

The Numerical Features of the Book of Deuteronomy

Conclusions and a Review of the Results

The Structure of the Book as a Whole

The logotechnical analysis of Deuteronomy, based on the text of Codex L, has demonstrated that it is a highgrade numerical composition, like its prototype, Exodus, of which it is a rewrite. Both books have as their first words a historiographical element: Exod 1,1 ואלה שמות, 'These are the names...'; and Deut 1,1 אלה הדברים, 'These are the words...' (clearly derived from the *Toledoth Formula* אלה תולדות, "These are the toledoth..." in Gen 2,4). Most significantly, all three books begin and end with a number of words which are a multiple of **17** and/or **26**, functioning as an inclusion.

Gen 1,1-5 **52** (3x26) words

Gen. 50,21-26 **85** (5x17) words

Exod 1,1-7 **51** (3x17) words

Exod 40,34-38 **26 + 34** (2x17) words

Deut 1,1-4 **68** (4x17) words

Deut 34,9-12 **34** (2x17) + **26** words.

Another inclusion in Deuteronomy is the term 'all Israel' in the first and last verse – see below.

As in the case of Exodus, Deuteronomy's overall structure has been shaped in a menorah pattern with the covenant stipulations in pride of place at the centre of the heptad:

Part I Exod 1,1-15,21

The Exodus from Egypt and the Crossing of the Reed Sea

Part II Exod 15,22-18,27

The First Stages of the Wilderness Wanderings

Part III Exod 19,1-20,26

The Theophany at Mount Sinai and the Promulgation of the Decalogue

Part IV Exod 21,1-24,18

The Book of the Covenant Made with Israel

Part V Exod 25,1-31,18

Directions for the Fabrication of the Tabernacle and its Equipment

Part VI Exod 32,1-34,35

The Golden Calf Drama at Mount Sinai

Part VII Exod 35,1-40,38

The Fulfilment of YHWH's Instructions Concerning the Tabernacle.

Prologue Deut 1,1-5

Time and Place of Moses' Discourse

Part I Deut 1,6-3,29

Moses' Opening Discourse (looking backwards)

Part II Deut 4,1-49

Opening Prophetic Peroration

Part III Deut 5,1-11,32

Moses Expounds the Horeb Covenant

Part IV Deut 12,1-26,19

Moses Promulgates the Covenant Stipulations

Part V Deut 27,1-28,69

Moses Expounds the Moab Covenant

Part VI Deut 29,1-30,20

Concluding Prophetic Peroration

Part VII Deut 31,1-33,29

Moses' Concluding Discourse (looking forward)

Epilogue Deut 34,1-12

Moses' Death and his Necrology.

Moreover, Deuteronomy is significantly encompassed by its **Prologue** (5 verses and **79** words) and its **Epilogue** (12 verses and **176** words), altogether made up of **17** verses and **255** (15x17) words!

The structuring use of the divine speeches in the book of Exodus, which constitute the backbone of the book, is copied in Deuteronomy where they have the same function, albeit in a different way.

They occur in three groups of **10** speeches: Deut 1-3, 4-26, and 27-34.

The 10 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)

Note the frequent occurrences of **11**, the number of fulfilment, in the land-passages!

The 10 Divine Speeches in Parts II-IV Deut 4-26

Texts	Introductions	YHWH's Words	Totals
1. 4,10	3	21	24
2. 5,5b-21	1	189+	190
3. 5,28,31	3	58+	61
4. 9,12	3	19+	22
5. 9,13-14	4	23=289 (17x17)	27
6. 9,23a	1	7+	8
7. 10,1-2	3	27=34 (2x17)	30
8. 10,11	3	14	17
9. 17,16	3	6	9+
10. 18,17-20	3	51 (3x17)	54=63
Total 10 Speeches	27	415	442 (17x26)

The 10 Divine Speeches in Part VII and the Epilogue, Deut 31-34

Text	Introductions	YHWH's Words	Total
1 31,2	3+	5+	8
2 31,14	4+	11+	15
3 31,16-21	4+	140=156 (6x26)	144
4 31,23	1+	16	17
5 32,20-27	1=13	95	96
6 32,32-35	-	37	37
7 32,37-42	1+	68 (4x17)	69
8 32,48-52	8+	77+	85 (5x17)
9 33,27*	1+	1=78 (3x26)	2
10 34,4	3=13	15	18
Total	26	465	491

Overview of the 30 Divine Speeches in Deuteronomy 1-34

Deut 1-3	31	463	494 (19x26)
Deut 4-26	27	415	442 (17x26)
Deut 27-34	27 LXX*	465	492*
Deut 1-34	85 (5x17)*	1343 (79x17)	1428 (84x17)*

*This outcome depends on a minor emendation in 33,27 with LXX and 4QDeut⁹ which have וַיֹּאמֶר יְהוָה הַשְׁמַד 'and YHWH said 'Destroy!', instead of MT's וַיֹּאמֶר הַשְׁמַד 'and he said 'Destroy!'. To me this is a text-critical dilemma, first, because this emendation would disturb the **1820 (70x26)** occurrences of the name YHWH in the book as a whole, and second, because it would also disturb the significant number of **14118** words (543x26) in 1,1-33,29! I wonder whether this was also a dilemma for the final redactor of Deuteronomy; in any case he did not agree with the extra instance of יְהוָה in 33,27 as evidenced by LXX and 4QDeut⁹.

At the time, when the Blessing was incorporated into the book, the word הַשְׁמַד, 'destroy!', attributed to YHWH, brought the number of words in the introductions from 84 to **85 (5x17)**, and the words spoken by YHWH from 1342 to **1343 (79x17)**, bringing the total number of words devoted to YHWH's speaking to **1428 (84x17)**!

There are strong indications that the embedding of the Blessing represents the very last stage of the formation of the book. See the paragraph "Excursus on the Redaction History of Deut 1-34" in my article "The Setting of the Song of Moses in Deuteronomy" in: M. Vervenne and J. Lust (Ed.), *Deuteronomy and Deuteronomistic Literature* (BETL 133), Leuven 1997, pp. 121-129.

The macrostructure of the framework of the Song, *excluding* the Blessing (33:1-29) - which has secondarily been embedded at the final stage of the redaction of the book - can be outlined in a perfect menorah pattern, with **the Song** at the centre:

- 31:1-13 Outer framework: Moses' final provisions in view of his imminent death
 31:14-23 Interior framework: YHWH charges Moses and Joshua in the tent
 31:24-30 Inner framework: Moses' provisions regarding the Song
32: 1-43 The Song of Moses
 32:44-47 Inner framework: Moses' final charge to 'all Israel'
 32:48-52 Interior framework: YHWH commands Moses to climb the mountain
 34:1-12 Outer framework: Moses' death and funeral as well as his necrology.

This is corroborated by the **8** divine speeches in 31,14-34,12 *without* the Blessing, which have altogether **459** (27x17) words (11+140+16+95+37+68+77+15) – see [Part VII](#), page 5.

