUCTION	1
Importance of the Study	1
Problem of the Study	6
Scope of the Study	7
Text of the Study	11
Assumptions of the Study	13
Overview of the History of Psalm-Sequence Analysis	16
Methodology of the Study	22
General Analyses	23
Structural Analysis	37
Plan of the Study	28
2. THE TEXTS IN CONTEXT	29
Psalm 107 in Context	31
Introduction to Psalm 107	31
Psalms 107 and 108	33
Psalms 107 and 109	40
Psalms 107 and 110	45
Psalms 107 and 111	47
Psalms 107 and 112	50
Psalms 107 and 113	53

Psalms 107 and 114	55
Psalms 107 and 115	57
Psalms 107 and 116	59
Psalms 107 and 117	62
Psalms 107 and 118	63
Psalm 107--A Retrospective	67
Psalm 108 in Context	76
Introduction to Psalm 108	76
Psalms 108 and 109	78
Psalms 108 and 110	83
Psalms 108 and 111	85
Psalms 108 and 112	87
Psalms 108 and 113	90
Psalms 108 and 114	91
Psalms 108 and 115	93
Psalms 108 and 116	95
Psalms 108 and 117	97
Psalms 108 and 118	99
Psalm 108--A Retrospective	102
Psalm 109 in Context	109
Introduction to Psalm 109	119
Psalms 109 and 110	110
Psalms 109 and 111	113
Psalms 109 and 112	115
Psalms 109 and 113	119
Psalms 109 and 114	121

Psalms 109 and 115	123
Psalms 109 and 116	126
Psalms 109 and 117	129
Psalms 109 and 118	131
Psalm 109--A Retrospective	136
Psalm 110 in Context	143
Introduction to Psalm 110	143
Psalms 110 and 111	148
Psalms 110 and 112	150
Psalms 110 and 113	152
Psalms 110 and 114	155
Psalms 110 and 115	156
Psalms 110 and 116	158
Psalms 110 and 117	159
Psalms 110 and 118	160
Psalm 110--A Retrospective	162
Psalm 111 in Context	169
Introduction to Psalm 111	169
Psalms 111 and 112	170
Psalms 111 and 113	177
Psalms 111 and 114	179
Psalms 111 and 115	181
Psalms 111 and 116	185
Psalms 111 and 117	187
Psalms 111 and 118	189
Psalm 111--A Retrospective	192

Psalm 112 in Context	198
Introduction to Psalm 112	198
Psalms 112 and 113	199
Psalms 112 and 114	201
Psalms 112 and 115	203
Psalms 112 and 116	207
Psalms 112 and 117	209
Psalms 112 and 118	210
Psalm 112--A Retrospective	216
Psalm 113 in Context	223
Introduction to Psalm 113	223
Psalms 113 and 114	224
Psalms 113 and 115	226
Psalms 113 and 116	230
Psalms 113 and 117	234
Psalms 113 and 118	236
Psalm 113--A Retrospective	237
Psalm 114 in Context	244
Introduction to Psalm 114	244
Psalms 114 and 115	245
Psalms 114 and 116	248
Psalms 114 and 117	250
Psalms 114 and 118	251
Psalm 114--A Retrospective	253
Psalm 115 in Context	259
Introduction to Psalm 115	259

Psalms 115 and 116	260
Psalms 115 and 117	266
Psalms 115 and 118	268
Psalm 115--A Retrospective	273
Psalm 116 in Context	281
Introduction to Psalm 116	281
Psalms 116 and 117	282
Psalms 116 and 118	283
Psalm 116--A Retrospective	286
Psalm 117 in Context	291
Introduction to Psalm 117	291
Psalms 117 and 118	291
Psalm 117--A Retrospective	293
Psalm 118 in Context	297
Introduction to Psalm 118	297
Psalm 118--A Retrospective	298
 3. SUMMARY, CONCLUSIONS, AND IMPLICATIONS	306
Summary	306
Conclusions	308
General Findings	308
Lexical Findings	309
Thematic Findings	311
Structural Findings	314
Structural and Thematic Development	320
Overall Conclusion	335

Implications	336
Doctrine of Inspiration	336
Psalms Research	344
Appendix	
A. FREQUENCY OF POTENTIALLY SIGNIFICANT LEXEMES FOUND IN PSALMS 107-118	354
B. PSALMS 107-118: LEXEME FREQUENCY TABLES	356
Psalm 107	357
Psalm 108	395
Psalm 109	408
Psalm 110	436
Psalm 111	444
Psalm 112	455
Psalm 113	465
Psalm 114	475
Psalm 115	482
Psalm 116	504
Psalm 117	525
Psalm 118	529
C. PSALMS 107-118: SUMMARY OF LEXEME FREQUENCY DATA BY PSALM	565
D. PERCENTAGE OF DISCRETE LEXICAL UNITS OF A GIVEN PSALM REPLICATED IN AT LEAST ONE OTHER PSALM OF THE PSALMS 107-118 CORPUS	568
BIBLIOGRAPHY	569

## LIST OF ILLUSTRATIONS

Figure	Page
1. Identification of psalms containing one or more of the primary themes of the Psalms 107-118 corpus	312
2. Overall structure of the Psalms 107-118 corpus	315
3. Internal connections between the hallelujah (הללו יה) rubric psalms and the hallelujah (הללו יה) colophon psalms	316
4. Psalm 110 as a thematic unifier of Psalms 107-113	319



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To the one who declared:

**אֲנִי עָשִׂיתִי אֶרֶץ וָאָדָם עָלֶיהָ בְּרָאתִי  
אֲנִי יְדֵי נְטוּ שָׁמַיִם וְכָל-צִבְאָם צוּרְתִי:**

(Isa 45:12)

and yet who has shown an interest in my life  
--to Him be all glory, praise, and honor.

# CHAPTER 1

## INTRODUCTION

### Importance of the Study

Throughout the years, interest in the study of the Hebrew Psalter has risen and waned as new theories and methods for analysis are proposed, applied, and then set aside when newer approaches are developed and tried. According to Stek, this lack of consistent commitment to the study of the Psalms may be due “on the one hand, to overriding devotional, homiletical, theological and religious (history of religions, comparative religions) interests in this literature; and, on the other hand, to the fact that professional students of the OT texts, while receiving (more or less adequate) training in languages, history, theology, and religion, have not been trained in the aesthetic aspect of OT literature--or any literature, for that matter.”<sup>1</sup>

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<sup>1</sup>John H. Stek, "The Stylistics of Hebrew Poetry: A (Re)New(ed) Focus of Study," Calvin Theological Journal 9 (April 1974): 15. Stek's lament is made as a general reference to the field of Hebrew (OT) poetry--"its prosody, rhetoric (including rhetorical conventions), and architectonic forms"--but may, quite logically, be applied to the study of the Hebrew Psalter, the most extensive gathering of Hebrew poetry in the Old Testament. Broadribb concurs that, generally speaking, there has been a fragmented approach to the study of Hebrew poetry with few significant discoveries and "little attempt at a systematic analysis of Hebrew poetry as a whole, such as

Yet, despite the inconsistent appreciation that scholars have exhibited toward the Psalms, the value of interacting with the words of the ancient Hebrew poets cannot be denied. Wilson makes that point abundantly clear when, in regard to Psalm 1 (which many agree functions as an introductory psalm to set the tenor for the reading of the entire Psalter),<sup>2</sup> he declares that "[t]he whole chiasmic and antithetical structure of Psalm 1 points up the absolute seriousness with which one should approach the Psalter. It is a matter of life and death, not casual acquaintance. It calls for a lifetime of study, not casual acquaintance."<sup>3</sup>

Despite the importance of the Psalter as a guide for living and even simply as an ancient literary work worthy of study, there is a dearth of materials of a critical nature that address certain significant segments of the Psalter. For example, few technical works of an extensive nature exist on the various

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characterized the work of Lowth." He continues: "In consequence, it can be said that general agreement on the structure of Hebrew poetry is little more advanced than it was two or three centuries ago." Donald Broadribb, "A Historical Review of Studies of Hebrew Poetry," Abr-Nahrain 13 (1972-73): 84. Fortunately, however, subsequent to Broadribb's review, numerous book-length works--both technical and popular--on the Psalter have found their way into print, as the bibliography to this treatise reveals.

<sup>2</sup>Brevard S. Childs, Introduction to the Old Testament as Scripture (Philadelphia: Fortress Press, 1979), 512-13; Hans-Joachim Kraus, Psalms 1-59: A Commentary, trans. Hilton C. Oswald (Minneapolis: Augsburg Publishing House, 1988), 113-14.

<sup>3</sup>Gerald H. Wilson, "The Shape of the Book of Psalms," Interpretation 46 (April 1992): 137.

psalms of Book V (i.e., Psalms 107-150); and of those that do exist, very few expound the psalms that form the basis of this study (i.e., Psalms 107-118).

A current search for works on psalms and psalms-related topics reveals little interest in the content, much less on the structure, of any of the psalms in the Psalms 107-118 corpus, apart from a focus on the Messianic issue associated with Psalm 110 and a general concern with the contents of Psalm 118. Furthermore, although certain studies assess the structure of individual psalms throughout the Psalter,<sup>4</sup> few have sought to discover whether or not literary or thematic structures reveal any evidence of editorial activity between 2 juxtaposed psalms.<sup>5</sup> Recently, however, a ground-breaking effort by

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<sup>4</sup>See for example Robert L. Alden, "Chiastic Psalms (III): A Study in the Mechanics of Semitic Poetry in Psalms 101-150," Journal of the Evangelical Theological Society 21 (1978): 199-210; Pierre Auffret, The Literary Structure of Psalm 2, trans. David J. A. Clines, Journal for the Study of the Old Testament: Supplement Series 3 (Sheffield: JSOT, 1977); numerous articles in Pierre Auffret, La Sagesse a Bâti sa Maison: Études de Structures Littéraires dans l'Ancien Testament et Spécialement dans les Psaumes (Fribourg: Éditions Universitaires, 1982); David Noel Freedman, Pottery, Poetry, and Prophecy (Winona Lake, Ind.: Eisenbrauns, 1980); David Noel Freedman and C. Franke Hyland, "Psalm 29: A Structural Analysis," Harvard Theological Review 66 (1973): 237-56; Walter Vogels, "A Structural Analysis of Ps 1," Biblica 60 (1979): 410-16; Dennis Pardee, "Structure and Meaning in Hebrew Poetry: The Example of Psalms 23," in Sopher Mahir: Northwest Semitic Studies Presented to Stanislav Segert, ed. Edward M. Cook (Winona Lake, Ind.: Eisenbrauns, 1990), 239-80.

<sup>5</sup>There is a growing (though not yet extensive) body of literature that addresses the question of editorial impact on the Psalter. See David M. Howard, Jr., "Editorial Activity in the Psalter: A State-of-the-Field Survey," in The Shape and

Howard on Psalms 93-100 offers an in-depth structural analysis of a group of psalms larger than a dyad.<sup>6</sup> His work in Book IV of the Psalter has been the impetus for a dissertation by Suhany on the psalms of Book III (i.e., Psalms 73-89), as well as for this current study.<sup>7</sup>

Only 1 published work to date attempts an in-depth, comparative analysis the literary structure of 1 psalm in Psalms 107-118 with that of another psalm in the same corpus. That work, by Pierre Auffret, which is an analysis of Psalms 111-112 (the 2 acrostic psalms of the corpus), emphasizes the

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Shaping of the Psalter, ed. J. Clinton McCann, Journal for the Study of the Old Testament Supplement Series, 159 (Sheffield: JSOT, 1993), 52-70. Brennan's work on Book V of the Psalter (Psalms 107-150) provides an overview of the basic thematic interrelationships among the various psalms. Joseph P. Brennan, "Some Hidden. Harmonies in the Fifth Book of Psalms," in Essays in Honor of Joseph P. Brennan, ed. Robert F. McNamara (Rochester, N.Y.: Saint Bernard's Seminary, 1976), 126-58.

<sup>6</sup>David Morris Howard, Jr., "The Structure of Psalms 93-100" (Ph.D. diss., University of Michigan, 1986), forthcoming as The Structure of Psalms 93-100, University of California at San Diego Biblical and Judaic Series 5 (Winona Lake, Ind.: Eisenbrauns). Subsequent to his dissertation, Howard has completed additional work on Psalms 90-94. David M. Howard, Jr., "A Contextual Reading of Psalms 90-94," in The Shape and Shaping of the Psalter, ed. J. Clinton McCann (Sheffield: JSOT, 1993), 108-23.

The term "dyad" (here and *passim* in this dissertation) is used simply to reference any set of 2 psalms, whether or not those psalms occur sequentially in the text. The term does not convey any further meaning, as might be the case in various of the other sciences.

<sup>7</sup>Alan Michael Suhany, "Unity and Theme in the Third Book of the Psalter" (Ph.D. diss., Trinity Evangelical Divinity School, in progress).

interconnections between the 2 psalms based on an assessment of the significant words that are repeated within and across those 2 psalms.<sup>8</sup> Auffret draws the following conclusion: "Ainsi les deux psaumes manifestent-ils leur complémentarité en attribuant aux mots récurrents qui à chacun appartiennent en propre des fonctions très comparables comme indices de leurs structures littéraires respectives."<sup>9</sup>

This study, therefore, seeks to provide an additional piece of information to the recently begun effort to close the knowledge gap that exists relative to a structural and an exegetical understanding of Psalms 107-118.

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<sup>8</sup>Pierre Auffret, "Essai sur la Structure Littéraire des Psaumes CXI et CXII," Vetus Testamentum 30 (July 1980): 257-79. To date, not even Auffret, who has executed extensive structural analyses of numerous psalms in the Psalter, has focused any attention on Psalms 107-118 (apart from the work just cited). See Pierre Auffret, La Saaesse a Bâti sa Maison. Lohfink, however, does provide a brief comparison between Psalm 114 and Psalm 115 as the 2 psalms are presented by the MT and the LXX and then discusses the lexical and semantic connections between the 2 psalms. Norbert Lohfink, "Ps 114/115 (M und G) und die deuteronomische Sprachwelt," in Freude an der Weisuna des Herrn: Beiträge zur Theologie der Psalmen: Festgabe zum 70. Geburtstag von Heinrich Groß, eds. Ernst Haag and Frank-Lothar Hossfeld (Stuttgart: Katholisches Bibelwerk GmbH, 1986), 199-205.

<sup>9</sup>"Thus the 2 psalms manifest their complementarity while attributing to the recurring words which belong to each in its own right the very comparable functions as indices of their respective literary structures." Auffret, "Essai sur la Structure Littéraire des Psaumes CXI et CXII," 279.

This translation and all others within this dissertation are mine unless otherwise specified.

### Problem of the Study

The primary purpose of this study is to demonstrate that there are intentional--and not just accidental or random--lexical and thematic links among the psalms of the Psalms 107-118 corpus and that the corpus as a whole exhibits a coherent and unified structure. In doing so, this dissertation traces the 3 primary thematic threads that run throughout the corpus--the need for God's people to offer Him praise and thanksgiving for who He is and for what He has done, God's ability to deliver His people from their distress, and God's dominance over the created order. This study identifies those themes by means of lexical, structural, and contextual analyses. As a consequence, this study generates several important results:

1. An identification of the textual context of the various psalms severally and jointly;
2. A picture of the lexical and thematic contours across the face of the Psalms 107-118 corpus;
3. Data regarding structural, content, and thematic relationships among the psalms under study; and
4. Information regarding possible editorial activity in the arrangement of the psalms in question.

The findings of such a study should be beneficial in understanding both the meaning of the individual psalms of the Psalms 107-118 corpus and the function of each psalm within the first segment of Book V of the Psalter. Furthermore, the



determination of the presence of editorial activity would suggest an underlying intent that guided the development of the final product, i.e., the canonical text. The recognition of the existence of such an intent would have far-reaching implications on the exegesis of Psalms 107-118. Even greater than the impact that the compilation of the psalms into their present order has on how these psalms are to be understood, the imprint of an editorial hand would signify that the canonical psalms need to be understood in their literary context rather than as a product of some historical event. The psalms then should be read sequentially as chapters in a book, their contextual meaning being derived from their association with the Psalter as a whole and, in particular, with the remaining psalms in the corpus of which they are a part.

### Scone of the Study

The present study focuses specifically on the first 12 psalms of Book V of the Psalms, i.e., Psalms 107-118. The grouping of these psalms together, however, runs counter to Wilson's position that Psalm 118 belongs with the subsequent corpus that ranges from Psalm 118 to Psalm 135.<sup>10</sup> Wilson bases his argument on the presence of **תודה** (give thanks) at the beginning of Psalm 118, which he maintains functions within Book

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<sup>10</sup>Whether the Psalms 118-135 (or even Psalms 119-135) grouping is correct is a matter of debate which goes beyond the scope of this paper.

V as an editorial marker to identify the first psalm of a corpus.<sup>11</sup>

In contrast to Wilson's strong argument for the exclusion of Psalm 118 from the corpus under study, the following 4 arguments are posited. Taken together, these arguments outweigh Wilson's view:

1. Psalm 118:29 forms an inclusio with Ps 107:1 to delimit the boundaries of the corpus.<sup>12</sup> Both verses contain

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<sup>11</sup>Wilson maintains that Psalm 118 does not belong to the Psalms 107-118 corpus but rather is the first psalm in the following corpus, which he understands to run from Psalm 118 to Psalm 135. Wilson, summarizes the thrust of his reasoning in the following statement:

A single qualification needs to be made apropos the evidence of MT. Taking Pss 104-105-106-107 as the point of departure, it becomes clear that MT makes a slightly different use of hllwyh and hwdw pss at the conclusion of a segment of MT Psalter. With the addition of Ps 107, however, the picture changes considerably.

104		hllwyh
105		hllwyh
106	hllwyh-hwdw	doxology-hllwyh
107	hwdw	

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 situation with Ps 107 would seem to indicate that these pss (118 and 136) do not form part of the conclusion, but introduce the segment which follows.

Gerald Henry Wilson, The Editing of the Hebrew Psalter (Chico, Calif.: Scholars, 1985), 129.

<sup>12</sup>Psalm 118:29 forms an obvious inclusio with Ps 118:1. This fact does not negate the possibility of Ps 118:29 having double-duty responsibility as the concluding component of an

exactly the same words: nom **הָדוּ לַיהוָה כִּי־טוֹב כִּי לַעֲוֹלָם חַסְדּוֹ**<sup>13</sup>

(Give thanks to the LORD because He is good--because His lovingkindness is forever!).

2. Psalm 118 has a history of being combined (though not exclusively) with psalms that precede rather than follow it--in the so-called "Egyptian Hallel" (Psalms 113-118)<sup>14</sup> and in connection with what are termed the hallelujah (**הַלְלוּ יְהוָה**) psalms (Psalms 111-118).<sup>15</sup>

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*inclusio* with Ps 107:1. If anything, the existence of 2 verses in Psalm 118 that parallel Ps 107:1 should arrest the attention of astute readers of the Psalter, drawing their thoughts back to that earlier verse.

<sup>13</sup>There is, however, a spelling variation that occurs between the first word of each of the 2 verses. Psalm 107:1 reads **הָדוּ** (using the simple *holem*) whereas Ps 118:29 follows the *plene* (or full) reading of *holem waw*, i.e., **הוֹדוּ**. Such a variation, however, in no way affects the present argument.

<sup>14</sup>Psalms 113-118 are traditionally read in connection with the Festival of Passover. Craigie accords to them an equal status as a collection of psalms as he does to those psalms that are grouped together by author as a consequence of their superscriptions, e.g., the Psalms of David, of Asaph, and of the Sons of Korah. Peter C. Craigie, *Psalms 1-50*, Word Biblical Commentary 19, ed. David A. Hubbard and Glen W. Barker (Aylesbury, UK: Word [UK] Ltd., 1986), 28-29.

<sup>15</sup>Wilson acknowledges the existence of both of these groupings. Yet, he observes from various Qumran Codices that Psalm 118 is at times paired with Psalm 117 and at times with Psalm 119. Wilson, *The Editing of the Hebrew Psalter*, 134, 135, 179, 220. In this regard, Skehan finds a Qumran manuscript, 4Q Ps<sup>b</sup>, to contain in canonical order portions of psalms beginning at 91:5 and ending with 118:26 (with a space indicator suggesting that the psalm originally contained the now missing verses, 27-29), but giving no indication that Psalm 119 had also been attached (note, however, that from this manuscript, Psalms

3. Although Psalms 107, 118, and 119 make extensive use of the term **רַחֲמִים** (lovingkindness), Psalms 107 and 118 utilize the term differently than does Psalm 119.<sup>16</sup> The 2 psalms of the present corpus recognize God's **רַחֲמִים** (lovingkindness) as a reason for giving praise and thanks to God. Psalm 119, however, presents God's **רַחֲמִים** (lovingkindness) as the way in which the individual speaker in the psalm desires to be dealt with by God, rather than as a grounds for his praising God.

4. The subject matter of Psalms 107-118 is significantly different from that of Psalm 119. The corpus under study focuses on God's ability to deliver His people from distress and on the importance of God receiving honor from the individual, the community, and the world. By contrast, Psalm 119 emphasizes

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104-111 are also missing). Patrick W. Skehan, "A Psalm Manuscript from Qumran (4Q Ps<sup>b</sup>)," The Catholic Biblical Quarterly 26 (July 1964): 313-22. Furthermore, BHS notes that many manuscripts combine Psalms 117 and 118 into 1 psalm, but makes no similar reference for the combination of Psalms 118 and 119.

Westermann, however, argues (without manuscript support) that the Psalms 120-134 collection "was later added to the collection framed by Pss. 1 and 119." Claus Westermann, Praise and Lament in the Psalms, trans. Keith R. Crim and Richard N. Soulen (Atlanta: John Knox Press, 1981), 255.

Interestingly, Zunz notes that the Midrash Tehillim was edited in its present form through Psalm 118 during the second half of the 9th century, C.E., and that the rabbinic incorporation of the remaining psalms (i.e., Psalms 119-150) into that work occurred at a much later date. Zunz-Albeck, Die gottesdienstliche Vorträge der Juden, 2d ed. (Frankfurt: n.p., 1982), 375. See also the Introduction to The Midrash on Psalms, 2 vols., trans. William G. Braude, Yale Judaica Series 13, ed. Leon Nemoy (New Haven: Yale University, 1959), xxvii-xxviii.

<sup>16</sup>Psalms 107:1, 8, 15, 21, 31; 118:1, 2, 3, 4, 29; 119:41, 64, 76, 88, 124, 149, 159.

the importance of the Word of God. In order to convey its basic theme, Psalm 119 makes extensive use of such terms as **תורה** (law), **עדה** (testimony), **פקודים** (precepts), **חק** (statute), **מצוה** (commandment), **משפט** (ordinance), and **דבר־אמת** (word of truth). For the most part, these lexemes or phrases are missing from the Psalms 107-118 corpus.<sup>17</sup>

### Text of the Study

The current study is a literary analysis of Psalms 107-118, from the perspective of the Masoretic Text (MT) itself. As such, the study does not attempt to reconstruct either the actual historical events described in the psalms themselves (except as those events may be portrayed within the texts) or the factors that may have motivated the authors, editors, or compilers of the various psalms to proceed with the shaping of these literary compositions.<sup>18</sup>

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<sup>17</sup>The frequency of occurrence of the terms used in Psalm 119 as descriptive of the Word of God is as follows--the first number being the total of instances in the Psalms 107-118 corpus (which consists of 200 verses), the second number being the total number of incidences in Psalm 119 (which consists of 176 verses): **תורה**--0, 25; **עדה**--0, 14; **פקודים**--1, 21; **חק**--0, 21; **מצוה**--1, 22; **משפט**--2, 23; and **דבר־אמת**--0, 1 (see also Ps 119:160 in which God's word is called **אמת** [truth]).

<sup>18</sup>Only 3 of the psalms in the corpus under study (Psalms 108, 109, and 110) contain superscriptions that provide any information regarding the development of the psalms. None of those superscriptions, however, reveals much regarding the generation of those psalms, other than that all 3 were written by David (**לדוד**) and that Psalm 109 was written for the

Being restricted to the canonical Masoretic Text, moreover, this study does not concern itself with any texts that may or may not have been used in the development of individual psalms, nor does it focus any extended attention on the materials from Qumran.<sup>19</sup> This study, therefore, derives its findings from an analysis of the MT which is, as Howard points out, "at the very least . . . a legitimate and old canonical tradition, one which certainly reflects the official Pharisaic . . . canon of the turn of the Christian era."<sup>20</sup> Childs accords to the MT still further importance, stating that the MT is "the vehicle both for recovering and for understanding the canonical text of the Old Testament."<sup>21</sup> The MT, moreover, is the text tradition that has exerted the greatest influence over the community of believers.

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choir director (למנצח). There is, therefore, no indication whatsoever for any of the psalms in the corpus under study as to what event or events formed the contextual backdrop for the writing of those psalms.

<sup>19</sup>Wilson notes a lack of standardized sequential arrangement of the individual psalms in the Qumran materials, particularly in Book V of the Psalter. Gerald H. Wilson, "The Qumran Psalms Manuscripts and the Consecutive Arrangement of Psalms in the Hebrew Psalter," The Catholic Biblical Quarterly 45 (1983): 377, 378, 387.

<sup>20</sup>Howard, "The Structure of Psalms 93-100," 31.

<sup>21</sup>Childs, Introduction to the Old Testament as Scripture, 97.

This study, however, does not accept the Masoretic Text uncritically. When appropriate, as required by textual analysis, textual variations are adopted that reflect a tradition more closely approximating the original Hebrew manuscripts than does the Masoretic Text. Yet, only 1 of those accepted emendations has an impact on the results of this study. That emendation is the addition of the construct noun **בֵּית** (house of) immediately prior to the noun **יִשְׂרָאֵל** (Israel) in Ps 115:9. This emendation increases the frequency total of the lexeme **בֵּית** (house) by 1.

#### Assumptions of the Study

Contemporary exegesis has been influenced by at least 3 major movements: historicism, existentialism, and structuralism.<sup>22</sup> As methods of understanding the Scripture, historicism (including form criticism, tradition criticism, and redaction criticism) and existentialism have tended to ignore the canonical text itself, preferring to be preoccupied either with historical and developmental trends (in the case of historicism) or with anthropocentric concerns (in the case of existentialism).

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<sup>22</sup>François Bovon, "French Structuralism and Biblical Exegesis," in Structural Analysis and Biblical Exegesis: Interpretational Essays, R. Barthes and others, trans. Alfred M. Johnson, Jr. (Pittsburgh: Pickwick, 1974), 7.

By contrast, structuralism (together with its allied disciplines of canon criticism and rhetorical criticism) focuses its exegetical attention on the text itself. As Armerding indicates, structuralism eschews historical and diachronic research and finds "in the writing itself, in the relationship of words and themes, the key to interpretation."<sup>23</sup> Thus the structural critic looks at synchronic truth, locating the meaning of Scripture in the text itself, not in the pre- or post-history of the text.<sup>24</sup> Because of its very nature as a structural analysis and because (as noted above) there is a lack of historical information provided by the psalms under study regarding their origins, this study de-emphasizes the analysis of the history of the development and transmission of the text. This study therefore presents a literary analysis of the various psalms in the Psalms 107-118 corpus.<sup>25</sup>

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<sup>23</sup>Carl Armerding, "Structural Analysis," Themelios 4 (April 1979): 96.

<sup>24</sup>Robert Martin-Achard, "An Exegete Confronting Genesis 32:23-33," in Structural Analysis and Biblical Exegesis: Interpretational Essays, R. Barthes and others, trans. Alfred M. Johnson, Jr. (Pittsburgh: Pickwick, 1974), 35.

<sup>25</sup>Wilson comments that the shaping of the Psalter into its final canonical form resulted in "a collection of psalms loosened from their 'historical moorings' and allowed to continue to speak with power in an almost unlimited series of circumstances in the lives of the reader." Wilson, "The Shape of the Book of Psalms," 138. Separating the text from its historical origins, however, does not imply that meaning is to be sought in the horizon of the reader. Meaning (in this study) is found in the text itself which provides sufficient clues for understanding authorial intent.



Although the present study identifies itself, in part, as a structural analysis of Psalms 107-118, it does not place itself in the stream of contemporary French structuralism which (under the leadership of de Saussure, Levi-Strauss, and Barthes), emphasizes the psychological, ethnological, or mythological understanding of the text.<sup>26</sup> Instead, the approach which this study follows is more in the line of the rhetorical or literary criticism advanced by such individuals as Freedman, Howard, and Auffret.<sup>27</sup>

In essence, the nature of this contextual study is part structural, part literary. The study seeks to find in the text of Psalms 107-118 those relationships of lexemes and themes that are key to the interpretation of each individual psalm and to the understanding of the interconnections of each psalm to every other psalm in the corpus.

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<sup>26</sup>Bovon, "French Structuralism and Biblical Exegesis," 9-19; Roland Barthes, "The Struggle with the Angel: Textual Analysis of Genesis 32:23-33," in Structural Analysis and Biblical Exegesis: Interpretational Essays, R. Barthes and others, trans. Alfred M. Johnson, Jr. (Pittsburgh: Pickwick, 1974), 21-33.

<sup>27</sup>David Noel Freedman, Pottery, Poetry, and Prophecy; Howard, "The Structure of Psalms 93-100" and "A Contextual Reading of Psalms 90-94," 108-23; Auffret, "Essai sur la Structure Littéraire des Psaumes CXI et CXII," 257-79; and La Sagesse a Bâti sa Maison.

## Overview of the History of Psalm-Sequence

### Analysis

Throughout history, many scholars have treated the Psalter as a compilation of individual psalms that are to be exegeted independently of each other. Typically, that exegesis centered its efforts either in a given psalm's historical context or in an allegorical conceptualization of the interpreter. In more recent years, other students of Scripture have analyzed the various psalms of the Psalter based on an assumed liturgical function of a psalm.<sup>28</sup> Generally, these 3 approaches exhibited minimal concern for the order in which individual psalms appeared in the canonical text, that order being understood to be entirely random or at best to reflect a random compilation of smaller ordered collections with few or no interrelationships between the individual psalms themselves.

History also records a less well-known yet significant tradition of scholarship dating back to the time of the Church

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<sup>28</sup>Hermann Gunkel, Einleitung in die Psalmen: die Gattungen der religiösen Lyrik Israels, 2d ed. (Göttingen: Vandenhoeck & Ruprecht, 1966); Sigmund Mowinckel, The Psalms in Israel's Worship, 2 vols. (New York: Abingdon, 1962). Tur-Sinai argues against the traditional liturgical position, stating "this view and the interpretation based on it can be shown to be fundamentally wrong." N. H. Tur-Sinai, "The Literary Character of the Book of Psalms," vol. 8, Oudtestamentische Studien, P. A. H. De Boer (Leiden: E. J. Brill, 1950), 264. Tur-Sinai concludes that the psalms are primarily songs drawn from historical books (in which they originally functioned as poetical insertions) to meet the cultural and cultic needs of Israel in its post-exilic rebirth. Tur-Sinai, "The Literary Character of the Book of Psalms," 265, 280-81.

Fathers that acknowledges a purposeful ordering to the contents of the Psalter. Exegesis based on this perspective tends to identify interconnections between the various psalms and often places a greater emphasis on the literary context than on either the historical or the functional context of a given psalm.

In the earlier centuries of the Common Era, there was disagreement as to whether each of the psalms stood alone as independent entities or whether the sequence of the individual psalms held some importance relative to the understanding of the Psalter. On the one hand, Jerome (347-419 C.E.) declared: "Psalterium ita est quasi magna domus, quae unam quidem habet exteriorem clavem in porta, in diversis vero intrinsecus cubiculis proprias claues habet. . . . [S]ic singuli paslmi quasi singulae cellulae sunt, habentes proprie claves suas."<sup>29</sup> Cassiodorus Senator (ca. 487-ca. 580 C.E.), viewing the individual psalms as prophecies regarding the coming Christ, maintained a similar position of the independence of individual psalms. Doing so, allowed him the freedom to apply a different hermeneutic to given psalms. As P. G. Walsh comments, Cassiodorus Senator saw "no need to maintain consistency between

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<sup>29</sup>"The Psalter is like a spacious mansion which in fact has one exterior key for the entrance, by contrast, however, each separate room has its own key. Similarly, an individual psalm is like an individual room having its own personal key." Jerome, S. Hieronvmi Presbyteri Opera: Part II: Opera Homiletica, S. Hieronvmi Presbyteri Tractatus siue Homiliae in Psalmos, in Marci, Euanaelium Aliaque Uaria Argumenta, ed. D. Germanus Morin (Turnholti: Typographi Brepols Editores Pontificii, 1958), 3.

a concept or image recurring in different passages; in one context 'arrows' may represent apostles or evangelists, but in another, diabolical powers."<sup>30</sup>

On the other hand, Hippolytus, Bishop of Rome (170-236 C.E.), recognizing that the psalms do not occur in a regular historical order, suggested that the reason for such a discrepancy "is to be found in the numbers according to which the psalms are arranged."<sup>31</sup> Augustine (354-430 C.E.) also perceived the order of the psalms to be significant, although he was unable to determine what that significance was.<sup>32</sup>

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<sup>30</sup>P. G. Walsh, "Introduction to Cassiodorus, Flavius Magnus Aurelius," Cassiodorus: Explanation of the Psalms, trans. and annotated by P. G. Walsh, vol. 1, Psalms 1-50 (Psalms 1-51(50)). Ancient Christian Writers: The Works of the Fathers in Translation, ed. Walter Burghardt and Thomas Comerford Lawler, 51 (New York: Paulist Press, 1990), 10.

<sup>31</sup>Hippolytus, The Extant Works and Fragments of Hippolytus, trans. S. D. F. Salmond, in vol. 5 of The Ante-Nicene Fathers: Translations of the Writings of the Fathers down to A.D. 325, ed. Alexander Roberts and James Donaldson (reprint, New York: Charles Scribner's Sons, 1925), 200. Hippolytus concluded that the numbering of the psalms held spiritual significance. He was not specifically concerned, however, with making an exegetical interface between various psalms.

<sup>32</sup>Augustine writes: "Quamvis ordo Psalmorum, qui mihi magni sacramenti videtur continere secretum nondum mihi fuerit revelatus; tamen quia omnes centum quinquaginta numerantur, etiam nobis qui totius ordinis eorum altitudinem adhuc acie mentis non penetravimus, insinuant aliquid, unde non impudenter, quantum Dominus adiuvat, disputare possimus." Which is translated: "Although the order of the Psalms, which to me contains the secret of a great mystery, has not yet to me been revealed, nevertheless, because they number one hundred fifty, they suggest even to us who thus far have not penetrated with the eye of the mind the depth of their entire order, whereon we

During medieval times, various rabbis carried on heated debates regarding the nature of the relationship that exists between individual psalms. Abraham Ibn Ezra argued that there are no consistent chronological or thematic connections between psalms, thus each psalm stood alone. Simon summarizes Ibn Ezra's view, noting that "he [Ibn Ezra] does not see the Book of Psalms as a single unified work like the Pentateuch, but as five collections of psalms, which were gathered, assembled, and written down by the Men of the Great Assembly many years after their composition."<sup>33</sup>

In direct contrast to the view espoused by Ibn Ezra, rabbis such as Saadiah Gaon, Salmon ben Yeruham, Yefet ben 'Ali Halevi, and David Kimhi (RaDaK) defended the view that there are interconnections (primarily at the thematic level) between the various psalms, most particularly between adjacent psalms.<sup>34</sup>

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may, without being impudent, as far as God assists, be able to speak." Augustine, Sancti Aurelii Augustini Hipponensis Episcopi Opera Omnia. Enarrationes in Psalmos: Contenta in Ouato Tomo: Lars Altera, vol. 37, Patriologiae Cursus Completus, ed. J. P. Migne (Paris: n.p., 1845), 1960.

<sup>33</sup>Uriel Simon, Four Approaches to the Book of Psalms: From Saadiah Gaon to Abraham Ibn Ezra, trans. Lenn J. Schramm (Albany, N.Y.: State University of New York, 1991), 218.

<sup>34</sup>*Ibid.*, 29, 71, 96. See also David Kimhi, The Longer Commentary of R. David Kimhi on the First Book of Psalms (I-X, XV-XVII, XIX, XXII, XXIV), trans. R. G. Finch, Introduction by G. H. Box (London: SPCK, 1919), 12, 21.

The Reformers, by contrast to the medieval rabbis, generally speaking, left the issue of psalm-interrelationship untouched.<sup>35</sup>

Unlike for the Reformation Era, the 19th and 20th centuries have brought forth numerous scholars committed to the belief that the Psalter is a unified literary work, whose interpretation must be derived partly or solely from a literary perspective.<sup>36</sup> Most of the work has been done either at the thematic level (cf. Brennan, Brueggemann, Mays, McCann, Wilson)<sup>37</sup> or at the level of adjacent psalms (cf. Alexander,

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<sup>35</sup>Calvin, however, noted the introductory function of Psalm 1 in the present collection of the Psalter: "He who collected the Psalms into one volume . . . appears to have placed this Psalm at the beginning, by way of preface, in which he inculcates upon all the godly the duty of meditating upon the law of God." John Calvin, Commentary on the Book of Psalms, vol. 1 [Psalms i.-xxxv.], trans James Anderson (Edinburgh: The Calvin Translation Society, 1845), 1. Calvin does not suggest how the psalms were to be understood, whether in their literary context or otherwise. Furthermore, he makes no attempt, at least in his analysis of Psalms 107-118, to relate those psalms to each other or to suggest a specific purpose behind their ordering.

<sup>36</sup>For a comprehensive presentation of the history of literary and structural approaches to the Psalter see Howard, "Editorial Activity in the Psalter: A State-of-the-Field Survey," 52-70.

<sup>37</sup>In his introductory comments on the various psalms in rabbinic commentary on the psalms, Tehillim: A New Translation with a Commentary Anthologized from Talmudic, Midrashic and Rabbinic Sources, Avrohom Chaim Feuer frequently makes thematic connections from the present psalm to a previous psalm. The commentators themselves, however, do not regularly do so. See also Howard, "Editorial Activity in the Psalter: A State-of-the-Field Survey," 52-70.

Auffret, Delitzsch, Freedman). As noted above, Howard's dissertation on Psalms 93-100 and his article on Psalms 90-94 are the most extensive technical works to date dealing with the interrelationships among a group of psalms.<sup>38</sup> Howard, in his dissertation, analyzing the psalms from the syllabic through lexical and thematic levels, concludes that "Psalms 93-100 form a logically coherent unit within Book IV of the Psalter. . . [and even though] [t]hey did not likely exist as a separate collection after the fashion of Psalms 120-134, . . . a clear

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<sup>38</sup>In the late 1800's, John Forbes completed a commentary on the Psalter which highlights throughout various interconnections among the psalms. In the following he summarizes his central thesis for the understanding of the psalms:

we must not regard the Psalms merely as isolated productions, but that in the order in which we now possess them they have been arranged and connected together with very great care, so as to bring out and enforce certain truths with a clearness and distinctiveness not to be mistaken. So long as each Psalm is viewed as a separated and unconnected composition, it is easy to explain away its meaning, and to put upon its language very diverse and conflicting interpretations, according to the author, the occasion, and the age to which each critic may refer it. But when the Psalms are seen, in the form in which we now possess them, to have been grouped together as parts of a connected series, in order to bring out and give expression to some definite idea or important truth, we gain a certainty, not otherwise to be attained, of the meaning to be put upon the whole series, as well as upon individual expressions in each Psalm, which might otherwise be ambiguous.

John Forbes, Studies on the Book of Psalms: The Structural Connection of the Book of Psalms, both in Single Psalms and in the Psalter as an Organic Whole, ed. James Forrest (Edinburgh: T. & T. Clark, 1888), 2-3.

structure for the section is visible."<sup>39</sup> Regarding Psalms 90-94, Howard notes that "[s]ignificant links can be seen between every consecutive psalm in Psalms 90-94, and between many non-adjacent psalms as well."<sup>40</sup>

### Methodology of the Study

The purpose of this study is to analyze each of the psalms in the Psalms 107-118 corpus in order to observe how each functions within the context of the other psalms of the corpus. To accomplish this end, this study focuses its attention primarily on the lexical and thematic interconnections that exist within the 66 psalm dyads that comprise the corpus. Specifically, this study does the following:

1. Identifies for each psalm dyad the key-lexeme links, the thematic-lexeme links, and the incidental-lexeme links;
2. Uncovers the thematic flow among the various psalms of the corpus; and

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<sup>39</sup>Howard, "The Structure of Psalms 93-100," 216-17.

<sup>40</sup>Howard, "A Contextual Reading of Psalms 90-94," 123. Howard concludes (p. 123), pondering the wider significance of his findings for the understanding of Book IV of the Psalter: "It may well be, then, that the structure of Book IV is dependent upon the series of three groups mentioned above--90-94, 95-100, and 101-106--each with a relative internal coherence and significant subgroupings within it, and each also relating in significant ways to the others."



3. Assesses the sequential role that each psalm plays relative to the overall structure of the Psalms 107-118 corpus.

### General Analyses

The findings from the following 2 methodological approaches--lexeme frequency analysis and thematic analysis--provide the core content for the dissertation. They are used to compare each psalm with every other psalm in the Psalms 107-118 corpus and to determine whether or not valid connections can be made between any 2 given psalms. Furthermore, they supply data that offer insight into the extent to which the corpus as a whole is homogeneous.

### Lexeme Frequency Analysis

The function of lexeme frequency analysis is to identify the presence of significant lexical word-group units.<sup>41</sup> In this study, lexeme units are deemed to be important if (1) they contribute to the development of the theme or the motifs of a

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<sup>41</sup>For the purposes of the lexeme frequency analysis performed in this dissertation, the following word forms are excluded from analysis: conjunctions (attached or detached), prepositions (attached or detached), particles, negative adverbs, and personal pronouns. The fact that such linguistic units are not assessed does not imply that they do not contribute to the meaning of a given psalm, rather that they typically do not function either as major determinants of the theme of a specific psalm or as vital links that interconnect 2 or more psalms. The remaining terms are by definition declared to be significant, i.e., they are the terms that are to undergo investigation within this dissertation.

given psalm and are repeated within that psalm at a higher frequency rate than normally would be expected for a psalm of its size or (2) they are repeated in adjacent or in non-adjacent psalms within the corpus in greater numbers than the size of the corpus (relative to the size of the Psalter) anticipates.

A computer scan of the Psalter reveals that the 150 Psalms of the Psalter contain 29,783 words.<sup>42</sup> Based on that same computer search, the 12 psalms of the Psalms 107-118 corpus house 2131 words, i.e., the present corpus has 8.0% of the total number of psalms of the Psalter and approximately 7.0% of its words.

Certain lexemes occur within the Psalms 107-118 corpus at a frequency rate higher than might be expected for a corpus of this size.<sup>43</sup> There are 5 lexemes in the 12 psalms under study

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<sup>42</sup>The word count data in this paragraph only (unless otherwise indicated) is taken from acCordance: Software for Biblical Studies, Version 1.1, Oak Tree Software Specialists, Altamonte Springs, Fla. These figures are to be used for their relative value because of the different manner in which acCordance and this dissertation define the term "word." acCordance is a tagged software program which includes as part of its understanding of "word" the attached conjunctions, articles, prepositions, and pronouns. By contrast, this thesis (see above) does not separate out those attached morphemes in its determination of what is to be identified as a word. The assumption being made here, therefore, is that the relative number of attached morphemes does not generally vary from psalm to psalm and that over the 150 psalms of the Psalter, any minor variations would be cancelled out. Thus the percentages of "words" in this thesis (even though being drawn from a different measurement system) should closely approximate those percentages shown here for the acCordance data.

<sup>43</sup>See Appendix A

that surface 10 times or more in the corpus and total 15% or more of all the occurrences of those lexemes within the Psalter: **יָדָה** (to thank), **בֵּית** (house), **הָיָה** (to be), **בָּרַךְ** (to bless), and **הָלַל** (to praise). This clustering of terms (in their context within the corpus) suggests that a theme of the corpus may relate to the expression of gratitude to God either for who He is or for what He has done.<sup>44</sup> In addition, there are 11 lexemes in the corpus that encompass a minimum of 25% of all the occurrences of those lexemes in the book of the Psalms. Several of these lexemes seem to be linked directly or by their context in some way to the concept of suffering, either that of the people of God or of their enemies.<sup>45</sup> The combination of these 2 groupings of lexemes lends support for a view that one focus of the Psalms 107-118 corpus is on the praise of God who

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<sup>44</sup>Curiously, of the 3 most frequently used terms in this corpus that express gratitude to God (i.e., **יָדָה**--to thank, **בָּרַךְ**--to bless, and **הָלַל**--to praise), none occurs in either Psalms 110 or 114. Those 2 psalms, however, are themselves, in essence, declarations of God's greatness and power. As such, those psalms may be classified as encomia themselves, thereby supporting the overall theme of gratitude to God as found in this corpus.

<sup>45</sup>Those terms are as follows: **מָוֶל** (to cut off), **מִצְוָקָה** (distress), **שֹׁטֵן** (accuser), **נוֹעַ** (to shake, waver), **רָעֵב** (hungry), **סָבַב** (to turn about, surround), **אֲבִיּוֹן** (affliction), and **מַעֲט** (few, to be little). Note that not all of these terms are always used within a context of suffering, but all of them at one time or another within this corpus relate in some way to the issue of suffering.

is needed in the midst of distress or who is in some manner connected to the affliction of those who do not follow Him.

This dissertation, moreover, categorizes all of the lexemes that overlap between 2 or more psalms into 3 types: key-lexeme links, thematic-lexeme links, and incidental-lexeme links. Key-lexeme links are defined as either rarely used words or words used in unique ways that may have led an editor or a compiler of the Psalter to place the psalms (in which the terms occur) in the positions within the corpus in which the psalms are found. Thematic-lexeme interconnections are classified as those terms (other than key-lexeme links) that directly advance the development of a theme that appears within the psalms of which those terms are a part. Incidental-lexeme linkages, by default, are identified as all other significant lexeme family groups that do not function either as key-lexeme links or as thematic-lexeme links. The primary focus the lexeme frequency analysis portion of Chapter 2 presents an assessment of the function of these 3 groups (mainly of key-lexeme links and thematic-lexeme links) as they reveal the interrelationships among the psalms of the corpus.

### Thematic Analysis

This dissertation also performs a thematic analysis of each of the psalms of the Psalms 107-118 corpus. The dissertation then traces the various themes across the boundaries of a given

psalm in order to discover whether or not those themes function as linkages among the psalms of the corpus.

Determination of the theme of a psalm depends, among other considerations, on understanding the poet's use of (1) lexical units (presence and frequency of word groups as well as deployment of terms that fall within a given semantic range), (2) grammatical and structural techniques to convey emphasis (e.g., refrains, chiasm, inclusio, pattern shifts, doubling of words, and "redundant" terminology), and (3) content flow. "Theme," as herein understood, is the essential content or subject-matter of a psalm.<sup>46</sup>

### Structural Analysis

In order to determine the overall composition of the corpus, this study compares each psalm to every other psalm as they are related sequentially within the Psalms 107-118 corpus. This study does so, in part, by assessing the impact that the above-mentioned lexical, thematic, and structural patterns have on the corpus as a whole. This study also seeks to discover transitional techniques that may have been used to ensure a flow of thought between adjacent psalms.<sup>47</sup>

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<sup>46</sup>Watson, Classical Hebrew Poetry: A Guide to its Techniques, 81.

<sup>47</sup>H. Van Dyke Parunak, "Transitional Techniques in the Bible," Journal of Biblical Literature 102 (1983): 525-48.

### Plan of the Study

Chapter 2, the heart of this study, compares each psalm to every other psalm in the corpus at the level of the lexical and thematic interconnections that exist among those psalms.

Chapter 2, moreover, describes each psalm in its textual context within the Psalms 107-118 corpus.

Chapter 3 presents the summary, conclusions, and implications of the study.

## CHAPTER 2

### THE TEXTS IN CONTEXT

Chapter 2 describes the significant interconnections that exist between the various psalms of the Psalms 107-118 corpus. To do so, this chapter compares each psalm with every other psalm of the corpus, resulting in a total of 66 separate assessments.<sup>1</sup> The chapter analyzes those inter-psalm relationships according to the 2 primary research methods described in Chapter 1 above, i.e., according to lexeme frequency analysis and thematic analysis.<sup>2</sup>

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<sup>1</sup>In other words, Chapter 2 first analyzes Psalm 107 in relation to Psalm 108, then it assesses Psalm 107 in comparison to Psalm 109, after which it compares Psalm 107 with Psalm 110, and so on through Psalm 118. Next, the chapter compares Psalm 108 in relation to each individual psalm from Psalm 109 through Psalm 118. The chapter applies a similar procedure to each of the remaining psalms of the corpus (through Psalm 117) as each psalm relates to each of the psalms subsequent to it. Since there are no psalms within the corpus subsequent to Psalm 118, the chapter does not include a similar assessment for Psalm 118. The inter-psalm relationships for Psalm 118, however, are included within the assessments for each of the psalms previous to it. Furthermore, this chapter presents for each of the 12 psalms of the corpus a summary analysis of the various interconnections.

<sup>2</sup>The data from which the inter-psalm lexeme connections are drawn are recorded in Appendix B.

A given lexeme or theme, however, does not necessarily elicit a connection between every pair of psalms being compared. Due to space considerations, therefore, this presentation focuses only on those lexical or thematic components that suggest the possibility of the existence of an interconnection between any 2 given psalms.<sup>3</sup>

By taking the above-cited approach to the analysis of inter-psalm relationships, this dissertation seeks to provide a comprehensive analysis of 2 important literary components which the authors or editors of the psalms of the Psalter appear to have taken into consideration as they implemented their craft. The systematic approach of this dissertation, therefore, is designed to be thorough in its search for lexical and thematic connections between psalms that previously may have been undiscovered.<sup>4</sup>

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<sup>3</sup>See "Lexeme Frequency Analysis" in Chapter 1 for a discussion of the lexeme search parameters within this dissertation.

<sup>4</sup>Few studies have provided a comprehensive assessment of an extended sequence of psalms beyond that of a dyad. Howard's dissertation on Psalms 93-100, however, provides a notable exception to this general rule. David Morris Howard, Jr., "The Structure of Psalms 93-100" (Ph.D. diss., University of Michigan, 1986), forthcoming as The Structure of Psalms 93-100, University of California at San Diego Biblical and Judaic Series 5 (Winona Lake, Ind.: Eisenbrauns).



Psalm 107 in Context

Introduction to Psalm 107

Psalm 106 concludes Book IV of the Psalter on less than a joyous note, having just surveyed Israel's history of rebellion; by contrast, Psalm 107, as it introduces Book V, offers hope for those who turn to God.<sup>5</sup> Psalm 107, furthermore, presents God's response to the desperate cry of His people in Ps 106:47--  
 הוֹשִׁיעֵנוּ יְהוָה אֱלֹהֵינוּ ("deliver us, O LORD our God") --for Psalm 107 describes God's compassion toward His people in delivering them from their distress.

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<sup>5</sup>Hengstenberg understands Psalm 107 to have been composed after the exile "when the whole of Israel were assembled at Jerusalem, and sacrifices were offered to the Lord upon the newly-erected altar" but before the rebuilding of the temple was begun. The psalm was then appended to Psalms 101-106 "and thus completed the number seven, the first and last word of which is the mercy of the Lord." E. W. Hengstenberg, Commentary on, the Psalms, vol. 3, trans. John Thomson and Patrick Fairbairn, Clark's Foreign Theological Library, vol. 12 (Edinburgh: T. & T. Clark, 1848), 286-87. Technically, חֶסֶד (lovingkindness), translated by Hengstenberg as "mercy," is not the last Hebrew word of Ps 107:43 (יְהוָה--the LORD--is the last word) and is only the first Hebrew word of Ps 101:1 after the superscription (לְדָוִד מִזְמוֹר--a psalm of David) is removed from consideration.

Psalm 107 divides into 2 main sections.<sup>6</sup> First, vv. 1-32 picture God's positive response to His people's plea for deliverance primarily in 4 different situations (each of which is concluded with a refrain that issues a challenge to God's people to give Him thanks for His lovingkindness and for His great works on their behalf). Second, vv. 33-42 present God's control over creation and how He exercises that power to bless those who are downtrodden. This final section concludes, moreover, with an echo (in reverse order to the challenges found in the refrains of vv. 8, 15, 21, 31) for all who would be wise to consider God's great works and His lovingkindness.

Section one (vv. 1-32) begins with 3 verses of general praise for redemption from exile followed by 4 segments in which a different special circumstances of rescue are described. In vv. 4-9, God delivers people from a wilderness journey in which they had been wandering aimlessly; in vv. 10-16, from a time of bondage and imprisonment; in vv. 17-22, from the face of death

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<sup>6</sup>Regarding these 2 sections, Anderson labels the first section (vv. 1-32) "a Thanksgiving" and the second section (vv. 33-42) either "a Praise to Yahweh" or a "Wisdom Hymn". A. A. Anderson, The Book of Psalms: Vol. II: Psalms 73-150, New Century Bible Commentary, ed. Ronald E. Clements and Matthew Black (Grand Rapids, Mich.: Eerdmans, 1972), 749.

(due to illness?), and in vv. 23-32, from the "natural" disasters experienced by those who do business on the seas.<sup>7</sup>

Section two (vv. 33-42) divides into 2 subsections. The first (vv. 33-38) describes God's ability to alter climatic and geological conditions in order to judge wickedness and to help those who are in need. The second subsection (vv. 39-42) focuses on God's ability to turn upside down the power structures established by humans in order to bring down from positions of power those who oppress others and to lift up those who previously had been helpless.

## Psalms 107 and 108

### Lexical Interconnections

A comparison of the lexemes studied in Psalms 107 and 108 produces the following frequency-of-occurrence data, separated into key-lexeme links, thematic-lexeme links, and incidental-lexeme links:<sup>8</sup>

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<sup>7</sup>The storm that impacts the sailors and tradesmen on the sea in vv. 25-27 is, in fact, a supernatural disaster, brought about by God Himself.

<sup>8</sup>See Chapter 2 above for a definition of what qualifies here and *passim* in this chapter as a significant lexeme, a "key-lexeme link," a "thematic-lexeme link," and an "incidental-lexeme link."

### Key-Lexeme Links

צָרָר<sup>9</sup> (107:2, 6, 13, 19, 28--108:13, 14)--adversary, distress

### Thematic-Lexeme Links

יָדָה<sup>10</sup> (107:1, 8, 15, 21, 22, 31--108:4)--give thanks,  
thanksgiving

יְהוָה<sup>11</sup> (107:1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43--108:4)--LORD

חַסֵּד (107:1, 8, 15, 21, 31, 43--108:5)--lovingkindness

אֱלֹהִים<sup>12</sup> (107:11--108:2, 6, 8, 12[2x], 14)--God

עֲזָר<sup>13</sup> (107:12--108:13)—help

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<sup>9</sup>The צָרָר lexical family includes צָר (adversary, distress), צָרָה (terror, distress), and מִצָּר (distress) here and *passim* in this chapter.

<sup>10</sup>The יָדָה lexical family includes יָדָה (give thanks) and תּוֹדָה (thanksgiving) here and *passim* in this chapter.

<sup>11</sup>The יְהוָה lexical family includes יָה (LORD) and יְהוָה, (LORD) here and *passim* in this chapter. Although according to Brown, Driver, and Briggs, both יָה and יְהוָה are subsets of הוּה (be), for the purposes of this dissertation the 2 divine names are subsumed under the title "יְהוָה" lexeme family." The lexeme family of הִיָּה (be), therefore, is treated as a separate unit. BDB, 217-19.

<sup>12</sup>The אֱלֹהִים lexical family includes אֵל (God), אֱלֹה (God), and אֱלֹהִים (God) here and *passim* in this chapter.

<sup>13</sup>The עֲזָר, lexical family includes both the noun (עֲזָרָה) and verb (עָזַר) forms of the term translated "help" here and *passim* in this chapter.

יִשַׁע<sup>14</sup> (107:13, 19--108:7, 13)--save, deliver<sup>15</sup>  
 רוֹם (107:25, 32--108:6)--exalt, lift up  
 נָחָה (107:30--108:11)--lead, guide

#### Incidental-Lexeme Links

אֶרֶץ (107:3, 34, 35--108:6)--earth, land  
 עִיר (107:4, 7, 36--108:11)--city  
 אָדָם (107:8, 15, 21, 31--108:13)--man  
 לֵב (107:12--108:2)--heart  
 יָצָא (107:14, 28--108:12)--go forth  
 כָּל (107:18, 27, 42--108:6)--all  
 דְּבַר (107:20--108:8)--word, speak  
 עָשָׂה<sup>16</sup> (107:22, 23, 24, 37--108:14)--work, do, make  
 שָׁמַיִם (107:26--108:5, 6)--heavens  
 עָם (107:32--108:4)--people  
 כּוֹן (107:36--108:2)--establish

The 20 lexeme families cited above represent 13% (20 of 153) of the separate lexemes of Psalm 107 and 30% (20 of 67) of the lexemes of Psalm 108.<sup>17</sup>

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<sup>14</sup>The יִשַׁע lexical family includes יִשַׁע (save, deliver), יְשׁוּעָה (salvation), and תְּשׁוּעָה (deliverance) here and *passim* in this chapter.

<sup>15</sup>The יִשַׁע lexeme thematically links not only Psalms 107 and 108 but also Psalms 106 and 109 in a quadruple grouping of psalms that crosses the boundary between Books IV and V of the Psalter.

<sup>16</sup>The עָשָׂה lexical family includes עָשָׂה (do, make) and מַעֲשֵׂה (work) here and *passim* in this chapter.

<sup>17</sup>For the percentage data related to the lexical frequency analysis of psalm dyads, here and *passim* in this chapter, see Appendix C which summarizes (both as raw data and as percentage

The key connecting lexeme family identified above--**צַר** (adversary, distress)--occurs 7 times within these 2 psalms. That figure is approximately 9% of the 82 occurrences of the lexeme family in the Psalter, i.e., a frequency that is nearly 4 times greater than is to be expected for any 2 psalms whose verse totals equal those of Psalms 107 and 108.<sup>18</sup> Furthermore, the usage of **צַר** in Pss 107:2 and 108:13, 14 functions as an *inclusio* emphasizing the fact that God gives victory over the **צַר**, the adversary.

The 8 thematic lexical connections noted above center around 2 primary themes: the praise of the LORD and the LORD's deliverance or guidance of His people. These 2 themes play important roles in both Psalms 107 and 108.<sup>19</sup>

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data) the lexeme frequency data for the various psalms of the corpus.

<sup>18</sup>These statistics are especially instructive in light of the frequency of the lexeme family **צַר** in the 4 sequential psalms of 105-108. Those 4 psalms together contain 10 of the 82 occurrences in the Psalter (i.e., 12%). In addition, 50% (11 of 22) of all the occurrences of the **צַר** lexeme family in Book V of the Psalter are found in the Psalms 107-118 corpus. The 7 instances found here in Psalms 107-108, therefore, account for nearly 1/3 (32%) of those Book V occurrences.

<sup>19</sup>Mays identifies these 2 themes in Psalm 107: "Two patterns unite the psalm. The first is that of the imperative hymn in verse 1 with its summons to thankful praise supported by a statement of the basis and content of the praise (God's goodness, loyal love). . . .

"The second pattern is that of the narrative of deliverance from the prayer of thanksgiving . . . James Luther Mays, Psalms, Interpretation: A Bible Commentary for Teaching and

Both psalms point out that thanks (יִדָּה) is to be given to the LORD (יְהוָה)<sup>20</sup> because of His lovingkindness (חַסֵּד). He is, moreover, to be exalted (רוּם).

Furthermore, if God (אֱלֹהִים) is not to be found, either because His people have rebelled against Him or because He has rejected them (as a consequence of their sin?), then there is no true help (עֲזָרָה) for His people. Yet, if they turn to Him, He

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Preaching, ed. James Luther Mays (Louisville: John Knox, 1994), 345.

Hengstenberg finds parallel themes in Psalm 108: "The Psalmist . . . expresses . . . confidence in . . . God, and praises him because of the fulness of his mercy and truth, ver. 2-6; entreats him to impart his salvation [i.e., deliverance], and founds this prayer upon the firm ground of the word and promise of God by which Israel is assured of perpetual possession of his land, and victory over the neighboring nations, ver. 7-10." Hengstenberg, *Commentary on the Psalms*, vol. 3, 299.

<sup>20</sup>Assuming that Psalm 108 is in fact a compilation of Pss 57:8-12 and 60:7-14, then the presence of the lexeme יְהוָה (LORD) in Ps 108:4 is instructive. The original rendering of that verse (Ps 57:10) included אֲדֹנָי (Lord) rather than יְהוָה (LORD). In Psalms 107-118, the lexeme אֲדֹנָי (Lord) occurs in only 4 verses (Pss 109:21; 110:1, 5; 114:7) but never once in the context of being the recipient of thanks. That context within the corpus under study is reserved all but once for the lexeme יְהוָה (LORD--Pss 107:1, 8, 15, 21, 31; 108:4; 109:30; 111:1; [116:17]; 118:1, 19, 29). The only other verse in the corpus that refers to deity as being the recipient of thanks is Ps 118:28 where the lexeme אֱלֹהִים (God) occurs. The fact that the lexeme אֲדֹנָי (Lord) in Ps 57:10 is altered to read יְהוָה (LORD) in Ps 108:4 suggests the hand of an editor that worked to revise an earlier psalm to fit into a later context where the preferred appellation for deity is the lexeme יְהוָה (LORD). Including its use in Ps 108:4, the lexeme family יְהוָה (LORD) occurs 99 times in the corpus.

delivers (יִשָּׁע) them from their distress and guides (נִחֶה) them to safety.

### Thematic Interconnections

Psalms 107 and 108 hold numerous thematic concepts in common. For example, both psalms emphasize (either by means of direct commands or by indirect suggestions) the need to praise יהוה (the LORD) or to give Him thanks (Pss 107:1, 8, 15, 21; 108:2, 3,<sup>21</sup> 4<sup>22</sup>). The 2 psalms also highlight the fact that the LORD is able to deliver from distress or from adversaries those who call upon Him (Pss 107:2, 3, 6, 7, 9, 13, 14, 16, 19, 20, 30; 108:7, 13, 14).<sup>23</sup>

Furthermore, according to Brennan, Ps 108:4-5 "respond to the invitation expressed so insistently in 107, 1-3, 8-9, 15-16, 21-22, 31-32, but the thanksgiving of 108 is tempered by the realization that the danger is not yet over, nor is redemption

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<sup>21</sup>Compare Ps 150:3 regarding instruments used in praise of God.

<sup>22</sup>Delitzsch points out that "[t]he אֱלֹהֵיךָ in ver. 4 and the whole contents of the Psalm [108] is the echo to הוֹדֵי of the preceding Psalm [107]." Franz Delitzsch, Biblical Commentary on The Psalms, trans. Francis Bolton, vol. 3 (Grand Rapids, Mich.: Eerdmans, 1968), 173.

<sup>23</sup>In Psalm 107, the nation itself or different groups of people who are in distress cry out for help (Ps 107:6, 13, 19, 28), whereas in Psalm 108, the speaker in that psalm cries out for deliverance, sometimes speaking for himself (Ps 108:7) and sometimes for the nation (Ps 108:13, 14).



yet fully achieved."<sup>24</sup> Thus, as Brennan concludes, "it is not surprising that 108, 13-14 prays for deliverance from oppression, as 107, 2. 6. 13. 19 had given thanks for it."<sup>25</sup>

Allen also observes this interconnection between the 2 psalms when, in reference to Psalm 108, he states: "Its position after Ps 107 reflects not only the shared divine attribute of **חסד** 'loyal love' (v. 5), but also its historical and theological setting: after return to the land, the hope of total repossession and of vindication of God's sovereignty by means of Edom's conquest remains as the goal of his people."<sup>26</sup>

In addition, both Psalms 107 and 108 present the case against the enemies of God and of His people by alternating between singular and plural grammatical forms. Psalm 107 begins its discussion with the singular **צַר** (adversary--v. 2), shifts to the plural **נְדִיבִים** (princes--v. 40), and returns to the singular **עוֹלָה** (unrighteousness--v. 42).<sup>27</sup> Psalm 108 utilizes the

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<sup>24</sup>Joseph P. Brennan, "Some Hidden Harmonies in the Fifth Book of Psalms," in Essays in Honor of Joseph P. Brennan, ed. Robert F. McNamara (Rochester, N.Y.: Saint Bernard's Seminary, 1976), 130.

<sup>25</sup>Brennan, "Some Hidden Harmonies in the Fifth Book of Psalms," 130.

<sup>26</sup>Leslie C. Allen, Psalms 101-150, Word Biblical Commentary 21 (Milton Keynes, England: Word [UK], 1983), 66.

<sup>27</sup>The singular forms, **צַר** and **עוֹלָה**, however, undoubtedly represent plural concepts, i.e., generic groups.

reverse order: plural, singular, and plural. Ps 108:8-10 cite a group of nations as the enemies of God, Ps 108:13 an individual adversary (צַר), and Ps 108:14 multiple adversaries (צָרִים).

## Psalms 107 and 109

### Lexical Interconnections

An analysis of the lexemes studied in both Psalms 107 and 109 generates the following results:

#### Key-Lexeme Links

חסד (107:1, 8, 15, 21, 31, 43--109:12, 16, 21, 26)--  
lovingkindness

#### Thematic-Lexeme Links

ידה (107:1, 8, 15, 21, 22, 31--109:30)--give thanks,  
thanksgiving  
יהוה (107:1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43--  
109:14, 15, 20, 21, 26, 27, 30)--LORD  
טוב (107:1, 9--109:5,21)--good  
נפש (107:5, 9[2x], 18, 26--109:20, 31)--soul  
נצל (107:6--109:21)--deliver  
עני<sup>28</sup> (107:10, 17, 41--109:16, 22)--affliction  
כשל (107:12--109:24)--stumble  
עזר (107:12--109:26)--help  
ישע (107:13, 19--109:26,31)--save, deliver  
עון (107:17--109:14)--iniquity  
רעה (107:26, 34, 39--109:5)--evil, misery

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<sup>28</sup>The lexeme עני (affliction) is used (here and *passim* in this chapter) in place of the root lexeme ענה, (be afflicted) to represent the lexical family that includes ענה (be afflicted) and עני (affliction) and to distinguish that group of lexemes from the lexical family that is represented elsewhere in the corpus (Pss 108:7; 118:5, 21) by the root lexeme ענה (answer).

נוע (107:27--109:10, 25[2x])--stagger  
 שמח (107:30, 42--109:28)--joyful, rejoice, be glad  
 הלל (107:32--109:30)--praise<sup>29</sup>  
 ברך (107:38--109:28)--bless, knee  
 אביון (107:41--109:16, 22, 31)--needy  
 פה (107:42--109:2[2x], 30)--mouth

#### Incidental-Lexeme Links

יד (107:2--109:27)--hand  
 ארץ (107:3, 34, 35--109:15)--earth, land  
 הלך (107:7--109:23)--go, walk  
 בן (107:8, 15, 21, 31--109:9, 10)--son, (pl.) children  
 אלהים (107:11--109:1, 26)--God  
 לב (107:12--109:22)--heart  
 יצא (107:14, 28--109:7)--go forth  
 כל (107:18, 27, 42--109:11)--all  
 מות (107:18--109:16)--death, die  
 דבר (107:20--109:2, 3, 20)--word, speak  
 עשה (107:22, 23, 24, 37--109:16, 21, 27)--work, do, make  
 מים (107:23, 33, 35[2x]--109:18)--water  
 רב (107:23--109:30)--many  
 ראה (107:24, 42--109:25)--see  
 עמד (107:25--109:6, 31)--stand  
 קום (107:29--109:28)--rise  
 חפץ (107:30--109:17)--delight, desire  
 שים (107:33, 35, 41--109:5)--set  
 מאד (107:38--109:30)--greatly  
 מעט (107:38,39--109:8)--decrease

These 38 lexemes equal 25% (38 of 153) of the total lexeme population of Psalm 107. The 38 lexemes, moreover, represent 30% (38 of 126) of the lexical families of Psalm 109.

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<sup>29</sup>Praise in both psalms is to occur in public--in the presence of the elders in Ps 107:32 and in the midst of many in Ps 109:30.

The key-lexeme link identified above for Psalms 107 and 109--**חסד** (lovingkindness)--occurs a total of 10 times in the 2 psalms. That number is approximately 8% of the 130 occurrences of the term **חסד** in the Psalter, i.e., nearly 4 times as often as would normally be expected to be found in any given pair of psalms containing the same verse total as that found in Psalms 107 and 109. In Psalm 107, God's **חסד** is presented as a reason for giving praise and thanksgiving to God. That **חסד** (lovingkindness), moreover, is understood in relation to God's deliverance of those in need. To a lesser extent, **חסד** in Psalm 109 also occurs in relation to God's act of deliverance. Furthermore, in both psalms (Pss 107:1; 109:21), **חסד** is brought into close proximity with the concept of "good" (**טוב**).<sup>30</sup>

The multitude of thematic lexical connections between Psalms 107 and 109 center around 3 foci.<sup>31</sup> First, God is to be thanked or praised (**ידה**--give thanks, thanksgiving; **יהוה**--LORD;

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<sup>30</sup>Although the term **חסד** (lovingkindness) at times occurs in the context of **טוב** (good), the term **חסד**, in Ps 109:16, provides a contrast to that which is good when the failure of the wicked to show **חסד** to others is deemed to be a grounds for judgment.

<sup>31</sup>Note that the same lexeme may be used to convey more than 1 thematic concept.

טוב--good; שמח--joyful, rejoice, be glad; הלל--praise, and פה<sup>32</sup>—mouth).

Second, God delivers those who are in distress (who have placed their trust in Him) and provides for them (יהוה—LORD, נפש--soul; נצל--deliver; עזר--help; ישע--save, deliver; ברך--bless, knee; and אביון--needy).

Third, those who are out of God's will are seen to exhibit an ungodly character or are pictured as facing serious problems (יהוה--LORD; נפש--soul; עני--affliction; כשל--stumble; עון--iniquity; רעה--evil, misery; נוע stagger; and פה—mouth).

### Thematic Interconnections

Both Psalms 107 and 109 address the need for the LORD to rescue those in distress who cry out to Him for help. Psalm 107 cites 4 examples (vv. 4-5, 10-12, 17-18, 23-27) of those who are in desperate need of deliverance from extremely difficult situations (sometimes as a result of their own actions, sometimes not). Psalm 109, in its entirety, essentially is a plea for deliverance from an oppressive situation. Similar

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<sup>32</sup>The lexeme פה (mouth) links in a dual sense across the 2 psalms. In Ps 107:42, the ungodly person is so overwhelmed at what God does that he cannot even open his mouth to say anything. Yet, in Ps 109:2, when wicked people do not see God at work, when He is seemingly silent (Ps 109:1), they boldly open their mouths (described as wicked and deceitful) to attack God's servant (cf. Ps 109:3-4). By contrast, the righteous person (in this case, the speaker in this psalm), after he has observed God's actions on his behalf, will use his mouth to offer thanks and praise to God (Ps 109:30).

terminology and expressions of thought arise in both psalms to describe the person in need and the desperate situation that that individual faces: affliction or suffering (Pss 107:17, 41; 109:22); a desperate need (Pss 107:41; 109:16, 22, 31); a sense of impending death (Pss 107:10, 14, 18; 109:23); a feeling of reeling, staggering, tottering, or faltering (Pss 107:27; 109:24); and a sense of hungering, thirsting, or fainting (Pss 107:5; 109:24).

The 2 psalms, moreover, proclaim that true deliverance (salvation) from distress comes from the LORD. The LORD's willingness to rescue those in need is couched in His lovingkindness (Pss 107:1-2, 6-8, 13-15, 19-21, 28-31; 109:21, 26). Furthermore, those who are delivered from such a distress need to offer thanksgiving and praise to the LORD (Pss 107:2, 8, 15, 21, 31; 109:30-31).

Psalm 107 concludes with the wicked being unable to say anything because God has done such a wonderful work for His people (v. 42). Psalm 109 may be keying off that reality when the psalm records a plea for God, once again, to do His great work on behalf of the one who trusts God, because the wicked are no longer silent, but are speaking out boldly against that righteous individual (v. 2).

Psalm 107 also ends with the thought that God provides for the needy, setting him in a secure place away from affliction

(v. 41). This thought reverberates in the ending of Psalm 109 when the psalm declares that God once more protects the needy, keeping him safe from the attacks of the enemy (v. 31).

Both Psalms 107 and 109, furthermore, alternate between singular and plural grammatical forms to present the case against the enemies of God and of His people. Psalm 107 exhibits the following order: singular **צָר** (adversary--v. 2), plural **נְדִיבִים** (princes--v. 40), and singular **עוֹלָה** (unrighteousness--v. 42).<sup>33</sup> Psalm 109, however, utilizes the opposite order--plural (vv. 2-5), followed by singular (vv. 6-19), followed by plural (vv. 20, 25, 27-29, 31).

### Psalms 107 and 110

#### Lexical Interconnections

Psalms 107 and 110 only rarely exhibit lexical duplication, as the following reveals:

#### Key-Lexeme Links

none

#### Thematic-Lexeme Links

**יהוה** (107:1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43--110:1, 2, 4)--  
LORD

#### Incidental-Lexeme Links

**עולם** (107:1--110:4)--forever

**אָרֶץ** (107:3, 34, 35--110:6)--earth, land

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<sup>33</sup>The singular forms, **צָר** and **עוֹלָה**, however, undoubtedly represent plural concepts, i.e., generic groups.

דרך (107:4, 7[2x], 17, 40--110:7)--way  
 מלא (107:9--110:6)--fill  
 ישב (107:10, 34, 36--110:1)--sit, dwell  
 שלח (107:20--110:2)--send  
 רום (107:25, 32--110:7)--exalt, lift up  
 עם (107:32--110:3)--people  
 רבה (107:38--110:6)--broad, increase

The 10 lexemes held in common by Psalms 107 and 110 account for 7% (10 of 153) of the total number of lexemes in Psalm 107 and 21% (10 of 47) of the lexical families of Psalm 110.

There are no key-lexeme interconnections between the 2 psalms under consideration.

The primary thematic-lexical linkage between Psalms 107 and 110 is the divine name יהוה (LORD). In both psalms, יהוה is understood to be the one who is in charge of that which is taking place. This lexeme, moreover, is the most frequently occurring lexeme in each of the 2 psalms.

### Thematic Interconnections

The primary theme that extends across both Psalms 107 and 110 is that the God is more than capable of securing victory in the face of any difficulty, whether a distressing situation or a powerful enemy (Pss 107:6-7, 13-14, 19-20, 28-30, 33-38, 39-41; 110:5-6).

To express this theme, both psalms make extensive use of a disinterested narrational style of presentation as opposed to a first-person account of events. Psalm 110 utilizes the



narrational style exclusively. Psalm 107, however, intersperses personal commentary throughout its narration by means of the jussive form (Ps 107:2, 8, 15, 21-22, 31-32, 43).

## Psalms 107 and 111

### Lexical Interconnections

Lexical replication between Psalms 107 and 111 occurs, as follows:

#### Key-Lexeme Links

עָשָׂה (107:22, 23, 24, 37--111:2, 4, 6, 7, 8, 10)--work, do, make

#### Thematic-Lexeme Links

יָדָה (107:1, 8, 15, 21, 22, 31--111:1)--give thanks,  
thanksgiving

יְהוָה (107:1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43--111:1[2x],  
2, 4, 10)--LORD

עוֹלָם (107:1--111:5, 8, 9)--forever

פֶּלֶא (107:8, 15, 21, 24, 31--111:4)--wonderful work

הֵלֵל (107:32--111:1)--praise<sup>34</sup>

#### Incidental-Lexeme Links

טוֹב (107:1, 9--111:10)--good

יָד (107:2--111:7)--hand

יָשָׁר (107:7, 42--111:1,8)--straight, upright

כָּל (107:18, 27, 42--111:1,2,7,10)--all

שִׁלַּח (107:20--111:9)--send

עָמַד (107:25--111:3, 10)--stand

חִכְמָה (107:27--111:10)--wisdom

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<sup>34</sup>Praise, according to both psalms, is offered in public, in the midst of God's people--specifically at the seat of the elders in Ps 107:32 and in the company of the upright and in the assembly in Ps 111:1.

חפץ (107:30--111:2)--delight, desire

עם (107:32--111:6, 9)--people

As the above list indicates, there are 15 lexemes of Psalm 107 (10% of the 153 lexemes of the psalm) that are also extant in Psalm 111. Those 15 terms represent 31% (i.e., 15 of 48) of the lexeme families of Psalm 111.

A key-lexical link between the 2 psalms is a subset of the general category עשה (work, do, make), namely, the term מעשה (work--Pss 107:22, 24; 111:2, 6, 7).<sup>35</sup> What makes this seemingly common<sup>36</sup> term a significant link between the psalms in question is the fact that all 5 usages are identified as being the action the LORD (e.g., His work, the work of the LORD) as opposed to those of man.<sup>37</sup> Such is not the case for the 2 immediately antecedent usages of מעשה (work) in the Psalter (Ps 106:35, 39) and for the immediately subsequent occurrence (Ps 115:4)--all 3

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<sup>35</sup>The remaining uses of עשה itself, however, are deemed to be incidental-lexeme links.

<sup>36</sup>The lexeme מעשה (work), a subset of the lexeme family of עשה (work, do, make), occurs 234 times in the Hebrew Scriptures, but only 39 times in the Psalter, 15 of which are found in Book V. Of those 15 instances, 7 are located in the Psalms 107-118 corpus, with 5 being present in these 2 psalms (i.e., approximately 6 times the number of instances to be expected within the Psalter for 2 psalms the size of Psalms 107 and 111).

<sup>37</sup>All 5 instances of מעשה in Psalms 107 and 111 are plural forms. The next occurrence of the term (Ps 115:4), by contrast, is singular.

of which refer to the activity of man. The **מַעֲשֵׂה** (work) of the LORD (as it is presented in these 2 psalms), moreover, is viewed in a positive light by those who experience it.

There are 2 primary themes captured by the thematic-lexical interconnections between Psalms 107 and 111: (1) the LORD is great and performs marvelous works on behalf of His people and (2) the LORD is worthy of honor. The LORD (**יְהוָה**) is the prime mover in both psalms; He is understood to be a doer of wonderful works (**פְּלֵא**) that remain forever (**עוֹלָם**). He is therefore to be thanked (**יִדָּה**) and praised (**לְהַלֵּל**).

#### Thematic Interconnections

Written for the most part from the perspective of a narrator--as opposed to being a first-person expression of personal thoughts and feelings--Psalms 107 and 111 present the wondrous works of the LORD as an important theme.<sup>38</sup> The wonders and works of the LORD in Psalm 107 center around His control over the elements that allows Him to deliver those who turn to Him in the midst of their distress (Ps 107:6-9, 13-16, 19-22, 28-31, 33-36, 38-41). Those wonders and works, moreover, are a cause for joyful thanksgiving by God's people (Ps 107:8, 15, 21, 22, 24, 31). Likewise in Psalm 111, God's works are

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<sup>38</sup>As noted above, Psalm 107 makes use of the jussive form in vv. 2, 8, 15, 21-22, 31-32, and 43. Psalm 111, by contrast, begins with a first-person account (v. 1) and then develops and concludes its contents by means of a narrational style of presentation (vv. 2-10).

viewed in a positive light by His people--among other things, they are great, desired, delighted in, splendid, majestic, and powerful (Ps 111:2, 3, 4, 6, 7).

