

Psalm 105:1–45

Translation, Logoprosodic Analysis, and Observations

YHWH's Faithfulness to His Covenant with Abraham

Psalm 105:1–45

I. Invitation to the “Descendants of Abraham” to Praise YHWH (105:1–7)

A. *Give Thanks to YHWH and Glory in His Name* (105:1–3)

[6.6]

105:1	Give thanks to YHWH / invoke his name //	15 2	4 4 0
	proclaim among the peoples / his deeds //	<u>18 2</u>	<u>3 0 3</u>
		104:35–105:1	20 17 3
105:2	Sing to him / play music to him //	<u>12 2</u>	<u>4 4 0</u>
		104:31–105:2a	49 34 15
	Tell / of all his wonderful acts //	<u>12 2</u>	<u>3 0 3</u>
		104:31–105:2	52 34 18
105:3	Glory / in his holy name //	11 2	3 3 0
	let the heart of those who seek YHWH / rejoice //	<u>12 2</u>	<u>4 0 4</u>
		104:35–105:3	34 24 10

B. *Seek YHWH and Remember His Mighty Acts* (105:4–5)

[4.4]

105:4	Turn to YHWH / and his strength //	<u>11 2</u>	<u>3 3 0</u>
		105:2–4a	17 10 7
	Seek his face / continually //	<u>12 2</u>	<u>3 0 3</u>
		104:34–105:4	46 30 16
105:5	Remember / his wonderful acts which he has done //	<u>15 2</u>	<u>4 4 0</u>
		105:3–5a	17 10 7
	His signs / and the judgments of his mouth //	<u>13 2</u>	<u>3 0 3</u>
		105:1–5	34 18 16

C. *Descendants of Abraham and Jacob, YHWH Is Our God* (105:6–7)

[4.4]

105:6	You descendants of Abraham / his servant //	15 2	3 3 0
	children of Jacob / ^a his chosen ones //	<u>12 2</u>	<u>3 0 3</u>
		105:3–6	26 13 13
105:7	He is YHWH / our God //	13 2	3 3 0
	his judgments / are in all the earth //	<u>12 2</u>	<u>3 0 3</u>
		105:3–7	32 16 16

2. Covenant with Abraham, Isaac and Jacob/Israel (105:8–13)

D. *YHWH's Covenant with Abraham and Isaac is Forever* (105:8–9) [4.4]

105:8	He remembers his covenant / forever //	13 2	3 3 0
	the word that he commanded / to a thousand generations //	<u>12 2</u>	<u>4 0 4</u>
		105:5–8	26 13 13
105:9	Which he made / with Abraham //	11 2	4 4 0
	and his oath / ^a to Isaac //	<u>13 2</u>	<u>2 0 2</u>
		105:5–9	32 17 15

E. *YHWH's Covenant Was Confirmed with Jacob/Israel* (105:10) [2.2]

105:10	And he confirmed it to Jacob / as a decree //	<u>15 2</u>	<u>3 3 0</u>
		105:4–10a	41 23 18
	To Israel / as an everlasting covenant //	<u>13 2</u>	<u>3 0 3</u>
		105:3–10	51 26 25

F. *YHWH Promised to Give Israel the Land of Canaan* (105:11–13) [6.6]

105:11	Saying / to you ^a I give the land of Canaan //	16 2	6 6 0
	as the portion / of your inheritance //	<u>6 2</u>	<u>2 0 2</u>
		105:6–11	39 22 17
105:12	When they were / few in number //	<u>11 2</u>	<u>3 3 0</u>
		105:10–12a	17 12 5
	A handful / and sojourners in it //	<u>9 2</u>	<u>3 0 3</u>
		105:9–12	26 16 10
105:13	And they wandered / from nation to nation //	12 2	4 4 0
	from one realm / to another people //	<u>11 2</u>	<u>4 0 4</u>
		105:9–13	34 20 14

3. Joseph Sent Before Them to Egypt according to God's Plan (105:14–19)

G. *YHWH Protected His People in Their Wandering* (105:14–15) [4.4]

105:14	He did not let anyone/ oppress them //	<u>14 2</u>	<u>4 4 0</u>
		105:11–14a	26 17 9
	And he warned kings / on their account //	<u>13 2</u>	<u>3 0 3</u>
		105:11–14	29 17 12

105:15	“Do not touch / ^a my anointed one //	<u>10 2</u>	<u>3 3 0</u>
		105:11–15a	32 20 12
	And my prophets / do no harm” //	<u>11 2</u>	<u>3 0 3</u>
		105:10–15	41 23 18

H. Joseph Was Taken to Egypt Where He Was Imprisoned (105:16–19) [8.8]

105:16	And he called down a famine / on the land //	14 2	4 4 0
	the every staff of bread / ^a he destroyed //	<u>10 2</u>	<u>4 0 4</u>
		105:12–16	35 18 17
105:17	He sent before them / a man //	9 2	3 3 0
	Joseph / sold into slavery //	<u>9 2</u>	<u>3 0 3</u>
		105:13–17	35 18 17
105:18	They shackled his feet / with chains //	9 2	3 3 0
	his neck was collared / in iron //	<u>9 2</u>	<u>3 0 3</u>
		105:15–18	26 13 13
105:19	Until the time / ^a for his word //	10 2	4 4 0
	the word of YHWH / ^b proved him true //	<u>14 2</u>	<u>3 0 3</u>
		105:15–19	33 17 16

