

Joshua Tablet Discovered in Israel: A Prophecy of Divine Blessings and Curses

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The Joshua Tablet may be the only known writing by a Hebrew who escaped Egypt during the Exodus. If this man witnessed the manifestation of God in the Sinai Desert, he would be a prophet to our age. Three and half millennia later, the tablet is a form of prophecy to Israel and the entire world.

God told Moses in Deuteronomy 27:4-13 that after Israel crossed the Jordan and entered the Promised Land; they should build an altar and hold a dedication worship service. The altar was to be built on Mount Ebal and the estimated three million people should divide with six tribes on Mount Gerizim and six tribes on Mount Ebal.

Shechem is in the valley between the two mountains; it is 61.5 miles north of Jerusalem. To this day Samaritans offer sacrifices on Mount Gerizim, site of the Samaritan temple built after the Captivity. Wikipedia has separate articles about both mountains with more detail than most Bible dictionaries.

To mark the birth of Israel. Moses writes, “*O Israel; this day thou art become the people of the LORD thy God*” (Deut. 27:9 KJV)”

Twice (in verses 27:3 and 27:8) the people are commanded to write the Law on stones. Keil-Delitzsch states the Levites were to write all the laws, statutes, and ceremonial laws in the Torah on large plaster-covered stones. Blessings were to be shouted out on Mount Gerizim, while curses were to be proclaimed on Mount Ebal.

Excavation under the direction of Dr. Scott Stripling and others on Mount Ebal has uncovered an altar, numerous bones of clean animals, ashes, and yes, writing on a lead tablet. This is the oldest writing related to the Bible that has ever been found, and pushes the writing of the Torah to at least the 13th Century B.C. Stripling believes the date of the Exodus is the middle of the 15th Century. The tablet places Israel on the correct geographical location after the Exodus in the promised land at the correct approximate date.

The tablet raises many questions, among which is: Was the tablet placed there after the dedication service and hundreds of years before the Temple was built in Jerusalem, or is this the handwriting of someone who had spoken directly with Moses and Joshua? Stripling’s book is now anxiously awaited and is currently undergoing peer review. It will detail the entire discovery and is to be published in late Summer of 2022. Most intriguing to us will be how Dr. Scott Stripling analyzes the Hebraic Meter in the tablet.

The following two videos are excellent resources for learning about the Joshua Tablet.

Mt. Ebal "Curse Tablet" Full Press

Conference https://www.youtube.com/watch?v=VDD92qp_lfQ&t=13s held at the Lanier Theological Library in Houston Texas.

Archaeological find upends secular academia - Pod for Israel

<https://www.youtube.com/watch?v=wWIKg9g1IXs&t=1908s>

What does the Joshua Tablet say and what does it mean?

In anticipation of the book, we offer the following analysis of the data based on Hebraic Meter in the tablet.

The tablet discovered on Mount Ebal has the appropriate subject for the mountain, namely, curses as opposed to blessings on Mount Gerizim. Apart from the Bible, the tablet is the only response to a command from God by an Israelite who may have crossed the Jordan with Joshua.

Preliminary reports are that writing in the tablet has forty consonants, repeats the name of the LORD two times, and repeats a word for *curse* ten times divided in chiasmic order. There is additional writing on the outside of the tablet.

The discovery of the Joshua Tablet overturns the proponents of the Documentary Hypothesis standardized by German scholar Julius Wellhausen (1844-1918) and modified by John Van Seters, Hans Heinrich Schmid, Rolf Rendtorff, Richard Elliott Friedman, and Ronald Hendel. It also overturns the Form Criticism of German scholar Hermann Gunkel (1862-1932), followed by Martin Noth, Gerhard von Rad, and Karl Ludwig Schmidt, Martin Dibelius (1883-1947) and Rudolf Bultmann. These critics all make the same mistake by assuming that the Torah did not have its own unique style of writing and it is not much different from any other writing of the era.

The writer of the Joshua Tablet learned from the Torah itself how to write Hebraic Meter in chiasmic order. He recognized the Hebraic Meter in the Torah which the Higher Critics and the Form Critics refuse to acknowledge.

Computer analysis has thus far identified approximately 1,400 sets of Hebraic Meter in the Torah written in metrical series of sentences, events, personalities, actions, things, locations, etc., in multiples of 7s, 10s, and 12s. The Joshua Tablet has ten repetitions of the word "curse."