Both psalms begin with a declaration of thanksgiving to the LORD (Pss 107:1; 111:1). Both psalms end, moreover, with a wisdom motif (Pss 107:43; 111:10).

### Psalms 107 and 112

#### Lexical Interconnections

Psalms 107 and 112 exhibit the following key-lexeme, thematic-lexeme, and incidental-lexeme links:

#### Key-Lexeme Links

none

#### Thematic-Lexeme Link

יהוה (107:1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43--112:1[2x], 7)

--LORD

צָרָר (107:2, 6, 13, 19, 28--112:8)--adversary, distress

חֹשֶׁךְ (107:10, 14--112:4)--darkness

רָעָה (107:26, 34, 39--112:7)--evil, misery

בָּרַךְ (107:38--112:2)--bless, knee

אֶבְיוֹן (107:41--112:9)--needy

#### Incidental-Lexeme Links

טוֹב (107:1, 9--112:5)--good

עוֹלָם (107:1--112:6[2x])--forever

אֶרֶץ (107:3, 34, 35--112:2)--earth, land

יָשָׁר (107:7, 42--112:2,4)--straight, upright

לֵב (107:12--112:7, 8)--heart

דָּבַר (107:20--112:5)--word, speak

רָאָה (107:24, 42--112:8,10)--see

עמר (107:25--112:3, 9)--stand  
 רום (107:25, 32--112:9)--exalt, lift up  
 חפץ (107:30--112:1)--delight, desire  
 הלל (107:32--112:1)--praise  
 כון (107:36--112:7)--establish  
 זרע (107:37--112:2)--sow, seed  
 מאד (107:38--112:1)--greatly

This list of 20 lexemes recorded in both Psalms 107 and 112 amounts to 13% (20 of 153) of the lexeme families of Psalm 107 and 36% (20 of 55) of the lexemes of Psalm 112 included within the present analysis.

Although there are no key-lexeme interconnections between Psalms 107 and 112, there are 6 thematic-lexeme linkages—יהוה (LORD), צרר (adversary, distress), שך (darkness), רעה (evil, misery), ברך (bless, knee), and אביון (needy). These thematic-lexeme links highlight 3 important themes in the 2 psalms: (1) the LORD is the controller of life, (2) those who are out of God's will face serious problems, and (3) God blesses those who are in need.

### Thematic Interconnections

Both psalms make extensive use of a narrational style (in contrast to a first-person account of matters) to present their respective concerns.<sup>39</sup>

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<sup>39</sup>As noted previously, Psalm 107 intersperses the jussive form (vv. 2, 8, 15, 21-22, 31-32, 43) throughout what otherwise is a narrative account of events. Psalm 112, by contrast, begins with an imperative (v. 1a) and then completes its

In Psalm 107, God establishes the righteous on secure ground and blesses them greatly (Ps 107:33-42). In Psalm 112, that security and blessing is presented in some detail (Ps 112:1-9). At the same time, and at the end of both psalms, the unrighteous find themselves unable to take effective action against those who have been so honored by the LORD (Pss 107:42; 112:10).<sup>40</sup>

Both psalms, moreover, make use of the picture of darkness as being that which is descriptive of disaster or distress--a situation out of which the repentant are brought or out of which light arises for the upright (Pss 107:10, 14; 112:4). Defeat, therefore, is not the end for those who serve God.

Both Psalms 107 and 112 alternate between singular and plural grammatical forms to record their respective cases against the enemies of God and of His people. The psalms, however, follow a different sequence. Psalm 107 follows a singular-plural-singular pattern: **צַר** (adversary--v. 2), **נְדִיבִים** (princes--v. 40), **עוֹלָה** (unrighteousness--v. 42).<sup>41</sup> By

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contents by means of a narrational style of presentation (vv. 1b-10).

<sup>40</sup>Interestingly, the imagery used in both of these verses regarding the wicked makes reference to the mouth area. In 107:42, the unrighteous shuts his mouth; in 112:10, he gnashes his teeth.

<sup>41</sup>The singular forms, **צַר** and **עוֹלָה**, however, undoubtedly represent plural concepts, i.e., generic groups.

contrast, Psalm 112 adheres to the opposite pattern: plural (צָרִים--adversaries—v. 8); singular (רָשָׁע--wicked--v. 10a-b); plural (רָשָׁעִים--wicked--v. 10c).

## Psalms 107 and 113

### Lexical Interconnections

Numerous inter-psalm lexeme connections exist between Psalms 107 and 113, as the following indicates:

#### Key-Lexeme Links

none

#### Thematic-Lexeme Links

יהוה (107:1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43--113:1[3x],  
2, 3, 4, 5, 9)--LORD  
עולם (107:1--113:2)--forever  
אלהים (107:11--113:5)--God  
שמח (107:30, 42--113:9)--joyful, rejoice, be glad  
הלל (107:32--113:1[3x], 3, 9)--praise  
ברך (107:38--113:2)--bless, kneel  
אביון (107:41--113:7)--needy

#### Incidental-Lexeme Links

ארץ (107:3, 34, 35--113:6)--earth, land  
מזרח (107:3--113:3)--east  
בן (107:8, 15, 21, 31--113:9)--son, (pl.) children  
ישב (107:10, 34, 36--113:5, 8, 9)--sit, dwell  
כל (107:18, 27, 42--113:4)--all  
ראה (107:24, 42--113:6)--see  
רום (107:25, 32--113:4, 7)--exalt, lift up  
שמים (107:26--113:4, 6)--heavens  
קום (107:29--113:7)--rise  
עם (107:32--113:8)--people  
נדיב (107:40--113:8[2x])--prince

These 18 lexemes equal 12% (18 of 153) of the lexical families of Psalm 107. These replicated lexemes also comprise just more than half (18 of 35, i.e., 51%) of the lexemes of Psalm 113.

The lack of key-lexeme interconnections is made up for by the presence of the 7 thematic-lexeme linkages noted above. These thematic-lexemes emphasize the ideas that the characteristics of God (יהוה--LORD; אלהים--God) are eternal (עולם), that God is to be praised (הלל) for what He has done (i.e., for bringing the joy (שמח) of release and deliverance into people's lives), and that He is a God who blesses (ברך) those who are unable to help themselves (i.e., the needy--אביון).

#### Thematic Interconnections

Both psalms stress the fact that God is a God to be honored for who He is and for what He has done (Pss 107:1, 8, 15, 21-22, 31-32; 113:1-3, 9). Both psalms, moreover, declare that God blesses those who are in distress, especially those who turn to Him for help, (Pss 107:2-3, 6-7, 9, 13-14, 16, 19-20, 28-30, 36-42; 113:7-9). In particular, God takes care of those in



desperate need,<sup>42</sup> and He does so in the context of the rich, i.e., the princes (Pss 107:40-41; 113:7-8).

## Psalms 107 and 114

### Lexical Interconnections

Although there are no key-lexeme links between Psalms 107 and 114, there are 3 thematic-lexeme links and 7 incidental-lexeme links, as the following reveals:

#### Key-Lexeme Links

none

#### Thematic-Lexeme Links

יָצָא (107:14, 28--114:1)--go forth

מַיִם (107:23, 33, 35[2x]--114:8[2x])--water

אֲגַם (107:35--114:8)--reedy pool

#### Incidental-Lexeme Links

אֶרֶץ (107:3, 34, 35--114:7)--earth, land

יָם (107:3--114:3, 5)--sea

בֶּן (107:8, 15, 21, 31--114:4, 6)--son, (pl.) children

אֱלֹהִים (107:11--114:7)--God

רָאָה (107:24, 42--114:3)--see

עַם (107:32--114:1)--people

צֹאן (107:41--114:4, 6)--flock

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<sup>42</sup>Allen argues that God's actions here are examples of His "providential\_ intervention in the lives of individuals." Allen, Psalms 101-150, 101. They may also be examples of God's direct intervention.

These 10 lexical interconnections which Psalm 107 holds jointly with Psalm 114 represent 7% (10 of 153) of the lexemes of Psalm 107 and 29% (10 of 34) of the lexemes of Psalm 114.

The first thematic-lexical link of both psalms (אצ"ה--go forth--Pss 107:14, 28; 114:1) highlights the fact that God causes His people who are in trouble to go forth out of their distress. The second and third thematic-lexical links (מים--water--Pss 107:23, 33, 35[2x]; 114:8[2x]; אג"א--reedy pool--Pss 107:35; 114:8) focus on God's control over the elements of the earth. They emphasize the fact that He is able to do with them as He sees fit.

#### Thematic Interconnections

Both Psalms 107 and 114 also proclaim thematically the power God has over creation that allows Him to do whatever He pleases to accomplish His will. In the 2 psalms, God is seen to change water in to dry ground and dry ground into water (Pss 107:33-35; 114:3, 8). Psalms 107 and 114, moreover, in their quests to convey the truth about God's power, utilize extensively geological motifs<sup>43</sup> and, to a lesser degree,

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<sup>43</sup>The term "geological" is used here in the broad sense to include not only the physical components of the earth but also those of the universe and the heavens.

Of the 12 psalms of the Psalms 107-118 corpus, Psalms 107 and 114 make far more use of geological references than do any of the remaining psalms in the corpus. The geological references convey, moreover, at times a literal sense and at times a metaphorical sense.

zoological Motifs.<sup>44</sup> Of the 43 verses of Psalm 107, 13 (vv. 3-4, 23-26, 29, 32-35, 37, 40) include at least 1 geological reference while 2 (vv. 38, 41) present their contents with the help of a reference to animals. Of the 8 verses of Psalm 114, 6 (vv. 3-8) contain a reference to some geological formation while 2 (vv. 4, 6) make mention of some form of animal life.

### Psalms 107 and 115

#### Lexical Interconnections

Psalms 107 and 115 share numerous lexemes in common, as the following details:

#### Key-Lexeme Links

none

#### Thematic-Lexeme Links

יהוה (107:1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43--  
115:1, 9, 10, 11[2x], 12, 13, 14, 15, 16, 17, 18[2x])--LORD  
חסד (107:1, 8, 15, 21, 31, 43--115:1)--lovingkindness  
אדם (107:8, 15, 21, 31--115:4,16)--man  
אלהים (107:11--115:2, 3)--God  
עזר (107:12--115:9, 10, 11)--help  
הלל (107:32--115:17, 18)--praise  
ברך (107:38--115:12[3x],13, 15, 18)--bless, knee

#### Incidental-Lexeme Links

עולם (107:1--115:18)--forever  
אמר (107:2, 11, 25--115:2)--say

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<sup>44</sup>Although neither Psalm 107 nor Psalm 114 makes extensive use of references to animals, they are the only 2 psalms in the Psalms 107-118 corpus which make any use of a zoological reference.

יד (107:2--115:4, 7)--hand  
 ארץ (107:3, 34, 35--115:15, 16)--earth, land  
 הלך (107:7--115:7)--go, walk  
 בן (107:8, 15, 21, 31--115:14, 16)--son, (pl.) children  
 כל (107:18, 27, 42--115:3, 8, 17)--all  
 מות (107:18--115:17)--death, die  
 דבר (107:20--115:5)--word, speak  
 עשה (107:22, 23, 24, 37--115:3, 4, 8, 15)--work, do, make  
 ירד (107:23, 26--115:17)--go down  
 ראה (107:24, 42--115:5)--see  
 שמים (107:26--115:3, 15, 16[2x])--heavens  
 חפץ (107:30--115:3)--delight, desire  
 פה (107:42--115:5)--mouth<sup>45</sup>

This group of interconnecting lexemes adds up to 14% (22 of 153) of the lexemes of Psalm 107 and 42% (i.e, 22 of 52) of the primary lexical families of Psalm 115.

There are no key-lexeme links that join Psalms 107 and 115 together.

The thematic-lexeme interconnections between the 2 psalms identify the LORD (יהוה) as being the central thrust of both psalms. He is, moreover, worthy of praise (הלל) because of His lovingkindness (חסד) and because of the help (עזר) He gives to the sons of man (אדם) whom He blesses (ברך).

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<sup>45</sup>Interestingly, in Psalm 107, the unrighteous person finds his mouth (פה) useless; in Psalm 115 the idol made by the unrighteous person possesses a useless mouth (פה).

### Thematic Interconnections

Both Psalms 107 and 115 point to the fact that God is to receive honor, an honor that is based in part on God's lovingkindness (Pss 107:1, 8-9, 15-16, 21-22, 31-31; 115:1, 18). Both psalms moreover, present the fact that God helps those who turn to Him (Pss 107:2-3, 6-7, 13-14, 19-20, 28-30; 115:9-11). In addition, these 2 psalms indicate that God is a God who blesses His people (Pss 107:36-41; 115:12-15).

### Psalms 107 and 116

#### Lexical interconnections

The lexical interconnections indicated below are those which exist between Psalms 107 and 116:

#### Key-Lexeme Links

יהוה (107:1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43--116:1, 4[2x], 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19[2x])--  
LORD  
צָרָר (107:2, 6, 13, 19, 28--116:3[2x])--adversary, distress  
יָשַׁע (107:13, 19--116:6, 13)--save, deliver  
מוֹת (107:18--116:3, 8, 15)--death, die  
מָלַט (107:20--116:4)--deliver  
זָבַח<sup>46</sup> (107:22[2x]--116:17[2x])--sacrifice

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<sup>46</sup>Note that the basic clause--to offer a sacrifice of thanksgiving (which incorporates both this lexeme and the following)--occurs in similar forms in Ps 107:22 ("let them offer sacrifices of thanksgiving" and in Ps 116:17 ("I will offer a sacrifice of thanksgiving").

ידה (107:22--116:17)--thanksgiving  
הלל<sup>47</sup> (107:32--116:19)—praise

#### Incidental-Lexeme Links

אמר (107:2, 11, 25--116:11)--say  
ארץ (107:3, 34, 35--116:9)--earth, land  
מצא (107:4--116:3)--find  
נפש (107:5, 9[2x], 18, 26--116:4, 7, 8)--soul  
הלך (107:7--116:9)--go, walk  
בן (107:8, 15, 21, 31--116:16)--son, (pl.) children  
אדם (107:8, 15, 21, 31--116:11)--man  
עני (107:10, 17, 41--116:10)--affliction  
אלהים (107:11--116:5)--God  
כל (107:18, 27, 42--116:11, 12, 14, 18)--all  
דבר (107:20--116:10)--word, speak  
עם (107:32--116:14, 18)--people  
מאד (107:38--116:10)--greatly  
יגון (107:39--116:3)--sorrow  
שמר (107:43--116:6)--keep

As the above reveals, 23 lexemes of Psalm 107 (i.e., 15% of the 153 lexemes of the psalm) are replicated in Psalm 116. Those 23 interconnections represent 34% (23 of 68) of the lexical families of Psalm 116.

There are no key-lexeme linkages between Psalm 107 and Psalm 116.

The thematic-lexical interconnections between the 2 psalms express 2 basic thoughts: (1) the LORD rescues those who are in need and who turn to Him and (2) He is to be rightly honored.

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<sup>47</sup>Psalm 107:32 notes that praise is to occur openly before the elder council. Psalm 116:19 confirms the necessity of praising God in the open, formal assembly of God's people.

Specifically, the LORD (יהוה), who is a primary figure in both psalms, delivers (ישע and מלט) His people from situations of extreme distress (צור), even from death (מות). They, in turn, are to offer (זבח) Him a sacrifice (זבח) of thanksgiving (תודה) and to praise (הלל) Him.

### Thematic Interconnections

The thematic interconnections between the 2 psalms are essentially the same as those themes which are revealed by an analysis of the thematic-lexeme links above. Both Psalms 107 and 116 contain as an important theme the fact that God is able to deliver from the terrors of distress, even from the face of death, those who in total desperation call out to (קרא), cry out to (צעק or זעק), or beseech (אנא) Him (Pss 107:2-3, 6-7, 13-14, 19-20, 28-30; 116:1-4, 6-9, 16). These psalms, furthermore emphasize the need for God's people whom He delivers to give thanks (ידה) to Him, to offer a sacrifice of thanksgiving (זבח זבח תודה) to Him, to declare His works with joyful singing (ספר מעשיו ברנה), to extol (רום) Him, to praise (הלל) Him, to lift up the cup of salvation (נשא כוס ישועות) to Him, to call upon the name of the LORD (קרא בשם יהוה), or to pay vows (שלם נדר) to Him (Pss 107:1, 8, 15, 21-22, 31-32; 116:13-14, 17-19).

## Psalms 107 and 117

Lexical Interconnections

The key-lexeme, thematic-lexeme, and incidental-lexeme links between Psalms 107 and 117 are cited below:

Key-Lexeme Links

none

Thematic-Lexeme Links

יהוה (107:1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43--117:1, 2[2x])  
--LORD

עולם (107:1--117:2)--forever

חסד (107:1, 8, 15, 21, 31, 43--117:2)--lovingkindness

הלל (107:32--117:1, 2)--praise

Incidental-Lexeme Links

כל (107:18, 27, 42--117:1[2x])--all

The 5 lexemes of the longest psalm of the corpus (Psalm 107) that are replicated in the shortest psalm of the corpus (Psalm 117) total only 3% (5 of 153) of the lexemes of Psalm 107 but represent 5 % (5 of 10) of Psalm 117.

Although there are no key-lexeme links between Psalms 107 and 117, there are 4 terms that function as thematic-lexeme interconnections between the 2 psalms. Those thematic-lexical links suggest that (1) the LORD (יהוה) is the center of both psalms; (2) He demonstrates great care (חסד) for His people; (3) His characteristics, moreover, are eternal (עולם); and (4) He, in turn, is deserving of praise (הלל).



### Thematic Interconnections

The 2 psalms present as an important component of their respective contents the concept that God is to be honored. This honoring is much deserved, to a great extent, because of the lovingkindness which He extends to His people (Pss 107:1, 8, 15, 22, 31; 117:1-2).

### Psalms 107 and 118

### Lexical Interconnections

Analysis of the lexical interconnections between Psalms 107 and 118 generates the following findings:

#### Key-Lexeme Links

- יָדָה (107:1, 8, 15, 21, 22, 31--118:1, 19, 21, 28, 29)--give thanks, thanksgiving  
 יְהוָה (107:1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43--118:1, 4, 5[2x], 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16[2x], 17, 18, 19, 20, 23, 24, 25[2x], 26[2x], 27, 29)--LORD  
 טוֹב (107:1, 9--118:1, 8, 9, 29)--good  
 עוֹלָם (107:1--118:1, 2, 3, 4, 29)--forever  
 חֶסֶד (107:1, 8, 15, 21, 31, 43--118:1, 2, 3, 4, 29)--lovingkindness

#### Thematic-Lexeme Links

- אָמַר (107:2, 11, 25--118:2, 3, 4)--say  
 צָרָר (107:2, 6, 13, 19, 28--118:5)--adversary, distress  
 פִּלְאָ (107:8, 15, 21, 24, 31--118:23)--wonderful work  
 עֲזָרָה (107:12--118:7,13)--help  
 יִשַּׁע (107:13, 19--118:14, 15, 21, 25)--save, deliver  
 סָפַר (107:22--118:17)--tell  
 עָשָׂה (107:22, 23, 24, 37--118:6, 15, 16, 17, 24)--work, do, make

רנה (107:22--118:15)--joyful singing  
 רום (107:25, 32--118:16, 28)--exalt, lift up  
 שמח (107:30, 42--118:24)--joyful, rejoice, be glad  
 ברך (107:38--118:26[2x])--bless, knee  
 נדיב (107:40--118:9)--prince

#### Incidental-Lexeme Links

אדם (107:8, 15, 21, 31--118:6, 8)--man  
 אלהים (107:11--118:27, 28[2x])--God  
 כל (107:18, 27, 42--118:10)--all  
 שער (107:18--118:19, 20)--gate  
 מות (107:18--118:17, 18)--death, die  
 ראה (107:24, 42--118:7)--see

The 23 lexemes of Psalm 107 that find a match in Psalm 118 account for 15% (23 of 153) of the total searched lexeme population of Psalm 107 and represent 32% (23 of 72) of the lexemes of Psalm 118.

Psalm 107:1 is repeated in Ps 118:1, 29, thereby giving rise to the list of key-lexical links<sup>48</sup> noted above.<sup>49</sup> The repetition of 107:1 in 118:1 arrests the reader's attention, suggesting that the psalms are interconnected in some fashion.

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<sup>48</sup>The key-lexeme links--יְדֹה (give thanks), יְהוָה (LORD), טוֹב (good), עוֹלָם (forever), and חֶסֶד (lovingkindness)--also function as thematic-lexeme links.

<sup>49</sup>The verses read: חֲדָו לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חֶסֶדּוֹ: "Give thanks to the LORD for He is good, for His lovingkindness is everlasting." The only variation among the 3 verses is the spelling of the word "give thanks" which reads חֲדָו in 107:1 but חוֹדוּ in 118:1, 29. This variation has no impact on the significance of these interconnections.

The repetition of 107:1 in 118:29, furthermore, functions as an *inclusio* to surround and define the scope of the entire corpus under study.<sup>50</sup>

The thematic-lexical links between Psalms 107 and 118 identify 2 important themes: (1) God's great work of rescuing those who realize the need to rely upon Him rather than upon humans and who, in fact, turn to Him in their need and (2) the importance of praising God for who He is and for the marvelous work that He has done. First, when God's people realize that human (נַדִּיב-- prince) help (עֲזָרָה) is inadequate and they turn to the LORD (יְהוָה) for help (עֲזָרָה). He delivers (יִשַׁע) them from their distress (צָרָה) and performs wonderful works (פְּלִא) on their behalf. Second, God's people, as a consequence, are to speak out about (אָמַר), to tell of (סִפֵּר), to sing joyfully about (רָנָה), to extol (רָוַם), to rejoice in (שִׂמְחָה), and to bless (בֵּרַךְ) God for His goodness (טוֹב), His kindness (חֶסֶד), or His great acts (עֲשָׂה).

#### Thematic Interconnections

A primary theme presented by both Psalms 107 and 118 is the importance giving thanks to the LORD for His character, His goodness, His eternal lovingkindness, and His acts of deliverance (Pss 107:1, 8, 15, 21, 31; 118:1-4, 19, 21, 28-29).

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<sup>50</sup>For further discussion regarding the importance of the thanksgiving *inclusio* as a defining component in the decision to extend the corpus from Psalm 107 through Psalm 118, see in Chapter 1 the section titled "Scope of the Study."

An additional theme common to the 2 psalms is that God is able to deliver from distress or even from death those who turn to Him (Pss 107:6-7, 13-14, 19-20, 28-30; 118:5-14, 17-18).

Both psalms also suggest that God severely disciplines His people (Pss 107:10-12, 17; 118:18) but that He also rescues them when they call upon Him for help (Pss 107:13-14, 19-20; 118:5, 17-18, 21).

In addition, the 2 psalms speak about the inadequacy of trusting in human resources, whether one's own or those of someone else (Pss 107:4-5, 10-12, 18, 26-27; 118:8-9).

Both Psalms 107 and 118 use the jussive to make a pronouncement relative to God's lovingkindness--either to offer thanks to God for that lovingkindness (Ps 107:8, 15, 21, 31), to consider that lovingkindness (Ps 107:43), or to declare the eternity of that lovingkindness (Ps 118:2-4).

Furthermore, Psalms 107 and 108 present the arguments against the enemies of God and of His people by means of switching back and forth between singular and plural grammatical forms. Psalm 107 shifts twice; Psalm 118 3 times. Psalm begins with the singular **צַר** (adversary--v. 2), follows up with the plural **נְדִיבִים** (princes--v. 40), and then returns to the singular **עוֹלָה** (unrighteousness--v. 42).<sup>51</sup> Psalm 118 also begins with a

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<sup>51</sup>The singular forms, **צַר** and **עוֹלָה**, however, undoubtedly representaral concepts, i.e., generic groups.

singular form (אָדער--man--v. 6), changes to the use of plural forms (שנאִים--those who hate and גוֹיִם)--nations—vv. 7, 10-12), reverts to singular form (דוּ--you[sg.] pushed--v. 13), and then concludes with a plural form (גוֹיִם--v. 22<sup>52</sup>).

### Psalm 107--A Retrospective

#### Location within the Psalms 107-118 Corpus

As the initial psalm of Book V of the Psalter, Psalm 107 is the initial psalm of the corpus under study. As such, it sets the thematic stage for the psalms which follow. In addition, due in part to its thematic content--various components of which run through remaining 11 psalms of the corpus--and due in part to its size,<sup>53</sup> Psalm 107 exhibits in straight numerical data a great number of lexemes that are duplicated in the other psalms of the corpus than do any of the remaining psalms of the Psalms 107-118 corpus.<sup>54</sup>

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<sup>52</sup>The assumption is being made here and *passim* in this chapter that the builders (הַבְּנוֹיִם) of Ps 118:22 are those who are opposed to God's will--they reject that which God chooses. As such, they are functioning as the enemies of God.

<sup>53</sup>By any physical measure, Psalm 107 is the largest psalm in the Psalm 107-118 corpus.

<sup>54</sup>Psalm 107 ranks in first place (of all the psalms in the corpus) in the number of lexeme interconnections that it has with 6 of the remaining 11 psalms in the corpus. Psalm 107 also ranks in a tie for first place in the number of lexemes it holds in common with 3 additional psalms of the Psalms 107-118 corpus. Only in reference to Psalms 111 and 117 does Psalm 107 rank

Furthermore, Psalm 107 functions together with Psalm 118 to form an *inclusio* around the rest of the psalms of the corpus. This *inclusio*, which is specifically observed in Pss 107:1 and 118:29, emphasizes 3 points which are similar to the 3 primary themes which pervade the corpus. First, people (in particular, God's people) are to give thanks (יָדָהּ) to the LORD (יְהוָה). Second, a significant reason for people to honor God is because of what He is, in this case, good (טוֹב). Third, people are to demonstrate gratitude to God for how He has treated them, namely, with lovingkindness (חַסֵּד). This lovingkindness, moreover, is portrayed in both Psalms 107 and 118 as being observed in God's protection and deliverance of His people.

Although historically recognized as the first psalm of Book V of the Psalter and therefore regarded to be in a separate grouping of psalms from that in which Psalm 106 is found, Psalm 107 displays definite points of interconnection with Psalm 106. For example, the beginning 3 verses of Psalm 107 echo lexically and respond thematically to the terminology and issues presented in the concluding 5 verses of Psalm 106 (i.e., vv. 44-48). Of the 15 lexeme families of Ps 107:1-3, 7 (47%) are replicated in Ps 106:44-48; יָדָהּ, (give thanks--Pss 107:1; 106:47), יְהוָה (LORD--Pss 107:1, 2; 106:47, 48[2x]), עוֹלָם (forever--Pss 107:1; 106:48[2x]), חַסֵּד (lovingkindness--Pss 107:1; 106:45), אָמַר

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lower than first or tied for first of all the psalms of the corpus that exhibit lexeme links with those 2 psalms.

(say--Pss 107:2; 106:48), **צָרָר** (adversary, distress--Pss 107:2; 106:44), and **קָבַץ** (gather--Pss 107:3; 106:47). Furthermore, 3 additional lexemes of Ps 107:1-3 are paralleled by similar terms in those concluding 5 verses of Psalm 106: **טוֹב** (good--Ps 107:1) by **רַב** (greatness--Ps 106:45), **גָּאֵל** (redeem--Ps 107:2[2x]) by **יִשַׁע** (save, deliver--Ps 106:47), and **אֶרֶץ** (earth, land--Ps 107:3) by **גּוֹי** (nation- Ps 106:47).

The first verse of Psalm 107, moreover, repeats all but the hallelujah (**הַלְלוּ יְהוָה**) rubric of Ps 106:1.<sup>55</sup> In doing so, Ps 107:1 also reflects the command to give thanks (**יִדָּה**) of Ps 106:47 and, at the same time, initiates a series of thanksgiving commands in Psalm 107 (vv. 8, 15, 21, 31).

The beginning of Psalm 107 also provides a thematic response to the plea recorded in Ps 106:47 for the LORD to deliver (**יִשַׁע**) His people from distress (**צָרָר**—cf. Ps 106:44) and to gather (**קָבַץ**) them from exile from among the nations (**גּוֹי**). Psalm 107:2 reports that the people of God have been redeemed (**גָּאֵל**) out of their disastrous situation (i.e., from the hand of

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<sup>55</sup>The lack of the repetition of the hallelujah (**הַלְלוּ יְהוָה**) rubric in Ps 107:1 may be due to the presence of a hallelujah (**הַלְלוּ יְהוָה**) colophon at the end of the final verse of Psalm 106 (i.e., v. 48). The Septuagint, in fact, places the hallelujah colophon of Psalm 106 (105 LXX) at the beginning of Psalm 107 (106 LXX). There is, however, no other manuscript support for such an emendation. The location of the clause in the LXX is not to be accepted since it is not a necessary emendation.

the adversary--**צָרָר**) and gathered (**קָבַץ**<sup>56</sup>) from the lands (**אֶרֶץ**) to which they had been dispersed.

The concluding verses of Psalm 107, furthermore, show both lexical and thematic concatenation with the early verses of Psalm 108. Psalm 107:43 issues a challenge for those who claim to be wise to consider the **חַסֵּד יְהוָה** (lovingkindness of the LORD); Ps 108:5 contains a declaration of an individual who has considered greatness of that **חַסֵּד**.

The thematic linkage between the conclusion of Psalm 107 and the beginning of Psalm 108 is seen most clearly through a comparison of Pss 107:42-43 and 108:1-5. First, Ps 107:42 portrays the righteous as being glad and the unrighteous as closing their mouths when both groups observe the wonderful work of the LORD. Psalm 108:2-4 follows immediately with a picture of a righteous person exhibiting gladness through the singing of praises to God and through the offering of thanksgiving to Him--2 activities that are performed with an open mouth. Second, the theme of lovingkindness--as noted above in reference to the mutual use of the lexeme **חַסֵּד** (lovingkindness) by both psalms--also bridge the border between the Psalms 107 and 108.

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<sup>56</sup>The lexeme **קָבַץ** (gather) occurs in only 4 passages within the Psalter: Pss 41:6; 102:22; 106:47; 107:3. The fact that the term is utilized as it is in Pss 106:47 and 107:3 is, at the very least, interesting, and more probably suggestive of an intentional linking of the 2 psalms that contain the word **קָבַץ** or of the editing of 1 or the other of the 2 psalms to include that term.



### Lexical Interconnections

Psalm 107 contains 153 lexical families that fit the search parameters of this dissertation. Of those 153 lexemes, 48% (73 of 153) are replicated at least on 1 other occasion within the Psalms 107-118 corpus.<sup>57</sup> The remaining 52% (80 of 153), therefore, categorized as being *hapax legomena* within the corpus.<sup>58</sup>

Based a straight numerical tabulation, Psalm 107 exhibits a greater number of lexeme family interconnections with the following psalms (in descending order of frequency) in the Psalms 107-118 corpus than with those not listed: Psalms 109 (38), 116 (23), 118 (23), 115 (22), 108 (20), and 112 (20). When the tabulations are converted to percentage data (i.e., percentage of a given psalm's total lexeme family population that is replicated by the Psalm 107 lexemes), the sequence of interconnection takes the following shape (in descending order): Psa 113 (51%), 117 (50%), 115 (42%), 112 (36%), 116

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<sup>57</sup>The figures for the percentage of replication of the lexemes for each psalm of the Psalms 107-118 corpus that are cited separately in the individual retrospective sections for each psalm, here and *passim* in this chapter, are gathered together, in Appendix D, for comparative purposes.

<sup>58</sup>There are 13 lexemes in Psalm 107 that are *hapax legomena* within the Psalter, 1 of which (ןןב—shipyard, haven, city--Ps 107:30) is also a *hapax legomenon* within the Hebrew Scriptures.

(34%), 118 (32%), 111 (31%), 109 (30%), and 108 (30%).<sup>59</sup> No percentage figure for any of the remaining psalms of the corpus, moreover, drops below 20%. This high percentage of replication of other psalms within the corpus by the lexical families of Psalm 107 is that Psalm 107 functions as an introductory psalm to the Psalms 107-118 corpus to spearhead the lexical and thematic development of the entire corpus.<sup>60</sup>

There are, moreover, 15 lexeme families of Psalm 107 that are duplicated in a minimum of 5 of the other psalms of the corpus under study.<sup>61</sup> Those lexemes are as follows: **ןן** (give

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<sup>59</sup>The percentage data, here and *passim* in the various retrospective sections of this chapter, account for the potential influence that the lexemes of a given psalm may exert on the other psalms of the corpus. The data for a given psalm intentionally do not show the reverse percentages, i.e., the extent to which the lexemes of other psalms link to the given psalm under study. That information may be drawn from the retrospective sections for each of the remaining psalms. For a complete listing of both sets of percentage figures, see Appendix C.

<sup>60</sup>The declaration of Psalm 107 as a well-placed introductory psalm to the corpus is confirmed in the analyses of the various other psalms below. At least 1, if not both, of the primary lexical groupings of Psalm 107 related to distress and the need for help or to thanksgiving and praise permeate the remaining psalms of the corpus as well. So too, the 3 major themes of Psalm 107--God's ability to deliver His people, the greatness of God, and the gratitude that is to be offered to Him--are developed to varying degrees, individually or severally, in the remaining 11 psalms of the Psalms 107-118 corpus.

<sup>61</sup>The arbitrary minimum number of 5 has been selected here and *passim* throughout this chapter because that number of psalms, together with the individual psalm under study at any

thank, thanksgiving), יהוה (LORD), עולם (forever), חסד (lovingkindness), ארץ (earth, land), בן (son, [pl.] children), ראה (see), אלֹהִים (God), כל (all), דבר (speak), עשה (work, do, make), רום (exalt, lift up), עם (people), הלל (praise), and ברך (bless, kneel). More significantly, of the 74 lexemes that are duplicated elsewhere in the corpus, there are 12 lexemes that function as either key-lexeme or thematic-lexeme links between Psalm 107 and 3 or more other psalms in the corpus: צר (adversary, distress), ידה (give thanks, thanksgiving), יהוה (LORD), חסד (lovingkindness), אלֹהִים (God), עזר (help), ישע (save, deliver), שמח (joyful, rejoice, be glad), הלל (praise), ברך (bless), אביון (needy), and עולם (forever). These 12 lexemes depict God as a God who cares about His people and who acts mightily to deliver them from desperate situations which they face. He is, therefore, as these lexemes reveal, to receive honor from His people who themselves rejoice at having been rescued from their distress.

### Thematic Interconnections

There are 3 important themes that Psalm 107 holds in common with the majority of the other psalms in the Psalms 107-118 corpus. The first is that God is able to deliver from distress

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given time, adds up to a minimum of 1/2 of the psalms of the entire corpus which suggests that the psalm being studied potentially may exert a strong lexical influence throughout the corpus.

(even from death) those who turn to Him. This theme, or a variation on it, is found not only in Psalm 107 but also in Psalms 108-109, [110], 111, [112], [113], 114-116, and 118. The second jointly held theme is that those to whom God extends His care, lovingkindness, or deliverance are to praise, honor, or give thanks to Him. This theme of the need to show gratitude to God which appears in Psalm 107 also occurs in Psalms 108-109, [110], 111-113, and 115-118. The third theme that Psalm 107 and essentially every other psalm of the corpus declares is that God is a great God and a God of wondrous works. Psalm 107, as well as Psalms 108-109, 111-113, 115-116, and 118, moreover, portrays a confident belief that God blesses those who place their trust in Him.

#### Strongest Linkages within the Corpus<sup>62</sup>

Quite understandably, being the introductory and defining psalm of corpus, Psalm 107 exhibits strong lexical and thematic ties to the remaining psalms of the Psalms 107-118 corpus. In fact, with every other psalm of the corpus, Psalm 107 displays either important lexical or thematic links.

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<sup>62</sup>As noted above (earlier in this section, i.e., within "Psalm 107--A Retrospective"), external to the corpus, Psalm 107 also displays important linkages to Psalm 106--the concluding psalm of Book IV of the Psalter. Psalm 107:1 is repeated in its entirety (with 1 minor orthographic variant) in Ps 106:1. Psalm 107:2-3, moreover, reveals that God responded favorably to the plea in Ps 106:47 for deliverance from exile.

Specifically, as noted above, Psalm 107 begins with a command to give thanks to God because of His goodness and lovingkindness (הִדְּוֹ לַיהוָה כִּי־טוֹב כִּי לַעֲוֹלָם חַסְדּוֹ). That verse is repeated, with 1 minor orthographic change, in Ps 118:1 and in Ps 118:29. The interconnection between Pss 107:1 and 118:29, in particular, forms an *inclusio* around the corpus. This *inclusio* not only helps to establish the physical parameters of the corpus, but it also functions in such a way as to establish the general thematic boundaries of the corpus. Based on this *inclusio*, the corpus focuses on (1) the need for God's people to praise Him, (2) the recognition that God is a great God, and (3) the realization that God demonstrates a compassion for His people.

Apart from the just-mentioned connection based on the thanksgiving *inclusio*, Psalm 107 shares its greatest lexical linkages with Psalm 109--a psalm in many ways just like Psalm 107 because of the strong emphasis that both psalms place on deliverance from distress. Psalms 107 and 109 make 38 lexical connections with each other, i.e., 25% (38 of 154) and 30% (38 of 126) of the total number of each psalm, respectively. Those 38 lexeme links, moreover, occur primarily along 3 thematic lines: praise of God, deliverance from distress, and disaster for those outside of God's will.

From a strictly thematic standpoint, Psalm 107 shows its strongest ties with its neighbor psalm, Psalm 108. Both psalms depict God's deliverance of His people and His sovereignty over the created world. Both psalms also speak of the praise that God's people are to give (Psalm 107) or actually give (Psalm 108) to Him.<sup>63</sup>

### Psalm 108 in Context

#### Introduction to Psalm 108

Psalm 108--a psalm which most scholars<sup>64</sup> agree is a compilation of Ps 57:8-12 (Ps 108:2-6) and Ps 60:7-14 (Ps 108:7-14)--stands as an important psalm in its own right, and should be treated as such.<sup>65</sup> Psalm 108, moreover, fits appropriately

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<sup>63</sup>To a lesser degree, Psalm 107 makes all 3 of these thematic interconnections with Psalm 115.

<sup>64</sup>Dahood's view of the origins of Psalm 108 runs contrary to the generally accepted position of most scholars. In reference to Psalm 108, Dahood writes: "This psalm was probably compiled for liturgical purposes from ancient religious poems that are also used in Pss lvii 8-11 and lx 7-14. To describe the psalm as a compilation from the two other psalms . . . goes beyond the available evidence." Dahood, Psalms III (101-150), 93.

<sup>65</sup>Unfortunately, many commentators do not recognize the uniqueness of this "compiled" psalm in its context and say little or nothing about it in their commentaries other than to refer the reader back to their descriptions regarding Psalms 57 and 60. For example, see Charles Augustus Briggs and Emilie Grace Briggs, A Critical and Exegetical Commentary on the Book of Psalms (Edinburgh: T. & T. Clark, 1907; reprint, 1960), 364;

and meaningfully into the Psalms 107-118 corpus, making an significant contribution to structure and flow of this corpus.<sup>66</sup>

Following immediately after a psalm that both openly demonstrate, God's ability to deliver those who call upon Him and urges people to contemplate those works as well as God's lovingkindness, Psalm 108 begins (vv. 2-7)<sup>67</sup> with a declaration of praise to God, a proclamation that God's lovingkindness is great, and plea to the LORD for a mighty deliverance. The psalm continues (Vv. 8-10) with God responding by declaring His intention to defeat and rule over the nations. Psalm 108 then concludes (vv 11-14) with a renewed cry to God for help and with an expression of confidence that God, in fact, will bring victory over the adversaries of His people.

Psalm 108 is the first of 3 sequential psalms (including Psalms 109 and 110) that are linked into a sub-unit of the

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Hans Schmidt, Die Psalmen (Tübingen: J. C. B. Mohr [Paul Siebeck], 1934), 199. Even Kraus, who writes very briefly regarding Psalm 108, comments that "[i]t is difficult to understand that the significance is of the combination in Psalm 108 of two completely different pieces." Hans-Joachim Kraus, Psalms 60-150: A Commentary, trans. Hilton C. Oswald (Minneapolis: Augsburg, 1989), 333.

<sup>66</sup>See 108--A Retrospective," below.

<sup>67</sup> Psalm 108:1 is a superscription that indicates that this psalm is "A Song, a Psalm of David" (שִׁיר מִזְמוֹר לְדָוִד).

corpus by presence of superscriptions identifying each as being Davidic in origin.

## Psalms 108 and 109

### The lexical Interconnections

The lexical linkages between Psalms 108 and 109 appear, as follows:

#### Key-Lexeme Links

מִזְמוֹר (108:1--109:1)--psalm

דָּוִד (108:1--109:1)--David

אֱלֹהִים (108:2, 6, 8, 12[2x], 14--109:1, 26)--God

#### Thematic-Lexeme Links

יָדָה (108:4--109:30)--give thanks, thanksgiving

יְהוָה (108:4--109:14, 15, 20, 21, 26, 27, 30)--LORD

חַסֵּד (108:5--109:12, 16, 21, 26)--lovingkindness

יִשַׁע (108:7, 13--109:26, 31)--save, deliver

יְמִין (108:7--109:6, 31)--right hand"

עֲזַר (108:13--109:26)—help

#### Incidental-Lexeme Links

לֵב (108:2--109:22)--heart

כָּל (108:6--109:11)--all

אֶרֶץ (108:6--109:15)--earth, land

דָּבַר (108:8--109:2, 3, 20)--word, speak

רֹאשׁ (108:9--109:25)--head

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<sup>68</sup>There are 42 examples of יְמִין in the Psalter--17 of which occur in Book V and 8 of which appear in the Psalms 107-118 corpus. Of the 8 incidences located in Psalms 107-118, 5 occur in the 3 Davidic psalms of the corpus (Pss 108:6; 109:6, 31; 110:1, 5). The remaining 3 occur in Psalm 118 (vv. 15, 16[2x]).



יָצָא (108:12--109:7)--go forth

עָשָׂה (108:14--109:16, 21, 27)--work, do, make

These 16 matching lexemes represent 24% (16 of 67) of the lexemes of Psalm 108 and 13% (16 of 126) of those found in Psalm 109.

The first 2 key-lexeme links (מִזְמוֹר--psalm and דָּוִד--David) which are located in the superscriptions of the 2 psalms<sup>69</sup> reveal a logical and perhaps intentional linkage between the 2 psalms. Prior to the presence to these 2 psalms in the Psalter, David is identified as the author of a given psalm on 58 occasions, 55 of which occur in Books I and II. Moreover, in Books III and IV, there are only 3 psalms identified as Davidic in origin (Psalms 86, 101, and 103). Thus the psalms currently under analysis (i.e., Psalms 108 and 109) are the first dyad of Davidic psalms since Psalms 69-70.<sup>70</sup> The next grouping of Davidic psalms outside of the corpus under study occurs in Psalms 138- 45.<sup>71</sup>

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<sup>69</sup>The order of the 2 terms is reversed in the 2 superscriptions. The order in Ps 108:1 is מִזְמוֹר לְדָוִד, whereas in Ps 109:1 it is דָּוִד מִזְמוֹר.

<sup>70</sup>The significance of the Davidic interconnection in Psalm 108 and 109 is strengthened by the fact that the next psalm in sequential order, i.e., Psalm 110, is also a Davidic psalm.

<sup>71</sup>In addition to Psalms 108-110 and 138-145, 4 other psalms within Book V of the Psalter are identified by their

The third key-lexeme link--the **אלהים** (God) lexeme family--occurs with a high degree of frequency throughout the Hebrew Scriptures and 445 times within the Psalter. The term, however, appears on only 43 occasions within Book V of the Psalter, whereas 124 instances would be anticipated for a grouping of psalms the size of Book V.<sup>72</sup> Of the number of actual occurrences of the word **אלהים** in Book V (43), nearly 19% (8) occur in the 45 verses of Psalms 108-109. This is the largest grouping of the term **אלהים** for any 2 consecutive psalms within Book V of Psalter.

The interconnecting thematic lexemes align themselves among 3 related categories: (1) the greatness of the LORD (**יהוה**)--His lovingkindness (**חסד**) is great, good, and a basis on which an individual can be saved; (2) the work of the LORD--His strong right hand (**ימין**) is able to deliver (**ישע**) those who seek His help (**עזר**); and (3) the public declaration of thanksgiving to the LORD--the thanks (**ידה**) offered to God will be both verbal and boldly claimed in the midst of many people.

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superscriptions as being Davidic in origin: Psalms 122, 124, 131, and 133.

<sup>72</sup>Based on a verse-count analysis, the Psalter has 2527 verses of which 704 (27.9%) are found in Book V and 200 (7.9%) in the Psalms 107-118 corpus.

### Thematic Interconnections

Both Psalms 108 and 109 present a strong entreaty to God to rescue His people from their adversaries (Ps 108:7: **ישע**--save, **ענה**--answer **עזרה** **יהב**--give help; Ps 109:21, 26: **נצל**--deliver, **עזר**--help, **ישע**--save).<sup>73</sup>

The adversary motif, moreover, links the 2 psalms together. Psalm 108 (v. 12) concludes with a declaration of confidence that God will overcome the adversaries of His people; Psalm 109 (vv. 2-5) begins with a description of who those adversaries are and what they (one adversary in particular has) have done to deserve God's wrath.

The 2 psalms also execute number shifts from plural to singular and back again to plural to present the adversarial motif--whether those enemies are viewed primarily in conjunction with God or with God's people. Psalm 108 begins its discussion of the adversary by listing a group of nations which God overcomes (vv. 8-10). The psalm continues by recording a plea to God for help for His people against the **צר** (adversary--singular--v. 13); the psalm then concludes by declaring that God will strike down the the **צרים** (adversaries--plural--v. 14) of

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<sup>73</sup>Brennan points out that "[v]erses 22 and 31 make it clear that it is still the same 'poor and needy' post-exilic community [as in Psalm 108] which prays this lament [i.e., Psalm 109], although now their heart is no longer 'steadfast' (as in 108,2), but 'pierced' and broken (109,22)." Brennan, "Some Hidden Harmonies in the Fifth Book of Psalms," 130.

His people. Likewise, Psalm 109 begins by recording a multiplicity of enemies (vv. 2-5), shifts thereafter to an extended passage about an individual foe (vv. 6-19), and then concludes by referencing a plurality of adversaries (vv. 20, 25, 27-29, 31).

In addition, both psalms reveal the intent to give full praise to God (Pss 108:1-6; 109:30) in a public setting (Ps 108:3--among the peoples and among the nations; Ps 109:30--in the midst of many).<sup>74</sup>

Furthermore, the 2 psalms have a propensity to utilize terminology related to vocal declaration: Ps 108:2--שִׁיר (sing), זָמַר (sing praises); Ps 108:4--יְדָהּ (give thanks, thanksgiving), זָמַר (sing praises); Ps 108:7--עֲנֵן (answer); Ps 108:8--דָּבַר (spoken); Ps 108:10--רָוַע (shout aloud); Ps 109:1--אֵל חֹדֵשׁ (do not be silent); Ps 109:2--פִּי פָתַח... (have opened the mouth), דָּבַר

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<sup>74</sup>Some commentators interpret אֱלֹהֵי תְהִלָּתִי (God of my praise) in Ps 109:1 to indicate that God is the object (not the subject) of the praise. If this view is correct, then both Psalms 108 and 109 begin with a statement that expresses a reverence toward אֱלֹהִים (God). In light of the second half of Ps 109:1 (אֵל-תִּחַרֵּשׁ--do not be silent) and the context of the entire psalm (the speaker in this psalm is under attack and in need of a defender of his cause), however, this interpretation does not appear to be as strong as the position which understands the speaker in the psalm to be the one who is honored by God. John Calvin, Commentary on the Book of Psalms, vol. 4 [Psalms xciii.-cxix.], trans. James Anderson [Psalms c., ci., cvi.-cxix., 61st verse, of this volume, trans. John Hunter] (Edinburgh: The Calvin Translation Society, 1847), 269-70; Delitzsch, Biblical Commentary on the Psalms, vol. 3, 176; Kraus, Psalms 60-150: A Commentary, 339; Hengstenberg, Commentary on the Psalms, vol. 3, 305-06.

(spoken), **לשון** (with a tongue); Ps 109:3--**דבת** (with words); Ps 109:4--**שטן** (accusers); Ps 109:4--**תפלה** (prayer); Ps 109:6--**שטן** (accuser); Ps 109:17--**קללה** (cursing), **ברכה** (blessing); Ps 109:18--**קללה** (cursing); Ps 109:20—**שטן** (accusers); Ps 109:20--**הדברים** (those who speak); Ps 109:25--**חרפה** (reproach); Ps 109:28--**קלל** (curse), **ברך** (bless); Ps 109:29--**שטן** (accusers); and Ps 109:30—**ידה** (give thanks, thanksgiving), **בפי** (with my mouth), and **הלל** (praise).

## Psalms 108 and 110

### Lexical Interconnections

The lexical linkages between Psalms 108 and 110 appear, as is indicated below:

#### Key-Lexeme Links

**מזמור** (108:1--110:1)--psalm

**דוד** (108:1--110:1)--David

#### Thematic-Lexeme Links

**ימין** (108:7--110:1, 5)--right hand<sup>75</sup>

#### Incidental-Lexeme Links

**עם** (108:4--110:3)--people

**יהוה** (108:4--110:1, 2, 4)--LORD

**רום** (108:6--110:7)--exalt, lift up

**ארץ** (108:6--110:6)--earth, land

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<sup>75</sup>Note that **ימין** (right hand) functions as a lexical link to tie together Psalms 108-110, the 3 Davidic psalms of the Psalms 107-118 corpus.

קדש (108:8--110:3)--holy, holiness, sanctuary

ראש (108:9--110:6, 7)--head

חיל (108:14--110:3)--power, valiantly

Although there are few lexical interconnections between Psalms 108 and 110, those that do exist equal 15% (10 of 67) of the lexical families of Psalm 108 and slightly more than 1 out of every 5 of the lexemes of Psalm 110 (21%, i.e., 10 of 47).

The 2 key-lexical linkages occur in the superscriptions of both psalms. Those interconnections identify the 2 psalms as being Davidic in origin.<sup>76</sup> These 2 psalms thus surround Psalm 109 to form a 3-psalm sub-unit of the larger corpus.

The primary thematic-lexical interconnection between Psalms 108 and 110 is the term ימין (right hand). This term is used to suggest the power of the LORD as that power is exercised against the enemies of God.

### Thematic Interconnections

A primary theme which both Psalms 108 and 110 hold jointly is that of defeat of the enemies of God. Psalm 108 records God declaration of His intent to secure victory over those nations who surround Israel (vv. 7-9). The psalm then echoes that thought by affirming that God truly will destroy the adversaries of His people (v. 13) and that, as a consequence,

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<sup>76</sup> The order of presentation of the duplicated terms, however, is reversed with Ps 108:1 reading מזמור לדור and Ps 110:1 reading מזמור לדור. Psalm 110 completes the trilogy of Davidic psalms that encompasses Psalms 108, 109, and 110.

His praises will be sung amid the nations (presumably, among those whom God has defeated--v. 3). Likewise, throughout Psalm 110, God is seen to secure victory over enemies (vv. 1-2), kings (v. 5), nations (v. 6), and a broad country (v. 6). Both psalms, moreover, exude a confidence that God's victory over His enemies is sure; the possibility of defeat is nowhere even contemplated.

In addition, within both psalms, God Himself is seen to speak, and speech that He gives relates to His commitment to exercise control over His adversaries (Pss 108:8-10; 110:1-3). These are the only 2 psalms within Book V<sup>77</sup> of the Psalter that make reference to God speaking or to a speech given by Him.

### Psalms 108 and 111

#### Lexical Interconnections

There are relatively few lexical connections between Psalms 108 and 111. Those that exist are listed below:

#### Key-Lexeme Links

none

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<sup>77</sup>Base on a cross-matching of the following terms--אמר (say); בדר (speak); נאם (declare); ענה (answer); יהוה (LORD); יה (LORD); אדון (Lord); אלהים (God); אל (God); and אני (I--when used in reference to God)--Psalms 108 and 110 are, in fact, the only 2 psalms in the Psalter after Psalm 85:9 that make even a general reference to God speaking.

Thematic-Lexeme Links

יִדָּה (108:4--111:1)--give thanks, thanksgiving

יְהוָה (108:4-111:1[2x], 2, 4, 10)--LoRD

Incidental-Lexeme Links

עַם (108:4--111:6, 9)--people

גָּדוֹל (108:5--111:2)--great

אֱמֶת (108:5--111:7, 8)--truth

כָּל (108:6--111:1, 2, 7, 10)--all

עָשָׂה (108:14--111:2, 4, 6, 7, 8, 10)--work, do, make

The 7 lexemes of Psalm 108 (i.e., 10% of the 67 lexemes of the psalm) that are replicated in Psalm 111 represent 15% (7 of 48) of the lexemes of that latter psalm.

None of the lexemes mutually held by Psalms 108 and 111 are sufficiently unique to be called key-lexeme interconnections.

By means of thematic-lexeme replication, both psalms (in Pss 108:4; 111:1) express a wholehearted determination for thanks (יִדָּה) to be offered to the LORD in a public arena. In Psalm 108, that thanks is to take place among the peoples (בְּעַמִּים); in Psalm 111, among the upright (בְּסוֹר יִרְשִׁים) and in the assembly (עֵדָה).

Furthermore, through the mutual use of the term יְהוָה (LORD), the LORD is pictured as the central figure of the both psalms. The term יְהוָה, moreover, occurs--solely in Psalm 108 and frequently in Psalm 111--in the context of a discussion of the attributes of the LORD.



Thematic Interconnections

A mutually held theme of both Psalms 108 and 111 is that of the surpassing excellence of God which is a source of wonderment. Psalm 108 depicts an awe of God's lovingkindness, of His truth, of God Himself, and of His glory--all of which cannot be contained by this earth (Ps 108:4-5). Psalm 111, likewise, portrays an amazement with God in relation to time--past (Ps 111:9), present or non-temporal (Ps 111:2; cf. Ps 108:5), and future (Ps 111:3-4, 8; cf. Ps 108:4). God's works are great, delightful to behold, and beautiful (Ps 111:2-3); His very essence, furthermore, is holy and awesome (Ps 111:9).

## Psalms 108 and 112

Lexical Interconnections

The following list identifies those lexemes that Psalms 108 and 112 hold in common:

Key-lexeme Links

כֹּן (108:2--112:7)--steadfast, establish

לֵב (108:2--112:7, 8)--heart

Thematic-Lexeme Links

צָרָר (108:13,14--112:8)--adversary, distress

Incidental-Lexeme Links

כְּבוֹד (108:2,6--112:9)--glory

יְהוָה (108:4--112:1[2x], 7)--LORD

רוּם (108:6--112:9)--exalt, lift up

אֶרֶץ (108:6--112:2)--earth, land

דָּבַר (108:8--112:5)--word, speak

There are a total of 8 interconnecting lexemes between the 2 psalms under study. Those 8 lexemes comprise 12% (8 of 67) of the lexemes of Psalm 108 and 15% (8 of 55) of the lexeme groups of Psalm 112.

The speaker in Psalm 108 is presented as being a righteous individual. As such, and by using the 2 key lexical terms noted above, he declares: נִכּוֹן לִבִּי (my heart is steadfast--v. 2).

According to the context of the psalm, his steadfastness is a result of his confidence in the LORD. In a similar manner, the speaker in Psalm 112 utilizes the key-lexical links between the 2 psalms to indicate that the individual who fears the LORD (i.e., the righteous person) is an individual who possesses a heart that is steadfast (נִכּוֹן לִבּוֹ) due to his relationship to the LORD.<sup>78</sup>

The 1 thematic-lexical interconnection between Psalms 108 and 112 is the צָרָה (adversary, distress) lexical family. This term appears in Ps 108:12, 13 to reveal that the adversaries of

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<sup>78</sup>The clause כּוֹן לֵב (heart is steadfast--or--to establish a heart) appears only 8 times in the entirety of the Hebrew Scriptures: Pss 10:17; 57:8(2x); 78:8; 108:2; 112:7; Job 11:13; 2 Chr 12:14. The rarity of the clause, the close proximity in which the clause appears within these 2 psalms (i.e., Psalms 108 and 112), and the similarity of semantic usage of the clause by which it is used to describe the internal condition of the righteous individual makes this clause an important linkage between Psalms 108 and 112.

God's people are dangerous but, despite that fact, God tramples down those foes in order to give success to His people. In Ps 112:8, the individual who serves God is able to look down with confidence in a powerless **אֶלֶף** (adversary)--powerless in the presence of the one who trusts in the LORD.

### Thematic Interconnections

The person who is rightly related to God finds a sense of security in the midst of present and future troubles. Psalm 108 describes such an individual as having a steadfast heart (v. 2) and being successful (v. 14). Similarly, Psalm 112 declares that the righteous individual will never be shaken (v. 6), will not be afraid of difficult times (vv. 7-8), has a steadfast heart (v. 7), and has a heart which is upheld (v. 8).

The 2 psalms, moreover, present the enemies of God or of His people as being both singular and plural in number. Psalm 108 identifies as adversaries, first of all, a group of nations (vv. 8-10). The psalm next puts the spotlight on an individual enemy (v. 13) and then concludes by showing that God will defeat the adversaries (plural) of His people (v. 14). In a similar fashion, Psalm 112 introduces the theme of the adversary by a reference to a group of people (v. 8). The psalm continues its discussion in v. 10a-b by highlighting a singular foe (**אֶלֶף**—the wicked--followed by 3 singular verbs) and then finishes its

treatment of the subject by reverting to a plural form (רשעים--the wicked ones) in v. 10c.

## Psalms 108 and 113

### Lexical Interconnections

Despite the fact that there are no key-lexeme interconnections between Psalms 108 and 113, there are both thematic-lexeme links and incidental-lexeme links, as seen below:

#### Key-Lexeme Links

כבוד (108:2,6--113:4)--glory  
 אלהים (108:2, 6, 8, 12[2x], 14--113:5)--God  
 יהוה (108:4--113:1[3x], 2, 3, 4, 5, 9)--LORD  
 שמים (108 : 5, 6--113 : 4, 6) --heavens

#### Incidental-Lexeme Links

עם (108:4--113:8)--people  
 רום (108:6--113:4, 7)--exalt, lift up  
 כל (108:6--113:4)--all  
 ארץ (108:6--113:6)--earth, land

The 8 lexemes of Psalm 108 that are also identified as occurring in Psalm 11 total 12% (8 of 67) of the lexemes of Psalm 108 and 23% (8 of 3 ) of the major lexeme families of Psalm 113

The thematic-lexemes tie the 2 psalms together in relation to the them of God's greatness--He Himself is superior to His

creation; His glory also is far more important than any element of that creation (i.e., it is above the earth [108:6] and the heavens [113:4]).

### Thematic Interconnections

Psalm 108:2-7 parallel in thought much of Psalm 113. Both psalms declare that God is worthy of praise. His greatness reaches beyond the creation (Ps 108:5-6--heavens, skies, heavens, earth; Ps 113:4-6--heavens, on high, heaven, earth). In both psalms, moreover, the praise that is to be offered to God is to be lifted up early in the morning (Ps 108:3--at dawn; Ps 113:3--at the rising of the sun).

In addition, both psalms conclude their respective praise sections by statements concerning God's relationship to those in need. Psalm 108:7 notes that an individual--God's beloved--is the one who is in need--in need of deliverance (from his adversaries) by the hand of God. Psalm 113:7-9, however, presents groups of individuals as being those who require God's help. Those groups are the poor, the needy, and the barren woman--people whose needs God more than sufficiently meets.

## Psalms 108 and 114

### Lexical Interconnections

As is the case with the relationship of many of the psalms in the Psalms 107-118 corpus to Psalm 114,<sup>79</sup> there are

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<sup>79</sup>See the section titled "Psalm 114--A Retrospective," below.

relatively few lexical ties between Psalms 108 and 114.

Analysis of the 2 psalms uncovers the following 5 mutually utilized lexemes:

Key-Lexeme Links

none

Thematic-Lexeme Links

אלהים (108:2, 6, 8, 12[2x], 14--114:7)--God

ארץ (108:6--114:7)--earth, land

יהודה (108:9--114:2)—Judah

Incidental-Lexeme Links

עם (108:4--114:1)--people

קדש (108:8--114:2)--holy, holiness, sanctuary

יצא (108:12--114:1)--go forth

These 6 lexemes represent 9% (6 of 67) of the lexeme families of Psalm 108 and 18% (6 of 34) of those of Psalm 114.

There no key-lexeme interconnections between Psalms 108 and 114.

The 3 thematic-lexeme links (אלהים--God; ארץ--earth, land; יהודה--Judah) between the 2 psalms under consideration are used in the development of themes related to God's dominance over the creation and to His relationship to His people.

Thematic Interconnections

Psalms 108 and 114 coincide thematically in 2 significant arenas. First, both psalms acknowledge God's control over the nations and over His chosen people (Pss 108:7-9; 114:1-2). Second, the 2 psalms denote that God secures victory for His people--a victory which His people were incapable of effecting on their own and a victory which required supernatural intervention to ensure its reality (Pss 108:12-13; 114:1-8).

## Psalms 108 and 115

Lexical Interconnections

As the following displays, although there are no key-lexeme links between Psalms 108 and 115, there are a number of strong thematic-lexeme interconnections between the 2 psalms:

Key-Lexeme Links

none

Thematic-Lexeme Links

אלהים (108:2, 6, 8, 12[2x], 14--115:2, 3)--God

יהוה (108:4--115:1, 9, 10, 11[2x], 12, 13, 14, 15, 16, 17, 18[2x])--LORD

שמים (108:5,6--115:3, 15, 16[2x])--heavens

ארץ (108:6--115:15, 16)--earth, land

עזר (108:13--115:9, 10, 11)--help

Incidental-Lexeme Links

כבוד (108:2,6--115:1)--glory

גדול (108:5--115:13)--great

חסד (108:5--115:1)--lovingkindness

אמת (108:5--115:1)--truth

כל (108:6--115:3, 8, 17)--all

דבר (108:8--115:5)--word, speak

אדם (108:13--115:4, 16)--man

עשה (108:14--115:3, 4, 8, 15)--work, do, make

The 13 lexemes identified above comprise 19% (13 of 67) of the lexemes of Psalm 108. They also reflect 25% (13 of 52) of the lexeme families of Psalm 115.

The thematic-linking terms identify God (אלהים) the LORD (יהוה) as being the one who is capable of controlling the affairs of humanity. Those interconnecting words, moreover, recognize Him as being superior to the greatest elements of the creation, i.e., the heavens (=שמים) and the earth (ארץ). Furthermore, His help (עזר) is needed by man and is far superior to that which is offered by man.

### Thematic Interconnections

The primary themes projected by Psalms 108 and 115 are similar to each other in 2 important ways. (1) Both psalms evidence a concern for God to receive the honor that is due to Him--thanks, praise, and glory belong to God (Pss 108:2-5; 115:1, 18). (2) Both psalms also acknowledge the inadequacy of the work of man to control his own ends. Deliverance that comes by the hands of man is useless (Ps 108:12). So too the so-called gods which are created by man are useless (Ps 115:4-7).



The true God of Israel alone is the one who is able to bring about the success or victory desired by His people.

## Psalms 108 and 116

### Lexical Interconnections

The lexeme families of Psalms 108 and 116 exhibit linkages to each other on 11 occasions with 6 of those incidences being at the level of thematic interconnection, as the following listing reveals:

#### Key-Lexeme Links:

none

#### Thematic-Lexeme Links

אלהים (108:2, 6, 8, 12[2x], 14--116:5)--God  
 ידה (108:4--116:17)--give thanks, thanksgiving  
 עם (108:4--116:14, 18)--people  
 יהוה (108:4--116:1, 4[2x], 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19[2x])--LORD  
 חלץ (108:7--116:8)—rescue<sup>80</sup>  
 ישע (108:7, 13--116:6, 13)--save, deliver

#### Incidental-Lexeme Links

כל (108:6--116:11, 12, 14, 18)--all  
 ארץ (108:6--116:9)--earth, land  
 דבר (108:8--116:10)--word, speak  
 צרר (108:13,14--116:3[2x])--adversary, distress  
 אדם (108:13--116:11)--man

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<sup>80</sup>These 2 references are the only examples of the use of חלץ (rescue) in the Psalms 107-118 corpus. There are only 4 cases of the term found in Book V, 12 in the Psalter, and 49 in the Hebrew Scriptures.

The 11 lexemes identified above represent approximately 16% of the lexemes of each of the psalms under consideration--11 of 67 for Psalm 108 and 11 of 68 for Psalm 116.

None of the interconnecting lexemes in Psalms 108 and 111 is deemed be a key-lexeme link between those 2 psalms.

The 6 thematic-lexical interconnections between the 2 psalms draw attention to 2 different but interrelated themes. The first concerns the desire that God would be honored in the public forum either by the rendering of thanks (יָדָהּ) to the LORD (יְהוָה) among the peoples (עַם--Ps 108:4) or by the paying of vows to the LORD (יְהוָה) in the presence of all His people (עַם--Ps 116:14, 18). The second lexically-identified theme of the 2 psalms centers around the realization that God (אֱלֹהִים)--the LORD (יְהוָה)--is capable of rescuing (חָלַץ) or delivering (יָשַׁע) His people who are in distress (Pss 108:7, 13; 116:6, 8, 13).

### Thematic Interconnections

In both Psalms 108 and 116 the thematic interconnections supplement thematic-lexical links just made. The public nature of declaration of honor to God occurs not only in relation to עַם (the people--Ps 108:4; His people--Ps 116:14, 18) but also among the nations (בְּלִ-אַמִּים--Ps 108:4), in the courts of

the house of the LORD (בֵּית יְהוָה--Ps 116:19), and in the midst of Jerusalem (בְּתוֹכֵי יְרוּשָׁלַם--Ps 116:19).

The public honoring of God, moreover, includes many related elements. In Psalm 108 it involves singing (v. 2--אֲשִׁירָה), singing praises (vv. 2, 4--אֲזַמְרָה), awaking harp and lyre (v. 3--עֹרֵה הַנֶּבֶל וְכִנּוֹר), awaking the dawn (v. 3--אֲעִירָה שָׁחַר), giving thanks (v. 4--יְהוָה... אֲרַךְ), and exalting God (v. 6--רֹמֵה... אֱלֹהִים). In Psalm 116 the honoring of God encompasses the lifting up of the cup of salvation (v. 13--כּוֹס־יִשׁוּעוֹת אֲשָׂא), the calling upon the name of the LORD (vv. 13, 17--בְּשֵׁם יְהוָה אֶקְרָא), the paying of vows (vv. 14, 18--לַיהוָה אֲשַׁלֵּם נְדָרַי), and the offering of a sacrifice of thanksgiving (v. 17--אֲזַבֵּחַ זֶבַח תּוֹדָה).

#### Psalms 108 and 117

##### Lexical Interconnections

Psalms 108 and 117 share 4 lexemes in common with each other. The following listing identifies 3 of those mutually held lexemes as exhibiting commonality on the thematic level with the remaining lexeme functioning across the 2 psalms only as an incidental connector:

##### Key-Lexeme Links

none

Thematic-Lexeme Links

יהוה (108:4-117:1, 2[2x])--LORD

חסד (108:5--117:2)--lovingkindness

אמת (108:5--117:2)--truth

Incidental-Lexeme Links

כל (108:6--117:1[2x])--all

These 4 lexemes add up to only 6% (4 of 67) of the total number of lexical groups of Psalm 108. Those lexemes, however, represent 40% (4 of 10) of the lexemes of Psalm 117.

There are no key-lexeme links between these 2 psalms.

The thematic-lexeme links between Psalms 108 and 117 highlight the fact that the LORD (יהוה) is the one who is to be honored (thanked in 108:4; praised and lauded in 117:1). That worship, moreover, is due to Him (Pss 108:5; 117:2) because of His lovingkindness (חסד) and His truth (אמת).

Thematic Interconnections

The primary thematic interconnection between the 2 psalms is that of the international scope of the praise that is to be offered by God. Psalm 108:4 records an intent to give thanks to the LORD among the peoples (אודך בעמים יהוה) and to sing His praises among the nations (אזמרך בל-אמים). In addition, Psalm 117:1 declares that the nations themselves are to praise the LORD (הללו את-יהוה כל-גוים) and that all peoples are to extol Him (שבחוהו כל-האמים).

## Psalms 108 and 118

Lexical Interconnections

There are strong thematic-lexeme ties between Psalms 108 and the final psalm of the Psalms 107-118 corpus as the following presentation of key-lexeme links, thematic-lexeme links, and incidental-lexeme links indicates:

Key-Lexeme Links

none

Thematic-Lexeme Links

אלהים (108:2, 6, 8, 12[2x], 14--118:27, 28[2x])--God  
 ידה (108:4--118:1, 19, 21, 28, 29)--give thanks,  
 thanksgiving  
 יהוה (108:4-118:1, 4, 5[2x], 6, 7, 8, 9, 10, 11, 12, 13, 15,  
 16[2x], 17, 18, 19, 20, 23, 24, 25[2x], 26[2x], 27, 29)--LORD  
 חסד (108:5--118:1, 2, 3, 4, 29)--lovingkindness  
 רום (108:6--118:16, 28)--exalt, lift up  
 ישע (108:7,13--118:14, 15, 21, 25)--save, deliver  
 ימין (108:7--118:15, 16[2x])--right hand  
 ענה (108:7--118:5, 21)--answer  
 עזר (108:13--118:7, 13)--help  
 אדם (108:13--118:6, 8)--man  
 עשה (108:14--118:6, 15, 16, 17, 24)--work, do, make  
 חיל (108:14--118:15, 16)--power, valiantly

Incidental-Lexeme Links

כל (108:6--118:10)--all  
 ראש (108:9--118:22)--head  
 צרר (108:13, 14--118:5)--adversary, distress

The 12 thematic-lexeme links together with the 3 incidental-thematic links are responsible for 22% (15 of 67) of the lexical groups of Psalms 108 and 21% (15 of 72) of those of Psalms 118.

The lack of key-lexeme linkages between Psalms 108 and 118 does not impact negatively the interrelationship between the 2 psalms since there are 12 vital thematic-lexeme interconnections that unite the psalms.

Those thematic-lexeme linkages point to several themes held in common by Psalms 108 and 118. The focus of both psalms is God (אלהים) the LORD (יהוה). He is the one to whom thanks (יודה) are to be offered, in particular for His surpassing lovingkindness (חסד). He is also deserving of exaltation (רום). He is, moreover, a God of power (ימין--right hand, חיל--power, valiantly) who does (עשה) what He sets out to do, in particular, the deliverance (ישע) of His people. The LORD answers (ענה) His people's cry from the midst of their situations of distress--His help (עזר) being far more effective than any that man (אדם) can offer.

### Thematic Interconnections

Numerous themes interwoven throughout both Psalms 108 and 118 are held in common by the 2 psalms. (1) God is to be the object of exultation and praise (Pss 108:2-4; 118:1-4, 19, 21, 28-29). (2) Righteous individuals project a joyful relationship to the LORD, recognizing their knowledge or relationship to God

to be a reason for singing (Pss 108:2; 118:14-15). (3) The defeat of the nations is accomplished through the LORD (Pss 108:8-10; 118:10-12). (4) Dependence on God is far better than dependence upon man (Pss 108:13; 118:8-9). (5) When God is defending the cause of His people, they have full confidence of success (Ps 108:14; 118:6).

An additional connection between the 2 psalms arises from the use of singular and plural descriptions of the enemy. In Psalm 108, the identification of the adversary begins with a list of nations (vv. 8-10), followed by the notation of a single foe (v. 13), and concluded by a reference to a group of enemies (v. 14). Psalm 118 varies this pattern slightly. The psalm begins with word **אִישׁ** (man--v. 6) which, although it is in the singular form, references a plural concept and might logically be translated "men." Psalm 118 then utilizes plural forms--nouns, verbs, and suffixed pronouns--in vv. 7, 10-12. Next, the psalm alternates back to the singular form in v. 13 by means of a singular verb (**נִדְּחָה**<sup>81</sup>--push). Finally, the psalm shifts once again to the plural form (utilizing metaphoric language) in v. 22.

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<sup>81</sup>The LXX, Syriac, and Vulgate understand this verb to be a first person singular passive form. That emendation does not appear to be necessary in light of the fact that various psalms exhibit a comfort in shifting back and forth between plural and singular forms to describe the enemies of God and of His people (cf. Psalms 108, 109, 112).

Psalm 108--A Retrospective<sup>82</sup>Location within the Psalms 107-118 Corpus

Psalm 108 is the first of 3 sequential Davidic psalms (Psalms 108-110) which are linked together by means of their superscriptions. All 3 psalms are designated מִזְמוֹר (a psalm) and all 3 are identified as being Davidic (דָּוִד) in origin.

Furthermore, Psalm 108 relates to these 2 other psalms (and to Psalm 118) by means of various references to יָמִיִן (right hand), a term that is found nowhere else within the Psalter in such a concentrate frequency across 3 sequential psalms.

Whereas Psalm 107 sets forth the distress that God's people face in generic terms (i.e., without a specific reference to human enemies), Psalm 108 begins a trilogy of psalms that identify certain nations, an individual, or groups of individuals as being the enemies of God's people or of God (Pss 108:8-10; 109:2-29; 110:5-6).<sup>83</sup>

The contents of Psalm 108 flow naturally after those of Psalm 107. Psalm 108:2-7 not only respond to the concluding

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<sup>82</sup>This retrospective compares Psalm 108 not only to the subsequent 10 psalms of the Psalms 107-118 corpus but also to the preceding psalm, i.e., Psalm 107.

<sup>83</sup>Psalm 111 reverts back to a generic reference to the enemy of God's people and, in fact, only makes an indirect reference to the nations as being the problem faced by God's people (v. 6).



remarks of psalm 107 but also parallel the 4 cries-for-deliverance refrains (vv. 6, 13, 19, 28) and the 4 call-to-thanks refrains (vv. 8, 15, 21, 31) of that psalm.

First, as noted in "Psalm 107--A Retrospective" above, the final 2 verses of Psalm 107 (vv. 42-43) indicate that God's people rejoice at the work of the LORD whereas the ungodly are struck dumb and that person who desires to be wise needs to contemplate God's lovingkindness. Psalm 108:2-6 present a picture of righteous individual declaring his intention to praise God and then actually offering that praise to God. Furthermore, these verses (in particular, vv. 2-4) delineate what the joy of the righteous person looks like--singing, singing praises, playing musical instruments, giving thanks, and praising God. Psalm 108:5, moreover, highlights God's great lovingkindness as a reason why He is worthy of praise.

Second, there is perhaps a subtle interconnection that may be made between Pss 107:41 and 108:2. The former verse states that God sets the needy person securely on high (שׁוֹבֵר). The latter verse declares that the beloved of God himself is securely established, his heart is steadfast (כֹּחַ). Whether these 2 verses are meant to complement one another in this way is difficult at best to determine. The 2 main lexemes do not appear elsewhere in combination as a word pair, and only rarely within the same chapter of the text of the Hebrew Scriptures

(cf. Isa 2:2, 11, 17; 9:7, 11; 30:13, 33; Pss 59:1, 4; 107:36, 41; Prov 29:14, 25).

Third, Psalm 108, in reverse order to that which exists between the need-for-help refrains and the thanksgiving refrains of Ps 107 (vv. 6, 8, 13, 15, 19, 21, 28, 31), expresses gratitude to God (Ps 108:2-6) and then pleads for God's deliverance (Ps 108:7).<sup>84</sup>

The concluding 2 verses of Psalm 108 link together thematically with the initial verses of Psalm 109; they also become a springboard for most of the contents of Psalm 109. In Ps 108:13, God's help is sought against the adversary (adversaries in v. 14) of His people. Psalm 109:2-5 then describes what the adversaries have done. The psalm continues by detailing what the servant of God hopes that God would do to one particular adversary in order to punish that individual's wrongdoings (vv. 6-20) and then what the servant of God desires God to do his accusers as a group (vv. 26-29). The conclusion of Psalm 108 and the beginning of Psalm 109, moreover, express a

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<sup>84</sup>The order may be reversed between the 2 psalms to emphasize the difference between the way people who are not fully serving God respond to a desperate situation and the way a righteous person does. Whether all 4 situations of Psalm 107 refer to non-righteous people, however, is debatable. Definite statements are made to characterize the second and third groups (vv. 10-16 and 17-22, respectively) as being rebellious (vv. 11, 17). Yet nothing is specifically stated regarding as to whether or not the first and fourth groups (vv. 4-9 and 23-32, respectively) are also ungodly. Neither of these last 2 groups, however, is declared to be righteous.

realization that God's intervention is needed on behalf of God's servant who appears unable by himself to thwart the efforts of his oppressor(s).

Of the 67 lexemes of Psalm 108, 32 (48%) are replicated elsewhere in the Psalms 107-118 corpus. There are, therefore, 25 (52%) lexemes that are *hapax legomena* for the corpus.<sup>85</sup>

The following psalms have a greater frequency of lexical interconnection to Psalm 118 than do the remaining psalms of the Psalms 107-118 corpus: Psalms 107 (20), 109 (16), 118 (15), 115 (13), 116 (11), and 110 (10). The strongest numerical ties that Psalm 108 has with any of the other 11 psalms is with its 2 neighbor psalms, i.e., Psalms 107 and 109. When the numerical data are transformed into percentage data (i.e., percentage of the total number of lexeme families of a given psalm), however, the order changes significantly: Psalms 117 (40%), 115 (25%), 113 (23%), 10 (21%), and 118 (21%). Based on a percentage analysis, Psalms 107 and 109 which have the greatest frequency of lexical interconnections with Psalm 108 have, in fact, the lowest percentage of lexical linkage with that psalm--just under 13% each.

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<sup>85</sup>There are no lexical families that are *hapax legomena* for either the Psalter or the Hebrew Scriptures.

Within Psalm 108, there are 10 lexeme families that also occur in 5 or more other psalms in the Psalms 107-118 corpus:

אלהים (God), ידה (give thanks, thanksgiving), עם (people), יהוה (LORD), חסד (lovingkindness), רום (exalt, lift up), כל (all), ארץ (earth, land), דבר (speak), and עשה (work, do, make).

These terms in general convey the idea that the LORD God is committed to the well being of His people and that they, as a consequence, are to glorify Him with the words of their mouths.

Perhaps even more important that the list of lexemes just presented is the delineation of those terms that function as either key-lexeme links or thematic-lexeme links between Psalm 108 and a minimum of 3 other psalms in the corpus. That group of 7 terms is as follows: ידה (give thanks, thanksgiving), יהוה (LORD), חסד (lovingkindness), אלהים (God), עזר (help), ישע (save, deliver), and ימין (right hand). An analysis of these terms reveals that they are used primarily to depict God as being the one who cares about His people so much so that He protects and rescues them from their trouble, offering them help that is unmatched by any other source.

