

## Chapter III

### A. Introduction

We set up three assumptions earlier: (1) Book IV of the Psalter possibly serves as an answer to the questions posed by Psalm 89; (2) Book IV reveals a coherent structural unity; (3) there are several cross-structural units within these psalms. The primary purpose of this chapter is to clarify and to illustrate these assumptions through lexical, thematic and structural analyses. This chapter consists of three parts, each of which is assigned in order to each of the assumptions for dealing with the established tasks.

In order to achieve the first end, in Part I of this chapter we compare Psalm 89 to every individual psalm in Book IV, except for Psalms 104-106, using the research methods noted above. The result of this analysis will show that Psalm 89 constitutes significant ties with most of the psalms in Book IV and that the thoughts reflected in the psalms of Book IV may be read as the reaction to Psalm 89. Psalms 104-106 are excluded from our discussion, since Psalm 89's links with these psalms are very weak and most of the links Psalm 89 has with other psalms are with Psalms 90-103.

For the second purpose, in Part II we will analyse the links between adjacent psalms among the seventeen psalms of Book IV by means of the above methods. For example, Psalm 90 is compared to Psalm 91 and Psalm 91 is in turn compared to Psalm 92. The result of this analysis will reveal that there are also close links between adjacent psalms. Apart from the analyses between such adjacent psalms, there will also be a comparison of Psalm 92 with Psalm 90 as well as with

Psalm 94, since Psalm 92 forms certain connections with Psalms 90 and 94.

An exception applies to Psalms 93-100. Howard (1986) has already devoted a study of that section similar to what we are doing here. A detailed analysis of that section is omitted and instead only certain features are highlighted for the purpose of our discussion. In his study, Howard divides Psalms 96-99 into two parallel sections: 96 and 98; 97 and 99, but we will argue that Psalms 96-99 can also be divided into the pairs 96-97 and 98-99. Howard sees Psalm 95 as an introduction to Psalms 96-99 and Psalm 100 as a conclusion to Psalms 95-99, but he does not illustrate in more detail how Psalm 95 accomplishes such a function. We will illustrate that Psalm 95:1-5 may serve as an introduction to Psalms 96-97, while Psalm 95:6-11 may form another introduction to Psalm 98-99.

Our primary task in the third assumption is to identify cross-structural units in the perspective of the overarching contour of Book IV. We have suggested above that there may be four possible cross-structural units in the overarching contour of Book IV: 90-91 and 102-103; 92-93 and 104; 94 and 101; 95-99 and 105-106. Thus, in Part III we will focus on the analysis of these overarching structures, using the same methods noted above. Here we do not compare each psalm to every other psalm in the corpus of Psalms 90-106. If we do so, it will result in a total of 136 individual analyses, which may amount to more than 500 pages. Since this is not desirable in this dissertation owing to the limit of time and space, we shall rather suggest the possibility of groups forming units in my judgement and illustrate evidence to that effect. Though the process is not achieved by a deductive method (i.e. though we do not compare a certain psalm to every other psalm in

Book IV), the result of the evidence can be seen as a conclusion made through the process of this structural study.

In order to advance the purposes detailed above, we employ three research methods: the psalms being compared are analysed in terms of lexical, thematic and structural aspects. These methods are similar to what Howard (1986) and Davis (1996) adopted in analysing psalms. Recently many scholars who are concerned with connections between psalms have largely adopted lexical and thematic analysis or have in part adopted structural analysis (for example, Auffret).

The psalms under discussion will be studied largely in the light of these lexical, thematic and structural aspects. However, this definition is not applied to all the psalms. There may be no structural or thematic links between any two psalms being compared. In this case only the applicable method is adopted. For example, certain lexical links between Psalms 89 and 93 are perceived, but structural links are not as easily identified. In this case the structural analysis is not used to search for the links existing between the psalms.

## **B. Methodology**

### *Lexical analysis*

A lexical analysis comprises the identification of word(s), phrase(s), or sentence(s) or identical ideas shared by the two psalms being compared and highlights the points which seem to contribute to the links between the psalms. Certain words, phrases, or ideas may accidentally occur in both psalms or may function as vital links connecting the two psalms. In this case, whether they mark incidental links occurring in both psalms or links unique only to the

psalms, depends on how often they occur in Book IV or in Book III-IV or in the Psalter or on whether there is a correspondence of theme(s) regarding the use of common word(s). For example, when the word "love" occurs only in Psalms 90 and 91 in Book IV or in the Psalter as a whole, it can be considered as a significant link. However, though a word occurs exclusively only in the two psalms under review, when there is no correspondence of theme concerning the use of the word, its significance is limited to a simple shared occurrence in the psalms. For example, Psalms 97 and 106 both have the word "daughter" which occurs only in these two psalms in Book IV, but the psalms do not exhibit any thematic correspondence regarding the use of the word. In this case, the word can be regarded as merely coincidental. Thus, its contribution as a possible link between psalms depends on how frequently words and phrases or ideas occur or on whether there is a correspondence of theme(s) between them.

#### Thematic analysis

In the same way as with the lexical analysis, the thematic analysis identifies common themes between two psalms and clarifies the development or contrast of the theme between them. There may be many common themes between two psalms. Some of them may be integrated to lexical links or may serve as independent ones. Certain themes can be too general to be ascribed to a link between the psalms. Thus, in the same manner as in the lexical analysis, whether certain themes contribute to the link between two psalms or are merely accidental, depends on how they are used. For example, when a creation motif frequently occurs in Book IV, its contribution to the establishment of a link is limited. However, when a theme occurs in

connection with a common word between the psalms being analysed or when a special theme occurs only in the psalms being compared or within a limited number of psalms, it can be regarded as a link. For example, when Psalms 91 and 92 have a reference to "illness" and mark a flow of thought concerning the theme, it can be regarded as a significant link. Despite this factor, however, a thematic link is not as significant as the lexical link defined above. The function of a thematic link is sometimes largely limited to providing general similarities of scene between the psalms being compared.

In many cases lexical links are integrated to thematic links. In such a case the thematic links are treated in conjunction with the lexical links for the sake of convenience.

### Structural analysis

A structural analysis is the identification of similarities of genre, structure, and arrangement of words and phrases or themes existing between two psalms. This analysis shows general similarities between psalms and its value lies in helping the reader to see the relationship between them from other perspectives which lexical and thematic analyses cannot cover. In general this analysis does not serve as a major determinant linking one psalm to another.

As noted above, all three methods are not always applicable to all psalms being discussed. There may always be exceptions. For the sake of convenience common words occurring between two psalms are listed in a footnote. This helps the reader to see how many words are shared by them.<sup>1</sup>

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<sup>1</sup> We exclude from the lists of common words the following elements: conjunctions, pronouns, particles, negatives, prepositions, and adverbs, since these are usually not

The present chapter will largely focus on drawing the contours of Book IV in relation to Psalm 89 and adjacent psalms or the overarching relationship between psalms, and in Chapter IV the results from Chapter III are highlighted and shaped in order to integrate all the discussions of Chapter III, suggesting possible theological perspectives. Since all the psalms in Book IV differ from one another in their contents and concerns, and there are many exceptional cases within the psalms, our main purpose in the process of this study is to collect likely links between the psalms and to draw the connecting lines between them.

## **Part 1**

### **3.1.1 Psalms 90 and 89**

Psalm 89 can be divided into three parts in terms of generic analysis: hymnic praise (vv. 2-3, 6-19); divine oracle about David (4-5, 20-38); and lament (vv. 39-52) (Sarna 1963:30-31; Tate 1990:413).<sup>2</sup> Verses 2-4 sing Yahweh's praise, describing his deeds. This is followed by a brief oracle in vv. 4-5 which is a quotation of his covenant promise made to David and his descendants. Yahweh's faithfulness and his covenant promise described in vv. 2-5 form the major themes of the psalm. The hymnic section, vv. 6-19, can be divided into two parts: vv. 6-15 and 16-19. The former part describes Yahweh's cosmic rulership

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used to establish links. However, where there is a certain link in the use of these elements, we will add them.

<sup>2</sup> For the unity of Psalm 89, see Ward (1961:321-339) and Clifford (1980:35-47).

that should be praised, while vv. 16-19 refer to the joy and strength of his people who celebrate and trust Yahweh's kingship in vv. 6-15. The oracle section, vv. 20-38, can also be divided into two parts: vv. 20-28 and 29-38. The former part speaks of Yahweh's appointing David as his chosen servant, and the latter mentions the promises and conditions applicable to David's descendants. The lament section, vv. 39-52, states that the promise of the eternal dynasty contained in the covenant with David has ultimately been rejected, and the psalmist accuses Yahweh of having broken his covenant promise given to David and his descendants. Verse 53 closes Book III of the Psalter as well as Psalm 89 with a doxology. On the whole, the lament section, which reflects the failure of the Davidic dynasty, should be understood in the light of the hymnic-oracle section in vv. 2-39 where Yahweh's kingship is praised and his covenant promise is mentioned (Tate 1990:416).

On the surface, the differences between Psalms 89 and 90 are easily observed. The former closes Book III of the Psalter, while the latter begins Book IV. Moreover, the title of the former ascribes its authorship to Ethan, but the latter psalm designates it as "A prayer of Moses the man of God." Despite these differences, the close ties between the psalms are visible. The lexical and thematic links between them are very strong, and a structural link is also present.

Strangely enough, the lament section (vv. 38-52) of Psalm 89 lacks the expression of trust in Yahweh which is normally found in lament psalms. As Tate (1990:430) notes, the psalm ends without a resolution to the perplexing and painful experience described in the lament section. In contrast, the opening of Book IV, Ps 90, begins with a lament mixed with praise and prayer, but it is unlikely that the beginning (Ps 90) of a new book should commence with a lament.

These observations help us to read Ps 90 as a continuation of Ps 89. Indeed, the former and the lament section of the latter display close links in significant ways, and they mark flow of natural thought when reading them together.

### *Lexical links*

The two psalms have 33 words in common.<sup>3</sup> Most of the words listed are incidental, but some function as significant links. The root חמה “wrath” is found in 89:47 and in 90:7. It occurs only in Psalm 106:23 in Book IV, (though in Book III it appears four times [Pss 76:16; 78:38; 88:7; 89:47]). The root עבר “wrath” also occurs in Psalm 89:39 and Psalm 90:9, 11, but it is not found elsewhere in Book IV (it occurs six times in Book III; Pss 78:21, 49, 59, 62; 85:4; 89:38). On the other hand, of great significance are the words עֲלוֹמָיו in 89:46 and עֲלֵמָנוּ in 90:8 which can respectively be translated as “his youth” (in Psalm 89:46 the word “shame” may also imply “sin”) and “sins of our youth” (Briggs & Briggs 1969:274; Dahood 1968:325; Urbrock 1974:11). The root עלם occurs only nine times (Pss 9:1; 10:1; 26:4; 44:22; 46:1; 55:2; 68:26; 89:46; 90:8) through the whole of the Psalter, but it is not found in Books III-V, except in Psalms 89 and 90.

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<sup>3</sup> אדם (89:48; 90:3); אדני (89:50, 51; 90:1, 17); אור (89:16; 90:8); אלהים (89:8, 9, 27; 90:1, 2, 17); אמר (89:3, 20; 90:3); ארץ (89:12, 28, 40, 45; 90:2); בן (89:7, 31, 48; 90:3, 16); גבור (89:14, 20; 90:10); דָרְךָ (89:2, 5; 90:1); היה (89:37, 42; 90:1, 5, 17); חמה (89:47; 90:7); חסד (89:2, 3, 15, 20, 25, 29, 34, 50; 90:14); יד (89:14, 22, 26, 49; 90:17); ידע (89:2, 16; 90:11, 12); יהוה (89:2, 6, 7x2, 9x2, 16, 19, 47, 52, 53; 90:13); יום (89:17, 30; 46; 90:4, 9, 10, 12, 14, 15); ירא (89:8; 90:11); כֹּן (89:3, 5, 15, 22, 38; 90:17x2); עבר (89:4, 21, 40, 51; 90:13, 16); עבר (89:42; 90:4); עברה (89:39; 90:9, 11); עד (89:5, 30, 47; 90:13); עולם (89:2, 3, 5, 29, 37, 38, 53; 90:2); עון (89:33; 90:8); עז (89:11, 14, 18; 90:11); עלם (89:46; 90:8); ענה (89:23; 90:15); פנה (89:15, 16, 24; 90:8); ראה (89:49; 90:16); רנן (89:13; 90:14); שוב (89:44; 90:3, 13); שמח (89:43; 90:14, 15); חבל (89:12; 90:2).



Moreover, the meanings of the words used in Psalms 89 and 90 are different from those in the rest of the psalms containing the root. In both psalms the use of the root is closely associated with the references to God's wrath (cf. God's wrath in Psalm 89:47 and God's anger in Psalm 90:7) and to sins (cf. the words "shame" reminiscent of sins in Psalm 89:46 and "our iniquities" in Psalm 90:8), but in the rest of the psalms it is used with meanings like "secret" or "conceal" (Psalms 10:1; 26:4; 44:22; 55:2) or "maiden" (Psalm 68:26).<sup>4</sup> Therefore, the root has an exclusive meaning in Psalms 89 and 90 which is not found in the rest of the Psalter. In fact, since there is no occurrence of the root in Books III-V, except in Psalms 89 and 90, its occurrence makes a great contribution to the link between the two psalms. With regard to this, the term עון "iniquity" is also worth noting. It is found once in Psalm 89:33 and four times (90:8; 103:3, 10 and 106:43) in Book IV. Its occurrence in Psalm 106 is used to refer to the sins of the Israelites in the past which caused Yahweh's anger (vv. 40-43), but does not have any direct relationship to the references in Psalms 89 and 90. In contrast, Psalm 103 uses it in order to refer to the forgiveness of God. However, since it forms certain relationships with Psalm 90 (see below), its appearance there does not weaken the relationship between Psalms 89 and 90.

