

Notes

A Personal Note

- 1 Referred to in chapter 4 note 10.
- 2 Cited in chapter 5 note 2.

Chapter 1: Counting Hebrew Letters, Words, and Verses in Jewish Tradition

1 For readers with a knowledge of the Dutch language, I refer to my article “De numerieke structuuranalyse van de bijbelse geschriften” in *Nederlands Theologisch Tijdschrift* 41 (1987), pp. 1–16, where I introduced the discipline of numerical criticism, which I do not regard as a new method of text analysis, but as part and parcel of literary criticism. See my contribution “De literairkritische methode,” in A. S. van der Woude (ed.), *Inleiding tot de studie van het Oude Testament* (Kampen, 1986; 2nd edition 1993), pp. 102–127, in which I argued for the integration of logotechnical analysis in literary criticism.

2 See my commentary in the Dutch series *De Prediking van het Oude Testament* published by Uitgeverij G. F. Callenbach in Nijkerk/Baarn, *Deuteronomium*, volume IA and IB, 1987, volume II, 1990, and volume III, 1997. See now also my Psalms Project, Numerical Features of the Psalms (2000-2006) on my website www.labuschagne.nl.

3 See Gershom Scholem, *Kabbalah* (Jerusalem: Keter Publishing House, 1974), and *Origins of the Kabbalah*, (Philadelphia: Jewish Publication Society, 1987); and also Daniel C. Matt, *The Essential Kabbalah: the Heart of Jewish Mysticism*, (San Francisco: Harper, 1995); see Claus Schedl, *Baupläne des Wortes. Einführung in die biblische Logotechnik*, (Vienna: Herder, 1974). For Gematria see R. Weisskopf, *Gematria, Buchstabenberechnung, Tora und Schöpfung im rabbinischen Judentum* (dissertation), Tübingen 1978—see the reference in *Theologische Literaturzeitung* 105 (1980), 636–637. For the practice of gematria in Coptic Gnostic books and the New Testament, see F. B. Bond, *Gematria* (London, 1977 reprint).

4 See chapter 7 under “The Theological Assessment of the Numerical Aspects of the Bible.”

5 Especially pp. 91–118; see also E. Bischoff, *Die Mystik und Magie der Zahlen* (Berlin 1920); L. Baron von Hellenbach, *Die Magie der Zahlen* (Leipzig, 1923); P. Friesenhahn, *Hellenistische Wortzahlmystik im Neuen Testament* (Leipzig-Berlin, 1936); F. C. Endres, *Mystik und Magie der Zahlen* (Zürich, 1951, 3rd ed.); and the critical works of the American mathematician E. T. Bell, *Numerology* (New York/London, 1933/1946), and *The Magic of Numbers* (London, 1946).

6 See O. Fischer, *Orientalische und griechische Zahlensymbolik* (Leipzig, 1918); A. Heller, *Biblische Zahlensymbolik* (Reutlingen, 1936), and M. H. Farbridge, *Studies in Biblical and Semitic Symbolism* (New York, 1970 reprint), especially the chapter “Symbolism of Numbers,” pp. 87–156. See also the more general studies by C. Butler, *Number Symbolism* (London, 1970); M. Riemscheider, *Von 0 bis 1001. Das Geheimnis der numinosen Zahl* (Munich, 1966), and K. Menninger, *Zahlwort und Ziffer. Eine Kulturgeschichte der Zahl* (Göttingen, 1979; 3rd edition); for the Middle Ages see V. F. Hopper, *Medieval Number Symbolism. Its sources, meaning and influence on thought and expression* (New York, 1969) and particularly H. Meyer, *Die Zahlenallegorese im Mittelalter* (Munich, 1975). For the most recent comprehensive studies see Franz Carl Endres & Annemarie Schimmel, *Das Mysterium der Zahl. Zahlensymbolik im Kulturvergleich*, Eugen Diederichs Verlag (Munich, 1993; 7th edition), with an extensive systematic bibliography on pp. 297–316, and Hans A. Hutmacher, *Symbolik der biblischen Zahlen und Zeiten* (Paderborn: Verlag Ferdinand Schöningh, 1993).

7 See John Allen Paulos, *Innumeracy, Mathematical Illiteracy and its Consequences* (1988); I know the Dutch version of this fascinating booklet: *Ongecijferdheid. “De gevolgen van wiskundige ongeletterdheid.” “Met een nawoord van Rudy Kousbroek”* (Amsterdam: Uitgeverij Bert Bakker, 1989).

8 *Silent Poetry: Essays in Numerological Analysis*, edited by Alistair Fowler (London, 1970), p. xi. The use of “numerology” and “numerological,” being associated with the occult, is most unfortunate. I prefer to use “numerical,” which has no such connotation.

See also the chapter “Zahlenkomposition” in the major work by E. R. Curtius, *Europäische Literatur und lateinisches Mittelalter* (Bern-Munich, 1973; 8th edition), and R. A. Laroche, *Number Systems, Number Mysticism, and Numerical Practices in Livy (Books I-X) and Related Greek and Roman Writers* (Ph. D. Dissertation Tufts University, 1972), as well as the studies edited by A. Zimmermann, *Mensura, Mass, Zahl, Zahlensymbolik im Mittelalter*, in the series *Miscellanea Mediaevalia*, Vol. 16, 1 (1983) and 2 (1984). See also the remarks in the chapter “Getallen” by Casper Honders, *Over Bachs schouder . . .*, (Groningen, 1985), pp. 90–98. For a study on the structural use of numbers in the poetry of Dante, Milton and Spencer, see G. Quarnström, *Poetry and*

Numbers. On the Structural Use of Symbolic Numbers (Lund, 1966), and for an examination of the medieval poet Hadewijch's work see J. Bosch, Vale Milies. De structuur van Hadewijch's bundel "Strophische Gedichten," in *Tijdschrift voor Nederlandse Taal- en Letterkunde* 90 (1974), pp. 161–182.

9 *The Leningrad Codex. A Facsimile Edition* (Eerdmans: Grand Rapids, MI, and Leiden: Brill, 1998). Nearly thirty years ago a limited facsimile edition of only 135 copies, of rather mediocre quality, was published: *Pentateuch, Prophets and Hagiographa. Codex Leningrad B 19^A*, the Earliest Complete Bible Manuscript (Jerusalem: Makor Publishing, 1970), of which I was fortunate enough to obtain a copy some ten years ago.

10 Incidentally in the Pentecost passage in Acts 2:5–13 exactly 17 peoples and lands are mentioned: Galileans, Parthians, Medes, Elamites, Mesopotamia, Judaea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Lybia, Cyrene, Rome, Cretans and Arabs.