### Thematic Interconnections

The most significant lexical and thematic interconnection that Psalm 108 makes with the other psalms in the Psalms 107-118 corpus relates to the nature and work of God. Together with various of the other psalms of the corpus, Psalm 108 proclaims

that LORD is wonderful in His ways and far greater than His creation. His lovingkindness, for example, is everlasting, worthy of contemplation and praise, beyond the heavens in greatness, and the basis for the deliverance of His people (cf. Psalms 107, 109, 115, 118). God Himself is exalted above the heavens and the earth (cf. Psalms 113-115); He is, moreover, capable of redeeming His people from their adversaries, even if those adversaries are powerful nations (cf. Psalms 107, 109-112, 114-116, 118).

A second level linkage from Psalm 108 to a number of other psalms in the corpus is that of the need or desire for God's people who are the recipients of God's benefits to praise or thank Him for who He is and for what He has done. Psalm 108 specifically declares the determination of the beloved of God to honor God with joyful expressions in the public arena--offering that praise often in the midst of the enemies of God's people (cf. Psalms 107, 109, 111-113, 115-118).

### Strongest Linkages within the Corpus

The most direct linkage that Psalm 108 makes to other psalms within the Psalms 107-118 corpus is that which arises as a consequence of its superscription. Psalm 108 is identified as a psalm (מִזְמוֹר) of David (לְדָוִד). So too are Psalms 109 and 110. These 3 psalms are the only psalms within the corpus that are so identified. These 3 psalms, moreover, are linked together by

the thematic thread that speaks of God's ability to overcome the enemies of His people. In addition, these 3 psalms are linked through the use of the lexeme **יָמִיִן** (right hand)--a term used in all 3 psalm as a reference to God's power<sup>86</sup>--a term that also occurs with this same meaning in Psalm 118, thereby linking that psalm to these 3 psalms.<sup>87</sup>

The most significant lexical linkage (apart from those associated with the superscription) that Psalm 108 makes with any of the other psalms of the corpus is the interconnection it has with Psalm 109 based on the lexeme **אלהים** (God). The mutual use of the term **אלהים** (God) is, as noted above, the largest grouping of the lexeme for any 2 consecutive psalms within Book V of the Psalter. The second most important lexical interconnection that Psalm 108 makes with any of the remaining 11 psalms of the corpus is that which it makes with Psalm 112 by means of the clause **כֹּחַ לֵב** (heart is steadfast). Both psalms Pss 108:2; 112:7) use that clause to portray the settled internal state of the person who honors God.

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<sup>86</sup>Psa1 109:6 also uses this term to indicate a place of power at which an accuser stands to judge the wicked.

<sup>87</sup>There are only 42 examples of the use of (right hand) within the Psalter, 8 of which are captured in this corpus. Those 8 citations account for more than twice as many occurrences as are expected for a psalms corpus the size of the present corpus under study.

Thematically, Psalm 108 links most closely to Psalm 107 with both psalms addressing the issues of God's ability to deliver His people, God's dominance over creation, and the praise which God is to receive. There is concatenation between these 2 psalms, moreover, as Ps 108:4 contemplates the **חסד** (lovingkindness) of **יהוה** (LORD) as Ps 107:43 directs those who are **חכם** (wise) to do.

### Psalm 109 in Context

#### Introduction to Psalm 109

Psalm 109 divides easily into 4 major sections. In vv. 1-5, the God's servant pleads to God for Him to speak on his behalf since his adversaries have unleashed a furious verbal attack on him without cause. The servant of God then (vv. 6-20) implores the LORD to enact the full force of His judgment against one specific unnamed adversary. Following that strong imprecation, the servant of God, who declares himself to be afflicted and needy (v. 21), asks the LORD (vv. 21-29) to show special kindness toward him in order to counteract the work of his many adversaries (plural, once again). Finally (vv. 30-31), he states that he will open his mouth to give thanks and praise to the LORD for His willingness to protect and deliver those who are in desperate straits.

## Psalms 109 and 110

Lexical Interconnections

The frequency of lexical interconnections between Psalms 109 and 110 may be few, but those that do exist suggest important connections between the 2 psalms. The following list identifies those mutually held lexemes:

Key-Lexeme Links

דָּוִד (109 :1--110: 1) --David

מִזְמוֹר (109 :1--110: 1) --psalm

יְמִיִן (109 : 6, 31--110 : 1, 5 ) --right hand

Thematic-Lexeme Links

יְהוָה (109:14, 15, 20, 21, 26, 27, 30--110:1, 2, 4)--LORD

אֶרֶץ (109:15--110:6)--earth, land

אֲדֹנָי<sup>88</sup> (109:21--110:1, 5)--Lord

רֹאשׁ (109:25--110:6, 7)—head

Incidental-Lexeme Links

יוֹם (109:8--110:3, 5)--day

קֶרֶב (109:18, 22--110:2)--inward part, body, midst

The 9 lexemes that cross between the boundaries of Psalms 109 and 110 represent 7% (9 of 126) of the lexemes of Psalm 109 and 19% (9 of 47) of the lexeme families of Psalm 110.

As is true for Psalms 108 and 109, so too the same 3 lexemes--דָּוִד (David), מִזְמוֹר (psalm), and יְמִיִן (right hand)--function as key-lexical links between Psalms 109 and 110. The

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<sup>88</sup>The אֲדֹנָי lexical family includes אֲדֹנָי and אֲדֹנֵי--both of which are translated "Lord"--here and *passim* in this chapter.



superscriptions of both Psalms 109 and 110 include in the same order a declaration that the writings are Davidic in origin and psalmic in nature (לְדָוִד מִזְמוֹר). The third lexeme--יָמִין (right hand)--unites these latter 2 psalms with 2 citations in each. There is, however, a difference in the usage of the lexeme in the 2 psalms. In Psalm 109 יָמִין is used in relation to humankind, whereas in Psalm 110 in relation to deity.<sup>89</sup>

Several terms also extend thematic considerations across the 2 psalms. The first lexeme, יְהוָה (LORD), is utilized in both psalms to reveal God's greatness and His power over the adversary. The second term, אֶרֶץ (earth, land), occurs in the context of the destruction of the enemy. The memory of the adversary is to be removed from the earth in Ps 109:15 and leader of the wicked is to be scattered across the earth in defeat in Ps 110:6. The third lexical family group, אֲדֹנָי (Lord), also arises in the context of the enemy, either focusing on the deliverance of the righteous out of the hand of the adversary on the humiliation of the wicked. The final thematic-lexeme link between the 2 psalms is רֹאשׁ (head)--the

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<sup>89</sup>In commenting on Ps 109:31, Delitzsch appears to suggest that יָמִין (right hand) in Ps 110:5 is used to refer to the needy when he states: "Jahve comes forward at the right hand of the poor, contending for him (cf. cx.5), to save (him) from those who judge (xxxvii.33), i.e. condemn, his soul." Delitzsch, Biblical Commentary on The Psalms, vol. III, 182. This interpretation, however, does not fit the context of that passage.

last thing the adversaries do in Ps 109:25 before the man of God is delivered is to shake their ראש (head) in reproach regarding the God's servant; the last thing God does in after defeating the ראש (head or chief) of His enemies (Ps 110:6) is to lift His ראש (head) in victory (Ps 110:7).

### Thematic Interconnections

The most prominent theme mutually advanced by both of the psalms study is that of the defeat of the enemy. The servant of hopes for the downfall of the adversary in Psalm 109; in Psalm 110, God shows what the reality of that downfall looks like. Among other components of that destruction, judgment (שפט<sup>90</sup>) is desired in Ps 109:7; judgment (דין) is promised in Ps 110:6. Furthermore, the thorough degradation of the enemy which is hoped for in Ps 109:6-20 is presented in Psalm 110 by the declaration that the enemy will be made into a footstool (v. 1), shattered (vv. 5, 6), and filled with corpses (v. 6).

In addition, contrasting but related concepts unite Psalms 109 and 110. First, Ps 109:8 depicts an office (17b) or responsibility being taken away from the wicked; Ps 110:1-2, 4 show the offices of King and Priest being given to the Righteous One, i.e., the Lord. Second, whereas Ps 109:8, 13 record the temporary nature of the wicked, Ps 110:4 reveals the eternity

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<sup>90</sup>The שפט lexical family includes שפט (judge) and משפט (judgment) here and *passim* in this chapter.

of God. Third, the imagery of water (מים) defines a contrast.

Psalm 109:18 proclaims that cursing flows through the body of the adversary like water, whereas Ps 110:7 declares that water drunk from a brook after a battle refreshes the one who defeats the adversary.

### Psalms 109 and 111

#### Lexical Interconnections

Although there are no key-lexeme links between Psalms 109 and 111, there are 6 thematic-lexeme links and 10 incidental-lexeme link, as the following reveals:

#### Key-Lexeme Links

none

#### Thematic-Lexeme Links

זכר (109:14, 15, 16--111:4, 5)--remember

יהוה (109:14, 15, 20, 21, 26, 27, 30--111:1[2x], 2, 4, 10)--LORD

עשה (109:16, 21, 27--111:2, 4, 6, 7, 8, 10)--work, do, make

יד (109:27--111:7)--hand

ידה (109:30--111:1)--give thanks, thanksgiving

הלל (109:30--111:1)--praise

#### Incidental-Lexeme Links

תהלה (109:1--111:10)--praise

טוב (109:5, 21--111:10)--good

שפט (109:7, 31--111:7)--judgment, judge

עמד (109:6, 31--111:3, 10)--stand

דרש (109:10--111:2)--seek

כל (109:11--111:1, 2, 7, 10)--all

חנן (109:12--111:4)--gracious

שם (109:13, 21--111:9)--name

לבב (109:16--111:1)--heart

חפץ (109:17--111:2)--delight, desire

The 16 lexemes identified above represent 13% of the 126 lexemes of Psalm 109 and 33% of the 48 lexical families of the shorter Psalm 111.

There is a sense of remembrance (זכר) conveyed by a thematic-lexeme linkage between the 2 psalms, albeit a significantly different elements are to be remembered. In Psalm 109, there is a call to remember the enemy's iniquity to the LORD (v. 14), a hope that the memory (remembrance) of the wicked would be eradicated (v. 15), and a declaration of the failure of the wicked to remember to do good (v. 16). In Psalm 111, God's works are to be remembered (v. 4) and God remembers His works (v. 5).

In both Psalms 109 and 111, the lexeme LORD (יהוה) is used to indicate the one who is at work (עשה) for His people. This work is understood to be performed by the hand (יד--Pss 109:27; 111:7) of the LORD. As a consequence for all that the LORD has done, He is to be openly honored--thanked (ידה) and praised (הלל)--by those who receive His benefits (Pss 109:30; 111:1).

### Thematic Interconnections

In the earlier of the 2 psalms, the LORD is called upon to deliver His people (Ps 109:26); in the latter, He is noted as having provided that deliverance for them (Ps 111:9).

## Psalms 109 and 112

Lexical Interconnections

The following list presents the lexical interconnections that exist between Psalms 109 and 112

Key-Lexeme Links

none

Thematic-Lexeme Links

זכר (109:14, 15, 16--112:6)--remember

ארץ (109:15--112:2)--earth, land

אביון (109:16, 22, 31--112:9)--needy

Incidental-Lexeme Links

רשע (109:2, 6, 7--112:10[2x])--wicked, guilty

דבר (109:2, 3, 20--112:5)--word, speak

רעה (109:5--112:7)--evil, wickedness, misery

טוב (109:5, 21--112:5)--good

עמד (109:6, 31--112:3,9)--stand

שפט (109:7, 31--112:5)--judgment, judge

היה (109:7, 8, 9, 12[2x], 13, 15, 19, 25--112:2, 6)--be

חנן (109:12--112:4, 5)--gracious

דור (109:13--112:2)--generation

יהוה (109:14, 15, 20, 21, 26, 27, 30--112:1[2x], 7)--LORD

איש (109:16--112:1, 5)--man

חפץ (109:17--112:1)--delight, desire

לב (109:22--112:7, 8)--heart

ברך (109:24, 28--112:2)--bless, knee

ראה (109:25--112:8, 10)--see

מאד (109:30--112:1)--greatly

הלל (109:30--112:1)--praise

There are 20 lexemes that occur in both Psalms 109 and 112. These 20 lexemes represent 16% of the 126 lexemes of Psalm 109. The 20 lexemes also comprise more than 1 out of every 3 words of Psalm 112 (20 of 55, i.e., 36%).

There are no key-lexeme linkages between Psalm 109 and Psalm 112.

Memory (זָכַר) in Psalm 109 is viewed in a negative context, as it is used to describe the wicked--sin is to be remembered by God for the purposes of judgment (v. 14); because of their iniquity, the things the wicked do are not to be remembered positively through time (v. 15); and the wicked person does not remember to show lovingkindness to those in need (v. 16). In Psalm 112, however, זָכַר is used to present the contrasting picture of the righteous who are to be remembered (זָכַר) always (v. 7).

A second linking lexeme between Psalms 109 and 112 also highlights the contrast between the wicked (Psalm 109) and the righteous (Psalm 112). That term is אָרֶץ (earth, land). The memory of the wicked is to be cut off from the earth (אָרֶץ--Ps 109:15), whereas the descendants of the righteous will be powerful on the earth (אָרֶץ--Ps 112:2).

Still one further contrast appears in the thematic-lexical interconnections between the 2 psalms. This contrast is observed in relation to the difference between the way the

wicked and the righteous treat those who are אֲבִיּוֹן (needy).

Both halves of the contrast are presented initially within Psalm 109 itself; the second half of the contrast is then continued in Psalm 112. In Ps 109:16, the needy individual (אֲבִיּוֹן) is persecuted by the wicked. In Ps 109:22, the servant of God identifies himself as one of those needy (אֲבִיּוֹן) who is undergoing persecution. Psalm 109 concludes (v. 31), however, with a declaration that the LORD protects the needy (אֲבִיּוֹן) from the persecution of the wicked. Psalm 112 carries forward that contrasting attitude toward the needy by showing, in v. 9, that the righteous gives freely to those who are in need (אֲבִיּוֹן). Interestingly, another contrast appears in this same context of the difference between the work of the wicked (Ps 109:16) and that of the righteous (Ps 112:9) toward the needy. The outcomes of the lives of those 2 diametrically opposite groups are different. On the one hand, the memory of the wicked who persecutes the needy is to be cut off (Ps 109:15-16). On the other hand, the righteousness of the individual who helps the needy endures forever (Ps 112:9).

### Thematic Interconnections

Expanding on the contrasting lexical linkages described above, the 2 psalms contain contrasting thematic interconnections--a description of the nature and acts of the wicked (Psalm 109) and a description of the nature and acts of

the righteous (Psalm 112). In Psalm 109, the wicked<sup>91</sup> are self-absorbed, seeking the harm and destruction of those who are downtrodden (Ps 109:2-5, 16-18, 25, 28). The evil of the wicked ultimately results in judgment and in the cutting off of that which is dear to them (Ps 109:6-15, 19-20, 29). By contrast, in Psalm 112, the righteous individual trusts in the LORD and is committed to the well-being of others, especially those who are downtrodden (Ps 112:1, 4, 7, 9). The outcome of the righteous life is security, prosperity, and an eternal continuance of the good which the righteous individual has done (Ps 112:2-3, 5-6, 8).

What brings these contrasting pictures together in the 2 psalms is that each psalm provides its own sub-contrast, i.e., an undercurrent of what characterizes the opposing individual (i.e., the righteous in Psalm 109 and the wicked in Psalm 112). In the former psalm, the righteous person is an individual who trusts in LORD, exhibits confidence despite adverse circumstances, and honors God openly (Ps 109:4, 28, 30). In the latter psalm, the wicked abhor the well-being of the righteous; ultimately the hopes of the wicked are shattered (Ps 112:10).

These 2 psalms, moreover, are linked together by a stylistic device that both use to describe the enemy. Both

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<sup>91</sup>The plural form of the term "wicked" is used here, but the singular form could be used just as well to present the content of Psalm 109. See below for an explanation of the shift back and forth between the plural and the singular forms within the text itself.



Psalms 109-112 introduce the enemy by means of plural grammatical forms (Pss 109:2-5; 112:8). The 2 psalms then change the form to the singular (Pss 109:6-19; 112:10a-b) and finally conclude, once again, with plural forms (Pss 109:20, 25, 27-29, 31; 112:10c).

### Psalms 109 and 113

#### Lexical Interconnections

The key-lexeme, thematic-lexeme, and incidental-lexeme links between Psalms 109 and 113 appear below:

#### Key-Lexeme Links

none

#### Thematic-Lexeme Links

בן (109:9, 10--113:9)--son, (pl.) children

יהוה (109:14, 15, 20, 21, 26, 27, 30--113:1[3x], 2, 3, 4, 5, 9)--

LORD

אִמָּם<sup>92</sup>(109:14--113:9)--mother, people

אֲבִיוֹן (109:16, 22, 31--113:7)--needy

הלל (109:30--113:1[3x], 3, 9)--praise

#### Incidental-Lexeme Links

אלהים (109:1, 26--113:5)--God

היה (109:7, 8, 9, 12[2x], 13, 15, 19, 25--113:2)--be

כל (109:11--113:4)--all

שם (109:13, 21--113:1, 2, 3)--name

ארץ (109:15--113:6)--earth, land

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<sup>92</sup>The אִמָּם lexical family includes אִמָּ (mother) and אִמָּה (people [but not handmaid--found within the corpus only in Ps 116:16]) here and *passim* in this chapter.

בֵּרַךְ (109:24, 28--113:2)--bless, knee

רָאָה (109:25--113:6)--see

קוּם (109:28--113:7)--rise

עֶבֶד (109:28--113:1)--servant

שִׂמַּח (109:28--113:9)--joyful, rejoice, be glad

The 5 thematic-lexeme links coupled with the 10 incidental-lexeme links between the 2 psalms account for 12% (15 of 126) of the lexemes of Psalm 109. They account, however, for 43% (15 of 35) of the lexemes of Psalm 113.

Although there are no key-lexeme links between Psalms 109 and 113, there are 5 thematic-lexeme interconnections which Psalms 109 and 113 use to express a number of ideas that are held in common by the 2 psalms.

Those psalms make use of 2 of those terms to present different views of the family situations of the wicked (Ps 109:9, 10, 14) and of the righteous (Ps 113:9). In Psalm 109 the בֵּן (son, [pl.] children) of the wicked is to become fatherless and a nomadic beggar (Ps 109:9, 10); the sins of the אִמָּם<sup>93</sup> (mother, people) of the wicked are to be brought before the LORD for judgment (Ps 109:14).

The lexeme יְהוָה (LORD) occurs frequently in both psalms--7 times in Psalm 109 and 8 times in Psalm 113. The LORD is the one who oversees the lives and destinies of both the wicked and the righteous (Pss 109:14, 15, 20, 21; 113:5). He is the one,

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<sup>93</sup>The lexical family of אִמָּם (mother, people) is relatively rare within the Psalter, occurring only 13 times.

moreover, who, in particular, demonstrates a care for those who do not typically have a human advocate to defend their cause (Pss 109:31; 113:7-9).

Both psalms exhibit a concern for the אֲבִיּוֹן (needy--Pss 109:16, 22, 31; 113:7). Both psalms, moreover, specifically reveal the LORD's concern for the needy (Pss 109:31; 113:7).

The final significant thematic-lexical interconnection between the 2 psalms is the term הַלֵּל (praise). Psalms 109 and 113 use this term to express a desire that the LORD receive honor from the lips of humans (Pss 109:30; 113:1[3x], 3, 9).

#### Thematic Interconnections

Both Psalms 109 and 113 teach that God is able to provide much-needed help to those who are unable to control their own situations. In Psalm 109, God is close at hand to the needy and the afflicted (vv. 21-22, 31). In Psalm 113, God elevates those who are in desperate straits--He raises them to a level equal to that of the leaders of their people (vv. 7-8). He also brings blessed joy to the barren woman, giving her children (v. 9).

#### Psalms 109 and 114

#### Lexical Interconnections

There are few lexical links between Psalms 109 and 114. Those lexical interconnections that do exist are only

incidental-lexeme links. There are no key-lexeme or thematic-lexeme links between the 2 psalms, as the following list indicates:

Key-Lexeme Links

none

Thematic-Lexeme Links

none

Incidental-Lexeme Links

אלהים (109:1, 26--114:7)--God  
 סבב (109:3--114:3, 5)--turn around, surround  
 יצא (109:7--114:1)--go forth  
 היה (109:7, 8, 9, 12[2x], 13, 15, 19, 25--114:2)--be  
 בן (109:9,10--114:4, 6)--son, (pl.) children  
 ארץ (109:15--114:7)--earth, land  
 מים (109:18--114:8[2x])--water  
 אדון (109:21--114:7)--Lord  
 ראה (109:25--114:3)--see

The relatively few interconnecting lexemes between the 2 psalms represent 7% (9 of 126) of the lexical families of Psalm 109. They also comprise more than 1 out of every 4 lexemes of Psalm 114 (9 of 34, i.e., 26%).

Thematic Interconnections

The primary thematic linkage between Psalms 109 and 114 concerns the matter of the response that people should exhibit when they recognize the demonstration of God's power. In Psalm 109, that response--on the part of the wicked--is one of

dishonor and shame (vv. 27-29). In Psalm 114, that response is one of trembling on the part of the whole earth (v. 7).

## Psalms 109 and 115

### Lexical Interconnections

There are numerous lexeme linkages between Psalms 109 and 115, as the list below reveals:

#### Key-Lexeme Links

none

#### Thematic-Lexeme Links

אלהים (109:1, 26--115:2, 3)--God  
 יהוה (109:14, 15, 20, 21, 26, 27, 30--115:1, 9, 10, 11[2x], 12, 13, 14, 15, 16, 17, 18[2x])--LORD  
 ברך (109:24, 28--115:12[3x], 13, 15, 18)--bless, kneel  
 עזר (109:26--115:9, 10, 11)--help  
 יד (109:27--115:4, 7)--hand  
 הלל (109:30--115:17, 18)--praise

#### Incidental-Lexeme Links

פה (109:2[2x], 30--115:5)--mouth  
 דבר (109:2, 3, 20--115:5)--word, speak  
 היה (109:7, 8, 9, 12[2x], 13, 15, 19, 25--115:8)--be  
 בן (109:9,10--115:14, 16)--son, (pl.) children  
 כל (109:11--115:3, 8, 17)--all  
 חסד (109:12, 16, 21, 26--115:1)--lovingkindness  
 שם (109:13, 21--115:1)--name  
 זכר (109:14, 15, 16--115:12)--remember  
 ארץ (109:15--115:15, 16)--earth, land  
 עשה (109:16, 21, 27--115:3, 4, 8, 15)--work, do, make  
 מות (109:16--115:17)--death, die  
 חפץ (109:17--115:3)--delight, desire

הלך (109:23--115:7)--go, walk

ראה (109:25--115:5)--see

There are 20 lexical interconnections between Psalms 109 and 115. Those interconnections comprise 16% (20 of 126) of the lexemes of Psalm 109. They also represent 38% (20 of 52) of the lexical families of Psalm 115.

There are no key-lexeme links between Psalm 109 and Psalm 115.

A component of the thematic-lexical interconnections is the use of אלהים (God) relates to His hiddenness. In Ps 109:1, the servant of God pleads to God that He not remain silent. The enemy has been speaking against God's servant, but God has not yet taken up that individual's defense. Seemingly, אלהים (God) is nowhere to be found. In Ps 115:2, the adversary also questions the existence or presence of God. Where is He? Once again, and this time from the perspective of the adversary, אלהים (God) is nowhere to be found.

When the יהוה (LORD) does make His presence known, however, He is more than capable of providing עזר (help) to those in trouble (Pss 109:21, 26; 115:9-11).

This God, both psalms note, is the one who blesses (ברך) His people, whether they are as few in number as an individual servant of the LORD (Ps 109:28) or they are as great in number as the entirety of His people (Ps 115:12-13).

The final thematic-lexical interconnection focuses on the fact that God is to be praised. In Ps 109:30, the afflicted servant of the LORD declares that he will praise the LORD. In addition, Ps 115:18 commands its readers (i.e., Israel, the house of Aaron, and those who fear the LORD--vv. 9-11) to offer praise to the LORD. Thus, the combination of the contexts of the previous thematic-lexical linkage (ברך--bless) and the current interconnection (הלל--praise) suggest that whomever the LORD blesses should be the one(s) who break(s) forth in praise to the Him.

#### Thematic Interconnections

Both Psalms 109 and 115 state that the LORD is the one to whom to turn for help and protection (Pss 109:21, 26; 115:9-11). The 2 psalms, moreover, pronounce the LORD as the one from whom blessing comes (Pss 109:28; 115:12-15).

Both psalms also express a confidence that the true God is able to defeat the works of the hands of the enemies of His people (Pss 109:6-20, 26-29; 115:3-8).

The 2 psalms, furthermore, each conclude with a declaration of a commitment to honor God (Ps 109:30--ידה [give thanks] and הלל (praise]; Ps 115:18--ברך [bless] and הלל [praise]) openly in the public arena.

## Psalms 109 and 116

Lexical Interconnections

There are numerous lexemes that are used jointly by Psalms 109 and 116. Those lexemes are cited below:

Key-Lexeme Links

none

Thematic-Lexeme Links

אלהים (109:1, 26--116:5)--God  
 יהוה (109:14, 15, 20, 21, 26, 27, 30--116:1, 4[2x], 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19[2x])--LORD  
 מות (109:16--116:3, 8, 15)--death, die  
 נפש (109:20, 31--116:4, 7, 8)--soul  
 ישע (109:26, 31--116:6)--save, deliver  
 ידה (109:30--116:17)--give thanks, thanksgiving  
 תוך (109:30--116:19)--midst  
 הלל (109:30--116:19)--praise

Incidental-Lexeme Links

פתח (109:2--116:16)--open  
 דבר (109:2, 3, 20--116:10)--word, speak  
 יום (109:8--116:2)--day  
 בן (109:9, 10--116:16)--son, (pl.) children  
 כל (109:11--116:11, 12, 14, 18)--all  
 חנן (109:12--116:5)--gracious  
 שם (109:13, 21--116:4, 13, 17)--name  
 ארץ (109:15--116:9)--earth, land  
 עני (109:16, 22--116:10)--be afflicted,  
 אהב (109:17--116:1)--love  
 נטה (109:23--116:2)--stretch out, bend,  
 הלך (109:23--116:9)--go, walk  
 עבד (109:28--116:16[2x])--servant  
 מאד (109:30--116:10)--greatly



The 22 co-utilized lexeme groups just mentioned total 17% (22 of 126) of the lexemes of Psalm 109. They also add up to 32% of the 68 lexical families of Psalm 116.

There are no key-lexeme interconnections between Psalms 109 and 116, but there are 8 thematic-lexeme links that are described in the next several paragraphs.

God (אלהים) is a God, according to both psalms, who exhibits a caring nature--lovingkindness (חסד) in Ps 109:26, compassion (רחם) in Ps 116:5.

Both psalms use the term יהוה (LORD) in similar ways. First, they use the lexeme as a vocative of address to make a declarative statement regarding the LORD (Pss 109:27; 116:16) or to seek the LORD's help (Pss 109:21, 26; 116:4). Second, the 2 psalms also record the word יהוה (LORD) to indicate the one who is to be honored (Pss 109:30; 116:14, 18, 19).

Another thematic lexeme occurring in both psalms is the term מוֹת (death, die). Psalm 116 declares that the servant of the LORD came close to death (v. 3) but that God delivered him from that death (v. 8). The psalm does not depict that near death experience as coming to the servant of the LORD naturally, but rather at the hands of those who afflicted him greatly (vv. 10-11). Psalm 109 sets a similar backdrop for a death-related encounter that parallels the event described in Psalm 116. The servant of God in Psalm 109 states that his adversary persecuted

an afflicted and needy man--a despondent man--to put him to death (Ps 109:16).

Likewise, the use of the term נפש (soul) in Psalm 109 sets a springboard for its use in Psalm 116. In Ps 109:20 the accusers speak evil against the נפש (soul) of the servant of God. In Ps 109:31, the LORD stands beside the needy to rescue him from those who judge his נפש. In Ps 116:4 the servant of God calls upon the LORD to save his נפש (soul)--which the LORD does with the result that his נפש (soul) can rest in confidence in the blessing of the LORD (Ps 116:7-8).

Closely tied to this use of the term נפש (soul) is the contextual development of the lexeme יִשַׁע (save, deliver). In Ps 109:26, the servant of the LORD pleads to Him to יִשַׁע (save, deliver) him. He then acknowledges that fact that the LORD does יִשַׁע (save, deliver) those who are in trouble but does not indicate that the LORD had saved him. In Ps 116:6, the servant of the LORD in that psalm proclaims that the LORD, in fact, did יִשַׁע (save, deliver) him from seemingly hopeless position in which he found himself.

The final 2 thematic-lexeme links between Psalms 109 and 116--תוך (midst) and הלל (praise) --occur near the end of each psalm. Both terms are present in the same verses (Pss 109:30; 116:19). The servant of the LORD in both psalms desires to make his expression of gratitude to the LORD in the public forum, in

the midst (תוֹת) of many. He also desires that the LORD would receive praise (הלל).

### Thematic Interconnections

Two primary themes extend across the 2 psalms under study. Both psalms declare that God is a deliverer of those who are facing life-threatening situations (Pss 109:1, 26-27, 31; 116:3-7, 8-11). Both psalms also reveal the desire that God be honored (Pss 109:30; 116:2, 13-14, 17-19)--and that that honor be expressed openly before many people (Pss 109:30; 116:14, 18-19).

### Psalms 109 and 117

### Lexical Interconnections

Although Psalm 117 is the smallest psalm in the Psalms 107-118 corpus, it registers 3 thematic-lexeme links and 2 incidental-lexeme link with Psalm 109, as the following reveals:

#### Key-Lexeme Links

none

#### Thematic-Lexeme Links

חסד (109:12, 16, 21, 26--117:2)--lovingkindness

יהוה (109:14, 15, 20, 21, 26, 27, 30--117:1, 2[2x])--LORD

הלל (109:30--117:1, 2)--praise

#### Incidental-Lexeme Links

כל (109:11--117:1[2x])--all

אם (109:14--117:1)--mother, people

The 5 lexemes that occur in both Psalms 109 and 117 account for only 4% of the 126 lexemes of Psalm 109 but 50% of the 10 lexeme families of Psalm 117.

There are no key-lexeme links between Psalms 109 and 117.

The first mutually held thematic lexeme is חסד

(lovingkindness). This term is used in both psalms in relation to the LORD to show that the LORD is good to His people (Pss 109:21, 26; 117:2).

The final 2 jointly utilized lexemes--יהוה (LORD) and הלל (praise)--are tied together in both psalms. The LORD is the one to be praised because of His actions toward His people (Pss 109:30-31; 117:1-2).

#### Thematic Interconnections

The conclusion of Psalm 109 (vv. 30-31) and the entirety of Psalm 117 (vv. 1-2) focus on essentially the same issue--the praise of the LORD. Psalm 109 indicates that LORD is to be thanked (תדה—Ps 109:30) and praised (הלל—Ps 109:30); Psalm 117, that He is to be praised (הלל--Ps 117:1-2) and extolled (שבח--Ps 117:1). Both psalms, moreover, declare all (Psalm 109) or part (Psalm 117) of the reason that God is to be honored is His work in relation to humans.

## Psalms 109 and 118

Lexical Interconnections

There are numerous thematic-lexeme and incidental-lexeme interconnections between Psalms 109 and 118, as is recorded in the list below:

Key-Lexeme Links

none

Thematic-Lexeme Links

**סבב** (109:3--118:10, 11[2x], 12)--turn around, surround  
**טוב** (109:5, 21--118:1, 8, 9, 29)--good  
**חסד** (109:12, 16, 21, 26--118:1, 2, 3, 4, 29)--lovingkindness  
**שם** (109:13, 21--118:10, 11, 12, 26)--name  
**יהוה** (109:14, 15, 20, 21, 26, 27, 30--118:1, 4, 5[2x], 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16[2x], 17, 18, 19, 20, 23, 24, 25[2x], 26[2x], 27, 29)--LORD  
**זה**<sup>94</sup> (109:20, 27--118:20, 23, 24)--this  
**ראה** (109:25--118:7)--see  
**עזר** (109:26--118:7,13)--help  
**ישע** (109:26, 31--118:25)--save, deliver  
**ידה** (109:30--118:1, 19, 21, 28, 29)--give thanks, thanksgiving

Incidental-Lexeme Links

**אלהים** (109:1, 26--118:27, 28[2x])--God  
**פתח** (109:2--118:19)--open  
**ימין** (109:6, 31--118:15, 16[2x])--right hand  
**היה** (109:7, 8, 9, 12[2x], 13, 15, 19, 25--118:14, 21, 22, 23)--be  
**יום** (109:8--118:24)--day  
**כל** (109:11--118:10)--all

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<sup>94</sup>The **זה** lexical family includes **זה** (this [m.]) and **זאת** (this [f.]) here and *passim* in this chapter.

עשה (109:16, 21, 27--118:6, 15, 16, 17, 24)--work, do, make  
 מות (109:16--118:17, 18)--death, die  
 בא (109:17, 18--118:19, 20, 26)--come, enter  
 ראש (109:25--118:22)--head  
 ברך (109:24, 28--118:26[2x])--bless, knee  
 שמח (109:28--118:24)--joyful, rejoice, be glad

These 22 jointly utilized lexemes represent 17% (22 of 126) of the lexical families of Psalm 109 and 31% (22 of 72) of the lexemes of Psalm 118.

No key-lexeme links exist between Psalms 109 and 118. There are, however, numerous thematic-lexeme links which are discussed in the following paragraphs.

Both psalms express the feelings of an individual being closed in, i.e., סבב (surrounded), by his enemies. In Ps 109:3, the adversaries' words of hatred that overwhelmed that individual, even though he was innocent of their charges. In Ps 118:10-12, the speaker in that psalm bemoans the fact the nations had swarmed around him (to do him harm).

The thematic-lexemes of טוב (good) and חסד (lovingkindness) are used once in Psalm 109 and twice in Psalm 118 (vv. 1, 29) within the same general thematic context of God's greatness. In Ps 109:21, God's חסד (lovingkindness) is טוב (good); in Ps 118:1, 29, God Himself is טוב (good) and His חסד (lovingkindness) is everlasting.

In addition, both psalms present God's שם (name) as being important in the context of deliverance. In Ps 109:21, the

servant of the LORD seeks God's help to extricate him from an oppressive situation for the sake of God's **שׁוֹ** (name).

Likewise, the speaker in Ps 118:10-12 declares that the **שׁוֹ** (name) of the LORD is the basis on which he defeats the enemies who surround him.

The lexeme **יהוה** (LORD) permeates both psalms. It occurs 8 times (in 8 verses) in Psalm 109 and 28 times (in 24 verses) in Psalm 118. In both psalms this lexeme occurs in at least 3 mutually shared contexts--in the deliverance of the distressed individual (Pss 109:21, 26; 118:5-12, 14, in the demonstration of God's power (Pss 109:27 ; 118:15-17), and in the honoring of the LORD by those who recognize God's character or good work (Pss 109:30; 118:1, 19, 29).

Although normally one does not expect the term **זה** (this) to be a significant contributor to the thematic development of a portion of Scripture, yet the lexeme occurs only 21 times within the Psalter and only 8 times within Book V. The relative rarity of the term within poetic settings suggests, then, that, when the term does appear in poetry (such as in Psalms 109 and 118), its function within the poem should be considered closely. Both Psalms 109 and 118 use the term **זה** in the context of the LORD's work on behalf of His people in order to emphasize that the LORD has accomplished a special work despite the opposition of the enemy (Pss 109:27; 118:23).

The verb **רָאָה** (see) is used in both Psalms 109 and 118 in the context of one person looking down on another person--in a way that disparages the person in the lower position. In Ps 109:25, the adversary looks down on the servant of God with an attitude of disgust and reproach; in Ps 118:7, the speaker looks down upon his enemies in triumph (gloating?) over them.

In addition, both psalms take notice of the fact that help (**עֲזָרָה**)--Pss 109:26; 118:7,13) in the face of the enemy comes from the LORD and that the LORD is the one who provides deliverance (**יִשְׁע**)--Pss 109:26, 31; 118:25) in such desperate situations. As a consequence, both psalms convey an understanding that there is a need to give thanks (**יְדָה**)--Pss 109:30; 118:1, 19, 21, 28, 29) to a God who is so gracious.

### Thematic Interconnections

Both Psalms 109 and 118 are concerned with a righteous individual's deliverance from a difficult situation--a deliverance that can be effected only by the LORD. In Psalm 109, the servant of God invokes an imprecation against his adversaries, and in particular against one person who oppressed not only the servant of God, but others as well (Ps 109:2-20, 29). He, therefore, seeks God's help to extricate him from an otherwise hopeless situation (Ps 109:26-28). The speaker in Psalm 118 declares that, in the past, after he had called upon God, God delivered him from his distress (Ps 118:5). He now



anticipates that, once more, with the LORD's help, he would succeed---this time, in the face of other enemies (Ps 118:7, 10-14, 25).

The righteous individuals of both Psalms 109 and 118, moreover, proclaim their commitment to honoring their Deliverer openly (Pss 109:30; 118:17, 19, 21, 28).

In addition, both psalms recognize the importance of God's character as being an underlying component in His actions on behalf of His people. In particular, both psalms point to the **חסד** (lovingkindness) of the LORD (Pss 109:21, 26; 118:1-4, 29). Both psalms also focus on the LORD's ability to protect His people and to accomplish His ends (Pss 109:21, 26-28, 31; 118:5-9, 13-16).

In addition, Psalms 109 and 118 utilize linguistic shifts, back and forth, from plural to singular or from singular to plural, to describe the enemies of God or of His people. Psalm 109 begins with the plural (vv. 2-5), continues with the singular (vv. 6-19), and concludes with the plural (vv. 20, 25, 27-29, 31). By contrast, Psalm 118 varies that pattern slightly, beginning with the singular form (v. 6--a form which in context may be understood as descriptive of a generic group), shifting to plural forms (vv. 7, 10-12), alternating back to the singular (v. 13), and then concluding with a plural (v. 22).

Location within the Psalms 107-118 Corpus

Psalm 109 is the middle of 3 sequential Davidic psalms. Together Psalms 108, 109, and 110 present a chiastic structure to their organization, with Psalm 109 functioning as the central point. Both Psalms 108 and 110 focus primarily on God's work against the enemies of His people on a national level (Pss 108:8-10; 110:5-6). Psalm 109, however, also presents God's action in relation to the His servant's personal adversary or adversaries (Ps 109:2-29).

This chiastic structure, moreover, is strengthened by the use of the lexeme יָמֵי (right hand) in these 3 psalms. In Psalms 108 and 110, יָמֵי (right hand) occurs within the sphere of deity (Pss 108:6; 110:1, 5). Here, in Psalm 109, the middle psalm, יָמֵי (right hand) is used to focus on the realm of humanity--first on the wicked and then on the righteous, i.e., the needy (Ps 109:6, 31).

The beginning of Psalm 109 looks backward to the concluding verses of Psalm 108 in 2 ways--through the continuance of the theme of the adversary and through the use of the lexeme family of אֱלֹהִים (God). First, in Ps 109:2-5, oppressors have acted

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<sup>95</sup>This retrospective compares Psalm 109 not only to the subsequent 9 psalms of the Psalms 107-118 corpus but also to the preceding 2 psalms.

aggressively against the servant of the LORD and he appears to be powerless to stop them. Yet, he knows that God is able to speak on His behalf, if He chooses to do so (Ps 109:1). This thought reflects that which is projected in Ps 108:13-14, in which the speaker in that psalm acknowledges the hopeless condition he faces against his enemies--hopeless, that is, apart from God's help.

Second, both Psalms 108 and 109 use the term **אלהים** (God) in a syntactic function that is unique to these 2 psalms within the Psalms 107-118 corpus. In both psalms, **אלהים** (God) is used as a vocative of address.<sup>96</sup> This form occurs at the conclusion of Psalm 108--twice in v. 12--and at the beginning of Psalm 109--once in v. 1. Interestingly, this syntactical use also occurs near the beginning of Psalm 108 (vv. 2, 6) and near the conclusion of Psalm 109 (v. 26).

The concluding verses of Psalms 109 (i.e., vv. 26-31), moreover, make numerous connections with the first 3 verses of Psalm 110. Lexically, both hold in common 2 terms: **יהוה** (LORD--Pss 109:26, 27, 30; 110:1, 2) and **ימין** (right hand--Pss 109:31; 110:1). In both sections, **יהוה** (LORD) is seen as the central

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<sup>96</sup>Psalm 109 uses the term **אלהים** (God) exclusively as a vocative of address. By contrast, although Psalm 108 makes extensive use of the term **אלהים** (God) as a vocative of address, this psalm does not use **אלהים** (God) solely as a vocative of address. Psalm 108:8 records the term as the subject of its sentence, whereas Ps 108:14 utilizes this word as an object of a preposition.

figure who either is urged to take action (Ps 109:26-29) or who declares His intent to take action (Ps 110:1-2). Furthermore, the positional idea of יָמִינִי (right hand) comes into consideration in the last verse of Psalm 109 and in the first verse of Psalm 110. In both cases, the LORD operates for the benefit of the one in relation to whom the lexeme יָמִינִי (right hand) is mentioned. In Ps 109:31, the LORD Himself is at the right hand of the needy and from that vantage point He ensures the deliverance of that downtrodden individual from those who oppress him. In Ps 110:1-2, the LORD (יְהוָה) has the Lord (אֲדֹנָי) sit at His (יְהוָה's) יָמִינִי (right hand) until the time when He (יְהוָה) subdues His (אֲדֹנָי's) enemies.

In addition, both Pss 109:26-31 and 110:1-3 link together thematically around 2 issues. First, both sets of verses make reference to the abasing of enemies--an abasing which is the work of the LORD. Second, both passages present a picture of the godly person as one who turns to the LORD to honor Him (with words in Ps 109:30-31 and with deeds in Ps 110:3).

### Lexical Interconnections

Psalm 109, the second largest psalm in the Psalms 107-118 corpus (based on the number of lexical families each psalm contains), contains 126 lexemes, of which 51% (64 of 126) are

observed to occur also in at least 1 other psalm in the corpus and 49% (62 of 126) are *hapax legomena* to the corpus.<sup>97</sup>

The 64 duplicated lexemes appear in varying numbers among each of the other 11 psalms of the corpus. The psalms which contain the larger number jointly held lexemes are as follows: Psalms 107 (38), 118 (22), 116 (21), 112 (20), and 115 (20). When all of the figures are recalculated to show a percentage of the total lexeme population of each of the psalms, the order of the degree of coincidence (for those containing 30% or more duplication) then becomes Psalms 117 (50%), 113 (43%), 115 (38%), 112 (36%), 111 (33%), 116 (31%), and 118 (31%). Thus the lexemes of Psalm 109 exhibit a high degree of interconnection with the lexemes of most of the remaining 11 psalms of the corpus.

There are 11 lexeme families in Psalm 109 that also appear in 5 or more of the other psalms of the corpus. Those lexemes are **אלהים** (God), **דבר** (speak), **היה** (be), **כל** (all), **שם** (name), **יהוה** (LORD), **ארץ** (earth, land), **עשה** (work, do, make), **ראה** (see), **ידה** (give thanks, thanksgiving), and **הלל** (praise). In addition to these general linkages, there are 7 terms (some the same, some different) that function as either key-lexeme linkages or thematic-lexeme linkages between Psalm 109 and 3 or

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<sup>97</sup>There are 9 lexeme families in Psalm 109 which are also *hapax legomena* for the Psalter. None, however, is a *hapax logomenon* for the Hebrew Scriptures.

more of the remaining 11 psalms of the Psalms 107-118 corpus:

חסד (lovingkindness), ידה (give thanks, thanksgiving), יהוה (LORD), עזר (help), ישע (save, deliver), הלל (praise), and אלהים (God). These important lexemes work together to present the LORD as a compassionate God who helps (far more effectively than any human does) and delivers His people. He is, therefore, to be honored by the sacrifices of thanksgiving and praise of His people.

### Thematic Interconnections

Psalm 109 connects lexically and thematically with various of the psalms of the Psalms 107-118 corpus. The central thrust of the psalm which is replicated in numerous ways elsewhere reads as follows: the LORD is (1) the judge of the enemy, (2) the blesser and deliverer of His people, and (3) the one who is deserving of abundant praise.

First, יהוה (the LORD) rules over His adversaries and the adversaries of His people. He functions in Psalm 109 as a knowledgeable judge who is cognizant of the misdeeds of people (v. 14). He also has the power and ability to carry out a sentence of judgment against those who are found guilty (vv. 15, 20). Likewise, in Psalms 107, 108, and 110, יהוה controls the destinies of the wicked. In Ps 107:40, He demonstrates outrage at those who oppress the downtrodden, causing those who act unjustly to be stripped of their wealth and security.

Furthermore, He dictates judgment against the nations (Pss 108:8-10; 110:6), treads down or destroys the enemies of His people (Pss 108:14; 110:5-6), and rules over those defeated adversaries (Ps 110:2).

Second, the LORD is a God who brings joy to His people; He is also capable of rescuing them from their adversaries. The LORD both blesses (בֵּרַךְ--Pss 109:29--107:38; [112:2]; 115:12, 13, 15) and gladdens (שִׂמַּח--Pss 109:29--107:30, 42; 113:9; 118:24) His people. He is, moreover, able to help (עֲזַר--Pss 109:26--115:9, 10, 11; 118:13), deliver (נִצַּל--Pss 109:21--107:6), and save (יִשַׁע--Pss 109:26, 31--107:13, 19; 108:6; 116:6; 118:25) them from any oppressive situation in which they find themselves.

Third, the LORD is worthy of public honor from His people. The Psalm 109 declares that in the midst of many people, the servant of God will give abundant thanks and praise to the LORD (v. 30).<sup>98</sup> Various of the other psalms of the Psalms 107-118 corpus also record that the LORD is deserving of praise or honor or exaltation in the public forum (Pss 107:32; 108:4; 111:1; 113:3; 116:19; 117:1).

In addition, the servant of the LORD in Psalm 109 expresses high praise and respect (Ps 109:21, 26) when he utilizes the

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<sup>98</sup>Brennan states: "The Psalm ends on the usual note of confidence and thanksgiving (vv. 30-31) in words which re-echo 108,4 and respond to 107,1.8.15.21-22.31." Brennan, "Some Hidden Harmonies in the Fifth Book of Psalms," 130.

term **רַחֲמִים** (lovingkindness) in relation to the LORD. Similar expressions can be found as well in Pss 107:1, 8, 15, 21, 31, 43; 108:4; 115:1; 117:2; and 118:1, 2, 3, 4, 29.

### Strongest Linkages within the Corpus

Psalm 109 is the second of 3 psalms headed by superscriptions designating David as the author of those psalms. As such, it links backward to Psalm 108 and forwards to Psalm 109. Psalm 109 also connects with those 2 psalms (and to Psalm 118) by means of the lexeme **יָמִין** (right hand) which emphasizes in those psalms the power of God. In addition, as cited previously, there is a strong concatenation between the lexemes that begin Psalm 109 and those that conclude Psalm 108 and between those that conclude Psalm 109 and those that begin Psalm 110.

Furthermore, although Psalm 109 is of a different genre than Psalm 110 (an imprecatory psalm versus a messianic psalm,<sup>99</sup> respectively), Psalm 109 finds in Psalm 110 a particularly close thematic yokefellow. What Psalm 109 begins, Psalm 110 completes. On the one side, Psalm 109 cries out to the LORD for the total destruction of the enemy. On the other

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<sup>99</sup>See below, in the section titled "Introduction to Psalm 110," for a discussion for a discussion of the messianic character of Psalm 110. Whether or not the position of this dissertation can be maintained regarding the specific genre of Psalm 110, the fact remains that Psalm 109 and Psalm 110 are significantly different relative to their individual genres.



side, Psalm 110 depicts the thoroughness of such a devastation as the LORD tramples down the enemy like grist in a mill.

### Psalm 110 in Context

#### Introduction to Psalm 110

Psalm 110:1-4 transports the reader into a heavenly venue where יהוה (LORD) announces to אֲדֹנָי (Lord) that He (יהוה) will defeat His (אֲדֹנָי's) enemies and cause Him (אֲדֹנָי) to rule as King over a people receptive to His (אֲדֹנָי's) authority. Then, in Ps 110:4, יהוה (LORD) declares אֲדֹנָי (Lord) to be a priest according to the order of Melchizedek--a position which אֲדֹנָי (Lord) maintains eternally. Psalm 110 concludes (vv. 5-7) with a proclamation that אֲדֹנָי (Lord) will gain victory over the numerous powerful enemies that He (אֲדֹנָי) encounters and then rest.

Without assessing in depth all of the controversy surrounding this psalm, this dissertation supports the messianic view of Psalm 110 rather than either the argument that understands the psalm to be set in the context of an Autumnal Festival or the position that espouses as the *Sitz im Leben* of the psalm the enthronement of an earthly ruling king.<sup>100</sup>

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<sup>100</sup>A. A. Anderson, The Book of Psalms, vol. 2, Psalms 73-150, New Century Bible Commentary, eds. Ronald E. Clements and Matthew Black (Grand Rapids, Mich: Eerdmans, 1972), 767; and M. J. Paul, "The Order of Melchizedek (Ps 110:4 and Heb 7:3)," Westminster Theological Journal 49 (1987): 195.

The Autumnal Festival view, which is advocated by fewer scholars than is the enthronement position, argues, in Gammie's words, that "the setting of the psalms in relation to natural phenomena, and especially the autumnal rainfall, is as important as their setting in the cult."<sup>101</sup> This view maintains that the ancients attached great significance to natural phenomena due to their belief that when they "heard the thunder of the heavens and saw the lightning, . . . Yahweh, in the heavenly realm, was sitting in judgment on the gods of the nations."<sup>102</sup> Furthermore, the supposed purpose of the Autumnal Festival (which was assumed to have convened during October and November) was to ensure that God would respond kindly to His people and end the drought season. Gammie, therefore, argues that the occasion of Psalm 110 "seems to have been a drought" and that, because Ps 110:7 states that the king will drink from a torrent along the way, "water was sparse."<sup>103</sup>

A weakness of the Autumnal Festival position is that it concludes on the basis of the 1 reference to water in Ps 110:7 that Psalm 110 finds its *Sitz im Leben* in the Autumnal Festival--without adequately accounting for the numerous other

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<sup>101</sup>John G. Gammie, "A New Setting for Psalm 110," Anglican Theological Review 51 (1969): 4.

<sup>102</sup>Gammie, "A New Setting for Psalm 110," 7.

<sup>103</sup>Gammie, "A New Setting for Psalm 110," 11.

promises made within the psalm itself. Another weakness of this view is that there is no biblical evidence that directly supports the existence of such a festival in ancient Israel.

By contrast to the Autumnal Festival view, the enthronement position understands Psalm 110 to be a hymn used in the ceremonies surrounding the coronation of an earthly king--with or without allusion to a messianic king.<sup>104</sup>

In presenting the enthronement position, Driver identifies 8 stages which comprised the ancient ritual of coronation:

- (i) mounting the future king on the royal mule . . . ;
- (ii) escorting him to Gihon . . . to drink of its water . . . ;
- (iii) the anointing of a prophet or a priest, accompanied by sacrifices . . . ;
- (iv) the acclamation . . . ;
- (v) naming him . . . ;
- (vi) the presentation 'by' (or 'on') the pillar . . . ;
- (vii) putting the crown and the 'testimony' on his head . . . ;
- (viii) drawing up a 'covenant' between the king and the people . . . .<sup>105</sup>

Two primary difficulties regarding the position that identifies Psalm 110 as an enthronement psalm should be noted. First, Psalm 110 contains no more than half of Driver's 8 stages of the enthronement ceremony (perhaps only ii, iii, iv, and vii,

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<sup>104</sup> Allen, *Psalms 101-150*, 83; G. R. Driver, "Psalm CX: Its Form[,] Meaning and Purpose," in *Studies in the Bible*, ed. J. M. Grintz and J. Liver (Jerusalem: Kiryat Sepher, 1964), 28-29; and Kraus, *Psalms 60-150: A Commentary*, 346-47.

<sup>105</sup> Driver, "Psalm CX: Its Form[,] Meaning and Purpose," 28-29.

some of those are disputed).<sup>106</sup> With so many steps missing, one wonders whether the ancient Israelite would have recognized the psalm as a psalm to be used in the coronation of an earthly king. Second, and perhaps more devastating to the enthronement position, is the argument contained in Kissane's statement that "as far as the evidence goes, the ritual of the coronation ceremony was a really summary affair; and for the practice of commemorating the king's ascension by an *annual* festival there is no Biblical evidence whatsoever."<sup>107</sup>

Does Psalm 110, then, refer at all to an earthly king or does it refer to a messianic king, or to both? Much of the controversy among these views hinges on the understanding of the term **לַאֲדֹנָי**, in Ps 110:1 which is pointed as **לַאֲדֹנָי** (to my Lord). This pointing does not indicate whether "Lord" should be written with an upper case "L" (i.e., a reference to deity) or with a lower case "l" (i.e., a reference to a human master).<sup>108</sup> The determination of which of those 2 understandings is correct

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<sup>106</sup>Even Driver admits that "the Psalmist ignores some elements in it [the coronation ritual]; he passes, over the secular elements, such as riding on the royal mule, the acclamation and presentation, the crowning, the protocol and the 'Covenant' . . . ." Driver, "Psalm CX: Its Form[,] Meaning and Purpose," 30.

<sup>107</sup>E. J. Kissane, "The Interpretation of Psalm-11Q," Irish Theological Quarterly 21 (1954): 104.

<sup>108</sup>Contrast, in Ps 110:5, the pointing of the term as **לַאֲדֹנָי** (Lord) which consistently refers to deity.

depends upon the context in which the term is found. In Ps 110:1, the defining context is the pronoun "my." If "my" refers to a citizen of the realm (as opposed to the king himself), then **אֲדֹנָי** indicates an earthly king. If, however, "my" denotes the earthly king of Israel, then the term **אֲדֹנָי** is a reference to God, i.e., the King of the king. In regard to Psalm 110, the superscription of this psalm identifies the "my" as being David, the King of Israel. Thus, if the superscription is accepted as being an inspired portion of the Word of God or, at the least, an accurate reflection of the origin of the psalm, then the term **אֲדֹנָי** is a reference to God.

Further support for the view that Psalm 110 is a messianic psalm is found in the realization that (1) no earthly king of Israel is ever observed seated at God's right hand (Ps 110:1), (2) no earthly king of Israel has ever filled the role of an eternal priest (Ps 110:4),<sup>109</sup> and (3) (if **רֹאשׁ** [head] in Ps 110:6 is, in fact, a reference to Satan) no earthly king is ever seen to be able to defeat Satan as does the King of this psalm.

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<sup>109</sup>There are those who convincingly argue that no king of Israel ever functioned as a priest to any greater degree than any other Israelite. See Paul, "The Order of Melchizedek (Ps 110:4 and Heb 7:3)," 195-99.

In addition, Ps 110:1, 4 are used by various New Testament writers to support their understanding that Jesus is the Messiah.<sup>110</sup>

Based on the above-stated arguments, this dissertation accepts a messianic understanding of Psalm 110. The following analysis of Psalm 110, therefore, reflects that messianic orientation.

### Psalms 110 and 111

#### Lexical Interconnections

Of the 7 lexical interconnections between Psalms 110 and 111, none function as key-lexeme links, but 2 do operate as important thematic links, as is indicated below:

#### Key-Lexeme Links

none

#### Thematic-Lexeme Links

עַם (110:3--111:6, 9)--people

גּוֹי (110:6--111:6)--nation

#### Incidental-Lexeme Links

יְהוָה (110:1, 2, 4--111:1[2x], 2, 4, 10)--LORD

שְׁלַח (110:2--111:9)--send

הַדָּר (110:3--111:3)--splendor

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<sup>110</sup>See, for example, as citations of Ps 110:1, Matt 22:44; Mark 12:36; 16:19; Luke 20:42-43; Acts 2:34-36; 1 Cor 15:25-28; Eph 1:20, 22; and Heb 1:13; 10:13; 12:2. Psalm 110:4 is used in Heb 5:6, 10; 6:20; and 7:17, 21.

רחם<sup>111</sup> (110:3--111:4)--womb, compassionate, to have  
compassion  
עולם (110:4--111:5, 8, 9)--forever

The 7 lexeme interconnections between the 2 psalms comprise 15% (7 of 47) of the lexemes of Psalm 110 and 15% (7 of 48) of the lexeme families of Psalm 111.

In both psalms, God's people (עם) observe His power (חיל--Ps 110:3; כח--Ps 111:6) as He exercises it over those who are opposed to Him, in particular, in relation to the nations (גו--Pss 110:6; 111:6).

### Thematic Interconnections

Three basic concepts are common to both Psalms 110 and 111: (1) a gathering of people (Pss 110:3; 111:1), (2) God's special relationship to His people (Pss 110:3; 111:9), and (3) the defeat of nations (Pss 110:6; 111:6).

First, the context of the gathering of God's people in Psalm 110 is that of a battle scenario--the people join with the LORD against their mutual enemies (v. 3). The context of the Psalm 111 gathering is that of testimony meeting--a time for the people to hear the speaker in that psalm praise God for who He is and for what He has accomplished (particularly for the deliverance He has provided for His people--vv. 6, 9).

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<sup>111</sup>The רחם lexical family includes רחם (womb, to have compassion) and רחום (compassionate) here and *passim* in this chapter.

Second, God has a special relationship with His people. Having a covenant relationship with His people (Ps 111:5, 9), He centers His base of operations in their midst (in Zion) from which He exhibits His power against the adversary (Pss 110:2; 111:6). They, in turn, rally around Him (Ps 110:3), praising Him for the redemption which He secures for them (Ps 111:6, 9).

Third, God is more than able to defeat His enemies. He shatters them and offers them as a present to His people--a people whom He has redeemed from the grip of the enemy (Pss 110:1-2, 5-6; 111:6, 9).

### Psalms 110 and 112

#### Lexical Interconnections

There are few lexical interconnections between Psalms 110 and 112, none of which are either key-lexeme links or thematic-lexeme links, as the following depicts:

#### Key-Lexeme Links

none

#### Thematic-Lexeme Links

none

#### Incidental-Lexeme Links

יהוה (110:1, 2, 4--112:1[2x], 7)--LORD

רחם (110:3--112:4)--womb, compassionate, to have compassion

עולם (110:4--112:6[2x])--forever



אָרֶץ (110:6--112:2)--earth, land

רוֹם (110:7--112:9)--exalt, lift up

The 5 mutually held lexemes represent only 11% (5 of 47) and 9% (5 of 55) of the lexemes of Psalms 110 and 112, respectively.

The lexeme יְהוָה (LORD) offers the only possibility of being legitimate thematic-lexeme interconnection between the 2 psalms. Yet a close inspection of the 2 psalms reveals that this term does not qualify for such a title. In Psalm 110, God, described not only as יְהוָה (LORD) but also as אֲדֹנִי (Lord),<sup>112</sup> is the primary actor, the primary achiever of results (vv. 1-2, 5-6). In Psalm 112, by contrast, the person who fears יְהוָה, is the focus of the psalm. That individual, however, defers to יְהוָה as being the one in whom the righteous individual places his trust and from whom he gains his confidence (vv. 1, 7-8).

### Thematic Interconnections

Two thematic motifs cross the boundaries of Psalms 110 and 112. First, God's people yield to the LORD in order to secure victory (Pss 110:3; 112:1, 7-8). They offer themselves to the LORD as freewill offerings to do His work in opposition to the enemy (Ps 110:3). Furthermore, they fear or reverence the LORD, fixing their hearts on Him (Ps 112:1, 7). Second, God

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<sup>112</sup>See in the introduction to the section titled "Psalm 110 in Context" the discussion relative to the use of the term אֲדֹנִי (Lord) in Psalm 110.

frustrates His enemies (Pss 110:1-2, 5-6; 112:7-8, 10). He rules over them (Ps 110:1-2). Furthermore, He breaks their leaders, He judges their nations, and He slaughters them in battle (Pss 110:5-6; 112:8). He also is the ultimate reason why the enemies of His people act in rage, agonize over life, and finally lose hope (Ps 112:10).

### Psalms 110 and 113

#### Lexical Interconnections

The key-lexeme, thematic-lexeme, and incidental-lexeme links between Psalms 110 and 113 are identified below:

#### Key-Lexeme Links

none

#### Thematic-Lexeme Links

יהוה (110:1, 2, 4--113:1[3x], 2, 3, 4, 5, 9)--LORD

ישב (110:1--113:5, 8, 9)--sit, dwell

עולם (110:4--113:2)--forever

גוי (110:6--113:4)--nation

#### Incidental-Lexeme Links

עם (110:3--113:8)--people

ארץ (110:6--113:6)--earth, land

רום (110:7--113:4, 7)--exalt, lift up

As observed above, there are 7 lexical linkages between the 2 psalms. Those interconnections add up to 15% (7 of 47) of the lexemes of Psalm 110 and 20% (7 of 35) of the lexical entities of Psalm 113.

Although there are no key-lexeme links between Psalms 110 and 113, there are 4 thematic-lexeme interconnections: **יהוה** (LORD), **ישב** (sit, dwell), **עולם** (forever), and **גוי** (nation).

Both psalms utilize the lexeme **יהוה** (LORD) in the context of revealing God's greatness. This **יהוה** (LORD), in Psalm 110, gives honor to God, i.e., to **יהוה** (Lord). He is able to give a position of authority, a right to rule, and a functional title (vv. 1-2, 4). In Psalm 113, the greatness of **יהוה** (LORD) is understood through the statements of the speaker of that psalm in which he praises and gives blessing to **יהוה** (LORD--vv. 1-2). That individual also describes **יהוה** (LORD) as being far beyond the creation who of necessity has to humble Himself to become involved in the affairs of humans (vv. 4-5).

Another thematic-lexical interconnection between the 2 psalms—**ישב** (sit, dwell)--occurs in the context of the term **יהוה**. This term suggests that God inhabits heaven. In Ps 110:1, "the LORD" (**יהוה**) tells "my Lord" (**אדני**) to "sit" (**ישב**) at His (the LORD's) "right hand."<sup>113</sup> In Ps 113:5, is seated (**ישב**) on high, i.e., above the nations and above the heavens (v. 4).

An additional lexeme--**עולם** (forever)--also works in coordination with **יהוה** (LORD) in both Psalms 110 and 113. In Ps 110:4, **יהוה** (LORD) bestows upon **אדון** (the Lord) an eternal

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<sup>113</sup>The assumption being made here is that **יהוה** is in heaven when He makes this statement.

priesthood, thereby suggesting that יהוה (LORD) Himself is eternal. Furthermore, in Ps 113:2, the lexeme עולם (forever) is used to indicate that יהוה (LORD) is to be blessed throughout all eternity, thereby, once again, suggesting that יהוה (LORD) lives forever.

The final thematic-lexical linkage between Psalms 110 and 113 is the term גוי (nation). Both psalms (Pss 110:6; 113:4) describe God as ruling over the nations (גוים)--still one more indication of the greatness of God.

#### Thematic Interconnections

The primary thematic linkage between Psalms 110 and 113 is that God is truly ruler over all. As such, He is able to accomplish whatever He chooses to do, irrespective of the circumstances. First, He is in a high position of authority--a position that encompasses the entirety of the earth (Pss 110:5-6; 113:3-6). Second, He takes down or lifts up whomever He chooses to humble or exalt (Pss 110:5-6; 113:7-9).<sup>114</sup>

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<sup>114</sup>The 2 psalms almost suggest the exact opposite operations as they describe the actions of the LORD. In Psalm 110, He first "lifts up" Himself (אדון—the Lord), then He brings down (the enemy, i.e., מלכים—kings, גוים—nations, and שרא--leaders). In Psalm 113, He first comes down (שפל—humbles Himself), then He lifts up (those who are downtrodden, i.e., דל--the poor, אביון—the needy, and עקרה--the barren woman).

## Psalms 110 and 114

Lexical Interconnections

Mutually held, lexeme linkages between Psalms 110 and 114 are rare, as the following indicates:

Key-Lexeme Links

none

Thematic-Lexeme Links

יְיָ אֱלֹהֵינוּ (110:1, 5--114:7)--Lord

Incidental-Lexeme Links

עַם (110:3--114:1)--people

שְׁדֵּי קֹדֶשׁ (110:3--114:2)--holy, holiness, sanctuary

אֶרֶץ (110:6--114:7)--earth, land

These 4 lexical families comprise 9% (4 of 47) of the lexemes of psalm 110 and 12% (4 of 34) of the lexemes of Psalm 114.

Although there are no key-lexeme linkages between Psalms 110 and 114, both psalms (Pss 110:1-2, 5-6; 114:1-8) utilize the thematic-lexeme link (יְיָ אֱלֹהֵינוּ--Lord) to make abundantly clear that nothing on the earth can succeed or even merely stand against God.

Thematic Interconnections

The strength of the earth--social and physical--is no match for God. In Psalm 110, He makes His enemies as a footstool (v. 1). He rules over them, shattering, judging, and destroying

them (vv. 5-6). In Psalm 114, God dominates the sea and the land, causing each to respond as He wishes (vv. 3-6, 8). Both psalms, moreover, highlight God's special relationship to His people. In Ps 110:2, God makes Zion His base of operations. In Ps 114:2, God makes His people His sanctuary and dominion.

### Psalms 110 and 115

#### Lexical Interconnections

The following presents the lexemes mutually held by Psalms 110 and 115:

#### Key-Lexeme Links

none

#### Thematic-Lexeme Links

עולם (110:4--115:18)--forever

#### Incidental-Lexeme Links

יהוה (110:1, 2, 4--115:1, 9, 10, 11[2x], 12, 13, 14, 15, 16, 17, 18[2x])--LORD

רגל (110:1--115:7)--foot

אף (110:5--115:6)--wrath, nose

גוי (110:6--115:2)--nation

ארץ (110:6--115:15,16)--earth, land

The 6 lexemes noted above account for 13% (6 of 47) of the lexemes of Psalm 110 and 12% (6 of 52) of the lexical families of Psalm 115.

There are no key-lexeme links between the 2 psalms.

The 1 thematic-lexical interconnection between the 2 psalms is the term עולם (forever). God is understood to be eternal--to an eternal responsibility--in Ps 110:4. He is, moreover, to be blessed forever (Ps 115:18). What argues in favor of this being a thematic-lexeme link is that it occurs in the contrastive context of the enemies of God having either a short-term future (Ps 110:5-6) or of not being real at all (Ps 115:4-8).<sup>115</sup>

#### Thematic Interconnections

Both Psalms 110 and 115 accentuate the truth that God is able to accomplish whatever He chooses to do. He rules over His enemies and defeats them at will (Ps 110:2, 5-6). Furthermore, unlike man-made idols which are incapable of even managing their own affairs, the true God is able to protect and bless His people (Ps 115:3, 9-15).

In addition, both psalms stress the fact that God is worthy of the trust of His people (Pss 110:3; 115:9-11).

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<sup>115</sup>The lexeme עולם (forever) also is contrasted to the dead Ps 115:17.

## Psalms 110 and 116

Lexical Interconnections

All 6 lexical interconnections between Psalms 110 and 116 deemed to be incidental in nature, as is observed in the following list:

Key-Lexeme Links

none

Thematic-Lexeme Links

none

Incidental-Lexeme Links

יהוה (110:1, 2, 4--116:1, 4[2x], 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19[2x])--LORD

רגל (110:1--116:8)--foot

עם (110:3--116:14, 18)--people

יום (110:3, 5--116:2)--day

רחם (110:3--116:5)--womb, compassionate, to have compassion

ארץ (110:6--116:9)--land

The 6 lexical interconnections represent 13% (6 of 47) of the lexemes of Psalm 110 and 9% (6 of 68) of those of Psalm 116.

Nothing of importance can be made regarding the lexical linkages between the 2 psalms.

Thematic Interconnections

God is the central figure of both Psalms 110 and 116. He gives victory to His people (Pss 110:3, 5-6; 116:1-9).



## Psalms 110 and 117

Lexical Interconnections

The lexical linkages between Psalms 110 and 117 are below--none of which, however, are either key-lexeme thematic-lexeme interconnections:

Key-Lexeme Links

none

Thematic-Lexeme Links

none

Incidental-Lexeme Links

יהוה (110:1, 2, 4--117:1, 2[2x])--LORD

עולם (110:4--117:2)--forever

גוי (110:6--117:1)--nation

The 3 lexical interconnections between the 2 psalms approximate only 6% (3 of 47) of the lexemes of Psalm 110 but 30% (3 of 10) of the lexeme families of Psalm 117.

The 1 connecting term that may have a possible direct link between the 2 psalms as a thematic-lexeme interconnection is the term עולם (forever). This lexeme occurs in both psalms in relation to God and convey the idea that He has a function that continues forever (כהן--a priesthood--Ps 110:4) and a personal characteristic that is eternal (אמת--truth or faithfulness--Ps 117:2). This possible connection, however, is not sufficiently close to justify labeling it as a thematic-lexeme link.

Thematic Interconnections

Both psalms, in different ways, declare the greatness of God. In Psalm 110, His greatness is evidenced through His defeat of His enemies (vv. 5-6). In Psalm 117, that greatness is seen in His relationship to His people and in His inherent character (v. 2).

## Psalms 110 and 118

Lexical Interconnections

The lexical linkages between Psalms 110 and 118 take the form of 3 thematic-lexeme links and 6 incidental-lexeme links, as the following list reveals:

Key-Lexeme Links

none

Thematic-Lexeme Links

יָמִין (110:1, 5--118:15, 16[2x])--right hand

חֵיל (110:3--118:15, 16)--power, valiantly

גּוֹי (110:6--118:10)--nation

Incidental-Lexeme Links

יְהוָה (110:1, 2, 4--118:1, 4, 5[2x], 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16[2x], 17, 18, 19, 20, 23, 24, 25[2x], 26[2x], 27, 29)  
--LORD

עֹז (110:2--118:14)--strong, strength

יוֹם (110:3, 5--118:24)--day

עוֹלָם (110:4--118:1, 2, 3, 4, 29)--forever

רֹאשׁ (110:6, 7--118:22)--head

רוֹם (110:7--118:16, 28)--exalt, lift up

These various lexical interconnections add up to 19% (9 of 47) of the lexemes of Psalm 110 and 13% (9 of 72) of the lexical families of the final psalm of the Psalms 107-118 corpus, i.e., Psalm 118.

None of the 9 interconnecting lexemes functions as a key-lexeme link between Psalms 110 and 118.

The thematic-lexeme linkages between Psalms 110 and 118 present God as a powerful being who overcomes or who provides the ability to His people to overcome the might of the nations that oppose Him or His people. In Psalm 110, the LORD (יהוה) has the Lord (אדון) take a position of authority at His (יהוה) right hand (ימינו--v. 1) from which the Lord (אדון) goes forth in power (חיל--v. 3). From that right-hand position (v. 5-6), the Lord (אדון) defeats the nations (גוים) with ease. Similarly, in Psalm 118, when the nations (גוים) surround the speaker in that psalm, that individual finds in the LORD (יהוה) the strength to overcome them (v. 10). Furthermore, in Ps 118:15-16, he then proclaims his joy at his victory declaring that the right hand (ימינו) of the LORD (יהוה) does valiantly (חיל).

#### Thematic Interconnections

Both psalms agree that God is the deliverer of His people. In Psalm 110, He rules in the midst of His enemies, He brings down their leadership, and defeats them (vv. 1-2, 5-6). In Psalm 118, the speaker finds his refuge, victory, and

deliverance in God (vv. 5-14, 21, 25). God, moreover, according to both psalms, has a special relationship to His people (Pss 110:2; 118:2-4).

### Psalm 110--A Retrospective<sup>116</sup>

#### Location within the Psalms 107-118 Corpus<sup>117</sup>

Psalm 110 is a linchpin psalm of the first 7 psalms of Book V of the Psalter. More than being merely the center psalm of Psalms 107-113, Psalm 110 provides a transition between the 2 groups of psalms. To a great extent, the contents of Psalms 107-109 depict God's people in the midst of distress and convey the anguished pleas of those people for deliverance from their misery. Psalms 111-113, however, focus far more on the joy of

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<sup>116</sup>This retrospective compares Psalm 110 not only to the subsequent 8 psalms of the Psalms 107-118 corpus but also to the preceding 3 psalms.

<sup>117</sup>Brennan, pointing out the "generally considered" view that Psalm 110 is a "pre-exilic Royal Accession Psalm, composed for one of the Davidic Kings," queries why Psalm 110 is placed in the midst of Book V of the Psalter about which "there is little doubt that the actual compilation of the collection took place after the end of the Babylonian Captivity." He then offers a plausible explanation: "this ancient and obscure text was incorporated into Book V in order to keep alive the post-exilic community's faith in Yahweh's promises"--that "Psalm 110, originally composed to celebrate a royal accession, now embodies the faith of the post-exilic community that the promises made to David are not void, but only waiting for their fulfillment." Brennan, "Some Hidden Harmonies in the Fifth Book of Psalms," 127, 131. The following discussion offers additional explanations, from the vantage point of lexical and thematic analysis to account for the position of Psalm 110 within the Psalms 107-118 corpus.

being related to a God who delivers His people. Psalm 110, the connector psalm, presents the reason why these groups of psalms are juxtaposed to each other. Psalm 110 declares that God is able to secure victory against powerful enemies. Thus (as all of the 7 psalms state or imply), because He more than answers the grief-stricken cries of His people, God is deserving of the glory and the honor expressed in the 3 psalms that immediately follow Psalm 110.

In addition, Psalm 110 is the third of a Davidic trilogy that begins with Psalm 108. Each of these 3 psalms is designated as a psalm (מִזְמֹר) of David (דָּוִד). As has been noted previously, in the retrospective sections for Psalms 108 and 109, the 3 psalms work together to describe God's power to overcome nations and individuals who are opposed to God's people.

The beginning 3 verses of Psalm 110 carry forward important elements of the conclusion of Psalm 109 (i.e., vv. 26-31). As noted previously in "Psalm 109--A Retrospective," the psalms are linked by the lexemes יְהוָה (LORD) and יָמִין (right hand),<sup>118</sup> as well as by the topics of the abasing of the enemy and of the people of God honoring Him with their mouths or their actions.

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<sup>118</sup>As a consequence of God being "located" at the right hand (יָמִין), victory comes to His people who are in need (Pss 109:31; 110:2). Note also the presence of the term יָמִין (right hand) in Ps 110:5, where the outcome of that situation is again victory for God's people.

In addition, Ps 110:1-3 links back to Ps 109:26-31 by means of a series of parallel but somewhat contrasting ideas. First, in Ps 110:1, there is a command (invitation) for the Lord (אֲדֹנָי) to sit (יֵשֵׁב) until the enemies are overcome. Even with the opposite action in Ps 109:28, when the enemies arise (קָמוּ) on their own, the same result occurs--they themselves are overcome. Second, in Ps 110:3, God's people are clothed in holy array (בְּהַדְרֵי־קֹדֶשׁ). The accusers of God's people, however, are dressed in reproach (כְּלִמָּה) and in shame (בִּשְׁת). Third, the servant of God in Ps 109:27, in essence, says to God: "Let the enemies see Your hand (יָד) of strength." In Ps 110:1, the LORD, in essence says: "[My hand?] I will show them the feet (רַגְלֵי) of the Lord, for the enemy will become a footstool."

Psalm 110:4-7, the final 4 verses of Psalm 110, contain both lexical and thematic elements that bridge the border between that psalm and the beginning of subsequent psalm, i.e., Ps 111:1-6. Three lexeme families help to link the 2 psalms: יהוה (LORD--Pss 110:4; 111:1[2x], 2, 4), עולם (forever--Pss 110:4; 111:5), and גוי (nation--Pss 110:6; 111:6). In both psalms, the LORD (יהוה) is recognized as performing a great work, and what He does has eternal (עולם) consequences. Furthermore, God overcomes the nations (גוֹי), judging them and giving them as an inheritance to His people.

Building off the lexical linkages between the end of Psalm 110 and the beginning of Psalm 111, the thematic links strengthen the ties between the 2 psalms. In particular, in Psalm 110, God powerfully defeats His enemies (Ps 110:5-6); in Psalm 111, works such as the defeat of nations are deemed to be great, splendid, majestic, and powerful, and are works that are to be remembered and praised (Ps 111:1-4, 6).

### Lexical Interconnections

Although one of the shorter psalms of the Psalms 107-118 corpus, Psalm 110 possesses 47 lexeme families. Of those lexemes, 55% (26 of 47) also occur in at least 1 of the other 11 psalms, whereas 45% (21 of 47) are *hapax legomena* to the corpus.<sup>119</sup>

Psalm 110, moreover, exhibits its strongest lexical ties--based on frequency of occurrence--with Psalms 107 (10), 108 (10), 109 (9), 118 (9), 111 (7), and 113 (7). The frequency of occurrence data may also be calculated as a percentage of the number of lexemes of a given psalm. When that calculation is made, the sequence of the stronger lexical linkages between Psalm 110 and the remaining psalms of the corpus changes to the following: Psalms 117 (30%), 113 (20%), 108 (15%), 111 (15%),

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<sup>119</sup>Of the 21 lexeme families that are *hapax legomena* within the Psalms 107-118 corpus, 4 are *hapax legomena* within the Psalter, none of which, however, is a *hapax legomenon* within the Hebrew Scriptures.

and 118 (13%). Based on a straight numerical tabulation, therefore, Psalm 110 tends to make stronger lexical interconnections with the psalms closer to it than with those farther away. Based on the above-stated percentage analysis, however, no clear pattern of lexical linkage is discernible between Psalm 110 and the other psalms of the corpus.

There are 6 lexemes contained within the text of Psalm 110 that occur in 5 or more of the other psalms of the Psalms 107-118 corpus: יהוה (LORD), עם (people), עולם (forever), גוי (nation), ארץ (earth, land), and רום (exalt, lift up). In addition to these lexemes which make broad interconnections across the Psalms 107-118 corpus, there are 3 lexeme groups that function as either key-lexeme links or thematic-lexeme links between Psalm 110 and at least 3, other psalms under study: יהוה (LORD), ימין (right hand), and גוי (nation). The use of these 3 lexemes indicates that the LORD is a central focus of thought; He is, moreover, a powerful being who acts on behalf of His people against the nations. In addition, the application of the term ימין, (right hand) in its various contexts consistently projects a sense of power or authority that the LORD is capable of exercising.

#### Thematic Interconnections

Two themes emphasized by Psalm 110 permeate numerous of the other psalms of the Psalms 107-118 corpus. The first theme



expresses the fact that God has a special relationship with His people. In Psalm 110, He rules from their midst (i.e., from Zion--v. 2) and they, in turn, place their confidence in Him (v. 3). Likewise, other psalms in the corpus reveal the need for God's special people to seek Him, to rely upon Him, or to recognize their unique position in relation to Him (Pss 107:43; 108:1-7, 14; 109:21, 26, 30; 111:5, 9; 112:1, 7-8; 115:9-13; 116:19; 118:2-4).