In a number of instances, the Torah is subdivided into sections of one or more chapters. These sections contain their own Hebraic Meter as well as longer meter which runs through them. To name just a few, examples of such sections are Genesis Chapter 1, Exodus Chapter 18, Numbers 22-24, and Deuteronomy 27-28, which is the liturgy for worship on Mount Ebal and Gerizim.

Immediately following the instructions for worship on Mount Gerizim and Ebal (Deuteronomy 27:15 through 27:26) is a list of twelve curses with the identical word for *cursed*. The first and the last repetition have a special word for *who* bolded below, setting up an internal division of ten inside twelve. This is a common arrangement within Hebraic Meter.

Cursed is 12 times in Deuteronomy 27

Cursed is the man **who** makes an idol (Deu 27:15 NAS)
 Cursed is he who dishonors his father or mother (Deu 27:16 NAS)
 Cursed is he who moves his neighbor's boundary mark (Deu 27:17 NAS)
 Cursed is he who misleads a blind *person* on the road (Deu 27:18 NAS)
 Cursed is he who distorts the justice due an alien (Deu 27:19 NAS)
 Cursed is he who lies with his father's wife, (Deu 27:20 NAS)
 Cursed is he who lies with any animal (Deu 27:21 NAS)
 Cursed is he who lies with his sister (Deu 27:22 NAS)
 Cursed is he who lies with his mother-in-law. (Deu 27:23 NAS)
 Cursed is he who strikes his neighbor in secret (Deu 27:24 NAS)
 Cursed is he who accepts a bribe (Deu 27:25 NAS)
 Cursed is he **who** does not confirm the words of this law (Deu 27:26 NAS)

אָרוּר הָאִישׁ אֲשֶׁר יַעֲשֶׂה לְסֶל (Deu 27:15 WTT)
 אָרוּר מְקַלֵּה אָבִיו וְאִמּוֹ (Deu 27:16 WTT)
 אָרוּר מְסִיג גְּבוּל רֵעֵהוּ (Deu 27:17 WTT)
 אָרוּר מְשֻׁגָּה עוֹר בְּדַרְךְ (Deu 27:18 WTT)
 אָרוּר מַטְיֵה מִשְׁפָּט גֵּר־יְתוּם (Deu 27:19 WTT)
 אָרוּר שׂוֹכֵל עִם־אֲשֶׁת אָבִיו (Deu 27:20 WTT)
 אָרוּר שׂוֹכֵב עִם־כְּלֵי־בְהֵמָה (Deu 27:21 WTT)
 אָרוּר שׂוֹכֵב עִם־אִזְחָלוֹ (Deu 27:22 WTT)
 אָרוּר שׂוֹכֵב עִם־חֲמִתּוֹ (Deu 27:23 WTT)
 אָרוּר מַכֶּה רֵעֵהוּ בְּסֵתֶר (Deu 27:24 WTT)
 אָרוּר לֹקֵחַ שֹׁחַד (Deu 27:25 WTT)
 אָרוּר אֲשֶׁר לֹא־יְקִים אֶת־דְּבָרֵי הַתּוֹרָה־הַזֹּאת (Deu 27:26 WTT)

In the entire Torah, there are actually 24 repetitions of the Hebrew word for *cursed* listed above—six before Deuteronomy 27 and six after Deuteronomy 27.

Cursed 24 (2 x 12) times in the Torah

Cursed are you more than all cattle (Gen 3:14 NAS)
 And now cursed are you from the ground (Gen 4:11 NAS)
 Cursed be Canaan (Gen 9:25 NAS)
 Cursed be those who curse you (Gen 27:29 NAS)
 Cursed be their anger (Gen 49:7 NAS)
 And cursed is everyone who curses you (Num 24:9 NAS)
 Cursed is the man who makes an idol (Deu 27:15 NAS)
 Cursed is he who dishonors his father or mother (Deu 27:16 NAS)
 Cursed is he who moves his neighbor's boundary mark (Deu 27:17 NAS)
 Cursed is he who misleads a blind *person* on the road (Deu 27:18 NAS)
 Cursed is he who distorts the justice due an alien (Deu 27:19 NAS)
 Cursed is he who lies with his father's wife, (Deu 27:20 NAS)
 Cursed is he who lies with any animal (Deu 27:21 NAS)
 Cursed is he who lies with his sister (Deu 27:22 NAS)
 Cursed is he who lies with his mother-in-law. (Deu 27:23 NAS)
 Cursed is he who strikes his neighbor in secret (Deu 27:24 NAS)
 Cursed is he who accepts a bribe (Deu 27:25 NAS)
 Cursed is he who does not confirm the words of this law (Deu 27:26 NAS)
 Cursed shall you be in the city (Deu 28:16 NAS)
 and cursed *shall* you *be* in the country (Deu 28:16 NAS)
 Cursed *shall be* your basket (Deu 28:17 NAS)
 Cursed *shall be* the offspring of your body (Deu 28:18 NAS)
 Cursed *shall* you *be* when you come in (Deu 28:19 NAS)
 and cursed *shall* you *be* when you go out (Deu 28:19 NAS)