Another backbone is constituted by the **7** speeches of Moses addressed to '*all Israel*' (1,1-32,47), excluding the Song (32,1-43), where he speaks 'in the hearing of the *whole assembly* of Israel':

I	1,1-4,40	אלה הדברים אשר דבר משה אל-כל-ישראל
II	5,1-26,19	ויקרא משה אל-כל-ישראל ויאמר אלהם
III	27,9-10 + 28,1-68	וידבר משה והכהנים הלויים אל כל-ישראל לאמר
IV	29,1-30,20	ויקרא משה אל-כל-ישראל ויאמר אלהם
V	31,2-6	וילך משה וידבר את-הדברים האלה אל-כל-ישראל ויאמר אלהם
VI	31,7-8	ויקרא משה ליהושע ויאמר אליו לעיני כל-ישראל
VII	32,45-47	ויכל משה לדבר את-כל-הדברים האלה אל-כל-ישראל ויאמר אלהם

The term **כל-ישראל** occurs **14x** running as a unifying red thread from the first to the last verse in two series of **7**: 1,1; 5,1; 11,6; 13,12; 18,6; 21,21; 27,9; and 29,1; 31,1; 31,7; 31,11a; 31,11b; 32,45; 34,12.

This is a very effective compositional technique to underline the conviction of the author that Moses' words apply to *all Israel*, not only to certain sections or rivaling parties. This is, in my opinion, a strong indication that the Torah was written, or in any case, that Deuteronomy emerged in its final form, at a time when 'Israel' was anything but a unity: from the days of Ezra and Nehemiah onwards.

However, a word-count of **ברית**, 'covenant', in terms of the bond between YHWH and his people (excluding 7,2 which is about a covenant with the foreign nations) shows that it occurs exactly **26x** in the book of Deuteronomy as an additional unifying thread running through the fabric of the text: 4,13; 4,23; 4,31; 5,2; 5,3; 7,9; 7,12; 8,18; 9,9; 9,11; 9,15; 10,8; 17,2; 28,69a; 28,69b; 29,8; 29,11; 29,13; 29,20; 29,24; 31,9; 31,16; 31,20; 31,25; 31,26; 33,9.

This is clearly a compositional device used to stress the fact that the covenant is the unifying bond, in much the same way as the key-word **אשרי**, 'happy', is used **26x** in the book of Psalms, signifying that happiness depends on keeping the law! See Observation 3 in my analysis of [Psalm 1](#).

Finally, and most intriguingly, in terms of word-count, I found that the text has been preliminarily finalized and sealed by means of multiples of the divine name numbers, e.g., at the following points, indicating stages in the compositional process:

- 1,1-6,25, which has **3250** (125x26) words
- 1,1-9,29, which has **4454** (262x17) words
- 1,1-28,69, which has **11849** (41x17x17) words
- 1,1-30,20, which has **12614** (742x17) words
- 1,1-33,29, which has **14118** (543x26) words
- 2,8b-3,29, which has **884** (2x17x26) words, the fulfilment of the land promise.

The Masoretic text of 1,1-34,12 in Codex L has been rounded off and sealed definitely on the level of letters: it is made up of **54910** (190x17x17) letters.

Overview of Verses and Words Specifically Highlighted by 17 and 26

Texts	Verses	Words
Deut 1,1-3,29	57%	56%
Deut 4,1-49	70%	64%
Deut 5,1-11,32	72%	80%
Deut 12,1-26,19	94%	79%
Deut 27,1-28,69	74%	75%
Deut 29,1-30,20	50%	100%
Deut 31,1-34,12	82%	79%
Deut 1,1-34,12	71%	76%

The percentages of words denote *additional* highlighting apart from the significant numbers mentioned above, which round off and seal parts of the text.

Let us now review the results of the logotechnical analyses of the component parts of the book:

The Prologue Deut 1,1-5

The most intriguing feature of the Prologue is that the text is systematically built up in such a way that it moves progressively from **51** (3x**17**) words in 1-3, to **68** (4x**17**) in 1-4, and to **78** (3x**26**) in 1-5, just before the introductory formula לְאִמֹּר. The purpose is obviously to symbolize the presence of YHWH in Moses' discourse through the numerical value of his name. It represents, so to speak, YHWH's signature. The number **78** is in another way significant: it symbolically represents Moses' signature, for **78** = **39** + **39**, the double numerical value of his name (מֹשֶׁה = 13 + 21 + 5 = **39**).

Part I Deut 1,6-3,29 Moses' Opening Discourse

The key to understanding the compositional structure of the first discourse is to take the remarkable positioning of the Setumah within 2,8 seriously. It is generally ignored, but it was deliberately positioned there to divide the text into two parts, each of which has a menorah structure:

- Section 1** 1,6-8 YHWH's command to set off for the journey to the promised land
- Section 2** 1,9-18 Moses took measures to share his responsibilities with other leaders
- Section 3** 1,19-25 The first stage of the journey and the exploration of the land
- Section 4** **1,26-33 The people refused to continue the journey; Moses encouraged them**
- Section 5** 1,34-40 YHWH decided who may enter the promised land and who may not
- Section 6** 1,41-2,1 The failed attempt to conquer the land and the stay at Mount Se'ir
- Section 7** **2,2-8a** YHWH ordered the people to turn northward and leave the land of Esau **S**
- Section 8** **2,8b-16** They turned northward and crossed the Zered: 38 years had passed
- Section 9** 2,17-25 YHWH spoke about the giving of land and ordered the conquest of Sihon
- Section 10** 2,26-37 The battle against Sihon and the dispossession of his land
- Section 11** **3,1-10 The battle against Og and the dispossession of his land**
- Section 12** 3,11-17 The occupation of the land taken from Sihon and Og
- Section 13** 3,18-22 Moses summons all Israel and Joshua to conquer the land in Cisjordan
- Section 14** 3,23-29 YHWH did not allow Moses to enter the land, but Joshua may do so.

In the first heptad, **the refusal of the Israelites to move on** occupies central position.

In the second heptad, it is **the dispossession of Og's land** as the prelude to the occupation.

The **10** divine speeches in Part I have a most ingenious structure in which the *crucial commands* to continue the journey stand out by the phrase "**Enough for you!**" (1,6; 2,3; and 3,26). They constitute the backbone of Part I with the **7** remaining speeches (I-VII) positioned in between in a 3+4 pattern:

A 1,6-8 רב־לכם שבת בהר הזה “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 רב־לכם סב את־ההר הזה “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 רב־לך אל־תוסף דבר אלי עוד בדבר הזה “Enough for you! Speak no more to me...”

In this general structure, the decisive turning point of the journey, YHWH’s command to move northwards (2,2-6) is positioned at the ‘centre’ of the string, where it is strongly focused on.

Part II Deut 4,1-49 Opening Prophetic Peroration

The peroration itself (4,1-40) constitutes the second part of Moses’ first discourse (1,6-4,40).

Including its introduction (1,5) and the first editorial note at the end (4,41-43), Moses’ first discourse (1,6-4,40, = 1,6-3,29 + 4,1-40) is composed of **2314** (89x26) words, by which it is finalized and sealed.

Including the **78** (3x26) words of the second editorial note (4,44-49) the entire text of 1,5-4,49 is finalized and sealed as a self-contained literary unit by its **2392** (92x26) words and delimited in Codex L by a **P** after 4,49.

