

Psalm 107:1–43

Translation, Logoprosodic Analysis, and Observations

Psalm of Praise for YHWH's Manifold Mercies

Psalm 107:1–43

I. Ascribe Praise to YHWH for He Delivered the People from Distress (1:1–6)

A. *Praise YHWH for He Is Good—His Covenant-Love Endures Forever* (107:1–2) [4.4]

107:1	Ascribe praise to YHWH / ^a for he is good //	13	2	4	4	0
	for his covenant-love / ^b endures forever //	<u>10</u>	<u>2</u>	<u>3</u>	<u>0</u>	<u>3</u>
		106:47–107:1		32	27	5
107:2	Let the redeemed of YHWH / say so //	14	2	3	3	0
	whom he has redeemed / from the hand of the adversary //	<u>11</u>	<u>2</u>	<u>4</u>	<u>0</u>	<u>4</u>
		106:45–107:2		51	36	15

B. *The People Wandered in the Wilderness by way of Yeshimon* (107:3–4) [4.4]

107:3	[And] ^a from among the lands / he gathered them //	11	2	2	2	0
	from the east and from the west //	11	1	2	2	0
	from the north and from the (south) sea //	<u>10</u>	<u>1</u>	<u>2</u>	<u>0</u>	<u>2</u>
		106:48–107:3		34	25	9
107:4	They wandered in the wilderness / by way of Yeshimon //	17	2	4	4	0
	an inhabited city / they did not find //	<u>14</u>	<u>2</u>	<u>4</u>	<u>0</u>	<u>4</u>
		106:44–107:4		79	53	26

C. *They Cried Out to YHWH in Distress and He Delivered Them* (107:5–6) [4.4]

107:5	(They were) hungry / ^a (and) also thirsty //	<u>11</u>	<u>2</u>	<u>3</u>	<u>3</u>	<u>0</u>
		107:3–5a		17	11	6
	Their soul / within them fainted //	<u>10</u>	<u>2</u>	<u>3</u>	<u>0</u>	<u>3</u>
		107:1–5		34	18	16
107:6	And they cried out to YHWH / in their distress //	<u>15</u>	<u>2</u>	<u>5</u>	<u>5</u>	<u>0</u>
		107:1–6a		39	23	16
	Out of their predicament / he delivered them //	<u>14</u>	<u>2</u>	<u>2</u>	<u>0</u>	<u>2</u>
		107:1–6		41	23	18

II. YHWH Led Them on Route to an Inhabited City and They Rebelled (1:7–11)

D. *YHWH Led Them on Route to an Inhabited City* (107:7–8)

[4.4]

107:7	And he led them / by a direct path //	14 2	3 3 0
	on route / to an inhabited city //	<u>11 2</u>	<u>4 0 4</u>
		107:1–7	48 26 22
107:8	Let them give thanks to YHWH / ^a (for) his covenant-love //	12 2	3 3 0
	and (for) his wonders / to the children of Adam //	<u>14 2</u>	<u>3 0 3</u>
		107:5–8	26 14 12

E. *In Spite of God's Provision They Rebelled* (107:9–11)

[4.4.4]

107:9	For he has satisfied / the thirsty soul //	<u>14 2</u>	<u>4 4 0</u>
		107:3–9a	17 10 7
	And the hungry soul / he has filled with good (things) //	<u>13 2</u>	<u>4 0 4</u>
		107:3–9	48 26 22
107:10	There were dwellers in darkness / and the shadow of death //	<u>13 2</u>	<u>3 3 0</u>
		107:8–10a	17 10 7
	Prisoners in affliction / and iron (chains) //	<u>12 2</u>	<u>3 0 3</u>
		107:6–10	34 18 16
107:11	For they rebelled / ^a against the words of God (El) //	<u>10 2</u>	<u>4 4 0</u>
		107:7–11a	31 17 14
	And the counsel of the Most High (Elyon) / ^b they despised //	<u>12 2</u>	<u>3 0 3</u>
		107:7–11	34 17 17

III. YHWH Rescued Them from Destruction Due to Their Iniquities (1:12–18)

F. *YHWH Delivered Them from the Shadow of Death* (107:12–15)

[8.8]

107:12	And their spirit ^a was worn down ^a / ^b with hard labor //	13 2	3 3 0
	they stumbled / and there was none to help //	<u>12 2</u>	<u>3 0 3</u>
		107:8–12	33 17 16
107:13	And they cried out to YHWH / in their distress //	15 2	5 5 0
	out of their predicament / he saved them //	<u>15 2</u>	<u>2 0 2</u>
		107:10–13	26 15 11
107:14	He brought them out of darkness / and the shadow of death //	16 2	3 3 0
	and he broke off / ^a their shackles //	<u>14 2</u>	<u>2 0 2</u>
		107:9–14	39 22 17

