**# Commentary on Psalm 145**

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**## Psalm Text**

1. תְּהִלָּ֗ה לְדָ֫וִ֥ד אֲרוֹמִמְךָ֣ אֱלוֹקַ֣י הַמֶּ֑לֶךְ וַאֲבָרְכָ֥ה שִׁ֝מְךָ֗ לְעוֹלָ֥ם וָעֶֽד׃   A song of praise. Of David.

I will extol You, my God and king,

and bless Your name forever and ever.

2. בְּכׇל־י֥וֹם אֲבָרְכֶ֑ךָּ וַאֲהַלְלָ֥ה שִׁ֝מְךָ֗ לְעוֹלָ֥ם וָעֶֽד׃   Every day will I bless You

and praise Your name forever and ever.

3. גָּ֘ד֤וֹל ה׳ וּמְהֻלָּ֣ל מְאֹ֑ד וְ֝לִגְדֻלָּת֗וֹ אֵ֣ין חֵֽקֶר׃   Great is the LORD and much acclaimed;

His greatness cannot be fathomed.

4. דּ֣וֹר לְ֭דוֹר יְשַׁבַּ֣ח מַעֲשֶׂ֑יךָ וּגְב֖וּרֹתֶ֣יךָ יַגִּֽידוּ׃   One generation shall laud Your works to another

and declare Your mighty acts.

5. הֲ֭דַר כְּב֣וֹד הוֹדֶ֑ךָ וְדִבְרֵ֖י נִפְלְאֹתֶ֣יךָ אָשִֽׂיחָה׃   The glorious majesty of Your splendor

and Your wondrous acts-a will I recite.

6. וֶעֱז֣וּז נֽוֹרְאֹתֶ֣יךָ יֹאמֵ֑רוּ (וגדלותיך) [וּגְדֻלָּתְךָ֥] אֲסַפְּרֶֽנָּה׃   Men shall talk of the might of Your awesome deeds,

and I will recount Your greatness.

7. זֵ֣כֶר רַב־טוּבְךָ֣ יַבִּ֑יעוּ וְצִדְקָתְךָ֥ יְרַנֵּֽנוּ׃   They shall celebrate Your abundant goodness,

and sing joyously of Your beneficence.

8. חַנּ֣וּן וְרַח֣וּם ה׳ אֶ֥רֶךְ אַ֝פַּ֗יִם וּגְדׇל־חָֽסֶד׃   The LORD is gracious and compassionate,

slow to anger and abounding in kindness.

9. טוֹב־ה׳ לַכֹּ֑ל וְ֝רַחֲמָ֗יו עַל־כׇּל־מַעֲשָֽׂיו׃   The LORD is good to all,

and His mercy is upon all His works.

10. יוֹד֣וּךָ ה׳ כׇּל־מַעֲשֶׂ֑יךָ וַ֝חֲסִידֶ֗יךָ יְבָרְכֽוּכָה׃   All Your works shall praise You, O LORD,

and Your faithful ones shall bless You.

11. כְּב֣וֹד מַלְכוּתְךָ֣ יֹאמֵ֑רוּ וּגְבוּרָתְךָ֥ יְדַבֵּֽרוּ׃   They shall talk of the majesty of Your kingship,

and speak of Your might,

12. לְהוֹדִ֤יעַ ׀ לִבְנֵ֣י הָ֭אָדָם גְּבוּרֹתָ֑יו וּ֝כְב֗וֹד הֲדַ֣ר מַלְכוּתֽוֹ׃   to make His mighty acts known among men

and the majestic glory of His kingship.

13. מַֽלְכוּתְךָ֗ מַלְכ֥וּת כׇּל־עֹלָמִ֑ים וּ֝מֶֽמְשַׁלְתְּךָ֗ בְּכׇל־דּ֥וֹר וָדֹֽר׃   Your kingship is an eternal kingship;

Your dominion is for all generations.

14. סוֹמֵ֣ךְ ה׳ לְכׇל־הַנֹּפְלִ֑ים וְ֝זוֹקֵ֗ף לְכׇל־הַכְּפוּפִֽים׃   The LORD supports all who stumble,

and makes all who are bent stand straight.

15. עֵֽינֵי־כֹ֭ל אֵלֶ֣יךָ יְשַׂבֵּ֑רוּ וְאַתָּ֤ה נֽוֹתֵן־לָהֶ֖ם אֶת־אׇכְלָ֣ם בְּעִתּֽוֹ׃   The eyes of all look to You expectantly,

and You give them their food when it is due.