11 The extra verselines, 1:7 and 2:19, stand out within an otherwise regular pattern, and obviously belong to a later stage in the compositional process of the text. Excluding their 10 words gives a total of **1530** (90×17) words. I shall explain the significance of the number **17** and its multiple **153** in chapter 5. Note the **374** words of chapter 1, being **17** \times **22**.

12 For further information, the reader is referred to Bo Johnson, "Form and Message in Lamentations," *Zeitschrift für die alttestamentliche Wissenschaft* 97 (1985), pp. 58–73.

13 For a study of chapter 5 see Siegfried Bergler, "Threni V—nur ein alphabetisierendes Lied? Versuch einer Deutung," *Vetus Testamentum* 27 (1977), pp. 304–320.

14 See W. Soll's entry "Acrostic" in *The Anchor Bible Dictionary*, I, pp. 58–59, where more literature is cited. For the interesting acrostic and telestic (using the terminal letters of each line) in Nahum 1, see Klaas Spronk, *Nahum: Historical Commentary on the Old Testament* (Kampen: Kok Pharos Publishing House, 1997), pp. 22–26, and especially his article "Acrostics in the book of Nahum," *Zeitschrift für die Alttestamentliche Wissenschaft* 110 (1998), pp. 209–222, in which more literature is cited. See now also Duane L. Christensen's commentary on Nahum for the Anchor Bible, Yale University Press,

2008. Chapter 2: Some Significant Numbers in the Bible

1 Exceptions to the rule are recently published writings by authors showing a marked awareness of the significance of numbers, such as P. W. Skehan, F. Langlamet, H. Rouillard, A. G. Wright, D. N. Freedman, G. Larsson, M. D. Coogan, J. Schattenmann, J. Irigoien, D. L. Christensen, L. A. Snijders, J. Smit Sibinga and M. J. J. Menken. For

particulars see my article cited in chapter 1 note 1, “De numerieke structuuranalyse van de bijbelse geschriften,” especially pages 10–12.

2 I shall briefly return below to the life spans attributed to the patriarchs in chapter 4 under “The Role of 7 in the Life Spans of the Patriarchs.”

3 For the readers with knowledge of Dutch I can recommend the interesting book by Dr. L. A. Snijders, *Het verhaal van de getallen in de bijbel* (Baarn, 1984), where one can find an explanation of the symbolic meaning of numbers in the Bible.

4 For the number 12 see e.g. M. H. Pope’s article “Twelve” in *The Interpreter’s Dictionary of the Bible*, vol. 4, p. 719, and L. A. Snijders, *op. cit.*, pp. 54–64.

5 Scholars have shown little interest in the hidden presence of the number 7 in the biblical text. In his book cited above Dr. Snijders mentions a few instances, and so does M. H. Pope in his article cited in note 3 above. However, in the lemma “Hepta” by H. Balz and G. Schneider in *Exegetisches Wörterbuch zum Neuen Testament*, Vol. II, pp. 118–119. there is no reference whatsoever to such cases. This also applies to K. H. Rengstorf’s contribution “Hepta” in Gerhard Kittel’s *Theologisches Wörterbuch zum Neuen Testament*, Vol. II, pp. 623–631 (*Theological Dictionary of the New Testament* (Grand Rapids, MI, 1978), pp. 627–635). The *Anchor Bible Dictionary* has no entry “Seven”; the lemma “Numbers and Counting” is not very helpful. For a general introduction to the symbolic meaning of this number, see F. C. Endres and Annemarie Schimmel, *Das Mysterium der Zahl. Zahlensymbolik im Kulturvergleich*, 7. Auflage, (München, 1984), pp.142–171 and see also pp. 313–314 where more studies are cited. See the next chapter for clusters and series of seven. It is worthwhile referring to the works of Oskar Goldberg, who has gathered many examples of such series. For a discussion and a positive evaluation of his thesis about the Pentateuch, despite his kabbalistic mathematical exercises, see below chapter 6, under the heading “The Numerical Architecture of the Hebrew Bible Rediscovered.” I refer to Goldberg’s book *Die fünf Bücher Moses ein Zahlengebäude* (Berlin, 1908), pp. 31–42, and to his four articles in *La Revue Juive* 89–93 (1947), cited below in chapter 6 note 6. See now also G. Braulik’s article on clusters of seven in Deuteronomy: “Die Funktion von Siebenergruppierungen im Endtext des Deuteronomium,” in F. V. Reiterer (editor), *Ein Gott, eine Offenbarung*, N. Füglisters Festschrift (Würzburg, 1991), pp. 37–50.

6 The origin of the symbolic meaning of 7 is discussed below, in conjunction with the numbers 4 and 11, in chapter 4 under the heading “How did 7 Acquire its Symbolic Meaning?”

7 This is the translation in the *Revised Standard Version*—see also the *King James Version*. The rendering offered by the *Revised English Bible*, “He will wear the belt of justice . . .,” is misleading since it suggests an activity performed by the Messiah (wearing the belt of justice), which is not what the Hebrew text says.

8 Here again the *Revised English Bible* blurs the phrasing of the Hebrew text by leaving out the reference to the fatling (cattle). See the *Revised Standard Version* for a more accurate rendering.

9 The fact that 14 also represents the numerical value of the name Bach, according to the position of the four letters in the alphabet ($2+1+3+8 = 14$), is of course pure coincidence. The reason why I refer to Johann Sebastian Bach in the present context is to remind the reader that Bach in particular was aware of the potential of numbers to imbue musical compositions with symbolism. See Ruth Tatlow, *Bach and the Riddle of the Number Alphabet* (Cambridge, 1991), as well as Casper Honders, *Over Bachs Schouder* (Groningen, 1985), pp. 90–98. The book written by Kees van Houten and Marinus Kasbergen, *Bach en het Getal*, Zutphen 1985, claims more than could possibly be verified—see Casper Honders’ review in *Het Orgel* (Journal of the Dutch Society of Organists), 81/6 (1985), pp. 317–322 and that of A. M. M. Dekker in *Nederlands Archief voor Kerkgeschiedenis*, 70 (1990), pp. 115–117.

10 For a more detailed study of this passage see below chapter 6, under the heading “Significant Compositional Models Discovered by Schedl.”

11 In the eighth instance of the formula, in verse 26, the singular form of the Greek word for “you” is used, whereas we find the plural form in the series of seven instances, which shows that this saying does not strictly belong to the series of seven.

12 The eighth instance, in verse 16 is significantly phrased differently: “Woe to you, blind guides,” obviously to keep the series of seven instances of the stereotyped formula intact.

