

Psalm 83:1–19

Translation, Logoprosodic Analysis, and Observations

Prayer for Deliverance from a Coalition of Nations

Psalm 83:1–19

A. *O God, Do Not Remain Silent in the Face of This Conspiracy!* (83:1–4) [8.4]

83:1	A song, a psalm belonging to Asaph //	<u> 11 1_</u>	<u> 3 3 0</u>
		82:4–83:1	41 23 18
83:2	O God (<i>Elohim</i>), do not remain quiet //	11 1	4 4 0
	do not be silent and do not be still / ^a O God (<i>El</i>) //	<u> 11 2_</u>	<u> 5 0 5</u>
		82:6–83:2	34 18 16
83:3	For behold your enemies / make an uproar //	17 2	4 4 0
	and those who hate you / they have raised their heads //	<u> 14 2</u>	<u> 3 0 3</u>
		82:7–83:3	34 18 16
83:4	Against your people / they make shrewd plans //	<u> 12 2_</u>	<u> 4 4 0</u>
		83:1–4a	23 15 8
	And they conspire together / against your treasured ones //	<u> 14 2</u>	<u> 3 0 3</u>
		83:1–4	26 15 11

B. *Their Intent Is to Exterminate Us* (83:5–6) [6.4]

83:5	They say / “Come / and let us exterminate them as a nation //	<u> 17 3_</u>	<u> 4 4 0</u>
		82:8–83:5a	39 23 16
	And the name of Israel / ^a will be remembered / ^b no more //	<u> 17 3</u>	<u> 5 0 5</u>
		83:3–5	23 12 11
83:6	For they have consulted with one mind / ^a together //	<u> 12 2_</u>	<u> 4 4 0</u>
		83:1–6a	39 23 16
	Against you / they are making a covenant //	<u> 13 2</u>	<u> 3 0 3</u>
		83:4–6	23 12 11

C. *The Coalition Includes Our Neighbors and Assyria* (83:7–9) [4.7]

83:7	The tents of Edom / and the Ishmaelites /	<u> 14 2_</u>	<u> 3 3 0</u>
		83:4–7a	26 15 11
	Moab and the Hagrites //	<u> 16 2</u>	<u> 2 2 0</u>
		83:4–7	28 17 11

83:8	Gebal and Ammon / and Amalek //	13	2	3	3	0
	Philistia / with the inhabitants of Tyre //	<u>11</u>	<u>2</u>	<u>4</u>	<u>0</u>	<u>4</u>
		83:2-8		51	28	23

83:9	Also Assyria / is joining with them //	10	2	4	4	0
	they have become the arm of the sons of Lot, Selah //	<u>16</u>	<u>1</u>	<u>5</u>	<u>0</u>	<u>5</u>
		83:5-9		37	20	17

D. Do With Them as You Did with Midian and the Canaanites! (83:10) [2.2]

83:10	Do to them as with Midian //	<u>10</u>	<u>1</u>	<u>3</u>	<u>3</u>	<u>0</u>
		83:5-10a		40	23	17

	As with Sisera	<u>6</u>	<u>1</u>	<u>1</u>	<u>0</u>	<u>1</u>
		83:6-10b		32	19	13

	And as with Jabin / at the river Kishon //	<u>12</u>	<u>2</u>	<u>3</u>	<u>0</u>	<u>3</u>
		83:8-10		23	10	13

E. Drive Them Away in the Storm of Your Wrath! (83:11-13) [7.4]

83:11	They were destroyed at En-dor //	9	1	3	3	0
	they became dung / for the ground //	<u>14</u>	<u>2</u>	<u>3</u>	<u>0</u>	<u>3</u>
		83:5-11		50	26	24

83:12	Deal with their nobles / as with Oreb and Zeeb //	<u>22</u>	<u>2</u>	<u>4</u>	<u>4</u>	<u>0</u>
		83:10-12a		17	10	7

	And as with Zebah and Zalmunnah / all their princes //	<u>20</u>	<u>2</u>	<u>4</u>	<u>0</u>	<u>4</u>
		83:8-12		37	17	20

83:13	Who said / "Let us take possession for ourselves //	15	2	4	4	0
	of / the pasturelands of God (<i>Elohim</i>) //	<u>10</u>	<u>2</u>	<u>3</u>	<u>0</u>	<u>3</u>
		83:7-13		49	26	23