Moses’ peroration in 4,1-40 can be divided into **10** sections in terms of content and based on numerical considerations:

Section I	4,1-4	Keeping YHWH’s Torah assures long life and possession of the land	71
Section II	4,5-8	Keeping YHWH’s Torah makes Israel unique among the nations	70
Section III	4,9-10	Israel must remember their unique experience at Mount Horeb	54
Section IV	4,11-14	There YHWH spoke to them and decreed the Ten Words	59
Section V	4,15-19	There they saw no form of God; so they must not make images	78 (3x26)
Section VI	4,20-24	Moses warns them against committing idolatry after his death	P 79
Section VII	4,25-28	Idolatry will inevitably lead to Israel’s death and the loss of the land	75
Section VIII	4,29-31	If they should fall into idolatry, YHWH will be merciful	43 (26+17)
Section IX	4,32-35	Israel’s unique experience with YHWH renders them a unique people	76
Section X	4,36-40	Moses’ last warning: Keep YHWH’s statutes and laws!	P 85 (5x17)

Three of the ten sections are specifically highlighted as being of paramount importance:

Section V (15-19) with **78** (3x26) words: the basic principle behind the prohibition of images.

Section VIII (29-31) with **26+17** words: if Israel should commit idolatry, YHWH will forgive them.

Section X (36-40) with **85** (5x17) words: Moses’ last warning against idolatry in this speech.

This extra highlighting also applies to Sections VIII-X, where Moses offers a prospect of hope for the Israelites when in exile: this passage has altogether **43+76+85=204** words (12x17).

The strong emphasis laid on these sections demonstrates the importance of Moses’ warning against carved images and idolatry, which will have far-reaching consequences for the Israelites. As a matter of fact, this warning constitutes the essence of Deuteronomy’s message.

The second editorial note (4,44-49), which forms the bridge to Moses’ second discourse, is made up of **78** (3x26) words. Significantly, the text of 1,5-4,49 has been finalized and sealed by its **2392** words (92x26), while the entire text of 1,1-4,49 has been finalized and sealed by its **9520** letters (560x17).

Part III Deut 5,1-11,32 Moses Expounds the Horeb Covenant

In terms of verses, the entire text has been finalized and sealed by its **187** (11x17) verses. Moreover, 135 of the **187** verses (72%) and 2262 of the 2826 words (80%) are additionally highlighted by the divine name numbers **17** and **26**.

With the help of the layout markers **Petuchah** and **Setumah** the text can be divided into **7** sections:

I	5,1-6,3	Israel's Fundamental Religious Experience at Horeb	532 words	P End: 68 (4x17)+20
II	6,4-25	The Essence of Israel's Belief in YHWH	258 words	S End: 68 (4x17)
III	7,1-26	Israel's Disposition in Relation to the Canaanites	412 words	P End: 34 (2x17)
IV	8,1-20	Forgetting YHWH Means the Loss of the Land	293 words	P End: 13
V	9,1-29	Moses Reviews Israel's Stubbornness in the Past	499 words	P End: 78 (3x26)
VI	10,1-11	The New Stone Tablets Signify a New Beginning	180 words	P End: 17
VII	10,12-11,32	"What Then, O Israel, Does YHWH Ask of You?"	652 wordsEnd: 12 .

Note how ingeniously each section has been finalized by a significant number of words.

In **Section I** (5,1-6,3), the Decalogue passage, 5,1-22, is structured in a symmetrical menorah pattern, followed by four reactions to the promulgation of the Ten Words (5,23-6,3):

§I	5,1-5	Prologue
§II	5,6-11	Prohibitions: the first, second and third
§III	5,12-14	Commandment: the fourth
§IV	5,15	<i>Why the sabbath was instituted</i>
§V	5,16	Commandment: the fifth
§VI	5,17-21	Prohibitions: the sixth-tenth
§VII	5,22	Epilogue
§VIII	5,23-27	Reaction of the Israelites
§IX	5,28-31	Reaction of YHWH
§X	5,32-33	Reaction of Moses: "Do as YHWH has commanded you!"
§XI	6,1-3	Reaction of Moses: "If you listen to YHWH, you will prosper and live long".

The eleven paragraphs are therefore structured in a 7 + 4 pattern. This pattern occurs many times, especially in Genesis – see chapter 4 in my [Numerical Secrets of the Bible](#).

The **7** paragraphs of the Decalogue passage are skilfully composed in a most sophisticated way – for full particulars, see the detailed analysis of Part III. Two commandments are especially highlighted: the third (5,11) with its **17** words, and the fourth (5,14) with its **26** words. The **17** words of the third commandment are made up of **51** (3x17) letters, giving it extra emphasis.

Section II, the Shema (6,4-25), is concluded by **68** (4x17) words. It is composed of **4** paragraphs, in imitation of the **4** paragraphs of 5,23-6,3; the key-phrase יהוה אלהינו, 'YHWH our God', occurs **4x**.

Most intriguingly, the phrase occurs in two strings of **10** instances in Deuteronomy 1-11: 1,6.19.20.25.41; 2,29.33.36.37; 3,3 (**10x**); 4,7; 5,2.24.25.27a.27b; 6,4; 6,20.24.25 (**10x**).

The **17th** instance counted from the beginning, coinciding with the **7th** occurrence counted from 4,7, falls precisely in 6,4 by which special stress is laid on the Shema. Moreover, the decimal value of the words שמע ישראל יהוה יהוה אלהינו יהוה אחד happens to be 410+541+26+102+26+13 = **1118** (43x26).

Section III, 7,1-26, dealing with the relations with the foreign nations, has **26** verses and is concluded by **34** (2x17) words. In imitation of the Decalogue passage, it is skilfully structured in a menorah pattern with YHWH's blessings (vs 12-16) in pride of place at the centre:

§I	1-4	You must put these nations under the ban!	66
§II	5-6	Destroy their cult objects: You are YHWH's people!	34 (2x17)
§III	7-11	Remember what YHWH did for you in Egypt!	76
§IV	12-16	If you obey YHWH, he will bless you in all possible ways!	90
§V	17-20	Remember what YHWH did for you in Egypt!	60
§VI	21-24	Do not fear these nations: YHWH is in your midst!	52 (2x26)
§VII	25-26	You must regard abominable things as under the ban!	34 (2x17).

Section IV, 8,1-20, is likewise shaped in a menorah pattern, with the stern admonishment (**8,11**) in pride of place at the centre:

§I 8,1	Admonishment: "Keep YHWH's commandments, that you may live and multiply!"	19
§II 8,2-6	"Remember what YHWH did for you in the Wilderness!"	82
§III 8,7-10	Laudatory description of the good land YHWH gives his people.	55
§IV 8,11	Admonishment: "Do not forget YHWH! Keep his commandments!"	68 (4x17) --16
§V 8,12-16	"When you enjoy the fruits of the land, remember what YHWH did for you!"	58
§VI 8,17-18	"Remember that it is YHWH who gives you power, when you get powerful!"	30
§VII 8,19-20	Admonishment: "If you forget YHWH and serve other gods, you shall perish!"	33

Note that the three admonishments are highlighted, being made up of altogether **68 (4x17)** words.