107:15	Let them give thanks to YHWH / ^a for his covenant-love //	12	2	3	3	0
	and for his wonders / to the children of Adam //	14	2	3	0	3
		<hr/>				
		107:8-15		51	28	23

G. YHWH Shattered Doors of Bronze and Bars of Iron (107:16) [2.2]

107:16	For he has shattered / the doors of bronze //	12	2	4	4	0
		107:8-16a		55	32	23
	And the bars of iron / he cut asunder //	13	2	3	0	3
		107:8-16		58	32	26

H. They Came to the Gates of Death Because of Their Iniquities (107:17-18) [4.4]

107:17	Those fools / because of their rebellious ways //	10	2	3	3	0
	and because of their iniquities / they were afflicted //	16	2	2	0	2
		107:14-17		23	13	10
107:18	All kinds of food / they found abhorrent //	11	2	4	4	0
	and they drew near / as far as the gates of death //	14	2	4	0	4
		107:15-18		26	14	12

IV. YHWH Delivered Them from the Pit of Destruction (1:19-25)

I. YHWH Rescued Them from the Pit of Destruction (107:19-21) [8.4]

107:19	And they cried out to YHWH / in their distress //	15	2	5	5	0
		107:11-19a		56	34	22
	And from their predicament / he saved them //	15	2	2	0	2
		107:11-19		58	34	24
107:20	He sent his word / and he healed them //	13	2	3	3	0
		107:17-20A		23	15	8
	And he rescued them / from their Pit (of destruction) //	13	2	2	0	2
		107:12-20		56	33	23
107:21	Let them ascribe praise to YHWH / ^a for his covenant-love //	12	2	3	3	0
		107:18-21a		23	15	8
	And for his wonders / to the children of Adam //	14	2	3	0	3
		107:18-21		26	15	11

J. Let Them Offer Sacrifice to YHWH with Joyful Song (107:22) [2.2]

107:22 And let them sacrifice / sacrifices of thanksgiving // _12 2_ 3 3 0
42 25 17

And tell of his works /^a with joyful singing // _14 2_ 3 0 3
107:20-22 17 9 8

K. The Wind of YHWH Works Wonders in the Deep (107:23-25) [4.8]

107:23 Those who go down to the sea / in ships // _15 2_ 3 3 0
107:19-23a 27 17 10

Doers of business / on great waters // _15 2_ 4 0 4
107:19-23 31 17 14

107:24 They have seen the works / of YHWH //
and his wonders / in the deep // 16 2 4 4 0
12 2 2 0 2
107:16-24 57 32 25

107:25 And he spoke / and he raised up / a stormy wind //
that raised enormous waves // 17 3 4 4 0
9 1 2 0 2
107:21-25 31 17 14

V. In the Storm of Distress They Cried Out and God Saved Them (1:26-32)

L. In the Storm of Distress They Lost Hope (107:26-27) [4.4]

107:26 They rose up to the heavens /
they went down to the depths //
their souls / melted in terror // 8 1 2 2 0
10 1 2 2 0
13 2 3 0 3
107:23-26 26 15 11

107:27 They reeled and they staggered / like drunks //
and all their skill / was wrecked // 17 2 3 3 0
11 2 3 0 3
107:22-27 38 21 17

M. They Cried to YHWH in Their Distress and He Saved Them (107:28) [2.2]

107:28 And they cried to YHWH / in their distress // _15 2_ 5 5 0
107:23-28a 37 23 14

And from their predicament / he brought them out // _17 2_ 2 0 2
107:25-28 26 16 10

N. God Stilled the Storm and Guided Them Home (107:29–32) [8.8]

107:29	He caused the storm / to be still //	14	2	3	3	0
	and their waves / became silent //	<u>9</u>	<u>2</u>	<u>2</u>	<u>0</u>	<u>2</u>
		107:24–29		37	23	14
107:30	And they were glad / ^a because they were quieted //	12	2	3	3	0
	and he guided them / to their desired haven //	<u>11</u>	<u>2</u>	<u>4</u>	<u>0</u>	<u>4</u>
		107:26–30		32	18	14
107:31	Let them ascribe praise to YHWH / ^a for his covenant-love //	<u>12</u>	<u>2</u>	<u>3</u>	<u>3</u>	<u>0</u>
		107:27–31a		28	17	11
	And for his wonders / to the children of Adam //	<u>14</u>	<u>2</u>	<u>3</u>	<u>0</u>	<u>3</u>
		107:17–31		38	21	17
107:32	And let them extol him / in the congregation of the people //	13	2	3	3	0
	and at sessions of the elders / ^a they will praise him //	<u>18</u>	<u>2</u>	<u>3</u>	<u>0</u>	<u>3</u>
		107:28–32		31	17	14