F. Put Them to Shame That We Know You are the Most High! (83:14-16) [4.6]

83:14	O my God / treat them as whirling dust //	13	2	3	3	0
	<and> ^a as chaff / before the wind //	<u>10</u>	<u>2</u>	<u>3</u>	<u>0</u>	<u>3</u>
		83:10-14		34	17	17

83:15	As a fire that burns a forest //	8	1	3	3	0
	and as a flame / that sets the mountains ablaze //	<u>16</u>	<u>2</u>	<u>3</u>	<u>0</u>	<u>3</u>
		83:11-15		33	17	16

83:16	So / pursue them with your tempest //	11	2	3	3	0
	and with your storm terrify them //	<u>12</u>	<u>1</u>	<u>2</u>	<u>0</u>	<u>2</u>
		83:14-16		17	9	8

G. Strophe 9 (83:17–19)

[4.4]

83:17 Fill their faces /^a with humiliation //

11 2	3 3 0
83:11–17a	41 23 18

And they will seek /^b your name, O YHWH //

11 2	3 0 3
83:15–17	17 9 8

83:18 Let them be put to shame and terrified /^a continually /
and let them be abased /^b and let them perish //

17 2	4 4 0
12 2	2 2 0
83:16–18	17 12 5

83:19 And may they know /
that you are by your name YHWH alone //
the Most High / over all the earth //

6 1	1 1 0
15 1	5 5 0
10 2	4 0 4
83:12–19	54 32 22
83:1–19	130 73 57

Scansion in Accentual Stress Units: (8.4).(6.4) . (4.7).(2.2).(7.4) . (4.6).(4.8)

(12 + 10) + (11 + 4 + 11) + (10 + 12) = 22 + 26 + 22 = 70

or: 48 // 48 [with pivot counted in each half]

{70 may have reference to the “seventy nations”}

Concentric Compositional Formula: **130** = 65 + 0 + 65 [word-count—with heading]

{**130** = 26 x 5}

Notes:

- 83:2^a Reading the sequence of *ṭarḥā* followed by *munaḥ* before *soph pasuq* at end of the verse in BHS as disjunctive.
- 83:5^a Reading *ṭarḥā* preceded by *gaʿyā* (= *meteg*) in BHS as disjunctive.
- 83:5^b Reading *munaḥ* preceded by *gaʿyā* (= *meteg*) in BHS as disjunctive.
- 83:6^a Reading the sequence of two successive occurrences of *munaḥ* preceded by *gaʿyā* (= *meteg*) in Letteris and Ginsburg as disjunctive.
- 83:3^a Reading *munaḥ* preceded immediately by *gaʿyā* (= *meteg*) in Letteris as disjunctive; BHS omits *gaʿyā* (= *meteg*).
- 83:2^a Reading the sequence of two successive occurrences of *munaḥ* before *ʾatnāḥ* here in BHS as disjunctive.
- 83:3^a Reading the sequence of *ṭarḥā* followed by *munaḥ* before *selāh* (and *soph pasuq* at end of the verse) in BHS as disjunctive.
- 83:5^a Reading the sequence of *ṭarḥā* followed by *munaḥ* before *soph pasuq* at end of the verse in BHS as disjunctive.
- 83:6^a Reading *merkā* preceded immediately by *gaʿyā* (= *meteg*) in Letteris as disjunctive; BHS omits *gaʿyā* (= *meteg*).
- 83:14^a Adding *waw*-conjunction here with Syriac, Targum and Vulgate (and apparently one Heb Ms [see BHS note]) to improve balance in terms of mora-count.

- 83:17^a Reading the sequence of two successive occurrences of *munaḥ* before *ʾatnāḥ* here in BHS as disjunctive.
- 83:17^b Reading the sequence of *tarḥā* followed by *munaḥ* and preceded immediately by *gaʿyā* (= *meteg*) in BHS as disjunctive.
- 83:18^a Reading *merkā* preceded immediately by *gaʿyā* (= *meteg*) in Letteris as disjunctive; BHS omits *gaʿyā* (= *meteg*).
- 83:18^b Reading *merkā* preceded immediately by *gaʿyā* (= *meteg*) in BHS as disjunctive.

