One Mediator Between God and People: "David" as the Speaker of Psalms 105-106

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On a number of levels Psalms 105-106 do not trouble interpreters as like many psalms.[1] Their purpose and thrust is quite clear as they offer their complementary accounts of Israelite history. Psalm 105 attests God's enduring promises in the Abrahamic covenant and Psalm 106 completes the picture by confessing his people's faithless response and petitioning him to save and gather them (106:6, 47). Moreover, their content broadly follows the larger Pentateuchal narrative, albeit without strict adherence to its chronology at some points, and so raises few, if any, issues of historical referentiality.[2] Nevertheless, these psalms also confront the reader with challenges regarding their canonical appropriation and intertextual relationships within the broader OT canon. Long noted as a deliberate pair of anonymous "historical psalms," Psalms 105-106 stand conspicuously at the conclusion of Book

4 in the Psalter marked by its closing eulogy (106:48).[3] At the same time formulaic and lexical ties bind them to Psalm 107, prompting claims that the Book 4/5 division is superficial.[4] Meanwhile, the appearance of Psalms 105-106 in 1 Chronicles 16 raises further questions about their history vis-à-vis the MT Psalter.

This article examines how Psalms 105-106's placement in the Psalter and biblical-historical context informs their interpretation. These issues are usually framed in macrostructural and composition-historical terms as scholars seek to decipher the Psalter's overall design and untangle the relationship between biblical texts.[5] That is well, but one finds relatively little discussion of their implied speaker within such discussions, apparently because of their anonymity and obvious relevance to corporate life in the second temple period (cf. 1 Chron 16).[6] Who speaks them? I contend that the "David" of Psalms 101-103 continues to speak in the subsequent "anonymous" psalms, and that this contributes something vital to their interpretation and their macrostructural significance in the Psalter. In so doing it advances a view advocated by Gunild Brunert and develops an argument I made more briefly several years ago that "editors intended "David" as the continuing speaker of Psalms 105-106 … proclaiming God's faithfulness (Ps 105) and confessing Israel's (pre-monarchic!) unfaithfulness and petitioning YHWH's help (Ps 106)."[7] This continuing Davidic voice presupposes an enlarged vision or idealization of kingship beyond the Davidic covenant's founding figure, David *ben Jesse*, who speaks as a "new Moses" by interceding for YHWH's sinful people. He is thus instrumental to the covenant renewal implied in Psalm 105 (vv. 8–11; cf. 103:7–13) like Moses was in Exodus 32-34.[8] After a brief explanation of what is meant by "Davidic voice" and a general introduction to Psalms 105-106, it revisits the question of continuity and discontinuity across the Book 4/5 boundary and these psalms' relationship to 1 Chronicles 16 to develop the argument that a continuing Davidic voice traverses the anonymous psalms with which they are juxtaposed (i.e., 104–107). Finally, it explores how features within these psalms further inform their interpretation in this manner and concludes with some suggestions about their reception in the church and the NT's witness to Christ.

The Davidic Voice and its Messianic Significance in the Psalms

Most of the psalms throughout Books 1-2 are attributed to "David," with twelve of the Psalter's thirteen historical notes alluding to episodes in David's life recounted in 1-2 Samuel.[9] This has led to numerous promising studies that explore connections with the DH as the Psalter presents David amid his conflicts with Absalom and Saul and the succession of the throne to Solomon.[10] At this literary-canonical level David is more than the subject of a metanarrative within the Psalms, however; he speaks in the first person through many of them. Although an obvious point and one necessary for probing the "story" of David in Books 1-2, the fuller significance of David as a speaking persona in the Psalms for their theology, canonization, and even liturgical importance has only begun to be recognized,[11] and raises some important questions. How does David speak long after his death in the Psalms, the Psalter being an editorial product of later times?[12] How does this literary-canonical "speaking David" relate, in principle, to those psalms' historical and cultic use, contested though such questions are? What about later Davidic psalms like those surrounding Psalms 105–106 (101–103, 108–110)?

1-2 Chronicles shed some important light on all these questions. 1 Chronicles 16:8–36 reproduces 105:1–15, all of Psalm 96, and 106:1, 47–48. According to the Chronicler in that chapter, David, the anointed king over all Israel (1 Chron 11:3; 14:8; cf. 29:22) authorized the Levitical choir to "call to remembrance" (וּלְהַזְכִּיר), "confess/give thanks" (וּלְהוֹדוֹת), and "give praise (וּלְהַלֵּל) before YHWH the God of Israel" on behalf of king and nation (1 Chron 16:4).[13] The Levitical choir, led by Asaph and his brothers (1 Chron 16:5, 7), thus sang on behalf of David and by his authority. According to the Chronicler, then, through his institution of the Levitical choir *David* continued to offer praise "regularly" (cf. תָּמִיד in 1 Chron 16:6) in the daily divine service long after his death. Two further texts in 2 Chronicles both clarify and amplify this point. In 2 Chronicles 7:1–6 Solomon offers his dedicatory prayer as the divine Glory enters the sanctuary and the people respond with the thanksgiving formula (vv. 1-3). After the dedicatory offerings (vv. 4-5) the priests take up their positions, then the Levitical choir also assumes its post between the altar and the congregation (vv. 4-6),[14] "with YHWH's instruments of song which David the king had made to confess/give thanks to YHWH—for his *hesed* is forever—*whenever David offered*

praise (בְּהַלֵּל דָּוִיד) *by their hand* (בְּיָדָם)" (v. 6). Strikingly, the Chronicler describes *David* as the one who offers praise, even though the choir does the singing at the practical level and the narrative is set in *Solomon's* time after David's death (1 Chron 29:28)! David thus continues to offer regular praise *through the choir*. 2 Chronicles 29:30 likewise confirms that the psalms they sing are not their own words but *David's*. "Hezekiah the king and the officials commanded (וַיֹּאמֶר) the Levites to offer praise to YHWH (לְהַלֵּל לַיהוָה) *with the words of David* (בְּדִבְרֵי דָוִיד) and Asaph the seer" at the daily divine service. Once again, the words the choir sings are *David's* or those of Asaph whom David had appointed (1 Chron 6:31, 39; 16:4–5).[15] According to the (postexilic!) theology of the Chronicler, then, David continued to speak through the choral performance of psalms at the temple as head and representative of the nation into perpetuity.[16] As messianic (anointed) king of Israel (e.g., 1 Chron 11:3; 29:22), David spoke "by the hand of" the choir (בְּיָדָם) on behalf of the nation through the psalms used at the temple. According to the Chronicler this was not a consequence of exile and loss of kingship, as though tasks proper to kingship were now transferred to others, but had always been the case since the beginning of worship at Jerusalem.

When we turn to the Psalter as a literary product, then, it is not at all surprising to find David is the implied speaker of many of its psalms. This is most obvious in Books 1–2, where we find the greatest concentration of Davidic psalms that reflect his personal struggles. Yet even these psalms point to one greater than David, as Andrew Witt's investigation of the Davidic voice in Psalms 3–14 shows. Witt argues that while the historical notes foreground the figure known from 1–2 Samuel (biographical David), David also represents "everyman" (typical David) and, under the pressure of Psalms 1–2, even foreshadows the messianic heir (typological David).[17] Indeed, the Psalter does not engage merely in nostalgic reminiscences on the historical David or offer a poetic remembrance of a failed Davidic covenant.[18] Rather, it opens by foregrounding YHWH's messiah installed on Zion (2:2, 6–7), David's idealized successor coming more directly into view from Psalm 72 as the Psalter shifts its primary focus from the head of the dynasty, David *ben Jesse*, to his eschatological heir (e.g., Pss 101, 110).[19] The Psalter thus sheds light in the other direction too, showing how the postexilic community—and indeed all users of the Psalms—could participate proleptically in God's eschatological victory through the mediation of their awaited messianic

king. Accordingly, this paper makes the case that at the literary-canonical level it is the voice of idealized Davidic kingship whom we hear speaking in Psalms 105–106, mediating between God and people.

About Psalms 105-106

But first, what kind of psalms are Psalms 105-106? In Psalm 105 the speaker spotlights YHWH's wonders and faithfulness to his promises, couching his poetic history in an opening call to thanksgiving (הוֹדוּ) and remembrance (זכר) of YHWH's deeds (105:1–6) and a closing *halleluiah* (105:45c). Accordingly, Psalm 105 has been described as an "imperative hymn."[20] By contrast Psalm 106 confesses Israel's repeatedly faithless response to YHWH's goodness, though like 105 is hymnic in character.[21] As in Psalm 105 he begins with a call to *confess*, then asks YHWH to "remember me" when he saves his people (v. 4) whereupon he confesses Israel's corporate sin, iniquity, and wickedness (v. 6). His poetic history throughout the rest of the psalm—a litany of Israel's faithlessness—thus amounts to a confession of Israel's concrete sins.[22] Far from a despondent show of spiritual self-flagellation, however, its confession of sin is at once a true, honest, plenary account of "our" corporate guilt and offered in hope before the merciful and gracious Lord (103:8), oriented toward thanksgiving. Why can the speaker urge such confession? Because YHWH is good (106:1)—a summation of his character that assumes his grace, compassion, eagerness to forgive, etc. (Exod 33:19; 34:6–7; cf. Ps 103:3–6). Suitably, the speaker culminates this confession by petitioning YHWH to "save and gather us" (הוֹשִׁיעֵנוּ ... וְקַבְּצֵנוּ) followed by a closing eulogy and *halleluiah* (106:47–48).

