

The Numerical Features of the Book of Genesis

A New Approach to its Compositional Structure

Please read the [General Introduction](#)

Having established beyond any reasonable doubt that the *poetic* writings of the Hebrew Bible, for instance the Psalms, are numerical compositions, I shall now illustrate that this also holds true for the *prose* texts. My commentary on the Book of Deuteronomy (1987-1997) was my very first attempt to explore the numerical features of a prose text, but since then I have learned much about the way the biblical writers used specific numbers as an organizing principle to shape their texts.

See the [Psalms and other Selected Texts](#), [Significant Compositional Techniques in the Psalms](#), and [Numerical Secrets of the Bible](#).

Now it is high time for a fresh start with the logotechnical analysis of the nine historical books, Genesis-Kings, the Enneateuch. In order to give the readers an idea of how the author/redactor of the Enneateuch used certain symbolic numbers to shape the texts, I shall provide a computer assisted count of the verses, words and letters to give them a bird's eye view of the architecture of the text of each book. The present counting, based on the BHS text of Codex L, has been carried out with the help of a computer program designed by Klaas Eikelenboom, who kindly put it at my disposal. The symbolic numbers concerned are the two structural numbers **7** and **11** which signify fullness and fulfilment respectively, and the two divine name numbers **17** and **26**.

The results of the counting enable us to detect the seams and caesurae in the text and to determine the general framework of the book in question, its main parts, as well as its sections and subsections. The layout markers **Petuchah** and **Setumah**, as they appear in Codex L, will be taken seriously with due regard to their two functions: to delimit subsections, and to draw attention to certain passages in the text.

The five books will subsequently be analysed logotechnically in terms of the compositional categories *Narrative*, *Introductory Formulae*, and *Speeches*, in which special attention will be paid to the *Divine Speeches* and the occurrences of the name of *YHWH*, since the *Speeches* and the *Name* appear to have in some cases been used as a compositional device. At the same time the counting will reveal to what extent the divine name numbers **17** and **26** and their multiples are to be found in the text. Since these numbers **were** considered extremely holy, I am convinced that the biblical writers did not use them inadvertently but deliberately. Some of the occurrences might be due to chance or contingency, but this is hard to ascertain. The high density of their occurrence is in any case statistically conspicuous and significant. The following statistics give us an idea of the extent to which they are woven into the text of Genesis, which is presented here as divided into **7** main parts:

Percentages of verses and words in Genesis highlighted by 17 and 26

In the **Prologue**, Gen 1,1-2,3, it is 28 of the **34** verses (**82%**) and 409 of the 469 words (**87%**).

In **Part I**, Gen 2,4-4,26, it is 57 of the 72 verses (**79%**) and 774 of the 981 words (**79%**).

In **Part II**, Gen 5,1-6,8, it is 19 of the 40 verses (**48%**) and 250 of the 481 words (**60%**).

In **Part III**, Gen 6,9-11,26, it is 107 of the 147 verses (**73%**) and 1246 of the 1772 words (**70%**).

In **Part IV**, Gen 11,27-25,11, it is 283 of the 377 verses (**75%**) and 4925 of the 5189 words (**94%**).

In **Part V**, Gen 25,12-35,29, it is 264 of the 372 verses (**71%**) and 3569 of the 5016 words (**71%**).

In **Part VI**, Gen 36,1-37,1, it is 33 of the 44 verses (**75%**) and **494** of the **494** words (**100%**).

In **Part VII**, Gen 37,2-50,26, it is 306 of the 448 verses (**68%**) and 4615 of the 6211 words (**74%**).

Genesis 1-50, Average: **71%** of the verses and **79%** of the words are governed by **17** and **26**.

Since it is not always possible to distinguish random occurrences of **17** and **26** from instances due to conscious choice or deliberate design, the percentages may all be somewhat lower. However, this may never be a reason for regarding all the instances I detected as due to coincidence. Their function is primarily to give structure to the texts and to imbue them with symbolic significance, namely to signify *YHWH*'s presence in the events described in the text. Additionally, they serve to highlight certain crucial passages in the text in question. For a typical example of the use of these numbers as a highlighting device, see my analysis of [Daniel 2,20-23](#).