A striking significance is found in the occurrences in the Psalter of the four words mentioned above: חמה; עבר; עלם; עון. For example, no psalm in the Psalter contains these four words, except Psalms 89 and 90. Psalms 78, 89 and 90 are the only psalms in the Psalter which contain the paired words חמה and עבר, while both עון and חמה are

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<sup>4</sup> See Brown, F., and Driver, S. R., and Briggs, C. A 1907. *A Hebrew and English Lexicon of the Old Testament*, p761. Oxford: Clarendon.

found in Psalms 38, 59, 78, 79, 89, 90 and 106 in the Psalter. In addition, four psalms (78; 85; 89 and 90) are the only ones in the Psalter which hold both occurrences of the words עון and עבר, but only Psalms 89 and 90 contain the following three paired words: עלם and חמה, עלם and יבר, and עון and עלם. The data given above suggest that the occurrences of all four words in each of Psalms 89 and 90 are not accidental. Psalms 78 and 79 are the only adjacent ones in the Psalter which have both the words עון and חמה, except for Psalms 89 and 90. Psalms 89 and 90 have occurrences of all these four words, as noted, as well as the three paired words noted above. It is hardly likely that this is accidental.

It should be noted that the divine title אֲדֹנָי “Lord” also serves as an important link. Psalm 89 closes the psalm by repeating it twice at the end (vv. 50 and 51) and Psalm 90 opens and closes with the title by using it once at the beginning (v. 1) and once at the end (v. 17) of the psalm. It occurs in several psalms in Book III, but is not found in Book IV, except in Psalm 90, though the singular form of the title, אֲדֹנָי, is found in Psalms 97:5 and 105:21 in Book IV. Its occurrence in the adjacent Psalms 89 and 90 and its absence in Psalms 87-88 preceding Psalm 89 and in the whole of Book IV, do not seem incidental and thus should be regarded as a significant link between the psalms.

The phrase בְּנֵי־אָדָם (“sons of men”) in Psalms 89:48 and 90:3 forms another significant link between these two psalms. It appears only in these psalms in Books III and IV,<sup>5</sup> and the two psalms use it in a similar context. First of all, its occurrence in both psalms has a close

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<sup>5</sup> The phrase with the singular form אָדָם is also found in Psalm 80:18.

link with a creation motif, as the word ברא "create" in 89:48 (cf. 89:13)<sup>6</sup> and the creation background of Psalm 90:2-3 (see analysis of Psalm 90) imply, and at the same time it is connected with a theme of death, as the words מות "death" in Psalm 89:49 and דבא "dust" (death)<sup>7</sup> in Psalm 90:3 indicate. Both verses of the psalms commonly refer to the ephemeral nature of man, as in Psalm 89:48 the expression "Remember how short my time is, for what vanity you have created all mortals" implies, and as in Psalm 90:3 the sentence "You turn man to dust and say, 'turn back, O children of men'" indicates. Upon consideration of all these features, the connection by using this phrase in both psalms does not seem incidental.

#### *Thematic links*

These psalms display thematic links in many ways. A striking thematic link is found in the use of the four roots, חמה "wrath," עברה "wrath," עלם "sins," and עון "iniquity" which are unique only to Psalms 89 and 90, as noted above. In both psalms these four roots have a common theme. In Psalm 90 they all occur in the same segment in vv. 7-9, the third strophe of the first stanza (see analysis of the psalm) and it can be observed that the direct reason for Yahweh's wrath described in vv. 7-9 (also v. 11 where the words אפך and עברה also occur) is the sins of his people, as v. 8 contains the words "our iniquities" and "sins of our youth." Thus, the roots חמה, עבר, עלם, and עון in Psalm 90 are correlative with each other and the use of all

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<sup>6</sup> Haglund (1984:78) points out that the phrase "you created all sons of men" refers to "general human decay."

<sup>7</sup> The word דבא may refer to the dust of Sheol, the place of the dead (Dahood 1968:323; Tate 1990:432).

four roots is linked with the theme which may be called Yahweh's wrath. On the contrary, in Psalm 89:33, 39 and 46-47 where the roots חמה "wrath," עברה "wrath," עלם "sins," and עון "iniquity" occur, the direct reason for Yahweh's wrath (which brought about the fall of the Davidic dynasty described in the lament section of vv. 39-52), is not mentioned. However, Psalm 89:31-33 note Yahweh's warnings to his people that if they violate his statutes and do not keep his commandments, he would punish their transgressions (פִּשְׁעֵי) and iniquities (עֲוֹן). Since the lament section of Psalm 89:39-52 containing the references to the fall of the Davidic dynasty should be understood in the light of the divine oracle in Psalm 89:20-38 (see above) and since the fall of the dynasty should be regarded as the punishment of sins, the warnings described in vv. 31-33 support the idea that the sins of Yahweh's people have caused his wrath as described in vv. 39 and 46-47. Indeed, since the word עלם, which is the term reminiscent of sin, occurs in both Psalms 89:46 and 90:8 in association with Yahweh's wrath,<sup>8</sup> it is likely that in the mind of the psalmist the direct reason for God's wrath was thought of as the sins of his people. Moreover, the root עון, "iniquity," which occurs in association with Yahweh's wrath in Psalm 90:8, is also found in the oracle section (v. 33) of Psalm 89 which prescribes the obligation to be obeyed by his people. The inference from Psalm 90:7-8 where his "wrath" and the "iniquities" of his people are mentioned together, is that God's wrath in Psalm 89:39 and 46-47 should also be understood in the light of the reference to the "iniquity" in the oracle section of Psalm 89. In the light of all these discussions, the use of all four words found in Psalm 89 is

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<sup>8</sup> In Psalm 89:46 the word occurs in a close parallel with the word בוֹשֵׁה "shame" which may be reminiscent of sin.

completely consistent with the statements of Psalm 90:7-9 that the sins of the people have caused Yahweh's wrath. Thus, the fact that the occurrences of the four rare words in the adjacent psalms repeat the same theme, should be regarded as significant links. Despite these links, the only difference between the psalms is that while Psalm 89 does not contain confessions of sin, Psalm 90 includes such confessions by referring to "our iniquities" and the "sins of our youth" in v. 8. The latter responds to the former by dealing with the same theme as that found in Psalm 89 and by making further statements on it.

Further thematic links between Psalms 89 and 90 are also to be noted. The eternity of Yahweh is found in both (89:30, 37; 90:2, 4) and both depict him as the one who covers all dimensions of time (89:30, 37; 90:2, 4), thus providing the implication that all men can trust him. In Psalm 89:12 the creation motif is presented in the words ארץ "earth" and חבל "world" and Psalm 90:2 describes Yahweh as Creator who created the earth and the world. In Psalm 89:17 those under the blessing of God exult "all day long" (v. 17), but in Psalm 90 those under God's wrath experience "toil" and "trouble" (v. 11) and pray for rejoicing "all our days" (90:14). This contrasting concept is found both in Psalm 90 and in the hymnic section of Psalm 89 which reflects the situation prior to the disruption of the Davidic dynasty. Before such a disruption, Yahweh's people walked and enjoyed "in the light of your [his] countenance" (בְּאֵרֶךְ-יְהוָה 89:16), but the ruin of the dynasty, which reminds them of their sins, makes them guilty of their iniquities and sins "in the light of your [his] countenance" (בְּיְהוָה לְמַאֲוֶר, 90:8). On the other hand, while Psalm 89:46 says that Yahweh's wrath has cut short the days of his [David's] youth, Psalm 90 laments the shortness of human life under God's wrath (v.10, also vv.

9-10), which is full of toil and trouble; and then it prays for gaining a heart of wisdom to number the days (v. 12).

The oracle section of Psalm 89:23 proclaims that the wicked will not afflict (נעה) David, but the lament section of vv. 39-52 says that he had been afflicted, likewise charging Yahweh with having afflicted him. In accord with this, Psalm 90:15 states that Yahweh has afflicted (נעה) “us.” The statement of the latter is reminiscent of the oracle statement of Psalm 89:23 containing God’s promise to David and imputes the affliction to Yahweh. In this way Psalm 90 answers the question raised in Psalm 89.

In Psalm 89:50 the psalmist asks Yahweh where his former love is (אֵיךָ חִסְדֶּיךָ הָרִאשֹׁנִים אֲדֹנָי) and Psalm 90, once again putting forth the question, demands of him to show compassion for his servants and to satisfy them with his love (vv. 13-14). On the other hand, the lament, “remember, O Lord, your scorned servants” in Psalm 89:51 may correspond to the plea, “have pity on thy servants” in Psalm 90:13. Interestingly enough, both verses have an imperative verb form (זָכֵר, שָׁבֵחַ) and also a plural form (עֲבָדֶיךָ) of the word עַבְד “servant.” The noun in Psalm 89 appears four times (vv. 4, 21, 40, 51), but three, excepting v. 51, occur in the singular form referring to David. The plural form עֲבָדֶיךָ in v. 51 seems out of place, but its presence likewise refers to the descendants of David associated with the Davidic covenant. The presence of the plural form “servants” in Psalm 90:13 and 16 picks up the descendants of David in Psalm 89 and identifies them with the contemporary people of the psalmist, thus making it possible to read Psalm 90 as a continuation of Psalm 89.

### *Structural links*

The psalms exhibit similar structural features. Both begin with hymnic elements and end with lament. With regard to this, Psalm 89:39-52 describe God's abandoning his people in the present, as opposed to his greatness and salvation in the past (compare vv. 2-18 to vv. 39-52). Similarly Psalm 92:1 refers to the beneficial history of God's people in the past (v. 1b), but vv. 13-17 mention his absence in the present experience of his people (vv. 13-17).

The beginning of each psalm has the phrase דָּר וְדָר "generation to generation" (Psalm 89:2, 5; 90:1) and in both cases it is used in a similar context. In Psalm 89 the psalmist praises Yahweh's establishment of the Davidic throne and his descendants (v. 5), a fact which has symbolized the security and refuge of Israel for *many generations*; in Psalm 90:1 it is said that Yahweh has been our refuge (or "dwelling place") for *many generations*. Thus, in both psalms the phrase occurs in association with the reference to refuge and within the section of praise. The main difference is that while Psalm 89 takes the Davidic dynasty as the symbol of the security and refuge of Israel, Psalm 90 accepts Yahweh as a direct object of refuge. A further link can also be observed, since the concern for Yahweh's people is found in common at the end of each psalm by referring to "all of many people" in Psalm 89:51 and to "their children" in Psalm 90:16.

A further structural link may be noted. The words used in Psalm 90:1-2 where certainty of the psalmist's trust is mentioned, are reminiscent of the hymnic section and the oracle section of Psalm 89. For example, the expression "You have been our dwelling place" (מֵעוֹן) in Ps 90:1 may be recalled in Psalm 89:27 where the psalmist confesses that Yahweh is the rock (צוּר) of his salvation. Since the word צוּר is often found along with the מֵעוֹן (see the analysis of Psalm 90), a

likely link between Psalm 89:27 and 90:1 can be detected. Moreover, the creation work of Yahweh mentioned in Psalm 90:2 corresponds to that of Psalm 89:12 (i.e. the hymnic section of the psalm) by the repetition of the two words "earth" and "world" in both psalms. In a similar way the plea section (vv. 13-17) of Psalm 90 does not only echo the words and themes from the lament section of Psalm 89, but also uses certain themes from the hymnic-oracle section of the latter. For instance, in Psalm 90:16 the psalmist's plea for Yahweh's work and glorious power to be manifested to his servants reminds one of Psalm 89:11ff where his power and creation work are described. These factors noted above may lead us to see that though the author of Psalm 90 repeats many of the words and themes from the lament section of Psalm 89, he also picks up the words and themes from the hymnic-oracle section of the latter as a way of re-using the past promises made to David and his descendants or as a way of expressing the same confidence in Yahweh as the author of Psalm 89.

We have so far discussed the links between the psalms in terms of lexical, thematic and structural aspects. All the data given above concerning these links make it impossible to escape the conclusion that the links between Psalms 89 and 90 are not incidental. The lament section of Psalm 89 especially displays close links with Psalm 90 in various ways. All the above-mentioned words which are unique to the lexical links between the two psalms occur in the lament section of Psalm 89, and the themes related to the words or independent themes are also found mostly in the lament section of Psalm 90. These observations strongly suggest that the lament section of Psalm 89 should be read along with Psalm 90.



### 3.1.2 Psalms 89 and 91

There are significant links between Psalms 89 and 91. They have 18 words in common,<sup>9</sup> most of which are incidental, but several function as significant links.

#### *Lexical links*

Two words are unique to these two psalms. The first is the word נגף “plague.” It occurs only four times in the Psalter, in Psalms 38:12; 39:11; 89:33 and 91:10, and throughout Books II-V only Psalms 89 and 91 contain it. This can be regarded as a significant link. Psalm 89:33 employs the word to proclaim that whoever transgresses Yahweh’s commandments, the sins of those persons will be punished with plagues (נגף), while in Psalm 91:10 it is used to express the assurance that to those who are under Yahweh’s protection, no plague (נגף) will come. Thus, concerning the use of the word the psalms form a contrastive idea, and this likewise seems to suggest that Psalm 91 may respond to a matter posed by Psalm 89. Another significant word is נגף “strike”: it occurs only twice in the Psalter, namely in Psalms 89:24 and 91:12. This can be considered a highly significant link. In Psalm 89 it occurs in the oracle section saying that Yahweh will strike down (נגף) David’s enemies, but in the lament section, vv. 39-52, it is said that he has been defeated by his enemies. With regard to this, Psalm 91 uses the

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<sup>9</sup> אל (89:7, 8, 9, 27; 91:2); אמת (89:15; 91:4); אמר (89:3, 20; 91:2); יהרה (89:17, 6, 7x2, 9, 16, 19, 47, 52, 53; 91:2, 9); דרך (89:42; 91:11); ידע (89:2, 16; 91:14); יום (89:17, 30, 46; 91:16); ימין (89:14, 26, 43; 91:7); ישועה (89:27; 91:16); נגע (89:33; 91:10); נגף (89:24; 91:12); נשא (89:10, 51; 91:12); עליון (89:28; 91:1, 9); קרא (89:27; 91:15); ראה (89:49; 91:8); שום (89:26, 30, 41; 91:9); שמר (89:29, 32; 91:11); שם (89:13, 17, 25; 91:14).

word once again to refer to Yahweh's protection for those who seek security. Thus, the position of David in the oracle section and the idea found in the use of the word in Psalm 91 are contrastive, and this may once again lead one to see in Psalm 91 the answer to the problem of Psalm 89.