13 In 1 Cor 12:8–10, however, 9 gifts are mentioned.

Chapter 3: Clusters And Series Of Seven Divine Speeches

1 The lectures, entitled “Geloven in het spreken Gods,” were published in *Rondom het Woord*, 17/4 (1975), pp. 64–81.

2 It is worth noting that verse 18, the conclusion of the narrative about Moses’ stay on the mountain to hear God’s instructions, originally belonged to the text of Exodus 24, where it had concluded the episode described there. At the time the Tabernacle laws were incorporated in the narrative, this verse was literally severed from its original context as a result of the application of the “split-and-insert- method” to integrate

these laws. In its present context, however, it belongs to the text of 31:12–18, as the last and seventh verse of the pericope. The fact that this literary unit has 7 verses underlines the connection between the seventh divine speech and the seventh day. Another example of such a split-and-insert operation is the way the Story of the Flood has been incorporated in the genealogy of Noah that has been split in two parts, Gen 5:32 and 9:28–29, that originally belonged together. For still another instance see below chapter 4, note 18.

3 In 32:7, 9, 33; 33:1, 5, 14, 17, 19, 20, 21; 34:1, 10, 27.

4 See below in chapter 4 the paragraph “The Primeval History in Genesis 1–11.”

5 It cannot be excluded that there is a subtle reference here to the Ten Commandments. Their number does not only derive from the mnemonic function of the 10 fingers, but certainly also from the 10 Primeval Divine Utterances.

6 In chapter 5, under the heading “Examples from the book of Exodus,” we shall refer to more numerical features of this text and of verses 34–38.

7 We shall pay attention to his work in chapter 6.

8 See Carol Meyers, *The Tabernacle Menorah: A Synthetic Study of a Symbol from the Biblical Cult* (Scholars Press: Missoula, MT, 1976), and her contributions “Lampstand” in *The Anchor Bible Dictionary*, vol. 4, pp. 141–143, and “Menorah” in *Theologisches Wörterbuch zum Alten Testament*, vol. IV, pp. 981–987. See also Rachel Hachlili, *The Menorah, The Ancient Seven-armed Candelabrum. Origin, Form and Significance* (Supplements to the Journal for the Study of Judaism, Volume 68), Brill, Leiden 2001 (ISBN 90 04 120173) and compare my review in *Journal for the Study of Judaism*, XXXIV, 3, pp. 323–327. Special attention deserves the study by Trudy Labuschagne, *De Menora in woord en beeld. Een studie over de vorm, functie en betekenis van de Menora in het Oude Testament en de latere symboliek* (doctorate term paper; Groningen, 1992), who has studied the relevant texts especially with regard to their literary structure and numerical aspects. She discovered significant Menorah-patterns in the Menorah passages in Exod 30:26–28; 40:17–32; 1 Chr 28:12–18; 2 Chr 13:10–11, and paid special attention to the famous Menorah-psalm, Psalm 67, and the Menorah-pattern of the seven visions in the book of Zechariah.

9 The Hebrew term can sometimes mean “before the Lord” (the rendering here given by many translations, e.g. the *Revised Standard Version* and the *Revised English Bible*), but in these two cases it has the connotation “for the face (= presence) of the Lord,” “for the benefit of the Lord,” i.e. for him personally.

10 See Trudy Labuschagne, *De Menora*, p. 79, to whom I owe this observation.

11 For a discussion of the problem regarding the number of visions and of the central position of the Menorah vision in the book of Zechariah, see Klaus Seybold, *Bilder zum Tempelbau. Die Visionen des Propheten Zacharja* (Stuttgarter Bibel Studien 70; Stuttgart, 1974), pp. 31–39, and Carol L. Meyers and Eric M. Meyers, *Haggai, Zechariah 1–8* (The Anchor Bible, vol. 25B; Garden City, NY, 1987), pp. liv-lvi and 260–277, as well as Trudy Labuschagne, *De Menora*, pp. 45–68.

12 The other series of seven stereotyped referring formulas starts in chapter 16 and ends in Num 9: 1) Lev 16:34; 2) Lev 24:23; 3) Num 1:19; 4) Num 2:33; 5) Num 3:51; 6) Num 8:3; 7) Num 8:22. In Num 3:42 we find an eighth instance, which is, however, phrased differently: “as the Lord had commanded him,” obviously to keep the series of seven intact.

13 It might be a mere coincidence, but the total number of stereotyped introductory formulas in chapters 17–27 comes up to exactly 17: that is 2 (in 17–18) + 14 (in 19–25) + 1 (in 27:1, introducing the very last divine speech in Leviticus). Is this a matter of contingency, or was it purposefully designed?

14 See my book *Gods Oude Plakboek. Visie op het Oude Testament* (‘s-Gravenhage, 1978; 4de druk 1990), pp. 115–117.

15 The *Revised English Bible* blurs the issue by ignoring this introductory formula.

16 See note 15 above with regard to the rendering of the Hebrew infinitive *le'mor* “saying.” See below in chapter 4 note 3 in connection with this verbal form in Genesis 1:22 and 2:16.

Chapter 4: The 7+4=11 Pattern in the Pentateuch

1 These seven acts of creation do not and need not correspond with the seven days, which have their own distinct pattern.

2 The importance of *food*, the precondition for the continuation of life on earth, is stressed by the fact that a special divine decree is devoted to God’s provision of food. This is corroborated by the fact that the divine command here regarding the *creation of vegetation* (1:11), being in fourth place, occupies center position. In chapter 2 we have encountered no less than *four* menorah-patterns in the New Testament with the item *food* at the center! See the paragraph “Examples from the four Gospels.” The seven words of creation seem to have been an archetype for these texts.

3 The Hebrew word *le'mor*, an infinitive form, usually literally rendered “saying,” means simply “as follows”; it has the same function as our quotation marks, which introduce direct speech. In both instances

this verbal form is correctly rendered, for instance, in the *Revised Standard Version*. The rendering of the *Revised English Bible* is misleading, since it suggests the use of a finite verb.

4 Gen 2:4–25 has traditionally been regarded as a second creation story. Recent research brought to light, however, that it was not really meant to be a second story of *creation* but the first phase of the Story of Adam and Eve (2:4 – 4:26), the beginning of the history of mankind, described on the basis of the primeval history of an individual male and female representing all human beings. The author deals particularly with relationship in God’s creation: between God and human beings, between human beings and the earth, between humans and animals, between male and female. See my essay “Het bijbelse scheppingsgeloof in ecologisch perspectief” in *Tijdschrift voor Theologie* 30 (1990), pp. 5–17, where relevant literature is referred to.

5 For details the reader is referred to my first endeavour to chart the divine speech formulas in the Pentateuch: “The Pattern of the Divine Speech formulas in the Pentateuch,” *Vetus Testamentum* 32 (1982), pp. 268–296, especially 270 and the Synopsis on pages 282ff.