אָרוֹר אֶתְּהָ מִכָּל־הַבְּהֵמָה	(Gen 3:14 WTT)
וְעַתָּה אָרוֹר אֶתְּהָ מִן־הָאָדָמָה	(Gen 4:11 WTT)
אָרוֹר כְּגַעַן	(Gen 9:25 WTT)
אֶרְרִיד אֹרֹר	(Gen 27:29 WTT)
אָרוֹר אֶפֶם	(Gen 49:7 WTT)
וְאֶרְרִיד אֹרֹר	(Num 24:9 WTT)
אָרוֹר הָאִישׁ אֲשֶׁר יַעֲשֶׂה פֶסֶל	(Deu 27:15 WTT)
אֹרֹר מִקִּלְהָ אֲבִיו וְאִמּוֹ	(Deu 27:16 WTT)
אֹרֹר מִסִּיג גְּבוּל רֵעֵהוּ	(Deu 27:17 WTT)
אֹרֹר מִלְשָׁגָה עֲנֹר בְּדָרְךָ	(Deu 27:18 WTT)
אֹרֹר מִטְּהָ מִשְׁפֵּט גֵר־יָתוּם	(Deu 27:19 WTT)
אֹרֹר שֹׁכֵב עִם־אִשְׁתֵּי אֲבִיו	(Deu 27:20 WTT)
אֹרֹר שֹׁכֵב עִם־כָּל־בְּהֵמָה	(Deu 27:21 WTT)
אֹרֹר שֹׁכֵב עִם־אֲחֵהוּ	(Deu 27:22 WTT)
אֹרֹר שֹׁכֵב עִם־חֲתָנָתּוֹ	(Deu 27:23 WTT)
אֹרֹר מִמָּה רֵעֵהוּ בַסֶּתֶר	(Deu 27:24 WTT)
אֹרֹר לִקְחֹת שֵׁחַד	(Deu 27:25 WTT)
אֹרֹר אֲשֶׁר לֹא־יָקִים אֶת־דְּבָרֵי הַתּוֹרָה־הַזֹּאת	(Deu 27:26 WTT)
אָרוֹר אֶתְּהָ בְעִיר	(Deu 28:16 WTT)
וְאָרוֹר אֶתְּהָ בַשָּׂדֶה	(Deu 28:16 WTT)
אָרוֹר טָנָאָה	(Deu 28:17 WTT)
אָרוֹר פְּרִי־בִטְנָה	(Deu 28:18 WTT)
אָרוֹר אֶתְּהָ בַבְּאֵר	(Deu 28:19 WTT)
וְאָרוֹר אֶתְּהָ בַצְּמִחָה	(Deu 28:19 WTT)

The proponents of the Documentary Hypothesis and Form Criticism never imagined the possibility of a unique Hebrew genre in the text and therefore could not have anticipated the presence of Hebraic Meter in the Joshua Tablet. All their research begins a priori “God did not write this.”

Religious denominations are divided on this point. On the one hand, liberal religious denominations believe God did not write the Torah. On the other hand, conservatives believe there is no way to tell if God wrote the Torah because we only have copies of the original documents. But now the Joshua Tablet is the exception because it is an original document, and like the Torah, it too is written in Hebraic Meter.

To further complicate the issue of the word “curse” used in the Joshua Tablet there is another Hebrew word for “curse” which appears ten times in the Baalam Balak dialogues in Numbers 22-24. The writer may have had the following repetition of ten in mind when he wrote his tablet.

