

## Psalm 100

You should have no trouble identifying the form of this psalm. Does it express lament/complaint to God? Does it give thanks for something God has done? Does it describe what God is or does?

### (100:1)

תְּתוֹדָה – תוֹדָה = “thanksgiving” under BDB 392b. Congratulations! You just learned how to say “thanks / thank you” in Modern Hebrew. “Thank you very much” = תוֹדָה רַבָּה.

רוּעַ = Hiphil “raise a shout, give a blast (with clarion or horn)” under BDB 929b.

### (100:2)

רִנְיָהּ = “exultation” under BDB 943b. Very rare.

### (100:3)

וְלֹא־אֶחָדנוּ – Our one and only text critical note:

<sup>a</sup> l c mlt Mss α'Ⲛ Hier ut Q

Which means “read with many manuscripts of the Septuagint (Aquila) and Targum according to the qere = ‘and to him (are) we = and we are his’”.

צֹאֵן = “small cattle, sheep and goats, flock, flocks” under BDB 838a.

מְרֻעֵת = “pasturing, shepherding, pasturage” under BDB 945b. Rare.

### (100:4)

שַׁעַר = “gate” under BDB 1044b.

חֶצֶר = “enclosure, court” under BDB 346b. Grammatically masculine and more commonly feminine.

תְּהִלָּה = “praise, song of praise” under BDB 239b.

בָּרַךְ = “kneel, bless” under BDB 138b.

**(100:5)**

דָּר = “period, generation, dwelling” under BDB 189b.

דָּר וּדָר – Repetition of noun in Hebrew expresses “all, every *x*”. There is a section in my dissertation on this expression. In a nutshell there are three ways to express “all, each, every *x*” in Biblical Hebrew:

אִישׁ אִישׁ = asyndetic quivis construction

אִישׁ וְאִישׁ = syndetic quivis construction

כָּל אִישׁ וְאִישׁ = LBH

All three constructions express “each man, every man”. The last construction כָּל־אִישׁ אִישׁ appears almost exclusively in post-exilic texts. See Richard Wright, *Linguistic Evidence for the Pre-exilic Date of the Yahwistic Source*, 48-52. Williams would categorize this as distributive repetition (§15) or more specifically distributive repetition with וְ (§101),

אֶמּוּנָה = “firmness, steadfastness, fidelity” under BDB 53b.