VI. YHWH Provided Water in the Desert and They Built a City (1:33–37)

O. YHWH Provided Springs of Water in the Desert (107:33–35) [4.4.4]

107:33	He changes rivers / ^a into desert //	13	2	3	3	0
	and springs of water / into thirsty ground //	<u>16</u>	<u>2</u>	<u>3</u>	<u>0</u>	<u>3</u>
		107:28–33		37	20	17
107:34	A fruitful land / into a salt marsh //	10	2	3	3	0
	because of the evil / of those who dwell in it //	<u>12</u>	<u>2</u>	<u>3</u>	<u>0</u>	<u>3</u>
		107:27–34		49	26	23
107:35	He turns a wilderness / into pools of water //	12	2	4	4	0
	and parched earth / into springs of water //	<u>17</u>	<u>2</u>	<u>4</u>	<u>0</u>	<u>4</u>
		107:32–35		26	13	13

P. They Established a City and Experienced Covenant Blessings (107:36–37) [4.4]

107:36	And there he settles / ^a the hungry //	11	2	3	3	0
	and they establish / a city to dwell in //	<u>13</u>	<u>2</u>	<u>3</u>	<u>0</u>	<u>3</u>
		107:33–36		26	13	13
107:37	And they sow fields /	<u>9</u>	<u>1</u>	<u>2</u>	<u>2</u>	<u>0</u>
				34	18	16
	And the plant vineyards //	10	1	2	2	0
	and they get / a fruitful harvest //	<u>13</u>	<u>2</u>	<u>3</u>	<u>0</u>	<u>3</u>

VII. They Experienced the Covenant Curses—the Wise Will Take Heed (1:38–43)

Q. *They Also Experienced the Covenant Curses* (107:38–39) [4.4]

107:38 And he blesses them and they multiply /^a greatly // 14 2 3 3 0
 and their cattle / he does not let decrease // 11 2 3 0 3
 107:30–38c 51 26 25

107:39 Yet they are diminished /^a and they are bowed down // 11 2 2 2 0
 from oppression, misery /^b and sorrow // 14 2 3 0 3
 107:35–39 32 16 16

R. *YHWH Pours Contempt on Princes and Protects the Poor* (107:40–41) [4.4]

107:40 He pours contempt / on princes // 12 2 4 4 0
 and he makes them wander / in a pathless waste // 14 2 4 0 4
 107:34–40 46 23 23
 107:33–40 52 26 26

107:41 And he sets the poor securely on high /^a away from affliction // 14 2 3 3 0
 and he establishes like a flock / (his) families // 12 2 3 0 3
 107:35–41 46 23 23
 107:34–41 52 26 26

S. *The Wise Will Give Heed to These Things* (107:42–43) [4.4]

107:42 The upright see it /^a and they are glad // 14 2 3 3 0
 and all wickedness / shuts its mouth // 14 2 4 0 4
 107:39–42 26 12 14

107:43 Who is wise? /^a Let him give heed to these things // 13 2 4 4 0
 and consider / YHWH 's acts of covenant-love // 14 2 3 0 3
 107:37–43 46 23 23
 107:1–43 278 150 128

Scansion in Accentual Stress Units:

$$\begin{aligned} & [(4.4).(4.4).(4.4)] \cdot [(4.4).(4.4.4).(8.8)] \cdot [(2.2).(4.4).(8.4)] \cdot [4.4.4] \cdot [(4.8).(4.4).(2.2)] \cdot [(8.8).(4.4.4).(4.4)] \cdot [(4.4).(4.4).(4.4)] \\ & = [(8+8+8) + (8+12+16)] + (4+8+12) + \boxed{12} + (12+8+4) + (16+12+8) + (8+8+8) \\ & = (24+36+24) + 12 + (24+36+24) = 84 + 12 + 84 = 180 \\ & \text{or: } \mathbf{96 // 96} \quad [\text{with pivot counted in each half}] \\ & \quad \quad \quad \mathbf{\{96 = 32 \times 3\}} \end{aligned}$$