In addition to the two words above, there are several words which may be seen to establish links. The word עליון "Most High" in Psalm 89:28 is used to refer to the most exalted status of David the king among kings,<sup>10</sup> but Psalm 91 no longer refers to a human king as a trustful agent and instead calls Yahweh twice the "Most High" (vv. 1, 9), emphasizing that Yahweh is the only refuge (vv. 2, 4, 9) and the only source of security,<sup>11</sup> as numerous refuge-metaphors illustrate (see the discussions of Psalms 90 and 91). Thus, the two psalms mark a natural flow of thought concerning the use of the word. The phrase ישועתי צור "the rock of my salvation" in Psalm 89:27 as a reference to Yahweh may also be echoed in Psalm 91:15 where the word ישועה "salvation" occurs. The word צור "rock" in the phrase "the rock of my salvation" of Psalm 89:27 is not found in Psalm 91, but since the word frequently occurs in association with the word ישועה "salvation" (Pss 18:3, 47; 62:3, 8; 71:3), the use of the word "salvation" in 91:16 may include the meaning of the word צור. That this may be the case, is indirectly supported by the word חסה "refuge" being repeated three times in Psalm 91 (vv. 2, 4, 9) and being used to refer to Yahweh as

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<sup>10</sup> David's exalted status originates from the reflection on Yahweh's high status described in vv. 6-9 (though there the word עליון is not found), that is to say, "the king does on earth what God does in heaven" (Mettinger 1976:263).

<sup>11</sup> Wilson (1985a:215) notes that the message of Book IV is that Yahweh was a source of refuge and protection, long before there was a human king in Israel.

a source of salvation. This word is also used in association with the words “salvation” (Pss 7:2; 18:3; 37:40) and “rock” (Pss 18:3; 62:8; 94:22).<sup>12</sup> Indeed, the reference to “the rock of salvation” in Psalm 89 has many echoes in Psalm 91 where numerous metaphors of salvation are found (see the discussion of Psalms 89 and 90). Concerning the use of the word “salvation,” in Psalm 89:27, David calls Yahweh “the rock of salvation,” but the lament section proves that he was not saved from calamitous situations. In response to this, the divine oracle in Psalm 91:16 proclaims that Yahweh will show his salvation (יְשׁוּעָה) to those seeking security from him. Thus, the message of Psalm 91 serves as a response to those who seek hope from Yahweh.

Further links can be noted. The word יוֹם “day” is commonly found in the Psalter, but its occurrence in Psalms 89:46 and 91:16 leads to a link. In Psalm 89:46 it is used to refer to David’s premature death which symbolizes the destruction of his dynasty, while in Psalm 91:16 Yahweh promises a long life (i.e. days) to his people (see also the discussion of Psalms 89 and 90). Thus, Psalm 91 answers to the problem posed by Psalm 89. In addition, the word יְמִינֵי “right hand” referring to Yahweh’s power occurs only twice in Book IV in Psalms 91:7 and 98:1 and three times in Psalm 89 (vv. 13, 26, 43). In Psalm 89:43 Yahweh has exalted the right hand of David’s enemies which means the defeat of David, but in Psalm 91:7 Yahweh’s right hand brings the defeat of the enemies. Especially the reference to the destruction of the numerous enemies in Psalm 91:7 seems to echo the theme of David’s enemies as described in Psalm 89:43-44 in that the number of the enemies (i.e. a thousand and ten thousands) found in the

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<sup>12</sup> Psalm 94:22 uses the phrase “the rock of refuge,” which indicates the close association of the word “refuge” with “rock.”

former psalm reminds one of war.

### *Thematic links*

The lament section of Psalm 89 states that David has suffered at “the hands of his enemies” (v. 43), but Psalm 91 likewise answers to that by saying “you will see the recompense of the wicked” (v. 8) and “I will show him my salvation” (v. 16). The covenant promise made to David in Psalm 89 corresponds to the promise of salvation in the divine oracle section of Psalm 91:14-16, while the proclamation of Yahweh as the Most High and the Almighty (יְהוָה) (v. 1) or a refuge (v. 2) at the beginning of Psalm 91 provides strong assurance of trust in Yahweh to David and his people who had suffered long through the mocking of enemies (89:52).

As noted above, Psalm 89 should be read along with Psalm 90, and Psalm 91 serves to declare a promise of salvation by answering the problems described in Psalm 90 (see below). This perspective also seems to apply to Psalm 89: the links between Psalms 89 and 91 may likewise suggest that the latter psalm is answering some of the problems described in the former.

### **3.1.3 Psalms 89 and 92**

Psalms 89 and 92 differ in genre: Psalm 89 is a lament with elements of a hymn and an oracle, while Psalm 92 is a psalm of thanksgiving. Despite this difference, there are close ties between them. Twenty words are found in common,<sup>13</sup> and some of these function as

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<sup>13</sup> אֵיב (89:11, 23, 43, 52; 92:10); אֵל (89:7, 8, 9, 27; 92:14); אֱמוּנָה (89:2, 3, 6, 9, 15, 25, 34, 50; 92:3); יְהוָה (89:2, 6, 7x2, 9x2, 16, 19, 47, 52, 53; 92:2, 5, 6, 9, 10, 14, 16); חֹסֶד

significant links.

### *Lexical links*

The word אֹיֵב “enemies” occurs in both psalms (Ps 89:11, 23, 43, 52; 92:10) and is used in a similar way. As in Psalm 89:11 the enemies are Yahweh’s to be scattered (פָּזַר), so Psalm 92:10 also refers to them as his enemies who will perish (אָבַד) and be scattered (פָּרַד). In the former, the word “scatter” used along with the word אֹיֵב, is synonymous with the words אָבַד “perish” and פָּרַד “scatter” in the latter. However, in Psalms 102:9 and 106:42 where the word אֹיֵב occurs, the enemies are mentioned as those of the psalmist and as those of the Israelites respectively. The word צִיָּר “rock” is also a significant link. It occurs three times (92:16; 94:22 and 95:1) in Book IV and twice in Psalm 89 (vv. 27 and 44). Psalm 89:27 mentions Yahweh as the “rock” of salvation and similarly Psalm 92:16 depicts him as the “rock” which can save the righteous. As we shall see below, since Psalms 94 has certain ties with Psalm 92 and Psalm 95 with Psalm 94, its occurrence in the latter two psalms does not weaken the tie between Psalms 89 and 92 regarding this word.

Other significant lexical links are also to be noted. The root גָּבַח “exalted” or “high” occurs six times in Psalm 89 (vv. 14, 17, 18, 20, 25, 43), but is found once in four psalms (92:9, 11; 93:4; 99:2; and 102:20) in Book IV respectively. Except for Psalm 92, all the psalms in

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(89:2, 3, 15, 25, 29, 34, 50; 92:3); יָד (89:14, 22, 26, 49; 92:5); יָדַע (89:2, 16; 92:7); עָד (89:5, 30; 92:8); עוֹלָה (89:23; 92:16); עֲלִיּוֹן (89:28; 92:2); עוֹלָם (89:2, 3, 5, 29, 37, 38, 53; 92:9); צָדֵק (89:17; 92:13); צוֹר (89:27, 44; 92:16); קוֹם (89:44; 92:12); קָרָן (89:18, 25; 92:11); רוֹם (89:14, 17, 18, 20, 25, 43; 92:9, 11); רִנָּן (89:13; 92:5); שׁוֹמֵחַ (89:43; 92:5); שָׁם (89:13, 17, 25; 92:2); שָׁמַן (89:21; 92:11).

Book IV containing this root refer only to Yahweh's exalted position. However, Psalm 92 includes the exaltation of the psalmist's horn (v. 11) as well as Yahweh's exaltation (v. 9). In a similar way, Psalm 89 mentions the exaltation of David's horn (vv. 20, 25) and of that of his people (v. 18), as well as Yahweh's high position (v. 14). Thus, the use of the word  $\text{רָם}$  in Psalms 89 and 92 is a little different from that in the rest of the psalms listed above in terms of context. With regard to this, the occurrence of the word  $\text{קָרַן}$  "horn" should be mentioned. It occurs only in two psalms (Pss 75:5, 6, 11 and 89:18, 25) in Book III and only in one psalm in Book IV, namely in Psalm 92:11. Thus, its occurrence in Psalms 89 and 92 can also be regarded as a significant link between those two psalms. The word  $\text{שָׁמֵן}$  "oil," closely associated with the word "horn," should also be noted.<sup>14</sup> It is found only in Psalms 89:21 and 92:11 in Books III-IV, except for Psalm 104:15 where it has neither any association with the word "horn" nor any reference to one's exaltation. Thus, it should be noted that the word  $\text{שָׁמֵן}$  "oil" also functions as a significant link between Psalms 89 and 92. Despite these significant lexical links, a more striking significance is found in the frequency of their use when compared with other psalms. The word  $\text{רָם}$  "exalt" in association with the word  $\text{קָרַן}$  "horn" is found in six psalms (75, 89, 92, 112, 118 and 148) in the whole of the Psalter, but the use of the word "exalt" in the close reference to enemies, is only found in four psalms (75, 89, 92 and 112) throughout the whole of the

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<sup>14</sup> In Psalm 92:11 the word "horn" is clearly associated with the word "oil." However, in Psalm 89 the former occurs in vv. 18 and 25, while the latter occurs in v. 21. But, v. 20 refers to David's exaltation with the same word as the word "exalt" in vv. 18 and 25, which is also associated with the word "horn." Thus, the reference to the "oil" in v. 21 which is in the same segment as v. 20, is thought of as including the word "horn."

Psalter. Moreover, only Psalm 89 and 92 both have the words שֶׁמֶן “oil” and קֶרֶן “horn.” This marks a highly significant lexical link between the two psalms. The evidence given above concerning the use of the three words strongly suggests that their occurrence in both psalms may not be accidental.

### *Thematic links*

There are also strong thematic links between the two psalms. The strongest thematic link between Psalms 89 and 92 is found with regard to the use of the three words, שֶׁמֶן; קֶרֶן; רִמָּה, in similar contexts in both psalms. First, Psalm 89:14 refers to Yahweh’s exalted position, followed by the exaltation of his people’s horn (v. 19) and by the exaltation of his servant, David (v. 20; cf. v. 25), while vv. 23-24 mention the destruction of David’s enemies. Psalm 92 follows a similar process. Verse 9 speaks of Yahweh’s high (רִמָּה) position and the following verse, 11, describes the exaltation of the psalmist’s horn. And then v. 12 again sets forth the defeat of his enemies. In both psalms the exaltation of the horn is closely linked to the anointing with oil (89:21 and 92:11), as noted above.

Other thematic links are also observed. Both psalms depict Yahweh as being high (89:31; 92:10) and as a judge (89:11; 92:10). In Psalm 89:12 Yahweh is the Creator who made heaven, earth and world, but Psalm 92:5-6 praise his creative work by saying “how great your works are and how deep your thoughts are.”<sup>15</sup> Both psalms also mention the enemies and the righteous people. In Psalm 89, the righteous praise Yahweh’s name (v. 13) and extol his righteousness (v.

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<sup>15</sup> Sarna (1962:159-165) notes that Psalm 92:5-6 reflect the creative work of Yahweh.

16), walking in the light of his face (v. 17), while it is said in vv. 11 and 23 that the enemies and the wicked will be crushed. Similarly, in Psalm 92 the psalmist praises Yahweh's name (v. 2) and describes the righteous as dwelling in the house of Yahweh (vv. 13-14), but the wicked (v. 8) and Yahweh's enemies (v. 10) are to be destroyed and scattered.

### *Structural links*

Structurally the two psalms display certain similarities. In Psalm 89 the word אהב "love" occurs seven times and the word אמונה "faithfulness" eight times, of which six occur in connection with the former word "love." The two words "love" and "faithfulness," which are the key-words of Psalm 89, also occur at the beginning (v. 3) of Psalm 92. The words in parallel occur only in Psalm 88:12, 98:3, and 100:5 in Books III-IV, except for Psalms 89 and 92. Psalm 92 forms a certain tie with Psalm 89 by taking up the key-words from the latter.

Striking structural similarities are found between Psalm 92 and partial segments in the hymnic-oracle section of Psalm 89. First of all, the description of Yahweh's creative work in Psalm 92:5-6 refers back to Psalm 89:12-13. However, since Psalm 92:5-6 also set forth a chaos motif, as Sarna (1962) demonstrates, the verses may be seen to correspond to Psalm 89:11-13 where v. 11 deals with the same chaos motif. Next, Psalms 89:14 and 92:9 are very similar since they both mention Yahweh's exalted position. With regard to this, Sarna (1962:161) argues that the idea of Psalm 92 can be seen to be identical with the expression of Psalm 89:11. Moreover, the references to the horn being exalted and to the anointing with oil are found in vv. 18-21 (cf. 25) of Psalm 89 and v. 11 of Psalm 92. This is followed by the



description of the enemies of David (89:23-24) and of the psalmist (92:11). As the following verses of Psalm 89, 25-26, describe Yahweh's protection of David, so the following verses of Psalm 92, 13-14, refer to the prosperity of the righteous before Yahweh. Finally, the last verse of Psalm 92, 16, echoes Psalm 89:27 in that both have the rare word *נִצַּח* and a reference to God. The data given above suggest that Psalm 92:5-16 correspond to Psalm 89:11-27 in significant ways.