4. Israel Came to Egypt—Jacob in the Land of Ham (105:20–26)

I. Joseph Was Set Free and Became Ruler in Egypt (105:20–21) [4.4]

105:20	The king sent / and he released him //	13 2	3 3 0
	(he was) ruler of (the) peoples / and he set him free //	<u>15 2</u>	<u>3 0 3</u>
		105:16–20	33 17 16
105:21	He made him lord / over his house //	13 2	3 3 0
	and ruler / over all his possessions //	<u>13 2</u>	<u>3 0 3</u>
		105:15–21	45 23 22

J. Israel Came to Egypt and Multiplied There (105:22–24) [6.6]

105:22	To instruct his princes / as he wished //	11 2	3 3 0
	and to teach his elders / ^a wisdom //	<u>11 2</u>	<u>2 0 2</u>
		105:20–22	17 9 8
105:23	And Israel entered / Egypt //	<u>14 2</u>	<u>3 3 0</u>
		105:16–23a	47 26 21
	And Jacob / sojourned in the land of Ham //	<u>12 2</u>	<u>4 0 4</u>
		105:16–23	51 26 25

105:24	And he caused his people to be fruitful / exceedingly //	10	2	4	4	0
	and he made them too numerous / for their adversaries //	<u>14</u>	<u>2</u>	<u>2</u>	<u>0</u>	<u>2</u>
		105:19–24		37	20	17

K. When Egypt Turned against Israel, God Sent Moses and Aaron (105:25–26) [4.4]

105:25	He turned their hearts / to hate his people //	<u>12</u>	<u>2</u>	<u>4</u>	<u>4</u>	<u>0</u>
		105:23–25a		17	11	6

	To deal cunningly / with his servants //	<u>11</u>	<u>2</u>	<u>2</u>	<u>0</u>	<u>2</u>
		105:21–25		30	17	13

105:26	He sent / Moses his servant //	<u>9</u>	<u>2</u>	<u>3</u>	<u>3</u>	<u>0</u>
		105:22–26a		27	17	10

	(And) ^a Aaron / whom he had chosen //	<u>11</u>	<u>2</u>	<u>4</u>	<u>0</u>	<u>4</u>
		105:23–26		26	14	12

5. Moses and the Plagues in Egypt (105:27–32)

L. God Plagued Egypt with Darkness, Blood and Frogs (105:27–30) [8.8]

105:27	<He> ^a performed through them / the signs he had announced //	13	2	4	4	0
	and wonders / in the land of Ham //	<u>12</u>	<u>2</u>	<u>3</u>	<u>0</u>	<u>3</u>
		105:24–27		26	15	11

105:28	He sent darkness / and it grew dark //	10	2	3	3	0
	and they did not defy / his words //	<u>13</u>	<u>2</u>	<u>4</u>	<u>0</u>	<u>4</u>
		105:19–28		64	34	30

105:29	He turned their waters / into blood //	12	2	4	4	0
	and he killed / their fish //	<u>10</u>	<u>2</u>	<u>3</u>	<u>0</u>	<u>3</u>
		105:25–29		34	18	16

105:30	Their land swarmed ^a / with frogs //	13	2	3	3	0
	(even) in the rooms / of their king //	<u>8</u>	<u>2</u>	<u>2</u>	<u>0</u>	<u>2</u>
		105:27–30		26	14	12

M. Egypt Was Plagued with Flies, Gnats, Hail and Fire (105:31–32) [4.4]

105:31	He spoke / and there came swarms of flies //	12	2	3	3	0
	(and) gnats / throughout all their territory //	<u>10</u>	<u>2</u>	<u>3</u>	<u>0</u>	<u>3</u>
		105:27–31		32	17	15

105:32	He gave them hail / for rain //	11	2	3	3	0
	(and) flashes of lightning / ^a in their land //	<u>11</u>	<u>2</u>	<u>3</u>	<u>0</u>	<u>3</u>
		105:30–32		17	9	8

6. Concluding Plagues and the Departure from Egypt (105:33–38)

N. *Egypt Was Plagued with Locusts* (105:33–35)

[6.6]

105:33	And he smote their vines / and their fig trees //	14	2	3	3	0
	and he shattered / trees in their territory //	<u>11</u>	<u>2</u>	<u>3</u>	<u>0</u>	<u>3</u>
		105:30–33		23	12	11
105:34	He spoke / and swarming locusts came //	<u>10</u>	<u>2</u>	<u>3</u>	<u>3</u>	<u>0</u>
		105:30–34a		26	15	11
	And there were young locusts / without number //	<u>9</u>	<u>2</u>	<u>3</u>	<u>0</u>	<u>3</u>
		105:29–34		36	19	17
105:35	And they devoured / all the vegetation in their land //	12	2	4	4	0
	and they devoured / the produce of their ground //	<u>12</u>	<u>2</u>	<u>3</u>	<u>0</u>	<u>3</u>
		105:29–35		43	23	20

O. *God Smote the Firstborn of the Egyptians* (105:36)

[2.2]

105:36	And he smote all the firstborn / in their land //	<u>10</u>	<u>2</u>	<u>4</u>	<u>4</u>	<u>0</u>
		105:34–36a		17	11	6
	The first fruits / of all their vigor //	<u>10</u>	<u>2</u>	<u>3</u>	<u>0</u>	<u>3</u>
		105:33–36		26	14	12

P. *God Brought the People of Israel Out of Egypt with Plunder* (105:37–38)

[4.4]

