

December 10, 2024

Seventeen: A Paradigm for Bible-Inerrancy from Genesis to Revelation

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We are looking at the number 17 in three ways:

1. according to its literary structure/genre,
2. according to its symbolic meaning, and
3. according to its theology.

Introduction

The goal is to authenticate the original text of Scripture by demonstrating that *seventeen*, among other literary themes, is employed as paradigm from Genesis to Revelation. The number seventeen was chosen because of its relative obscurity, the abundance of data, its literary complexity, and perceived insignificance within denominational Christianity. What better place to defend the Doctrines of Inspiration and Inerrancy.

Fiction about God accepted as truth has caused confusion and chaos in all American religious denominations. It is rooted in their denial that we have the original text of the Bible. They have made the name *Christian* synonymous with *Bible-doubter*. Inerrancy once considered a material quality of the original text (the perfect words of God) has devolved into a philosophy. People don't bet their souls on generalities and philosophy.

All American religious denominations now separate biblical inerrancy from the authenticity of the text. In the tradition of the New Testament Pharisees, they have invented a rule that any copy of the original text of the Bible is neither inerrant nor inspired. Therefore, for them inerrancy is based on faith not fact, and any proof that we possess the original text is false doctrine.

Denominationalism's disconnect with the public is their proclamation of miracles without a miraculous text, when the original text is the only proof Christ rose from the dead. Not one denomination in the United States swears we have the original text of the Bible, not even one verse. Worshipers are told to have faith in Jesus before they have faith in the Bible.

Rationalizations based on science are their attempt to make miracles more palatable—such as crossing the Red Sea at low tide, breathable oxygen in a giant fish's belly, a solar eclipse at the crucifixion of Christ, etc. Science is not a substitute for miracles.

Of course, this writer's appeal to computer technology for text authentication is open to the same criticism except our focus is not its content but its very existence. There has to be a miraculous text before there can be a religion. Verifiable facts are the reason Creationists are so effective in disproving impossible claims of Evolution, yet their success leads only to a generic god. Atheists on the other hand have the insurmountable task of proving nothing based on something. More than half of theoretical physicists accept the possibility that we live in a computer simulation. The two brothers who wrote *The Matrix* have both transitioned to women.

Jesus Christ set the standard for scientific verification in the Gospels. The priest did not need faith to declare that the leper was healed (Matt. 8:4), the priest did not need faith to declare that the ten lepers were healed (Luke 17:14), the steward did not need faith to taste the wine that was water (John 2:9), and the Pharisees did not need faith to declare that the blind man was healed (John 9:15). Authentication by faith is madness. Faith is not required for computer technology to authenticate the original text. Without the original text the Lutheran Reformation of 1517 would have failed.

Whatever church you attend—and all believers are commanded in the Bible to worship as a church—remember that the clergy are trained to say there is no proof for the existence of the original text. They are taught that faith is required to believe that the inerrant text is in heaven.

The Literary Structure and Genre of *Seventeen* in the Bible

Granted, this subject has not been broached since the Creation, but then computers have not been available to the general public since the Creation. American religious denominationalism would just as soon examine Scripture with computer analysis as the Amish would turn on a light switch. This methodology does not uncover hidden doctrine or coded messages. The Bible is now a complete book people can read and understand for themselves.

Hebraic Meter—as we have come to identify it—was first observed by Florentine Rabbi Umberto Cassuto (born 1883), who emigrated to Jerusalem in 1938, and died there in 1951. The primary motivation for his commentaries on Genesis and Exodus was to expose the popular academic hoax known as the Documentary Hypothesis, which states that four tribal groups wrote the Torah, not Moses.

Cassuto's observations of the text are simple and profound, obvious and obscure. Beginning with Genesis 1:1 Hebraic Meter—multiples of 7s, 10s, and 12s in words, phrases, events, numbers and concepts—permeate the text as a unique literary genre. Rabbi Eyal Rav-Noy introduced this writer to Cassuto after publishing *In Search of the Biblical Order* in 1987 and again in 2012. To our amazement Cassuto had written about the same genre in the Torah which is also found in the *Book of Revelation*, the *Gospels*, etc. In 2016 Varda Books gave permission to incorporate pages from Cassuto's commentaries in *Repetition in the Bible*. Research and computer analysis of Hebraic Meter continues as an ongoing project.

Search engines find that Moses and subsequent biblical authors employed *seventeen* as a compound meter of *ten* (completion) and *seven* (the judgment of blessing or cursing). When multiples of seven repetitions and ten repetitions are combined, they articulate the culmination of a given subject. Like any other figure of speech in the Bible, Hebraic Meter is where it is found.

In this first example, the Hebrew form of *blessed* appears exactly seventeen times in the Torah, seven times in Genesis and seven times in Deuteronomy, with three repetitions in the middle, forming a kind of literary differential of ten and seven (depending upon which seven the reader focuses). The Hebrew text is included to prove this is not baseless fantasy.

Blessed shall you be 17 times in the Torah (Figure 1)	
Blessed shall you be 7 times in Genesis	
Blessed shall you be 7 times in Deuteronomy	
And he said, Blessed be the LORD God of Shem	(Gen 9:26)
and said, Blessed be Abram of God Most High	(Gen 14:19)
And he said, Blessed be the LORD, the God of my master Abraham	(Gen 24:27)
And he said, Come in, blessed of the LORD	(Gen 24:31)
You are now the blessed of the LORD	(Gen 26:29)
And blessed be those who bless you	(Gen 27:29)
Yes, and he shall be blessed	(Gen 27:33)
And Jethro said, Blessed be the Lord	(Exo 18:10)
for they are blessed	(Num 22:12)
Blessed is everyone who blesses you	(Num 24:9)
You shall be blessed above all peoples	(Deu 7:14)
Blessed shall you be in the city	(Deu 28:3)
Blessed shall be the offspring of your body	(Deu 28:4)
Blessed shall be your basket	(Deu 28:5)
Blessed shall you be when you come in	(Deu 28:6)
Blessed is the one who enlarges Gad	(Deu 33:20)
More blessed than sons is Asher;	(Deu 33:24)
וַיֹּאמֶר בְּרוּךְ יְהוָה אֱלֹהֵי שָׁם	(Gen 9:26)
וַיֹּאמֶר בְּרוּךְ אַבְרָם אֵלֵי עֵיזֹן	(Gen 14:19)
וַיֹּאמֶר בְּרוּךְ יְהוָה אֱלֹהֵי אֲדֹנָי אַבְרָהָם	(Gen 24:27)
וַיֹּאמֶר בּוֹא בָרוּךְ יְהוָה	(Gen 24:31)
אַתָּה עַתָּה בְּרוּךְ יְהוָה	(Gen 26:29)
וּמְבַרְכֶיךָ בְרוּךְ	(Gen 27:29)
גַּם־בְּרוּךְ יְהוָה	(Gen 27:33)
וַיֹּאמֶר יִתְרוֹ בְּרוּךְ יְהוָה	(Exo 18:10)
כִּי בְרוּךְ הוּא	(Num 22:12)
מְבַרְכֶיךָ בְרוּךְ	(Num 24:9)
בְּרוּךְ תִּהְיֶה מִכָּל־הָעַמִּים	(Deu 7:14)
בְּרוּךְ אַתָּה בְּעִיר	(Deu 28:3)
בְּרוּךְ פְּרִי־בִטְנְךָ וּפְרִי	(Deu 28:4)
בְּרוּךְ טַבָּאָה	(Deu 28:5)
בְּרוּךְ אַתָּה בְּבֹאֶךָ	(Deu 28:6)
בְּרוּךְ מִרְחִיב גָּד	(Deu 33:20)
בְּרוּךְ מְבָרְכִים אֲשֶׁר	(Deu 33:24)

Granted, these examples take up a lot of text, but this is the nature of the data. Selections for this article were limited due to the abundance of examples. The reciprocal nature of Hebraic Meter means that if there are 17 repetitions of *blessed* divided into ten and seven, there will most likely also be 17 corresponding repetitions of *curse* divided into ten and seven repetitions. The Hebrew verb for *curse* קָלַל (*qalal*, kaw-lal')—notice the guttural *k* spoken with a sneer—repeats exactly 17 times in the Torah. Depending on the verb tense and context it can also mean an end to the curse as in *abate* or things made *easier*. It also means that if someone *despises* you, they want to curse you. Seven of the seventeen repetitions are in Leviticus.

