

Psalm 49:1–21

Translation, Logoprosodic Analysis, and Observations

On Death and Wealth—You Cannot Take It with You

Ps 49:1–21

A. *Hear This All Inhabitants of the World—Rich and Poor Alike* (49:1–3) [5.4]

49:1	To the music director / for the sons of Korah, a psalm //	<u> 14 2_</u>	<u> 4 4 0</u>
		48:14–49:1	23 15 8
49:2	Hear this all you peoples //	<u> 11 1_</u>	<u> 4 4 0</u>
		48:13–49:2a	32 22 10
	Listen / all inhabitants of the world //	<u> 15 2_</u>	<u> 4 0 4</u>
		48:9–49:2	73 47 26
49:3	Both common folk / and the mighty //	14 2	6 6 0
	together / rich and poor alike //	<u> 10 2</u>	<u> 3 0 3</u>
		49:2–3	17 10 7

B. *With Wisdom I Will Solve My Riddle with the Harp; I Shall Not Fear* (49:4–6) [5.4]

49:4	My mouth ^a shall speak wisdom //	9 1	3 3 0
	and the meditation of my heart concerns understanding //	<u> 13 1_</u>	<u> 3 0 3</u>
		49:2–4	23 13 10
49:5	I will attune my ear to an enigma //	10 1	3 3 0
	I will solve my riddle / with the (music of the) harp //	<u> 12 2</u>	<u> 3 0 3</u>
		49:2–5	29 16 13
49:6	Why should I fear / when evil days come //	<u> 13 2_</u>	<u> 4 4 0</u>
		48:15–49:6a	47 30 17
	When treacherous foes / ^a surround me //	<u> 14 2</u>	<u> 3 0 3</u>
		48:13–49:6	64 38 26

C. *They Trust in Their Wealth but Cannot Pay the Required Ransom* (49:7–8) [3.4]

49:7	Those who trust in their wealth //	11 1	3 3 0
	and of the magnitude of their riches / they boast //	<u> 14 2_</u>	<u> 3 0 3</u>
		49:3–7	34 19 15
49:8	But none of them can redeem / his brother //	12 2	5 5 0
	nor give to God / ^a (the price of) his ransom //	<u> 14 2</u>	<u> 4 0 4</u>
		49:1–8	55 32 23

D. He Will Cease Forever When He Could Have Lived On Always (49:9–10) [2.3]

49:9	For costly ^a is the ransom for his life / and he will cease forever //	10 1 <u>9 1</u>	3 3 0 <u>2 2 0</u>
		49:6–9	27 17 10
49:10	And he could have lived on always // and never / have seen the Pit //	10 1 <u>8 2</u>	3 3 0 <u>3 0 3</u>
		49:4–10	45 26 19

E. The Wise and the Foolish Perish and Leave Their Wealth to Others (49:11) [4.2]

49:11	Surely he can see / that even the wise die /	<u>15 2</u>	<u>4 4 0</u>
		49:8–11b	24 17 7
	The fool and the stupid / ^a perish together //	<u>15 2</u>	<u>4 4 0</u>
		49:7–11a	34 24 10
	And they leave to others / ^b their wealth //	<u>16 2</u>	<u>3 0 3</u>
		49:10–11	17 11 6

F. Their Inmost Thoughts Concern Their Private Property (49:12) [3.3]

49:12	Their inward thought is that their homes are / forever / their dwelling places /	14 2 <u>6 1</u>	3 3 0 <u>1 1 0</u>
		49:9–12b	26 20 6
	(They are) for all generations //	<u>13 1</u>	<u>3 3 0</u>
		49:9–12c	29 23 6
	They call out (assigning) their own names / upon (their) lands //	10 1 <u>8 1</u>	2 0 2 <u>2 0 2</u>
		49:6–12	54 34 20

G. The Wealthy Are Like Animals Set for Slaughter (49:13–14) [2.4]

49:13	But a human ^a with all his wealth abides not // he is like animals that are set for slaughter //	14 1 <u>11 1</u>	4 4 0 <u>3 0 3</u>
		49:6–13	61 38 23
49:14	This is their way / their folly // and that of their posterity / who approve their words, Selah //	11 2 <u>15 2</u>	4 4 0 <u>4 0 4</u>
		49:10–14	42 25 17