105:37	And he brought them out / laden with silver and gold //	<u>15</u>	<u>2</u>	<u>3</u>	<u>3</u>	<u>0</u>
		105:35–37a		17	11	6
	And among his tribes there was not one / ^a that straggled //	<u>12</u>	<u>2</u>	<u>3</u>	<u>0</u>	<u>3</u>
		105:34–37		26	14	12
105:38	Egypt was glad / when they left //	<u>11</u>	<u>2</u>	<u>3</u>	<u>3</u>	<u>0</u>
		105:34–38a		23	14	9
	For panic had fallen / upon them //	<u>12</u>	<u>2</u>	<u>4</u>	<u>0</u>	<u>4</u>
		105:34–43		33	17	16

7. God Remembers His Promise to Abraham (105:39–45)

Q. *God Led them by Cloud and Fire and Provided Them with Food* (105:39–40)

[4.4]

105:39	He spread a cloud / as a cover //	12	2	3	3	0
	and fire / to light up the night //	<u>12</u>	<u>2</u>	<u>3</u>	<u>0</u>	<u>3</u>
		105:36–39		26	10	16

105:40 <They> ^a asked and he brought / quail //	13 2 3 3 0
and with bread from heaven / he sated them //	12 2 3 0 3
	105:36-40 32 16 16

R. God Gave Them Water from the Rock (105:41-42) [4.4]

105:41 He split a rock / and water gushed forth //	15 2 4 4 0
it flowed /	5 1 1 0 1
	105:39-41b 17 10 7

On the dry soil like a river //	9 1 2 0 2
	105:38-41 26 13 13

105:42 For he remembered / his sacred word //	11 2 5 5 0
to Abraham / ^a his servant //	9 2 3 0 3
	105:38-42 34 18 16

S. Strophe 19: YHWH Brought them to the Land—to Keep His Torah (105:43-45) [6.6]

105:43 And he brought forth his people / with joy //	13 2 3 3 0
his chosen ones / with a joyful shout //	10 2 3 0 3
	105:35-43 60 32 28

105:44 He gave them / the lands of the nations //	14 2 4 4 0
	105:36-44a 57 32 25

And the labor of the peoples / ^a they inherited //	13 2 3 0 3
	105:40-44 34 19 15

105:45 That / they might keep his statutes /	11 2 3 3 0
and observe his teachings /	12 1 2 2 0
	105:42-46b 26 17 9

Praise Yah //	6 1 2 2 0
	105:41-45 35 23 12
	105:1-45 294 160 134

Scansion in Accentual Stress Units:

$$\begin{aligned}
 & (6.6).(4.4).(4.4) . (4.4).(2.2).(6.6) . (4.4).(8.8) . \boxed{4.4.(6.6).(4.4)} . (8.8).(4.4) . (6.6).(2.2).(4.4) . (4.4).(4.4).(6.6) \\
 & = (12 + 8 + 8) + (8 + 4 + 12) + (8 + 16) + \boxed{8 + 12 + 8} + (16 + 8) + (12 + 4 + 8) + (8 + 8 + 12) \\
 & = (28 + 24 + 24) + \boxed{28} + (24 + 24 + 28) = 76 + 28 + 76 = 180 \\
 & \text{or: } \mathbf{104 // 104} \text{ [with pivot counted in each half]} \\
 & \quad \{ \mathbf{104} = \mathbf{26} \times 4 \text{ and } 180 = 2 \times 2 \times 3 \times 3 \times 5 \}
 \end{aligned}$$

Concentric Compositional Formula: 294 = 147 + 0 + 147 [word count—with heading]

Notes:

- 105:6^a Reading the sequence of *ṭarḥā* followed by *munaḥ* in BHS as disjunctive.
- 105:9^a Reading the sequence of *ṭarḥā* followed by *munaḥ* on the same word in BHS as disjunctive.
- 105:11^a Reading the second of two successive occurrences of *reḥia*^c in BHS as conjunctive.
- 105:15^a Reading *mēreḳā* preceded by *gaʿyā* (= *meṭeḡ*) in BHS as disjunctive.
105:16^a Reading *mēreḳā* preceded by *gaʿyā* (= *meṭeḡ*) in BHS as disjunctive.
- 105:16^a Reading *mēreḳā* preceded by *gaʿyā* (= *meṭeḡ*) in BHS as disjunctive.
- 105:19^a Reading *mēreḳā* followed by *gaʿyā* (= *meṭeḡ*) in BHS as disjunctive.
- 105:19^b Reading the sequence of *ṭarḥā* followed by *munaḥ* in BHS as disjunctive.
- 105:22^a Reading the disjunctive *reḥia*^c *muḡraš* in Letteris in place of *mēreḳā* in BHS.
- 105:26^a Reading the *waw*-conjunction with some Heb Mss, Old Latin and Syriac as a shared consonant with the preceding word.
- 105:27^a Reading *śām* (“he performed”) in place of *śāmû* (“they performed”) in BHS with LXX and Syriac to improve balance in mora-count.
- 105:30^a Reading the feminine form *šārəšāh* (“it swarms”) with DSS, in place of the masculine form *šāraš* (“it swarms”) in BHS to improve balance in mora-count. The subject *ʿereš* (“land”) is normally feminine in gender.
- 105:32^b Reading the sequence of *ṭarḥā* followed by *munaḥ* in BHS as disjunctive.
- 105:37^a Reading the sequence of *ṭarḥā* followed by *munaḥ* in BHS as disjunctive.
- 105:40^a Reading the plural *šāʾălû* (“they asked”) with the ancient versions to improve balance in mora-count.
- 105:42^a Reading *mēreḳā* preceded by *gaʿyā* (= *meṭeḡ*) in BHS as disjunctive.
- 105:44^a Reading the sequence of *ṭarḥā* followed by *munaḥ* in BHS as disjunctive.