Curse 17 times (Figure 2)		
Curse 7 times in Leviticus		
to see if the water was abated.....	ראות הקלו המים	(Gen 8:8)
the water was abated.....	קלו המים	(Gen 8:11)
I will never again curse the ground.....	עוד אֶלֶסָרָךְ אֶת־הָאֲדָמָה	(Gen 8:21)
And the one who curses you I will curse.....	וּמְקַלְלֶיךָ אֶעֱרָךְ וּנְבַרְכֶיךָ בְּרִי	(Gen 12:3)
her mistress was despised in her sight.....	וַתִּקַּל גַּבְרִתָּהּ בְּעֵינֶיהָ	(Gen 16:4)
I was despised in her sight.....	וַאֲנִי בְּעֵינֶיהָ	(Gen 16:5)
So it will be easier for you.....	וְהָיָה מַעֲלֵיךְ	(Exo 18:22)
And he who curses his father or his mother.....	וּמְקַלְלֵ אָבִיו וְאִמּוֹ	(Exo 21:17)
You shall not curse God.....	אַל־תִּקְלֹ אֱלֹהִים	(Exo 22:27)
(Balaam wanted) to curse you.....	לְקַלְלֶיךָ	(Deu 23:5)
You shall not curse a deaf man.....	אַת־תִּקְלֹ חֹרֵשׁ	(Lev 19:14)
who curses his father or his mother.....	אֲשֶׁר יִקְלֵ אֶת־אָבִיו וְאֶת־אִמּוֹ	(Lev 20:9)
he has cursed his father or his mother.....	אָבִיו וְאִמּוֹ קָלַל	(Lev 20:9)
the Name and cursed.....	אֶת־הַשֵּׁם וַיִּקְלֵ	(Lev 24:11)
the one who has cursed.....	אֶת־הַמְּקַלֵּל	(Lev 24:14)
If anyone curses his God.....	אִישׁ אִישׁ כִּי־יִקְלֵ אֱלֹהָיו	(Lev 24:15)
the one who had cursed.....	אֶת־הַמְּקַלֵּל	(Lev 24:23)

Hebraic Meter often exhibits a relationship between nouns and verbs for the same word. As stated, the verb for *curse* קָלַל (*qalal*, kaw-lal') repeats 17 times; however, the noun for *curse* הַקְּלָל (*qelalah*, kel-aw-law') repeats 13 times (Gen. 27:12, 13; Deut. 11:26, 28, 29; 21:23; 23:6; 27:13; 28:15, 45; 29:26; 30:1, 19). Thirteen is not Hebraic Meter but is a remainder when 17 is a subset of 30 (3 x 10). Hebraic Meter integrates symmetry within asymmetry. [Note to the reader: Hebrew scholar Karl Randolph points out that there is no correct English word for קָלַל (*qalal*, kaw-lal'). The opposite of *blessing* in Hebrew is not *curse* but *to be* or *to receive nothing*. The world is already cursed. To receive nothing is to remain cursed.]

Some of these examples are quite obvious. The exact form of *the Angel of the LORD* repeats 17 times in the Torah with ten repetitions in the same chapter.

The Angel of the Lord 17 times in the Torah (Figure 3)		
The Angel of the Lord 10 times with Baalam in Numbers		
The Angel of the Lord.....	מֵאֵד יְהוָה	(Gen 16:7)
The Angel of the Lord.....	מֵאֵד יְהוָה	(Gen 16:9)
The Angel of the Lord.....	מֵאֵד יְהוָה	(Gen 16:10)
The Angel of the Lord.....	מֵאֵד יְהוָה	(Gen 16:11)
The Angel of the Lord.....	מֵאֵד יְהוָה	(Gen 22:11)
The Angel of the Lord.....	מֵאֵד יְהוָה	(Gen 22:15)
The Angel of the Lord.....	מֵאֵד יְהוָה	(Exo 3:2)
The Angel of the Lord.....	מֵאֵד יְהוָה	(Num 22:22)
The Angel of the Lord.....	מֵאֵד יְהוָה	(Num 22:23)
The Angel of the Lord.....	מֵאֵד יְהוָה	(Num 22:24)
The Angel of the Lord.....	מֵאֵד יְהוָה	(Num 22:25)
The Angel of the Lord.....	מֵאֵד־יְהוָה	(Num 22:26)
The Angel of the Lord.....	מֵאֵד יְהוָה	(Num 22:27)
The Angel of the Lord.....	מֵאֵד יְהוָה	(Num 22:31)
The Angel of the Lord.....	מֵאֵד יְהוָה	(Num 22:32)

The Angel of the Lord..... מֵאֵד יְהוָה (Num 22:34)
The Angel of the Lord..... מֵאֵד יְהוָה (Num 22:35)

The following example, as in Figure 1, exhibits two sets of seven. The order in which these verses appear has been changed to facilitate the viewer’s observation. Moses had no idea that he integrated the preposition “to” with “in” each exactly seven times. Yes, it’s true, Moses is not the real Author. If theologians can’t handle this, what will they do when the real Author takes credit for His work—and not the four tribes they have dreamt up?

The place which the LORD shall choose 17 times in the Torah (Figure 4)		
To the place which the LORD shall choose 7 times in the Torah		
In the place which the LORD shall choose 7 times in the Torah		
the place which the LORD will choose	הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה	(Deu 12:11)
the place which the LORD will choose	הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה	(Deu 12:21)
the place which the LORD will choose	הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה	(Deu 14:24)
to the place which the LORD will choose	אֶל־הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה	(Deu 12:5)
to the place which the LORD will choose	אֶל־הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה	(Deu 12:26)
to the place which the LORD will choose	אֶל־הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה	(Deu 14:25)
to the place which the LORD will choose	אֶל־הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה	(Deu 16:6)
to the place which the LORD will choose	אֶל־הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה	(Deu 17:8)
to the place which the LORD will choose	אֶל־הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה	(Deu 18:6)
to the place which the LORD will choose	אֶל־הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה	(Deu 26:2)
in the place which the LORD will choose	בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה	(Deu 12:14)
in the place which the LORD will choose	בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה	(Deu 12:18)
in the place which the LORD will choose	בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה	(Deu 15:20)
in the place which the LORD will choose	בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה	(Deu 16:2)
in the place which the LORD will choose	בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה	(Deu 16:7)
in the place which the LORD will choose	בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה	(Deu 16:11)
in the place which the LORD will choose	בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה	(Deu 16:15)

The following are two more examples of seventeen repetitions divided into seven and ten.

To be before you 17 times in the Torah (Figure 5)	
To be before you 7 times in Deuteronomy	
to be before you..... פְּנִיכֶם	(Gen 34:10)
to be before you..... פְּנִיכֶם	(Gen 45:5)
to be before you..... פְּנִיכֶם	(Gen 45:7)
to be before you..... פְּנִיכֶם	(Lev 18:27)
to be before you..... פְּנִיכֶם	(Lev 18:28)
to be before you..... פְּנִיכֶם	(Lev 18:30)
to be before you..... פְּנִיכֶם	(Lev 26:7)
to be before you..... פְּנִיכֶם	(Lev 26:8)
to be before you..... פְּנִיכֶם	(Num 14:43)
to be before you..... פְּנִיכֶם	(Num 32:29)
to be before you..... פְּנִיכֶם	(Deu 1:8)
to be before you..... פְּנִיכֶם	(Deu 1:30)
to be before you..... פְּנִיכֶם	(Deu 1:33)
to be before you..... פְּנִיכֶם	(Deu 4:8)
to be before you..... פְּנִיכֶם	(Deu 11:26)
to be before you..... פְּנִיכֶם	(Deu 11:32)

to be before you..... פניכם (Deu 31:5)

(Figure 6)	
Thus says the Lord LORD, because (without therefore) 10 times in the Bible	
Therefore thus says the Lord LORD, because 7 times in the Bible	
Thus says the Lord LORD, because.....	כֹּה־אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 16:36)
Thus says the Lord LORD, because.....	כֹּה־אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 25:3)
Thus says the Lord LORD, because.....	כֹּה אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 25:6)
Thus says the Lord LORD, because.....	כֹּה אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 25:8)
Thus says the Lord LORD, because.....	כֹּה אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 25:12)
Thus says the Lord LORD, because.....	כֹּה אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 25:15)
Thus says the Lord LORD, because.....	כֹּה־אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 28:2)
Thus says the Lord LORD, because.....	כֹּה אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 36:2)
Thus says the Lord LORD, because.....	כֹּה אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 36:3)
Thus says the Lord LORD, because.....	כֹּה אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 36:13)
Therefore, Thus says the Lord LORD, because.....	לָכֵן כֹּה־אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 5:7)
Therefore, Thus says the Lord LORD, because.....	לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 13:8)
Therefore, Thus says the Lord LORD, because.....	לָכֵן כֹּה־אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 21:29)
Therefore, Thus says the Lord LORD, because.....	לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 22:19)
Therefore, Thus says the Lord LORD, because.....	לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 23:35)
Therefore, Thus says the Lord LORD, because.....	לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 28:6)
Therefore, Thus says the Lord LORD, because.....	לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 31:10)

Unless it is demonstrated that the genre was first established by Moses, this study will have proven that the Bible is not a complete and unified body of literature. Yet, it is found throughout the Bible from Genesis to Revelation, from Hebrew to Greek, and is adopted by numerous writers.

As stated earlier, the primary sequences for Hebraic Meter are multiples of 7s, 10s, and 12s of which this author has gathered more than 1,500 examples (which present less than 5% of the total). As a former art professor at the University of Southern Indiana, before earning an MDiv at Concordia Theological Seminary, each example is viewed as a literary work of art. The compound example of 17 was also selected because it often combines all three primary meters as found in the following examples. When twelve is a subset of 17 it necessarily results in a 12/5 division (just as ten obviously results in a 10/7 division).