Moreover, they serve to round off sections of the text in order to finalize and ‘seal’ them by providing them with multiples of **17** or **26** in the total number of words (and sometimes even letters!). Here are some examples taken from the book of Exodus for a change:

- Section 1 Exod 1,1-4,31 has **1428 (84x17)** words,
- Section 2 Exod 5,1-6,13 has **510 (30x17)** words and **1972 (116x17)** letters,
- Section 3 Exod 6,14-28 has **182 (7x26)** words and **731 (43x17)** letters,
- Section 5 Exod 7,14-9,35 has **1190 (70x17)** words
- Exod 12,1-28, the Institution of the Passover, has **442 (17x26)** words.
- Exod 13,1-14,31, the Exodus and the Crossing of the Reed Sea, has **799 (47x17)** words.

These and other awe-inspiring numerical features are of course not visible to the reader or audible to the listener, for they pertain to the *esoteric scribal craftsmanship* of the biblical writers. They created these high-grade works of art primarily to the glory of God and to express the idea of his omnipresence in the events described in their texts, but also for their own satisfaction and pleasure. See my book [Numerical Secrets of the Bible](#), Chapters 5 and 6. The title was chosen to express the idea that the numerical features of the texts are highly *secret* and *esoteric*, that is to say, known only to the initiates of the scribal guild.

The stunning facts brought to light by logotechnical analysis should make biblical scholars exercise extreme restraint with regard to emendations intended to ‘improve’ the Masoretic text. Moreover, confronted with these ingenious numerical compositions modern scholars ought to undergo what I myself experienced: a considerable enhancement of my esteem and admiration for the literary craftsmanship of the biblical writers, and for the reliability of the Masoretic text. Though my findings might appear unbelievable, the reader has to realize that they are based on hard facts which everyone can check. As a matter of fact, it is not a question of believing, but of facing the facts.

The compositional structure of the book of Genesis

In comparison with the other books of the Torah, which is structured by the number of fullness **7**, Genesis is an exception. Being the book of the Toledoth it is structured by the number of fulfilment **11** which is based on the **11** Toledoth. Taking the **Creation of the World (1:1-2:3)** as a **Prologue**, the rest of the book divides into **11** parts, with the **Toledoth of Terah (11,27-25,11)** at the centre:

- I Toledoth of the world (Genesis 2:4-4:26)
- II Toledoth of Adam (Genesis 5:1-6:8)
- III Toledoth of Noah (Genesis 6:9-9:29)
- IV Toledoth of Noah’s sons (Genesis 10:1-11:9)
- V Toledoth of Shem’s sons (Genesis 11:10-26)
- VI Toledoth of Terah (Genesis 11:27-25:11)**
- VII Toledoth of Ishmael (Genesis 25:12-18)
- VIII Toledoth of Isaac (Genesis 25:19-35:29)
- IX Toledoth of Esau/Edom (Genesis 36:1-8)
- X Toledoth of Esau/Seir (Genesis 36:9-37:1)
- XI Toledoth of Jacob (Genesis 37:2-50:26).

The **Toledoth of Noah (III)** and **Noah’s sons (IV)**, which have altogether **130 (5x26)** verses, can be grouped together. The same goes for the two **Esau Toledoths (IX+X)**, which have altogether **494 (19x26)** words, and for the two Toledoths of **Abraham’s children Isaac and Ishmael (VII+VIII)**.

In the light of this, a *heptadic (sevenfold)* structure of the Toledoth is a most plausible alternative for the overall structure of the Toledoth, with the Prologue (1,1-2,3) still functioning as an introduction to the **11** Toledoth, and with the **Toledoth of Terah** once again in pride of place at the centre.

This brings the book of Genesis in line with the *sevenfold* structure of the other books of the Torah:

Prologue, 1,1-2,3		The Creation of the World
Part I, 2,4-4,26	I	The Toledoth of the World
Part II, 5,1-6,8	II	The Toledoth of Adam
Part III, 6,9-11,26	III-V	The Toledoths of Noah and his Sons
Part IV, 11,27-25,11	VI	The Toledoth of Terah (Abraham's Story)
Part V, 25,12-35,29	VII-VIII	The Toledoths of Ishmael and Isaac (Abraham's Sons)
Part VI, 36,1-37,1	IX-X	The Toledoths of Esau
Part VII, 37,2-50,26	XI	The Toledoth of Jacob (concluded by an Epilogue: 50,22-26).

