

The Numerical Features of the Book of Deuteronomy (Revised)

A New Approach to its Compositional Structure

Please read the [General Introduction](#)

The results of the present quantitative structural analysis (QSA) of Deuteronomy on the basis of the Masoretic text in Codex Leningrad will be presented in the same way as in my analysis of Exodus. I shall first give the reader a bird's-eye view of the numerical features of the various parts of the book in terms of the word- and letter-count, the divine speeches, and the occurrences of the name YHWH.

The incidents of the divine name numbers **17** and **26** will be registered with due regard for their structuring function and their use as a device to highlight a specific verse or verses and to seal certain passages. Here is a review of the occurrences of these two numbers and their multitudes in percentages in the seven main parts:

Part I: 1,1-3,29	85% of the verses and 85% of the words
Part II: 4,1-49	70% of the verses and 64% of the words
Part III: 5,1-11,32	72% of the verses and 80% of the words
Part IV: 12,1-26,19	94% of the verses and 79% of the words
Part V: 27,1-28,69	81% of the verses and 83% of the words
Part VI: 29,1-30,20	98% of the verses and 98% of the words
Part VII: 31,1-34,12	84% of the verses and 84% of the words
Parts I-VII together 83% of the verses and 81% of the words	

I shall briefly describe the contents of such passages in the last column of the tables. The Hebrew text will be displayed with special attention for God's name, his speeches, and Moses' discourse.

The QSA has brought to light that the author of Deuteronomy used the same compositional techniques as those we encountered in Genesis-Numbers, and more particularly in Exodus. This is not surprising because the Exodus is in fact the literary prototype of Deuteronomy, which is an actualizing rewrite of the Exodus material. Therefore, it is neither surprising nor a matter of coincidence to find the following:

Exodus *begins* (1,1-7) with **51** (3x17) words and *ends* (40,34-38) with **26 + 34** (2x17) words;
Deuteronomy *begins* (1,1-5) with **78** (3x26) words and *ends* (34,11-12) with **34** (2x17) + **26**.

The author of Deuteronomy also copied the heptad structured general framework of Exodus with the **covenant stipulations** at the centre, exactly as in Exodus which has the **Book of the Covenant** at the centre:

Part I	1,1-5 Prologue	Time and place of Moses' discourse	5 verses and 79 words	255 words (15x17) 17 verses
	1,6-3,29	Moses' opening discourse (looking backwards)	107	
Part II	4,1-49	Opening prophetic peroration	49 156 (6x26) verses	
Part III	5,1-11,32	Moses expounds the Horeb covenant	187 (11x17) verses	
Part IV	12,1-26,19	Moses promulgates the covenant stipulations	345 verses	
Part V	27,1-28,69	Moses expounds the Moab covenant	95 verses	
Part VI	29,1-30,20	Concluding prophetic peroration	48 verses	
Part VII	31,1-33,29	Moses' concluding discourse (looking forward)	111 verses	
	34,1-12 Epilogue	Moses' death and his necrology	12 verses and 176 words	

The Prologue and Epilogue surrounding Moses' discourse with their **17** verses and **255** (15x17) words (**79+176 = 255**) are a textbook example of the use of numerical artistry to symbolize YHWH's presence through his name, which envelops the main body of the book.

For two commentaries taking the numerical aspects of the book seriously, see my *Deuteronomium* (POT) 1987-1997, and Duane L. Christensen's commentary in the *Word Biblical Commentary*, Nashville, Vol 6a: *Deuteronomy 1:1-21,9* (2nd Ed.) 2001, Vol 6b: *Deuteronomy 21:10-34:12*, 2002.

The author also used the Menorah pattern to shape the 7 speeches by Moses in which he addresses ‘all Israel’, excluding 32,1-43 (the Song) where he speaks ‘in the hearing of the *whole assembly* of Israel’:

I	1,1-4,40	אֱלֹהֵי הַדְּבָרִים אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל-כָּל-יִשְׂרָאֵל
II	5,1-26,19	וַיִּקְרָא מֹשֶׁה אֶל-כָּל-יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם
III	27,9-10 + 28,1-68	וַיְדַבֵּר מֹשֶׁה וְהַכֹּהֲנִים הַלְוִיִּם אֶל כָּל-יִשְׂרָאֵל לֵאמֹר
IV	29,1-30,20	וַיִּקְרָא מֹשֶׁה אֶל-כָּל-יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם
V	31,2-6	וַיִּלֶךְ מֹשֶׁה וַיְדַבֵּר אֶת-הַדְּבָרִים הָאֵלֶּה וַיֹּאמֶר אֲלֵהֶם
VI	31,7-8	וַיִּקְרָא מֹשֶׁה לַיהוָשֻׁעַ וַיֹּאמֶר אֵלָיו לְעֵינֵי כָל-יִשְׂרָאֵל
VII	32,45-47	וַיִּכַּל מֹשֶׁה לְדַבֵּר אֶת-כָּל-הַדְּבָרִים הָאֵלֶּה וַיֹּאמֶר אֲלֵהֶם

The third speech is in two parts which belong inextricably together, because in the speech in between (27,12-26) Moses *commands* the people. Therefore, the address directed to *all Israel* continues in 28,1f which has no introductory formula. The key-term occurs **14x** (**7x** in 1,1; 5,1; 11,6; 13,12; 18,6; 21,21; 27,9 and **7x** in 29,1; 31,1.7.11a.11b; 32,45; 34,12), notably functioning as an *inclusion* in the first and last verses!

It has proved to be very difficult to determine the compositional structure of Part I, 1,1-3,29 due to the lack of the *Petuchahs* and *Setumahs*, of which there are only six. One *Setumah*, after 2,30, does not have a demarcating function; it only serves to draw attention to what follows. The others, after 2,1, 2,8a, 2,16, 3,22, and 3,29 have a clear demarcating function.

Part I 1,1-3,29 The Prologue and Moses’ Opening Discourse

In my commentary I opted for a decade structure of the general framework of Part I (as in Part II, Chapter 4), but I now realize that we have to do with a Menorah structure. More precisely, there are two main passages, 1,6-2,8a and 2,8b-3,29, with 7 sections each. This means that we have to take the remarkable *Setumah* within 2,8 seriously, as I already did in my commentary. It marks the most crucial *turning point* in the story: the journey of the Israelites in the direction of the Amorite land to confront and battle with the two Amorite kings Sihon and Og. At the same time it denotes the end of the Wilderness period and the beginning of the conquest of the land East of the Jordan. Respect for the *Setumah* is therefore of paramount importance.

I	Section 1	1,6-8	YHWH’s command to set off for the journey to the Promised Land	54 words
	Section 2	1,9-18	Moses takes measures to share his responsibilities with other leaders	124
	Section 3	1,19-25	The first stage of the journey and the exploration of the land	114
	Section 4	1,26-33	The people refuse to continue the journey; Moses encourages them	106
	Section 5	1,34-40	YHWH decides who may enter the promised land and who may not	95
	Section 6	1,41-2,1	The failed attempt to conquer the land and the stay at Mount Se’ir	98
	Section 7	2,2-8a	YHWH orders the people to turn northward and leave the land of Esau	93
II	Section 8	2,8b-16	They turn northward and cross the Zered: 38 years has passed	123
	Section 9	2,17-25	YHWH speaks about the giving of land and orders the conquest of Sihon	125
	Section 10	2,26-37	The battle against Sihon and the dispossession of his land	175
	Section 11	3,1-10	The battle against Og and the dispossession of his land	149
	Section 12	3,11-17	The occupation of the land taken from Sihon and Og	119
	Section 13	3,18-22	Moses summons all Israel and Joshua to conquer the land in Cisjordan	94
	Section 14	3,23-29	YHWH does not allow Moses to enter the land, but Joshua may do so	99

The most distinct feature of Deuteronomy is that it is designed as a mammoth discourse by Moses, YHWH’s spokesman and the mediator between YHWH and his people. In order to illustrate that Moses’ words are authorized by YHWH, the editor has surrounded the main body of the book (1,6-33,29) by **17** verses and **255** (**15x17**) words which symbolize YHWH’s presence: **5** verses and **79** words in the Prologue (1,1-5) and **12**

verses and **176** words in the Epilogue (34,1-12). This delimitation is strongly reinforced by another demarcating and sealing device, namely the furnishing of a text with a number of words that is a multiple of **17** or **26**: From 1,1-33,29 the book of Deuteronomy was finalized and sealed by **14118** words (543x26) before the Epilogue (34,1-12) was appended.