Psalm 105's episodic account focuses especially on YHWH's covenantal commitments to Abraham that bookend the psalm (vv. 8–11, 43). YHWH made his people prosper (105:12–15, 24), sent Joseph, Moses, and Aaron as savior figures (105:17–22, 26), delivered them from Egypt (105:26–38), provided for them in the wilderness (105:39–42), and gave them the land (105:43–44). Conspicuous by its absence is the Sinai covenant-making, whose recounting evidently did not fit the poet's purpose of foregrounding YHWH's covenant promises to the Patriarchs.[23] Nonetheless, by its end the poem anticipates the people's faithful response via their sanctified life in the land, as per the Sinai covenant (105:45). Similarly, Psalm 106 lacks a direct account of Sinai as it narrates Israel's faithless response to YHWH's salvific

and providential works. Yet 106:19's reference to the golden calf at Horeb offers an unmistakable if grim reminder of the broader Sinai covenantal context of its poetic history.

Chronologically, Psalm 106's history overlaps with Psalm 105's. It, too, recounts the exodus (106:7–12), then recalls various episodes from Exodus and Numbers to illustrate that generation's faithlessness toward YHWH. These concrete events include their craving in the wilderness (106:13–15; cf. Num 11:4–6, 31–34), the Korahite rebellion (106:16–18; cf. Num 16:1–35), the Golden Calf at Horeb and Moses' intercession (106:19–23; cf. Exodus 32–33), their rejection of the land (106:24–27; cf. Num 14:1–38), the Baal of Peor and Phineas' intervention (106:28–31; cf. Num 25:1–18), and the Meribah incident (106:32–33; cf. Num 20:2–13; also Ps 95:8–11). Following these episodes is a summary of the cycle of rebellion, enemies' oppression, and YHWH's gracious response as narrated throughout the Book of Judges (106:34–46). This last section thus provides a chronological counterpart to 105:44–45 highlighting Israel's failure to keep YHWH's statutes etc., for which purpose he gave them the land (105:45).

Looking Back: Psalms 105–106 and the Preceding Psalms

Psalms 105–106 conclude Book 4 of the Psalter, advancing Psalm 104's creation and flood motifs by their attention to Israel's patriarchal and premonarchic history. Indeed, the parallel between Psalms 104–106 and the greater narrative trajectory of Genesis–Exodus is clear even though Psalm 104 contemporizes its creation and flood motifs and does not simply rehash the primeval history.[24] Moreover, Psalm 104's "contemporizing" focus on the divine sustaining and renewing of creation aligns it pragmatically with Psalms 105–106. All three are finally concerned not with creation as a protological event or premonarchic history for its own sake, but with God's acts and his creatures' response in the present.[25] Also binding 105–106 to Psalm 104 is an impressive number of verbal links between Psalms 104 and 105 that highlight their similarly theocentric focus.[26] As Hossfeld notes, YHWH "*makes*" (מַעֲשֶׂה/עשׂה; 104:13, 19, 24, 31; 105:5), "*sends*" (שׁלח; 104:10, 30; 105:17, 26, 28), "*establishes*" (שִׂים; 104:3, 9; 105:27 through Moses and Aaron's agency), "*gives*" (נתן; 104:27–28; 105:11, 32, 44), and "*satisfies*" (שׂבע; 104:13, 16 , [through "waters"], 28; 105:40).[27]

Along with other common motifs these verbal links confirm "a continuity in his working, from creation to the present time."[28] Like Hossfeld, Peter Ho deems Psalms 104–106 a "Janus collection" at Book 4's end that transitions to Book 5. More specifically, according to Ho these psalms join Psalm 107 in transitioning between two Davidic triads, Psalms 101–103 and 108–110, the latter triad developing David's characterization in significant ways.[29] This is an important insight to which we shall return. For now we note that whereas Hossfeld sees Psalms 101–106 comprising three psalm pairs (101–102; 103–104; 105–106), Ho considers Psalms 101–103 to be "clearly a unit (Davidic triad) and separate from Pss 104–106 (Hallelujah triad)."[30] Taken together, both Hossfeld's and Ho's observations suggest Psalms 101–106 form an interlocking group. Indeed, Psalms 101–103 form a rather obvious Davidic triad with Psalm 102 Davidized by its placement between Davidic Psalms 101 and 103. Yet the linkages Hossfeld observes also defy a clear break from the one triad to another, as seen most obviously in Psalms 103–104's common opening, "Bless YHWH, my soul" (יְהוָה בָּרֲכִי נַפְשִׁי אֶת־; 103:1, 104:1) and overlapping focus on angelic ministers (cf. מְשָׁרְתָיו in 103:21 and 104:4). If the above-noted ties between Psalms 104–106 establish them as a deliberate "narrative" sequence, these ties between Psalms 103–104 suggest Psalms 105–106 likewise continue the Davidic group begun with Psalm 101 and that "David" continues to speak them.[31]

Despite the evident continuity between Psalms 101–106 noted above, however, scholars question whether the Davidic group consists of just Psalms 101–103(104) or extends to include Psalms 105–106.[32] Such discussions have tended to confuse the content of these psalms (*what* is said in them) with the issue of *psalmic voice* (*who* says it), however. For example, Michael McKelvey's meticulous study suggests that Psalms 105–106 form an *inclusio* with Mosaic Psalm 90 via the figure of Moses in view of their strongly Mosaic emphasis (cf. 105:26; 106:16, 23, 32). Book 4 thus returns to a Mosaic perspective on Israel's historical experience on the heels of David's "voice" in Psalms 101–104.[33] Indeed, it is well known that Book 4 places unique emphasis on the figure of Moses and his mediatory role with respect to YHWH and Israel, accounting for seven out of eight mentions of Moses in the Psalter.[34] But the "Mosaic" theological perspective of Psalm 105–106 does not mean Moses *voices* them at the editorial level (cf. Psalm 90). To the contrary, whereas Moses "speaks" in Psalm 90, he is "spoken about" in Psalms

105–106.[35] The manner of his appearance in Psalms 105–106 thus deviates little from his previous mention in 103:7, where the speaker is clearly *David*. Throughout Psalms 103, 105, and 106, Moses and pre-monarchic Israel are the object of the speaker's historical reflection; he is not the implied speaker. Indeed, the manner of Moses' appearance in Psalms 105–106 confirms their continuity with the preceding psalms in respect to him, rather than signal a purposeful shift from a Davidic "voice" to a Mosaic one.

In Psalms 105–106 also, then, the same the implied Davidic speaker recalls God's restorative, forgiving ways with his people made known to Moses (103:7; cf. v. 8), God's sending Moses and Aaron at the exodus (105:26), the people's envy toward them (106:16), Moses' intercession after the golden calf (106:23), and his misdemeanor at Meribah (106:32). In doing so the speaker is instrumental in renewing "[YHWH's] *covenant*" (בְּרִיתֹו in 105:8; 106:45; and בְּרִית עוֹלָם in 105:10; cf. Jer 31:31–34), the premonarchic Abrahamic and Sinaitic covenants having been conflated within the 105–106 pair.

Indeed, Psalms 105–106 lend themselves well to this function at Book 4's conclusion. Even though 105–106 refer directly to episodes in Israel's history, they are decidedly contemporary in how they *function*, whether exhorting people to sing, praise, seek, remember, etc. (105:1–6, 45b; 106:1, 48), or confessing sin and voicing a communal lament (106:6, 47).[36] In this respect they are similar to Psalm 104, which, as noted above, does not confine itself to protological matters but celebrates YHWH's ongoing, present, even future renewal of his creation. Just as Psalm 104's parallels to the creation account in Genesis 1 (and Genesis 2, 6–9) celebrate the *renewal* of the created order and actuate the Noahic covenantal promises (104:9), so 105–106 invoke and renew the Abrahamic covenantal promises (105:8–11). That is, by recalling the Abrahamic covenant the speaker in effect proclaims it anew as he exhorts his audience to sing, praise, remember, etc. These psalms do not simply recount history then. Rather, their speaker enacts covenant-renewal by invoking YHWH's steadfast promises, confessing the people's guilt and making supplication, enjoining them to join him in praising YHWH's mighty works.

Looking Forward: Psalms 105-106 and the Book 4/5 Division

What, then, of the relationship of Psalms 105–106 to 107? The question has drawn considerable interest in discussions about the fivefold book-division of the Psalter in general and the fourth eulogy (106:48) in particular. The issues

are several, but can be summarized relatively briefly.[37] Psalms 106 and 107 share the same opening acclamations, "Give thanks/Confess to YHWH for he is good; forever is his *hesed*!" indicating continuity between them. Moreover, 106:47's petition to YHWH to save (יֹשַׁע) and gather (קבץ) his people from the lands (אֶרֶץ) finds answer in Psalm 107's thanksgiving song, in particular 107:1–3 and the repetition of 106:44's phrase, "in their distress" (בַּצַּר לָהֶם; 107:6, 13, 19, and 28).[38] These examples of concatenation between Psalms 106–107 are unmistakable signs of their deliberate juxtaposition. Moreover, as noted earlier the Chronicler employs 106:1, 47–48, which suggests the eulogy at 106:48 belongs with the verse preceding it. How, then, should this continuity across Psalm 105–107 and the correlations with 1 Chronicles and the closing eulogy at 106:48 be assessed?