The heptadic structure of Genesis *preceded* by a Prologue gains probability in light of the fact that **Deuteronomy** also has a Prologue preceding its heptadic structure:

Prologue 1,1-5 Time and place of Moses' discourse

Part I	1,6-3,29	Moses' opening discourse
Part II	4,1-49	Opening prophetic peroration
Part III	5,1-11,32	Moses expounds the Horeb covenant
Part IV	12,1-26,19	Moses promulgates the laws
Part V	27,1-28,69	Moses expounds the Moab covenant
Part VI	29,1-30,20	Concluding prophetic peroration
Part VII	31,1-34,12	Moses' concluding discourse and his death

The book of Exodus: the best possible division, in my view, is in **7** parts:

Part I	1,1-15,21:	The Exodus and the crossing of the Reed Sea
Part II	15,22-18,27:	First stages of the Wilderness wanderings
Part III	19,1-20,26:	The theophany at Mount Sinai
Part IV	21,1-24,18:	The covenant made with Israel
Part V	25,1-31,18:	The tabernacle and its equipment
Part VI	32,1-34,35:	The golden calf drama at Mount Sinai
Part VII	35,1-40,38:	The fulfilment of YHWH's instructions.

The book of Leviticus: the best possible division, in my view, is in **7** parts:

Part I	Regulations for Sacrifices (1-7)
Part II	Ordination of Priests (8-10)
Part III	Laws on Ritual Purity (11-15)
Part IV	Regulations for the Day of Atonement (16)
Part V	Regulations for Holy Living (17-24)
Part VI	Moral Holiness in Everyday Life (25-26)
Part VII	Vows and Modifications (27).

The book of Numbers is a special case: it divides into **4 Segments**, all of which divide into **7** parts.

For the sake of convenience, please go for particulars to page 1 in the analysis of [Numbers](#).

The present introduction to the numerical structural analysis of the books of the Torah must suffice for the time being, for the Torah does not stand alone as a distinct major literary entity. It has a follow-up in the books Joshua-Kings together with which it constitutes the great Story of Ancient Israel: Genesis-Kings. See the Introduction to the book of [Joshua](#) which is the logical follow-up to the book of Deuteronomy.

The Prologue to the Eleven Toledoth: Genesis 1,1-2,3

The creation account in 1,1-2,3 constitutes a distinct literary entity, which should be clearly distinguished from the Toledoth not only in terms of content but also by the fact that God is here designated as Elohim, while YHWH Elohim is used (20x) in the first Toledoth, 2,4-3,24. Moreover, the passage is clearly delimited by a **Petuchah** after 2,3, and also finalized and sealed by the fact that it is made up of **34** (2x17) verses. It functions as the Prologue to the series of **11** Toledoth.

The first Toledoth, 2,4-4,26, that of the World (Heaven and Earth), starts in 2,4, not in 2,4b, which means that the traditional division of verse 4 into 4a and 4b must now definitely be abandoned as a great mistake. The passage stands out because it is made up of **72** verses: the number **72** represents the numerical value of תולדות (22+6+12+4+6+22=72), by which it is sealed as a distinct literary unit.

The eleven Toledoth in Genesis determine the natural structure of the book. They are interwoven with the narratives but in such a way that they are easily discernible. Since there is a twelfth Toledoth to be found in Num 3,1, the Toledoth of Aaron and Moses, the twelve Toledoth may be regarded as constituting the larger framework of the entire Pentateuch. This implies that the Toledoth of Jacob (37,2-50,21) does not end at Gen 50,21, but at Num 2,34, and that the Toledoth of Aaron and Moses (Num 3,1-4) does not end at Num 3,4, or even 4,49, but only at Deut 34,12:

XI Extended Toledoth of Jacob: Gen 37,2-Num 2,34 ; XII Extended Toledoth of Aaron and Moses: Num 3,1-Deut 34,12.

The Numerical Features of the Eleven Toledoth:

Title	Texts	Verses	Words	Letters
Prologue to the <i>Toledoth</i>	Gen 1,1-2,3	34 (2x17)	469	1815
I Toledoth of the World	Gen 2,4-4,26	72	981	3607
II Toledoth of Adam	Gen 5,1-6,8	40	481	1812
III Toledoth of Noah	Gen 6,9-9,29	89 + 41 = 130 (5x26)	1182	4334
IV Toledoth of Noah's Sons	Gen 10,1-11,9	41	187 (11x17)	1558
V Toledoth of Shem's Sons	Gen 11,10-26	17	182 (7x26)	704
VI Toledoth of Terah (the centre)	Gen 11,27-25,11	377	5189	19518
VII Toledoth of Ishmael	Gen 25,12-18	7	74	307
VIII Toledoth of Isaac	Gen 25,19-35,29	365	4942	18545
IX Toledoth of Esau/Edom	Gen 36,1-8	8	1241 (73x17)	380
X Toledoth of Esau/Seir	Gen 36,9-37,1	36	389	1500
XI Toledoth of Jacob	Gen 37,2-50,26	448	6067+72=6139	23989
Grand Total of the Toledoth	Gen 2,4-50,26	1500	20144	76254
Grand Total in Genesis	Gen 1,1-50,26	1534 (59x26)*	20613	78069

Observation 1 The present division of the text is based on the supposition that all **11 Toledoth** are structural elements, despite the fact that the **11** passages are quite disproportionate in size, ranging from 8 to 364 verses. The **Toledoth of Terah** (which is the Abraham-story) is positioned in pride of place at the centre where it is specifically highlighted (**11** = 5 + 1 + 5). The 6 Toledoths from that of Terah onwards (VI-XI, Gen 25,12-50,26) have altogether **1241** (73x17) verses, by which they cohere into a literary unity.

* For the **1534** verses, see Observation 4.

Benedikt Hensel, who also regards the Toledoth as the structural elements of Genesis (which he rightly calls the *Buch der Toledot*), has recently put forward a somewhat different division of the book by combining some of the Toledoth that belong closely together.

Benedikt Hensel, *Die Vertauschung des Erstgeburtssogens in der Genesis* (BZAW 423), De Gruyter: 2011, p 41.

Hensel takes 1,1-2,3 as the *Vorwort* and 2,4-4,26 as a *Präludium* and finds four 'main parts':

Part I, 5,1-11,26 Toledoth II-V) The Toledoth of Adam, Noah, Noah's Sons, and Shem's Sons

Part II, 11,27-25,11 (Toledoth VI) The Toledoth of Terah

Part III, 25,12-35,29 (Toledoth VII-VIII) The Toledoth of Ishmael and Isaac (Abraham's Sons)

Part IV, 36,1-50,26 (Toledoth IX-XI) The Toledoth of Esau and Jacob.

From a logotechnical point of view, his division of the Toledoth is underpinned in one case: the fact that his **Part I**, 5,1-11,26 (my division as **Toledoth II-V**) is made up of **187** (11x17) verses.

It is also possible, and logical, to combine the Toledoth of Heaven and Earth (I) and the Toledoth of Adam (II) as one literary unit, because they have altogether **1462** (86x17) words (981+481). However, the Toledoth of Adam (II) is at the same time closely linked to those of Noah, Noah's Sons, and Shem's Sons, which means that it has a place of its own in between.

Observation 2 The Toledoth of Noah's sons (10,1-11,9) is especially highlighted by the fact that it is made up of **408** (24x17) words.

This also goes for the Toledoth of Shem's sons (11,10-26), which is *twice* highlighted by having not only **17** verses but also **182** (7x26) words!

The Toledoth of Isaac (25,19-35,29), in its turn, is highlighted by its **364** (14x26) verses.

Most significantly, as we shall see in Part VII, **the Epilogue** stands apart by the fact that it has **72** words, which represent the numerical value of תולדות: 22+6+12+4+6+22=72. Compare the **72** verses in the first Toledoth! In the Epilogue the number **72** also signifies the **12** sons of Jacob (6x12). No wonder it functions as a cliffhanger anticipating the explicit mention of the **12** sons at the beginning of the Exodus-story.

Observation 3 Contrary to the books of Exodus and Deuteronomy, where the number of letters is often used as a finalizing and sealing device, few examples of its use are evidenced in Genesis. However, there is one significant case: 1,1-37,1, the passage preceding the Toledoth of Jacob, which has **54080** [80x26x26] letters, by which it is rounded off and sealed. This preliminary finalizing is underscored and reinforced by the **153** (9x17) occurrences of the name YHWH in this section of the book.

Observation 4 Most intriguing to note is that Genesis has 1533 Masoretic verses (computerized count), but the transmitters of the text in Codex L noted **1534** verses, which is a multiple of **26** (59x26).

