Bible Codes Breakthrough

Amazing Matrices and How-To Guide

נחמם משמות בכתב שאות–מלים פין

Console them from [the book of] Exodus in writing that letter-words are of his mouth.

24-letter term from the 10 commandments matrix at ELS of +14 in Exodus.

Moshe Aharon Shak

Bible Codes Breakthrough

Amazing Matrices and How-To Guide

by Moshe Aharon Shak

Scripture quotations from the Torah and Tanach are from the 1917 JPS (Jewish Publication Society) English translation.

Bible Code Breakthroughs CONTAINS THE HEBREW NAMES OF GOD. AS SUCH, IT IS A HOLY TEXT. PLEASE TREAT IT IN THIS MANNER.

Contents

Author's Challenge To Skeptics

In chapters three and four, the author lays out a set of protocols for obtaining a valid Bible Codes matrix. For skeptics, the author believes that his methods are sound and repeatable in the Torah; and in the best interest of codes research, he issues a friendly challenge.

From Moshe Aharon Shak: The results of the matrices in this book and matrices done by the author to answer specific requests, speak for themselves.

The author welcomes any challenges to the book's methodology in one of two ways:

- Create a matrix following the rules in chapters three and four that will produce a false story.

- Create a matrix following the rules in chapters three and four that will produce a true story if the surface text is not from the Torah, (or the Bible).

The author may be reached at: mshak@videotron.ca

Dedication

This book is dedicated to my wonderful wife Nomy,
who is part of me and part of this book.

Proverbs 31:10-11

A woman of valour who can find? for her price is far above rubies.
The heart of her husband doth safely trust in her, and he hath no lack of gain.

Section One

How-To Guide

Chapter 1

Bible Code Basics – Part 1

Our sages teach that there are seventy faces to the Torah (first five books of the Bible). We can understand it on different levels and in many ways. One aspect of gaining insight and appreciation to what is written in the Torah is by codes. Throughout the generations our sages used various code systems to achieve that end. Gematria or numerology is one of the better known ways to decode meanings and messages. However, even gematria has several versions or methods to get results. Besides gematria, other methods include using the first or last letter in each consecutive word, interpreting the shape of letters, missing letters, etc. However, it is only in the last few decades, that skipping of letters has been brought into focus.

The first person in recent history to bring to our attention fascinating discoveries using ELS (Equidistant Letter Sequences) was Rabbi Michael Dov Weismandel, who investigated the ELS codes both before and after WW2. His incredible accomplishment was done without using computers. Doron Witztum, Professor Eliyahu Rips and Dr. Yoav Rosenberg took the next major step with the aid of computers. Their *Famous Rabbis* experiment matched the names of thirty-two rabbis from the last few centuries with their birthday and date of death. An article, *Equidistant Letter Sequences in the Book of Genesis*, was published in the *Statistical Science* journal in August 1994.

ELS (Equidistant Letter Sequence)

The Bible codes are based on a system where any set of letters that are equally spaced may make up a term that is a word or group of words. That term may be regarded as a code if it meets certain conditions.

What is, however, equally spaced? The most common equally spaced letters are surface text words in the Torah or Tanach (entire Jewish Bible, acronym made up of **T**orah, **N**evi'im-prophets, and **K**etuvim-writings), where each letter follows another. Although there is no skip involved, we define it as a skip of one. If we look at the word "exact" and skip one letter and keep the second we get the word EAT (since we skip the letter *x* and *c,* ExAcT). This ELS is called a skip of 2, since we keep the second letter each time. The shorter the equal skip between letters, the term will typically be more statistically significant. Therefore, if one is looking for a meaningful message in the Bible codes, one must first look for the term at surface text. If the term is not found at surface text, the next shortest skip term is the ideal term to consider. One must first find an ELS term in order to begin a Bible code matrix. However, this is only the first step. There is more to the Bible code than just finding an ELS or a group of ELSs.

Odds and R-value

When several related terms are found at their lowest skip in the Bible in close proximity, they are likely to convey a profound message. The reason we can expect such a message is that from a statistical consideration it is very unlikely to have several such terms located so close to one

another at random. The statistical significance of the terms in a matrix is a key way to measure the significance of the Bible codes. It is very easy to find a few terms in a matrix if we do not pay attention to the statistical significance. Therefore, serious codes searchers either ignore the terms that are not statistically significant or try to develop them into a longer term at which point they would become statistically significant. Since many scientists do not consider odds of less than 20 to 1 (20:1) to be significant, I personally do not accept *any term* with odds of less than 20:1 in any given matrix I develop. In this book, the odds are presented in the form of R-values, which is a method of portraying the statistical odds on a logarithmic scale in base 10. R-values enable many researchers to add the R-value of each individual term and arrive at an overall matrix R-value which can be converted to matrix odds with a simple equation. For simplicity purposes, the R-value can be converted as follows:

R-value	odds	odds
-3	1:0.001	1 to one thousandth (expect 1000)
-2	1:0.01	1 to one hundredth (expect 100)
-1	1:0.1	1 to one tenth (expect 10)
0	1:1	1 to one (expect 1)
1	1:10	1 to ten (expect 0.1)
1.3	1:20	1 to twenty (expect 0.05)
2	1:100	1 to one hundred (expect 0.01)
3	1:1,000	1 to one thousand (expect 0.001)
Note: when the R-value is negative for any given term, from a statistical point of view, one can expect the term to be in the matrix.		

Confirmation

> *Deuteronomy 19:15 "...at the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established."*

The above quotation is a crucial general rule in the Bible. I found it to be an extremely important tool in the Bible codes to verify that a message in the matrix is real. This book illustrates this principle in several matrices where matrix conclusions were given in advance of an event. But first, what do the codes say on the matter?

סימן אמת **a sign of truth** and

ב עדים **two witnesses**

The three matrices below consider the minimum skips of the two terms as follows:

סימן אמת **a sign of truth** at **second** minimum skip in the Torah
עדים ב **two witnesses** at **first** minimum skip in the Torah

Term T	Skip	R Factor	Start	End
סימן אמת	-2,681	2.2	Leviticus 26 V25 L29	Leviticus 16 V24 L51
ב עדים	6	2.3	Exodus 1 V20 L20	Exodus 1 V21 L12

The matrix starts at Exodus 1 V20 L20 and ends at Leviticus 26 V25 L37.
The matrix spans 104584 characters of the surface text.
The matrix has 40 rows, is 25 columns wide and contains a total of 1000 characters.

סימן אמת   **a sign of truth**   at **third** minimum skip in the Torah
ב עדים   **two witnesses**   at **second** minimum skip in the Torah

Term	Skip	R Factor (in Matrix)	Start	End
סימן אמת	3,204	1.683	Numbers 2 V17 L41	Numbers 11 V35 L34
ב עדים	-7	1.749	Numbers 24 V7 L22	Numbers 24 V6 L39

The ELS reference is 641 characters between rows.
The matrix starts at Numbers 2 V17 L35 and ends at Numbers 24 V7 L22.
The matrix spans 39794 characters of the surface text.
The matrix has 63 rows, is 52 columns wide and contains a total of 3276 characters.

סימן אמת   **a sign of truth**   at **fourth** minimum skip in the Torah
ב עדים   **two witnesses**   at **first** minimum skip in the Torah

Term	Skip	R Factor (in Matrix)	Start	End
סימן אמת	-3,822	1.590	Genesis 41 V39 L14	Genesis 28 V9 L25
ב עדים	6	1.796	Exodus 1 V20 L20	Exodus 1 V21 L12

The ELS reference is 546 characters between rows.
The matrix starts at Genesis 28 V9 L25 and ends at Exodus 1 V21 L12.
The matrix spans 39904 characters of the surface text.
The matrix has 74 rows, is 46 columns wide and contains a total of 3404 characters.

The three matrices above verify the Bible quotation about the need of redundancy. The three matrices are three witnesses for that quotation. Note however, that even the Bible at surface text repeats itself:

Deuteronomy 17:6: "At the mouth of two witnesses, or three witnesses, shall…."

The observant reader may ask the question, "Yes, we have here the two terms at their shortest skips, but there is one and only exception. What happened to סימן אמת   **a sign of truth** at its lowest skip? I don't see it in the 3 matrices above?"

As mentioned earlier, the first step in finding a Bible code is to find an ELS term. That means a term (word or phrase) at equal skip distances. Some researchers tried various other systems of skips, but did not find any significance in those approaches. The Bible codes confirm this where we find the term סימן אמת**.** The definition is found at the term's lowest skip!

סימן אמת   a <mark>sign</mark> of truth,   at **first** minimum skip in the Torah

ומאשר דבר אתו   **and confirms it** (a thing) with it, at **first** minimum skip in the Torah

בדלוג שוה   with an equal skip,   at **first** minimum skip in the Torah

Figure 1
A Sign of Truth

Terms	Skip	R Factor(in Matrix)	Start
סימנ אמת	-1,877	2.205	Genesis 40 V5 L80
בדלוג שוה	-3,758	3.468	Leviticus 9 V2 L19
ומאשר דבר אתו	1	1.788	Genesis 35 V15 L17

The ELS reference is 1877 characters between rows.
There are 3 displayed terms in the matrix.
The matrix starts at Genesis 32 V26 L24 and ends at Leviticus 9 V2 L19.
The matrix spans 105141 characters of the surface text.
The matrix has 57 rows, is 29 columns wide and contains a total of 1653 characters.

If we split the ELS reference for the סימנ אמת term to 939 (row-split 2), we get more insight into the term בדלוג שוה with an equal skip. It tells us that the skip is of letters!

Figure 2 (next page)
סימנ אמת **a sign of truth** at **first** minimum skip in the Torah

אותיות **letters** at **first** minimum skip in the Torah

דילוג **skip** at **first** minimum skip in the Torah

4

Terms	Skip	R factor	Start	End
סימן אמת	-1,877	2.198	Genesis 40 V5 L80	Genesis 32 V26 L26
אותיות	11	1.927	Genesis 34 V28 L36	Genesis 34 V29 L45
דילוג	9	2.450	Genesis 48 V19 L48	Genesis 48 V19 L84

The ELS reference is 939 characters between rows.
The matrix starts at Genesis 32 V25 L7 and ends at Genesis 48 V20 L13.
The matrix spans 27287 characters of the surface text.
The matrix has 30 rows, is 56 columns wide and contains a total of 1680 characters.

The above are general rules for the requirements in finding Bible codes as opposed to just terms in a matrix. There are many requirements from my experience to make a term or an ELS a code. The Torah suggests that two witnesses [or three, but of course the more the better] are crucial. The term סימן האמת **a sign of THE truth** is found in the Torah only once. The extra letter ה before אמת emphasizes that this is *the sign*.

סימן האמת **a sign of THE truth** at **the only** skip in the Torah
עדים ב **two witnesses** at **first** minimum skip in the Torah

Terms	Skip	R Factor	Start	End
סימן האמת	-1,594	3.100	Genesis 13 V2 L19	Genesis 3 V22 L35

ב עדים	6	1.900	Exodus 1 V20 L20	Exodus 1 V21 L12

The ELS reference is 1594 characters between rows.
The matrix starts at Genesis 3 V21 L17 and ends at Exodus 1 V22 L8.
The matrix spans 74974 characters of the surface text.
The matrix has 48 rows, is 56 columns wide and contains a total of 2688 characters.

Does all of this mean that if there are no witnesses, there is not truth to the matrix? No. All it means is that if we have two witnesses we can feel better that we have the truth. Three witnesses help to confirm the truth. On the other hand, we know that all too often the police will get three real witnesses yet they will get somewhat different versions of the same story. Having more witnesses, does help the police to zero in on the truth.

Bible Codes = Letter-Words

How the Bible does define the ELS codes? First, in all the work in this book, the reference to the Bible is only the Torah or the Five Books of Moses. In the Torah, the term letter-words אות-מלים at its minimal skip of -14 spans verses 20:5 to 20:7 in Exodus. אות-מלים has several meanings in Hebrew. The word אות means**: letter; sign; cue; signal; symbol; mark; omen; wonder; miracle; desire.** It is very important to understand the meaning of the term אות-מלים in terms of the Hebrew meaning and the background of the surface text in this very small matrix that contains this term and a few others.

In English, when one refers to the Bible codes, one is referring to ELS terms. In Hebrew, one uses the expression of דילוג-אותיות [skip]-[letters]. The Bible refers to it as **letter-words** אות-מלים**.** There are many reasons for this conclusion.

i. This term is at its minimum skip in the Ten Commandments.
ii. At the giving of the Ten Commandments, everyone heard simultaneously several meanings to the same sentence. For example, the Ten Commandments are written twice in the Bible. The first time the commandment instructs: *Remember the Sabbath.* At the second time it is written *KEEP the Sabbath.* **The people at Mount Sinai heard both versions at the same time.**
iii. Our sages tell us that each item in the Torah can be interpreted in 70 ways. In fact, the book *Meam Loez* in commentaries on Exodus chapter 20 relates that each verse can be interpreted in millions of ways. Therefore, אות-מלים can easily include the meanings: Letter-sign-symbol-mark-omen-cue and *wonder WORDS.* **They all describe the term.**
iv. Our sages over the ages told us that the Torah was heard and seen at the same time. Exodus 20:18 "And all the people perceived [in Hebrew: saw] the thunderings, and the lightnings, and the voice of the horn…" Our sages tell us that the words were given as a string of letters. This is the only explanation of SEEING the voice. Moses was the one who wrote the Torah, because he knew where to insert the spaces. **Basically the words were spelled out a letter after letter with no spaces.**

The above is an argument on why אות-מלים refers in the Bible to words that were composed from a SEQUENCE of letters. Does it also refer to ELS where the skip is not equal to 1? The following matrices are overwhelming evidence that the answer is yes.

Bible Codes as Described by the Bible

The main term below is the basis of the forthcoming Ten Commandments matrix; it is a result of extending the term letter-words at its lowest skip. This long term is built from four sections: i- Console them נחמם; ii- from the book of Exodus in writing משמות בכתב ; iii- that letter words שאות-מלים; and iv- are [from] his mouth פיו . It means in its simplest form that:

<div dir="rtl">

נחממ משמות בכתב שאות-מלים פיו
</div>

Console them from [the book of] Exodus in writing that letter-wonder-words are [from] his mouth.

Long ago, I observed that a long term that is genuine consists of many letters [and several words], and it is supported by other terms that complement it. This phenomenon can be observed clearly in this case. In particular, note how often the complementing terms either share a letter, or are in close proximity, with the appropriate section. Let's look at the four categories above:

i- Console them: The term נחממ *console them* shares the letter mem with the term מי משה *Who? Moshe!*, i.e. it is Moses (Moshe) that consoles. The question is, what does console have to do with the letter/wonder words? Plenty! The long term refers also to those special words that the people *saw* and *heard* at the same time at Mount Sinai. The people were pleading with Moshe:

> *Exodus 20:19 - "And they said unto Moses: 'Speak thou with us, and we will hear; but let not God speak with us, lest we die'."*

Moshe CONSOLES them [with a 20-20 vision]:

> *Exodus 20:20 - "And Moses said unto the people: 'Fear not; for God is come to prove you, and that His fear may be before you, that ye sin not.'"*

Note the answer is part of the term. The skip is -1 for the answer to, *who will console.* The R-value is an impressive 3.9 [almost 10,000 to one against appearing randomly].

<div align="center">

נחממ! מי? משה
</div>

Figure 3
Who will Console? Moshe

ii- From the book of Exodus in writing of Moshe: Parallel to and immediately to the left of *in writing*, the matrix tells us whose writing it is. We know that the Torah was dictated to Moshe by G-d and Moshe wrote it down. Therefore, the matrix confirms that it was the writing that belongs… belongs to Moshe של משה. Note that the R-value in the matrix is 2.7 [almost 1,000:1 against].

Figure 4
From the Book of Exodus in Writing of Moshe

משמות בכתב של משה

iia משמות **From the Book of Exodus (or) From Names:** משמות בכתב **:** The term משמות has two meanings. It means from the book of Exodus, because the term is found in this book. It also tells us, who is the author of it. The 24-letter term is telling us that it is His mouth. The matrix explains whose mouth it is. The term משמות gives the clue that the names of the owner of the mouth are in the matrix. In fact, we do find several names in the matrix as is illustrated below. The references to the names are as G-d refers to Himself: *My name*, and as we refer to *the G-d*, *My G-d*, that *His name* is אלהים .

Terms	Translation	Skip	R Factor	Start
שמ: יהוה אלהיכ	Name: Hashem (YHVH) your G-d			
		1	3.3	Exodus 20 V7 L8
שמי הוה :אלהיכ	My name present: your G-d			
		1	3.3	Exodus 20 V7 L8
שמי **My Name**:		1	1.4	Exodus 20 V7 L8
יהוה Hashem		1	0.4	Exodus 20 V7 L10
יהוה Hashem		1	0.4	Exodus 20 V7 L31
אלהימ Hashem (G-d)		15	2.0	Exodus 20 V6 L15
האל The G-d		1	0.6	Exodus 20 V7 L13
האל The G-d		-1	1.1	Exodus 20 V6 L16
אלי my G-d		-1	1.0	Exodus 20 V7 L2
אלי my G-d		-1	1.0	Exodus 20 V7 L26
שמו **His Name**:		1	1.3	Exodus 20 V7 L45
יהוה Hashem		1		
יהוה Hashem		1		
אלהימ Hashem (G-d)		15		

The ELS reference is 14 characters between rows.
There are 10 displayed terms in the matrix.
The matrix starts at Exodus 20 V6 L7 and ends at Exodus 20 V7 L47.
The matrix has 5 rows, is 14 columns wide and contains a total of 70 characters.

Figure 5
Names of G-d

The matrix uses also other names such as *G-d King* - אל מלכ twice each at odds of 1000:1 against appearing. In the matrix above, notice how the term אלהים shares letters with all the other terms that define His name.

There is another way that Hashem is emphasizing His name in the matrix. Our sages taught us over the generations that the Sabbath is G-d's gift. The matrix below is a striking confirmation of this teaching. We see the term האל שי -*The gift of G-d* in the singular form. It is proper Hebrew for the codes and more apparent for *The Sabbath*. [In section iib below, the term המ אלהים שי - *G-d's present they are* is outlined. There, the issues are the "Letter-Words" or the Ten Commandments if you wish. Either way strongly indicates that the codes are valid. The point of bringing it up now is to show the proper grammar.] The declaration by G-d in the matrix below is:

The seventh day is the gift of G-d. My name is Hashem (G-d).

Terms	Translation	Skip	R Factor	Start
שי האל	The gift of G-d	14	2.4	Exodus 20 V9 L1
יום השביעי	The Seventh Day / Sabbath	1	2.2	Exodus 20 V10 L2
יי שמי	Hashem is **my name**	2	3.1	Exodus 20 V10 L10

The matrix starts at Exodus 20 V8 L16 and ends at Exodus 20 V10 L38.
The matrix spans 65 characters of the surface text.
The matrix has 5 rows, is 9 columns wide and contains a total of 45 characters.
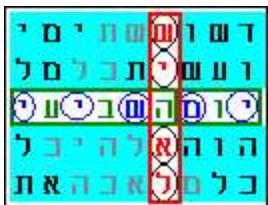
Figure 6
Name is a Gift of God

A day of rest – a present: Here is one more reason why the Sabbath is called a gift from Hashem: Saturday is called a day of rest – or a day of מנוחה or מנחה. Note that Saturday is also the day that G-d rested. The word מנחה also means a present. Therefore, we corroborate the teaching that Shabbat is a day that is a present.

The codes also confirm that the Sabbath is a gift. The terms *the gift* and *Shabbat* at their lowest skip form the next matrix. The term Shabbat is threefold strong as the terms share letters. The longest skip *Shabbat* term shares letters with the other two *Shabbat* terms, as well as with

the term *Here is a present*. It contains within it also the term *the present*. What does the matrix have to say about the present? The first matrix below (ignoring the yellow terms):

Here is a present: it is "a great acquisition".

In the second matrix below (see yellow terms) the message is:

Starting Saturday, Hashem, give (us) a present - rest.

