

Psalm 106:48

Authorized King James Version (KJV)

Blessed be the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD.

Analysis

This concluding doxology serves as both the end of Psalm 106 and the conclusion of Book IV of the Psalter. 'Blessed be the LORD God of Israel from everlasting to everlasting' declares God's eternal nature and covenant relationship with Israel. 'From everlasting to everlasting' (Hebrew 'min ha'olam ve'ad ha'olam') emphasizes God's existence before time began and His continuation beyond all ages. The call for congregational response - 'let all the people say, Amen' - transforms personal meditation into corporate worship. 'Amen' (so be it) expresses agreement, confirmation, and commitment. The doubling 'Amen' appears only here and Psalm 89:52, indicating emphatic affirmation. 'Praise ye the LORD' (Hallelujah) bookends the psalm, begun in verse 1. This structure shows that despite Israel's failures and God's judgments detailed in the psalm, worship and covenant relationship endure.

Historical Context

This verse serves as the formal doxology concluding Book IV of the Psalms (Psalms 90-106). The Psalter is divided into five books, each ending with a doxology (Psalms 41:13, 72:18-19, 89:52, and here). These divisions may reflect liturgical use in temple or synagogue worship. The phrase 'God of Israel' emphasizes covenant relationship despite exile and dispersion. The call for 'all the people' to say 'Amen' suggests congregational responsive reading, a practice well-established in Jewish worship (Nehemiah 8:6, 1 Chronicles 16:36). The doxology was likely added by temple musicians or scribes organizing the Psalter for liturgical use.

Chronicles records that David appointed Asaph and his brothers to use this very psalm (1 Chronicles 16:34-36), showing its ancient liturgical function. The eternal nature of God's blessedness contrasts with the temporal nature of Israel's kingdoms and exile.

Related Passages

Hebrews 11:1 — Definition of faith

Romans 1:17 — The righteous shall live by faith

1 John 4:8 — God is love

John 15:13 — Greatest form of love

Study Questions

1. Why is it significant that this doxology emphasizes God's eternal nature after a psalm detailing Israel's temporal failures?
2. What does the call for corporate 'Amen' reveal about the communal nature of faith and worship?
3. How does identifying God as 'the LORD God of Israel' maintain covenant hope even in exile?
4. In what ways does this liturgical structure (opening and closing with 'Praise the LORD') shape our understanding of confession and worship?
5. Why might the editors of the Psalter have chosen this particular psalm to conclude Book IV?

Interlinear Text

בָּרוּךְ יְהֹוָה אֱלֹהֵינוּ מֶלֶךְ כָּל־
Blessed be the LORD God of Israel from everlasting

H1288 H3068 H430 H4480 H5769 H5704

בָּרוּךְ יְהֹוָה אֱלֹהֵינוּ מֶלֶךְ כָּל־
from everlasting say

H5769 H559 H3605 H5971 H543 H1984

בָּרוּךְ יְהֹוָה אֱלֹהֵינוּ מֶלֶךְ כָּל־
ye the LORD

H3050

Additional Cross-References

Psalms 41:13 (Eternal Life): Blessed be the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

Psalms 89:52 (Blessing): Blessed be the LORD for evermore. Amen, and Amen.

1 Chronicles 29:10 (Blessing): Wherefore David blessed the LORD before all the congregation: and David said, Blessed be thou, LORD God of Israel our father, for ever and ever.