The **30** divine speeches divide the book into **3** main parts of **10** speeches each, running as a unifying red thread through the section in question. Moreover, it symbolizes YHWH's presence throughout the book.

Part I	1,1-3,29	Governed by 10 divine speeches with 463 words	} 1343 (79x17)
Part II	4,1-26,19	Governed by 10 divine speeches with 415 words	
Part III	27,1-34,12	Governed by 10 divine speeches with 465 words	

The explicit use of the number **10** in Deuteronomy can be explained as derived from the 'Ten Words' (10,4). In the Book of Exodus, however, the use of **10** stems from the **10** plagues.

At the time the Blessing was incorporated into the book, the word הַשְׁמֹד, 'destroy!' (33,27b), increased the total number of words spoken by YHWH in the book from 1342 to **1343** (79x17). For a discussion of the last stages of the redactional process, see my commentary, Vol III, 337-360, and my analysis of [Deut. 31-34](#).

In terms of the categories 'Introduction', 'Divine Speech', and 'Total' we get the following intriguing picture:

1-3	31	463	494 (19x26)
4-26	27	415	442 (17x26)
27-34	26*	465	491
1-34	84*	1343 (79x17)	1427*

* In 33,27 LXX and 4QDeut^q have וַיֹּאמֶר יְהוָה הַשְׁמֹד, 'and YHWH said 'Destroy!', instead of MT's וַיֹּאמֶר הַשְׁמֹד. This results in **85** (5x17) words in the **Introductions** and a total of **1428** (84x17). Despite this I consider it unacceptable, because it would disturb the significant number of **1820** (70x26) instances of the Name in the Torah as well as the **14118** sealed words (543x26) in 1,1-33,29.

Part I 1,1-3,29 The Prologue and Moses' First Discourse

In Columns 1-3 and 7, the verses highlighted by **17** and **26** and their multiples are in **bold face**. It may be that some of the multiples are due to coincidence. Who can tell chance from conscious design? In Column 2, the Divine Speeches are numbered as **1-10**. For an overview, see the table at the end of the file.

Vs	Text	Words	Letters	יהוה	Sum-W	Compositional Structure
1	1,1	22+	81		22	The place where Moses speaks: in the Arabah beyond the Jordan, in the 40th year after the exodus Vs. 1-3 The exact spot: 51 (3x17) words 51=25a+26b . Vs. 1-4 The exact spot and point in time: 68 (4x17) words 68=34a+34b . Vs. 1-5 The Prologue: 78 (3x26)+ קְאָמַר = 79 words. See Observation 1 .
2	1,2	10+	31		32	
3	1,3	19=51+	69	1	51	
4	1,4	17=68	67		68	
5	1,5	11	43		79=78+1	
6	1,6 1	11+	40	2	90	§1 YHWH orders the Israelites to take their journey <u>1,6-7</u> They have tarried long enough at Horeb: 34 (2x17) words.
7	1,7	23=34 (2x17)	90		113	
8	1,8	20	85	3	133/54	§2 Moses' first measure: the sharing of responsibilities <u>1,13-14</u> Moses asks the Israelites to appoint tribal officials; the people agree and comply with his request: 17 words. <u>1,16</u> Moses' charge to the judges to judge righteously: 17 words.
9	1,9	10	36		143	
10	1,10	9	41	4	152	
11	1,11	13	52	5	165	
12	1,12	6	28		171	
13	1,13	9+	48		180	
14	1,14	8=17	33		188	
15	1,15	21	95		209	
16	1,16	17	65		226	
17	1,17	22	91		248	
18	1,18	9	34		257/124	

19	1,19	23+	88	6	280	§3 Looking back at the journey through the Wilderness <u>1,19-20</u> The journey from Horeb to the Amorite land: 34 words.	
20	1,20	11=34	40	7	291		
21	1,21	19	65	8-9	310		
22	1,22	24	97		334		
23	1,23	11	43		345		
24	1,24	9+	37		354		
25	1,25	17=26	73	10	371/114	<u>1,24-25</u> The spies sent out to reconnoitre the hill-country report that it is a <i>good land</i> : 9+17=26 words. <u>1,9-25 §2-3</u> Rounded off and sealed by 238 (14x17) words.	
26	1,26	8	31	11	379	§4 Moses encourages the murmuring people: YHWH is with you The term ' <i>good land</i> ' occurs 10x in Deuteronomy: 1,25.35; 3,25; 4,21.22; 6,18; 8,7.10; 9,6; 11,17. See especially <u>8,7-10!</u> <u>1,30-31</u> The Israelites must realize that YHWH goes at their head and will fight for them: 34 (2x17) words.	
27	1,27	14	71	12	393		
28	1,28	21	82		414		
29	1,29	7	28		421		
30	1,30	13+	56	13	434		
31	1,31	21/34 (2x17)	75	14	455		
32	1,32	6	30	15	461		
33	1,33	16	66		477/106		
34	1,34	8	34	16	485		
35	1,35	2	59		500		
36	1,36	19=34 (2x17)	65	17	519	§5 YHWH's decision about who will enter the Promised Land YHWH's decision that the murmuring people shall not enter the good land, only Caleb and his descendants, as well as Joshua, who will put the Israelites in possession of the land. Moses himself shall not enter the land: 34 + 26 words. <u>Vs 34-40</u> For the structure of this passage see Observation 4 below.	
37	1,37	3	35	18	530		
38	1,38	15=26	52		545		
39	1,39	19	73		564		
40	1,40	8	28		572/95		
41	1,41	21	94	19-20	593		§6 The abortive expedition into the hill-country <u>1,34-45</u> YHWH is <i>angered</i> by the Israelites (see especially vs. 34 and 45 which function as an inclusion!): 170 (10x17) words. <u>1,45-2,1</u> The Israelites return to Kadesh and weep: YHWH gives them no ear and they remain there many days: 34 (2x17) words.
42	1,42	4	63	21	609		
43	1,43	11	45	22	620		
44	1,44	16	73		636		
45	1,45	11+	46	23-24	647		
46	1,46	7+	30		654		
47	2,1	16=34 (2x17)	56	25	670/98 S		
48	2,2	5	16	26	674	§7 The journey through the territory of the descendants of Esau This S marks a crucial turning point in the march of the Israelites! <u>2,7-8a</u> YHWH has been with them and they leave Seir: 34 words. <u>1,34-2,8a §§5-7</u> Rounded off and sealed by 286 (11x26) words.	
49	2,3	9	25		683		
50	2,4	16	66		699		
51	2,5	19	57		718		
52	2,6	11	46		729		
53	2,7	22+	78	27-28	751		
54a	2,8a	12/34 (2x17)	53		763/93 S		
54b	2,8b	5	20		768		§8 The Israelites turn northward to go towards Moab. For the Setumah within verse 8, see Observation 5 . <u>2,10-12</u> Ethnographic information about the original inhabitants of the land of Moab (38 words). See Observation 6 . <u>2,14</u> After 38 years the old generation had passed away: 26 words. For the structural use of the number 38 , see Observation 7 . <u>2,16</u> Moses emphasizes that all those fighters have perished: 34 letters.
55	2,9	6	76	29	792		
56	2,10	9+	34		801		
57	2,11	9+	39		810		
58	2,12	20=38	90	30	830		
59	2,13	11	35		841		
60	2,14	26	97	31	867		
61	2,15	10	33	32	877		
62	2,16	9	34		886/123 S		
63	2,17	7	16	33	890	§9 Then YHWH tells the Israelites to cross the border between Moab and Ammon: they must not molest the Ammonites. YHWH will not give their land to the Israelites: 34 (2x17) words.	
64	2,18	8+	24		898		
65	2,19	22=34 (2x17)	72		920		
66	2,20	13+	54		933		