Curse 10 times in the Torah

.....now come, curse them for me	(Num 22:11)
..... Please come then, curse this people for me	(Num 22:17)
....."How shall I curse , whom God has not cursed ?"	(Num 23:8)
.....I took you to curse my enemies	(Num 23:11)
..... and curse them for me from there	(Num 23:13)
.....Moreover Curse! Do not curse him	(Num 23:25)
.....that you curse them for me from there.	(Num 23:27)
.....I called you to curse my enemies	(Num 24:10)
..... לְקַחַת קְבֵחַ לִי	(Num 22:11)
..... וּלְקַחַת בָּא קְבֵחַ לִי אֶת הָעָם הַזֶּה	(Num 22:17)
..... מָה אֶקְבֹּל לֹא קְבֵחַ אֵל	(Num 23:8)

..... לקב איבי לקחתידי	(Num 23:11)
..... וקבגו לי משם	(Num 23:13)
..... גם לקב לא תקבגו	(Num 23:25)
..... וקבתו לי משם	(Num 23:27)
..... לקב איבי קראתידי	(Num 24:10)

The Baalam Balak dialogue also contains the same Hebrew root word for *curse* used in the Joshua Tablet seven times.

Curse 7 times in the Number 22-24

.... Now, therefore, please come, curse this people for me	(Num 22:6)
.....and he whom you curse is cursed ."	(Num 22:6)
..... you shall not curse the people;	(Num 22:12)
.....Come curse Jacob for me,	(Num 23:7)
.... And cursed is everyone who curse s you."	(Num 24:9)

... ועתה לכה ינא ארה לי את העם הנה	(Num 22:6)
..... ואשר תאר יואר	(Num 22:6)
..... לא תאר את העם	(Num 22:12)
..... לכה ארה לי יעלב	(Num 23:7)
..... וארר י ארור	(Num 24:9)

Remarkable as it is, the writer of the Joshua Tablet does not approach his brief text any differently than the genre which already existed in the Torah. The tablet's corroboration of the style identical to the Torah is simply astonishing. In fact, it is so good, one immediately suspects it is a forgery. However, the writing is sandwiched between two layers of lead visible only with specialized x-ray equipment.

Deuteronomy Chapter 28 has another list of seven curses in addition to the twelve curses in Chapter 27 which were also part of the Mount Gerizim and Mount Ebal worship service.

Curses 7 times in Deuteronomy 28

that all these curses shall come upon you	(Deu 28:15 NAS)
Cursed shall you be in the city	(Deu 28:16 NAS)
and cursed shall you be in the country.	(Deu 28:16 NAS)
Cursed shall be your basket and your kneading bowl.	(Deu 28:17 NAS)
Cursed shall be the offspring of thy body	(Deu 28:18 LXE)
Cursed shall you be when you come in	(Deu 28:19 NAS)
and cursed shall you be when you go out.	(Deu 28:19 NAS)

ובאו עליך פליתקללות האלה	(Deu 28:15 WTT)
ארור אתה בעיר	(Deu 28:16 WTT)
וארור אתה בשדה	(Deu 28:16 WTT)
ארור סנאן ומשארתה	(Deu 28:17 WTT)
ארור פרי בטנך ופרי	(Deu 28:18 WTT)
ארור אתה בבואך	(Deu 28:19 WTT)
וארור אתה בצאתך	(Deu 28:19 WTT)

The archaeologists were searching for the truth about the origin of the Bible, and the truth is exactly what they found: God's curses written for us. The ten curses in the tablet remind us of the Ten Plagues on Egypt which puts a chiastic end on the Exodus; ten plagues on Egypt for not listening to God and ten curses on Israel (and now the world) if they do not listen to God.

The invisible body behind a lone hand writing on the walls of Belshazzar's palace did not elicit repentance. The only intent was to foretell that immanent destruction by the Medes and the Persians was ordained by God.

The blessings were on the other mountain, Mount Gerizim. It's been discovered via computer analysis that these also are expressed in Hebraic Meter throughout the Torah. As the alternative to the seven curses in Deuteronomy 28 there are also seven blessings in Deuteronomy 28.

Blessings 7 times Deuteronomy 28

..... And all these **blessings** shall come upon you (Deu 28:2 NAS)
 **Blessed** shall you *be* in the city.. (Deu 28:3)
 **and blessed** shall you *be* in the country.. (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)
 **and blessed** shall you *be* when you go out.....(Deu 28:6)

וּבְאוּ עֲלֵיךָ כָּל־הַבְּרָכוֹת הָאֵלֶּה (Deu 28:2 WTT)
 בְּרִיךְ אֶתְּהָ בְּעִיר (Deu 28:3)
 וּבְרִיךְ אֶתְּהָ בְּשָׂדֶה (Deu 28:3)
 בְּרִיךְ פְּרִי־בִטְנֶךָ וּפְרִי (Deu 28:4)
 בְּרִיךְ טַנְאֶךָ (Deu 28:5)
 בְּרִיךְ אֶתְּהָ בְּבָאֶךָ (Deu 28:6)
 וּבְרִיךְ אֶתְּהָ בְּצֵאתְךָ (Deu 28:6)

Curses and blessings set in Hebraic Meter in Chapter 27-28 are also found in Numbers 22-24 in the Baalam Balak dialogue.