The second themes highlights that fact that God overcomes the enemies of His people, bringing down even those who are powerful (Ps 110:1-2, 5-6). Similarly, in various of the other psalms under study, a picture is drawn that portrays God as easily defeating those of high status, those who are proud, and those who possess mighty armies (Pss 107:40; 108:8-10; 109:6-20, 31; 111:6, 9; 112:7-8, 10; [114:1] 120; 115:9-11; 116:3-11; 118:5-14, 21, 25).

### Strongest Linkages within the Corpus

Within the Psalms 107-118 corpus, Psalms 110 and 114 appear to exhibit a kindred spirit to each other.<sup>120</sup> In one sense, both psalms are different from the psalms that immediately surround them. Neither psalm emphasizes praise or thanksgiving to God,

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<sup>120</sup>Although Ps 114:1 does not directly identify God as the one who brings the Israelites out of Egypt, it does act as a reminder of the time when the LORD actively defeated the powerful Egyptian army, against whom the Israelites on their own could do little or nothing (cf. Exodus 3-14).

unlike all of the remaining psalms of the corpus. Although Psalm 110 does tie strongly back to Psalms 108 and 109 by means of the Davidic superscriptions that all 3 psalms bear,<sup>121</sup> Psalm 110 functions even more significantly as a bridge that links the plea for deliverance, as found in Psalms 107-109, to the praise for having been delivered, as found in Psalms 111-113. Similarly, Psalm 114, which does not possess a single lexeme that conveys the idea of praise or thanksgiving (although, as observed above, the entirety of the psalm may rightly be called a psalm of praise), 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.<sup>122</sup>

Psalm 110, moreover, exhibits strong thematic ties to Psalm 114. Both psalms display in dramatic fashion the awe-inspiring

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<sup>121</sup> The linkage among the 3 psalms by means of the Davidic superscription is an important linkage in its own right, as is attested above, in this chapter, in the sections titled "Psalms 108 and 109," "Psalms 108 and 110," "Psalms 108--A Retrospective," and "Psalms 109--A Retrospective," as well as earlier in this section titled "Psalms 110--A Retrospective."

<sup>122</sup> As is discussed below, in this chapter, in the sections titled "Psalm 113--A Retrospective" and "Psalm 118--A Retrospective," the contents of Psalm 114 provide the inspiration for the title for the liturgical group of psalms known as the Egyptian Hallel (i.e., Psalms 113-118). See below, also, in this chapter, in the sections titled "Introduction to Psalm 111" and "Psalm 114--A Retrospective."

power of God, who is able, with no difficulty whatsoever, to destroy the mightiest armies the world has to offer.

### Psalm 111 in Context

#### Introduction to Psalm 111

Psalm 111--a psalm which combines a hallelujah (הללו יה) rubric<sup>123</sup> with an acrostic format--declares the greatness of God

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<sup>123</sup>The phrase "hallelujah (הללו יה) rubric," as used in this dissertation, indicates the presence of the Hebrew clause הללו יה (Praise the LORD) at the beginning of a given psalm. It is a type of superscription.

Waltke points out that "biblical superscripts concern themselves mostly with matters of composition: authorship, genre classification, historical circumstance, cultic performance, and function or purpose of the psalm." Bruce K. Waltke, "Superscripts, Postscripts, or Both," Journal of Biblical Literature 110 (1991): 584. The hallelujah (הללו יה) rubric, however, appears not only to identify the psalms which it heads as being praise psalms, but also to convey a semantic intent, namely, that people are to offer praise to the LORD. The hallelujah (הללו יה) rubric, moreover, may flow naturally into the body of the text (as seems to be the case at the beginning of Psalm 113) or it may be set apart from the rest of the text, possibly as an addendum to the text as it appears to be in Pss 111:1 and 112:1. Sawyer comments on this phenomenon, when he writes in reference to psalm-headings: "In the Psalm-headings the linguistic context of a term brings it into two sets of relations. On the one hand, the term is related to other terms in the same heading. . . . On the other hand, there is the relation between a term in the heading of the Psalm to which it refers." John F. A. Sawyer, "An Analysis of the Context and Meaning of the Psalm-Headings," in Transactions: Volume XXII: Years 1967 to 1968, ed. William McKane (Glasgow: Glasgow University. Oriental Society, 1970), 29-30.

Wilson, writing in general concerning both the hallelujah (הללו יה) rubrics and the hallelujah (הללו יה) colophons (which function similarly to the hallelujah (הללו יה) rubrics to

and the wonders of His marvelous acts toward His people. Psalm 111 begins (v. 1) with the speaker of that psalm announcing that he will offer thanks to God in public. Verses 2-9 then suggest the reasons for this encomium: God's works are amazing and He Himself is a God who is gracious, compassionate, holy, and awesome. The psalm concludes (v. 10) with the acknowledgment that true wisdom lies in having a right attitude toward the LORD and in doing His will; God's praise, moreover, lasts forever.

### Psalms 111 and 112

#### Lexical Interconnections

The lexical interconnections between Psalms 111 and 112 are numerous and significant.<sup>124</sup> To some extent they may all be

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conclude various psalms), maintains that "it is best to view these hllwyh [הללו יה] elements not as editorial comments appended for organizational purposes but as liturgical notes associated with their performance . . . ." Gerald H. Wilson, The Editing of the Hebrew Psalter, (Chico, Calif.: Scholars, 1985), 141.

There is no certainty as to whether any of the 3 hallelujah (הללו יה) rubrics of the Psalms 107-118 corpus (i.e., those found in Pss 111:1; 112:1; and 113:1) were recorded at the time the text was first written or were added at some later date.

<sup>124</sup>Even a number of phrases and clauses of Psalm 112 are seen to repeat verbatim or in a close paraphrase those of Psalm 111. Brennan briefly highlights various elements of that phenomenon: "Thus 111,3 is repeated in 112,3 ('his justice stands firm for ever') and 111,4 appears in 112,4 ('gracious and compassionate'). Psalm 111,10 echoes 111,3 in a variant form ('His praise stands firm for ever'), but 112,9 repeats the expression exactly as it is in 111,3 and 112,3 [i.e., 'His righteousness stands firm for ever']." Brennan, "Some Hidden Harmonies in the Fifth Book of Psalms," 132.

deemed key-lexeme links since the 2 psalms parallel each other very closely. In addition, many of the interconnecting lexical terms occur in the same relative position within the 2 psalms.<sup>125</sup> The following listing, however, reveals that the lexeme interconnections that tie together Psalms 111 and 112 may appropriately be separated into the 3 categories of key-lexeme links, thematic-lexeme links, and incidental-lexeme links:

#### Key-Lexeme Links

הלל (111:1--112:1)--praise  
 יהוה (111:1[2x], 2, 4, 10--112:1[2x], 7)--LoRD  
 חפץ (111:2--112:1)--delight, desire  
 צדק<sup>126</sup> (111:3--112:3, 4, 6, 9)--righteous, righteousness  
 עמד (111:3, 10--112:3, 9)--stand  
 עד<sup>127</sup> (111:3, 8, 10--112:3, 9)--forever  
 חנן (111:4--112:4, 5)--gracious  
 סמך (111:4--112:4)--compassionate, to have  
 compassion  
 סמך (111:8--112:8)--uphold

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<sup>125</sup> Although technically not considered to be strictly a lexical interconnection between Psalms 111 and 112, the acrostic design of both psalms operates an important (and certainly the most visible--in Hebrew) linkage between the 2 psalms. The acrostic structure of a psalm, however, is a function of word selection. See below for further discussion regarding the acrostic interconnection between Psalms 111 and 112.

<sup>126</sup> The **צדק** lexical family includes **צדק** (righteousness), **צדקה** (righteousness), and **צדיק** (righteous) here and *passim* in this chapter.

<sup>127</sup> The lexeme **עד** (unto) also occurs as a preposition in Pss 107:18; 108:4, 10; 110:1; 112:8; 113:2, 3; 115:18; 118:27. Prepositions, however, are excluded from consideration in this dissertation.

Thematic-Lexeme Links

נתן (111:5, 6--112:9)--give

ירא (111:5, 9, 10--112:1, 7, 8)--fear, awesome

Incidental-Lexeme Links

ישר<sup>128</sup> (111:1, 8--112:2, 4)--straight, upright

זכר (111:4, 5--112:6)--remember

עולם<sup>129</sup> (111:5, 8, 9--112:6[2x])--forever

שפט (111:7--112:5)--judgment, justice

טוב (111:10--112:5)--good

These 16 interconnected lexemes represent approximately 33% (16 of 48) of the lexemes of Psalm 111 and 29% (16 of 55) of the lexemes of Psalm 112.

Psalms 111 and 112 begin with the hallelujah (הללו יה) rubric, which is recognized as being separate

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<sup>128</sup>Although the term ישר (straight, upright) occurs only 30 times within the Psalter, with 4 of those occurrences being found in Psalms 111 and 112, this term is declared to be an incidental-lexeme link because its various occurrences arise in different contexts within the 2 psalms.

<sup>129</sup>Whether this term should be deemed a key-lexeme link or an incidental-lexeme link is debatable. In any other comparison of 2 separate psalms, there would most likely be no doubt that the interconnection is of an incidental nature; yet here in Psalms 111 and 112, with so many other interconnecting terms, this lexeme may very well be labelled as a key-lexeme link. For the purposes of this analysis, however, עולם (forever) is identified as an incidental-lexeme link for 2 reasons: (1) the word עולם (forever) is extremely common occurring 143 times in the Psalter with nearly half (68, i.e., 48%) of those occurrences being located in Book V of the Psalter (15 of which occur in the corpus under study); and (2) the term is used in Psalm 111 in the context of God's covenant and precepts, whereas in Psalm 112 in relation to individuals who are considered to be righteous.

from the acrostic portions of the psalms.<sup>130</sup> These key linking terms are the first 2 sets of linking hallelujah (הללו יה) rubrics in a series of 3 that concludes with Psalm 113.

The term חפץ (delight, desire) proves to be a key-lexical link, due to its infrequent utilization within Book V of the Psalter, since it occurs only 8 times therein. In both Psalms 111 and 112, the lexeme חפץ is used descriptively of the righteous individual in relation to 2 different aspects of what God has done. In Ps 111:2, the man of God delights (חפץ) in the study of God's works; in Ps 112:1, the committed believer delights (חפץ) in God's commandments.

The sequence of 3 terms צדקתו עמדת לעד (his righteousness endures forever), which is first seen in Ps 111:3, is repeated twice in Psalm 112 in verses 3 and 9. This lexical sequence occurs nowhere else within the Hebrew Scriptures. This unique clause interestingly appears in Psalm 111 in relation to יהוה (the LORD) but, in Psalm 112, in relation to יהוה את־יִרְאֵהוּ (the man who fears the LORD).

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<sup>130</sup>The presence of a hallelujah (הללו יה) rubric prior to each of these acrostic psalms (and not part of the acrostic schema) suggests the possibility that the rubrics are editorial insertions. The existence of the hallelujah rubrics at the beginning of Psalms 111 and 112, moreover, makes these psalms appropriate for inclusion here in the Psalms 107-118 corpus by an editor or by a compiler who specifically intends that they be considered as psalms of praise.

The phrase **חַנוּן וְרַחוּם** (gracious and compassionate) is rare, occurring only 8 times in the Hebrew Scriptures.<sup>131</sup> The fact that **חַנוּן וְרַחוּם** occurs in sequential acrostic psalms suggests that the individual terms should be considered key-lexeme links between the 2 psalms.

The final key-lexical interconnection between Psalms 111 and 112 is the term **סִמַּךְ** (uphold). Although it occurs in 2 different contexts (in relation to God's precepts in Ps 111:8 and in relation to the heart of the one who trusts God in Ps 112:8), **סִמַּךְ** appears in the same relative position within the 2 psalms (as the fifteenth acrostic header for both psalms). No other acrostic headers are repeated in both psalms.<sup>132</sup> The term

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<sup>131</sup>The phrase (in the exact form and order that it appears here) occurs only in Joel 2:13; Jonah 4:2; Pss 111:4; 112:4; 145:8; Neh 9:17, 31; 2 Chr 30:9. In each of these verses, except in Ps 112:4, the phrase describes God. In Ps 112:4, the phrase is used in relation to the individual who is upright. The 2 lexeme families are brought together in the same verse, either in the current order or in reverse order, either contiguous or separated within a given verse, on only 9 other occasions in the Hebrew Scriptures: Ex 33:19; 34:6; 2 Kgs 13:23; Is 27:11; 30:18; Pss 86:15; 102:13; 103:8; 116:5.

<sup>132</sup>There exists an alternative term to **סִמַּךְ** (uphold) that is both a synonym to and begins with the same letter as **סִמַּךְ** (uphold). That term is **סָעַד** (sustain, uphold). The lexeme **סָעַד** (sustain, uphold) appears within the Psalter (as well as elsewhere within the Hebrew Scriptures) and hence provides an optional acrostic header for the **ס**-acrostic colon in both Psalms 111 and 112. The fact that the alternate term does not occur in either of these 2 psalms, whereas the term **סִמַּךְ** (uphold) does appear, lends strength to the lexical linkage that exists between Ps 111:8 and Ps 112:8.



סמך also occurs only infrequently within the Psalter (11 times),<sup>133</sup> thus making the juxtaposing of these 2 occurrences to be all the more significant.

Along with the above-mentioned key-lexical linkages, there are 2 thematic-lexeme interconnections: נתן (give) and ירא, (fear, awesome). Both psalms record the term נתן (give) in the context of God giving His blessing to those in need--to His people in Ps 111:5, 6, and to the poor in Ps 112:9. Furthermore, both psalms utilize the term ירא (fear, awesome) on at least 1 occasion each to designate the righteous individual, i.e., the one who fears (or reverences) God (Pss 111:5; 112:1).<sup>134</sup>

### Thematic Interconnections

Forbes, recognizing the fact that Psalm 111 focuses on the works and attributes of God whereas Psalm 112 presents the character and work of those who honor God, records the thematic connection between the 2 psalms as follows:

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<sup>133</sup>Of the 11 occurrences, 10 are directly related in one way or another to a human being. The unique application of סמך in relation to the precepts of God is found in Ps 111:8.

<sup>134</sup>The lexeme ירא (fear) is also used in these psalms to speak of the awesomeness of the name of the LORD (Ps 111:9), the fear of the LORD as the beginning of wisdom (Ps 111:10), and the fact that the one who fears the LORD never has to be afraid of any thing (Ps 112:7) or of anyone (Ps 112:8).

Ps. cxii. catches up the thoughts of Ps. cxi., transcribing, as it were, the acts and character of the Lord into those of the man who may look for God's blessing; namely, only in so far as he reflects God's character--above all, in that he has renounced sin and received into his heart that "righteousness that standeth fast for ever" (cxi. 3), to which special prominence is given by the double repetition, "His righteousness standeth fast for ever" (cxii. 3, 9), and by the everlasting stability and remembrance which the possession of this character will ensure him, being made the central point of the Psalm.<sup>135</sup>

The concept of eternity (through the use of the terms עד and עולם) permeates both psalms. God's righteousness (Ps 111:3), covenant (Ps 111:5, 9), precepts (Ps 111:8), and praise (Ps 111:10) are eternal, as are the righteousness (Ps 112:3, 6, 9) and stability (Ps 112:6) of the one who trusts in God.

The 2 psalms are joined together by several other means as well. Both psalms are introduced by a hallelujah (הללו יה) rubric, thus categorizing both psalms as praise psalms. Both psalms, moreover, are acrostics of 10 verses in length--the first 8 of which are bicola, the final 2 tricola.<sup>136</sup>

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<sup>135</sup> John Forbes, Studies on the Book of Psalms: The Structural Connection of the Book of Psalms, both in Single Psalms and in the Psalter as an Organic Whole, ed. James Forrest (Edinburgh: T. & T. Clark, 1888), 164. See also Allen, Psalms 101-150, 97.

<sup>136</sup> Watson states that the use of the acrostic stylistic device may have been, in part, an attempt by the Hebrew poet "to ensure that his treatment of a particular topic was complete. At the same time, the reader gained the impression that the poem he was reading covered every angle." Wilfred G. E. Watson, Classical Hebrew Poetry: A Guide to its Techniques, Journal for

## Psalms 111 and 113

Lexical Interconnections

The 7 lexemes that interconnect Psalms 111 and 113 are relatively evenly divided into the categories termed key-lexeme links, thematic-lexeme links, and incidental-lexeme links, as the following indicates:

Key-Lexeme Links

הלל (111:1--113:1[3x], 3, 9)--praise

יהוה (111:1[2x], 2, 4, 10--113:1[3x], 2, 3, 4, 5, 9)--LORD

Thematic-Lexeme Links

גוי (111:6--113:4)--nation

שם (111:9--113:1, 2, 3)--name

Incidental-Lexeme Links

כל (111:1, 2, 7, 10--113:4)--all

עולם (111:5, 8, 9--113:2)--forever

עם (111:6, 9--113:8)--people

The 7 lexical linkages between Psalms 111 and 113 represent 15% (7 of 48) of the lexemes of Psalm 111 and 20% (7 of 35) of the lexeme families of Psalm 113.

The hallelujah (הללו יה) rubric of Psalm 111 is replicated as both a hallelujah (הללו יה) rubric and a hallelujah (הללו יה) rubric

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the Study of the Old Testament Supplement Series 26 (Sheffield: JSOT, 1984), 198.

If Watson is correct, as he appears to be, then the acrostic patterns of Psalms 111 and 112 function to support the overall themes of these 2 psalms--declaring that their themes have been presented in depth, from "א to ת" (i.e., from "A to Z").

colophon in Psalm 113. Both psalms, as a result, function as praise psalms and are the bookends to a trilogy of praise psalms that includes Psalm 112 as well. This key-lexeme clause links Psalms 111 and 113 (along with Psalm 112) closely together, especially if Ps 113:9 (i.e., the hallelujah [הללו יה] colophon) is understood to function as an inclusio together with Ps 111:1.

There are also 2 thematic-lexeme connectors between the 2 psalms: גוי (nation) and שם (name). In Ps 111:6, the LORD gives His people נחלת גוים (the heritage of the nations) while in Ps 112:4, the LORD is רם על כל גוים (high above all nations). Although at first glance the usage of the term גוי (nation) in these 2 verses does not appear to suggest a common theme. Yet, when the larger contexts of the 2 psalms are considered, the mutual theme that God is far greater than the גוים (nations) stands out clearly.

The thematic-lexical interconnection of the second term שם (name) is more readily recognized than that of the previously discussed term. Psalm 111:9 openly declares that God's שם (name) is holy and awesome, i.e., a name to be respected or feared. At the same time, Ps 113:1-3 also proclaims on 3 separate occasions that God's שם (name) is worthy to receive the highest honor, i.e., to be praised or blessed by His people

(Ps 113:1), throughout eternity (Ps 113:2), wherever they are (Ps 113:3).

#### Thematic Interconnections

Both psalms ring loud with the theme of thanksgiving or praise that is to be given to God by His people. Both psalms begin and end with a statement of praise (Pss 111:1, 10; 113:1-3, 9). Both psalms declare throughout that God's position or works are great (Pss 111:2-9; 113:4-9). This declaration of greatness appears to provide the foundation on which the praise of God is based. The praise, moreover, is to be offered openly in public (Pss 111:1; 113:3).

A second theme of both Psalms 111 and 113 is that of God's positive actions on behalf of His people. He satisfies their needs, lifts them out of their troubles, and provides redemption for them (Pss 111:5-6, 9; 113:7-9).

#### Psalms 111 and 114

#### Lexical Interconnections

There is only 1 lexeme linkage between Psalms 111 and 114, and that term is categorized as an incidental-lexeme interconnection, as the following reveals:

#### Key-Lexeme Links

none

Thematic-Lexeme Links

none

Incidental-Lexeme Links**אָל** (111:6, 9--114:8)--people

The 1 lexical interconnection between the 2 psalms accounts for only 2% (1 of 48) and 3% (1 of 34) of the lexical families of Psalms 111 and 114, respectively.

The lexeme **אָל** (people) occurs in Psalm 111 to designate the people of God to whom He exhibits His powerful works (v. 6) and for whom He sends His redemption (v. 9). By contrast, in Psalm 114, the term references the Egyptian people from whom God delivers His people Israel (v. 1). Thus this lexeme functions neither as a key-lexical link nor as a thematic-lexeme interconnection.

Thematic Interconnections

Although there is only 1 lexical interconnection--an incidental-lexeme link--between Psalms 111 and 114, there are 2 important thematic interconnections. First, both psalms picture God as a redeemer of His people (Pss 111:9; 114:1-8). Second, both psalms declare that God is a God to be feared (Pss 111:5, 9-10; 114:3-8).

In addition, Psalm 114, in its entirety, may be understood to present a magnificent and powerful example (i.e., the

deliverance of His people from the grip of the Egyptians) of the wonderful acts of God. Psalm 111 proclaims that such acts are to be remembered (v. 4).

## Psalms 111 and 115

### Lexical Interconnections

The mutually shared lexemes of Psalms 111 and 115 fall into 3 categories of interconnectivity, as the following reveals:

#### Key-Lexeme Links

הלל (111:1--115:17, 18)--praise

יהוה (111:1[2x], 2, 4, 10--115:1, 9, 10, 11[2x], 12, 13, 14, 15, 16, 17, 18[2x])--LORD

#### Thematic-Lexeme Links

עשה (111:2, 4, 6, 7, 8, 10--115:3, 4, 8, 15)--work, do, make

זכר (111:4, 5--115:12)--remember

נתן (111:5, 6--115:1, 16)--give

ירא (111:5, 9, 10--115:11, 13)--fear, awesome

יד (111:7--115:4, 7)--hand

אמת (111:7, 8--115:1)--truth

שם (111:9--115:1)--name

#### Incidental-Lexeme Links

כל (111:1, 2, 7, 10--115:3, 8, 17)--all

גדול (111:2--115:13)--great

חפץ (111:2--115:3)--delight, desire

עולם (111:5, 8, 9--115:18)--forever

גוי (111:6--115:2)--nation

As listed above, there are 14 lexemes jointly held by Psalms 111 and 115. Those lexemes total 29% (14 of 48) of the lexical

families of Psalm 111 and 27% (14 of 52) of the lexemes of Psalm 115.

The terms--הלל (praise) and יהוה (LORD)--are designated as key-lexeme linkages because together they comprise a hallelujah (הלל ו יה) rubric in Ps 111:1 and a hallelujah (הלל ו יה) colophon in Ps 115:18. As such, they define the 2 psalms as being praise psalms.

The lexeme family of יהוה (LORD), however, which occurs frequently in both psalms (4 times in Psalm 111 and 12 times in Psalm 115, exclusive of the hallelujah [הלל ו יה] rubric and the hallelujah [הלל ו יה] colophon), functions within the psalms as a thematic-lexeme linkage because it identifies the central figure of both psalms as being God.

The lexical family of עשה (work, do, make), in particular, the מעשה (work) segment of that family, together with the term יד (hand)--both lexemes being thematic-lexeme links between the 2 psalms--help to establish the contrasting themes of both Psalms 111 and 115. In Psalm 111, the true God is an active God--a "doing" (עשה) God (vv. 4, 8). He is, moreover, a God of works (מעשה)--works that are great and powerful, works that are defined as truth and justice (vv. 2, 6-7). This true God is also known in Psalm 115 as a God who can do (עשה) whatever He so chooses to do (v. 3). By contrast, the idols (the so-called gods) identified in Psalm 115 are the works (מעשה) of human



hands (יָד--v. 4). Those gods, despite being given hands (יָד--v. 7) by their human creators, however, are never once observed to do (עָשָׂה) anything. The true God, however, is the maker (עָשָׂה) of heaven and earth (v. 15). The works of His hands (יָד), moreover, are the important components of truth and justice (Ps 111:7).

An additional thematic-lexeme interconnection between Psalms 111 and 115 is the term זָכַר (remember). Both psalms utilize this lexeme to indicate that God remembers (זָכַר) the relationship that He has with His people (Pss 111:5; 115:12). He never forgets the covenant of blessing He has established with His people (Ps 111:5) and, as a consequence of His remembering His people, He blesses them (Ps 115:12).

The 2 psalms under study, moreover, portray the true God as being a giving (נָתַן) God, i.e., a God who provides sustenance to those in need (Ps 111:5), an inheritance to His people (Ps 111:6), and the earth to all people (Ps 115:16).

Furthermore, Psalms 111 and 115 exhibit a high regard for God's name (שֵׁם--Pss 111:9; 115:1) and for His truth (אֱמֶת--Pss 111:7, 8; 115:1).

Finally, these 2 psalms remind their respective readers that those who rightly fear (יָרָא) the LORD are those who receive God's benefits. He provides for their needs (Ps 111:5) and gives them wisdom (Ps 111:10). He is their protector--their help and shield (Ps 115:11)--and the one who blesses them

whether or not they are considered important in the eyes of the world (Ps 115:13).

### Thematic Interconnections

God's efforts on behalf of His people are a cause for praise to Him on the part of His people (Pss 111:1-4; 115:1, 16-18). Both Psalms 111 and 115 declare that praise (הלל) is due to the LORD--so too are the giving of thanks (MT--Ps 111:1) and blessing (ברך--Ps 115:18). Furthermore, both psalms, interestingly, parallel each other by beginning and ending with a note regarding God's worthiness to be honored (Pss 111:1, 10; 115:1, 18). In addition, the 2 psalms conclude with a statement that the praise and blessing that God's people extend to Him will be eternal (עולם)--Pss 111:10; 115:18).

God's efforts on behalf of His people, moreover, are extensive. They range from providing food (Ps 111:5), to fulfilling the provisions of His covenant (Ps 111:5, 9), to demonstrating His power by causing them to possess as an inheritance the nations (Ps 111:6), to redeeming them (Ps 111:9), to protecting them (Ps 115:9-11), to blessing them (Ps 115:12-13), to giving them an increased amount of material goods (Ps 115:14), and to giving them (and all of humanity) the earth (Ps 115:16).

## Psalms 111 and 116

Lexical Interconnections

The 10 lexeme linkages between Psalms 111 and 116 fit entirely into 2 categories only--key-lexeme links and incidental-lexeme links--as the following listing depicts:

Key-Lexeme Links

הלל (111:1--116:19)--praise  
יהוה (111:1[2x], 2, 4, 10--116:1, 4[2x], 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19[2x])--LORD  
ידה (111:1--116:17)--give thanks, thanksgiving  
חנן (111:4--116:5)--gracious  
רחם (111:4--116:5)--womb, compassionate, to have compassion

Thematic-Lexeme Links

none

Incidental-Lexeme Links

כל (111:1, 2, 7, 10--116:11, 12, 14, 18)--all  
צדק (111:3--116:5)--righteous, righteousness  
עם (111:6, 9--116:14, 18)--people  
אמן (111:7--116:10)--confirm, believe  
שם (111:9--116:4, 13, 17)--name

The 5 key-lexeme links together with the 5 incidental-lexeme links total 21% (10 of 48) of the lexemes of Psalm 111 and 15% (10 of 68) of the lexemes of Psalm 116.

The hallelujah (יהי הללו) rubric of Ps 111:1 is counterbalanced by the hallelujah (הללו יהי) colophon of Ps 116:19. The 2 key-lexemes that comprise the hallelujah (יהי

הללו (הללו) rubric and the hallelujah (הללו יה) colophon designate both Psalms 111 and 116 as being praise psalms. In addition, the honoring of God through the medium of praise is bolstered by a third key-lexeme family: ידה (give thanks, thanksgiving). The speakers in both Psalms 111 and 116 make use of this lexeme to indicate that the honoring of God is not merely for others to do but that they personally will express adoration to God through the giving of thanks.

The remaining 2 key-lexeme linkages—חנן (gracious) and רחם (womb, compassionate, to have compassion)--only rarely are brought together within the same verse within the Hebrew Scriptures, as they are here in Psalms 111 and 116.<sup>137</sup> As a consequence, they should arrest the reader's attention when they arise in such close proximity to each other, and such is the case in Pss 111:4 and 116:5. Both psalms record these 2 adjectives--חנן (gracious) and רחם (compassionate)--as descriptors of God.

The lexical family of יהוה (LORD), which is listed above as a key-lexeme link, may be understood to function separately as a thematic-lexical interconnection between Psalms 111 and 116. The term is used to identify God as an important component of both psalms. In Psalm 111, יהוה (LORD) is portrayed as the

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<sup>137</sup> See the discussion of the phrase חנן ורחם (gracious and compassionate) above, in this chapter, in the section titled "Psalms 111 and 112."

primary actor of the psalm (vv. 4-6, 9), as well as the one who is to be the recipient of honor (v. 1). In Psalm 116, He is the one to whom the servant of the LORD gives honor (vv. 1-2, 12-14; 16-19) for the acts of compassion and deliverance that He has performed on his behalf (vv. 2, 6-8, 16).

Apart from the possible exception of יהוה (LORD), there are no thematic-lexeme interconnections between Psalms 111 and 116.

### Thematic Interconnections

Both psalms declare that praise and thanks should be given to the LORD (Pss 111:1; 116:17, 19). Similarly, both psalms express a heartfelt gratitude to the LORD (Pss 111:1; 116:1).

In addition, Psalms 111 and 116 note that God protects and delivers His people. He gives food (נַתַּן טֶרֶף--Ps 111:5), redeems (פָּדָה--Ps 111:9), preserves (שָׁמַר--Ps 116:6), saves (יָשַׁע--Ps 116:6), and rescues (חָלַץ--Ps 116:8).

## Psalms 111 and 117

### Lexical Interconnections

Although Psalm 117 is the shortest psalm in the Psalms 107-118 corpus, it contains 6 terms that display lexical linkages between it and Psalm 111. Those lexical interconnections are noted below:

#### Key-Lexeme Links

הלל (111:1--117:1, 2)--praise

יהוה (111:1[2x], 2, 4, 10--117:1, 2[2x])--LORD

Thematic-Lexeme Links

**אמת** (111:7,8--117:2)--truth

Incidental-Lexeme Links

**כל** (111:1,2,7,10--117:1[2x])--all

**עולם** (111:5,8,9--117:2)--forever

**גוי** (111:6--117:1)--nation

These 6 lexical interconnections add up to only 13% (6 of 48) of the total number of lexemes of Psalm 111 but account for 60% (6 of 10) of the lexemes of Psalm 117.

The hallelujah (**הלל יה**) rubric of Ps 111:1 is repeated as part of the introductory clause of Ps 117:1 and as the hallelujah (**הלל יה**) colophon that concludes Psalm 117. These duplicated key-lexemes help define both psalms as psalms of praise.

The 2 psalms share a thematic-lexical interconnection, the term **אמת** (truth). **אמת**, according to Psalm 111, is one of the works of the LORD (v. 7), and as such provides a framework for the application of God's precepts throughout eternity (vv. 7-8). Likewise, according to Psalm 117, **אמת**, which is God's **אמת**, remains forever (v. 2).

Thematic Interconnections

Both Psalms 111 and 117 begin and end with words of praise. Ps 111:1 states not only that God is to be praised (**הלל**), but also thanked (**ידה**) fully. That same psalm concludes (v. 10)

with the further declaration that God's praise (תהלה) is eternal. In a similar fashion, Ps 117:1 commands that people honor God. Not only should they praise (הלל) Him but also extol (שבח) Him. Still further, Ps 117:2 ends with another command to praise (הלל) God.

Both psalms, moreover, express the concepts that God is eternal and personal--a God who has a working relationship with His people. In Ps 111:3, 5, 8-10, His righteousness, ability to remember, covenant, precepts, and ability to receive praise are everlasting. In Ps 117:2, His truth is eternal. Furthermore, in Ps 111:4-6, 9, He exhibits a loving concern for His people by meeting their needs, blessing them, and redeeming them. In Ps 117:2, He demonstrates abundant lovingkindness toward them.

### Psalms 111 and 118

#### Lexical Interconnections

There are a number of lexemes that appear in both Psalms 111 and 118. The following list identifies those lexemes:

#### Key-Lexeme Links

none

#### Thematic-Lexeme Links

ידה (111:1--118:1, 19, 21, 28, 29)--give thanks,  
thanksgiving

יהוה (111:1[2x], 2, 4, 10--118:1, 4, 5,[2x], 6, 7, 8, 9, 10, 11, 12,  
13, 14, 15, 16[2x], 17, 18, 19, 20, 23, 24, 25[2x],  
26[2x], 27, 29)--LORD

שם (111:9--118:10, 11, 12, 26)--name

Incidental-Lexeme Links

כל (111:1, 2, 7, 10--118:10)--all  
 עשה (111:2, 4, 6, 7, 8, 10--118:6, 15, 16, 17, 24)--work, do,  
 make  
 צדק (111:3--118:15, 19, 20)--righteous, righteousness  
 פלא (111:4--118:23)--wonderful work  
 נתן (111:5, 6--118:18)--give  
 ירא (111:5, 9, 10--118:4, 6)--fear, awesome  
 עולם (111:5, 8, 9--118:1, 2, 3, 4, 29)--forever  
 גוי (111:6--118:10)--nation  
 טוב (111:10--118:1, 8, 9, 29)--good

The above-cited lexemes account for 25% (12 of 48) of the lexemes of Psalm 111 and 17% (12 of 72) of the lexical families of Psalm 118.

There are no key-lexeme links between Psalms 111 and 118.

Both psalms, by means of a thematic-lexeme linkage, express an interest in seeing that God is honored. Both psalms utilize the term ידה (give thanks) in that capacity. Immediately following its hallelujah (הללו יה) rubric, Psalm 111 begins with the one who fears the LORD making a promise that he will give thanks to the LORD with all his heart (v. 1). Psalm 118 also commences by one whom God had delivered urging the readers of the psalm to give thanks to the LORD (v. 1). He then makes known his own commitment to offer thanks to the LORD (vv. 19, 21, 28), whereupon, at the conclusion of the psalm, reissues the command of verse 1 that people are to give thanks to the LORD (v. 29).



In addition, both Psalms 111 and 118 utilize another thematic-lexeme linkage--**יהוה** (LORD)--to enhance the expression of a theme that weaves itself through both psalms, namely, that the LORD is the central figure of interest. The LORD is the one who is deserving of honor (Pss 111:1, 4, 10; 118:1, 4, 19, 28, 29) for He has accomplished great and marvelous things (Pss 111:2-6; 118:22-24, 27).

Furthermore, in connection with the term **יהוה**, the lexeme **שם** (name)--as in "the name of the LORD" or in "His name"--is operates within both psalms to develop the theme of God's greatness. In Ps 111:9, that **שם** (name) is deemed to be holy and awesome. Furthermore, in Ps 118:10-12, that **שם** (name) is understood to be a source of confidence by which to secure victory over ones enemies. Still further, in Ps 118:26, that **שם** (name) is that upon which truly successful people rely.

### Thematic Interconnections

There are 3 basic themes present in Psalm 111 that also occur in Psalm 118: (1) God is a God to be honored (vv. 1, 10), (2) God's being and works are great (vv. 2-4, 7-8), and (3) God provides for His people in many different ways (vv. 5-6, 9).

First, as noted above in the discussion of the lexical interconnections between the 2 psalms, both psalms are concerned that God receive thanks (**ידה**--Pss 111:1; 118:1, 19, 21, 28, 29). Both psalms also are concerned that God's people praise Him.

This belief is registered in Psalm 111 in verse 1 where praise (הלל) to the LORD is commanded and in verse 10 where the praise (תהלה) of the LORD is understood to be eternal. Similarly, in Psalm 118, without using any terms to express the concept of praise, the one whom God has rescued from distress commands the people of God to speak praise to God in the form of the declaration that "His lovingkindness is everlasting" (vv. 2-4).

Second, the 2 respective psalms declare that God's nature and acts are marvelous. This theme takes the form of a listing of the elements of God's character (Pss 111:3-4, 9; 118:1-4, 29) and a statement of the importance of God's work (Pss 111:2-4, 7-8; 118:15-17, 22-23).

Third, both Psalm 111 and Psalm 118 stress the fact that God takes care of His people. In particular, He helps them to succeed in the midst of difficult (even life-threatening) situations (Pss 111:6, 9; 118:5-7, 10-14, 17, 21).

#### Psalm 111--A Retrospective<sup>138</sup>

##### Location within the Psalms 107-118 Corpus

Psalm 111 is the first psalm in a sequence of 3 hallelujah (הלל יה) rubric psalms that conclude with Psalm 113. Psalm 111, moreover, functions with Psalm 117 to form an *inclusio*

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<sup>138</sup>This retrospective compares Psalm 111 not only to the subsequent 7 psalms of the Psalms 107-118 corpus but also to the preceding 4 psalms.

around the hallelujah (הלל יה) rubric and the hallelujah (הלל יה) colophon psalms of the corpus.<sup>139</sup> The 3 hallelujah (הלל יה) rubric psalms, i.e., Psalms 111-113, together with the 3 hallelujah (הלל יה) colophon psalms, i.e., Psalms 115-117,<sup>140</sup> sandwich in the middle Psalm 114, a psalm which does not contain the word hallelujah but which in its entirety is a declaration of praise regarding God's great work in delivering His people from Egypt

Psalm 111 fits sequentially well between Psalms 110 and 112. Psalm 110, the final psalm of the Davidic trilogy, concludes with examples of God's impressive work of defeating His enemies--shattering the powerful leaders and judging the nations (vv. 5-7). Psalm 111 follows up on Psalm 110 by beginning with a declaration that God's works are great, splendid, majestic, and memorable (Ps 111:2-4)--works which Psalm 111 later identifies in part as being God's giving of the nations as an inheritance to His people and His giving of redemption to them (Ps 111:6, 9).<sup>141</sup>

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<sup>139</sup>The reality of this *inclusio* is strengthened by the fact that both Psalms 111 and 117 begin and end with a statement regarding God's praise (Pss 111:1, 10; 117:1, 2). Thus they appear to form a solid block of praise around the hallelujah rubric and colophon psalms of the psalms under study.

<sup>140</sup>Psalm 113 also contains a hallelujah colophon in v. 9.

<sup>141</sup>Brennan considers Psalm 111 to be "a royal reply to the divine assurances of Psalm 110, although in its post-exilic setting it has become a prayer of the whole community."

Likewise, the relation of the ending of Psalm 111 to the beginning of Psalm 112 is also manifestly clear. The final verse of Psalm 111 declares that a person gains wisdom by fearing the LORD and keeping His commandments<sup>142</sup> (v. 10). The first verse of Psalm 112 notes that blessing comes to the one who fears the LORD and who delights in His commandments--almost a direct play off of Ps 111:10. This interrelationship is further strengthened by the fact that Ps 111:10 concludes with the statement that LORD's praise endures forever and Ps 112:1 begins with a command to praise the LORD. One further link between Psalms 111 and 112 is the expression **לעד עמדת** (endures forever) which occurs in Pss 111:10 and 112:3. In the former verse, God's praise **לעד עמדת** (endures forever); in the latter verse, the righteousness of the one who fears the LORD **לעד עמדת** (endures forever).

Psalms 111 and 112, moreover, are linked together by the additional fact that both psalms are acrostic psalms--the former presenting a description of the righteous God who is to be feared, the latter a picture of the righteous individual who fears that one true God.

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Brennan, "Some Hidden Harmonies in the Fifth Book of Psalms," 132.

<sup>142</sup>The term "commandments" or "precepts" is supplied by the context.

### Lexical Interconnections

Of the 48 lexeme families of Psalm 111, more than 2 out of every 3--69% (33 of 48)--are replicated in 1 or more of the other 11 psalms of the Psalms 107-118 corpus. Thus 31% (15 of 48) of the lexemes are hapax legomena to Psalm 111 within the Psalms 107-118 corpus.<sup>143</sup>

Based solely on the number of lexical families replicated in the other psalms of the corpus, the strongest lexical ties that Psalm 111 makes with those other psalms are made with Psalms 109 (16), 112 (16), 107 (15), 115 (14), and 118 (12). When percentage of lexical families of a given psalm are considered, the results vary from the above as follows: Psalms 117 (60%), 112 (29%), 115 (27%), 113 (20%), 118 (17%), and 110 (15%). Thus, Psalm 111 exhibits fairly strong connections (based on percentage data) with psalms that are subsequent and relatively close in sequential order to it, i.e., Psalms 112, 113, and 115.

There are 9 lexical families of Psalm 111 that interconnect with a minimum of 5 other psalms in the Psalms 107-118 corpus: הלל (praise), יהוה (LORD), ידה (give thanks, thanksgiving), כל (all), עשה (work, do, make), ידה (forever), עם (people), גוי (nation), and שם (name).

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<sup>143</sup>There are, however, no lexical families in Psalm 111 that are considered to be *hapax legomenon* for either the Psalter or the Hebrew Scriptures.

Furthermore, there are 5 lexeme families of Psalm 111 that exhibit either key-lexeme linkages or thematic-lexeme linkages with 3 or more of the other psalms in the corpus. These various lexemes in their contexts within Psalm 111 relate to the other psalms in which the terms are present to highlight mutually held themes.<sup>144</sup> These 5 lexeme, taken together, reveal that the LORD (יהוה) is to be thanked (יִדָּה) and praised (הִלֵּל) for who He is-- His שֵׁם (name) is holy, awesome, blessed, and powerful--and for what He has done--His עֲשֵׂה (work), particularly that which He does on behalf of His people, is marvelous.

#### Thematic Interconnections

Psalm 111 is 1 of many psalms in the Psalms 111-118 corpus that proclaims the necessity of praising God (Pss 107:32; 109:30; 111:1; 112:1; 113:1, 3, 9; 115:18; 116:19; 117:1-2) or of thanking God (Pss 107:1, 8, 15, 21, 31; 108:4; 109:30; 111:1; 118:1, 19, 21, 28, 29).

Psalm 111 also links with numerous other psalms in the corpus around the theme of the greatness of God's works, most notably regarding the deliverance of His people from dire situations (Ps 111:2-9). Psalm 107 illustrates God's willingness to rescue His people from a variety of problematic

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<sup>144</sup>Note that not every occurrence of a given lexeme listed here contributes in the other psalms to the expression of the same themes as those found in Psalm 111.

circumstances. Psalms 108-110 focus on God's ability to save His people from their enemies. Psalms 112 and 113 show the confidence position in which God's people find themselves as a consequence of God freeing them from their enemies. Psalms 114, 115, and 116 present a picture of God as a God who is able to overcome the most powerful of enemies, i.e., the Egyptian nation, the idols of this world, and death, respectively. Psalm 117 declares that God's lovingkindness is overwhelming toward His people, and Psalm 118 concludes the corpus by reminding the reader that there is nothing in this world so powerful that God cannot defeat it for the benefit of His people.

#### Strongest Linkages within the Corpus

The acrostic structure of Psalm 111 immediately links the psalm to Psalm 112--an acrostic psalm designed according to the same structural pattern as that of Psalm 111.<sup>145</sup> These 2 psalms also exhibit a strong propensity for the use of the same lexemes, phrases, and clauses. Both psalms, moreover, address a similar theme--the character of the righteous--but from different perspectives. Psalm 111 presents the righteous God; whereas Psalm 112 presents the righteous individual. In doing so, both psalms utilize a clause found nowhere else in the Hebrew Scriptures in the precise form in which it appears within

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<sup>145</sup>See above, in this chapter, in the section titled "Psalms 111 and 112."

these psalms: צדקתו עמדב לעד (his righteousness endures forever).

Psalm 111 also exhibits close connections to Psalm 112 and to Psalm 113 by virtue of the hallelujah (הללו יה) rubric that precedes each of the 3 psalms. Also, by virtue of that same clause, Psalm 111 demonstrates a strong linkage with Psalms 113 and 115-117--all of which contain hallelujah (הללו יה) colophons.

### Psalm 112 in Context

#### Introduction to Psalm 112

Utilizing the same hallelujah (הללו יה) rubric and acrostic format as Psalm 111, Psalm 112 presents itself as a counterpart to that earlier psalm. The contents of Psalm 112, moreover, complement those of Psalm 111. Whereas Psalm 111 records the greatness of God and of His works, Psalm 112 describes the greatness of the person and works of the individual who fears the LORD. In Ps 112:1-4, God's blessing is on that person and his character is shown to be one of righteousness, grace, and compassion. Furthermore, in vv. 5-9, because his character flows forth in practical terms and he places his trust in the Lord, he has nothing to fear, not even from his enemies; his character is firmly established and he is blessed. As a result, in the final verse of the psalm (v. 10), those who do not fear



the LORD (i.e., the wicked) are thoroughly frustrated and falter.

### Psalms 112 and 113

#### Lexical Interconnections

All 3 types of lexical interconnections--key, thematic, and incidental--are used to link Psalm 112 to Psalm 113, as the following indicates:

#### Key-Lexeme Links

הלל (112:1--113:1[3x], 3, 9)--praise

יהוה (112:1[2x],7-113:1[3x], 2, 3, 4, 5, 9)--LORD

#### Thematic-Lexeme Links

בית (112:3--113:9)--house

אביון (112:9--113:7)--needy

רום (112:9--113:4,7)--exalt, lift up

כבוד (112:9--113:4)--glory

#### Incidental-Lexeme Links

ארץ (112:2--113:6)--earth, land

היה (112:2,6--113:2)--be

ברך (112:2--113:2)--bless, knee

עולם (112:6[2x]--113:2)--forever

ראה (112:8, 10--113:6)--see<sup>146</sup>

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<sup>146</sup>There is an interesting utilization of the lexeme ראה (see) in these 2 psalms, although that usage probably does not constitute sufficient justification to label ראה as anything more than an incidental-lexeme link. In these 2 psalms, 3 different individuals ראה. The righteous looks down upon his adversaries as a confident victor (Ps 112:9). The wicked person looks at the success of the righteous and is enraged at what he

There are 11 lexical interconnections between Psalms 112 and 113. Those linkages account for approximately 1/5 (20%--11 of 55) of the total number of lexical families of Psalm 112 and nearly 1/3 (31%--11 of 35) of the lexemes of Psalm 113.

The 2 key-lexeme linkages occur in the same clause and in the same relative position in both psalms. Those 2 terms form the hallelujah (הללו יה) rubric of Pss 112:1 and 113:1. These key-lexical interconnections (together with the hallelujah [הללו יה] colophon of Ps 113:9) function to categorize these 2 psalms as psalms of praise.

The 4 thematic-lexeme links tie the 2 psalms together at the level of the relationship between the greatness of God and the parallel greatness of the person who places his trust in that great God.

The first of these 4 interconnections, the term **בֵּית** (house), is used in connection with the blessings that God gives to His people (prosperity in Ps 112:2, progeny in Ps 113:9). The final 3 thematic-lexical links reveal how in some fashion the person who fears is similar to the God whom he fears. Both the LORD and the one who fears the LORD minister to the needs of the poor (Pss 112:9; 113:7). Both the LORD and the one who fears the LORD are specially deemed worthy of honor. In Ps

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sees (Ps 112:10). The LORD looks down on all of creation as the controller of all that He has created (Ps 113:6).

112:9, the horn of the God-fearing individual is lifted up (רָם) in glory (כְּבוֹד). In Ps 113:4, the LORD is high (רָם) above the nations and His glory (כְּבוֹד) is above the heavens.

### Thematic Interconnections

Both Psalms 112 and 113 are concerned that people praise the LORD (Pss 112:1; 113:1, 3, 9). This praise is viewed as pure praise (i.e., praise that is offered for who God is and not as a consequence of what He has done).

Both psalms also acknowledge the fact that God provides very well for His people (implied in Ps 112:1-4, 8-9; directly stated in Ps 113:7-9). He rescues them from their downtrodden state and places upon them much honor (implied in Ps 112:4-6, 9-10; directly stated in Ps 113:7-9). The LORD, moreover, not only preserves and blesses in this generation those who depend upon Him, He also provides them with the hope for preservation and blessing in future generations (implied in Ps 112:2; directly stated in Ps 113:9).

### Psalms 112 and 114

#### Lexical Interconnections

There are only 4 lexemes mutually shared by Psalms 112 and 114. All 4 of those lexemes operate as incidental-lexeme links, as the following reveals:

#### Key-Lexeme Links

none

Thematic-Lexeme Links

none

Incidental-Lexeme Links

אֶרֶץ (112:2--114:7)--earth, land

הָיָה (112:2, 6--114:2)--be

בֵּית (112:3--114:1)--house

רָאָה (112:8, 10--114:3)--see

These 4 lexemes comprise 7% (4 of 55) of the total lexeme population of Psalm 112 and 12% (4 of 34) of sum of the lexical families of Psalm 114.

The only 1 of the 4 lexical interconnections between the 2 psalms that even comes close to being either a thematic-lexeme link or a key-lexeme link is the term רָאָה (see). This term appears to be used on 1 occasion in each of the psalms (Pss 112:10; 114:3) to indicate that when someone or something looks (רָאָה) upon a demonstration of God's power, that person or thing can do nothing to counteract God's work. In Psalm 112, when the wicked (רָשָׁע) person sees (רָאָה) the righteous person exalted (presumably by the LORD), the wicked person becomes angry (כָּעַס). This wicked person then gnashes his teeth and melts away; his desire also ceases. Similarly, in Ps 114:3, the sea (יָם), which is in the way of the advancing Israelites whom God is leading on their exodus out of Egypt, sees (רָאָה) their coming and flees (נוּס). With this understanding, the verb רָאָה

might possibly be deemed a thematic-lexeme link, though this dissertation does not adhere to such a position.<sup>147</sup>

### Thematic Interconnections

The primary theme that links Psalms 112 and 114 is that of God's deliverance of His people from trying circumstances. In Psalm 112, light rises in the darkness for the righteous person (v. 4). He is not shaken in the midst of judgment (v. 6). His enemies, by contrast, are unable to stand in his presence (v. 10). In Psalm 114, the people of God are moved out from under the domination of the Egyptians (v. 1) and nothing, not even the powerful forces of the created world can stop that freeing process from taking place (vv. 3-6).

### Psalms 112 and 115

#### Lexical Interconnections

The lexical interconnections between Psalms 112 and 115 are identified below:

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<sup>147</sup>There are within the Hebrew Scriptures a few occasions where the terms רָשָׁע (wicked) and יָם (sea) occur in close proximity to each other, i.e., within 30 words (Isa 57:20-21; Hab 1:13-14; Zeph 1:3; Ps 106:6-7; Job 38:13-16). In some of those instances the wicked is likened unto the sea, in others the wicked receives the same fate as the sea, and in still others there is no interconnection being made. None of these examples, however, uses the terms in a way that parallels the way that Pss 112:10; 114:3 use the 2 terms that would allow one to justify granting term רָאָה (see) any special status in Pss 112:10; 114:3.

Key-Lexeme Links

הלל (112:1--115:17, 18)--praise

יהוה (112:1[2x],7--115:1, 9, 10, 11[2x], 12, 13, 14, 15, 16,  
17, 18[2x])--LORD

Thematic-Lexeme Links

ירא (112:1, 7, 8--115:11, 13)--fear, awesome

ברך (112:2--115:12[3x], 13, 15, 18)--bless, knee

בית (112:3--115:9[ET]<sup>148</sup>, 10, 12[2x])--house

בטח (112:7--115:8, 9, 10, 11)--trust

Incidental-Lexeme Links

חפץ (112:1--115:3)--delight, desire

ארץ (112:2--115:15, 16)--earth, land

היה (112:2, 6--115:8)--be

דבר (112:5--115:5)--word, speak

עולם (112:6[2x]--115:18)--forever

זכר (112:6--115:12)--remember

ראה (112:8,10--115:5)--see

נתן (112:9--115:1,16)--give

כבוד (112:9--115:1)--glory

The above-cited lexical linkages represent 27% (15 of 55) of the lexemes of Psalm 112 and 29% (15 of 52) of the lexical families of Psalm 115.

The key-lexical interconnection between the 2 psalms is the hallelujah (הללו יה) rubric of Ps 112:1 which is paralleled by the hallelujah (הללו יה) colophon of Ps 115:18. These clauses argue for both psalms being classified as praise psalms.

<sup>148</sup>The acronym "ET" indicates emended text here and *passim* in this chapter. See the section titled "Text of the Study" in Chapter 1, above, for a discussion of this dissertation's position relative to the emendation of the Masoretic Text.

There are 4 thematic-lexeme links between Psalms 112 and 115. First, the term **ירא** (fear, awesome) ties the 2 psalms together due to its connection with **יהוה** (LORD) in the combination of words that indicates the man "who fears the LORD" (**יהוה את ירא** --Ps 112:1) and in its counterparts, either you (pl) "who fear the LORD" (**יראי יהוה** --Ps 115:11) or "those who fear the LORD" (**יראי יהוה** --Ps 115:13).<sup>149</sup> What makes these groupings of words significant inter-psalm linkages is the rarity of the use of this specific phrase (with or without the marker of the direct object<sup>150</sup>) in the Psalter. There are only 11 such examples, 7 of which occur in Book V, 4 of which occur in the Psalms 107-118 corpus, and 3 of which occur in these 2 psalms.<sup>151</sup>

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<sup>149</sup>Were it not for the inclusion of the marker of the direct accusative (**את**) in Ps 112:1 but its lack of visibility in Ps 115:11, 13, this phrase would be deemed a key-lexeme link.

<sup>150</sup>In the Psalter, the use of **את** (the marker of the direct accusative) to connect **ירא** (fear) uninterruptedly to **יהוה** (LORD) occurs only here in Ps 112:1 and in Ps 34:10. Note that in Ps 102:16, **את** unites **ירא** and **יהוה** indirectly to each other in the clause **יהוה שם את גוים ויראו** (so the nations will fear the name of the LORD). Psalm 102:16 provides the only example within the Psalter of an indirect connection between **ירא**, **את**, and **יהוה**.

<sup>151</sup>The sequence of words **ירא יהוה** or **את יהוה ירא** appears in Pss 15:4; 22:24; 25:12; 34:20; 112:1; 115:11, 13; 118:4; 128:1, 4; 135:30. There are also, however, 19 examples of the word **ירא**, (fear) with an attached suffix to indicate a person or persons "who fear(s) Him" or "who fear(s) Thee" where the suffix "Him" or "Thee" references God. See, for instance, Ps 112:7.

The second thematic-lexeme interconnection is the term **ברך** (bless), with its sole focus in Psalm 112 (v. 1) and its primary focus in Psalm 115 (vv. 12, 13, 15) being that those who are rightly related to God are blessed.

Third, prosperity comes to the **בית** (house) of the one who is upright (Ps 112:3); God's blessing to the **בית ישראל** (house of Israel) and to the **בית אהרן** (house of Aaron).<sup>152</sup>

The final thematic-lexical linkage between Psalms 112 and 115 is the term **בטח** (trust). According to Ps 112:7, the person who fears the LORD does not fear evil tidings but has a steadfast heart which trusts (**בטח**) in the LORD. Similarly, Ps 115:11 indicates that those who fear the LORD should also trust (**בטח**) Him. Ps 115:9-10 further indicate that God's people are to trust (**בטח**) in the LORD.

### Thematic Interconnections

Together, Psalms 112 and 115 provide examples of the truths earlier proclaimed in Psalm 1: the righteous succeed, the wicked fail.<sup>153</sup> Psalms 112:1-9; 115:9-15 set forth a description of

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<sup>152</sup>The lexeme **בית** (house) may function in some fashion as a minor linking term to connect all the remaining psalms (except Psalm 117) within the Psalms 107-118 corpus (i.e., Psalms 112, 113, 114, 115, 116, 118). The lexeme occurs only 54 times in the Psalter with 10 of those occurrences being spread throughout these 6 psalms.

<sup>153</sup>Interestingly, Ps 112:1 (following its hallelujah rubric) begins its text similarly to the text of Ps 1:1--blessed



the benefits of serving God; Pss 112:10; 115:2, 4-8 present the folly of turning from God.

The righteous are blessed of God (Pss 112:1; 115:12-13, 15). Their offspring also prosper (Pss 112:2; 115:14). The righteous, moreover, are secure in the midst of difficulty because God protects them (Pss 112:5-8; 115:9-11). By contrast, the wicked are unable to accomplish anything that they desire (Pss 112:10; 115:4-8).

### Psalms 112 and 116

#### Lexical Interconnections

The various lexical interconnections between Psalm 112 and Psalm 116 are noted in the following:

#### Key-Lexeme Links

הלל (112:1--116:19)--praise

יהוה (112:1[2x], 7--116:1, 4[2x], 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19[2x])--LORD

#### Thematic-Lexeme Links

חנן (112:4, 5--116:5)--gracious

רחם (112:4--116:5)--womb, compassionate, to have compassion

צדק (112:3, 4, 6, 9--116:5)--righteous, righteousness

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(or happy) is the man. Psalm 112:1 reads **אשרי איש** while Ps 1:1 adds a definite article to the clause—**אשרי האיש**. See also 1 Kgs 10:8 and 2 Chr 9:7 for the only other uses of this combination of terms (although both employ the plural form of **איש**) in the Hebrew Scriptures.

Incidental-Lexeme Links

מַאד (112:1--116:10)--greatly  
 ארץ (112:2--116:9)--earth, land  
 בית (112:3--116:19)--house  
 דבר (112:5--116:10)--word, speak  
 צר (112:8--116:3[2x])--adversary, distress

The 10 just-identified lexeme interconnections represent 18% (10 of 55) of the lexical groupings of Psalm 112 and 15% (10 of 68) of the lexeme families of Psalm 116.

The key-lexeme linkage between the 2 psalms is formed by the connection between the hallelujah (הללו יה) rubric of Ps 112:1 and the hallelujah (הללו יה) colophon of Ps 116:19. These clauses highlight the praise content of both psalms.

The 3 thematic-lexeme links tie the 2 psalms together by conveying the idea that the one who fears God is to be likened unto God, whom he fears, in both character and actions. The upright person, according to Ps 112:4 (see also Ps 112:3, 5, 6, 9) is חנן (gracious), רחם (compassionate), and צדק (righteous). Likewise, according to Ps 116:5, God is חנן (gracious), צדק (righteous), and רחם (compassionate).

Thematic Interconnections

There are numerous thematic parallels between Psalms 112 and 116--parallels that show (as is noted above under "Lexical Interconnections") the upright individual to be a human imitation of God. The godly person is gracious, compassionate, and righteous (Ps 112:3-6, 9); so too is God (Ps 116:5). The

godly person cares for those in need (Ps 112:5, 9); so too does God (Ps 116:6-8, 16). The godly person is honored (by God?) (Ps 112:1, 9); so too God is to be honored by His righteous servant and His people (Ps 116:12-14, 17-19).

Furthermore, both psalms acknowledge the fact that salvation (from God) has come to the righteous individual (Pss 112:4, 8, [10]; 116:6-8, 16).

### Psalms 112 and 117

#### Lexical Interconnections

There are few lexeme linkages between Psalm 112 and Psalm 117, as the list recorded hereafter shows:

#### Key-Lexeme Links

הלל (112:1--117:1, 2)--praise

יהוה (112:1[2x], 7--117:1, 2[2x])--LORD

#### Thematic-Lexeme Links

none

#### Incidental-Lexeme Links

עולם (112: 6 [2x] --117:2 ) --forever

The 3 lexeme interconnections between Psalms 112 and 117 comprise 5% (3 of 55) of the lexemes of the former psalm and 30% (3 of 10) of the lexical families of the latter.

The 2 key-lexeme links between the 2 psalms arise in the forms of a hallelujah (הלל יה) rubric (Ps 112:1) and a

hallelujah (הלל לַיהוָה) colophon (Ps 117:2). These 2

interconnections set the tone for both of the psalms, deeming them to be psalms of praise.

There are no thematic-lexeme interconnections between Psalms 112 and 117.

### Thematic Interconnections

The primary theme that links Psalms 112 and 117 is the theme that declares that the LORD is to be praised (Pss 112:1; 117:1-2).

A secondary theme that joins the 2 psalms is that which concerns lovingkindness. Psalm 112 gives various examples of the active care which the individual who fears God exhibits towards those who are in need (Ps 112:4-5, 9). Psalm 117 simply makes the statement that the LORD's lovingkindness is great toward His people (Ps 117:2). Lovingkindness, therefore, is that which the Divine Being and those who serve Him practice.

## Psalms 112 and 118

### Lexical Interconnections

The following list indicates the sum total of the lexemes that are shared by Psalms 112 and 118:

#### Key-Lexeme Links

**יָרָא** (112:1, 7, 8--118:4, 6)--fear, awesome

**יְהוָה** (112:1[2x], 7--118:1, 4, 5[2x], 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16[2x], 17, 18, 19, 20, 23, 24, 25[2x], 26[2x], 27, 29)  
--LORD

Thematic-Lexeme Links

בָּרַךְ (112:2--118:26[2x])--bless, knee  
 צַדִּיק (112:3, 4, 6, 9--118:15,19,20)--righteous,  
 righteousness  
 אֹר (112:4--118:27)--light  
 בָּטַח (112:7--118:8, 9)--trust  
 רָאָה (112:8, 10--118:7)--see

Incidental-Lexeme Links

הָיָה (112:2, 6--118:14, 21, 22, 23)--be  
 בֵּית (112:3--118:3, 26)--house  
 טוֹב (112:5--118:1, 8, 9, 29)--good  
 עוֹלָם (112:6[2x]--118:1, 2, 3, 4, 29)--forever  
 צָרָר (112:8--118:5)--adversary, distress  
 נָתַן (112:9--118:18)--give  
 קָרַן (112:9--118:27)--horn  
 רוּם (112:9--118:16, 28)--exalt, lift up

These 15 lexeme families represent slightly more than 1 out of every 4 of the lexemes of Psalm 112 (27%--15 of 55) and approximately 1 out of every 5 of the lexemes of Psalm 118 (21%--15 of 72).

Regarding the key-lexeme links, both Psalms 112 and 118 utilize the term **יָרָא** (fear, awesome) in 2 similar contexts and in the same sequential order. First, in Pss 112:1; 118:4, the 2 psalms use this lexeme to show how the godly person relates to God--he fears the LORD (**יָרָא יְהוָה**).<sup>154</sup> Second, these psalms (in Pss 112:7, 8; 118:6) record the lexeme **יָרָא** (fear, awesome) to

<sup>154</sup>See the discussion, above, in this chapter, in the section titled "Psalms 112 and 115," regarding the relative rarity of the phrase **יָרָא יְהוָה** (who fears the LORD).

describe how the godly person relates to difficult situations in the world--he does not fear (לֹא יִרָא) them but lives confidently despite them.<sup>155</sup>

There are 5 thematic-lexeme links between Psalms 112 and 118: (1) בָּרַךְ (bless, knee), (2) צַדִּיק (righteous, righteousness), (3) אֹר (light), (4) בִּטְחָה (trust), and (5) רָאָה (see).

First, both psalms declare that the person who identifies with the LORD is blessed (בָּרַךְ--Pss 112:2; 118:26[2x]).<sup>156</sup>

Second, both psalms express an interest in the righteous and in righteousness--more than any other psalms within the Psalms 107-118 corpus and more often than any other psalms in Book V of the Psalter (apart from the 176-verse Psalm 119). The upright person, according to Psalm 112, is righteous (v. 4) and as such will endure forever (v. 6), as will his righteousness also (vv. 3, 9). In Psalm 118, the righteous person is joyous

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<sup>155</sup> Dahood, noting that "[t]he wordplay on yira', 'he fears (not),' and yir'eh, ['he rejoices over' or 'he looks over'] is one of the commonest puns in biblical poetry," cites both Pss 112:8 and 118:6-7 as examples of this wordplay. Mitchell Dahood, *Psalms III (101-150)*, The Anchor Bible 17A, ed. William Foxwell Albright and David Noel Freedman (Garden City, N.Y.: Doubleday, 1970), 129.

<sup>156</sup> This thought is also sounded in Ps 112:1 (but by means of another lexeme--אֲשֶׁר־י, where the psalm presents the truth that the one who fears God is blessed or happy (אֲשֶׁר־י)).

because God has blessed him (v. 15); he then enters through the gates of righteousness<sup>157</sup> (vv. 19-20).

Third, Psalms 112 and 118 share the lexeme אור (light) in the similar context of light being brought into the life of the godly person--light which was not previously present for the upright person (Pss 112:4; 118:27). The אור (light) referenced in both psalms appears to be a light of deliverance for the righteous.<sup>158</sup>

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<sup>157</sup>Most commentators (e.g., Allen, Delitzsch, Kraus) interpret שַׁעַר־צֶדֶק (the gates of righteousness) to mean the gates to the Temple of the LORD in Jerusalem. Dahood, however, argues that this phrase refers to the gates to the city of Jerusalem. Since the phrase is a *hapax legamenon*, precise interpretation is at best difficult. The context in which the phrase occurs (cf. Ps 118:17), however, does not appear to permit an interpretation that these gates are the gates leading into heaven. If the phrase, in fact, references eternal gates, then the term צֶדֶק (righteousness) is being used in a context that suggests a sense of עולם (forever), which would then strengthen the case for labeling צֶדֶק lexical family as a thematic-lexeme link between Psalms 112 and 118 (cf. Ps 112:3, 6, 9 for the use of צֶדֶק in conjunction with עולם). Allen, *Psalms 101-150*, 124-25; Dahood, *Psalms III (101-150)*, 159; Delitzsch, *Biblical Commentary on The Psalms*, vol. III, 228; Kraus, *Psalms 60-150: A Commentary*, 399.

<sup>158</sup>In Ps 112:4, the light arises in the darkness for the godly person. Darkness, in the context of vv. 5-8, 10, undoubtedly refers to a bleak (perhaps hopeless) situation generated by the adversaries of the righteous. In Ps 118:27, the LORD is the one who gives light to the righteous. The context of vv. 25-26 indicates that the people of God cry out to God for salvation and success, and that God has sent someone to ensure that His people receive the deliverance and prosperity that they so desperately desire.

Fourth, the 2 psalms note that trusting (נִטַּב) the LORD is vitally important for the individual who is facing trying times. Psalm 112 presents the positive side of the theme (i.e., that placing one's trust in the LORD is good), whereas Psalm 118 shows the counterpoint (i.e., that putting one's trust in humans is not as beneficial, as taking refuge in the LORD). Psalm 112:7 indicates that the one who fears the LORD has a firmly fixed confidence because he trusts in the LORD. This confidence exists even though the individual is surrounded by discouraging times and difficult enemies (vv. 7-8). Advocating this same theme of reliance on God that is found in Psalm 112, Ps 118:8, 9 present a contrast between the relative worth of the placing one's trust in God and the value of placing one's trust in humans, even if those humans are in positions that allow them to exert great power.<sup>159</sup> The former is significantly better.

Fifth, the 2 psalms utilize the common lexeme נֶאֱמַר (see) similarly. They declare that, because God is on the side of the

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<sup>159</sup>In Ps 118:8-9, the speaker in the psalm may be implying that he had at one time placed his confidence in certain humans or in certain nations that had later turned against him. He suggests this through his stylistic technique of juxtaposing his trust statements of Ps 118:8-9 with examples of humans who had taken up adversarial roles against him (Ps 118:10-14). Psalm 118:5-7 records that the speaker in the psalm had been under attack by those who detested him, but that, since the LORD had been on his side, he had had nothing to fear regarding those enemies. In like fashion, Ps 118:10-14 reveals that this same individual had been surrounded by nations that had been violently opposed to him, but that, because the LORD once again had helped him, he had been able to secure victory.



righteous person, that individual will be able to look (רָאָה) down on his defeated enemies (Pss 112:8; 118:7).

### Thematic Interconnections

The beginning portions of Psalms 112 and 118 set the tone for the remainder of their respective psalms by establishing up front a recognition that God is deserving of honor--He is to be praised (Ps 112:1); He is to be thanked for His goodness and lovingkindness (Ps 118:1-4). In addition, Psalm 118 continues with a statement of thanks (v. 21) and then concludes with a declaration that God is to be thanked and praised (vv. 28-29).

Both psalms, moreover, express the concept of the righteous being rescued from distress that is caused by adversaries (Pss 112:4, 7-8, 10; 118:5-7, 10-14). In the midst of such a difficult situation, the light of deliverance shines upon the the upright (Pss 112:4; 118:27).

Furthermore, both Psalms 112 and 118 present a picture of the adversary as being both an individual and a group of individuals. Psalm 112 introduces the theme of the adversary by pointing to a group of people (v. 8) whom the righteous individual no longer needs to fear. The psalm then continues its discussion in v. 10a-b by focusing its attention on a singular foe (רָשָׁע--the wicked--followed by 3 singular verbs), and finally completes its presentation of the subject in v. 10c by returning to its assessment of a plural adversary (רָשָׁעִים--

the wicked ones). Likewise, Psalm 118 alternates between statements regarding a singular and a plural enemy. That psalm, however, varies slightly the pattern established in Psalm 112. By contrast, Psalm 118 begins with the singular form (v. 6--a form which in context may be understood as descriptive of a generic group), shifts to plural forms (vv. 7, 10-12), reverts back to the singular form (v. 13), and then concludes with a plural form (v. 22). By doing so, both psalms seek to show that the godly person can have confidence when he encounters either a personal enemy or a national foe.

#### Psalm 112--A Retrospective<sup>160</sup>

##### Location within the Psalms 107-118 Corpus

Psalm 112 is the second of a trilogy of praise psalms that includes Psalms 111 and 113--a trilogy, moreover, that finds its defining element to be the hallelujah (הללו יה) rubric that is present at the beginning of each psalm. Psalm 112, which portrays the character of the person who lives a life of praise to God, functions as the middle portion of this chiastically grouped trilogy of psalms--Psalms 111 and 113 focusing on the God who is worthy to be praised by the life and words of the righteous.

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<sup>160</sup>This retrospective compares Psalm 112 not only to the subsequent 6 psalms of the Psalms 107-118 corpus but also to the preceding 5 psalms.

Being a praise psalm, Psalm 112 is additionally part of a larger unit of praise psalms that ranges from Psalm 111 to Psalm 117.

Psalm 112 shows a number of linkages to its immediately contiguous psalms. As noted above in the section titled "Psalm 111--A Retrospective," both Psalms 111 and 112 are acrostic psalms of similar length and format. The beginning of Psalm 112, moreover, builds off the ending of Psalm 111 by means of the linking concepts of praise, fear of the LORD, the commandments of God, and a sense of eternality (Pss 111:8-10; 112:1-3).<sup>161</sup>

In addition, there are positive and contrastive interconnections that can be made between the conclusion of Psalm 112 and the beginning of Psalm 113. The horn of the righteous individual is lifted up in honor (v. 9); likewise, in Psalm 113, the LORD is to be praised as one who is high above the nations and the heavens (v. 4). The abbreviated life of the wicked (Ps 112:10) is counterbalanced by the eternal nature of the LORD in Ps 113:2.

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<sup>161</sup>Mays labels Psalms 111 and 112 as "a kind of diptych." He continues by indicating that "[t]hey correspond in form and language and deal with contemporary topics. Psalm 111 is praise of the works of the LORD by those who fear him. Indeed it teaches that the fear of the LORD is a work of the LORD. Psalm 112 is a commendation of the way and life of those who fear the LORD. The theme of Psalm 112 is set by the last verse of Psalm 111." Mays furthers this though when he later states that "[v]erse 1 of Psalm 112 is a direct sequel to the conclusion of Psalm 111." Mays, Psalms, 355, 358.

### Lexical Interconnections

Of the 55 lexemes of Psalm 112, 37 (67%) are held in common with 1 or more of the other psalms of the Psalms 107-118 corpus. The remaining 18 (33%), therefore, are *hapax legomena* within the corpus.<sup>162</sup>

The strongest lexical connections based on the number of linked lexemes that Psalm 112 makes with the other psalms of the corpus are those made with Psalms 107, 109, 111, 115, 118. The total number of those connections is 20, 20, 16, 15, and 15, respectively. The strongest lexical connections based on the percentage of the lexemes of the other psalms duplicated, however, produces a somewhat different result. The 5 psalms with the highest percentages of replicated lexical families are aligned in the following order: Psalms 111 (33%), 113 (31%), 117 (30%), 115 (29%), 118 (21%). From this latter perspective, the strongest lexical ties that Psalm 112 evinces are with its 2 neighbor psalms, Psalms 111 and 113.

There are 10 specific lexical families that Psalm 112 holds in common with 5 or more of the remaining psalms in the Psalms 107-118 corpus: הָלֵל (praise), יְהוָה (LORD), אֶרֶץ (earth, land),

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<sup>162</sup>One of the lexical families of Psalm 112 is a *hapax legomenon* within the Psalter--שִׁמוּעָה (report, news, tidings--found in v. 7). None of those lexemes, however, is a *hapax legomenon* within the Hebrew Scriptures.

היה (be), בִּרְךָ (bless, knee), בֵּית (house), בִּדְרֹךְ (word, speak), עוֹלָם (forever), רָאָה (see), and רוֹם (exalt, lift up).

Of the 55 lexemes of Psalm 112, the following 6 terms function as important<sup>163</sup> linkages: יְהוָה (LORD), בִּרְךָ (bless, knee), אֲבִיּוֹן (needy), הַלֵּל (praise), צַדִּיק (righteous, righteousness), and יִרָא (fear, awesome). These lexemes contribute to the development of themes within specific psalms of the corpus that are similar to those found in Psalm 112.

The terms הַלֵּל (praise) and יְהוָה (LORD) together form the hallelujah (יְהוָה הַלֵּל) rubric of Psalm 112. This combination of terms parallels the hallelujah (יְהוָה הַלֵּל) rubrics in Psalms 111 and 113, and the hallelujah (יְהוָה הַלֵּל) colophons in Psalms 113, 115, 116, and 117. These 6 psalms are thereby all deemed to be psalms of praise.

The lexeme בִּרְךָ (bless, knee) occurs in Ps 112:2 in the context of the upright person being blessed. This contextual use is the most common of the 3 types of application of the term בִּרְךָ in the corpus, and arises in Pss 107:38; 109:28; 115:12(3x), 13, 15; 118:26.<sup>164</sup>

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<sup>163</sup>Important is defined here as the occurrence of a term as either a key-lexeme or a thematic-lexeme in 3 or more other psalms within the corpus as well as in Psalm 112.

<sup>164</sup>The lexical family of בִּרְךָ (bless, knee) is also used within the Psalms 107-118 corpus to indicate that God is blessed (Pss 113:2; 115:8) and to reference the physical knees of an individual that are weak from fasting (Ps 109:24).

The remaining 3 lexemes classified as important are **אֲבִיּוֹן** (needy), **צַדִּיק** (righteous, righteousness), and **יִרָא** (fear, awesome).<sup>165</sup> These terms operate in conjunction with each other to describe the character of God and of those who serve Him. First, God is **צַדִּיק** (righteous, righteousness) and He provides for those of His people who are righteous (**צַדִּיק**). The righteousness of both, moreover, endures forever. Second, those who fear (**יִרָא**) God do not need to fear (**יִרָא**) anyone or anything else for God provides for them. Finally, both God and His righteous servants who fear Him offer much needed assistance to those who are **אֲבִיּוֹן** (needy).

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<sup>165</sup>There is an additional lexeme family that, even though it does not qualify as being either a key-lexeme link or a thematic-lexeme link between Psalm 112 and the other psalms in the corpus, is worthy of further analysis. That lexeme is the term **בֵּית** (house).

This term first appears within the corpus in Ps 112:3 where, because of its context, it most likely indicates the household (as opposed to a physical 4-walled building) of the person who fears God. In Ps 112:3, that **בֵּית** (house) is greatly blessed. The lexeme thereafter occurs in Pss 113:9; 114:1; 115:9[ET], 10, 12(2x); 116:19; 118:3, 26. All 9 of these instances, like that of Ps 112:3, exist within a positive context. Furthermore, all but Pss 116:19; 118:26 (which refer to the house of the LORD, i.e., the temple) refer either to the concept of a human household or metaphorically to a tribe of people, e.g., the house of Jacob.

The fact that the occurrences of term **בֵּית** (house) are bunched together in 6 of the final 7 psalms of the corpus works to strengthen the linkages among those psalms: This term, however, is unlikely to be the primary reason why those psalms were brought together into their present sequence.

### Thematic Interconnections

There are 3 primary themes found in Psalm 112 that are echoed in many of the other psalms of the Psalms 107-118 corpus: God's people are blessed (Ps 112:1-3, 5, 9), God's people are secure (Ps 112:5-8, 10), and God's people are redeemed from their distress (Ps 112:4, 8). The theme that God's people are blessed appears also in Pss 107:9, 38; 109:28; 111:5; 115:12-15; 117:2; 118:27. The truth that God's people are secure is found not only in Psalm 112 but also in Pss 107:7, 29-30, 36-37, 41; 113:7-9; 115:9-11; 116:1-2, 7. The reality of the deliverance of God's people from their disastrous circumstances is recorded in the following psalms of the corpus as well as in Psalm 112: Pss 107:2-3, 6, 13, 16, 19-20, 28, 39-41; 108:13-14; 109:21-22; 26-27; [110:5-6]; 111:6, 9; 114:1; 116:3-6, 8, 16; 118:5-7, 13-14, 21.

In addition, due to the hallelujah (הללו יה) rubric of Ps 112:1 which establishes Psalm 112 as being a psalm of praise, the attitude of praise to God permeates the entirety of Psalm 112. By means of such terms as הלל (praise), רום (exalt, lift up), ידה (give thanks, thanksgiving), נתן כבוד (give glory), זמר (sing praises), this attitude is manifestly visible in each

of the remaining psalms of the Psalms 107-118 corpus (apart from Psalms 110 and 114).<sup>166</sup>

### Strongest Linkages within the Corpus

Within the Psalms 107-118 corpus, the closest companion psalm to Psalm 112 is Psalm 111--both psalms not only being similarly structured acrostic psalms with an extensive sharing of the same lexeme families, but also being hallelujah (הללו יה) rubric psalms.

In addition, as a hallelujah (הללו יה) rubric psalm, Psalm 112 sends feelers forward to Psalm 113, the third of the 3 hallelujah (הללו יה) rubric psalms in the Psalms 111-113 sequence. This praise component of Psalm 112, moreover, also reaches out to Psalms 115-117--3 praise psalms which are identified specifically as hallelujah (הללו יה) colophon psalms.<sup>167</sup>

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<sup>166</sup>Psalms 110 and 114 are essentially illustrations of why God is deserving of praise, yet neither directly acknowledges that God is to receive praise or honor.

<sup>167</sup>Psalm 113 also concludes with a hallelujah (הללו יה) colophon, thus strengthening, somewhat, the linkage between Psalm 112 and Psalm 113.



Psalm 113 in Context

## Introduction to Psalm 113

Beginning and ending with praise to the LORD, Psalm 113 divides into 3 sections of 3 verses each. Verses 1-3 declare that the LORD is worthy of all praise--everywhere and for all eternity. Verses 4-6 describe God as being far beyond the confines of the created order, so far beyond heaven and earth, in fact, that He has to humble Himself even to look upon anything of the creation. Yet, vv. 7-9 reveal that He does more than merely look upon that creation, He actually becomes involved in it and His involvement takes place at the lowest of levels--at the levels of the forgotten and shamed of human society. This psalm thus rightly concludes as it begins:

הללו יה<sup>168</sup> (Praise the LORD!).<sup>169</sup>

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<sup>168</sup>The Masoretes consistently, within the Psalms 107-118 corpus, utilize the *maqep* to distinguish between the hallelujah (הללו יה) rubric and the hallelujah (הללו יה) colophon.