According to Christoph Levin the continuity is best explained if 106–107 were part of an original sequence and 106:48 was added later to yield the Book 4/5 division.[39] According to Levin, 106:48 was concocted from 41:14—the most similar of the earlier eulogies—and the people's response throughout Deut 27:15–26 ("and let all the people say 'Amen'"). The second half of the Psalms so divided, we are left with the five-part structure wherein Books 3 and 4 are balanced at 17 psalms apiece and Book 5 approximates the length of Book 1. On this view the resulting "Book 4" and "Book 5" have limited exegetical value because they never existed as distinct groups of psalms. Having so explained the origins of 106:48, Levin explains 1 Chron 16:36 as secondary.[40]

In support of 106:48 marking a more significant juncture after Psalm 106, the *halleluiah* inclusio about Psalm 106—but *not* Psalm 107—suggests a moment of (penultimate) climax to the preceding group of psalms (i.e., Book 4) akin to the final Hallel group (146–150).[41] Indeed, this holds decisive importance for Hossfeld.[42] While agreeing with Levin that the "Torah symbolism was imposed on the Psalter at the very last moment and altogether from outside,"[43] Hossfeld deems this the result of the Psalms' "progressive division into five books" rather than the insertion of 106:48.[44] 106:48 thus marks the end of Book 4 as an intended group. Furthermore, the comparatively greater continuity across Psalms 106–107 vis-à-vis the other book divisions is in part a consequence of their anonymous character, which makes them incapable of marking a sharp transition between "author groups" like the other book divisions. By contrast, the Book 1/2 division marks a

transition from David (41) to the Korahites (42), the Book 2/3 division from David/Solomon (72) to Asaph (73), and the Book 3/4 division from Ethan the Ezrahite (89) to Moses (90). Scholars also point to the "cohesion" of Book 4, especially in respect to Moses' prominence and common themes between the bracketing Psalms 90 and 106.[45]

Moreover, v. 48 seems best judged as belonging to Psalm 106, rather than a later "redactional" addition as Levin maintains. First, while not in itself decisive, other *baruch* formulae belong to the psalms in which they occur, suggesting a similar judgment in the case of 106:48.[46] In particular, the *baruch* formula at 135:21—clearly part of the psalm in view of the twice-occurring verb ברך in the preceding v. 20—offers the closest lexical parallel to the eulogies both in form and location at the end of a psalm.[47] Second, 1 Chron 16:35–36 is almost identical to 106:47–48 and thus attests to the eulogy's belonging with the preceding verse. Levin's theory that 106:48 was not original to Psalm 106 when placed in its canonical location requires either that this final "addition" to the Psalter was made early enough in the postexilic period for the Chronicler to include it, or that the eulogy in 1 Chron 16:36 was a post-Chronicler insertion in that chapter.[48] Of these the former is the more plausible, while the latter adds one speculation to another. Meanwhile, the reverse dependence of Psalms 105–106 on 1 Chronicles 16 makes it more difficult to explain the eulogy as a later addition to an otherwise established MT sequence that lacked it. Why would the scribes responsible for a eulogy-less Psalms 106–107 sequence initially omit the eulogy from their 1 Chronicles *Vorlage* only to add it later? Again, one must resort to 1 Chron 16:36 as a post-Chronicler insertion to sustain 106:48 as a late insertion also in the Psalter. Thus 1 Chronicles 16 offers evidence for the originality of the eulogy to Psalm 106 in the postexilic period that is hard to ignore. The eulogy was likely not a later "artificial" addition at all, and if an explanation of the textual relationship between the Psalter and 1 Chronicles 16 is to be sought the most plausible option is that the proto-MT Psalter complete with its 106:48 eulogy provided the Chronicler his *Vorlage*.[49] A difference in verbal aspect between a וְאָמַר in 106:48 and וַיֹּאמְרוּ in 1 Chron 16:36 is most easily explained on this basis. The Chronicler adjusted 106:48 to his own his narrative context by modifying its jussive clause calling the people to respond, "*let* all the people *say* (וְאָמַר)," to a finite clause reporting their response, "*and* the people *said* (וַיֹּאמְרוּ)." Indeed, the Chronicler's addition of

"say" (וְאִמְּרוּ) before v. 35 (= 106:47) already demonstrates an appropriation of the psalm to his narrative as he recalls its performance.[50] On the other hand, alternative views tend to complicate the textual relationships unnecessarily.

How then should the comparatively "soft" moment of disjunction at the Book 4/5 division be interpreted? In my view, framing the issue of how 105–106 relate to 107 by pitting the *continuity* rendered by their shared opening and lexical links against the *discontinuity* suggested by 106:48's concluding eulogy and the *halleluiah* inclusio only obscures the interpretive significance of all the data. Rather, these data yield a coherent picture when taken together. That both Psalms 106 and 107 are anonymous and share the same opening call to confess/give thanks indicates a continuity of *voice* as the speaker enjoins others to join him. Meanwhile the disjuncture between them correlates to a transition from thanksgiving-couched *confession of sin and petition* (106:6, 47) to thanksgiving-couched *praise* of YHWH's redemptive response in Psalm 107 closely associated with Book 5's subsequent thanksgivings and praises.

If an individual speaker leads the congregation in thanksgiving in Psalm 107, what better candidate for its implied speaker than the "David" of Psalms 101–106, especially given that Davidic Psalms 108–110 immediately follow? Already the Chronicler's appropriation of these psalms recognizes the historical David as the chief architect of Israel's liturgical thanksgiving (1 Chron 16:7) and patron of the tabernacle, who offers the burnt and peace offerings and appoints the Levites for their service in YHWH's house (1 Chron 16:1–4). At the same time the disjunctive elements suggest that the climactic petition of 106:47 finds answer not only in Psalm 107 but in the whole of Book 5 for which it serves as introduction—a book bounded by the Davidic voice (108–110, 138–145) and replete with thanksgiving and praise.

Reading Across the Book 4/5 Division: Psalms 101–110

As noted above, a second Davidic triad follows Psalms 104–107. Indeed, Psalms 108–110 correspond in some striking ways to the earlier Davidic triad in 101–103. Both groups begin very similarly, the Davidic speaker in 108:2 resolving to "sing and sing praise" (אָשִׁירָה וַאֲזַמְּרָה) just as he had in 101:1. Moreover, this same verbal combination also occurs in intervening Psalms 104–105! 104:33 replicates the same 1cs volitive forms from 101:1 (אָשִׁירָה + וַאֲזַמְּרָה) whereupon in 105:2

the speaker enjoins the people to sing YHWH's praise with him (זַמְּרוּ־לוֹ שִׁירוּ־לוֹ). This itself suggests we hear the continuing voice of David in these intervening "anonymous" psalms, especially since this verbal combination is otherwise found only on David's lips in the Psalms.[51] In addition to the recurring שִׁיר + זמר combination, both opening psalms of their respective triads contain petitions for divine help (101:2b; 108:13). So although Psalm 101 functions more narrowly as a royal vow and Psalm 108 also assumes a pronounced prophetic purpose (108:8–10), these psalms overlap in function in some obvious ways, the latter rehearsing but intensifying the former in terms of function.

The same is true of Psalms 102 and 109 at the center of their respective groups. Psalm 109 returns to the mode of lament last seen in Davidized Psalm 102, itself a rehearsal of Davidic Psalm 86 before it. As in those psalms the speaker is YHWH's *servant* (עַבְדֶּךָ; 109:28)—a highly significant Davidic epithet in the Psalms[52]—who, though "poor and needy" (עָנִי וְאֶבְיוֹן; v. 22), weakened (109:23–25), and surrounded by enemies (109:2–4a), petitions YHWH for help and rescue (עֶזְרֵנִי…הוֹשִׁיעֵנִי; 109:26). All these features are common to Psalm 102.[53] Where Psalm 109 deviates from these, however, is in its midsection (109:6–19), where we find one of the most protracted and abrasive imprecatory prayers in the whole Psalter.[54]

Finally, Psalm 103 and 110 are both oracular in function and character. In Psalm 103 the Davidic speaker proclaims YHWH's favor and forgiveness. He thus functions as YHWH's mouthpiece as seen, for example, when he takes on his own lips the grace formula once delivered by YHWH himself to Moses (103:7–8). Meanwhile Psalm 110 plainly comprises two divine oracles concerning the Davidic speaker's "lord" (לַאדֹנִי) describing his victorious session as the messianic priest-king at YHWH's right hand. In both cases a Davidic voice speaks (לְדָוִד) the word of God.[55]

The symmetry between these two Davidic triads underscores the continuity throughout the psalms that lie between them and traverse the Book 4/5 division (Psalms 104–107), inclining the reader to hear David's voice uttering them also. Moreover, these groups elicit themes that have been programmatic for the Psalter since its introduction. Whereas the first Davidic triad highlights the speaker's righteousness (101), suffering and intercession (102), and announcement of YHWH's absolution (103), the second accentuates the king's victory and recompense against his enemies who resist him. This latter rehearses Psalm 2 in obvious ways; YHWH's king will finally triumph over

his foes and rule at his right hand. But Psalm 2's royal son is also the means of reconciliation with YHWH (2:8–12), whom YHWH invites to "ask of me" that he may inherit the nations (2:8). We see this specifically in the royal speaker's prayer for Zion's restoration and proclamation that the "nations" and "kings of the earth" will fear YHWH's name and glory (102:14–18]; cf. 2:2), then confirmed in 108:8–10, where YHWH lays claim to the nations! So, both Davidic triads realize Psalm 2's messianic vision. Meanwhile, Psalms 105–106 function according to this programmatic picture as the ideal "David" confesses faith (105), Israel's national sins, and petitions on their behalf (106).

We shall return to some specific features of Psalms 105–106 soon, but at this point observe Peter Ho's similar conclusion of 101–103 and 108–110 as parallel Davidic triptychs despite seeing a reverse correspondence between the psalms of each group.[56] Ho observes that the 108–110 group "develops the characterization of the Davidic figure as the Messianic priest-king,"[57] and "no longer presents a fallen Davidic king, but a victorious Davidic king."[58] On the other hand, he deems Psalms 104–107 a group distinct from the Davidic triads, drawing heavily on the contrast between their anonymity vis-à-vis these Davidic psalms.[59] To be sure, they are technically anonymous. But it must be asked if they are anonymous by *design* or by *reception*, and whether editors intended them to be heard under the Davidic voice and authority in the wake of Psalms 101–103, as is supported by 1 Chronicles 16. Such Davidization is already apparent in "anonymous" Psalm 102, raising the possibility for 104–106 + 107 between Davidic triads in the Psalms 101–110 sequence that straddles the Book 4/5 boundary.[60] Though Ho observes notable developments across 101–110 in terms of the (meta)narrative and characterization of David, then, the question of implied *speaker* for all these psalms bears further consideration. The figure of "David" is not simply "characterized" in the Psalms; he *speaks*. Meanwhile the editorial continuity between the two Davidic triptychs that Ho catalogues suggests the intervening psalms also belong on "David's" lips.