67	2,21	11+	50	34	944	2,20-23 Ethnographic information about the original inhabitants of the Ammonite land. Altogether 52 (2x26) words. See Observation 6 .
68	2,22	17+	69		961	
69	2,23	11=52	56		972	2,24-25 YHWH orders the Israelites to engage in battle with Sihon the king of the Amortites: it anticipates the Canaan battle: 39 words.
70	2,24	21+	75		993	
71	2,25	18=39	69		1011/125	§10 The confrontation with King Sihon of Heshbon
72	2,26	11	48		1022	
73	2,27	9	37		1031	2,28-29 Moses asks permission to grant the Israelites passage as the Sons of Esau and the Moabites have done: 34 (2x17) words. The function of this S is to draw attention to YHWH's 8th speech (2,31) dealing with the beginning of the conquest and occupation of the land! The number of letters in <u>2,32</u> are conspicuous.
74	2,28	12+	50		1043	
75	2,29	22=34 (2x17)	84	35	1065	§11 The conquest of the land of King Og 3,1-6 The conquest of King Og, like the conquest of Sihon, is a prelude to the conquest of the Canaanites. Altogether 104 (4x26) words which are divided into 78 (3x26) in <u>3,1-4</u> and 26 in <u>3,5-6</u> . The number of letters in <u>vs. 5, 6, and 10</u> are conspicuous.
76	2,30	21	75	36	1086 S	
77	2,31	8	55	37	1102	3,8 The occupation of the Amorite land beyond the Jordan: 17 words.. 3,8-10 39 words = 26a+13b which is the YHWH 'èchad formula. 2,8b-3,2,10 §§8-11 Rounded off and sealed by 572 (22x26) words.
78	2,32	8	34		1110	
79	2,33	11	42	38	1121	§12 Information about King Og and the allocation of his land 3,11-17 Altogether 119 (7x17) words: 85 (5x17) + 34 (2x17) . The allocation of land to the two Israelite tribes beyond the Jordan, from Mount Hermon to the Dead Sea, functions as a prelude to the allocation of land in Canaan to the other tribes. The number of letters in <u>vs. 14 and 15</u> are conspicuous.
80	2,34	16	57		1137	
81	2,35	8	32		1145	§13 YHWH's orders concerning the Transjordan Land Moses encouraged Joshua to be confident that the land of the Canaanites will also be given to the Israelites: 34 (2x17) words.
82	2,36	23	85	39	1168	
83	2,37	18	56	40	1186/175	§14 Moses' request to enter the land is not granted 3,24-25 Moses praises YHWH and begs him to let him cross over and see the good land beyond the Jordan: 34 (2x17) words. Until this point the 51st and 52nd instance of the Name. 3,27 YHWH orders Moses to view the land he will not enter: 17 words. 3,11-29, §§12-14 Rounded off and sealed by 312 words (12x26). Part I as a whole, <u>1-3</u> , is sealed by a string of 52 instances of the Name.
84	3,1	14+	56		1200	
85	3,2	9	90	41	1225	The number of letters in <u>vs. 5, 6, and 10</u> are conspicuous.
86	3,3	18+	63	42	1243	
87	3,4	21/78 (3x26)	72		1264	3,8 The occupation of the Amorite land beyond the Jordan: 17 words.. 3,8-10 39 words = 26a+13b which is the YHWH 'èchad formula. 2,8b-3,2,10 §§8-11 Rounded off and sealed by 572 (22x26) words.
88	3,5	13+	51		1277	
89	3,6	13=26	52		1290/104	§12 Information about King Og and the allocation of his land 3,11-17 Altogether 119 (7x17) words: 85 (5x17) + 34 (2x17) . The allocation of land to the two Israelite tribes beyond the Jordan, from Mount Hermon to the Dead Sea, functions as a prelude to the allocation of land in Canaan to the other tribes. The number of letters in <u>vs. 14 and 15</u> are conspicuous.
90	3,7	6	25		1296	
91	3,8	17+	61		1313	§13 YHWH's orders concerning the Transjordan Land Moses encouraged Joshua to be confident that the land of the Canaanites will also be given to the Israelites: 34 (2x17) words.
92	3,9	8+	38		1321	
93	3,10	14/39	52		1335/149	§14 Moses' request to enter the land is not granted 3,24-25 Moses praises YHWH and begs him to let him cross over and see the good land beyond the Jordan: 34 (2x17) words. Until this point the 51st and 52nd instance of the Name. 3,27 YHWH orders Moses to view the land he will not enter: 17 words. 3,11-29, §§12-14 Rounded off and sealed by 312 words (12x26). Part I as a whole, <u>1-3</u> , is sealed by a string of 52 instances of the Name.
94	3,11	25+	90		1360	
95	3,12	18+	72		1378	The number of letters in <u>vs. 14 and 15</u> are conspicuous.
96	3,13	19+	73		1397	
97	3,14	23=85	78		1420	§13 YHWH's orders concerning the Transjordan Land Moses encouraged Joshua to be confident that the land of the Canaanites will also be given to the Israelites: 34 (2x17) words.
98	3,15	4+	17		1424	
99	3,16	17+	66		1441	§14 Moses' request to enter the land is not granted 3,24-25 Moses praises YHWH and begs him to let him cross over and see the good land beyond the Jordan: 34 (2x17) words. Until this point the 51st and 52nd instance of the Name. 3,27 YHWH orders Moses to view the land he will not enter: 17 words. 3,11-29, §§12-14 Rounded off and sealed by 312 words (12x26). Part I as a whole, <u>1-3</u> , is sealed by a string of 52 instances of the Name.
100	3,17	13=34 (2x17)	54		1454/119	
101	3,18	22	86	43	1476	The number of letters in <u>vs. 14 and 15</u> are conspicuous.
102	3,19	14	54		1490	
103	3,20	24	89	44-45	1514	§13 YHWH's orders concerning the Transjordan Land Moses encouraged Joshua to be confident that the land of the Canaanites will also be given to the Israelites: 34 (2x17) words.
104	3,21	26+	100	46-47	1540	
105	3,22	8=34 (2x17)	31	48	1548/94 S	§14 Moses' request to enter the land is not granted 3,24-25 Moses praises YHWH and begs him to let him cross over and see the good land beyond the Jordan: 34 (2x17) words. Until this point the 51st and 52nd instance of the Name. 3,27 YHWH orders Moses to view the land he will not enter: 17 words. 3,11-29, §§12-14 Rounded off and sealed by 312 words (12x26). Part I as a whole, <u>1-3</u> , is sealed by a string of 52 instances of the Name.
106	3,23	6	23	49	1554	
107	3,24	21+	83	50	1575	The number of letters in <u>vs. 14 and 15</u> are conspicuous.
108	3,25	13=34 (2x17)	52		1588	
109	3,26	10	65	51-52	1607	§13 YHWH's orders concerning the Transjordan Land Moses encouraged Joshua to be confident that the land of the Canaanites will also be given to the Israelites: 34 (2x17) words.
110	3,27	17	67		1624	
111	3,28	18	67		1642	§14 Moses' request to enter the land is not granted 3,24-25 Moses praises YHWH and begs him to let him cross over and see the good land beyond the Jordan: 34 (2x17) words. Until this point the 51st and 52nd instance of the Name. 3,27 YHWH orders Moses to view the land he will not enter: 17 words. 3,11-29, §§12-14 Rounded off and sealed by 312 words (12x26). Part I as a whole, <u>1-3</u> , is sealed by a string of 52 instances of the Name.
112	3,29	5	18		1647/99 P	
112	1,1-3,29	1647	6348	52x	1647	

Observation 1 It is intriguing to see how the number of words in the Prologue (1,1-5) is gradually increased from **51 (3x17)** in vs. 1-3 to **68 (4x17)** in vs. 1-4 and to **78 (3x26)** in vs. 1-5.

In my opinion, the **78 (2x39)** words were deliberately chosen to signify Moses' 'signature': **39** is the letter

value of his name (13+21+5). The additional word לְאמֹר which introduces his discourse, falls outside the Prologue as such. This does not mean that it is redundant, for it is needed to maintain the significant number of words devoted to Moses' speaking and acts from 1,5 to 4,43, namely **2314** (89x26), and for instance to uphold the total number of words in the book from the beginning to the end of the Blessing of Moses: 1,1-33,29, which has altogether **14118** (543x26) words.