<sup>169</sup>This concluding clause is known as a hallelujah (הללו יה) colophon. It is a type of psalm postscript and appears also in Psalms 115-117, which are classified within this dissertation as hallelujah (הללו יה) colophon psalms. Hallelujah (הללו יה) colophons function, at the end of their respective psalms, in much the same way as hallelujah (הללו יה) rubrics do at the beginning of their respective psalms (i.e., Psalms 111-113, in the Psalms 107-118 corpus). In other words, hallelujah (הללו יה) colophons both identify their respective psalms as praise psalms and issue forth a command to

Psalm 113, moreover, is the first psalm in a sequence of 6 psalms (i.e., Psalms 113-118) known as the Egyptian Hallel.<sup>170</sup> These psalms have been sung either in full or in part at various worship services and festivals from ancient times in Israel.<sup>171</sup>

### Psalms 113 and 114

#### Lexical Interconnections

The lexeme interconnections between Psalm 113 and Psalm 114 are identified below:

#### Key-Lexeme Links

none

#### Thematic-Lexeme Links

אלהים (113:5--114:7)--God

ארץ (113:6--114:7)--earth, land

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praise the LORD. For further information regarding the nature of hallelujah (הללו יה) rubrics, see above, in this chapter, in the note appended to the section titled "Introduction to Psalm 113."

<sup>170</sup>For further discussion regarding the Egyptian Hallel psalms, see below, in this chapter, in the sections titled "Psalm 113--A Retrospective" and "Psalm 118--A Retrospective."

<sup>171</sup>Some scholars believe that the individual psalms of the Egyptian Hallel "were assembled for liturgical use at the dedication of the Temple after the Maccabean victory." Encyclopedia of Jewish Concepts, 1979 ed., s.v. "Hallel." See below, in the section titled "Psalm 113--A Retrospective" for further discussion regarding the Egyptian Hallel in connection with the contextual analysis of Psalms 113-118.

Incidental-Lexeme Links

הִיָּה (113:2--114:2)--be  
 רָאָה (113:6--114:3)--see  
 עַם (113:8--114:1)--people  
 בֵּית (113:9--114:1)--house  
 בֶּן (113:9--114:4, 6)--son, (pl.) children

Of the 35 lexemes of Psalm 113, the 7 cited above represent 20% of that total lexeme population. Those 7 lexemes account for nearly the same percentage of lexemes in Psalm 114: 21% (i.e., 7 of 34).

Although there are no key-lexeme linkages between Psalms 113 and 114, there are 2 thematic-lexeme interconnections between those psalms--אלהים (God) and ארץ (earth, land). These terms are used in close proximity to each other in each psalm (Pss 113:5-6; 114:7) in order to highlight an important truth being presented. In both psalms, אלהים is identified in relation to His people and is presented as a God who is far superior to the ארץ in greatness and power.

Thematic Interconnections

Psalms 113 and 114 hold 2 themes in common: (1) God is great and (2) God delivers His people from difficult situations. First, in Ps 113:4-6, God is far above the creation--above the nations, above the earth, above the heavens. In Ps 114:3-8, God dominates the creation such that the water and the ground respond to His will. Second, even though God is far beyond the

things of this world, He is intimately concerned with the welfare of His people. This truth is revealed in Ps 113:7-9, in which God provides for 2 downtrodden people--the poor and the barren. This truth is also presented in Ps 114:1 in the exodus of God's people from Egypt.<sup>172</sup>

### Psalms 113 and 115

#### Lexical Interconnections

The following are the key-lexeme, thematic-lexeme, and incidental-lexeme links between Psalm 113 and Psalm 115:

#### Key-Lexeme Links

הלל (113:1[3x], 3, 9--115:17, 18)--praise  
 יהוה (113:1[3x], 2, 3, 4, 5, 9--115:1, 9, 10, 11[2x], 12, 13, 14, 15, 16, 17, 18[2x])--LORD  
 שם (113:1, 2, 3--115:1)--name  
 עתה (113:2--115:18)--now  
 עולם (113:2--115:18)--forever

#### Thematic-Lexeme Links

ברך (113:2--115:12[3x], 13, 15, 18)--bless, knee  
 שמים (113:4, 6--115:3, 15, 16[2x])--heavens  
 אלהים (113:5--115:2, 3)--God  
 ראה (113:6--115:5)--see  
 ארץ (113:6--115:15, 16)--earth, land

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<sup>172</sup> Although Psalm 114 does not specify that God is the one who brought the Israelites out of Egypt, the context of the psalm and the context of the rest of the Hebrew Scriptures obviates the need for the psalm to make such a statement.

Incidental-Lexeme Links

היה (113:2--115:8)--be  
 כל (113:4--115:3, 8, 17)--all  
 גוי (113:4--115:2)--nation  
 כבוד (113:4--115:1)--glory  
 בית (113:9--115:9[ET], 10, 12[2x])--house  
 בן (113:9--115:14, 16)--son, (pl.) children

The 16 lexical interconnections between Psalms 113 and 115 represent 46% (16 of 35) and 31% (16 of 52) of the lexical families extant in these 2 psalms, respectively.

The initial key-lexeme links between Psalms 113 and 115 are the hallelujah (הללו יה) rubric and the hallelujah (הללו יה) colophon of Ps 113:1 and 9, respectively, that consist of members of the lexical families of הלל (praise) and יהוה (LORD) and connect to the hallelujah (הללו יה) colophon of Ps 115:18. The hallelujah (הללו יה) rubric and the hallelujah (הללו יה) colophons define in which they occur as being praise psalms.

The lexical family of שם (name) also functions as a key-lexeme interconnection between the 2 psalms under study. Repeatedly (3 times), in Ps 113:1-3, the individual who is in awe of the LORD declares that the שם (name) of the LORD (יהוה) is to be praised (הלל) or blessed (ברך). These applications of the lexeme שם (name) link together with the same term in Ps 115:1 where the statement is twice made that humans are not to receive God's glory but rather that to the שם (name) of the LORD is glory to be given. Thus both Psalms 113 and 115 begin

with strong and parallel assertions that the שם (name) of the LORD is to be honored greatly.

Two lexemes occur as part of final key-lexeme interconnection between Psalms 113 and 115: עתה (now) and עולם, (forever). The terms take the form of a rarely used prepositional phrase ועד-עולם מעתה (from now [this time] and until forever). In the entirety of the Hebrew Scriptures, this phrase occurs only 8 times in this form: Isa 9:7; 59:21; Mic 4:7; Pss 113:2; 115:18; 121:8; 125:2; 131:3.<sup>173</sup> In both of its appearances in the corpus under study (i.e., in Pss 113:2 and 115:18), the phrase occurs in the context of the LORD being blessed.

Both Psalms 113 and 115 express a concern that God be honored. Along with the key-lexeme link of (praise) noted above, both psalms (Pss 113:2; 115:18)<sup>174</sup> use the lexeme ברך (bless, kneel) to convey this theme.

Two more thematic-lexeme interconnections between the 2 psalms are the terms שמים (heavens--Pss 113:4, 6; 115:3, 15, 16[2x]) and ארץ (earth--Pss 113:6; 115:15, 16). Both of these

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<sup>173</sup>Interestingly, all 5 of the appearances that this phrase makes in the Psalter are visible within Book V.

<sup>174</sup>The remaining occurrences of the term ברך (bless) in Psalm 115 refer to God blessing humans (vv. 12[3x], 13, 15). Although God's blessing humans is a theme contained in both psalms, Psalm 113 does not use ברך (bless) in that way.

terms are used to indicate that God is not part of the creation but is, in fact, in control of and above the creation. This theme is carried further by the presence of 2 additional lexemes: **אלהים** (God--Pss 113:5; 115:2, 3) and **ראה** (see--Pss 113:6; 115:5). God (**אלהים**) rules from the heavens and does what He chooses to do. He, in fact, must humble Himself to see (**ראה**) the heavens and the earth, whereas the gods of human creation (who dwell on earth) may have eyes but do not, in truth, have the ability to see (**ראה**).

### Thematic Interconnections

Two significant themes permeate the structure of Psalm 113 that are also important components of the text of Psalm 115: (1) God is a great God who is to be honored and (2) God blesses His people.

First, the LORD is superior to all of the creation, being above the nations and above the heavens--His throne, furthermore, being on high in the heavens where He dwells (Pss 113:4-5; 115:3, 15-16). This God is worthy of praise and blessing from His people (Pss 113:1-3, 9; 115:1, 17-18).

Second, God provides for His people as individuals and as a community. Psalm 113 offers specific details of the types of actions God takes on behalf of those in need--helping the indigent and the social outcast (vv. 7-9). Psalm 115 confirms the broader and general scope of God's blessing toward His

people as a whole--protecting them and giving them prosperity  
(vv. 9-15).<sup>175</sup>

## Psalms 113 and 116

### Lexical Interconnections

There are 10 lexemes that have left their mark on both  
Psalms 113 and 116, 2 of which--הלל (praise) and יהוה (LORD)--  
exhibit stronger ties between the 2 psalms than do the remaining  
8. All 10 linkages are cited below:

#### Key-Lexeme Links

הלל (113:1[3x], 3, 9--116:19)--praise

יהוה (113:1[3x], 2, 3, 4, 5, 9--116:1, 4[2x], 5, 6, 7, 9, 12, 13, 14,  
15, 16, 17, 18, 19[2x])--LORD

#### Thematic-Lexeme Links

עבד (113:1--116:16[2x])--servant

שם (113:1, 2, 3--116:4, 13, 17)--name

#### Incidental-Lexeme Links

כל (113:4--116:11, 12, 14, 18)--all

אלהים (113:5--116:5)--God

ארץ (113:6--116:9)--earth, land

עם (113:8--116:14, 18)--people

בית (113:9--116:19)--house

בן (113:9--116:16)--son, (pl.) children

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<sup>175</sup>Psalm 115, in fact, also depicts God as being the one  
who gives the entire earth to humans for their use (v. 16).



The 10 lexemes identified above account for 29% (10 of 35) of the lexemes of Psalm 113 and 15% (10 of 68) of the lexeme families of Psalm 116.

The hallelujah (הללו יה) rubric and the hallelujah (הללו יה) colophon of Ps 113:1, 9, respectively, are comprised of members of the 2 lexical families cited above as key-lexeme links, i.e., הלל (praise) and יהוה (LORD). These hallelujah clauses are mirrored by the hallelujah (הללו יה) colophon of Ps 116:19, and all 3 instances help to identify their respective psalms as being psalms of praise.

The first of 2 thematic-lexeme links between Psalms 113 and 116 is the term עבד (servant). The speaker in Psalm 113 commands the עבד (servants) of יהוה (the LORD) to praise the name of the LORD (v. 1). The lexeme עבד (servant) reappears in Ps 116:16(2x) where the individual in that psalm who had been rescued from death by the LORD declares himself to be the עבד (servant) of יהוה (the LORD). That individual continues by acknowledging that, because God has freed him from his bondage (v. 16), he will offer thanks to the LORD, call upon the name of the LORD, and pay his vows to the LORD (v. 17). Thus, the use of עבד (servant) in Psalm 116 acts as an illustration of the fulfillment of the command to the עבדי יהוה (servants of the LORD) in Ps 113:1.

The second of the 2 thematic lexemes that tie Psalms 113 and 116 together is the term **שׁם** (name), especially when **שׁם** is used in combination with **יהוה** (LORD) to indicate **שׁם יהוה** (the name of the LORD). At first glance, the term **שׁם** does not appear to be used in the same manner in both psalms. In Ps 113:1-3, the **שׁם** is blessed or praised; whereas in Ps 116:4, 13, 17, it is called upon. The context of the term's use in Ps 116:13 and 17, however, suggests that the calling which is to be done is a calling forth of thanksgiving or of praise for something that God has already done, whereas in Ps 116:4, the calling occurred in order to receive something from the LORD. Thus, **שׁם** does function as a thematic-lexeme linkage between the 2 psalms, at least between its usages in Ps 113:1-3 and Ps 116:13, 17.

#### Thematic Interconnections

Psalms 113 and 116 both advance, although in reverse order, the theses that God is worthy of honor and that He helps those who find themselves in difficult situations in which they are unable to help themselves.

Psalm 113 begins with 4 successive statements that God is to be praised (**הלל**--vv. 1, 3) or blessed (**ברך**--v. 2). He is to be so honored by His servants (v. 1) throughout time and eternity (v. 2) in every place (v. 3). The psalm proceeds by presenting the greatness of God: He is beyond the heavens and

earth, He rules from on high, and He must humble Himself even to associate with His creation (vv. 4-6). The theme of God's greatness--that He is deserving of honor--is carried forward by the servant of the LORD in Psalm 116. Near the conclusion of Psalm 116, God's servant ponders what he can do to pay back to God for all that God has done for him (v. 12). He next declares that he will call upon the name of the LORD (vv. 13, 17), pay his vows to the LORD (vv. 14, 18), and offer up thanks to Him (v. 17). The psalm then concludes with a hallelujah colophon: **הלל לַיהוָה** (praise the LORD--v. 19).<sup>176</sup> The servant of the LORD, in Psalm 116, commits himself to do all of these things because God had been willing to reach down to him in his desperation and to lift him up (vv. 1-8).

The contents of both Psalms 113 and 116 also meet in the mutual expression of the theme of God's willingness to care for the helpless. The helpless of Psalm 113 are the poor, the needy, and the barren woman (vv. 7-9); the helpless of Psalm 116 is the servant of the LORD who himself had come to the point of

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<sup>176</sup>Whether this hallelujah (**הלל לַיהוָה**) colophon was part of the original psalm or was added at some later date is unknown. What is clear, though, is that it forms an appropriate ending for a psalm that expresses abundant gratitude to the LORD (Ps 116:1-2, 13-14, 16-19) because He delivered His servant from death (Ps 116:3-4, 6-8).

The same may also be said for the hallelujah (**הלל לַיהוָה**) colophons of Psalms 115 and 117--they too provide fitting conclusions to their respective psalms--whether or not they were recorded at the time the psalm first developed or were appended subsequently.

death (vv. 3, 6, 8). God lifts each of these people out of seemingly hopeless situations (Pss 113:8, 9; 116:6, 8).

### Psalms 113 and 117

#### Lexical Interconnection

There are 6 lexemes that Psalms 113 and 117 share in common. Those terms are identified below:

#### Key-Lexeme Links

הלל (113:1[3x], 3, 9--117:1, 2)--praise

יהוה (113:1[3x], 2, 3, 4, 5, 9--117:1, 2[2x])--LORD

#### Thematic-Lexeme Links

none

#### Incidental-Lexeme Links

עולם (113:2--117:2)--forever

כל (113:4--117:1[2x])--all

גוי (113:4--117:1)--nation

אם (113:9--117:1)--mother, people

These just-cited lexemes represent only 17% (6 of 35) of the total lexeme population of Psalm 113 but 60% (6 of 10) of all of the lexeme families of Psalm 117 that are subject to analysis in this dissertation.

The key-lexeme links--הלל (praise) and יהוה (LORD)--work together in Psalm 113 to form a hallelujah (הללו יה) rubric and a hallelujah (הללו יה) colophon which are repeated directly in the hallelujah (הללו יה) colophon of Ps 117:2 and closely

paralleled (with the addition of the marker of the direct accusative, **את**, and with the term **יהוה** rather than the shorter **יה**) as the beginning words of Ps 117:1—**הללו את יהוה**. There are no thematic-lexeme linkages between the 2 psalms under study.

### Thematic Interconnections

The primary theme which is common to both Psalms 113 and 117 is that which relates to the glorifying of God. Both psalms begin and end with declarations of praise to the LORD (Pss 113:1, 9; 117:1, 2). Both psalms use an additional term besides **הלל** (praise) to advance this theme (Ps 113:2-11: **ברך** [blessed]; Ps 117:1--**שבח** [extol]). Both psalms, moreover, suggest that praise be offered throughout the world (Ps 113:3--from the rising of the sun to its setting;<sup>177</sup> Ps 117:1--all nations, all peoples).

A second, but lesser-developed theme contained in both psalms is that of God's lovingkindness. Psalm 113:7-9 offers examples of some ways in which God exercises His lovingkindness

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<sup>177</sup>The Hebrew phrase **ממזרח־שמש עד־מבוא** (from the rising of the sun to its setting) occurs in this exact form in only 2 other places in the Hebrew Scriptures: Mal 1:11; Ps 50:1. In both of those verses, the phrase indicates location, not time. Hence, the understanding here of the phrase suggesting from the east to the west, rather than from the morning to the evening. The time component of the praise of the LORD is covered in Ps 113:2—**מעתה עד־עולם** (from now [this time] and until forever).

toward those in need. Psalm 117:2 merely states that God's lovingkindness is great toward His people.

## Psalms 113 and 118

### Lexical Interconnections

Most of the lexical linkages between Psalms 113 and 118 appear to be of the incidental-lexeme interconnection type, as the following depicts:

#### Key-Lexeme Links

none

#### Thematic-Lexeme Links

יהוה (113:1[3x], 2, 3, 4, 5, 9--118:1, 4, 5[2x], 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16[2x], 17, 18, 19, 20, 23, 24, 25[2x], 26[2x], 27, 29)--LORD

#### Incidental-Lexeme Links

שם (113:1, 2, 3--118:10, 11, 12, 26)--name  
 היה (113:2--118:14, 21, 22, 23)--be  
 ברך (113:2--118:26[2x])--bless, knee  
 עולם (113:2--118:1, 2, 3, 4, 29)--forever  
 רום (113:4, 7--118:16, 28)--exalt, lift up  
 כל (113:4--118:10)--all  
 גוי (113:4--118:10)--nation  
 אלהים (113:5--118:27, 28[2x])--God  
 ראה (113:6--118:7)--see  
 נדיב (113:8[2x]--118:9)--prince  
 בית (113:9--118:3, 26)--house  
 שמח (113:9--118:24)--joyful, rejoice, be glad

The 13 mutually held lexemes just listed account for 37% (13 of 35) of the lexemes of Psalm 113 and 18% (13 of 72) of the lexemes of Psalm 118.

There are no key-lexeme links between Psalms 113 and 118.

The lone lexeme which functions as a thematic-lexeme connector between Psalms 113 and 118 is the term יהוה (LORD).

This divine appellation permeates both psalms and by doing so indicates that יהוה, is the primary subject matter of both psalms.

#### Thematic Interconnections

Both Psalms 113 and 118 identify יהוה (the LORD) as the one who is to be honored (Pss 113:1-3, 9; 118:1-4, 19, 21, 28-29)-- the one who accomplishes much on behalf of those in need (Pss 113:7-9; 118:5, 13-14). Both psalms, moreover, express amazement at His great work (Pss 113:5-9; 118:22-23).

#### Psalm 113--A Retrospective<sup>178</sup>

Psalm 113 completes the trilogy of hallelujah (הללו יה) rubric psalms (Psalms 111-113) and as such echoes the contents of Psalm 111 by presenting a picture of the God who is to be praised. Psalms 111-113 function chiastically with Psalms 111

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<sup>178</sup>This retrospective compares Psalm 113 not only to the subsequent 5 psalms of the Psalms 107-118 corpus but also to the preceding 6 psalms.

and 113, describing the God who is worthy to be praised, while Psalm 112--the center psalm of the chiasm--portrays the character of the person who by his life praises that God.

While Psalm 113 concludes a trilogy of hallelujah (הללו יה) rubric psalms, it also begins a group of 6 psalms (Psalms 113-118) which traditionally are known as the Egyptian Hallel.<sup>179</sup> This group of psalms takes its title from Psalm 114, which refers to the exodus of the Israelites out of Egypt.<sup>180</sup> Tradition, furthermore, accords Mosaic authorship to the entire group.<sup>181</sup> These psalms, moreover, have been highly regarded in the Jewish community (since, perhaps, the second century B.C.E.) as psalms to be sung at Passover (particularly by pilgrims on their way to Jerusalem), at the Feast of Dedication, and at New Moon assemblies. Psalm 113, therefore, with its hallelujah (הללו יה) rubric and its hallelujah (הללו יה) colophon provides a

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<sup>179</sup>The following discussion regarding the Egyptian Hallel is taken from Encyclopedia of Jewish Concepts, 1979 ed., s.v. "Hallel"; The Encyclopedia of Jewish Religion, 1965 ed., s.v. "Hallel;" and David Noel Freedman, ed., The Anchor Bible Dictionary (New York: Doubleday, 1992), s.v. "Hallel," by Steven R. Swanson.

<sup>180</sup>Curiously, the title of the Egyptian Hallel is derived from the only psalm of this group of psalms that does not include either the term הלל (praise) or the term ידה (give thanks). This fact suggests that Psalm 114 is to be understood as a praise psalm in its own right.

<sup>181</sup>This fact lends support to the argument favoring the terminal point of the corpus under study as being Psalm 118. See in Chapter 1 the section titled "Scope of the Study."



very appropriate beginning to a group of psalms designed to praise the LORD.<sup>182</sup>

As noted above, in the section titled "Psalm 112--A Retrospective," exaltation and temporal concerns link the conclusion of Psalm 112 and the beginning of Psalm 113 together. The righteous person (Ps 112:9) and the LORD (Ps 113:1-4) are lifted up in honor. Furthermore, a temporal contrast is made between the wicked of Ps 112:10 who melt away and whose desire perishes, and the LORD of Ps 113:2 whose name is to be blessed forever.

There are 2 lexemes which occur at the conclusion of Psalm 113 and also at the beginning of Psalm 114: **עַם** (people--Pss 113:8; 114:1) and **בֵּית** (house--Pss 113:9; 114:1). Yet, these terms do not function in the same way in each of the psalms and as such may be considered only superficial linkages at best. Both Psalms 113 and 114, however, end and begin, respectively, with an illustration of the results of God's action on behalf of His people that either directly expresses joy (Ps 113:9) or implies the presence of joy (Ps 114:1).<sup>183</sup>

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<sup>182</sup>For further discussion regarding the Egyptian Hallel psalms, see above, in this chapter, in the section titled "Psalm 113 in Context" and below, in this chapter, in the section titled "Psalm 118--A Retrospective."

<sup>183</sup>Allen comments that "[1]ater generations of worshippers broadened the scope of [Psalm 113] vv 7-9 as typifying the chosen nation itself as recipient of God's blessing: probably the placing of the psalm before Ps 114 already implies this interpretation." Allen, Psalms 101-150, 101.

### Lexical Interconnections

The 35 lexemes of Psalm 113 may be divided into 2 categories--those that are duplicated 1 or more times in 1 or more of the remaining 11 psalms of the Psalms 107-118 corpus and those that are *hapax legomena* within that corpus.<sup>184</sup> There are 27 lexemes of that former grouping (i.e., 77%) and 8 of the latter (i.e., 23%). The replicated lexemes of Psalm 113 occur with greater frequency (in descending order) in Psalms 107 (18), 115 (16), 109 (15), 118 (13), and 112 (11) than in the remaining psalms of the corpus. That order changes dramatically, however, when the frequency of occurrence data are converted into percentage data, i.e., the percentage of lexemes of the non-Psalm 113 psalm that are duplicated. The percentage of interconnection sequence is as follows: Psalms 117 (60%), 115 (31%), 114 (21%), 112 (20%), and 118 (18%). Thus when the percentage of replication is considered, the psalms which are closest in the Hebrew text to Psalm 113, generally speaking, have the higher percentage of lexical linkage with Psalm 113 than do the psalms that are further away.

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<sup>184</sup>Of the 35 lexemes of Psalm 113, only 1 is a *hapax legomenon* within the Psalter--אשקת (ash heap, refuse--found in v. 7). No lexeme of Psalm 113, however, is considered to be a *hapax legomenon* within the Hebrew Scriptures.

Of the 35 lexemes of Psalm 113, 15 (43%) are duplicated in at least 5 other psalms in the Psalms 107-118 corpus.<sup>185</sup> More significantly, 6 make important linkages (i.e., either key-lexeme links or thematic-lexeme links) with a minimum of 3 of the other psalms. Those lexical families are as follows: **יהוה** (LORD), **עולם** (forever), **אלהים** (God), **הלל** (praise), **אביון** (needy), and **שם** (name). Taken together, **הלל** and **יהוה** form a hallelujah (**הללו יהוה**) rubric and a hallelujah (**הללו יהוה**) colophon in Ps 113:1, 9, respectively. The hallelujah (**הללו יהוה**) rubric reappears in 2 other psalms (Pss 111:1 and 112:1), the hallelujah (**הללו יהוה**) colophon in 3 (Pss 115:18; 116:19; and 117:2). The lexical family of **הלל**, moreover, occurs in 2 additional psalms, the lexical family of **יהוה** in 5. These various occurrences reveal that an important theme of Psalm 113 (i.e., the honoring of the LORD) also arises in numerous other psalms of the corpus. Furthermore, the central person of Psalm 113 (i.e., **יהוה**) is also the central figure of several of the remaining 11 psalms. This fact is further supported by the presence of the term **אלהים** (God) in several of the psalms of the corpus. Additional support is expressed through the existence of the lexeme **שם** (name) as a reference to God which is deemed

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<sup>185</sup>Those lexemes are **הלל** (praise), **יהוה** (LORD), **שם** (name), **כל** (be), **ברך** (bless), **עולם** (forever), **רום** (exalt, lift up), **גוי** (all), **גוי** (nation), **אלהים** (God), **ראה** (see), **ארץ** (earth, land), **עם** (people), **בית** (house), and **בן** (son, [pl.] children).

to be holy and awesome (Ps 111:9), to be worthy of glory (Ps 115:1), and to be called upon (Ps 116:4, 13, 17). Still another lexeme that makes significant interconnections (in reference to God) between Psalm 113 and other of the psalms in the corpus is the word **עולם** (forever). Through the use of this term, the LORD's character, authority, and person are understood to be eternal (Ps 107:1; 110:4; 115:18). The final term, **אביון**<sup>186</sup> (needy), functions as a thematic-lexeme interconnection between Psalm 113 Psalms 107, 109, and 112. These psalms use this lexeme to demonstrate that God, or those who fear God, provide abundant help for the needy (Pss 107:41; 109:31; 112:9; 113:7).

### Thematic Interconnections

Two important themes that run through the text of Psalm 113 also exhibit themselves in numerous of the other psalms of the Psalms 107-118 corpus. Those themes are (1) that God is to be honored greatly (vv. 1-3) and (2) that God demonstrates compassion on those in need (vv. 4-9). The former theme also

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<sup>186</sup>This lexeme is the only 1 of the 6 lexemes deemed to be important linkages between Psalm 113 and 3 or more psalms that is not also listed among the group of lexemes that appear in Psalm 113 plus 5 or more psalms.

appears (to various degrees) in Psalms 107-109, 111-112, 115-118.<sup>187</sup> The latter theme is present to a greater or lesser extent in Psalms 107-109, 111, 114-116, 118.<sup>188</sup>

### Strongest Linkages within the Corpus

Structurally, because of its hallelujah (הללו יה) rubric, Psalm 113 exhibits close ties to Psalms 111 and 112--2 other hallelujah (הללו יה) rubric psalms. Within that grouping of psalms, Psalm 113 particularly displays a closeness of fit with Psalm 111 for 2 reasons. First, the 2 psalms share a similar perspective on praise, namely, that it is to be directed toward God. Second, Ps 113:9 contains a hallelujah (הללו יה) colophon which appears to function as an *inclusio* of praise with the hallelujah (הללו יה) rubric of Ps 111:1. Together, the praise

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<sup>187</sup> Psalms 110 and 114 give examples of why God is worthy of being honored, but do not directly indicate that people are praising or should be praising God.

<sup>188</sup> The theme of God's compassion on those in need is suggested by Psalms 110, 112, and 117, but is not directly illustrated in those psalms. Psalm 110 depicts God as destroying nations, but does not state specifically that He delivers His people as a result. Psalm 112 indicates that the righteous person, the one who trusts God, has nothing to fear from his enemies, but the psalm does not directly indicate that God is the one who gives the godly person victory. Finally, Psalm 117 states that God's lovingkindness is great toward His people, but does not specify whether God expresses that lovingkindness in such a way as to rescue those who are in distress.

declarations of Pss 111:1 and 113:9 establish the parameters of the hallelujah (הלל לַיהוָה) rubric psalms.<sup>189</sup>

Traditionally, Psalm 113 has been linked liturgically to Psalms 114-118 in what is known as the Egyptian Hallel. As such, Psalm 113, along with those other psalms, has played an important role in the worship practices of Israel, particularly in relation to the various festivals associated with Passover, the Feast of Dedication, and the New Moon assemblies.

### Psalm 114 in Context

#### Introduction to Psalm 114

The 8 verses of Psalm 114 depict the power of God over the creation, specifically during the time of the exodus of His people from their enslavement in Egypt. Verses 1-2 set the time of the exodus as the historical referent point within the psalm. Verses 3-4 declare that the sea, the Jordan River, the mountains, and the hills feared God at that time. Verses 5-6 then pose a series of rhetorical questions to those 4 physical entities of the created order as to why they were afraid.

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<sup>189</sup>The presence of the hallelujah (הלל לַיהוָה) colophon in Ps 113:9 also links Psalm 113 structurally to Psalms 115-117, 3 hallelujah (הלל לַיהוָה) colophon psalms in the Psalms 107-118. The connection that the hallelujah (הלל לַיהוָה) colophon of Ps 113:9 makes to Psalms 115-117, however, does not appear to be as strong as the linkage it makes within the Psalms 111-113 group as the concluding portion of the praise *inclusio*.

Verses 7-8 close the psalm with a command for the whole earth to tremble before the God of Israel who has demonstrated His capability to transform the very elements of the creation into whatever He so chooses to make them become.

### Psalms 114 and 115

#### Lexical Interconnections

The 7 lexical linkages between Psalms 114 and 115 are divided into the 3 categories of key-lexeme, thematic-lexeme, and incidental-lexeme links, as follows:

#### Key-Lexeme Links

יִשְׂרָאֵל (114:1, 2--115:9, 12)--Israel

בֵּית (114:1--115:9[ET], 10, 12[2x])--house

רָאָה (114:3--115:5)--see

#### Thematic-Lexeme Links

אֶרֶץ (114:7--115:15, 16)--earth, land

אֱלֹהִים (114:7--115:2, 3)--God

#### Incidental-Lexeme Links

הָיָה (114:2--115:8)--be

בֶּן (114:4, 6--115:14, 16)--son, (pl.) children

The 7 lexemes just noted total approximately 21% (7 of 34) of the lexemes of Psalm 114 and 13% (7 of 52) of those of Psalm 115.

The first lexical interconnection--יִשְׂרָאֵל (Israel)--is deemed a key-lexeme link because of its infrequent occurrence

within the corpus, and yet its relative importance of use within Book V of Psalter. The term **יִשְׂרָאֵל** (Israel) appears 24 times in Book V (39% of the 62 occurrences in the Psalter). This figure is 41% higher than is statistically to be expected for Book V.<sup>190</sup> Furthermore, for any 2 psalms the size of Psalms 114 and 115, only 1 example is to be expected. The fact that 4 usages appear is noteworthy, especially since the use of the terms in Psalm 114 parallel those in Psalm 115. In Ps 114:1, **יִשְׂרָאֵל** is protected and delivered by God from the Egyptians; in Ps 114:2, 4, **יִשְׂרָאֵל** becomes His special domain, i.e., His special place of rule. These uses are mirrored in Ps 115 where the LORD is seen to be Israel's help and shield (v. 9) and the one who will bless Israel (v. 12).

The second lexeme noted above—**בֵּית** (house)--is declared to be a key-lexeme connector between Psalms 114 and 115 because of the rarity of its use as a direct reference to the people of God in their tribal designations in Book V of the Psalter.<sup>191</sup> Of

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<sup>190</sup>Based on a simple comparison of the number of verses of Book V compared to the number of verses of the Psalter, the lexeme **יִשְׂרָאֵל** (Israel) should appear only 17 times (27.9% of the 62 occurrences of the term **יִשְׂרָאֵל**, in the Psalter).

<sup>191</sup>The term **בֵּית** (house) identifies the tribal people of God in Book V of the Psalter in only Pss 114:1; 115:9(ET), 10, 12(2x); 118:3; 135:19(2x), 20. There are 14 other occurrences of the lexeme in Book V (4 of which are in the Psalms 107-118 corpus) that do not reference a specific tribe of the people of God but are used to indicate, for example, a physical house or the concept of a generic house.



the 9 occurrences of **בית** as a reference to a tribal group in Book V, 6 are found in the Psalms 107-118 corpus, 5 of those being in Psalms 114 and 115.

The final key-lexeme link between Psalms 114 and 115 is the verb **ראה** (see). This verb occurs 101 times in the Psalter, but only 6 times in conjunction with something other than either God or a human being.<sup>192</sup> Psalms 114 and 115 contain 1 example each of those 6 instances--Ps 114:3 (**ראה** **הים**--the sea saw) and Ps 115:5 (**לא יראו** **עינים להם**--they [idols] have eyes but cannot see). Taken together, the 2 verses teach that that which God makes, even if it is an inanimate object, "sees" the power of God and fears, whereas that which man makes to be their gods have no ability to "see" anything whatsoever.

Along with the above-mentioned key-lexeme links, there are also 2 the thematic-lexeme interconnections between Psalms 114 and 115: **ארץ** (earth, land--Pss 114:7; 115:15-16) and **אלהים** (God--Pss 114:7; 115:2-3). The former is used in a thematic context to teach that God is greater than the earth (**ארץ**)--an object

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<sup>192</sup>Within the Psalter, the lexeme **ראה** (see) is used with non-beings in Pss 77:17; 97:4; 98:3; 114:3; 115:5; 135:16. Two of those verses, however, use this verb in conjunction with the subject being **הארץ** (the earth--Ps 97:4) or **כל אפסי ארץ** (all the ends of the earth--Ps 98:3). Both subjects (particularly the subject of Ps 98:3) may, in fact, be referencing human beings. If so, then the frequency of non-being subjects drops to 4: **מים** (water--Ps 77:17), **ים** (sea--Ps 114:3), **עובדיהם** (their idols--Ps 115:5, cf. v. 4), and **עצבי הגוים** (the idols of the nations--Ps 135:16, cf. v. 15).

which He created (Ps 115:15), which He gave to humans (Ps 115:16), an which is to tremble at His presence (Ps 114:7). The latter--אלהים (God)--further advances that same theme by showing that God is more powerful than the earth (Ps 114:7) and is not confined to it as are idols, the creation of man (Ps 115:2-3; cf. v. 4).

### Thematic Interconnections

The basic theme of Psalm 114 is that God acts powerfully on behalf of His people. He acts so powerfully that neither humans (the Egyptians--v. 1) nor the creation (the sea, the Jordan River, the mountains, the hills, or the earth--vv. 3-7) are able to counter His will. Likewise, Psalm 115 pictures God as a great God who accomplishes whatever He pleases (v. 3). He is greater, moreover, than humans or than idols, i.e., the creations of human hands (vv. 4-8). This powerful God, furthermore, is the creator and controller of heaven and earth (v. 15). As such, He is able both to help and to protect His people (vv. 9-11).

### Psalms 114 and 116

#### Lexical Interconnections

As the following list indicates, the 6 lexeme linkages between Psalm 114 and Psalm 116 are all classified as incidental-lexeme links:

Key-Lexeme Links

none

Thematic-Lexeme Links

none

Incidental-Lexeme Links

בֵּית (114:1--116:19)--house

עַם (114:1--116:14, 18)--people

בֶּן (114:4,6--116:16)--son, (pl.) children

פָּנָה (114:7[2x]--116:9)--face, before, corner

אֶרֶץ (114:7--116:9)--earth, land

אֱלֹהִים (114:7--116:5)--God

The lexical linkages between Psalms 114 and 116 represent 18% (6 of 34) and 9% (6 of 68) of the lexical families of those 2 psalms, respectively.

There are no key-lexeme interconnections or thematic-lexeme interconnections between Psalms 114 and 116.

Thematic Interconnections

Both Psalms 114 and 116 express the concept that God delivers His people from distress. In Ps 114:1, God guides His people out of their bondage in Egypt. Similarly, in Ps 116:3-4, 6-8, 13, 16, God brings His servant out of a life-threatening situation.

## Psalms 114 and 117

Lexical Interconnections

In reference to that body of lexemes subject to analysis in this dissertation, there are no lexemes that function as lexical linkages between Psalms 114 and 117, as the following reveals:

Key-Lexeme Links

none

Thematic-Lexeme Links

none

Incidental-Lexeme Links

none

The lack of lexical links between the 2 psalms means that 0% of lexemes of Psalm 114 (0 of 34) are replicated among the lexical families of Psalm 117 (0 of 10).

There is, furthermore, only 1 lexical link of any kind between Psalms 114 and 117: ׀ (that, for). This particle, moreover, is used in different ways in the 2 psalms, thus reducing even further the possibility of any significant lexical interconnection between the 2 psalms.

Thematic Interconnections

Both Psalms 114 and 117 indicate that the world is to recognize God's greatness, particularly as He acts in relation

to His people. Psalm 114:7 commands the earth<sup>193</sup> to tremble before Israel's God who transforms the physical creation on behalf of His people (v. 8, cf. vv. 3-6). Psalm 117:1 also issues a command, this time to all human beings everywhere. They are to praise (הלל) and extol (שבח) God.

### Psalms 114 and 118

#### Lexical Interconnections

The following list of lexeme linkages between Psalms 114 and 118 reveals that there is only 1 category of interconnection operative--incidental-lexeme links:

#### Key-Lexeme Links

none

#### Thematic-Lexeme Links

none

#### Incidental-Lexeme Links

ישראל (114:1, 2--118:2)--Israel

בית (114:1--118:3, 26)--house

היה (114:2--118:14, 21, 22, 23)--be

ראה (114:3--118:7)--see

סבב (114:3,5--118:10, 11[2x], 12)--turn around, surround

פנה (114:7[2x]--118:22)--face, before, corner

אלהים (114:7--118:27, 28[2x])--God

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<sup>193</sup>The context is not clear as to whether the term ארץ (earth, land) is used in a physical sense to indicate the inanimate world or in a metaphorical sense to point to the people who inhabit the earth. Possibly both ideas are intended.

These 7 incidental-lexeme links total approximately 21% of the 34 lexical families of Psalm 114 and nearly 10% of the 72 lexemes of Psalm 118.

Only 1 of the 7 incidental-lexeme interconnections comes into serious consideration for being placed into either the thematic-lexeme or key-lexeme categories: **סבב** (turn around, surround). The primary reason why this term is a potential candidate for being labeled a key-lexeme link is the fact that it occurs only 8 times in Book V of the Psalter--7 of which are in the corpus under study, with 6 of those 7 being found in Psalms 114 and 118.<sup>194</sup> The lexeme, however, functions differently in Ps 114:3, 5 (where it conveys the idea of turning) than it does in Ps 118:10, 11(2x), 12 (where it holds the sense of being surrounded).

#### Thematic Interconnections

A theme which both Psalms 114 and 118 hold in common is that of God's deliverance of His people from the nations which beset them. In Ps 114:1, God brings the Israelites out of Egypt; in Ps 118:10-12, God gives to the one who takes refuge in Him the power to overcome the nations which surround him.

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<sup>194</sup>Furthermore, the term **סבב** (turn around, surround) occurs only 24 times in the entire Psalter.

The work which God performs, moreover, is such that when it is performed it is to be considered amazing by whatever (the earth--Ps 114:7) or whoever (God's people--Ps 118:23) sees it.

### Psalm 114--A Retrospective<sup>195</sup>

#### Location within the Psalms 107-118 Corpus

Much in the same way that Psalm 110 plays a vital role as the central unifying psalm of the Psalms 107-113 group, so too Psalm 114 operates as the fulcrum between Psalms 111-113 and 115-117. Both Psalms 110 and 114 emphasize God's power but with a slightly different focus from each other. Psalm 110, which presents as ruling above the creation, paints a general picture of God's power as it goes forth against His enemies. Psalm 114, however, portrays in graphic detail God's might as it is exercise against one specific nation, and then depicts that power of God as being dominant over the creation.

More specifically, Psalm 114 links together Psalm 113 (the final psalm of the hallelujah (הללו יה) rubric sequence that begins with Psalm 111) and Psalm 115 (the initial psalm of the hallelujah (הללו יה) colophon sequence that ends with Psalm 117) by means of this mutually held theme of God's sovereignty over the creation. Psalms 113-115 declare that no one is as powerful

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<sup>195</sup>This retrospective compares Psalm 114 not only to the subsequent psalms of the Psalms 107-118 corpus but also to the preceding 7 psalms.

as the LORD God--He is above all creation (Psalm 113), He dominates creation (Psalm 114), and He dominates that which creation creates, i.e., idols (Psalm 115). Thus, Psalm 114, which is bereft of direct statements regarding the praise of God, plays key role in the unification of the 6 hallelujah psalms (i.e., Psalms 111-113 and 115-117) in the Psalms 107-118 corpus.<sup>196</sup>

In addition, the beginning of Psalm 114 links backward to the conclusion of Psalm 113 by means of illustrations that depict God's work on behalf of those who are in desperate situations.<sup>197</sup> In Ps 113:7-9, those who are rescued are the poor, the needy, and the barren woman. In Ps 114:1, the people

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<sup>196</sup>Brennan conjectures that that Psalm 114 "has been set in relief by the editor, who inserted the title *hallelu-Yah* ('Praise Yah') at various places in this part of Book V. He apparently took the already existing Egyptian Hallel and united to it the covenant-renewal Psalms 111 and 112. He then prefixed 111, 112, 113, and 117 with this title, and added the same expression at the end of 113, 115, 116[,] and 117, thus forming a sequence of seven Psalms, in which the first three begin with *hallelu-Yah*, the second three end with it, and the third Psalm in each triad (i.e., 113 and 117) both begins and ends with it. Psalm 114 thus as lacks it completely." Brennan, "Some Hidden Harmonies in the Fifth Book of Psalms," 133-34.

<sup>197</sup>In reference to the relationship between the Psalm 114 in its entirety to Psalm 113, Alexander writes: "As the preceding psalm encouraged the people of God, in a time of trial, by reminding them that, although infinitely exalted, he condescends to notice and relieve the sufferings of his creatures, so the one before us is intended to produce the same effect, by bringing to their recollection what he actually did for Israel in the period of the exodus from Egypt." Joseph Addison Alexander, The Psalms Translated and Explained (Grand Rapids, Mich Zondervan, 1864; reprint, n.d.), 467.



of God are ones who are experience God's deliverance.<sup>198</sup>

The beginning of Psalm 114, moreover, is joined to Psalm 113 through the presence of 2 lexemes--עַם (people--Pss 113:8; 114:1) and בֵּית (house--Pss 113:9; 114:1). These lexemes, however, function differently in the 2 psalms and thus can be considered only as weak linkages, if linkages at all.

Furthermore, the latter portions of Psalm 114 link forward to the initial verses of Psalm 115 in 2 ways: (1) regarding the relationship the world is to have or has with the LORD and (2) regarding God's power. First, at the end of Psalm 114, the earth is commanded to show respect to the LORD (to tremble before Him) because of His great power (vv. 7-8). Near the beginning of Psalm 115, however, rather than displaying respect to the LORD, the nations mock Him (v. 2). Second, God accomplishes the seemingly impossible (Ps 114:8); He also accomplishes whatever He desires (Ps 115:3).

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<sup>198</sup>Geller notes the connection between Ps 113:7-8 and Psalm 114 (though he perhaps pushes the exegetical implications of the contents of the linkage beyond what is clearly demonstrable). Geller states: "It is perhaps no accident that Psalm 113, adjacent to our Psalm [114], also contains the motif of social disorder as the agency of divine blessing, even quoting the Song of Hannah ([Psalm 113] vv. 7-8). 'Raising the poor from the dust' is the social aspect of 'turning rock to water,' of Israel's redemption from Egyptian slavery 'to sit with princes.'", Stephen A. Geller, "The Language of Imagery in Psalm 114," in Linger over Words: Studies in Ancient Near Eastern Literature in Honor of William L. Moran, ed. Tzvi Abushch, John Huehnergard, and Piotr Steinkeller (Atlanta: Scholars, 1990), 189.

### Lexical Interconnections

There are 34 lexemes in Psalm 114, 18 (53%) of which are replicated at least once elsewhere in the corpus, 16 (47%) are *hapax legomena* within the corpus.<sup>199</sup> Based on a numerical tally of the number of lexemes of Psalm 114 duplicated in the other psalm of the Psalms 107-118 corpus, those psalms which have the greatest frequency of lexical interconnections with Psalm 114 are Psalms 107 (10); 109 (9); 113 (7); 115 (7); and 118 (7). This listing alters greatly when the percentages of lexical linkages are considered. The new order reveals that the psalms immediately adjacent to Psalm 114 have a higher percentage of replication than do those further away: Psalms 113 (20%); 115 (13%); 118 (10%); 108 (9%); 116 (9%); and 110 (9%).

Of the 34 lexemes of Psalm 114, 7 (21%) also occur in 5 or more of the other psalms of the corpus under study: **בית** (house), **עם** (people), **היה** (be), **ראה** (see), **בן** (son, [pl.] children), **ארץ** (earth, land), and **אלהים** (God).

More importantly, from the sum total of the lexeme population, Psalm 114, 2 lexemes make significant (i.e., key-lexeme or thematic-lexeme) links with 3 or more of the other psalms in the Psalms 107-118 corpus. One of the lexemes is the term **ארץ** (earth, land) which functions as a thematic-lexeme

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<sup>199</sup>Psalm 114 contains 2 lexemes that are *hapax legomena* within the Psalter-**לעז** (talk unintelligibly) and **חלמיש** (flint)--1 of which, **לעז**, is also a *hapax legomenon* within the Hebrew Scriptures.

link between Psalm 114 and Psalms 108; 113; and 115 to declare that God is greater than His creation. The other significant lexical interconnection is made by the lexical family of אלהים (God) which also advances this same theme as it links Psalm 114 to Psalms 107, 108, 113, and 115.

### Thematic Inerconnections

Two significant themes of Psalm 114 that are extant in many of the other psalms of the Psalms 107-118 corpus are (1) God's deliverance of His people from difficult situations and (2) God's dominance over His creation.

First, in Ps 114:1-2, God brings His people out of their bondage in Egypt. He also acts on their behalf to rescue them from a variety of distresses, some due to their own sins, some which the surrounding nations caused, some which God Himself brought on people (Pss 107:1-32; 108:8-10; 109:31; (110:5-6]; 111:9; 112:4, 8, 10]; 115:9-11; 116:3-8, [14]; 118:5-7, 10-15).

Second, God rules over His creation, controlling it in any way that suits His pleasure (Ps 114:3-8).<sup>200</sup> Likewise, in Pss

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<sup>200</sup>Brennan identifies verses 7 and 8 as the key verses of Psalm 114. In those verses, "Yahweh, the God of Jacob, is acclaimed as Lord of all the earth. He transforms the destiny of his people as wonderfully as he changes the flinty rock into running water (a theme which echoes 107,4-9.33-41 and 113,7-9)." Brennan, "So me Hidden Harmonies in the Fifth Book of Psalms," 133.

107:24-26; 9; 33-35, 38; 108:8-10; 110:5-6; 113:5-9; 115:3, [14]; God observed controlling the physical creation and demonstrating His superiority over the powers of this world.

### Strongest Linkages within Corpus

Despite the relatively few lexical connections that Psalm 114 makes with the remaining 11 psalms of the Psalms 107-118 corpus,<sup>201</sup> Psalm 114 is not a misfit psalm within the corpus. This psalm forms a thematic chain with Psalms 113 and 115, its neighbor psalms. Together, those 3 psalms picture God's power over the Created order.

Psalm 114 also functions as the point of praise around which the hallelujah (הללו יה) rubric psalms (Psalms 111-113) and the hallelujah (הללו ויה) colophon psalms (Psalms 115-117) revolve. Yet, as noted previously, Psalm 114 contains no lexemes that specifically express or command praise. The entire psalm is an encomium to God for His act of delivering His people at the time of the exodus from Egypt. Psalm 114, therefore, appropriate falls in the midst of 6 other psalms of praise. Furthermore also as noted above, the contents of Psalm 114

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<sup>201</sup>When the lexeme interconnections that Psalm 114 makes with each of the other psalms individually are added together, the sum total of those linkages is only reaches to 61. Only Psalm 117, the shortest psalm in the corpus (and in the Psalter), makes fewer total lexical interconnections (47 total) than does Psalm 114. On the higher side, the psalm that is closest to Psalm 114, in the total number of lexical interconnections that it makes within the corpus, is Psalm 110, with 76 links. See Appendix C.

provide the thematic reason why Psalms 113-118 (which have been used liturgically as a group of psalms for over 2,000 years in Israel's worship at selected festivals) carry the name Egyptian Hallel.

### Psalm 115 in Context

#### Introduction to Psalm 115

Psalm 115 follows naturally after Psalm 114, a psalm that declares God's sovereignty over creation. Psalm 115:1 proclaims that all glory is to go to God, not to man. Yet the reality of God is challenged by the world in v. 2. That challenge is counterbalanced through the confirmation by the speaker in the psalm that the LORD, in fact, is the God of heaven who, unlike the idols created by human hands, does whatever He desires (vv. 3-8). Such a God, understandably, is to be relied upon, not only because He is a God who is capable of doing whatever He wants to do, but also because He is a God who helps, protects, and blesses His people (vv. 9-15). This God who owns the heavens and loans out the earth to man is therefore a God who is deserving of praise forever and ever (vv. 15-18).

## Psalms 115 and 116

Lexical Interconnections

The lexeme linkages between the lexemes of Psalm 115 and those of Psalm 116 are presented below:

Key-Lexeme Links

יהוה (115:1, 9, 10, 11[2x], 12, 13, 14, 15, 16, 17, 18[2x]--  
116:1, 4[2x], 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19[2x])--  
LORD  
דבר (115:5--116:10)--word, speak  
עין (115:5--116:8, 15)--eye  
אזן (115:6--116:2)--ear  
שמע (115:6--116:1)--hear  
רגל (115:7--116:8)--foot  
הלך (115:7--116:9)--go, walk  
הלל (115:17,18--116:19)—praise

Thematic-Lexeme Links

שם (115:1--116:4, 13, 17)--name  
אלהים (115:2, 3--116:5)--God  
מות (115:17--116:3,8,15)--death, die

Incidental-Lexeme Links

אמר (115:2--116:11)--say  
כל (115:3, 8, 17--116:11, 12, 14, 18)--all  
אדם (115:4, 16--116:11)--man  
בית (115:9[ET], 10, 12[2x]--116:19)--house  
בן (115:14, 16--116:16)--son, (pl.) children  
ארץ (115:15, 16--116:9)--earth, land

The above-cited lexemes account for 33% (17 of 52) of the lexemes of Psalm 115 and 25% (17 of 68) of the lexeme families of Psalm 116.

Although there are 8 key-lexeme links between Psalms 115 and 116 listed above, there are in reality only 2 key-lexeme concepts between the 2 psalms. The first is derived from the combination of הלל (praise) and יהוה (LORD). These 2 terms together form the hallelujah (הלל ויהוה) colophons that conclude both psalms (Pss 115:18; 116:19) and as such function as important reminders to the readers that these psalms are psalms of praise to the LORD who is more powerful than all of creation and who is more than worthy to be trusted by His people to deliver from their distress.

The second key-lexeme concept is that which is drawn from the remaining 6 terms: דבר (word, speak), עין (eye), אזן (ear), שמע (hear), רגל (foot), and הלך (go, walk). None of these lexemes operates individually as a key-lexeme link until it is placed together in conjunction with the others,<sup>202</sup> but as a group they convey the image of the human body. They do not, however, qualify as being also thematic-lexeme links since their usage in Psalm 115 centers around idols, whereas in Psalm 116,

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<sup>202</sup>For example, of the 4 references to עין (eye) in the Psalms 107-118 corpus, 3 occur in the 2 adjacent psalms of Psalms 115 and 116, suggesting a possible strong connection. Yet, the term is not used in the same way in both of those psalms. The lexeme עין (eye) is used of idols in Ps 115:5, of an individual human being in Ps 116:8, and of the LORD in Ps 116:15. The only other occurrence of the lexeme עין (eye) within the corpus (Ps 118:23) offers still one more use of the term: a reference to the eyes of the people of God.

their usage is varied, either as a reference to the LORD or to the individual whom the LORD had saved from death.<sup>203</sup>

By contrast to the key-lexeme links which function together, the 3 thematic-lexeme interconnections operate separately (although **שם** [name] is always found in close association with **יהוה** [LORD], which itself may be considered a thematic-lexeme link as well as a key-lexeme link). The 3 terms identified as thematic-lexeme links between the 2 psalms are **שם**--name, **אלהים**--God, and **מות**--death, die.

First, the LORD's **שם** (name) is to receive glory because of His lovingkindness and truth (Ps 115:1). In Psalm 116, that **שם** (name) of God is to be called upon because of His acts of lovingkindness in relation to the deliverance of His people--acts which are worthy to receive a sacrifice of thanksgiving (vv. 4, 13, 17).

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<sup>203</sup> The following are additional terms related to the body that appear in only 1 of these 2 psalms but not in the other: 14 (hand--Ps 115:4, 7), **פה** (mouth--Ps 115:5), **ראה** (see--Ps 115:5), **אף** (nose--Ps 115:6), **ריח** (smell--Ps 115:6), **קול** (voice--Ps 116:1), **קרא** (call--Ps 116:2, 4, 13, 17), **נפש** (soul--Ps 116:4, 7, 8), **דמעה** (tear--Ps 116:8), and **דחי** (stumbling--Ps 116:8)

One body-related lexeme that occurs in both psalms but which does not qualify as either a key-lexeme link or a thematic-lexeme link is the term **אמר** (say--Pss 115:2; 116:11). This term in Psalm 115 is used of the nations (**גוים**) and not of idols (as is the case with the group of terms identified above as key-lexemes), while in Psalm 116, it is used of the speaker in that psalm.



Second, **אלהים** occurs in each instance in these 2 with a plural possessive pronoun that indicates that **אלהים** is related to His people as a group. Of the 12 other occurrences of the **אלהים** lexeme family in the Psalms 107-118 corpus, only 1 (that which is found in Ps 113:5) is used in conjunction with a plural possessive to indicate the same God-to-His-people relationship. The others are used either as vocatives of address (Ps 108:1, 5, 11[2x]; 109:1, 26), in a third person construction (Pss 107:11; 108:7, 13; 118:27), or in connection with a first person possessive pronoun (Pss [109:26];<sup>204</sup> 118:28[2x]).

Third, the lexeme **מות** (death, die) as used in Ps 116:3, 8, 15, provides a clarification to its use in Ps 115:17. That Psalm 115 passage seems to suggest that death (even for the believer) is the end, that there is no more relationship--at least not a positive one--between the one who dies and the LORD. The use **מות** (death, die) in Psalm 116, however, corrects any erroneous thought that the reader might have concerning death. Psalm 116 declares that even though an individual has pleaded with God to rescue him from death (vv. 3-4) and even though the LORD has delivered him from that seemingly tragic event at that

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<sup>204</sup>The reference here to the use of **אלהים** in relation to a first person pronoun has already been cited as being a vocative of address, hence the use of brackets. The use of the **אלהים** lexical family in Ps 109:26 is **יהוה אליהי** (O LORD my God).

time (v. 8) the LORD considers the death of His godly ones as a positive event, in fact a precious (יָקָר) one (v. 15).

### Thematic Interconnections

Psalm 115 has 3 primary themes: (1) God is more capable than idols--the works of man's hands, (2) God is to be trusted as one who is able to deliver from distress, and (3) God is to be praised for His greatness. The first of these 3 themes is carried over subtly in Psalm 116, whereas the second and third are loudly, echoed in that latter psalm.

First, in Ps 115:3-7, God is declared to be superior to idols. They may have the physical characteristics of a sentient being--mouths, eyes, ears, noses, hands, feet, and throats--but their appendages are non-functional and are made of silver and gold. The idols, in fact, are incapable of doing anything. God, by contrast, who lives in heaven (the idols, by implication, merely live on earth), can do whatever He desires.

This theme of God's superiority to the things of man is advanced further in Psalm 116. Although the psalm does not juxtapose God to idols, it shows that God's "ear" is capable of functioning on behalf of His people when they call upon Him (v. 1-2). He has control over life and death (Ps 116:3-8--the idols, in Ps 115:4-7, do not have the ability to control their own "life"). The true and living God, moreover, has "eyes"

which see the death of His beloved as precious (Ps 116:15--the idols in Ps 115:5, despite having eyes, are sightless).

The second theme--that God is a protector of His people--is stated both in Ps 115:9-11 and in Ps 116:1-8, [13], 16. He is worthy of His people's trust and dependence.

The third theme of Psalm 115 is that God is to be honored by His people.<sup>205</sup> This theme is presented both at the beginning and the ending of his psalm (Ps 115:1, 18), and is developed through the use of such terms as **כבוד** (glory), **ברך** (bless), and **הלל** (praise). In similar fashion, at both the beginning and the ending of the psalm, Psalm 116 reveals that honor belongs to God (Ps 116:1, 13-14, 17-19). To convey this thought, the servant of God, in Psalm 116, uses such clauses as **אהב יהוה** ... (I love the LORD--v. 1), **כוס ישועות אשא** (I shall lift up the cup of salvation --v. 13), **בשם יהוה אקרא** (I shall call upon the name of the LORD -v. 13), **נדרי ליהוה אשלם** (I shall pay my vows to the LORD--v. 14), **זבח תודה אזבח** (I shall offer a sacrifice of thanksgiving --v. 17), and **הללו יה** (praise the LORD--v. 19).

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<sup>205</sup>Forbes understands Psalm 116 in its entirety to be "the return which the Psalmist makes for the answer to his prayer in Ps. cxv., in which appeal was made to God to hear His people in their distress, in vindication of the glory of His own Name, for His 'MERCY' and TRUTH'S sake' (ver. 1)." Forbes, Studies on the Book of Psalms, 171.

## Psalms 115 and 117

Lexical Interconnections

The 7 lexeme linkages between Psalms 115 and 117 are identified below:

Key-Lexeme Links

יהוה (115:1, 9, 10, 11[2x], 12, 13, 14, 15, 16, 17, 18[2x]--  
117:1, 2[2x])--LORD  
חסד (115:1--117:2)--lovingkindness  
אמת (115:1--117:2)--truth  
הלל (115:17, 18--117:1, 2)--praise

Thematic-Lexeme Links

none

Incidental-Lexeme Links

גוי (115:2--117:1)--nation  
כל (115:3, 8, 17--117:1[2x])--all  
עולם (115:18--117:2)--forever

These 7 lexical interconnections represent 13% (7 of 52) of the lexemes of Psalm 115 and 70% (7 of 10) of the lexical families of Psalm 117.

The key-lexeme linkages between the 2 psalms function in pairs: חסד (lovingkindness) is associated with אמת (truth) in Ps 115:1 and Ps 117:2, and הלל (praise) with יהוה (LORD) in Ps 115:18 and Ps 117:1-2.

The terms חסד (lovingkindness) and אמת (truth) are declared to be reasons why God is to be honored, whether by

Himself (Ps 115:1) or by the peoples of the world (Ps 117:1-2).<sup>206</sup>

The clause **הללו יה** (praise the LORD) is repeated in both psalms as hallelujah (**הללו יה**) colophons (Pss 115:18; 117:2). A variation of the clause is also used in Ps 117:1—**הללו את יהוה**. The use of this clause in the manner in which it occurs in both Psalms 115 and 117 classifies both psalms as being psalms of praise.

Although no thematic-lexeme links are listed above, the 4 key-lexeme links in actuality function as both key-lexeme and thematic-lexeme linkages.

#### Thematic Interconnections

In both Psalms 115 and 117, God is to be honored because of His lovingkindness and His truth (or faithfulness) (Pss 115:1; 117:1-2). God is to glorify Himself in Ps 115:1; whereas the whole world is to praise and laud Him in Ps 117:1. God moreover, is to be praised by people (Pss 115:18; 117:1-2).

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<sup>206</sup>There are 25 verses in the Psalter which contain a member from both the **חסד** (lovingkindness) and **אמת** (truth) lexical families. Only 4 of those 25 occur in Book V of the Psalter, 3 in the Psalms 107-118 corpus: Pss 108:4; 115:1; 117:2. Of the 25 verses total, there are 6 verses which identify **חסד** or and **אמת** as being a grounds for honoring God through glorifying Him, praising Him, or offering Him thanksgiving. All of the above-cited verses in the Psalms 107-118 corpus so qualify. The other 3 instances are Pss 59:11; 100:5; 138:2. Thus all 4 cases found in Book V of the Psalter function in this manner.

## Psalms 115 and 118

Lexical Interconnections

The following list presents the key-lexeme, thematic-lexeme, and incidental-lexeme links between Psalms 115 and 118:

Key-Lexeme Links

יהוה (115:1, 9, 10, 11[2x], 12, 13, 14, 15, 16, 17, 18[2x]--118:1, 4, 5[2x], 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16[2x], 17, 18, 19, 20, 23, 24, 25[2x], 26[2x], 27, 29)--LORD  
 בית (115:9[ET], 10, 12[2x]--118:3, 26)--house  
 ישראל (115:9, 12--118:2)--Israel  
 אהרן (115:10, 12--118:3)--Aaron  
 חסד (115:1--118:1, 2, 3, 4, 29)--lovingkindness

Thematic-Lexeme Links

גוי (115:2--118:10)--nation  
 עשה (115:3, 4, 8, 15--118:6, 15, 16, 17, 24)--work, do, make  
 בטח (115:8, 9, 10, 11--118:8, 9)--trust  
 עזר (115:9, 10, 11--118:7, 13)--help  
 ירא (115:11, 13--118:4, 6)--fear, awesome

Incidental-Lexeme Links

שם (115:1--118:10, 11, 12, 26)--name  
 נתן (115:1, 16--118:18)--give  
 אמר (115:2--118:2, 3, 4)--say  
 אלהים (115:2, 3--118:27, 28[2x])--God  
 כל (115:3, 8, 17--118:10)--all  
 אדם (115:4, 16--118:6, 8)--man  
 עין (115:5--118:23)--eye  
 ראה (115:5--118:7)--see  
 היה (115:8--118:14, 21, 22, 23)--be  
 ברכך (115:12[3x], 13, 15, 18--118:26[2x])--bless, kneel  
 מות (115:17--118:17, 18)--death, die  
 עולם (115:18--118:1, 2, 3, 4, 29)--forever

There are 2 lexical interconnections between Psalms 115 and 118. Those 22 linkages total 42% (22 of 52) of the lexical families of Psalm 115 and 31% (22 of 72) of the lexemes of Psalm 118.

The 5 lexeme links function primarily in 2 groups. The first key-lexeme group is comprised of יהוה (LORD) and חסד (lovingkindness) which work together as a unit.<sup>207</sup>

Both Psalms 115 and 118 begin with a command that utilizes the first-lexeme group. According to Pss 115:1; 118:1-4, יהוה (LORD) is to be honored because of His חסד (lovingkindness). Both psalms, moreover, end with an additional command that יהוה (the LORD) is to be honored (Pss 115:18; 118:29).<sup>208</sup>

The יהוה lexical family, furthermore, permeates throughout much of the 2 psalms. The LORD (יהוה), both psalms proclaim, is to be relied upon for protection and help in the midst of trouble (Ps 115:9-11; 118:5-14). The LORD (יהוה) also is the one who blesses His people (Pss 115:12-15; 118:25). The LORD (יהוה), moreover, is the Creator--the maker of heaven and earth (Ps 115:15), the maker of time (Ps 118:24).

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<sup>207</sup>The lexeme יהוה (LORD) also stands by itself as a key-lexical interconnection as is revealed below.

<sup>208</sup>Psalm 118:29 repeats word for word the command of Ps 118:1, and thereby reinforces the truth that God's חסד (lovingkindness) is a reason for honoring Him.

The second key-lexeme group consists of **בית** (house), **ישראל**, (Israel), and **אהרן** (Aaron). This group is fully developed in Psalm 115, but only partially developed in Psalm 118 (unless the Septuagint rendering of Ps 118:2 is accepted and **בית** is joined together with **ישראל**).<sup>209</sup> Psalm 115 records a construct relation between **בית** and a proper noun which identifies either a human being (as opposed to a divine being) or a group of humans for both **בית ישראל** (the house of Israel) and **בית אהרן** (the house of Aaron).<sup>210</sup> Psalm 115:9(ET) stipulates **בית ישראל** (the house of Israel), Ps 115:10 **בית הארן** (the house of Aaron), and Ps 115: 2 both. Psalm 118 contains only **בית אהרן** (the house of Aaron) v. 3, but has in the immediately preceding verse (which apart from the "missing" **בית** essentially parallels v. 3) the lexeme **ישראל** (Israel). In view of the rarity of these various combinations of terms in the Psalter within such close

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<sup>209</sup>This dissertation rejects the LXX rendering even though it would strengthen the argument for the presence of the **בית--ישראל** key-lexeme group of Psalms 115 and 118 (cf. Ps 135:19).

<sup>210</sup>The construct relationship between **בית** (house) and a human designee is rare in the Psalter, occurring in only 10 verses with a total of 12 references: Pss 52:2 (Ahimelech); 98:3 (Israel); 114:1 (Jacob); 115:9(ET) (Israel); 115:10 (Aaron); 115:12 (Israel and Aaron); 118:3 (Aaron); 122:5 (David); 135:19 (Israel and Aaron); and 135:20 (Levi). Note that 8 of the verses and 10 of the occurrences of the construct relationship occur in Book V of the Psalter, with 5 of the verses and 6 of the instances existing within the corpus under study.



proximity suggests that the **יִשְׂרָאֵל**--**אֶהְרֶן**—**בֵּית** group functions as a key-lexeme linkage between Psalms 115 and 118.<sup>211</sup>

Along with the 5 key-lexeme links between Psalms 115 and 118, there are also 5 thematic-lexeme links: **גּוֹי** (nation), **עָשָׂה** (work, do, make), **בָּטַח** (trust), **עֲזַר** (help), and **יִרָא** (fear, awesome).

In both psalms, the **גּוֹיִם** (nations) are viewed as the primary opposition to God and His people (Pss 115:2; 118:10-12).<sup>212</sup>

The thematic-lexeme link of **עָשָׂה** (work, do, make) designates within both psalms the actions of both God and humans. God does (**עָשָׂה**) whatever He so chooses to do (Pss 115:3; 118:15-17); He is also the maker (**עָשָׂה**) of the created

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<sup>211</sup>Only psalms in the Psalter include within their boundaries both **יִשְׂרָאֵל** (Israel) and **אֶהְרֶן** (Aaron): Pss 105:10 (Israel), 23 (Israel), 26 (Aaron); 106:16 (Aaron); 48 (Israel); 115:9 (Israel); 10 (Aaron); 12 (Israel and Aaron); 118:2 (Israel), 3 (Aaron); 135:4 (Israel), 12 (Israel), 19 (Israel and Aaron).

<sup>212</sup>In Ps 118:13, the subject which is contained in the verb **דָּחָה** (push) is masculine singular. As such, it may suggest a specific individual who opposed the speaker in the psalm, or it may be a reference to the nations (**גּוֹיִם**) of Ps 118:10, viewing them as a collective group. If the former is true, then Psalm 118 indicates the presence of at least 2 opponents--the nations and an unspecified individual. A third party--a group of people--may also be viewed as antagonists, namely, the builders of Ps 118:24. In any case, the nations (**גּוֹיִם**) remain the speaker's primary opponents, as is evidenced by the amount of space that is devoted to them within the text (3 verses as opposed to 1 verse each for the other 2[?] groups).

order (Pss 115:15; 118:24). By contrast, humans apart from God lack the ability to do (עשה) anything truly powerful (Pss 115:4, 8; 118:6).

Since God and humans apart from God are of the nature just described, both psalms stress the wisdom of placing one's בטח (trust) in the LORD rather than in humans or in those objects of worship created by human hands (Pss 115:8, 9, 10, 11; 118:8, 9). These 2 psalms also stress the importance of the LORD's עזר (help) on behalf of His people (Pss 115:9, 10, 11; 118:7, 13).<sup>213</sup>

The final thematic-lexeme link between Psalms 115 and 118 is the term ירא (fear, awesome). This term is used in a positive light in Pss 115:11, 13; 118:4 to indicate those who יהוה יראי (fear the LORD).<sup>214</sup> Such individuals are those who are to put their trust in the LORD (Ps 115:11), those for whom the LORD acts as helper and protector (Ps 115:11), those whom God

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<sup>213</sup>Technically, the עזר (help) recorded in Ps 118:7 is help that comes from humans. Yet, as the verse states, the LORD is among those who offer help. This suggests that God is the one who is providing the help which the speaker in Psalm 118 needs and He is king that provision through human agents.

<sup>214</sup>The lexeme ירא (fear) also appears in Ps 118:6. In that verse, the speaker boldly states that because the LORD is on his side, he has nothing to fear. That verse, therefore, when taken in concert with Pss 115:11, 13; 118:4, suggests that if one truly fears the LORD, then no other fear is possible (or, at least, not logically possible).

blesses (Ps 115:13), and those who are to declare that the lovingkindness of the LORD is forever (Ps 118:4).

### Thematic Interconnections

Three important themes of Psalm 115 are carried over into Psalm 118: the deservedness of God to be honored, God's ability to accomplish whatever He decides to do, and the wisdom of relying on God for deliverance from difficult situations. The first theme--that regarding the honoring of God--arises in Pss 115:1, 18; 118:1-4, [15], [17], 19, 21, 28-29. The second theme--that regarding God's capabilities--presents itself in Pss 115:3[-8], 5-16; 118:15-18, 22-24, 27. The third theme--that of God as the source to turn to for rescue from distress--occurs in Pss 115:9-11; 118:5-14.

### Psalm 115--A Retrospective<sup>215</sup>

#### Location within the Psalms 107-118 Corpus

Psalm 115 is the first of 3 hallelujah (הללו יה) colophon psalms that encompass Psalms 116 and 117 as well. As such Psalm 115 begins 3 pronged declaration of praise to God. Psalm 115 identifies God's people as those who are to praise Him. Psalm 116 continues the praise thought by focusing on the individual

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<sup>215</sup>This retrospective compares Psalm 115 not only to the subsequent 3 psalms of the Psalms 107-118 corpus but also to the preceding 8 psalms.

who has reason to praise the LORD. Finally, Psalm 117 states that the nations are to offer up praise to God. Together these psalms present an argument that all people--whether an individual, God's chosen people, or the peoples of the world--are to honor God.

The beginning portion of Psalm 115 connects backward to the ending portion of Psalm 114 by continuing the sense of trembling that the creation exhibits toward God. In Ps 115:1, by means of repetition, expresses a strong emotional feeling that God, and not His people, receive the glory that is rightfully due to Him and Him alone. In the previous psalm, i.e., Psalm 114, the strong "emotional feeling" is exhibited by the sea, the Jordan River, the mountains, and the hills that quake at the very presence of the LORD (Ps 114:3-6). The words of that psalm then challenge the whole earth to do likewise (Ps 114:7-8). Psalm 115 apparently "accepts" that challenge and presents the statements of an individual who acts accordingly (Ps 115:1). In addition, both the beginning of Psalm 115 and the ending of Psalm 114 paint a literary picture of the power of God--either suggesting (Ps 114:8) or directly stating (Ps 115:3) that His power is unlimited.

The conclusion of Psalm 115, moreover, forms ties with the beginning section of Psalm 116 through a spatial progression--(from the heavens to the earth to the underworld--Pss 115:16-17; 116:3), through a declaration of gratitude to God on behalf of

the servant of God (Pss 115:18; 116:1), and through the lexeme מָוֹת (death, die) which is a reminder to the individual whom God has delivered to praise God while he still is alive (Pss 115:17-18; 116:1-4).

### Lexical Interconnections

The 52 lexical families of Psalm 115 are divided into those which are duplicated elsewhere in the Psalms 107-118 corpus--41 of the 52 i.e., 79%--and those which are *hapax legomena* within the corpus--11 of the 52, i.e., 21%.<sup>216</sup> The 41 replicated lexemes are found with varying frequency in 1 or more of the other psalms of the corpus under study. Based on strict numerical data, the 6 psalms which contain the highest frequency of lexeme families found in Psalm 115 are Psalms 107, 118, 109, 116, 113, and 112. These psalms exhibit the following number of lexeme links: 22, 22, 20, 17, 16, and 15, respectively. When the total number of lexeme interconnections are compared to the total number of lexemes within a given psalm, then the order of the psalms with the greatest lexeme linkage to Psalm 115 (and totaling 20% or more of the total number of lexemes of the psalm) are psalms 117 (70%), 113 (46%), 118 (31%), 111 (29%), 112 (27%), 16 (25%), and 114 (21%). When taken together with

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<sup>216</sup>Of the 11 lexemes that are *hapax legomena* within the corpus, 1 is a *hapax legomenon* for the Psalter--רִיחַ (smell--Ps 115:6). There are no lexemes contained within Psalm 115 that are *hapax legomena* for the Hebrew Scriptures.

Psalm 115, these psalms form an unbroken stretch in the corpus running from Psalm 111 to Psalm 118. Thus, generally speaking, the psalms which are closer to Psalm 115 have a greater percentage of lexeme family linkage to that psalm than do those psalms which are farther away from it.

Of the 52 lexemes of Psalm 115, 16 (31%) are also found in 5 or more of the other psalms in the Psalms 107-118 corpus.<sup>217</sup>

In addition, there are 10 lexemes that make important interconnections (i.e., either key-lexeme or thematic-lexeme linkages) with 3 or more of the other psalms in the corpus. Those 10 lexical families are **יהוה** (LORD), **חסד** (lovingkindness), **אלהים** (God), **עזר** (help), **הלל** (praise), **ברך** (bless), **ארץ** (earth, land), **ירא** (fear, awesome), **שם** (name), and **בית** (house). These various lexemes advance the thesis that the name (**שם**) of the LORD (**יהוה**), who is greater than His creation (greater than the earth--**ארץ**), is to receive honor (to be blessed--**ברך** and to be praised--**הלל**) by the people of God (**אלהים**)--e.g., by the house (**בית**) of Israel or by the house (**בית**) of Aaron--because of His lovingkindness (**חסד**). The LORD, moreover, extends His help (**עזר**) to His people (a help which is far greater than any help

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<sup>217</sup>The following are the lexeme families that occur in Psalm 115 and in a minimum of 5 other psalms in the corpus under study: **יהוה** (LORD), **שם** (name), **חסד** (lovingkindness), **גוי** (nation), **אלהים** (God), **כל** (all), **עשה** (work, do, make), **בדר** (speak), **ראה** (see), **היה** (be), **בית** (house), **ברך** (bless), **בן** (son, [pl.] children), **ארץ** (earth, land), **הלל** (praise), and **עולם** (forever).

which man could possibly offer) and blesses (ברך) them. Those who rightly fear (ירא) Him thus have no need to be afraid (ירא) of anything throughout the entirety of the creation which God made.

### Thematic Interconnections

There are 3 themes developed in Psalm 115 that are prominent in various of the other psalms of the Psalms 107-118 corpus. Those themes concern (1) the honoring of God, (2) the dominance of God over creation, and (3) the ability of God to deliver His people from distress and hence their need to rely upon Him for such a deliverance.

The first theme--the honoring of God--functions within Psalm 115 as an envelope inside of which the remainder of the psalm is contained (Ps 115:1, 18). This theme is also packaged as a valuable component in all the remaining psalms of the corpus (except in Psalm 114, which in its entirety may be understood to be a praise psalm to God).

God's superiority to His creation--the second theme--is noted in Psalm 115, in particular in verses 3-8 and 15-16. The LORD who is the maker of heaven and earth controls them as He so desires; He also is far superior to the creations of humans (i.e., idols) which are incapable of doing anything. Similarly, these ideas arise (among other places) in Pss 107:24-25, 33-35; 113:5-6; 114:3-8 where God is greater than the forces of nature;

in Pss 108:8-10; 110:5-6; 113:4; 114:1-2 where God rules over nations; and in Ps[s] 109:6-20; [118:13] where His judgment is focused upon an individual adversary.

The third theme--that God is recognized as the one who is able to deliver His people from their distress--is one of the more prominent themes of the entire corpus. It is observed within Psalm 115, in verses 9-11, where God is seen to be a help and a shield to His people. It also appears in Pss 107:6-7, 13-14, 19-20, 28-30; 108:13-14; 109:21-26; [110:5-6]; 111:9; [112:8, 10]; 113:7-9; 114:1; 116:3-4, 6-8, 13, 16; 118:5-14.

### Strongest Linkages within the Corpus

In a similar way to Psalms 107 and 108, Psalm 115 captures within its 18 verses all 3 of the major themes that drive the Psalms 107-118 corpus. As do those 2 earlier psalms, Psalm 115 speaks of the LORD as (1) a God who protects His people in their time of trouble, (2) a God who rules over the created order,<sup>218</sup> and (3) a God who deserves praise.

Psalm 115 also displays an important, but second-level thematic interconnection to Psalm 109. Both psalms begin with the depiction of God as a God who is silent or not noticeably present, i.e., a God who is not speaking out or acting on behalf

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<sup>218</sup>Psalm 115 pictures God as being greater not only than the heavens and the earth (v. 16) but also than that which humans, who are a part of the created order, themselves creates to serve as their so-called gods.



of His people (Pss 109:1; 115:2). Both psalms, however, move on to portray God as one who demonstrates a genuine concern for His people and who is more than capable enough to overcome the adversaries of His people.

In addition, Ps 115:18. establishes an *inclusio*-type linkage with Ps 113:2--a linkage which emphasizes the declaration that (the name of) the LORD is to be blessed. The reality of this interconnection is strengthened by the recording in both verses not only of the common terms **ברך** (bless) and **יהוה** (LORD) but also of a rarely used prepositional phrase **מעתה ועד-עולם** (from now [this time] and until forever)--a phrase which occurs a total of only 8 times in the Hebrew Scriptures.<sup>219</sup> The *inclusio*, moreover, joins together 3 psalms (Psalms 113-115) that emphasize God's dominance over creation. Furthermore, this *inclusio* functions to strengthen the interconnection between the hallelujah (**הללו יה**) rubric psalms (Psalms 111-113) and the hallelujah (**הללו יה**) colophon psalms (Psalms 115-117).<sup>220</sup>

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<sup>219</sup>See above, in this chapter, in the section titled "Psalms 113 and 115."