§III 8,7-10, the laudatory description of the good land, is a real jewel of numerical artistry:

- 7a. Since YHWH your God is bringing you into a **good LAND**¹ -
- 7b. **a LAND**² with *streams*,¹ *springs*,² and *underground waters gushing out in valleys and hills*³,
8. **a LAND**³ with *wheat*¹, and *barley*², *vines*³, *fig trees*⁴, and *pomegranates*⁵,
- a LAND**⁴ with *oil-rich olive trees*⁶, and *honey*⁷;
9. **a LAND**⁵ in which you will eat food without scarcity,⁴ in which you will lack nothing;⁵
- a LAND**⁶ whose stones are iron,⁶ from whose hills you shall mine copper⁷—
10. you must eat and be sated and bless YHWH your God for the **good LAND**⁷ he has given to you.

Section V, 9,1-29, dealing with Israel's stubbornness in the past, is like Section IV composed in a menorah pattern, with Moses' intercession with YHWH on behalf of the people at the centre:

§I	Vs 1-3	54	The conquest of the land should be ascribed to YHWH
§II	Vs 4-6	68	Its possession is not due to Israel's righteousness but to God's grace
§III	Vs 7-17	182	Israel must remember her sin at Horeb, how she roused YHWH's anger
§IV	Vs 18-20	52	Moses reminds them how he interceded for them with YHWH
§V	V 21	26	He recalls how he destroyed the image of the calf
§VI	Vs 22-24	39	Israel must remember how she roused YHWH's anger in the Wilderness
§VII	Vs 25-29	78	Moses reminds them how he beseeched YHWH to spare them.

Apart from the **68 (4x17)** words in **§II**, the **182 (7x26)** words in **§III**, the **26** words in **§V**, and the **78 (3x26)** words in **§VII**, the **39** words in **§VI** are also significant, because they represent not only Moses' signature, but also the letter value of *YHWH-èchad*, 'YHWH is One', signifying that YHWH is a unique God who surpasses and rules out all other gods. At the same time **39** anticipates Moses' intercessory prayer in **§VII**, which divides in terms of content into **39 + 39** laying extra stress on God's uniqueness:

- Vs 25-27a Moses reminds YHWH of his redeeming act and his promise to the patriarchs **39** words
- Vs 27b-29 Moses urges YHWH not to regard Israel's stubbornness, wickedness and sins **39** words.

Section V concludes with an open end: Moses' prayer functions as a cliffhanger anticipating YHWH's response. This means that Section V is inextricably linked to Section VI, **10,1-11**. The two sections interconnect by means of the well-know 7+4 pattern which we encountered in Section I, **5,1-6,3**.

Section VI, 10,1-11, is delimited by a *Petuchah* after **v 11** and concluded by **17** words. In terms of content the **11** verses of the text divides into **4** paragraphs, constituting together with the **7** paragraphs of Section V the well-known 11=7+4 pattern. Note the use of the divine name numbers!

§I	1-2	Moses cites YHWH's speech in which he ordered him to cut two new stone tablets	32
§II	3-4	Moses cut them like the first and YHWH wrote the Ten Words as before	34
§III	5-9	Moses returned, put the tablets in the ark and reflects on the status of the Levites	78
§IV	10-11	Moses recalls his intercession: YHWH orders him to lead the people to the land	36

68 (4x17)

Section VII, 10,12-11,32, Moses' final admonition before the proclamation of the laws, is also shaped in a menorah pattern, in accordance with most sections in Part III. That Section VII is inextricably linked to Section VI is demonstrated by the fact that they are made up of altogether **832** (32x26) words (180 + 652):

§II	10,12-22	YHWH requires Israel to fear and obey him	11+	144	
§III	11,1-9	They should love him and remember his great deeds	S 9=20	148	
§III	11,10-12	Moses reminds them of his intercessory prayer	S 3	51 (3x17)	
§IV	11,13-21	If they lay these laws in their hearts, God will bless them	S 9+	122	
§V	11,22-25	If they love and obey him, he will dispossess the nations	S 4+	74	} 187
§VI	11,26-28	Moses confronts them with the blessing and the curse	S 3+	43	
§VII	11,29-32	They must set the blessing and the curse on two mountains	S 4=20	70	

The reference to Moses' intercessory prayer in §III 11,10-12, stands out, being positioned in pride of place at the mathematical centre in terms of the **43** verses (**43 = 20 + 3 + 20**). This is reinforced by the fact that it is made up of **51 (3x17)** words.

The last three paragraphs are strongly emphasized by their **187 (11x17)** words. They function as the grand closure of Part III (5,1-11,32). Seeing the strong focus on YHWH as the One and Only God in Section VII (10,12-11,32) it is not surprising to find that the key-term יהוה אלהיך occurs **10x**.

There are altogether **7** divine speeches in Part III, 5,1-11,32. Here is an overview:

Texts	Introductions	Speeches	Totals
5,5b-21	1	189+	190
5,28,31	3	58+	61
9,12	3	19+	22
9,13-14	4	23=289 (17x17)	27
9,23a	1	7+	8
10,1-2	3	27=34 (2x17)	30
10,11	3	14	17
Total 7 Speeches	18	337	355

Part IV Deut 12,1-26,19 Moses Promulgates the Covenant Stipulations

In my commentary (Volume II, 1990) I opted for the idea earlier put forward by St. A. Kaufman and later also by Georg Braulik that 12-26 can be divided into **10** sections based on the order of the Ten Commandments. I slightly adapted Braulik's division in light of my logotechnical analysis, as follows:

I	12:1-13:19	1 st and 2 nd commandments	50 verses	} 119 (7x17)
II	14:1-21	3 rd commandment	21 verses	
III	14:22-16:17	4 th commandment	48 verses	
IV	16:18-18:22	5 th commandment	47 verses	
V	19:1-21:9	6 th commandment	50 verses	
VI	21:10-22:12	6 th commandment	26 verses	
VII	22:13-29	7 th commandment	17 verses	
VIII	23:1-26	6 th -10 th commandments	26 verses	
IX	24:1-25:4	6 th -10 th commandments	26 verses	
X	25:5-26:19	6 th -10 th commandments	34 verses.	

The most striking feature of this division is the use of the divine name numbers, which does not seem to be a matter of coincidence. However, having revisited the text, I realized that there is a more plausible, alternative which is based on a better insight into the function of the layout markers. The procedure I followed is to differentiate between their *delimiting* function as paragraph markers, and their function of *highlighting* certain passages within a literary unit. In order to detect the real paragraph markers, we can eliminate the following Setumahs, which have a highlighting function: after 16,22; 18,2.5.13; 19,10; 22,3.19; 23,8a.25; 24,8.20; 25,13.