H. Like Sheep to be Slaughtered, Death Will Lead Them to Pasture (49:15a-c) [3.2]

49:15	Like sheep / they are set for the netherworld / death will lead them to pasture //	9 2	3 3 0
		<u>6 1</u>	<u>2 2 0</u>
		49:10-15a	47 30 17
	And the upright shall rule over them / in the morning /	<u>15 2</u>	<u>4 4 0</u>
		49:14-15a	17 13 4

I. The Grave Will Consume Them but God will Redeem My Soul (49:15d-16) [4.3]

	And their beauty ^a shall be for the grave's consumption / rather than their lofty abodes //	12 1	3 3 0
		<u>5 1</u>	<u>2 2 0</u>
		49:10-15	56 39 17
49:16	But God / will redeem my soul /	<u>11 2</u>	<u>4 4 0</u>
		49:14-15a	26 22 4
	From the power of the grave // for he will take hold of me / ^a Selah //	5 1	2 2 0
		<u>12 2</u>	<u>3 0 3</u>
		49:15-16	23 20 3

J. Do Not Fear the Rich for in Death He Carries Away Nothing (49:17-18) [5.4]

49:17	Do not fear / when someone is made / ^a rich //	<u>13 3</u>	<u>5 5 0</u>
		49:16-17a	17 11 6
	When the honor of his household / ^b increases //	<u>12 2</u>	<u>4 0 4</u>
		49:15-17	32 25 7
49:18	For in his death / he cannot carry away anything //	<u>14 2</u>	<u>5 5 0</u>
		49:16-18a	26 16 10
	His honor / ^a cannot go down there after him //	<u>15 2</u>	<u>4 0 4</u>
		49:14-18	52 34 18

K. Though Blessed in Life He Joins His Fathers in Darkness (49:19-21) [4.5]

49:19	For his soul / when he was alive was blessed //	<u>14 2</u>	<u>4 4 0</u>
			34 20 14
	And people praise you / when things go well for you //	<u>14 2</u>	<u>4 0 4</u>
		49:17-19	26 14 12
49:20	He shall go ^a to the generation of his fathers // forever / they shall never again see light //	12 1	4 4 0
		<u>15 2</u>	<u>5 0 5</u>
		49:17-20	35 18 17

49:21 Man in his worthiness ^a does not understand //	15	1	4	4	0
he is like the animals that are set for slaughter //	11	1	3	0	3
49:18–21	11 1		33	17	16
49:1–21	11 1		167	104	63

Scansion in SAS Units: (5.4).(5.4) . (3.4).(2.3) . (4.2).(3.3).(2.4) . (3.2).(4.3) . (4.5).(4.5)
 (9 + 9) + (7 + 5) + (6 + 6 + 6) + (5 + 7) + (9 + 9) = 30 + 18 + 30 = **78**

Concentric Compositional Formula: 167 = 83 + 1 + 83 [word count]

Notes:

- 49:4^a Reading *deḥi* in BHS as conjunctive.
- 49:5^a Reading the sequence of two consecutive occurrences of *munaḥ* here in BHS as disjunctive.
- 49:6^a Reading *tarḥa* followed by *munaḥ* here in BHS as disjunctive.
- 49:8^a Reading *tarḥa* followed by *munaḥ* here in BHS as disjunctive.
- 49:9^a Reading *deḥi* in BHS as conjunctive.
- 49:10^a Reading *deḥi* in BHS as conjunctive.
- 49:11^a Reading the sequence of two consecutive occurrences of *munaḥ* here in BHS as disjunctive.
- 49:11^b Reading *tarḥa* followed by *munaḥ* here in BHS as disjunctive.
- 49:13^a Reading *deḥi* in BHS as conjunctive.
- 49:16^a Reading *tarḥa* followed by *munaḥ* here in BHS as disjunctive.
- 49:17^a Reading *munaḥ* preceded immediately by *gaʿyā* (= *meteg*) here in BHS as conjunctive.
- 49:17^b Reading the disjunctive *rəḥîaʿ muḡḡraš* on the word מְרַבֵּי ("it increases") with Letteris. BHS has *gers* without the *rəḥîaʿ*.
- 49:18^a Reading *tarḥa* followed by *munaḥ* here in BHS as disjunctive.
- 49:20^a Reading *deḥi* in BHS as conjunctive.
- 49:21^a Reading *deḥi* in BHS as conjunctive.