Bless 14 (2 x 7) times Numbers 22-24

(Hebrew infinitive absolute prevents literal translation)

.....that he whom you **ble**ss is **ble**ssed (Num 22:6)
 for he is **ble**ssed." (Num 22:12)
 Because you have **ble**ssed and continue **ble**ssing *them!*" (Num 23:11)
 Behold I have received to **ble**ss; When He has **ble**ssed, (Num 23:20)
 also do not **ble**ss and continue to **ble**ss.. (Num 23:25)
 it was good in the eyes of the LORD to **ble**ss Israel (Num 24:1)
 The one who **ble**sses you is **ble**ssed, (Num 24:9)
 you have **ble**ssed and continue to **ble**ss *them* (Num 24:10)

..... אֲשֶׁר־תְּבָרַךְ מִבְּרִיךְ (Num 22:6)
 כִּי בְרִיךְ הוּא (Num 22:12)
 וְהִנֵּה בִרְכַת בְּרַךְ (Num 23:11)
 הִנֵּה בְרַךְ לִקְהַלְתִּי וּבְרַךְ (Num 23:20)
 גַּם־בְּרַךְ לֹא תִבְרַכְנִי (Num 23:25)
 טוֹב בְּעֵינַי יְהוָה לְבָרַךְ אֶת־יִשְׂרָאֵל (Num 24:1)
 מִבְּרַכְיָךָ בְרִיךְ (Num 24:9)
 וְהִנֵּה בִרְכַת בְּרַךְ (Num 24:10)

There are multiples sets of seven blessings in the Torah beginning with Genesis and continuing to Deuteronomy.

The Lord your God may bless you 7 times in the Torah

The Lord your God may bless you..... (Deu 14:24)
 The Lord your God may bless you..... (Deu 14:29)
 The Lord your God may bless you..... (Deu 15:10)
 The Lord your God may bless you..... (Deu 16:10)
 The Lord your God may bless you..... (Deu 16:15)
 The Lord your God may bless you..... (Deu 23:21)
 The Lord your God may bless you..... (Deu 24:19)

.....:יְהוָה אֱלֹהֶיךָ (Deu 14:24)
 בְּרַכְךָ יְהוָה אֱלֹהֶיךָ (Deu 14:29)
 בְּרַכְךָ יְהוָה אֱלֹהֶיךָ (Deu 15:10)
 בְּרַכְךָ יְהוָה אֱלֹהֶיךָ (Deu 16:10)
 בְּרַכְךָ יְהוָה אֱלֹהֶיךָ (Deu 16:15)
 בְּרַכְךָ יְהוָה אֱלֹהֶיךָ (Deu 23:21)
 בְּרַכְךָ יְהוָה אֱלֹהֶיךָ (Deu 24:19)

The LORD your God has blessed you 7 times in the Torah*

.....the LORD your God has **blessed** you. (Deu 12:7)
 according to the **blessing** of the LORD your God.....(Deu 12:15)
 as the LORD your God has **blessed** you (Deu 15:14)
and the LORD your God will **ble**ss you....(Deu 15:18)
according to the **blessing** of the LORD your God..... (Deu 16:17)
 and He will **ble**ss you in the land which the LORD your God gives you..... (Deu 28:8)
and that the LORD your God may **ble**ss you.. (Deu 30:16)

..... בְּרַכְךָ יְהוָה אֱלֹהֶיךָ	(Deu 12:7)
..... קְבַרְכֶּת יְהוָה אֱלֹהֶיךָ	(Deu 12:15)
..... בְּרַכְכֶּה יְהוָה אֱלֹהֶיךָ	(Deu 15:14)
..... וּבְרַכְךָ יְהוָה אֱלֹהֶיךָ	(Deu 15:18)
..... קְבַרְכֶּת יְהוָה אֱלֹהֶיךָ	(Deu 16:17)
..... וּבְרַכְךָ בְּאֶרֶץ אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נָתַן לָךְ	(Deu 28:8)
..... וּבְרַכְךָ יְהוָה אֱלֹהֶיךָ	(Deu 30:16)