In terms of material content and with due regard for the layout markers, my analysis resulted in the division of Part IV into **5** main sections, **17** subsections, and **85** (5x17) paragraphs (each main section has a significant number of **verses**):

Subsection I	12,1-13,1 One Sanctuary and One Worship of the One God	P 32+	I
	Subsection II 13,2-19 Examples of Apostasy and How to Deal with Them	S 18+	
	Subsection III 14,1-21 The Dietary Guidelines for a YHWH's Special People	P 21+	
	Subsection IV 14,22-15,23 The Tithes, the Sabbatical Remission and the First-born	P 31+	
	Subsection V 16,1-17 The Three Pilgrim-feasts	S 17= 119 (7x17)	
Subsection VI	16,18-17,13 Guidelines for Administering Justice	S 18+	II
	Subsection VII 17,14-18,22 The Law of the Theocratic Offices	S 29+	
	Subsection VIII 19,1-21 Refuge for Homicides and Guidelines Regarding False Witness	S 21= 68 (4x17)	
Subsection IX	20,1-20 Laws Concerning Warfare	P 20+	III
	Subsection X 21,1-23 Guidelines Concerning a Variety of Problematic Cases	S 23+	
	Subsection XI 22,1-12 Guidelines for Prudent Action in Domestic Matters	S 12= 55 (5x11)	
Subsection XII	22,13-29 Guidelines for Marriage and Sexual Relations	S 17+	IV
	Subsection XIII 23,1-9 Forbidden Relationships	S 9= 26	
Subsection XIV	23,10-26 Diverse Stipulations and Provisions	S 17+	V
	Subsection XV 24,1-22 The Obligation to Respect Basic Rights and Do Justice	S 22 +	
	Subsection XVI 25,1-19 Humanitarian Obligations and Provisions	P 19+	
	Subsection XVII 26,1-19 Two Climactic Ceremonies and Moses' Concluding Admonition	S 19= 77 (7x11)	

This division of the text represents a logic that is not difficult to perceive. For an overview of the **17** subsections and the **85** paragraphs, see the detailed analyses.

Salient Numerical Features of the 17 Subsections:

Subsection I, 12,1-13,1 Worship at One Sanctuary and the Rules for Offerings

- It divides logotechnically in two parts: the six laws (12,1-31), which are made up of **520** (20x26) words, and the warning not to change the law (13,1), has 16 words. They are inextricably linked together by the string of **26** occurrences of God's name.
- The first five laws (12,1-28) are linked together by having altogether **459** (27x17) words, which means that the sixth law (12,29-31) stands out and receives special emphasis. No wonder, for it is the warning not to get ensnared by the indigenous nations.

Subsection II 13,2-19 Examples of Apostasy and How to Deal with Them

- It is made up of **312** (12x26) words. Moreover, §10, 13,13-19, dealing with the ban to be laid on apostate cities, has **119** (7x17) words by which it is especially focused on.

Subsection III 14,1-21 The Dietary Guidelines for YHWH's Special People

- The fact that §§11-13 (14,1-10) are made up of **130** (5x26) words gives special emphasis to the guidelines concerning the eating of animals and birds. This is not surprising; after all, the most important sources of meat consumption were animals and birds.
- The section is rounded off and sealed by having **799** (47x17) letters.

Subsection IV 14,22-15,23 The Tithes, the Sabbatical Remission and the First-born

- As a whole it is made up of **494** (19x26) words. Special stress is laid on the care for the poor in §18 (15,7-11) which has **104** (5x26) words.

Subsection V 16,1-17 The Three Pilgrim-feasts

- The three paragraphs in 15,12-16,8, §§19-21, are made up of **289** (17x17) words.
- This subsection is not only made up of **17** verses but it has also **1054** (62x17) letters. Moreover, in 12,1-16,17 we count **119** (7x17) verses and **1819** (107x17) words!
- The epithet יהוה אלהינו is woven **7x** into §21, 16,1-8 (16,1a.1b.2a.5b.6a.7a.8b) in order to

stress the fact that the commemoration of the exodus by the Israelites is primarily the celebration of the events by which YHWH demonstrated that he is their God.

- The first of the five main sections, 12,1-16,17, constitute a coherent group of laws dealing with the most fundamental obligations of the Israelites as a people holy to YHWH. The group is finalized and sealed by having altogether **119** (7x17) verses and **1819** (107x17) words.

Subsection VI 16,18-17,13 Guidelines for Administering Justice

- Subsections VI-VII (16,18-18,22) dealing with the administration of justice and the theocratic offices respectively, are linked together by **34** (2x17) instances of God's name (11+23=34).
- In Subsection VI, §27 (17,8-13) is finalized with **68** (4x17) words.

Subsection VII 17,14-18,22 The Law of the Theocratic Offices

- In the law of the king, §28 (17,14-20), special emphasis is laid on the order given to the king to make a copy of 'this law' (17,18-20). It is intriguing to note that 16-20 has **93** words, which is the letter value of הַתּוֹרָה הַזֹּאת, 'this law', precisely divided into **35** words in 16-17 (letter value of הַזֹּאת = 5+7+1+22 = 35) and **58** in 18-20 (letter value of הַתּוֹרָה = 5+22+6+20+5 = 58).
- The words attributed to YHWH in his second speech (18,17-20) are extra emphasized by the fact that they amount to **51** (3x17) words. It deals with the crucial idea that Moses was the first true prophet, and with the succession of true prophets who will continue to fulfil Moses' role as covenant mediator. Moreover, it raises the contemporary tricky issue of false prophecy and how to assess it in order to identify a false prophet. Any prophet who speaks in the name of other gods, or who has not been commissioned by YHWH, should be killed.

Subsection VIII 19,1-21 Refuge for Homicides and Guidelines Regarding False Witness

- Subsection VIII concludes the second main section 16,18-19,21, which are rounded off and finalized by means of their **68** (4x17) verses (**18+29+21 = 68**). At the same time it marks the end of Subsections I-VIII (12,1-19,21), which is rounded off and finalized by their total number of **187** (11x17) verses and **34** paragraphs.
- The terse prohibition, §33 (19,14), on moving a boundary stone stands out by being emphasized with **17** words. In the other paragraphs three aspects are highlighted: in 19,6, the requirement that a city of refuge must be within reach throughout the country (**26** words), in 19,11, the directive that a murderer trying to take refuge in a city of refuge must be killed (**17** words), and in 19,17-19, the guideline that whoever gives false witness against his fellow in court must be treated as he intended to treat his fellow (**34** words).

Subsection IX 20,1-20 Laws Concerning Warfare

- In §35 (20,1-9) two crucial matters are highlighted: the speech by the priest and the proclamation by the officers of the people's legitimate right to be excused from taking part in battle: 20,2-6 (**78** [3x26] words).
- The entire text of §§36-37 (20,10-20), the guidelines for waging war without destroying fruit trees and the command to annihilate the Canaanite peoples, are highlighted by means of their **170** (10x17) words and **624** (24x26) letters.
- Special significance and extra emphasis are attached to §37 (20,19-20, the prohibition on destroying trees that yield fruit) by means of its **52** (2x26) words.

Subsection X 21,1-23 Guidelines Concerning a Variety of Problematic Cases

- In §38, the **119** (7x17) words in 21,2-9 lay special emphasis on what the inhabitants of a city must do to propitiate God when a dead body is found in the open field, and also on the specific duties of the Levitical priests of the nearest city.
- In §39, it is precisely the provision that a female captive must not be treated as a slave and sold for gain, 21,14, that is highlighted (**17** words).

- In §41, the guideline for dealing with a disobedient son, it is the stating of the case in 21,18 (17 words) and the declaration of the culprit's elders in 21,20-21 (26 words) that are especially emphasized.