Concentric Compositional Formula: 278 = 139 + 0 + 139 [word count—with heading]

Notes:

- 107:1^a Reading the second of two successive occurrences of *munaḥ* here as disjunctive.
- 107:1^b Reading the sequence of *ṭarḥā* followed by *munaḥ* in BHS as disjunctive.
- 107:3^a Omitting the *waw*-conjunction with LXX to improve balance in mora-count.
- 107:5^a Reading *mērəḳā* in BHS as disjunctive [with uncertainty—see 107:39^a below].
- 107:8^a Reading the second of two successive occurrences of *munaḥ* here as disjunctive.
- 107:11^a Reading *mērəḳā* preceded by *gaʿyā* (= *meteg*) in BHS as disjunctive.
- 107:11^b Reading *ṭarḥā* preceded by *gaʿyā* (= *meteg*) in Letteris as disjunctive. BHS omits *gaʿyā* (= *meteg*).
- 107:12^{a-a} Reading *wayyikkāna*^c (“and he was humbled”) rather than *wayyākna*^c (“and he humbled”) in BHS as suggested in BHS note (cf. LXX) to improve balance in mora-count.
- 107:12^b Reading the second of two successive occurrences of *munaḥ* here as disjunctive.
- 107:14^a Reading the sequence of *ṭarḥā* followed by *munaḥ* on the same word in BHS as disjunctive. Letteris has *reḅia*^c *muḡraš* with two occurrences of *gaʿyā* (= *meteg*) in between.
- 107:15^a Reading the second of two successive occurrences of *munaḥ* here as disjunctive.
- 107:21^a Reading the second of two successive occurrences of *munaḥ* here as disjunctive.
- 107:22^a Reading *ṭarḥā* preceded by *gaʿyā* (= *meteg*) on the same word in BHS as disjunctive.
- 107:30^a Reading *ṭarḥā* followed immediately by *gaʿyā* (= *meteg*) in BHS as disjunctive.
- 107:31^a Reading the second of two successive occurrences of *munaḥ* here as disjunctive.
- 107:32^a Reading the sequence of *ṭarḥā* followed by *munaḥ* in BHS as disjunctive.
- 107:33^a Reading the second of two successive occurrences of *munaḥ* here as disjunctive.
- 107:36^a Reading the second of two successive occurrences of *munaḥ* here as disjunctive.
- 107:139^a Reading *mērəḳā* in BHS as disjunctive [with uncertainty—see 107:5^a below].
- 107:39^b Reading the sequence of *ṭarḥā* followed by *munaḥ* in BHS as disjunctive.
- 107:41^a Reading the second of two successive occurrences of *munaḥ* here as disjunctive.
- 107:42^a Reading the second of two successive occurrences of *munaḥ* here as disjunctive.
- 107:43^a Reading *mērəḳā* preceded immediately by *gaʿyā* (= *meteg*) in Letteris as disjunctive. BHS omits *gaʿyā* (= *meteg*).

Summary of the Logoprosodic Analysis

1. Psalm 107:1–31 has 19 strophes: 107:1–2, 3–4, 5–6, 7–8, 9–11, 12–15, 16, 17–18, 19–20, 22, 23–25, 26–27, 28, 29–32, 33–35, 36–37, 38–39, 40–41 and 42–43.

A	107:1–2	2 balanced dyads:	[13 + 10] + [14 + 11]	= 23 + 25	morae
B	107:3–4	balanced triad & dyad:	[11 + 11 + 10] + [17 + 14]	= 32 + 31	morae
C	107:5	balanced dyad:	[11 + 10]	= 11 + 10	morae
	107:6	balanced dyad:	[15 + 14]	= 15 + 14	morae
D	107:7–8	2 balanced dyads:	[14 + 11] + [12 + 14]	= 25 + 26	morae
E	107:9	balanced dyad:	[14 + 13]	= 14 + 13	morae
	107:10	balanced dyad:	[13 + 12]	= 13 + 12	morae
	107:11	balanced dyad:	[10 + 12]	= 10 + 12	morae
F	107:12–15	2 balanced quatrains:	[(13+12)+(15+15)] + [(16+14)+(12+14)]	= 55 + 57	morae
G	107:16	balanced dyad:	[12 + 13]	= 12 + 13	morae
H	107:17–18	2 balanced dyads:	[10 + 16] + [11 + 14]	= 26 + 25	morae
I	107:19	balanced dyad:	[15 + 15]	= 15 + 15	morae
	107:20	balanced dyad:	[13 + 13]	= 13 + 13	morae
	107:21	balanced dyad:	[12 + 14]	= 12 + 14	morae