This can only be explained as a deliberate decision to achieve a multiple of **26** in order to seal the book in terms of verses by means of the divine name number **26**. An extra verse was achieved by the **Petuchah** after *atnach* in the middle of 35,22, which is perfectly in accordance with the contents (22a P 22b):

ויהי בשכן ישראל בארץ ההוא וילד ראובן ושכב את בלהה פילגש אביו וישמע ישראל פ ויהיו בני יעקב שנים עשר:
Compare the **Setumahs** within Deut 2,8; 5,21, and 23,8.

Vss	Text	Words	Letters	Sum words	P/S	Sevenfold Structure
1	Gen 1,1	7+	28	7		<u>1,1-2,3</u> Prologue
2	Gen 1,2	14+	52	21		1 st Day
3	Gen 1,3	6+	23	27		
4	Gen 1,4	12+	45	39		
5	Gen 1,5	13=52(2x26)	49	52	P	End of the first day
6	Gen 1,6	11+	44	63		2 nd Day
7	Gen 1,7	17+	65	80		
8	Gen 1,8	10+	39	90/38	P	End of the second day
9	Gen 1,9	13+	52	103		3 rd Day
10	Gen 1,10	12+	49	115		

11	Gen 1,11	20+	69	135		
12	Gen 1,12	18+	67	153		
13	Gen 1,13	6+	22	159/69	P	End of the third day
14	Gen 1,14	16+	76	175		4 th Day
15	Gen 1,15	9+	37	184		
16	Gen 1,16	18+	79	202		
17	Gen 1,17	8+	33	210		
18	Gen 1,18	12=170(10x17)	51	222		
19	Gen 1,19	6	22	228/69	P	End of the fourth day
20	Gen 1,20	15+	57	243		5 th Day
21	Gen 1,21	23+	89	266		
22	Gen 1,22	13=51 (3x17)	52	279		
23	Gen 1,23	6	22	285/57	P	End of the fifth day
24	Gen 1,24	14+	56	299		6 th Day
25	Gen 1,25	18+	69	317		
26	Gen 1,26	19=51 (3x17)	84	336		
27	Gen 1,27	13	50	349		
28	Gen 1,28	22+	88	371		
29	Gen 1,29	27+	83	398		
30	Gen 1,30	21+	69	419		
31	Gen 1,31	15=85 (5x17)	50	434/149	P	End of the sixth day
32	Gen 2,1	5	22	439		7 th Day
33	Gen 2,2	14	61	453		
34	Gen 2,3	16	61	469/35	P	God rests and blesses the 7 th day
34	1,1-2,3	469	1815	469(67x7)		

Observation 5 In terms of verses and words, 28 of the 34 verses (82%), and 409 of the 469 words (87%) are governed by the divine name numbers **17** and **26**. The fact that the text consists of **469** words, a multiple of **7**, is not a matter of chance, but underlines the idea of fullness and the important **7th** day.

The Divine Speeches (DS), their Introductory Formulae (DSF) and the Remaining Narrative.

	Nrs	DSF	DS	Total	Narrative
1 בראשית ברא אלהים את השמים ואת הארץ:					
2 והארץ היתה תהו ובהו וחשך על פני תהום ורוח אלהים מרחפת על פני המים:					21
3 ויאמר אלהים יתי אור ויהי אור:	I	2	2	4+	
4 וירא אלהים את האור כי טוב ויבדל אלהים בין האור ובין החשך:					(2+6+19) 27+
5 ויקרא אלהים לאור יום ולחשך קרא לילה ויהי ערב ויהי בקר יום אחד: פ					
6 ויאמר אלהים יתי רקיע בתוך המים ויתי מבדיל בין מים למים:	II	2	9	11+	
7 ויעש אלהים את הרקיע ויבדל בין המים אשר מתחת לרקיע ובין המים אשר מעל לרקיע ויהי כן:					27+
8 ויקרא אלהים לרקיע שמים ויהי ערב ויהי בקר יום שני: פ					
9 ויאמר אלהים יקוו המים מתחת השמים אל מקום אחד ותראה תבשלה ויהי כן:	III	2	9	11=26	
10 ויקרא אלהים ליבשה ארץ ולמקנה המים קרא ימים וירא אלהים כי טוב:					14=68 (4x17) (14=2+8+4)
11 ויאמר אלהים תדשא הארץ דשא עשב מזריע זרע עץ פרי עשה פרי למינו אשר זרעו בו על הארץ ויהי כן:	IV	2	16	18	
12 ותוצא הארץ דשא עשב מזריע זרע למינהו ועץ עשה פרי אשר זרעו בו למינהו					26