Biblical-Narratival Background: Comparing Psalms 105-106 and their Use in 1 Chronicles 16

As discussed earlier, the Chronicler tells how David instituted the Levitical choir to voice his own royal praise, thanksgiving, petition etc. on behalf of the nation when he brought the Ark to Jerusalem (1 Chron 15:25–16:1). We

observed, too, that Psalms 105-106 feature prominently at this auspicious occasion in Israel's liturgical history. How, then, does the Chronicler's use of Psalm 105-106 compare with their appropriation in the Psalter? Does 1 Chronicles 16 offer further clues about their reception and theological associations in the postexilic period that might shed further light on them?

From the outset, it is noteworthy that the Chronicler's psalm-selection in 1 Chron 16:8-36 begins with 105:1-15 and ends with 106:47-48. It thus begins and ends with the psalm pair's opening and closing verses; they thus give substantial shape to the thanksgiving/confession David offered to YHWH (נָתַן...לְהוֹדוֹת לַיהוָה) through Asaph. Moreover, it comes after David offers the burnt and peace offerings and blessed the people (1 Chron 16:2). This does not mean that David personally officiated at the sacrifices—a duty reserved for priests under the law (Exod 29:38-46; Leviticus 1-7; Lev 9:7; cf. 1 Sam 13:8-14) as the Chronicler confirms when recounting Uzziah's desecration of God's holiness by assuming the priestly duty of burning incense in the holy place (2 Chron 26:16-21).[61] Nonetheless, both sacrifice and thanksgiving come under Davidic authority in 1 Chronicles 16; David "does" everything, and is credited with realizing Jerusalem as the resting place for the Ark.

Several important observations arise from this. First, the Chronicler's account mirrors David's prominence in the Psalter, which also accentuates the historic dynasty and figure of David in some places (Books 1-2) while bringing into focus the future house of David and messianic king elsewhere (esp. Ps 72, Books 4-5). In both cases the house of David is foundationally important for the worship life of Israel. Just as *David* authorizes the performance of Psalms 105-106 making them *his* words according to the Chronicler, the "Davidic" speaker of Psalms 101-103 continues to voice also these "anonymous" psalms.[62] Within their context in Books 4-5, however, the "David" who speaks them is no longer *ben Jesse* but his idealized, messianic heir. Having announced Zion's renewal (102:14, 17; 103) this "David" now leads the community in thanksgiving-couched remembrance of YHWH's faithfulness and confession of Israel's sin in Psalms 105-106.

Second, whereas the Chronicler puts forth little effort to keep priest and king unambiguously distinct or avoid confusion between them, the Psalter's idealized picture of Davidic kingship actively conflates the royal and sacerdotal offices! This conflation is in fact systemic to the Psalms' messianic picture. Psalms 1-2 draw in both royal and priestly imagery in their portrayal of the

righteous man/king.[63] The concentrically arranged Psalms 15-24 likewise identify the priestly figure who qualifies for entry into the sanctuary (15:1-5; 24:3-5) with the king at this group's center (Psalms 18, 20-21). Furthermore, we find an allusion to the priestly blessing of Numbers 6:24-26 on David's lips in 67:2.[64] Then there is Psalm 110 where the idealized Davidic savior figure is a Priest-King![65] The Chronicler's use of Psalms 105-106 and David's instrumental role in establishing YHWH's sanctuary in Jerusalem thus bears notable similarity to these psalms' appropriation in the Psalter where "David" voices them shortly after announcing Zion's renewal (102:14, 17; 103). The difference is that whereas 1 Chronicles 16 looks back to the first David's institution of these psalms' choral performance in the temple, the Psalter places them in the mouth of his messianic heir where, we may adduce, they ultimately belong.

Indeed, this shift explains the subtle but well-noted differences between the petition as it appears in 1 Chron 16:35 and in Psalm 106:47, which functions differently in each context. In 1 Chron 16:35 King David commands Asaph and the Levitical singers to petition to YHWH on behalf of the congregation to "save, gather, deliver." By so doing David appointed petitionary prayer to be offered regularly at Jerusalem where the Ark and Name were to reside.[66] Similarly, when Solomon brought the Ark into the temple in 2 Kings 8 he prayed that YHWH might hear the petitions of his "servant" the king and his people in keeping with his promises to YHWH's "servant" David and "forgive" (וְסָלַחְתָּ; see vv. 25-30). But in 106:47 the speaker directly petitions YHWH on behalf of the people to "save" and "gather." As an ideal royal figure and representative of the greater institution of monarchy, then, the implied speaker enacts the royal petitionary prayer instituted by David as the head of the dynasty. What is more, the following Psalm 107 confirms that God indeed hears the speaker—YHWH's *servant*!—as Solomon had asked, while the confession of sin in 106:6 presupposes that YHWH forgives them in response to the speaker's intercession on their behalf (cf. סלח 103:3).

Psalm 106:48's Eulogy, 1 Chronicles 16:36, and the Psalter's First Three Eulogies.

Comparison between the closing eulogy in 106:48 and 1 Chronicles 16:36 further illuminates the eulogy's significance for the whole psalm. As noted above, in 1 Chronicles 16:36 the Chronicler reports the people's response

to the eulogy proper, "and all the people *said* (וַיֹּאמְרוּ), 'Amen.'" The people thereby assent to all that David appointed and participate in the choir's thanksgiving, petition, and praises at this inaugural service in Jerusalem.[67] But 106:48 differs subtly in function. There, after eulogizing YHWH, the speaker *invites* all the people to say (וְאָמַר) "amen." By doing so he enjoins all the people to assent to his act of intercession on their behalf and participate in his eulogization of YHWH. Their "amen" makes the whole psalm and its confession their own, including the speaker's earlier prayer that YHWH "remember me when showing favor to your people…enact[ing] your salvation" (v. 4). In the mouth of "David," v. 4 is not simply a request by the speaker to be included in God's salvation of his people; rather, by it he leads *others* to *their* inclusion in God's salvation![68]

As the fourth and final eulogy dividing the five books, comparison of 106:48's with the first three eulogies also proves instructive. 106:48 bears most similarity to the first eulogy in 41:14 at the conclusion of Book 1, which is wholly Davidic. After a near identical formula, "Blessed be YHWH, the God of Israel, from everlasting to everlasting," David personally utters his double "amen" (אָמֵן וְאָמֵן). Concluding 72:18–19, David *ben Jesse* (v. 20) again speaks his double "amen" to conclude Book 2 after an extended eulogy extolling YHWH, his name, and his glorious presence (כְּבוֹדוֹ)—a fitting end to his prayer for the successor king. Psalm 89:53 similarly concludes Book 3 with a double "amen" after its comparatively muted eulogy following Psalm 89's extensive lament for the rejected king: "Blessed be YHWH forever. *Amen and amen*."

In 106:48, however, the speaker does something altogether different by calling on *the people* to say "amen." This is significant in at least two respects. First, Moses had similarly called upon the people to say their "amen" to the curses of the covenant (Deut 27:16–26). But here the speaker has them speak their "amen" to the blessedness of YHWH who hears prayer. Second, in the Psalter's first two eulogies (41:14; 72:18–19) David *ben Jesse*, the "sweet psalmist of Israel" (2 Sam 23:1), affirms the blessedness of YHWH after being delivered from his many trials attested in Books 1–2's numerous laments. But now at Book 4's conclusion "David" anticipates YHWH's saving and gathering of *all the people*, having lamented (confessed!) their sins and unfaithfulness toward God. Via their "amen" the people thus agree with the speaker's confession on their behalf, and join him in eulogizing YHWH in anticipation of their own

deliverance for which he, the psalm's speaker, has prayed.

Halleluiah

The addition of a final *halleluiah* takes the speaker's invitation to respond one step further as he enjoins those for whom he prays to praise YHWH. In comparing this with 1 Chron 16:36, we observe the Chronicler again adapting a command, "praise YH" (הַלְלוּ־יָהּ) to a report of the people's response, "and [they] praised YHWH" (וְהַלֵּל לַיהוָה).[69] Moreover, the preceding two psalms ended the same way. The *halleluiah* at Psalm 104's conclusion amounted to a victory shout upon God's preservation and renewal of the created order and the speaker's anticipation of the destruction of the wicked (104:35). The *halleluiah* at Psalm 105's end likewise responds fittingly to YHWH's promises and fidelity in the covenant celebrated throughout that psalm. All three *halleluiahs* that append Psalms 104, 105, and 106 thus anticipate the very end of the Psalter as a whole, where the speaker calls upon everything with the breath of life in it (כֹּל הַנְּשָׁמָה) to "praise YHWH" (תְּהַלֵּל יָהּ) followed by a final *halleluiah* (150:6; cf. Gen 2:7). The *halleluiahs* throughout Psalms 104–106 thus function as a proleptic cry of victory anticipating YHWH's sure and final victory over the wicked celebrated in the final Hallel group (cf. 149:6–9), even as the wicked seem to prosper and give cause for lament (e.g., Psalms 109, 137, 140–143). YHWH's victory is eschatological, yet it is already assured, the speaker securing their redemption and leading them in his victory cry of *halleluiah* here in 106:48 and throughout the final Hallel, which is itself introduced by "David" (145:21; cf. 146:1; 150:6).[70]

Psalms 105-106 "In the Mouth of David": Further Observations

So far the preceding discussion has explored numerous characteristics of Psalms 105-106, including such features as their celebration of YHWH's promises in the Abrahamic covenant (Psalm 105) confession of sin (106:6), petition (106:47), eulogy (106:48), and *halleluiahs* (105:45; 106:48). Having argued that Psalms 105-106 are voiced by "David" in the Psalms, it remains briefly to account for certain other features of Psalms 105-106 that have a bearing on the speaker's identity.