X	107:22	balanced dyad:	[12 + 14]	= 12 + 14	morae
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I'	107:23	balanced dyad:	[15 + 15]	= 15 + 15	morae
	107:24–25	2 balanced dyads:	[16 + 12] + [17 + 9]	= 28 + 26	morae
H'	107:26–27	triad & dyad in balance:	[8 + 10 + 13] + [17 + 11]	= 31 + 28	morae
G'	107:28	balanced dyad	[15 + 17]	= 15 + 17	morae
F'	107:29–32	quatrain & triad + pivot:	[(14+9) + (12+11)] + 12 + [14 + 13 + 18]	= 46 + 12 + 45	morae
E'	107:33–35	2 balanced dyads + pivot:	[13 + 16] + [10 + 12] + [12 + 17]	= 29 + 22 + 29	morae
D'	107:36–37	2 balanced dyads + pivot:	[11 + 13] + 9 + [10 + 13]	= 24 + 9 + 23	morae
C'	107:38–39	2 balanced dyads:	[14 + 11] + [11 + 14]	= 25 + 25	morae
B'	107:40–41	2 balanced dyads:	[12 + 14] + [14 + 12]	= 26 + 26	morae
A'	107:42–43	2 balanced dyads:	[14 + 14] + [13 + 14]	= 28 + 27	morae

2. The first strophe (107:1–2) is a single part arranged in two subdivisions on the basis of word-count: 107: 1 and 2.
- 106:47–107:1 **32** words
 - 106:45–107:2 **51** (= 17 x 3) words
3. The second strophe (107:3–4) is a single part arranged in two subdivisions on the basis of word-count: 107:3 and 4.
- 106:48–107:3 **34** (= 17 x 2) words
 - 106:48–107:4 **26** words after *atnach*

4. The third strophe (107:5–6) has two parts arranged in four subdivisions on the basis of word-count: 107:5a, 5b, 6a and 6b.
 - 107:1–5 **34** (= **17** x 2) words
 - 107:1–6 **23** words before *atnach*

5. The fourth strophe (107:7–8) is a single part arranged in two subdivisions on the basis of word-count: 107:7 and 8.
 - 107:3–7 **34** (= **17** x 2) words
 - 107:1–7 **26** words before *atnach*
 - 107:5–8 **26** words

6. The fifth strophe (107:9–11) has three parts arranged in six subdivisions on the basis of word-count: 107:9a, 9b, 10a, 10b, 11a and 11b.
 - 107:3–9 **26** words before *atnach*
 - 107:4–10 **23** words after *atnach*
 - 107:7–11 **34 = 17 + 17** [compositional formula]

7. The sixth strophe (107:12–15) is a single part arranged in four subdivisions on the basis of word-count: 107:12, 13, 14 and 15.
 - 107:8–12 **17** words before *atnach*
 - 107:10–13 **26** words
 - 107:9–14 **17** words after *atnach*
 - 107:8–15 **51** (= **17** x 3) words and **23** words after *atnach*

8. The seventh strophe (107:16) is a single part arranged in two subdivisions on the basis of word-count: 107:16a and 16b.
 - 107:8–16a **55 = 32 + 23** [compositional formula]
 - 107:8–16 **58 = 32 + 26** [compositional formula]

9. The eighth strophe (107:17–18) is a single part arranged in two subdivisions on the basis of word-count: 107:17 and 18.
 - 107:14–17 **23** words
 - 107:9–17 **32** words before *atnach*
 - 107:15–18 **26** words
 - 107:14–18 **17** words before *atnach*
 - 107:10–18 **32** words before *atnach*
 - 107:1–18 **119** (= **17** x 7) words

10. The ninth strophe (107:19–21) has three parts arranged in six subdivisions on the basis of word-count: 107:19a, 19b, 20a, 20b, 21a and 21b.
 - 107:16–19 **34** (= **17** x 2) words before *atnach*
 - 107:12–20 **23** words after *atnach*
 - 107:18–21 **26** words

3rd Level: Offer sacrifice to YHWH for Deliverance in Time of Need (107:16–28)

A	YHWH shattered doors of bronze and bars of iron	[2.2]	107:16
B	They came to the gates of death because of their iniquities	[4.4]	107:17–18
C	YHWH rescued them from the pit of destruction	[8.4]	107:19–21
X	Let them sacrifice to YHWH with joyful song	[2.2]	107:22
C'	The wind of YHWH works wonders in the deep	[4.8]	107:23–25
B'	In the storm of distress they lost hope	[4.4]	107:26–27
A'	They cried to YHWH in their distress and he saved them	[2.2]	107:28

The concentric literary structure is determined primarily on prosodic grounds in terms of the inverse concentric arrangement in the distribution of SAS (syntactic accentual-stress) units.