Summary of the Logoprosodic Analysis

1. Psalm 105:1–45 has 19 strophes: 105:1–3, 4–5, 6–7, 8–9, 10, 11–13, 14–15, 16–19, 20–26, 27–30, 31–32, 33–35, 36–38, 39–42 and 43–45.

A	105:1–3	dyad & triad + pivot:	[15 + 18] + 12 + [12 + 11 + 12]	= 33 + 12 + 35	morae
B	105:4	balanced dyad:	[11 + 12]	= 11 + 12	morae
	105:5	balanced dyad:	[15 + 13]	= 15 + 13	morae
C	105:6–7	2 balanced dyads:	[15 + 12] + [13 + 12]	= 27 + 25	morae
D	105:8–9	2 balanced dyads:	[13 + 12] + [11 + 13]	= 25 + 24	morae
E	105:10	balanced dyad:	[15 + 13]	= 15 + 13	morae
F	105:11–13	2 balanced triads:	[16 + 6 + 11] + [9 + 12 + 11]	= 33 + 32	morae
G	105:14	balanced dyad:	[14 + 13]	= 14 + 13	morae
	105:15	balanced dyad:	[10 + 11]	= 10 + 11	morae
H	105:16–19	2 balanced quatrains:	[(14 + 10)+(9 + 9)] + [(9 + 9)+(10 + 14)]	= 51 + 52	morae
I	105:20–21	2 balanced dyads:	(13 + 15) + (13 + 13)	= 28 + 26	morae
X	105:22–24	2 balanced triads:	[11 + 11 + 14] + [12 + 10 + 14]	= 36 + 36	morae
I'	105:25–26	2 balanced dyads:	[12 + 11] + [9 + 12]	= 23 + 21	morae
H'	105:27–28	2 balanced dyads:	[13 + 12] + [10 + 13]	= 25 + 23	morae
	105:29–30	2 balanced dyads:	[12 + 10] + [13 + 8]	= 22 + 21	morae
G'	105:31–32	2 balanced dyads:	[12 + 10] + [11 + 11]	= 22 + 22	morae
F'	105:33–35	2 balanced triads:	[14 + 11 + 10] + [9 + 12 + 12]	= 35 + 33	morae
E'	105:36	balanced dyad:	[10 + 10]	= 10 + 10	morae
D'	105:37	balanced {?} dyad:	[15 + 11]	= 25 + 23	morae
	105:38	balanced dyad:	[11 + 12]	= 11 + 12	morae
C'	105:39–40	2 balanced dyads:	[12 + 12] + [13 + 12]	= 24 + 25	morae
B'	105:41–42	2 balanced dyad + pivot:	[11 + 5] + 9 + [11 + 9]	= 20 + 9 + 20	morae
A'	105:43–45b	2 balanced triads:	[13 + 10 + 14] + [13 + 11 + 12]	= 37 + 36	morae
	105:45c	"Hallelujah" ending—stands outside the prosodic structure as a musical postlude			

2. The first strophe (105:1–3) is a single part arranged in four subdivisions on the basis of word-count: 105:1, 2a, 2b and 3.
- 104:34–105:1 **17** words before *atnach*
 - 104:31–105:2 **34** (= 17 x 2) words before *atnach*
 - 104:35–105:3 **34** (= 17 x 2) words
3. The second strophe (105:4–5) has two parts: 105:4 and 5.
- 105:1–5 **34** (= 17 x 2) words
4. The third strophe (105:6–7) is a single part arranged in two subdivisions on the basis of word-count: 105:6 and 7.

- 105:3–6 **26** words
 - 105:3–7 **32** words
5. The fourth strophe (105:8–9) has two parts: 105:8 and 9.
- 105:5–8 **26** words
 - 105:1–8 **26** words after *atnach*
 - 105:5–9 **32** words and **17** words before *atnach*
6. The fifth strophe (105:10) is a single part arranged in two subdivisions on the basis of word-count: 105:10a and 10b.
- 105:4–10 **23** words before *atnach*
7. The sixth strophe (105:11–13) is a single part arranged in four subdivisions on the basis of word-count: 105:11, 12a, 12b and 13.
- 105:6–11 **17** words after *atnach*
 - 105:9–12 **26** words
 - 105:9–13 **34** (= **17** x 2 words)
8. The seventh strophe (105:14–15) has two parts: 105:14 and 15.
- 105:11–14 **17** words before *atnach*
 - 105:10–15 **23** words before *atnach*
9. The eighth strophe (105:16–19) is a single part arranged in four subdivisions on the basis of word-count: 105:16, 17, 18 and 19.
- 105:12–16 **17** words after *atnach*
 - 105:13–17 **17** words after *atnach*
 - 105:15–18 **26** words
 - 105:15–19 **17** words before *atnach*
10. The ninth strophe (105:20–21) is a single part arranged in two subdivisions on the basis of word-count: 105:20 and 21.
- 105:16–20 **17** words before *atnach*
 - 105:15–21 **23** words before *atnach*
11. The tenth strophe (105:22–24) is a single part arranged in four subdivisions on the basis of word-count: 105:22, 23a, 23b and 24.
- 105:16–20 **17** words before *atnach*
 - 105:15–21 **23** words before *atnach*
 - 105:20–22 **17** words
 - 105:16–23 **26** words before *atnach*
 - 105:19–24 **17** words after *atnach*
12. The eleventh strophe (105:25–26) is a single part arranged in two subdivisions on the basis of word-count: 105:25 and 26.
- 105:21–25 **17** words before *atnach*
 - 105:23–26 **26** words