6 See N. P. Bratsiotis, “Der Monolog im Alten Testament,” *Zeitschrift für die Alttestamentliche Wissenschaft* 73 (1961), pp. 30–70; R. A. F. MacKenzie, “The Divine Soliloquies in Genesis,” *Catholic Biblical Quarterly* 17 (1955), pp. 277–286; R. Lapointe, “The Divine Monologue as a channel of Revelation,” *Catholic Biblical Quarterly* 32 (1970), pp. 161–181, and see my article “The Literary and Theological Function of Divine Speech in the Pentateuch,” *Congress Volume: Salamanca 1983. Supplements to Vetus Testamentum* 36 (Leiden, 1985), pp. 154–173, especially pp. 155–156.

7 There is an extra introductory formula, *ʾamarti*, “I said,” in verse 26!

8 H. Nobel, *Gods gedachten tellen. Numerieke structuuranalyse en de elf gedachten Gods in Genesis – 2 Koningen*, [English translation of the title: *Counting God’s Thoughts. Numerical Structural Analysis and the Eleven Thoughts of God in Genesis – II Kings*], University of Groningen, published privately in 1993.

9 See my article “The Literary and Theological Function of Divine Speech in the Pentateuch,” cited above in note 6, page 158.

10 For the first endeavour ever to survey and chart this complex material (without the help of the computer!) see my preliminary article “The Pattern of the Divine Speech Formulas in the Pentateuch,” *Vetus Testamentum* 32 (1982), pp. 268–296 and my subsequent contribution “Additional Remarks on the Pattern of the Divine Speech Formulas in the Pentateuch,” *Vetus Testamentum* 34 (1984), pp. 91–95. See also the critical remarks by Philip R. Davies and David M. Gunn,

“Pentateuchal Patterns. An examination of C. J. Labuschagne’s theory,” *Vetus Testamentum* 34 (1984), pp. 399–406, and my response “Pentateuchal Patterns: A Reply to P. R. Davies and D. M. Gunn,” id., pp. 407–413. The verdict of Davies and Gunn, who qualified my thesis as “totally invalid,” seems to have settled the matter and ended the discussion for good. Since then all was quiet on all fronts, except for a voice crying in the desert, inviting biblical scholars to address themselves to the numerical aspects of the Bible. The qualification “totally invalid,” which I regard as premature and unjustified, cannot be the last word on the issue.

11 The Table of Nations in Genesis 10 has its own specific structure. See in chapter 6 the paragraph “The Rediscovery of the Numerical Architecture of the Bible by Oskar Goldberg”—the man who detected the role of the numbers 17 and 26 in Gen 10:21–32.

12 There is a *twelfth* instance of this formula: in Num 3:1. For a comprehensive study on the twelve instances see Sven Tengström, *Die Toledotformel und die literarische Struktur der priesterlichen Erweiterungsschicht im Pentateuch*. (Coniectanea Biblica, O.T. Series 17; Lund, 1981).

13 Claus Schedl, “Der brennende Dornbusch: der Kosmos als Erscheinungsbild Gottes” in A. Resch (Editor), *Kosmopathie (Imago Mundi VIII)*; Innsbruck, 1981), pp. 677–711; M. Barnouin, “Recherches Numériques sur la Généalogie de Genèse V,” *Revue Biblique* 77 (1970), pp. 347–365. See my article “The Life Spans of the Patriarchs,” in A. S. van der Woude (editor), *New Avenues in the Study of the Old Testament* (Oudtestamentische Studiën 25; Leiden, 1989), pp. 121–127, as well as K. Th. Eisses, “Een ernstig spel met getallen. De Godsnaam in Genesis 5,” *Interpretatie* (January 1996), pp. 19–21.

14 For the biblical chronology see Mordecai Cogan’s contribution “Chronology” in *The Anchor Bible Dictionary*, volume I, pp. 1002–1011; K. J. Stenring, *The Enclosed Garden*, Stockholm 1966; Gerhard Larsson, *The Secret System. A Study in the Chronology of the Old Testament*, Leiden 1973; Gerhard Larsson, “Chronological Parallels Between the Creation and the Flood,” *Vetus Testamentum* 27 (1977), pp. 490–492; Gerhard Larsson, “The Chronology of the Pentateuch: A Comparison of the MT and LXX,” *Journal of Biblical Literature* 102 (1983), pp. 401–409; Gerhard Larsson, “The Documentary Hypothesis and the Chronological Structure of the Old Testament,” *Zeitschrift für die Alttestamentliche Wissenschaft* 97 (1985), pp. 316–333; Gerhard Larsson, “Ancient Calendars Indicated in the Old Testament,” *Journal for the Study of the Old Testament* 54 (1992), pp. 61–76; Gerhard Larsson, “More Quantitative Old Testament Research?” *Zeitschrift für die Alttestamentliche Wissenschaft* 110 (1998), pp. 570–580.

Other studies on the numbers in Genesis 5 are: D. V. Etz, “The Numbers of Genesis V 3–31: A Suggested Conversion and its Implications” *Vetus Testamentum* 43 (1993), pp. 171–189; D. W. Young, “On the Application of Numbers from Babylonian Mathematics to Biblical Life Spans and Epochs,” *Zeitschrift für die Alttestamentliche Wissenschaft* 100 (1988), pp. 331–361; D. W. Young, “The Influence of Babylonian Algebra on Longevity among Antediluvians,” *Zeitschrift für die Alttestamentliche Wissenschaft* 102 (1990), pp. 321–335, and R. Heinzerling, “Einweihung durch Henoch? Bedeutung der Altersangaben in Genesis 5,” *Zeitschrift für die Alttestamentliche Wissenschaft* 110 (1999), pp. 581–589.

15 See in chapter 5 the paragraph “The Purpose of the Hidden Numerical Structures.”

16 See J. Hehn, *Siebenzahl und Sabbat bei den Babyloniern und im Alten Testament* (Leipzig, 1907), especially pp. 57ff. and 77–90, and the literature cited in chapter 2 note 4 above.

17 See my commentary *Deuteronomium* (De Prediking van het Oude Testament; G. F. Callenbach, Nijkerk, 1987), volume IA and the Appendix, where the reader can find a transcription of the Hebrew text and the numerical structure analysis of Deuteronomy 1–11. This commentary is the first to offer a comprehensive numerical analysis of a complete biblical book. The remaining volumes have now all been published: volume IB (1987), volume II (1990) and volume III (1997).