16. פּוֹתֵ֥חַ אֶת־יָדֶ֑ךָ וּמַשְׂבִּ֖יעַ לְכׇל־חַ֣י רָצֽוֹן׃   You give it openhandedly,

feeding every creature to its heart’s content.

17. צַדִּ֣יק ה׳ בְּכׇל־דְּרָכָ֑יו וְ֝חָסִ֗יד בְּכׇל־מַעֲשָֽׂיו׃   The LORD is beneficent in all His ways

and faithful in all His works.

18. קָר֣וֹב ה׳ לְכׇל־קֹרְאָ֑יו לְכֹ֤ל אֲשֶׁ֖ר יִקְרָאֻ֣הוּ בֶאֱמֶֽת׃   The LORD is near to all who call Him,

to all who call Him with sincerity.

19. רְצוֹן־יְרֵאָ֥יו יַעֲשֶׂ֑ה וְֽאֶת־שַׁוְעָתָ֥ם יִ֝שְׁמַ֗ע וְיוֹשִׁיעֵֽם׃   He fulfills the wishes of those who fear Him;

He hears their cry and delivers them.

20. שׁוֹמֵ֣ר ה׳ אֶת־כׇּל־אֹהֲבָ֑יו וְאֵ֖ת כׇּל־הָרְשָׁעִ֣ים יַשְׁמִֽיד׃   The LORD watches over all who love Him,

but all the wicked He will destroy.

21. תְּהִלַּ֥ת ה׳ יְֽדַבֶּ֫ר־פִּ֥י וִיבָרֵ֣ךְ כׇּל־בָּ֭שָׂר שֵׁ֥ם קׇדְשׁ֗וֹ לְעוֹלָ֥ם וָעֶֽד׃ {פ}   My mouth shall utter the praise of the LORD,

and all creatures shall bless His holy name forever and ever.

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**## Introduction**

Psalm 145 is unique in the Psalter. Its superscription calls it a tehillah, a “praise-song,” the only psalm so titled. The heading fits the poem’s single-minded intention: to make praise the language by which Israel thinks about God’s rule. The poet adopts the idiom of kingship familiar in the ancient world and recasts it: what it means for God to reign is disclosed not in triumphal display but in the steady grammar of mercy, provision, and justice.

Formally, Psalm 145 is an alphabetic acrostic (aleph to tav), a device that offers an “A to Z” of its theme. The missing nun line—preserved in the Septuagint with the addition “Faithful is the LORD in all his words and holy in all his works”—is absent from the Masoretic tradition. The gap has long invited interpretation. Some medieval readers simply accept the absence; modern readers sometimes see a visual pun: the “fallen” letter is itself “raised” by the next colon’s language, “The LORD supports all who are falling and raises all who are bowed down” (v. 14). However one reads the omission, the LXX’s supplementary line shows how early tradents understood the psalm’s center of gravity: God’s kingship is eternal because God is faithful and holy. That theological inference is fully consonant with the psalm’s own rhetoric, especially verses 8–9 and 17.

The psalm proceeds in concentric movements. It opens with the “I” of v. 1—“I will exalt you, my God, the King”—a personal pledge framed by “forever and ever” (vv. 1–2). It then articulates the content of praise (vv. 3–7): God’s greatness defies human searching (ein heqer), but God’s works and wondrous deeds can be recounted and taught. The vocabulary (ma’asim, geburot, nifle’ot) sets pedagogy alongside doxology: because God’s essence cannot be fathomed, Israel tells the next generation what God has done.

At the center (vv. 8–9) the psalm quotes the biblical creed (Exod 34:6): the LORD is gracious and merciful, slow to anger and rich in steadfast love. Here kingship is anchored not in force but in character. The psalm’s repeated “all” (kol) underscores this: God’s goodness is “to all,” and divine mercies “over all his works” (v. 9). The poem resists a tribal narrowing of sovereignty: kingship is cosmic in scope yet intimate in effect.

The next movement (vv. 10–13) names “Your kingdom” (malkhutekha) and “Your dominion” (memshalah). This is the idiom of royal ideology across the ancient Near East; in the Ugaritic corpus, gods are praised for reign “forever” and “from generation to generation.” Psalm 145 borrows that language but fills it with the theology of Exodus 34. “Your kingship is a kingship of all ages, your dominion in every generation” (v. 13) says what any devotee of Baal might say about his god; the surrounding clauses say what only Israel says of YHWH: the sovereign is patient, compassionate, just. In other words, Psalm 145 redeploys a familiar formula and quietly redefines its content.