First, as noted earlier Psalms 105-106 have the premonarchic era ostensibly

in view. How, then, does Psalm 106 connect with postexilic life and the notion of and idealized Davidic speaker? Content-wise Hossfeld sees chronological continuity with the (postexilic) present day. Psalm 106 recounts the story "from the beginnings of Israel in Egypt until the distress of the exile, up to the threshold of a new, second exodus," so that "[t]he ancestors are united with the present Israelites in sin."[71] This idea has much to commend it in certain respects, though further nuance is needed. Indeed, 106:34-46 offers a summary description in the style of Judges 2 more than anything we find in later books of the DH addressing the failings of the monarchic period.[72] Indeed the first two-thirds of the psalm concentrate squarely on the Mosaic period so that vv. 34–46 incline the hearer to recognize the pattern of life under the judges and defy clear identification with the traumatic events of the 6th century B.C., in contrast to psalms like Psalm 74. Accordingly, Psalm 106 does not implicate kingship in any obvious way, which even the Chronicler does despite his relatively positive view of it compared to the DH. Thus Psalm 106 calls to mind the earlier premonarchic era, which amply illustrates Israel's besetting sins but without indicting kingship. This is consistent with an implied speaker of neo-Davidic, messianic identity. In keeping with Psalm 78's theology, the people's cyclical and perennial sins are addressed through supplication by the coming of "David" whom YHWH has elected (78:70–72). Human sin and unbelief are the problem, messianic kingship the solution.

Yet vv. 34–46 are no less poignant or relevant a confession of Israel's perennial sins on this account, as the confession and petition in vv. 6 and 47 demonstrate. When 106:27 tells how YHWH "made their seed to fall among the nations (בַּגּוֹיִם)" and "scattered (זרה) them among the lands" it brings into view the exilic diaspora as divine judgment according to Leviticus 26: "If in spite of this you do not listen to me … I will scatter you among the nations (וְאֶתְכֶם אָזָרֶה בַגּוֹיִם)" (Lev 26:27, 33 [ESV]). The continuity between Israel's cyclical faithlessness throughout its premonarchic history and "contemporary" life in the postexilic period is, then, *theological* in nature rather than *chronological*; that is, it does not rely on a full enumeration of sins through the monarchic era to the present time. Indeed, Psalm 106's "gapping" of the monarchic period is significant not just because a faultless Davidic voice speaks it; it also fits the broader theological profile of the Psalter as a whole and its idealized picture of kingship.

Second, Psalm 105's repeated use of the term "servant" (עֶבֶד) stands out

in the Psalms. In keeping with his premonarchic horizon, Psalm 105 celebrates *Abraham*, *Joseph*, and *Moses* as YHWH's "servants" to whom he made irrevocable promises or through whom he delivered his people (105:6, 17, 26, 42; cf. v. 25), while David is nowhere named such within the psalm.[73] Might this, too, indicate that the speaker's own identity typologically absorbs these figures, and that they add further shape and coloration to his characterization? This seems plausible in view of the observation made above that the speaker of Davidic Psalm 109 calls *himself* "your [i.e., YHWH's] servant" (עַבְדֶּךָ in v. 28), in keeping with the larger pattern in the Psalms wherein "David" is "YHWH's servant" (see above). Like Abraham, he receives YHWH's steadfast, covenant promises. Like Moses, he is an intercessor and leader of a new exodus. Like Joseph he descends only to rise!

Indeed, this last Josephite dimension commands special attention within the psalm. Having celebrated YHWH's promises in the Abrahamic covenant and his divine protection and blessing of his people (vv. 7–15), Psalm 105 singles out only Joseph among all the brothers for celebration (vv. 16–22), whom YHWH "sent before" Israel (v. 17). In doing so Psalm 105 attributes to Joseph the preeminence befitting his station as Israel's honorary firstborn (1 Chron 5:1–2; cf. Deut 33:17) and accords him nomenclature that on the surface seems ordinary but is nonetheless theologically loaded in the Psalms (עֶבֶד, אִישׁ).[74] Accordingly, Mitchell claims that the 105–106 pair "eulogizes Joseph as Israel's saviour, and presents him as a type of the one to come."[75]

Moreover, there seems to be a connection between Joseph's prominence in Psalm 105 and its much-discussed depiction of the plagues, amplifying this Josephite theme even further throughout the psalm. Most of the plagues follow in their approximate Exodus order. The noteworthy deviations are that 105:28 *begins* with the ninth plague of darkness and omits the fifth "livestock plague" (Exod 9:1–7) and sixth plague of boils (Exod 9:8–12) on man and beast. Then, whereas Psalm 78 identifies "their cattle and livestock" (בְּעִירָם וּמִקְנֵיהֶם) as particular targets of the hail (78:48; cf. Exod 9:20–21), the hail strikes only trees in 105:32–33, especially *fruit-bearing* ones while livestock are omitted.[76] What might account for such deviations?

Fifty years ago scholars typically sought tradition-historical explanations.[77] One may question this approach given the evident poetic selectivity in play throughout Psalm 105 where Joseph enjoys such prominence. Mitchell's

observations about the specifically Josephite mores of the "fruitful vine" motif seems an important clue for why Psalm 105 depicts the plagues as an attack especially on Egypt's fruitfulness.[78] YHWH makes his own people fruitful (וַיְפֶר in v. 24; cf. Exod 1:7), while the poet also made sure to include the locusts devouring all vegetation, "the *fruit* (פְּרִי) of [the Egyptians'] ground" (vv. 34–35; cf. כָּל־פְּרִי הָעֵץ in Exod 10:15). Moreover, by foregrounding Joseph the psalm makes clear that Egypt rose from the "broken [royal] supply of bread" (105:16) only through their *de facto* monarch Joseph (vv. 21–22), on whom his father Jacob had bestowed the greatest blessing of fruitfulness (Gen 49:22, 25–26; cf. Deut 33:13–16)! Having risen under Joseph, then, Egypt's fruitfulness was undone when later they turned against YHWH's people/servants (v. 25) who likewise received their bread from the hand of YHWH's servant Joseph.

The other major deviation, the promotion of the ninth plague of darkness to first in v. 28 (cf. Exod 10:21–29), constituted a direct assault on Pharaoh's assumed divine authority as the incarnation of Horus and son of the Egyptian sun-god Re. As Psalm 105's "opening plague" it therefore forms an *inclusio* with the tenth and final plague when YHWH struck the firstborn—also a direct attack on Pharaoh. The scribes responsible for collocating Psalms 104 and 105 seem to have noticed this too, for Psalm 105's promotion of the darkness plague resonates with Psalm 104's subversive polemic against the Aten Hymn and its divinized sun.[79] As Book 4 moves to a close, then, it roundly rebukes both the sun deity and his earthly representative (105:28) *by the mouth of "David,"* befitting its programmatic denunciation of all would-be rival gods (cf. 95:3; 96:4–5; 97:7). Little wonder, then, that "David" leads the *halleuiah* victory shout appending Psalms 104–107!

Both major deviations from the Exodus account thus contribute to 105:28–36's unique character and profile. Bookended by YHWH's attack on Pharaoh's pretensions to deity the plagues highlight especially God's assault on Egypt's fruitfulness. They stand testimony to YHWH's covenantal commitment to his people for whose sake he sent his servant Moses and Aaron to do these things (v. 26), just as he had sent Joseph "before *them* [i.e., Israel]" (לִפְנֵיהֶם in v. 17). Significantly, these images go back to Psalm 1, whose allusions to Joshua—himself a Josephite!—are well known (cf. 1:3 and Josh 1:8) and whose "blessed man" (1:1) finds further identification with Psalm 2's ideal king. This editorial conflation of Josephite and Davidic

images suggests the same possibility in Psalm 105, only this time "David" is the speaker. To be sure, as speaker he talks *about* God's faithful, salvific works in Israel's history through his "servants" Abraham (v. 6), Joseph (v. 17), and Moses (v. 26). Yet such figures exemplify God's faithful promises to save his people and so anticipate the future redemption for which the speaker himself petitions YHWH in 106:4, 47! In view of the editorial identification of "David" as עֶבֶד יְהוָה in the Psalms, the implied speaker of Psalms 101–106 fulfills classically Josephite and Mosaic roles recounted within these final psalms of Book 4. The ideal Davidic servant thus realizes his people's renewed fruitfulness and the destruction of their enemies through his intercession, his own victorious exaltation becoming explicit in the second Davidic triad (110:1–7).