Terms	Translation	Skip	R Factor	Start
המנחה	the gift	1	2.6	Leviticus 2 V8 L8
שבת	Saturday The Sabbath	-1	2.0	Leviticus 2 V7 L22
שבת	Saturday The Sabbath	4	1.4	Leviticus 2 V7 L27
שבת	Saturday The Sabbath	-11	0.9	Leviticus 2 V8 L14
הנה שי	Here is a present	2	3.6	Leviticus 2 V8 L8
הנ השי	Behold the present	2	3.6	Leviticus 2 V8 L8
רב נכס	(Manifold/Generous/Great) {acquisition/asset}	1	3.7	Leviticus 2 V7 L14
תנ משבת	Give starting Shabbat	-1	5.6	Leviticus 2 V7 L25
משבת	From Shabbat	4	2.5	Leviticus 2 V7 L23
ה' מנחה	The rest / Hashem, rest.	1	2.6	Leviticus 2 V8 L8

The ELS reference is 16 characters between rows.
The matrix starts at Leviticus 2 V7 L14 and ends at Leviticus 2 V8 L17.
The matrix spans 32 characters of the surface text.
The matrix has 2 rows, is 16 columns wide and contains a total of 32 characters.

**Figure 7
Here is a Present**

**Figure 8
Give us Rest**

Take notice of the sharing of the letters for the terms *from Shabbat*. This time the *mem* joins the two terms. Note that the term את המנחה meaning *the rest* is not shown above for clarity purposes, but it is there and it shares the letter taf, with the term *from the Shabbat*.

משמות בכתב ש... or *from the Book of Exodus that…* contains another amazing term when we read the same letters from right to left: שבתכ בתום שם *Your Shabbat with perfection is there*. In the cluster below, note that the terms *Shabbat* intersects the main term twice. Also the term starts right at the start of the Shabbat commandment starting with the term זכור - *Remember*. The term האל שי *G-d's gift* that was illustrated before is also very prominent right at the center of the matrix.

Terms	Translation	Skip	R Factor	Start
שבתכ בתום שמ	Your Shabbat with perfection is there			
		14	8. 6	Exodus 20 V7 L49
משמות בכתב ש...	From the book of Exodus.			

Same letters as above but in opposite direction.

Terms	Translation	Skip	R Factor	Start
שי האל	G-d's gift	14	1.9	Exodus 20 V9 L1
שבת	Shabbat	1	1.2	Exodus 20 V8 L11
שבת	Shabbat	1	1.2	Exodus 20 V10 L11
זכור	Remember *	1	2. 4	Exodus 20 V8 L1

* The beginning of the 4th commandment to keep the Sabbath.

The ELS reference is 14 characters between rows.
The matrix starts at Exodus 20 V7 L42 and ends at Exodus 20 V11 L13.
The matrix spans 140 characters of the surface text.
The matrix has 10 rows, is 14 columns wide and contains a total of 140 characters.
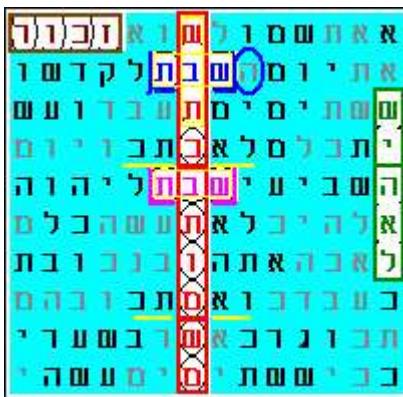
Figure 9
Your Shabbat is Perfection

בכתב ש *in writing that* can be seen in several ways when combined with the term that shares the letter bet with it: יש דבור *There is talking [talking]/ there are words.*

i.   In writing that there is talking: The Ten Commandments were seen as words and were heard at the same time. *Exodus 20:18…And the people saw the sounds….*
ii. In writing that there are words: The writing includes hidden [letter-] words..
iii. There is a phrase in the written text that…. [where the phrase is part of letter-words].

Terms	Translation	Skip	R Factor	Start
בכתב ש	in writing that	-14	3.176	Exodus 20 V10 L12
יש דבור	There is talking [talking]/ there are words			
		-4	4.661	Exodus 20 V9 L6

The ELS reference is 14 characters between rows.
The matrix starts at Exodus 20 V7 L42 and ends at Exodus 20 V10 L18.
The matrix spans 70 characters of the surface text.
The matrix has 5 rows, is 14 columns wide and contains a total of 70 characters.
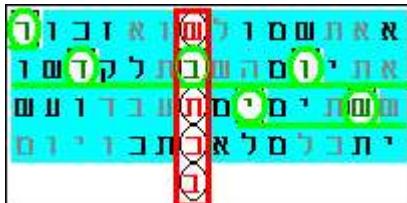
Figure 10
There is Talking, There are Words

The following cluster is a fascinating chain cascading from the top downwards. It starts by saying the NAME of the author of the Ten Commandments. It either states *my Name is Hashem* or *Hashem is my Name*. In the table below, it easier to see with the yellow how each term shares letters with the other terms. Notice that terms 2 and 3 share a common *heh*. Terms 3, 4, and 5 share a common *shin*, etc. The *shin* of terms 3, 4, and 5 is the first letter of the term *Shemo- His Name*. In the matrix, see the term encircled in red. There is symmetry and continuity to the chain that emphasizes from *whose mouth* the words are coming.

Terms	Skip	R Factor	Start
NAMES - נחמם מ<u>שמו</u>ת בכתב שאות מלים פיו			
My Name is Hashem / Hashem is my name			
1 שמי ה	1	**1.6**	Exodus 20 V7 L8
2 שמי ה	6	0.4	Exodus 20 V5 L71
3 ה שמי	29	0.1	Exodus 20 V7 L16
4 ה שמי	15	0.4	Exodus 20 V7 L30
5 שמי ה	29	0.1	Exodus 20 V7 L45
6 יי שמי	-2	**2.2**	Exodus 20 V10 L10
7 ה שמי	1	0.9	Exodus 20 V11 L19
8 יי שמי	-2	**2.2**	Exodus 20 V11 L59

The ELS reference is 14 characters between rows.
The matrix starts at Exodus 20 V5 L5 and ends at Exodus 20 V11 L69.
The matrix spans 336 characters of the surface text.
The matrix has 24 rows, is 14 columns wide and contains 336 characters.

There is a beautiful symmetry where the yellow background indicates common letters; and the blue background indicates no common letters; but the blue background words are in perfect symmetry. Following next after שמי ה שמי on either side are *Hashem* names in a box. Next follows *His name* in an identical format of the letter *heh*. The word *My Name* comes next. It shows that the three letters are shared. The final central term has four letters and a blank. The middle character is the one that shares a letter with the terms on either side AND with the term *HIS NAME*.

שמי ה שמי ה. ה שמי ה.שמי שמי ה יי שמי ה שמי
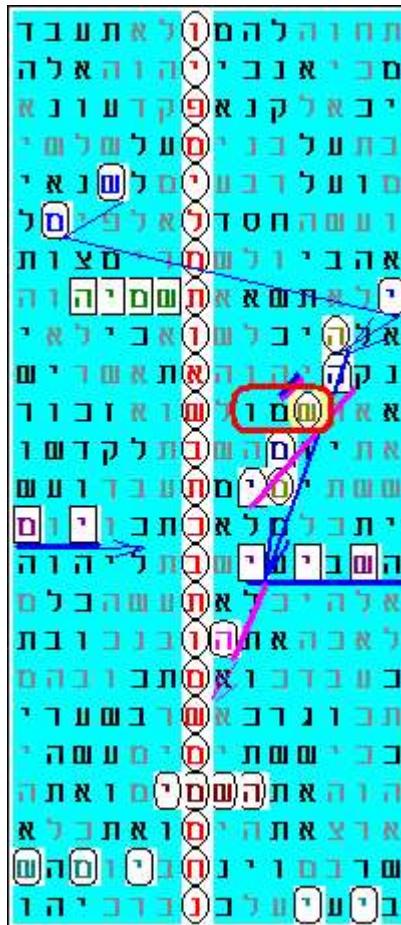
Figure 11
My Name is HaShem

iib-It is written that letter-words: Here we have a new meaning to three words. It is a combination of letters from section ii and iii of the main term. The message, however, is just as powerful as any of the other four parts. Note the cleaving of one term to the other, making the significance much more powerful then just R-values.

Terms	Translation	Skip	R Factor	Start
כתב שאות-מלים	It is written that letter-words	-14	9.149	Exodus 20 V9 L 22
אות מלים	letter-words	-14	3.951	Exodus 20 V7 L35
שי אלהים המ	G-d's present they are (the letter-wonder-words)			
		15	6.040	Exodus 20 V5 L59

The ELS reference is 14 characters between rows.
The matrix starts at Exodus 20 V5 L47 and ends at Exodus 20 V10 L4.
The matrix spans 154 characters of the surface text.
The matrix has 11 rows, is 14 columns wide and contains a total of 154 characters.
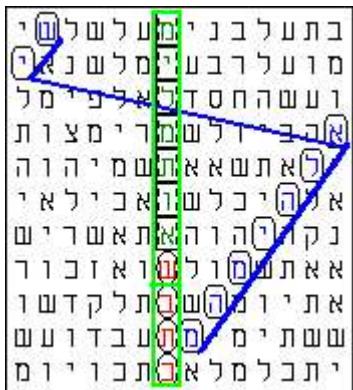
Figure 12
Present of Letter-Words

So what is the message? In the Torah we find many meanings in one verse. Here also, we have multiple messages in some of the codes. In this specific code, the present from G-d is without a doubt the Ten Commandments. Note that the occasion of the giving of the Torah is called in Hebrew **מתן תורה** *Matan Torah*. The word *Matan* has two meanings: *giving of,* and *a present.* The same term can be used with the codes to specify: **מתנתו** or *His present.*

In our topic of the Bible codes, the present *They* refers to the Bible codes. The message is:

<div align="center">

It is written that the Bible codes are the present from G-d.

</div>

iii. Letter-words: Count/move/call upon from two's to by thousands. The matrix below shows clearly that we are advised to count and call upon letters from a skip of two to a skip of thousands. We are advised to count or call upon or move. It is of particular interest to note the interwoven strong connection between the terms: The connection is clearly seen in the matrix and it is also highlighted in the table below.

Terms	Translation	Skip	R Factor	Start
נא פקד	please count / call upon	1	3.150	Exodus 20 V5 L38
נוע	move	-1	1.432	Exodus 20 V5 L45
אות מלים	letter-words /sign/etc.	-14	4.105	Exodus 20 V7 L35
לאלפים	to thousands	1	2.973	Exodus 20 V6 L8
משתים	from two [female]	-26	1.926	Exodus 20 V9 L19

The ELS reference is 14 characters between rows.
There are 5 displayed terms in the matrix.
The matrix starts at Exodus 20 V5 L37 and ends at Exodus 20 V10 L3.
The matrix spans 163 characters of the surface text.
The matrix has 12 rows, is 9 columns wide and contains a total of 108 characters.
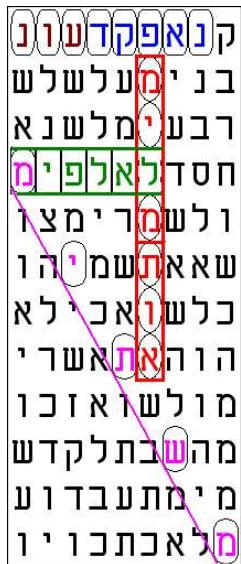
Figure 13
Count by Two's to Thousands

In the Bible codes, the ELS skip can reach well over a thousand as is demonstrated in this book. On the other hand, some researchers do not look beyond one thousand (although this matrix says to look *to thousands*). Any way you look at it, a thousand is a big number and it is emphasized in the matrix that we do not stop the skip at low numbers. Next to the *to thousands* in the matrix above, we see the term *to thousand* לאלף . The last letter פ of לאלף is shared by: 1&2- the term *thousand* two more times; 3- the main long term and 4- by the term *please count.*
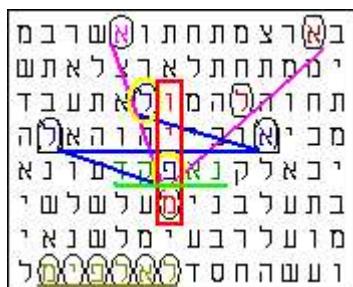
Figure 14
Deliver Signs to a Distance

Deliver signs [write letters] from two's to by thousands

Terms	Translation	Skip	R Factor	Start
אות מלים	letter-words	-14	3.951	Exodus 20 V7 L35
לאלפים	to thousands	1	2.819	Exodus 20 V6 L8
משתים	from two [female]	-26	1.772	Exodus 20 V9 L19
תאותת	deliver signs/signals to a distance [letter by letter] such as Morse code [flags, lights] , or other codes.			
		7	2.407	Exodus 20 V7 L36

The ELS reference is 14 characters between rows.
The matrix starts at Exodus 20 V5 L47 and ends at Exodus 20 V10 L4.
The matrix spans 154 characters of the surface text.
The matrix has 11 rows, is 14 columns wide and contains a total of 154 characters.

Figure 15a – Deliver Signs to Thousands   **Figure 15b – Deliver by Two's to Thousands**

The significance of counting by twos, threes to thousands is even more emphasized in the matrices above. We see another two (שתים) that is now sharing letters with לאלפים, משתים, and תאותת. If this is not enough there is the term שתים again at a skip of one in the matrix. We also find the next number above *two – to-three* in green at the top of the left side of the right matrix. Again, the grammar is perfect for female three, as it was for the number two.

Extending the clusters above, but not including all the terms in order to simplify the visual inspection of the matrix, we get the cluster below:

Figure 16 – Please Count to Thousands

Terms	Translation	Skip	R Factor	Start
כתב שאות מלים פיו	letter words	-14	12.8	20 V9 L22
נא פקד	please count	1	2.9	20 V5 L38
משתים	from two	-26	1.6	20 V9 L19
שתים	two	1	1.3	20 V9 L2
שתים	two	-40	0.4	20 V10 L11
לאלף	to thousand	1	2.1	20 V6 L8
לאלף	to thousand	9	1.6	20 V5 L13
אלפים	two thousands	1	1.7	20 V6 L9
לאלף על	to thousand up	9	4.2	20 V5 L13
לאלפים	to thousands	1	2.7	20 V6 L8

The ELS reference is 14 characters between rows.
The matrix starts at Exodus 20 V5 L5 and ends at Exodus 20 V10 L18.
The matrix spans 210 characters of the surface text.

The main omissions are the various ways of saying count, נוע *move, &* תאותת *deliver signs like a Morse code.* The interwoven terms, however, spell out the following message [see Figure 16 table above]:

> נא פקד משתים, שתים, שתים, לאלף, לאלף על, אלפים, לאלפים, לאלפ-אלפים
> **Please count from two, two, two, to a thousand, to more than a thousand, to two thousands, to thousands, to a thousand thousands.**

Count by one's, two's, three's, four's, to thousands: It was shown above, in a remarkable way in a very small matrix, that the intent of the letter/wonder words are to be counted every second, third, to every thousandth letter to get a Bible code. Outlined was the advantage of getting two or more witnesses to prove a point. The term from two and two appeared several times in a very convincing way.

Below the definition of the Bible codes as a system of counting every second, third, fourth, … thousandth letter is apparent in another remarkable way. This is a second witness to the system of the Bible codes of skipping letters. In this approach, the Bible is now telling us that the wonder-words may be looked at also at an ELS skip of one. The surface text deals specifically with first, second, third, and fourth generations, and extends it to include all generations up to many thousands. This message exactly describes the Bible codes. The most obvious messages are found in the Bible at the surface text. If we can not find a specific term at surface text we look at the next smallest skip (skip of two). In this manner we continue and for long terms at times we much reach thousands. Earlier the term סימן האמת at skip = -1,594 was used. There was no such term at a smaller skip.

Finally, one can see the bottom line of the wonder-words: **It will affirm what we want to know.**

Terms	Translation	Skip	R-Factor	Start
אות מלים	letter-wonder-words	-14	4.1	Exodus 20 V7 L35
נא פקד	please count / call upon	1	3.1	Exodus 20 V5 L38
אבת	fathers (**first** generation)	1	1.3	Exodus 20 V5 L46
לבנים	to the children [**second** generation]	1	2.0	Exodus 20 V5 L50
לשלשים	to the **third** generation / to thirty	1	2.8	Exodus 20 V5 L6
לרבעים	to the **fourth** generation	1	2.8	Exodus 20 V5 L64
לאלפים	to **thousands**	1	2.8	Exodus 20 V6 L8
תאשר יש	will affirm that there is (it is true)	1	2.7	Exodus 20 V7 L36

The ELS reference is 14 characters between rows.
The matrix starts at Exodus 20 V5 L33 and ends at Exodus 20 V7 L41.
The matrix spans 112 characters of the surface text.
The matrix has 8 rows, is 14 columns wide and contains a total of 112 characters.

Figure 17
Please Count to Many Generations

Observe the top three lines in the matrix above and compare them to the surface text as translated below. Notice that only one word נוע *move* is spelled in reverse. Otherwise, the entire sentence below seems to perfectly fit the definition of the term אות מלים *letter-wonder-words.*

Exodus 20:5…..jealous God [נא פקד - please count], visiting the iniquity of [נוע -move] the fathers [אבת - fathers (**first** generation)] upon the children [{ע}לבנים to the children [**second** generation]] unto the third [{ע}לשלשים - to the **third** generation] and fourth generation [{וע}לרבעים - to the **fourth** generation

Another way of looking at the message is that the *fathers* or the surface text is on top על the sons (skip = 2) that is on top of the third generation, fourth, etc.

Why are they letter-wonder words? There are several reasons depending on the intent or theme of the main term. If we consider that one meaning of the term is in relation to the giving of the Torah on Mount Sinai, then there is a miracle involved with words that were spelled letter by letter! The words were spoken by G-d himself for everyone to hear. That was never done before or since! G-d only spoke to Moshe, or a few more selected people/prophets. These were wonder words to *hear* and *see* the letters coming in *sequence*. If we consider that the main term describes ELS, then we are faced with the wonder of inserting so many messages in the Bible text to reveal so many secrets and future events.

The skip by seven: The theme of seven is a well known theme in the Bible. It is used extensively in various ways to show importance and holiness. Even in the following matrix, the term *to sanctify* appears as underlined in blue. The seventh day, seven years, seven sets of seven years for the jubilee, are only a few examples of seven used throughout the biblical text. Many codes researchers have noticed that codes at a skip of seven have a special role. In the matrix below, the reference to *count by two's, three's, four's, etc.* is omitted. Those various skips are indicated in simple language in Hebrew without the *known heh*. The letter *heh* in front of a word makes the word special, as we saw previously in סימן האמת **A sign of THE truth**. In this matrix, the request is to count from THE seven. Some codes researchers have also found that counting in multiples of seven is also very significant. The message in the matrix below is:

נא פקד אות מלים מהשביעי ותאשר (תאשרו)
Please count letter-wonder-words from the seventh (letter) and you will verify it.

It is fascinating how the term *you will verify* cleaves and crosses the main term; and the three main versions of the term share letters. The term at its lowest ELS skip of one shares a letter with each of the other two terms that mean the same thing.

Terms	Translation	Skip	R Factor	Start
אות מלים	letter-words	-14	3.878	Exodus 20 V7 L35
נא פקד	please count / call upon	1	2.923	Exodus 20 V5 L38
מהשביעי	from the seventh	1	1.644	Exodus 20 V10 L4
תאשר	you will verify (singular)	1	1.065	Exodus 20 V7 L36
תאשר	you will verify (singular)	-6	1.459	Exodus 20 V8 L6
תאשר	you will verify (singular)	-14	1.091	Exodus 20 V7 L36
ותאשר	and you will verify	-14	2.091	Exodus 20 V7 L50
תאשרו	you will verify (plural)	-6	2.459	Exodus 20 V8 L6

The ELS reference is 14 characters between rows.
The matrix starts at Exodus 20 V5 L33 and ends at Exodus 20 V10 L18.
The matrix spans 182 characters of the surface text.
The matrix has 13 rows, is 14 columns wide and contains a total of 182 characters.
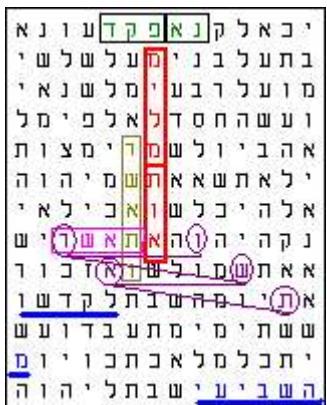
Figure 18
Please Count, You Will Verify

Torah codes: It is not my intention to downplay any other Bible code system that others are using today. I could not do so even if I wanted to, simply because I do not know enough about the other approaches. What I can do, however, is explain why I believe that my methodology gives good results.