- 105:1–26 **170** (= **17** x 10) words
13. The twelfth strophe (105:27–30) has two parts arranged in four subdivisions on the basis of word-count patterns: 105:27, 28, 29 and 30.
- 105:24–27 **26** words
 - 105:19–28 **64** (= **32** x 2) words and **34** (= **17** x 2) words before *atnach*
 - 105:25–29 **34** (= **17** x 2) words
 - 105:27–30 **26** words after *atnach*
14. The thirteenth strophe (105:31–32) is a single part arranged in two subdivisions on the basis of word-count: 105:31 and 32.
- 105:27–31 **32** words and **17** words before *atnach*
 - 105:30–32 **17** words
 - 105:1–32 **208** (= **26** x 8) words
15. The fourteenth strophe (105:33–35) is a single part arranged in four subdivisions on the basis of word-count: 105:33, 34a, 34b and 35.
- 105:30–33 **23** words
 - 105:29–34 **17** words after *atnach*
 - 105:29–35 **23** words before *atnach*
16. The fifteenth strophe (105:36) is a single part arranged in two subdivisions on the basis of word-count: 105:36a and 36b.
- 105:33–36 **26** words
17. The sixteenth strophe (105:37–38) is a single part arranged in four subdivisions on the basis of word-count: 105:37a, 37b, 38a and 38b.
- 105:34–37 **26** words
 - 105:34–38 **17** words before *atnach*
18. The seventeenth strophe (105:39–40) is a single part arranged in two subdivisions on the basis of word-count patterns: 105:39 and 40.
- 105:36–39 **26** words
 - 105:36–40 **32** words
19. The eighteenth strophe (105:41–42) is a single part arranged in two subdivisions on the basis of word-count patterns: 105:41ab, 41c and 42.
- 105:38–41 **26** words
 - 105:38–42 **34** (= **17** x 2) words
20. The nineteenth strophe (105:43–45) has two parts arranged in four subdivisions on the basis of word-count—plus a concluding “Hallelujah” rubric: 105:43, 44a, 44b, 45ab and 45c.
- 105:35–43 **32** words before *atnach*
 - 105:40–44 **34** (= **17** x 2) words
 - 105:1–44 **153** (= **17** x 9) words before *atnach*
 - 105:41–45 **23** words before *atnach*

Observations

- The 19 strophes in Psalm 105 may be outlined in a 3-level nested menorah pattern:

1st Level Menorah: YHWH Remembers His Covenant with Abraham (105:1–45)

A	Give thanks to YHWH and glory in his name	[6.6]	105:1–3
B	Seek YHWH and remember his mighty acts	[4.4]	105:4–5
C	O children of Abraham and Jacob, YHWH is our God	[4.4]	105:6–7
X	God’s covenant with Abraham is extended through Moses	—	105:8–38
C’	God led the people by cloud and fire and provided food	[4.4]	105:39–40
B’	God gave them water from the rock	[4.4]	105:41–42
A’	YHWH brought them to the land—to keep his Torah	[6.6]	105:43–45

2nd Level Menorah: God’s Covenant with Abraham Is Extended with Moses (105:8–38)

A	YHWH’s covenant with Abraham and Isaac is forever	[4.4]	105:8–9
B	YHWH’s covenant was confirmed with Jacob/Israel	[2.2]	105:10
C	YHWH promised to give Israel the land of Canaan	[6.6]	105:11–13
X	God protected Israel from the time of Joseph to Moses	—	105:14–32
C’	God sent a plague of locusts to devour the land of Egypt	[6.6]	105:33–35
B’	God smote the firstborn of the Egyptians	[2.2]	105:36
A’	God brought Israel out of Egypt with plunder	[4.4]	105:37–38

3rd Level Menorah: God Protected Israel in Egypt from Joseph to Moses (105:14–32)

A	YHWH protected his people in their wandering	[4.4]	105:14–15
B	Joseph was taken to Egypt where he was imprisoned	[8.8]	105:16–19
C	Joseph was set free and became ruler in Egypt	[4.4]	105:20–21
X	Israel came to Egypt and multiplied there	[6.6]	105:22–24
C’	When Egypt turned against Israel, God sent Moses and Aaron	[4.4]	105:25–26
B’	God plagued Egypt with darkness, blood, and frogs	[8.8]	105:27–30
A’	God plagued them with flies, gnats, hail, and fire	[4.4]	105:31–32

- The concentric literary structure is determined primarily on prosodic grounds in terms of the inverse concentric arrangement in the distribution of syntactic accentual-stress units. The seven cantos may be outlined in a menorah pattern:

A	Invitation to the “descendants of Abraham” to praise YHWH	[12.8.8]	105:1–7
B	Covenant with Abraham, Isaac and Jacob	[8.4.12]	105:8–13
C	Joseph sent before them according to God’s plan	[8.16]	105:14–19
X	Israel came to Egypt—Jacob in the land of Ham	[8.12.8]	105:20–26
C’	Moses and the plagues in Egypt	[16.8]	105:27–32
B’	Concluding plagues and the departure from Egypt	[12.4.8]	105:33–38
A’	God’s provision as he remembers his promise to Abraham	[8.8.12]	105:39–45