Concluding Remarks: Psalms 105-106 and Christ

The implications of the preceding investigation are, I would suggest, most profound for Christian readers. Throughout the psalms straddling the Book 4/5 we see Christ's earthly ministry to his second advent reflected. Like the Davidic voice in Psalms 101-103, Christ suffered vicariously for sinners pleading on their behalf during his first advent, which he continues to do for the church militant (Luke 23:34; Heb 5:7-10; 7:25; 13:12). As he summarily declares in John 3:17, his first advent was in humility, not to condemn the world but to save it. Both in his earthly and ascended life he intercedes for Zion (102:14; cf. Heb 5:7; 7:25). Yet Christ, the eschatological heir of David, will also come again in glory to judge the living and the dead (Acts 10:42; 2 Tim 4:1; 1 Pet 4:5; Rev 22:16, 20) at which time he will repay the unrepentant and those who reject faith him (Rev 22:12-15). As noted, the second Davidic triad in Psalms 108-110 differs from the first precisely in respect to the demise of those at enmity with the royal servant of YHWH (109:6-20; 110:1-2, 5-7; cf. 2:9). What is more, as an introduction to Book 5 alongside Psalm 107's thanksgiving, this second triad sets the horizon for the whole book by foregrounding the king's ultimate victory alongside his laments (cf. Psalms 140–143 vis-à-vis Psalms 144–145). Indeed, Davidic lamentation persists throughout Book 5 as it mingles victory with lament, beginning with this second Psalms 108-110 triad. But this is precisely the picture in the Letter to the Hebrews, which, appealing especially to Psalm

110, proclaims Christ's ongoing intercessory ministry as priest-king begun in his first advent when he "made purification for sins" and continuing with his session at God's right hand (Heb 1:3b; 5:5–10; 6:19–20; 7:15–8:2). Moreover, the whole Psalter will culminate with universal praise where all that gives breath will praise YHWH (146-150; esp. 150:6). Just so, the church militant looks forward to that Day when all is made new, death is swallowed up, God's enemies are finally and fully vanquished, and *halleluiahs* will ceaselessly resound (Rev 19:1-5; 21:1-8). In the meantime she is sustained by Christ's intercession, already joining heaven's song as she celebrates the Lord's Supper, the foretaste of the feast to come (Rev 19:9), and led by Christ her chief liturgist in thanksgiving and praise of the Father.

Indeed, the NT itself recognizes Jesus's fulfilment of the Psalms not only in terms of a discerned metanarrative about him as Messiah, but as their speaker. In Hebrews 2:12 the author draws on Psalm 22:22 in a remarkable way. There *Jesus* says (λέγων), "I will announce your name to my brothers, in the midst of the congregation I will sing your praise (ὑμνήσω σε; cf. LXX 70:8)." Jesus speaks David's words to praise the Father in the Christian congregation, thus assuming the liturgical role David had exercised through the Levitical choir.[80] As Christians hear the Davidic voice speaking Psalms 105-106, then, we hear Christ, our one Mediator between God and people (1 Tim 2:5), leading all his people to confess God's faithful promises (105), helping them confess their sin (106:6-46), petitioning God's salvation on their behalf (106:47), and leading them in eucharistic thanksgiving and eternal praise for God's redemption (106:48; 107; 146-150).

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1. This article is an adaptation from *Concordia Commentary: Psalms 101–105* (pre-publication) copyright © Concordia Publishing House, www.cph.org. All rights reserved.
2. As Leslie C. Allen, *Psalms 101–150* (WBC 21; Nashville, TN: Thomas Nelson, 2002), 55, notes, Psalms 105–106 presuppose "a knowledge of the Pentateuch in its canonical form." Cf. Hans-Joachim Kraus, *Psalms 60–150*: A Continental Commentary (trans. Hilton C. Oswald; Minneapolis, MN: Augsburg Fortress, 1989), 309.
3. Walter Zimmerli, "Zwillingspsalmen," in *Word, Lied und Gottesspruch: Beiträge zu Psalmen und Propheten: Festschrift für J. Ziegler* (ed. J Schreiner; Würzburg: Echter, 1972), 105–113.
4. E.g., Christoph Levin, "Die Entstehung der Büchereinteilung des Psalters," *VT* 54 (2004): 83–90.
5. See, e.g., Frank L. Hossfeld and Erich Zenger, *Psalms 3: A Commentary on Psalms 101–150* (trans. Linda M Maloney; Minneapolis, MN: Fortress, 2011), 75–78; Peter C. W. Ho, *The Design of the Psalter: A Macrostructural Analysis* (Eugene, OR: Pickwick, 2019), 120–24.
6. Notable exceptions include Gunild Brunert, *Psalm 102 im Kontext des vierten Psalmenbuches* (SBB 30; Stuttgart: Katholisches Bibelwerk, 1996), 270–73, who likewise contends that the David continues to

pray Psalms 105–106, and the more recent contribution of Michael G. McKelvey, *Moses, David and the High Kingship of Yahweh: A Canonical Study of Book IV of the Psalter* (Georgias Dissertations 55; Piscataway, NJ: Georgias, 2014), esp. 295–96. McKelvey (esp. *ibid.*, 269) disagrees with Brunert, contending that the voice of Moses returns at the end of Book 4 as it had begun it in Psalm 90 (see below). Taking a similar view to Brunert is Andrew Witt, "Hearing Psalm 102 Within the Context of the Hebrew Psalter," *VT* 62 (2012): 582–606 (esp. 604–606).

7. Adam D. Hensley, *Covenant Relationships and the Editing of the Hebrew Psalter* (LHBOTS 666; London: Bloomsbury T&T Clark, 2018), 242 (see 240–43). Brunert, *Psalm 102*, 272, summarizes thus: "Wer zu dieser mehrfach zeilgerichteten Erinnerung aufruft, wird in den Psalmen selbst nicht gesagt, aber auf der Ebene des Endtextes kann kaum ein Zweifel daran bestehen, daß es der David der Psalmen 101–104, der an Mose orientierte erwartete Heilskönig also, ist, der im Rückblick auf die Glaubensgeschichte um Vertrauen wirbt und zu lobpreisender Verkündigung aufruft." Spoken by this "expected king of salvation," Psalms 105–106 function as psalms of trust (*Vertrauensgebete*), giving hope to afflicted Israel and leading them and the nations to praise YHWH as his recreated people (*ibid.*, 273).
8. See Hensley, *Covenant Relationships*, esp. 157–82 and 232–43.
9. Book 1 (Psalms 3–41) is entirely Davidic, Psalms 10 and 33 Davidized by association. Book 2 (Psalms 42–72) consists of Korahite Psalms 42–49 and Asaph Psalm 50 followed by the David 2 group (51–72) where several anonymous psalms and Solomonic Psalm 72 are Davidized by association and the 72:20 postscript. Psalms with historical notes are all Davidic: 3, 7, 18, 34, 51, 52, 54, 56, 57, 59, 60, and 63. Psalm 142's note is a briefer, generalized equivalent of Psalm 57's.
10. Notable examples include Hendrik Koorevaar, 'The Psalter as a Structured Theological Story with the Aid of Subscripts and Superscripts', in *The Composition of the Book of Psalms*, ed. Erich Zenger, BETL 238 (Leuven: Peeters, 2010), 579–92; Peter Ho, *The Design of the Psalter: A Macrostructural Analysis*, Eugene, OR: Pickwick, 2019, 70–80.
11. Andrew Witt, *A Voice Without End: The Role of David in Psalms 3–14* (JTISup 20; University Park, PA: Eisenbrauns, 2021). See further below.
12. Hence the broad-ranging discussion around "David," the Davidic covenant, and its suggested democratization in the Psalms. Robert E. Wallace, "Gerald Wilson and the Characterization of David in Book 5 of the Psalter," in *The Shape and Shaping of the Book of Psalms: The Current State of Scholarship* (ed. Nancy L. deClaissé-Walford; Atlanta, FL: SBL, 2014), 193–207 (esp. 195), helpfully summarizes various significations scholars have proposed for the name "David" in the Psalms, ranging from the David of the DH, to a "metonym for YHWH's reign," a term representative of "exilic Israel," or a future messianic Davidic king.
13. Numerous psalms are described in these terms; cf. לְהַזְכִּיר atop Psalms 38 and 70, and the well-noted patterning of הוֹדוּ and הַלְלוּיָהּ psalms in the last third of the Psalter.
14. See 2 Chron 5:12 and the discussion in John W. Kleinig, *The Lord's Song: The Basis, Function and Significance of Choral Music in Chronicles* (Sheffield: JSOT Press, 1993), 71–74, to whom I am indebted for many of the insights discussed here.
15. Note, too, that 1 Chron 25:3, 6 describe the service of Asaph, Heman, and Jeduthun "*by the command/ under the directions* of the king" (עַל־יְדֵי הַמֶּלֶךְ; cf. *DCH*, s.v. I, עַל יָד). See also 2 Chron 23:18; Ezra 3:10.
16. Noteworthy here is 1 Chron 16:7, "Then in that day David *as head* (lit. "in/at the head" [בָּרֹאשׁ]) appointed thanksgiving be sung." We observe a similar qualification of *princes* "at the head of the people" [בְּרֹאשׁ הָעָם] in Deut 20:9 and 1 Kgs 21:9, 12 (cf. the similar sense of רֹאשׁ as "leader" or "chief" in Deut 1:13; 1 Sam 9:22; Jer 31:7; 1 Chron 4:42). Indeed this exact prepositional phrase בָּרֹאשׁ describes God "at the head" of priests and people under Abijah in 2 Chron 13:12, thus denoting his station as Judah's divine head and location as their champion in battle. On the other hand, the usual translation of בָּרֹאשׁ in 1 Chron 16:7 as a temporal clause ("at first") is unlikely. בָּרֹאשׁ nowhere else functions as a temporal clause, רֵאשִׁית + ב being more usual (e.g. Gen 1:1). On the few occasions when רֹאשׁ combines with a preposition in a temporal clause we usually find it prefixed with מִן (cf. מֵרֹאשׁ in Isa 40:21; 41:1, 26) or in a cst. ch. (e.g., "at the *beginnings of* your months [וּבְרָאשֵׁי חָדְשֵׁיכֶם] in Num 28:11; "at the *head of* the year" [בָּרֹאשׁ הַשָּׁנָה] in Ezek 40:1) rather than used absolutely as in 1 Chron 16:7. Meanwhile the consonantal equivalent ברא is always literal, locative, or metaphorical, not temporal (e.g., Exod 24:17; Lev 13:29, 44; 21:5; Num 5:7; 20:28; Josh 2:19; Judg 9:7, 57; 1 Sam 25:39; 2 Sam 2:16; 5:24; 1 Kgs 2:33, 37, 44; 7:35; Isa 17:6; 51:29; 59:17; Jer 18:16; Ezek 9:10; 16:12, 31, 43; Ps 72:16; 2 Chron 6:23; et al.). Finally, the Chronicler reports David's appointment of thanksgiving as a singular action in 16:7 undertaken only once. David performs no other actions "on that day" (בַּיּוֹם הַהוּא) of which this could be the "first;" he simply "leaves" (עזב) those he appointed to their duties described throughout vv. 37–43.