Which did not know 17 times in the Torah (Figure 7)	
Which did not know 12 times (without other gods) in the Torah	
Which did not know 7 times in the Torah	
<i>(verb qal perfect 3rd person common plural)</i>	
Other gods which you did not know 5 times in the Torah	
<i>(verb qal perfect 3rd person common plural)</i>	
which they did not know.....	אֲשֶׁר־אֵי־יָדְעוּ (Gen 19:8)
which they did not know.....	אֲשֶׁר־אֵי־יָדְעוּ (Num 31:18)
which they did not know.....	אֲשֶׁר־אֵי־יָדְעוּ (Num 31:35)
which they did not know.....	אֲשֶׁר־אֵי־יָדְעוּ (Deu 1:39)
which they did not know.....	אֲשֶׁר־אֵי־יָדְעוּ (Deu 8:16)
which they did not know.....	אֲשֶׁר־אֵי־יָדְעוּ (Deu 11:2)
which they did not know.....	אֲשֶׁר־אֵי־יָדְעוּ (Deu 31:13)

which he did not know.....	אשר אינך	(Exo 1:8)
which you did not know.....	אשר אינעת	(Deu 8:3)
which you did not know.....	אשר אינעת	(Deu 28:33)
which you did not know.....	אשר אינעת	(Deu 28:36)
which they did not know them.....	אשר אינעוים	(Deu 29:25)
other gods which you did not know.....	אלהים אחרים אשר אינעת	(Deu 28:64)
other gods which you did not know.....	אלהים אחרים אשר אינעת	(Deu 13:7)
other gods which you did not know.....	אלהים אחרים אשר אינעתם	(Deu 13:14)
other gods which you did not know	אלהים אחרים אשר אינעתם	(Deu 11:28)
other gods which you did not know	אלהים אחרים אשר אינעתם	(Deu 13:3)

God (identical construct) 17 times in Ezra (Figure 8)		
The LORD God 7 times in Ezra		
To the LORD God 5 times in Ezra		
The God.....	אלהי	(Ezr 3:2)
The God.....	אלהי	(Ezr 6:22)
The God.....	אלהי	(Ezr 9:4)
The God.....	אלהי	(Ezr 9:6)
The God.....	אלהי	(Ezr 9:6)
The LORD God.....	יהוה אלהי	(Ezr 1:2)
The LORD God.....	יהוה אלהי	(Ezr 1:3)
The LORD God.....	יהוה אלהי	(Ezr 7:6)
The LORD God.....	יהוה אלהי	(Ezr 7:27)
The LORD God.....	יהוה אלהי	(Ezr 7:28)
The LORD God.....	יהוה אלהי	(Ezr 9:5)
The LORD God.....	יהוה אלהי	(Ezr 9:15)
To the LORD God.....	יהוה אלהי	(Ezr 4:1)
To the LORD God.....	יהוה אלהי	(Ezr 4:3)
To the LORD God.....	יהוה אלהי	(Ezr 6:21)
To the LORD God.....	יהוה אלהי	(Ezr 8:28)
To the LORD God.....	יהוה אלהי	(Ezr 10:11)

And I looked and behold 17 times in the Bible (Figure 9)		
And I lifted up my eyes and I looked and behold 7 times in the Bible		
And I lifted up my eyes and I looked and behold 5 times in Zechariah		
and I looked and behold.....	וארא והגה	(Deu 9:16)
and I looked and behold.....	וארא והגה	(Eze 1:4)
and I looked and behold.....	וארא ^ה והגה	(Eze 2:9)
and I looked and behold.....	וארא ^ה והגה	(Eze 8:2)
and I looked and behold.....	וארא ^ה והגה	(Eze 8:7)
and I looked and behold.....	וארא ^ה והגה	(Eze 8:10)
and I looked and behold.....	וארא ^ה והגה	(Eze 10:1)
and I looked and behold.....	וארא ^ה והגה	(Eze 10:9)
and I looked and behold you...	וארא ^ה והגה	(Eze 16:8)
and I looked and behold.....	וארא והגה	(Eze 44:4)
and I lifted up my eyes and I looked and behold.....	ואשא יני וארא ^ה והגה	(Dan 8:3)
and I lifted up my eyes and I looked and behold.....	ואשא את-עיני וארא והגה	(Dan 10:5)
and I lifted up my eyes and I looked and behold.....	ואשא את-עיני וארא והגה	(Zec 2:1)
and I lifted up my eyes and I looked and behold.....	ואשא עיני וארא והגה	(Zec 2:5)
and I lifted up my eyes and I looked and behold.....	ואשא עיני וארא ^ה והגה	(Zec 5:1)

and I lifted up my eyes and I looked and behold.....	עיני נארא והנה	נאשא (Zec 5:9)
and I lifted up my eyes and I looked and behold.....	עיני נארא והנה	נאשא (Zec 6:1)

to be to you 17 times in the Torah (Figure 10)		
to be to you (without not) 12 times in the Torah		
to be to you 7 times in Deuteronomy		
not to be to you 5 times in the Torah		
to be to you.....	יהיה לך	(Exo 4:16)
to be to you.....	יהיה	(Exo 13:12)
to be to you.....	יהיה	(Exo 23:33)
to be to you.....	יהיה לך	(Lev 21:8)
to be to you.....	יהיה	(Num 18:9)
to be to you.....	יהיה לך	(Num 18:10)
to be to you.....	יהיה לך	(Num 18:15)
to be to you.....	יהיה לך	(Num 18:18)
not to be to you.....	א יהיה	(Exo 20:3)
not to be to you.....	א יהיה	(Num 18:20)
not to be to you.....	א יהיה	(Deu 5:7)
not to be to you.....	א יהיה	(Deu 25:13)
not to be to you.....	א יהיה	(Deu 25:14)
to be to you.....	יהיה	(Deu 15:3)
to be to you.....	יהיה לך	(Deu 25:15)
to be to you.....	יהיה לך	(Deu 25:15)
to be to you.....	יהיה לך	(Deu 29:12)

The words 17 times in the Torah (Figure 11)		
The words without (of this) 12 times in the Torah		
The words 7 times in Deuteronomy		
The words of this 5 times in the Torah		
the words.....	את דברי	Gen. 24:30)
the words.....	את דברי	Gen. 27:34)
the words.....	את דברי	Gen. 27:42)
the words.....	את דברי	Gen. 31:1)
the words.....	את דברי	Gen. 39:19)
the words.....	את דברי	Gen. 44:24)
the words.....	את דברי	Exo 19:8)
the words.....	את דברי	Exo 19:9)
the words.....	את דברי	Exo 34:28)
the words.....	את דברי	Num. 11:24)
the words	את דברי	Deut. 4:10)
the words	את דברי	Deut. 11:18)
the words of this law	את דברי התורה הזאת	Deut. 27:26)
the words of this covenant	את דברי הבית הזאת	Deut. 29:8)
the words of this curse	את דברי האלה הזאת	Deut. 29:18)
the words of this law	את דברי התורה הזאת	Deut. 31:24)
the words of this song	את דברי השירה הזאת	Deut. 31:30)

In terms of biblical symbolism five is not a major but a minor meter—which represents emotion, experience, existence, senses, reflection, response, and interaction, either positive or negative. These five above examples could qualify for such an interpretation.

Other gods which you do not know in Figure 7 results in twelve verses without “other gods,” seven of which are the same verb tense. We are presenting little more than a survey of the genre. A more thorough study would examine the context, meaning, and relationship of the 17 verses which comprise one meter—an article by itself.

Think of this article as a walk through the museum of Divine artifacts, in the gallery exhibiting 17. The data runs counter to the popular notion of how the Bible and God *are relevant to me*, rather this writer is more intrigued with a study of how God communicates with people.

Not all examples fit neatly into this category. There are anomalies which we cannot explain. A case in point is the *Wilderness of Sinai* versus the *Wilderness of Sin*. They sound the same in English and in Hebrew. The difference is a *yod* (י) which sounds like *y* in *cry* at the end of *Sinai* on the left side of the word but is missing from *Sin*. The phrase repeats exactly 17 times, but there wouldn’t be any meter with accompanying subsets unless *Sin* and *Sinai* are displayed together. The precise arrangement of the preposition *in* creates two subsets. It is also remarkable that after 2,300 years, the Dead Sea Scrolls support a missing *yod* in the oldest Paleo Hebrew scroll of Exodus. Paleo Hebrew predates the Babylonian Captivity. Karl Randolph says this supports his theory that *Mount Sinai* was in the region or district of *Sin* in the same way New York City is in New York, or Queens Village is in Queens.

Wilderness of Sinai/Sin 17 times in the Torah (Figure 12)
In/from the wilderness of Sinai/Sin 14 in the Torah
<i>In the wilderness of Sinai/Sin 10 times in the Torah</i>
the wilderness of Sin..... מדבר־סין (Exo 16:1)*
the wilderness of Sinai..... מדבר סיני (Exo 19:1)
the wilderness of Sinai..... מדבר סיני (Exo 19:2)
from the wilderness of Sin..... ממדבר־סין (Exo 17:1)
from the wilderness of Sinai..... ממדבר סיני (Num 10:12)
from the wilderness of Sin..... ממדבר־סין (Num 33:12)
from the wilderness of Sinai..... ממדבר סיני (Num 33:16)
in the wilderness of Sinai..... במדבר סיני (Lev 7:38)
in the wilderness of Sinai..... במדבר סיני (Num 1:1)
in the wilderness of Sinai..... במדבר סיני (Num 1:19)
in the wilderness of Sinai..... במדבר סיני (Num 3:4)
in the wilderness of Sinai..... במדבר סיני (Num 3:14)
in the wilderness of Sinai..... במדבר־סיני (Num 9:1)
in the wilderness of Sinai..... במדבר סיני (Num 9:5)
in the wilderness of Sinai..... במדבר סיני (Num 26:64)
in the wilderness of Sin..... במדבר־סין (Num 33:11)
in the wilderness of Sinai..... במדבר סיני (Num 33:15)
* <i>Sinai</i> follows <i>Wilderness of Sin</i> four words later in Exod. 16:1
which means <i>Sinai</i> and <i>Wilderness</i> appear together in 14 verses.

