

Psalm 100— Logotechnical Analysis

Guidelines

- Please read the [General Introduction](#) as well as the Introduction to [Book I](#) and [Book IV](#).
- For common features found in the numerical analysis charts, see the [Key to the charts](#).

Specific features of Psalm 100

- Psalm 100 concludes a distinct group of psalms celebrating YHWH's kingship (Psalms 93-99). At the same time, it concludes another distinct group: the **11** psalms forming a sub-group in Book IV (Psalms 90-100), with Psalm 95 at the centre.
- The psalm is characterized by its sevenfold call to praise YHWH (vs. 1-4), consisting of **7** imperatives vividly recalling the **7** calls in [Psalm 98](#). The call is made up of **23 + 9 = 32** words in which the two *kabod* numbers represent the presence of the glory of YHWH.

Strophic structure

- Van der Lugt: 1-3, 4-5 (2 strophes with 4 verselines and 12 cola).
- Fokkelman: similarly, except that he finds 5 verselines and 13 cola, taking v. 4 as two bicolic verselines).
- Labuschagne: same as Fokkelman - see Observation 2 below.

Logotechnical analysis

- Columns **a** and **b** show the number of words before and after the atnach.
- Column **c**: words in the main clauses; **d**: words in the subordinate clauses.
- The numbering of the verselines is shown in **brown**.

| | | Total | a | b | c | d |
|---|-----------------------------------|------------------------------|------|-----|------|-----|
| 1 | מְזוֹמֵר לְתוֹדָה | <u>2 = 2</u> | | | | |
| | 1 הִרְיֵעוּ לַיהוָה כָּל־הָאָרֶץ: | 1 4 | 4 | | 4 | |
| 2 | 2 עֲבַדוּ אֶת־יְהוָה בְּשִׂמְחָה | 4 | 4 | | 4 | |
| | 3 בְּאֵן לְפָנָיו בְּרִנָּה: | 3 | | 3 | 3 | |
| | Total, v. 1-2 | 11 | = 8 | + 3 | = 11 | + 0 |
| 3 | 4 הוֹדוּ עֲשׂוּ וְלוֹ אֲנַחְנוּ | 2 5 | 5 | | 5 | |
| | 1 + 12 + 5 + 10 + 13 | 4 | 4 | | 4 | |
| | Middle word: 41=20+1+20 | 3 | | 3 | 3 | |
| | Middle words: 41 = 18 + 5 + 18 | 12 | = 9 | + 3 | = 12 | + 0 |
| | Total, v. 1-3 | <u>23 = 17 + 6 = 23 + 0</u> | | | | |
| 4 | 3 בְּאֵן שִׁעְרֵי בַתּוֹדָה | 3 3 | 3 | | 3 | |
| | Meaningful centre | 2 | 2 | | 2 | |
| | 4 הוֹדוּ לֹ | 4 2 | | 2 | 2 | |
| | 7 בְּרַכּוּ שְׁמוֹ: | 2 | | 2 | 2 | |
| | Total, v. 4 | 9 | = 5 | + 4 | = 9 | + 0 |
| | Total, v. 1-4 | <u>32 = 22 + 10 = 32 + 0</u> | | | | |
| 5 | 5 כִּי־טוֹב יְהוָה | 5 3 | 3 | | | 3 |
| | לְעוֹלָם חַסְדּוֹ | 2 | 2 | | | 2 |
| | וְעַד־דֹר וָדֹר אֱמוּנָתוֹ: | 4 | | 4 | | 4 |
| | Total, v. 5 | 9 | = 5 | + 4 | = 0 | + 9 |
| | Total, v. 4-5 | 18 | = 10 | + 8 | = 9 | + 9 |
| | Total, v. 1-5 | <u>41 = 27 + 14 = 32 + 9</u> | | | | |

Observations

1. In terms of its 41 words, the middle word of the psalm is עַמּוֹ, 'his people', in v. 3b, which can hardly be regarded as the deliberately designed meaningful centre. Taken together with the two preceding and the two following words, it forms a 5-word pivot that can be considered meaningful ($41 = 18 + 5 + 18$):

וְלוֹ אֶנְחֵנוּיָּהּ עַמּוֹ וְצֹאן מִרְעֵיתוֹ

However, although these words echo the meaningful centre of Psalm 95 (in v. 7), in terms of content, it does not contain the gist of the psalm, which is the least one would expect of a meaningful centre. Therefore, we have to look for it in terms of the poetical structure, where it is to be found in the pivotal colon, v. 4a ($13 = 6 + 1 + 6$):

בָּאוּ שְׁעָרָיו בְּתוֹדָה Enter his gates with thanksgiving.

That this is precisely what the psalm is all about, is strongly underlined by the 7 calls to praise God (marked in green and numbered). Compare the 7 calls in [Psalm 98](#) and the 7 instances of the name YHWH in [Psalm 99](#)!

2. That there are exactly 7 calls, led me to the decision to regard (with Fokkelman) v. 4 as two bicolic verselines. In this way, the 7th call (4d), is positioned at the beginning of a separate colon, like the other six.
3. The sevenfold call to praise God, vs. 1-4, is made up of 32 words, conspicuously divided into 23 in vs. 1-3 and 9 in v. 4, generating the two important *kabod* numbers. Moreover, the 23 words divide into 17 before and 6 after *atnach*. The use of the *kabod* numbers seems to be intentional.

The compositional formula $41 = 23 + 9 (= 32) + 9$ is, in my view, deliberately designed to symbolize the presence of the glory of YHWH by means of the two *kabod* numbers.

It is intriguing to note that the number 41, which we encountered in Psalm 99, clearly reverberates in the total number of words in Psalm 100. Incidentally, 41 also represents the numerical value of the word אֱלֹהִים, 'God', occurring in v. 3a ($1 + 12 + 5 + 10 + 13$).

4. The name יהוה occurs 4 times, which brings the total number of instances in Psalms 98-100 up to 17. Compare the 17 occurrences in Psalms 96-97. See Observation 6 in my Analysis of [Psalm 97](#).

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