Observation 2 In terms of content, Part I is a distinct literary entity in which Moses looks back at the events since the Israelites left Horeb until their arrival in the Wilderness beyond the Jordan. From 4,1 onwards we have to do with a completely new theme: Moses confronts the Israelites with the statutes and ordinances of the covenant and their obligation to remember that YHWH had freed them and promised to give them a land of their own.

However, this prophetic peroration is part and parcel of Moses' first speech (1,6-4,40) which is uninterrupted. That is why Part I is not rounded off and sealed on verse or word level by one of the typical finalizing and sealing devices by means of the divine name numbers. It is only demarcated by a Petuchah after 3,29 and sealed as a distinct literary unit by a string of **10** divine speeches and **52** (2x26) occurrences of the name YHWH.

There are no less than five other strings of **10** key-words and key-phrases. See Observation **10** below.

In Part II (4,1-49), I shall discuss the relationship between 1-3 and 4.

Observation 3 The **10** divine speeches in Part I have an ingenious structure in which the *crucial commands* to continue the journey stand out through the phrase “Enough for you!” (1,6; 2,3; and 3,26). They constitute the backbone of Part I with the remaining speeches (I-VII) positioned in between in a 3+4 heptad pattern with the command not to harass Moab (2,9-13) in pride of place at the centre:

- A 1,6-8** רַב־לַכֶּם שָׁכַת בְּהַר הַזֶּה “Enough for you staying at this mountain!”
I 1,35-36 “None of these men of this evil generation shall see the good land...”
II 1,37b-40 “You also shall not go in there....Joshua shall enter...and the new generation”
III 1,42 “Say to them ‘Do not go and fight, for I am not in the midst of you...”
B 2,2-6 רַב־לַכֶּם סַב אֶת־הַהָר הַזֶּה “Enough for you going about this mountain...”
IV 2,9-13 “Do not harass Moab...I have given Ar to the sons of Lot....”
V 2,18-25 “This day...you approach the frontier of the sons of Ammon...do not harass them...”
VI 2,31 “Behold, I have begun to give Sihon and his land over to you...occupy his land.”
VII 3,2 “Do not fear him, for I have given him and all his people and his land into your hand.”
C 3,26-28 רַב־לָךְ אֶל־תּוֹסֵף דַּבֵּר אֵלַי עוֹד בְּדַבֵּר הַזֶּה “Enough for you! Speak no more to me...”

For particulars and more information, see my article “Divine Speech in Deuteronomy” in: Norbert Lohfink (Ed.) *Das Deuteronomium: Entstehung, Gestalt und Botschaft* (BETL 68), Leuven 1985, pp. 111-126.

Observation 4 The **7** verses of 1,34-40 were the very first Menorah pattern I discovered in the book of Deuteronomy when I started work on my commentary thirty years ago. The passage deals with YHWH's granting permission to Caleb, Joshua, and the new generation to enter the promised land, and his refusal to grant the old generation and Moses that privilege.

The 7 verses are structured in a meticulously designed concentric pattern governed by 34 (2x17) and 26:

Verse 34 YHWH's reaction to the Israelites' words

Verse 35 Entrance refused to the old generation

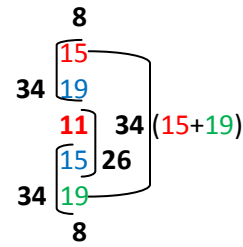
Verse 36 Entrance granted to Caleb

Verse 37 Entrance refused to Moses

Verse 38 Entrance granted to Joshua

Verse 39 Entrance granted to the new generation

Verse 40 YHWH's command to the Israelites



The first and last verses, which are identical in length (8 words) function as an inclusion. The 2nd branch and its counterpart the 6th, dealing with the old and the new generation, have together 15+19 = 34 words; the 3rd branch and the 5th about the old generation and Caleb have altogether 19+15=34 words. The 2nd branch and the centre, dealing with the old generation and Moses, are made up of 15+11 = 26 words; so are the 5th branch and the centre, dealing with Joshua and Moses: 11+15=26 words. Verse 37 dealing with YHWH's refusal to grant Moses permission to enter the land occupies centre position (42 + 11 + 42).

Observation 5 The Setumah within 2,8 is not only remarkable but also most significant, because it has an important demarcating function to indicate a crucial turning point in the journey: the turn northward in the direction of the Wilderness of Moab in order to start the conquest of the Amorite land. As shown in the table, it divides the text of 2,7-8 into 2,7-8a (34 words) and 2,8b (5 words). Other instances of a Setumah within a verse are to be found in 5,21 and 23,8.

Observation 6 The ethnographic information in 2,10-12 is positioned within YHWH's 6th speech, of which it is an integral part. This is certainly not an editorial note inserted into the divine speech to inform the reader about the prehistory of the land of the Amorites, but an ethnographic lecture for the benefit of Moses about the historical facts concerning the dispossession of one people by another.

The lecture serves to exemplify the future conquest of the land by the Israelites. The same holds true for the second ethnographic lecture in 2,20-23 positioned within YHWH's 7th speech. Compare the information about the status of Levi and the Levites positioned within Moses' speech in 10,6-9, and the comments of the storyteller right within YHWH's speeches in Exod. 4,4-5 and 7-9 – see Observation 12 in Exodus Part I. The lecture in 2,20-23 is especially highlighted by the fact that it has 52 (2x26) words.

Observation 7 The use of 38 words of the first ethnographic lecture in 2,10-12 is not a matter of coincidence, for the number 38 preludes on the 38 years referred to in 2,14 as the time it took the old generation to perish from the camp as YHWH had sworn to them (1,35).

The passage in question, 2,8b-15, is made up of 114 (3x38) words ingeniously structured as follows:

8b-9aα	Narrative in the we-form and introduction to YHWH's 6th speech	8 words.
9aβ-end 9	First part of YHWH's speech	21 words.
10-12	Ethnographic lecture for Moses	38 words.
13a	Second part of YHWH's speech	7 words.
13b	Narrative in the we-form: We crossed the brook Zered	4 words.
14	Narrative in the we-form: It took 38 years for the men of war to perish	26 words.
15	Comment by Moses: YHWH was against them and destroyed them	10 words.
	Narratives in the we-form	8 + 4 + 26 = 38 words.
	Ethnographic lecture for Moses	38 words.
	YHWH's speech and Moses' comment	21 + 7 + 10 = 38 words.

1.1 אלה הדברים אשר דבר משה אל כל ישראל בעבר הנהר במדבר בערבה מול סוף בין פארן ובין חפל ולכן וחדצת ודי זהב: 2 אחד עשר יום מחרב דרך הר שער עד קדש ברנע: 3 ויהי בארבעים שנה בעשתי עשר חדש באחד לחדש דבר משה אל בני ישראל ככל אשר צוה יהוה אתו אלהם: 4 אחרי הכתו את סיון מלך האמרי אשר יושב בחשבון ואת עוג מלך הבשן אשר יושב בעשתרת באררעי: 5 בעבר הנהר בארץ מואב הואיל משה באר את התורה הזאת לאמר:

1 6 **יהוה אלהינו¹ דבר אלינו בחרב לאמר רב לכם שבת בחר הנה:**

7 פניו וסניו לכם ובאו הר האמרי ואל כל שבניו בערבה בחר ובשפלה ובנגב ובתוף הים ארץ הכנעני ותלבנון עד הנהר הגדל נהר פרת:

8 ראה נתתי לפניכם את הארץ באו ורשו את הארץ אשר נשבע יהוה לאבותיכם לאברהם ליצחק ולישקב לתת להם ולזרעם אחריהם:

9 ואמר אלכם בעת ההוא לאמר לא אוכל לבדי שאת אתכם: 10 יהוה אלהיכם הרבה אתכם והנכם היום ככוכבי השמים לרב: 11 יהוה אלהי אבותכם יסף עליכם ככם אלף פעמים ויברך אתכם כאשר דבר לכם: 12 איכה אשא לבדי טרחכם ומשאכם וריבכם: 13 הבו לכם אנשים חכמים ונבנים וידעים לשבטיכם ואשימם בראשיכם: 14 ותענו אתי ותאמרו טוב הדבר אשר דברת לעשות: 15 ואקח את ראשי שבטיכם אנשים חכמים וידעים ואתן אתם ראשים עליכם שרי אלפים ושרי מאות ושרי חמשים ושרי עשרת ושטרים לשבטיכם: 16 ואצוה את שפטיכם בעת ההוא לאמר שמע בין אחיכם ושפטם צדק בין איש ובין אחיו ובין גרו: 17 לא תכירו פנים במשפט פקטן בגדל השמעון לא תגורו מפני איש כי המשפט לאלהים הוא והדבר אשר יקשה מכם תקרבון אלי ושמעתיו: 18 ואצוה אתכם בעת ההוא את כל הדברים אשר תעשון: 19 ונסע מחרב ולך את כל המדבר הגדול והגורא שהוא אשר ראיתם דרך הר האמרי כאשר צוה **יהוה אלהינו²** אתנו ונבא עד קדש ברנע:

20 ואמר אלכם באהם עד הר האמרי אשר **יהוה אלהינו³** נתן לנו: 21 ראה נתן יהוה אלהיך לפניך את הארץ עלה רש כאשר דבר יהוה אלהי אבותיך לך אל תירא ואל תחת: 22 ותקרבון אלי כלכם ותאמרו נשלחה אנשים לפנינו ונחפרו לנו את הארץ וישבו אתנו דבר את הדבר אשר נעלה בה ואת הערים אשר נבא אליהן:

23 ויטב בעיני הדבר ואקח מכם שנים עשר אנשים איש אחד לשבט: 24 ויפנו ויעלו ההרה ויבאו עד גחל אשכל וירגלו אתה: 25 ויקחו בדרם מפרי הארץ ויורדו אלינו וישבו אתנו דבר ויאמרו טובה הארץ אשר **יהוה אלהינו⁴** נתן לנו:

26 ולא אביתם לעלת ותמרו את פי יהוה אלהיכם:

27 ותרגנו באהליכם ותאמרו בשנאת יהוה אתנו הוציאנו מארץ מצרים לתת אתנו בגד האמרי להשמידנו: 28 אנהו אנחנו עלים אחינו המסו את לבבנו לאמר עם גדול ורם ממנו ערים גדלות ובצורת בשמים ונספג ענקים ראינו שם: 29 ואמר אלכם לא תערצון ולא תיראון מהם:

Introduction: the place and time at which Moses' discourses are situated. This is in fact the first of many editorial notes.
1,1-3 51 (3x17) words.

1,1-4 68 (4x17) words.

1,1-5 79 = 78 (3x26) words + **לאמר**.

1,6-8 YHWH: 6 + 48 = 54 words.
V 6 First of **10** occurrences of the phrase in 1-3:
1,6.19.20.25.41; 2,29.33.36.37; 3,3.

1,6-7 34 (2x17) words.

1,9-34 Moses' Remaining discourse: 351 words.

1,8-11 52 (2x26) words.

1,13-14 17 words.

The Israelites: 5 words.

1,16 17 words.

1,19-20 34 (2x17) words.

The Israelites: **20** words

1,24-25 26 words.

52 (2x26) words

The spies: 7 words.

The Israelites: **32** words

30 יהוה אלהיכם החלף לפניכם הוא ילתם לכם ככל אשר עשה אתכם במצרים לעיניכם: 31 ובמדבר אשר ראית אשר נשאה יהוה אל הויך כאשר ישא איש את בנו בכל הדרך אשר הלכתם עד באכם עד המקום הזה: 32 ובמדבר הזה אינכם מאמינים ביהוה אלהיכם: 33 החלף לפניכם בדרך לתור לכם מקום לחנותכם באשו לילה לראתכם בדרך אשר תלכו בה ובענן יומם:

2 34 וישמע יהוה את קול דבריכם ויקצה וישבע לאמר:

35 אם יראה איש באנשים האלה הדור הרע הזה את הארץ הטובה אשר נשבעתי לתת לאבותיכם: 36 וזולתי קלב בן יפנה הוא יראה ולו אתן את הארץ אשר הדרך בה ולבניו יען אשר מלא אחרי יהוה:

3 37 גם בי התאנף יהוה בגללכם לאמר גם אתה לא תבא שם:

38 יהושע בן נון העמד לפניו הוא יבא שמה אתו חזק כיהוה ינחלנה את ישראל: 39 ושפכם אשר אמרתם לבו יהוה ובניכם אשר לא ידעו היום טוב ורע המה יבאו שמה ולהם אתננה והם יירשיה: 40 ואתם פנו לכם וסעו המדברה הדרך ים סוף:

41 ותענו ותאמרו אלי חטאנו ליהוה אנחנו נעלה ונלחמנו ככל אשר צונו

4 **יהוה אליהו** 5 ותחננו איש את כלי מלחמתו ותחננו לעלת ההרה:

42 **ויאמר יהוה אלי** אמר להם לא תעלו ולא תלחמו כי אני

בקרבכם ולא תנפלו לפני איביכם: 43 ואדבר אליכם ולא שמעתם

ותמרו את פי יהוה ותזרו ותעלו ההרה: 44 ויצא האמרי הישב

בהר ההוא לקראתכם וידפו אתכם כאשר תעשינה הדברים

ויקחו אתכם בשעיר עד חרמה: 45 ותשבנו ותבכו לפני יהוה

ולא שמע יהוה בקלכם ולא האזין אליכם:

46 ותשבנו בקדש ימים רבים כימים אשר ישבתם:

2.1 ונפן ונסע המדברה הדרך ים סוף כאשר דבר יהוה אלי

ונסב את הר שער ימים רבים: **5**

2 ויאמר יהוה אלי לאמר:

3 רב לכם סב את החר הזה פנו לכם צפנה: 4 ואת העם צו

לאמר אתם עברים בגבול אחיכם בני עשו הישבים בשעיר וייראו

מכם ונשמרתם מאד: 5 אל תחננו כם כי לא אתן לכם מארצם

עד מדרך פר רגל כירשעה לעשו נתתי את הר שער: 6 אכל

השברו מאתם בפסח ואכלתם וגם מים תכרו מאתם בפסח ושיתתם:

7 כי יהוה אלהיך ברכה בכל מעשה ידך ידע לכתף

את המדבר הגדל הזה והו ארבעים שנה יהוה אלהיך עמד לא

חסרת דבר: 8 ונעבר מאת אחינו בני עשו הישבים בשעיר

מדריך הערבה מאילת ומעצון גבר **6** ונפן ונעבר הדרך מדבר מואב:

9 ויאמר יהוה אלי אל תצר את מואב ואל תחנר כם

מלחמה כי לא אתן לה מארצו ירשה כי לבני לוי נתתי את ער ירשה:

10 האמים לפנים ישבו בה עם גדול ורב והם פענקים:

11 רפאים יחשבו אף הם פענקים ותמאבים יקראו להם אמים:

12 ובשעיר ישבו החרים לפנים ובני עשו יירשום וישמידום מפניהם

וישבו תחתם כאשר עשה ישראל לארץ ירשתו אשר נתן יהוה להם:

13 עתה קמו ועברו לכם את נחל זרד ונעבר את נחל זרד:

14 והימים אשר הלכנו מקדש ברנע עד אשר עברנו את נחל זרד

שליש ושמונה שנה עריתם כל הדור אנשי המלחמה

מקרב המחנה כאשר נשבע יהוה להם:

1,34-36 YHWH: 1 + 34 = 35 words.

1,35-36 34 (2x17) words.

1,37-40 YHWH: 1 + 47 = 48 words.

37a Remaining discourse: 5 words.

1,37-38 26 words.

1,41 Remaining discourse: 21 words.

The Israelites: 18. Altogether 82 words.

1,42 YHWH: 3 + 13 = 16

1,43-2,1 Remaining discourse: 61 (27+34) words.

1,45-2,1 34 (2x17) words.

2,2-6 YHWH: 4 + 55 = 59 words.

2,7-8 Remaining discourse: 39 (34 + S + 5) words.
See Observation 5 above.

2,8a-8b 17 words.

2,9-13a YHWH: 3 + 66 = 69 words.

Vs 10-12 are made up of 38 words.

Being positioned within YHWH's 6th speech,

It is an integral part of the divine speech.

See Observation 6 above.

2,13b-16 Remaining discourse: 49 (7x7) words.

2,14 26 words.