A final observation should be made. The lament section of Psalm 89 contains a reference to the exaltation of David's enemies reflecting on his defeat in battle or on the failure of his dynasty. In the light of a concatenation perspective, the exaltation of the psalmist's horn in Psalm 92 seems to respond to the lament about David's failure. Psalm 90 is a prayer of reflection on the failure of the Davidic dynasty, and Psalm 91 provides the assurance that Yahweh will answer (see above). Psalm 92 in turn seems to reflect on the eventual success of David's house or that of Yahweh's people.

#### 3.1.4. Psalms 89 and 93

Psalm 93 exhibits strong ties with Psalm 89. Though the former has verses of relatively short length, they display lexical and thematic links in important ways. Psalm 93 strongly echoes the ideas of Psalm 89:10ff where the chaos motif is mentioned.

##### *Lexical links*

17 lexical terms are found in common,<sup>16</sup> and some of them are of

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<sup>16</sup> אֵז (89:20; 93:2); אִמָּן (89:38; 93:5); גְּאוּחַ (89:10; 93:1); דָּכָא // דָּכִי (89:11; 93:3); יְהוָה (89:2, 6, 7x2, 9x2, 16, 19, 47, 52, 53; 93:1x2, 3, 4x2); יוֹם (89:17, 30, 46; 93:5); יָם (89:10,

great significance. The word גאֹרֶת “majesty” is the first to note. It occurs only nine times in the Hebrew Bible (Pss 17:10; 89:10; 93:1; Isa 2:12; 9:17; 12:5; 26:10; 28:1, 3) and only three times in the Psalter. In the whole of Books II-V of the Psalter, it occurs only in Psalms 89 and 93. Psalm 17:10, the only other psalm in the Psalter in which the word occurs, uses it in speaking of the arrogance (גאֹרֶת) of the wicked. However, its use in Psalms 89 and 93 differs from that in Psalm 17:10, while the two former use the word in a similar context. First of all, Psalms 89:10 and 93:1 are closely associated with the chaos motif and in both psalms Yahweh’s power is compared to the sea representing a force of chaos.<sup>17</sup> However, there is a difference in that in the former the word is used to mention the “majesty” (גאֹרֶת) of the sea, while in the latter it is used to refer to the “majesty” (גאֹרֶת) of Yahweh. But the contents of the verses are similar in that in Psalm 89 the “majesty” of the sea is contrasted to the “greatness” of Yahweh (cf. the emphatic pronoun הִנְיָא “You” referring to Yahweh being used twice in v. 10), while in Psalm 93 Yahweh’s “majesty” is compared to the greatness of the sea.

On the other hand, the related roots דכא and דכי associated with the meaning “crush,” also function as a significant link. The former occurs only four times in the Psalter (Pss 72:4; 89:11; 94:5 and 143:3),

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26; 93:4); כֹּהֵן (89:3, 5, 15, 22, 38; 93:1, 2); כֶּסֶף (89:5, 15, 30, 37, 45; 93:2); מֶלֶךְ (89:19, 28; 93:1); נִהַר (89:26; 93:3x3); נִשְׂאָה (89:10, 51; 93:3x3); עֵז (89:11, 14, 18; 93:1); עֹלָם (89:2, 3, 29, 37, 38, 53; 93:2); קִדְשׁ (89:6, 8, 21, 36; 93:5); רֶב (89:8, 51; 93:4); רִים (89:14, 17, 18, 20, 25, 43; 93:4).

<sup>17</sup> In Psalm 89:10 the “majesty” of the sea is pacified by Yahweh’s conquering the sea and its waves. However, in Psalm 93:1 the majesty of Yahweh is not immediately compared to the sea, but is compared to the lifting up of the sea in v. 3. In the final analysis, Yahweh conquers its power.

while the latter occurs only once in the Hebrew Bible in Psalm 93:3. They are related, but they have different roots and their uses are similar in the two psalms. In Psalm 89:11 Yahweh crushes (אכר) Rahab as representative of the chaotic sea,<sup>18</sup> while in Psalm 93:3 the sea's roaring (רר) stands up against Yahweh, but in v. 4 Yahweh is said to conquer its force. Thus, the roots אכר and רר are used to depict the force of the sea in the two psalms.

Several words which are not exclusive to Psalms 89 and 93, also serve as significant links. The term ים "sea" is associated with the chaos motif in both (89:10; 93:4; cf. 89:26), as has already been noted, and in both cases its force stands in opposition to Yahweh's power. The use of the word רם "rise" is also worth noting, since the rising (רם) of the sea and of its waves described in Psalm 89:10 is exactly identical with that of the sea in Psalm 93:3. It occurs 45 times in the whole of the Psalter, but none of the psalms containing the word has an occurrence in reference to the rising of the sea. The word עז "strength" should also be noted. It is found in Psalms 89:11 and 93:1 where in both cases Yahweh is portrayed as a warrior-king, who by his strength scatters his enemies (89:11; 93:3-4). His warrior image depicted by the phrase "your mighty arm" (רר עזך) in Psalm 89:11 is strongly recalled in the expression "he is girded with strength" (רר עזך) in Psalm 93:1.

Strikingly enough, the lexical links noted so far occur in a very limited number of verses in Psalms 89 and 93, that is, vv. 10-11 in the

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<sup>18</sup> In Job 26:12 the sea and Rahab are used in parallel. Tarazi (1991:137-148) argues that Psalm 93:3 deals with the enemy opposed to God, which is the "primeval Sea," known under its mythological figure of Leviathan/Rahan/dragon. He notes that Rahab in Psalm 89:11 corresponds to the raging sea in Psalm 93:3 (pp.143-144).

former and vv. 1-3 in the latter. Psalm 89:10-11 repeat the same four cognate words and a related root as those found in Psalm 93:1-4. This high percentage of occurrences of the words within a very limited number of verses can hardly be accidental. Moreover, in the two psalms the words corresponding to each other are used within identical or similar themes. This suggests that Psalm 93, dealing with the chaos motif, may correspond to Psalm 89:10ff where Yahweh's cosmic rulership associated with the chaos motif is mainly dealt with.

### *Thematic links*

The thematic links between the psalms are also strong. In both Yahweh's exaltation is mentioned using the root  $\text{קָרַב}$  "high" (89:14; 93:4). He as Creator (89:12; 93:1c) is also a warrior-king (89:11, 14; 19; 93:1). As his rule over the universe is characterized in Psalm 89 by his divine laws of "righteousness" and "justice" (v. 15), so Psalm 93:5 refers to his divine laws, by which he rules over the forces of the chaos mentioned in vv. 3-4. In Psalm 93:5, holiness is the outstanding characteristic of his dwelling place, namely, his  $\text{בַּיִת}$  "house" (v.5). In Psalm 89:6b and 8a Yahweh is similarly surrounded by his holy ones "who comprise his court" (Dahood 1968:313). Thus, both psalms refer to Yahweh's dwelling place as holy.

Further thematic links are to be noted. In both psalms Yahweh's eternity is described (89:5, 37, 38; 93:2). Psalm 89 describes him as one who could establish David's throne like the sun and the moon for ever (89:37, 38). The throne of the one, who can keep the Davidic throne for ever, is also regarded as eternal (cf. 89:15). The same idea is found in Psalm 93:2: his throne was established from long ago. In both psalms Yahweh is depicted as one who can conquer the sea and

its waves, and in both the sea representing the chaotic force is opposed to Yahweh, as noted. The imagery of Yahweh's scattering his enemies in Psalm 89:11 is strongly reminiscent of Psalm 93:3-4 where the rivers have lifted up their voice and are roaring, but Yahweh on high is depicted as being mightier than the sound of "many waters," mightier than the waves of the sea.

Both psalms share Torah vocabulary, as the phrase "your decrees are sure" in 93:5 and words like "my laws," "my ordinances," "my statutes" and "my commandments" in Psalm 89:31-32 indicate.

### *Structural links*

The structural links between the psalms are very weak. However, a brief comment should be given. As mentioned earlier, Psalm 93 has many echoes from Psalm 89:10ff. Most of the lexical and thematic links discussed above occur in Psalm 89:10-15 and in Psalm 93, and the links likewise suggest that the correspondences between the particular segment of Psalm 89 and Psalm 93 are not incidental. Since this segment of Psalm 89 belongs to the hymnic section of the psalm which praises Yahweh's cosmic rulership, and Psalm 93 also praises the kingship of Yahweh, both have a common ground.

### **3.1.5 Psalms 89 and 94**

Psalm 89 has sections of hymnic praise (vv. 2-3, 6-19), divine oracle (4-5, 20-38), and lament (39-52); while Psalm 94 contains laments mixed with a wisdom section and an individual prayer. In content, the former deals with the Davidic kingship with respect to the Davidic Covenant, but the latter has the form of a lament-prayer

appealing to Yahweh for his help against enemies. Despite these differences between the psalms with respect to content and genre, they share many elements, especially in terms of lexical and thematic aspects.

### *Lexical links*

These two psalms have 28 words in common<sup>19</sup> and numerous links are found between them. First, the word גבר “man” occurs only three times (88:5; 89:49; 94:12) in the whole of Books III-IV, and Psalms 89:49 and 94:12 repeat it once respectively. Because Psalm 88 is adjacent to Psalm 89 and has certain links with the latter (Goulder 1982:211; Kim 1989:274-276), its occurrence in Psalm 88 does not diminish the link between Psalms 89 and 94 with regard to the term. Second, the word עזר “help” appears only in these two psalms (89:20; 94:17) in Books III-IV. In Psalm 89 it occurs in the oracle section mentioning the promise of Yahweh given to David, while Psalm 94:17 includes it in referring to the help from Yahweh in the past. The use of the word in both is similar in that both verses of the psalms containing it are reflecting on this help from Yahweh. Third, the occurrence of the word עזב “abandon” in Psalms 89:31 and 94:14 is also noteworthy. Like the term עזר, it is not found elsewhere in Books

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<sup>19</sup> אדם (89:48; 94:10, 11); אל (89:7, 8, 9, 27; 94:1x2, 7, 22, 23); אמר (89:3, 20; 94:7, 18); ארץ (89:28, 40, 45; 94:2); אשר (89:16; 94:12); גאה // גאות (89:10; 94:2); גבר (89:49; 94:12); דבר (89:20; 94:4); דכא (89:11; 94:5); יהוה (89:2, 6, 7x2, 9x2, 16, 19, 49, 52, 53; 94:1, 3, 5, 11, 14, 17, 18, 22, 23); היה (89:37, 42; 94:22); חסד (89:2, 3, 15, 25, 29, 34, 50; 94:18); חק (89:32; 94:20); לם (89:17, 30, 46; 94:13); לרעה (89:31; 94:12); כסא (89:5, 15, 30, 37, 45; 94:20); מי (89:9, 49; 94:16); נפש (89:49; 94:17, 19, 21); נשא (89:10; 94:2); עזב (89:31; 94:14); עזר (89:20; 94:17); עם (89:16, 20, 51; 94:5, 8, 14); ענה (89:23; 94:5); צדק (89:15, 17; 94:15, 21); צור (89:27, 44; 94:22); קום (89:44; 94:16); שוב (89:44; 94:2, 15, 23); שפט (89:15, 31; 94:2, 15).

III-IV. In the former the word is used in association with the warning against the possibility that Yahweh's people would abandon his law, while in the latter it is used to describe the psalmist's conviction that Yahweh would not abandon his people. Thus it is used with a different nuance in the two cases. Nevertheless, its use occurs in a similar context, since both occurrences include references to covenant terms, namely, "his children," "law" and "ordinances" in Psalm 89:31 and "Yahweh," "his people" and "his heritage" in Psalm 94:14.

The occurrence of the word צִוּר "rock" in Psalms 89:27 and 94:22 can also be added as a significant link. It appears four times (92:16; 94:22; 95:1; 105:41) in Book IV and in the three psalms (73:26; 78:15, 20, 35; 81:17) in Book III, but all the psalms in Book IV are related to one another.<sup>20</sup> Concerning the use of the word, Psalms 89:27 and 94:22 exhibit a strong link, as the following corresponding expressions show: אָתָּה אֱלֹהֵי רְצוּן יְשׁוּעָתִי "You are my God and the rock of my salvation" (89:27b)// וְאֱלֹהֵי לְצִוּר מִחְסִי "my God, the rock of my refuge" (94:22b). In fact, since the words חֹסֶה "refuge" and יְשׁוּעָה "salvation" often occur in parallel (cf. Pss 7:2; 18:3; 71:3), Psalm 89:27b is almost identical with Psalm 94:22b. As the psalmist in Psalm 89:27 took Yahweh as a rock of his salvation, so the psalmist in Psalm 94:22b trusts him as the rock of his refuge which can save him.

The words מְאֹדָּה "majesty" in Psalm 89:10 and גָּבֹהַּ "proud" in Psalm 94:2 are derived from the same root גָּבַהּ "rise up." The former

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<sup>20</sup> The word occurs at the ends of Psalms 92 and 94. As noted below, its presence at the ends of the adjacent psalms seems to frame the whole of Psalm 93. These three psalms are closely tied to one another. On the other hand, the occurrence at the beginning of Psalm 95 likewise serves to create a connection with the preceding Psalm 94. It is also worth noting that Psalm 95 forms close links with Psalm 105 where the term also occurs.

occurs eight times in the Hebrew Bible and three times in the Psalter.<sup>21</sup> Similarly the latter occurs nine times in the Hebrew Bible and three times in the entirety of the Psalter.<sup>22</sup> The occurrences of the rare words in Psalms 89 and 94, derived from a cognate root, are regarded as an important link.<sup>23</sup> However, what is more significant than this is the correspondence of the contents in these psalms. Psalm 89:10 employs the word גארה to describe the “raging” (or “majesty”) of the sea, while in Psalm 94:2 the word גאה indicates “the arrogance” of the wicked. Thus, just as in the former the raging of the sea is an object to be subjugated by Yahweh, so in the latter the arrogance of the wicked is subject to his judgement. Moreover, if the raging of the sea in Psalm 89, symbolizing chaotic forces, represents historical enemies who should be destroyed,<sup>24</sup> as v. 11 implies, it is identical with “the arrogance of the wicked in Psalm 94:2 which should be judged. On the other hand, Psalms 89:11 and 94:5 have the occurrence of the very rare word אָרַב “crush” which is found only twice elsewhere in the Psalter, namely in Psalms 72:4 and 143:3.<sup>25</sup> This also marks a highly significant link. In

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<sup>21</sup> Isa 9:17; 12:5; 26:10; 28:1, 3; Pss 17:10; 89:10; 93:1.