18 In my view the introduction in 4:44–49, which is remarkably similar to the introduction in 1:1–5, originally belonged to the text of 1:1 – 3:29 as an epilogue. When chapter 4:1–43 was incorporated by means of the “split-and-insert” technique, the epilogue was transferred to its present place—see my *Deuteronomium*, volume IA, pp. 49–50. For more examples of this technique see chapter 3 note 2.

19 For particulars see the table of contents in my commentary, volume IA, pp. 7–10 and 49–50.

Chapter 5: The Secret of the Hidden Sacred Numbers 17 and 26

1 In such an analysis, which should be done by a mathematician, the frequency of occurrence of the divine name numbers and their multiples could be compared with that of 16, 19, 25 and 27 and their multiples. For an initial attempt to do this, see Rüdiger Heinzerling’s Homepage, <http://home.t-online.de/home/Ruediger.Heinzerling/>, entitled “Kurze Einführung in die quantitative Strukturanalyse (QSA) biblischer Texte.” Heinzerling offers an introduction to Numerical Structural Analysis, for which he uses the term “Quantitative Struc-

tural Analysis,” maintaining that this type of text analysis cannot dispense with statistics.

2 See the following articles: “The Literary and Theological Function of Divine Speech in the Pentateuch,” in *Congress Volume: Salamanca 1983* (Supplements to Vetus Testamentum 36; Leiden: E. J. Brill, 1985), pp. 154–173; “Divine Speech in Deuteronomy,” in Norbert Lohfink (editor), *Das Deuteronomium. Entstehung, Gestalt und Botschaft*. (Bibliotheca Ephemeridum Theologiarum Lovaniensium 68; Leuven, 1985), pp. 111–126; and “Neue Wege und Perspektiven in der Pentateuchforschung,” *Vetus Testamentum* 36 (1986), pp. 146–162.

3 For a more comprehensive analysis of Exod 3:1 – 4:17 see my contribution cited above in chapter 1 note 1.

4 This passage, together with the other Amalek passages, has recently been studied, with due regard for their numerical aspects, by Auke Schuil in his dissertation *Amalek. Onderzoek naar oorsprong en ontwikkeling van Amaleks rol in het Oude Testament* (Zoetermeer: Uitgeverij Boekencentrum, 1997).

5 For a more extensive survey covering the books of Leviticus and Numbers as well, see my 1985 article on divine speech in the Pentateuch, cited above in note 2, especially pp. 162–167.

6 These instances are 7:4; 11:13–15; 17:3; 28:20 and 29:5–6—see my Deuteronomy commentary, volume IB, 108. In some translations the first person form is changed into third person—see the note in the *Revised Standard Version* at Deut 11:15.

7 For an exposition of the idea of divine speech as a literary technique used to express a religious conviction, the reader with a command of Dutch is referred to my article “Geloven in het spreken Gods” cited above in chapter 3 note 1, and to my book *Zin en onzin rond de Bijbel*, chapter 6, available on my website: www.labuschagne.nl.

8 The total number of words depend upon my view of the delimiting of the divine speech in chapter 32. For particulars see my contribution “Divine Speech in Deuteronomy,” in Norbert Lohfink (editor), *Das Deuteronomium: Entstehung, Gestalt und Botschaft* (Bibliotheca Ephemeridum Theologiarum Lovaniensium 68; Leuven, 1985), pp. 111–126, and my article “Neue Wege und Perspektiven in der Pentateuchforschung,” *Vetus Testamentum* 36 (1986), pp. 146–173, especially p. 156.

9 We shall have a closer look at these chapters below under “Counting verses in Deuteronomy.” For more examples of series of 10 see chapter 6 under “Significant Compositional Models Discovered by Schedl.”

10 In three texts the exact length of the phrase is problematic. In 26:16 the phrase in my view has 5 Hebrew words [but it might have 11]: “this day the Lord your God commands you [to do these statutes and ordinances]” and in 28:69 (29:1) the phrase consists of 5 words in my view [but it might consist of 11 words]: “which the Lord commanded Moses [to make with the people of Israel in Moab].” In 13:6(5) I regard the phrase to be “in which the Lord commanded you to walk” (6 words).

11 See my commentary, volume III, page 13.

12 Significantly enough every one of these four sets of laws contains a marriage law, namely that in 21:10–14 for set 6, those in 22:13–29 for set 7, that in 23:1 (22:30) for set 8, and that in 24:1–4 for set 9. The tenth set has its marriage law in 25:5–10.

13 See my commentary, volume III, 165–168, and especially my contribution “The Setting of the Song of Moses in Deuteronomy,” in *Deuteronomy and Deuteronomistic Literature*. Festschrift C. H. W. Brekelmans, edited by M. Vervenne and J. Lust (Bibliotheca Ephemeridum Theologicarum Lovaniensium 133; Leuven: Leuven University Press / Uitgeverij Peeters, 1997), pp. 111–129.

14 In his letter of 17 May 1986 he wrote: “[Ich] habe Ihre Artikel wieder durchgelesen! Das auffallendste daran ist wohl, dass sich aus der streng durchgeführten Textstruktur Zahlen ergeben, die auf einen Gottesnamen weisen.” Referring to Scholem’s remarks about the Jewish tradition that the name of God was interwoven in the text of the Torah, he went on: “Wäre es nicht möglich, dass in der späteren mittelalterlichen Kabbala noch das Wissen davon erhalten war, dass der biblische Text tatsächlich nach der Zahlen des Gottesnamens durchkomponiert wurde???!?”

15 See above chapter 1 note 3 and the passage preceding it.

16 For the *Sepher ha-Temunah* see Gershom Scholem, *Major Trends in Jewish Mysticism* (New York 1961), pp. 136–137. In his book *Ursprung und Anfänge der Kabbala* (Berlin, 1962), pp. 414–415, he writes: “Der Name Gottes ist eben auf mystische Weise überall in der Torah enthalten und, wie später zum Beispiel Gikatilla sagt, in sie eingewoben.” See also his book *Zur Kabbala und ihrer Symbolik* (Frankfurt, 1973), p. 69, where he writes: “Es scheint dass Gikatilla als erster diesen Begriff des Gewebes (*ariga*) benutzte, um zu beschreiben, wie der Name Gottes in der Textur der Tora immer wieder vorkommt.” In the *Encyclopaedia Judaica*, volume 15 (1971), p. 1241, we read “Some said the entire Torah consists of the name of God set in succession . . . or interwoven in a fabric . . .”

17 See Claus Schedl, *Baupläne des Wortes: Einführung in die biblische Logotechnik* (Vienna, 1974), p. 22.

18 The title of the original Dutch edition of this book, *Vertellen met getallen*, is based upon this observation. It means “recounting by numbers,” or “recounting by counting.”