The defining turn comes at verse 14. A psalm that has just declared “Your dominion is in every generation” immediately names God’s ongoing actions with participles: “supporting all who are falling” and “raising up all who are bowed down.” These verbs are not episodic heroics; they sketch what God is characteristically doing. The shift is deliberate. Royal rule is seen in the King’s care for the most exposed. Similarly, when the poet says, “You open your hand” (v. 16), the metaphor trades the apparatus of empire for the gesture of a generous householder. Providence is not extraction but gift; not tribute taken, but food given “in its season” (v. 15). The phrase “satisfying every living thing ratzon” (v. 16) is especially telling: ratzon in Hebrew can mean “desire” (the creatures’ wants) or “favor” (the benefaction God bestows). The ambiguity is apt; divine rule answers both need and bestows grace.

This expansive benevolence must be heard alongside the psalm’s moral clarity. Verse 17 asserts that the LORD is “righteous in all his ways and chasid in all his works.” The second term, often rendered “faithful” or “kind,” is the adjectival form of chesed, covenantal loyalty. In short, everything God does bears the stamp of rightness and loyal love. Thus when the psalm speaks of nearness to “all who call upon him in truth” (v. 18), it introduces not a narrowing but a relational texture. “In truth” (be’emet) speaks to integrity—Radak’s gloss that “mouth and heart be equal”—not to a secret password. The same graduated reciprocity appears in vv. 19–20: God fulfills the desire of those who fear him, preserves all who love him, and destroys the wicked. Universal goodness (v. 9) is not moral indifference. Traditional exegetes (e.g., Malbim) hold the tension by distinguishing God’s general mercy (life, sustenance, time to repent) from ultimate judgment on entrenched wickedness.

Poetically, Psalm 145 is carefully knit. The initial and final lines form an inclusio; the opening commitment “I will extol… and bless your name forever and ever” (vv. 1–2) is matched by “My mouth will speak the praise of the LORD, and let all flesh bless his holy name forever and ever” (v. 21). The vocabulary of “works,” “mighty acts,” and “wonders” cycles through vv. 4–7, while the sovereign lexicon—glory (kavod), splendor (hod), majesty (hadar)—crowns vv. 5, 11–12. The psalm often stages a dialogic rhythm: “they” will speak/declare (3rd person plural) and “I” will recite (1st person), modeling how personal devotion and communal testimony interlock. The word kol (“all”) recurs strikingly throughout the latter half, amplifying the scope of God’s concern and reign, and culminating in the promise that “all flesh” will bless God’s holy name.

What Psalm 145 finally offers is not a political theory of kingship but a liturgical one. To say “God is King” is to confess a world governed by mercy, ordered by justice, sustained by gift, and open to all who call with integrity. That confession is not merely stated; it is taught from generation to generation, modeled in praise, and enacted in the daily recognition that the food we eat, the breath we draw, and the lifting we receive when bent down are tokens of a reign whose glory is measured not in conquest but in care.

**## Verse-by-Verse Commentary**

**### Verse 1**

תְּהִלָּ֗ה לְדָ֫וִ֥ד אֲרוֹמִמְךָ֣ אֱלוֹקַ֣י הַמֶּ֑לֶךְ וַאֲבָרְכָ֥ה שִׁ֝מְךָ֗ לְעוֹלָ֥ם וָעֶֽד׃

A song of praise. Of David.

I will extol You, my God and king,

and bless Your name forever and ever.

“Tehillah of David. I will exalt you, my God the King, and I will bless your name forever and ever.” The unique title tehillah (“praise-song”) rightly announces a psalm with no petition. Addressing God as “my God, the King” holds together intimacy and sovereignty: the possessive “my God” personalizes, “the King” universalizes. The verbs distinguish aspects of praise: aromimkha (“I will exalt you,” from rum, to raise high) projects the upward motion of honor; avarkhah (“I will bless”) points to speaking well of the divine Name as a settled practice. The time-frame—“forever and ever”—occurs in both vv. 1–2 and frames the psalm’s arc from the individual vow to universal blessing in v. 21, forming an inclusio of temporal infinitude. Note the switch in person across the psalm: here the “I” sets the tone; soon “they” (vv. 4–7, 10–12) will take up the chorus, modeling the interplay of private devotion and communal witness. Traditional commentators already perceive the theological axis: Ibn Ezra calls “the King” the foundation of the entire praise; Malbim notes the distinction between God’s exalted hiddenness and the public “Name” made known in history. The line thus begins the psalm’s thesis: God’s kingship is confessed in sustained speech.