<sup>22</sup> Isa 2:12; Jer 48:29; Pss 94:2; 123:4; 140:6; Prov 15:25; 16:19; Job 40:11, 12.

<sup>23</sup> The occurrence of the word גארה in Psalm 93:1 forms a strong tie with Psalm 89:10 (see above).

<sup>24</sup> May (1955:9-21) suggests that “many waters,” which is often designated by the sea as found in Psalm 89:10-11, may represent “many people.” Isa 17:12-14 include the reference to the “seas,” “many waters” as well as “many people” in the context of dealing with the chaos. In Isa 51:9 the term “Rahab” is a name for Egypt in an Exodus-context (cf. also Isa 30:7; Ps 87:4). Habel (1964:70, n. 59) argues that “in Ps. 87:4 and Isa. 30:7 Rahab is clearly identified with Egypt which would support the identification of the same in Ps 89:11.”

<sup>25</sup> The terms אָרַב and אָרַבָּ, related to אָרַב in Psalms 89:11 and 94:5, are also found in Psalms 93:3 and 90:3 respectively. The former occurs only once (Ps 93) in the Hebrew



Psalm 89:11 it is associated with the reference to Yahweh's crushing Rahab representing a chaotic sea monster, while Psalm 94 employs the term in referring to the crushing of his people by the wicked. If Rahab in parallel with the sea represents historical enemies,<sup>26</sup> as implied in the discussion above, then the use of the word is the same in both. The promise that Yahweh would crush Rahab which represents his enemies was not fulfilled, as the lament section of the psalm implies,<sup>27</sup> and in Psalm 94:4ff the acts of the wicked, crushing Yahweh's people, strongly echo Yahweh's promise and the behaviour of the enemies described in the lament section of Psalm 89.

The word כִּסֵּא "throne" should also be noted. It is found only in Psalm 89 (vv. 5, 15, 30, 37, 45) in Book III and only in three psalms (93; 94; 103) in Book IV. In Psalm 89 it is used in mentioning Yahweh's throne or David's, but in Psalm 94:20 its use is associated with the "throne (i.e. "seat") of the destruction" (כִּסֵּא הַחֲרָפָה) through which injustice is perpetrated. It can be assumed that in Psalm 89 the Davidic throne had a judging function (cf. 1 Kgs 7:7; 2 Sam 15:2, 6; 1 Kgs 3:28; Isa 11:3; 16:5; Jer 21:12; see Kraus 1989:433-35),<sup>28</sup> but in Psalm 94 it becomes the throne of destruction, occupied by the

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Bible and the latter appears three times (Isa 57:15; Pss 34:19; 57:15) in the Hebrew Bible and twice in the Psalter. As noted above, Psalm 93 forms ties with Psalm 89 as well as Psalm 94, and Psalm 90 is also related to Psalm 89.

<sup>26</sup> Kraus (1989:206) notes that Rahab "is the essence of a hostile army that rebels against order..."

<sup>27</sup> Vv. 40ff still presuppose the existence of the enemies. Tate (1990:427) notes as follows: "Yahweh had declared that he would beat to pieces the foes of David (v. 24), but it is the walls and fortifications of the Davidic king, not those of his enemies, which now lie in ruins (v. 41)."

<sup>28</sup> Psalm 122:5 mentions the "throne of judgement" as belonging to the Davidic dynasty.

evildoers or the proud, in which perverse justice is active. With regard to this, Tate (1990:492) notes the situations reflected in Psalm 94:20 as follows:

“If we think of Ps 94 as reflecting the post-exilic period, the Davidic “seat of judgment” belonged to the past and it was now a “seat of destruction” occupied by a foreign governor allied with Israelite evildoers.”

The question in Psalm 89:49, “Who can deliver his soul from the power of Sheol?” (יִמְלֹט נַפְשׁוֹ מִיַּד־שְׁאוֹל) may carry an idea similar to that in Psalm 94:16, “Who rises up for me against evildoers?” (מִקְרָעִים מִי־יָקִים לִי עַם). In the former the phrase “who can deliver his soul” may correspond to the one in the latter “who rises up,” while the phrase “power of Sheol” may also correspond to the “evildoers” in that the former symbolizes the evildoers in the latter. Moreover, the answer to the agonizing questions in both is no doubt God. Interestingly enough, the following verse, i.e., 17, after Psalm 94:16, holds the words דְּוָמָה “silence” and נַפֶּשׁ “soul,” but both words are also related to Psalm 89:49 where the same word נַפֶּשׁ and the word “Sheol” (שְׁאוֹל) with the same meaning as “silence” are found. Indeed, since the word דְּוָמָה “silence” indicates the realm of the dead in Psalm 115:17 which is “another name for Sheol” (Anderson 1972:675; Tate 1990:485), the question in Psalm 89:49 may be recalled in Psalm 94:16 (-v. 17).

There are also other lexical correspondences, not exclusive, but significant, which may be noted. The word חֹרֶה “law” appears only in four psalms (78; 89; 94; 105) in Books III-IV, and the word חֹק “statute,” which is often found in parallel (e.g. Psalm 105:45) with the חֹרֶה, occurs in five psalms (81; 89; 94; 99; 105) in Book III-IV. However, of the psalms related to the occurrences of the words, only

three psalms (Pss 89; 94; 105) contain both of them. This should also be regarded as a significant link, though Psalm 105:45 contains both words. With regard to the word *תּוֹרָה* (89:31; 94:12), in Psalm 89:31 Yahweh's law (*תּוֹרָה*) is stated as a condition to be obeyed in order that his people might escape his punishment (v. 33), while in Psalm 94:12 the observance of the law grants one relief from the days of trouble. Thus, in both, the law is stated as desirable for his people to follow and to keep. On the other hand, in Psalm 89:32 Yahweh's statutes (*קִיּוּם*) are also stated as a condition that his people should follow and obey him, but Psalm 94:20 mentions that the wicked have used the statute (*קִיּוּם*) as a tool of iniquity. Thus, with regard to the application of the term, the verses of both psalms containing the word are slightly different, but the difference may come from the different situations in which the psalms originated: in Psalm 89:32 it occurs in the oracle section which does not assume the fall of the Davidic Dynasty, but Psalm 94 may reflect changed situations after the fall, in which Israel's wicked authorities or foreigners had perpetrated injustice.

#### *Thematic links*

The psalms display common thematic aspects in many points. Yahweh is presented as a Creator in both (89:12; 94:9): in Psalm 89 he is mentioned as the one who created the heavens, the earth and the world, while in Psalm 94 he is described as the one who formed the ears and eyes of man. In both psalms Yahweh is also portrayed as a Saviour (89:27; 94:22), a God of covenant (89:29, 35; 94:7, 14), a judge (89:11, 14; 94:1-2, 23) and a king (89:19; 94:1-2, 23). In Psalm 89 Yahweh is presented as a warrior-king with a "mighty arm" (v. 11) which can destroy his enemies (vv. 11, 14). In a similar way Psalm 94

also depicts Yahweh as the one who comes in a divine theophany (v. 1) to judge the wicked and to save the righteous (vv. 1-2, 23).

A common theme is found in Psalm 89:42 and 94:3: in the former the psalmist, who has experienced the fall of the Davidic dynasty, complains of his enemies' rejoicing (שמח), while in the latter, with a similar line of argument the psalmist appeals to Yahweh asking how long the wicked will continue their exultation (עליו). On the other hand, the mocking of Yahweh's people by the enemies, described in Psalm 89:51-52, is echoed in Psalm 94:4ff where the wicked afflict and crush the people. With regard to this, the theme associated with the word אָנַח "afflict" (89:23; 94:5) is also worth noting. Psalm 89:23 promises that the wicked would not afflict David, but in the lament section he and his people experience the affliction. Thus, in Psalm 94:5 the experience of the affliction of Yahweh's people by the wicked reminds one of the statements described in Psalm 89.

Further thematic links are also confirmed. The reference to the transient life of human beings is applied to Yahweh's people in Psalm 89:48-49 (also v. 46), but in Psalm 94:11 the transitory nature of human existence is applied to the wicked. Moreover, the reference to "righteousness" and "justice" in Psalm 89:15 is echoed in Psalm 94:15 where justice is expected to be granted to the righteous.

### *Structural links*

The two psalms exhibit structural similarities. The lament section of Psalm 89:39-52 prays for the recover of the Davidic dynasty and the destruction of the enemies. For this, Psalm 94 prays for Yahweh's intervention by destroying the enemies. Moreover, both mention the help of Yahweh in the past, as noted above, but Yahweh's absence in the

present is also implied. The anticipation of Yahweh's coming as a king in Psalm 94 likewise corresponds to the restoration of the Davidic Dynasty.

On the other hand, as Psalm 89 ends with an urgent plea by using the word חָרַךְ "mock" twice, so Psalm 94 closes with a strong appeal to Yahweh for his intervention by using the word צָמַח "wipe out" twice. Thus, the ends of the psalms strongly emphasize the coming of Yahweh who will destroy the enemies and are concerned with his people. Moreover, the beginning of Psalm 94 addresses Yahweh in language that denotes kingship by using words like "vengeance" and "the judge of the earth." Similarly the perspective of Yahweh's kingship is positioned at the beginning of Psalm 89. However, the latter begins with the praise of Yahweh, while the former begins with a lament.

### **3.1.6 Psalms 89 and 95-100**

Since Psalms 96-99 deal with the theme of Yahweh-kingship and since Psalm 89 is also concerned with Yahweh's kingship, a theme relative to the Davidic dynasty, these psalms are tied together by such a thematic link, and we do not need to prove the links existing between these psalms. However, in order to draw clearer contours of connections, Psalm 89 is compared with each of Psalms 95-100.<sup>29</sup> Here some important links are highlighted.

#### **3.1.6.1. Psalms 89 and 95**

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<sup>29</sup> Psalms 95-100 can be regarded as a group, Psalm 95 serving as an introduction to Psalms 96-99, while Psalm 100 serves as a conclusion to Psalms 95-99 (see the discussion of Psalms 95-100).

### *Lexical links*

The psalms have 20 words in common,<sup>30</sup> and of these, several serve as important links. A striking link is formed by the phrase “the rock of *our* (*our* in Psalm 95; *my* in Psalm 89:27) salvation” (ישׁע־צור), almost a *verbatim* repetition of Psalm 89:27b in Psalm 95:1b. Since no other psalm in the Psalter contains this exact phrase, its occurrence in Psalms 89 and 95 can be regarded as a significant link. Concerning the use of the word, both verses depict Yahweh as a source of salvation. Apart from the above *verbatim* repetition, lexical links between the psalms are very weak. The one word worth noting is רוע “raise a shout.” It occurs in Psalm 95:1 and 2, and the word תרועה “shout,” which is derived from the former word, is found in Psalm 89:16. These roots occur twice in Book III (81:2; 89:16) and in three psalms (95:1, 2; 98:4, 6; 100:1) in Book IV. The psalms in Book IV are linked to each other, and the occurrence of the root in Psalms 89 and 95 is used to express the joyful praise of Yahweh.

### *Thematic links*

The word גדול “great” in Psalm 95:3 corresponds with רבה “great” in Psalm 89:8, and in both verses where these words occur, Yahweh is depicted as a great king over the divine beings in the heaven (89:8-9; 95:3). In both psalms Yahweh is described as the creator (89:12; 95:4-5) and he is called the God of his people (89:27;

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<sup>30</sup> אב (89:27; 95:3); לא (89:7, 8, 9, 27; 95:3x2, 7); אמר (89:3, 20; 95:10); ארץ (89:12, 28, 40, 45); ברך (89:53; 95:6); דור (89:2; 95:10); דרך (89:42; 95:10); יהוה (89:2, 6, 7x2, 9x2, 16, 19, 47, 52, 53; 95:1, 3); הלך (89:16, 31; 95:1); יד (89:14, 22, 26, 49; 95:4, 5, 7); ידע (89:2, 16; 95:10); יום (89:17, 30, 46; 95:7, 8); ישועה (89:27; 95:1); מלך (89:19, 28, 49; 95:3); עם (89:16, 51; 95:7, 10); צור (89:44; 95:1); קדם (89:15; 95:2); רגן (89:13; 95:1); רוע (89:16; 95:1, 2); שבע (89:4, 36, 50; 95:11).

95:7).

### *Structural links*

The psalms both begin with the praise of Yahweh and similarly end in a sombre tone, namely with a lament in Psalm 89 and with a divine warning in Psalm 95. Both respectively have two praise sections (89:2-3, 6-19; 95:1-2 and 6) and a long oracle section (cf. 20-38; cf. vv. 4-5; 95:7b-11) which includes a warning to his people. The links between Psalms 89 and 95 seem to be very weak. This may be because of different concerns within the psalms. Psalm 89 functions as a royal psalm dealing with the theme of Davidic kingship, while Psalm 95 serves as an introduction to the Yahweh-kingship psalms.