Summary of the Logoprosodic Analysis

1. Psalm 49 has 11 strophes: 49:1–3, 4–5, 6–7, 8–10, 11, 12, 13–14, 15, 16, 17–18 and 19–21.

A 49:1–3	2 balanced dyads + pivot:	[14 + 11] + 15 + [14 + 10]	=	25 + 15 + 24	morae
B 49:4–5	2 balanced dyads:	[9 + 13] + [10 + 12]	=	22 + 22	morae
C 49:6–7	2 balanced dyads:	[13 + 14] + [11 + 14]	=	27 + 25	morae
D 49:8	balanced dyad:	[12 + 14]	=	12 + 14	morae
49:9–10	2 balanced dyads:	[10 + 9] + [10 + 9]	=	19 + 19	morae
E 49:11	balanced triad:	[15 + 15 + 16]	=	15 + 15 + 16	morae

X 49:12	2 balanced dyads + pivot:	[14 + 6] + 13 + [10 + 8]	=	20 + 13 + 18	morae
---------	---------------------------	--------------------------	---	--------------	-------

E 49:13–14	2 balanced dyads:	[14 + 11] + [11 + 15]	=	25 + 26	morae
D 49:15	balanced triad:	[15 + 15 + (12 + 5)]	=	15 + 15 + 17	morae
C 49:16	balanced dyad + pivot:	[11 + 5 + 12]	=	11 + 5 + 12	morae
B 49:17	balanced dyad:	[13 + 12]	=	13 + 12	morae
49:18	balanced dyad:	[14 + 15]	=	14 + 15	morae
A 49:19	balanced dyad:	[14 + 14]	=	14 + 14	morae
49:19–21	2 balanced dyads:	[12 + 15] + [15 + 11]	=	27 + 26	morae

2. The 1st strophe (49:1–3) is a single part with four subdivisions: 49:1–3, 4, 5
 - 48:14–49:1 **23** words
 - 48:9–49:2 **26** words after *atnach*
 - 49:2–3 **17** words
3. The 2nd strophe (49:4–5) is a single part with two subdivisions: 49:4 and 5
 - 49:2–4 **23** words and **13** words before *atnach*
 - 49:1–4 **17** words before *atnach*
 - 49:2–5 **13** words after *atnach*
4. The 3rd strophe (49:6–7) is a single part with two subdivisions: 49:6 and 7.
 - 48:13–49:6 **64** (= **32** x 2) words and **26** words after *atnach*
 - 49:3–7 **34** (= **23** x 2) words
5. The 4th strophe (49:8–10) is a single part with four subdivisions: 49:8, 9a, 9b and 10.
 - 49:1–8 **55 = 32 + 23** [compositional formula]
 - 49:6–9 **17** words before *atnach*
 - 49:4–9 **23** words before *atnach*
 - 49:1–9 **23** words after *atnach*
 - 49:4–10 **26** words before *atnach*
 - 49:3–10 **32** words before *atnach*
 - 49:1–10 **26** words after *atnach*
6. The 5th strophe (49:11) is a single part with three subdivisions: 49:11a, 11b and 11c.
 - 49:10–11 **17** words
7. The 6th strophe (49:12) is a single part with three subdivisions: 49:12ab, 12c and 12de.
 - 49:6–12 **34** (= **17** x 2) words before *atnach*
 - 49:4–12 **26** words after *atnach*
8. The 7th strophe (49:13–14) is a single part with three subdivisions: 49:13 and 14.
 - 49:6–13 **23** words after *atnach*
 - 49:10–14 **17** words after *atnach*
9. The 8th strophe (49:15) is a single part with three subdivisions: 49:15ab, 15c and 15de.
 - 49:10–15 **17** words after *atnach*
10. The 9th strophe (49:16) is a single part with three subdivisions: 16a, 16b and 16c.
 - 49:15–16 **23** words
 - 49:11–16 **17** words after *atnach*
11. The 10th strophe (49:17–18) is a single part with three subdivisions: 49:17a, 17b, 18a and 18b.
 - 49:15–17 **32** words
 - 49:6–17 **34** (= **17** x 2) words after *atnach*
 - 49:14–18 **52** (= **26** x 2) words and **34** words before *atnach*
12. The 11th strophe (49:19–21) is a single part with three subdivisions: 49:19a, 19b 20 and 21.
 - 49:17–19 **26** words
 - 49:17–20 **17** words after *atnach*
 - 49:18–21 **17** words before *atnach*

Observations

1. The eleven strophes in Psalm 49 may be outlined in a nested menorah pattern, which is determined primarily on prosodic grounds, as follows:

1st Level Menorah: Wisdom Reflections on Death and Wealth (Ps 49:1–21)

A	Hear this all inhabitants of the world—rich and poor alike	[5.4]	49:1–3
B	With wisdom I will solve my riddle with the harp; I shall not fear	[4.4]	49:4–6
C	They trust in their wealth, but cannot pay the required ransom	[2.3]	49:7–8
X	Trusting in personal wealth is futile	—	49:9–15
C'	The grave will consume them but God will redeem my soul	[3.2]	49:16
B'	Fear not the rich, for in death he cannot carry away anything	[4.4]	49:17–18
A'	Though blessed in life he joins his fathers never to see light again	[4.5]	49:19–21

Inner Core: Trusting in Personal Wealth Is Futile (Ps 49:9–15)

A	He will cease forever when he could have lived on always	[5.3]	49:9–10
B	The wise and the foolish perish and leave their wealth to others	[4.2]	49:11
X	Their inmost thoughts concern private property	[3.3]	49:12
B'	The wealthy are like animals set for slaughter	[2.4]	49:13–14
A'	Like sheep to be slaughtered, death will lead them to pasture	[3.5]	49:15

2. David Crookes (communication to the BIBAL Yahoo Group, dated 3/7/2004) calls attention to the 864–432 scale as a timeless and supremely important musical fact. He thinks the riddle of vv. 4–5 in Psalm 49 is about this very fact. There are 6 words in the Hebrew text of verse 4, which in 400 gematria total 864. There are 6 words in the Hebrew text of verse 5, which in 400 gematria total 432. One of the riddles of Psalm 49 concerns the musical scale to which the psalm is to be sung. On matters of related interest, see L. G. Perdue, “The Riddles of Psalm 49,” *JBL* 93 (1974), pp. 533–42.
3. In terms of the 167 words in Psalm 49, the **arithmological center** is the word קראו in verse 12, with 83 words on either side. A “meaningful center” is found by including one word on each side:

וּדְרַךְ And as for (this) generation,
בְּשֵׁמוֹתָם קראו they have called in their own names.

Though these three words can be translated into a meaningful statement, the content that emerges fails to match the context from which these words are taken. In short, if these five words are considered to be the “meaningful center,” they pose a “riddle in the middle.” They call for explication. When these words are read as part of each half of Psalm 49, the *Concentric Compositional Formula* becomes:

$$167 = 82 + 3 + 82 \quad [\text{word count—with 4-word heading included}]$$

As Peter Craigie puts it, “Ps 49 is concerned with a single issue (a “proverb” or “enigma,” v 5); the issue is death, but specifically death in the context of human wealth and power”

Psalms 1–50. WBC 19 (1983), p. 358]. Leo Perdue explores the matter in greater detail in his article, “The Riddles of Psalm 49,” *JBL* 93 (1974), pp. 533–542.

The **meaningful center** may be expanded to include twelve words on either side as follows:

כסיל ובער יאברו	A fool and a brute will (both) perish;
ועזבו לאחרים חילם	And they will leave to others their wealth.
קרבם בתימו לעולם	Their grave becomes their home forever,
משכנתם לדר ודר	their eternal dwelling place.
קראו בשמותם עלי אדמות	They name their lands after themselves.
ואדם ביקר בל ילין	But a human in his worthiness does not survive;
נמשל כבהמות נדמו	He is like the beasts that are cut off.
זה דרכם	This is their way.

In this instance the **concentric compositional formula** becomes:

$$167 = 71 + 25 + 71 \quad [\text{word count—with 4-word heading included}]$$

4. The 40-word **meaningful framework**, with the 6-word framework highlighted in gray and the 24-word framework highlighted in yellow, reads as follows:

1	למנצח לבני־קרח מזמור	To the music director, for the sons of Korah, a psalm,
2	שמעו־זאת כל־העמים	Hear this all you peoples
	האזינו כל־י־שבי חלד	Listen all inhabitants of the world
3	גם־בני־אדם גם־בני־איש	Both common folk and the mighty
	יחד עשיר ואביון	Together—rich and poor alike.
	ויודד כי־תיטיב לך	And people praise you when things go well for you
20	תבוא דע־דור אבותיו	He shall go to the generation of his fathers
	עד־נצח לא ירא־אור	Forever they shall never again see light
21	אדם ביקר ולא יבין	Man in his worthiness does not understand
	נמשל כבהמות נדמו	He is like the animals that are set for slaughter.