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**### Verse 2**

בְּכׇל־י֥וֹם אֲבָרְכֶ֑ךָּ וַאֲהַלְלָ֥ה שִׁ֝מְךָ֗ לְעוֹלָ֥ם וָעֶֽד׃

Every day will I bless You

and praise Your name forever and ever.

“Every day I will bless you, and I will praise your name forever and ever.” Bekhol-yom (“every day”) recasts praise as habit rather than flare: the grammar of the line is iterative, not episodic. The synonyms “bless” (barak) and “praise” (hallel) are overlapping but not identical: to “bless” God is to speak well of the Name in acknowledgment of received good; to “praise” is to acclaim publicly. The repetition of “forever and ever” from v. 1 is not a redundancy but a deliberate reinforcement: the vow of daily practice is set within an eternal horizon. This temporal pairing—daily and forever—captures the psalm’s pedagogy. Praise is “this-day” attention that trains “all-days” perception. In the psalm’s later movement (v. 4), such disciplined speech creates the conditions for intergenerational testimony. The verse’s sound echoes (berakhah/hallel; shemekha) build a cadence—a rhetorical scaffolding for a practice that is less about feeling than about formation.

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**### Verse 3**

גָּ֘ד֤וֹל ה׳ וּמְהֻלָּ֣ל מְאֹ֑ד וְ֝לִגְדֻלָּת֗וֹ אֵ֣ין חֵֽקֶר׃

Great is the LORD and much acclaimed;

His greatness cannot be fathomed.

“Great is the LORD and very much to be praised, and of his greatness there is no searching.” The Pual participle mehullal (“to be praised”) marks the LORD as the proper object of acclaim; the syntax implies not an “inherentness” of praise but an obligation that stands whether or not humans fulfill it. The striking clause ein heqer (“there is no searching out”) appears in Job (5:9; 9:10; cf. Isa 40:28), a technical way of acknowledging the limits of human inquiry into the divine. Psalm 145 makes that boundary the preface to pedagogy: what cannot be searched out (essence) drives what can be taught (works). The oscillation in person—third person declaration about God here, second person address elsewhere—mirrors that movement from catechesis to prayer. The verse’s balance (“great… greatly praised”) and the play on g-d-l (gadol/ligdulato) create sonic emphasis. The theological point is precise: incomprehensibility is not unintelligibility; the unfathomable greatness is known through deeds that can be recounted (vv. 4–7).

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**### Verse 4**

דּ֣וֹר לְ֭דוֹר יְשַׁבַּ֣ח מַעֲשֶׂ֑יךָ וּגְב֖וּרֹתֶ֣יךָ יַגִּֽידוּ׃

One generation shall laud Your works to another

and declare Your mighty acts.

“One generation to another shall laud your works, and your mighty acts they shall declare.” Dor ledor (generation to generation) is the psalm’s educational heartbeat. The two nouns—ma’asekha (“your works”) and geburotekha (“your mighty acts”)—move from the broad category of divine activity to the specific displays of power, often salvation-history interventions (exodus, conquest, return). The verb yeshabbach (“laud”) in parallel with yagidu (“declare”) suggests that the generational handoff is both celebratory and formal: nagad frequently carries the sense of official announcement or testimony. Psalm 145 therefore casts praise as instruction—almost juridical: each generation stands as witness for the next. The line also contributes to the psalm’s perspectival choreography: praise is not only individual vow (vv. 1–2) but a social practice that sustains memory. In a poem that will press “all” to its limit, here the “all” is temporal: every generation is enrolled.

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**### Verse 5**

הֲ֭דַר כְּב֣וֹד הוֹדֶ֑ךָ וְדִבְרֵ֖י נִפְלְאֹתֶ֣יךָ אָשִֽׂיחָה׃

The glorious majesty of Your splendor

and Your wondrous acts-a will I recite.