15 וגם יר־יהוה הִיתָה בָּם לְהַמָּם מִקְרֵב הַמַּחֲנֶה עַד תַּמָּם:
 16 וַיְהִי כִּאֲשֶׁר-תָּמוּ כָּל-אֲנָשֵׁי הַמַּלְחָמָה לְמוֹת מִקְרֵב הָעָם: **17 וַיְדַבֵּר יְהוָה אֵלַי לֵאמֹר:**
 18 אַתָּה עִבֵּר הַיּוֹם אֶת-נָבֹל מוֹאֵב אֶת-עַר:
 19 וְקִרְבַת מוֹל בְּנֵי עַמּוֹן אֶל-תַּצְרֵם וְאֶל-תַּחַגְר בָּם כִּי לֹא-אַתָּן מֵאֶרֶץ בְּנֵי-
 עַמּוֹן לָךְ יִרְשָׁה כִּי לְבְנֵי-לוֹט נִתְּתִיהָ יִרְשָׁה:
 20 אֶרֶץ-רְפָאִים תִּחְשַׁב אֶרֶץ-הוּא רְפָאִים יִשְׁכְּבוּ בָּהּ לְפָנַי
 וְהַעֲמֹנִים יִקְרְאוּ לָהֶם זְמוּזִים:
 21 עַם גְּדוֹל וְרַב וְרָם כְּעַנְקִים וַיִּשְׁמִידֵם יְהוָה מִפְּנֵיהֶם וַיִּירָשֵׁם וַיִּשְׁכְּבוּ
 תַּחְתָּם: 22 כִּאֲשֶׁר עָשָׂה לְבְנֵי עֵשָׂו הַיֹּשְׁבִים בְּשַׁעֵיר אֲשֶׁר הִשְׁמִיד אֶת-
 הַחַרִי מִפְּנֵיהֶם וַיִּירָשֵׁם וַיִּשְׁכְּבוּ תַּחְתָּם עַד הַיּוֹם הַזֶּה: 23 וְהַעֲמֹנִים הַיֹּשְׁבִים
 בַּחֲצָרִים עַד-עַזָּה כַּפְתָּרִים הַיֹּצְאִים מִכַּפְתּוֹר הִשְׁמִידֵם וַיִּשְׁכְּבוּ תַּחְתָּם:
 24 קִוְמוּ סֵעוּ וְעִבְרוּ אֶת-נַחַל אַרְנוֹן רְאֵה נִתְּתִי בְיָדְךָ אֶת-סִיחֹן
 מִלְּדָד חֲשַׁבֹן הָאֲמֹרִי וְאֶת-אֶרְצוֹ הַחַל רֶשֶׁת וְהַתְּגַר בּוֹ מִלְחָמָה:
 25 הַיּוֹם הַזֶּה אֲחַל תֵּת פַּחַדְךָ וַיִּרְאֶתְךָ עַל-פְּנֵי הָעַמִּים
 תַּחַת כָּל-הַשָּׁמַיִם אֲשֶׁר יִשְׁמְעוּן שִׁמְעֶךָ וְרָגְזוּ וְחָלוּ מִפְּנֶיךָ:
 26 וְאֶשְׁלַח מַלְאָכִים מִמִּדְבַּר קְדֻמוֹת אֶל-סִיחֹן מִלְּדָד חֲשַׁבֹן
 דְּבָרֵי שְׁלוֹם לֵאמֹר: 27 אֲעַבְרָה בְּאֶרְצְךָ בְּהַרְדָּךְ אֶלְדָּךְ לֹא
 אֶסוּר וּמִן וּשְׁמֹאוֹל: 28 אֶכַּל בִּכְסֶף תִּשְׁבַּרְנִי וְאֶכְלֹתִי וּמִים בִּכְסֶף
 תִּתְּנֵנִי וְשִׁתִּיתִי רַק אֲעַבְרָה בְּרַגְלִי: 29 כִּאֲשֶׁר עָשׂוּ לִי בְנֵי עֵשָׂו
 הַיֹּשְׁבִים בְּשַׁעֵיר וְהַמְנוּאֲכִים הַיֹּשְׁבִים בְּעַר עַד אֲשֶׁר-אֲעַבֵּר אֶת-
 הַיַּרְדֵּן אֶל-הָאֶרֶץ אֲשֶׁר-**יְהוָה אֱלֹהֵינוּ**⁶ נָתַן לָנוּ: 30 וְלֹא אָבָה סִיחֹן
 מִלְּדָד חֲשַׁבֹן תִּעַבְרֵנוּ בּוֹ כִּי-הִקְשָׁה יְהוָה אֱלֹהֵיךָ אֶת-רוּחוֹ וְאִמְצָן
 אֶת-לִבְבוֹ לִמְעַן תִּתֵּן בְּיָדְךָ בְּיוֹם הַזֶּה: **31 וַיֹּאמֶר יְהוָה אֵלַי:**
רְאֵה תַחֲלֹתֶי תֵת לְפָנֶיךָ אֶת-סִיחֹן וְאֶת-אֶרְצוֹ הַחַל רֶשֶׁת לְרֶשֶׁת אֶת-אֶרְצוֹ:
 32 וַיֵּצֵא סִיחֹן לִקְרֹאֲתוֹ הוּא וְכָל-עַמּוֹן לְמִלְחָמָה וַיִּהְיֶה:
 33 וַיִּהְיֶהוּ **יְהוָה אֱלֹהֵינוּ**⁷ לְפָנֵינוּ וַנַּגְד אֹתוֹ וְאֶת-בָּנוּ *בָּנוּ *וְאֶת-כָּל-עַמּוֹן:
 34 וְנִלְכַד אֶת-כָּל-עָרָיו בְּעֵת הַהוּא וַנַּחֲרֵם אֶת-כָּל-עִיר מִתָּם
 וְהַנְּשִׁים וְהַטַּף לֹא הִשְׁאֲרֵנוּ שְׂרִיד: 35 רַק הִבַּהֲמָה בְּזַנּוֹ לָנוּ וּשְׁלַל
 הָעָרִים אֲשֶׁר לְקַדְנוּ: 36 מֵעַלֵּר אֲשֶׁר עַל-שַׁפְת־נַחַל אַרְנוֹן וְהַעִיר
 אֲשֶׁר בְּנַחַל וְעַד-הַנְּגַלְעַד לֹא הִיְתָה קְרִיָּה אֲשֶׁר שָׁנְבָה מִמֶּנּוּ אֶת-הַכָּל
 נָתַן **יְהוָה אֱלֹהֵינוּ**⁸ לְפָנֵינוּ: 37 רַק אֶל-אֶרֶץ בְּנֵי-עַמּוֹן לֹא קִרְבַת
 כָּל-יָד נַחַל יַבֵּק וְעָרֵי הָהָר וְכָל אֲשֶׁר-צָוָה **יְהוָה אֱלֹהֵינוּ**⁹:
 3.1 וַנִּפֶן וְנַעַל הַרְדָּךְ הַבָּשָׁן וַיֵּצֵא עֹג מִלְּדָד-הַבָּשָׁן לִקְרֹאֲתוֹ הוּא
 וְכָל-עַמּוֹן לְמִלְחָמָה אֲדָרְעִי:
2 וַיֹּאמֶר יְהוָה אֵלַי אֶל-תִּירָא אֹתוֹ כִּי
 בְּיָדְךָ נִתְּתִי אֹתוֹ וְאֶת-כָּל-עַמּוֹן וְאֶת-אֶרְצוֹ וְעַשִׂיתָ לוֹ כִּאֲשֶׁר עָשִׂיתָ
 לְסִיחֹן מִלְּדָד הָאֲמֹרִי אֲשֶׁר יוֹשֵׁב בַּחֲשַׁבֹן:
 3 וַיִּתֵּן **יְהוָה אֱלֹהֵינוּ**¹⁰ בְּיַדְנוּ גַם אֶת-עֹג מִלְּדָד-הַבָּשָׁן וְאֶת-כָּל-עַמּוֹן
 וַנִּבְּהֵהוּ עַד-בְּלַתִּי הִשְׁאִיר-לוֹ שְׂרִיד:
 4 וְנִלְכַד אֶת-כָּל-עָרָיו בְּעֵת הַהוּא לֹא הִיְתָה קְרִיָּה אֲשֶׁר
 לֹא-לָקַחְנוּ מֵאֲתָם שְׂשִׁים עִיר כָּל-חֶבֶל אֲרָגָב מִמְּלַכַת עֹג בְּבָשָׁן:
 5 כָּל-אֵלֶּה עָרִים בְּצִרּוֹת חוֹמָה גְּבוּהָ דִלְתָיִם וּבְרִיחַ לְבַד מֵעָרֵי
 הַפְּרָזִי הַרְבֵּה מְאֹד: 6 וַנַּחֲרֵם אוֹתָם כִּאֲשֶׁר עָשִׂינוּ לְסִיחֹן מִלְּדָד

2,17-25 YHWH: 4 + 121 = 125 (34+52+39) words.