### **3.1.6.2 Psalms 89 and 96**

#### *Lexical links*

Twenty-six words are found in common between Psalms 89 and 96,<sup>31</sup> and some of these occurrences establish significant lexical links. A conspicuous link is found between Psalm 89:15 and 96:13. These verses have three roots in common: צדק; שפט // משפט; אמה // אמונה. The root

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<sup>31</sup> אל (89:7, 8, 9, 27; 96:4, 5); אמונה (89:2, 3, 6, 9, 34, 50; 96:13); אמר (89:3, 20; 96:10); ארץ (89:12, 28, 40, 45; 96:1, 9, 11, 13); ברך (89:53; 96:2); גיל (89:17; 96:11); יהרה (89:2, 6, 7x2, 9x2, 16, 19, 47, 52, 53; 96:1x3, 4, 5, 7x2, 8, 9, 10, 13); חבל (89:12; 96:13); יום (89:17, 30, 46; 96:2x2); ים (89:10, 26; 96:11); ירא (89:8; 96:4); ישועה (89:27; 96:2); כון (89:3, 5, 22; 96:10); מלא (89:12; 96:11); נשא (89:51; 96:8); עז (89:11, 14, 18; 96:6, 7); עם (89:16, 20, 51; 96:3, 5, 7, 10, 13); חפארה (89:18; 96:6); פלא (89:6; 96:3); צדק (89:15, 17; 96:13); קדש (89:6, 6, 19, 21, 36; 96:9); רנן (89:13; 96:12); שמה (89:43; 96:11); שיר (89:2; 96:1x3, 2); שם (89:13, 19, 25; 96:2); שמים (89:3, 6, 12, 30; 96:5, 11).

קִדְּוָה “righteousness” occurs only in two psalms (85:11, 12, 14; 89:15) in Book III and in four psalms (94:15; 96:13; 97:2, 6; 98:9) in Book IV.<sup>32</sup> The word אֱמֻנָה “faithfulness” in Psalm 96:13, which is derived from אָמַן, is found in two psalms (88:12; 89:2, 3, 6, 9, 25, 34, 50) in Book III and in four psalms (92:3; 96:13; 98:3; 100:5) in Book IV, while the same cognate root אָמַן “faithfulness” (which is also derived from אָמַן) in Psalm 89:15 as the root אָמַן, occurs six times in Books III-IV in four psalms.<sup>33</sup> Of the psalms listed above, only three psalms (85:11, 12; 89:15; 96:13) in Books III-IV have both words “righteousness” and “faithfulness” in one verse, but Psalms 89:15 and 96:13 contain an additional word “judge” or “judgement” (שָׁפֵט // מִשְׁפֵּט) which Psalm 85:11 and 12 do not have. Therefore, only Psalms 89:15 and 96:13 in Books III-IV have all three roots in common. These verses are very similar in that (1) they repeat the three common roots; (2) the word “your throne” (כִּסֵּאֲךָ) in Psalm 89:15 symbolizing the kingship of Yahweh may be echoed in Psalm 96:13 which deals with Yahweh’s coming as a king.

The root עָז “strength” occurs twice in Psalm 89 (vv. 11 and 18; cf. עָז as a verb form in v. 14) and in four psalms (93:1; 96:6; 96:7; 99:4) in Book IV, all of which are related to the theme of Yahweh-kingship. With regard to this, Psalms 89:18 and 96:6 have an unusual word תְּפִאֲרָה “beauty,” which occurs only three times in the Psalter, namely twice in Book III (78:61; 89:18) and only once in Book IV

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<sup>32</sup> The cognate root אָמַן occurs in Psalms 88:13; 89:17; 98:2; 99:4; 103:6, 17; 106:3, 31. while another cognate root אָמַן is found in Psalms 75:11; 92:13; 94:21; 97:11, 12 in Books III-IV.

<sup>33</sup> 85:11, 12; 86:11, 15; 89:15; 91:4.



(96:6). These two words עז and תפארה occur in the same segment within each of the psalms, namely Psalms 89:18 and 96:6, and are used to refer to divine attributes. The words are regarded as strong links.

The word מלא “fulness” also serves as a significant link. It occurs five times in the Psalter,<sup>34</sup> but only once in Book III in Psalm 89:12 and twice in Book IV in Psalms 96:11 and 98:7. Since Psalm 89 is related to Psalms 96 and 98 respectively,<sup>35</sup> the occurrence of the word in these psalms can be regarded as exclusive. In Psalm 89:12 it is used to refer to Yahweh’s creatures that fill (מלא) the world, while in Psalm 96:11 it is employed to refer to the creatures that fill (מלא) the sea. Thus, in both psalms the word is used in a similar context.

The word גיל “rejoice” is also worth noting. It occurs in two psalms (96:11 and 97:1, 8) in Book IV, while it occurs only once in Book III in Psalm 89:17. Thus, it is used as a rare word in Books III-IV. In Psalm 89 it is used to refer to the “rejoicing” of those who worship and trust Yahweh as a king, and Psalm 96 employs it to state the “rejoicing” of the earth at Yahweh’s coming in judgement. Thus, both psalms use the word similarly. In addition, the use of the word ירא “fear” occurring in Psalms 89:8 and 96:4 is associated with a similar context in both psalms: Psalm 89:8 refers to Yahweh as being more fearsome than all around him, while Psalm 96:4 states that he is to be feared above all gods. A final lexical link may be the word פלא “wonder” occurring in Psalms 89:6 and 96:3. It occurs in four psalms (96:3; 98:3; 105; 106) in Book IV which are related to one another (see below), and its occurrence in Psalms 89 and 96 is associated with

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<sup>34</sup> 24:1; 50:12; 89:12; 96:11; 98:7.

<sup>35</sup> See below for the connections between Psalms 89 and 98.

the praise of Yahweh's wonderful work.

### *Thematic links*

Thematic links are few in number. In both psalms Yahweh is described as being greater than heavenly beings (89:8-9; 96:4-5) and he is depicted as Creator (89:12; 96:5). Yahweh's sovereignty over the world is confirmed in both (89:15; 96:10) and in both Yahweh is described as the one to be praised (89:6-19; 96:1-3, 10-13).<sup>36</sup>

### *Structural links*

The connections between Psalms 89 and 96 are further confirmed by the arrangement of words and themes. For example, Psalms 89:6 and 96:3 contain the word פלא "wonder," and the successive sections, 89:7-9 and 96:4-5, depict Yahweh as king of gods (cf. Kraus 1989:206, 253). The expression in Psalm 96:10 "Yahweh reigns. The world is firmly established, it cannot be moved." may be an echo of Psalm 89:10-11 which deal with the chaos motif,<sup>37</sup> in that both psalms mention Yahweh's complete reign over chaotic forces (89) and over the world (96). A corresponding arrangement of words is also found in Psalms 89:12 and 96:11 where the two words "heavens" and "earth" are found (the word "world" also occurs in Psalms 89:12 and 96:13). In addition, Psalms 89:15 and 96:13 correspond by repeating three words in

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<sup>36</sup> Mays (1993a:120) notes that in Psalm 89:5-14 salvation is told in terms of creation and Psalm 96:10 combines these two into one. This supports further the relationship between the psalms.

<sup>37</sup> Psalms 93:1 and 104:4 have a similar expression to the one found in Psalm 96:10. In the former two psalms the expression is closely associated with the chaos motif. This indicates the possibility that the thought reflected in Psalm 96:10 may be echoed in Psalm 89:10-11.

common, as noted above. The occurrence of the two words “strength” and “beauty” in Psalms 89:18 and 96:6 noted above, which serve as significant links, is rather detached from the arrangement of the above words and themes, but on the whole, Psalm 96 has close links with the corresponding section in Psalm 89:6-18.

### 3.1.6.3 Psalms 89 and 97

#### *Lexical links*

Psalms 89 and 97 have 30 words in common,<sup>38</sup> and the connections between these psalms are established in significant ways.

A striking link occurs between Psalms 89:15 and 97:2. These verses repeat four words in common; צדק, משפט, מכון and כסא, and they have a *verbatim* repetition of a sentence composed of the words; צדק ומשפט מכון כסאו (“righteousness and justice are the foundation of his throne” in Psalm 97:2), though the pronoun “his” [Yahweh’s] in Psalm 97:2, suffixed to the last word כסא “throne,” differs from that in Psalm 89:15 (i.e. “your” [Yahweh’s]). The word כסא occurs nine times in Book III-IV,<sup>39</sup> but only Psalm 89 in Book III repeats it five times. The verses of the psalms also have the word מכון “foundation” which

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<sup>38</sup> ארון (89:50, 51; 97:5); אור (89:16; 97:4, 11); אל (89:7, 8, 8, 27; 97:7, 9); ארץ (89:12, 28, 40, 45; 97:1, 4, 9); אש (89:47; 97:3); בוש / בושׁה (89:46; 97:7); גיל (89:17; 97:1, 8); יהוה (89:2, 6, 7x2, 9x2, 16, 19, 47, 52, 53; 97:1, 5, 8, 9, 10, 12); הלך (89:16, 31; 97:3); חסיד (89:20; 97:10); חבל (89:12; 97:4); יד (89:14, 22, 26, 49; 97:10); ידה (89:6; 97:12); מכון (89:15; 97:2); כסא (89:5, 15, 30, 37, 45; 97:2); מלך (89:19, 28; 97:1); נפש (89:49; 97:10); סביב (89:8, 9; 97:2, 3); עבד (89:4, 21, 40, 51; 97:7); עליון (89:28; 97:9); עם (89:16, 20, 51; 97:6); צדק (89:15, 17; 97:2, 11, 12); צריו (89:24, 43; 89:3); קרש (89:36; 97:12); ראה (89:4; 97:4, 6); רב (89:8, 51; 97:1); שומה (89:1, 8, 11, 12; 97:43); שׁנא (89:24; 97:10); שׁמימ (89:3, 6, 12, 30; 97:6); משפט (89:15, 31; 97:2, 8).

<sup>39</sup> Pss 89:5, 15, 30, 37, 45; 93:2; 94:20; 97:2; 103:19.

rarely occurs in the Psalter. It is found only four times in the Psalter (33:14; 89:15; 97:2; 104:5), but only Psalms 89 and 97 in Books II-V contain the word, except for Psalm 104. Since there is no other verbatim repetition of the sentence in the Psalter and since the two words noted above are rarely found, the connection between Psalms 89:17 and 97:2 can be regarded as a highly significant one.

The word אֹיֵב “foe” can also be seen to establish a link. It occurs twice in Psalm 89 (vv. 24, 43) in referring to David’s foes, and three times in Book IV in Psalms 97:3; 105:24 and 106:11. Psalm 89 speaks of the “foes” of David, which may ultimately be Yahweh’s in Psalm 97. In Psalm 97 Yahweh’s coming to defeat his enemies and the wicked is contrastive to David’s defeat by his enemies in Psalm 89. With regard to this, Psalm 89:49b refers to the power (יָד) of David’s enemies (cf. vv. 43, 49), by which he suffered, but Psalm 97:10b speaks of Yahweh’s delivering his people from the power (יָד, in v.10) of the wicked in the future. The verses of psalms, 89:49b and 97:10, also repeat a common word, נַפְשׁ “soul” which may support the link between the verses. In addition, the word מִלֵּט “deliver” in Psalm 89:49b may be linked to נִצַּל “deliver” in Psalm 97:10, and both verses contain a similar idea, as the following sentences show: “who can deliver his soul from the power (i.e. hand) of Sheol”? in Psalm 89:49b // “he (i.e. Yahweh) delivers them (i.e. the lives of his saints) from the hand of the wicked” in Psalm 97:10. Also, the word “חַסִּיד” “pious” used in Psalm 97:10 is worth noting. It occurs only once in Psalm 97:10 in Book IV, and it is found three times in Book III in Psalms 85:9; 86:2 and 89:20. Thus, it is used as a rare word in Psalms 89 and 97 in referring to “pious ones.”

As noted above, the word גִּיל “rejoice” occurs only once in Book

III in Psalm 89:17 and twice in Psalm 97 (vv. 1, 8). Psalm 89 uses it to refer to the rejoicing of those who acknowledge and worship Yahweh's kingship, while in Psalm 97:8 it is used to mention the rejoicing of his people which results in the exercise of Yahweh's kingship, namely his judgement against gods and their worshippers. Thus, the word is used in a similar context.

Another significant lexical link is עליון "Most High" occurring in Psalms 89:28 and 97:9. In Psalm 89 it is used to mention the high status of the Davidic king over the other kings of the earth, while in Psalm 97 it is used to indicate Yahweh's high exaltation over all the earth. On the surface, the use of the word in both psalms does not suggest any link between them, but as Mettinger (1976:263) contends, the high position of the king in Psalm 89 appears as the reflection of Yahweh's supremacy over the divine beings described in vv. 6-9, that is to say, the high status of the king was bestowed by the will of Yahweh as head of the divine council (vv. 6-9): "the king does on earth what God does in heaven" (Mettinger 1976:263). If this is the case, the reference to Yahweh's high exaltation in Psalm 97:9 may be echoed in Psalm 89:28 which contains a reflection on Yahweh's exalted status. In addition, the word בוש "shame" occurs three times in Book III (83:18; 86:17; 89:46), but does not occur elsewhere in Book IV, except for Psalm 97:7. In Psalm 89 it is used to mention David's shame which was caused by the enemies defeating him, but in Psalm 97 its use is applied to gods and their worshippers who are put to shame by Yahweh's defeating them. This word can also be regarded as a link.

#### *Thematic links*

Both psalms include a reference to enemies (89:10-11, 23-24;

97:3) and to heavenly beings (89:7-9; 97:7), and in both Yahweh is depicted as being highly exalted (89:14; 97:9). Psalm 89 ends with a lament, but Psalm 97 ends by calling Yahweh's people to rejoice in and to give thanks to Yahweh.

### 3.1.6.4 Psalms 89 and 98

#### *Lexical links*

Psalms 89 and 98 exhibit 22 words in common,<sup>40</sup> and most of the words are incidental, but several can be used to identify significant links.

The word זרוע "arm" serves as a significant link. It occurs six times in Book III,<sup>41</sup> but it is not found elsewhere in Book IV, except in Psalm 98:1. The word ימין "right hand" is also worth noting. It is found nine times in Book III,<sup>42</sup> but only two psalms in Book IV have it (91:7; 98:1). Concerning the use of these two words, Psalms 89:14 and 98:1 containing both of them, use them to express the strength of Yahweh's kingship. They occur as rare words in the same segment, namely Psalms 89:14 and 98:1, and the use of the words is related to a common theme. This can be considered a significant link.