2. The seven cantos in Psalm 107 may be outlined in a menorah pattern, on prosodic grounds, as follows:

A	Praise YHWH for he has delivered the people from distress	[8.8.8]	107:1–6
B	YHWH led them on route to an inhabited city and they rebelled	[8.12]	107:7–11
C	YHWH rescued them from destruction due to their iniquities	[16.4.8]	107:12–18
X	YHWH delivered them from the pit of destruction	[12.4.12]	107:19–25
C'	In the storm of distress they cried out and YHWH saved them	[8.4.16]	107:26–32
B'	YHWH provided water in the desert and they built a city	[12.8]	107:33–37
A'	They experienced the covenant curses—the wise will take heed	[8.8.8]	107:38–43

3. Psalm 107 has seven occurrences of the phenomenon of the **inverted nun** (a marginal Masoretic notation before verses 21–26 and 40). Another tradition has the notation marking vv. 23–28 and 40. See GKC §§5n, 17e and E. Würthwein, *The Text of the Old Testament*, tr. E. F. Rhodes (Grand Rapids: Eerdmans, 1979), p. 17. The **inverted nun** is usually explained as a reference to misplacement, such that vv. 39 and 40 are commonly reversed—“to suit the context and avoid a Job-like satire” (Leslie Allen, WBC 21 [2002], p. 84). But such an explanation does not explain the situation in vv. 21–26. See Observations 4 and 12 below.

4. In terms of the 278 words in Psalm 107, the **arithmological center** falls between the words זבחי תודה (“sacrifices of thanksgiving”) in 107:22a with 139 words on either side. The initial **concentric compositional formula** is:

$$278 = 139 + 0 + 139 \quad [\text{word count—with heading}]$$

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

זבחי תודה ויזבחו And let them sacrifice sacrifices of thanksgiving,
 ויספרו And tell (of his works).

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

$$278 = 137 + 4 + 137 \quad [\text{word count}]$$

or: 141 // 141 [with “pivot” included in each half]

The **meaningful center** may be expanded by including 30 words on either side of the **arithmological center**. This literary unit (107:17b–26) includes the whole of the series of six verses marked by the **inverted nun** in Codex L (BHS). Since there does not appear to be another **meaningful center** nested between these two, this may provide a possible explanation for this peculiar phenomenon, which has never been adequately explained. In this instance, the *Concentric Compositional Formula* becomes:

$$278 = 109 + 60 + 109 \quad [\text{word count}]$$

$$\text{or: } 169 // 169 \quad [\text{with "pivot" included in each half}]$$

$$\{169 = 13 \times 13\}$$

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

- 1 הָדָו לַיהוָה כִּי־טוֹב Ascribe praise to YHWH for he is good;
 כִּי לְעוֹלָם חֶסֶד For his covenant-love endures forever.
- 2 יֹאמְרוּ גְאוּלַי יְהוָה Let the redeemed of YHWH say so,
 אֲשֶׁר גָּאֵלָם מִיַּד־צָר Whom he has redeemed from the hand of the adversary.
- 44 יִרְאוּ יֹשְׁרִים וַיִּשְׂמְחוּ The upright see it and they are glad;
 וְכָל־עוֹלָה קִפְצָה פִּיהָ And all wickedness shuts its mouth.
- 43 מִי־חָכֵם וַיִּשְׁמַר־אֱלֹהִים Who is wise? Let him give heed to these things;
 וַיִּתְבַּונְּנוּ חֶסֶד־יְהוָה And consider YHWH’s acts of covenant-love.