“On the splendor of the glory of your majesty, and the words of your wonders—I will muse.” The pile-up—hadar, kavod, hod—creates “amplification through accumulation.” Though near-synonyms, they bring color: hadar often suggests ornamented beauty, kavod carries weighty presence, hod connotes luminous vigor. The effect is to paint royal magnificence without a single term sufficing. The verb asikhah (from siach) spans “muse,” “meditate,” and “speak”: it names the porous border between contemplation and articulation. The grammar is first-person: within the communal chorus (“they shall declare,” vv. 4, 6–7), the psalmist models a personal interiorization of what is taught. Note, too, the careful phrasing “divrei nifle’otekha”—“the words of your wonders.” Even wonders (nifle’ot) become words to be pondered and retold; the psalm insists that astonishment is not anti-intellectual. Wonder generates speech.

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**### Verse 6**

וֶעֱז֣וּז נֽוֹרְאֹתֶ֣יךָ יֹאמֵ֑רוּ (וגדלותיך) [וּגְדֻלָּתְךָ֥] אֲסַפְּרֶֽנָּה׃

Men shall talk of the might of Your awesome deeds,

and I will recount Your greatness.

“And the strength of your awesome deeds they shall speak, and your greatness I will recount.” The rare noun ‘ezuz (“strength, might”) paired with nora’ot (“terrible, awe-inspiring deeds”) intensifies the theme of power attended by reverent fear. The ketiv-qere on “your greatness” (u-gedullatekha) registers scribal sensitivity to a key thematic word in the psalm (g-d-l). The verse keeps the dialogic pattern: “they” speak; “I” recount (asaprennah). The two verbs inhabit different registers: amar (“speak”) can be simple statement; saper (to recount) often implies detailed narration (cf. Ps 9:2; 78:4). That interplay—public assertion and careful narration—names how doxology and story-telling belong together. The line prepares the way for v. 7’s shift from narration to celebrative overflow.

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**### Verse 7**

זֵ֣כֶר רַב־טוּבְךָ֣ יַבִּ֑יעוּ וְצִדְקָתְךָ֥ יְרַנֵּֽנוּ׃

They shall celebrate Your abundant goodness,

and sing joyously of Your beneficence.

“The remembrance of your great goodness they shall pour forth, and your righteousness they shall sing.” Zekher (“remembrance”) and rav-tuv (“great goodness”) together suggest that goodness is not simply experienced; it is memorialized. The verb yabbi‘u (from n-b-‘, “bubble up, gush”) is vivid: speech spills like a spring. Elsewhere the verb can describe reckless speech; here it is sanctified overflow. The parallel yeranenu (“sing joyfully”) moves from outpouring to song, from spontaneous gush to patterned praise. The pairing goodness/righteousness (tov/tsedaqah) already hints at v. 17: God’s beneficence is not arbitrary largesse but morally ordered. Praise remembers, and memory—like a spring—seeks release in song.

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**### Verse 8**

חַנּ֣וּן וְרַח֣וּם ה׳ אֶ֥רֶךְ אַ֝פַּ֗יִם וּגְדׇל־חָֽסֶד׃

The LORD is gracious and compassionate,

slow to anger and abounding in kindness.

“Gracious and merciful is the LORD, slow to anger and great in chesed.” The psalm cites the compact confession of Exodus 34:6, the Old Testament’s most quoted description of God. Erek appayim—“long of nostrils”—is the idiom for patience: the image is of measured breath, anger held in. The sequence moves from disposition (gracious, merciful) to restraint (slow to anger) to superabundance (great in steadfast love). The attributes are not titles for occasional moods but covenantal constancy. The psalm will immediately universalize this creed (v. 9) and later moralize it (v. 17). In other words, verses 8–9 function as theological center: eternal kingship (v. 13) is rooted in this character. The ancient royal formula, soon to be invoked, is thus tethered not to cosmic force but to covenant mercy—an inner correction the psalm wants the ear to hear.

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**### Verse 9**

טוֹב־ה׳ לַכֹּ֑ל וְ֝רַחֲמָ֗יו עַל־כׇּל־מַעֲשָֽׂיו׃

The LORD is good to all,

and His mercy is upon all His works.