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<sup>40</sup> אל (89:7, 8, 9, 27; 98:3); אמונה (89:2, 3, 6, 9, 15, 25, 34, 38, 50; 98:3); ארץ (89:12, 28, 40, 45; 3, 4, 9); יהוה (89:2, 6, 7x2, 9x2, 16, 19, 47, 52, 53; 98:1x2, 4, 5, 6, 9); זרוע (89:11, 14, 22; 98:1); זכר (89:48, 51; 98:1); חסד (89:2, 3, 15, 25, 29, 34, 50; 98:3); ידע (89:2, 16; 98:2); חבל (89:12; 98:7, 9); ים (89:10, 26; 98:7); ימין (89:14, 26, 43; 98:1); מלא (89:12; 98:7); מלך (89:19, 28; 98:6); נהר (89:26; 98:8); עם (89:16, 20, 51; 98:9); פלא (89:6; 98:1); צדק (89:15; 98:9); קדש (89:6, 8, 19, 21, 36; 98:1); רוע (89:16; 98:4, 6); רנן (89:4, 8; 98:13); ישראל (89:19; 98:3); שיר (89:2; 98:1x2).

<sup>41</sup> Pss 77:16; 79:11; 83:9; 89:11, 14, 22.

<sup>42</sup> Pss 73:23; 74:11; 77:11; 78:54; 80:16, 18; 89:13, 26, 43.

Psalm 98:4 has the root **רוע** “raise a shout,” and the root **תרועה** “shout,” which is derived from **רוע**, occurs in Psalm 89:16. These two roots are found in five psalms (81:2; 89:16; 95:1, 2; 98:4, 6; 100:1) in Books III-IV, and all the psalms in Book IV containing the roots form certain connections with one another (see below). The occurrence of the roots in Psalms 89 and 98 are used to express praise of Yahweh.

A further link can be noted. Psalm 98:3 has a combination of the word **חסד** “love” and the word **אמונה** “faithfulness.” Similarly Psalm 89 has such a combination (vv. 15, 25) or otherwise the two words **חסד** and **אמונה** occur contiguously (vv. 3, 34, 50). The combination of the two words is found in five psalms (88:12; 89:15, 25; 92:3; 98:3; cf. 100:5) in Book III-IV.<sup>43</sup> Concerning the use of the word, in Psalm 89 it is said that David is supported by Yahweh’s love and faithfulness, and in Psalm 98 the house of Israel is described as being supported by the remembrance of his love and faithfulness.

As noted above, Psalm 89:15 displays certain ties with Psalms 96 and 97. The same feature is found in relation to Psalm 98:9. In Psalm 89:15 Yahweh’s throne is based on righteousness (**צדק**) and justice (**משפט**) by which he rules over the world. Similarly, Psalm 98:9 contains the words **צדק** “righteousness” and **שפט** “judge,” of which the latter has the same root as the word **משפט**, and the verse also has a reference to Yahweh’s judgement of the world and the earth in righteousness and equity. This is also regarded as a link. In addition, the word **מלא** “fill” may be noted. As noted above, it occurs in only three psalms (89:12; 96:11; 98:7) in Book III-IV and is used in a

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<sup>43</sup> All these psalms containing the above two words form certain links with Psalm 89: Psalm 88 is related to Psalm 89 (Goulder 1982:211; Kim 1989:274-276), and Psalm 89 is in turn tied to Psalms 92 (see above) as well as 98 and 100 (see below).

similar case (see above). The word פלא “wonder” is also worth noting. It occurs in Psalm 89:1 and in several places in Book III, but is found in Psalms 96:3; 98:1; 105:2, 5, and 106:7, 22 in Book IV, all of which are related psalms (see below). The phrase “our shield” in Psalm 89:19 referring to Yahweh as a king may have an echo in the word “arm” or “victory” in Psalm 98:1-3 which implies Yahweh’s kingship. Psalm 89:10 and 98:3 have the word “Israel” which occurs only in a limited number of psalms in Book IV,<sup>44</sup> and the plural form נהרות of the word נהר “river” in Psalm 89:26 occurs only in Psalms 93:3 and 98:8 in Book IV.

#### *Thematic links*

Both psalms depict Yahweh as a covenant God (89:34-35; 98:3) and the intimate relationship between Yahweh and his people is described in both (89:27, 34-38; 98:3). The power of Yahweh over the world is strongly emphasized in both (89:10-24; 98:1-3), and the terms reminiscent of his judgement are found in Psalm 89:15, while Psalm 98 anticipates his coming in judgement.

#### *Structural links*

Most of the links between Psalms 89 and 98 noted above are found in Psalms 98 and 89:11-19. Psalm 98 and the section of Psalm 89 both deal with the theme of Yahweh-kingship, and the repetition of the words and themes in both may suggest that many themes in Psalm 98 reflect those of Psalm 89:11-19.

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<sup>44</sup> 98:3; 99:8; 103:7; 105:10, 23, 37, 38; 106:48.



### 3.1.6.5 Psalms 89 and 99

#### *Lexical links*

There are nineteen words used in common between the two psalms,<sup>45</sup> and these psalms are linked to each other in significant ways.

Once again Psalm 89:15 serves as a significant link-verse. This verse and Psalm 99:4 have three roots in common: צדק “righteousness,” משפט “justice,” and מכון “foundation” // כון “establish,” but the link between the verses is created on a much deeper level than what is expected by the mere repetition of the words. The word “king” (מלך) in Psalm 99 has an echo in the phrase “your throne” (כִּסֵּאֲךָ) in Psalm 89:15 indicating Yahweh’s kingship, and the word “strength” (עז) in Psalm 99:4 occurs in Psalm 89:14 prior to v. 15. If Yahweh’s love (חסד) and faithfulness (אמת) are the divine attributes sustaining David and his people in Psalm 89:15, in Psalm 99:4 Yahweh’s uprightness (מישרים) and righteousness (צדק) or justice (משפט) are the divine attributes which directed the history of Israel (i.e. Jacob). These verses are so close in thought that it does not leave any doubt that they form a highly significant link.

Two other similar verses are Psalms 89:8 and 99:3. These verses have the roots קדש “holy” and ירא “terrible” in common, but since the word גדול “great” in Psalm 99:3 may correspond to רבה “great” in Psalm 89:8, three words are identified. Both verses deal with Yahweh’s

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<sup>45</sup> אל (89:7, 8, 9, 27; 99:5, 8x2, 9x2); ארץ (89:12, 28, 40, 45; 99:1); דבר (89:20; 99:7); יהוה (89:2, 6, 7x2, 9x2, 16, 19, 47, 52, 53; 99:1x2, 5x2, 6, 8, 9x2); חק (89:32; 99:7); ידה (89:6; 99:3); ירא (89:8; 99:3); כון (89:3, 5; 99:4); מלך (89:19, 28; 99:4); נתן (89:28; 99:7); עז (89:11, 14, 18; 99:4); עם (89:16, 20, 51; 99:1, 2); צדק (89:15, 17; 99:4); קדש (89:6, 8, 19, 21, 36; 99:3, 5, 9x2); קרא (89:27; 99:6x2); רום (89:14, 17, 18, 20, 25, 43; 99:2, 5, 9); שם (89:13, 17, 25; 99:3, 6); שמר (89:29, 32; 99:7); משפט (89:15, 31; 99:4x2).

kingship, depicting him as being great and awesome. On the other hand, the word **גָּדַל** “exalt” occurs six times in Psalm 89 (vv. 14, 17, 18, 20, 25, 43) and three times in Psalm 99 (vv. 2, 5, 9). Psalms 46 (v. 11x2) and 57 (vv. 6, 12) each have the word twice, but no other psalm in the Psalter contains the word more than three times, except for Psalms 89 and 99. This can also be regarded as a significant link. Concerning the use of the word, Psalms 89:14 and 99:2 use it to refer to Yahweh’s high position, while in Psalms 89:17 and 99:5 and 9 it is used to mention Yahweh’s people’s extolling him and his attributes. With regard to this, the word **קָדַשׁ** “holy” should also be noted. It is found five times in Psalm 89 (vv. 6, 8, 19, 21, 36), while in Psalm 99 it occurs four times (vv. 3, 5, 9x2). Though Psalms 78 and 105 repeat the word twice respectively, only Psalms 89 and 99 in the Psalter contain it more than three times. Moreover, the reference to “the Holy one of Israel” in Psalm 89:19 referring to Yahweh is echoed in the phrase “he is holy” in Psalm 99 (vv. 3, 5, 9) also indicating Yahweh. These features noted above serve as significant links between the two psalms. In addition, the word **קָנָה** “statute” occurs twice in Book III in Psalm 81:5 and 89:32 and four times in Book IV in Psalm 94:20; 99:7; 105:10 and 45.

#### *Thematic links*

The psalms mention Yahweh’s high exaltation (98:14; 99:2) and reveal the concern for his laws (89:31ff; 99:7). Yahweh’s power is confirmed in both (89:7-18; 99:2-4) and the reference to Yahweh’s justice and righteousness is also found in both (89:15, 30-33; 99:4). Yahweh is a covenant God (89:29, 34; 98:7-8) and both psalms describe him as having an intimate relationship with his people (89:27,

29, 34-35; 99:6-8).

### 3.1.6.6 Psalms 89 and 100

The connections between the psalms are very weak. This may in part be because of the function of Psalm 100: it serves as a conclusion to Psalms 95-100. The psalms have 17 words in common.<sup>46</sup> This is a high incidence of words, since Psalm 100 consists of relatively short verses. However, most of the words are incidental, and only a few words can be used to identify links. The words חסד “love” and אמונה “faithfulness” occur in parallel in Psalm 100:5, while in Psalm 89 these words frequently occur contiguously (see the discussion of Psalms 89 and 98), and the word רוע “raise a shout” also occurs in Psalm 89:16 and 100:1 (see the discussion of Psalms 89 and 98). In addition, in both psalms Yahweh is portrayed as a covenant God and an intimate relationship between him and his people is depicted in both (89:29, 34-36; 100:3).

### 3.1.7 Psalms 89 and 101

These psalms are from the same genre: that of the royal psalm. Apart from this aspect, the lexical links between them are very weak. Only one lexical link is found: Yahweh’s love (חסד) and justice

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<sup>46</sup> אל (89:7, 8, 9, 27; 100:3); אמונה (89:2, 3, 6, 9, 25, 34, 38, 50; 100:5); ארח (89:12, 28, 40, 45; 100:1); ברך (89:53; 100:4); דר (89:2, 5; 100:2, 5); יהרה (89:2, 6, 7x2, 9x2, 16, 19, 47, 52, 53; 1, 2, 3, 5); חסד (89:2, 3, 15, 25, 29, 34, 50; 5); ידה (89:6; 100:3); ידע (89:2, 16; 100:3); עבד (89:4, 21, 40, 51; 100:2); עולם (89:2,3, 29, 37, 38, 53; 100:5); עם (89:16, 20, 51; 100:3); פניו (89:16, 24; 100:2); רוע (89:16; 100:1); שמה (89:43; 100:2); רנן (89:13; 100:2); שם (89:13, 17, 25; 100:4).

(משפט) are the key-terms in Psalm 89<sup>47</sup> and Psalm 101 begins with the praise of such love (חסד) and justice (משפט) which constitute divine qualities.<sup>48</sup> As to thematic links, if Psalm 89 is concerned with the Davidic king, Psalm 101 is also concerned with him: the psalm ascribes its authorship to David and the body of the psalm assumes the presence of the king (see the analysis of the psalm). The concept of the king as a judge is also confirmed in both. If the verdict of the Davidic king in Psalm 89 is based on righteousness and justice which originate from the attributes of Yahweh (v. 15), the king in Psalm 101 decides to follow such attributes by enumerating what he should do and should not do. In addition, Kaiser (1961:202-203) notices that the praising vow of Psalm 101:1 and 2a $\alpha$  is associated with the covenant relationship which exists between Yahweh and the king and that the complaint of v. 2a corresponds to the extended one of Psalm 89:39-52 where Yahweh is charged with having abandoned the covenant with his servant, the king. Despite the lack of lexical links, all these features noted above concerning thematic links seem to support the connections between Psalms 89 and 101. The psalms have 14 words in common.<sup>49</sup>

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<sup>47</sup> In Psalm 89 the word חסד “love” occurs seven times (vv. 2, 3, 15, 25, 29, 34, 50), while the word משפט “justice” occurs twice (vv. 15, 31). The latter word occurs somewhat less, but the concept of justice is predominant in the psalm (cf. vv. 22-25, 31-35).

<sup>48</sup> There is a question of whether love and justice in v. 1 belong to the king’s qualities or Yahweh’s. It is likely that they are seen as “a human response to Yahweh’s own qualities” (Allen 1983:2; also Kraus 1989:278-279).

<sup>49</sup> אמונה (89:2, 3, 6, 9, 15, 22, 25, 29, 34, 38, 50; 101:6); ארח (89:12, 28, 40, 45; 101:6, 8); דבר (89:20; 101:7); דוד (4, 21, 36, 50; 101:1); דרך (89:16, 31; 101:6); יהוה (89:2, 6, 7x2, 9x2, 16, 19, 47, 52, 53; 101:1, 8); הלך (89:16, 31; 101:6); חסד (89:2, 3, 15, 25, 29, 34, 50; 101:1); ידע (89:2, 16; 101:4); כון (89:3, 5, 22, 38; 101:7); כרח (89:4; 101:8); שנה (89:24; 101:3); שיר (89:2; 101:1); משפט (89:15, 31; 101:1); שקר (89:34; 101:7).

### 3.1.8 Psalms 89 and 102

#### *Lexical links*

The psalms exhibit 35 words in common,<sup>50</sup> and some of them serve as important links. The word קצר “be short” serves as a strong link. It occurs only twice in the Psalter in Psalms 89:46 and 102:24, and in both psalms it is involved in a similar context. It occurs in the lament section within each of the psalms, being associated with the word “days” and referring to the shortness of life which means the premature ending of life. Moreover, as in Psalm 89:46 Yahweh is charged with having cut short the days of David, so Psalm 102:24 speaks of Yahweh’s having shortened the days of the psalmist. Thus, the psalms have an unusual word as well as corresponding themes in common. The link between Psalms 89:46 and 102:24 can be regarded as a highly significant one.