Summary of the Logoprosodic Analysis

1. Psalm 83 has nine strophes: 83:1–3, 4, 5–6, 7–9, 10, 11–13, 14–16, 17 and 18–19.

A	83:1–3	balanced triad & dyad:	[11 + 11 + 11] + [17 + 14]	=	33 + 31	morae
B	83:4	balanced dyad	[12 + 14]	=	12 + 14	morae
C	83:5	balanced dyad:	[17 + 17]	=	17 + 17	morae
	83:6	balanced dyad:	[12 + 13]	=	12 + 13	morae
D	83:7	balanced dyad:	[14 + 16]	=	14 + 16	morae
	83:8–9	2 balanced dyads:	[13 + 11] + [10 + 16]	=	24 + 26	morae
X	83:10	balanced dyad + pivot:	[10 + 6 + 12]	=	10 + 6 + 12	morae
D'	83:11–13	2 balanced triads:	[9 + 14 + 22] + [20 + 15 + 10]	=	45 + 45	morae
C'	83:14–16	3 balanced dyads:	[13 + 10] + [8 + 16] + [11 + 14]	=	23 + 24 + 25	morae
B'	83:17	balanced dyad:	[11 + 11]	=	11 + 11	morae
A'	83:18–19	2 balanced dyads:	[17 + 12] + [(6+15) + 10]	=	29 + 31	morae

2. The first strophe (83:1–3) is a single part arranged in three subdivisions on the basis of word-count: 83:1, 2 and 3.
- 82:4–83:1 **23** words before *atnach*
 - 82:6–83:2 **34** (= **17** x 2) words
 - 82:7–83:3 **34** (= **17** x 2) words
3. The second strophe (83:4) is a single part arranged in two subdivisions on the basis of word-count: 83:4a and 4b.
- 83:2–4 **23** words
 - 83:1–4 **26** words
4. The third strophe (83:5–6) has two parts arranged in four subdivisions on the basis of word-count: 83:5a, 5b, 6a and 6b.
- 83:3–5 **23** words
 - 83:2–5 **32** (= 2x2x2x2x2) words
 - 83:4–6 **23** words
 - 83:1–6 **23** words before *atnach*

5. The fourth strophe (83:7–9) has two parts arranged in three subdivisions on the basis of word-count: 83:7, 8, 9, 10, 11, 12a, 12b and 13.
 - 83:4–7 **17** words before *atnach*
 - 83:2–8 **51** (= **17** x 3) words and **23** words after *atnach*
 - 83:1–8 **23** words after *atnach*
 - 83:5–9 **17** words after *atnach*
 - 83:3–9 **51** (= **17** x 3) words and **23** words after *atnach*
 - 83:2–9 **32** (= 2x2x2x2x2) words before *atnach*

6. The fifth strophe (83:10) is a single part arranged in three subdivisions on the basis of word-count: 83:10a, 10b and 10c.
 - 83:8–10 **23** words
 - 83:5–10 **23** words before *atnach*
 - 83:1–10 **32** (= 2x2x2x2x2) words after *atnach*

7. The sixth strophe (83:11–13) is a single part arranged in four subdivisions on the basis of word-count: 83:11, 12a, 12b and 13.
 - 83:7–11 **34** (= **17** x 2) words
 - 83:5–8 **26** words before *atnach*
 - 83:8–12 **17** words before *atnach*
 - 83:6–12 **49 = 26 + 23** [compositional formula]
 - 83:4–12 **34** (= **17** x 2) words before *atnach*
 - 83:3–12 **34** (= **17** x 2) words after *atnach*
 - 83:7–13 **49 = 26 + 23** [compositional formula]
 - 83:6–13 **26** words after *atnach*
 - 83:5–13 **34** (= **17** x 2) words *atnach*
 - 83:4–13 **34** (= **17** x 2) words after *atnach*

8. The seventh strophe (83:14–16) is a single part arranged in three subdivisions on the basis of word-count: 83:14, 15 and 16.
 - 83:10–14 **34 = 17 + 17** [compositional formula]
 - 83:8–14 **26** words after *atnach*
 - 83:11–15 **17** words before *atnach*
 - 83:7–15 **32** (= 2x2x2x2x2) words before *atnach*
 - 83:14–16 **17** words
 - 83:10–16 **32** (= 2x2x2x2x2) words and **17** words before *atnach*
 - 83:10–16 **23** words before *atnach*

9. The eighth strophe (83:17) is a single part arranged in three subdivisions on the basis of word-count: 83:17a and 17b.
 - 83:15–17 **17** words
 - 83:14–17 **23** words
 - 83:11–17 **23** words before *atnach*

10. The eighth strophe (83:18–19) is a single part arranged in two subdivisions on the basis of word-count: 83:18 and 19.