17. Witt, *A Voice Without End*, 205, writes: "First, aligning with the "Blessed Man" in Ps 1, the biographical David [known from 1–2 Samuel] extends into a typical figure, which allows the reader to imitate David as she seeks to walk in the way of the righteous, under the providential gaze of Yhwh. Second, aligning with the "David" of Ps 2, the biographical David is extended typologically. Here, the episode of Absalom's rebellion has been re-cast over the storied world of Ps 2, such that the life of David's heir is nascent within David's own biography, the heir actualizing the Davidic promises as he embodies a life paralleled by his ancestral father. Psalms 3–6, then, can be read within the storied life of David in 2 Sam 15–18, as well as with the anticipated story of his promised heir."
18. So Gerald H. Wilson, *The Editing of the Hebrew Psalter* (SBLDS 76; Chico, CA: Scholars Press, 1985), 213.
19. The idealization of kingship in the Psalms is widely observed. See e.g., Ho, *Design*, 193–264; Jamie A. Grant, *The King as Exemplar: The Function of Deuteronomy's Kingship Law in the Shaping of the Book of Psalms* (Atlanta, GA: SBL, 2004); David C. Mitchell, *The Message of the Psalter: An Eschatological Programme in the Book of Psalms* (JSOTSup 252; Sheffield: Sheffield Academic, 1997); Robert L. Cole, *Psalms 1–2: Gateway to the Psalter* (HBM 37; Sheffield: Sheffield Phoenix, 2012), 29, 37–38; Ian Vaillancourt, *The Multifaceted Savior of Psalms 110 and 118: A Canonical Exegesis* (HBM 86; Sheffield: Sheffield Phoenix, 2019). The postscript in 72:20 signals this shift in focus most explicitly (see Adam D. Hensley, "David, Once and Future King? A Closer Look at the Postscript of Psalm 72.20" *JSOT* 46 [2021]: 24–43; and *Covenant Relationships*, 51–56).
20. The description goes back to Frank Crüsemann, *Studien zur Formgeschichte von Hymnus und Danklied in Israel* (WMANT 32; Neukirchen-Vluyn: Neukirchener Verlag, 1969), 76; cf. Hossfeld and Zenger, *Psalms 3*, 65, and Kraus, *Psalms 60–150*, 308, who cite Crüsemann approvingly in this respect.
21. Kraus, *Psalms 60–150*, 316–17.
22. Delitzsch, *Psalms III*, 151, calls it "a penitential Psalm, or Psalm of confession, a וִדּוּי (from הִתְוַדָּה to confess, Lev. xvi. 21)" citing Deuteronomy 26 and Solomon's prayer in 1 Kgs 8 as the oldest examples. Nehemiah 9 provides a notably similar example of corporate confession (cf. מִתְוַדִּים…וַיִּתְוַדּוּ in Neh 9:2–3).
23. Kraus, *Psalms 60–150*, 309.
24. For further discussion of Psalm 104 see my forthcoming volume, *Psalms 101–150* in the *Concordia Commentary Series*.
25. Similarly, see Hossfeld and Zenger, *Psalms 3*, 75.
26. Although Hossfeld considers Psalm 104 subject to postexilic redaction (Hossfeld and Zenger, *Psalms 3*, 75) he seems to consider its juxtaposition with Psalm 105 largely a result of the selection of two already compatible psalms, rather than the product of extensive redaction: "the independent psalm corpora of Psalms 104 and 105 were deliberately placed after one another because, despite all their differences, they yield a continuing hymnic historical narrative from the beginning of creation" (*ibid*., 74–75).
27. Hossfeld and Zenger, *Psalms 3*, 74. To these commonalities between Psalms 104 and 105 McKelvey, *Moses, David, and the High Kingship of Yahweh*, 216–19, adds בקשׁ = "seek" (104:21; 105:3–4); קִנְיָן = "possession" (104:24; 105:21); חֹשֶׁךְ = "darkness" (104:20; 105:28); and שׂיח = "meditate"/"meditation" (104:34; 105:2).
28. Hossfeld and Zenger, *Psalms 3*, 74, who add "the motif of bread accompanies that of satisfying (Pss 104:14–15; 105:16, 40)."
29. Ho, *Design*, 117–24, 241–47.
30. Ibid., 117–18; cf. Hossfeld and Zenger, *Psalms 3*, 96.
31. Ho, *Design*, 103, lists Zenger, Vesco, Auwers, Koorevaar, Labuschagne, Roberston, Gunderson, Kim, McKelvey, and Howard among those who posit a break at 100/101 despite other structural variations among these two main subdivisions, which also suggests that 100/101 marks the decisive break in Book 4.
32. Brunert, *Psalm 102*, 270–73, takes the latter view. By contrast, when discussing Psalm 105's relationship to adjacent psalms Hossfeld comments: "The hymn (Psalm 103) belonging to the Davidic triad of Psalms 101–103, about the royal and merciful Yhwh (the so-called Song of Songs of Grace), has been *tied* by means of the various secondary self-exhortations ("Bless Yhwh, my soul") in Pss 103:22b and 104:1, 35 to the individual creation hymn and by way of Yhwh to a pair of individual hymns, *and at the same time removed from the Davidic triad*" (Hossfeld and Zenger, *Psalms 3*, 75 [italics added]). While he offers clear evidence for this "tying" of Psalm 103 to 104 and the 105–106 pair, he offers no explanation as to how Psalm 103 is psalm is "removed" from the 101–103 triad.
33. McKelvey, *Moses, David, and the High Kingship of Yahweh*, 218–19, 267–77.
34. E.g., Wilson, *Editing*, 187; McKelvey, *Moses, David, and the High Kingship of Yahweh*, 250–52; Snearly, *The Return of the King*, 108. "Moses" appears in 90:1; 99:6; 103:7; 105:26; 106:16, 23, and 32, in Book 4 and once in Book 3 (77:21).

35. Brunert, *Psalm 102*, 271, is sensitive to this important distinction, "Die Psalmen 105 und 106 sind moseorientiert, aber sie sind nicht in dem Sinn Mosepsalmen wie die Psalmen 90–92. Mose ist zentraler Inhalt dieser Gebete, aber ganz offensichtlich nicht ihr Sprecher."
36. So Allen, *Psalms 101–150*, 57, 67–68, who assumes a postexilic date for 105 and entertains an exilic origin for Psalm 106, when it "was doubtless used in a service of penitence." According to Allen Psalm 106 "would have lent itself naturally to reuse in the postexilic period, in hope of the return of the Diaspora Jews" (67). The view that Psalms 105–106 originated from (post)exilic times largely rests on common higher-critical opinion dating the Pentateuch to exilic times or later since they presuppose "a knowledge of the Pentateuch in its canonical form" (*ibid*, 55). Nonetheless, Allen's observation about these psalms' "reuse" is *apropos*.
37. For a fuller treatment of the issues, see Hensley, *Covenant Relationships*, 64–68 and Hossfeld and Zenger, *Psalms 3*, 76–78; cf. Snearly, *The Return of the King*, 105–109, who, discussing Psalms 106 and 107, concludes, "[w]hile there are many correspondences between them—which should be expected because they are neighboring psalms—the evidence suggests that there is also a clear distinction" (109).
38. So Snearly, *The Return of the King*, 106–107, who draws on the work of Barry C. Davis, "A Contextual Analysis of Psalms 107–118" (PhD diss., Trinity Evangelical Divinity School, 1996), 68. Similarly, Hossfeld and Zenger, *Psalms 3*, 93–94.
39. Levin, "Entstehung." 88.
40. Ibid.
41. LXX conjoins Αλληλουια with LXX Psalm 106 (= Hebrew Psalm 107) in keeping with its pattern of standardizing Αλληλουια as a superscript. See Hensley, *Covenant Relationships*, 40.
42. Hossfeld and Zenger, *Psalms 3*, 77–78, deem Psalms 104–106 a small *halleluiah* group concluding Book 4, which models a structuring technique that continues in Book 5.
43. Ibid., 77, quoting Levin, "Entstehung," 89 (as translated by volume translator Linda M. Maloney)
44. Ibid., 77.
45. See, e.g., Snearly, *The Return of the King*, 108–109, who cites the use of נחם ("have pity") in 90:13 and 106:45, albeit that 90:13 is petitionary in force while 106:45 reports YHWH's past mercies. He also notes זכר ("remember") as another lexical tie binding 106 to 105 but *not* 107 (105:5, 8, 42; 106:4, 7, 45).
46. [28]:6; 31:22; 66:20; 68:20, 36; 119:12; 124:6; 135:21; 144:1.
47. See Hensley, *Covenant Relationships*, 67–68.
48. Levin, "Entstehung," 86–87, seems to agree with Helmut Gese's view that 1 Chron 16:36 was a post-Chronicler addition, though takes issue with Gese's argument for a reverse dependence of 106:48 on 1 Chron 16:36.
49. So Patrick Skehan, "Qumran and Old Testament Criticism," in *Qumran: sa piété, sa théologie et son milieu* (ed. M Delcor; BETL 46; Gembloux: Leuven University Press, 1978): 167–68. Wilson, *Editing*, 81, judges Patrick Skehan's "assumption that this passage [i.e., 1 Chron 16:8–36] represents "selections" of canonical psalms" as "not satisfactorily verifiable." But this judgement applies to most accounts of the parallels between 1 Chronicles 16 and the Psalms, not least of all [Wilson's] own. For example, Wilson, *Editing*, 185, deems the *Psalter's appropriation* of Psalm 106 to have post-dated 1 Chronicles 16 on dubious grounds, claiming that 1 Chron 16:36's "perfect verb form (otherwise unparalleled in these doxologies) is clear evidence of the dependence of Ps 106 on 1 Chr 16." The differences in verbform can be explained at least as easily by the reverse dependence, however.
50. So Delitzsch, *Psalms 3*, 140–41, holds against Hitzig.
51. Psalms 21:14; 27:6; 33:2–3; 57:8; 59:17–18; 68:5, 33; 144:9; cf. a possible *inclusio* about Psalm 7 (vv. 1, 18), and 138:1, 5.
52. See Hensley, *Covenant Relationships*, 174–77; "David, Once and Future King," 35, 39–41.
53. Additionally, Ho, *Design,* 234–35, observes an impressive number of relatively rare lexical and thematic links between these central psalms of each triptych, 102 and 109, though otherwise sees an inverse parallel relationship between the two groups (101//110; 102//109; 103//108). These include נטה + כ צל (102:12; 109:23); תְּפִלָּה (102:1, 2, 18; 109:4, 7); the formula וְאַתָּה יְהוָה (102:13; 109:21); allusions to "the specific motif of "broken/wounded heart" in Pss 51:19 and 69:21 earlier" (102:5 where the speaker's hear is "withered" [יבשׁ]; 109:22 where it is "pierced" [חָלַל]); בָּשָׂר (102:6; 109:24); בֶּגֶד (102:27; 109:19); and "cursing" (102:9; 109:17–18, 28) and "fasting" (102:5, 10; 109:24).
54. Some question whether the speaker makes his own imprecatory prayer against enemies in 109:6–19 quotes his accusers. For a summary of the issues see Hossfeld and Zenger, *Psalms 3*, 128–30, who take the latter view; cf. Ho, *Design*, 244–45. Though significant for Psalm 109's interpretation this question goes beyond our present purposes.