A close link is also found between Psalms 89:52 and 102:9. These verses have two words, אֵיב “enemies” and חָרַךְ “mock,” in common. The former word occurs four times in Psalm 89 (vv. 11, 23, 43, 52) and four times in Book IV (92:10; 102:9; 106:10, 42), while

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<sup>50</sup> אֵיב (89:11, 23, 43, 52; 102:9); אֵל (89:7, 8, 9, 27; 102:25); אָמַר (89:3, 20; 102:25); אָרַץ (89:12, 28, 40, 45; 102:16, 20, 26); בֵּן (89:7, 23, 31, 48; 102:29); דּוֹר (89:2, 5; 102:13, 19, 25x2); דְּמָה (89:7; 102:7); דֶּרֶךְ (89:42; 102:28); יְהוָה (89:2, 6, 7x2, 9x2, 16, 19, 47, 52, 53; 1, 2, 13, 16, 17, 19, 20, 22, 23); הִיָּה (89:37, 42; 102:7, 8); זָכַר (89:48, 51; 102:13); זָרַע (89:5, 30, 37; 102:29); חָרַפָּה (89:42, 51, 52x2; 102:9x2); יָד (89:14, 22, 26, 49; 102:26); יָם (89:17, 30, 46; 102:3x2, 4, 9, 12, 24, 25); יָסַד (89:12; 102:26); יָרָא (89:8; 102:16); כּוֹן (89:3, 5, 22, 38; 102:29); מוֹחַ (89:49; 102:21); מֶלֶךְ (19, 28; 102:16); נִשְׂאָה (89:10, 51; 102:11); סָחַר (89:47; 102:3); עָבַד (89:4, 21, 40, 51; 102:15, 29); עוֹלָם (89:2, 3, 29, 37, 38, 53; 102:13); עָם (89:16, 20, 51; 102:19, 23); עָנָה (89:23; 102:1, 24); פָּנָה (89:15, 16, 24; 102:3); קָדַשׁ (89:6, 8, 19, 21, 36; 102:20); קוֹם (89:44; 102:14); קָצַר (89:46; 102:24); קָרָא (89:27; 102:3); רָאָה (89:49; 102:17); שָׁבַע (89:4, 36, 50; 102:9); שָׁם (89:13, 17; 102:16, 22); שָׁמַיִם (89:3, 6, 12, 30; 102:20, 26).

the latter word is found only once in Book IV in Psalm 102:9, though it occurs several times in Book III. Regarding the use of the words, both Psalms 89:52 and 102:9 lament the mocking of the enemies. While the verse of Psalm 89 refers to the mocking of the enemies who brought about the destruction of the Davidic dynasty, Psalm 102 mentions the mocking of the enemies who were still threatening the communities of the faithful after the destruction of Jerusalem. Therefore, the two verses use the word in similar circumstances.

The word סָתַר “hide” is also worth noting. It occurs only four times in Books III-IV in Psalms 88:14; 89:47; 102:3 and 104:29. As noted earlier, Psalms 88 and 89 form certain links to each other, and Psalm 104:29 has a reference to Yahweh’s hiding his face from his creatures, but Psalms 89:47 and 102:3 both use a word in the reference to Yahweh’s hiding himself from the desperate situation the psalmist was facing. Thus, Psalms 89 and 102 share a rare word in relation to a common theme. This is also regarded as a significant link.

Further links can be noted. The word יָסַד “establish” appears five times in Books III-IV, namely Psalms 78:69; 89:12 and Psalms 102:26; 104:5 and 8, and its occurrence in Psalms 89 and 102 is associated with a similar context: Yahweh’s creation of the earth and the heavens. Indeed, these verses are very similar: “You have founded (יָסַד) *them* (i.e. “the heavens, the earth and the world,” in 89:12) // “In the beginning you laid the foundation (יָסַד) of the earth, and the heavens are the work of your hands” (102:26). The word יָרַע “descendant” is also to be noted. It occurs nowhere else in Book III, except for Psalm 89 where it occurs three times (vv. 5, 30, 37), and only Psalm 102:29 in Book IV contains it, except for Psalms 105:6 and 106:27 where the descendants of Abraham and of the wilderness generations are

concerned.<sup>51</sup> Concerning the use of the word, Psalm 89 uses it to refer to the descendants of David who would succeed him, while Psalm 102 employs the word to refer to the children of the current generation who should be secured in the future. They are similar in that the descendants in both psalms had experienced suffering (i.e. after the destruction of the Davidic dynasty in Psalm 89; in the exilic situation in Psalm 102) and in that David's descendants are also those of the current generation in Psalm 102. A link may also be found in the use of the word עֶבֶד "servant." It is found four times in Psalm 89 (vv. 4, 21, 40, 51) and in three psalms in Book IV.<sup>52</sup> All three psalms containing the word, except for Psalm 105 (which is mainly concerned with the early history of Israel in the wilderness period), are related to one another concerning the use of the word: Psalm 89 is related to Psalm 90 and Psalm 90 in turn forms a link with Psalm 102. Concerning the use of the word, in Psalms 89 and 102 the "servants" are mentioned as a suffering object (89:40, 51; cf. 102:15, 29). On the other hand, the word שָׁבַע "swear" in Psalms 89 (vv. 4, 36, 50) and 102:9 may be noted, though it is difficult to find out the theme relative to the use of the word. It occurs only in three psalms in Books III-IV (89; 95:11; 102:9).

#### *Thematic links*

There is a repetition of words and themes in the two psalms. For example, Yahweh's wrath is mentioned through the use of different words (עֶבֶר "wrath" in 89:39 and חֲמָה "wrath" in 89:47; זָעַם

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<sup>51</sup> The word נָרַע, which is the same root as the word נָרַע under discussion, occurs only in Psalm 97:11 in Books III-IV.

<sup>52</sup> Pss 90:13, 16; 102:15, 29; 105:6, 17, 25, 26, 42.

“indignation” and אַצְפָּ “wrath” in 102:12), and Yahweh’s rejection is also expressed differently, for example, “you have cast off and rejected” in Psalm 89:39; “you have renounced the covenant...and you have defiled his crown...” in Psalm 89:40 // “you have taken me up and thrown me away” in Psalm 102:11; “he has broken my strength in mid-course...” in Psalm 102:24. Both psalms also appeal to Yahweh to have pity on his people by mentioning their miserable circumstances: Psalm 89 describes the destruction of David’s walls (v. 41) and the mocking of enemies (vv. 42, 51); while Psalm 102 refers to the destruction of Jerusalem (vv. 14-17). In addition, both have a reference to the creation of earth and heaven (89:12; 102:26); both state that Yahweh’s time is endless (89:30, 37, 38; 102:28), and that Yahweh is sovereign over kings (89:28; 102:26).

#### *Structural links*

Psalm 89 begins with the praise of Yahweh and ends with a lament, while Psalm 102 begins with a lament and ends with hope for the security and prosperity of the descendants. Both psalms belong to the genre of a lament, but the end of Psalm 102 is more sober in anticipation of Yahweh’s coming than that of Psalm 89 which closes without any solution to the problem of the failure of the Davidic dynasty.

### **3.1.9 Psalms 89 and 103**

#### *Lexical links*

There are close links observable between the psalms. They have



27 words in common,<sup>53</sup> some being incidental, while some are used to establish important links. The word פשע “transgression” forms a significant link. It occurs only in Psalms 89:33 and 103:12 in Books III-IV. It appears in the oracle section in Psalm 89 which says that whoever commits transgression will be punished, and in Psalm 103 it is used to describe the abundance of Yahweh’s forgiveness. Thus, the thoughts expressed through the use of the word is contrastive. With regard to this, the word עון “iniquity” is also to be noted. This word occurs in parallel with the above word in Psalm 89:33, thus carrying the same message as found in the use of the above word, and Psalm 103 once again uses it to proclaim Yahweh’s forgiveness of iniquities. Thus, a contrast is again drawn. The word “iniquity” is found four times in Book IV (90:9; 103:3, 10; 106:43), but Psalm 90 forms a close tie to Psalm 89 concerning the use of the word, and its occurrence in Psalm 106:43 is associated with the iniquities of the Israelites in the wilderness experiences which have no direct relationship with those in Psalm 89. These two rare words can be regarded as establishing significant links.

The word צבא “host” also serves as a significant link. In Book III it occurs in Psalm 89:9 and in several other places, but it is found

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<sup>53</sup> ארץ (89:12, 28, 40, 45; 103:11); עם (89:7, 23, 31, 48; 103:7, 13, 17x2); בריח (89:4, 29, 35, 40; 103:18); ברך (89:53; 103:1, 2); גבור (89:14, 20; 103:20); יהוה (2, 6, 7x2, 9x2, 16, 19, 47, 52, 53; 103:1, 2, 6, 8, 13, 17, 19, 20, 21, 22x2); זכר (89:14, 18; 103:48, 51); חסד (89:2, 3, 15, 29, 34, 50; 103:4, 8, 11, 17); ידע (89:2, 16; 103:7, 14); יום (89:17, 30, 46; 103:15); כון (89:3, 5, 22, 38; 103:19); כסא (89:5, 15, 30, 37, 45; 103:19); מלך (89:19, 28; 103:19); משל (89:10; 103:19, 22); נפש (89:49; 103:1, 2, 22); עבר (89:42; 103:16); עולם (89:5, 47; 103:16); עון (89:33; 103:3, 10); פשע (89:33; 103:12); צבא (89:9; 103:21); צדק (89:15, 17; 103:6, 17); קדש (89:6, 8, 19, 21, 36; 103:1); רב (89:8, 51; 103:8); שם (89:13, 17, 25; 103:1); שמים (89:3, 6, 12, 30; 103:11, 19); שחר (89:29, 32; 103:18); משפט (89:15, 31; 103:6).

nowhere else in Book IV, except for Psalm 103:21. With regard to this, the word מַשַּׁל “rule” is also worth noting. It is only Psalm 89:10 in Book III that contains it, and three psalms in Book IV (103:19, 22; 105:20, 21; 106:41) include it, but its use in Psalms 105 and 106 is associated with human rule rather than with the divine rule such as Psalms 89 and 103 are mainly concerned with. Thus, in Psalms 89 and 103 the word is used in an exclusive sense referring to the reign of Yahweh, with no other psalm in Books III-IV having a comparable use of it. It is important to point out that the above two words צָבָא and מַשַּׁל occur in the same segment within each of the psalms (89:9-10; 103:19, 21, cf. v. 22) and at the same time they are both used to describe Yahweh’s universal kingship. All these features likewise suggest that the link established by the two words between the psalms may not be accidental.

Other links can be noted. A striking link is found in Psalms 89:49b and 103:4a. The description of Yahweh as “one who redeems life from the Pit (שַׁחַת)” in Psalm 103:4a can be seen as an answer to the question “who can deliver his soul from the power of Sheol (שְׁאוֹל)?” in Psalm 89:49b. Indeed, the word שַׁחַת “pit” forms a synonym with שְׁאוֹל “Shoel” in Psalm 16:10, and the meanings of the two words “redeem” (גָּאֵל) and “life” (חַיִּים) in Psalm 103:4a correspond to those of the words “deliver” (מָלַט) and “soul” (נַפְשׁ) in Psalm 89:49b respectively. The similar words and the same theme found between the two suggest a connection. This is also considered a vital link. Further links are to be noted. Only Psalm 89 in Book III has the word כִּסֵּא “throne” five times (vv.5, 15, 30, 37, 45), while in Book IV is it found four times in Psalms 93:2; 94:20; 97:2; 103:19. Concerning the use of the word, Psalm 89 uses it to mention the throne of David,

while in Psalm 103 it is used in referring to Yahweh's throne in heaven. If one assumes that the throne of David is the counterpart of that of Yahweh in Psalm 89:6ff where his heavenly throne is described (though the word is not found therein), both psalms speak of the same heavenly throne. The use of the word אב "father" is also worth noting. It occurs nineteen times in the Psalter, but the designation of Yahweh as a father is found only three times in Psalms 68:6; 89:27 and 103:13. Its occurrence in Psalms 89 and 103 is regarded as an important link.

In addition, both psalms contain the word ברית "covenant," which is found four times in Psalm 89 (vv. 4, 29, 35, 40) and only once in Book IV in Psalm 103:18, except for Psalms 105:8, 10 and 106:45 which deal with the early history of Israel. In Psalm 89 Yahweh is charged with having renounced his covenant with David (v. 40), but Psalm 103 emphasizes the continuation of Yahweh's everlasting love and his faithfulness to his people (v. 17), also stressing the observance of his laws (v. 18).

#### *Thematic links*

The expression "he remembers that we are dust (אנח)" in Psalm 103:14, reminiscent of the creation story in Genesis 2-3, has an echo in Psalm 89:49 where the words "create" (ברא) and "sons of men" (בְּנֵי אָדָם) may also be recalled in the creation story. In both Yahweh is mentioned as Creator (98:12; 103:19) and the divine beings surrounding him are noted (89:8-9; 103:20-21).

The thematic links between the psalms are found to be contrastive. Psalm 89:39 and 47 depict Yahweh as being full of wrath, but Psalm 103:8 mentions that he is slow to anger, being merciful and gracious. The oracle section of Psalm 89 declares that sins and

transgressions should be punished (v. 33), while in Psalm 103 it is said that Yahweh does not treat us according to our sins and iniquities. In Psalm 89 the psalmist desperately prays to God to have compassion on his people (vv. 48-52), but Psalm 103:13 states that Yahweh pities those who fear him, as a father pities his children.

*Structural links*

Psalm 89 ends without a proper answer to a desperate situation. However, Psalm 103 enumerates Yahweh's beneficial acts which were illustrated in an individual life and in the history of Israel and ends with the description of Yahweh's kingship which vitalizes hope for desperate men. Psalm 89 raises questions, but Psalm 103 presents answers to the problems of human life. As indicated the close links between the psalms which have been illustrated above, Psalm 103 answers the questions posed by Psalm 89.