19 See my article on divine speech in the Pentateuch cited above, pages 172–173, and my commentary, volume IA page 48 and the note on page 299, as well as volume III, pages 132–134.

20 See Gerrit Ruiterkamp, *Gezegend ben je! Een studie van achtergrond, vorm en functie van de Aäronitische zegen (Numeri 6:22–27)*, Faculteit der Godgeleerdheid, Rijksuniversiteit te Groningen 1988, who has shown how this passage is structured around the divine name numbers 17 and 26 and the number 33, the numerical value of *brk*, “to bless.” Incidentally the thirty-third word in the text is the word *shalom*, “peace.”

21 This is in line with what is said in Exod 20:24b: “In every place where I cause my name to be invoked, I will come to you and bless you.” Compare the words of Jesus in Matt 18:20 “Where two or three are gathered in my name, there am I in the midst of them.”

22 See my article “The Life Spans of the Patriarchs,” cited above in chapter 4 note 13.

23 Nahum Sarna, *Understanding Genesis* (The Jewish Theological Seminary of America: New York, 1966), pp. 83–85; Stanley Gevirtz, “The Life Spans of Joseph and Enoch and the Parallelism *šib'tayim - šib'im - wešib'ah*,” *Journal of Biblical Literature* 96 (1977), pp. 570–571.

24 James G. Williams, “Number Symbolism and Joseph as the Symbol of Completion,” *Journal of Biblical Literature* 98 (1979), pp. 86–87.

25 Duane Christensen, “Did People Live to be Hundreds of Years Old Before the Flood?,” *The Genesis Debate*, ed. Ronald Youngblood (Nelson: Nashville, 1986), pp. 166–183.

26 *Pentateuch with Rashi's Commentary* (ed. A. M. Silberman; London: Shapiro, Vallentine, 1946), p. 130.

27 *Pentateuch* (ed. Silberman), p. 130.

28 See Hans A. Hutmacher, *Symbolik der biblischen Zahlen und Zeiten* (Paderborn-München-Wien-Zürich, 1993), p. 52.

29 Duane Christensen, *Bible 101: God's Story in Human History* (BIBAL Press: N. Richland Hills, TX, 1997), pp. 59–60.

30 See Duane L. Christensen (Editor), *A Song of Power and the Power of Song: Essays on the Book of Deuteronomy*, Winona Lake, IN, 1993, p. 17 note 19. See also his remarks in his article, “Biblical Genealogies and Eschatological Speculation,” *Perspectives in Religious Studies* 14 (1987),

pp. 59–65; and “Josephus and the Twenty-Two-Book Canon of Sacred Scripture,” *Journal of the Evangelical Theological Society* 29 (1986), pp. 37–46. See my article “The Setting of the Song of Moses in Deuteronomy” (1997), p. 119, cited in note 13 above.

31 For particulars the reader is referred to my commentary, volume IA, 154–155, 161–163, where I adduced evidence to this effect with respect to the insertion of the so-called ethnographic notices in 2:10–12 and 2:20–23. See also volume III, 12–15, 19–21 and the chapter dealing with the redaction history of the book, pages 337–360, and particularly my article “The Setting of the Song of Moses in Deuteronomy,” cited in note 13 above.

Chapter 6: The Bible as a High-Grade Literary Work Of Art

1 L. Alonso-Schökel, *Das Alte Testament als literarisches Kunstwerk* (Köln, 1971); W. Richter, *Exegese als Literaturwissenschaft. Entwurf einer alttestamentlichen Literaturtheorie und Methodologie* (Göttingen, 1971); M. Weiss, *The Bible From Within. The Method of Total Interpretation* (Jerusalem, 1984); J. Muilenburg, “Form Criticism and Beyond,” *Journal of Biblical Literature*, 88 (1969), pp. 1–18. See also J. J. Jackson and M. Kessler, *Rhetorical Criticism. Essays in Honor of James Muilenburg* (Pittsburg, 1974). For a handsome introduction to the “Amsterdam-School” see M. Kessler, *Voices from Amsterdam: A Modern Tradition of Reading Biblical Narrative* (The Society of Biblical Literature Semeia Studies; Atlanta: Scholars Press, 1994); and for a critical evaluation and methodological reflection see R. Oost, *Omstreden Bijbeluitleg: Aspecten en achtergronden van de hermeneutische discussie rondom de exegese van het Oude Testament in Nederland. Een bijdrage tot een gesprek* (Groningen dissertation; J. H. Kok, Kampen 1986; 2nd print 1987). A related “school” is the “Sheffield School”—see D. J. A. Clines, D. M. Gunn and A. J. Hauser (editors), *Art and Meaning: Rhetoric in Biblical Literature* (Sheffield, 1982). Worth mentioning are the publications by J. P. Fokkeman, for instance, *Narrative Art in Genesis. Specimens of Stylistic and Structural Analysis*, (Assen/Amsterdam, 1975), and *Narrative Art and Poetry in the Books of Samuel*, Volume I-IV, (Assen, 1981–1993).

2 For a detailed discussion and a plea for the integration of numerical structural analysis in literary criticism, see my article “De literairkritische methode,” cited above in chapter 1 note 1.

3 See J. M. Oesch, *Petucha und Setuma*. (*Orbis biblicus et Orientalis* 27; Fribourg, 1977), and his article “Textgliederung im Alten Testament und in den Qumranhandschriften,” *Henoch* 5 (1983), pp. 289–321. See also R. Wonneberger, *Leitfaden zur Biblia Hebraica* (Göttingen, 1984), pp. 18–19. Some writers on biblical subjects, for instance, M. van Tijn en D.

Nicolai in their book *Belofte en Catastrofe* (Bloemendaal, 1977), p. 23, assert that the Masoretes had no notion whatsoever of the division of the text in pericopes. However, such a claim has no foundation, neither is there any justification for their disregard of the masoretic divisions in favor of their own subjective delimitations. Moreover, the way they treat the text in search of “central phrases,” “key words” and “the central core,” which they believe can be found in every text and must be found at all costs, is questionable. Such a search is of course legitimate, but it has its limits. Though many texts do have a structural (even mathematical) center, as I have demonstrated above, most texts do not.

4 The only problem seems to be the open space after Gen 44:17, which is indicated in *Biblia Hebraica Stuttgartensia* and in Rudolph Kittel’s *Biblia Hebraica* for some reason or other as a *parashah petuchah*, but appears to be a *parashah setumah* in *Codex Leningrad* (open space at the beginning of the line—see H. Nobel, *Gods gedachten tellen*, p. 130, note 33 and p. 132, note 43). However, the half open line could be regarded as an error in the codex, since the caesura is a strong one, also marking the beginning of both a *Seder* in the Palestinian reading cycle and a *Parash* in the Babylonian cycle. I have not been able to check other medieval manuscripts on this point, which are usually in agreement with *Codex Leningrad*. If the *parashah setumah* space is not an error, the total number of sub-sections would be 42 instead of 43.