In Hebrew the term Bible codes is not really used. One uses the terms letter skipping to indicate the idea of Bible codes. The term *wonder-omen-letter words,* seems like a much better way to indicate the idea of coded messages in the Bible than *skipping letters.* At the same time Bible codes is also a better term in my opinion than *skipping letters.* I decided to look up this terminology in the matrix with one little twist. My entire experience has been strictly with the Torah and not with the entire Bible. *Note: This is one example where I am not trying downplay what others are doing. I am not suggesting that the rest of the Bible is not adequate to find codes. I do not use it.* I decided to look up *Torah Codes.* I was not entirely successful in finding it, but I came very close. Notice that the term אות מלים shares letters with the other two terms; it has an interwoven relationship between the three terms; and it has high R-values!!

יי :חקים לתורתי **My Torah has codes:** (signed) **Hashem** (G-d)

Terms	Translation	Skip	R Factor	Start
אות מלים	letter-words	-14	3.878	Exodus 20 V7 L35
לתורתי	to my Torah	18	3.004	Exodus 20 V 6L14
חקים יי	Rules, Codes: Hashem	31	3.428	Exodus 20 V5 L6
חקים	Codes; Rules	31	1.457	Exodus 20 V5 L6

The ELS reference is 14 characters between rows.
The matrix starts at Exodus 20 V5 L5 and ends at Exodus 20 V9 L14.
The matrix has 13 rows, is 14 columns wide and contains a total of 182 characters.

Figure 19
Rules of Letter-Words

The answer of Hashem: In the cluster below, the high R-values and the interaction of the terms is remarkable. The message is that Hashem is giving all his answers to the Torah in writing. Does this not mean that He uses also letter-words as this term is part of *His Torah?* The matrix also specifies that the miracle, omen, or signal is important. It is the direction that the answer is taking. Each letter is extremely important in the Torah. If one letter is as much as slightly cracked or faded or not perfect by definition, the entire Torah scroll is not allowed to be used. One's head must always pay attention to *each* letter when one reads the scroll in synagogue. One cannot recite the Torah in synagogue by heart, even if it is proven that one knows it perfectly.

יי שמי ככלל תשובת י(י) לתורתי בכתב ראש לאות

Hashem is my name. As a rule, my answer [or Hashem's answer] to my Torah is in writing heading to the letter.

Hashem gives answers in writing with signs or letter-words.

Terms	Translation	Skip	R Factor	Start
בכתב שאות	In writing that letter	-14	6.1	Exodus 20 V10 L12
אות מלים	letter-words	-14	3.9	Exodus 20 V7 L35
לתורתי	to my Torah	18	**3.0**	Exodus 20 V6 L14
ראש לאות	a head for a letter	3	**5.0**	Exodus 20 V7 L39
יי שמי כבלל תשובת י	Hashem is my name. As a rule Hashem's answer [is].... (In writing)	-2	**15.6**	Exodus 20 V10 L10

The ELS reference is 14 characters between rows.
The matrix starts at Exodus 20 V5 L47 and ends at Exodus 20 V10 L18.
The matrix spans 168 characters of the surface text.

**Figure 20
HaShem's Answer in Writing**

The sample from Hashem: Who applied the saying, who gave the *letter-words* example if not Hashem? He did! Once again, the explanation of letter-words appears interwoven with its own code. Yet, there is another meaning to the same letter sequence.

It is human nature to search to look for answers, detail, examples, and parables. The cue-words do just that. We long for an example. Would we find it a sign אות הוא him, if it were not for Hashem?

אות מלים	Omen / cue – words
משל מי חל? – אלמלא ה'? הוא!	Who applied the saying – if not Hashem? He!
משל מיחל - אלמלא ה' הוא?	An [expected/longed for] [sample/example/parable] were it not for Hashem it?　　(Skip = 5;　R-factor　15.0)

Figure 21
Cue-Words as Examples

א<mark>ו</mark>ת מלי<mark>מ</mark>של מיחל – אלמלא ה' ה<mark>ו</mark>א?

Notice the symmetry and continuation of the two codes. They both start and end at the same letter with the exception of one letter (alef) of the main term. Just as the 24-letter code specifies: *...from the mouth....of Hashem* by sharing a yud; similarly here by sharing the mem, the messages are united to say:

Letter/cue-words are a longed for example. Is it [the example] not from Hashem?

Asking about the future: The cluster below is shown in two different ways. On the left it is shown in the usual reference of 14 letters per row, while on the right it is shown with 15 letters per row. It is easier to see the special codes in the right cluster.

The 19-letter code, איך? כמו יד לו אשא - והעתיד? *How? Like a hand I will lift to Him [raise my hand to indicate that I have a question] .... And [will be] the future?,* is one indication of how many view the Bible Codes. Like children in a class they raise their hand to the master to ask a question. Their most pressing question is: "what the future will bring?"

I believe that letter-cue-words were not designed to tell the future, although seemingly I was able to engage in future-telling in many of my matrices. I see my future matrices only as fitting the last few pieces of a puzzle in place. It is only when I have many of the facts about a subject that I can finalize the picture. I believe that this cluster supports my belief. Within the 19-letter code above, there is another code: הוא שאול דיו *He is being asked enough.* He refers to G-d, and G-d is being asked too much when it comes to the future. How is G-d being asked? The original code continues by overwriting the second code. However, when the term *future* appears in the matrix, the continuation is out of sight. Note that the term *future* is at the top of the matrix. The thought is: *continuation of the future is nowhere in sight.* So why was I permitted to have a little glimpse of the whole picture when only part of it was available? I believe that this was to encourage me; to prove to me that I am on the right track. לחל אות *To apply a proof,* to prove to the those that are not sure, to פיו מלים שאות בכתב משמות נחמם *console those that are not sure that letter-cue-words are from Hashem.*

The matrix also shows that the *letter-words,* or the *sign-cues* are a gift from Hashem. Hashem gave His Bible with all the required information for us to follow. We do not need the Bible code to learn new things. The gift of the codes is that we can begin to fathom the wisdom in the Bible; and to show that no human being could have created such messages within messages. The term לחל אות *To apply a proof* lends support to the argument above.
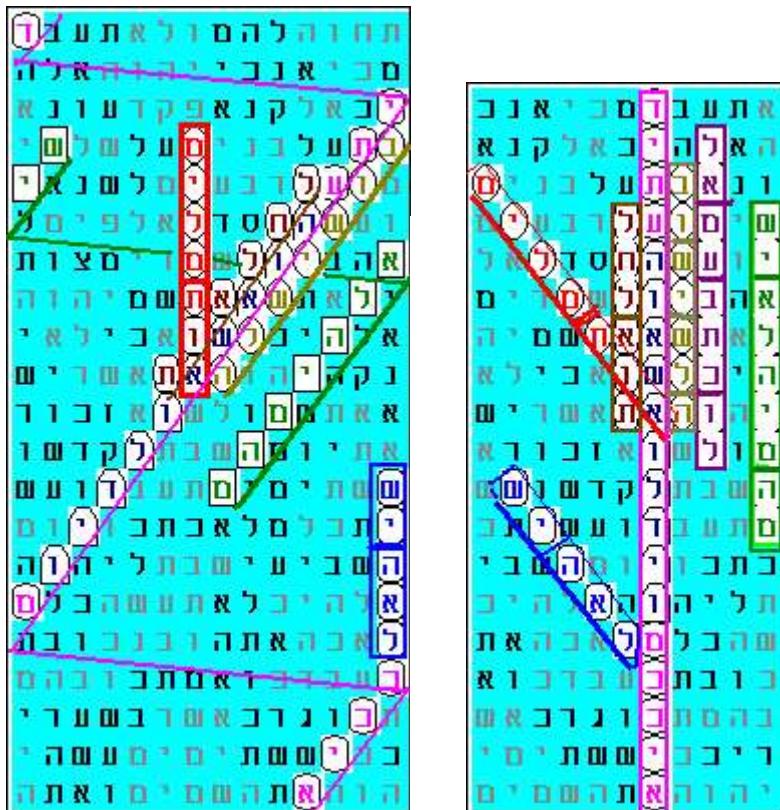
Finally, in my opinion the last term, that is seen so clearly in the cluster, refers to Moshe who wrote the down Torah. Moshe wrote for himself with Hashem's help. Obviously, Moshe was the

first person to write the Torah, and we know his Master was G-d. The term implying the above is, לו כתב עם אל *He wrote for himself with G-d.*

Terms	Translation	Skip	R Factor	Start
אות מלים	letter-words	-14	3.8	Exodus 20 V7 L35
הוא שאול די ו	He is being asked enough / adequately			
		15	7.4	Exodus 20 V6 L4
איכ? כמו יד לו אשא -והעתידד?	How? Like a hand I will lift to Him [raise my hand to indicate that I have a question] .... and the future			
		-15	18.6	Exodus 20 V11 L17
שי אלהים המ	G-d's present they are (the letter-wonder-words)			
		15	5.9	Exodus 20 V5 L59
שי האל	Gift of G-d	14	1.7	Exodus 20 V9 L1
בו שי של ה	In it (the OT] a present of G-d	15	4.2	Exodus 20 V5 L47
לו כתב עם אל	He wrote for himself with G-d	-15	7.0	Exodus 20 V7 L48
לחל אות	To apply a proof [a letter]	15	3.4	Exodus 20 V5 L64

The ELS reference is 14 or 15 characters between rows.
The matrix starts at Exodus 20 V5 L14 and ends at Exodus 20 V11 L23.

Figure 22 – Letter-Words are a Gift He Wrote

Chapter 2

Bible Code Basics – Part 2

Chapter 1 developed many basic ideas and laid the solid foundation for the validity of the Bible codes. Continuing on, there is much more to the story.

iv. Are [from] his mouth: Typically, by using the expression, *the mouth of G-d spoke,* the Bible indicates that G-d Himself said something. It is therefore understood that פיו is *His mouth.* Is there any proof in the codes that in fact the reference is to His mouth? Yes! There are two references [or witnesses]. The term פיו shares a yud with two terms: יי כנ *Hashem true;* and יהוה אלהיכ *the Lord (YHVH) your G-d.* Indeed, the long term can be read in Hebrew as:

נחמם משמות בכתב שאות מלים פי יהוה אלהיכ
Console them from [the book of] Exodus in writing that letter-wonder-words are [from] the mouth of the Lord your G-d.

Or. . .

נחמם משמות בכתב שאות מלים פי יי כנ
Console them from [the book of] Exodus in writing that letter-wonder-words are [from] the mouth of G-d true.

See the table and matrix below for details.

Terms	Translation	Skip	R Factor	Start
נחמם משמות בכתב שאות מלים פיו	Console them from [the book of] Exodus in writing that letter-words are (of) His mouth.	-14	24.7	Exodus 20 V11 L63
מי משה	Who? Moshe!	-1	2.7	Exodus 20 V11 L23
של משה	belongs to Moshe	28	1.6	Exodus 20 V7 L20
יי כנ	Hashem true	-1	1.9	Exodus 20 V5 L26
יהוה אלהיכ	the Lord your G-d	1	0.4	Exodus 20 V5 L26
אותת אל	G-d transmitted signs and signals with letters in a special code. [such as Morse etc.]	37	2.3	Exodus 20 V10 L25

The ELS reference is 14 characters between rows.
The matrix starts at Exodus 20 V5 L5 and ends at Exodus 20 V11 L69.
The matrix has 24 rows, is 14 columns wide and contains a total of 336 characters.

Figure 23
Letter-Words from the Mouth of G-d

Figure 24 – A summary graphic of the previous matrix.

נחמם משמות בכתב שאות-מלים פי יהוה אלהיך

Console them from Exodus in writing that letter words are from the mouth of the Lord your G-d.   יהוה אלהיך   skip = 1

Note the common "י" for the three terms.

Console them from [the book of] Exodus in writing that letter-words are of his mouth.   skip = 14

24-letter term from the 10 commandments matrix

נחמם משמות בכתב שאות-מלים פי יי כו

Console them from Exodus in writing that letter words are from the mouth of G-d true.   יי כן   skip = -1

There is still much more to the matrix above. It illustrates in yet another way that the letter-sign-wonder words are His. אל אותת - G-d transmitted signs and signals with letters in a special code. This code crosses the main long term several times and shares the letter taf with שאות. As indicated earlier, a true code tends to share letters with other codes and also to confirm itself.

Here the word אותת that comes with the root word, shares the taf with a term that means *word*. Also the word אל shares a *lamed* with the surface text word that spells the same אל word (see Figure 23).

The *word from His mouth* in the main term reveals more information to indicate that it is *His G-dly mouth*. After the Ten Commandments are given, it is stated in Exodus 20:18:

> *And all the people perceived the thunderings* (thunder = רעם)**,** *and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.*

It was also stated that G-d spoke מפיו *from His mouth.* We know that His voice was heard far and wide and it was loud. Our sages also tell us that on the morning of the giving of the Torah, the children of Israel were asleep and were awakened by thunder. In Hebrew, *heard* is שמעו (plural) or שמע (singular). In this case both are correct, for it is said that the children of Israel camped at the bottom of the mountain in a singular format. At Mount Sinai, they were all as one. That is also why they deserved to get the Ten Commandments.

The table and cluster below indicates that *from His mouth they heard the thunder(ing voice).* The thunder startled them from sleep; and the thundering voices instilled awe and fear of Him, to follow His commandments. The term *heard a thunder* not only appears twice, but the two terms practically overlap one another. One term goes from left to right and the other from right to left. They share five of the six letters. The term *they heard* שמעו also shares the letter *shin* with one of the two *heard thunder* terms and with the *mem* in the term מפיו. We also know that the thundering voices surrounded them and went on and on.

Who but G-d can deliver thunderous messages? Who but the Children of Israel listened as they promised in advance, *"We shall do and we shall listen".*

Terms	Translation	Skip	R Factor	Start
מפיו	from His mouth	-14	1.6	Exodus 20 V5 L54
שמע רעם	heard a thunder (very loud ...)	2	5.1	Exodus 20 V5 L59
שמע רעם	heard a thunder (very loud ...)	-2	5.1	Exodus 20 V5 L71
שמעו	listened / heard	-5	2.0	Exodus 20 V5 L59

The ELS reference is 14 characters between rows.
The matrix starts at Exodus 20 V5 L5 and ends at Exodus 20 V5 L74.
The matrix has 5 rows, is 14 columns wide and contains a total of 70 characters.
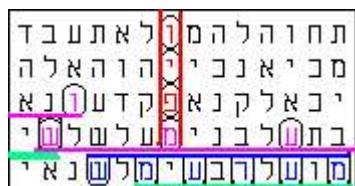
Figure 25
Thunder From His Mouth

Miracles of G-d – אל אותת

The final cluster from the main matrix centers on the word אות. As we explained previously, the word has many meanings. In the meaning below, it signals both the miracles (in the plural form of אותת) as well as the meaning of letters or lettering for ELS terms. The term אל אותת *G-d signaled in a letter coded way* shares a vav with ויתנ אותת *Code (with letters) and He will give....*; ויתנ in turn shares a yud with two other terms: יי האמת *The truth - G-d* and מעשה יהוה *G-d's handiwork.* The term אל אותת also shares a letter with אות and with אצ איות *verifying [letter] spelling quickly.* There are plenty of letters in common; and this is a very clear and significant message.

G-d coded the truth. It is His handiwork.

Terms	Translation	Skip	R Factor	Start
מלימ שאות בכתב משמות נחמם	Console them from [the book of] Exodus in writing that letter-wonder-words ...	-14	18.6	Exodus 20 V11 L63
תאותת	deliver signs/signals to a distance [letter by letter] such as Morse code [flags, lights], or other codes.	7	2.1	Exodus 20 V7 L36
יי האמת	The truth G-d	-5	2.9	Exodus 20 V11 L33
אל אותת	G-d signaled in a letter coded way, or miracles of G-d	-37	2.4	Exodus 20 V10 L25
ויתנ אותת	Code (with letters) and He will give....	25	4.9	Exodus 20 V8 L5
יהוה מעשה	the handy work of G-d	1	2.3	Exodus 20 V11 L9
אצ איות	verifying [letter] spelling quickly	-5	3.7	Exodus 20 V7 L22

The ELS reference is 14 characters between rows.
The matrix starts at Exodus 20 V5 L33 and ends at Exodus 20 V11 L69.
The matrix has 22 rows, is 14 columns wide and contains a total of 308 characters.

Figure 26
G-d Encoded, It is His Handiwork

Messages

i. Do not follow your heart and eyes: Our sages repeat the teaching that there are seventy faces to the Torah, and millions of interpretations to one verse. Here in the following relatively small matrix, there is yet another message dealing with two fundamental principals of the religious faith.

1. Do not follow your heart and eyes

Numbers 15 V39 …..*and that ye go not about after your own heart and your own eyes, after which ye use to go astray;*   ולא תתורו אחרי לבבכם ואחרי עיניכם אשר אתם זנים אחריהם

2. Repent

Full repentance before one departs from this world. - תשובה

The matrix begins by asking and answering a question as outlined below:

"עתון ותה" אם כשת לילה הלב? יי שמי. ככלל תשובת יי: "שוד לב"   **"Newspaper and tea" Is the heart set like the night?? Hashem is My Name. As a rule, the answer of Hashem : "Robbing of the heart".**   This code is <u>40 letters</u> long at Exodus 20 V10 to V8, at a skip of -2.

Notes:

Low Skip: The methodology outlined in this book emphasizes that the shorter the skip the more powerful is the message. This supports the idea that the codes were not meant to supersede the surface text at a skip of 1. Typically, long terms over 20 letters generally come with skips of hundreds or thousands. *The skip above is only -2.* On the other hand, the background of this long code must be put in perspective. The Ten Commandments are viewed by our sages as the seed or shorthand for the total 613 obligations of a Jew. The Ten Commandments are a condensed form of presentation. The Ten Commandments matrix is also very condensed and includes a wealth of information.

Clear Message: In the long terms above and below, there is only one word that is not commonly used, but appears repeatedly in the Bible:

שת – *set*: Exodus 7:23- *And Pharaoh turned and went into his house, neither did he set his heart to this* [lay even this to heart].

שת – *appointed:* Genesis 4:25- *And Adam knew his wife again; and she bore a son, and called his name Seth: 'for God hath appointed me another seed instead of Abel; for Cain slew him.'*

Matrix Connection: I have seen and produced many long terms that have no connection (as yet known) to any matrix. The meaning of such terms is debatable. In our case, the theme of names is in the main 24 letter code as *from names,* and in the above code as *my name.* The term *my name* appears in the matrix also in another area. These terms help to explain *to Whom* the names refer. The main term refers to *letter-code-words.* This code is the finest example of a code that we have, as outlined in the notes above. Another long message mentioned above was the term:

משל מיחל - אלמלא ה הוא? *A longed for example, were it not for Him, Hashem?* Remarkable! In addition it supplements the theme of the Ten Commandments as the way of life. It tells the reader: "if you falter, repent!".