55. When considering the psalmic voice implied by לְדָוִד in these psalms, there is of course an implied distinction between the Davidic speaker of Psalm 110 and the messianic figure of whom the divine oracle speaks (cf. Matt 22:42–45). It thus appears that the speaker implied by לְדָוִד in 110 reverts to David as head of the dynasty and founding figure of the Davidic covenant; cf. the oracle delivered to him by Nathan in 2 Samuel 7 and its similar focus on David's "son" (2 Sam 7:12–16). Two comments may be made here. First, as I discuss elsewhere (*Covenant Relationships*, 51–56; "David, Once and Future King"), although the Psalter shifts from an ostensive focus on David *ben Jesse* to idealized monarchy after Book 2, neither loses sight of the other; the Davidic dynasty, its ideal fulfiller, and David its head belong together so that the shift is one of focus. Second, such reversion only becomes obvious in Psalm 110, leaving the reader to hear the preceding psalms as per the continuing (messianic, idealized) Davidic voice from Psalm 101. In 110, then, the founding figure of the dynasty proclaims his eschatological heir by divine oracle, confirming that he has indeed ceded the throne to him.
56. See footnote 52 above.
57. Ho, *Design*, 242.
58. Ibid., 246, who comparing Psalm 108 with its "doublets" Psalms 57 and 60, observes an "*unfettered* triumphal characterization in Ps 108" in contrast to "the *veiled* and *fettered* "triumphalism" of Ps 60 (and Ps 57)" (italics original).
59. Ibid., 253, describes Psalms 104–107 as "community psalms."
60. Ibid., 230, also recognizes 102 as Davidic by association. It should also be noted that such synchronic observations about Psalms 101–110 do not preclude Book 4 as an editorial unit; see, e.g., Hossfeld, *Psalms 3*, 93–94, who contends that "the links between Psalms 106 and 107 are so numerous that one may suppose that Psalm 107 was deliberately attached to the history of sin in Psalm 106 and was understood to be a bridge psalm from the Fourth to the Fifth Book of Psalms."
61. The confusion of priestly and royal duties was not a matter of contention for the Chronicler as in preexilic times when incumbents occupied both the royal and priestly offices (e.g., 1 Sam 13:8–15).
62. Similarly Delitzsch, *Psalms III*, 151.
63. Cole, *Psalms 1–2*, 37–38, summarizes as follows: "the man of Psalm 1 is portrayed as a priest, king and conqueror, which functions are also attributed to the anointed on in the second psalm."
64. See further my discussion in Hensley, *Covenant Relationships*, 167–71. Interestingly, the question-answer sequence in 106:2–3, "Who will/may speak YHWH's mighty acts [and] make his praise heard? ... Blessed are those who guard justice … etc." resembles those in the entrance liturgies of Psalms 15 and 24 whose "wisdom style" also "corresponds to the conclusion in 107:43" (Hossfeld and Zenger, *Psalms 3*, 84).
65. Vaillancourt, *Multifaceted Saviour*.
66. So Kleinig, *The Lord's Song*, 147, who says, "[o]n behalf of the people, the singers therefore asked him [i.e., YHWH] to deliver them from their enemies and gather them…etc." Indeed, 1 Chron 16:35's opening "say" (וְאִמְרוּ) is clearly additional to 106:47, suggesting it is part of the Chronicler's narrative adaptation of the psalm. *David* thus vocalizes this imperative as he instructs the choir, "*say*: save us…gather us and deliver us" (so also Kleinig, *ibid*. 134–35). The alternative—that וְאִמְרוּ is part of the psalm that the *choir* spoke to the gathered people, instructing *them* to petition YHWH—is therefore unlikely.
67. Kleinig, *The Lord's Song*, 139, writes, "the rubrics in Ps. 106.48b are made part of the narrative in 1 Chron. 16.36b to show the validity of congregational involvement in the choir's praises by finding a precedent for it in the inauguration of the choral service in Jerusalem."
68. Goldingay, *Psalms 90–150*, 225, interprets 106:4 to mean that the "individual suppliant wants to make sure of sharing in Yhwh's dealings with the people as a whole," but also entertains an idea approaching what we are proposing here; namely, that the speaker "articulat[es] as an individual a prayer that worshippers are implicitly invited to make their own."
69. Grammatically, הַלְלוּ־יָהּ is a Piel pl. imperative that enjoins others to praise YHWH, so resembles the jussive וְאֹמַר, "*let* [all the people] *say*," just preceding it. In both cases 1 Chron 16:36 adjusts these volitives to effective pf. verbs, the Hiph. inf. cst. וְהַלֵּל adopting the mood of the preceding pf. verbform וַיֹּאמְרוּ. Indeed, the LXX confirms this by rendering it an aorist (καὶ ᾔνεσαν τῷ κυρίῳ).
70. For fuller discussion see Hensley, *Covenant Relationships*, 244–45; cf. Wilson, *Editing*, 189, 194.
71. Hossfeld and Zenger, *Psalms 3*, 94. Similarly Delitzsch, *Psalms III*, 158.
72. See, e.g., Melvyn D. Gray, "Psalm 106,1Sb: Did the Children of Israel Get What They Asked For?" *SJOT* 7 (1993), 132, who observes an "explicitly "Judges-pattern" of treatment found particularly in the later verses of the Psalm" (following Harris Birkeland, *The Evildoers in the Book of Psalms* [Oslo 1955]).
73. Aaron, YHWH's "holy one," might be included here by implication.

74. The basic meaning of עֶבֶד applied to Joseph in 105:17 is, of course, "slave." Yet the prominence of this term throughout the psalm—and of Joseph himself—evokes its deeper theological significance also.
75. David C. Mitchell, *Messiah ben Joseph*, (Newton Mearns, Scotland: Campbell, 2016), 62. Mitchell observes a "Josephite core" in the Psalter between Psalm 60–108 for which the parallel portions 60:7–14 and 108:7–14 referencing Joseph's sons Ephraim and Manasseh constitute an *inclusio.* Psalms 105–106 are a "coda to this Josephite core."
76. B. Margulis, "The Plagues Tradition in Ps 105," *Biblica* 50 (1969): 496, similarly observes that "[t]he psalmist…restricts the effects of the hail to arbor and plant life, conspicuously excluding the animal life." This despite the longstanding observation remarked upon by Samuel E. Loewenstamm, "The Number of Plagues in Psalm 105," *Biblica* 52 (1971), 34, "that the plague tradition of the late Ps 105 is closer to the Pentateuch than that of the earlier Ps 78."
77. Writing in 1971, Loewenstamm, "Number," 37, e.g., appeals to "late sources" that "provide evidence that the plague of livestock does not represent an essential part of the plague tradition." See further the discussion in Allen, *Psalms 101–150*, 55.
78. Mitchell, *Messiah ben Joseph*, 49–62 (esp. 51).
79. For a summary of scholarly discussion of Psalm 104 and its possible Egyptian and Canaanite background, see Allen, *Psalms 101–150*, 40–41.
80. Kleinig, *The Lord's Song*, 185. How such conclusions relate to "prosopological exegesis" as it developed among patristic authors goes beyond this paper, which nonetheless suggests some exegetical starting points. See, e.g., Peter J. Gentry, "A Preliminary Evaluation and Critique of Prosopological Exegesis," *Southern Baptist Theological Journal* 23.2 (2019): 105–22, and the discussion in Witt, *A Voice Without End*, 30–47.