5 Oskar Goldberg, *Die fünf Bücher Moses ein Zahlengebäude: Die Feststellung einer einheitlich durchgeführten Zahlenschrift* [*The Five Books of Moses an Architecture of Numbers: The Observation of a Consistently Executed Writing-in-Numbers*] (Berlin, 1908). It was Claus Schedl who drew my attention to this book.

6 After the second world war a series of four articles by Goldberg, entitled “Das Zahlengebäude des Pentateuch: Eine Geheimschrift in den fünf Büchern Moses,” were published in *La Revue Juive* numbers 89–93 (1947), pages 13–22; 100–105; 142–149; 193–199, in which he repeated his 1908 thesis, substantiating it with more examples. A French version appeared in numbers 94–95. In his opinion the qualification “Zahlengebäude” applies only to the Pentateuch, clearly due to the lack of research outside the Pentateuch—see his explicit remark in the last article of the 1947 series, p. 198: “Die heilige Zahlen kommen systematisch nur im Pentateuch vor . . .”

7 Hans A. Huttmacher’s *Symbolik der biblischen Zahlen und Zeiten*, (Paderborn-München-Wien-Zürich, 1993), the most recent book written in the same vein as Goldbergs mathematical kabbalistic exercises, is strictly about number symbolism and does not contribute anything to a better understanding of the biblical text and its numerical

structure. See the review by Karl Prenner in *Theologie der Gegenwart*, 37 (1994), pp. 155–157.

8 Schedl's pioneering work is his *Baupläne des Wortes. Einführung in die biblische Logotechnik* (Wien, 1974). Twenty-two of his earlier articles and books, published during the sixties and early seventies, are listed on pages 30–31 of this book. Other major works on the Old Testament are: *Rufer des Heils in heilloser Zeit. Der Prophet Jesajah Kapitel I–XII logotechnisch und bibeltheologisch erklärt* (Paderborn, 1973), and *Zur Theologie des Alten Testaments. Der göttliche Sprachvorgang in Schöpfung und Geschichte* (Paderborn, 1986). Two books deal specifically with the New Testament: *Als sich der Pfingsttag erfüllte. Erklärung der Pfingstperikope Apg. 2,1–47* (Wien-Freiburg-Basel, 1982), and *Zur Christologie der Evangelien* (Wien-Freiburg-Basel, 1984).

9 See Claus Schedl, *Als sich der Pfingsttag erfüllte. Erklärung der Pfingstperikope Apg 2,1–47* (Wien-Freiburg-Basel, 1982), pp. 17–20.

10 See his *Baupläne des Wortes*, pp. 18–21, for his critical remarks with regard to the current methods and see also my article cited in chapter 1 note 1.

11 See his book *Talmud, Evangelium, Synagoge* (Innsbruck-Wien-München, 1969), a study of the Talmud-tractate *Aboth*, “Fathers,” some chapters from the Gospel of Matthew, and a number of liturgical texts for the synagogue. He considered the study of early Jewish literature indispensable for biblical scholars. At the 1965 meeting of the International Organisation for the Study of the Old Testament in Geneva he expressed this conviction in the following way: “Before we follow Wellhausen and his sons in Source Criticism, we should go and sit at the feet of Rabbi Akibah or Rabbi Gamaliel and study their way of studying Scripture . . .”

12 See his *Baupläne des Wortes*, pp. 44–47. For an introduction to the *Sefer Yetzirah* see Gershom Scholem, *Kabbalah* (Jerusalem, 1974), pp. 21–30, and especially Aryeh Kaplan, *Sefer Yetzirah: The Book of Creation* (York Beach, Maine, 1990).

13 See also Num 8:4; Acts 7:44 and Heb 8:5.

14 See his dissertation *Gods gedachten tellen*, cited above in chapter 4 note 8, especially pages 29–46.

15 See my critical review of Menken's dissertation in my 1987 article cited above, pages 1–16; M. J. J. Menken, *Numerical Literary Techniques in John. The Fourth Evangelist's Use of Numbers of Words and Syllables* (Supplements to Novum Testamentum 15; Leiden, 1985). For Smit Sibinga's most important publications see my article page 12.

16 See Claus Schedl, *Baupläne*, p. 51, and M. J. J. Menken, *Numerical Techniques*, pp. 28 and 39.

17 See the critical remarks by H. Nobel, *Gods gedachten tellen*, pp. 39–46, especially 42–43.

18 See chapter 5 under the heading “The symbolic meaning of 17 and 26.”

19 Dr. R. Oost, who has directed my attention to the mathematical center of the psalm, and Jacob Bazak have independently observed this center. Bazak has discovered such centers in Psalm 34, 81 and 92 as well. See Jacob Bazak, “Numerical Devices in Biblical Poetry,” *Vetus Testamentum* 38 (1988), pp. 333–337.

20 See my commentary volume I, p. 96 and III, pp. 222–229, and for further examples see the register in volume III, p. 390, as well as the four appendixes.

21 See in this respect above chapter 2 under the heading “Examples from the Four Gospels,” where I have mentioned seven instances of texts emphasizing the importance of food.

22 See my commentary, volume IA, pp. 34–35, where the instances occurring in chapters 1–11 are cited, and volume II, pp. 79–90, 132–133, 161, and 187, for those in chapters 12–26.

23 See chapter 2 of Duane Christensen’s book *Bible 101* (Richland Hills, TX: BIBAL Press, 1997), pp. 15–66.

24 See Duane Christensen, “Josephus and the Twenty-two-book Canon of Sacred Scripture,” *Journal of the Evangelical Theological Society* 29/1 (March 1986), pp. 37–46.

25 See Claus Schedl, *Baupläne*, p. 172.

26 For some New Testament instances see, M. J. J. Menken, *Numerical Literary Techniques in John* (cited above in note 15), pp. 18, 49, 55, 64, 83–84, 146, 251, and 253.

27 See my commentary, volume IA, pp. 211–213 for the other numerical features.

28 For its numerical aspects see my commentary, pages 267–268.

29 For a detailed analysis of Psalm 79 see my contribution “On the Structural Use of Numbers as a Compositional Technique,” *Journal of Northwest Semitic Languages* 12 (1984 [1986]), pp. 87–99, incidentally the first psalm I analysed logotechnically.

30 For a detailed discussion of Zech 4:1–14, particularly with regard to its numerical aspects, see the study on the Menorah by Trudy Labuschagne (cited above in chapter 3 note 8), pp. 45–68, especially

45–52. She drew my attention to the numerical value of the name Zerubbabel.