There is a very innocent question posed. It does not matter if we ask it or He asks it, "What is wrong with reading <u>a newspaper with a cup of tea</u>?" First, let's look at the word *newspaper* עתון. It can be spelled with a *yud* as it is commonly spelled, or without one as in the code above. The letters *yud* and *heh,* typically are added to show G-dliness in Hebrew. They are typically removed to show the lack of it. The words for *man* and *woman* are **איש** and **אשה**. Our sages point out that when G-dliness is removed from a marriage of a man and a woman, and the *yud* and the *heh* are removed, all is left is *fire* and *fire* **אש.**

The implication of the code is that the reading and the leisure in question are not connected to holiness. Our leisure time is spent by using our eyes to follow our hearts in an inappropriate manner. The question follows: *Is the heart set like the night?* Is it as dark as the night [indicating negative thoughts - emotions]? Does it follow a pattern such as light and darkness? Hashem replies, *Hashem is My Name.* שמי יי, *As a rule, the answer of Hashem* יי תשובת: <u>Robbing of the heart.</u> As per my laws, חקי מיי *My Rules/Codes from Hashem* - Exodus 20 V5 to V8 at skip = 31, that leisure time is robbing of [your / the] heart. Our heart is being robbed. It is hijacked. Numbers 15 V39 warns us not to follow our eyes and heart; for we will go astray.

ii. Repent: If we are going to look deeper into the message above, we can find more clues to G-d's message. The Torah warns us that we are liable to stray. The Torah and the prophets guide us on how to get up after we stumble. The code continues with the same message – *Repent.* Before looking at the code term, please note that the codes' intentions are not as much to show us new revelations about His laws, since they are stated in very simple terms. The codes are presented here to show the depth of His messages. The codes are used to show the Nth degree that G-d uses to deliver his messages. Also, we can now understand that to construct such a very long, true message, defying all odds, can only be G-dly. The message is:

עתונ ותה אם כשת לילה הלב יי שמיכ כלל תשובתי ישודל בה ותרכ אשו שאשר

This **52-letter** code term is an extension of the previous 40-letter code term. Here, the word-grouping of letters is slightly different. Even here, the message can be seen from two perspectives:

1. Please G-d, persuade my heart/me to repent

עתונ ותה אם כשת לילה? הלב יי, שמיכ, כלל תשובתי ישודל. ב"ה, ותרכ אשו שאשר.

A newspaper and tea, are they set like the night? [*] The heart Hashem, your heaven [**], my entire repentance [return to you] [my heart] will be persuaded [by You]. Blessed be Hashem [***] and his fire that it [the heart] approved shall soften. [****]

* [must I follow them like the night follows the day? - is it really bad/full of darkness?]
** My [aching] heart Hashem, [for] Heaven [sake].
*** The term ב"ה is a term commonly used by religious Jews on the top of all their page communications. The two letters are the acronyms for ברוך השם, meaning *Blessed be HaShem.*
**** The enthusiasm, or the fire/desire of the heart will diminish, to follow non-G-dly pursuits.

2. Please G-d, accept my repentance

עתונ ותה.. אם כשת לילה הלב? יי, שמיכ, כלל תשובתי ישודל בה, ותרכ אשו שאשר.

A newspaper and tea… Is the heart set like the night? [*****] Hashem, your heaven[******], my entire repentance [return to you] will persuade You by it [by my repentance]. and His fire that He approved shall soften. [******]

* Is the heart set after that unG-dly *relaxation?*
** Heaven is directly addressed in the Bible on more than one occasion.
Deuteronomy 32 V1 *Give ear, ye heavens, and I will speak; and let the* **earth** *hear the* **words of my mouth.**
Deuteronomy 31 V28 *Assemble unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and* **earth** *to witness against them.*
*** The punishing hellish fire that G-d prescribed shall soften to a heart-warming glow.

iii. The connection: All this is very interesting, but מה ענין שמיטה להר סיני? What is the connection between the long terms above and the matrix? Did those words fall out of nowhere?

Let us appreciate that the typical Bible code searcher jumps for joy when a long term crosses his/her path. I have seen many long ELSs [over 10 or 20 letters] and have dismissed most of them. Most of the long terms that I produced or saw were either flawed in logic or Hebrew grammar, spelling etc. I was about to drop the long term above, when I first saw part of it. I just did not see the connection between the matrix theme and the term. I am sure that I have lost many such long terms just because I was not able to fathom the meaning behind them at the time. Furthermore, I have my own set of self-imposed rules that do not allow me the leisure of indulging in a matrix with one or just a few terms.

The turnaround came when I looked up the term אשו *his fire* in the Torah. I noticed that on many occasions when I look up a term at its lowest ELS in the Torah, it sheds light on the matrix that I am dealing with. In this case, in the entire Torah the term אשו *his fire* appears only once:

> Deuteronomy 4 V36 *Out of __heaven__ He made thee to hear* **His voice**, *that He might* ___instruct thee___; *and upon* **earth** *He made thee to see* **His** great **fire**; *and thou didst hear His* **words** *out of the midst of the* **fire.**

I was completely spellbound by its meanings. The verse describes precisely the giving of the Torah. Not only that, but the meaning in that verse parallels the two long main matrix terms.

Deuteronomy 4 V36		Ten Commandments in Exodus – two long terms
His voice	his mouth	נחמם משמות בכתב שאות מלים **פיו**
Words	words	נחמם משמות בכתב שאות **מלים** פיו
Heaven	your heaven	יי, **שמיכ**, כלל תשובתי ישודל בה
His great **fire**	his fire	ותרכ **אשו** שאשר
___instruct thee___	law[s]/rule[s]	**חקים** - **חקי** מיי

There are also other interesting observations:

- The verse above describes that the voice is heard from heaven, yet it comes out of the midst of the fire.
- There is the indication that the senses are interrelated when it comes to seeing voice, and hearing.
- Our sages tell us that the letters of the Torah were written black fire on white fire. **All the above points out that the Torah was given out as WONDER-LETTERS-WORDS at a skip =1.**
- In paragraph iv below, "the matrix" below how the term תאשר shares the letter ר with the term שאשר [i.e. the last word in the very long term].
- Notice in the matrix below how the term נחמם משמ**ו**ת בכתב shares the vav with the long term "**ו**תה" אם כשת לילה הלב? יי שמי. ככלל תשובת יי "שוד לב" עתו**ן". In both cases, the terms *from names* משמות and *my name* שמי complement one another. From all the names.... My name "Hashem", My answer... My rule... יי ככלל תשובת, or as stated in a different way in the matrix: חקי מיי *My Rules/Codes from Hashem.*

The interconnection between the long terms in the matrix is overwhelming. The theme is clearly shown below:

> **Here are my Ten Commandments - my WONDER –LETTER-WORDS – but I know that you will stumble – here is your last chance – repent – and I will not be punish you.**
>
> תשובתי ישודל בה, ותרכ אשו
>
> **by my repentance He will be persuaded and His anger will soften.**

There is an emphasis on *His fire* versus *repentance*. Let's examine first the term *His Fire* אשו, where it appears in the last three words of the long term.

<div align="center">

ותרכ אשו שאשר

→←

</div>

The term can be read from left to right and from right to left. Let's also examine the verse in which the term is found:

> *Exodus 20 V7 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh His name in vain.*

Terms	Translation	Skip	R Factor	Start
שאות	devastation	-14	1.3	Exodus 20 V7 L49
אשו	His fire/anger	2	1.0	Exodus 20 V7 L43
אשו	His fire/anger	-2	1.0	Exodus 20 V7 L51
אשו	His fire/anger	-5	0.6	Exodus 20 V7 L43
אשו	His fire/anger	6	0.5	Exodus 20 V7 L35

The ELS reference is 14 characters between rows.
The matrix starts at Exodus 20 V6 L29 and ends at Exodus 20 V8 L4.
The matrix spans 56 characters of the surface text.
The matrix has 4 rows, is 14 columns wide and contains a total of 56 characters.
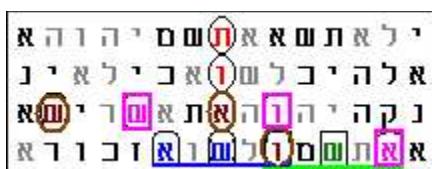
Figure 27
Devastation – His Fire/Anger

There is a tremendous emphasis on the term *His fire/anger* that is interwoven four times. If we now examine the meaning of the verse above we note that this is the only commandment where Hashem is specifically warning that a *sinner* will be found guilty (and naturally be punished).

From Deuteronomy 4 V24 *"For the LORD thy God is a devouring fire, a jealous God..."*, we see the connection between a *jealous G-d* [a term used in second commandment] and what *His fire* can become and do. Just as the term *His fire* was looked up at its lowest skip, when we look up the term *consuming fire* at its lowest skip other than surface text we get the following matrix:

Terms	Translation	Skip	R Factor	Start
אש אכלה	Consuming fire	-1	4.9	Exodus 9 V23 L42
אשו אש	His fire is Fire	-5	2.9	Exodus 9 V22 L18

The ELS reference is 55 characters between rows.
The matrix starts at Exodus 9 V21 L42 and ends at Exodus 9 V23 L46.
The matrix spans 131 characters of the surface text.

Figure 28
Consuming Fire

The definition of *His fire* is very clear. It is *Fire* as the two terms explain; and it is a punishment, as the verse below describes one of the plagues brought by G-d upon Egypt.

> *Exodus 9:23 - And Moses stretched forth his rod toward heaven; and the LORD sent thunder and hail, and fire ran down unto the earth; and the LORD caused to hail upon the land of Egypt.*

At the time of the giving of the Ten Commandments, Hashem is frightening the children of Israel in order to impress upon them the necessity of keeping His commandments. The codes show in another way how the jealous G-d is warning them of the consequences of his anger, if repentance is not forthcoming.

Based on the 52-letter long term and the fear that G-d installed in the Children of Israel, G-d's objective was stated before as:

- תשובתי ישודל בה , ותרכ אשו
by my repentance He will be persuaded and His anger will soften.

One extra term that is interwoven with the term above adds the final dimension to G-d's plan:
by my repentance He will be persuaded and His anger will soften and I will fear G-d totally [and keep on keeping His commandments].

It is interesting to note that the cluster begins at the top right with the term *Your G-d* and ends at the bottom center with His signature: *Truth* or *emet*. See yellow underline.

Terms	Translation	Skip	R Factor	Start
עתונ ותה אמ כשת לילה הלב יי שמיכ כלל תשובתי ישודל בה ותרכ אשו שאשר see interpretations above.		-2	58.2	Exodus 20 V10 L48
וארא יי כלל and I will fear G-d totally		-4	7.0	Exodus 20 V7 L47

The ELS reference is 14 characters between rows.
The matrix starts at Exodus 20 V7 L14 and ends at Exodus 20 V10 L60.
The matrix has 10 rows, is 14 columns wide and contains a total of 140 characters.

33
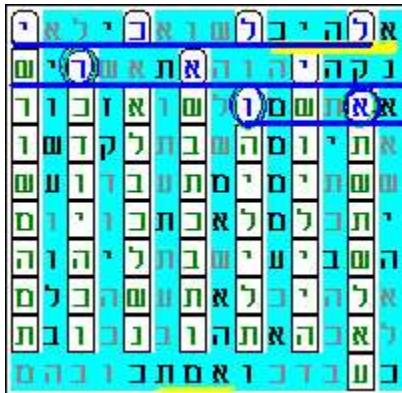
Figure 29
Fear G-d Totally

It is very common in Jewish prayer to associate Hashem's name with *truth.* In the main term
נחמם משׁמות בכתב שׁאות מלים פיו, note that שׁמו means *His name.* The *mem* in *shemo*
is the same *mem* in *emet* underlined in yellow in Figure 29 (His signature/name).

iv. The matrix:

Terms	Translation	Skip	R Factor	Start
נחמם משׁמות בכתב שׁאות מלים פיו	Console them from [the book of] Exodus in writing			
that letter-words are his mouth		-14	24.6	Exodus 20 V11 L63
תאשׁר	you will verify	1	0.8	Exodus 20 V7 L36
ותאשׁר	and you will verify	-14	1.8	Exodus 20 V7 L50
תאשׁרו	You will verify	-6	2. 2	Exodus 20 V8 L6
מאשׁרו כה	Verifies so	-17	4.0	Exodus 20 V11 L45
מאשׁ רוך ה	From fire, softness of Hashem	-17	4.0	Exodus 20 V11 L45
חקים יי	Rules, Codes: Hashem	31	3.2	Exodus 20 V5 L6

עתונ ותה אמ כשׁת לילה הלב יי שׁמיכ כלל תשׁובתי ישׁודל בה ותרכ אשׁו שׁאשׁר

	see above.	-2	57.9	Exodus 20 V10 L48

עתונ ותה אמ כשׁת לילה הלב יי שׁמי ככלל תשׁובת יי שׁוד לב Newspaper and tea.
Is the heart set like the night?? Hashem is My Name. As a rule, the answer of Hashem:
"Robbing of the heart".   -2   43.8   Exodus 20 V10 L48

The ELS reference is 14 characters between rows.
The matrix starts at Exodus 20 V5 L5 and ends at Exodus 20 V11 L69.
The matrix spans 336 characters of the surface text.
The matrix has 24 rows, is 14 columns wide and contains a total of 336 characters.

A life jacket in a stormy sea: repentance after not keeping G-d's commandments.

כלל תשׁובתי ישׁודל בה – **with my entire repentance, Hashem will be persuaded by it**

חקים יי **Rules, Codes: Hashem**
מאשׁ רוכ ה ותרכ אשׁו - **From fire the softness of Hashem, and His fire will soften!**
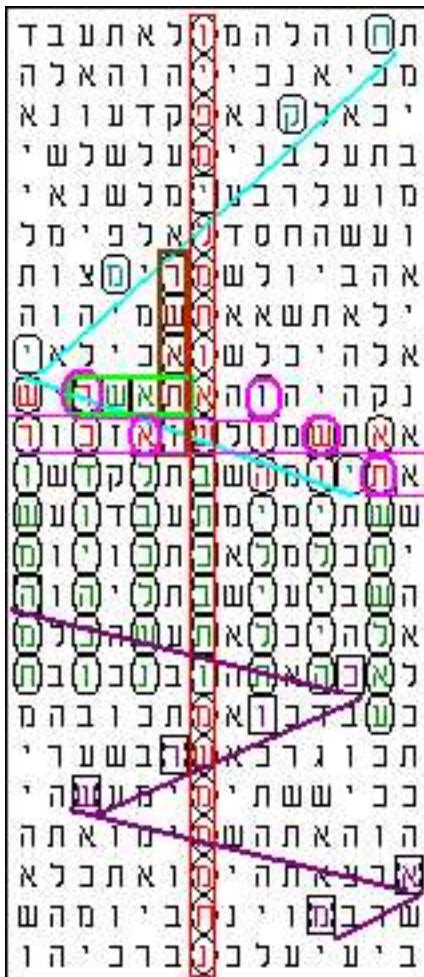
Figure 30
Repentance is the Key

The Bible Codes as Described by the Bible – a Summary

The overall table and matrix are found below. This is Matrix is special in many ways:

1.   It is a very small matrix with numerous terms.
2.   It defines אות-מלים (ELS terms) in detail in several ways:

   -    It uses the terms נא פקד *please count/call upon* and נוע *move* to indicate counting.
   -    It outlines that the skip is from two to thousands; it also specifically outlines that the method is to start at surface text counting or first generation, than it states the second generation, third generation, fourth generation to thousands of generations. It lists it in this order since the smaller the generation (or lower the skip) the more potent is the message, as we know by experience.
   -    It also emphasizes the seventh skip. The significance of this skip was shown already by others in various ways.

3.   It states in **seven** ways that letter-wonder-words (ELS) are from Him:

   -    שאות-מלים פיו   *that letter-words are His mouth.*
   -    אות-מלים פי יהוה אלהיכ   *Letter-wonder-words are from (the mouth of...) Your Lord G-d.*

- ■ אות-מלים פי יי כנ *Letter-wonder-words are from Hashem G-d true.*
- ■ אות-מלים פי אל מלכ *Letter-wonder-words are from G-d King.*
- ■ אות-מלים פי אלהים *Letter-wonder-words are from G-d.*
- ■ אותת אל *G-d signaled in a letter coded way.*
- ■ מעשה יהוה *G-d's handiwork.*

4. It consists of only **seven** verses (Exodus 20 V5 to 20 V11).
5. The main term has the skip of -14 (*fourteen*), which is a multiple of **Seven**.
6. *Fourteen* of the 24 lines deal with the **seven**th day (Remember the Sabbath.).
7. It emphasizes the skip of **seven**. Although this book does not emphasize the skip of seven, some outstanding work was published about codes using only the skip of seven or multiples of it. Codes, other than what we refer to as the Bible codes, abound in the Bible, where a group of seven is a trademark of emphasis in the Torah. This may be used as another proof that the Five Books of Moses have the same author.
8. The key term, תאותת *Deliver signs/signals to a distance [letter by letter] such as Morse code [flags, lights] , or other codes,* is at a skip of **seven**.

Terms	Translation	Skip	R Factor	Start
Letter-Words are G-d's Present!				
נחממ משמות בכתב שאות-מלים פיו **Console them from [the book of] Exodus in writing that letter-words are His mouth**				
		-14	**24.7**	Exodus 20 V11 L63
שי האל	The gift of G-d	14	1.7	20 V9 L1
שי אלהים המ	They are G-d's present (the letter-wonder-words)	15	5.7	20 V5 L59
Letter-Words are the Words of G-d				
שאות-מלים פיו	That wonder-letter words are (from) His mouth	-14	8.7	20 V 7L49
אות-מלים פי	Letter-wonder-words are from (the mouth of...)	-14	6.4	20 V7 L35
יהוה אלהיכ		1	0.4	20 V5 L26
יהוה אלהיכ	the Lord your G-d	1	0.4	20 V7 L10
יהוה אלהיכ		1	0.4	20 V10 L15
יי כנ	(Hashem) G-d true	-1	1.9	20 V5 L26
אל מלכ	G-d King	-1	3.0	20 V9 L21
אל מלכ		-1	3.0	20 V10 L34
אלהים	Hashem (G-d)	15	1.3	20 V6 L15
שמי ה		1	**1.6**	20 V7 L8
יי שמי		-2	2.2	20 V10 L10
יי שמי		-2	**2.2**	20 V11 L59
Letter-Words are Counting by 1, 2, 3, …. to 1,000's.				
אות-מלים	letter-wonder-words	-14	3.6	20 V7 L35
נא פקד	please count / call upon	1	2.7	20 V5 L38

Hebrew	Meaning			
נ ו ע	move	-1	0.9	20 V5 L45
משתים	from two [female]	-26	1.4	20 V9 L19
שתים		1	1.1	20 V9L 2
שתים	two [female]	1	1.1	20 V11 L4
שתים		-26	0.3	20 V8 L11
שתים		-40	0.2	20 V10 L11
לאלפים	to thousands	1	2.5	20 V6 L8
נא פקד	please count / call upon			
אבת	Fathers (first generation)	1	0.8	20 V5 L46
לבנים	to the children [to second generation]	1	1.6	20 V5 L50
לשלשים	to the third generation / to thirty	1	2.4	20 V5 L56
לרבעים	to the fourth generation	1	2.4	20 V5 L64
לאלפים	to thousands			
נא פקד	please count / call upon			
מהשביעי	from the seventh (skip)	1	1.4	20 V10 L4
מהשביעי		1	1.4	20 V11 L53

IT IS MOSHE'S HANDWRITING

Hebrew	Meaning			
משמות בכתב	from Exodus in writing	-14	6.9	20 V11 L7
של משה	belongs to Moshe	28	1.6	20 V7 L20

IT IS MOSHE WHO CONSOLES THE PEOPLE

Hebrew	Meaning			
נחמם משמות	Console them from the book of Exodus	-14	6.8	20 V11 L63
מי משה	Who? Moshe!	-1	2.7	20 V11 L23

G-D CODED THE TRUTH. IT IS HIS HANDY WORK.