5. Summary of the concentric compositional formulae (with heading):

$$167 = 82 + 3 + 82 \quad \text{word-count}$$

$$167 = 71 + 25 + 71$$

{with others in between}

$$167 = 24 + 119 + 24$$

$$167 = 12 + 143 + 12$$

$$78 = 30 + 18 + 30 \quad \text{SAS units}$$

$$49 = 19 + 11 + 19 \quad \text{briques (primary SAS units)}$$

6. In the prosodic structure of Psalm 49, the basic building blocks (**briques**) in each poetic **verset** are the **primary SAS (syntactic accentual stress) units**. These sub-units are delineated by the Masoretes, who marked most of the boundaries with one of the following:

- **Soph Pasuq** A large colon following a word signifies the end of a verse, which does not always coincide with the end of a sentence.
- **Atnach** A small caret-like mark (like ^) beneath the consonantal text, pointing upward, is used to divide most verses. Its primary importance for our purposes concerns its use in the matter of numerical composition—i.e., the total word-count in each line is divided into the number of words before and after *atnach*.
- **Oleh weyored** A combination of two accentual signs: a caret-like mark above the consonantal text, pointing to the left, used together with the accent *merka* (an upright line beneath the consonantal text slanting to the right). These two marks usually appear on the same word, but when that word is monosyllabic the *merka* falls on the following word. This major divider is usually considered to be a stronger disjunctive accent than *atnach*.

In the prosodic analysis presented with the translation (above), the presence of these three primary disjunctive markers is indicated with a double slash (/). Psalm 49 has 50 **briques**, 40 of which are marked by: *soph pasuq* (21 times, at the end of each verse), *atnach* (18 times, in each verse, except vv. 1, 9 and 15), and *oleh weyored* (v. 15). The boundaries of the ten remaining **briques** are marked by *rəḥîa^c* (5 times, in vv. 9, 11, 15 [twice], and 16), *rəḥîa^c muğraš* (v. 12), *šinnor* in verse 15, and *ʔazlâ ləḡarmeh* (2 times, in vv. 11 and 15) and *dəḥî* in v. 17.

7. The prosodic structure of Psalm 49, in terms of its **briques** (primary SAS units), may be displayed as follows: ^ represents *atnach*; : represents *soph pasuq*; ‡ represents *oleh weyored*; and † represents all other accent markers.

- | | | | |
|---|----|--|--|
| I | A | ¹ <i>lamnaššēaḥ liḥné qōraḥ mizmôr :</i>
² <i>šim^u zō^ʔ kol hā^cammîm ^</i>
³ <i>gam bənê ʔāḏām gam bənê ʔîš ^</i> | <i>haʔāzînu kol yōšəḥḥēḥāleḏ :</i>
<i>yaḥaḏ ʔāšîr wəʔeḥyôn :</i> |
| | B | ⁴ <i>pî yədabbēr ḥoḵmôt ^</i>
⁵ <i>ʔaṭṭeh ləməšāl ʔoznî ^</i>
⁶ <i>lāmmāh ʔîrā^ʔ bîmê rā^c ^</i> | <i>wəḥāḡût libbî təḥûnôt :</i>
<i>ʔeṭtaḥ bəḵinnôr ḥîḏātî :</i>
<i>ʔwōn ʔqəḥbay yəsûbbēnî :</i> |
| | II | ⁷ <i>habbōtəḥîm ʔal ḥêlām ^</i>
⁸ <i>ʔāḥ lō^ʔ pādōh yipdeh ʔîš ^</i> | <i>ûḥərōḥ ʔāšərām yiḥallālû :</i>
<i>lō^ʔ yittēn lēʔlōḥîm koḫrô :</i> |
| | D | ⁹ <i>wəyēqar pîdyôn napšām †</i> | <i>wəḥāḏal ləʔólām :</i> |

¹⁰ *wîhî ʿôḏ lāneṣaḥ* ^

lōʾ yirʾeh haššāḥaṭ :

III E ¹¹ *kî yirʾeh* †

yaḥaḏ kəsîl wāḇaʿar yōʾḇēḏû ^

ḥākāmîm yāmûṭû †

wəʿāzəḇû laʾāḥērîm ḥêlām :

X ¹² *qîrbām bātêmô ləʿôlām*

qārəʾû *bišmôṭām* †

miškənōṭām ləḏōr wāḏōr ^

ʿālê ʾăḏāmôṭ :