- 83:16–18 **17** words
- 83:15–18 **23** words
- 83:12–18 **26** words before *atnach*
- 83:10–18 **32** (= 2x2x2x2x2) words before *atnach*
- 83:12–19 **32** (= 2x2x2x2x2) words before *atnach*
- 83:1–19 **130** (= **26** x 5) words

Observations

1. For an earlier attempt to understand the prosodic structure of Psalm 83, see Duane L. Christensen, *Prophecy and War in Ancient Israel*. BIBAL Monograph Series 3 (BIBAL Press, 1989), pp. 112–121. That particular volume is a reprint of my 1972 doctoral dissertation, *Transformations of the War Oracle in Old Testament Prophecy: Studies in the Oracles against the Nations*. Harvard Dissertations in Religion 3. (Harvard Theological Review, 1975). The contrast is striking. None of the more than 20 emendations proposed there are followed here. At that time I was not aware of the concentric structural pattern or of the concept of a “meaningful center.” I also had no awareness then that the heading (83:1) and the word *Selah* in verse 9 are integral parts of Psalm 83 in terms of its prosodic structure.

As I put it in my doctoral dissertation [1972], “Psalm 83 is important because it illustrates one of the cultic settings that produced poetry in ancient Israel which was concerned with foreign nations. Israel was threatened by a league of nations, which had formed a military alliance against her. Most of these nations were once part of the ‘Davidic League’ and hence their action against Judah could be seen as a covenant violation and thus subject to divine judgment” (p. 119).

2. The seven strophes of Psalm 83 may be outlined in a menorah pattern, which is determined primarily on prosodic grounds, as follows:

Prayer for Deliverance from a Coalition of Nations (Psalm 83:1–19)

A	O God, do not remain silent in the face of this conspiracy!	[9.4] 83:1–4
B	Their intent is to exterminate us	[6.4] 83:5–6
C	The coalition includes neighboring nations and Assyria	[4.8] 83:7–9
X	Do with them as you did with Midian and the Canaanites!	[2.2] 83:10
C'	You made our enemies of old to be “dung for the ground”	[8.4] 83:11–13
B'	Drive them away in the storm of your wrath!	[4.6] 83:14–16
A'	Put them to shame that we may know you are the Most High!	[4.9] 83:17–20

3. The word *Selah* at the end of 83:9 appears to be marking the strophic boundary immediately before the central strophe (v. 10). It may also be calling attention to an unusual feature in the numerical composition in the compositional formula **40 = 23 + 17**, which is achieved three words later—at the **arithmological center** of Psalm 83.

4. In terms of the 130 words in Psalm 83, the **arithmological center** falls between the words לָדֵם כַּמִּדְיָן (“to them as with Midian”) in 83:10a, with 65 words on either side. The initial *Concentric Compositional Formula* is:

$$130 = 65 + 0 + 65 \quad \text{[word count—with heading]}$$

$$\{130 = 26 \times 5\}$$

A candidate for the **meaningful center** may be found by including two words on either side of the **arithmological center** as follows:

כסיסרא **להם כמדין** עשה Do to them as with Midian (and) as with Sisera.

In this instance the *Concentric Compositional Formula* becomes:

$$130 = 63 + 4 + 63 \quad \text{[word count—with heading]}$$

$$\text{or: } 67 // 67 \quad \text{[word count with pivot in each half]}$$

The **meaningful center** may be enlarged by including three words on either side of the **arithmological center** as follows:

סלה *Selah!*
להם כמדין עשה Do to them as with Midian;
 כסיסרא כיבין As with Sisera (and) as with Jabin.

In this instance the *Concentric Compositional Formula* becomes:

$$130 = 62 + 6 + 62 \quad \text{[word count—with heading]}$$

$$\text{or: } 68 // 68 \quad \text{[word count with pivot in each half]}$$

The **meaningful center** may be expanded further by including eleven words on either side of the **arithmological center** as follows:

גם אשור נלוה עמם Also Assyria is joining with them;
 היו זרוע לבני לוט סלה They have become the arm of the sons of Lot, *Selah!*
להם כמדין עשה Do to them as with Midian;
 כסיסרא כיבין בנחל קישון As with Sisera (and) as with Jabin at the river Kishon!
 נשמדו בעין דאר They were destroyed at En-dor;
 היו רמן לארמה They became as dung for the ground.