“Good is the LORD to all, and his mercies are over all his works.” The double kol (“all”) broadens the scope decisively: universal benevolence. The preposition ‘al (“over”) bears a spatial metaphor; mercy is the canopy under which creatures live. Medieval commentators note the ensuing tension with v. 20: how can God be good “to all” and destroy the wicked? Malbim’s answer—God’s goodness to the wicked lies in life, sustenance, and room to repent—keeps verse 9 intact while preserving moral seriousness. Meiri extends “mercies” to the whole living order, including animals and plants, by the provision of natures that sustain species. Psalm 145’s theology of kingship is ecological as well as moral: divine rule is not anthropocentric privilege but a matrix of care for “all his works.”

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**### Verse 10**

יוֹד֣וּךָ ה׳ כׇּל־מַעֲשֶׂ֑יךָ וַ֝חֲסִידֶ֗יךָ יְבָרְכֽוּכָה׃

All Your works shall praise You, O LORD,

and Your faithful ones shall bless You.

“All your works shall thank you, O LORD, and your faithful ones shall bless you.” Two circles of praise are distinguished. Kol ma’asekha (“all your works”) likely includes nonhuman creation (cf. Ps 19:1–4); yodukha (“shall thank/acknowledge”) fits responsive recognition. Hasidekha (“your faithful/loyal ones,” from chesed) names the covenant community whose blessing is more articulate proclamation (yevarekhukha). The line thereby sketches a symphony: the world witnesses by being what it is; the faithful answer with explicit blessing. In a psalm intent on universality, this verse parses roles without collapsing them. “All your works” and “your faithful ones” together anticipate the climactic “all flesh” of v. 21.

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**### Verse 11**

כְּב֣וֹד מַלְכוּתְךָ֣ יֹאמֵ֑רוּ וּגְבוּרָתְךָ֥ יְדַבֵּֽרוּ׃

They shall talk of the majesty of Your kingship,

and speak of Your might,

“They shall speak of the glory of your kingship and shall tell of your might.” The terms sharpen: kevod malkhutekha (“the glory of your kingship”) and gevuratecha (“your might”). “Glory” (kavod) often signals manifest presence; “might” can denote capacity to act. To “speak” (yomeru) and “tell” (yedabberu) are partly synonymous; the variation keeps the parallel from flattening. The diction deliberately echoes royal discourse across the ancient Near East, but the psalm’s surrounding theology has already constrained its meaning: the “glory” of this kingship is mercy (vv. 8–9), and the “might” is exercised in lifting the bent (v. 14) and feeding all (vv. 15–16). Psalm 145’s rhetoric thus inhabits the conventional lexicon to announce an unconventional reign.

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**### Verse 12**

לְהוֹדִ֤יעַ ׀ לִבְנֵ֣י הָ֭אָדָם גְּבוּרֹתָ֑יו וּ֝כְב֗וֹד הֲדַ֣ר מַלְכוּתֽוֹ׃

to make His mighty acts known among men

and the majestic glory of His kingship.

“To make known to the children of humanity his mighty acts and the glorious splendor of his kingship.” The infinitive lehodi‘a (“to make known”) converts praise into pedagogy; the telos of speech about kingship is instruction “to human beings” (livnei ha’adam), a universal term rather than an Israelite insider term. The phrase kvod hadar malkhuto (“the glorious splendor of his kingship”) returns to the triad of v. 5 (kavod/hadar/hod). The stacking is not ornamental excess; it presses language to do justice to what exceeds language. The subject has quietly shifted to third person (“his”), as if the community, having addressed God, now turns outward to teach others who God is. The psalm’s missional horizon is frank: kingship is to be made known.

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**### Verse 13**

מַֽלְכוּתְךָ֗ מַלְכ֥וּת כׇּל־עֹלָמִ֑ים וּ֝מֶֽמְשַׁלְתְּךָ֗ בְּכׇל־דּ֥וֹר וָדֹֽר׃

Your kingship is an eternal kingship;

Your dominion is for all generations.

“Your kingship is a kingship of all ages, and your dominion is in every generation.” The formula parallels ancient hymns to high gods where reign is proclaimed as everlasting. Psalm 145 appropriates the formula but places it amid the Exodus creed and the ethics of vv. 14–20, thus redefining its content. Textually, the Greek tradition includes an additional colon: “Faithful is the Lord in all his words and holy in all his works.” The addition makes explicit the theological warrant for the eternal reign—divine fidelity and holiness—and is consistent with v. 17. While the Masoretic text likely preserves the original acrostic without a nun verse, the LXX addition also reflects an early, coherent reading. The distinction between malkhut (“kingship,” the office or quality of reigning) and memshalah (“dominion,” the exercise of rule) is worth noting: both the status and the activity of sovereignty are asserted—and then, in the next verse, defined by rescue rather than conquest.