E' ¹³ *wəʾăḏām bîqār bal yālîn* ^

¹⁴ *zeh ḏarkām kēsel lāmô* ^

nimšōl kabbəhēmôṭ nidmû :

wəʾaḥărêhem bəpîhem yiršû **selāh** :

IV D' ¹⁵ *kaššōʾn lišʾôl šattû* †

wayyirdû ḇām yašārîm †

māweṭ yirʿēm †

labbōqer †

C' *wəšûrām ləḇallôṭ šəʾôl* †

¹⁶ *ʾak ʾəlōhîm yipdeh napšî miyyaḏ šəʾôl* ^

mizzəḇûl lô :

kî yiqqāḥēnî **selāh** :

V B' ¹⁷ *ʾal tîrəʾ* † *kî yaʿăšîr ʾîš* ^

¹⁸ *kî lōʾ ḇəḇmôṭô yiqqaḥ hakkōl* ^

kî yirbeh kəḇôḏ bêtô :

lōʾ yērēḏ ʾaḥărāyw kəḇôḏô :

A' ¹⁹ *kî napšô bəḥayyāyw yəḇārēk* ^

²⁰ *tāḇôʾ ʿaḏ dôr ʾăḇôṭāyw* ^

²¹ *ʾăḏām bîqār wəlōʾ yāḇîn* ^

wəyôḏūkā kî-têtîḇ lāk :

ʿaḏ nēšaḥ lōʾ yirʾûʾôr :

nimšal kabbəhēmôṭ nidmô :

8. The 49 **briques** are distributed within 7 strophes in Psalm 49 as follows:

$$(5 + 6) + (4 + 4) + (4 + 3 + 4) + (4 + 4) + (5 + 6) = 19 + 11 + 19 = 49$$

The **arithmological center** of Psalm 49 falls on the word *qārəʾû* (“they proclaimed”) in 49:12b, with 83 words on either side. Psalm 49 has 78 SAS units, 49 **briques**, 23 versets, 11 strophes and 5 cantos. The **arithmological center** is in the middle canto, the middle strophe, the middle verset, the middle three **briques**, and the middle four SAS units. There are 576 morae in Psalm 49—with 296 morae before the word *qārəʾû* (“they proclaimed”) in 49:12b and 275 morae after it. The absolute center of Psalm 49 in terms of mora-count falls on the last word in verse 11, which is seven words before the **arithmological center** on the basis of word-count in verse 12b.

9. Terrien finds 5 strophes [= “cantos”] in Psalm 49 (*The Psalms* [2003], pp. 386–87). Labuschagne and Van der Lugt find 8 strophes. Fokkelman has 9 strophes in 5 stanzas. The logoprosodic analysis indicates that there are eleven strophes (arranged in five cantos: vv. 1–5, 6–10, 11–14, 15–16 and 17–21).

Christensen	Terrien	Van der Lugt
I A 49:1–3	Heading (v. 1)	Heading (v. 1)
B 49:4–5	1 49:2–5	I 1 49:2–3
		2 49:4–5
II C 49:6–7	2 49:6–9	II 3 49:6–7
D 49:8–10	3 49:10–13	4 49:8–10
III E 49:11		5 49:11–13
X 49:12		
E 49:13–14	4 49:14–16	III 6 49:14–15
IV D' 49:15		
C 49:16		7 49:16–18
V B' 49:17–18	5 49:17–21	
A' 49:19–21		8 49:19–21

10. Note the compositional numbers at the boundaries of the verses counting from the beginning:

49:1–4	17	words before <i>atnach</i>
49:1–6	40	(= 17 + 23) words
49:1–7	46	(= 23 x 2) words
49:1–8	55	= 32 + 23 [compositional formula]
49:1–9	23	words after <i>atnach</i>
49:1–10	26	words after <i>atnach</i>
49:1–14	102	(= 17 x 6) words
49:1–16	43	(= 17 + 26) words after <i>atnach</i>
49:1–18	92	(= 23 x 4) words before and 51 (= 17 x 3) words after <i>atnach</i>
49:1–19	96	(= 32 x 2) words before and 55 (= 23 + 32) words after <i>atnach</i>
49:1–20	160	(= 40 x 4) words after <i>atnach</i>
49:1–21	104	(= 26 x 4) words before <i>atnach</i>

It is not possible to utilize any of the four compositional numbers (**17**, **23**, **26** and **32**) until the end of v, 3, which leaves 19 possible boundaries to work with. In 9 out of 19 of these boundaries (or more than 47% of the time) a multiple of one of these four compositional numbers is present. This evidence suggests the possibility of deliberate design at the point of the numerical composition of Psalm 49.