In this instance the *Concentric Compositional Formula* becomes:

$$130 = 54 + 22 + 54 \quad \text{[word count—with heading]}$$

$$\text{or: } 76 // 76 \quad \text{[word count with pivot in each half]}$$

The **meaningful center** may be expanded still further by including thirteen words on either side of the **arithmological center** as follows:

ישבי צור The inhabitants of Tyre—
 גם אשור נלוה עמם Also Assyria is joining with them;
 היו זרוע לבני לוט סלה They have become the arm of the sons of Lot, *Selah!*

עשה להם כמדין	Do to them as with Midian;
כסיסרא כיבין בנחל קישון	As with Sisera (and) as with Jabin at the river Kishon!
נשמדו בעין דאר	They were destroyed at En-dor;
היו דמן לארמה	They became as dung for the ground.
שיתמו נדיבמו	Deal with their nobles.

In this instance the *Concentric Compositional Formula* becomes:

$$130 = 52 + 26 + 52 \quad [\text{word count—with heading}]$$

$$\text{or: } 78 // 78 \quad [\text{word count with pivot in each half}]$$

$$\{130 = 26 \times 5; 78 = 26 \times 3 \text{ and } 52 = 26 \times 2\}$$

This 22-word **meaningful center** highlights the nature of the coalition assembled against Israel, with Tyre and Assyria joining forces with Ammon and Moab (“the sons of Lot”) and the poet’s prayer that God will “Do to them as with Midian.” The reference is apparently to the “Holy War against Midian” of Numbers 31. The text of Psalm 83 moves quickly to another “Holy War”—that of Deborah and Barak against the Canaanite army of Sisera (Judges 4–5). The prayer of the psalmist is simple and blunt: may Israel’s enemies become “as dung for the ground.” That this 22-word segment from the center of the middle canto (83:7–13) is the intended **meaningful center** is suggested by the use of the divine-name number **26** for every single item in the *Concentric Compositional Formula* above.

- Labuschagne’s dismissal of some of the possible suggestions in regards the **meaningful center** as a “truncated ‘phrase’ (that) cannot possibly be regarded as a consciously designed meaningful center” or again as “a conglomerate of words, which does not comply with the elementary rules of syntax” does not deal responsibly with the methodology presented here (see his Observation 5). In the search to find the “true” **meaningful center**, all possibilities are listed, however remote their likelihood may be. The fact that this center is found in a 26-word center in which all four numbers in the *concentric compositional formula* are divisible by the number 26 is an unlikely coincidence. The simple fact that Labuschagne is unable to find a meaningful center on the level of word-count, after removing four words from Psalm 83 is instructive. His comment that “we’ll have to look for it in terms of the poetical structure in line with the commonly used compositional technique in the Asaphite psalms” is of little significance. The **arithmological center** in Psalm 83, and in all the other Asaphite psalms, is precisely in the middle of each composition on the basis of every conceivable “poetic unit”—on the basis of word-count, without removing any of the headings or any occurrence of the word *selah* (see the files on each of these psalms).

- Summary of the concentric compositional formulae:

$$130 = 62 + 6 + 62 \quad \text{or: } 68 // 68 \quad \{68 = 17 \times 4\}$$

$$130 = 52 + 26 + 52 \quad \text{or: } 78 // 78 \quad \{78 = 26 \times 3\}$$

{with others in between}

$$130 = 12 + 106 + 12 \quad \text{or: } 118 // 118$$

$$130 = 7 + 116 + 7 \quad \text{or: } 123 // 123$$

70 = 22 + 26 + 22 or: 48 // 48 SAS (syntactic accentual-stress) units
 {70 may have reference to the “seventy nations” of Genesis 10}

40 = 13 + 14 + 13 or: 27 // 27 **briques** (primary SAS units)
 {40 = 17 + 23}

7. In the prosodic structure of Psalm 80, the basic building blocks in each poetic verset are the **briques** (primary SAS 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*.
- **Ole 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 in the translation (above), the presence of these three markers is indicated with a double slash (/). Psalm 83 has 40 **briques**, 36 of which are marked by: *soph pasuq* (19 times, at the end of each verse) and *atnach* (17 times, in each verse, except vv. 1 and 18). The remaining four boundaries are marked by: *rəḥîa* (3 times, in vv. 5, 18 and 19) and *rəḥîa^c muḡraš* (v. 6).