This example was added because proofreader Dale King noticed that *Zin* sounds like *Sin* and wanted to know if *Zin* is the same place. The answer is, “Zin is a different place.”

The wilderness of Zin 7 times in the Torah (Figure 13)	
from the wilderness of Zin.....	מִדְבַר־צִין (Num 13:21)
the wilderness of Zin.....	מִדְבַר־צִין (Num 20:1)
in the wilderness of Zin.....	בְּמִדְבַר־צִין (Num 27:14)
the wilderness of Zin.....	מִדְבַר־צִין (Num 27:14)
in the wilderness of Zin.....	בְּמִדְבַר־צִין (Num 33:36)
from the wilderness of Zin.....	מִדְבַר־צִין (Num 34:3)
the wilderness of Zin.....	מִדְבַר־צִין (Deu 32:51)

There are a number of ways that *seventeen* is displayed in the Torah. The most common example—for which we have recorded more than 75 examples—is seven folded on top of ten, that is, ten repetitions with a subset of seven, such as the following:

And God saw 10 times in the Torah (Figure 14)	
That it was good 7 times in Genesis Chapter 1	
And God saw the light, that it was good	(Gen 1:4)
And God saw that it was good.....	(Gen 1:10)
And God saw that it was good.....	(Gen 1:12)
And God saw that it was good.....	(Gen 1:18)
And God saw that it was good.....	(Gen 1:21)
And God saw that it was good.....	(Gen 1:25)
And God saw everything that he had made, and behold,	
it was very good	(Gen 1:31)
And God saw	(Gen 6:12)
And God saw (appeared).....	(Gen 35:9)
And God saw	(Exo 2:25)
וַיִּרְא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב	Gen 1:4)
וַיִּרְא אֱלֹהִים כִּי־טוֹב	Gen 1:10)
וַיִּרְא אֱלֹהִים כִּי־טוֹב	Gen 1:12)
וַיִּרְא אֱלֹהִים כִּי־טוֹב	Gen 1:18)
וַיִּרְא אֱלֹהִים כִּי־טוֹב	Gen 1:21)
וַיִּרְא אֱלֹהִים כִּי־טוֹב	Gen 1:25)
וַיִּרְא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד	Gen 1:31)
וַיִּרְא אֱלֹהִים	Gen 6:12)
וַיִּרְא אֱלֹהִים	Gen 35:9)
וַיִּרְא אֱלֹהִים	Exo 2:25)

The mysteries of 17—and after 3,500 years they are indeed mysteries—lead to uncharted anomalies in the Bible. The Hebraic genre of 7s, 10s, and 12s appear in an internal and external relationship. Seven, ten, and twelve often appear as subsets within seventeen, or within seven times ten or with more zeros. Twelve has the rather obvious imagery of ecclesiastical order and satanic order according to the biblical order of opposites shown in *bless* and *curse* (Figure 2). The following example from the Book of Numbers must be seen to be understood.

By the families of their father's households 17 times in the Bible (Figure 15)	
By the generations by the number of families of their father's households 17 times (5 /12) in the Bible	
by the number of families of their father's households.....	לְמִשְׁפַּחְתֶּם לְבֵית אֲבֹתְכֶם בְּמִסְפָּר (Num 1:2)
by the generations by the number of families of their father's households.....	תּוֹלְדֹתֵם לְמִשְׁפַּחְתֶּם לְבֵית אֲבֹתְכֶם בְּמִסְפָּר (Num 1:20)
by the generations of families of their father's households.....	תּוֹלְדֹתֵם לְמִשְׁפַּחְתֶּם לְבֵית אֲבֹתְכֶם (Num 1:22)

by the generations by the number of families of their father's households.....	תולדתם למשפחתם לבית אבתם במספר	(Num 1:24)	
by the generations by the number of families of their father's households.....	תולדתם למשפחתם לבית אבתם במספר	(Num 1:26)	
by the generations by the number of families of their father's households.....	תולדתם למשפחתם לבית אבתם במספר	(Num 1:28)	
by the generations by the number of families of their father's households.....	תולדתם למשפחתם לבית אבתם במספר	(Num 1:30)	
by the generations by the number of families of their father's households.....	תולדתם למשפחתם לבית אבתם במספר	(Num 1:32)	
by the generations by the number of families of their father's households.....	תולדתם למשפחתם לבית אבתם במספר	(Num 1:34)	
by the generations by the number of families of their father's households.....	תולדתם למשפחתם לבית אבתם במספר	(Num 1:36)	
by the generations by the number of families of their father's households.....	תולדתם למשפחתם לבית אבתם במספר	(Num 1:38)	
by the generations by the number of families of their father's households.....	תולדתם למשפחתם לבית אבתם במספר	(Num 1:40)	
by the generations by the number of families of their father's households.....	תולדתם למשפחתם לבית אבתם במספר	(Num 1:42)	
	of families of their father's households.....	תולדתם למשפחתם לבית אבתם	(Num 4:2)
	of families of their father's households.....	תולדתם למשפחתם לבית אבתם	(Num 4:29)
	of families of their father's households.....	תולדתם למשפחתם לבית אבתם	(Num 4:40)
	of families of their father's households.....	תולדתם למשפחתם לבית אבתם	(Num 4:42)

Notice the syncopated order—the interaction between symmetry and asymmetry—each with 12 repetitions in relationship to the column with 17 in the middle. One can hardly appreciate and/or comprehend the significance of this display without having read the previous information. The age of computers will tell us more about the inner workings of the Bible. The existence of this obscure genre necessitates the presence of every original word in the text. What does all of this mean? It means that this genre is the Divine manifestation of text authentication!

The following five examples describe God's interaction with His people. In the first, *Israel* (without prefix) repeats in the Book of Isaiah 77 times. As subsets, *the God of Israel* repeats 12 times, and *the Sons of Israel* repeats five times with 17 being a compound meter.

<i>The God of Israel/The sons of Israel 17 times in Isaiah</i> (Figure 16)		
The God of Israel.....	אלהי ישראל	(Isa 17:6)
The God of Israel.....	אלהי ישראל	(Isa 21:10)
The God of Israel.....	אלהי ישראל	(Isa 21:17)
The God of Israel.....	אלהי ישראל	(Isa 24:15)
The God of Israel.....	אלהי ישראל	(Isa 29:23)
The God of Israel.....	אלהי ישראל	(Isa 37:16)
The God of Israel.....	אלהי ישראל	(Isa 37:21)
The God of Israel.....	אלהי ישראל	(Isa 41:17)
The God of Israel.....	אלהי ישראל	(Isa 45:3)
The God of Israel.....	אלהי ישראל	(Isa 45:15)
The God of Israel.....	אלהי ישראל	(Isa 48:2)
The God of Israel.....	אלהי ישראל	(Isa 52:12)
The Sons of Israel.....	בני ישראל	(Isa 17:3)
The Sons of Israel.....	בני ישראל	(Isa 17:9)
The Sons of Israel.....	בני ישראל	(Isa 27:12)
The Sons of Israel.....	בני ישראל	(Isa 31:6)
The Sons of Israel.....	בני ישראל	(Isa 66:20)

<i>God(s) 17 times in Jeremiah</i> (Figure 17)		
<i>after other gods 7 times in Jeremiah</i>		
gods.....	אלהים	(Jer 2:11)
gods.....	אלהים	(Jer 2:11)
gods.....	אלהים	(Jer 5:7)
God.....	אלהים	(Jer 10:10)
God.....	אלהים	(Jer 10:10)

gods.....	אלהים	(Jer 16:13)
gods.....	אלהים	(Jer 16:20)
gods.....	אלהים	(Jer 16:20)
God.....	אלהים	(Jer 23:36)
God.....	אלהים	(Jer 50:40)
after other gods.....	ואחר אלהים אחרים	(Jer 7:6)
after other gods.....	אחרי אלהים אחרים	(Jer 7:9)
after other gods.....	אחרי אלהים אחרים	(Jer 11:10)
after other gods.....	אחרי אלהים אחרים	(Jer 13:10)
after other gods.....	אחרי אלהים אחרים	(Jer 16:11)
after other gods.....	אחרי אלהים אחרים	(Jer 25:6)
after other gods.....	אחרי אלהים אחרים	(Jer 35:15)

God (construct) 17 times in Ezra (Figure 18)		
The LORD God (no prefix) 7 times in Ezra		
To the LORD GOD 5 times in Ezra		
The God.....	אלהי	(Ezr 3:2)
The God.....	אלהי	(Ezr 6:22)
The God.....	אלהי	(Ezr 9:4)
The God.....	אלהי	(Ezr 9:6)
The God.....	אלהי	(Ezr 9:6)
The LORD God.....	יהוה אלהי	(Ezr 1:2)
The LORD God.....	יהוה אלהי	(Ezr 1:3)
The LORD God.....	יהוה אלהי	(Ezr 7:6)
The LORD God.....	יהוה אלהי	(Ezr 7:27)
The LORD God.....	יהוה אלהי	(Ezr 7:28)
The LORD God.....	יהוה אלהי	(Ezr 9:5)
The LORD God.....	יהוה אלהי	(Ezr 9:15)
To the LORD God.....	יהוה אלהי	(Ezr 4:1)
To the LORD God.....	יהוה אלהי	(Ezr 4:3)
To the LORD God.....	יהוה אלהי	(Ezr 6:21)
To the LORD God.....	יהוה אלהי	(Ezr 8:28)
To the LORD God.....	יהוה אלהי	(Ezr 10:11)