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**### Verse 14**

סוֹמֵ֣ךְ ה׳ לְכׇל־הַנֹּפְלִ֑ים וְ֝זוֹקֵ֗ף לְכׇל־הַכְּפוּפִֽים׃

The LORD supports all who stumble,

and makes all who are bent stand straight.

“The LORD is supporting all who are falling and raising all who are bowed down.” The participles somekh (“supporting”) and zoqef (“straightening, raising”) present God’s action as ongoing. The objects—the noflim (“falling ones”) and the kefufim (“bent ones”)—name vulnerability broadly: those in freefall and those long pressed. The line sits just after the climactic kingship declaration; the juxtaposition is intentional. This is what royal dominion looks like under YHWH. The phrase echoes Psalm 146:8 (“the LORD straightens the bent”), marking a thematic seam between these concluding psalms. The frequently observed “nun” gap just before this samekh-line has invited the homiletical thought that the fallen letter is itself upheld by the next. Even without pressing that reading, the structural effect is clear: the alphabet strains and is held together by divine support, as are human lives.

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**### Verse 15**

עֵֽינֵי־כֹ֭ל אֵלֶ֣יךָ יְשַׂבֵּ֑רוּ וְאַתָּ֤ה נֽוֹתֵן־לָהֶ֖ם אֶת־אׇכְלָ֣ם בְּעִתּֽוֹ׃

The eyes of all look to You expectantly,

and You give them their food when it is due.

“The eyes of all look to you expectantly, and you give them their food in its season.” The personification—“the eyes of all”—gathers creatures into a community of dependence. The verb yesabberu (Aramaism from s-b-r) means “to hope, wait expectantly,” a lexical clue of late biblical diction. “In its season” (be‘itto) signals providence through ordered processes rather than bypassing them: the gift comes by means of cycles and times. Under human kings, food flows upward as tribute; under divine rule, provision flows downward as care. The verse’s plainness is part of its theology: kingship is registered not only in crisis deliverances but in daily bread. This is why praise is “every day” (v. 2). Gratitude for sustenance is a primary liturgy of God’s reign.

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**### Verse 16**

פּוֹתֵ֥חַ אֶת־יָדֶ֑ךָ וּמַשְׂבִּ֖יעַ לְכׇל־חַ֣י רָצֽוֹן׃

You give it openhandedly,

feeding every creature to its heart’s content.

“You open your hand and satisfy every living thing ratzon.” The image is intimate and unadorned: not a scepter extended but a hand opened. The line’s last word, ratzon, bears a semantic richness the psalm puts to work. It can mean “desire/will” (so: satisfy the desire of every living thing) or “favor/gracious acceptance” (so: satisfy every living thing with favor). Given v. 19’s use of retzon (“desire”) and the psalm’s interlacing of need and benevolence, the ambiguity is likely deliberate. God’s gift answers what creatures require and bestows what they cannot demand—favor. The breadth is “every living thing” (lekhol-chai), extending beyond humanity. Providence here is ecological in reach, royal in freedom. The line’s sound—the soft f and sh—matches the gentleness of the act it describes.

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**### Verse 17**

צַדִּ֣יק ה׳ בְּכׇל־דְּרָכָ֑יו וְ֝חָסִ֗יד בְּכׇל־מַעֲשָֽׂיו׃

The LORD is beneficent in all His ways

and faithful in all His works.

“Righteous is the LORD in all his ways, and chasid in all his works.” “Righteous” (tsaddiq) names alignment with a moral order; “chasid,” the adjectival form linked to chesed, names covenantal loyalty and kindness. The double “in all” (bekhol) recurs here with ethical weight: there are no corners of divine action in which justice or loyal love are suspended. The LXX’s “holy” for “chasid” (hosios) captures moral purity; many English versions opt for “faithful” or “kind.” In context, any of these highlight that the Sovereign’s actions carry both rectitude and mercy. This line is the moral counterpart to v. 9’s universal mercy and v. 13’s eternal reign: sovereignty is as constant in its rightness as it is in its duration and scope.

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**### Verse 18**

קָר֣וֹב ה׳ לְכׇל־קֹרְאָ֑יו לְכֹ֤ל אֲשֶׁ֖ר יִקְרָאֻ֣הוּ בֶאֱמֶֽת׃

The LORD is near to all who call Him,

to all who call Him with sincerity.