<p>3 וַיִּרְא אֱלֹהִים כִּי טוֹב:</p>				
<p>13 וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם שְׁלִישִׁי: פ</p>				
<p>14 וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וַהֲיוּ לְאֹתוֹת וּלְמוֹעֲדִים וּלְיָמִים וּשְׁנָיִם:</p>	<p>V</p>	<p>2</p>	<p>21</p>	<p>23</p>
<p>15 וַהֲיוּ לְמְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר 2 עַל-הָאָרֶץ 5 וַיְהִי-כֵן:</p>				
<p>16 וַיַּעַשׂ אֱלֹהִים אֶת-שְׁנֵי הַמְּאֹרֶת הַגְּדֹלִים אֶת-הַמְּאֹר הַגָּדֹל לְמַמְשֶׁלֶת הַיּוֹם</p>				
<p>וְאֶת-הַמְּאֹר הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה וְאֵת הַכּוֹכָבִים:</p>				
<p>17 וַיִּתֵּן אֹתָם אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר 3 עַל-הָאָרֶץ:</p>				
<p>18 וּלְמַשֵּׁל בַּיּוֹם וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ:</p>				
<p>4 וַיִּרְא אֱלֹהִים כִּי טוֹב:</p>				
<p>19 וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם רְבִיעִי: פ</p>				
<p>20 וַיֹּאמֶר אֱלֹהִים יִשְׂרְצוּ הַמַּיִם שָׂרָץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף 4 עַל-הָאָרֶץ עַל-פְּנֵי רִקְעַת הַשָּׁמַיִם:</p>	<p>VI</p>	<p>2</p>	<p>13</p>	<p>15</p>
<p>21 וַיִּבְרָא אֱלֹהִים אֶת-הַתַּנִּינִם הַגְּדֹלִים וְאֶת כָּל-נֶפֶשׁ הַחַיָּה הַרְמֵשֶׁת אֲשֶׁר שָׂרְצוּ הַמַּיִם לְמִינֵיהֶם</p>				
<p>וְאֶת כָּל-עוֹף כְּנָף לְמִינֵהוּ</p>				
<p>5 וַיִּרְא אֱלֹהִים כִּי טוֹב:</p>				
<p>22 וַיִּבְרָךְ אֹתָם אֱלֹהִים לֵאמֹר</p>	<p>VII</p>	<p>4</p>	<p>9</p>	<p>13</p>
<p>פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הַמַּיִם בַּיַּמִּים וְהַעוֹף יִרְבַּ בְּאֶרֶץ:</p>				
<p>23 וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם חַמִּישִׁי: פ</p>				
<p>24 וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ</p>	<p>VIII</p>	<p>2</p>	<p>10</p>	<p>12</p>
<p>בְּהֵמָה וּרְמֵשׂ וְחַי-תוֹ-אָרֶץ לְמִינָהּ 6 וַיְהִי-כֵן:</p>				
<p>25 וַיַּעַשׂ אֱלֹהִים אֶת-חַיַּת הָאָרֶץ לְמִינָהּ</p>				
<p>וְאֶת-הַבְּהֵמָה לְמִינָהּ וְאֶת כָּל-רֶמֶשׂ הָאֲדָמָה לְמִינָהּ:</p>				
<p>6 וַיִּרְא אֱלֹהִים כִּי טוֹב:</p>	<p>IX</p>	<p>2</p>	<p>17</p>	<p>19</p>
<p>26 וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ</p>				
<p>וַיִּרְדּוּ בְדִגְתַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ</p>				
<p>וּבְכָל-רֶמֶשׂ הָרֶמֶשׂ 5 עַל-הָאָרֶץ:</p>				
<p>27 וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ</p>				
<p>זָכָר וּנְקֵבָה בָּרָא אֹתָם:</p>	<p>X</p>	<p>6</p>	<p>16</p>	<p>22</p>
<p>28 וַיִּבְרָךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים</p>				
<p>פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הָאָרֶץ וּכְבֹּשׁוּ</p>				
<p>וַיְרִדוּ בְדִגְתַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל-חַיַּת הָרֶמֶשׂ 6 עַל-הָאָרֶץ:</p>				
<p>29 וַיֹּאמֶר אֱלֹהִים הִנֵּה נֹתְתִי לָכֶם אֶת-כָּל-עֵשֶׂב זֶרַע זֶרַע</p>	<p>XI</p>	<p>2</p>	<p>44</p>	<p>46</p>
<p>אֲשֶׁר עַל-פְּנֵי כָל-הָאָרֶץ וְאֶת-כָּל-הָעֵץ אֲשֶׁר-בּוֹ פְּרִיעַץ זֶרַע זֶרַע</p>				
<p>לָכֶם יִהְיֶה לְאֹכֶלָה:</p>				
<p>30 וּלְכָל-חַיַּת הָאָרֶץ וּלְכָל-עוֹף הַשָּׁמַיִם וּלְכָל רֶמֶשׂ 7 עַל-הָאָרֶץ</p>				
<p>אֲשֶׁר-בּוֹ נֶפֶשׁ חַיָּה אֶת-כָּל-יֶרֶק עֹשֶׂב לְאֹכֶלָה 7 וַיְהִי-כֵן:</p>				
<p>31 וַיִּרְא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וַהֲנִה טוֹב מְאֹד</p>				
<p>וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי: פ</p>				
<p>2,1 וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם:</p>				
<p>2 וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה</p>				
<p>וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:</p>				
<p>3 וַיִּבְרָךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ</p>				
<p>כִּי בּוֹ שָׁבַת מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת: פ</p>				
<p>Total</p>	<p>28</p>	<p>166</p>	<p>194</p>	<p>275</p>
<p>52(2x26) (2+9+41)</p>				