Hebrew	Meaning			
תאותת	Deliver signs/signals to a distance [letter by letter] such as Morse code [flags, lights] , or other codes.	7	2.1	20 V7 L36
איות אצ	verifying [letter] spelling quickly	-5	3.7	20 V7 L22
אותת אל	G-d signaled in a letter coded way	-37	2.3	20 V10 L25
אותת ויתן	Code (with letters) and He will give....	25	4.8	20 V8 L5
האמת יי	The truth - G-d	-5	2.8	20 V11 L33
מעשה יהוה	G-d's handy work	1	2.3	20 V11 L9
אשש אל: הוכח!	1- Established G-d: It was proven! / 2- Encouraged G-d: Prove (it)!	-28	6.6	20 V10 L34
תאשרו	You will verify	-6	2.2	20 V8 L6
ותאשר	and you will verify	-14	1.8	20 V7 L50
תאשר		1	0.8	20 V7 L36
תאשר	you will verify	-6	1.2	20 V8 L6
תאשר		-14	0.8	20 V7 L36

REPENT

37

עתונ ותה. . אם כשת לילה הלב? יי שמי! ככלל תשובת יי שוד לב!			
Newspaper and tea. Is the heart set like the night?? Hashem is My Name. As a rule, the answer of Hashem : "Robbing of the heart".			
	-2	**43.8**	20 V10 L48
עתונ ותה. . אם כשת לילה הלב? יי, שמיכ! ככלל תשובתי ישודל בה, ותרכ אשו שאשר			
See body of report above for meanings	-2	**57.9**	20 V10 L48
The ELS reference is 14 characters between rows.			
The matrix starts at Exodus 20 V5 L5 and ends at Exodus 20 V11 L69.			
The matrix spans 336 characters of the surface text.			
The matrix has 24 rows, is 14 columns wide and contains a total of 336 characters.			

The Bible Codes as Discussed in this book

There are many matrices in this book that are used solely for illustration purposes. In addition, there are matrices where the subject is not fully stated in one term, but two or three terms must appear in the matrix to make it valid. Finally, there are advanced matrices with long terms and great odds. The advanced matrices were developed following the rules below:

1- **SOURCE:** Look in the Torah.

2- **LOWEST SKIP:** Start with the theme term at its lowest skip.

3- **ODDS*:** Accept only terms at 20:1 odds (R-value = 1.3) or more.

4- **WITNESSES:** Have plenty of redundant terms [I call them witnesses].

5- **THE STORY:** Let the matrix tell a story.

6- **SENTENCE STRUCTURE:** Proper structure, Proper verbs, male/female, single/plural, etc.

7- **SPELLING:** No spelling mistakes.

8- **EXTENSIONS:** Start with a term at its minimum or very near minimum skip in the matrix. Extend the term to get a message, relating to the matrix story. Accept the message, even if it is against what you believe – if there are other terms to support it.

9- **SURFACE TEXT**:** Include plenty of terms at skip = 1 (surface text) [to confirm that the matrix is at the proper place].

10- **SPECIAL FEATURES:** Include some special features such as terms sharing a letter, mirror image, very large R-values for a few terms, reading the same long term from left to right and right to left and getting two different messages, mirror image messages, parallel messages, etc.

* Note that I do not pay attention to the overall matrix R-value. It can be very misleading. The individual building blocks are the terms that make up the house. In my opinion, one brick, no matter how magnificent it is, does not constitute a house. The new researcher, however, may mistake two or three long odds terms with a result of a very large matrix R-value as a sign of a terrific matrix. In addition the searcher may introduce some spelling or other errors into his long odds terms. The final result of looking at a total matrix R-value can be a disaster.

**   Some searchers do not believe that the odds attributed to the surface text are relevant. I do not really care about the odds as such. I use the odds only as a tool to let me know if a term is relevant. In other words, if the odds are 100 to 1 or 10,000 to 1 they are just as important for the overall message of the matrix. So do we need to include the R-value of the surface text in the report? Yes. Do we need to add it up to the overall matrix R-value? Frankly, I would give them triple value if I cared about the overall R-value of the matrix. However, the overall R-value of the matrix does not really impress me. So why do I need the R-value of the surface text in the report? I need it simply to let me know that the surface text is statistically significant (at R-value $\geq$ 1.3). What is most important? This criterion defines how large a matrix can be. Why not use the entire Torah as a large matrix??? We can not do it because the surface text would then not be statistically significant. That would nullify rule 9!

Please note that the above criteria are regarded by the author as *MINIMUM* requirements. So far, these criteria have served the author well. On the other hand, more severe criterion may be added in the future as a requirement. Note that all ten rules above have been applied to the Ten Commandments matrix above. The key term *letter-words* is at its minimum skip in the Torah even though I stumbled on it by chance. In all my other advanced matrices I actually looked for a specific term. The message here is that just because of my ignorance to pick the right main term, I may sometimes lose out on an outstanding matrix. What really counts is that once we see an advanced matrix, such as above, we really see אותת אל *the wonders of G-d* in His coding of messages.

The rate of success in obtaining meaningful results using the above methodology is overwhelming. One can choose some terms at odds that will make the appearance of these terms likely in the matrix. For example, if the R-value of a term in a matrix is negative, it indicates that the term is likely/certain to be found in the matrix. On the other hand, if the term has a high positive R-value (say over 1.3), then the odds are against finding it in the matrix. Following the rules above, it is impossible to *choose your terms* and create your own desired message.

How To Develop Matrix Codes

What are matrix codes?

There are many steps involved in finding real Equidistant Letter Sequence (ELS) *Bible Codes* as opposed to just *Bible Code Terms. Bible Code Terms* are a word, or words that are found in the Bible at ELS. It is very easy to find Bible Terms, but they may or may not be meaningful in any way in a matrix context. It is very difficult to find ELS Bible Codes that convey a comprehensive message. Just as there are many types of codes in the Bible (gematria; the first or last letter in each consecutive word; interpreting the shape of letters; missing letters; etc.), there are many types of ELS Bible Codes.

The following are a few types of ELS Code methods that researchers are using:

1- **The bombastic codes**, where all the eggs are being put in one basket and the researcher is looking for a multi-word phrase or sentence that will produce a message. Many such terms are claimed to have been discovered and they may reach 20, 30, 40, or even over 50 letters at skip other than +1 (surface text).

2- **Codes relating to a specific location in the Bible** shedding more light on the text. One of many examples is in the story of creation where in chapter one the six days of creation finishes, and in chapter two the story of the seventh day is told. At this point it is the first time that the term Israel appears at a non-surface text ELS. The term is at a skip of 7 (holy/mystic)connecting the yud of Shishi (Friday) and the first sentence of the Sabbath (Genesis 2 V1). *Israel* shares a letter reish with another *Israel* at a skip of the mystical number 50 (as in Jubilee – the year after seven times seven years). The message here is that it is only Israel that distinguishes the Sabbath from the other sixdays of creation.
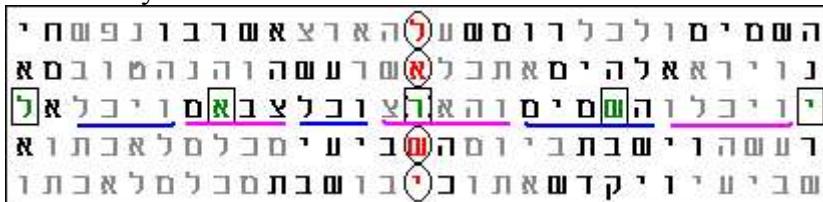
Figure 31
Israel – Israel

3- **Matrix codes consisting of one or more main terms**, where all the codes add up to give a related message or messages. In this book the emphasis is on such codes where there is one main term as the central theme. There will be examples also of two and three equally main terms matrices.

4- **Codes relating to a general group**, trying to prove that the Bible codes work. The Great Rabbis experiment in the book of Genesis is one such example.

There are other examples of imaginative systems, attempting to prove that the codes work, but they are beyond the scope of this book.

Recommended steps or rules to develop matrix codes:

The recommended road to follow to find a main-term Bible Codes matrix includes at least the following steps, where only the first few steps must be conducted before the rest:

1) Define the **subject** of the codes.
2) Prepare a list of the main **key words**.
3) Arrange the key words in a list of priority from **best to worst.**
4) Select the term at the top of the list to be the **main term**.
5) Find the **location of the matrix** in the Bible of the main term and the second term.
6) If the second term does not provide good results, try the third, fourth, etc. terms until a specific location is designated as the **matrix center**.
7) Look up all the **other related terms** that are on the main key words list.
8) Read the **surface text** that the matrix covers.
9) Check to see if any terms in the text are related the subject chosen for the matrix; add all the **related surface text terms** to the matrix.
10) Check for **geometrical configurations** – parallel or mirror image messages.
11) Look for **clues in the surface text** that will lead you to more terms.
12) Look at the surface text as if there are no spaces between the letters. See if there are any terms that are formed by joining letters at a different arrangement than the Bible surface text (**alternate word breaks**). Add those terms.

Review each of the terms found as follows:

1. Add one or more letters **at the end** of the term at the same skip as the term. Check if the new term that is extended makes sense (snooping). If it does, add it to the matrix.
2. Add one or more letters **at the in front** of the term at the same skip as the term. Check if the new term that is extended makes sense. If it does, add it to the matrix.
3. Review the extended terms, with **different word breaks** of the letters, to see if the new words give a different message.
4. **Keep all the messages**, even if you do not agree with them. The Bible codes are to tell the truth – not the truth the way we understand it at that moment.
5. **Look for clues** when you find high R-value terms.
6. Can the matrix include the **whole set of variables**? In a specific order?
7. Look for **repetition of terms** in the matrix.
8. Consider the **statistical significance** of the terms used.
9. Consider the **statistically insignificant terms**.
10. Verify the **gender of terms and sentences**, which is important in Hebrew.
11. Check all the terms to see if they make any sense by **reading them in the opposite direction**.
12. Consider different words with the **same meaning**, do they appear in the matrix?
13. Look for words with an **opposite meaning**; do they appear in the matrix? Does one message negate the other?

14. Look for **name or words of a song** related to the topic.
15. **Row-Split** the matrix and see if valuable terms appear (it flattens the 3D matrix).
16. Verify that your matrix is **not too large** in rows and columns size (i.e. allow surface text R-value to exceed 1.299).
17. Check how the Bible uses that **special term** in the surface text.
18. Choose one term at a time. **Check if the surface text applies** to it.
19. **Work on clusters** as if it was your only matrix.

Most of the examples used in this book to illustrate the rules are taken from one matrix. It is done on purpose for a few reasons.

- To illustrate that all the rules can be found in one matrix. On the odd occasion where an outstanding example is found elsewhere, I will use it to drive home the point.
- The type of matrix used is the type of matrix that every researcher can do. Most people know the story of their life better than any other story.
- The matrix is an excellent example of the depth of information that the codes can produce.
- This is a challenge to the non-believer. The volume of information makes it look as if it is obviously easy to find *any* code. My challenge to you is: if it is so easy to come up with anything you want, why do you not produce a matrix that tells lies? Note: Make sure that the challenge matrix follows the same verifications that the author used and are outlined below under the verification steps. I have turned out one complex matrix after another by applying the rules and verification steps. Surely if it is that easy for me, the challenger may produce only one such *challenge matrix.*

The actual matrix, from which the following examples are taken, is not shown in full detail. There are many more terms and clusters that are not shown. Furthermore, the work on that matrix as well as all my other matrices is incomplete. No matter how long one works on a matrix there is always room to find more true information by developing another term in a cluster, finding another term, etc. In addition, as time progresses more information is discovered that was not available before. With new information, more terms can be found.

The Verification Steps:
The above steps are laborious, but do not guarantee results. I have a great deal of experience with creating main-term-matrix-Bible-Codes and I know that one must follow at least the guidelines below to hope to get true Bible Codes:

1- SOURCE: Look in the Torah.
2- LOWEST SKIP: Start with the theme term at its lowest skip.
3- ODDS: Accept only terms at 20:1 odds (R-value = 1.3) or more.
4- WITNESSES: Have plenty of redundant terms [I call them witnesses].
5- THE STORY: Let the matrix tell a story.
6- GRAMMAR: Proper verbs, male/female, single/plural (also applies to nouns and adjectives).
7- SPELLING: No spelling mistakes.
8- SENTENCE STRUCTURE: accepted grammatical order of words.

9-   <u>SURFACE TEXT</u>: Include plenty of terms at skip = +1 (surface text) [to confirm that the matrix is at the proper place].

10-   <u>SPECIAL FEATURES</u>: Include some special features such as:
   a) Sharing a letter,
   b) Mirror image,
   c) Very long R-values for a few terms,
   d) Reading the same long term from left to right, and right to left, and getting two different messages,
   e) Parallel messages (visually parallel terms).

Recommended Rules to Develop Matrix Codes:

Rule 1: Define the subject of the codes.

The main term that is considered here is the author's full Hebrew name: משה אהרנ *Moshe Aharon*. The reason for this example is that it is an excellent idea to get introduced to the Bible codes by doing a matrix about a subject that we know very well (a life matrix). Typically, most of us know ourselves best. This will allow us to find all the relevant terms that will make up a good matrix. We must always remember that to get a good matrix, one must have a thorough knowledge of the topic.

Rule 2: Prepare a list of the main key words.

In the case of a person, one can find numerous terms to describe their life and times. The Vilna Gaon or the GRA, was one of the greatest rabbis in the last 500 years. He stated that each person is described in minute details from birth to death in the Torah. Therefore, finding terms about ourselves should not be difficult – if we know how to look. What kind of terms should top the list? First name, Middle name, Last name, Nickname, birth day of the week, birth day of the month, birth year, children names, spouse name, number of children, marriage date, relatives names, city of birth, country, occupation, job, number of boys, number of girls, description of terms above, etc. What if the subject term is not a name of a person? Look at the many complex matrices in this book and see how the many terms found are really related to the main theme. (Bonus point: if a person changed their name, they may have to look at both possibilities, although birth name generally is found).

Rule 3: Arrange the key words in a list of priority from best to worst.

Typically, from a long list of 20 or more terms, only a handful should be considered as the main term. Naturally, for a complex matrix you must have more than 20 terms to consider. In the case of a person, the top of the list is the name and birth date. But there are problems. Sometimes it can get very crowded at the top at the top of the list.

Rule 4: Select the term at the top of the list to be the main term.

4a - Main term options: It is not always so simple to define the main term. In the example, the main term is a name of a person. It just so happens that the name and middle name appear as a low skip ELS. But why not use also the last name? Why not use the last name only? Why not use the first name and last name only? Why not use acronyms? What about names and initials? Are there other options? These are all very good questions. The researcher has many options to

consider. There is no right and wrong here. I have seen different ways of finding a name. In one case, where numerous terms were found for a specific client and dozens of clusters were produced, I was stumped for a long while to get started. What got me going is the fact that his very simple name also had the title *Jr.* When Junior was added to the mix, I zeroed in on the location of the matrix and the rest was easy sailing. In the Moshe Aharon matrix, we find the following statistically significant names:

1- <u>official birth name</u> Moshe Aharon;
2- <u>commonly used names</u> Moshe, and Morris in Canada;
3- <u>nick names</u> called by the mother Moishaleh and wife Mosh;
4- <u>acronym</u> and full wording of acronym ShemIsrael Kadosh (the full wording for the last name's acronym for Schick and Shak).

The issue of a multi-word main term is not unique to names. It can apply to many other type of matrices as well. As can be seen, many names can be looked up under several general categories. Not only are there several categories, but in each category there may be several options. However, what may be the most frustrating point is the spelling of the name.

4b – Transliterations: When the main term is a name of a person or a city, etc., it can become very frustrating. If the name is known as a Hebrew name, then there usually is no problem. If the name in a non-Hebrew name, then transliteration is a required tool. Naturally, in many cases a proper Hebrew translation is very helpful. On the other hand, transliteration is a complex procedure. The problem is that there are many ways to transliterate. Unfortunately in many cases, there is more than one way to transliterate. That not only makes the work harder, but takes away from the statistical significance of the find. Note that if the apparent odds of finding one of four variations of a name are 40:1 [which is significant] in reality the overall odds of finding only one of the four names are only 10:1 [not as significant].

There should be no difficulty in spelling a Hebrew name for the subject as was declared at birth, but even Hebrew names may not be spelled as expected in the case of third parties. As an example, the name *Yosepha* (the sister) is spelled in Hebrew with a *yud vav samch peh heh* יוספה. In two different matrices, the same *Yosepha* is spelled without the *vav* and the *heh*. In one matrix, the subject is the sisters from Villna and Israel, and the name of the one is *yud samech peh* יספ. The name *Sephie* in English is there also for good measure. In the second matrix, the name *yud samech peh* יספ is found very close to the terms *five children, her children* and *Sephie* (without the yud).

Foreign names may generate additional difficulties, since not only may the vowel be added or omitted, but even the consonants may be substituted. Samech can be exchanged with Shin, Kuf with Caf, Chet with heh, etc. But even if/when you find the name for which you looked, do not stop looking. The grandmother *Slovah* was found in an awesome matrix describing the holocaust, the fear, fire, smoke, and death. In another matrix, *SlovahS* is found next to her husband *EliyahoS*. The matrix states that their origin is Villna. The description in both matrices is exact and correct based on the known facts! The spelling of *Slovah* is not.

There are many names in the matrix used here as an example. They are all significant terms in the roots and family tree. One of the most challenging names to find was Slovah. It was also one of those with the most awesome results when ultimately found.

4c – Final selection: One can be lucky and select the best main term right away. At other times, one has to try and try and try again, before one sees the blessing in his efforts. Let's examine a natural selection of the term משה אהרנ *Moshe Aharon.*

I chose my given names as the research term, and my birth date as the most significant term relating to the search term. Just because the most significant term can not be found, does *not* mean that a good matrix cannot be found eventually. Sometimes the birth date or another very significant term may be concealed and revealed only after hard work. On the other hand, much time can be lost if one begins to develop a matrix with some relevant terms, and ignores the area where most of the terms are located (i.e., the most terms will be found when the most significant terms to the main search term are discovered). For a person, what is more significant than his birth date?

In the entire Bible, the term משה אהרנ *Moshe Aharon* at a skip of +1 (surface text) appears only twice. In the Torah, it is found at Exodus 17 V10; and in the Tanach it is found in Micah 6 V4. As will be explained later, I know that I can get good results in the Torah; therefore, I ignored the terms not found in the Torah. I now had a choice of a few Moshe Aharon's to work with in order to develop the matrix:

<div style="margin-left:2em;">

Skip = 1   starting at **Exodus** 17:10
Skip = 73   starting at Deuteronomy 26:5
Skip = -299   starting at **Exodus** 19:3
Skip = 303   starting at Leviticus 23:39

</div>
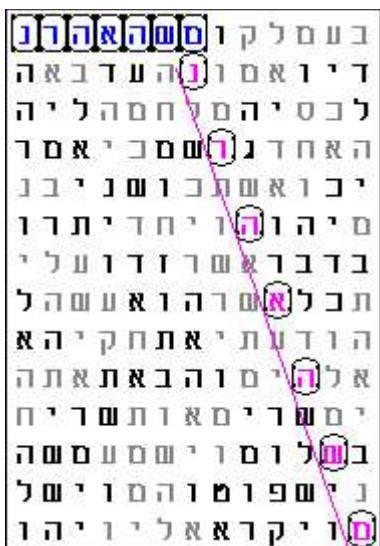
**Figure 32
Moshe Aharon**

I have repeatedly shown that the term with the shortest skip is the one that has to be chosen, if possible, for the best results. To me it is obvious, that the most important information in the Bible is given at surface text or a skip of +1. The coded messages are not there to enlighten us on what is expected of us. In my opinion, they are there to show the wonder of G-d's ways, who can repeat the same message in numerous ways beyond comprehension. It also follows that the shorter the skip, the more statistically significant is the term. When one looks at the matrix and legend above, one can easily see that the matrix should likely be in Exodus chapters 17 to 19. This area has the shortest ELS occurrence of the term in the Torah, the two shortest ELS occurrences in the book of Exodus, and two out of the three shortest occurrences in the Torah.

Typically, one does not want to look for more than a few terms that represent the main theme of the search.

Rule 5: Locate the matrix in the Bible, with the main term and the second term.