<sup>220</sup>The linkage between the hallelujah (**הללו יה**) rubric psalms and the hallelujah (**הללו יה**) colophon psalms is observed first and foremost by structural repetition of the praise clause by which those psalms receive their genre classifications. Second, Psalms 111-113 and Psalms 115-117 are joined together by mean of Psalm 114--a psalm in which no specific words of praise occur, but a psalm which, in its entirety, is a declaration of praise to God for His deliverance of His people from Egypt. (importantly, the linking function of Psalm 114 is enhanced by the fact that 6 of the 7 lexemes that Psalm 114 has in common

Perhaps the strongest linkage that Psalm 115 makes with certain other psalms in the Psalms 107-118 corpus is by means of its hallelujah (הללו יה) colophon, occurring in Ps 115:18. This clause links Psalm 115 directly to its 2 immediately subsequent psalms, i.e., to Psalms 116 and 117, which also contain hallelujah (הללו יה) colophons (Pss 116:19; 117:2). As a consequence of the presence of their respective hallelujah (הללו יה) colophons, each of these psalms is categorized as a praise psalm.

Furthermore, also by means of its hallelujah (הללו יה) colophon, Psalm 115 links directly backward to Psalm 113 which also contains a hallelujah (הללו יה) colophon (Ps 113:9). Less directly, but still importantly, Psalm 115, through its hallelujah (הללו יה) colophon, shares in common the clause הללו יה (praise the LORD) with the hallelujah (הללו יה) rubric (i.e., Psalms 111-113).

In addition, Psalm 115 displays a close lexical linkage with Psalm 116 by means of a preponderance of terms found in the psalms that relate to the body or to the functions of the body. Altogether, there are 17 such terms. Of those 17

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with Psalm 113 are the same lexemes that Psalm 114 uses to make 6 of its 7 lexical interconnections with Psalm 115.) Third, the gap between the 2 groups of praise psalms is bridged by the commonly advocated theme of God's dominance over the created order as found in Psalms 113-115. Finally, the *inclusio* of Pss 113:2 and 115:18 (which declares that the LORD is to be blessed from now and until forever) tightens the cables of the interconnecting bridge still further.

lexemes, 7 occur in both psalms.<sup>221</sup> The rest of the words appear in either 1 psalm or the other, but not in both.

### Psalm 116 in Context

#### Introduction to Psalm 116

The contents of the first 11 verses of Psalm 116 shift back and forth between, on the one hand, a declaration of the gratitude to the LORD that is felt by God's servant because God has helped him through his time of distress (vv. 1-2, 5-7, 9) and, on the other hand, a delineation of the misery of that dreadful situation (vv. 3-4, 8, 10-11). The psalm then concludes (vv. 12-19) with an announcement by the servant of the LORD that he fully intends to pay his vows to the LORD, to offer a sacrifice of thanksgiving to the LORD, and to praise the LORD. His desire, moreover, is that he be able to honor God openly before all to hear.<sup>222</sup>

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<sup>221</sup>Of these 7 lexemes that are shared by both psalms, 6 operate together as key-lexeme links between the 2 psalms: דבר (word, speak), עין (eye), אזן (ear), שמע (hear), רגל (foot), and הלך (go, walk). The remaining term, אמר (say) is classified as an incidental-lexeme link.

<sup>222</sup>Of all the praise psalms in the Psalms 107-118 corpus (i.e., Psalms 111-113 and 115-117), Psalm 116 is the most autobiographical, with nearly every verse expressing the feelings, actions, or concerns of the servant of the LORD.

## Psalms 116 and 117

Lexical Interconnections

The 3 lexeme linkages between Psalms 116 and 117 are identified below:

Key-Lexeme Links

יהוה (116:1, 4[2x], 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19[2x]--  
117:1, 2[2x])--LORD  
הלל (116:19--117:1, 2)--praise

Thematic-Lexeme Links

none

Incidental-Lexeme Links

כל (116:11, 12, 14, 18--117:1[2x])--all

These 3 interconnections account for only 4% (3 of 68) of the total population of lexemes of Psalm 116 but 30% (3 of 10) of the lexical families of Psalm 117.

The 2 key-lexeme links function together to form a hallelujah (הלל ו־יה) colophon in both psalms (Pss 116:19; 117:2). Psalm 117 also begins with a related construction that utilizes both key lexemes: הלל ו־את־יהוה (praise the LORD). These key-lexeme interconnections highlight the praise content of both psalms. These key-lexeme links, moreover, could also be categorized as thematic-lexeme links since they define their respective psalms as being praise psalms. Apart from such a

dual labeling, there are no thematic-lexeme interconnections between Psalms 116 and 117.

### Thematic interconnections

Psalms 116 and 117 states that the LORD rescues His servant from death (Ps 116:3-8). The LORD, therefore, is worthy of all the public honor that His servant can give to Him (Ps 116:1, 12-14, 17-19). Psalm 117 also records a basis on which praise is to be offered to God, namely, His lovingkindness toward His people (Ps 117:2). Praise, as an expression of honoring God, therefore, is to be proclaimed openly to the LORD (Ps 117:1-2).

### Psalms 116 and 118

#### Lexical Interconnections

There are 18 lexical linkages between Psalms 116 and 118. Those points of nexus are identified below:

#### Key-Lexeme Links

יהוה (116:1, 4[2x], 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19[2x]--  
118:1, 4, 5[2x], 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16[2x], 17,  
18, 19, 20, 23, 24, 25[2x], 26[2x], 27, 29)--LORD  
קרא (116:2, 4, 13, 17--118:5)--call

#### Thematic-Lexeme Links

מות (116:3--118:17, 18)--death, die  
צרה (116:3--118:5)--adversary, distress  
ישע (116:6,13--118:14, 15, 21, 25)--save, deliver  
אדם (116:11--118:6, 8)--man  
ידה (116:17--118:1, 19, 21, 28, 29)--give thanks,  
thanksgiving

Incidental-Lexeme Links

קול (116:1--118:15)--voice  
 יום (116:2--118:24)--day  
 שם (116:4, 13, 17--118:10, 11, 12, 26)--name  
 צדק (116:5--118:15, 19, 20)--righteous, righteousness  
 אלהים (116:5--118:27; 28[2x])--God  
 עין (116:8, 15--118:23)--eye  
 פנה (116:9--118:22)--face, before, corner  
 אמר (116:11--118:2, 3, 4)--say  
 כל (116:11, 12, 14, 18--118:10)--all  
 פתח (116:16--118:19)--open  
 בית (116:19--118:3, 26)--house

These jointly held lexemes account for approximately 1/4 of the lexeme families of both Psalms 116 and 118. In Psalm 116, they total slightly more than 26% (18 of 68); in Psalm 118, they amount to exactly 25% (18 of 72).

In these 2 psalms, יהוה (LORD) functions as a key-lexeme interconnection, in part due to its frequency and in part due to its consistent use throughout both psalms. Within the corpus under study, Psalms 116 and 118 exhibit with greatest number of instances of the יהוה (LORD) lexeme family with 16 and 28 occurrences, respectively.<sup>223</sup> Furthermore, in both psalms, יהוה (LORD) is the object of honor (Pss 116:1, 12-14, 17-19; 118:1,

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<sup>223</sup> Psalm 118 has the highest numerical total of examples of the יהוה (LORD) lexeme family of all the psalms in the Psalter. Note that also that Psalm 117 (the psalm which is sandwiched between the 2 psalms under study) has the highest percentage-per-verse total in the Psalter of the occurrence of the יהוה lexeme family with its 2 verses and 3 instances totaling 150% per verse.

19, 28-29), the one to whom those who trust in God are to turn in their distress (Pss 116:4; 118:5), and the one who rescues those who find themselves in difficult situations (Pss 116:6-8, [13], 16; 118:5, [7], [10-12], 13-16).

The term **קרא** (call) also operates as a key-lexeme linkage between Psalms 116 and 118. It is so identified due to the fact that the 5 occurrences of the **קרא** (call) lexical family in these 2 psalms (Pss 116:2, 4, 13, 17; 118:5) are the only instances of that lexeme within the Psalms 107-118 corpus. In addition, all 5 citations occur in the context of an individual calling out to God, and not to another human being.

In addition to the key-lexeme links between the 2 psalms, there are 4 thematic-lexeme interconnections: **מות** (death, die), **צר** (adversary, distress), **ישע** (save, deliver), and **אדם** (man). The speakers in both Psalms 116 and 118 indicate that they had been in much distress (**צר**--Pss 116:3; 118:5), coming very close to death (**מות**--Pss 116:3; 118:17, 18), but the LORD was the one who delivered (**ישע**--Pss 116:6, 13; 118:14, 15, 21, 25) them. Both psalms also picture man (**אדם**--Pss 116:11; 118:6, 8) as being less than reliable and even a source of problems. None of these 3 references to **אדם** (man), moreover, are positive; and in all 3 of the contexts, **אדם** (man) and what he does is placed in direct contrast to the LORD and the help that He brings to the troubled individual.

### Thematic Interconnections

God delivers from distress; God is to be honored for what He has done--these are 2 important themes that cross the boundaries of Psalms 116 and 118. In both psalms, the main individuals of those psalms face life-threatening situations. As a consequence, they turn to the LORD to rescue them from danger and the LORD graciously delivers them (Pss 116:1-8, 16; 118:5-14). Both individuals, therefore, declare that God is or is to be honored--through the display of love to the LORD (Ps 116:1), the paying of vows to Him (Ps 116:14, 18), the giving of thanks to Him (Pss 116:17; 118:1, 28-29), the declaration of His great attributes (Pss 116:5; 118:2-4), the open proclamation of His great works (Ps 118:17), the extolment of the LORD (Ps 118:28), or the expression of praise to Him (Ps 116:19).

### Psalm 116--A Retrospective<sup>224</sup>

#### Location within the Psalms 107-118 Corpus

Psalm 116, the middle of 3 hallelujah (הללו יה) colophon psalms, joins with the other 2 psalms (Psalms 115 and 117) to offer praise to God--a praise that is mirrored in the 3 hallelujah (הללו יה) rubric psalms of Psalms 111-113. Together, these 6 psalms with their emphasis on praise form the heart of the Psalms 107-118 corpus. They are the backbone to which the

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<sup>224</sup> This retrospective compares Psalm 116 not only to the subsequent 2 psalms of the Psalms 107-118 corpus but also to the preceding 9 psalms.



other psalms of the corpus link their proclamations of God's greatness or their declarations of gratitude to the LORD.

At the beginning of Psalm 116, the servant of the LORD expresses both his love for the LORD and his commitment to call upon Him throughout his life (Ps 116:1). His statement reflects back to Ps 115:17-18 where the speaker in that psalm also gives voice to his personal feelings toward the LORD (blessing and praise) and expresses his own recognition of the fact that now, while one is still alive, is the time to honor God.<sup>225</sup>

Moving further into the middle of Psalm 116, the servant of the LORD portrays the LORD as a God who has poured out His bountiful blessing on him by delivering him from death (Ps 116:7-8). This example gives a practical illustration of the words of the servant of the LORD, in Ps 115:12-13, when that individual presents his confident belief that God has not forgotten His people but rather will, without a doubt, one day, bless them.

The speaker in Psalm 116 concludes his thoughts by declaring his determination to glorify God publicly (Ps 116:12-14, 17-19). In the final clause of the psalm, he then sums up his feelings in 2 words: הַלֵּל לַיהוָה (praise the LORD). This sentiment as picked up immediately in the first verse of Psalm

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<sup>225</sup>See "Psalm 115--A Retrospective," above, in this chapter, for further discussion regarding the connections made between Psalms 115 and 116.

117 with similar words: הַלְלוּ אֶת־יְהוָה (praise the LORD). So too, Ps 117:1 captures the thought that God should be praised openly. In this latter psalm, the world is commanded to offer praise to the LORD--a praise that is for all to hear. Psalm 117, moreover, also concludes (v. 2) with the same 2-word clause recorded previously in Ps 116:9—הַלְלוּ יְהוָה (praise the LORD).

### Lexical Interconnections

Psalm 116 contains within its 19 verses 68 lexeme families, 45 (66%) of which are replicated elsewhere in the Psalms 107-118 corpus, leaving 23 (34%) as *hapax legomena* for the corpus.<sup>226</sup>

When the 45 duplicated lexemes are assessed in the remainder of the corpus, the greatest number of them are found in Psalm 107 (23). They are then found in decreasing numbers in Psalms 109 (21), 118 (18), and 115 (17). The conversion of the numerical data into data that reflect the percentage of number of duplicated lexemes compared to the total number of lexemes found in a given psalm in the corpus, the order changes to the

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<sup>226</sup>Of the 23 lexemes resident within Psalm 116 that are *hapax legomena* for the Psalms 107-118 corpus, 2 are also *hapax legomena* within the Psalter: מְנוּחַ (rest) and תַּגְמוּלוֹ (benefits). Technically, מְנוּחַ (rest) is a *hapax legomenon* within the Psalter only in this lexical form. The verb from which it is derived--נָוַח--occurs 4 times within the Psalter--Pss 17:14; 105:14; 119:121; 125:3. None of these occurrences, however, conveys the idea of rest in the sense of repose as does Ps 116:7. By contrast, the lexeme תַּגְמוּלוֹ (benefits) is a true *hapax legomenon* in the Psalter and also in the Hebrew Scriptures.

following: Psalms 115 (33%), 117 (30%), 113 (29%), 118 (25%), 111 (21%), 112 (18%), and 114 (18%).

There are 11 lexical families found in Psalm 116 that also occur in 5 or more of the other psalms of the corpus: יהוה (LORD), שם (name), אלהים (God), ארץ (earth, land), בדר (word, speak), כל (all), עם (people), בן (son, [pl.] children), ידה (give thanks, thanksgiving), בית (house), and הלל (praise):

Furthermore, of the 68 lexemes of Psalm 116, 7 show either key-lexeme or thematic-lexeme interconnections with a minimum of 3 other psalms in the Psalms 107-118 corpus: יהוה (LORD), ישע (save, deliver), מות (death, die), ידה (give thanks, thanksgiving), הלל (praise), אלהים (God), and רחם (womb, compassionate, to have compassion). The lexical families of יהוה (LORD) and אלהים (God) frequently are used to express that concepts that God is compassionate (רחם) toward His people and is sufficiently powerful to deliver (ישע) them from their distress, even from death (מות). Being such a God, He is worthy to receive offerings of thanksgiving (ידה) and praise (הלל) from His people.

### Thematic Interconnections

Three significant themes which arise in the words of Psalm 116 concern (1) the need of the servant of the LORD for help in the midst of his problems and his subsequent turning to God for that help (vv. 3-4), (2) the LORD's actual deliverance of His

servant from his difficulties (vv. 5-8), and (3) the desire of the servant of the LORD to honor Him for all that He has done for him (vv. 1-2, 12-14, 17-19). These themes also are important components of various other psalms in the Psalms 107-118 corpus as their are applied either to individuals or to the collective community of the people of God. Among those other psalms, the first of these 3 themes exhibits itself in Psalms 107-109, 118; the second in Psalms 107-114, 118; and the third in Psalms 107-109, 111-113, 115, 117-118.

#### Strongest Linkages within the Corpus

Psalm 116 is a hallelujah (הללו יה) colophon psalm. As such, it joins together with Psalms 115 and 117 to form a 3-psalm unit of hallelujah (הללו יה) colophon psalms.

Furthermore, Psalm 116 makes connections with the 3 hallelujah (הללו יה) rubric psalms (i.e., Psalms 111-113) and, separately, a second time, with Psalm 113--a psalm which also contains a hallelujah (הללו יה) colophon.

Apart from these just-mentioned linkages, Psalm 116 makes its strongest lexical connection within the corpus to Psalm 115 by means of the numerous, mutually-shared lexemes that relate to the body or to the actions of the body.<sup>227</sup>

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<sup>227</sup>For a further discussion of the interconnection between Psalms 115 and 116 as a consequence of the presence in both psalms of a variety of terms related to the body, see above, in this chapter, in the sections titled "Psalms 115 and 116" and "Psalms 115--A Retrospective."

Psalm 117 in Context

## Introduction to Psalm 117

The entirety of Ps 117:1 is a call to the whole world to honor God--to praise the LORD (הללו את־יהוה), to laud Him (שבחוהו). The beginning 2/3s of Ps 117:2 gives the reasons for praising Cod--His lovingkindness (חסד) and His truth (אמת). The final third of Ps 117:2 (the final verse of the psalm) is one more call to praise--a hallelujah (הללו־יה) colophon.

## Psalms 117 and 118

Lexical Interconnections

All 3 categories of lexeme linkage manifest themselves between Palms 117 and 118, as the following reveals:

Key-Lexeme Links

יהוה (117:1, 2[2x]--118:1, 4, 5[2x], 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16[2x], 17, 18, 19, 20, 23, 24, 25[2x], 26[2x], 27, 29)  
--LORD

Thematic-Lexeme Links

חסד (117:2--118:1, 2, 3, 4, 29)--lovingkindness

Incidental-Lexeme Links

כל (117:1[2x]--118:10)--all

גוי (117:1--118:10)--nation

עולם (117:2--118:1, 2, 3, 4, 29)--forever

The 5 lexical interconnections identified above represent 50% (5 of 10) of, the lexemes of Psalm 117 but only 7% (5 of 72) of the lexical families of Psalm 118.

The sole key-lexeme linkage between the 2 psalms is the יהוה (LORD) lexeme family. As noted previously, this highly visible lexical group in the Psalter has its highest percentage of per verse occurrences within the Psalter in Psalm 117 (150%-- 3 instances in 2 verses) and its highest frequency of occurrences for all psalms within the Psalter in Psalm 118 (28).

The sole thematic-lexeme interconnection between Psalms 117 and 118 is the term חסד (lovingkindness). This term is identified in both psalms (Pss 117:2; 118:1-4) as an important reason for honoring God.

### Thematic Interconnections

The 1 theme of Psalm 117--that God is to be honored--is carried over into Psalm 118 where the speaker in that psalm declares that God is to be offered thanks (Ps 118:1, 19, 21, 28-29) and His attributes and actions are to be declared openly (Ps 118:2-4, 17).

Psalm 117--A Retrospective<sup>228</sup>

Location Within the Psalms 107-118 Corpus

Psalm 117 is the final psalm of a trilogy of hallelujah (הללו יה) colophon psalms that includes Psalms 115 and 116, as well. Psalm 117 is also the final great praise psalm of the Psalms 107-118 corpus--a corpus of psalms which includes Psalms 107, 109, 111-113, and 115-117 that contain within their contents a declaration of praise (הלל) to God. Psalm 117, moreover, functions as a conclusion to the hallelujah (הללו יה) colophon psalms much in the same way that Psalm 113 functions as the ending, psalm of the Psalms 111-113 hallelujah (הללו יה) rubric psalms. Both Psalms 113 and 117 begin and end with a command to praise the LORD.

Concatenation occurs between the conclusion of Psalm 116 and the beginning (in fact, with the entirety) of Psalm 117. As noted, Psalm 117 begins (v. 1) and ends (v. 2) with commands to all nations and to all peoples to praise the LORD. These

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<sup>228</sup>This retrospective compares Psalm 117 not only to the subsequent 1 psalms of the Psalms 107-118 corpus but also to the preceding 10 psalms.

commands parallel<sup>229</sup> the command found at the end of Psalm 116 (v. 19), which also urges people to praise the LORD.

Psalm 117 includes in its final verse (v. 2), the term **חסד** (lovingkindness), and relates that term to the LORD. In similar fashion, Psalm 118 links **חסד** (lovingkindness) to the LORD in its first 4 verses. Furthermore, Psalm 117 ends (and begins) with a command that the LORD is to be honored (praised); Psalm 118 also begins (and ends) with a command that the LORD is to be honored (offered thanks). Both psalms declare that a primary reason for giving that honor to God is His **חסד** (lovingkindness)--a **חסד** (lovingkindness) which is great toward God's people (Ps 117:2) and a **חסד** (lovingkindness) which is everlasting (Ps 118:1-4).<sup>230</sup>

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<sup>229</sup>As previously noted, the command to praise the LORD takes a slightly different grammatical form in Ps 117:1 (**הלל** **את־יהוה**) than that which is found in both Pss 116:19 and 117:2 (**הלל** **וְיִהְיֶה**).

<sup>230</sup>Note also that the term **עולם** (forever) joins the conclusion of Psalm 117 with the beginning of Psalm 118, and is used in both psalms the lexeme to describe an attribute of God (**אמת**--truth in Ps 117:2 and **חסד** lovingkindness in Ps 118:1-4).



### Lexical Interconnections

Of the 10 lexical families of Psalm 117, 80% (8) are replicated elsewhere in the corpus and 20% (2) are *hapax legomena* within the Psalms 107-118 corpus.<sup>231</sup>

Numerically, the lexeme families of Psalm 117 connect most frequently with the lexemes of the remaining psalms of the corpus in the following order: Psalms 115 (7), 111 (6), 113 (6), 107 (5), 109 (5), and 118 (5). When the calculation is made to show the percentage of lexical groups of those psalms that are duplicated by the lexemes of Psalm 117, the order then becomes Psalms 113 (17%), 115 (13%), 111 (13%), 118 (7%), 110 (6%), and 108 (6%).

Of the 10 lexemes that are duplicated elsewhere in the corpus, 6 occur in a minimum of 5 of those other psalms: הלל (praise), יהוה (LORD), כל (all), גוי (nation), חסד (lovingkindness), and עולם (forever). Of those same 10 lexemes, moreover, 4 of them--יהוה (LORD), חסד (lovingkindness), הלל (praise), and אמת (truth)--function as either key-lexeme or thematic-lexeme linkages between Psalm 117 and a minimum of 3 other psalms in the Psalms 107-118 corpus. Two of those lexical families work together to present the LORD (יהוה--Psalms 107-109, 111-113, 115-116, 118) as the focal point of many of the

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<sup>231</sup> Neither of the 2 terms that are *hapax legomena* within the corpus--שבח (extol) and גבר (great)--is a *hapax legomenon* either within the Psalter or within the Hebrew Scriptures.

psalms of the corpus and as a God who is to be praised (הלל--Psalms 107, 109, 111-113, 115-116). Furthermore, the remaining 2 lexemes--חסד (lovingkindness--Psalms 107-109, 115, 118) and אמת (truth--Psalms 108, 111, 115)--at times together and at times separately, present components of God's character that serve as important reasons for the people of God to give thanks to Him or to praise Him.

### Thematic Interconnections

The overriding theme of Psalm 117 is that the LORD is to be praised by everyone. This theme--the deservedness of God to be honored whether by individuals or by large groups of people--is conveyed elsewhere in the corpus under study in Psalms 107-109, 111-113, 115-116, and 118.

### Strongest Linkages within the Corpus

Psalm 117 is a praise psalm. As such, it makes its closest linkages to the other psalms of the corpus so designated. More specifically, Psalm 117 is a hallelujah (הלל ויהי) colophon psalm and, as a consequence, makes direct connection with the 2 immediately preceding psalms, i.e., Psalms 115 and 116, which are also hallelujah (הלל ויהי) colophon psalms. Less directly,<sup>232</sup> Psalm 117 looks backward to Psalm 113 which also

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<sup>232</sup>The connection that Psalm 117 makes with Psalm 113 is considered less direct than that which Psalm 117 has with Psalms 115 and 116 because, the straight line sequence of hallelujah

concludes with a hallelujah (הללו יה) colophon. Furthermore, through the presence of its 2 praise clauses (הללו את יהוה--Ps 117:1 and הללו יה--Ps 117:2), Psalm 117 exhibits a close linkage to Psalms 111-113, each of which contains a hallelujah (הללו יה) rubric.

### Psalm 118 in Context

#### Introduction to Psalm 118

Psalm 118 begins and ends with a challenge to give thanks to the LORD because the LORD Himself is good and because His lovingkindness never ceases (vv. 1, 29). In between those identical verses, the speaker in the psalm urges God's people to honor Him in regard to His lovingkindness (vv. 2-4); relates a story about his own near-death situation brought about by his adversaries from which God extricated him (vv. 5-18); and declares his own commitment, and challenges others, to give thanks to God for all that He has done not only in the midst of his difficulties but in and through other circumstances as well (vv. 19-28).

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(הללו יה) colophon psalms from Psalm 117 backward to Psalm 113 is broken by Psalm 114--a psalm which is devoid of a hallelujah (הללו יה) colophon.

Psalm 118--A Retrospective<sup>233</sup>Location Within the Psalms 107-118 Corpus

Psalm 118 serves as the concluding psalm of the Psalms 107-118 corpus. This psalm, together with Psalm 107, forms an *inclusio* around the corpus in what might be termed a chiastic structure. The final verse of Psalm 118 (v. 29) repeats word-for-word the first verse of Psalm 107.<sup>234</sup> At the same time, the first 4 verses of Psalm 118 echo back to the final verse of Psalm 107 (i.e., v. 43). Psalm 107:43 proclaims that the **חַסְדֵּי** (lovingkindness) of the LORD is to be studied by whoever considers himself to be wise. Psalm 118:1-4 also emphasizes, in each of its verses, the importance of the **חַסְדֵּי** (lovingkindness) of the LORD--it is a reason for giving thanks to God; it is also an attribute of God that never ends. This chiastic *inclusio* structure seems to suggest that the entire corpus focuses its attention on the LORD and on the importance of God being honored for His lovingkindness (which these 2 psalms--and many of the

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<sup>233</sup>This retrospective compares Psalm 118 to the preceding 11 psalms of the Psalms 107-118 corpus.

<sup>234</sup>Note also that Ps 118:1 repeats Ps 107:1 word-for-word (with the same insignificant spelling variation that occurs in Ps 118:29). Psalm 118:1 and 29 act almost as a wall to halt the progress of the reader and to drive the reader back to the contents of Psalm 107 in such a way as to suggest that the 2 psalms and all of the psalms in between fit together into one package.

intervening psalms--portray as being exhibited most frequently in connection with God's deliverance of His people from distress)

Psalm 118 is not only the concluding psalm of the Psalms 107-118 corpus, it is also the final psalm of the series of psalms known as the Egyptian Hallel, i.e., Psalms 113-118.<sup>235</sup> Traditionally, these 6 psalms were read at annual feasts, especially at Passover.<sup>236</sup> Understanding those psalms to function as a unit, Mays writes:

The cycle begins with Psalm 113 and its praise of the LORD as the God who reverses the fixed arrangements of human affairs by lifting up the lowly, needy, and helpless. Psalm 114 tells the story of the exodus as the manifestation of the LORD's rule in the world. Psalm 115 contrasts the LORD as Israel's help to the nations and their gods. Psalm 116 thanks the LORD for deliverance from death, and Psalm 117 calls on all nations to praise the LORD. Every one of the first five psalms in the cycle anticipates themes and motifs of Psalm 118.<sup>237</sup>

There are strong interconnections between the beginning of Psalm 118 and the conclusion (or the entirety) of Psalm 117. In

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<sup>235</sup>For further discussion regarding the Egyptian Hallel psalms, see above, in this chapter, in the sections titled "Psalm 113 in Context" and "Psalm 113--A Retrospective."

<sup>236</sup>Allen states that "'the (Egyptian) Hallel,' . . . was sung at the three main annual festivals together with those of the new moon and the dedication of the temple. At the family celebration of the Passover Pss 113 and 114 were sung at the beginning of the meal and Pss 115-118 at the end . . . ." Allen, Psalms 101-150, 100.

<sup>237</sup>Mays, Psalms, 378.

Ps 118:1-4, the lovingkindness (סֶדֶק) of the LORD is emphasized, as is the need to honor God (in this case by the giving of thanks to Him). Psalm 117 concludes with both of these motifs. According to Ps 117:2, the LORD's lovingkindness is great; He is, moreover, to be honored (in this case, by the giving of praise to Him--Ps 117:1 also indicates that the LORD is to be praised).

In addition, the final 8 verses of Psalm 118 (i.e., vv. 22-29) show connecting links to the first 8 verses (the א-verses) of Psalm 119, the initial (or sole) psalm of the subsequent corpus. The interconnections lie in 3 areas: (1) the utilization of the term יְהוָה (LORD), (2) the expression of the concept of the blessedness of humans who serve God, and (3) the declaration of the intention or need to offer thanks to God.

First, the lexeme יְהוָה (LORD) and the related personal pronouns are present in the ending of Psalm 118 and in the beginning of Psalm 119. The conclusion Psalm 118, however, actually records the divine appellation 8 times (vv. 23, 24, 25[2x], 26[2x], 27, 29), whereas the beginning of Psalm 119 uses it only once (v. 1).

Second, the last 8 verses of Psalm 118 and the first 8 verses of Psalm 119 highlight the idea that those who follow or serve the LORD are in some way honored. In Ps 118:26, the person who is so honored is called בָּרֵךְ (blessed); in Ps 119:1-2, אֲשֶׁרִי (happy, blessed).

Third, the conclusion of Psalm 118 and the beginning of Psalm 119 both reveal, on the part of the individual speakers in those psalms, a commitment to the offering of thanks to the LORD (Pss 118:28; 119:7). Psalm 118:29 also challenges others to give thanks to God.

Despite having, at a minimum, these 3 linkages between them, Psalms 118 and 119 are not to be understood as part of the same corpus. As is noted above in Chapter 1, the differences between Psalm 118 and Psalm 119 and between Psalms 107-118 and Psalm 119 far outweigh the similarities.

### Lexical Interconnections

Psalm 118 contains 72 lexemes, 49 (68%) of which are duplicated elsewhere in the Psalms 107-118 corpus, the remaining 23 (32%) being *hapax legomena* in that same corpus.<sup>238</sup>

Psalm 118 makes lexical linkages with each of the remaining 11 psalms in the corpus under study. This psalm has a greater number of lexical families that connect with the following psalms (in descending numerical order) than with any of the other psalms in the corpus: Psalms 107 (23), 109 (22), 115 (22), 116 (18), 108 (15), and 112 (15). Once again, when the

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<sup>238</sup>Of the 24 lexemes which are *hapax legomena* within the Psalms 107-118 corpus, 4 are also *hapax legomena* within the Psalter--**נִלֵּךְ** (cut off--this lexeme occurs 3 times in Psalms 118, in vv. 10, 11, and 12), **דְּבוּרָה** (bee), **דָּעַךְ** (extinguish), and **קוֹץ** (thorn). None of these terms, however, is a *hapax legomenon* within the Hebrew Scriptures.

percentage of interconnections of the lexeme families of the other psalms is calculated, the rank order of the first 6 of the psalms changes: Psalms 117 (50%), 115 (42%), 113 (37%), 112 (27%), 116 (26%), and 111 (25%). These percentage figures indicate that, for the most part, the psalms that are closer to Psalm 118 in the corpus have a higher percentage of linkage to that psalm than do the psalms which are farther away.

There are 14 lexeme families of Psalm 118 that are replicated in a minimum of 5 other psalms within the corpus: יָדָה (give thanks, thanksgiving), יְהוָה (LORD), עוֹלָם (forever), חַסֵּד (lovingkindness), בֵּית (house), עָשָׂה (work, do, make), רָאָה (see), כָּל (all), גּוֹי (nation), שֵׁם (name), הָיָה (be), רוּם (exalt, lift up), בָּרַךְ (bless), and אֱלֹהִים (God).

More importantly, of the 72 lexemes of Psalm 118, there are 6 lexemes that make significant linkages (defined as being either key-lexeme or thematic-lexeme interconnections) between Psalm 118 and 3 or more of the other psalms in the corpus under study. Those lexemes are as follows: יָדָה (give thanks, thanksgiving--Psalms 107-109, 111, 116), יְהוָה (LORD--Psalms 107-109, 111-113, 115-117), חַסֵּד (lovingkindness--Psalms 107-109, 115, 117), עֲזָרָה (help--Psalms 107-109, 115), יִשַׁע (save, deliver--Psalms 107-109, 116), and עָשָׂה (work, do, make—Psalms 107-108, 115). These lexical connections indicate that the LORD (יְהוָה) is the central focus of the various psalms; that He gives help (עֲזָרָה) to His people, delivering (יִשַׁע) them from disastrous



situations; or that He is worthy of adoration and respect (i.e., to be thanked--**הָדָן**). Furthermore, the **חַסֵּד**-link reveals that the LORD's **חַסֵּד** (lovingkindness) is a reason for celebration since it is often the basis on which God deals with His people to guide them from their distress to a place of success. In addition, the linkage that **עָשָׂה**, (work, do, make) establishes is one that displays God's great and marvelous accomplishments.

### Thematic Interconnections

Psalm 118 weaves 3 important thematic strands through its text: gratitude, distress, and deliverance. First, Ps 118:1-4, 19, 21, 28-29 declare that God is worthy of praise because of who He is and what He has done. Other psalms in the Psalms 107-118 corpus openly register the same thought--Psalms 107-109, 111-113, 115-117.<sup>239</sup> Second, Psalm 118 links together thematically with Psalms 107-109, 111-116 to present with varying degrees of clarity the problems that God's people encounter in the face of their enemies, whether those enemies be individuals, nations, "natural" events, or social circumstances. Third, Psalm 118 gives God credit as one who is able to deliver the speaker in the psalm from the disastrous situation he had faced. Psalms 107-109 and 111-116 record similar thoughts.

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<sup>239</sup>Psalms 110 and 114 may also be considered psalms of praise or of gratitude to God since they describe His greatness, His power, and His acts which result in significant benefit for the people of God.

Those psalms point out either directly or subtly that the LORD is able to rescue individuals or even the community of believers from less than favorable situations.<sup>240</sup>

### Strongest Linkages within the Corpus

As stated above, in this section (i.e., "Psalm 118--A Retrospective"), the concluding verse of Psalm 118 (i.e., v. 29) exhibits an important word-for-word<sup>241</sup> structural linkage with the beginning verse of Psalm 107. Together, these verses form an *inclusio* of thanksgiving around the Psalms 107-118 corpus.

Although not to the precision of duplication just described, Psalm 118:29 and Ps 111:1 also form an *inclusio* of thanksgiving. This *inclusio* surrounds the Hallel (praise) psalms of the corpus (i.e., Psalms 111-118). In doing so, the *inclusio* unites the hallelujah (הלל יה) rubric psalms (i.e., Psalms 111-113), the hallelujah (הלל יה) colophon psalms (i.e., Psalms 115-117), and the Egyptian Hallel psalms (i.e., Psalms 113-118, see below).

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<sup>240</sup>Brennan points out that "[t]here is a close link between the confidence of triumphing over death in 118,17 and the gratitude for this victory expressed in 115,17-18, and 116,3.8.9.15." Brennan, "Some Hidden Harmonies in the Fifth Book of Psalms," 136.

<sup>241</sup>As noted previously, there is 1 minor orthographic variance between the 2 verses. That variance, however, has no effect on the *inclusio* relationship between Ps 107:1 and Ps 118:29.

In addition, in Jewish tradition, Psalm 118 has been linked with Psalms 113-117 in what is known as the Egyptian Hallel. Thus, Psalm 118 has been identified (since prior to the Common Era) as a praise psalm--a praise psalm worthy to be sung at joyous occasions such as Passover celebrations, Hanukkah feasts, New Moon assemblies, and other festive times.

Lexically, Psalm 118 makes its strongest links with Psalm 107.<sup>242</sup> Based on a straight numerical tabulation, Psalm 118 displays 23 lexeme interconnections with Psalm 107--a greater number of linkages than Psalm 118 makes with any of the other psalms of the Psalms 107-118 corpus. The vast majority (17) of those linkages, moreover, are either key-lexeme links (5) or thematic-lexeme links (12). An analysis of those various significant interconnections reveals that they revolve around 2 themes that central to the corpus: God's deliverance of His people and God's worthiness to be praised.

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<sup>242</sup>Psalm 118 also makes extensive lexical interconnections with Psalms 109 and 116. Those linkages, however, do not appear to be as significant as the lexical interconnections which Psalm 118 shares with Psalm 107.

## CHAPTER 3

### SUMMARY, CONCLUSIONS, AND IMPLICATIONS

Chapter 3 presents a brief summary of the dissertation research as well as the major conclusions drawn from that effort. It also suggests some of the implications that the type of analysis used within the dissertation has relative to the doctrine of biblical inspiration and to psalm research, in general.

#### Summary

Until recently, those who studied the Psalter typically concentrated their efforts at the level of the individual psalm. They tended to analyze each psalm in isolation from its literary context within the Psalter and to assess the psalm in an assumed historical, functional, or devotional context. Recently, however, there has been an increase in the number of individuals who have focused their attention on the literary context of a given psalm, or even of a group of psalms.

This dissertation, therefore, has sought to discover whether the literary context of the Psalter that surrounds a given psalm is an appropriate context from which to gain insight into the meaning of that psalm. Specifically, this dissertation

attempted to prove or falsify the proposition that there are intentional--and not just accidental or random--lexical and thematic links among the psalms of the Psalms 107-118 corpus and that the corpus as a whole exhibits a coherent and unified structure.

To accomplish its purpose, the dissertation completed 2 essential tasks. First, the dissertation engaged in a lexeme analysis to determine the presence (or absence) of lexical linkages among the various psalms of the Psalms 107-118 corpus. Upon identifying each significant discrete lexeme family of the corpus, the dissertation performed a cross-psalm analysis to determine which lexemes function as key-lexeme, thematic-lexeme and incidental-lexeme links between any 2 given psalms in the corpus. The dissertation then assessed what significance, if any, those lexical interconnections reveal in regard to the relationship that each psalm has with every other psalm of the corpus.

Second, the dissertation enacted a thematic analysis of the various psalms of the corpus in order to identify the presence of thematic elements which any 2 given psalms held in common. To implement this analysis, the dissertation performed (among other tasks) an examination of the flow of ideas through a given psalm and an assessment of the existence of groups of synonymous or antonymous terms.

The dissertation also paid attention to the presence of lexical or thematic interconnections that manifested themselves among a group of psalms at a level larger than that of the dyad.

### Conclusions

#### General Findings

1. Each of the psalms of the corpus exhibits either lexical or thematic (or both) interconnections with every other psalm of the corpus.
2. The Psalms 107-118 corpus is a tightly knit unit bounded by Psalms 107 and 118, which form an *inclusio* around the corpus by means of lexical repetition in their first and last verses, respectively (i.e., Ps 107:1; 118:29), and by means of thematic repetition related to God's lovingkindness and God's deliverance of His people.
3. The bookend psalms (i.e., Psalms 107 and 118) display some level of linkage to their immediately contiguous psalms outside of the Psalms 107-118 corpus (i.e., Psalms 106 and 119). Psalms 107 and 118, however, show stronger ties--lexically, or thematically--to the psalms that exist within the corpus than to those that are external to it.
4. Within the Psalms 107-118 corpus, there typically are strong linkages--sometimes lexical, sometimes thematic--between the end of one psalm and the beginning of the next. These

linkages function not only to bind one psalm to the next, but also to interconnect groups of psalms within the corpus that at one time may have been joined together as small independent clusters of psalms (e.g., Psalms 108-110--the Davidic psalms; Psalms 111-113--the hallelujah [הללו יה] rubric psalms; and Psalms 115-117--the hallelujah colophon [הללו יה] psalms) prior to being incorporated into the canon.<sup>1</sup>

### Lexical Findings

1. There is a tendency within the corpus for psalms that are sequentially closer to each other to have stronger lexical ties (either based on straight numerical data or, more often, on percentage data that expresses the degree of replication of the total lexeme population of the linked psalms) than for those psalms that are farther apart from each other.

2. All of the psalms of the corpus have at least 1 lexical tie (and more typically numerous lexical ties) with every other psalm in the corpus, with the exception of Psalms 114-to-117 link, which shows no interconnection whatsoever between the discrete lexeme units of those 2 psalms.

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<sup>1</sup>A larger cluster of psalms that may also be in view here is that group of psalms known as the Egyptian Hallel psalms (i.e., Psalms 113-118). As is noted in Chapter 2, above, the Egyptian Hallel are thought to have functioned together as a group of psalms for liturgical purposes from the time of the Maccabean restoration of the Temple. Whether, prior to that time, they were linked together as a separate unit is difficult to determine.

3. There are 5 lexical families that are identified as key-lexeme links between a given pair of psalms on a minimum of 3 different occasions: **יהוה** (LORD--20 times), **הלל** (praise--15 times), **חסד** (lovingkindness--4 times), **מזמור** (psalm--3 times), and **דוד** (David--3 times).<sup>2</sup> The first 3 lexeme units listed function as key-lexeme interconnections in reference to the content of the psalms of which they are a part. As such, they provide major clues regarding the overall focus of the corpus, i.e., that God is the one who is to be honored for the marvelous way He takes care of His people. The final 2 lexeme groups which are found in the only 3 superscriptions of the Psalms 107-118 corpus serve to establish the authorship of Psalms 108-110 and the type of writing contained within those 3 poems, i.e., that each document is a psalm.

4. Of the 67 lexeme families that are categorized as thematic-lexeme links between 2 psalms, 15 function in that way a minimum of 5 times within the Psalms 107-118 corpus. Those highly important thematic-lexeme interconnections (together with their frequency of occurrence) are **יהוה** (LORD--27), **אלהים** (God--15), **ידה** (give thanks, thanksgiving--13), **הלל** (praise--11), **עזר** (help--10), **ישע** (save, deliver--10), **חסד** (lovingkindness--9), **ברך** (bless, kneel--9), **ארץ** (earth, land--7), **אביון** (needy--6),

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<sup>2</sup>There are a total of 36 lexeme units that operate as key-lexeme linkages between 2 psalms on at least 1 occasion within the corpus.



שם (name--6), עולם (forever--5), צרר (distress, adversary-5), עשה (work, do, make--5), and גוי (nation--5). These lexical families at various times help to convey 3 themes that are vital threads throughout the corpus. First, they picture God as being in control of all creation, to do with it as He so pleases. Second, they portray the LORD as rescuing His people from disastrous situations. Third, they present those whom God delivers as recognizing their need to glorify Him openly.

5. When the key-lexeme, thematic-lexeme, and incidental-lexeme links are added together, there are 8 lexical families that are present on 15 or more occasions in the Psalms 107-118 corpus: יהוה (LORD--99), עשה (work, do, make--23), כל (all--20), חסד (lovingkindness--18), היה (be--18), אלהים (God--17), ידה (give thanks, thanksgiving--15), and עולם (forever--15). Furthermore, there are 17 lexeme units that appear in at least half (i.e., 6 or more) of the psalms of the corpus. Those that occur in 8 or more psalms are as follows: יהא (LORD--11), ארץ (earth, land--9), כל (all--9), עולם (forever--8), אלהים (God--8), and הלל (praise--8).

### Thematic Findings

1. Three primary themes can be traced across a minimum of 6 psalms each (figure 1). The first is that praise,

	Psalm	107	108	109	110	111	112	113	114	115	116	117	118
God Deserves Praise		X	X	X	* <sup>3</sup>	X	X	X	* <sup>4</sup>	X	X	X	X
God Delivers His People		X	X	X	X <sup>5</sup>	X	* <sup>6</sup>	X	X	X	X	X	X
God Dominates the Created Order		X	X		X			X	X	X			

Figure 1. Identification of psalms containing 1 or more of the primary themes of the Psalms 107-118 corpus.

thanksgiving, or blessing is to be offered to the LORD, especially by His people. The second is that God delivers His

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<sup>3</sup>Without directly suggesting the need for praise to be offered to God, Psalm 110 lays a foundation from which praise must, of necessity, burst forth. That foundation is God's defeat of all of the powers of this created order that are opposed to Him.

<sup>4</sup>Although Psalm 114 does not contain directives to praise or to thank God, the entire psalm is a psalm of praise, both because of its contents that declare God's victory over Egypt at the time of the exodus of the Israelites from Egypt and because of its juxtaposition between 2 groups of praise psalms (i.e., Psalms 111-113 and 115-117). See figure 3, below.

<sup>5</sup>Psalm 110 does not directly state that God defeats the enemies of His people, yet, the enemies whom He does defeat in Ps 110:5-6 are, quite probably, also to be considered the enemies of His people (cf. Ps 110:3).

<sup>6</sup>The one who fears the righteous God overcomes his own adversaries (undoubtedly with the help of God).

people from tribulation<sup>7</sup> and even from death. The third is that God rules over all of His creation and even over the supposedly powerful creations (i.e., idols) of those whom He has created.

2. There are numerous other themes that appear with lesser emphasis within various of the psalms of the corpus. Those themes reveal that God is a great God who does wondrous works. His lovingkindness, moreover, is beyond comparison. In addition, He is a God who blesses His people abundantly.

3. The thematic unity of the Psalms 107-118 corpus is evidenced by the fact that there is no significant theme of any individual psalm that is not replicated in at least 5 of the other psalms of the corpus.

4. The focus of vast majority of the psalms of the Psalms 107-118 corpus is on the LORD and His relationship to His people. Although the nations (׀1ׁ) are mentioned--sometimes as the enemies of God (Pss 110:6; 111:6; 115:2; 118:10), once as a component of the created world (Ps 113:4), once a part of those who are to praise God (Ps 117:1), and on occasion specifically by name (Pss 108:8-11; 114:1)--they are relegated to a minor

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<sup>7</sup>Tribulation may come from any number of causes--from personal sin, from natural disasters, from the attack of the enemy, or from God's own choosing. Thus, in the process of delivering His people, God must, and does, overcome the rebellion of His people, the day-to-day problems of the lives of His people, and the mighty armies of their enemies.

role in this corpus in comparison to God's work on behalf of His people and to the attitude of praise that God's people are to express towards Him.

### Structural Findings

The 12 psalms of the Psalms 107-118 corpus as a canonical unit (figure 2) appear to have been at an early stage in their canonization process 3 groups of 3 psalms each (Psalms 108-110, 111-113, and 115-117) and 3 independent psalms (Psalms 107, 114, and 118). Each of the 3 unified groups of psalms is identified as a separate unit due either to a superscript or a postscript that is held in common by the individual psalms within each group.

The first 2 sets of psalms (i.e., Psalms 108-110 and 111-113) are bound into their separate groupings by superscriptions. Psalms 108-110 form a triad based on the presence of superscriptions pointing to a Davidic authorship for each of those psalms. Psalms 111-113 are linked together by the existence of a superscription of praise--a hallelujah (הללו יה) rubric--at the beginning of each of the 3 psalms.

The individual psalms of the third group (i.e., Psalms 115-117) find their common structural adhesive in the repetition of a postscript of praise. That declaration of praise--a hallelujah (הללו יה) colophon--occurs in the final verse of each of those psalms (i.e., in Pss 115:18; 116:19; 117:2).

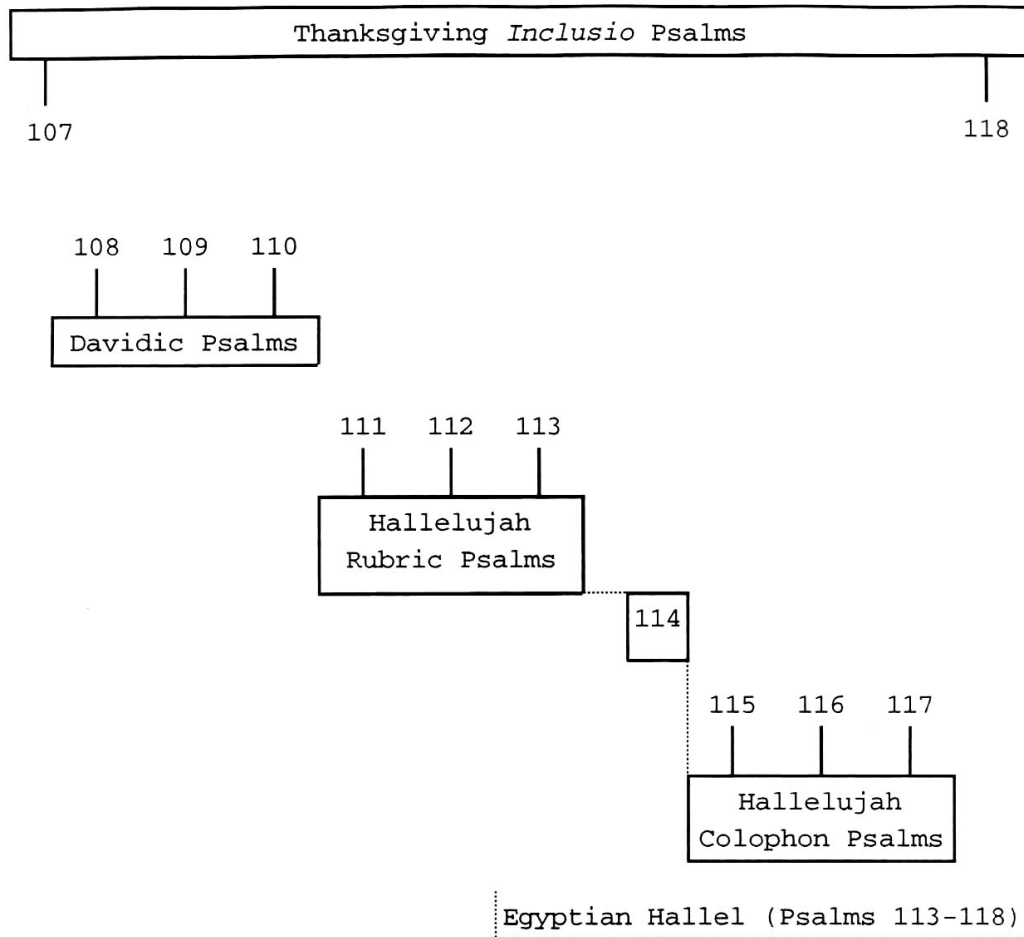


Figure 2. Overall structure of the Psalms 107-118 corpus.

The 3 remaining psalms (i.e., Psalms 107, 114, and 118), at first glance, appear to be independent psalms with little structurally to tie them to the rest of the corpus. Those

psalms, in actuality, function as strong linkages within the corpus.

At some point in the canonization process, Psalm 114 attained its present form. It is a psalm that describes God's great power--a power that manifested itself in and through the exodus of the Israelites from Egypt. That power of God is, without doubt, deserving of great praise. Psalm 114, however, contains no specific words of praise nor does it direct those who encounter the psalm to offer praise to God. Yet, the entirety of the psalm is an encomium. As such, Psalm 114 proves to be an ideal psalm to link together the hallelujah (הללו יה) rubric psalms (Psalms 111-113) and the hallelujah (הללו יה) colophon psalms (Psalms 115-117) (figure 3). Furthermore, as

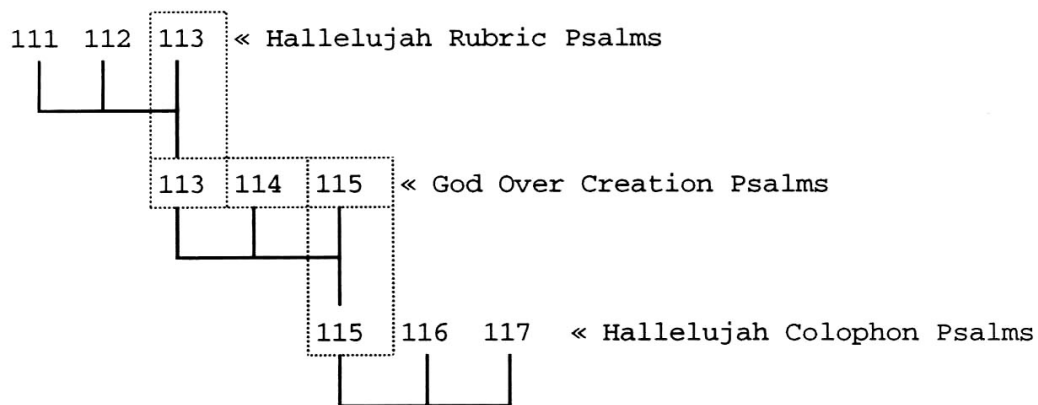


Figure 3. Internal connections between the hallelujah (הללו יה) rubric psalms and the hallelujah (הללו יה) colophon psalms.

figure 3 pictures, Psalm 114 tightens the bond between these 2 groups of psalms by operating as a thematic bridge between Psalm 113 (the concluding psalm of the former group) and Psalm 115 (the initial psalm of the latter group). That thematic bridge finds its foundation in the theme of God's sovereignty over creation--a theme held in common by Psalms 113, 114, and 115.<sup>8</sup> Thus, when all 7 psalms are joined together in this way, they form a major block of Hallel (i.e., praise) psalms that extends from Psalm 111 to Psalm 117.

Next, the Davidic psalms (Psalms 108-110) may have been juxtaposed to the beginning of these Hallel psalms to provide additional reasons why God's people should sing the Hallel psalms. They should joyfully sing praise to God because He mightily defeats national and personal enemies and because He offers the hope that He, one day, will establish His sovereign rule over all Israel's enemies.

Most likely, the final stage of the canonization process saw the addition of Psalms 107 and 118 to complete the corpus.<sup>9</sup> These psalms sketch a general picture of God's work

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<sup>8</sup>See "Psalm 114--A Retrospective" in Chapter 2, above.

<sup>9</sup>Gerstenberger offers a slightly different explanation regarding the gathering together of the 12 psalms of the corpus. He suggests that Psalms 111-118 (which he refers to as the Hallelujah Psalms) were brought together into 1 collection during the later portion of the preexilic period. Next, he pictures the Davidic psalms as being joined to each other during the exile. Finally, he argues that Psalm 107 was prefixed to

in delivering His people--a work that is more than worthy of praise. These 2 psalms, moreover, emphasize God's goodness and lovingkindness, as well as the need for His people to offer up a sacrifice of thanksgiving to Him. Psalms 107 and 118, thereby, form an *inclusio* around the entire corpus to link the 12 psalms together into a structurally unified body of psalms. As a consequence, the individual psalms of the corpus function as a unit to express the idea that God is to be thanked and praised for the marvelous work that He has done on behalf of His people in delivering them from their enemies.

Further analysis reveals that, much like the way that Psalm 114 acts, Psalm 110 (figure 4) operates to form a thematic bond between 2 groups of psalms, in this case, between Psalms 107-109 and 111-113. Psalm 110 portrays God as a God who is more than able to deliver His people from their distress (as pictured in Psalms 107-109) and who is thus worthy of their praise (as presented in Psalms 111-113).

There are still further structural linkages between juxtaposed psalms within the Psalms 107-118 corpus. The most obvious interconnection is that which unites Psalm 111 and Psalm

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these 2 groups during the postexilic era as part of Book V of the Psalter. Erhard S. Gerstenberger, Psalms: Part 1 with an Introduction to Cultic Poetry, vol. 14, The Forms of the Old Testament Literature, ed. Rolf Knierim and Gene M. Tucker (Grand Rapids, Mich.: Eerdmans, 1988), 29.



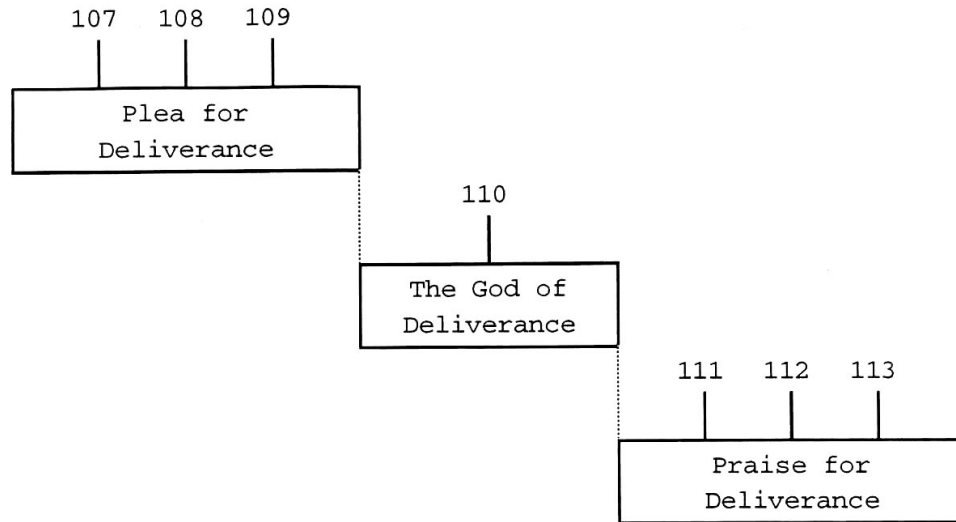


Figure 4. Psalm 110 as a thematic unifier of Psalms 107-113.

112. Both psalms are acrostic psalms.<sup>10</sup> Both psalms, moreover, contain 10 verses, the first 8 being bicola, the final 2 being tricola.<sup>11</sup> These 2 psalms, furthermore, are linked,

<sup>10</sup>This stylistic device is manifestly evident within the Hebrew text. It is, however, generally speaking, missing from the English translations of the 2 psalms.

<sup>11</sup>The 2 psalms are also linked through the use of complementary themes--the greatness of the person and works of God (Psalm 111) and the greatness of the person and works of the one who is rightly related to that God (Psalm 112).

in part, by virtue of the similarity of their respective lengths.<sup>12</sup>

### Structural and Thematic Development

As is pictured above, in figures 2-4, the Psalms 107-118 corpus manifests a purposeful structure that enhances the thematic flow through the individual psalms. Those various structural patterns and the concurrent development of the main themes of the corpus are highlighted below.<sup>13</sup>

Psalms 107, which together with Psalm 118 unifies the entire corpus into a single entity, sets the stage, both lexically and thematically, for the remaining psalms of the corpus.<sup>14</sup> As the

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<sup>12</sup>The fact that these 2 psalms are acrostic psalms, however, does not, in and of itself, require that they be of equal or near-equal size to each other (contrast, for example, the size of these psalms with that of other acrostic psalms such as Psalm 119, Psalm 145, and Lamentations 1-4).

<sup>13</sup>For further information, see Chapter 2, above.

<sup>14</sup>Although Psalm 107 is the beginning psalm of Book V of the Psalter, it exhibits strong ties back to Psalm 106, the concluding psalm of Book IV. Psalm 107:1, in essence, repeats Ps 106:1, word-for-word (apart from the hallelujah [הללו יה] rubric found in that verse). Furthermore, nearly half of the discrete lexeme units of Ps 107:1-3 are duplicates of discrete lexeme units of Ps 106:44-48, the final 5 verses of Psalm 106. In addition, Psalm 107 provides a response to the plea of Ps 106:47 that God's people be saved and gathered from their places of exile among nations. In Ps 107:2-3, God's people are seen to have been redeemed from all parts of the earth.

Although Psalm 107 makes these important interconnections with Psalm 106, Psalm 107 displays even stronger linkages within the Psalms 107-118 corpus, as is demonstrated below.

lead psalm of the corpus, this psalm introduces all 3 of the main themes that permeate the corpus: (1) God is to receive praise, (2) God is able to deliver His people from distress, and (3) God exercises control over all creation.

Psalm 107 begins with a command to give thanks to God because He is a good and loving God. This command introduces the first theme of the corpus--a theme that declares that sacrifices of thanksgiving, praise, and honor need to flow forth to God, not merely from His people alone, but from all peoples of the earth, as well. The psalm advances this theme by including in its text such lexemes as ידה (give thanks, thanksgiving), חסד (lovingkindness), הלל (praise), רום (exalt, lift up), and ברך (bless). Furthermore, within its text, Psalm 107 underscores the importance of this theme by means of 3 significant structural tactics: strophic development, thanksgiving refrains that conclude strophes, and an inclusio to envelop the psalm in God's חסד (lovingkindness).

In the remainder of the Psalm 107-118 corpus, this theme of praising God for who He is and for what He has done is carried forward, directly, by the utilization of specific praise-oriented lexemes in no fewer than 9 of the remaining 11 psalms--and, indirectly, in the remaining 2 psalms (figure 1).

The command of Ps 107:1, moreover, is replicated in Psalm 118. It is not merely "echoed" back by that latter psalm, it is amplified in intensity in Psalm 118, being repeated twice--once

in Ps 118:1 and again in Ps 118:29, to form, with Ps 107:1, an *inclusio* of thanksgiving around the corpus. Thus, the message that people need to praise and honor God is sent reverberating throughout the entire corpus.

Psalm 107 also introduces to the corpus the theme that declares God to be a deliverer of His people. The psalm accomplishes this feat through the use of discrete lexical units that are repeated in various other psalms of the corpus. Four of the more important of those repeated terms are צָרָר (adversary, distress), עֲזַר (help), יָשַׁע (save, deliver), and אֶבְיֹן (needy). Furthermore, Psalm 107 makes use of 4 mid-strophe refrains (vv. 6, 13, 19, 28) to stress the desperation that God's people faced and the deliverance that God provided. In addition, the psalm frames the 4 parallel strophes (vv. 4-9, 10-16, 17-22, 23-32)--each of which presents disaster-deliverance data dealing with specific issues--with introductory and concluding sections that highlight, in generic terms, once more, God's work in overcoming the oppression encountered by His people.

The salvation-from-tribulation component of Psalm 107 is picked up specifically and developed further by 8 other psalms in the corpus: Psalms 108-109, 111, 113-116, and 118 (figure

1).<sup>15</sup> These psalms express a confidence in God's ability to deliver or a feeling of gratitude for God having performed His marvelous work of deliverance.

The third major theme of Psalm 107--God's dominance over the created order--is developed in the context of God's ability to transform or control the very elements of nature (Ps 107:25, 29, 33-35). This theme also finds expression in Psalms 108, 110, and 113-115, in which God exercises His sovereignty to direct not only nature, but also to overcome human and supernatural powers--2 additional forces in the created order.

Immediately subsequent to Psalm 107 are 3 psalms headed by superscriptions attributing Davidic authorship to them: Psalms 108-110. These 3 psalms stress God's work in relation to international or personal adversaries--Psalms 108 and 110 focusing on the former, Psalm 109 on the latter. They also provide a backdrop for the praise psalms which follow.

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<sup>15</sup>Two other psalms--Psalms 110 and 112--contain elements of the distress-deliverance theme, but do not emphasize either the problems faced by God's people (as is the case with Psalm 110) or the direct act of God that brings about the release from those problems (as is the case with Psalm 112). See above, in this chapter, notes 5 and 6.

Psalm 117, the remaining psalm in the corpus, focuses entirely On the theme of praise to God. According to that psalm, one reason for the world to praise the LORD is because of His **רַחֲמָנִים** (lovingkindness) toward His people. Because of the context of the Psalms 107-118 corpus in which Psalm 117 is located, that descriptive noun may, in fact, be designed to convey tacitly a sense of deliverance (cf. Pss 107:1-3, 8-9, 15-16, 21-22, [26-]31, 43; 109:21, 26; 115:1; and 118:1-4, 29).

Specifically, Psalm 108 opens with bold declarations of praise to God that are followed without pause by an equally open plea for deliverance. The psalm then presents (as the central point of this chiastic psalm) God's statement of intent to overcome the surrounding nations.<sup>16</sup> Yet, He does not, within the confines of the psalm, produce that much-desired victory. As a consequence, another plea for deliverance rings out. This plea is followed immediately (almost without a breath being taken) by a final vote of confidence in God's greatness.

Thus, Psalm 108 expresses, in one way or another, each of the 3 major themes of the corpus, which were unveiled in Psalm 107. First, God is worthy of praise. Second, God is capable of defeating formidable foes. Third, God is greater than the heavens and the earth (even greater than powerful nations of this earth).

Through its lexical choices, Psalm 108 reaches out to other psalms in the corpus to depict God as a God who both cares about His people and who is sufficiently powerful to act on their behalf in order to deliver them from the tribulations they face.

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<sup>16</sup>Following the superscription of verse 1, the chiastic structure of the Psalm 108 unfolds along the lines of the outline presented below:

- A. An expression of confidence in God (vv. 2-6)
- B. A plea for deliverance (v. 7)
- C. A promise of deliverance (vv. 8-10)
- B'. A plea for deliverance (vv. 11-13)
- A'. An expression of confidence in God (v. 14)

Psalm 108 makes this commonly-advocated point by means of the following lexemes: יָדָה (give thanks, thanksgiving), יְהוָה (LORD), חַסֵּד (lovingkindness), אֱלֹהִים (God), עֲזָרָה (help), יִשָּׁע (save, deliver), and יְמִינִי (right hand).<sup>17</sup>

Psalm 109, the second of the 3 Davidic psalms, carries forth the first and the second of the 3 themes contained in its immediately preceding Davidic psalm, Psalm 108 (as cited in the previous paragraph). Like Psalm 108, Psalm 109 recognizes that God alone can provide deliverance from an, as of yet, unalleviated situation and that He, therefore, is deserving to receive an offering of thanksgiving--in the midst of many peoples. Yet, unlike both Psalm 108 and Psalm 110 (the third Davidic psalm), which focus on national or global adversaries, Psalm 109 presents the enemy attack at the level of the individual.<sup>18</sup>

In order to convey its primary themes, Psalm 109 includes various lexemes that are appropriate to those themes and, at the same time, are common to numerous other psalms in the corpus.

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<sup>17</sup>The lexeme יְמִינִי (right hand) occurs in each of the 3 Davidic psalms (i.e., Psalms 108-110) and, as such, provides an important linkage among them.

<sup>18</sup>In the Hebrew Scriptures, an attack against a nation is, at times, regarded as a specific attack against the leaders of the nation or against the king himself.

The nature of the attack recorded in Psalm 109 (and the consequent imprecation), however, seems to preclude that view from being a correct understanding of these events. The attack described here, therefore, takes place at a personal level, rather than at a national level.

Some of those lexical choices are יָדָה (give thanks, thanksgiving), הָלַל (praise), חַסֵּד (lovingkindness), עֲזַר (help), יִשַׁע (save,, deliver), and יָמִיַן (right hand).

Whereas Psalms 108 and 109, the first 2 Davidic psalms of the Psalms 107-118 corpus, cry out for deliverance, Psalm 110, the final Davidic psalm of the corpus, depicts how God will destroy His enemies. Thus Psalm 110 provides a strong sense of confidence that the concerns and fears of Psalms 108 and 109 will, one day, no longer trouble His people.<sup>19</sup>

An important thematic focus of Psalm 110 is that not only is God able to defeat His enemies, but He also rules supreme over the most powerful components of the created order.

Psalm 110, moreover, functions as an important bridge between Psalms 107-109 and Psalms 111-113 (figure 4). The former psalms incorporate into their texts a plea for deliverance,<sup>20</sup> the latter psalms are designated psalms of

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<sup>19</sup>Psalm 110 does not specifically state that God destroys the enemies of His people. The psalm does, however, portray God, one day, judging the nations with severity. Since, within the Hebrew Scriptures, the term גּוֹיִם (nations) is often understood to be used to indicate the enemies of the people of God, Psalm 110 undoubtedly implies by its inclusion in v. 6 that, when God metes out punishment on the nations, He is doing so against those who are the adversaries of His people.

<sup>20</sup>Of these 3 psalms, only Psalm 107 includes both a cry for help and a subsequent realization of deliverance. The other 2 psalms, i.e., Psalms 108 and 109, present only unfulfilled hopes for deliverance.

Much like the way Psalm 1 presents an ideal picture of the contrast between the righteous and the wicked, Psalm 107, the



praise to God--all 3 of those latter psalms being hallelujah (הללו) rubric psalms. Psalm 110 provides an important reason why the anguished concerns of Psalms 107-109 are able to be turned into the songs of praise of Psalms 111-113. That reason is that God truly sits on His throne in heaven ruling over His creation. As a consequence, no enemy is able to stand against Him (or against those whose cause He defends).

In addition, Psalm 110 exhibits important lexical and functional relationships to Psalm 114--the only other psalm of the corpus devoid of direct statements regarding the need to praise or thank God. Interestingly, like Psalm 110, Psalm 114 functions as a key linking bridge between 2 major sections within the corpus, i.e., between Psalms 111-113 and 115-117.

With the conclusion of Psalm 110--a psalm that emphasizes the power of God over His enemies--the corpus shifts its focus away from an emphasis on the plight of God's people and more toward an emphasis on the praise that God's people offer to

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introductory psalm to the Psalms 107-118 corpus, includes all 3 of the main themes of the corpus, in their ideal completed forms. Similarly, just as much of the rest of the Psalter reformats the ideal picture of Psalm 1 in view of the realities of life, so too, Psalms 108 and 109 counterbalance the ideal of Psalm 107. Not every issue plaguing God's people has been resolved; not every cry for help has been answered. God's people have not yet reached the position of permanent victory where they can offer unhindered or unqualified praise to God.

Him.<sup>21</sup> Psalm 111 is the first psalm to move in this new direction. It is a hallelujah (הללו יה) rubric psalm. As such, Psalm 111 interconnects with Psalms 112 and 113--2 additional hallelujah (הללו יה) rubric psalms. Reaching further into the corpus, Psalm 111 also makes connection, by virtue of its hallelujah (הללו יה) rubric, to Psalms 115-117, 3 hallelujah (הללו יה) colophon psalms.

Psalm 111, however, makes its strongest lexical and structural linkages with Psalm 112. Both psalms are acrostic psalms consisting of 8 bicola followed by 2 tricola. Both psalms, moreover, share 16 discrete lexemes in common, more than half of which are key-lexeme links. In addition, Psalms 111 and 112 record, on a number of occasions, similar semantic expressions. One clause, in particular, stands out as a linking force between the 2 psalms: צדקתו עמדת לעד (his righteousness endures forever). What makes the linking function of this clause so important is that, apart from the 3 citations found here in these 2 psalms (Ps 111:3; 112:3, 9), the clause appears nowhere else in the Hebrew Scriptures. Furthermore, both Psalm 111 and Psalm 112 address the same theme--the nature of the

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<sup>21</sup>Even though the psalms that sequentially follow Psalm 110 in the corpus place the expression of gratitude to God in the thematic spotlight, they only dim the light on the problems God's people face--they do not shut it off completely. Likewise, the psalms which precede Psalm 110 and which emphasize the tribulations that God's people experience, do not fully eliminate all statements regarding praise to God.

righteous--but from different perspectives. Psalm 111 presents the righteous character of God, whereas Psalm 112 highlights the righteous character of the individual who fears that righteous God.

Psalm 112, a hallelujah (הללו יה) rubric psalm, fits as the chiasmic center between Psalms 111 and 113, 2 other hallelujah (הללו יה) is psalms. Those 2 psalms focus on the God who is deserving of praise. Psalm 112 places between those psalms a picture of the individual who lives a life of praise. Furthermore, because of its praise orientation, Psalm 112 also links to Psalms 115-117, a group of psalms also designated as praise psalms.

The final hallelujah (הללו יה) rubric psalm of the corpus is Psalm 113. This psalm links backward to Psalms 111 and 112 (2 hallelujah [הללו יה] rubric psalms) and forward to Psalms 115, 116, and 117 (3 hallelujah [הללו יה] colophon psalms).<sup>22</sup>

In addition, Psalm 113 functions liturgically as the initial psalm of a group of 6 psalms known as the Egyptian Hallel. For more than 2 millennia, the Egyptian Hallel have been have been incorporated as an important component in numerous Jewish festivals--in particular, the Passover

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<sup>22</sup>Psalm 113 also contains a hallelujah (הללו יה) colophon, thus making its link to Psalms 115-117 even stronger than would otherwise be the case.

celebration, the Feast of Lights,<sup>23</sup> and the new moon assemblies. As the first psalm of this group, Psalm 113 sets the tone for the rest of the members of the group. This psalm declares that the focus of praise is on God--a God who is both transcendent and immanent, who is both beyond creation and, yet, intimately involved in it.

Psalm 113 also conveys all 3 major themes of the Psalms 107-118 corpus that are introduced to the corpus in Psalm 107 (figure 1).

The above-mentioned Egyptian Hallel psalms take their name from the psalm that falls next in numerical sequence after Psalm 113. The contents of Psalm 114 give rise to that name by presenting a description of the deliverance of the Israelites from Egypt at the time of the exodus. By presenting this deliverance as it does, Psalm 114--a psalm which contains no lexical indices directly related to the concept or act of praise--is, in its entirety, an encomium.

Psalm 114 functions, moreover, as the center of mass of a series of praise psalms extending from Psalm 111, on one side, to Psalm 117, on the other. Thus, Psalm 114 brings together the hallelujah (הללו יה) rubric psalms (Psalms 111-113) and the hallelujah (הללו יה) colophon psalms (Psalms 115-117). Psalm 114 makes that linkage, in part, because of its closeness of

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<sup>23</sup>Also known as the Feast of Dedication or Hanukkah.

thematic fit with its 2 neighbor psalms, Psalms 113 and 115 (figure 3). All 3 psalms highlight God's dominance over creation. Furthermore, Psalm 114 makes a greater percentage of lexical interconnections with these 2 psalms than with any of the other psalms of the corpus.<sup>24</sup>

Psalm 115 (which, as just noted, links back to Psalm 114, both lexically and thematically) is the opening psalm of a 3-psalm set known, within this dissertation, as the hallelujah (הללו יה) colophon psalms.

Psalm 115 has the distinction of being 1 of 4 psalms in the corpus to contain all 3 of the major themes of the corpus in their fully developed forms. The other 3 psalms to do so are Psalms 107, 108, and 113. Interestingly, the fact that these 4 psalms all advance the primary themes of the corpus may have been an impetus for linking 10 of the 12 psalms of the corpus together. This may be the case since Psalms 108, 113, and 115 appear in important roles in their respective sub-units of the corpus: the Davidic psalms (Psalms 108-110), the hallelujah (הללו יה) rubric psalms (Psalms 111-113), and the hallelujah (הללו יה) colophon psalms (Psalms 115-117). The positioning of

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<sup>24</sup>The 7 lexemes which Psalm 114 shares in common with Psalm 113 represent 20% of the total population of discrete lexemes found in that latter psalm. Psalm 114 also makes 7 lexical links to Psalm 115, which represent 13% of that latter psalm's total number of discrete lexeme units. Significantly, 6 of the 7 lexical interconnections that Psalm 114 makes with the 2 psalms are the same.

Psalm 107 (with its unfolding of the 3 major themes), at the beginning of the corpus, would thus ensure a strong linkage among these 10 psalms.<sup>25</sup>

Psalm 115 also exhibits another important structural linkage. Psalm 115:18 works together with Ps 113:2 to form an *inclusio* of blessing that unifies Psalms 113, 114, and 115--3 psalms that emphasize God's dominance over the created order (figure 3 ).<sup>26</sup>

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<sup>25</sup>Two psalms of the corpus, however, remain unaccounted for by this theory--Psalms 114 and 118. Yet, as noted previously, Psalm 114 operates as a bonding agent between the halleluja (הללו יה) rubric psalms and the hallelujah (הללו יה) colophon psalms to form a unified group of praise psalms that begins with Psalm 111 and ends with Psalm 117. Psalm 114 may, therefore, have been brought into the larger corpus at the same time those other 6 psalms were attached. Such would be the case, especially if the hallelujah (הללו יה) rubric psalms and the hallelujah (הללו יה) colophon psalms were brought together, with Psalm 114, into a unified whole prior to the completion of the Psalms 107-118 corpus.

The final remaining psalm, Psalm 118, may have been introduced to the corpus in at least 1 of 2 ways. First, the psalm may have been accepted into the corpus as the concluding member of the Egyptian Hallel psalms (Psalms 113-118). Understandably, for this option to be true, the Egyptian Hallel psalms would have had to have functioned as a distinct group of psalms prior to the completion of the canon and prior to the coalescing of the 12 psalms into this corpus. Second, Psalm 118 may simply have been juxtaposed to the end of an already unified collection of psalms that ran from Psalm 107-117 in order to form, with Psalm 107, an *inclusio* of thanksgiving around the entire corpus.

<sup>26</sup>The presence, in both Ps 113:2 and Ps 115:18, of a prepositional phrase (ועד-עולם--from now [this time] and until forever) which occurs only 8 times total in the Hebrew Scriptures heightens the intensity of this *inclusio*.

Psalm 116, the middle psalm in the 3-psalm hallelujah (הללו יה) colophon sequence, links by means of its declaration of praise not only to its fellow hallelujah (הללו יה) colophon psalms (i.e., Psalms 115 and 117), but also to the 3 hallelujah (הללו יה) rubric psalms (i.e., Psalms 111-113).

Psalm 116 makes its strongest lexical interconnections with immediately antecedent psalm in the corpus, Psalm 115. Not only does Ps 116 link lexically with Psalm 115 by means of the lexemes that comprise the jointly shared hallelujah (הללו יה) colophon bit also by means of the repetition of numerous terms related to the body. Both psalms, moreover, individually record lexemes that name parts of the body or that describe the actions of those body parts. These 2 psalms also display nearly the same relative size as each other, which may have been an additional reason (although undoubtedly minor) for their juxtaposition within the corpus.

The shortest psalm of the corpus, i.e., Psalm 117, contribute far more to the structure of the overall scheme of the corpus than might be expected from a psalm of its size. First, Ps 117 fits within the corpus as the third of 3 sequential hallelujah (הללו יה) colophon psalms (Psalms 115-117). Second, because of its praise orientation, Psalm 117 links backward to the hallelujah (הללו יה) rubric psalms (Psalms 111-113). Third, the contents of Psalm 117 function with Ps 111:1-3 as an *inclusio* around Psalms 111-117 to bring those 7

psalms together into a unified group of praise psalms.<sup>27</sup>

Fourth, Palm 117 parallels Psalm 113, the concluding hallelujah (הללו יה) rubric psalm, by the presence of commands, at the beginning and ending of each psalm, to praise the LORD. Thus, both the hallelujah (הללו יה) rubric psalms and the hallelujah (הללו יה) colophon psalms conclude their respective 3 psalm sequences with a double emphasis on praise. Fifth, Psalm 117 provides a bridge to link Psalm 118 to the sequence of praise psalms that begins at Psalms 111. Psalm 117 does so lexically and thematically. Lexically, Ps 117 includes the term חסד (lovingkindness) as a descriptor of יהוה (LORD). That lexeme is picked up by Ps 118:1-4, 29, where it again is used in relation to יהוה (LORD). Thematically, Psalm 117 declares that God is to be honored (praised-הלל). Likewise, Psalm 118 begins and ends with the same essential thought, that God is to be honored (thanked--ידה) .

The final verse of the final psalm of the corpus, i.e., Ps 118:29, joins with the first verse of the first psalm of the corpus, i.e., Ps 107:1, to envelop the corpus in an attitude of thanksgiving to God for who He is and for what He has done.

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<sup>27</sup>Psalm 117:1 declares that the offering of praise is to be a public event. Psalm 117:2 indicates that this praise is to be given to God both because of His care for His people and because of His personal attributes. In the *inclusio* that they form with Ps 111:1-6, these 2 verses find as their thematic counterparts Ps 111:1 and Ps 111:2-6, respectively.



This *inclusio* sets the structural boundaries of the Psalms 107-118 corpus.

This linkage that Psalm 118 has with Psalm 107, moreover, is enhanced by the fact that (in sheer number of words held in common) Psalm 118 has stronger lexical ties to Psalm 107 than to any of the other psalms in the Psalms 107-118 corpus. Thus the linkage from Psalm 118 back to Psalm 107 is quite strong.

In addition, Psalm 118 functions as the concluding psalm to the group of psalms known as the Egyptian Hallel--a group of psalms that has formed an important part of Jewish worship through the centuries. Being so connected suggests at least 2 significant points: (1) Psalm 118 is to be understood as a praise psalm and (2) Psalm 118 belongs (at least in the minds of the ancient Hebrews) to the present corpus and not to some subsequent corpus.<sup>28</sup>

### Overall Conclusion

Based on the evidence presented in this dissertation, the proposition that there are intentional--and not just accidental or random--lexical and thematic links among the psalms of the

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<sup>28</sup>Psalm 118, however, does make important lexical connections with Psalm 119 that help to ensure a smooth transition from the end of Psalm 118 to the beginning of Psalm 119. This transition is developed by the repetition of the terms יהוה (LORD) and ידה (give thanks, thanksgiving), and also by the use of synonyms--ברך (blessed) in Ps 118:26 and אשרי (happy, blessed) in Ps 119:1-2.