6. Summary of the concentric compositional formulae:

$$278 = 137 + 4 + 137 \quad \text{or: } 141 // 141 \quad \text{word-count}$$

$$278 = 109 + 60 + 109 \quad \text{or: } 169 // 169 \quad \{169 = 13 \times 13\}$$

{with others in between}

$$278 = 28 + 222 + 28 \quad \text{or: } 248 // 248 \quad \text{vv. 1–4 || vv. 40–43}$$

$$278 = 14 + 250 + 14 \quad \text{or: } 264 // 264 \quad \text{vv. 1–2 || vv. 42–43}$$

$$278 = 7 + 264 + 7 \quad \text{or: } 271 // 271 \quad \text{v. 1 || v. 43}$$

$$180 = 84 + 12 + 84 \quad \text{or: } \mathbf{96 // 96} \quad \text{syntactic accentual-stress units}$$

$$\{\mathbf{96} = \mathbf{32} \times 3 \text{ and } 180 = 2 \times 2 \times 3 \times 3 \times 5\}$$

$$88 = 37 + 14 + 37 \quad \text{or: } \mathbf{51 // 51} \quad \mathbf{briques} \text{ (primary accentual-stress units)}$$

$$\{\mathbf{51} = \mathbf{17} \times 3\}$$

7. In the prosodic structure of Psalm 107, 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 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 107 has 88 **briques** (primary SAS units), 87 of which are marked by *soph pasuq* (43 times, at the end of each verse), *atnach* (43 times, in each verse) and *ole weyored* (v. 3). The boundary of the remaining **brique** is marked by *rəḥîa^c muḡraš^c* (v. 40).

8. The prosodic structure of Psalm 107, 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>hōdū la-yhwh kî tōb</i> ^	<i>kî la^cólām ḥasdō :</i>
		² <i>yō²mārû gə²ûlê yhwh</i> ^	<i>ʔāšer gə²ālām miyyaḏ ṣār :</i>
	B	³ <i>ûmē²ārāšōt qibbəšām</i> † <i>mimmizrāḥ ûmimma^cārāb</i> ^ <i>miššāpôn ûmiyyām :</i>	
		⁴ <i>tā^cû ḥammidbār bîšmôn dāreḵ</i> ^	<i>ʔr môšāb lō² māšā²û :</i>
	C	⁵ <i>rə^cēḥîm gam ṣəmē²îm</i> ^	<i>naḫšām bāhem tiṯ^caṭṭāp :</i>
		⁶ <i>wayyis^cāqû ʔel yhwh bašsar lāhem</i> ^	<i>mimməšûqôṭêhem yaššîlēm :</i>

II	D	⁷ <i>wayyadrîkēm bəḏereḵ yəšārāh</i> ^	<i>lāleḵeṯ ʔel ʔr môšāb :</i>
		⁸ <i>yôḏû la-yhwh ḥasdô</i> ^	<i>wəniḫlā²ôṭāyw liḫnê ʔādām :</i>
	E	⁹ <i>kî hišbîa^c neḫeš šōqēqāh</i> ^	<i>wəneḫeš rə^cēḫāh millē² tōb :</i>
		¹⁰ <i>yōšəḫê ḥōšeḵ wəšalmāwet</i> ^	<i>ʔāsîrê ʔnî ûḫarzel :</i>
		¹¹ <i>kî himrû ʔimrê ʔēl</i> ^	<i>wa^cāšaṯ ʔelyôn nā²āšû :</i>

III	F	¹² <i>wayyaḵna^c be^cāmāl libbām</i> ^	<i>kāšəlû wə²ên ʔōzēr :</i>
		¹³ <i>wayyiz^cāqû ʔel yhwh bašsar lāhem</i> ^	<i>mimməšûqôṭêhem yôšî^cēm :</i>
		¹⁴ <i>yôšî²ēm mēḥōšeḵ wəšalmāwet</i> ^	<i>ûmôšəroṭêhem yənatteq :</i>
		¹⁵ <i>yôḏû la-yhwh ḥasdô</i> ^	<i>wəniḫlā²ôṭāyw liḫnê ʔādām :</i>

The verse numbers of the seven occurrences of the **inverted nun** (vv. 21–26 and 40) are marked in green and the two repeated refrains are highlighted for reference purposes.

9. The 88 **briques** (primary SAS units) are distributed in 13 strophes in Psalm 107 as follows: $88 = [(4+5+4) + (4+6) + (8+2+4)] + [6+2+6] + [(4+2+8) + (6+4) + (4+5+4)] = (13+10+14)+14 + (14+10+13) = 37 + 14 + 37$; or **51 // 51** with the central pivot included in each “half”.

The **arithmological center** of Psalm 107 falls between the words *zibhê tôdāh* (“sacrifices of thanksgiving”) in 107:22a, with 139 words on either side. Psalm 107 has 172 SAS units, 88 **briques** (primary SAS units), 43 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 1151 morae in Psalm 107—with 563 morae before the **arithmological center** in 107:22a and 588 morae after it.