The LORD 17 times in Nehemiah (Figure 19)		
The LORD GOD 10 times in Nehemiah		
The LORD.....	יהוה	(Neh 5:13)
The LORD.....	יהוה	(Neh 8:1)
The LORD.....	יהוה	(Neh 8:10)
The LORD.....	יהוה	(Neh 8:14)
The LORD.....	יהוה	(Neh 9:6)
The LORD.....	יהוה	(Neh 10:36)
To the LORD.....	יהוה	(Neh 8:6)
The LORD God.....	יהוה האלהים	(Neh 8:6)
The LORD God.....	יהוה אלהיכם	(Neh 9:3)
The LORD God.....	יהוה אלהיכם	(Neh 9:4)
The LORD God.....	יהוה אלהיכם	(Neh 9:5)
The LORD God.....	יהוה האלהים	(Neh 9:7)
Our Lord God.....	יהוה אדנינו	(Neh 10:30)*
The LORD God.....	יהוה אלהינו	(Neh 10:35)
The LORD God.....	יהוה אלהי	(Neh 1:5)

To the LORD God..... יְהוָה אֱלֹהֵינוּ (Neh 8:9)
To the LORD God..... יְהוָה אֱלֹהֵינוּ (Neh 9:3)

Readers may wonder whether the genre of 17 appears in the New Testament. The answer is, “Yes, it does.” There is much room for speculation but none of the answers are satisfactory. For those who suspect that Hebraic Meter was retro-engineered into the Hebrew text by the Masoretes in 1008 AD, note that they could not influence the Vulgate, the Dead Sea Scrolls or the Greek New Testament.

David 17 times in the Gospel of Matthew (Figure 20)		
Son of David 10 times in the Gospel of Matthew		
Son of David.....	υἱοῦ Δαυὶδ	(Matt. 1:1 BNT)
Son of David.....	υἱός Δαυίδ	(Matt. 1:20 BNT)
Son of David.....	υἱός Δαυίδ	(Matt. 9:27 BNT)
The Son of David.....	ὁ υἱός Δαυίδ	(Matt. 12:23 BNT)
Son of David.....	υἱός Δαυίδ	(Matt. 15:22 BNT)
Son of David.....	υἱός Δαυίδ	(Matt. 20:30 BNT)
Son of David.....	υἱός Δαυίδ	(Matt. 20:31 BNT)
To the Son of David.....	τῷ υἱῷ Δαυίδ	(Matt. 21:9 BNT)
To the Son of David.....	τῷ υἱῷ Δαυίδ	(Matt. 21:15 BNT)
Whose Son is He? They said to Him of David		
	τίνος υἱός ἐστίν; λέγουσιν αὐτῷ τοῦ Δαυίδ	(Matt. 22:42 BNT)
Then how does David in the Spirit.....	πῶς οὖν Δαυίδ ἐν πνεύματι	(Mat 22:43 BNT)
If David then calls Him Lord...Εἰ οὖν Δαυίδ καλεῖ αὐτὸν κύριον		(Mat 22:45 BYZ)
and to Jesse was born David.....	Ἰεσσαὶ δὲ ἐγέννησεν τὸν Δαυίδ	(Mat 1:6 BNT)
And to David was born Solomon.....	Δαυίδ δὲ ἐγέννησεν τὸν Σολομῶνα	(Mat 1:6 BNT)
from Abraham to David.....	ἀπὸ Ἀβραάμ ἕως Δαυίδ	(Mat 1:17 BNT)
and from David to the deportation.....	καὶ ἀπὸ Δαυίδ ἕως τῆς μετοικεσίας	(Mat 1:17 BNT)
what David did.....	τί ἐποίησεν Δαυίδ	(Mat 12:3 BNT)

But he answered [and] said 17 times in the Gospel of Matthew (Figure 21)		
But he answered [and] said to them 7 times in the Gospel of Matthew		
But he answered [and] said	ὁ δὲ ἀποκριθεὶς εἶπεν	(Matt. 4:4 BNT)
But he answered [and] said	ὁ δὲ ἀποκριθεὶς εἶπεν	(Matt. 12:48 BNT)
But he answered [and] said	ὁ δὲ ἀποκριθεὶς εἶπεν	(Matt. 15:13 BNT)
But he answered [and] said	ὁ δὲ ἀποκριθεὶς εἶπεν	(Matt. 15:24 BNT)
But he answered [and] said	ὁ δὲ ἀποκριθεὶς εἶπεν	(Matt. 15:26 BNT)
But he answered [and] said	ὁ δὲ ἀποκριθεὶς εἶπεν	(Matt. 17:11 BNT)*
But he answered [and] said	ὁ δὲ ἀποκριθεὶς εἶπεν	(Matt. 21:29 BNT)
But he answered [and] said	ὁ δὲ ἀποκριθεὶς εἶπεν	(Matt. 21:30 BNT)
But he answered [and] said	ὁ δὲ ἀποκριθεὶς εἶπεν	(Matt. 25:12 BNT)
But he answered [and] said	ὁ δὲ ἀποκριθεὶς εἶπεν	(Matt. 26:23 BNT)
But he answered [and] said to them	ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς	(Matt. 12:39 BNT)
But he answered [and] said to them	ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς	(Matt. 13:11 BNT)
But he answered [and] said to them	ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς	(Matt. 13:37 BNT)
But he answered [and] said to them	ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς	(Matt. 15:3 BNT)
But he answered [and] said to them	ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς	(Matt. 16:2 BNT)
But he answered [and] said to them	ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς	(Matt. 19:4 BNT)
But he answered [and] said to them	ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς	(Matt. 24:2 BNT)**
*Strange word order in GOC at 17:11		
** BYZ, GOC, SCR, and STE, add Matt. 24:2 <i>Jesus</i> ; variant rejected.		

The question is posed, “How often does something have to happen before we say it happened?” People see what they want to see, regardless of the evidence. Contemporary Christianity credits God with order in nature and the universe but does not allow anything resembling order in His text. They worship a bi-polar God who creates marvels in nature but suffers from difficulties with communication. When everything is faith, there is nothing to have faith in.

The Symbolic Meaning of *Seventeen*

Unlike words, numbers have no meaning or symbolism in themselves other than quantity, unless the writer chooses to ascribe additional meaning or symbolism to a given number. On the other hand, words are a collection of invented letters/symbols designed to imitate human vocalization of immaterial, abstract, spiritual, concepts, or objects which cannot be communicated without visualization, or vocalization, or sensation. It would be difficult to communicate *The Star-Spangled Banner* with smell or taste. In other words, seven only means seven unless otherwise indicated to symbolize something else and only in the context of the Bible. There is nothing biblical about the seventh inning stretch. Therefore, numerical symbolism in the Bible is invented by God unless one chooses to believe that Jacob was the 12th Patriarch after the Flood, the 12 sons of Jacob, the 12 sons of Ishmael, 12 Disciples, 12 stars, 12 gates, 12 angels, the 24 x 12 sons and brethren of 1 Chronicles 25, etc., are whimsical coincidence as biblical academics would have us believe (like Snow White and the Seven Dwarfs).

The laws of probability indicate the arrangement of sevens and tens in this article exhibit a probability that would exceed the number of atoms in the universe—unless otherwise predetermined and intentional. The accidental formation of Hebraic Meter would be akin to the formation of a Boltzmann Brain or a functioning Rolex Watch by happenstance. Religious denominations assume that given enough time the text apparently evolves according to a form of Darwinian natural selection, the human obsession that things create themselves.

There is an undeniable relationship between numbers and the text. For untold centuries Pythagoreans, Cabalists, Gnostics, Numerologists, Millennialists, like biblical alchemists have searched for secret meaning in numbers while ignoring the relationship between numbers and words in the Bible. Not until the 20th Century did scientists discover the relationship between numbers and nature with the Fibonacci sequence, Fractals, and Mandelbrot Sets. But even these numerical relationships within nature have no innate meaning in themselves. Only words communicate thought and meaning. DNA doesn't explain itself.

Some readers may be surprised to learn that there are no symbols for numbers in the Bible—though they were certainly used by the Egyptians, and we assume also by the Hebrews. All biblical numbers are intentionally written in longhand as whole words, not as digits. Such a process would make higher mathematics an impossibility.

Seventeen in the Bible is more than a number, it is also the relationship seven plus ten, seven inside of ten, seven times ten, or seven times ten with added zeros. For example, *the seventh month* is repeated ten times in relation to ceremonial festivals in the Torah (also there are 12 months in a year). Notice how *the seventh month* (ten times) and *the tenth month* (seven times),

which by themselves illustrate the astonishing unity, inerrancy, and inspiration of Scripture ordered around seventeen.