Subsection XI 22,1-12 Guidelines for Prudent Action in Domestic Matters

- The entire subsection is highlighted by the fact that it has **170** words and **612** (36x17) letters. Moreover, by means of **51** (3x17) words, additional stress is laid on a specific passage in §43, 21,1-3, dealing with the bringing back of lost property to the owner.
- Extra emphasis is also laid on nearly all the remaining paragraphs in 22,6-12 (§§45-49) by means of **26 + 51** (3x17) words.

Subsection XII 22,13-29 Guidelines for Marriage and Sexual Relations

- This subsection, together with subsection XIII, constitutes a fourth main section of laws linked together, 22,13-29 + 23,1-9, consisting of altogether **10** paragraphs dealing with marriage and sexual relationships. This main section is finalized by having **26** (17+9) verses.
- It is noteworthy that the **68** words of 22,13-17 are divided by *atnach* into **34a + 34b**, and that the 129 words of §51 are divided by *atnach* into **78a + 51b**.
- Moreover, in §§53-55 (22,23-29) the entire text is highlighted by its **119** (7x17) words.
- Finally, since Subsection XII as a whole deals with the social position of a virgin, it is not surprising that *נערה*, 'virgin', occurs **14** times 15a.15b.16.19.20.21.23.24.25.26a(2x).27.28.29.

Subsection XIII 23,1-9 Forbidden Relationships

- The **17** words of 8b-9 emphasizes the relationship with the Egyptians.
- Most significantly, §§52-60 (22,22-23,9) are linked together by having altogether **17** verses, **255** (15x17) words and **910** (35x26) letters!

Subsection XIV 23,10-26 Diverse Stipulations and Provisions

- The text consists of **17** verses which are additionally linked together by **7** occurrences of the divine name which runs as a red thread through the subsection.
- §§61-63 are highlighted by having altogether **130** (5x26) words. The only other emphasized passage is 23,22, the warning not to put off the fulfilment of a vow made to God (**17** words).

Subsection XV 24,1-22 The Obligation to Respect Basic Rights and Do Justice

- The **7** occurrences of the divine name, signifying the fullness of YHWH's presence, run as a red thread through the text of these **10** obligations. No less than 21 of the 22 verses are highlighted by multiples of the divine name numbers. In other words, the entire text of §§67-75 (24,1-18) is emphasized by having **272** (16x17) words (**102+51+119 = 272**).
- §§63-68 (23,18-24,5) are linked together by **221** (13x17) words (27+31+36+25+79+23=221).
- In §76 (24,19-22), dealing with generosity to the needy, the **34** (2x17) words in 24,20-22 lay special emphasis on the obligation to allow them to gather what is left behind of fruit.

Subsection XVI 25,1-19 Humanitarian Obligations and Provisions

- The entire text of this subsection is highlighted by its **260** (10x26) words. Additionally, no less than **14** of the 19 verses (93%) are especially emphasized by the divine name numbers.
- In §77 it is the prescription in 25,2-3, that corporal punishment must be proportional and limited to forty strokes that is emphasized (**26** words).
- In §79 special stress is laid on the obligations and rights of the first-born son by the **68** (4x17) words in 25,6-9.
- In 25,6-17 the entire text is highlighted by having **153** (9x17) words.
- In Subsections VIII-XVI (19,1-25,19) the name *יהוה* occurs **51x** (3x17) in a unifying string binding these nine subsections together: 9+7+7+1+0+9+7+7+4=51.

Subsection XVII 26,1-19 Two Climactic Ceremonies and Moses' Concluding Admonition

- The concluding admonition in 26,16-19 is composed of **63** words and forms a perfect inclusion with the **63**-word opening paragraph in 12,1-3. Moreover, in line with the well-known finalizing technique, the Covenant Stipulations in Part IV is rounded off and sealed by means of **85** (5x17) words (vs. 15-19), divided into **68** (4x17) in vs. 15-18 and **17** in v. 19.
- The fact that the 319 words are made up of **1300** (50x26) letters is indeed noteworthy. What is also worth noting is that יהוה אלהיך, 'YHWH your God', occurs **12x** in the last subsection (1a.2a.2b.3.4.5.10a.10b.11.13.16.19). This string marks the end of the **122** instances in Part IV and underlines the central idea of the covenant relationship between Israel and her God so eloquently expressed in vs. 16-19. Therefore, the epithet occurs altogether **234** (9x26) times in the book: **71x** in 1-11, **122x** in 12-26, and **41x** in 27-34.
- The **172** words devoted to the first-fruits ceremony (vs. 1-11), represent the letter value of את־ראשית פרי האדמה, 'the first-fruits of the soil' (10a):
1+22+20+1+21+10+22+17+20+10+5+1+4+13+5.
- The solemn declaration to be recited by the person bringing the first-fruits is especially emphasized by the **68** (4x17) words in v. 5-9. Note also the **52** (2x26) words in 10-12 which highlight Moses' instruction to rejoice (v. 11) as well as the provision in v. 12 that the tithe of the third year must be given to the Levites, the aliens, the orphans and the widows.
- The 84 paragraphs containing the laws (1-84) are linked together by a string of exactly **182** (7x26) occurrences of the name יהוה.
- In the Concluding Admonition (vs 16-19) there is a string of **7** infinitives expressing Israel's commitment to the covenant and her obligations as YHWH's specially elected people:
 - לעשות את־החקים האלה ואת־המשפטים, 'to keep these statutes and laws' (16a): **26** letters
 - וללכת בדרכיו, 'and to walk in his ways' (17b)
 - ולשמור חקיו ומצותיו ומשפטיו, 'and to keep his statutes, commandments and laws' (17b)
 - ולשמע בקלו, 'and to listen to his voice' (17b)
 - להיות לו לעם סגולה, 'to be his special possession' (18a)
 - ולשמר כל־מצותיו, 'and to keep all his commandments' (18b)
 - ולהיות־ך עם־קדש ליהוה אלהיך, 'and to be a people holy to YHWH your God' (19b).

That these obligations are of paramount importance is additionally stressed by the use of **26** words!

The 10 Divine Speeches in Parts II-IV Deut 4-26

Texts	Introductions	YHWH's Words	Totals
11. 4,10	3	21	24
12. 5,5b-21	1	189+	190
13. 5,28,31	3	58+	61
14. 9,12	3	19+	22
15. 9,13-14	4	23=289 (17x17)	27
16. 9,23a	1	7+	8
17. 10,1-2	3	27=34 (2x17)	30
18. 10,11	3	14	17
19. 17,16	3	6	9+
20. 18,17-20	3	51 (3x17)	54=63
Total 10 Speeches	27	415	442 (17x26)

This string is the second of **3** strings of **10** divine speeches that form the theological backbone of the Book of Deuteronomy. For an overview of the **30** speeches, see the Introduction to [Part I 1,1-3,29](#). The total number of words devoted to God's speaking in this string of **10** speeches, **442** (17x26), is most significant. Note also the **323** (19x17) words ascribed to YHWH (**289** + **34**) in the 6 speeches in 5,5b-10,2, as well as the **364** (14x26) in the first 9 speeches and the **51** (3x17) words in speech 10. All this demonstrates the extreme care with which God's speaking has been composed. Compare, e.g., the overview of the **7** divine speeches of Ex 25-31 in [Part V](#), Observation 2 on p 10.