3. The divine-name YHWH appears five times (in 105:1, 3, 4, 7 and 19) and the abbreviated form “Yah” appears once (in 105:45) in the expression “Hallelujah.” Labuschagne sees the 2-word expression הללו־יה (“Praise Yah!”) “as a linking device to conjoin successive psalms.” Whether or not this is true remains to be seen (see Psalm 106 where the phrase is presented at both the beginning (as a single word) and the end of the psalm (as two words). Labuschagne’s decision to remove these two words moves his “arithmetic centre” forward one word—so as to fall between the words ישראל מצרים (“Israel to Egypt”).
4. In terms of the 294 words in Psalm 105, the **arithmological center** falls between the words מצרים ויעקב (“Egypt / and Jacob”) in 105:23 with 147 words on either side. The initial **concentric compositional formula** is:

$$294 = 147 + 0 + 147 \quad [\text{word count—with heading}]$$

The **meaningful center** is found by including eight words on either side of the **arithmological center**, as follows:

לאסר שריו בנפשו	To instruct his princes at his pleasure
וזקניו יחכם	And to teach his elders wisdom
ויבא ישראל מצרים	And Israel came into Egypt
ויעקב גר בארץ חם	And Jacob sojourned in the land of Ham
ויפר את עמו מאד	And God made his people very fruitful

In this instance, the *Concentric Compositional Formula* becomes:

$$294 = 139 + 16 + 139 \quad [\text{word count}]$$

$$\text{or: } 155 // 155 \quad [\text{with “pivot” included in each half}]$$

The **meaningful center** may be expanded by including 14 words on either side of the **arithmological center**. In this instance, the *Concentric Compositional Formula* becomes:

$$294 = 133 + 28 + 133 \quad [\text{word count}]$$

$$\text{or: } \mathbf{161 // 161} \quad [\text{with “pivot” included in each half}]$$

$$\{\mathbf{161 = 23 \times 7}\}$$

5. The 14-word “nested framework” (with the 7-word framework underlined) reads as follows:

1	<u>הודו ליהוה קראו בשמו</u>	<u>Give thanks to YHWH (and) proclaim his name:</u>
	<u>הודיעו בעמים עלילותיו</u>	<u>Make known among the peoples his deeds.</u>
2	שירו־לו זמרו־לו	Sing to him, sing praises to him;
	שיחו בצל־נפלאותיו	Tell of all his wonders.
44	ויתן להם ארצות גוים	And he gave them the lands of the nations;
	ועמל לאמים יירשו	And the labor of the peoples they inherited.
45	<u>בעבור ישמרו חקיו</u>	<u>That they might observe his statutes.</u>
	<u>ותורתיו ינצרו הללויה</u>	<u>And obey his Torah. Hallelujah!</u>

6. Preliminary data on the letter-count in Psalm 105 from David Crookes reveals the following, based on the Snaith Bible (1970):

Total letter count: 1169

The absolute **gematrical center** falls on the 3rd letter of the 1st word of v. 23 [ויִיאָ], i.e., the 585th letter, which is the letter כּ.

Gematric compositional formula: **1169 = 584 + 1 + 584**

7. Labuschagne and Christensen reach essentially the same conclusions in regards the “framework of the psalm,” which can be outlined as follows:

105:1-22	22 versets	44 briques	144 words
105:23	1 verset	2 briques	7 words
105:24-45	22 versets	44 briques	143 words

Labuschagne argues that the 2-word postlude does not “improve” the poem’s numerical structure in terms of achieving perfect balance at the level of word-count and so finds “another reason for excluding it from the word-count.” It is better to note that the balance in terms of word-count is achieved on another level—in terms of the nesting of **meaningful centers** (see Observation 4 above). At the same time, the 2-word הללו־יהּ “postlude” is combined with the 1-word הללו־יהּ “prelude” of Psalm 106 to tie the two psalms together at the level of word-count (see the cumulative word-count for the first three verses of Psalm 106 and Observation 4 in the file for that psalm).

8. Summary of the concentric compositional formulae:

294 = 139 + 16 + 139 or: 155 // 155 word-count
 294 = 133 + 28 + 133 or: **161 // 161** {**161 = 23 x 7**}

{with others in between}

294 = 14 + 266 + 14 or: 280 // 280 vv. 1–2 || vv. 44–45
 294 = 7 + 280 + 7 or: 287 // 287 v. 1 || v. 45

180 = 76 + 28 + 72 or: **104 // 104** syntactic accentual-stress units
 {**104 = 26 x 4** and 180 = 2x2x3x3x5}

90 = 38 + 14 + 38 or: **52 // 52** **briques** (primary accentual-stress units)
 {**52 = 26 x 2** and 90 = (2x3x3x5)}

9. In the prosodic structure of Psalm 105 as a whole, the basic building blocks (**briques**) in each poetic **verset** are the **primary syntactic accentual stress units**. These sub-units are delineated by the Masoretes, who marked 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., 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 with the translation (above), the presence of these three primary disjunctive markers is indicated with a double slash (//). Psalm 105 has 90 **briques** (primary accentual-stress units), all of which are marked by *soph pasuq* (45 times, at the end of each verse) and *atnach* (45 times, in each verse).

10. The prosodic structure of Psalm 105, in terms of its **briques** (primary syntactic accentual-stress units), may be displayed as follows: ^ represents *atnach*; : represents *soph pasuq*; † represents *ole weyored*; and † represents all other accent markers.