Ceremonial Festivals (Figure 22)	
The seventh month 10 times in the Torah	
in the seventh month.....	בַּחֹדֶשׁ הַשְּׁבִיעִי (Lev 16:29)
in the seventh month.....	בַּחֹדֶשׁ הַשְּׁבִיעִי (Lev 23:24)
to the seventh month.....	לְחֹדֶשׁ הַשְּׁבִיעִי (Lev 23:27)
to the seventh month.....	לְחֹדֶשׁ הַשְּׁבִיעִי (Lev 23:34)
to the seventh month.....	לְחֹדֶשׁ הַשְּׁבִיעִי (Lev 23:39)
in the seventh month.....	בַּחֹדֶשׁ הַשְּׁבִיעִי (Lev 23:41)
in the seventh month.....	בַּחֹדֶשׁ הַשְּׁבִיעִי (Lev 25:9)
and in the seventh month.....	וּבַחֹדֶשׁ הַשְּׁבִיעִי (Num 29:1)
to the seventh month.....	לְחֹדֶשׁ הַשְּׁבִיעִי (Num 29:7)
to the seventh month.....	לְחֹדֶשׁ הַשְּׁבִיעִי (Num 29:12)
Gen 8:4 is not a ceremonial festival...בַּחֹדֶשׁ הַשְּׁבִיעִי.	
Lev 25:9...note the different spelling.	

The tenth month 7 times in the Bible (Figure 23)	
the tenth month.....	הַחֹדֶשׁ הָעֲשִׂירִי (Gen 8:5)
in the tenth month.....	בַּחֹדֶשׁ הָעֲשִׂירִי (2Ki 25:1)
to the tenth month.....	לְחֹדֶשׁ הָעֲשִׂירִי (Ezr 10:16)
in the tenth month.....	בַּחֹדֶשׁ הָעֲשִׂירִי (Est 2:16)
in the tenth month.....	בַּחֹדֶשׁ הָעֲשִׂירִי (Jer 39:1)
in the tenth month.....	בַּחֹדֶשׁ הָעֲשִׂירִי (Jer 52:4)
in the tenth month.....	בַּחֹדֶשׁ הָעֲשִׂירִי (Eze 24:1)

Seven or seventy 17 times in Nehemiah (Figure 24)	
Seven 12 times in Nehemiah	
Seven (without article) 7 times in Nehemiah	
seven.....	שֶׁבַע (Neh 7:14)
seven.....	שֶׁבַע (Neh 7:29)
seven.....	שֶׁבַע (Neh 7:37)
seven.....	שֶׁבַע (Neh 7:42)
seven.....	שֶׁבַע (Neh 7:67)
seven.....	שֶׁבַע (Neh 7:68)
seven.....	שֶׁבַע (Neh 8:18)
and seven.....	וְשֶׁבַע (Neh 7:18)
and seven.....	וְשֶׁבַע (Neh 7:19)
and seven.....	וְשֶׁבַע (Neh 7:41)
and seven.....	וְשֶׁבַע (Neh 7:67)
and seven.....	וְשֶׁבַע (Neh 7:71)
and seventy.....	וְשִׁבְעִים (Neh 7:8)
seventy.....	שִׁבְעִים (Neh 7:9)
seventy.....	שִׁבְעִים (Neh 7:39)
seventy.....	שִׁבְעִים (Neh 7:43)
seventy.....	שִׁבְעִים (Neh 11:19)

In the following sequence of 7 x 10 x 10 x 10 appears seventeen times.

Seven thousand (7,000) 17 times in the Bible (Figure 25)	
Seven thousand (7,000) (without prefix) 12 times in the Bible	
seven thousand.....	שבעת אלפים (Num 3:22)
seven thousand.....	שבעת אלפים (Num 31:43)
seven thousand.....	שבעת אלפים (1Ki 19:18)
seven thousand.....	שבעת אלפים (1Ki 20:15)
seven thousand.....	שבעת אלפים (2Ki 24:16)
seven thousand.....	שבעת אלפים (1Ch 12:26)
seven thousand.....	שבעת אלפים (1Ch 19:18)
seven thousand.....	שבעת אלפים (2Ch 15:11)
seven thousand.....	שבעת אלפים (2Ch 17:11)
seven thousand.....	שבעת אלפים (2Ch 17:11)
seven thousand.....	שבעת אלפים (Ezr 2:65)
seven thousand.....	שבעת אלפים (Neh 7:67)
and seven thousand.....	ושבעת אלפים (Num 31:36)
and seven thousand.....	ושבעת אלפים (1Ch 18:4)
and seven thousand.....	ושבעת אלפים (1Ch 29:4)
and seven thousand.....	ושבעת אלפים (2Ch 26:13)
and seven thousand.....	ושבעת אלפים (2Ch 30:24)

Earlier we stated that Israel (without prefixes) repeats 77 times in Isaiah. This division below leaves a remainder of 70 (7 x 10) repetitions.

The LORD, the Holy One of Israel 7 times in Isaiah (Figure 26)	
The LORD your God, the Holy One of Israel.....	יהוה קדוש ישראל (Isa 10:20)
The LORD your God, the Holy One of Israel.....	אלהי יהוה קדוש ישראל (Isa 30:15)
By the LORD your God, the Holy One of Israel.....	ביהוה בקדוש ישראל (Isa 41:16)
The LORD your God, the Holy One of Israel.....	יהוה קדוש ישראל (Isa 45:11)
The LORD the Holy One of Israel.....	יהוה אלהי ישראל (Isa 43:3)
The LORD and to the Holy One of Israel.....	יהוה אלהיך ויהוה קדוש ישראל (Isa 55:5)
The LORD and to the Holy One of Israel.....	יהוה אלהיך ויהוה קדוש ישראל (Isa 60:9)

There are so many sets of seventy repetitions (7 x 10) in the Bible, we will only reproduce one of them.

And the Lord spoke unto Moses	saying 70 times in the Bible (Figure 27)
Exodus 6:10 וידבר יהוה אל משה לאמר	Leviticus 24:1 וידבר יהוה אל משה לאמר
Exodus 6:29 וידבר יהוה אל משה לאמר	Leviticus 24:13 וידבר יהוה אל משה לאמר
Exodus 13:1 וידבר יהוה אל משה לאמר	Leviticus 27:1 וידבר יהוה אל משה לאמר
Exodus 14:1 וידבר יהוה אל משה לאמר	Numbers 1:48 וידבר יהוה אל משה לאמר
Exodus 16:11 וידבר יהוה אל משה לאמר	Numbers 3:5 וידבר יהוה אל משה לאמר
Exodus 25:1 וידבר יהוה אל משה לאמר	Numbers 3:11 וידבר יהוה אל משה לאמר
Exodus 30:11 וידבר יהוה אל משה לאמר	Numbers 3:44 וידבר יהוה אל משה לאמר
Exodus 30:17 וידבר יהוה אל משה לאמר	Numbers 4:21 וידבר יהוה אל משה לאמר
Exodus 30:22 וידבר יהוה אל משה לאמר	Numbers 5:1 וידבר יהוה אל משה לאמר
Exodus 31:1 וידבר יהוה אל משה לאמר	Numbers 5:5 וידבר יהוה אל משה לאמר
Exodus 40:1 וידבר יהוה אל משה לאמר	Numbers 5:11 וידבר יהוה אל משה לאמר
Leviticus 4:1 וידבר יהוה אל משה לאמר	Numbers 6:1 וידבר יהוה אל משה לאמר
Leviticus 5:14 וידבר יהוה אל משה לאמר	Numbers 6:22 וידבר יהוה אל משה לאמר
Leviticus 5:20 וידבר יהוה אל משה לאמר	Numbers 8:1 וידבר יהוה אל משה לאמר

Leviticus 6:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר	Numbers 8:5	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר
Leviticus 6:12	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר	Numbers 8:23	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר
Leviticus 6:17	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר	Numbers 9:9	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר
Leviticus 7:22	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר	Numbers 10:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר
Leviticus 7:28	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר	Numbers 13:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר
Leviticus 8:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר	Numbers 15:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר
Leviticus 12:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר	Numbers 15:17	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר
Leviticus 14:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר	Numbers 16:23	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר
Leviticus 17:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר	Numbers 17:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר
Leviticus 18:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר	Numbers 17:9	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר
Leviticus 19:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר	Numbers 17:16	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר
Leviticus 20:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר	Numbers 18:25	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר
Leviticus 21:16	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר	Numbers 20:7	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר
Leviticus 22:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר	Numbers 25:10	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר
Leviticus 22:17	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר	Numbers 25:16	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר
Leviticus 22:26	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר	Numbers 26:52	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר
Leviticus 23:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר	Numbers 28:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר
Leviticus 23:9	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר	Numbers 31:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר
Leviticus 23:23	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר	Numbers 34:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר
Leviticus 23:26	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר	Numbers 34:16	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר
Leviticus 23:33	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר	Numbers 35:9	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר

Words in the Bible may or may not be used as symbols (which is also true for numbers). The Ten Commandments are not symbols of the Law, they are the Law, but the Ten Virgins are symbols. The reality that words and numbers combine into a unified message is beyond the comprehension of 21st Century Christianity because data in this article isolates the Bible as an exception to Western literary criticism. We know what the Bible says but have no idea how it was assembled. Perhaps as astonishing as the above 27 examples is that all American religious denominations are obsessed with denying the existence of the original text of the Bible.

The Theology of *Seventeen*

This section transitions from the text arranged in Hebraic Meter to numbers in the text arranged in Hebraic Meter. The Bible is filled with numbers which are generally regarded as insignificant, but we have yet to locate a genealogy that is not arranged in Hebraic Meter such as Genesis Chapters 5 and 1. *Seventeen* is not a cardinal doctrine as are those stated in the three Ecumenical Christian Creeds, but it does communicate symbolic meaning through numbers as found in genealogies, miracles, allegories, parables, prophecies, visions, and dreams.

