

The Astonishing Way Holy Books Begin and End Numerically

The following observations are based on my quantitative structural analysis of the Hebrew Bible in its entirety, which is in fact an investigation into its numerical features. The results of computer assisted inquiries have shown beyond reasonable doubt that all of them are numerical compositions. This means that their structural design is from beginning to end governed by number, more specifically, by the symbolic numbers **7**, **11**, **17**, and **26**.

The numbers **7** and **11**, which symbolize fullness and fulfilment, are used to shape the text as a whole, while **17** and **26**, which represent the numerical values of the name YHWH, are woven into the fabric of the text to symbolize God's presence in the events described in the text. For particulars, please read the General Introduction to [Logotechnical Analysis](#).

Having obtained a birds' eye view of the architecture of these books, I discovered to my amazement the striking way in which many of them, and groups of them, begin and/or end with a significant number of words: **17** or **26** or their multiples. This is the first indication that they are numerically shaped. Leviticus is an exception, but that does not imply that it was not numerically shaped. Quite the contrary, the book is a masterpiece of literary artistry, structured by the number **7**, having **7** Main Parts and **35** (**5x7**) divine speeches introduced by stereotyped formulae, of which the focal point of attention at the mathematical centre is **Part IV, Chapter 16** (**35=17+1+17**). This chapter deals with the regulations for the Day of Atonement. Moreover, since Chapter 16 constitutes the focal point of attention in the 27 chapters, it is surrounded by **26** chapters (**27=15+1+11**), **15** being the numerical value of YH, and **11** the numerical value of WH. For particulars, see my analysis of [Leviticus](#).

Here is an overview of the beginning and end of these books, by which I specifically mean the opening and concluding *coherent* literary units, mostly delimited by a layout marker **P** or **S**:

Genesis opens with the first day of God's creative actions (1,1-5 **P**): **52** (**2x26**) words.

It ends with Joseph's last words and wishes (**P** 50,22-26): 72 words (6x the **12** tribes). However, a closer examination reveals that the last information about Joseph, including the preceding 5-word statement in v. 21b that "*Joseph comforted and reassured them*", is made up of altogether **77** (**7x11**) words.

Exodus opens with the relevant information about the Israelites in Egypt (1,1-7 **P**): **51** (**3x17**) words.

It ends with (**P** 40,34-35.36-38): **60** words divided into **26** devoted to the cloud above the Tent of Meeting (40,34-35) and **34** (**2x17**) words (40,36-38) devoted to the movements of the cloud to regulate the march of the Israelites through the Wilderness.

Leviticus opens with God's command to slaughter a bull as whole-offering (1,1-5): **78** (**3x26**) words. At the same time the first chapter, dealing with the offerings (1,1-17) has **17** verses.

The book ends with the last chapter, (27,1-34) which has **34** (**2x17**) verses. Moreover, the last verse of the Law of Holiness (27,33), which precedes the redactional note (7,34), is made up of **17** words.

Numbers opens with the introduction to the first divine speech (1,1): **17** words.

It ends, like Leviticus, with an editorial note about the status of the commandments (36,13): 16 words.

Deuteronomy opens with the data about the time, the place, and the historical context of Moses' speech (1,1-5): **78** (**3x26**) words.

It ends with the necrology of Moses (34,9-10.11-12): **60** words, with **34** (**2x17**) in 9-10 and **26** in 11-12.

The Torah begins (Gen. 1,1-5) with **52** (**2x26**) words and ends (Deut. 34,11-12) with **26** words.

Joshua opens with the introduction to the first divine speech (1,1): 15 words, which is followed by YHWH's command to Joshua to cross the Jordan into the Promised Land (1,2-3): **34** (**2x17**) words.

It ends with Joshua's death and burial and a eulogistic remark about the loyalty of Israel during his lifetime (**P** 24,29-30.31): **50** words with **26** in 29-30 and 24 in 31. Vs. 32-33 contain an editorial note concluding the book, which was finalized and sealed with **4896** (288x**17**) words. See my [analysis](#), p. 23.

Judges opens with the question put to God about who shall go first to fight against the Canaanites (1,1): **17** words, immediately followed by YHWH's answer (1,2) consisting of **26** words.

It ends with the statement that after the civil war everyone went home (**S** 21,23-25): **42** (6x**7**) words.

Samuel opens with the introduction of the main characters (1 Sam. 1,1-2): **34** (2x**17**) words.

It ends with Arauna's offer of his threshing-floor for free (2 Sam. 24,22.23-25): **17** words are devoted to Arauna's offer (24,22) and **52** (2x**26**) words to the transfer of the site to David and his payment of 50 shekels of silver, which stopped the plague (24,23-25).

Kings opens with David's negligence regarding Adonijah (1 Ki. 1,1-9 **P**): **136** (8x**17**) words.

It ends with the murder of Gedaliah and the information concerning King Jehoiakim's release and kind treatment (**P** 2 Ki. 25,23-30): **153** (9x**17**) words.

Genesis-Kings (Enneateuch) begins (Gen. 1,1-5) with **52** (2x**26**) words and ends with **153** (9x**17**) words, which is additional evidence that the Enneateuch is a compositional unity.

Isaiah opens with the information about the time of Isaiah's vision (1,1): 16 words.

It ends with the statement concerning the fate of all who rebelled against YHWH (66,64): **17** words.

Jeremiah opens with the data concerning YHWH's communication with Jeremiah (1,1-3 **S**): 47 words.

It ends with the final verse of the book called 'The Words of Jeremiah' (1,1-51,64): **17** words.

The Epilogue in Chapter 52 begins with the regnal data of Zedekiah and his rebellion (52,1): **17** words.

It ends with the allowance given to King Jehoiachin (52,34): **17** words. Moreover, it is concluded by the story of the release of King Jehoiachin and his kind treatment (**P** 52,31-34), which is made up of **70** words, precluding on the end of the Babylonian exile. For particulars, see my analysis of [Jeremiah 46-52](#).

Ezekiel opens with the time and place the prophet saw visions of God (1,1): **17** words.

It ends with the data concerning the gates of Gad, Asher, and Naphtali (48,34-35): **17+9=26** words.

Hosea-Malachi, The Book of the Twelve, opens with the data concerning YHWH's speaking to Hosea (Hosea 1,1) and God's first speech (Hosea 1,2-3): **52** (2x**26**) words.

It ends with YHWH's last speech promising healing for Israel and justice on the day when he acts (Malachi 3,19.20-24 [4,1.2-6]): **26 + 68** (4x**17**) words.

TNK begins (Gen. 1,1-5) with **52** (2x**26**) words and ends (2 Chron. 36,20-23) with **85** (5x**17**) words, which means symbolically that the Hebrew Bible is in its entirety enveloped in the presence of God by means of the divine name numbers.