11. Determining the details of the musical and literary structures of Psalm 49 as a whole calls for input on the part of others in the BIBAL Forum, as we consider the rhetorical features in greater depth and further information contained in the *te'amim* of this particular text.

12. Bibliography:

- Barth, C. *Die Errettung vom Tode in den individuellen Klage- und Dankliedern des AT* (1947) 158–61.
- Barucq, A. "O salmo 49 e o livro Quohéleth." In *Atualidades biblicas*, ed. J. Salvador (Petropolis, 1971) 297–308.
- Bordreuil, P. "mizzébul lô: à propos du Psaume 49:15." In *Ascribe to the Lord: In Memoriam P. C. Craigie*, ed. L. Eslinger and G. Taylor (Sheffield, 1988) 93–98.
- Casetti, P. *Gibt es ein Leben vor dem Tod: Eine Auslegung von Psalm 49*. OBO 44 (Göttingen, 1982).

- Girard, M. *Les Psaumes ...* (1984) 392–400.
- Goulder, M. D. “The Nadir of the Feast (Psalm 49, 88).” In *The Psalms of the Sons of Korah*. JSOTSup 20 (Sheffield, 1982) 181–204.
- Grim, M. “Menschen mit und ohne Geld: Wovon spricht Ps 49?” *BN* 99 (1999) 38–55
- James, F. *Thirty Psalmists* (New York, 1938) 190–96.
- Lindblom, J. “Die ‘Eschatologie’ des 49. Psalms.” In *Horae Soederblomianae, Mélanges ...* J. Pedersen, I (Uppsala, 1944) 21–27.
- Loretz, O. “... Weisheit und Tod in Ps 49 ...” *UF* 17 (1986) 189–212.
- Meyer, F. de. “The Science of Literature: Method of Prof. M. Weiss in Comparison with Form Criticism (Ps 49).” *Bijdragen* 40 (1979) 162–67.
- Munch, P. A. “Das Problem des Reichtums in den P:salmen 37, 49, 73.” *ZAW* 55 (1937) 26–45.
- Paulrel, R. “La Mort est leur Pasteur (sur le texte, du Ps 49, 14).” *RSR* 54 (1966) 531–36.
- Perdue, L. G. “The Riddles of Psalm 49.” *JBL* 93 (1974) 533–42.
- Pleins, J. D. “Death and Endurance: Reassessing the Literary Structure and Theology of Psalm 49.” *JSOT* 69 (1996) 19–27.
- Ploeg, J. van der. “Notes sur Psaume 49.” *OTS* 13 (1963) 137–72.
- Podechard, E. “Psalm XLIX.” *RB* 21 (1922) 5–19.
- Raabe, P. R. “Deliberate Ambiguity in the Psalter [Ps 49:13].” *JBL* 110 (1991) 213–27.
- _____. *Psalms Structures: A Study of Psalms with ‘Refrains*. JSOTSup 104 (Sheffield, 1990) 68–89.
- Schmitt, A. “Entrückung—Aufnahme—Himmelfahrt ... (v. 16).” *Forschung zur Bibel* 10 (1973)
- Slotki, J. J. “Psalm 49:13, 21 (AV 12, 20).” *VT* 28 (1978) 361–62.
- Smith, M.S. “The Invocation of the Dead in Psalm 49:12c.” *JBL* 112 (1993) 105–7.
- Spangenberg, I. J. J. “Psalm 49 and the Book of Qoheleth.” *Skrif en kerk* 18 (1997) 328–44.
- Tromp, N. “Psalm 49: Armoede en rijkdom, leven en dood.” *Ons geestelijk leven* 45 (1968/69) 239–51.
- Volz, P. “Psalm 49.” *ZAW* 55 (1937) 239–64.
- Waltke, B. K. “Responding to an Unethical Society.” *Stimulus* 1 (1993) 13–18.

© 2005
 Dr. D.L. Christensen Professor of Old Testament
 845 Bodega Way Languages and Literature (retired),
 Rodeo, California 94572 Graduate Theological Union
 +1 510 799 0858 Berkeley, California
 dlc @ bibal.net