As the nexus of *completion* (10) and *judgment* (7), *seventeen* is the biblical image of world government. The world begins with seventeen in Genesis and ends with seventeen in Revelation. The following chart lists the total age of the Antediluvian Patriarchs and the total age of the Postdiluvian Patriarchs, their age at the birth of their notable sons, and the years they lived after the birth of their notable sons, three ages for each patriarch. The Septuagint is at variance with nearly every age of the patriarchs in the Masoretic Text in Genesis. According to poor quality of translation in the Septuagint, Methuselah was in the Ark and lived 14 years after the Flood, or else the world was not totally covered with water.

Ages of the Patriarchs (Figure 28)

Patriarch	Total age	Age at son's birth	After son's birth	Patriarch	Total age	Age at son's birth	After son's birth
	A	B	C	D	E	F	G
Adam	930	130	800	Shem	600	100	500
Seth	912	105	807	Arpachshad	438	35	403
Enosh	905	90	815	Shelah	433	30	403
Cainan	910	70	840	Eber	464	34	430
Mahalalel	895	65	830	Peleg	239	30	209
Jared	962	162	800	Reu	239	32	207
Enoch	365	65	300	Serug	230	30	200
Methuselah	969	187	782	Nahor	148	29	119
Lamech	777	182	595	Terah	205	(70)	135
Noah	950	500	450	Abraham	175	100	75
	8575	1556	7019		3171	490	2681

Notice the repetition of zeros in both Adam's and Shem's longevity.

The following paragraphs were difficult to write. The numbers in Figure 28 are arranged in 7s, 10s, and 17s. All numbers in the Bible are written as whole words and do not symbolize the word of God, they are the word of God. Scholars and church bodies simply ignore the relationship between numbers and the text. The separation of numbers from the text divides the word of God against itself.

There were ten patriarchs from Adam to Noah, including Lamech (who lived 777 years). Seven cubed is 343 or $3 + 4 + 3 = 10$. Seven of the ten patriarchs lived more than 900 years, creating a subset of seven which is folded over the ten for a total of seventeen ages.

The total ages of the ten Antediluvian Patriarchs is 8,575 years which is evenly divided by seven 1,225 times, which is evenly divided by seven 175 times, which is evenly divided by seven 25 times. In other words, 8,575 divided by 343 (seven cubed) = 25, which makes Lamech a type of all ten.

The total ages of the seven oldest antediluvian Patriarchs is 6,538 years and is evenly divided by seven 934 times, which is evenly divided by seventeen 127 times.

When the ages of the seven oldest Patriarchs (6,538) are added to the ten Patriarchs (8,575) they total 15,113, which is evenly divisible by seven 2,159 times which is evenly divided by seventeen 127 times. Also 15,113 is evenly divisible by seventeen 889 times, which is evenly divisible by seven 127 times.

The two lists of patriarchs are linked together by 15,113 which is evenly divided by 119—the number of years Nahor lived after the birth of Terah—127 times. Both lists are carefully predetermined. We have no idea why 127 is such an important number other than $1 + 2 + 7 = 10$.

The total ages of the ten Postdiluvian Patriarchs, from Shem to Abraham, is 3,171 years, which is evenly divisible by seven 453 times. The ages of the seven oldest Postdiluvian Patriarchs total 2,643.

When the ages of the seven oldest postdiluvian Patriarchs (2,643) are added to the ages of all ten postdiluvian Patriarchs (3,171) the total is 5,814 which is evenly divided by seventeen 342 times. The number 5,814 is also evenly divided by 969—the age of Methuselah—six times, and 969 is also evenly divided by seven 57 times.

The most significant relationship is that the ages of the 10 Antediluvian Patriarchs and the 10 Postdiluvian Patriarchs each divide by seven. Secondly, the 17 ages of the Antediluvian Patriarchs and the 17 ages of the Postdiluvian Patriarchs each divide by 17.

Mathematicians at Iowa State and the University of Arizona were presented with the following question: “What is the mathematical formula necessary to create a list of 10 numbers that are evenly divided by 7, and when the largest 7 numbers in the list are added to the original 10 numbers, the total of the 17 numbers is divisible by 17?”

They concluded that the problem could be solved with Modular Mathematics, previously known as CRT, the *Chinese Remainder Theorem*, discovered circa 520 AD by Sunzi in his *Sunzi Suanjing*. The theorem was proven correct in 1801 by German mathematician Fredrik Gauss in his *Disquisitiones Arithmeticae*. The algorithm requires that 969 (which divides evenly by 7) be in the first list, and 119 (7×17) be in the second list. There are other anomalies in Figure 28, such as the seven ages from Eber to Abraham totaling 1,700, and 2,618 divided evenly by 119 and more.

Generations of grade school children have wondered about the ages of these patriarchs. Did they really live that long? The most important question today is, “Are these the original 3500-year-old numbers or were they dreamed up around the campfires of wondering Arameans like the tales of Paul Bunyan?” The patriarchal genealogies are literal accounts and the numbers of God’s order for world government.

According to Modular Mathematics there is no question that each of the 20 ages are the original numbers according to the CRT algorithm. If just one of the 60 digits is changed the formula fails. The Numerologists, Kabbalists, Millennialists, and Pythagoreans attempt to cypher secret messages and prophecies from these numbers is nonsense. The words explain the numbers. To the horror of the American religious denominational cabal—preoccupied with their own self-extinction—God inserted Hebraic Meter to verify the text. Therefore, this article presents mathematical proof of biblical inerrancy! Yet, the denominations refuse to equate the original text with inerrancy, which they claim must be based on faith and not facts.

The Flood begins on the 17th day (Genesis 7:11), and Noah’s Ark lands on Ararat on the 17th day (Genesis 8:4), and the Earth is dry on the 17th day (Genesis 8:14) as pointed out by Cassuto. Note that Adam and Shem each represent the beginning of a new age, and that Noah and Abraham are both called by God to leave the people around them. Eve becomes the mother

of all living and Sarah, the first woman named after the Flood, becomes the mother of God's chosen people.

The Book of Revelation presents the same relationships between seven and ten found in the patriarchal genealogies as in the symbolic visions of the Devil's order for world government. World government established by God after the Flood, was led by Noah's three sons, while the Devil leads world government in Revelation with three beasts. Hence, the Dragon in Revelation has 7 heads, 10 horns, and 7 crowns (Revelation 12:3); the beast has 7 heads, 10 horns, and 10 crowns (Revelation 13:1); and the scarlet beast has 7 heads and 10 horns (Revelation 17:3, 7).

Confusion at the Tower of Babel was God's plan to disperse the Devil's centralization of world government. Genesis Chapter 11 lists 70 (7 x 10) nations (two with the same name), that were created and dispersed at Babel. In Acts Chapter 2 we see the reestablishment of God's world order with the Gospel of Jesus Christ in the assembly of Jews from 17 nations. This writer is not able to determine if their countries of origin or some other factor indicates a division of seven and ten.

Seventeen is not a doctrine but a number chosen by God to organize world events, just as He chose twelve to organize His church before and after Christ. For many, the 70 (7 x 10) nations of Babel and the 17 (7 + 10) nations of Pentecost have no significance and could have just as easily been any number. Words like *inspiration* and *inerrancy* have become platitudes attributed to a vanished and unnecessary original text by clergy desperate to free themselves.

Yet like Lazarus being raised from the grave, computers resurrect the terrifying specter of text-authentication. Instead of critics proving the Bible is a fraud, computers prove that the critics are a fraud. The Bible calls all its words *the eternal word* (Ps. 119:89). As Christ Himself said, *not one jot or tittle will pass away from the law until all is fulfilled* (Matt. 5:18), including, we might add, the obscurity of the number *seventeen*.

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Appendix A

Calculations from University A Mathematician

I worked a bit on the problem, and realized that my initial thought was not quite right. I think that the student you talked with was on the right track. So far this is what I can do:

If you specify 9 numbers, and look for a 10th which satisfies your rules about divisibility, and where the 10th number is not among the 3 smallest numbers in the set of ten, then you can find the 10th number using this formula:

$76 * (\text{the sum of the 9 numbers}) + 42 * (\text{the sum of the 6 largest numbers of the 9 you specify}) - 119 * n$ where n is a whole number. In your case for the antediluvian ages, the sum of the 9 smallest ages is 7606, and the sum of the larger 6 of those is 5569, so the formula is $76 * 7606 + 42 * 5569 - n * 119 = 811954 - 119 * n$. The remainder of 811954 modulo 119 is 17. You get that with $n = 6823$. However, if we need our number to be among the 7 largest ones, it must be at least 895. With $n = 6815$, we get 969. With $n = 6816$, we get 850 which is too small. 969 is the smallest solution that satisfies both the divisibility constraints and also is at least 895. Of course we can keep adding 119 to 969 and we will get an infinite number of additional solutions 1088, 1207, 1326,...

When I try the same rule with the postdiluvian numbers, I get $76 * 2571 + 42 * 2043 - 119 * n = 281202 - 119 * n$. Possible values that show up are 243, 362, 481, 600, 719, 838 etc. The desired value of 600 shows up, but, it is not the first solution that is sufficiently large. Even if we had specified that our missing number had to be the largest age, the constraint would have been satisfied by the value of 481.

I have also looked at the case where the missing number is one of the 3 smaller ones. In that case, you get a different formula, but the solution is not so special.