8. The details in the prosodic structure of Psalm 83 may be displayed as follows [^ represents *atnach*; : represents *soph pasuq*; † represents *ole weyored*, and † represents all other accent markers]:

I A ¹ *šîr mizmôr ləʔāsāp :*
² *ʔəlohîm ʔal dômî lāk[^] ʔal teḥəraš wəʔal tišqōt ʔəl :*
³ *kî hinnēh ʔôyəḇêkâ yehəmayûn[^] ûmāsānʔêkâ nāsəʔû rōš[†] :*
⁴ *ʕal amməkâ yaʕārimû sôd[^] wəyityāʕšû ʕal şəpûnêkâ :*

B ⁵ *ʔāmərû[†] ləkû wənaḵḥîdēm migḡôy[^] wəlōʔ yizzākēr šēm yisrāʔəl ʕôd[†] :*
⁶ *kî nôʕšû ləḇ yaḥdāw[^] ʕələkâ[†] bərîṭ yikrōtû :*

II C ⁷ ʾohōlē ʾēḏôm wəyīsməʿēʾlīm ^ mōʾāḇ wəhagrīm :
⁸ gəḇāl wəʿammôn waʿāmālēq ^ pəlešet ʿim yōšəḇé šôr :
⁹ gam ʾaššûr nilwāh ʿimmām ^ hāy zərōaʿ liḇnē lōt **selāh** :

X ¹⁰ ʿāšēh lāhem kəmidyān ^	kəsisərāʾ kəyāḇîn bənaḥal qīšôn :
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C' ¹¹ nišməḏû ḇəʿēn dōʾr ^ hāyû dōmen lāʾāḏāmāh :
¹² šītēmō nəḏīḇēmō kəʿōrēḇ wəḵizʾēḇ ^ ûḵəzeḇaḥ ûḵəšalmunnāʿ kol nəsiḵēmō :
¹³ ʾāšer ʾāmərû nîrāšāh lānû ^ ʾēt nəʾōt ʾēlōhîm :

III B' ¹⁴ ʾēlōhay šītēmō ḵagḡalḡal ^ kəqaš liḇnē rūaḥ :
¹⁵ kəʾēš tibʿar yāʿar ^ ûḵəlehāḇāh təlahēt hārîm :
¹⁶ kēn tirdəpēm bəsaʿāreḡā ^ ûḇəsûpātəḡā təḇahālēm :

A' ¹⁷ malləʾ pənēhem qālôn ^ wīḇaqšû šimḡā yḥwh :
¹⁸ yēḇōšû wəyibbāhālû ʿāḏé ʿāḏ† wəyaḥpərû wəyōʾḇēḏû :
¹⁹ wəyēḏəʿû† kî ʾattāh šimḡā yḥwh ləḇaddeḡā ^ ʿelyôn ʿal kol hāʾāreš :

9. The 40 **briques** (primary SAS units) are distributed in five strophes in Psalm 83 as follows: 40 = (7 + 6) + (6 + 2 + 6) + (6 + 7) = 13 + 14 + 13. The **concentric compositional formula** (on the basis of primary stress units) is 27 // 27, with the central pivot included in each half.

10. The **arithmological center** of Psalm 83 falls between the words **lāhem kəmidyān** (“to them as with Midian”) in 83:10a, with 65 words on either side. Psalm 83 has 70 SAS units, 40 **briques**, 19 versets, 7 strophes and 3 cantos. The **arithmological center** is in the middle canto, the middle strophe, the middle verset, the middle two **briques** and the middle three SAS units. There are 499 morae in Psalm 83—235 before the arithmological center (on the basis of word-count) and 264 morae after it. The discrepancy between these two numbers is the greatest I have observed thus far in the Psalter, which frequently displays near perfect balance in terms of mora-count as well as these other “poetic” units.

11. Terrien finds five strophes, including what he calls an “Envoi” (vv. 18–19), in Psalm 83 (*The Psalms: Strophic Structure and Theological Commentary* [Eerdmans, 2003], pp. 592–96). Van der Lugt and Labuschagne find the same 5 strophes; and Fokkelman has 8 strophes. The analysis presented here, which is based on the balance in mora-count and the concentric pattern in the distribution of SAS units, indicates that there are 7 strophes arranged concentrically in three cantos (83:1–6, 7–13 and 14–19).

Christensen	Terrien	Van der Lugt/Labuschagne	Fokkelman
I A 83:1–4	Heading (v. 1)	Heading (v. 1)	Heading (v. 1)
	1 83:2–5	I 1 83:2–5	1 83:2–3
B 83:5–6	2 83:6–9	2 83:6–9	2 83:4–6
II C 83:7–9			3 83:7–9
X 83:10	3 83:10–13	II 3 83:10–13	4 83:10–11
C' 83:11–13			5 83:12–13
III B' 83:14–16	4 83:14–17	4 83:14–17	6 83:14–15
A' 83:17–19			7 83:16–17
	5 83:18–19	III 5 83:18–19	8 83:18–19

12. Determining the details of the musical and literary structures of Psalm 83 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.

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