Observation 6 The words **ברא אלהים**, 'God created', in the first and last verses function as an inclusion delimiting the Prologue in yet another way. The **7** days of the week clearly determine the compositional structure of the Prologue. The use of the number **7**, which in this case symbolizes not only the fullness of Creation, but also the Sabbath, is reinforced and underpinned by three series of **7** stereotyped phrases:

7x ויהי, 'and there was..' / 'and so it was' (marked and numbered¹⁻⁷ in the Hebrew text)

7x על-הארץ, 'on the earth' (marked and numbered¹⁻⁷ in the Hebrew text)

7x וירא אלהים...טוב, 'And God saw...' (marked and numbered¹⁻⁷ in the Hebrew text).

The Prologue is made up of **469** words, which is a multiple of **7** (**67x7**).

Moreover, **7** pervades the text in still another way, by means of the verbs with *waw consecutive*:

Day I	(vs 3-5): And + verb	7x
Day II	(vs 6-8): And + verb	7x
Day III	(vs 9-13): And + verb	9x
Day IV	(vs 14-19): And + verb	7x
Day V	(20-23): And + verb	7x
Day VI	(24-27): And + verb	6x
Day VI	(28-31): And + verb	7x
Day VII	(2,1-3): And + verb	5x

For this intriguing observation, see Richard Samuëll, *Seven, the Sacred Number: Its Use in Scripture, and Its Application to Biblical Criticism*, London: Kegan Paul, 1887, pp 9-13. The name Richard Samuëll is an assumed name (why?!) used by R. McCormack, who subsequently published another book 36 years later: *The Heptadic Structure of Scripture*, London-Edinburgh-New York: Marshall Brothers, Limited, 1923. Both books have been republished by Kessinger Publishing's Rare Mystical Reprints, www.kessinger.net.

Observation 7 The **11** divine speeches may be interpreted as prelude on the **11 Toledoth**. Two of the **11** speeches are blessings (Speeches VII and X). The blessing for mankind (1,28) is made up of **22** (**2x11**) words and **88** (**8x11**) letters, by which it is highlighted in a special way by **11**, the number of fulfilment! It is hard to believe that the **1815** (**15x11**) letters of the Prologue has not deliberately been designed. After the **11th** divine speech (vs 29-30), the Prologue is rounded off and finalized by the **52** (**2x26**) words of the remaining narrative. Another significant feature is that the divine speech dealing with the creation of humans (IX) is positioned precisely in the **26th** verse and is made up of **17** words! The fact that altogether **26** words are used for the first three divine speeches (I-III, vs 3-9, including the introductions - see Column 5 above) may also have been consciously designed in order to highlight them. And finally, Speeches III-VIII, before the creation of the human beings (Speech IX), have altogether **78** (**3x26**) words (**9+16+21+13+9+10=78**).