Blessed them 7 times in Genesis

And God blessed them.. וַיְבָרֶךְ אֹתָם אֱלֹהִים (Gen 1:22)
 And God blessed them.. וַיְבָרֶךְ אֹתָם אֱלֹהִים (Gen 1:28)
 ..And He blessed them..... אֹתָם וַיְבָרֶךְ (Gen 5:2)
 .. And he blessed them..... וַיְבָרֶךְ אֶתְהֶם (Gen 31:55)
 .. And he blessed them..... וַיְבָרְכֵם (Gen 48:20)
 .. And he blessed them..... וַיְבָרֶךְ אוֹתָם (Gen 49:28)
 he blessed them..... בְּרַךְ אֹתָם (Gen 49:28)

Perhaps another tablet will be found in the same location with more writing related to Israel’s dedication service. The fact that the entire law was to be written on large stones on Mount Ebal indicates that the general population read Hebrew, and Hebrew was a fully established language.

There are numerous examples of Hebraic Meter running through and within Deuteronomy Chapters 27-28 but listing them all would be far too lengthy for this article. Deuteronomy 27:1 opens with a veritable explosion of Hebraic Meter. One example is “*To the LORD your God,*” Deut. 27:9 which repeats 30 times (3 x 10) in the Torah.

To the LORD your God (singular and plural pronoun) 30 times in the Torah

To the LORD your God (plural) 7 times in the Torah

To the LORD your God.....	ליהוה אלהיכם	(Exo 8:24 WTT)
To the LORD your God.....	ליהוה אלהיכם	(Exo 10:16 WTT)
To the LORD your God.....	ליהוה אלהיכם	(Exo 10:17 WTT)
To the LORD your God.....	ליהוה אלהיך	(Exo 20:10 WTT)
To the LORD your God.....	ליהוה אלהיך	(Deu 5:14 WTT)
To the LORD your God.....	ליהוה אלהיך	(Deu 7:6 WTT)
To the LORD your God.....	ליהוה אלהיכם	(Deu 9:16 WTT)
To the LORD your God.....	ליהוה אלהיך	(Deu 10:14 WTT)
To the LORD your God.....	ליהוה אלהיכם	(Deu 12:4 WTT)
To the LORD your God.....	ליהוה אלהיך	(Deu 12:31 WTT)
To the LORD your God.....	ליהוה אלהיך	(Deu 13:17 WTT)
To the LORD your God.....	ליהוה אלהיכם	(Deu 14:1 WTT)
To the LORD your God.....	ליהוה אלהיך	(Deu 14:2 WTT)
To the LORD your God.....	ליהוה אלהיך	(Deu 14:21 WTT)
To the LORD your God.....	ליהוה אלהיך	(Deu 15:19 WTT)
To the LORD your God.....	ליהוה אלהיך	(Deu 15:21 WTT)
To the LORD your God.....	ליהוה אלהיך	(Deu 16:1 WTT)
To the LORD your God.....	ליהוה אלהיך	(Deu 16:2 WTT)
To the LORD your God.....	ליהוה אלהיך	(Deu 16:8 WTT)
To the LORD your God.....	ליהוה אלהיך	(Deu 16:10 WTT)
To the LORD your God.....	ליהוה אלהיך	(Deu 16:15 WTT)
To the LORD your God.....	ליהוה אלהיך	(Deu 17:1 WTT)
To the LORD your God.....	ליהוה אלהיכם	(Deu 20:18 WTT)
To the LORD your God.....	ליהוה אלהיך	(Deu 23:22 WTT)
To the LORD your God.....	ליהוה אלהיך	(Deu 23:24 WTT)
To the LORD your God.....	ליהוה אלהיך	(Deu 26:3 WTT)
To the LORD your God.....	ליהוה אלהיך	(Deu 26:19 WTT)
To the LORD your God.....	ליהוה אלהיך	(Deu 27:5 WTT)
To the LORD your God.....	ליהוה אלהיך	(Deu 27:6 WTT)
To the LORD your God.....	ליהוה אלהיך	(Deu 27:9 WTT)

After three and half millennia Dr. Scott Stripling is the first archaeologist in history to affirm the unique literary style which permeates the Torah. What evidence will the anticipated book bring to the discussion and how will it address Hebraic Meter in the text?

At this writing, the religious denominations and universities have yet to acknowledge the discovery of the Joshua Tablet or the existence of Hebraic Meter in the Torah.