Part V 27,1-28,69 Moses Expounds the Moab Covenant

There can be no doubt about its delimitation, because its outer boundary is after 28,69, the epilogue concluding Moses' speech in 27,12-28,68. The literary unity of Part V is attested by the well-known delimiting technique: it opens and concludes with a number of words that is a multiple of **17** or **26**. 27,1-10 has **153 (9x17)** words and 28,66-69 is made up of **68 (4x17)** words .

The fact that *until this epilogue (28,69)*, the book contains a number of words that is a multiple of **17**, namely **11849 (697x17** or **41x17x17)**, shows that 28,69 is an important seam in terms of the book as a whole. Moses' speech itself in 27,1-28,68, is made up of **1300 (50x26)** words, which finalize it as a distinct literary entity. This implies that 28,69 is structurally part of Part V (27,1-28,), but functions at the same time as a bridge between Part V and Part VI (29-30).

Part V divides into two distinct parts: **Section 1**, Chapter 27 with **26** verses and **1196 (46x26)** letters, which opens with **153 (9x17)** words and concludes with **102 (6x17)** words, and **Section 2**, Chapter 28 with **68 (4x17)** verses (and an epilogue), which opens with **52 (2x26) + 68 (4x17)** words and concludes with **68 (4x17)** words; but there is more. In **Section 1** 23 of the **26** verses (88%) and 298 of the 326 words (91%) are highlighted by **17** and **26** or their multiples, and in **Section 2** it is 51 of the 69 verses (74%) and 747 of the 994 words (75%) that are highlighted in this way!

The Masoretic layout markers divide the text of Section 1 into four paragraphs:

- §1 1-8 Moses, with the elders of Israel, tells the people what to do the first day in Canaan S
- §2 9-10 Moses, with the Levitical priests, urges them to observe God's commandments S
- §3 11-14 Moses gives them instructions concerning the blessing- and curse-ritual S
- §4 15-26 These are the exact words of the Litany of Curses prescribed by Moses P

Until the 11th Setumah, after the 11th curse in 27,25, the text has exactly **312 (12x26)** words. As a result, the 12th curse receives extra emphasis, apart from the fact that it is the **26th** verse.

The function of the Setumah after 28,14 is to separate the Blessings for Obedience (28,1-14) from the Disasters for Disobedience (28,15-68). From 28,15 onwards, due to the lack of layout markers, we have to rely solely on the material content and a number of significant numerical features in order to detect the architecture of vs 15-68. In my view, the following division into **13** paragraphs is a most plausible proposal for its compositional structure. Considering that the two sections of Part V constitute a single literary entity I have numbered the **4+13=17** paragraphs as an unbroken string:

§5	<u>28,1-10</u>	Obedience makes Israel great	120 (52+68) words	
§6	<u>28,11-14</u>	Obedience makes Israel prosperous	79 words	
§7	<u>28,15-19</u>	Disobedience brings about disasters	47 words = אָרִיךְ, 'cursed'	
§8	<u>28,20-22</u>	Pestilence, famine, and diseases	51 (3x17) words	} 340 (20x17)
§9	<u>28,23-26</u>	Disasters: famine and the sword	51 (3x17) words	
§10	<u>28,27-31</u>	Egyptian boils and other afflictions	68 (4x17) words	
§11	<u>28,32-35</u>	Oppression, exile, and slavery	51 (3x17) words	
§12	<u>28,36-39</u>	Exile and agricultural disasters	51 (3x17) words	
§13	<u>28,40-42</u>	Lack of olive oil and no daughters	26 words	
§14	<u>28,43-45</u>	Overpowered and surpassed by aliens	42 words	
§15	<u>28,46-48</u>	These curses will be a sign and portent	39 words	
§16	<u>28,49-57</u>	A military siege and its effects	161 words	
§17	<u>28,58-68</u>	Disobedience leads to utter destruction	188 (4x47) words +	
	Epilogue <u>28,69</u>	These words are about the Moab covenant	20 words = 208 (8x26)	

Section 2 is delimited by **52 (2x26) + 68 (4x17)** opening words (1-10) and **208 (8x26)** concluding words (vs 58-69), in line with the well-known delimiting device. The striking way in which §§8-14 are governed by the divine name numbers **17** and **26** speaks for itself.

The paramount importance of the curses in Deuteronomy is also expressed symbolically by the number of times the name YHWH occurs in 1,1-28,69, namely **470 (10x47)**, **10x** the numerical value of of the word אָרִיךְ, 'cursed'.

Part VI Deut 29,1-30,20 Concluding Prophetic Peroration

In the book as a whole, Part VI constitutes the central component of the 7 speeches of Moses addressed to 'All Israel', where it occupies pride of place at the centre of the heptad:

1	1,1-4,40	אלה הדברים אשר דבר משה אל-כל-ישראל
2	5,1-26,19	ויקרא משה אל-כל-ישראל ויאמר אלהם
3	27,9-10 + 28,1-68	וידבר משה והכהנים הלויים אל כל-ישראל לאמר
4	29,1-30,20	ויקרא משה אל-כל-ישראל ויאמר אלהם
5	31,2-6	וילך משה וידבר את-הדברים האלה אל-כל-ישראל ויאמר אלהם
6	31,7-8	ויקרא משה ליהושע ויאמר אליו לעיני כל-ישראל
7	32,45-47	ויכל משה לדבר את-כל-הדברים האלה אל-כל-ישראל ויאמר אלהם

Like Part V (27-28) Part VI divides into two sections (29 and 30) which constitute an inextricable unity as is evident from their **765** (45x17) words and from the unifying string of **17** occurrences of the key-phrase יהוה אלהיך (29,11a.11b; 30,1.2.3a.3b.4.5.6a.6b.7.9.10a.10b.16a.16b.20). The outer boundary of Part VI coincides with that of the entire book until this point, which has **12614** (742x17) words!

Moreover, the two sections constitute an *uninterrupted* address by Moses, which is organized in a menorah pattern. In terms of content and with the help of layout markers, we can divide the text into **7** paragraphs, with 29,21-28 at the centre in pride of place whereby it is extra focused on:

§1	29,1-8	Moses urges the Israelites to observe YHWH's commandments	108 words	P
§2	29,9-14	He assists the people to enter into YHWH's covenant	83 words	
§3	29,15-20	He warns them against the danger of idolatry	116 words	
§4	29,21-28	Moses fortells the exile as punishment for breaking the covenant	132 (12x11) words	S
§5	30,1-10	He assures the people that YHWH is prepared to forgive them	165 (15x11) words	P
§6	30,11-14	He asserts that the Torah is not out of reach but right in their midst	51 (3x17)	S
§7	30,15-20	Moses sets the choice between life and death before them	110 (10x11) words	P

And finally, each section has **7** occurrences of the key-word היום, 'today' (29,3.9.11.12.14a.14b.17 and 30,2.8.11.15.16.18.19).

Section 1 (29,1-28) is a compositional entity in its own right, being neatly delimited by the well-known device for inclusion by having **85** (5x17) words at the beginning (29,1-6) and strikingly also **85** words at the end (29,23-28). Since this chapter is concerned with the *covenant*, it is not surprising to find that the key-word ברית, 'covenant', occurs in a string of **7** (28,69a.69b; 29,8.11.13.20.24).