Psalms 107-118 corpus has been validated. So too has the proposition that the corpus as a whole exhibits a coherent and unified structure been proven to be correct.

### Implications

#### Doctrine of Inspiration

With the recognition that the Hebrew Scriptures are the Word of God, certain of the findings of this dissertation exert a potential impact on the understanding of the doctrine of inspiration. Three findings in particular have a direct bearing on that doctrine: the psalms of the corpus appear (1) to have undergone an editing process, (2) to be arranged purposefully, and (3) to have been written in such a way that they show a high regard for the words and not just for the ideas of the text. In addition, the validity of literary approach as a method for psalms research also affects the notion of the doctrine of inspiration.

#### Inspiration and the Editing of the Psalter

If the canonical psalms of the Psalms 107-118 corpus have been revised by the work of an editor subsequent to their creation, then the doctrine of inspiration must account for, at a minimum the earliest and the latest documents (and for any possible redactions in between). If the various editions of a given psalm are to be considered (in the purest sense) the Word

of God, then not only must the work of the original human author of a psalm be held under the umbrella of the doctrine but so also must that of any subsequent editor (and perhaps any compiler) through to the completion of the canonization process. Waltke argues for such a doctrine of inspiration. According to Waltke, the doctrine must extend the cloak of inspiration over the original author, the editors, and the compilers to the point when the final book was added to the Scripture.<sup>29</sup>

Among the psalms under study, there appears to have been some level of editing that altered certain of the psalms from their original state to their present state. Two psalms, in particular, stand out as possibly having undergone an editor's changes: Psalms 107 and 108.

After its 3 introductory verses, Psalm 107 consists of 4 illustrations of God's deliverance of His people (vv. 4-9, 10-16, 17-22, 23-32). Each of those pictures includes a plea-for-deliverance refrain (vv. 6, 13, 19, 28) and ends with a 2-verse offering-of-thanks-for-deliverance refrain, the second to last verse in each of those final refrains being the same. Following sequentially those illustrations, the psalm, in its canonical form, draws near to its conclusion with a series of 10 verses

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<sup>29</sup> Bruce K. Waltke, "A Canonical Approach to the Psalms," in Tradition and Testament: Essays in Honor of Charles Lee Feinberg, ed. John S. Feinberg and Paul D. Feinberg (Chicago: Moody, 1981), 9-16.

which picture God as both exercising His power over creation and blessing His people to the dismay of the unrighteous. Psalm 107 then concludes (v. 43) with a declaration that those who truly desire to be wise need to pay close attention to God's works and to His lovingkindness. The final 11 verses, however, do not follow the double refrain pattern extant within the 4 illustrations. The differences between the introductory materials and the 4 illustrations and between the final 11 verses and the illustrations have led many<sup>30</sup> to argue (as may be the case) that the canonical psalm is an expanded version of an earlier composition (or compositions) that consisted of

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<sup>30</sup>There are some, e.g., Dahood, who consider the entire psalm to be "a unity composed by one psalmist." Mitchell Dahood, *Psalms III (101-150)*, The Anchor Bible 17A, ed. William Foxwell Albright and David Noel Freedman (Garden City, N.Y.: Doubleday 1970), 89. The various segments of the psalm do function together harmoniously and thus indeed may have been the work of an individual author. If so, then this psalm was marvelously crafted to fit in its present position at the beginning of the Psalms 107-118 corpus and at the beginning of Book V of the Psalter. The psalm, through its first 3 verses, links backward to Psalm 106 to respond to that psalm's concluding cry for deliverance. Psalm 107 also links forward through its concluding 11 verses to other psalms within the corpus that focus on God's power over the created order and on God's ability to baffle the enemy. Psalm 107:1 (and to a lesser extent, Ps 107:43), moreover, operates in conjunction with Ps 118:29 and to a lesser extent with Ps 118:1) to form a structural framework around the entirety of the Psalms 107-118 corpus. None of these various linkages would be quite so strong if Ps 107:1-3 and 33-43 were missing from the final composition of the psalm.

anywhere from 1 to 4 of the deliverance illustrations present in the psalm's current canonical state.<sup>31</sup>

Psalm 108 also offers another example within the corpus of a psalm that may have undergone editorial work. Most contend that the canonical psalm is not an original independent composition but rather is essentially a compilation of Pss 57:8-12 and 60:1-14.<sup>32</sup>

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<sup>31</sup>Briggs and Briggs contend that v. 1 "is a gl. in order to make the Ps. into a Hallel." Charles Augustus Briggs and Emilie Grace Briggs, A Critical and Exegetical Commentary on the Book of Psalm (Edinburgh: T. & T. Clark, 1907; reprint, 1960), 358.

Kraus argues that v. 2 is "a prescriptive formula which someone later intervened in the psalm." Hans-Joachim Kraus, Psalms 60-150: A Commentary, trans. Hilton C. Oswald (Minneapolis: Augsburg, 1989), 328. Kraus, furthermore, concurs with Duhm that vv. 33-43 as a group is a "supplemental poem." Kraus, Psalms 60-150: A Commentary, 325.

Even the inverted nuns attached to the BHS Masoretic Text at vv. 21-26, 40 suggest the possibility of the psalm having been in a different sequential order than is presently observed. The precise meaning of the inverted nuns, however, is unclear.

Allen provides a brief, but insightful, discussion of the views of various scholars regarding what is to be considered as the "original" psalm and what has been added to it. Leslie C. Allen, Psalms 101-150, Word Biblical Commentary 21 (Milton Keynes, England: Word [UK], 1983), 60-63.

<sup>32</sup>Franz Delitzsch, Biblical Commentary on The Psalms, trans. Francis Bolton, vol. 3 (Grand Rapids, Mich: Eerdmans, 1968), 173-74; E. W. Hengstenberg, Commentary on the Psalms, vol. 3, trans. John Thomson and Patrick Fairbairn, Clark's Foreign Theological Library, vol. 12 (Edinburgh: T. & T. Clark, 1848), 299-300; Kraus, Psalms 60-150: A Commentary, 333; Hans Schmidt, Die Psalmen (Tübingen: J. C. B. Mohr [Paul Siebeck], 1934), 199. By contrast, Dahood maintains that the 3 psalms--Psalms 57, 60, and 108--were developed independently from the same, previously existing poetic compositions. He believes that any present depiction of Psalm 108 as a psalm that was compiled

Even if the superscriptions of all 3 psalms (i.e., Psalms 57, 60, and 108) are correct that each psalm is Davidic in origin, an explanation needs to be given for the change of the divine appellation of **יְדִנִּי** (Lord) in Ps 57:10 to **יְהוָה** (LORD) in Ps 108:4. Psalms 57 and 60 are contained within Book II of the Psalter, a Book that (relatively speaking) rarely uses the term **יְהוָה** (LORD). Book V of the Psalter (in which Psalm 108 is found), by contrast, makes extensive use of that divine name. Thus, even if David is the author of all 3 of those canonical psalms, there is no clearly definitive explanation as to why he would have made the change from **יְדִנִּי** (Lord) to **יְהוָה** (LORD).<sup>33</sup> A reasonable assumption, then, is that a later editor (or perhaps the compiler of Book V) effected the change in order to ensure that Psalm 108 fit more closely into the **יְהוָה**-pattern of Book V than it would otherwise do.

Thus, if these or other editorial emendations within the Psalms 107-118 corpus are in fact demonstrable (as they appear to be), then a doctrine of inspiration that advances the view that the original manuscripts are the inspired Word of God needs also to accord that same divine aegis to the edited documents up to and including their final canonical forms--if the canonical

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from Psalms 57 and 60 is incorrect since it "goes beyond the available evidence." Mitchell Dahood, *Psalms III (101-150)*, 93.

<sup>33</sup>Historically, of course, David did not have a hand in the final compilation of Book V of the Psalter--an event which took place centuries after his death.

texts are to be considered divinely inspired to the same degree as the original manuscripts.<sup>34</sup>

### Inspiration and the Sequence of the Psalter

The of the Psalms 107-118 corpus appear to have been arranged fully into their present order. There are obvious of psalms within the corpus that are linked together means of lexical overlap or by the interjection of a complete psalm between 2 groups. There is also a thematic flow that carries through the entire corpus and is particularly enhanced by the various interconnections that exist between the

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<sup>34</sup>That edited texts within the Hebrew Scriptures are to be accepted as canonical or inspired is not a new suggestion. For example, most scholars accept Ps 72:20 (כָּל־תַּפְּלוֹת דָּוִד בֶּן־יִשָּׁי) "The prayers of David, the son of Jesse, are ended") as being part of the canonical text of the Scripture. What makes that verse remarkable (relative to the present discussion) is that it stands as the concluding verse to Psalm 72, a psalm whose superscription attributes the origin of the psalm to Solomon, not to David. In addition, Psalm 72 is not the final psalm of David recorded in the Psalter. Other psalms identified by their superscriptions to be Davidic in origin (e.g., Psalms 108-110 in the present corpus) occur subsequent to Psalm 72 within the Psalter.

The fact that Ps 72:20 stands at the conclusion of Book II of the Psalter suggests, according to Wilson, that "Books One and Two may have combined to form an earlier collection introduced and concluded by 'Royal' pss, a collection which because of its high Davidic content (60 of 70 pss) might well justify the description 'prayers of David.'" Gerald H. Wilson, The Editing of the Hebrew Psalter (Chico, Calif.: Scholars, 1985), 208.

See also Deut 34:5-12, which speaks about events occurring after the death of Moses. Even those who adhere to the Mosaic authorship of the Pentateuch generally agree that Deut 34:5-12 was added to the text at some time after the completion of the rest of the Pentateuch.

concluding verses of each of the first 11 psalms (i.e., Psalms 107-117) and the beginning portion of their respective subsequent psalms (i.e., Psalms 108-118). Furthermore, Psalms 107 and 118 form an *inclusio* around the entire corpus to tie the psalms of the corpus into a identifiable group.

In light of the multitude of linkages--lexical, thematic, and other--among the psalms of the corpus,<sup>35</sup> there can be no doubt that the compiler(s) of the Psalter intentionally positioned the various psalms of the Psalms 107-118 corpus in the sequence in which they presently occur.<sup>36</sup> An adequate doctrine of inspiration, therefore, must pay serious attention to the output of the compiler if that doctrine intends to acknowledge the significance of the sequence of the psalms and

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<sup>35</sup>See Chapter 2, above.

<sup>36</sup>There are those who argue that other portions of the Psalter, as well, if not all of the psalms of the Psalter, have been intentionally positioned as they now stand. See, for example, Joseph P. Brennan, "Some Hidden Harmonies in the Fifth Book of Psalms," in Essays in Honor of Joseph P. Brennan, ed. Robert F. McNamara (Rochester, N.Y.: Saint Bernard's Seminary, 1976), 126-58; Walter Brueggemann, "Bounded by Obedience and Praise: The Psalms as Canon," Journal for the Study of the Old Testament 50 (1991): 63-92; John Forbes, Studies on the Book of Psalms: The Structural Connection of the Book of Psalms, both in Single Psalms and in the Psalter as an Organic Whole, ed. James Forrest (Edinburgh: T. & T. Clark, 1888); David Morris Howard, Jr., "The Structure of Psalms 93-100" (Ph.D. diss., University of Michigan, 1986), forthcoming as The Structure of Psalms 93-100, University of California at San Diego Biblical and Judaic Series 5 (Winona Lake, Ind.: Eisenbrauns); Wilson, The Editing of the Hebrew Psalter.



the impact that a given psalm has, in particular, on the psalms that immediately surround it.

### Inspiration and Lexical Issues

The high degree of overlap of lexemes among the various psalms of the Psalms 107-118 corpus suggests a strong interest on the part of the author(s), editor(s), or compiler(s) of the corpus to take into consideration the very words of the text and not mere the ideas. More specifically, the key-lexeme links and thematic-lexeme links highlight the word-level decisions made by those who left their mark on the 12 psalms of the corpus.

In addition, the actual positioning of the significant lexemes within a given psalm appears to have been a concern of those who implemented the process of the development and sequencing of the various psalms of the corpus. Evidence of the reality of this concern is observed in an analysis of the location of specific lexemes within a given psalm. As observed previously, the location of various significant lexemes within a psalm is the expression of the concepts contained within that psalm. Certain lexemes, moreover, at times, because of their location within adjoining psalms or even across a sequence of psalms (e.g., the lexemes of Pss 107:1 and 118:29) function as bridges between the psalms of which they are a part.

An adequate doctrine of inspiration must account for the concerns and the work of those who under the direction of God left evidence of their activity on the 12 psalms of the corpus. Thus, to the extent that the author(s), editor(s), or compiler(s) exhibited a high regard for the very lexemes of the texts of the corpus under study, the doctrine of inspiration must include within its propositions statements to the effect that the inspiration of Scripture takes place at the level of the lexeme as well as at the level of the concept.

#### Inspiration and the Literary Method

If a literary analysis of the type used within this dissertation is a valid methodological approach for the study of the Psalter, then the doctrine of inspiration must extend at the very least from the narrow bandwidth of the individual lexemes themselves to the broad scope of the corpus in its entirety. The doctrine must account for such matters as the lexemes themselves, the development of themes within the individual psalms, the various lexical and thematic linkages among the various psalms, and the flow of ideas throughout the corpus.

#### Psalms Research

As noted in Chapter 1 above, there are generally 3 methodological approaches by which various scholars have entered

into the analysis of the texts of Psalter.<sup>37</sup> Each of the systems stresses a different research strategy. The first seeks to understand the text in light of its historical setting, the second in reference to its function within the ancient Israelite worship system, and the third in its literary context. Each of these systems has its strengths and weaknesses, the major advantages and disadvantages being presented below.<sup>38</sup> These lists are not intended to be exhaustive but rather to highlight the more salient points.

### Assessment of the Historical-Critical Method

#### Strengths

The historical-critical method of psalms interpretation:

1. Pushes the analysis of a text back to the original stage of biblical inspiration of that text;

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<sup>37</sup>This discussion does not concern itself with the methodology of higher criticism such as those approaches that focus on source-critical issues or even on the text-transmission process itself.

<sup>38</sup>The following presentation of the strengths and weaknesses of the literary approach is restricted solely to an assessment of the methodology used within this dissertation. Thus, this analysis does not take into consideration the profitability or lack thereof of the use of other literary methods such as structural criticism or rhetorical criticism.

2. Provides a sense of historical validation to the contents of the text--a validation that ideally is corroborated by historical or archaeological evidence;
3. Offers insight into the forces that shaped the feelings and actions expressed within the text;
4. Gives support to (and gains support from) the superscriptions to the various psalms; and
5. Seeks to understand the psalm in the context of the original author and the original audience.

#### Weaknesses

1. Accurate determination of the historical context of many psalms is difficult at best, if not impossible. Current attempts to recreate the original context of a given psalm fail to guarantee that all relevant data are taken into consideration. General historical contexts may be reconstructed, but the specific details of a given event or of the emotional reactions (apart from those expressed in the text) of the participants in that event still prove to be elusive. Without all of the relevant data, the discovery of, for example, the causes and effects of certain actions within a specific battle is less than certain.

2. Many psalms are devoid of context-informing superscriptions<sup>39</sup> or are headed by superscriptions that offer little or no insight into the historical background of a text.<sup>40</sup> Analysis of the historical context of these various psalms, therefore, may be on less than stable ground, particularly if the text of the psalm itself does not provide adequate clues regarding its origins.

3. This approach appears to weaken the doctrine of the perspicuity of Scripture. The historical-critical method implies that those who do not have access to all of the relevant historical data are unable to gain a clear understanding of the meaning of a text.

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<sup>39</sup>Many scholars debate the meaning, function, and significant of the superscriptions to the psalms. Peter C. Craigie, *Psalms 1-50*, Word Biblical Commentary 19, ed. David A. Hubbard and Glen W. Barker (Aylesbury, UK: Word [UK], 1986), 31-35; Hans-Joachim Kraus, *Psalms 1-59: A Commentary*, trans. Hilton C. Oswald (Minneapolis: Augsburg Publishing House, 1988), 21-32; John F. A. Sawyer, "An Analysis of the Context and Meaning of the Psalm-Headings," in *Transactions: Volume XXII: Years 1967 to 1968*, ed. William McKane, (Glasgow: Glasgow University Oriental Society, 1970), 26-38; Bruce K. Waltke, "Superscripts, Postscripts, or Both," *Journal of Biblical Literature* 110 (1991): 583-96.

<sup>40</sup>Superscriptions such as those that head Psalms 108-110 merely suggest a general historical time frame by indicating a Davidic authorship. They do not, however, disclose at what stage in David's career--as a shepherd, as a fugitive, as a newly crowned king, as a king at the peak of his power, or as a king whose power has waned--he is to have written those psalms. The impact the historical context on a given psalm would be significantly different if the psalms were written at different times in David's life.

4. Those who use the historical-critical method must address the issue of the inspiration not only of the texts but also of the historical events themselves.

5. This method potentially locks the application of a given meaning of a given psalm into a specific set of historical circumstances, thereby lessening the potential for that psalm to be able to speak to a modern audience.

### Assessment of the Functional-Critical Method

#### Strengths

The functional-critical method of psalms analysis, better known as form criticism or genre criticism:

1. Helps the exegete to understand the literary formulas that underlie the various types of psalmic literature;
2. Accords with the position that the psalms were designed to meet the needs of the religious community<sup>41</sup> as it seeks to explain the meaning of the psalms in the context in which they presumably, were used;

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<sup>41</sup>Mowinckel contends that "[p]salm poetry as such has sprung from the temple cult. Even the psalms transmitted to us, perhaps more than 140 of the 150 of the Psalter, have not only been used as cult-psalms, but have also been composed for that purpose." Sigmund Mowinckel, "Psalms and Wisdom," in Wisdom in Harold Henry Rowley, eds. M. Noth and D. Winton Thomas, Supplements to Vetus Testamentum 3, ed. G. W. Anderson and others (Leiden: E. J. Brill, 1969), 205.

3. Allows the interpretation of the various psalms to be understood as being timeless and not bound in meaning to an irreproducible moment in time; and

4. Displays findings regarding the psalms that shows them to have a place in the worship setting of Israel that is parallel to known worship practices of other ancient societies and thereby strengthens the confidence level of biblical exegetes regarding their interpretation of the meaning and function of a given psalm.<sup>42</sup>

#### Weaknesses

1. Form criticism or genre criticism falters significantly, since there is at present a lack of demonstrable proof that the various psalms were used according to the functions ascribed to them by those who adhere to this approach.<sup>43</sup>

2. The critics who use this method often overlook the superscript data attached to the specific psalms by ancient

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<sup>42</sup>Gerstenberger, Psalms: Part 1 with and Introduction to Cultic Poetry, 6-7.

<sup>43</sup>The failure of form criticism or genre criticism to provide demonstrable proof that ancient Israelites used a given psalm in a specific way within the cultus does not necessarily render illegitimate the psalmic structures that form critics or genre critics have identified.

editors or compilers who thereby expressed their understanding of the origins, meaning, or use of the superscripted psalms.

3. This approach limits a given psalm's application to a specific religious function that may not necessarily have an identifiable functional parallel in current worship practices. The psalm, therefore, would have no applicability to the modern reader.

4. In its push to classify the genre of given psalms, the form-critical method at times fails to account for subtle content differences that may exist between 2 psalms which have been classified as belonging to the same genre.<sup>44</sup>

5. There is a general lack of agreement as to what defines a functional category and as to which psalm fits into which category.<sup>45</sup>

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<sup>44</sup> Greenwood cautions against the separation between genre and content when he writes that "it is arguable that, as a general rule, content was more important for the sacred writers themselves than form." David Greenwood, "Rhetorical Criticism and Formgeschichte: Some Methodological Considerations," *Journal of Biblical Literature* 89 (1970): 419.

<sup>45</sup> Compare, for example, Gerstenberger, Psalms: Part 1 with an Introduction to Cultic Poetry, 9-21; Hermann Gunkel, Einleitung in die Psalmen: die Gattungen der religiösen Lyrik Israels, 2d ed. (Göttingen: Vandenhoeck & Ruprecht, 1966); Mowinckel, "Psalms and Wisdom," 205-24; and Claus Westermann, Praise and Lament in the Psalms, trans. Keith R. Crim and Richard N. Soulen (Atlanta: John Knox, 1981).

As form critics and others continue to apply their expertise to the analysis of the various psalms of the Psalter, quite probably, additional findings will be forthcoming that either will be able to account for the differences in the



6. The form critics," according to Greenwood, "have tended to lose sight of the forest by concentrating on the individual trees: by dealing exhaustively with individual pericopes. . . and, in general, small blocks of material, they have sometimes neglected to regard biblical books as individual entities."<sup>46</sup>

### Assessment of the Literary Method

#### Strengths

The literary method used in this dissertation:

1. Understands the 150 psalms of the Psalter to be a literary unit that forms a literary context within which the individual psalms are to be interpreted (as is the case with the various chapters of the other books of the Scripture);
2. Recognizes as significant the canonical texts of the various psalms;
3. Accounts for the editorial process and for the arrangement of the psalms; and
4. Removes a given psalm from a time-bound historical context and places it in a literary context, thereby allowing later readers of Scripture to be able to apply (more easily than

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identification of functional categories or will reveal that this approach to the analysis of the Psalter is tenuous.

<sup>46</sup>Greenwood, "Rhetorical Criticism and Formgeschichte: Some Methodological Considerations," 418.

otherwise would be the case) the truths contained within that psalm.

### Weaknesses

1. An improper application of this literary method may downplay the intent of the original author of a given psalm in favor of the sense conveyed by a later editor or compiler. The exegete may mistakenly assume that later emendations to a text negate the meaning of the original text, thereby potentially suggesting that either the original document or the later text (even the canonical one) is not fully inspired or contains erroneous materials.

2. This literary method requires that the doctrine of inspiration be made to encompass not only the known author of the various psalms of the Psalter, but also the unknown editor(s) or compiler(s) of those psalms.<sup>47</sup>

3. The literary approach to psalms analysis, moreover, does not emphasize either the historical context of a psalm or the functional use of that psalm in the history of Israel.

4. Identifying the context that the entire Psalter brings to an individual psalm is difficult. Not all who adhere to the view that the Psalter is a unified literary body hold to the

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<sup>47</sup>The authorship of many of the psalms themselves is unknown. This argument against the literary method, therefore, is not very convincing.

same understanding regarding the thematic cord that binds the 150 psalms together.<sup>48</sup>

### General Evaluation of Research Methodologies

Each of the 3 methods of psalm research has its proponents. By virtue of the nature of these approaches, the adoption of any one research method tends to diminish the importance of the other 2 approaches.

This dissertation does not claim to have demonstrated conclusively that the literary approach is preferable to either the historical-critical approach or the form-critical approach. This dissertation, however, has shown that a literary understanding of the text is a valid approach to the study of the Psalter. That approach is one that accounts for the utilization of the lexemes and the themes of the individual psalms of the Psalms 107-118 corpus as a means by which those 12 psalms are linked together into a unified whole within the canonical text.

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<sup>48</sup>Compare, for example, the views of Brennan, Brueggemann, Mays, McCann, and Wilson. Brennan, "Some Hidden Harmonies in the Fifth Book of Psalms," 126-58; Brueggemann, "Bounded by Obedience and Praise: The Psalms as Canon," 63-92; James Luther Mays, "The Question of Context in Psalm Interpretation," in The Shape and Shaping of the Psalter, ed. J. Clinton McCann, Journal for the Study of the Old Testament Supplement Series, no. 159 (Sheffield: JSOT, 1993), 14-20; J. Clinton McCann, Jr., "Books I-III and the Editorial Purpose of the Hebrew Psalter," in The Shape and Shaping of the Psalter, 93-107; Wilson, The Editing of the Hebrews Psalter, 139-228.

## APPENDIX A

### FREQUENCY OF POTENTIALLY SIGNIFICANT LEXEMES FOUND IN PSALMS 107-118

The following charts present lexemes that (1) occur a minimum of 10 times in the Pss 107-118 corpus and comprise 15% or more of all cases in the Psalter (i.e., more than 2 times greater than is expected for a corpus of this size) or (2) occur 3-9 times in the Psalms 107-118 corpus and comprise at least 25% (i.e., more than 3 times greater than is expected) of all cases in the Psalter:

#### Lexemes Occurring 10 or More Times within the Corpus and Totaling 15% or More of All Occurrences within the Psalter

	<u>Lexeme</u>	<u>Translation</u>	<u>Frequency</u>	<u>Percent</u>
1.	יהד	To thank	13/67	19
2.	בית <sup>1</sup>	House	10/54	19
3.	היה	To be	18/104	17
4.	ברך	To bless	13/76	17
5.	הלל	To praise	14/94	15

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<sup>1</sup>This lexeme occurs only 9 times in the corpus of the Masoretic Text, i.e., 17% of the 53 total examples of בית in the Psalter. The preferred reading of Ps 115:9 adds בית prior to ישראל, thus bringing the frequency total of בית to 10, and thereby making the lexeme eligible for inclusion in this chart of potentially significant lexemes.

Lexemes Occurring 3-9 Times within the Corpus  
and Totalling 25% or More of All Occurrences  
within the Psalter

	<u>Lexeme</u>	<u>Translation</u>	<u>Frequency</u>	<u>Percent</u>
1.	מול	To cut off	3/3	100
2.	מצוקה	Distress	4/5	80
3.	שטן	Accuser	4/6	67
4.	נוע	To shake, waver	4/8	50
5.	חנון	Gracious	3/6	50
6.	נדיב	Prince	3/7	43
7.	רעב	Hungry	3/8	38
8.	אהרן	Aaron	3/9	33
9.	סבב	To turn about, surround	7/24	29
10.	אביון	Affliction	6/23	26
11.	מעט	Few, to be little	3/12	25

APPENDIX B  
PSALMS 107-118: LEXEME FREQUENCY TABLES

Based on the Masoretic text of Psalms 107-118, the following charts identify three specific items:

1. The text of each verse of the Psalms 107-118 corpus;
2. The root lexeme (termed "search lexeme") of each significant discrete lexeme within each verse; and
3. The verse location(s) within the corpus in which each significant discrete lexeme occurs.

## Psalms 107

PSALM 107:1a

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
לִירָן	יָרָן	1, 8, 15, 21, 22, 31	4	30	∅	1	∅	∅	∅	∅	17	∅	1, 19, 21, 28, 29
לִירָן	יָרָן	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1(2x), 2, 4, 10	1(2x), 7	1(3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11(2x), 12, 13, 14, 15, 16, 17, 18(2x)	1, 4(2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19(2x)	1, 2 (2x)	1, 4, 5(2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16(2x), 17, 18, 19, 20, 23, 24, 25(2x), 26(2x), 27, 29
כִּי-	∅												
לִירָן	לִירָן	1, 9	∅	5, 21	∅	10	5	∅	∅	∅	∅	∅	1, 8, 9, 29

## PSALM 107:1b

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
כִּי	∅												
לְשׁוֹנָם	שׁוֹלֵם	1	∅	∅	4	5, 8, 9	6(2x)	2	∅	18	∅	2	1, 2, 3, 4, 29
תַּקְוָה:	תַּסֵּב	1, 8, 15, 21, 31, 43	5	12, 16, 21, 26	∅	∅	∅	∅	∅	1	∅	2	1, 2, 3, 4, 29



## PSALM 107:2a

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
יאמר	אמר	2, 11, 25	∅	∅	∅	∅	∅	∅	∅	2	11	∅	2, 3, 4
נאלי	נאל	2 (2x)	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
ליתור	יתור	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5 (2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16 (2x), 17, 18, 19, 20, 23, 24, 25 (2x), 26 (2x), 27, 29

PSALM 107:2b

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
ᠠᠭᠤᠨ	᠅												
ᠳᠠᠭᠤ	ᠳᠠᠭ (2x)		᠅	᠅	᠅	᠅	᠅	᠅	᠅	᠅	᠅	᠅	᠅
-ᠠᠨᠳ	ᠠ	2	᠅	27	᠅	7	᠅	᠅	᠅	4, 7	᠅	᠅	᠅
:ᠠᠨᠳ	ᠠᠨᠳ	2, 6, 13, 19, 28	13, 14	᠅	᠅	᠅	8	᠅	᠅	᠅	3 (2x)	᠅	5

PSALM 107:3

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
ᠤᠨᠠᠨᠠᠨᠠᠨᠠ	ᠠᠨᠠ	3, 34, 35	6	15	6	᠅	2	6	7	15, 16	9	᠅	᠅
ᠳᠠᠭᠤ	ᠳᠠᠭ	3	᠅	᠅	᠅	᠅	᠅	᠅	᠅	᠅	᠅	᠅	᠅
ᠤᠨᠠᠨᠠᠨᠠᠨᠠ	ᠠᠨᠠ	3	᠅	᠅	᠅	᠅	᠅	3	᠅	᠅	᠅	᠅	᠅
ᠤᠨᠠᠨᠠᠨᠠᠨᠠ	ᠠᠨᠠ	3	᠅	᠅	᠅	᠅	᠅	᠅	᠅	᠅	᠅	᠅	᠅
ᠤᠨᠠᠨᠠᠨᠠᠨᠠ	ᠠᠨᠠ	3	᠅	᠅	᠅	᠅	᠅	᠅	᠅	᠅	᠅	᠅	᠅
:ᠤᠨᠠᠨᠠ	ᠠᠨᠠ	3, 23	᠅	᠅	᠅	᠅	᠅	᠅	3, 5	᠅	᠅	᠅	᠅

PSALM 107:4

[illegible]

[illegible]

PSALM 107:6

[illegible]

PSALM 107:7

[illegible]

## PSALM 107:8a

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
יִרְיָ	יִרְיָ	1, 8, 15, 21, 22, 31	4	30	∅	1	∅	∅	∅	∅	17	∅	1, 19, 21, 28, 29
לִירְיָה	יִרְיָה	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5 (2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16 (2x), 17, 18, 19, 20, 23, 24, 25 (2x), 26 (2x), 27, 29
חֲסִדֶּיךָ	חֲסִדֶּיךָ	1, 8, 15, 21, 31, 43	5	12, 16, 21, 26	∅	∅	∅	∅	∅	1	∅	2	1, 2, 3, 4, 29





PSALM 107:10

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
יָשַׁב	יֹשֵׁב	10, 34, 36	∅	∅	1	∅	∅	5, 8, 9	∅	∅	∅	∅	∅
חָשַׁךְ	חָשַׁךְ	10, 14	∅	∅	∅	∅	4	∅	∅	∅	∅	∅	∅
וַצַּלְמוֹתָם	צַלְמוֹת	10, 14	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
אֶסְרִי	אֶסְרִי	10	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
עָנִי	עָנִי	10, 17, 41	∅	16, 22	∅	∅	∅	∅	∅	∅	10	∅	∅
וּבְרָלָהּ:	בְּרָלָהּ	10, 16	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅

PSALM 107:11a

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
כִּי-	∅												
חֲמֹרָיו	חֲמֹרָה	11	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
אֲמֹרֵי-	אֲמֹר	2, 11, 25	∅	∅	∅	∅	∅	∅	∅	2	11	∅	2, 3, 4
אֵל	אֱלֹהִים	11	2, 6, 8, 12 (2x), 14	1, 26	∅	∅	∅	5	7	2, 3	5	∅	27, 28 (2x)

PSALM 107:11b

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
וַיַּעֲבֹד	עַבַּד	11	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
עַל־יָדָיו	עַל־יָדָיו	11	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
וַיִּשְׁׁמְרוּ	נָאֵץ	11	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅

PSALM 107:12

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
וַיִּכְנַע	כָּנַע	12	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
וַיִּשְׁׁמְרוּ	עַמַּל	12	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
לִבָּם	לֵב	12	2	22	∅	∅	7, 8	∅	∅	∅	∅	∅	∅
וַיִּשְׁׁמְרוּ	כַּשָּׁל	12	∅	24	∅	∅	∅	∅	∅	∅	∅	∅	∅
וַיִּשְׁׁמְרוּ	אֵץ	12	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
עַל־יָדָיו	עַרָּךְ	12	13	26	∅	∅	∅	∅	∅	9, 10, 11	∅	∅	7, 13



PSALM 107:13b

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
ᱢᱟᱱᱟᱲᱟᱢᱟᱞᱟ	ᱢᱟᱱᱟᱲ	6, 13, 19, 28	∅	∅		∅	∅	∅	∅	∅	∅	∅	∅
ᱢᱟᱱᱟᱲᱟ	ᱢᱟ	13, 19	7, 13	26, 31	∅	∅	∅	∅	∅	∅	6, 13	∅	14, 15, 21, 25

PSALM 107:14

[illegible]

## PSALM 107:15a

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
יָרָה	יָרָה	1, 8, 15, 21, 22, 31	4	30	∅	1	∅	∅	∅	∅	17	∅	1, 19, 21, 28, 29
לִירְרָה	יָרָה	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5 (2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16 (2x), 17, 18, 19, 20, 23, 24, 25 (2x), 26 (2x), 27, 29
חֲסָרָה	חֲסָרָה	1, 8, 15, 21, 31, 43	5	12, 16, 21, 26	∅	∅	∅	∅	∅	1	∅	2	1, 2, 3, 4, 29

PSALM 107:15b

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
הַזֶּה הַזֶּה	פֶּלֶא	8, 15, 21, 24, 31	∅	∅	∅	4	∅	∅	∅	∅	∅	∅	23
הַזֶּה	בֵּן	8, 15, 21, 31	∅	9, 10	∅	∅	∅	9	4, 6	14, 16	16	∅	∅
אֶתֶּם:	אֶתֶּם	8, 15, 21, 31	13	∅	∅	∅	∅	∅	4, 6	11	∅	∅	6, 8

PSALM 107:16

[illegible]

PSALM 107:17

[illegible]

## PSALM 107:18

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
<b>כָּל־</b>	<b>כל</b>	18, 27, 42	6	11	∅	1, 2, 7, 10	∅	4	∅	3, 8, 17	11, 12, 14, 18	1 (2x)	10
<b>אֶכֶל</b>	<b>אכל</b>	18	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
<b>חָתַעַב</b>	<b>חעב</b>	18	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
<b>נִפְשָׁם</b>	<b>נפש</b>	5, 9 (2x), 18, 26	∅	20, 31	∅	∅	∅	∅	∅	∅	4, 7, 8	∅	∅
<b>וַיִּזְעַר</b>	<b>זעע</b>	18	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
<b>עָרַ</b>	<b>∅</b>												
<b>שָׁעָרִי</b>	<b>שער</b>	18	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	19, 20
<b>בָּרוּךְ:</b>	<b>בורח</b>	18	∅	16	∅	∅	∅	∅	∅	17	3, 8, 15	∅	17, 18



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PSALM 107:19a

[illegible]

PSALM 107:19b

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
მკაბეკეკეკე	კეკე	6, 13, 19, 28	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
მეკეკე	ეე	13, 19	7, 13	26, 31	∅	∅	∅	∅	∅	∅	6, 13	∅	14, 15, 21, 25

PSALM 107:20

[illegible]

## PSALM 107:21a

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
יִלְרָן	יִרָה	1, 8, 15, 21, 22, 31	4	30	∅	1	∅	∅	∅	∅	17	∅	1, 19, 21, 28, 29
לִירְנָה	יִרְנָה	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5 (2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16 (2x), 17, 18, 19, 20, 23, 24, 25 (2x), 26 (2x), 27, 29
חֲסִיָּו	חֲסִיָּר	1, 8, 15, 21, 31, 43	5	12, 16, 21, 26	∅	∅	∅	∅	∅	1	∅	2	1, 2, 3, 4, 29

PSALM 107:21b

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
זִנְפוֹאֲזִיָּר	פלא	8, 15, 21, 24, 31	∅	∅	∅	4	∅	∅	∅	∅	∅	∅	23
לִכְרִי	כר	8, 15, 21, 31	∅	9, 10	∅	∅	9	4, 6	14, 16	16	∅	∅	∅
אָרִם:	ארם	8, 15, 21, 31	13	∅	∅	∅	∅	∅	4, 6	11	∅	6, 8	

PSALM 107:22

[illegible]

[illegible]

PSALM 107:24

[illegible]

PSALM 107:25

[illegible]

PSALM 107:26a

[illegible]

PSALM 107:26b

[illegible]

PSALM 107:27

[illegible]



PSALM 107:28

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
הַמִּצְוָה	מצע	6, 28	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
לֹא-	∅												
וְהָיָה	וְהָיָה	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 5 (2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16 (2x), 17, 18, 19, 20, 23, 24, 25 (2x), 26 (2x), 27, 29	1, 4, 5 (2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16 (2x), 17, 18, 19, 20, 23, 24, 25 (2x), 26 (2x), 27, 29
בְּמִצְוָה	מצ	2, 6, 13, 19, 28	13, 14	∅	∅	8	∅	∅	∅	3 (2x)	∅	5	
לְהַצְטִיחַ	∅												
וְהָיָה	הַמִּצְוָה	6, 13, 19, 28	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
לְהַצְטִיחַ:	ימצא	14, 28	12	7	∅	∅	∅	1	∅	∅	∅	∅	∅

PSALM 107:29

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
קָוָם	קָוָם	29	∅	28	∅	∅	∅	7	∅	∅	∅	∅	∅
סַעֲרָה	סַעֲרָה	25, 29	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
רָצָה	רָצָה	29	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
שָׁלוֹם	שָׁלוֹם	29	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
יָצָא	יָצָא	25, 29	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅

PSALM 107:30

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
יָצָא	יָצָא	30, 42	∅	28	∅	∅	∅	9	∅	∅	∅	∅	24
יָצָא	יָצָא	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
יָצָא	יָצָא	30	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
יָצָא	יָצָא	30	11	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
יָצָא	יָצָא	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
יָצָא	יָצָא	30	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
יָצָא	יָצָא	30	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
יָצָא	יָצָא	30	∅	17	∅	2	1	∅	∅	3	∅	∅	∅

## PSALM 107:31a

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
יָדָהּ	יָדָהּ	1, 8, 15, 21, 22, 31	4	30	∅	1	∅	∅	∅	∅	17	∅	1, 19, 21, 28, 29
לִיהוָה	יָדָהּ	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5 (2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16 (2x), 17, 18, 19, 20, 23, 24, 25 (2x), 26 (2x), 27, 29
חֲסָדָיו	חֲסָדָיו	1, 8, 15, 21, 31, 43	5	12, 16, 21, 26	∅	∅	∅	∅	∅	1	∅	2	1, 2, 3, 4, 29

PSALM 107:31b

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
וְנִפְלְאוּתוֹ	פלא	8, 15, 21, 24, 31	∅	∅	∅	4	∅	∅	∅	∅	∅	∅	23
לִבִּי	בן	8, 15, 21, 31	∅	9, 10	∅	∅	∅	9	4, 6	14, 16	16	∅	∅
אֲדָם:	אדם	8, 15, 21, 31	13	∅	∅	∅	∅	∅	∅	4, 6	11	∅	6, 8

PSALM 107:32

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
וַיִּרְמָמוּהוּ	רום	25, 32	6	∅	7	∅	9	4, 7	∅	∅	∅	∅	16, 28
פִּקְדוֹנָיִם	קהל	32	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
עַם	עם	32	4	∅	3	6, 9	∅	8	1	∅	14, 18	∅	∅
וַיַּמְשִׁיכֵם	מושב	4, 7, 32, 36	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
וַיִּקְרָא	זקן	32	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
וַיְהַלֵּלְוָהֶם:	הלל	32	∅	30	∅	1	1	1 (3x), 3, 9	∅	17, 18	19	1, 2	∅

PSALM 107:33

[illegible]

PSALM 107:34

[illegible]

PSALM 107:35

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
וְעַתָּה	וְעַתָּה	33, 35, 41	∅	5	∅	∅	∅	∅	∅	∅	∅	∅	∅
וְהָיָה	וְהָיָה	4, 33, 35	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
וְהָיָה	וְהָיָה	35	∅	∅	∅	∅	∅	∅	8	∅	∅	∅	∅
וְהָיָה	וְהָיָה	23, 33, 35 (2x)	∅	18	∅	∅	∅	∅	8 (2x)	∅	∅	∅	∅
וְהָיָה	וְהָיָה	3, 34, 35	6	15	6	∅	2	6	7	15, 16	9	∅	∅
וְהָיָה	וְהָיָה	35	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
וְהָיָה	וְהָיָה	33, 35	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
וְהָיָה	וְהָיָה	23, 33, 35 (2x)	∅	18	∅	∅	∅	∅	8 (2x)	∅	∅	∅	∅

PSALM 107:36a

[illegible]

PSALM 107:36b

[illegible]

PSALM 107:37

[illegible]

PSALM 107:38

[illegible]

PSALM 107:39

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
הענין		38, 39	∅	8	∅	∅	∅	∅	∅	∅	∅	∅	∅
הענין		39	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
הענין		39	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
הענין		26, 34, 39	∅	5	∅	∅	7	∅	∅	∅	∅	∅	∅
הענין		39	∅	∅	∅	∅	∅	∅	∅	3	∅	∅	∅



PSALM 107:40

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
שִׁפְרָה	שִׁפְרָה	40	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
בִּזְיוֹן	בִּזְיוֹן	40	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
עֲלֵה	∅												
נִדְרִים	נִדְרִים	40	∅	∅	∅	∅	∅	8 (2x)	∅	∅	∅	∅	9
וְיִתְעַם	וְיִתְעַם	4, 40	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
בְּחֵרָה	בְּחֵרָה	40	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
לֹא־	∅												
וְיִתְעַם	וְיִתְעַם	4, 7 (2x), 17, 40	∅	∅	7	∅	∅	∅	∅	∅	∅	∅	∅

PSALM 107:41a

[illegible]

PSALM 107:41b

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
וַיִּשְׂם	שִׁים	33, 35, 41	∅	5	∅	∅	∅	∅	∅	∅	∅	∅	∅
וַיִּצְאֵן	צֵאן	41	∅	∅	∅	∅	∅	∅	4, 6	∅	∅	∅	∅
וַיִּשְׁפְּחוּהָ:	וַיִּשְׁפְּחוּהָ	41	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅

PSALM 107:42

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
וַיִּצְאֵן	וַיִּצְאֵן	24, 42	∅	25	∅	∅	8, 10	6	3	5	∅	∅	7
וַיִּשְׂרֹם	יִשְׂרֹם	7, 42	∅	∅	∅	1, 8	2, 4	∅	∅	∅	∅	∅	∅
וַיִּשְׁפְּחוּהָ	שִׁפְּחוּ	30, 42	∅	28	∅	∅	∅	9	∅	∅	∅	∅	24
וַיִּכְלֹ	כָל	18, 27, 42	6	11	∅	1, 2, 7, 10	∅	4	∅	3, 8, 17	11, 12, 14, 18	1(2x)	10
וַיִּצְלָה	עֲלָה	42	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
וַיִּקְצֹץ	קָצַצ	42	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
וַיִּפְּרֹחַ:	פָּרַח	42	∅	2(2x), 30	∅	∅	∅	∅	∅	5	∅	∅	∅



## PSALM 107:43b

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
וְהַפְּזֵנוּ	כִּין	43	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
חֲסֵרִי	חֲסֵר	1, 8, 15, 21, 31, 43	5	12, 16, 21, 26	∅	∅	∅	∅	∅	1	∅	2	1, 2, 3, 4, 29
וְהִנֵּה	וְהִנֵּה	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5 (2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16 (2x), 17, 18, 19, 20, 23, 24, 25 (2x), 26 (2x), 27, 29

## Psalms 108

PSALM 108:1

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
שִׁיר	שִׁיר	∅	1, 2	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
מוֹמָזֹר	מוֹמָזֹר	∅	1	1	1	∅	∅	∅	∅	∅	∅	∅	∅
לִדְוָה:	דוּר	∅	1	1	1	∅	∅	∅	∅	∅	∅	∅	∅

PSALM 108:2

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
נָכוֹן	כוּן	36	2	∅	∅	∅	7	∅	∅	∅	∅	∅	∅
לָכֵן	לכ	12	2	22	∅	∅	7, 8	∅	∅	∅	∅	∅	∅
אֱלֹהִים	אלהים	11	2, 6, 8, 12(2x), 14	1, 26	∅	∅	∅	5	7	2, 3	5	∅	27, 28(2x)
אֲשִׁירָה	שִׁיר	∅	1, 2	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
וְאֶמְזַמֵּר	זמר	∅	1, 2	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
אֶחֱ-	∅												
כְּבוֹדִי:	כבוד	∅	2, 6	∅	∅	∅	9	4	∅	1	∅	∅	∅



PSALM 108:4

[illegible]

## PSALM 108:5

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
כִּי-	Ø												
גִּדְלוֹ	Ø		5	Ø	Ø	2	Ø	Ø	Ø	13	Ø	Ø	Ø
גִּדְלוֹ-	Ø												
שָׁמַעְתִּי	שָׁמַע	26	5, 6	Ø	Ø	Ø	Ø	4, 6	Ø	3, 15, 16(2x)	Ø	Ø	Ø
וַיִּסַּח	וַיִּסַּח	1, 8, 15, 21, 31, 43	5	12, 16, 21, 26	Ø	Ø	Ø	Ø	Ø	1	Ø	2	1, 2, 3, 4, 29
וַיִּעַן-	Ø												
שָׁמַעְתִּי	שָׁמַע	Ø	5	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø
וַיִּסַּח:	וַיִּסַּח	Ø	5	Ø	Ø	7, 8	Ø	Ø	Ø	1	Ø	2	Ø



## PSALM 108:6

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
<b>וְהָיָה</b>	<b>וָיָה</b>	25, 32	6	∅	7	∅	9	4, 7	∅	∅	∅	∅	16, 28
<b>עָלַי</b>	∅												
<b>שָׁמַיִם</b>	<b>שָׁמַיִם</b>	26	5, 6	∅	∅	∅	∅	4, 6	∅	3, 15, 16 (2x)	∅	∅	∅
<b>אֱלֹהִים</b>	<b>אֱלֹהִים</b>	11	2, 6, 8, 12 (2x), 14	1, 26	∅	∅	∅	5	7	2, 3	5	∅	27, 28 (2x)
<b>וְעָלַי</b>	∅												
<b>כָּל־</b>	<b>כָּל</b>	18, 27, 42	6	11	∅	1, 2, 7, 10	∅	4	∅	3, 8, 17	11, 12, 14, 18	1 (2x)	10
<b>וְאֶרֶץ</b>	<b>אֶרֶץ</b>	3, 34, 35	6	15	6	∅	2	6	7	15, 16	9	∅	∅
<b>כְּבוֹדִי</b>	<b>כְּבוֹד</b>	∅	2, 6	∅	∅	∅	9	4	∅	1	∅	∅	∅

[illegible]

[illegible]

PSALM 108:9

[illegible]

[illegible]

[illegible]

[illegible]

## PSALM 108:13

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
<b>פִּצְצֹאֲתָיו׃</b>	<b>צבא</b>	∅	12	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
<b>הַכֹּדֶד-</b>	<b>יהב</b>	∅	13	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
<b>לָלוּ</b>	∅												
<b>עֲזָרְתָּ</b>	<b>עזר</b>	12	13	26	∅	∅	∅	∅	∅	9, 10, 11	∅	∅	7, 13
<b>מִצָּרָךְ</b>	<b>צרר</b>	2, 6, 13, 19, 28	13, 14	∅	∅	∅	8	∅	∅	∅	3 (2x)	∅	5
<b>וְשָׂא</b>	<b>שוא</b>	∅	13	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
<b>הַשְׁעָרָה</b>	<b>ישע</b>	13, 19	7, 13	26, 31	∅	∅	∅	∅	∅	∅	6, 13	∅	14, 15, 21, 25
<b>אָדָם׃</b>	<b>אדם</b>	8, 15, 21, 31	13	∅	∅	∅	∅	∅	∅	4, 16	11	∅	6, 8



## PSALM 108:14

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
<b>פִּאֲלֵי־אֱלֹהִים</b>	<b>אֱלֹהִים</b>	11	2, 6, 8, 12(2x), 14	1, 26	∅	∅	∅	5	7	2, 3	5	∅	27, 28(2x)
<b>נִגְלָה־נִשְׁלָה</b>	<b>נִשְׁלָה</b>	23, 37	14	16, 21, 27	∅	4, 8, 10	∅	∅	∅	3, 8, 15	∅	∅	6, 15, 16, 24
<b>חָרָל</b>	<b>חָרָל</b>	∅	14	∅	3	∅	∅	∅	∅	∅	∅	∅	15, 16
<b>וְהָאָה</b>	∅												
<b>וְכֹסֶם</b>	<b>כֹּסֶם</b>	∅	14	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
<b>נִגְלָה־נִשְׁלָה</b>	<b>נִשְׁלָה</b>	2, 6, 13, 19, 28	13, 14	∅	∅	∅	8	∅	∅	∅	∅	∅	∅

[illegible][illegible]

[illegible]

PSALM 109:3

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
וְהָיָה	דבר	20	8	2, 3, 20	∅	∅	5	∅	∅	5	10	∅	∅
שָׁמַר	שמר	∅	∅	3, 5	∅	∅	∅	∅	∅	∅	∅	∅	∅
וְהָיָה	סבר	∅	∅	3	∅	∅	∅	∅	3, 5	∅	∅	∅	10, 11 (2x), 12
וְהָיָה	לם	∅	∅	3	∅	∅	∅	∅	∅	∅	∅	∅	∅
וְהָיָה	גם	∅	∅	3	∅	∅	∅	∅	∅	∅	∅	∅	∅

PSALM 109:4

[illegible]

PSALM 109:5

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
וַיִּשְׁמַע	שָׁמַע	33, 35, 41	∅	5	∅	∅	∅	∅	∅	∅	∅	∅	∅
עָלַי	∅												
וַיִּעַר	עָרַב	26, 34, 39	∅	5	∅	∅	7	∅	∅	∅	∅	∅	∅
וַיִּתֵּן	∅												
וַיִּשְׁמַע	שָׁמַע	9	∅	5	∅	∅	∅	∅	∅	∅	∅	∅	∅
וַיִּשְׁמַע	שָׁמַע	∅	∅	3, 5	∅	∅	∅	∅	∅	∅	∅	∅	∅
וַיִּתֵּן	∅												
וַיִּשְׁמַע	שָׁמַע	∅	∅	4, 5	∅	∅	∅	∅	∅	∅	∅	∅	∅

PSALM 109:6

[illegible]

PSALM 109:7

[illegible]

PSALM 109:8

[illegible]

PSALM 109:9

[illegible]

[illegible]



[illegible]

[illegible]

## PSALM 109:13

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
יְהוָה	היה	∅	∅	7, 8, 9, 12 (2x), 13, 15, 19, 25	∅	∅	2, 6	2	2	8	∅	∅	14, 21, 22, 23
אֶחָד	אחד	∅	∅	8, 13	∅	∅	∅	∅	∅	∅	∅	∅	∅
לְהַכִּיחַ	כרת	∅	∅	13, 15	∅	∅	∅	∅	∅	∅	∅	∅	∅
פָּדָךְ	דור	∅	∅	13	∅	∅	2	∅	∅	∅	∅	∅	∅
אֶחָד	אחד	∅	∅	8, 13	∅	∅	∅	∅	∅	∅	∅	∅	∅
יָלַח	מלח	∅	∅	13, 14	∅	∅	∅	∅	∅	∅	∅	∅	∅
שָׁמַיִם:	שם	∅	∅	13, 21	∅	9	∅	1, 2, 3	∅	1	4, 13, 17	∅	10, 11, 12, 26

PSALM 109:14

[illegible]

## PSALM 109:15

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
יָדָיו	יָדָיו	∅	∅	7, 8, 9, 12(2x), 13, 15, 19, 25	∅	∅	2, 6	2	2	8	∅	∅	14, 21, 22, 23
נֶגְדִי	∅												
יָדָיו	יָדָיו	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5(2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16(2x), 17, 18, 19, 20, 23, 24, 25(2x), 26(2x), 27, 29
תַּמְיֵד	תַּמְיֵד	∅	∅	15, 19	∅	∅	∅	∅	∅	∅	∅	∅	∅
וַיִּכְרֹת	כָּרַח	∅	∅	13, 15	∅	∅	∅	∅	∅	∅	∅	∅	∅
תַּמְיֵד	אָרַץ	3, 34, 35	6	15	6	∅	2	6	7	15, 16	9	∅	∅
וַיִּכְרֹת	זָכַר	∅	∅	14, 15, 16	∅	4, 5	6	∅	∅	12	∅	∅	∅

## PSALM 109:16

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
יָעַן	יָעַן	∅	∅	16	∅	∅	∅	∅	∅	∅	∅	∅	∅
אֶשְׁרָא	∅												
לֹא	∅												
זָכַר	זָכַר	∅	∅	14, 15, 16	∅	4, 5	6	∅	∅	12	∅	∅	∅
עָשָׂה	עָשָׂה	22, 23, 24, 37	14	16, 21, 27	∅	2, 4, 6, 7, 8, 10	∅	∅	∅	3, 4, 8, 15	∅	∅	6, 15, 16, 17, 24
הָסִיר	הָסִיר	1, 8, 15, 21, 31, 43	5	12, 16, 21, 26	∅	∅	∅	∅	∅	1	∅	2	1, 2, 3, 4, 29
וַיִּקְרָא	וַיִּקְרָא	∅	∅	16	∅	∅	∅	∅	∅	∅	∅	∅	∅
אֵשׁ	אֵשׁ	∅	∅	16	∅	∅	1, 5	∅	∅	∅	∅	∅	∅
עָנִי	עָנִי	10, 17, 41	∅	16, 22	∅	∅	∅	∅	∅	∅	10	∅	∅
אֶבְרִיָּא	אֶבְרִיָּא	41	∅	16, 22, 31	∅	∅	9	7	∅	∅	∅	∅	∅
וַיִּקְרָא	וַיִּקְרָא	∅	∅	16	∅	∅	∅	∅	∅	∅	∅	∅	∅
לָכֵן	לָכֵן	∅	∅	16	∅	1	∅	∅	∅	∅	∅	∅	∅
לְמוֹתָהֶם	לְמוֹתָהֶם	18	∅	16	∅	∅	∅	∅	∅	17	3, 8, 15	∅	17, 18



[illegible]



## PSALM 109:19

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
חֲזִיר־	חִירָה	∅	∅	7, 8, 9, 12(2x), 13, 15, 19, 25	∅	∅	2, 6	2	2	8	∅	∅	14, 21, 22, 23
לֵלִי	∅												
כְּבֹנָר	כֹּנַר	∅	∅	19	∅	∅	∅	∅	∅	∅	∅	∅	∅
יַעֲשֶׂה	עֲשָׂה	∅	∅	19, 29	∅	∅	∅	∅	∅	∅	∅	∅	∅
אֶלְעֹזָה	מֹזַח	∅	∅	19	∅	∅	∅	∅	∅	∅	∅	∅	∅
חֲמִיר	חֲמִיר	∅	∅	15, 19	∅	∅	∅	∅	∅	∅	∅	∅	∅
יִחְגֹּרֶה:	חֹגַר	∅	∅	19	∅	∅	∅	∅	∅	∅	∅	∅	∅
נִפְשִׁי:	נִפְשָׁא	5, 9(2x), 18, 26	∅	20, 31	∅	∅	∅	∅	∅	∅	4, 7, 8	∅	∅

## PSALM 109:20a

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
מִי	מִי	∅	∅	20, 27	∅	∅	∅	∅	∅	∅	∅	∅	23
כַּעֲלֹךְ	כַּעֲלֹךְ	∅	∅	20	∅	∅	∅	∅	∅	∅	∅	∅	∅
שָׁמַיִךְ	שָׁמַיִךְ	∅	∅	4, 6, 20, 29	∅	∅	∅	∅	∅	∅	∅	∅	∅
מִי	∅												
יְהוָה	יְהוָה	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5 (2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16 (2x), 17, 18, 19, 20, 23, 24, 25 (2x), 26 (2x), 27, 29

PSALM 109:20b

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
וְהִלָּכְרִים	דָּבַר	20	8	2, 3, 20	∅	∅	5	∅	∅	5	10	∅	∅
לָעַ	רַע	∅	∅	20	∅	∅	∅	∅	∅	∅	∅	∅	∅
עַל-	∅												
נִפְשִׁי:	נִפְשׁ	5, 9 (2x) , 18, 26	∅	20, 31	∅	∅	∅	∅	∅	∅	4, 7 , 8	∅	∅

## PSALM 109:21a

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
וְאֵלֶיךָ	וְאֵלֶיךָ	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	Ø	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5 (2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16 (2x), 17, 18, 19, 20, 23, 24, 25 (2x), 26 (2x), 27, 29
וְאֵלֶיךָ	וְאֵלֶיךָ	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø
וְאֵלֶיךָ	וְאֵלֶיךָ	Ø	Ø	21	1, 5	Ø	Ø	Ø	7	Ø	Ø	Ø	Ø
וְאֵלֶיךָ	וְאֵלֶיךָ	22, 23, 24, 37	14	16, 21, 27	Ø	2, 4, 6, 7, 8, 10	Ø	Ø	Ø	3, 4, 8, 15	Ø	Ø	6, 15, 16, 17, 24
וְאֵלֶיךָ	וְאֵלֶיךָ	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø
וְאֵלֶיךָ	וְאֵלֶיךָ	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø
וְאֵלֶיךָ	וְאֵלֶיךָ	Ø	Ø	13, 21	Ø	9	Ø	1, 2, 3	Ø	1	4, 13, 17	Ø	10, 11, 12, 26

PSALM 109:21b

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
כִּי-	Ø												
טוֹב	טוֹב	1	Ø	21	Ø	10	5	Ø	Ø	Ø	Ø	Ø	1, 8, 9, 29
חֲסֹדֶךָ	חֲסֹד	1, 8, 15, 21, 31, 43	5	12, 16, 21, 26	Ø	Ø	Ø	Ø	Ø	1	Ø	2	1, 2, 3, 4, 29
הַצִּילֵנִי:	נָצַל	6	Ø	21	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø

PSALM 109:22

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
כִּי-	Ø												
עֲנֵי	עֲנֵי	10, 17, 41	Ø	16, 22	Ø	Ø	Ø	Ø	Ø	Ø	10	Ø	Ø
וְאֶבְרִיךְ	אֶבְרִיךְ	41	Ø	16, 22, 31	Ø	Ø	9	7	Ø	Ø	Ø	Ø	Ø
אֶלְכִּי	Ø												
וְלֹאֵכִי	לֹא	12	2	22	Ø	Ø	7, 8	Ø	Ø	Ø	Ø	Ø	Ø
חָלָל	חָלָל	Ø	Ø	22	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø
בְּקִרְבִּי:	קִרַּב	Ø	Ø	18, 22	2	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø

PSALM 109:23

[illegible]

PSALM 109:24

[illegible]

## PSALM 109:25

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
וְאֵנִי	Ø												
וְיָדִי	דָּ		Ø	7, 8, 9, 12 (2x), 13, 15, 19, 25	Ø	Ø	2, 6	2	2	8	Ø	Ø	14, 21, 22, 23
וְרַגְלִי	Ø		Ø	25	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø
לִּי	Ø												
וְאֵינִי	דָּ	24, 42	Ø	25	Ø	Ø	8, 10	6	3	5	Ø	Ø	7
וְיָעֶזְרֵן	נָע	27	Ø	10 (2x), 25	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø
וְאֵלֶּם:	דָּ		9	25	6, 7	Ø	Ø	Ø	Ø	Ø	Ø	Ø	22

## PSALM 109:26

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
גִּזְרֵי	עֵזָר	12	13	26	∅	∅	∅	∅	∅	9, 10, 11	∅	∅	7, 13
יְהוָה	יְהוָה	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5(2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16(2x), 17, 18, 19, 20, 23, 24, 25(2x), 26(2x), 27, 29
אֱלֹהֵי	אֱלֹהִים	11	2, 6, 8, 12 (2x), 14	1, 26	∅	∅	∅	5	7	2, 3	5	∅	27, 28(2x)
הוֹשִׁיעֵנִי	יִשַׁע	13, 19	7, 13	26, 31	∅	∅	∅	∅	∅	∅	6, 13	∅	14, 15, 21, 25
כְּחִסְדֶּךָ:	חֶסֶד	1, 8, 15, 21, 31, 43	5	12, 16, 21, 26	∅	∅	∅	∅	∅	1	∅	2	1, 2, 3, 4, 29



## PSALM 109:27

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
וַיִּדְעֵנּוּ	וַיִּדְעֵנּוּ	∅	∅	27	∅	∅	∅	∅	∅	∅	∅	∅	∅
כִּי־	∅												
וַיִּרְאֵהוּ	וַיִּרְאֵהוּ	2	∅	27	∅	7	∅	∅	4,7	∅	∅	∅	∅
וְאֵת	וְאֵת	∅	∅	20, 27	∅	∅	∅	∅	∅	∅	∅	∅	20, 23, 24
אֶתְּךָ	∅												
וַיִּתְּנָהּ	וַיִּתְּנָהּ	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x)	1, 2 (2x)	1, 4, 5 (2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16 (2x), 17, 18, 19, 20, 23, 24, 25 (2x), 26 (2x), 27, 29
עָשָׂה:	עָשָׂה	22, 23, 24, 37	14	16, 21, 27	∅	2, 4, 6, 7, 8, 10	∅	∅	∅	3, 4, 8, 15	∅	∅	6, 15, 16, 17, 24

## PSALM 109:28

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
יְקַלֵּל-	קלל	∅	∅	28	∅	∅	∅	∅	∅	∅	∅	∅	∅
תִּקְוָה	∅												
וְאַתָּה	∅												
תִּזְכְּרֶנּוּ	ברר	38	∅	24, 28	∅	∅	2	2	∅	12(3x), 13, 15, 18	∅	∅	26(2x)
קָמוּ	קום	29	∅	28	∅	∅	∅	7	∅	∅	∅	∅	∅
וַיִּבְשֹׁ	בש	∅	∅	28	∅	∅	∅	∅	∅	∅	∅	∅	∅
וַיַּעֲבֹרָהּ	עבר	∅	∅	28	∅	∅	∅	1	∅	∅	16(2x)	∅	∅
וַיִּשָּׂא:	שמו	30, 42	∅	28	∅	∅	∅	9	∅	∅	∅	∅	24



## PSALM 109:30a

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
אֲדָרָה	דָּרָה	1, 8, 15, 21, 22, 31	4	30	∅	1	∅	∅	∅	∅	17	∅	1, 19, 21, 28, 29
יְהוָה	יְהוָה	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 4 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5(2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16(2x), 17, 18, 19, 20, 23, 24, 25(2x), 26(2x), 27, 29
מִיָּד	מִיָּד	38	∅	30	∅	∅	1	∅	∅	∅	10	∅	∅
כָּמִי	כָּמִי	42	∅	2 (2x), 30	∅	∅	∅	∅	∅	5	∅	∅	∅

PSALM 109:30b

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
וְהָיָה	וְהָיָה	∅	∅	30	∅	∅	∅	∅	∅	∅	19	∅	∅
וְהָיָה	וְהָיָה	23	∅	30	∅	∅	∅	∅	∅	∅	∅	∅	∅
אֲהַלְלֶנּוּ:	אֲהַלְלֶנּוּ	32	∅	30	∅	1	1	1 (3x), 3,9	∅	17,18	19	1,2	∅

PSALM 109:31

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
כִּי-	∅												
עָמַד	עָמַד	25	∅	6,31	∅	3,10	3,9	∅	∅	∅	∅	∅	∅
לִימִין	לִימִין	∅	7	6,31	1,5	∅	∅	∅	∅	∅	∅	∅	15, 16(2x)
אֲבִיזִין	אֲבִיזִין	41	∅	16, 22,31	∅	9	7	∅	∅	∅	∅	∅	∅
לְהוֹשִׁיעַ	לְהוֹשִׁיעַ	13,19	7,13	26,31	∅	∅	∅	∅	∅	∅	6,13	∅	14,15, 21,25
הַשָּׂפָתִי	הַשָּׂפָתִי	∅	∅	7,31	∅	∅	∅	∅	∅	∅	∅	∅	∅
וּפְשִׁי:	וּפְשִׁי	5, 9(2x), 18,26	∅	20,31	∅	∅	∅	∅	∅	∅	4,7, 8	∅	∅

[illegible]

PSALM 110:1b

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
עַד-	Ø												
אֲשִׁירָא	שִׁירָא	Ø	Ø	Ø	1	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø
אֲנִי־יְהוָה	אִיכָא	Ø	Ø	Ø	1, 2	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø
הָיָה	הָיָה	Ø	Ø	Ø	1	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø
קָרָנִי־יְהוָה:	רָנָא	Ø	Ø	Ø	1	Ø	Ø	Ø	Ø	7	8	Ø	Ø

PSALM 110:2

[illegible]



## PSALM 110:3

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
עֲנֵה	עם	32	4	Ø	3	6,9	Ø	8	1	Ø	14,18	Ø	Ø
נִדְבַח	נדבח	Ø	Ø	Ø	3	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø
פָּלִי	יום	Ø	Ø	8	3,5	Ø	Ø	Ø	Ø	Ø	2	Ø	24
תִּלְכֵּךְ	חיל	Ø	14	Ø	3	Ø	Ø	Ø	Ø	Ø	Ø	Ø	15,16
פִּתְגֵּי-י	הרר	Ø	Ø	Ø	3	3	Ø	Ø	Ø	Ø	Ø	Ø	Ø
קָשׁ	קש	Ø	8	Ø	3	Ø	Ø	Ø	2	Ø	Ø	Ø	Ø
מִגִּזְמִים	חם	Ø	Ø	Ø	3	4	4	Ø	Ø	Ø	5	Ø	Ø
מִשְׁכָּר	משכר	Ø	Ø	Ø	3	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø
לֵךְ	Ø												
פֶּלַעַ	פלע	Ø	Ø	Ø	3	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø
יִלְחָדְךָ:	ילדח	Ø	Ø	Ø	3	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø

## PSALM 110:4a

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
נְשָׁפֶט	שכע	∅	∅	∅	4	∅	∅	∅	∅	∅	∅	∅	∅
יְהוָה י	יהוה	1,2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2,4	1 (2x), 2,4, 10	1 (2x), 7	1 (3x), 2,3, 4,5,9	∅	1,9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5,6, 7,9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1,4, 5(2x), 6,7,8, 9,10, 11, 12,13, 14,15, 16(2x), 17,18, 19,20, 23,24, 25(2x), 26(2x), 27,29
וְלֹא	∅												
נִחַם	נחם	∅	∅	∅	4	∅	∅	∅	∅	∅	∅	∅	∅
אֶתְּרֹ-	∅												
כִּתְּוֹ	כתו	∅	∅	∅	4	∅	∅	∅	∅	∅	∅	∅	∅
לְעוֹלָם	עולם	1	∅	∅	4	5,8,9	6(2x)	2	∅	18	∅	2	1,2,3, 4,29

## PSALM 110:4b

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
על-	∅												
דברתי	∅	∅	∅	∅	4	∅	∅	∅	∅	∅	∅	∅	∅
מלכי-צדק:	∅	∅	∅	∅	4	∅	∅	∅	∅	∅	∅	∅	∅

## PSALM 110:5

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
אדוני	אדוני	∅	∅	21	1, 5	∅	∅	∅	7	∅	∅	∅	∅
על-	∅												
ימינה	ימין	∅	7	6, 31	1, 5	∅	∅	∅	∅	∅	∅	∅	15, 16(2x)
מחין	מחין	∅	∅	∅	5, 6	∅	∅	∅	∅	∅	∅	∅	∅
פיוס-	יום	∅	∅	8	3, 5	∅	∅	∅	∅	∅	2	∅	24
אפף	אף	∅	∅	∅	5	∅	∅	∅	∅	6	∅	∅	∅
מלכים:	מלך	∅	∅	∅	5	∅	∅	∅	∅	∅	∅	∅	∅

## PSALM 110:6

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
וְיֵן	וְיֵן	∅	∅	∅	6	∅	∅	∅	∅	∅	∅	∅	∅
בְּנוֹיָם	נִי	∅	∅	∅	6	6	∅	4	∅	2	∅	1	10
מָלֵא	מָלֵא	9	∅	∅	6	∅	∅	∅	∅	∅	∅	∅	∅
נְיֻזָּה	נִיָּה	∅	∅	∅	6	∅	∅	∅	∅	∅	∅	∅	∅
מָחִין	מָחִין	∅	∅	∅	5, 6	∅	∅	∅	∅	∅	∅	∅	∅
וְאֵשׁ	וְאֵשׁ	∅	9	25	6, 7	∅	∅	∅	∅	∅	∅	∅	22
עַל-	∅												
אֲרֵץ	אֲרֵץ	3, 34, 35	6	15	6	∅	2	6	7	15, 16	9	∅	∅
רָבָה:	רָבָה	38	∅	∅	6	∅	∅	∅	∅	∅	∅	∅	∅

## PSALM 110:7

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
מַחֲלֵל	מחל	∅	∅	∅	7	∅	∅	∅	∅	∅	∅	∅	∅
כִּדְרָךְ	דר	4,7(2x), 17,40	∅	∅	7	∅	∅	∅	∅	∅	∅	∅	∅
יִשְׁתָּה	שתה	∅	∅	∅	7	∅	∅	∅	∅	∅	∅	∅	∅
עַל-	∅												
כִּי	∅												
וְרִים	רם	25,32	6	∅	7	∅	9	4,7	∅	∅	∅	∅	16,28
וְשָׁרָה	שרה	∅	9	25	6,7	∅	∅	∅	∅	∅	∅	∅	22

Psalms 111

## PSALM 111:1a

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
הַלֵּלִי	הלל	32	∅	30	∅	1	1	1 (3x), 3,9	∅	17,18	19	1,2	∅
יְהוָה	יהוה	1,2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2,4	1 (2x), 2,4, 10	1 (2x), 7	1 (3x), 2,3,4, 5,9	∅	1,9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5,6, 7,9, 12,13, 14,15, 16,17, 18, 19 (2x)	1, 2 (2x)	1,4, 5(2x),6, 7,8,9,10, 11,12,13, 14,15, 16(2x), 17,18,19, 20,23,24, 25(2x), 26(2x), 27,29

SALM 111:1b-c

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
אִיָּה	יָדָה	1, 8, 15, 21, 31	4	30	∅	1	∅	∅	∅	∅	∅	∅	1, 19, 21, 28, 29
יָדָה	יָדָה	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14', 15, 20, 21, 26, 27, 30	1', 2, 4	1 (2x) , 2, 4, 10	1 (2x) , 7	1 (3x) , 2, 3 , 4, 5, 9	∅	1, 9, 10, 11 (2x) , 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x) , 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5 (2x) , 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16 (2x) , 17, 18, 19, 20, 23, 24, 25 (2x) , 26 (2x) , 27, 29
כָּל־	כָּל	18, 27, 42	6	11	∅	1, 2, 7, 10	∅	4	∅	3, 8, 17	11, 12, 14, 18	1 (2x)	10
לָכֶם	לָכֶם	∅	∅	16	∅	1	∅	∅	∅	∅	∅	∅	∅
בְּסוֹר	סוֹר	∅	∅	∅	∅	1	∅	∅	∅	∅	∅	∅	∅
וְשָׂרִים	וְשָׂרִים	7, 42	∅	∅	∅	1, 8	2, 4	∅	∅	∅	∅	∅	∅
וְעָרָה	וְעָרָה	∅	∅	∅	∅	1	∅	∅	∅	∅	∅	∅	∅

## PSALM 111:2

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
גִּלְגִּלִּים	גִּלְגִּל	∅	5	∅	∅	2	∅	∅	∅	13	∅	∅	∅
מַעֲשֵׂי	עֲשָׂה	22,23, 24,37	14	16, 21, 27	∅	2,4, 6,7, 8,10	∅	∅	∅	3,4, 8,15	∅	∅	6,15, 16,17, 24
יְהוָה	יְהוָה	1,2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2,4	1 (2x), 2,4, 10	1 (2x), 7	1 (3x), 2,3, 4,5,9	∅	1,9, 10, 11, (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5,6, 7,9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1,4, 5(2x), 6,7,8, 9,10, 11, 12,13, 14,15, 16(2x), 17,18, 19,20, 23,24, 25(2x), 26(2x), 27,29
יְהוָה	יְהוָה	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
לִלְכָל- כָּל	כָּל	18, 27,42	6	11	∅	1,2, 7,10	∅	4	∅	3,8, 17	11,12, 14,18	1 (2x)	10
מִפְּנֵי	מִפְּנֵי	30	∅	17	∅	2	1	∅	∅	3	∅	∅	∅



## PSALM 111:3

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
-וְ	וְ	∅	∅	∅	∅	3	∅	∅	∅	∅	∅	∅	∅
וְהָרָ	הָרָ	∅	∅	∅	3	3	∅	∅	∅	∅	∅	∅	∅
פָּעַלְוֹ	פָּעַל	∅	∅	∅	∅	3	∅	∅	∅	∅	∅	∅	∅
וְצִדְקָתוֹ	צִדְקָ	∅	∅	∅	∅	3	3, 4, 6, 9	∅	∅	∅	5	∅	15, 19, 20
עֲמֻדָּה	עֲמֻדָּה	25	∅	6, 31	∅	3, 10	3, 9	∅	∅	∅	∅	∅	∅
לְעֵד:	עָר	∅	∅	∅	∅	3, 8, 10	3, 9	∅	∅	∅	∅	∅	∅

## PSALM 111:4

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
זָכַר	זָכַר	∅	∅	14, 15,16	∅	4,5	6	∅	∅	12	∅	∅	∅
עָשָׂה	עָשָׂה	22,23, 24,37	14	16, 21,27	∅	2,4, 6,7, 8,10	∅	∅	∅	3,4, 8,15	∅	∅	6,15, 16,17, 24
לִנְפֹאֲתָיו	פֹּלֵא	8,15, 21,24, 31	∅	∅	∅	4	∅	∅	∅	∅	∅	∅	23
חָנֵן	חָנַן	∅	∅	12	∅	4	4,5	∅	∅	∅	5	∅	∅
רַחֵם	רָחַם	∅	∅	∅	3	4	4	∅	∅	∅	∅	∅	∅
יְהוָה	יְהוָה	1,2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2,4	1 (2x), 2,4, 10	1 (2x), 7	1 (3x), 2,3, 4,5,9	∅	1,9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5,6, 7,9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1,4, 5(2x), 6,7,8, 9,10, 11, 12,13, 14,15, 16(2x), 17,18, 19,20, 23,24, 25(2x), 26(2x), 27,29

PSALM 111:5

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
תָּהָא	תָּהָא	∅	∅	∅	∅	5	∅	∅	∅	∅	∅	∅	∅
נָתַן	נָתַן	∅	∅	∅	∅	5, 6	9	∅	∅	1, 16	∅	∅	18
לְיִצְחָא	יִרְאָה	∅	∅	∅	∅	5, 9, 10	1, 7, 8	∅	∅	11, 13	∅	∅	4, 6
יִזְכֹּר	זָכַר	∅	∅	14, 15, 16	∅	4, 5	6	∅	∅	12	∅	∅	∅
לְעוֹלָם	עוֹלָם	1	∅	∅	4	5, 8, 9	6 (2x)	2	∅	18	∅	2	1, 2, 3, 4, 29
בְּיָמָיו	בְּיָמָיו	∅	∅	∅	∅	5, 9	∅	∅	∅	∅	∅	∅	∅

PSALM 111:6a

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
כָּבֵד	כָּבֵד	∅	∅	∅	∅	6	∅	∅	∅	∅	∅	∅	∅
הַעֲשֵׂה	עָשָׂה	22, 23, 24, 37	14	16, 21, 27	∅	2, 4, 6, 7, 8, 10	∅	∅	∅	3, 4, 8, 15	∅	∅	6, 15, 16, 17, 24
הָיָה	הָיָה	∅	∅	∅	∅	6	∅	∅	∅	∅	∅	∅	∅
לְעוֹלָם	עוֹלָם	32	4	∅	3	6, 9	∅	8	1	∅	14, 18	∅	∅

## PSALM 111:6b

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
לָתֵת	נתן	∅	∅	∅	∅	5, 6	9	∅	∅	1, 16	∅	∅	18
לָתֵת	∅												
נִתְּנָה	נתנה	∅	∅	∅	∅	6	∅	∅	∅	∅	∅	∅	∅
נָתַן	נתי	∅	∅	∅	6	6	∅	4	∅	2	∅	1	10

## PSALM 111:7

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
נִשְׁבָּח	עשה	22, 23, 24, 37	14	16, 21, 27	∅	2, 4, 6, 7, 8, 10	∅	∅	∅	3, 4, 8, 15	∅	∅	6, 15, 16, 17, 24
יָרָא	ירי	2	∅	27	∅	7	∅	∅	∅	4, 7	∅	∅	∅
אָמַר	אמא	∅	5	∅	∅	7, 8	∅	∅	∅	1	∅	2	∅
שָׁפַח	שפח	∅	∅	7, 31	∅	7	5	∅	∅	∅	∅	∅	∅
שִׁבְּחָם	אמן	∅	∅	∅	∅	7	∅	∅	∅	∅	10	∅	∅
כָּל	כל	18, 27, 42	6	11	∅	1, 2, 7, 10	∅	4	∅	3, 8, 17	11, 12, 14, 18	1 (2x)	10
שָׁבַח	שכר	∅	∅	∅	∅	7	∅	∅	∅	∅	∅	∅	∅

## PSALM 111:8

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
בְּמִצְוֹתָיו	מִצְוָה	∅	∅	∅	∅	8	8	∅	∅	∅	∅	∅	∅
לַעֲשֹׂהָ	עָשָׂה	∅	∅	∅	∅	3,8, 10	3,9	∅	∅	∅	∅	∅	∅
לְעֹלָם	עוֹלָם	1	∅	∅	4	5,8,9	6 (2x)	2	∅	18	∅	2	1,2,3, 4,29
לַעֲשֹׂהָ	עָשָׂה	22,23, 24,37	14	16,21, 27	∅	2,4, 6,7, 8,10	∅	∅	∅	3,4, 8,15	∅	∅	6,15, 16,17, 24
בְּמִצְוֹתָיו	מִצְוָה	∅	5	∅	∅	7,8	∅	∅	∅	1	∅	2	∅
לַעֲשֹׂהָ	עָשָׂה	7,42	∅	∅	∅	1,8	2,4	∅	∅	∅	∅	∅	∅