I	A	¹ <i>hōḏû la-yhwh qirû bišmô ^</i>	<i>hōḏî'û bā'ammîm 'ālîlôtāyw :</i>
		² <i>šîrû lô zammərû lô ^</i>	<i>šîhû bəḵol niḫlā'ōtāyw :</i>
		³ <i>hiḥaləlû bəšēm qoḏšō ^</i>	<i>yîsmah lēb məḥaqšē yhwh :</i>
	B	⁴ <i>diršû yhwh wə'uzzô ^</i>	<i>baqqəšû pānāyw tāmîḏ :</i>
		⁵ <i>zikrû niḫlā'ōtāyw 'āšer 'āsāh ^</i>	<i>mōpəḥtāyw ûmišpəṭē pîw :</i>
	C	⁶ <i>zera' 'abrāhām 'abdô ^</i>	<i>bənē 'aqōḥ bəḥîrāyw :</i>
		⁷ <i>hû' yhwh 'ēlōhēnû ^</i>	<i>bəḵol hā'āreš mišpāṭāyw :</i>

II	D	⁸ <i>zākar lə'ōlām bəritô ^</i>	<i>dāḥār šiwwāh lə'elep dōr :</i>
		⁹ <i>'āšer kārat 'et 'abrāhām ^</i>	<i>ûšəḥû'ātô ləyišḥāq :</i>
	E	¹⁰ <i>wayya'āmîdehā ləya'āqōḥ ləḥōq ^</i>	<i>ləyîsrā'el bərit 'ōlām :</i>
	F	¹¹ <i>lē'mōr ləḵā 'ettēn 'et 'ereš kənā'an ^</i>	<i>ḥəḇel naḥālatkem :</i>
		¹² <i>bihyōtām məṭē mišpār ^</i>	<i>kim'aṭ wəḡārîm bāh :</i>
		¹³ <i>wayyithalləḵû miggōy 'el gōy ^</i>	<i>mimmamlākāh 'el 'am 'aḥēr :</i>

III	G	¹⁴ <i>lō' hinnîah 'ādām lə'ošqām ^</i>	<i>wayyōḵah 'ālêhem məlākîm :</i>
		¹⁵ <i>'al tiggə'û ḥimsîḥāy ^</i>	<i>wəlinḥî'ay 'al tārē'û :</i>

H 16 wayyiqrā' rā'āb 'al hā'āreš ^ kol matṭēh leḥem šābār :
 17 šālah lipnēhem 'is ^ lə'ebed nimkar yōsēp :
 18 'innū bakkebel raḡlāyw ^ barzel bā'āh nāpšō :
 19 'ad 'et bō' dəbārō ^ 'imraṭ yhw h šərāpātəhū :

IV I 20 'ad šālah melek wayyattūrēhū ^ mōšēl 'ammîm wayəpattəhēhū :
 21 sāmō 'ādôn ləbētō ^ ūmōšēl bəkol qinyānō :

X 22 le'sor sārāyw bənaḡšō ^ ūzəqēnāyw yəḥakkēm :
23 wayyābō' yisrā'ēl mišrāyim ^ wəya'əqōb gār bə'ereš ḥām :
24 wayyepər 'et 'ammō mə'ōd ^ waya'āšimēhū mišsārāyw :

I' 25 hāpāk libbām lišnō' 'ammō ^ ləhiṭnakkēl ba'ābādāyw :
 26 šālah mōšeh 'əbdō ^ 'ahārōn 'āšer bāḥar bō :

V H' 27 sāmū ḥām dibrē 'otōtāyw ^ ūmōpətīm bə'ereš ḥām :
 28 šālah ḥōšek wayyaḥšik ^ wəlō' mārū 'et dəbārāyw :
 29 hāpāk 'et mēmēhem ləḡām ^ wayyāmeṭ 'et dəḡātām :
 30 šāraš 'aršām šəpərdə'im ^ bəḥadrē malkēhem :

G' 31 'āmar wayyābō' 'ārōb ^ kinnîm bəkol gəḥūlām :
 32 nātan gišmēhem bārād ^ 'ēš lehābōt bə'aršām :

VI F' 33 wayyak gaḡnām ūtə'ənātām ^ wayšabbēr 'eš gəḥūlām :
 34 'āmar wayyābō' 'arbeh ^ wəyeleq wə'ēn mišpār :
 35 wayyō'kal kol 'ēseḡ bə'aršām ^ wayyō'kal pərî 'admātām :

E' 36 wayyak kol bəḡôr bə'aršām ^ rē'sūt ləkol 'ōnām :

D' 37 wayyōšî'em bəkesep wəzāhāb ^ wə'ēn bišḡātāyw kōšēl :
 38 sāmaḡ mišrayim bəšə'tām ^ kî nāpal paḡdām 'ālēhem :

VII C' 39 pāraś 'ānān ləməsāk ^ wə'ēš ləhā'ir lāylāh :
 40 šā'alū wayyābē' səlāw ^ wələḥem šāmayim yašbī'em :

B' 41 pātaḡ šūr wayyāzūbū māyim ^ hāləkū baššiyōt nāḥar :
 42 kî zākar 'et dəḡar qodšō ^ 'et 'abrāhām 'əbdō :

A' ⁴³ wayyôšîr' ʿammô bəšāsôn ^ bərinnaḥ ʾet bəḥîrāyw :
⁴⁴ wayyittēn lāhem ʾaršôt gôyîm ^ waʿāmal ləʾummîm yîrāsû :
⁴⁵ baʿābûr yišmərû ḥuqqāyw wəʾôrōṭāyw yinšōrû ^ haləlû yāh :

11. The 90 **briques** (primary SAS units) are distributed in 19 strophes in Psalm 105 as follows:
 90 = (6+4+4) + (4+2+6) + (4+8) + 4+6+4 + (8+4) + (6+2+4) + (4+4+6) = (14+12+12) + 14 + (12+12+14) = 38 + 14 + 38; or **52 // 52**, with the central pivot included in each “half”.