In the famous Great Rabbis experiment, Dr. Eliyahu Rips et al. applied special rules to look for the name of the person and his date of birth or date of death. Since we do not know our date of death, we typically limit ourselves to looking for the date of birth. In the Great Rabbis experiment, the date formats that were used included the day of the month and the month in several options. A good Bible Codes software program will provide the searcher a conversion of any regular Gregorian calendar date to a *Hebrew date that must be used in the Bible codes*. The researcher will actually have a few good options to choose from. Although I used all the options, in what I thought then and know now to be the perfect location for an amazing matrix, I got no results! Seemingly, I was not born…

Rule 6: If the second term does not provide good results, try the third, fourth, etc. terms until a specific location is designated as the matrix center.

After trying a few variations of terms describing my birth date, I settled for a birth date of בסיון *in [the month of] Sivan.* The low skip of -53 and the very close proximity to the main term was very encouraging.
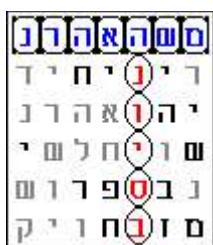
Figure 33
Moshe Aharon (born) in Sivan

Rule 7: Look up all the other related terms that are on the main key words list.

The final matrix about Moshe Aharon gradually became very complex and elaborate, including numerous terms, with many appearing in several clusters covering various topics. In short, everything that the Vilna Gaon (the GRA) had to say about minute detail about one's life came true in the final matrix. The matrix segment below is just a little flavor of what I found as a sign of things to come.
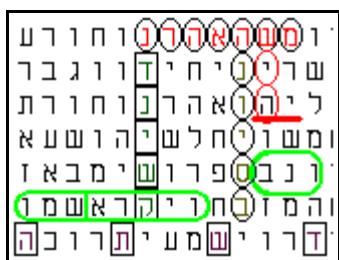
Figure 34
Name, Birth Date, Son

MOSHE AHARON @ ELS = 53 – Preliminary

Terms		ELS Skip	R-value		Start
	The Subject				
משה אהרן	Moshe Aharon	1	2.8	*	Exodus 17 V10 L33
	Birth Date				
בסיון	In the month of Sivan	-53	3.0		Exodus 17 V15 L10
התשד	in the Hebrew year 5744	-4	2.3		Exodus 18 V1 L11
	The Son				
בנו	his son	-1	1.5		Exodus 17 V14 L26
דני שק	Danny Shak (son) of Moshe Aharon Shak	53	3.0		Exodus 17 V11 L38
ויקרא שמו	and called his name	1	2.8		Exodus 17 V15 L12

The ELS reference is 53 characters between rows.
The matrix starts at Exodus 17 V10 L32 and ends at Exodus 18 V1 L11.
The matrix spans 331 characters of the surface text.
The matrix has 7 rows, is 13 columns wide and contains a total of 91 characters.
    * A random word that has no connection to the text

There is so much in such a small matrix with odds such as 1,000:1 (R-value = 3.0) to find terms such as *in Sivan* or *Danny Shak.* The information of the full name *Moshe Aharon;* the year, month and day of birth; *his son, and he is called, Danny Shak* was only the beginning of the road to great discoveries.

Rule 8: Read the surface text that the matrix covers.

It is a big advantage to understand the language of the text (Hebrew). The lower the skip, the more direct is the message. Also, reading the text will help shed a whole new perspective on the theme that the searcher did not even consider. Some researchers believe that all the terms must be stated and compiled before any search begins (*a priori*). Their reason is that if the terms are discovered *accidentally,* they do not really count as much as those terms that were outlined in advance. This type of argument *may be valid* for special Bible Codes experiments such as the Great Rabbis. When it comes to *Main-term-Matrix* codes, in many cases it is a completely different ball game.

There are several cases where pre-determining terms does not make any sense. Until the first search begins, one does not know where the surface text will occur. How can one define terms in a specific format in advance? Matrices are supposed to delve into minute details in *all* aspects of life. How can one determine the way and the words that will be used to unfold a story? *(except perhaps by prophecy or witchcraft).* How does one know for example that the matrix will deal with the term *father-in-law,* instead of the *mother-in-law* or other relatives? One must check the equipment at hand before choosing the tools to fix the equipment. The information in the surface text should help the researcher to not only find a specific term; it should help to find new terms, new ideas about new searches, and another new term that will be discovered because of a new term that was discovered. Often, several clusters are developed in a matrix only because of clues that were gathered from the surface text. If the researcher knows the Hebrew language, the researcher can appreciate that many words have more than one meaning, and sentences can be read in more than one way (if English is your first language, you'll understand the same point

about words in English having multiple meanings or nuances). All these factors help a researcher to *discover* new terms.

Already in the cluster (Figure 34) above, one can find a surface text term. It is, *and he called his name,* or *his name was called.* However, in a good matrix there are many more surface terms. In fact, if one cannot find any surface text terms, one has to wonder if the matrix really relates well to the main theme.

Rule 9: Check to see if any terms in the text are related the subject chosen for the matrix; and add all the related surface text terms to the matrix.

Upon reading the surface text closely, a wealth of information suddenly pops up like magic about the matrix's main subject (matrix theme). Notice in the matrix report for Figure 35 below, under the ELS column, the bold yellowed number 1 indicating surface text! These surface text terms are also italicized in the paragraph below.

The matrix and the report show that *Moshe Aharon* has *two children* with the *first wife* (for clarity it does not show that he divorced his first wife). It shows the *second wife and the two children that they share.* It shows the names and birth dates of the two boys (Iyar 11 and 12), the *name of the daughter*, and *labels the brothers and their relationship in the family* with multi-level meanings. Not only does the matrix (Figure 35) present itself in a mirror image parallel format, but it even points it out in two ways:

- 🔴 It spells out *from this one and from this one* **ומזה אחד ומזה אחד** (the second "umize echad is not shown), *From this side* (or wife) all the information is given on this side… (i.e. all the information about Ronnie is on the left, while all the information about Danny is on the right).
- 🔴 The *yud alef* (11) of Danny's birth day is vertical pointing to Danny above, while the *yud bet* (12) of Ronnie's birth day is horizontal pointing to the left.

Note that common terms are also found in a unique way: *Iyaar* is split into two letters on each side of the matrix; while the *son of Moshe* and *and he called his name* can be looked as very close to *Danny Shak* or as a straight line pointing to the center of *Ronnie Shak.*

Figure 35
Moshe Aharon
Matrix – Developed

Terms	Translation	ELS	R-value	Start
The Subject: Moshe Aharon's Wives and Children				**Exodus**
משה אהרן	Moshe Aharon	1	2.7	17 V10 L33
משה ובניו ואשתו	Moshe & his sons & his wife	1	11.5	18 V5 L12
Danny: First Son				
בנ משה	son of Moshe	1	2.7	17 V15 L3
ויקרא שמו	and called his name	1	2.7	17 V15 L12
דני שק	Danny Shak (son)	53	2.3	17 V11 L38
אשת משה א	Moshe's first wife	1	2.7	18 V2 L21
ושם ה א	and the name of the first (born)	1	2.7	18 V4 L1
ושם האח	and the name of the brother	1	2.7	18 V4 L1
ושם האחד	and the name of the one	1	2.7	18 V4 L1
ושם האחד א	and the name of the first	1	2.7	18 V4 L1
אייר (יג)	the month of Iyar	7	0.4	18 V2 L27
Ronnie: Third Son (fourth child)				
בנ משה	son of Moshe	1	2.7	17 V15 L3
ויקרא שמו	and called his name	1	2.7	17 V15 L12
רני שק	Ronnie Shak (son)	-54	1.9	18 V1 L73
אשתכ ושני בניה	Your (second) wife & her 2 sons	1	2.7	18 V6 L29
אשר שם ה א	that the name of the one	1	2.7	18 V3 L11
אשר שם האח	that the name of the brother	1	2.7	18 V3 L11
אשר שם האחד	that the name of the one	1	2.7	18 V3 L11
אשר שם האח ד	that the name of the fourth brother (last of 4 children)	1	2.7	18 V3 L11
אשר שם האחד ג	that the name of the third one (third male)	1	2.7	18 V3 L11
אייר (יב)	the month of Iyar	7	0.4	18 V2 L27
Second Wife: Her Two Children				
אשתכ ושני בניה	Your (second) wife & her 2 sons	1	2.7	18 V6 L29
שני בני	my two sons	1	2.7*	18 V6 L34
אשר שם האחד	that the name of the one	1	2.7	18 V3 L11
ויקרא שמו	and called his name	1	2.7	17 V15 L12
רני שק	Ronnie Shak (son)	-54	1.9	18 V1 L73
בנות א	one daughter	-2	2.9	18 V6 L37
אביב	Avivit (daughter)	1	2.7*	18 V4 L20

The ELS reference is 53 characters between rows. 36 columns instead of 53 columns in the matrix – Terms omitted for visual clarity.

The matrix spans 619 characters of the surface text.

The matrix starts at Exodus 17 V10 L23 and ends at Exodus 18 V6 L 40.

The matrix has 12 rows, is 36 columns wide and contains a total of 432 characters.

* A random word that has no connection to the text.

Rule 10: Check for geometrical configurations, parallel or mirror image messages.

Sometimes one picture is worth more than a thousand statistically significant words; and when a picture is formed by statistically significant words, it is priceless. Our imagination is the only limit to the pictures we may look for in the Bible codes; and here are a few examples. Added dimensions of awe are found in the codes that do not relate in anyway to R-values (odds) or the actual meaning of the terms. An extended search for the missing arc is based on the angles between the terms in the matrices. The last name of a relative means a geometrical shape. I found the name several times in a matrix where the names formed the *exact geometrical shape.* However, in the cluster above, one can see mirror image terms with parallel messages. It is interesting that there are several other such mirror images messages in the Moshe Aharon matrix. How did I know to look for them? One has to read the surface text and look for clues! What gave it away? The term, *from this one and from this one* ומזה אחד ומזה אחד, gave me the idea to look.

Another mirror image splits the expression *from here one and from here one* as well as the term *Liza,* Moshe's mother. Liza is not only Moshe's mother, but she is even more part of her father Moshe Aharon. Note that the alef of Aharon is shared with the Alef of Liza. At about the same height on either side of the imaginary line, the following terms appear:

1- MOSHE AHARON (the son)	1- MOSHE AHARON (father)
	משה
משה אהרן	אהרן
2- and his mother (inside the word Liza)	2- and his daughter (inside the word Liza)
ואמו	א ז י ל
3- son and mother, Moshe father of four,	3- Lea, Riva, and Ania, next to their father
Moshaleh (Moshe's nickname by mother)	Moshe Aharon
ומשהלה משה אב ד בנ ואמא	**(not shown)**
4- and from here one (son)	4- and from here one (father)
ומזה אחד	ומזה אחד
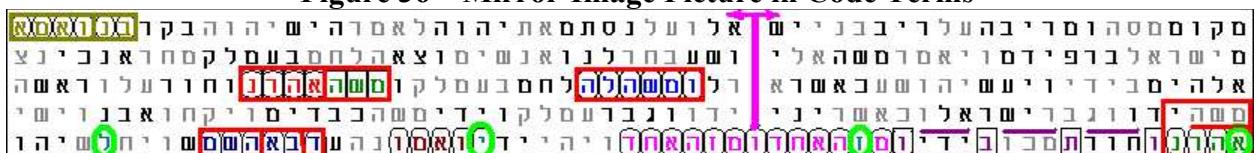
Note that the word *Liza* spans from the common Alef at *Moshe Aharon* (the father) in the bottom row, to the Lamed that is surrounded by the terms *Moshe Aharon, son and mother,* and *Moshe father of four.*

Figure 36 – Mirror-Image Picture in Code Terms

In chapter 1 (pg 12-13) a beautiful *symmetry* of another kind is illustrated that includes several words that share letters for good measure.

Rule 11: Look for clues in the surface text that will lead you to more terms.

Over and over again, I have seen instances where the surface text leads me as a researcher to look for and find additional terms. Here are a few examples:

ויקרא שמו   and called his name – made me look for the names of…..

בנ משה   son of Moshe – the name of my son(s)

אשר שם האחד   that the name of the one – here is one son

ושם האחד   and the name of the one – and here is the other son
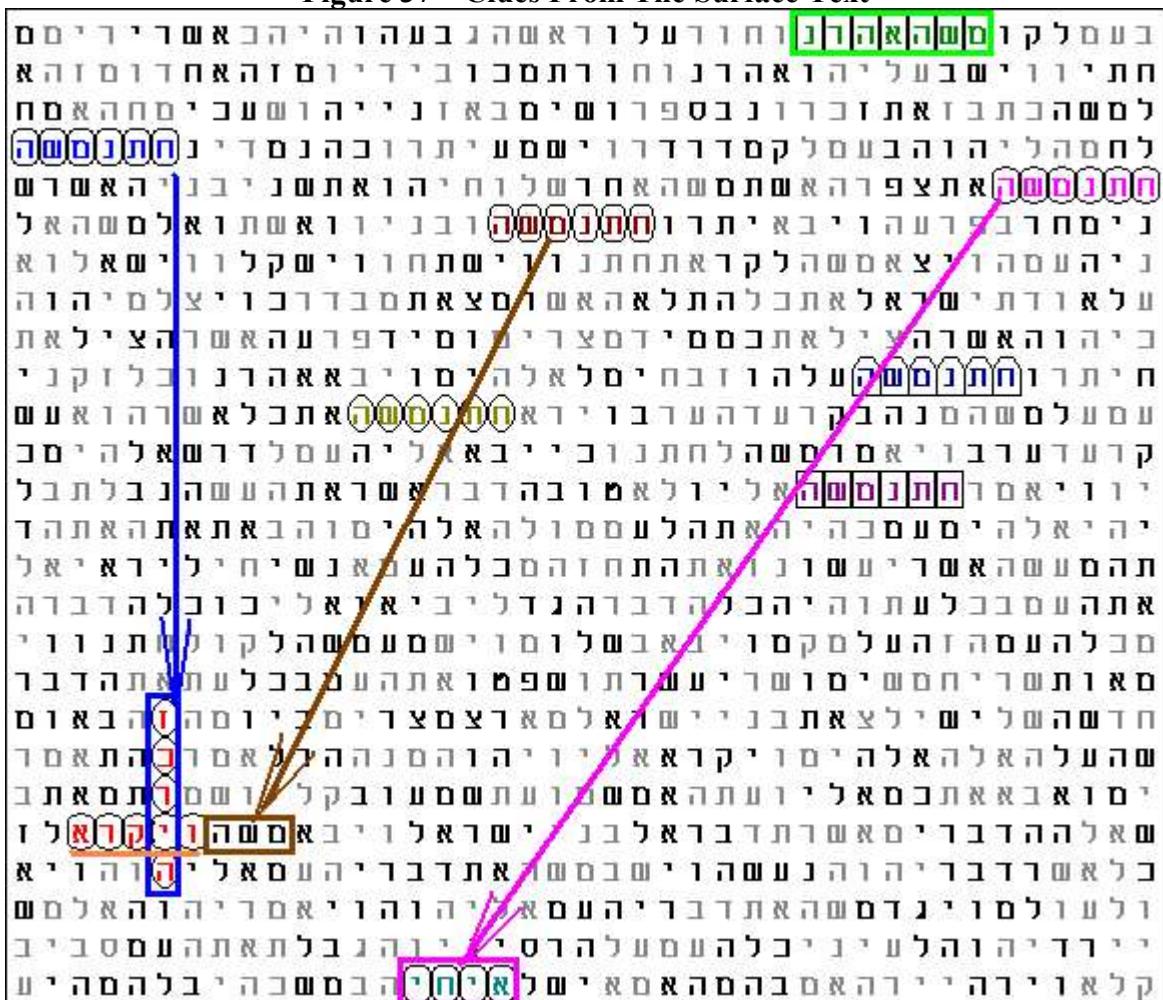
שני בני   my two sons – I even found the two FULL names of the two sons

And which two sons are in this cluster? I have three sons!

ושם האחד א   and the name of the first – son number one, Danny

אשר שם האחד ג   that the name of the third one (third male) – son number three, Ronnie

Figure 37 – Clues From The Surface Text

There are many other clues that the surface text can help with and in a big way. Upon reading the text I noticed that the term Choten Moshe חתנ משה *Moshe's father-in-law,* appears seven times. I just knew that my father-in-law had to appear in the matrix. My father-in-law *is*

called ויקרא, *Zecharia* זכריה, *Moshe* משה, *Yechieh* יחיא. Each of the three names is found near each other complete with the term *and he is called /named.* Also, when the skip of the cluster is set to the skip of the main name of the three (skip = 102), a remarkable picture emerges. The first name is pointed out by one term *Moshe's father-in-law;* the second name has two such terms in line with an *arrow* pointing to the name, while the third name has three such terms comprising such an *arrow.* The third name, at skip = -1, is also part of the same name going in the other direction at surface text. The surface text spells the name with an heh at the end instead of an alef. By sheer *coincidence* my father-in-law used to spell his name both ways!

Rule 12: Read the surface text as if there were no spaces between the letters. See if there are any terms formed by joining letters in different word arrangements than in the Bible text. Add those terms.

There is a special matrix that describes in-depth Moshe Aharon's leaving Israel and arriving at Canada. The year, month, day of the week, and day of the month are all there. What is also very interesting is that corresponding to the year (in purple), at the same skip, the new name of Moshe appears as Morris. The name Moshe is above Morris (also it can be said that it is BEFORE Morris. The name Moshe shares the letter shin with the year 1958. Below is part of a larger cluster telling the story. The report below gives more details and shows that the cluster is within the Moshe Aharon matrix. How did I discover it? The cluster starts with the sentence: *rulers of hundreds, rulers of fifties.* By breaking up the words and inserting different spaces, new words are created giving the terms: *six Tishrei,* or *fifth of Tishrei,* or *and Tishrei, Thursday.* The low skips of 1 are very powerful, and attention must be paid to them. Very often they provide completely different meanings than the text, but are very relevant to the theme of the matrix.
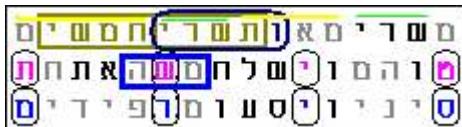
**Figure 38
Moshe in Canada**

Term	Translation	Skip	R-Factor	Start
תשיט	**1958** or in the Hebrew calendar 5719 – **The year** I left Israel and came to Canada	-5	3.1	Exodus 18 V27 L12
תשרי	**Tishri** - **The month** I left Israel and came to Canada	1	2.9	Exodus 18 V25 L55
חמשי	**Thursday** – **The day of the week** or **The fifth The day of the month**	1	1.9	Exodus 18 V25 L59
תשרי חמשי	Tishrei - Thursday: **September 18, 1958** - **left Israel**	1	3.5	Exodus 18 V25 L55
תשרי חמשי	Tishrei - fifth: **September 19, 1958** – **first day in Canada**	1	3.5	Exodus 18 V25 L55
ו תשרי	**6 of Tishrei - Friday night** (Shabbat) September 19 1958 – **First evening in Canada**.	1	3.5	Exodus 18 V25 L54
מדיס	**Morris,** the new name in Canada	-5	2.8	Exodus 19 V2 L12

| | משה | **Moshe**, the name in Israel | | | |

The ELS reference is 75 characters between rows.
The matrix starts at Exodus 18 V25 L48 and ends at Exodus 19 V2 L12.

Rule 13: Add one or more letters at the end of the term at the same skip as the term.

13a. Introduction to snooping: Some researchers believe that the only important terms are those that were outlined before any search (*a priori*). They believe that if more letters are added to a term after the pre-stated term was discovered, those letters do not really add much to the statistical significance of the new, longer term. I have always maintained that the statistical significance of each term is important in the sense that it must pass a certain minimum threshold. On the other hand, if the odds are a thousand to one or a hundred thousand to one is not too important. What is important is the message each new term contributes to the matrix. What new information are we getting? The main issue is, in my opinion, *how valid are the extensions to the terms?* I find snooping to be an invaluable tool to shed light on the theme. Given that, even for extensions (snooping) the following proposed rules may be helpful if we want to get valid Codes.

13b. Snooping rules:

    a.   Extend only the minimum skip term(s).

    b.   Do not look beyond the third lowest skip term for extension if the first three did not produce results.

    c.   Keep on looking for more extensions if the first two or three minimum skip terms produced results.