10. Terrien divides Psalm 107 into two major parts (vv. 1–32 and 33–43), which are in turn divided into six “strophes” arranged in a total of 17 “sub-strophes” framed by a prelude (vv. 1–3) and a postlude (v. 43). In short, Terrien finds 19 strophic units (*The Psalms* [2003], pp. 742–48). The analysis presented here, which is based on balance in mora-count and the concentric pattern in the distribution of syntactic accentual-stress units, also finds 19 strophes arranged concentrically in seven cantos (vv. 1–6, 7–11, 12–18, 19–25, 26–32, 33–37 and 38–43). Terrien’s 6 “cantos” are: vv. 1–9, 10–16, 17–22, 23–32, 33–39 and 40–43.

Christensen	Terrien
I A 107:1–2	Prelude 107:1–3
B 107:3–4	I 1 107:4–5
C 107:5–6	2 107:6–7
II D 107:7–8	3 107:8–9
E 107:9–11	II 4 107:10–12
III F 107:12–15	5 107:13–14
G 107:16	6 107:15–16
H 107:17–18	III 7 107:17–18
IV I 107:19–21	8 107:19–20
X 107:22	9 107:21–22
I 107:23–25	IV 10 107:23–24
V H 107:26–27	11 107:25–27
G 107:28	12 107:28–30
F 107:29–32	13 107:31–32
VI E 107:33–35	V 14 107:33–35
D 107:36–37	15 107:36–37
VII C 107:38–39	VI 16 107:38–39
B 107:40–41	17 107:40–42
A 107:42–43	Postlude 107:43

The differences in my strophic analysis from that of Terrien result from the fact that Terrien does not locate the meaningful center and does not observe the inverse concentric structural arrangement of Psalm 107 as a whole.

11. The divine-name YHWH appears 12 times (in 107:1, 2, 6, 8, 13, 15, 19, 21, 24, 28, 31 and 43). The words $\text{׳}el$ (“God”) and $\text{׳}elyôn$ (“Most High”) each appear once in 107:11.

12. Note the following significant compositional formulae:

107:7–11 **34 = 17 + 17**

107:8–16 **58 = 32 + 26**

107:27–34 **49 = 26 + 23**

107:34–40 **46 = 23 + 23**

107:33–40 **52 = 26 + 26**

107:35–41 **46 = 23 + 23**

107:34–41 **52 = 26 + 26**

107:37–43 **46 = 23 + 23**

It may be coincidence, but the occurrence of the **inverted nun** in v. 40 appears to be associated with the cluster of five of these perfectly balanced compositional formulae (see Observation 3 above). The sequence of six consecutive verses marked by **inverted nun** in vv. 21–26 appears to be associated with the **meaningful center** of Psalm 107 (see Observation 4 above).

13. Note the following list of significant compositional numbers at the boundaries of the verses counting from the beginning of Psalm 107:

107:1–5 **34** (= 17 x 2) words
107:1–6 **23** words before *atnach*
107:1–7 **26** words before *atnach*
107:1–10 **68** (= 17 x 4) words and **32** words after *atnach*
107:1–11 40 [= 17 + 23] words before *atnach*
107:1–12 43 [= 17 + 26] words before *atnach*
107:1–13 40 [= 17 + 23] words after *atnach*
107:1–14 **51** (= 17 x 3) words before *atnach*
107:1–18 **119** (= 17 x 7) words
107:1–22 **64** (= 32 x 2) words after *atnach*
107:1–23 **68** (= 17 x 4) words after *atnach*
107:1–24 86 [= 17 + 26] x 2 words before *atnach*
107:1–27 **78** (= 26 x 3) words after *atnach*
107:1–28 **102** (= 17 x 6) words before *atnach*
107:1–29 **187** (= 17 x 11) words
107:1–30 86 [= 17 + 26] x 2 words after *atnach*
107:1–32 **92** (= 23 x 4) words after *atnach*
107:1–34 120 [= 17 + 23] x 3 words before *atnach*
107:1–35 **102** (= 17 x 6) words after *atnach*
107:1–38 245 [= 17 + 32 = 23 + 26] x 5 words
107:1–39 **136** (= 17 x 8) words before *atnach*
107:1–43 **128** (= 32 x 4) words after *atnach*

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 41 possible boundaries to work with. In 15 out of 41 of these boundaries (or 36.6% 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 53.7% (22 out of 41). The evidence suggests the possibility of deliberate design at the point of the numerical composition of Psalm 107.

14. Determining the details of the musical and literary structure of Psalm 107 as a whole calls for input on the part of others in the Psalms Group, 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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