The formula is:

$118 * (\text{sum of the 9 specified numbers}) + 84 * (\text{sum of the 7 largest specified numbers}) - 119 * m$ where m is a whole number. You can check that this works with the antediluvian numbers if you exclude 365. In that case you get the sum of the 9 numbers as 8210 and of the 7 larger numbers as 6538. The formula becomes $1517972 - 119 * m$. Using $m = 12753$ we recover the value of 365, but, other possible values are 8, 127, 246, 484, 603, and 722.

If you want to allow the missing number to be either in the set of the 3 smallest or in the 7 largest, I do not have a single formula that I can use. I suspect that the unknown n's and m's in my formulas could be defined a bit better if I can use some more complicated functions in the formula (the floor function or some other sort of rounding function).

Here is how the formula $76*(\text{the sum of the 9 numbers}) + 42*(\text{the sum of the 6 largest numbers of the 9 you specify}) - 119*n$ is arrived at.

We are looking for a number (call it X) so that when it is added to the sum of the 9 numbers (call that sum S) is divisible by 7, and when twice that number (2X) is added to S and also to the sum of the 6 larger numbers of the 9 specified (call that sum L) is divisible by 17. We can write that as $X+S = 0 \pmod{7}$ and $2X+S+L=0 \pmod{17}$.

We can rewrite those modular equalities as $X=-S \pmod{7}$ and $2X=-S-L \pmod{17}$.

Now we need to use a very neat trick that allows us to effectively divide through by 2 when we work modulo 17. Since $2*9=18=1 \pmod{17}$, multiplying by 9 modulo 17 accomplishes the same thing as dividing by 2. That allows us to write $X=9*2*X=-9(S+L) \pmod{17}$.

That means we are looking for a number X which is $-S \pmod{7}$ and which is $-9(S+L) \pmod{17}$.

There is a famous theorem called the [Chinese remainder theorem](#) first published in the 3rd to 5th centuries by Chinese mathematician [Sun Tzu](#) (according to Wikipedia) . It says that if you have two simultaneous congruences, and the moduli do not share any common factors (in this case that is that 7 and 17 have no factors in common), then you can find a unique solution modulo the product of the moduli (in this case modulo 119). Say we have congruences $X=A \pmod{7}$ and $X=B \pmod{17}$. If we find numbers c and d so that $7c=1 \pmod{17}$ and $17d=1 \pmod{7}$, then setting $X=A*(17*d)+B*(7*c)$, we see that modulo 7, $X=A*(17*d)=A*1=A$, and modulo 17, $X=B*(7*c)=B*1=B$. It is also true that adding or subtracting any multiple of $7*17=119$ will not change this result.

In our case, it is easy to check that $7*5=35=1+2*17=1 \pmod{17}$, and $17*5=85=1+12*7=1 \pmod{7}$ so we can use $c=d=5$. (There is a that can be used to find the right values for c and d). To get the congruences we need for our X, we use $X=-S(17*5)-9(S+L)(7*5) \pmod{119}$.

I want to simplify this a bit, so I group together all the terms involving S to get $X=(-17*5-9*7*5)S-(9*7*5)L \pmod{119}$.

Finally I reduce the coefficients modulo 119 using that $-17*5-9*7*5=-400=76-4*119=76 \pmod{119}$, and $-9*7*5=-315=42-3*119=42 \pmod{119}$.

This gives the formula $X=76*S+42*L \pmod{119}$ or equivalently $X=76*S+42*L-119*n$ for some whole number n.

It does all seem pretty complicated, but, each step just relies on the properties of modular arithmetic. Most of the ordinary things that you can do with algebraic equations also work for arithmetic modulo some number (called the modulus). Division is the operation that is a bit tricky, but as you saw, we replaced dividing by 2 by multiplying by 9 modulo 17. That kind of trick can always be worked providing the number you want to invert shares no factors with the modulus.

If you prefer, you can just produce the formula and verify directly that it produces the desired results:

We can check that the calculation works directly by adding X to S $X+S=76*S+42*L-119*n+S=77*S+42*L-119*n=7(11*S+6*L-17*n)$ and of course that is divisible by 7. Adding 2X to S+L we get $2X+S+L=154*S+84*L-2*119*n+S+L=153*S+85*L-2*119*n=17(9*S+5*L-14*n)$ and that is divisible by 17.

Your other constraint for the 10th number is that it should be larger than the smallest 3 numbers from your original 9 in the sum S. (If it were not, then the new number would not need to be added twice, and the calculation would change.) This can always be arranged by adding multiples of 119 to X (i.e. making the value of n smaller in the formula for X).

Regarding the math that the Hebrews or other ancients knew, you may want to consult a math historian to get more depth. Sometimes special cases or more cumbersome variants of algorithms or theorems may have been known, and those may not make it into Wikipedia etc. I would like to ask one of my colleagues about this issue if that is OK with you. I do not need to describe your observations, but, I would need to explain the question of whether the ancients might have been able to solve this sort of divisibility problem.

Appendix B

Calculations From Mathematician Matthew Swanson

I agree entirely with your math contact who worked this through. Here is my re-write of the process, attempting to smooth it out.

First, here is the equation when you are looking to find which numbers (variable D) would work if you are trying to pick the final number in the set to make our constraints hold. Remember the number must not be one of the three smallest in our set of 9 (or 10).

*A=Sum of **nine** (out of the ten) numbers in our set*

*B=Sum of the **six** largest numbers of those nine*

C=Any Integer

D=Our final number to meet all of our constraints

Our equation is as follows: $D=76A+42B-119C$

Here is a table to show this for your two lists, antediluvian and postdiluvian. I took Methuselah (969) from the first and Shem (600) from the second. However, remember that we could remove any one of the 7 largest from our list(s) and this formula would still find us possible answers for our number we removed. Our smallest D is the smallest positive number our formula gives while still being one of the 7 largest numbers in our set of ten. You can take the smallest D and add 119 as many times as you want and it still satisfies our set constraints and equation.

Names	A	B	76A	42B	76A+42B	D=?	Smallest D
Anti-D	7606	5569	578056	233898	811954	811954 - 119C	969
Post-D	2571	2043	195396	85806	281202	281202 - 119C	243

Now, here is the equation when you are looking to find which numbers (variable D) would work if you are trying to pick the final number in the set to make our constraints hold. However, now the number must be one of the three smallest in our set of 9 (or 10).

*X=Sum of **nine** (out of the ten) numbers in our set*

*Y=Sum of the **Seven** largest numbers of those nine*

Z=Any Integer

W=Our final number to meet all of our constraints

Our equation is as follows: $W=118X+84Y-119Z$

Here is a table to show this for your two lists, antediluvian and postdiluvian. This time I took Enoch (365) from the first and Nahor (148) from the second. However, remember that we could remove any one of the 3 smallest from our list(s) and this formula would still find us possible answers for our number we removed. "Possible values for W" lists **all** possible values that would complete our set and still be one of the 3 smallest elements. The one I removed is highlighted, demonstrating that this equation does hold for our two lists.

Names	X	Y	118X	84Y	118X+84Y	W=?	Possible values for W
Anti-D	8210	6538	968780	549192	1517972	1517972 - 119Z	8; 127; 246; 365 ; 484; 603; 722; 841
Post-D	3023	2643	356714	222012	578726	578726 - 119Z	29; 148;

Interestingly enough, it is impossible for the equation to create a number that works for my set. Obviously it produces outputs; however the closest ones were -15 and 104. One is not a possible age while the other is too large to be one of the 3 smallest ones. The reason that this does not work is simply because of how limiting my example set is, not because the equation is flawed.

[As] you have said, each of these sets can really be treated as a single variable, because no matter what 9 numbers you start with, it is possible to create a 10th number that makes our constraints (the divisibility) hold. In fact, to test that, here is an example of 9 random numbers and we will try to cook up a tenth number, first that is one of the 7 largest, and then one that is one of the 3 smallest.

Example: The {1, 8, 19, 37, 68, 94, 112, 125, 160}

Names	A	B	76A	42B	76A+42B	D=?	Smallest D
Matt ex.	624	596	47424	25032	72456	72456 - 119C	104

So if we add a number to our set, it must be 104 + 119C. So 104, 223, 342,... up to infinity. Now let's try to find a number that is the smallest.

Names	X	Y	118X	84Y	118X+84Y	W=?	Possible values for W
Matt ex.	624	615	73632	51660	125292	125292 - 119Z	None

Interestingly enough, it is impossible for the equation to create a number that works for our set. Obviously it produces outputs, however the closest ones were -15 and 104. One is not a possible age while the other is too large to be one of the 3 smallest ones.

Conclusion:

So what does this all mean? Honestly I'm not 100% sure. However, this equation confirms that at most one out of every 119 numbers satisfies this equation, at least when you are looking for a large number to add to the set. When you try to find a number to add that is one of the 3 smallest in the set, it limits us even more, sometimes making the set impossible to complete in the way that we would want. However, these equations do prove that for any set you can find a 10th number that completes it with the divisibility constraints that we wanted (related to 7 and 17).

The notes you sent me said that he thought the first equation for finding large numbers is more interesting. However, I personally am more intrigued by the second equation, as its outputs are even more limiting, and make fudging one of the three smallest numbers a bit more difficult, especially with small numbers.

Sorry I don't have much more for you, but all in all, I think these equations are very useful (and correct) while still supporting how unlikely it is to be able to construct one of these sets with just basic mathematics.

Good luck with your meetings and continued work.

Best Regards,
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