        Editor's note: Almost all other codes researchers do not follow the above rules. They limit their protocols for snooping to using correct grammar, sentence syntax, spelling, and relationship to the matrix theme.

Below is a small cluster from the Mormon matrix. Note that the term מורוני Moroni is extended SIX times. On the other hand, all six extensions are at the minimal skips in the matrix. Note also the common theme of all the extensions: The human element – He has a heart, he was born to a mother, and he died.

Terms	Translation	Skip	R- value	Start
The Human Moroni				Leviticus-L Numbers-N
למורוני לב	Moroni has a heart	243	3.1	L 23 V31 L21
אם מורוני הרתו	The mother of Moroni was pregnant with him.	-433	6.0	N 1 V36 L27
מורוני מאם	Moroni from a mother	273	2.7	L 24 V22 L14
מורוני מת	Moroni died	-320	1.8	L 25 V14 L10
מת מורוני כאש מת	Died Moroni, like a fire died.	-411	7.7	L 25 V42 L37
מורוני נרמם	Moroni, we shall deceive them.	129	4.6	L 27 V27 L7
Total matrix R-value			**25.9**	

13c. Snooping is it valid?: It is very easy, and therefore meaningless, to look for two or three independent words and find them in a matrix, especially if they are very short words. One may

even be lucky and have three words with a high R-value (or odds). It is extremely difficult to follow the simple rules above and get extensions that are meaningful. The case above shows consistency in the message by using extensions. The researcher cannot choose the meaning of the extension as he can choose three independent words. In this book you can find many extensions that cannot be contradicted by other extensions. Those extensions are accurate and tell a true story. In particular, in the Washington D.C. Snipers matrix a remarkable extension was posted on the internet two months before it became known to the police conducting the investigation. After the name Malvo became known as a suspect, a term was found by extending the name Malvo. The new term spelled out: *Malvo has blood on his hands,* or in the Hebrew version: *Malvo bled (them).* In another remarkable case, I was confronted in the Israeli election matrix with the term *Will be chosen.* The initial indication was that Shimon Peres would be chosen as the Prime Minister. Note that the term chosen is a very natural term to look for in elections matrices. However, other terms indicated that Ariel Sharon would win, meaning that I had to look deeper. *One can never ignore a message.* If one gets conflicting messages, one cannot draw accurate conclusions. Upon extending the term, *will be chosen,* two letters were found leading the subject term. The letters were lamed and alef. All of a sudden the picture was clear. The meaning of the new term was, *will NOT be chosen.* I have found that extensions prove themselves invaluable, over and over again.

13d. Snooping in the Moshe Aharon cluster – coming to Canada: The central term in the cluster above is תשיט *1958* or in the Hebrew calendar *5719* – the year Moshe left Israel and came to Canada. Statistically, it is very significant at R-value = 3.0. On the other hand, if we extend the term with a few more letters, not only do the odds become staggering, but the message becomes more powerful. It spells out exactly the meaning of the year to Moshe Aharon. *This is the year he comes to Canada.*

תשיט נבוא בה In 1958 we shall arrive there	skip = -5 R-value = 10.0
Starts at Exodus 18 V27 L12 and ends at Exodus 18 V26 L22.	

Rule 14: Add one or more letters at the in front of the term at the same skip as the term.
     In the Moshe Aharon matrix, the nature of the matrix quickly shifted from an emphasis on the individual, to an emphasis on his roots. The roots deal with a family name **Schick** that is the acronym for **Sh**em **I**srael **K**adosh – a Hebrew name is holy [as is taught by the rabbis for generations]. The question arose: Why does one of my sons not appear with the other three children in the matrix. The possible answer was that his name was the only name not in Hebrew. So now I looked for a foreign name, שמ זר. Once this term was found, it was extended; and the answer was found. The new term that was extended in both directions states that *a foreign name was borrowed from strangers.*

ישאל שמ זרים   skip = -16   R-value = 7.4   starts at: Exodus 19 V8 L55

     Note once again how terms sometimes cannot be pre-established before a search begins; how one discovery leads to another; and how each discovery leads to new questions. The Rabbi Shmuel Schick cluster shows all the many Hebrew names in the matrix appearing above the term, ישאל שמ זרים; while all the many foreign names appear below the subject term.

Rule 15: Review the extended terms, with different breaks (spaces) between the letters, to see if the new terms give a different message.

The examples below appear in rule 9 above. The terms ושם האחד א and אשר שם האחד ג can be reduced to smaller terms giving new insight to the subject. No longer are we taking about the first and the third (son), but now we add information that one is the brother, and one is the brother; also each is one of four brothers, and also that they are each other's brothers.

	Danny: First Son	
ושם ה א	and the name of the first (born)	**1**
ושם האח	and the name of the brother	**2**
ושם האחד	and the name of the one	**3**
ושם האחד א	and the name of the first	**4**
	Ronnie: Third Son (fourth child)	
אשר שם ה א	that the name of the one	**1**
אשר שם האח	that the name of the brother	**2**
אשר שם האחד	that the name of the one	**3**
אשר שם האח ד	that the name of the fourth brother (last of 4 children)	**4**
אשר שם האחד ג	that the name of the third one (third male)	**5**

It is my belief that the overall matrix R-value is not too important. The strength or validity of each term is what really counts. We need statistically significant terms to build a case so that we can draw up conclusions in regard to the theme of the matrix. For those who do not share my view there is a problem. Do we count the R-value of each term and add it to the overall matrix R-value? In other words do we have above two terms or nine terms (4+5)? I would suggest that we have nine terms above. On the other hand what we may argue about is how many messages we have. I believe that we have more than two messages, but less than nine.

My opinion on this rule is that in many cases a long term can be rearranged to give much more insight to the story than first meets the eye. After all, that is what we are trying to gain by exploring for additional codes.

Rule 16: Keep all the messages, even if you do not agree with them. The Bible codes are to tell the true truth – not the truth the way we see it.

Sometimes we may not like the message that we get. Sometimes we do not understand it. Sometimes we get conflicting messages. What shall we do? I can work on a matrix for days, weeks, month, and yes… even years. That does not mean that total spent time is days or weeks, but I do add a few hours now and then to a favorite matrix. If I were to ignore some messages, I would not remember them in the future. Therefore, I keep those messages in the computer. I do not publish what I do not understand, but sometimes it all becomes clearer at a later time. When it makes sense, I share my find. The term previously discussed, relating to the Israeli elections, is a good example. One term contradicted the other terms. Things did not add up. Days later, it dawned on me that extending the term, *will be chosen,* makes excellent sense when it becomes *will not be chosen.*

In another case, a client wanted to know if there were children in their future. The surface text was very helpful, since it related exactly to the topic. The surface text was in the area of Jacob's wives giving births; it looked terrific until I saw the terms, *and she was barren could not*

conceive. I admit that a wiser person might have seen more than I did, but I could not resolve that particular question at the time. I need several terms that tell the same story – not contradictory stories. It is interesting that the *predictive matrices* that I come across, primarily add a few pieces of a puzzle to an almost complete puzzle. Typically, the near future is involved with many of the factors known.

Rule 17: Look for clues when you find high R-value terms.

Clues can be found from long ELS terms. The higher the odds against finding such a term, the better the odds are that it will lead to more terms. As an example, the term *the uncles seven* appears only once, at the minimum ELS obtained in the matrix. In addition, the term *to Moshe Aharon* was inserted between *the uncles* and *seven.* This led me to look very hard for my seven uncles. Note: Not only does the expression *the uncles* mean the uncles, but in Hebrew *the* can be also read as *five* giving the expression *five uncles.* The five uncles/aunts from the father's side were found in together with the family name; while the two uncles/aunts from the mother's side were found together with the mother and their father.

| ז דודים ה | The uncles seven | skip = 18 | R-value = 4.4 | Starts at Exodus 18 V10 L44 |

With the codes, one thing often leads to another. Now that I saw that *relatives* could be found, I wanted to check and see if I could find *the roots.* The term *the roots* is in the matrix, and it is statistically very significant.

| השורשים | The roots | skip = 205 | R-value = 2.0 | Starts at Exodus 18 V11 L25 |

This seven-letter term made me dig deeply into my roots, going back 10 generations! In all, 11 generations were obtained and arranged in order. As a bonus, several pertinent terms were found that describe the family.

Note: There is no way of knowing where the codes will lead during an investigation. There is no possible way that one can reasonably predict all the terms for a matrix ahead of time. On the other hand, at the end of it all the codes presents the researcher with a complete set of predetermined names (as written in ancient books) all arranged in chronological sequence of birth – it is astounding.

Rule 18: Can the matrix include the whole set of variables? Can it be done in a specific order?

We can not accept a half truth because it is also half a lie. When I first found three out of my four children in the codes, I knew that something was wrong. Either the codes were wrong, or I was doing something wrong. True codes must tell the whole story.

In Genesis 38, the text tells the story of Judah and his offspring. It just so happens that the names of the offspring: Boaz, (Ruth), Oved, Yishai, and David appear at ELS in the same chapter. Not only that, but they appear in chronological order. The odds of finding the five names in the text at ELS are estimated at about 600:1. The odds of finding the five names in sequence of birth are 120:1. The combined odds are about 750:1 or R-value = 2.88. The Bible codes show us a collection of names organized at incredible odds.

It is not easy to find eleven random names – all with positive R-value (or have the lowest skip = 1) – in any matrix. If the matrix size is small, one or more names may not appear. If the

matrix is large, the R-value of the names will decrease to possibly below zero (where the name becomes a certainty in the matrix). In the example illustrated in the Rabbi Shmuel Schick cluster (from the Moshe Aharon matrix), the subject of the matrix is the forefather and the originator of the family with the last name Schick, which stands for in Hebrew Shem Israel Kadosh. The subject Shmuel and his descendants all appear in the cluster in sequence.

The terms appearing in the matrix that describe Shmuel and his descendants are striking and have very high R-values. The term *Shem Israel* appears only once in the Bible at a skip = 1. The term Kadosh appears only once in Exodus, yet both terms appear in close proximity to Shmuel. Shmuel and six generations of his immediate descendants appear in a published book in memory of all great Rabbis over the generations. The terms *it is written in the book of memory* and *roots* appear in the matrix. Incredibly, the terms *Men of…hate bribe love the truth…*and ***the generations after my name*** intersects the term *Shmuel.*

The sequence of the names at their minimum ELS begins at the bottom of the matrix at the bottom of the name *Shmuel Shem Israel Kadosh* where Kadosh is the lowest point of the name. The next name that appears in the matrix is *the son,* then *his son* etc. It is interesting that for the first seven names that appear in the *book of memory* (*Otzar Harabanim*), each bottom letter of a son is higher than the lowest letter of the father. In addition, there is close proximity between the end of each father and the beginning of the next. In one case the father and son share a letter, in two cases a letter of the father is next to the letter of the son, etc. In conclusion, the ascending sequence for the first seven generations from Shmuel Schick to Pinchas is perfect. From Pinchas the descent begins for the following four generations that do not appear in the *book of memory.* The sequence, however, is again perfect with the lowest portion of the son below the lowest portion of the father.

One thing is quite clear in this matrix. The odds of finding 11 names in such a sequence are millions to 1.

Rule 19: Look for repetition of terms in the matrix.

The Bible does not repeat anything without a good reason. In fact, there are many reasons for any specific thing in the Bible. We may know of a few of the reasons, out of many reasons, or at times we may not be too sure. Somehow, the repetitions at times make great sense in our matrices. The repetition of the term *choten Moshe* (Moshe's father-in-law) seven times was already seen. There too, the question was asked as to why seven times in the matrix. The Bible uses terms seven times in many places for a specific reason. Was it placed in the matrix to relate to a holy (seven) marriage? This is perhaps one of many answers. In the cluster about *choten Moshe,* we can joke that it took one term to call to our attention that the name of the father-in-law is in the matrix and the other six to point out the locations.

Another term that appeared repeatedly is the term *Tuesday.* This is another example where the repetition led to inquiries and discoveries. The significance of Tuesday was investigated in the life of Moshe Aharon. Sure enough, there were several major events that took place on Tuesday.

- ✓ Moshe was born
- ✓ Moshe was married twice on that day (on different occasions)
- ✓ Moshe's first born

Since the circumcision of Jewish males takes place eight days after birth, the circumcisions also took place on Tuesdays.

At this point, with clues as to what to look for, it was not difficult to find several sub-matrices using the three different terms *on Tuesday:*

- ✓ Moshe's birth: 15th, third month, in 1944, on Tuesday, in zodiac sign of Gemini.
- ✓ First-born's date of birth: (11 of Iyar), date of circumcision (18 of Iyaar), year of birth, on Tuesday!
- ✓ On the 22 of the third month in 1944, Moshe was circumcised on Tuesday.
- ✓ Moshe sanctified for a wife on a Tuesday.

Rule 20: Consider the statistical significance of the terms used.

The terms in the matrix must be statistically significant. Statistically significant term means that the odds of finding such a term in the matrix are unlikely to occur randomly. Obviously, if the odds indicate that several words are likely to be found, then the occurrence is not significant. If the odds indicate that the matrix should be twenty times larger or more, to find such a term, and such a term is found in the matrix, then the term becomes statistically significant.

In general, only terms with odds of 20 to 1 or more against being found in the matrix should be considered. As the search intensifies, other terms can be added. There are several reasons why such terms that seemingly are not significant can be proven to be statistically and otherwise very significant.

Some of the programs that look for ELS terms also provide statistical analysis on the probability of finding a specific term with a given skip. At the present one must be careful to distinguish between the probability of finding a term in the matrix or in the search area. However, it is also important to understand the notation used in some of these programs. The **R-Value** or R-factor is an easy-to-use value, which converts the odds of finding a term into negative or positive numbers. A negative R-value number indicates, *likely to find the term;* while a positive R-value number indicates, *unlikely to find.* The R-value is the logarithm (base 10) of the odds. I do not like to use terms that have an R-value of less than 1.3.

Negative R-values or low odds terms seem to be in the matrix by chance only. On the other hand, the low R-value term may share a letter with another term or perhaps share two or more letters with as many other terms. There are several possibilities involved.

In the case where the low R-value term intersects [shares a letter] with a term that has a significant R-value, the low R-value term generally increases the statistically significance of the first term. Also, at times two low R-value terms that intersect increases the combined R-value of both to make them statistically significant. At other times, there may be two or more identical terms in the matrix that each have an R-value of less than 1.3, but combined they exceed the author's magic 1.3 value. I have seen this many times, where such terms did contribute significantly to the story.

Rule 21: Consider the statistically insignificant terms.

Many low R-value terms that are indeed significant, do not have any letters in common with any high R-value terms. Their significance, however, can be determined in sub-matrices. At the end of a lengthy search one can find enough significant terms to classify the matrix as very insignificant. There can be many statistically impressive terms, but many other terms that could add much to the matrix that are not statistically significant. The sub-matrix approach is the method to verify the significance or lack of it of those seemingly important low R-value terms. For example, if the origin of a person is considered, the country of origin may be very significant statistically. Other factors such as the names of the city, street, dates, numbers, etc., may not be

statistically significant. If a matrix can now be established with the new subject as the country, all the terms that become statistically significant in the new cluster become valid. For example, this process may continue as follows: Original matrix defined by the person; a second matrix/cluster defined by the country of origin; a third matrix/cluster defined by the city; a fourth matrix/cluster defined by the street name, etc. It is very interesting, however, how many times the relevant terms *happen* to concentrate in one area of the original matrix, making a very potent sub-matrix.

As an example of the argument above, let's look at the application in the Moshe Aharon matrix. The term *the uncles* (in Hebrew is the plural for both uncles and aunts) *are 7* הדודימ ז is significant in the entire Torah, and especially in the subject matrix. Therefore as step one: We select this term to be the main term of a new cluster. Since the subject is aunts and uncles, a cluster can be looked at where the terms *the uncle* הדוד and *aunt* דודה can be part of this matrix, where the two terms are now statistically significant. Note that the two terms are not statistically significant by themselves in the greater matrix.

Figure 39 – The Uncles are 7

Terms	Translation	Skip	R Factor	Start
ה דודימ ז	the uncles 7	18	5.0	Exodus 18 V10 L44
הדוד	the uncle	11	1.0	Exodus 18 V26 L8
דודה	the aunt	-11	1.0	Exodus 18 V26 L41

Note: The uncle and the aunt are written one over the other in opposite directions. They share the same letters, and therefore, since they also complement one another the R-value

The ELS reference is 44 characters between rows.
The matrix starts at Exodus 18 V10 L32 and ends at Exodus 18 V26 L49.
The matrix spans 968 characters of the surface text.
The matrix has 22 rows, is 44 columns wide and contains a total of 968 characters.

At this point we proceed to step 2. We now consider one of these two terms as the main term for a smaller cluster, as part of the bigger cluster in step 1. In practical terms, it does not matter which term we choose, since both terms are written one over the other.

When we observe the new cluster, we find two interesting terms within: To Moshe and Shak. The meanings are: *Aunt to Moshe Shak,* and *the uncle to Moshe Shak.*

Figure 40(a-e) – Aunt and Uncle

Terms	Translation	Skip	R Factor	Start
דודה	Aunt	-11	2.4	Exodus 18 V26 L41
למשה	to Moshe	1	1.6	Exodus 18 V26 L33
שק	Shak	-1	1.3	Exodus 18 V26 L24
הדוד	The uncle	11	2.4	Exodus 18 V26 L8

The ELS reference is 66 characters between rows.
The matrix starts at Exodus 18 V26 L8 and ends at Exodus 18 V26 L41.
The matrix has 1 row, is 34 columns wide and contains a total of 34 characters.

אדה Ida R-value = 1.4

מניה Mania R-value = 2.1

שרה Sara R-value = 1.2

דב Dov R-value = 2 x 0.9 = 1.8

Note that Ida אדה shares a letter with דודה
Note that Mania מניה shares a letter with למשה
Note that Sara שרה shares a letter with שק
Note that Dov דב shares a letter**s** with דודה

The oldest uncle, *Zorach,* is found within the term, *the uncles 7,* at an R-value of 1.2. If we add letters to the term to read *first Zorach,* or if we consider the term within *dodim* we get a

much higher R-value. The two aunts and their sister [my mother] are found in a separate cluster surrounding the term that indicates their father [my grandfather] *Moshe Aharon.*

I believe that this is one of several fascinating sub-clusters that sheds much light on the theme of the matrix. In a cluster of the third generation, it is stated that for each of four aunts/uncles, she/he are related to Moshe Shak. Is it a coincidence even though the R-values are high?

Let's look again at the main term of the second generation cluster. There, after the term states *the uncles* and before the *seven* appears, we can see in blue *to Moshe* followed above in pink *Aharon.* We now have two witnesses. In the term that says *the uncles are seven* the term *to Moshe Aharon* is inserted at the right place; and in the terms *the uncle* and *aunt,* the terms *to Moshe* and *Shak* are inserted to indicate that the names of the aunts/uncle are related to Moshe Shak. (See the illustration below that is based on the original matrix that divides the main term's skip to four giving 75 letters per line).

Figure 41 – Aunt, Uncle, Moshe Aharon

Rule 22: Verify the gender.

Grammar, spelling, and sentence structure (syntax) are all very important. On the other hand, even on this subject, not everything is crystal clear. This is one of many reasons why before making any conclusions about any overall message, I like to have *two or three witnesses* or term-verifications to confirm the perceived message. Unlike English, Hebrew nouns and verbs use the masculine and feminine genders. When it comes to the plural of males and females, it automatically uses the masculine form. In the Bible codes, however, even if the plural is strictly feminine, the masculine format can still be used. Also, even if the total number is one, the plural form may be used. Moshe Aharon has two sisters, but the matrix refers to *the* sister as the sister, and to both sisters as the brothers. Also, the matrix refers to Moshe's wife as having two sons, and daughters one. Naturally, the *seven uncles* are referred to as uncles, even though some of the *uncles* are aunts. In the uncles' case, there is a compact cluster that contains the names of the uncles/aunts and the longer-odds term: *the uncles seven.*

Rule 23: Check all the terms to see if they make any sense by reading them in the opposite direction.