2,18-19 34 (2x17) words.

2,20-23 have 52 (2x26) words.
 This is a second piece of ethnographic Information positioned within a divine speech. See **Observation 6** above.

2,24-25 39 words.

2,26-30 Remaining discourse: 75 words.

2,28-29 34 (2x17) words.

2,31 YHWH: 3 + 13 = 16 words.

2,32-3,1 Remaining discourse: 98 (14x7) words.

3,2 YHWH: 3 + 22 = 25 words.

3,3-26a Remaining discourse: 370 words.

For its intriguing features, see **Observation 8**.

3,1-4 78 (3x26) words.

<p>חֲשֹׁבוֹן הַחֵרֶם כָּל־עֵיר מֵתָם הַנָּשִׁים וְהַטָּף: 7 וְכָל־הַבְּהֵמָה וְשָׁלַל הָעָרִים בְּזוּנֵי לֵוִי: 8 וַנִּקַּח בְּעֵת הַהוּא אֶת־הָאָרֶץ מִיַּד שְׁנֵי מְלֻכֵי הָאֱמֹרִי אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן מִגַּחַל אַרְגָּן עַד־תֵּר חֶרְמוֹן: 9 צִידָנִים יִקְרְאוּ לַחֶרְמוֹן שְׂרָיָן וְהָאֱמֹרִי יִקְרְאוּ־לוֹ שְׁנִיר: 10 כָּל־עָרֵי הַמִּישֹׁר וְכָל־הַגְּלָעָד וְכָל־הַבָּשָׁן עַד־סֹלְכָה וְאֶדְרָעִי עָרֵי מַמְלַכַת עֹג בְּבָשָׁן: 11 כִּי רַק־עֹג מְלֹךְ הַבָּשָׁן נִשְׂאָר מִיַּתֵּר הַרְפָּאִים הִגָּה עָרְשׁוֹ עָרֵשׁ בְּרוּזַל הִלָּה הוּא בְּרַבַּת בְּנֵי עַמּוֹן תִּשַׁע אַמּוֹת אֶרְכָּה וְאַרְבַּע אַמּוֹת רְחֹבָה בְּאֵמֶת אִישׁ: 12 וְאֶת־הָאָרֶץ הַזֹּאת יִרְשֵׁנוּ בְּעֵת הַהוּא מֵעַרְעָר אֲשֶׁר־עַל־נַחַל אַרְגָּן וְחֻצֵי הַר־הַגְּלָעָד וְעָרֵיו נְתַתִּי לְרְאוּבֵנִי וְלַגָּדִי: 13 וְיֵתֵר הַגְּלָעָד וְכָל־הַבָּשָׁן מַמְלַכַת עֹג נְתַתִּי לְחֻצֵי שֵׁבֶט הַמְּנַשֶּׁה כָּל־חֵבֶל הָאֶרֶזֶב לְכָל־הַבָּשָׁן הַהוּא יִקְרָא אַרְצָן רְפָאִים: 14 יֵאִיר בֶּן־מְנַשֶּׁה לָקַח אֶת־כָּל־חֵבֶל אֶרֶזֶב עַד־גְּבוּל הַנְּשׁוּרִי וְהַמְעַכְתִּי וַיִּקְרָא אֹתָם עַל־שְׁמוֹ אֶת־הַבָּשָׁן חֲזוֹת יֵאִיר עַד הַיּוֹם הַזֶּה: 15 וְלַמְּכִיר נְתַתִּי אֶת־הַגְּלָעָד: 16 וְלַרְאוּבֵנִי וְלַגָּדִי נְתַתִּי מִן־הַגְּלָעָד וְעַד־נַחַל אַרְגָּן תּוֹךְ הַנַּחַל וְגַבַל וְעַד יַבֵּק הַנַּחַל וְגַבּוּל בְּנֵי עַמּוֹן: 17 וְהַעֲרָבָה וְהַיַּרְדֵּן וְגַבַל מַכְנַזֵּת וְעַד יָם הָעֲרָבָה יָם הַמֶּלַח תַּחַת אֲשֶׁרֶת הַפְּסָגָה מִזֶּרְחָה: 18 וְאֲצִו אֶתְכֶם בְּעֵת הַהוּא לֵאמֹר יְהוָה אֱלֹהֵיכֶם נָתַן לָכֶם אֶת־הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ חֲלוּצִים תַּעֲבְרוּ לִפְנֵי אֲחֵיכֶם בְּנֵי־יִשְׂרָאֵל כָּל־בְּנֵי־חֵיל: 19 רַק נְשִׁיכֶם וְטַפְכֶם וְמִקְנֵיכֶם יִדְעֵתִי כִּי־מִקְנֵה רֵב לָכֶם יֵשְׁבוּ בְּעָרֵיכֶם אֲשֶׁר נְתַתִּי לָכֶם: 20 עַד אֲשֶׁר־יֵיחַ יְהוָה לְאֲחֵיכֶם כָּכֶם וַיִּרְשׁוּ גַם־הֵם אֶת־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵיכֶם נָתַן לָהֶם בְּעֵבֶר הַיַּרְדֵּן וְשִׁבְתֶּם אִישׁ לִירִשְׁתּוֹ אֲשֶׁר נְתַתִּי לָכֶם: 21 וְאֶת־יְהוֹשֻׁעַ צִוִּיתִי בְּעֵת הַהוּא לֵאמֹר עֵינֶיךָ הִרְאֵת אֶת־כָּל־אֲשֶׁר עָשָׂה יְהוָה אֱלֹהֵיכֶם לְשְׁנֵי הַמְּלָכִים הָאֵלֶּה כִּן־יַעֲשֶׂה יְהוָה לְכָל־הַמְּמַלְכוֹת אֲשֶׁר אַתָּה עֹבֵר שָׁמָּה: 22 לֹא תִירָאוּם כִּי יְהוָה אֱלֹהֵיכֶם הוּא הַגֹּלְחֵם לָכֶם: 23 וְאַתְחַנֵּן אֶל־יְהוָה בְּעֵת הַהוּא לֵאמֹר: 24 אֲדַנִּי יְהוָה אַתָּה הַחַלּוֹת לְהִרְאוֹת אֶת־עַבְדְּךָ אֶת־גְּדֻלָּתְךָ וְאֶת־יְדֹת הַחַזְקָה אֲשֶׁר מִי־אֵל בַּשָּׁמַיִם וּבָאָרֶץ אֲשֶׁר־יַעֲשֶׂה כַּמַּעֲשֵׂיךָ וְכַגְּבוּרָתְךָ: 25 אַעֲבֹרָה גָּא וְאֶרְאֶה אֶת־הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן הַתֵּר הַטּוֹב הַזֶּה וְהַלְבָּנוּן: 26 וַיַּתְּעֵבֵר יְהוָה בִּי לִמְעַנְכֶם וְלֹא שָׁמַע אֵלַי 10 וַיֹּאמֶר יְהוָה אֵלַי רַב־לֵךְ אֶל־תּוֹסֵף דַּבֵּר אֵלַי עוֹד בְּדַבַּר הַזֶּה: 27 עֲלֵה רֹאשׁ הַפְּסָגָה וְשֹׂא עֵינֶיךָ יָמָה וְצַפְנָה וְתִמְנָנָה וּמִזֶּרְחָה וּרְאֵה בְּעֵינֶיךָ כִּי־לֹא תַעֲבֹר אֶת־הַיַּרְדֵּן הַזֶּה: 28 וְצִוּ אֶת־יְהוֹשֻׁעַ וְחַזְקֵהוּ וְאַמְצָהוּ כִּי־הוּא יַעֲבֹר לִפְנֵי הָעָם הַזֶּה וְהוּא יַנְחִיל אוֹתָם אֶת־הָאָרֶץ אֲשֶׁר תִּרְאֶה: 29 וַנִּשָּׁב בְּנִיָּא מוֹל בֵּית פְּעוֹר: 11</p>	<p>3,5-6 26 (13+13) words. 3,8 17 words. 3,11-14 85 (5x17) words. 3,15-17 34 (2x17) words. 3,21-22 34 (2x17) words. 3,24-25 34 (2x17) words. 3,26b-28 YHWH: 3 + 44 = 47 words. 3,27 17 words. 3,29 Remaining discourse: 5 words. 3,11-29 312 (12x26) words.</p>
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Observation 8 The following highlighted passages deserve special mention (see the table above):