Section 2 (30,1-20) is about Moses' call on the Israelites to *return* to YHWH. Therefore, a string of **7** occurrences of the root שוב, 'return', underlines his appeal : 30,1b.2a.3a.3b.8a.9b.10b. This is in line with the use of **7** occurrences of ברית, 'covenant', in Section 1.

Part VII Deut 31,1-34,12 Moses' Concluding Discourse and the Epilogue

Part VII can be divided into four main sections:

Section I	31,1-20	Moses' Last Measures and Provisions
Section II	32,1-52	The Song of Moses and his Final Charge on the Eve of his Death
Section III	33,1-29	The Testamentary Blessing of Moses
Section IV	34,1-12	Epilogue: Moses' Death and his Necrology

There is strong numerical evidence showing that Chapter 34 should be regarded as a separate literary entity which functions as an Epilogue. From Deut 1,1 until 33,29 the book has **14118** (543x26) words, which is a strong indication that we have to do with a deliberate preliminary finalizing and sealing of the text until this point, that is to say, at the end of Moses' discourse.

My investigation into the framework of the Song of Moses (32,1-43) has brought to light that the Blessing (33,1-29) was composed and embedded into the text at the very last stage of its composition. For a comprehensive logotechnical analysis of the framework to the Song of Moses (31,1-30 and 32,44-34,12), see my article "[The Framework to the Song of Moses in Deuteronomy](#)".

This is how the Song is positioned at the centre of a menorah framework (without the Blessing):

31:1-13 Outer framework: Moses' final provisions in view of his imminent death

31:14-23 Interior framework: YHWH charges Moses and Joshua in the tent

31:24-30 Inner framework: Moses' provisions regarding the Song

32: 1-43 The Song of Moses

32:44-47 Inner framework: Moses' final charge to 'all Israel'

32:48-52 Interior framework: YHWH commands Moses to climb the mountain

34:1-12 Outer framework: Moses' death and funeral as well as his necrology

Section I (31,1-30) is a literary entity in its own right, neatly delimited by means of a strong layout marker, the **Petuchah**, and rounded off by the **78 (3x26)** words (**vs 27-30**), in line with the well-known finalizing technique found elsewhere in the book. In terms of material content and with the help of layout markers Section I can be divided into **7** paragraphs arranged in a menorah pattern:

§1 Vs 1-6	Moses encourages the people	P "78" (3x26) words
§2 Vs 7-8	Moses encourages Joshua	"34" (2x17) words
§3 Vs 9-13	Moses' provisions regarding the Torah	P "75" words
§4 Vs 14-15	YHWH appears to Moses and Joshua in the Tent	S YHWH "11" words
§5 Vs 16-21	YHWH commissions Moses and Joshua to write a Song	YHWH "140" words
§6 Vs 22-23	Moses writes the Song and YHWH commissions Joshua	YHWH "16" words
§7 Vs 24-30	Moses' instructions to the Levites regarding the Torah	P "82" words.

Moses' first three speeches (**§§1-3**) are made up of **187 (11x17)** words (**78 + 34 + 75 = 187**), and YHWH's two addresses to Moses and Joshua (**§§5-6**) have **156 (6x26)** words (**140 + 16 = 156**).

In **Section II (32,1-52)** the most salient feature of the Song (**vs 1-43**) is that 41 of its 43 verses (95%) and **442 (17x26)** of its 462 words (96%) are governed by the divine name numbers.

The 13-word concluding verse (**v 43**) has the function of a coda, and considering that **v 1** (with its 7 words) is a call to heaven and earth to listen to the words of the Song, the seven cantos of the Song (**vs 2-42**) are made up of **442 (17x26)** words (**462-20=442**).

Moses' very last injunction to the Israelites (**vs 44-47**) consists of **68 (4x17)** words, and YHWH's command to Moses to climb Mount Nebo (**vs 48-52**) is made up of **85 (5x17)** words, which means that the last nine verses of Section II are for 100% governed by the number **17**.

In **Section III (33,1-29)** the Blessing itself (excluding the 13-word editorial note in **v. 1-2a**) is made up of **323 (19x17)** words, which means that the entire Blessing is governed by the number **17**. Including the editorial note, Section III as a whole has been finalized by **1343 (79x17)** letters.

Section III has inextricably been linked to Section II (**32,1-52**) by the fact that they have been finalized by having altogether **3672 (216x17)** letters. This is reinforced by the string of **17** occurrences of the name YHWH (**9 + 8**) and by the fact that the text of the book as a whole until **33,29** has been finalized and sealed by having **14118 (543x26)** words.

The Blessing for Levi (**8-11**) with its **52** words (including the 2-word introduction: $54=30a+24b$ - sic!), the Blessing for Joseph (**13-17**) with its **52** words (including the 2-word introduction: $54=30a+24b$ - sic!) stand out as being additionally highlighted. This also applies to the Blessing for Gad with its **26** words and for Canto II (**26-29**) with its **52** words. The **52-word Joseph Blessing** is a special case, also because of its central positioning and its striking relationship with the **52-word Joseph passage** (symbolized by the vine) in Psalm 80 (**vs 9-16a**). See Observation 4 in my analysis of the [Blessing](#) and Observation 3 in that of [Psalm 80](#).

Together with Deuteronomy's strong emphasis on 'all Israel' and its nonpartisan stance on the hot issue of the place chosen by YHWH as the central sanctuary, these significant facts underscore the composition of the Torah as a deliberately designed *interkonfessionelles israelitisches Kompromiss-Dokument* for the benefit of both Samaritans and Judeans (Bernd Jörg Diebner).

Compare the introduction to his Festschrift, *Seit wann gibt es "jenes Israel"?* *Gesammelte Studien zum TNK und zum antiken Judentum*, in: *Beiträge zum Verstehen der Bibel*, herausgegeben von Veit Dinkelaker, Benedikt Hensel und Frank Zeidler (BVB 17), LIT Verlag, Berlin 2011, p. 3.

At the end of my Torah project I shall evaluate all the evidence gleaned from the logotechnical analyses and return to the problem of the composition of the Torah.

Section IV (34,1-12), the Epilogue is finalized and sealed by its **650 (25x26)** letters, while the book as a whole (1,1-34,12) is finalized and sealed by its **54910** letters (190x17x17). Moreover, the Epilogue is rounded off by Moses' eulogistic necrology (34,9-12) with its **60 (34+26)** words, which also conclude the book as a whole. Note that the book of Exodus has also **60 (26+34)** words at the end (40,34-38)! The story of Moses' death and secret burial (vs 5-8) is specifically focused on by its **52 (2x26)** words.

Deuteronomy has an open end, because the laudatory reference to Joshua as Moses' successor (34,9) clearly functions as a cliffhanger anticipating Joshua's conquest of the land of the Canaanites. This is a scribal device used to leave the audience/readers in suspense and anxious not to miss the next episode. For some striking examples of cliffhangers, see my analysis of [Third Isaiah](#), page 3-4.

At the same time the use of this cliffhanger is a strong indication of the way the Torah is deliberately linked to the following 'historical books', the so-called Former Prophets, of which it is part and parcel constituting the major composition, The Story of Ancient Israel (Genesis–Kings).