The **arithmological center** of Psalm 105 falls between the words mišrāyim ^ wəyaʿāqōb (“Egypt / and Jacob”) in 105:23, with 147 words on either side. Psalm 105 has 180 SASunits, 90 **briques** (primary SAS units), 45 versets, 19 strophes and 7 cantos. The **arithmological center** is in the middle **canto**, the middle strophe, the middle verset, the middle two **briques**, and the middle two SAS units. There are 1075 morae in Psalm 105— with 547 morae before the **arithmological center** and 528 morae after it.

12. Terrien divides Psalm 105 into seven “strophes” (cantos?) and 14 “sub-strophes” (strophes plus an envoi (v. 45) (*The Psalms* [2003], pp. 719–25). Van der Lugt finds 16 strophes. Both Fokkelman and Labuschagne have 19 strophes. The analysis presented here, which is based on balance in mora-count and the concentric pattern in the distribution of syntactic accentual-stress units, finds 19 strophes arranged concentrically in seven cantos (vv. 1–7, 8–13, 14–19, 20–26, 27–32, 33–38 and 39–45).

Christensen	Terrien	Van der Lugt	Fokkelman	Labuschagne
I A 105:1–3	I 1 105:1–3	I 1 105:1–3	I 1 105:1–3	I 1 105:1–3
B 105:4–5	2 105:4–6	2 105:4–6	2 105:4–6	2 105:4–6
C 105:6–7	II 3 105:7–9	II.1 3 105:7–9	II 3 105:7–9	II 3 105:7–9
II D 105:8–9				
E 105:10	4 105:10–12	4 105:10–12	4 105:10–11	4 105:10–11
F 105:11–13			III 5 105:12–13	5 105:12–13
III G 105:14–15	III 5 105:13–15	5 105:13–15	6 105:14–15	6 105:14–15
H 105:16–19	6 105:16–18	II.2 6 105:16	IV 7 105:16–17	7 105:16–17
		7 105:17–19	8 105:18–19	8 105:18–19
IV I 105:20–21	IV 7 105:19–21	8 105:20–22	9 105:20–22	9 105:20–22
X 105:22–24	8 105:22–24	9 105:23–25	V 10 105:23–25	III 10 105:23–25
I' 105:25–26	V 9 105:25–27	III.1 10 105:26–27	11 105:26–27	11 105:26–27
V H' 105:27–30	10 105:28–30	11 105:28–30	VI 12 105:28–29	12 105:28–29
G' 105:31–32	VI 11 105:31–33	12 105:31–33	13 105:30–31	13 105:30–31
VI F' 105:33–35			14 105:32–33	14 105:32–33
	12 105:34–36	13 105:34–36	VII 15 105:34–35	15 105:34–35
E' 105:36			16 105:36–38	16 105:36–38
D' 105:37–38	VII 13 105:37–39	III.2 14 105:37–39		
VII C' 105:39–40	14 105:40–42	15 105:40–42	VIII 17 105:39–41	IV 17 105:39–41
B' 105:41–42			18 105:42–43	18 105:42–43
A' 105:43–45	Envoi (vv. 43–45)	16 105:43–45	19 105:44–45	19 105:44–45

The differences here result primarily from the fact that none of the others observe the inverse concentric structural arrangement of Psalm 105 as a whole. Unanswered questions remain on how to define prosodic units larger than the strophe. Van der Lugt and

Labuschagne posit the concept of a “canticle” as a grouping of strophes within a canto. Fokkelman’s concept of the “stanza” may prove to be similar to Christensen’s concept of the “canto”—and perhaps a preferable term to use.

13. Note the following list of significant compositional numbers at the boundaries of the verses counting from the beginning of Psalm 105:

105:1–5	34	(= 17 x 2) words
105:1–7	46	(= 23 x 2) words
105:1–8	26	words after <i>atnach</i>
105:1–10	34	(= 17 x 2) words before <i>atnach</i>
105:1–11	40	[= 17 + 23] words before <i>atnach</i>
105:1–12	43	[= 17 + 26] words before <i>atnach</i>
105:1–13	40	[= 17 + 23] words after <i>atnach</i>
105:1–14	51	(= 17 x 3) words before <i>atnach</i>
105:1–15	46	(= 23 x 2) words after <i>atnach</i>
105:1–18	64	(= 32 x 2) words before <i>atnach</i>
105:1–19	68	(= 17 x 4) words before <i>atnach</i>
105:1–23	80	[= 17 + 23] x 2 words before <i>atnach</i>
105:1–26	170	(= 17 x 10) words
105:1–28	184	(= 23 x 8) words
105:1–29	102	(= 17 x 6) words before <i>atnach</i>
105:1–30	196	(= 49 x 4) = [17 + 32 = 23 + 26] x 4 words before <i>atnach</i>
105:1–32	208	(= 26 x 8) words
105:1–37	128	(= 32 x 4) words before <i>atnach</i>
105:1–39	119	(= 17 x 7) words after <i>atnach</i>
105:1–42	128	(= 32 x 4) words after <i>atnach</i>
105:1–43	280	[= 17 + 23] x 7 words
105:1–44	153	(= 17 x 9) 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 verse 3, which leaves 43 possible boundaries to work with. In 16 out of 43 of these boundaries (or 37.2% of the time) a multiple of one of these four compositional numbers is present. If the numbers 40, 43 and 49 are included, the percentage increases to 51.2% (22 out of 43). The evidence suggests the possibility of deliberate design at the point of the numerical composition of Psalm 105.

14. Determining the details of the musical and literary structure of Psalm 105 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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