- 1,1-4 **68** (4x17): The historical and geographic setting of Moses' discourse in the Prologue.
 1,6-15 **130** (5x26): YHWH orders Israel to set off; Moses shares his tasks with other leaders.
 1,34-45 **170** (10x17): YHWH decides who may enter the land; the Israelites are defeated in Se'ir.
 2,20-23 **52** (2x26): Earlier examples of the giving of land (YHWH's ethnographic lecture).
 3,1-6 **104** (6x26) = **(78+34)**: The conquest of King Og anticipates the conquest of Canaan.
 3,11-14 **85** (5x17): Land given to Reuben, Gad, and Manasseh.
 3,15-17 **34** (2x17): Land given to Machir, Reuben and Gad.
 3,21-22 **34** (2x17): Moses encourages Joshua to be confident about the conquest of Canaan.
 3,24-25 **34** (2x17): Moses begs YHWH to allow him into the promised land.
 3,27 **17**: YHWH orders Moses to go up the Pisgah and view the land he will not set foot on.
 2,8b-3,29 **884** (34x26): The fulfilment of the land promise after the crucial turning point in 2,8.

The Ten Divine Speeches in 1,6-3,29

Speech Nr and Text	Introductions	YHWH's Words	Totals
1 1,6-8	6	48	54
2 1,34-36	1	34 (2x17)	35
3 1,37-40	1	47	48
4 1,42	3	13+	16
5 2,2-6	4	55=68 (4x17) 55=5x11	59
6 2,9-13a	3	66=6x11	69
7 2,17-25	4	121=11x11	125
8 2,31	3	13	16
9 3,2	3	22=2x11	25
10 3,26b-28	3	44=4x11	47
1,6-3,29	31	463	494 (19x26)

Observation 9 The fact that **494** (19x26) words are devoted to YHWH's ten speeches shows that special care has been taken by the author in constructing the divine speeches in terms of words. For the two other series of **10** Divine Speeches, see the QSA of [12-26](#) and [31-34](#).

Observation 10 Particularly conspicuous is the fact that five of the ten speeches are made up of a number of words that are a multiple of **11**, the number of fulfilment. This is not surprising because the context deals with the *fulfilment* of YHWH's promise to the patriarchs to give them a land of their own. Here is an overview of the incidents of **11** in the passages in Part I dealing with the *allocation of land*:

1,19-22	The Promised Land in sight	77 (7x11) words.
2,2-6	YHWH's speech: land for Esau/Edom	55 (5x11) words.
2,7	Moses' address	22 (2x11) words.
2,9-13b	YHWH's speech: land for Lot/Moab	66 (6x11) words.
2,2 13b	Both divine speeches together (55 + 66)	121 (11x11) words.
2,18-25	YHWH's speech: land for Lot/Ammon	121 (11x11) words.
2,16 – 3,29	Total number of words	770 (70x11) words.
3,1-7	Narrative: the march to Bashan	110 (10x11) words.
3,2	YHWH's speech: land for Israel	22 (2x11) words.
3,18-20	Quotation by Moses	55 (5x11) words.
3,23-29	Moses' request to enter the land	99 (9x11) words.
3,26b-28	YHWH's speech: no entrance for Moses	44 (4x11) words.

This is the largest accumulation of multiples of the number **11** I ever came across in the OT.

Observation 10 The author/editor of Deuteronomy displays a great liking not only for the *heptad* but also for the *decade* as a structuring device and a means to create a unifying string. In addition to the instances already mentioned above, I may mention the following examples in 1,6-3,29:

10 instances of יהוה אלהינו 'YHWH our God': 1,6.19.20.25.41; 2,29.33.36.37; 3,3. Interesting to note is that it occurs in another string of **10** in 4-11: 4,7; 5,2.24.25.27a.27b; **6,4**.20.24.25, with the **17th** instance in 6,4! See Observation 7 in [Part III](#).

10 instances of **בעת ההוא** 'at that time' in 1-3: 1,9.16.18; 2,34; 3,4.8.12.18.21.23. There are another 5 instances in 4-10: 4,14; 5,5; 9,20; 10,1.8.

10 'we-sections': **5** in the story of the journey before the crossing of the Zered: 1,6-8.19; 2,1.8.13b-15 and **5** in the story of the battles and conquests: 2,30a.32-36; 3,1.3-17.29.

10 verbs in the first **5** 'we-sections':

- 1,19 **ונסע** 'and we set off...' **ונלך** 'and went...' **ונבא** 'and came to...'
- 2,1 **ונפן** 'and turned...' **ונסע** 'and set off...' **ונסב** 'and went about...'
- 2,8 **ונעבר** 'and went on...' **ונפן** 'and turned...' **ונעבר** 'and went on...'
- 2,13b **ונעבר** 'and went over...'

10 verbs in the second **5** 'we-sections':

- 2,33f **ונך** 'and we defeated...' **ונלכד** 'and captured...' **ונחרם** 'and destroyed...'
- 3,1 **ונפן** 'and turned...' **ונעל** 'and went up...'
- 3,3-8 **ונכהו** 'and defeated him...' **ונלכד** 'and captured...' **ונחרם** 'and destroyed...' **ונקח** 'and took...'
- 3,29 **ונשב** 'and remained...'

For the number **10** as structuring device, see J. Carriere, *Théorie du politique dans le Deutéronome: Analyse des unités, des structures et des concepts de Dt 16,18-18,22* (ÖBS 18; Frankfurt: Lang, 2001).

For the number **7** as a literary device for giving structure to the text, usually called the *Menorah model* or *Siebenergruppierung*, see my book [Numerical Secrets of the Bible](#), pp. 26-73, G. Braulik, „Die Funktion von Siebenergruppierungen im Endtext des Deuteronomiums,“ *Studien zum Buch Deuteronomium* (Stuttgarter biblische Aufsatzbände 24; Stuttgart: Kath. Bibelwerk, 1997) pp. 63-79 [originally in FS N. Füglistner], G. Braulik, “Die sieben Säule der Weisheit im Buch Deuteronomium”, in *Auf den Spuren der schriftgelehrten Weisen*, FS J. Marböck (BZAW 331), Berlin – New York, 2003, pp. 13-43, U. Damen, “Weitere Fälle von Siebenergruppierungen im Buch Deuteronomiums”, *BN 72* (1994), pp. 5-11, and W. Berg, “Siebenerreihen von Verben und Substantiven”, *BN 84* (1996), pp. 10-15.

At the time I am writing this (2015), Trudie Labuschagne is working on her dissertation *The Menorah in Texts and Images: A study of the Form, Function and Symbolism of the Six-branched Lampstand*, in which she pays special attention to the literary function of the Menorah: the use of the heptad as ordering principle in Old Testament texts. For particulars, see <http://www.labuschagne.nl/trudie/menorah.htm> and read the Summary of her undergraduate thesis.

For studies on the number **7** itself, see *Die Zahl Sieben im Alten Orient / The Number Seven in the Ancient Near East*, Herausgegeben von Gotthard G.G. Reinhold, mit Beiträge von Viktor Golinets, Birgit Kahler, Carol L. Meyers, Peter van der Veen, Udo Worschech, Peter Lang GmbH, Frankfurt am Main, 2008.

[Continue to Part II, 4,1-49](#)