“Near is the LORD to all who call him, to all who call him in truth.” The repetition with specification (“to all who call him… to all who call him in truth”) narrows by deepening; the second colon defines the first. Be’emet (“in truth”) speaks to sincerity and integrity—Radak: that mouth and heart be equal—rather than to doctrinal precision. The promise of nearness (qarov) is relational: not the metaphysical fact of omnipresence, but the experiential access of those who call genuinely. The psalm thus holds universal benevolence (vv. 9, 15–16) together with relational reciprocity (vv. 18–20). God’s kingship is not capricious; it is responsive to human truthfulness.

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**### Verse 19**

רְצוֹן־יְרֵאָ֥יו יַעֲשֶׂ֑ה וְֽאֶת־שַׁוְעָתָ֥ם יִ֝שְׁמַ֗ע וְיוֹשִׁיעֵֽם׃

He fulfills the wishes of those who fear Him;

He hears their cry and delivers them.

“The desire of those who fear him he does, and their cry he hears and rescues them.” The progression—doing their desire (retzon), hearing their cry (shav‘atam), saving them—maps escalating need. “Those who fear him” (yere’av) names reverent recognition of God’s majesty; in biblical usage, “fear” bundles awe and obedience. This line balances v. 16: creatures in general are satisfied with ratzon; those who fear God have their retzon done—desire becomes petition addressed to Someone who responds. The psalm is careful: it speaks of fulfillment of desire, yet within the larger frame of divine righteousness and wisdom (v. 17). The three verbs (ya‘aseh/yishma‘/yoshi‘em) sketch God’s responsiveness as deed, attention, and deliverance.

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**### Verse 20**

שׁוֹמֵ֣ר ה׳ אֶת־כׇּל־אֹהֲבָ֑יו וְאֵ֖ת כׇּל־הָרְשָׁעִ֣ים יַשְׁמִֽיד׃

The LORD watches over all who love Him,

but all the wicked He will destroy.

“The LORD guards all who love him, but all the wicked he will destroy.” The relational arc moves from fear (v. 19) to love (ohavav) here; the psalm watches the contour of a life with God deepen. “Guards” (shomer) suggests vigilant, ongoing protection—a covenant verb. The antithesis is stark: “all the wicked” (kol harsha‘im) are the object of catastrophic judgment (yashmid). Earlier universal mercy (v. 9) is not contradicted; it is given its moral edge. Classical Jewish commentators (e.g., Malbim) reconcile the tension by distinguishing God’s universal goodness in sustaining all creatures from God’s final justice in dealing with unrepentant wickedness. Psalm 145 thus refuses both sentimentalism and cynicism: mercy and judgment are truths of the reign, not rivals.

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**### Verse 21**

תְּהִלַּ֥ת ה׳ יְֽדַבֶּ֫ר־פִּ֥י וִיבָרֵ֣ךְ כׇּל־בָּ֭שָׂר שֵׁ֥ם קׇדְשׁ֗וֹ לְעוֹלָ֥ם וָעֶֽד׃ {פ}

My mouth shall utter the praise of the LORD,

and all creatures shall bless His holy name forever and ever.

“The praise of the LORD my mouth will speak, and let all flesh bless his holy name forever and ever.” The psalm returns to “my mouth,” sealing the inclusio with “forever and ever.” Yet the singular gives way to a jussive horizon: “and let all flesh bless.” “All flesh” (kol-basar) is the widest biblical term for living beings; the ultimate chorus is creaturely, not merely human. “His holy name” re-centers the praise on divine identity disclosed in character and action. The verse’s structure captures the psalm’s argument in miniature: personal vow blossoms into universal blessing, tethered by the constancy of praise across time. The “praise-song” ends by pledging speech and inviting the world into it. In that invitation, Psalm 145 completes the acrostic aim: from aleph to tav, from “my mouth” to “all flesh,” God’s kingship is confessed as goodness crowned by righteousness, made audible by gratitude.

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**## Models Used**

This commentary was generated using:

- **\*\*Structural Analysis (Macro)\*\***: claude-sonnet-4-20250514

- **\*\*Verse Discovery (Micro)\*\***: claude-sonnet-4-20250514

- **\*\*Commentary Synthesis\*\***: claude-sonnet-4-20250514

- **\*\*Editorial Review\*\***: gpt-5