## PSALM 111:9

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
פְּרָאִי	פָּרִי	∅	∅	∅	∅	9	∅	∅	∅	∅	∅	∅	∅
שָׁלֵחַ	שָׁלַח	20	∅	∅	2	9	∅	∅	∅	∅	∅	∅	∅
לְעַלּוֹי	עָם	32	4	∅	3	6, 9	∅	8	1	∅	14, 18	∅	∅
צָוָה	צִוָּה	∅	∅	∅	∅	9	∅	∅	∅	∅	∅	∅	∅
לְעוֹלָם	עוֹלָם	1	∅	∅	4	5, 8, 9	6 (2x)	2	∅	18	∅	2	1, 2, 3, 4, 29
פְּרָאִי	כָּרִי	∅	∅	∅	∅	5, 9	∅	∅	∅	∅	∅	∅	∅
קָוָה	קָוָה	∅	∅	∅	∅	9	∅	∅	∅	∅	∅	∅	∅
וְנִרְאָה	יָרָא	∅	∅	∅	∅	5, 9, 10	1, 7, 8	∅	∅	11, 13	∅	∅	4, 6
שָׁמַיִם	שָׁמַיִם	∅	∅	13, 21	∅	9	∅	1, 2, 3	∅	1	4, 13, 17	∅	10, 11, 12, 26

## PSALM 111:10a

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
וְאֵלֶּיךָ	וְאֵלֶּיךָ	∅	∅	∅	∅	10	∅	∅	∅	∅	∅	∅	∅
וְכָל־הַכֹּהֵן	וְכָל־הַכֹּהֵן	27	∅	∅	∅	10	∅	∅	∅	∅	∅	∅	∅
וְאֵלֶּיךָ	וְאֵלֶּיךָ	∅	∅	∅	∅	5,9, 10	∅	∅	∅	∅	∅	∅	∅
וְהָיָה	וְהָיָה	1,2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2,4	1 (2x), 2,4, 10	1 (2x), 7	1 (3x), 2,3, 4,5,9	∅	1,9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5,6, 7,9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1,4, 5(2x), 6,7,8, 9,10, 11, 12,13, 14,15, 16(2x), 17,18, 19,20, 23,24, 25(2x), 26(2x), 27,29

## PSALM 111:10b-c

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
שָׁכַל	שָׁכַל	∅	∅	∅	∅	10	∅	∅	∅	∅	∅	∅	∅
טֹב	טֹב	1	∅	21	∅	10	5	∅	∅	∅	∅	∅	1, 8, 9, 29
לִכְלֹ	כָּל	18, 27, 42	6	11	∅	1, 2, 7, 10	∅	4	∅	3, 8, 17	11, 12, 14, 18	1 (2x)	10
עֲשִׂהֶם	עָשָׂה	23, 37	14	16, 21, 27	∅	4, 8, 10	∅	∅	∅	3, 8, 15	∅	∅	6, 15, 16, 24
תְּהַלֵּלֶהָ	תְּהַלֵּלָהּ	∅	∅	1	∅	10	∅	∅	∅	∅	∅	∅	∅
עֲמִירָה	עָמַר	25	∅	6, 31	∅	3, 10	3, 9	∅	∅	∅	∅	∅	∅
לְעָרָ:	עָרָ	∅	∅	∅	∅	3, 8, 10	3, 9	∅	∅	∅	∅	∅	∅



## Psalms 112

PSALM 112:1a

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
תָּלַל	תָּלַל	32	∅	30	∅	1	1	1(3x), 3,9	∅	17,18	19	1,2	∅
יָהּ	יָהּ	1,2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2,4	1 (2x), 2,4, 10	1 (2x), 7	1 (3x), 2,3,4, 5,9	∅	1,9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x)	1, 2 (2x)	1,4, 5(2x), 6,7,8, 9,10, 11, 12,13, 14,15, 16(2x), 17,18, 19,20, 23,24, 25(2x), 26(2x), 27,29

PSALM 112:1b-c

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
אֲשֶׁר־	אֲשֶׁר	∅	∅	∅	∅	∅	1	∅	∅	∅	∅	∅	∅
אֵשׁ	אֵשׁ	∅	∅	16	∅	∅	1,5	∅	∅	∅	∅	∅	∅
יָאֵל	יָאֵל	∅	∅	∅	∅	5,9, 10	1,7,8	∅	∅	11,13	∅	∅	4,6
אֵלֹהִים	∅	1,2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2,4	1 (2x), 2,4, 10	1 (2x), 7	1 (3x), 2,3, 4,5,9	∅	1,9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5,6, 7,9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1,4, 5(2x), 6,7,8, 9,10, 11, 12,13, 14,15, 16(2x), 17,18, 19,20, 23,24, 25(2x), 26(2x), 27,29
בְּמַצֹּדָיו	מַצֹּדָה	∅	∅	∅	∅	∅	1	∅	∅	∅	∅	∅	∅
קָפֵץ	קָפֵץ	30	∅	17	∅	2	1	∅	3	∅	∅	∅	∅
מֵאֵרֶב	מֵאֵרֶב	38	∅	30	∅	∅	1	∅	∅	10	∅	∅	∅

## PSALM 112:2

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
גִּבּוֹר	גִּבּוֹר	∅	∅	∅	∅	∅	2	∅	∅	∅	∅	∅	∅
בְּאֵרֶץ	אֶרֶץ	3, 34, 35	6	15	6	∅	2	6	7	15, 16	9	∅	∅
יְהִיָּה	וְהִיה	∅	∅	7, 8, 9, 12(2x), 13, 15, 19, 25	∅	∅	2, 6	2	2	8	∅	∅	14, 21, 22, 23
זֶרַעַ	זֶרַע	37	∅	∅	∅	∅	2	∅	∅	∅	∅	∅	∅
דָּוָר	דָּוָר	∅	∅	13	∅	∅	2	∅	∅	∅	∅	∅	∅
יְשָׁרִים	יֵשֶׁר	7, 42	∅	∅	∅	1, 8	2, 4	∅	∅	∅	∅	∅	∅
יְכָרֶה:	כָּרַךְ	38	∅	24, 28	∅	∅	2	2	∅	12(3x), 13, 15, 18	∅	∅	26(2x)

PSALM 112:3

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
הוֹן־	הוֹן	∅	∅	∅	∅	∅	3	∅	∅	∅	∅	∅	∅
וְעֶשֶׂר	עֶשֶׂר	∅	∅	∅	∅	∅	3	∅	∅	∅	∅	∅	∅
כִּבְיָתוֹ	כִּי	∅	∅	∅	∅	∅	3	9	1	9, 10, 12 (2x)	19	∅	3, 26
וְצַדִּיקָתוֹ	צַדִּיק	∅	∅	∅	∅	3	3, 4, 6, 9	∅	∅	∅	5	∅	15, 19, 20
עֲמֻדָּת	עֲמֻדָּה	25	∅	6, 31	∅	3, 10	3, 9	∅	∅	∅	∅	∅	∅
לְעַד	עַד	∅	∅	∅	∅	3, 8, 10	3, 9	∅	∅	∅	∅	∅	∅

PSALM 112:4

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
זָרַח	זָרַח	∅	∅	∅	∅	∅	4	∅	∅	∅	∅	∅	∅
כְּחֹשֶׁךְ	חֹשֶׁךְ	10, 14	∅	∅	∅	∅	4	∅	∅	∅	∅	∅	∅
אֹר	אֹר	∅	∅	∅	∅	∅	4	∅	∅	∅	∅	∅	27
לְיִשְׁרָיִם	יִשְׁרָיִם	7, 42	∅	∅	∅	1, 8	2, 4	∅	∅	∅	∅	∅	∅
חֲנֹן	חֲנֹן	∅	∅	12	∅	4	4, 5	∅	∅	∅	5	∅	∅
רַחֲמִים	רַחֲמִים	∅	∅	∅	3	4	4	∅	∅	∅	5	∅	∅
וְצַדִּיק	צַדִּיק	∅	∅	∅	∅	3	3, 4, 6, 9	∅	∅	∅	5	∅	15, 19, 20

## PSALM 112:5

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
פֶּזֶז	פֶּזֶז	1	∅	21	∅	10	5	∅	∅	∅	∅	∅	1,8, 9,29
אֵשׁ	אֵשׁ	∅	∅	16	∅	∅	1,5	∅	∅	∅	∅	∅	∅
חֶגֶן	חֶגֶן	∅	∅	12	∅	4	4,5	∅	∅	∅	5	∅	∅
וַיִּלְחַק	לֶחֶק	∅	∅	∅	∅	∅	5	∅	∅	∅	∅	∅	∅
וַיִּכְלֹךְ	כֹּלֵךְ	∅	∅	∅	∅	∅	5	∅	∅	∅	∅	∅	∅
וַיִּבְרֹךְ	בֵּרַךְ	20	8	2,3,20	∅	∅	5	∅	∅	5	10	∅	∅
וַיִּשְׁפָּז	שִׁפָּז	∅	∅	7,31	∅	7	5	∅	∅	∅	∅	∅	∅

## PSALM 112:6

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
כִּי־ לְעוֹלָם	∅ 1				4	5, 8, 9	6 (2x)	2	∅	18	∅	2	1, 2, 3, 4, 29
לֹא־ וְהָיָה לְזָכָר	∅ ∅ ∅												
וְהָיָה לְזָכָר	∅ ∅												
לְעוֹלָם	1	∅	∅	∅	4	5, 8, 9	6 (2x)	2	∅	18	∅	2	1, 2, 3, 4, 29
וְהָיָה לְזָכָר	∅ ∅			7, 8, 9, 12 (2x), 13, 15, 19, 25	∅		2, 6	2	2	8	∅	∅	14, 21, 22, 23
וְהָיָה לְזָכָר	∅ ∅				∅						5	∅	15, 19, 20

## PSALM 112:7

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
שמואל	שמואל	∅	∅	∅	∅	∅	7	∅	∅	∅	∅	∅	∅
אמר	אמר	26, 34, 39	∅	5	∅	∅	7	∅	∅	∅	∅	∅	∅
לא	∅												
ירא	ירא	∅	∅	∅	∅	5, 9, 10	1, 7, 8	∅	∅	11, 13	∅	∅	4, 6
כרן	כרן	36	2	∅	∅	∅	7	∅	∅	∅	∅	∅	∅
לח	לח	12	2	22	∅	∅	7, 8	∅	∅	∅	∅	∅	∅
בשר	בשר	∅	∅	∅	∅	∅	7	∅	∅	8, 9, 10, 11	∅	∅	8, 9
פירוק:	פירוק	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5 (2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16 (2x), 17, 18, 19, 20, 23, 24, 25 (2x), 26 (2x), 27, 29

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
סִמְרָה	סמר	∅	∅	∅	∅	8	8	∅	∅	∅	∅	∅	∅
לַחֵץ	לה	12	2	22	∅	∅	7, 8	∅	∅	∅	∅	∅	∅
כָּא	∅												
וְיָא	יא	∅	∅	∅	∅	5, 9, 10	1, 7, 8	∅	∅	11, 13	∅	∅	4, 6
נָךְ	∅												
-אַשְׁרָ	∅												
וְיָאֵת	יא	24, 42	∅	25	∅	∅	8, 10	6	3	5	∅	∅	7
בְּצֶדֶק	צר	2, 6, 13, 19, 28	13, 14	∅	∅	∅	8	∅	∅	∅	3 (2x)	∅	5



## PSALM 112:9

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
פֶּזֶזְךָ	פֶּזֶזְךָ	∅	∅	∅	∅	∅	9	∅	∅	∅	∅	∅	∅
נָתַןְךָ	נָתַןְךָ	∅	∅	∅	∅	5, 6	9	∅	∅	1, 16	∅	∅	18
לְאַכְזִיזִים	אַכְזִיזִין	41	∅	16, 22, 31	∅	∅	9	7	∅	∅	∅	∅	∅
אַרְקָתְךָ	אַרְקָךָ	∅	∅	∅	∅	3	3, 4, 6, 9	∅	∅	∅	∅	∅	∅
עַמּוּדָךָ	עַמּוּדְךָ	25	∅	6, 31	∅	3, 10	3, 9	∅	∅	∅	∅	∅	∅
לְעֵצְךָ	עֵצְךָ	∅	∅	∅	∅	3, 8, 10	3, 9	∅	∅	∅	∅	∅	∅
קָרְנֶךָ	קָרְנְךָ	∅	∅	∅	∅	∅	9	∅	∅	∅	∅	∅	27
תְּרוֹמָם	רוֹם	25, 32	6	∅	7	∅	9	4, 7	∅	∅	∅	∅	16, 28
כְּכֹדְךָ:	כְּכֹדְךָ	∅	2, 6	∅	∅	∅	9	4	∅	1	∅	∅	∅

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
וְשֶׁעַ	וְשֶׁעַ	∅	∅	2, 6, 7	∅	∅	10 (2x)	∅	∅	∅	∅	∅	∅
וְאֵלֶּה	וְאֵלֶּה	24, 42	∅	25	∅	∅	8, 10	6	3	5	∅	∅	7
וְכִנֹּס	כֶּסֶס	∅	∅	∅	∅	∅	10	∅	∅	∅	∅	∅	∅
שֶׁנִּי	שֶׁנִּי	∅	∅	∅	∅	∅	10	∅	∅	∅	∅	∅	∅
וְהָרָק	הָרָק	∅	∅	∅	∅	∅	10	∅	∅	∅	∅	∅	∅
וְנִסָּס	מִסִּס	∅	∅	∅	∅	∅	10	∅	∅	∅	∅	∅	∅
וְהָאֵלֶּה	הָאֵלֶּה	∅	∅	∅	∅	∅	10	∅	∅	∅	∅	∅	∅
וְשֶׁעַ	וְשֶׁעַ	∅	∅	2, 6, 7	∅	∅	10 (2x)	∅	∅	∅	∅	∅	∅
וְהָאֵלֶּה :	וְהָאֵלֶּה	∅	∅	∅	∅	∅	10	∅	∅	∅	∅	∅	∅

Psalms 113

## PSALM 113:1a

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
הַלֵּלִי	הלל	32	∅	30	∅	1	1	1(3x), 3,9	∅	17,18	19	1,2	∅
יְהוָה	יהוה	1,2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2,4	1 (2x), 2,4, 10	1 (2x), 7	1 (3x), 2,3,4, 5,9	∅	1,9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5,6, 7,9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1,4, 5(2x), 6,7,8, 9,10, 11, 12,13, 14,15, 16(2x), 17,18, 19,20, 23,24, 25(2x), 26(2x), 27,29

## PSALM 113:1b

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
תִּלְלִי	תִּלְלִי	32	∅	30	∅	1	1	1(3x) , 3,9	∅	17,18	19	1,2	∅
עֲבֹרִי	עֲבֹר	∅	∅	28	∅	∅	∅	1	∅	∅	16 (2x)	∅	∅
יְהוָה	יְהוָה	1,2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2,4	1 (2x) , 2,4, 10	1 (2x) , 7	1 (3x) , 2,3,4, 5,9	∅	1,9, 10, 11 (2x) , 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x) , 5,6, 7,9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1,4, 5(2x) , 6,7,8, 9,10, 11, 12,13, 14,15, 16(2x) , 17,18, 19,20, 23,24, 25(2x) , 26(2x) , 27,29

PSALM 113:1c

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
הַלֵּל	הלל	32	∅	30	∅	1	1	1(3x), 3,9	∅	17, 18	19	1, 2	∅
אֵלֹהִים	∅												
שֵׁם	שם	∅	∅	13, 21	∅	9	∅	1, 2, 3	∅	1	4, 13, 17	∅	10, 11, 12, 26
יְהוָה	יהוה	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1', 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5(2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16(2x), 17, 18, 19, 20, 23, 24, 25(2x), 26(2x), 27, 29

PSALM 113:2

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
יָרִי	הִירָה	∅	∅	7, 8, 9, 12(2x), 13, 15, 19, 25	∅	∅	2, 6	2	2	8	∅	∅	14, 21, 22, 23
שָׁם	שָׁם	∅	∅	13, 21	∅	9	∅	1, 2, 3	∅	1	4, 13, 17	∅	10, 11, 12, 26
יָרִי	יָרִי	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1', 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5(2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16(2x), 17, 18, 19, 20, 23, 24, 25(2x), 26(2x), 27, 29
מִכְרָךְ	כֶּרֶךְ	38	∅	24, 28	∅	∅	2	2	∅	12(3x), 13, 15, 18	∅	∅	26(2x)
מַעֲרָה	עֲרָה	∅	∅	∅	∅	∅	∅	2	∅	18	∅	∅	∅
וְעָרִי	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
עוֹלָם:	עוֹלָם	1	∅	∅	4	5, 8, 9	6(2x)	2	∅	18	∅	2	1, 2, 3, 4, 29

PSALM 113:3

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
מִזְמוֹר־חַ	מִזְמוֹר	3	∅	∅	∅	∅	∅	3	∅	∅	∅	∅	∅
שִׁמְשׁוֹ	שִׁמְשׁ	∅	∅	∅	∅	∅	∅	3	∅	∅	∅	∅	∅
עַל־	∅												
מִכְבֹּאֵי	מִכְבֹּא	∅	∅	∅	∅	∅	∅	3	∅	∅	∅	∅	∅
לְהַלֵּל	הֵלֵל	32	∅	30	∅	1	1	1(3x), 3,9	∅	17,18	19	1,2	∅
שִׁם	שִׁם	∅	∅	13, 21	∅	9	∅	1,2,3	∅	1	4,13, 17	∅	10,11, 12,26
יְהוָה:	יְהוָה	1,2, 6, 8, 13, 15, 16, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2,4	1 (2x), 2,4, 10	1 (2x), 7	1 (3x), 2,3,4, 5,9	∅	1,9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5,6, 7,9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1,4, 5(2x), 6,7,8, 9,10, 11, 12,13, 14,15, 16(2x), 17,18, 19,20, 23,24, 25(2x), 26(2x), 27,29

PSALM 113:4

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
רָם	רָם	25, 32	6	∅	7	∅	9	4, 7	∅	∅	∅	∅	16, 28
עַל-	∅												
כָּל-	כָּל	18, 27, 42	6	11	∅	1, 2, 7, 10	∅	4	∅	3, 8, 17	11, 12, 14, 18	1 (2x)	10
וְאֵלֵינוּ	וְאֵלֵינוּ	∅	∅	∅	6	6	∅	4	∅	2	∅	1	10
וְהוֹדָה	וְהוֹדָה	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18 (2x)	1, 2 (2x)	1, 4, 5 (2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16 (2x), 17, 18, 19, 20, 23, 24, 25 (2x), 26 (2x), 27, 29
עַל	∅												
הַשָּׁמַיִם	שָׁמַיִם	26	5, 6	∅	∅	∅	∅	4, 6	∅	3, 15, 16 (2x)	∅	∅	∅
כְּבוֹדוֹ	כְּבוֹד	∅	2, 6	∅	∅	∅	9	4	∅	1	∅	∅	∅



## PSALM 113:5

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
גִּי	Ø												
פִּי	יָהוָה	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x) , 2,4, 10	1 (2x) , 7	1 (3x) , 2,3, 4,5,9	Ø	1,9, 10, 11 (2x) , 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x) , 5,6, 7,9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1,4, 5(2x) , 6,7,8, 9,10, 11, 12,13, 14,15, 16(2x) , 17,18, 19,20, 23,24, 25(2x) , 26(2x) , 27,29
אֶלֶי	אֱלֹהִים	11	2,6,8, 12(2x) , 14	1, 26	Ø	Ø	Ø	5	Ø	2,3	5	7	27, 28(2x)
הַמְּבַרְכִּי	נִבְרָה	Ø	Ø	Ø	Ø	Ø	Ø	5	Ø	Ø	Ø	Ø	Ø
לְשֹׁכָה:	יָשָׁב	10, 34, 36	Ø	Ø	1	Ø	Ø	5,8,9	Ø	Ø	Ø	Ø	Ø

PSALM 113:6

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
הַשָּׁמַיִם	שָׁמַיִם	Ø	Ø	Ø	Ø	Ø	Ø	6	Ø	Ø	Ø	Ø	Ø
לְאֹהֵל	אֹהֵל	24, 42	Ø	25	Ø	Ø	8, 10	6	3	5	Ø	Ø	7
וְהַיָּם	יָם	26	5, 6	Ø	Ø	Ø	Ø	4, 6	Ø	3, 15, 16 (2x)	Ø	Ø	Ø
וְהַיָּבֵשׁ	יָבֵשׁ	3, 34, 35	6	15	6	Ø	2	6	7	15, 16	9	Ø	Ø

PSALM 113:7

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
הַיָּם	יָם	29	Ø	28	Ø	Ø	Ø	7	Ø	Ø	Ø	Ø	Ø
וְהַיָּבֵשׁ	יָבֵשׁ	Ø	Ø	Ø	Ø	Ø	Ø	7	Ø	Ø	Ø	Ø	Ø
וְהַיָּם	יָם	Ø	Ø	Ø	Ø	Ø	Ø	7	Ø	Ø	Ø	Ø	Ø
וְהַיָּבֵשׁ	יָבֵשׁ	Ø	Ø	Ø	Ø	Ø	Ø	7	Ø	Ø	Ø	Ø	Ø
וְהַיָּם	יָם	25, 32	6	Ø	Ø	Ø	9	4, 7	Ø	Ø	Ø	Ø	16, 28
וְהַיָּבֵשׁ	יָבֵשׁ	41	Ø	16, 22, 31	Ø	Ø	9	7	Ø	Ø	Ø	Ø	Ø

PSALM 113:8

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
לְהַשְׁבִּיחַ	יִשְׁבַּח	10, 34, 36	∅	∅	1	∅	∅	5, 8, 9	∅	∅	∅	∅	∅
עַם-	∅												
נִרְיָם	נִרְיָה	40	∅	∅	∅	∅	∅	8 (2x)	∅	∅	∅	∅	9
עָם	∅												
נִרְיָה	נִרְיָה	40	∅	∅	∅	∅	∅	8 (2x)	∅	∅	∅	∅	9
עַמּוֹ:	עַם	32	4	∅	3	6, 9	∅	8	1	∅	14, 18	∅	∅

PSALM 113:9a-b

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
מְשִׁיבֵי	יִשְׁבַּח	10, 34, 36	∅	∅	1	∅	∅	5, 8, 9	∅	∅	∅	∅	∅
עֲקָרָה	עָקָר	∅	∅	∅	∅	∅	∅	9	∅	∅	∅	∅	∅
הַצִּיָּה	בִּיָּה	∅	∅	∅	∅	∅	3	9	1	9, 10, 12 (2x)	19	∅	3, 26
-אֵם	אִמָּם	∅	∅	14	∅	∅	∅	9	∅	∅	∅	1	∅
הַכִּנּוּם	כִּן	8, 15, 21, 31	∅	9, 10	∅	∅	∅	9	4, 6	14, 16	16	∅	∅
שְׁמִינָה	שִׁמְחָה	30, 42	∅	28	∅	∅	∅	9	∅	∅	∅	∅	24

## PSALM 113:9c

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
הַלֵּל־הַלֵּל	הלל	32	∅	30	∅	1	1	1(3x), 3,9	∅	17,18	19	1,2	∅
הַלֵּל־הַלֵּל	הלל	1,2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2,4	1 (2x), 2,4, 10	1 (2x), 7	1 (3x), 2,3,4, 5,9	∅	1,9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5,6, 7,9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1,4, 5(2x), 6,7,8, 9,10, 11, 12,13, 14,15, 16(2x), 17,18, 19,20, 23,24, 25(2x), 26(2x), 27,29

## Psalim 114

PSALM 114:1-2

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
<b>הַיָּאֵל</b>	<b>יָאֵל</b>	14, 28	12	7	Ø	Ø	Ø	Ø	1	Ø	Ø	Ø	Ø
<b>יִשְׂרָאֵל</b>	<b>יִשְׂרָאֵל</b>	Ø	Ø	Ø	Ø	Ø	Ø	Ø	1, 2	9, 12	Ø	Ø	2
<b>הַמַּצְרִים</b>	<b>מַצְרִים</b>	Ø	Ø	Ø	Ø	Ø	Ø	Ø	1	Ø	Ø	Ø	Ø
<b>בְּיָת</b>	<b>בֵּית</b>	Ø	Ø	Ø	Ø	3	9	1	9, 10, 12(2x)	19	Ø	Ø	3, 26
<b>יַעֲקֹב</b>	<b>יַעֲקֹב</b>	Ø	Ø	Ø	Ø	Ø	Ø	1, 7	Ø	Ø	Ø	Ø	Ø
<b>מַעַם</b>	<b>עַם</b>	32	4	Ø	3	6, 9	Ø	8	1	Ø	14, 18	Ø	Ø
<b>לַעֲזָ:</b>	<b>לַעֲזָ</b>	Ø	Ø	Ø	Ø	Ø	Ø	Ø	1	Ø	Ø	Ø	Ø

PSALM 114:2

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
הַיָּמָה	הַיָּמָה	∅	∅	7, 8, 9, 12(2x), 13, 15, 19, 25	∅	∅	2, 6	2	2	8	∅	∅	14, 21, 2 2, 23
יְהוָה	יְהוָה	∅	9	∅	∅	∅	∅	∅	2	∅	∅	∅	∅
לְקוֹשֵׁל	קוֹשֵׁל	∅	8	∅	3	∅	∅	∅	2	∅	∅	∅	∅
יִשְׂרָאֵל	יִשְׂרָאֵל	∅	∅	∅	∅	∅	∅	∅	1, 2	9, 12	∅	∅	2
מִן־שָׁמַיְךָ:	מִן־שָׁמַיְךָ	∅	∅	∅	∅	∅	∅	∅	2	∅	∅	∅	∅

PSALM 114:3

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
הַיָּם	יָם	3, 23	∅	∅	∅	∅	∅	∅	3, 5	∅	∅	∅	∅
רָאָה	רָאָה	24, 42	∅	25	∅	∅	8, 10	6	3	5	∅	∅	7
וַיָּנֶס	נָס	∅	∅	∅	∅	∅	∅	∅	3, 5	∅	∅	∅	∅
וַיִּדְרֶן	יִדְרֶן	∅	∅	∅	∅	∅	∅	∅	3, 5	∅	∅	∅	∅
יָפֹכַ	סָכַכַּ	∅	∅	3	∅	∅	∅	∅	3, 5	∅	∅	∅	10, 11(2x), 12
לְאַחֲרָיִךְ:	אַחֲרָיִךְ	∅	∅	∅	∅	∅	∅	∅	3, 5	∅	∅	∅	∅

## PSALM 114:4

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
הַיָּם	הַיָּם	∅	∅	∅	∅	∅	∅	∅	4, 6	∅	∅	∅	∅
רָקַדְוּ	רָקַדְוּ	∅	∅	∅	∅	∅	∅	∅	4, 6	∅	∅	∅	∅
כְּאֵלִים	אֵל	∅	∅	∅	∅	∅	∅	∅	4, 6	∅	∅	∅	∅
וְכַעֲלֹת	נִבְעָה	∅	∅	∅	∅	∅	∅	∅	4, 6	∅	∅	∅	∅
כְּכִנֹּר-	כִּן	8, 15, 21, 31	∅	9, 10	∅	∅	∅	9	4, 6	14, 16	16	∅	∅
זָאֵן:	זָאֵן	41	∅	∅	∅	∅	∅	∅	4, 6	∅	∅	∅	∅

PSALM 114:5

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
מִרְיָם	Ø												
לֵאָה	Ø												
רָחֵל	ים	3, 23	Ø	Ø	Ø	Ø	Ø	Ø	3, 5	Ø	Ø	Ø	Ø
כִּי	Ø												
רָחֵל	נוס	Ø	Ø	Ø	Ø	Ø	Ø	Ø	3, 5	Ø	Ø	Ø	Ø
לֵאָה	יָדָהָן	Ø	Ø	Ø	Ø	Ø	Ø	Ø	3, 5	Ø	Ø	Ø	Ø
חַסְדָּה	סבב	Ø	Ø	3	Ø	Ø	Ø	Ø	3, 5	Ø	Ø	Ø	10', 11(2x), 12
לֵאָה:רָחֵל	אחור	Ø	Ø	Ø	Ø	Ø	Ø	Ø	3, 5	Ø	Ø	Ø	Ø



## PSALM 114:6

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
וְהָיָה	הָיָה	∅	∅	∅	∅	∅	∅	∅	4, 6	∅	∅	∅	∅
וְרָקַדְוּ	רָקַדְוּ	∅	∅	∅	∅	∅	∅	∅	4, 6	∅	∅	∅	∅
כַּאֲלֵים	אֵיל	∅	∅	∅	∅	∅	∅	∅	4, 6	∅	∅	∅	∅
וְנָעֻזוּ	נָעַזָה	∅	∅	∅	∅	∅	∅	∅	4, 6	∅	∅	∅	∅
כַּכְוִי-	כִּי	8, 15, 21, 31	∅	9, 10	∅	∅	∅	9	4, 6	14, 16	16	∅	∅
נָאֵן:	נָאֵן	41	∅	∅	∅	∅	∅	∅	4, 6	∅	∅	∅	∅

## PSALM 114:7

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
מִלְפָּנֶיךָ	פנה	∅	∅	∅	∅	∅	∅	∅	7 (2x)	∅	9	∅	22
אֶרֶץ	ארץ	∅	∅	21	1, 5	∅	∅	∅	7	∅	∅	∅	∅
חַוִּילִי	חול	∅	∅	∅	∅	∅	∅	∅	7	∅	∅	∅	∅
אֶרֶץ	ארץ	3, 34, 35	6	15	6	∅	2	6	7	15, 16	9	∅	∅
מִלְפָּנֶיךָ	פנה	∅	∅	∅	∅	∅	∅	∅	7 (2x)	∅	9	∅	22
אֶלֹהִים	אלהים	11	2, 6, 8, 12 (2x), 14	1, 26	∅	∅	∅	5	7	2, 3	∅	∅	27, 28
יַעֲקֹבִי	יעקב	∅	∅	∅	∅	∅	∅	∅	1, 7	∅	∅	∅	∅

## PSALM 114:8

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
וַיִּשְׁמְרוּ	וַיִּשְׁמְרוּ	Ø	Ø	Ø	Ø	Ø	Ø	Ø	8	Ø	Ø	Ø	Ø
וַיִּשְׁמְרוּ	וַיִּשְׁמְרוּ	Ø	Ø	Ø	Ø	Ø	Ø	Ø	8	Ø	Ø	Ø	Ø
וַיִּשְׁמְרוּ	וַיִּשְׁמְרוּ	35	Ø	Ø	Ø	Ø	Ø	Ø	8	Ø	Ø	Ø	Ø
וַיִּשְׁמְרוּ	וַיִּשְׁמְרוּ	23, 33, 35 (2x)	Ø	18	Ø	Ø	Ø	Ø	8 (2x)	Ø	Ø	Ø	Ø
וַיִּשְׁמְרוּ	וַיִּשְׁמְרוּ	Ø	Ø	Ø	Ø	Ø	Ø	Ø	8	Ø	Ø	Ø	Ø
וַיִּשְׁמְרוּ	וַיִּשְׁמְרוּ	Ø	Ø	Ø	Ø	Ø	Ø	Ø	8	Ø	Ø	Ø	Ø
וַיִּשְׁמְרוּ	וַיִּשְׁמְרוּ	23, 33, 35 (2x)	Ø	18	Ø	Ø	Ø	Ø	8 (2x)	Ø	Ø	Ø	Ø

[illegible]

PSALM 115:1b-c

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
כִּי־	Ø												
לֹאֲשַׁנָּה	שם	Ø	Ø	13, 21	Ø	9	Ø	1, 2, 3	Ø	1	4, 13, 17	Ø	10, 11, 12, 26
תָּן	נתן	Ø	Ø	Ø	Ø	5, 6	9	Ø	Ø	1, 16	Ø	Ø	18
כָּבוֹד	כבוד	Ø	2, 6	Ø	Ø	Ø	9	4	Ø	1	Ø	Ø	Ø
עַל־	Ø												
הִסֵּר	הסר	1, 8, 15, 2 1, 31, 43	5	12, 16, 21, 26	Ø	Ø	Ø	Ø	Ø	1	Ø	2	1, 2, 3, 4, 29
עַל־	Ø												
אֲמַר	אמר	Ø	5	Ø	Ø	7, 8	Ø	Ø	Ø	1	Ø	2	Ø

PSALM 115:2

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
לְמַדָּר	Ø												
יִאמְרוּ	אמר 2, 11, 25	Ø		Ø	Ø	Ø	Ø	Ø	Ø	2	11	Ø	2, 3, 4
הַגִּזְיוֹם	גזי Ø	Ø		Ø	6	6	Ø	4	Ø	2	Ø	1	10
אֵינֵינוּ	Ø												
נִאֲמָר	Ø												
אֱלֹהֵינוּ:	אלהים 11	2, 6, 8, 12(2x), 14		1, 26	Ø	Ø	Ø	5	7	2, 3	5	Ø	27, 28(2x)

## PSALM 115:3

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
וְאֵלֵינוּ	אֵלֵינוּ	11	2, 6, 8, 12(2x), 14	1, 26	∅	∅	∅	5	7	2, 3	5	∅	27, 28(2x)
וְאֵלֵינוּ	אֵלֵינוּ	26	5, 6	∅	∅	∅	∅	4, 6	∅	3, 15, 16 (2x)	∅	∅	∅
וְאֵלֵינוּ	אֵלֵינוּ	18, 27, 42	6	11	∅	1, 2, 7, 10	∅	4	∅	3, 8, 17	11, 12, 14, 18	1 (2x)	10
וְאֵלֵינוּ	∅												
וְאֵלֵינוּ	אֵלֵינוּ	30	∅	17	∅	2	1	∅	∅	3	∅	∅	∅
וְאֵלֵינוּ	אֵלֵינוּ	22, 23, 24, 37	14	16, 21, 27	∅	2, 4, 6, 7, 8, 10	∅	∅	∅	3, 4, 8, 15	∅	∅	6, 15, 16, 17, 24

## PSALM 115:4

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
עֲצֻמֹתָם	עצב	∅	∅	∅	∅	∅	∅	∅	∅	4	∅	∅	∅
כִּסְיָם	כסא	∅	∅	∅	∅	∅	∅	∅	∅	4	∅	∅	∅
זִמְרָם	זמרה	∅	∅	∅	∅	∅	∅	∅	∅	4	∅	∅	∅
עֲשִׂיתִּי	עשה	22, 23, 24, 37	14	16, 21, 27	∅	2, 4, 6, 7, 8, 10	∅	∅	∅	3, 4, 8, 15	∅	∅	6, 15, 16, 17, 24
יְיָ	י	2	∅	27	∅	7	∅	∅	∅	4, 7	∅	∅	∅
אֱלֹהֵינוּ	אלה	8, 15, 21, 31	13	∅	∅	∅	∅	∅	∅	4, 16	11	∅	6, 8



## PSALM 115:5

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
פֶּה־	פה	42	∅	2(2x), 30	∅	∅	∅	∅	∅	5	∅	∅	∅
לָהֶם	∅												
וְלֹא־	∅												
יִרְפּוּהוּ	רבר	20	8	2, 3, 20	∅	∅	5	∅	∅	5	10	∅	∅
עֲנֵי־ם	עין	∅	∅	∅	∅	∅	∅	∅	∅	5	8, 15	∅	23
לָהֶם	∅												
וְלֹא־	∅												
יִרְאֵה־	ראה	24, 42	∅	25	∅	∅	8, 10	6	3	5	∅	∅	7

## PSALM 115:6

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
אֱלֹהֵינוּ	אין	∅	∅	∅	∅	∅	∅	∅	∅	6	2	∅	∅
אֱלֹהֵינוּ	∅												
אֱלֹהֵינוּ	∅												
אֱלֹהֵינוּ	∅												
אֱלֹהֵינוּ	שבע	∅	∅	∅	∅	∅	∅	∅	∅	6	1	∅	∅
אֱלֹהֵינוּ	אין	∅	∅	∅	5	∅	∅	∅	∅	6	∅	∅	∅
אֱלֹהֵינוּ	∅												
אֱלֹהֵינוּ	∅												
אֱלֹהֵינוּ	∅												
אֱלֹהֵינוּ	אין	∅	∅	∅	∅	∅	∅	∅	∅	6	∅	∅	∅

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
יְיָ יְהוָה	יְיָ	2	∅	27	∅	7	∅	∅	∅	4, 7	∅	∅	∅
וְלֹא	∅												
יְמִישׁוּן	מִשׁ	∅	∅	∅	∅	∅	∅	∅	∅	7	∅	∅	∅
הַגִּידִים	הַגִּ	∅	∅	∅	1	∅	∅	∅	∅	7	8	∅	∅
וְלֹא	∅												
יְהַלְכוּ	הַלֵּךְ	7	∅	23	∅	∅	∅	∅	∅	7	9	∅	∅
לֹא-	∅												
יִתְּנוּ	הִנֵּה	∅	∅	∅	∅	∅	∅	∅	∅	7	∅	∅	∅
בְּגִדֵּיהֶם:	בְּגִדֵּי	∅	∅	∅	∅	∅	∅	∅	∅	7	∅	∅	∅

[illegible]

PSALM 115:9

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
פִּיתָ 1 (ET)	פִּיתָ	∅	∅	∅	∅	∅	3	9	1	9, 10, 12 (2x)	19	∅	3, 26
וְשָׂאֵל	וְשָׂאֵל	∅	∅	∅	∅	∅	∅	∅	1, 2	9, 12	∅	∅	2
כָּפֶתָ	כָּפֶתָ	∅	∅	∅	∅	∅	7	∅	∅	8, 9, 10, 11	∅	∅	8, 9
פִּתְוָה	פִּתְוָה	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5 (2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16 (2x), 17, 18, 19, 20, 23, 24, 25 (2x), 26 (2x), 27, 29
עוֹר	עוֹר	12	13	26	∅	∅	∅	∅	∅	9, 10, 11	∅	∅	7, 13
וְקוֹנֵם	וְקוֹנֵם	∅	∅	∅	∅	∅	∅	∅	∅	9, 10, 11	∅	∅	∅
וְהָא:	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅

<sup>1</sup>The construct פִּיתָ (house of) has been added as the preferred reading of the text.

[illegible]

## PSALM 115:11a(i)

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
תָּרָא	תָּרָא	∅	∅	∅	∅	5, 9, 10	1, 7, 8	∅	∅	11, 13	∅	∅	4, 6
תָּרָא	תָּרָא	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5(2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16(2x), 17, 18, 19, 20, 23, 24, 25(2x), 26(2x), 27, 29

PSALM 115:11a(ii)-b

[illegible]



## PSALM 115:12a-b

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
יְהוָה	יְהוָה	1,2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2,4	1 (2x), 2,4, 10	1 (2x), 7	1 (3x), 2,3, 4,5,9	∅	1,9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5,6, 7,9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1,4, 5(2x), 6,7,8, 9,10, 11, 12,13, 14,15, 16(2x), 17,18, 19,20, 23,24, 25(2x), 26(2x), 27,29
זָכַרְנִי	זָכַר	∅	∅	14, 15,16	∅	4,5	6	∅	∅	12	∅	∅	∅
יִגְדְּלֵנִי	בָּרַךְ	38	∅	24,28	∅	∅	2	2	∅	12(3x), 13,15,18	∅	∅	26(2x)
יִגְדְּלֵנִי	בָּרַךְ	38	∅	24,28	∅	∅	2	2	∅	12(3x), 13,15,18	∅	∅	26(2x)
אֶחָד	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅
בֵּית	בֵּית	∅	∅	∅	∅	∅	3	9	1	9,10, 12(2x)	19	∅	3,26
יִשְׂרָאֵל	יִשְׂרָאֵל	∅	∅	∅	∅	∅	∅	∅	1,2	9,12	∅	∅	2

## PSALM 115:12c

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
וְכָרַךְ	כָּרַךְ	38	∅	24, 28	∅	∅	2	2	∅	12(3x), 13, 15, 18	∅	∅	26(2x)
אֶחָד	∅												
בָּיִת	בָּיִת	∅	∅	∅	∅	∅	3	9	1	9, 10, 12(2x)	19	∅	3, 26
אֲבוֹתָיו	אֲבוֹתָיו	∅	∅	∅	∅	∅	∅	∅	∅	10, 12	∅	∅	3

## PSALM 115:13

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
הַבְּרִי	בר	38	∅	24, 28	∅	∅	2	2	∅	12(3x), 13,15, 18	∅	∅	26(2x)
וְאֵלֵינוּ	אל	∅	∅	∅	5,9, 10	1,7,8	∅	∅	∅	11,13	∅	∅	4,6
וְהַבְּרִי	יהוה	1,2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2,4	1 (2x), 2,4, 10	1 (2x), 7	1 (3x), 2,3, 4,5,9	∅	1,9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5,6, 7,9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1,4, 5(2x), 6,7,8, 9,10, 11, 12,13, 14,15, 16(2x), 17,18, 19,20, 23,24, 25(2x), 26(2x), 27,29
וְהַבְּרִי	קטן	∅	∅	∅	∅	∅	∅	∅	13	∅	∅	∅	∅
וְהַבְּרִי	∅	∅	∅	∅	∅	∅	∅	∅	∅	13	∅	∅	∅

## PSALM 115:14

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
<b>יָסַף</b>	<b>יָסַף</b>	∅	∅	∅	∅	∅	∅	∅	∅	14	∅	∅	∅
<b>יְהוָה</b>	<b>יְהוָה</b>	1,2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2,4	1 (2x), 2,4, 10	1 (2x), 7	1 (3x), 2,3, 4,5,9	∅	1,9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5,6, 7,9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1,4, 5(2x), 6,7,8, 9,10, 11, 12,13, 14,15, 16(2x), 17,18, 19,20, 23,24, 25(2x), 26(2x), 27,29
<b>עָלֵינוּ</b>	∅												
<b>עָלֵינוּ</b>	∅												
<b>וְעַל-</b>	∅												
<b>בְּיָדֵינוּ:</b>	<b>בָּן</b>	8,15, 21,31	∅	9,10	∅	∅	∅	9	4,6	14,16	16	∅	∅

## PSALM 115:15

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
גרורים	גרר	38	∅	24, 28	∅	∅	2	2	∅	12(3x), 13,15,18	∅	∅	26(2x)
אמם	∅												
לירור	ירר	1,2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2,4	1 (2x), 2,4, 10	1 (2x), 7	1 (3x), 2,3, 4,5,9	∅	1,9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4, (2x), 5,6, 7,9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2, (2x)	1,4, 5(2x), 6,7,8, 9,10, 11, 12,13, 14,15, 16(2x), 17,18, 19,20, 23,24, 25(2x), 26(2x), 27,29
עלר	עלר	22,23, 24,37	14	16, 21,27	∅	2,4, 6,7, 8,10	∅	∅	∅	3,4,8,15	∅	∅	6,15, 16,17, 24
שמר	שמר	26	5,6	∅	∅	∅	∅	4,6	∅	3,15, 16(2x)	∅	∅	∅
לרר	לרר	3,34, 35	6	15	∅	∅	2	6	7	15,16	9	∅	∅

## PSALM 115:16

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
הַשְׁמִימִם	הַשְׁמִימִם	26	5, 6	∅	∅	∅	∅	4, 6	∅	3, 15, 16(2x)	∅	∅	∅
הַשְׁמִימִם	הַשְׁמִימִם	26	5, 6	∅	∅	∅	∅	4, 6	∅	3, 15, 16(2x)	∅	∅	∅
לְהַחֲדִיחַ	יְהוָה	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5(2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16(2x), 17, 18, 19, 20, 23, 24, 25(2x), 26(2x), 27, 29
וְהַאֲרִיץ	אֲרִיץ	3, 34, 35	6	15	6	∅	2	6	7	15, 16	9	∅	∅
נִתֵּן	נִתֵּן	∅	∅	∅	∅	5, 6	9	∅	∅	1, 16	∅	∅	18
לְכַנֵּי-	כֵּן	8, 15, 21, 31	∅	9, 10	∅	∅	∅	9	4, 6	14, 16	16	∅	∅
אֲרָם:	אֲרָם	8, 15, 21, 31	13	∅	∅	∅	∅	∅	∅	4, 16	11	∅	6, 8

## PSALM 115:17

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
לֹא	∅												
הַמִּזְבֵּחַ	מִזְבֵּחַ	18	∅	16	∅	∅	∅	∅	∅	17	3, 8, 15	∅	17, 18
יְהִלְלֵהוּ-	הִלֵּל	32	∅	30	∅	1	1	1 (3x), 3, 9	∅	17, 18	19	1, 2	∅
יָהּ	יְהוָה	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5 (2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16 (2x), 17, 18, 19, 20, 23, 24, 25 (2x), 26 (2x), 27, 29
וְלֹא	∅												
כָּל-	כָּל	18, 27, 42	6	11	∅	1, 2, 7, 10	∅	4	∅	3, 8, 17	11, 12, 14, 18	1 (2x)	10
יִרְדֵּי	יִרְדֵּי	23, 26	∅	∅	∅	∅	∅	∅	∅	17	∅	∅	∅
רִמְמָה:	רִמְמָה	∅	∅	∅	∅	∅	∅	∅	∅	17	∅	∅	∅

PSALM 115:18a-b

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
וְאֵלֵינוּ	∅												
בְּרָךְ	38	∅	24, 28	∅	∅	2	2	∅	12(3x), 13,15,18	∅	∅	26(2x)	
יְהוָה	יְהוָה	1,2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2,4	1 (2x), 2,4, 10	1 (2x), 7	1 (3x), 2,3, 4,5,9	∅	1,9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5,6, 7,9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1,4, 5(2x), 6,7,8, 9,10, 11, 12,13, 14,15, 16(2x), 17,18, 19,20, 23,24, 25(2x), 26(2x), 27,29
בְּעֵתָהּ	עֵתָהּ	∅	∅	∅	∅	∅	2	∅	18	∅	∅	∅	
וְעַד-	∅												
עוֹלָם	עוֹלָם	1	∅	∅	4	5,8,9	6(2x)	2	∅	18	∅	2	1,2,3, 4,29



## PSALM 115:18c

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
הַלֵּל־	הלל	32	∅	30	∅	1	1	1 (3x) , 3, 9	∅	17, 18	19	1, 2	∅
יְהוָה:	יהוה	1, 2, 4 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x) , 2, 4, 10	1 (2x) , 7	1 (3x) , 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x) , 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x) , 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5 (2x) , 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16 (2x) , 17, 18, 19, 20, 23, 24, 25 (2x) , 26 (2x) , 27, 29

[illegible]

## PSALM 116:2

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
וְיָ	∅												
וְיָ	וְיָ	∅	∅	23	∅	∅	∅	∅	∅	∅	2	∅	∅
וְיָ	וְיָ	∅	∅	∅	∅	∅	∅	∅	∅	6	2	∅	∅
וְיָ	∅												
וְיָ	וְיָ	∅	∅	8	3,5	∅	∅	∅	∅	∅	2	∅	24
וְיָ	וְיָ	∅	∅	∅	∅	∅	∅	∅	∅	∅	2,4, 13,17	∅	5



## PSALM 116:4a

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
וְכַעֲשֵׂם-	שם	∅	∅	13, 21	∅	9	∅	1, 2, 3	∅	1	4, 13, 17	∅	10, 11, 12, 26
יְהוָה	יהוה	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4, (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5 (2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16 (2x), 17, 18, 19, 20, 23, 24, 25 (2x), 26 (2x), 27, 29
אֶקְרָא	קרא	∅	∅	∅	∅	∅	∅	∅	∅	∅	2, 4, 13, 17	∅	5

## PSALM 116:4b

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
אָהָרָה	Ø												
יָהוָה	יָהוָה	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	Ø	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5(2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16(2x), 17, 18, 19, 20, 23, 24, 25(2x), 26(2x), 27, 29
מַלְאָכָה	מַלְאָכָה	20	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø	4	Ø	Ø
נַפְשִׁי	נַפְשִׁי	5, 9(2x), 18, 26	Ø	20, 31	Ø	Ø	Ø	Ø	Ø	Ø	4, 7, 8	Ø	Ø

## PSALM 116:5

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
תַּעֲנֵן	תַּעֲנֵן	∅	∅	12	∅	4	4, 5	∅	∅	∅	5	∅	∅
יְהוָה	יְהוָה	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5(2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16(2x), 17, 18, 19, 20, 23, 24, 25(2x), 26(2x), 27, 29
וְצִדִּיק	צִדִּיק	∅	∅	∅	∅	3	3, 4, 6, 9	∅	∅	∅	5	∅	15, 19, 20
וְאֶלְדִּירָיו	אלדירם	11	2, 6, 8, 12(2x), 14	1, 26	∅	∅	∅	5	7	2, 3	5	∅	27, 28(2x)
מִדָּחִים:	דחם	∅	∅	∅	3	4	4	∅	∅	∅	5	∅	∅

## PSALM 116:6

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
שָׁמַר	שָׁמַר	43	∅	∅	∅	∅	∅	∅	∅	∅	6	∅	∅
פָּתְאִים	פָּתְאִי	∅	∅	∅	∅	∅	∅	∅	∅	∅	6	∅	∅
יְהוָה	יְהוָה	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1', 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1', 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1', 2 (2x)	1, 4, 5 (2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16 (2x), 17, 18, 19, 20, 23, 24, 25 (2x), 26 (2x), 27, 29
יְכַלֵּי	יְכַלֵּי	∅	∅	∅	∅	∅	∅	∅	∅	∅	6	∅	∅
וְלִי	∅												
יְהוָה יִשְׁעִי:	יִשְׁעִי	13, 19	7, 13	26, 31	∅	∅	∅	∅	∅	∅	6, 13	∅	14, 15, 21, 25



PSALM 116:7

[illegible]

PSALM 116:8

[illegible]

[illegible]

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PSALM 116:10

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
אִשָּׁה	אשה	∅	∅	∅	∅	7	∅	∅	∅	∅	10	∅	∅
וְ	∅												
בְּ	בב	20	8	2, 3, 20	∅	∅	5	∅	5	10	∅	∅	∅
אִשָּׁה	∅												
וְ	ענ	10, 17, 41	∅	16, 22	∅	∅	∅	∅	∅	10	∅	∅	∅
בְּ	באב	38	∅	30	∅	∅	1	∅	∅	10	∅	∅	∅

PSALM 116:11

[illegible]

PSALM 116:12

[illegible]

## PSALM 116:13

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
כֹּסֶם	כֹּסֶם	∅	∅	∅	∅	∅	∅	∅	∅	∅	13	∅	∅
וְשִׁנְיָתָהּ	שִׁנְיָה	13, 19	7, 13	26, 31	∅	∅	∅	∅	∅	∅	6, 13	∅	14, 15, 21, 25
אֶשְׂאָה	נִשְׂאָה	∅	∅	∅	∅	∅	∅	∅	∅	∅	13	∅	∅
וְכַשֵּׁם	שֵׁם	∅	∅	13, 21	∅	9	∅	1, 2, 3	∅	1	4, 13, 17	∅	10, 11, 12, 26
יְהוָה	יְהוָה	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5 (2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16 (2x), 17, 18, 19, 20, 23, 24, 25 (2x), 26 (2x), 27, 29
אֶקְרָא:	קָרָא	∅	∅	∅	∅	∅	∅	∅	∅	∅	2, 4, 13, 17	∅	5

## PSALM 116:14

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
נָרִי	נָרִי	∅	∅	∅	∅	∅	∅	∅	∅	∅	14, 18	∅	∅
לִיהוָה	יהוה	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5 (2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16 (2x), 17, 18, 19, 20, 23, 24, 25 (2x), 26 (2x), 27, 29
אֶשְׁלֹם	שֹׁלֵם	∅	∅	∅	∅	∅	∅	∅	∅	∅	14, 18	∅	∅
נִגְדָה	∅												
אֶבְיָא	∅												
לִבִּי	לֵב	18, 27, 42	6	11	∅	1, 2, 7, 10	∅	4	∅	3, 8, 17	11, 12, 14, 18	1 (2x)	10
עָמָל	עָם	32	4	∅	3	6, 9	∅	8	1	∅	14, 18	∅	∅





## PSALM 116:16a

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
אָנֶה	Ø												
יְהוָה	יְהוָה	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	Ø	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5(2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16(2x), 17, 18, 19, 20, 23, 24, 25(2x), 26(2x), 27, 29
כִּי-	Ø												
אֲנִי	Ø												
עֲבַדְךָ	Ø	Ø	Ø	28	Ø	Ø	Ø	1	Ø	Ø	16(2x)	Ø	Ø

PSALM 116:16b-c													
text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
אֲנִי	ø												
עָלַיְךָ	ø			28	ø	ø	ø	1	ø	ø	16(2x)	ø	ø
בְּ-	ø	8, 15, 21, 31		9, 10	ø	ø	ø	9	4, 6	14, 16	16	ø	ø
אָמַרְתָּ	ø			ø	ø	ø	ø	ø	ø	ø	16	ø	ø
חֲסָדְךָ	ø			2	ø	ø	ø	ø	ø	ø	16	ø	19
לְמוֹטוֹ:	ø			ø	ø	ø	ø	ø	ø	ø	16	ø	ø

## PSALM 116:17

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
לִי	לִי												
אָמַרְתִּי	אָמַרְתִּי	22 (2x)	∅	∅	∅	∅	∅	∅	∅	∅	17 (2x)	∅	∅
וְכַח	וְכַח	22 (2x)	∅	∅	∅	∅	∅	∅	∅	∅	17 (2x)	∅	∅
חַוֵּרָה	יָדָה	1, 8, 15, 21, 22, 31	4	30	∅	1	∅	∅	∅	∅	17	∅	1, 19, 21, 28, 29
וּכְשֵׁם	שֵׁם	∅	∅	13, 21	∅	9	∅	1, 2, 3	∅	1	4, 13, 17	∅	10, 11, 12, 26
יְהוָה	יְהוָה	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5 (2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16 (2x), 17, 18, 19, 20, 23, 24, 25 (2x), 26 (2x), 27, 29
אֶקְרָא	קָרָא	∅	∅	∅	∅	∅	∅	∅	∅	∅	2, 4, 13, 17	∅	5

## PSALM 116:18

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
וְיָרֵךְ	וְיָרֵךְ	∅	∅	∅	∅	∅	∅	∅	∅	∅	14, 18	∅	∅
לְיָהוָה	יָהוָה	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5(2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16(2x), 17, 18, 19, 20, 23, 24, 25(2x), 26(2x), 27, 29
אֲשַׁלֵּם	שָׁלַם	∅	∅	∅	∅	∅	∅	∅	∅	∅	14, 18	∅	∅
נִגְדָה	∅												
אֶחָד	∅												
לִכְלֵל-	כָּל	18, 27, 42	6	11	∅	1, 2, 7, 10	∅	4	∅	3, 8, 17	11, 12, 14, 18	1 (2x)	10
עָמַד:	עָמַד	32	4	∅	3	6, 9	∅	8	1	∅	14, 18	∅	∅

PSALM 116:19a-b

[illegible]

## PSALM 116:19c

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
הַלֵּל־	הלל	32	∅	30	∅	1	1	1(3x), 3,9	∅	17,18	19	1,2	∅
יְהוָה:	יהוה	1,2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2,4	1 (2x), 2,4, 10	1 (2x), 7	1 (3x), 2,3,4, 5,9	∅	1,9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5,6, 7,9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1,4, 5(2x), 6,7,8, 9,10, 11, 12,13, 14,15, 16(2x), 17,18, 19,20, 23,24, 25(2x), 26(2x), 27,29

Psalms 117

PSALM 117:1a

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
הַלֵּלִי	הלל	32	∅	30	∅	1	1	1(3x), 3,9	∅	17, 18	19	1, 2	∅
אֶחָד־	∅												
יְהוָה	יהוה	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4, (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5(2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16(2x), 17, 18, 19, 20, 23, 24, 25(2x), 26(2x), 27, 29
כָּל־	כל	18, 27, 42	6	11	∅	1, 2, 7, 10	∅	4	∅	3, 8, 17	11, 12, 14, 18	1 (2x)	10
וְיִמְעַל־	וַיִּ	∅	∅	∅	6	6	∅	4	∅	2	∅	1	10

PSALM 117:1b

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
הנהגות	נח	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	1	∅
לך	לך	18, 27, 42	6	11	∅	1, 2, 7, 10	∅	4	∅	3, 8, 17	11, 12, 14, 18	1 (2x)	10
הנהגות:	נח	∅	∅	14	∅	∅	∅	9	∅	∅	∅	1	∅



PSALM 117:2a-b

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
כִּי	∅												
וְכַר	∅		∅	∅	∅	∅	∅	∅	∅	∅	∅	2	∅
עֲלֵינוּ	∅												
חֲסִידֶיךָ	חסד	1, 8, 15, 21, 31, 43	5	12, 16, 21, 26	∅	∅	∅	∅	∅	1	∅	2	1, 2, 3, 4, 29
וְאֵמְרֶיךָ	אמר	∅	5	∅	∅	7, 8	∅	∅	∅	1	∅	2	∅
יְהוָה	יהוה	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5(2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16(2x), 17, 18, 19, 20, 23, 24, 25(2x), 26(2x), 27, 29
לְעוֹלָם	עולם	1	∅	∅	4	5, 8, 9	6(2x)	2	∅	18	∅	2	1, 2, 3, 4, 29

## PSALM 117:2c

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
הַלֵּל־	הלל	32	∅	30	∅	1	1	1(3x), 3,9	∅	17,18	19	1,2	∅
יְהוָה	יהוה	1,2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2,4	1 (2x), 2,4, 10	1 (2x), 7	1 (3x), 2,3,4, 5,9	∅	1,9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5,6, 7,9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1,4, 5(2x), 6,7,8, 9,10, 11, 12,13, 14,15, 16(2x), 17,18, 19,20, 23,24, 25(2x), 26(2x), 27,29

## Psalms 118

## PSALM 118:1a

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
הַיְיָ	יְיָ	1, 8, 15, 21, 22, 31	4	30	∅	1	∅	∅	∅	∅	17	∅	1, 19, 21, 28, 29
לַיְיָ	יְיָ	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5 (2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16 (2x), 17, 18, 19, 20, 23, 24, 25 (2x), 26 (2x), 27, 29
כִּי-	∅												
טוֹב	טוֹב	1	∅	21	∅	10	5	∅	∅	∅	∅	∅	1, 8, 9, 29

PSALM 118:1b

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
כִּי	∅												
לְעוֹלָם	1	∅	∅	∅	4	5, 8, 9	6 (2x)	2	∅	18	∅	2	1, 2, 3, 4, 29
חֲסִידָיו:	חֲסִיד	1, 8, 15, 21, 31, 43	5	12, 16, 21, 26	∅	∅	∅	∅	∅	1	∅	2	1, 2, 3, 4, 29

PSALM 118:2

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
יְאֹמַר-	אָמַר	2, 11, 25	∅	∅	∅	∅	∅	∅	∅	2	11	∅	2, 3, 4
נָא	∅												
וְשִׁירָאֵל	וְשִׁירָאֵל	∅	∅	∅	∅	∅	∅	∅	1, 2	9, 12	∅	∅	2
כִּי	∅												
לְעוֹלָם	עוֹלָם	1	∅	∅	4	5, 8, 9	6 (2x)	2	∅	18	∅	2	1, 2, 3, 4, 29
חֲסִידָיו:	חֲסִיד	1, 8, 15, 21, 31, 43	5	12, 16, 21, 26	∅	∅	∅	∅	∅	1	∅	2	1, 2, 3, 4, 29

## PSALM 118:3

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
וְאֶמְרָה-	אמר	2, 11, 25	∅	∅	∅	∅	∅	∅	∅	2	11	∅	2, 3, 4
נָא	∅												
בֵּית-	בית	∅	∅	∅	∅	∅	3	9	1	9, 10, 12(2x)	19	∅	3, 26
אֶהְיֶה	אהרן	∅	∅	∅	∅	∅	∅	∅	∅	10, 12	∅	∅	3
כִּי	∅												
לְעוֹלָם	עולם	1	∅	∅	4	5, 8, 9	6(2x)	2	∅	18	∅	2	1, 2, 3, 4, 29
תְּסַפֵּר:	הסר	1, 8, 15, 21, 31, 43	5	12, 16, 21, 26	∅	∅	∅	∅	∅	1	∅	2	1, 2, 3, 4, 29

## PSALM 118:4

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
זאמרו־	אמר	2, 11, 25	∅	∅	∅	∅	∅	∅	∅	2	11	∅	2, 3, 4
זא	∅												
זאז	זא	∅	∅	∅	∅	5, 9, 10	1, 7, 8	∅	∅	11, 13	∅	∅	4, 6
זרנו	זרנו	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5 (2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16 (2x), 17, 18, 23, 24, 25 (2x), 26 (2x), 27, 29
זי	∅												
זלזלם	זלזלם	1	∅	∅	4	5, 8, 9	6 (2x)	2	∅	18	∅	2	1, 2, 3, 4, 29
זסרז	זסר	1, 8, 15, 21, 31, 43	5	12, 16, 21, 26	∅	∅	∅	∅	∅	1	∅	2	1, 2, 3, 4, 29

## PSALM 118:5a

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
קוֹלִי	Ø												
קוֹלִי	קוֹלִי	2,6, 13,19, 28	13, 14	Ø	Ø	Ø	8	Ø	Ø	Ø	3 (2x)	Ø	5
קוֹלִי	קוֹלִי	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø	2,4, 13,17	Ø	5
קוֹלִי	קוֹלִי	1,2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 4	1 (2x), 2,4, 10	1 (2x), 7	1 (3x), 2,3, 4,5,9	Ø	1,9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5,6, 7,9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1,4, 5(2x), 6,7,8, 9,10, 11, 12,13, 14,15, 16(2x), 17,18, 19,20, 23,24, 25(2x), 26(2x), 27,29

## PSALM 118:5b

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
עָנִי	ענר	∅	7	∅	∅	∅	∅	∅	∅	∅	∅	∅	5, 21
כְּמִדָּה	רחב	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	5
יָהּ:	יהוה	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5(2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16(2x), 17, 18, 19, 20, 23, 24, 25(2x), 26(2x), 27, 29



## PSALM 118:6

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
יְהוָה	יְהוָה	1,2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2,4	1 (2x), 2,4,10	1 (2x), 7	1 (3x), 2,3, 4,5,9	∅	1,9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5,6, 7,9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1,4, 5(2x), 6,7,8, 9,10, 11, 12,13, 14,15, 16(2x), 17,18, 19,20, 23,24, 25(2x), 26(2x), 27,29
יְיָ	∅												
יְיָ	∅												
אֲנִי	יְיָ	∅	∅	∅	∅	5,9,10	1,7,8	∅	∅	11,13	∅	∅	4,6
בָּרַךְ	∅												
יְהוָה	עֲשֵׂה	22,23, 24,37	14	16, 21,27	∅	2,4,6, 7,8,10	∅	∅	∅	3,4, 8,15	∅	∅	6,15,16, 17,24
יְיָ	∅												
אֲדָמָה	אֲדָמָה	8,15, 21,31	13	∅	∅	∅	∅	∅	∅	4,16	11	∅	6,8

PSALM 118:7

[illegible]

## PSALM 118:8

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
לֵא	לֵא	1	∅	21	∅	10	5	∅	∅	∅	∅	∅	1, 8, 9, 29
לֵא	לֵא	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	8, 9
לֵא	לֵא	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	8, 9
לֵא	לֵא	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5 (2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16 (2x), 17, 18, 19, 20, 23, 24, 25 (2x), 26 (2x), 27, 29
לֵא	לֵא	∅	∅	∅	∅	∅	7	∅	∅	8, 9, 10, 11	∅	∅	8, 9
לֵא	לֵא	8, 15, 21, 31	13	∅	∅	∅	∅	∅	∅	4, 16	11	∅	6, 8

## PSALM 118:9

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
<b>לֹא</b>	<b>לֹא</b>	1	∅	21	∅	10	5	∅	∅	∅	∅	∅	1, 8, 9, 29
<b>לֹא</b>	<b>לֹא</b>	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	8, 9
<b>לֹא</b>	<b>לֹא</b>	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	8, 9
<b>לֹא</b>	<b>לֹא</b>	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5(2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16(2x), 17, 18, 19, 20, 23, 24, 25(2x), 26(2x), 27, 29
<b>לֹא</b>	<b>לֹא</b>	∅	∅	∅	∅	∅	7	∅	∅	8, 9, 10, 11	∅	∅	8, 9
<b>לֹא</b>	<b>לֹא</b>	40	∅	∅	∅	∅	∅	8(2x)	∅	∅	∅	∅	9



PSALM 118:11

[illegible]

[illegible]

## PSALM 118:13

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
דָּחַה	דָּחַה	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	13 (2x)
דָּחַה	דָּחַה	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	13 (2x)
לָפָל	נָפַל	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	13
דָּחַה	דָּחַה	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5 (2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16 (2x), 17, 18, 19, 20, 23, 24, 25 (2x), 26 (2x), 27, 29
עֲדָה	עֲדָה	12	13	26	∅	∅	∅	∅	∅	9, 10, 11	∅	∅	7, 13



## PSALM 118:14

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
עֲנִי	עַ	∅	∅	∅	2	∅	∅	∅	∅	∅	∅	∅	14
וְזָמַרְתָּ	זָמַרְתָּ	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	14
יְהִי	יְהִיָּה	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 11, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5 (2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16 (2x), 17, 18, 19, 20, 23, 24, 25 (2x), 26 (2x), 27, 29
וְהִיָּה	הִיָּה	∅	∅	7, 8, 9, 12 (2x), 13, 15, 19, 25	∅	∅	2, 6	2	2	8	∅	∅	14, 21, 22, 23
יְיָ	∅												
וְשִׁמְרָתָּ	שִׁמְרָתָּ	13, 19	7, 13	26, 31	∅	∅	∅	∅	∅	∅	6, 13	∅	14, 15, 21, 25

PSALM 118:15a

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
קוֹלִי	קוֹלִי	∅	∅	∅	∅	∅	∅	∅	∅	∅	1	∅	15
וְנִחֵה	וְנִחֵה	22	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	15
וְיִשְׁמְעֵהָ	יִשְׁעֵהָ	13, 19	7, 13	26, 31	∅	∅	∅	∅	∅	∅	6, 13	∅	14, 15, 21, 25
כְּמִלְחָמָה	מִלְחָמָה	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	15
צְרִיכִים	צָרָה	∅	∅	∅	∅	3	3, 4, 6, 9	∅	∅	∅	5	∅	15, 19, 20



## PSALM 118:16a

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
יָמִין	יָמִין	∅	7	6, 31	1, 5	∅	∅	∅	∅	∅	∅	∅	15, 16(2x)
יָמִין	יָמִין	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11, (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5(2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16(2x), 17, 18, 19, 20, 23, 24, 25(2x), 26(2x), 27, 29
רִמָּה	רִמָּה	25, 32	6	∅	7	∅	9	4, 7	∅	∅	∅	∅	16, 28

PSALM 118:16b

[illegible]

## PSALM 118:17

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
לֹא	∅												
אֶמְרָה	מִרָה	18	∅	16	∅	∅	∅	∅	∅	17	3, 8, 15	∅	17, 18
כִּי	∅												
אֶמְרָה	מִרָה	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	17
אֶמְרָה	מִרָה	22	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	17
אֶמְרָה	מִרָה	22, 23, 24, 37	14	16, 21, 27	∅	2, 4, 6, 7, 8, 10	∅	∅	∅	3, 4, 8, 15	∅	∅	6, 15, 16, 17, 24
יְהוָה	יְהוָה	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5(2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16(2x), 17, 18, 19, 20, 23, 24, 25(2x), 26(2x), 27, 29

## PSALM 118:18

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
יָסַר	יָסַר	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	18(2x)
יָסַרְיָ	יָסַר	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	18(2x)
יָדָה	יָדָה	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5(2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16(2x), 17, 18, 19, 20, 23, 24, 25(2x), 26(2x), 27, 29
וְלִמְנוּחַ	מָוֶה	18	∅	16	∅	∅	∅	∅	∅	17	3, 8, 15	∅	17, 18
לֹא	∅												
מִתְנַחֵם	מָוֶה	∅	∅	∅	∅	5, 6	9	∅	∅	1, 16	∅	∅	18

PSALM 118:19a

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
פִּתְחוּ־לִי	פִּתְחוּ לִי Ø	Ø	Ø	2	Ø	Ø	Ø	Ø	Ø	Ø	16	Ø	19
שְׁמַע־לִי	שְׁמַע	18	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø	19, 20
צַדִּיק	צַדִּיק	Ø	Ø	Ø	Ø	3	3, 4, 6, 9	Ø	Ø	5	Ø	Ø	15, 19, 20



## PSALM 118:19b

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
לִּבִּי	לִּבִּי	∅	∅	17, 18	∅	∅	∅	∅	∅	∅	∅	∅	19, 20, 26
בָּרָךְ	∅												
אֶלֶּה	אֶלֶּה	1, 8, 15, 21, 22, 31	4	30	∅	1	∅	∅	∅	∅	17	∅	1, 19, 21, 28, 29
יְהוָה	יְהוָה	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5(2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16(2x), 17, 18, 19, 20, 23, 24, 25(2x), 26(2x), 27, 29

PSALM 118:20

[illegible]

## PSALM 118:21

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
אֲדָרָה	יָדָה	1, 8, 15, 21, 22, 31	4	30	∅	1	∅	∅	∅	∅	17	∅	1, 19, 21, 28, 29
כִּי	∅												
עֲדִינִי	עָנָה	∅	7	∅	∅	∅	∅	∅	∅	∅	∅	∅	5, 21
וְהִתְהַלֵּךְ-	הִיָּה	∅	∅	7, 8, 9, 12(2x), 13, 15, 19, 25	∅	∅	2, 6	2	2	8	∅	∅	14, 21, 22, 23
לִי	∅												
לְשִׁמְעָה:	יָשַׁע	13, 19	7, 13	26, 31	∅	∅	∅	∅	∅	∅	6, 13	∅	14, 15, 21, 25

## PSALM 118:22

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
אֶבֶן	אבן	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	22
מִאֲסוֹ	מאס	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	22
הַבִּזְיוֹנִים	בנה	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	∅	22
הַיְיִלָּה	היה	∅	∅	7, 8, 9, 12(2x), 13, 15, 19, 25	∅	∅	2, 6	2	2	8	∅	∅	14, 21, 22, 23
לִבְאֵשׁ	ראש	∅	9	25	6, 7	∅	∅	∅	∅	∅	∅	∅	22
פִּנְיָהּ	פנה	∅	∅	∅	∅	∅	∅	∅	7(2x)	∅	9	∅	22

[illegible]

## PSALM 118:23b

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
הָיָה	∅												
נִפְלְאוּ	פלא 8, 15, 21, 24, 31	∅	∅	∅	∅	4	∅	∅	∅	∅	∅	∅	23
כְּעִינִי:	עין ∅	∅	∅	∅	∅	∅	∅	∅	∅	5	8, 15	∅	23

PSALM 118:24

[illegible]

[illegible]





## PSALM 118:26a

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
הַהִלָּלָה	הַלָּל	38	∅	24, 28	∅	∅	2	2	∅	12 (3x), 13, 15,18	∅	∅	26(2x)
הַלָּלָה	הַלָּל	∅	∅	17, 18	∅	∅	∅	∅	∅	∅	∅	∅	19,20, 26
הַלָּלָה	הַלָּל	∅	∅	13, 21	∅	9	∅	1,2,3	∅	1	4,13, 17	∅	10,11, 12,26
הַלָּלָה	הַלָּל	1,2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 2,4	1 (2x), 2,4, 10	1 (2x), 7	1 (3x), 2,3, 4,5,9	∅	1,9, 10, 11 (2x), 11	1, 4 (2x), 5,6, 7,9, 12, 13, 14, 15, 16, 17, 18 (2x)	1, 2 (2x)	1,4, 5(2x), 6,7,8, 9,10, 11, 12,13, 14,15, 16(2x), 17,18, 19,20, 23,24, 25(2x), 26(2x), 27,29

## PSALM 118:26b

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
<b>לְכַנְנוּלָם</b>	<b>כָּרַךְ</b>	38	∅	24, 28	∅	∅	2	2	∅	12 (3x), 13, 15, 18	∅	∅	26 (2x)
<b>מַגִּידָה</b>	<b>כִּידָה</b>	∅	∅	∅	∅	∅	3	9	1	9, 10, 12 (2x)	19	∅	3, 26
<b>יְהוָה</b>	<b>יְהוָה</b>	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1', 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1', 2 (2x)	1, 4, 5 (2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16 (2x), 17, 18, 19, 20, 23, 24, 25 (2x), 26 (2x), 27, 29



## PSALM 118:27b

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
עֲרֹ	Ø												
קָרָן	Ø	Ø	Ø	Ø	Ø	Ø	9	Ø	Ø	Ø	Ø	Ø	27
הַמִּזְבֵּחַ:	מִזְבֵּחַ	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø	Ø	27

## PSALM 118:28

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
אֲלֵי	אֲלֵי	11	2, 6, 8, 12(2x), 14	1, 26	Ø	Ø	Ø	5	7	2, 3	5	Ø	27, 28(2x)
אֲתָהּ	Ø												
וְאֶרְבָּ	רָבָה	1, 8, 15, 21, 22, 31	4	30	Ø	1	Ø	Ø	Ø	Ø	17	Ø	1, 19, 21, 28, 29
אֲלֵי	אֲלֵי	11	2, 6, 8, 12(2x), 14	1, 26	Ø	Ø	Ø	5	7	2, 3	5	Ø	27, 28(2x)
אֲרָמֶיךָ:	רָמָה	25, 32	6	Ø	7	Ø	9	4, 7	Ø	Ø	Ø	Ø	16, 28

## PSALM 118:29

text	search lexeme	107	108	109	110	111	112	113	114	115	116	117	118
הוֹדוּ	יָדָה	1, 8, 15, 21, 22, 31	4	30	∅	1	∅	∅	∅	∅	∅	∅	1, 19, 21, 28, 29
לִירְנָה	יָרְנָה	1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31, 43	4	14, 15, 20, 21, 26, 27, 30	1, 4 2, 4	1 (2x), 2, 4, 10	1 (2x), 7	1 (3x), 2, 3, 4, 5, 9	∅	1, 9, 10, 11 (2x), 12, 13, 14, 15, 16, 17, 18 (2x)	1, 4 (2x), 5, 6, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19 (2x)	1, 2 (2x)	1, 4, 5 (2x), 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16 (2x), 17, 18, 19, 20, 23, 24, 25 (2x), 26 (2x), 27, 29
כִּי־	∅												
הוֹדָה	הוֹדָה	1	∅	21	∅	10	5	∅	∅	∅	∅	∅	1, 8, 9, 29
כִּי־	∅												
לְעוֹלָם	עוֹלָם	1	∅	∅	4	5, 8, 9	6 (2x)	2	∅	18	∅	2	1, 2, 3, 4, 29
חֲסִידָה:	חֲסִידָה	1, 8, 15, 21, 31, 43	5	12, 16, 21, 26	∅	∅	∅	∅	∅	1	∅	2	1, 2, 3, 4, 29

## APPENDIX C

### PSALMS 107-118: SUMMARY OF LEXEME FREQUENCY DATA BY PSALM

Based on an emended Masoretic text of Psalms 107-118, the following charts identify the lexeme frequency interconnections that exist between psalm dyads.

The first chart, titled "Frequency of Lexeme Interconnection for Psalms 107-118 (Part 1): Raw Data," presents the numerical totals for the lexeme linkages that occur in the 66 psalm dyads.

The second chart, titled "Frequency of Lexeme Interconnection for Psalms 107-118 (Part 2): Percentage Data," presents the percentage data derived from a comparison of the raw numerical data (taken from the previous chart) to the total population of discrete lexemes found in a given psalm.<sup>1</sup>

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<sup>1</sup>In each of the charts below, the numbers recorded within the parentheses immediately following the identification of the various psalms indicate the total number of discrete lexeme units (subject to analysis in this dissertation) in their respective psalms.

Frequency of Lexeme Interconnection for Psalms 107-118 (Part 1): Raw Data

psalm	107 (154)	108 (67)	109 (126)	110 (47)	111 (48)	112 (55)	113 (35)	114 (34)	115 (52)	116 (68)	117 (10)	118 (72)
107 (154)		20	38	10	15	20	18	10	22	23	5	23
108 (67)	20		16	10	7	8	8	6	13	11	4	20
109 (126)	38	16		9	16	20	15	9	20	21	5	38
110 (47)	10	10	9		7	5	7	4	10	6	3	10
111 (48)	15	7	16	7		16	7	1	14	10	6	15
112 (55)	20	8	20	5	16		11	4	15	10	3	20
113 (35)	18	8	15	7	7	11		7	16	10	6	18
114 (34)	10	6	9	4	1	4	7		7	6	∅	10
115 (52)	22	13	20	6	14	15	16	7		17	7	22
116 (68)	23	11	21	6	10	10	10	6	17		3	23
117 (10)	5	4	5	3	6	3	6	∅	7	3		5
118 (72)	23	15	22	9	12	15	13	7	22	18	5	



Frequency of Lexeme Interconnection for Psalms 107-118 (Part 2): Percentage Data

psalm	107 (154)	108 (67)	109 (126)	110 (47)	111 (48)	112 (55)	113 (35)	114 (34)	115 (52)	116 (68)	117 (10)	118 (72)
107 (154)		13	25	6	10	13	12	6	14	15	3	15
108 (67)	30		24	15	10	12	12	9	19	16	6	22
109 (126)	30	13		7	13	16	12	7	16	17	4	17
110 (47)	21	21	19		15	11	15	9	13	13	6	19
111 (48)	31	15	33	15		33	15	2	29	21	13	25
112 (55)	36	15	36	9	29		20	7	27	18	5	27
113 (35)	51	23	43	20	20	31		20	46	29	17	37
114 (34)	29	18	26	12	3	12	21		21	18	Ø	21
115 (52)	42	25	38	12	27	29	31	13		33	13	42
116 (68)	34	16	31	9	15	15	15	9	25		4	26
117 (10)	50	40	50	30	60	30	60	Ø	70	30		50
118 (72)	32	21	31	13	17	21	18	10	31	25	7	

The horizontal lines show the percentage of the left column that is replicated in the top row. For example, reading across the Psalm 107 row reveals that 13% of the total number of discrete lexemes of Psalm 107 also occur in Psalm 108.

The vertical lines show the percentage of the top row that is replicated in the left column. For example, reading down the Psalm 107 column reveals that 30 % of the total number of discrete lexemes of Psalm 108 also occur in Psalm 107.

APPENDIX D  
PERCENTAGE OF DISCRETE LEXICAL UNITS OF A GIVEN  
PSALM REPLICATED IN AT LEAST ONE OTHER PSALM OF  
THE PSALMS 107-118 CORPUS

The figures presented below for each psalm of the Psalms 107-118 corpus compare the number of discrete lexical units of a given psalm that occur in at least one other psalm of the corpus to the total population of discrete lexical units of that original psalm. For example, as the chart below reveals, Psalm 107 contains a total of 154 discrete lexical units, of which 74 appear not only in Psalm 107 but also at least once in the remaining 17 psalms of the Psalms 107-118 corpus. Those replicated units thus represent 48% (74 of 154) of the total number of discrete lexical units in Psalm 107.

<u>Psalm</u>	<u>Extent of Replication</u>	<u>Total Lexeme Population</u>	<u>Total Number of Replicated Lexemes</u>
107	48%	154	74
108	48%	67	32
109	51%	126	64
110	55%	47	26
111	69%	48	33
112	67%	55	37
113	43%	35	15
114	53%	34	18
115	79%	52	41
116	66%	68	45
117	80%	10	8
118	68%	72	49

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