31 See my commentary, volume IA, pp.154–155, and the Appendix, page 14.

32 See M. J. J. Menken, *Numerical Literary Techniques in John*, pp. 108–110, and compare 272, where more examples are mentioned.

33 Dr. H. Nobel has pointed this out to me in a private communication.

34 I got the information about Christensen's view of the structure of Qohelet in a private communication from him, but see now his book *Bible 104—the Writings: a Study Guide* (Richland Hills, TX: BIBAL Press, 1998), pp. 87–91.

Chapter 7: Proper Use and Misuse of Numbers

1 See H. D. A. Mayes, *Deuteronomy*. The New Century Bible Commentary (Grand Rapids, 1981), pp. 191–193.

2 For this interpretation of the psalm see my book *The Incomparability of Yahweh in the Old Testament* (Leiden, 1966), pp. 83–85, and compare M. Dahood, *Psalms II*. Anchor Bible (New York, 1968), pp. 268–271. See for the meaning of *'amarti*, “I thought,” my article “Some remarks on the translation and meaning of *'amarti* in the Psalms” in *New Light on Some Old Testament Problems* (Papers read at fifth meeting [of the Outestamentiese Werkgemeenskap in Suid-Afrika] Held at the University of South Africa, Pretoria 30 January–2 February 1962), pp. 27–33.

3 For the different numerical values of *kbd/kbwd*, “glory,” see chapter 5 under “The Symbolic Meaning of 17 and 26.”

4 For a discussion of the structure of Psalm 8 see Meir Weiss, *The Bible From Within: The Method of Total Interpretation* (Jerusalem, 1984), pp. 293–297, and Eep Talstra, “Singers and Syntax: On the Balance of Grammar and Poetry in Psalm 8,” in Janet Dyk (editor), *Give Ear to My Words: Psalms and other Poetry in and around the Hebrew Bible: Essays in honor of Professor N. A. van Uchelen* (Amsterdam, 1996), pp. 11–22.

5 See chapter 5 under “The Divine Name Interwoven in the Fabric of the Text.”

6 See the open space in the middle of 9:1 in the *Revised English Bible*.

7 The following examples I found in George Ifrah's book *De wereld van het getal*, Katwijk aan Zee 1988, 219–221 (original French title: *Les Chiffres ou L'histoire d'une grande invention* (Paris, 1985); English translation: *From One to Zero*), and in John Allen Paulos's booklet (pp. 86–87), cited in chapter 1 note 7.

8 David Wells, *The Penguin Dictionary of Curious and Interesting Numbers* (London, 1986), p. 124. That the name Shakespeare is really spelled differently does not seem to be a problem.

9 I refer to press reports, for instance in *Nachrichten aus Israel* [English version: *Dispatch from Jerusalem*], Nr. 4 (1986) about the “findings,” based upon the technique of equidistant letter sequences, by M. Katz and F. Weiner, the “codes” computed by rabbi D. Ordman, who claimed to have proved by computer the existence of God, and the most recent “codes” invented by Michael Drosnin, published as *The Bible Code* (New York, 1997).

10 See chapter 6 under “The Numerical Architecture of the Hebrew Bible Rediscovered” and Goldberg’s articles in *La Revue Juive* (cited there in note 6), especially pages 15–17 and 199.

11 I could trace the following titles of Panin’s publications, with difficulty, since it concerns mostly obscure and amateurish publishers: *Numeric Greek New Testament*; *Numeric English New Testament*; and *The Bible—a Mathematical Challenge*. Some of his work has been published by F. W. Grant, *Numerical Bible* (7 volumes), and *Numerical Structure of Scripture*; and by K. L. Brooks, *Overwhelming Mathematical Evidence of the Divine Inspiration of the Scriptures from the Works of Dr. Ivan Panin, Harvard Scholar and Mathematician*. The Southwest Radio Church of the Air, in Oklahoma City, has published some of his lectures: *Astounding New Discoveries*. Panin’s disciple, K. G. Sabiers, a member of “The International Church of the Foursquare Gospel” wrote a book in the early forties about the ideas of his master: *Astonishing New Discoveries: Thousands of Amazing Facts Discovered Beneath the Very Surface of the Bible Text*, which was translated into German and reprinted several times: *Erstaunliche neue Entdeckungen. Wissenschaft beweist: Die Bibel ist wörtlich von Gott inspiriert*, Heijkoop Verlag, Schwelm 1975 (8th reprint). This book was subjected to a serious, and devastating, review by Heinrich & Peter von Siebenthal, in three articles in which the authors unmasked the “discoveries” as unsound and flimsy, recommending not to read the book: (1) “Im Bibeltext verborgene Zahlenkombinationen als Beweis der göttlichen Inspiration?,” *Fundamentum* (Erstausgabe, Basle 1980), pp. 35–52; (2) idem, *Fundamentum* (Heft 1/1981), pp. 30–47; (3) idem, *Fundamentum* (Erstausgabe, 2. Auflage 1984), pp. 35–52. I might mention two further books written in Sabiers’s vein: O.T. Allis, *Bible Numerics* (Chicago: Moody Press, 1944; reprinted by the Presbyterian and Reformed Publishing Co., Nutley, N. J. 1974); and W. E. Filmer has written a booklet, *God Counts. A Study in Bible Numbers* (Croydon, 1947). The Association of the Covenant People, in Burnabay, Canada, published *The Shorter Works of Ivan Panin*. Claus Schedl sent me a copy of an article in a missionary journal entitled “Prof. Panins wissenschaftlicher Beweis:

Die Bibel ist nicht Menschenwerk. 'Wasserzeichen' bürgt für Echtheit—Zahlengeheimnisse lösen alle Fragen.

12 This applies to the investigations by Peter Friesenhahn as well, whose dissertation, *Hellenistische Wortzahlenmystik im Neuen Testament* (Leipzig/Berlin, 1935; republished by Verlag B. R. Grüner in Amsterdam in 1970), has not received the attention it deserves.

13 An “Academie voor de Hebreeuwse Bijbel en de Hebreeuwse Taal” was established to make his kabbalistic ideas public through courses and pamphlets. His major work was published in 1963: *De Bijbel als Schepping*, translated into German: *Der Göttliche Bauplan der Welt*, 1966, followed by *Die Rolle Esther; das Buch Esther nach der ältesten jüdischen Überlieferung* (Zürich, 1968). A fascinating biography of Weinreb was published in 1997 by Regina Grüter, *Een fantast schrijft geschiedenis. De affaires rond Friedrich Weinreb*, Uitgeverij Balans.