In the Rabbi Shmuel Schick cluster, the following term is outlined with its many meanings, פיו מלים-שאות בכתב משמות. One of the meanings is that *it is in writing in the book of Exodus that letter-words or the Bible codes are coming from G-d's mouth,* i.e., Moses wrote what G-d dictated. This term passes through the Ten Commandments in general, and through the commandment *to keep the Shabbat* in particular. To give credibility to the claim, we can now read part of the long term in the opposite direction and get a message that we know is true. If you want to know that this string of letters is the truth, examine it both ways!

שם בתום שבתכ	Your Shabbat with perfection is there.
	skip =14; R-value = 8. 6; starts at Exodus 20 V7 L49
...ש בכתב משמות	From the book of Exodus.

A fascinating example can be seen in the Washington DC snipers case matrix. After ten people were killed in the three-week shooting spree, an interesting term was discovered. When it

was discovered it was not known that the spree ended. The term asked: *But they are ten. Ten who hated G-d?*

.הלא המ **י** . עשרה <mark>מי שנא ה</mark>?

The matrix answered the question as follows: ***These*** *wicked men!*

.<mark>האנשים</mark> הרשע<mark>ים</mark> <u>האלה</u>
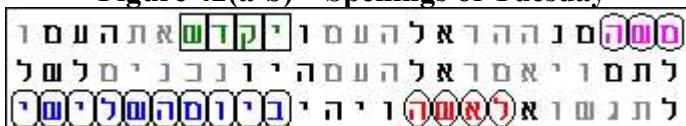
The answer in the Bible (Numbers 16 V26) in Hebrew takes 16 letters from right to left. What is fascinating is that the very same letters from left to right spell out my original question. The word *these* also appears in the matrix as: ***these:*** *the home-born and the stranger that sojourneth among you* <u>האלה</u> האזרח וההגר הגר בתוככמ.
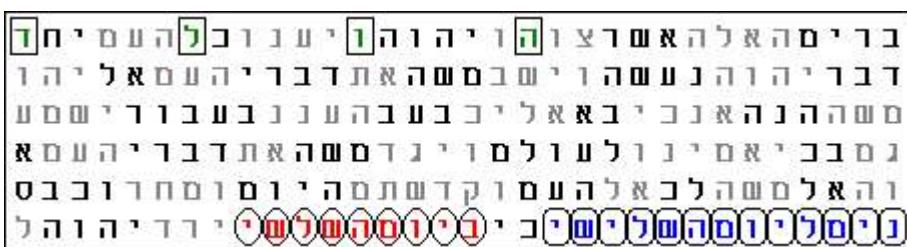
Rule 24: Look for different words with the same meaning, do they appear in the matrix?

Sometimes the same idea can be expressed with two different words (synonyms). In all languages, different words may convey the same message. In Hebrew, there are many ways to look for the same term in different ways. The Bible itself uses the same words with or without certain letters such as yud or a vav (full or defective spellings). Many different words have the same meaning, yet they are spelled and sound different. The words for moon are *yareach* and *levanah.* Next, there are grammar variations that may all be suitable for a term. In the Moshe Aharon matrix the word Tuesday is spelled two different ways. Both ways produced interesting clusters. It is not just the one extra word that we are looking for; rather, we are looking for the other *witnesses.* We are looking for verifications that the message is correct. However, this one extra witness may bring with him a few others. We may be able to extend the new term, or include it in a new cluster. The new term may share a letter with another term and therefore make a new phrase. The implications are powerful and numerous. In the examples below, note the two different ways of spelling Tuesday.

Figure 42(a-b) – Spellings of Tuesday

Moshe will marry a wife on Tuesday.   Exodus 19 V14-16

Born on Tuesday.   Circumcised on Tuesday. Exodus 19 V11-17

Rule 25: Look for words with an opposite meaning; do they appear in the matrix? Does one message negate the other?

In a life matrix this may not be a good tool. I do not like to look for terms such as *live long and prosper.* It is spooky. On the other hand, it is an excellent tool in an investigative matrix. The Washington D.C. Snipers matrix is a good example of the need to follow this rule. Before the suspects were apprehended, the matrix told a story of a tall and young sniper(s). Was it a coincidence? How could I tell before I knew who was arrested or suspected? There are two ways to increase the security that one is on the right track. The best way is to find witnesses – code witnesses or additional terms that tell the same story. The best way to eliminate the potential term is to find a term equally significant that negates the first term. In our case, I did not find the terms *short* or *old.*

Rule 26: Look for name or words of a song related to the topic.

In the earlier matrix with Moshe Aharon at a skip of 1, the matrix discussed my wives and children. In this matrix, the concentration is on my one and only wife – the wife I am married to now for twenty years. There is much information in the matrix:

My wife *Nomy the teacher,* cleaves to me by sharing the letter mem with *Moshe Aharon.* The matrix states for her that I am her husband and that she is my wife [the wife of Moshe]. Also, the date of the wedding is there. So what is missing? The wedding song! However, the wedding song is there! It is customary to sing a special song in Jewish weddings and it is there. The words for the song are: **It shall be heard** [in Judah and Jerusalem the sound of happiness] **the sound of a groom and also the bride**. One can understand why it is sung at weddings and the implication in the matrix.

- ✓ Moshe Aharon (research subject) – **Moshe father of four.**
- ✓ **Moshe's wife** (matrix subject): – **my husband is**…. With different word breaks and shifting the letters slightly we also get **and he swore to me – him**.
- ✓ (Year **taf shin mem gimel**) **1983** (wedding year of Moshe and Naomi): (see on the same line, the words for the Biblical wedding song).
- ✓ **It shall be heard…. The voice of a groom…. And also a bride**….
- ✓ **Naomi** – (the wife – part of **Moshe Aharon** – **sharing a mem**; AND MOSHE – inside Naomi; **TEACHER** – inside Naomi the **teacher** par excellence).
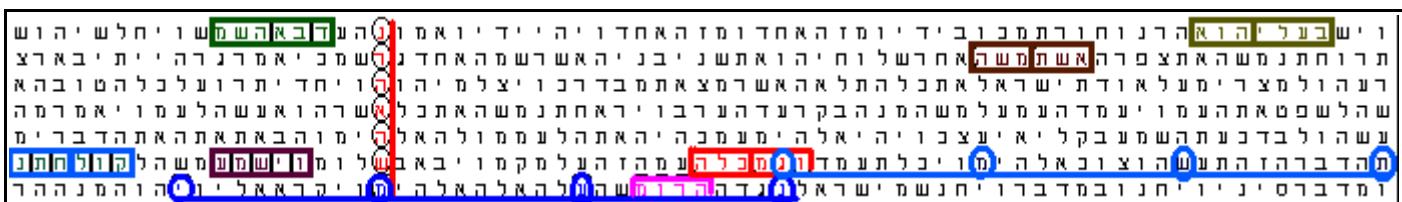
Figure 43 – Song Matrix

Terms	Translation	Skip	R-value	Start
משה אהרן	Moshe Aharon	-299	2.5	Exodus 19 V3 L15
משה אב ד	Moshe father of four	-1	4.3	Exodus 17 V12 L90
אשת משה	Moshe's wife	1	3.9	Exodus 18 V2 L21

נעמי	Naomi	10	0.7 +	Exodus 19 V2 L47
מורה	teacher	-1	1.2 +	Exodus 19 V3 L2
בעלי הוא	my husband is	1	2.6	Exodus 17 V12 L35
וישבע לי הוא	And he swore to me. Him			
תשמג	Taf shin mem gimel - 1983	10	1.9	Exodus 18 V23 L4
וישמע	and it will be heard	1	2.6	Exodus 18 V24 L1
קול חתן	voice of a groom	1	2.6	Exodus 18 V24 L10
וגם כלה	and also a bride	1	2.6	Exodus 18 V23 L33

The ELS reference is 299 characters between rows.
The matrix starts at Exodus 17 V12 L32 and ends at Exodus 19 V3 L33.
The matrix spans 1863 characters of the surface text.
The matrix has 7 rows, is 69 columns wide and contains a total of 483 characters.

+ R-value is much larger if the common mem is considered (mem of Naomi and mem of Moshe Aharon. Also, Lemoshe, and Morah are inside Naomi.

Rule 27: Split the matrix.

The matrix above gives much information about Moshe Aharon; but is it the best presentation that will give the most information? In this particular case it is not. How do I know? Because I explored the various ways of keeping the matrix as is; splitting it into two, three, four and five ways. In fact, a good Bible Codes program (like CodeFinder: Millennium Edition) will do it for the researcher. All the researcher has to do is let to program chose the split automatically, or the researcher has the option of specifying the split. Sometimes it is better to have a different split in order to bring out one cluster, than to show another cluster. In the matrix below, we can see that by dividing the number of letters from 299 to 150 (row-split 2) we can now see one of the most significant additions to the matrix. We can now see [in a green box] the term Moshe Aharon at its minimal skip of one. But is that the best split?

Figure 44 – Row-Split Moshe Aharon by 2

In the Moshe Aharon cluster, the overall best split is 4. Therefore, when the main term is considered to be Moshe Aharon at a skip of -299, the actual number of characters per line will become 75. What are some of the reasons that I chose the 4 split versus other possiblities?

1- A line with 299 letters will not show well on a piece of paper or a computer monitor.
2- Many visual effects are lost at other splits or at no split. Some of the visual effects are seeing the date of birth clearly, getting the effect of seeing Moshe Aharon two extra times

(for a total of four) on the matrix (see matrix below), losing proximity of special terms that form now nice clusters, etc.

Figure 45 – Row-Split Moshe Aharon by 4

Terms	Translation	Skip	Start
משה אהרנ	Moshe Aharon	-299	Exodus 19 V3 L15
משה אהרנ	Moshe Aharon	1	Exodus 17 V10 L33
WAS BORN:			
ביום השלשי	on the third day	1	Exodus 19 V11 L22
טו	15	1	Exodus 18 V26 L4
תשד	704 (1944)	73	Exodus 18 V26 L17
בחדש השלישי	in the third month	1	Exodus 19 V1 L1
תאומים	zodiac sign of Gemini	10	Exodus 19 V4 L47
CIRCUMCISED:			
כב	22	-1	Exodus 18 V26 L12
בחדש השלישי	in the third month	1	Exodus 19 V1 L1
תשד	704 (1944)	78	Exodus 18 V26 L7
נימל יום השלישי	circumcised on Tuesday	1	Exodus 19 V11 L7

> Note that the R-values of the dates are much higher in a "date" cluster. Furthermore, note the solid interaction between the various terms, over and over again.
>
> The ELS reference is 75 characters between rows.
> The matrix starts at Exodus 17 V9 L 46 and ends at Exodus 19 V12 L14.
> The matrix spans 2541 characters of the surface text.
> The matrix has 34 rows, is 66 columns wide and contains a total of 2244 characters.

Rule 28: Verify that your matrix is not too large: i.e. each surface text R-value to exceed 1.299.

Seemingly, there is no limit to how small or large a matrix can be. If we are lucky enough we may have a hundred beautiful sentences or paragraphs each made up two hundred letters. Those sentences may be spread out over the entire Bible or it may be tightly clustered in a small area. In my view, a big matrix without surface text terms will have something missing. It will not allow having any surface text, on its own, be part of a valid term since the R-value will be less than 1.3 (if they are short terms). Similarly, a matrix that does not include ten or twenty terms can not be used on its own to conclude any topic own. A matrix of two terms may be interesting to show that there is a relationship between the two terms; however, it does not explain the relationship. For example, if one of the terms is murder, the other is John, we do not know if John is the murderer or he will be murdered.

Rule 29: Check how the Bible uses that special term at surface text.

At times I became curious about how a specific term in the matrix is used in the Torah. The term *his fire* אשו appeared as part of a long low-skip term in the *Ten Commandments* matrix. When the term *his fire* was looked up in the Torah, it was found only once as:

> *Deuteronomy 4 V36   Out of heaven He made thee to hear His voice, that He might instruct thee; and upon **earth** He made thee to see **His** great **fire**; and thou didst hear His words out of the midst of the fire.*

Although the matrix in question (in Exodus) is very far from the above quotation, the quotation is very fitting to the text and to the long low-skip term.
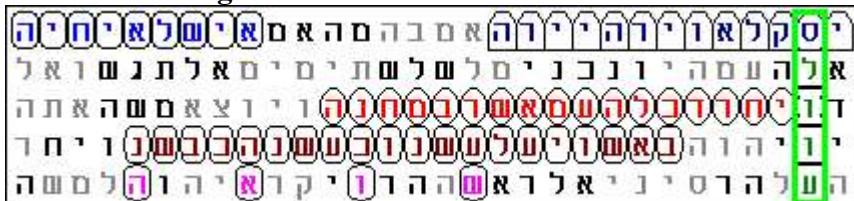
In the Washington D.C. Snipers matrix (shown in Section II), the connection was much closer. In a long term that was read from left to right and from right to left, there was a question in one direction and an answer in the other, *Who ..... Hated...?* The answer was ***These*** *wicked men*. But who are ***These***? Here, we find a term that occurs very often (a short word). Therefore, when we look in the immediate region, we find the term, ***These...*** *are... the home-born and the stranger that sojourneth among you.*

Rule 30: Choose one term at a time - Check whether the surface text applies to it.

One of the earlier steps in developing a matrix is to read the surface text to see if it applies to the theme of the matrix. At that early stage, the scope of the matrix is still limited and little is given about the theme. As more information is given in the matrix, in-depth information is required. The best way to develop such information is to develop clusters where additional information is given about major terms. This additional information will add to the overall picture. In the Moshe Aharon matrix *all* the relatives are mentioned. It is interesting to develop matrices about them in terms of the roots of the family, general information about children etc.

One interesting cluster deals with Moshe Aharon's grandmother – *Slova* from the father's side. The term *Slova* was isolated and examined as shown below. It tells a chilling story of **Slova,** a holocaust victim's experience: **and all the people that were in the camp trembled; but he shall surely be stoned, or shot through; in fire; and the smoke thereof ascended as the smoke of a furnace; no one shall live.** The bottom line is also there, *a holocaust*. The observant reader will notice that the R-factor of holocaust is only 1.2. However, this was just to illustrate what happens when one reads the surface text.

Figure 46 – Slova the Grandmother

Terms	Translation	Skip	R-factor	Start
סלוות	**Slova**	91	2.3	Exodus 19 V13 L17
ויחרד כל העמ אשר במחנה	**and all the people that were in the camp trembled**.			
		1	1.6	Exodus 19 V16 L60
יסקל או ירה יירה	**but he shall surely be stoned, or shot through;**			
		1	1.6	Exodus 19 V13 L16
באש ויעל עשנו כעשנ הכבשנ	**in fire; and the smoke thereof ascended as the smoke of a furnace**			
		1	1.6	Exodus 19 V18 L32
איש לא יחיה	**No one shall live**	1	1.6	Exodus 19 V13 L37
שואה	**Holocaust**	4	1.2	Exodus 19 V20 L21

The ELS reference is 91 characters between rows.
The matrix starts at Exodus 19 V13 L16 and ends at Exodus 19 V20 L37.

The term *holocaust* is only preliminary, prior to doing a more exhaustive search for terms in a new cluster. The term *holocaust* figures much more prominently in the cluster above than shown so far. What is essential is that one knows the subject. I have been asked on many occasions to develop a matrix for a client. I always advise that if I am going to help anyone it has to be done by teamwork. The client can recognize many things that the researcher that is working on his/her behalf cannot. On the other hand, based on the surface text, I do see certain things not recognized by the client.

Rule 31: Work on the cluster as if it was your only matrix.
The term *the roots* led Moshe Aharon to look for his own roots. The search for roots led to discover all his grandparents. The term, *Slova* the grandmother, led to a matrix about her last days in a concentration camp where she was murdered. My grandmother was a witness to the holocaust and she is still testifying to the horrors through the Bible codes. A development of *her cluster* verifies the claim above. There are two new terms in the cluster below:

A witness to the holocaust: לשואה עד   at a skip of -5 and R-factor of 5.0.
Who? Slova! סלווע ?מי   at a skip of 91 and R-factor of 4.0.

67

Figure 47 – Slova and the Holocaust

This is a chilling cluster with all the brutal details at incredible high odds of spelling out the truth. Note that in developing the cluster above, new terms were discovered and existing terms were further developed. Primarily, the term *Slova* was extended to give a new meaning to the cluster.

In summary, the rules should prove helpful in developing good matrices. These rules must be used only as a guideline or a checklist for a beginner. A researcher with some experience will want to experiment with additional rules, and test for himself/herself the validity for the author's claims by breaking some the rules in this book and see the results. Strangers often e-mail me fascinating new approaches that they apply to the codes. They reinforce my awe of the codes and the belief that we must not stifle our imagination by just following what others have done.

Chapter 4

How To Be Confident That
The Terms Are Real Codes

You have been working for a long time, and now you have a huge matrix. There are plenty of terms, and you get a report that stipulates that the odds against such a matrix are 1 followed by numerous zeros to one against finding such a matrix. Does this mean that you have discovered real codes? Searchers will argue over one term to decide if it is or it is not accurate, meaningful, or just worthless. There simply is not a consensus at this time that says: "look, here we have real codes." I can not say that what other searchers are doing is right or wrong. On the other hand, I verified my methodology with many extensive matrices. Some of those matrices are in this book, and will testify to the success of this methodology. To ensure that I get those good results, I verify that a minimum standard is maintained in obtaining my results.

Many researchers believe that the overall odds of a matrix (R-value of a matrix) are key to judging a matrix (as well as content and theme). The overall odds should be used only to verify to the novice codes researcher that a minimum statistical threshold was achieved. For example, say that we get a matrix that contains 30 excellent terms stating that on this DD-MM-YY this spectacular event will take place. Let's also assume that the odds against such a matrix occurring randomly are a hundred million to one. Will a similar matrix stating the same thing with double the odds against the same event occurring be twice as effective? In the final analysis, we look at the type and quality of terms that are used in each matrix, and at the factors forming our conclusion. How do we do that? The following Verification Steps outline how I evaluate matrices, before I make any conclusion.

Simply put, I put the utmost emphasis on the quality of the terms, the meaning of the messages, their interactions and special features. I believe that if the basic blocks that comprise the argument are weak, then the whole argument will necessarily be weak.

The Verifications Steps: These steps served me very well. It does not mean that more steps are not needed or used by other codes researchers.

1) **SOURCE:** Look in the Torah.
2) **LOWEST SKIP:** Start with the theme term at its lowest skip.
3) **ODDS:** Accept only terms at 20:1 odds (R-value = 1.3) or more.
4) **WITNESSES:** Have plenty of redundant terms [I call them witnesses].
5) **THE STORY:** Let the matrix tell a story.
6) **GRAMMAR:** Proper verbs, male/female, single/plural.
7) **SPELLING:** No spelling mistakes.
8) **SENTENCE STRUCTURE:** Proper sentence syntax.
9) **SURFACE TEXT:** Include plenty of terms at skip = 1 (surface text) [to confirm that the matrix is at the proper place].

SPECIAL FEATURES*:

10) Sharing a letter,
11) Intersecting terms,
12) Mirror image, parallel messages,
13) Very high R-values for a few terms,
14) Reading the same long term from left to right and right to left and getting two different messages,
15) A whole set is included,
16) Items appear in a sequence in the matrix.

* The special features above are only samples of indicators that there is something special to the matrix. Steps 10 and 13 should be found in most matrices, on the other hand, many other special features can be found to add special flavor to a matrix.

Step 1. Source: Look in the Torah.

The main question here is what do we mean by the Bible codes? Surely we mean that we must look in the Bible. However, what Bible do we use and what section of the Bible shall we look in? Can we find codes in any language?

I did not try all the options to pass judgment. I did, however, have extensive experience with the Hebrew text of the Torah, or Five Books of Moses – the Chumash. Why did I not try anything else?

a) The Vilna Gaon (genius) who lived in the 18th century was a great rabbi. He stated that each and every person, each and every event, what was and what will be, are all described in great detail in the Torah.

b) There are a few minute differentiations in the letters of a few of the books that are outside the Torah. These variations can make a difference for some codes. On the other hand, the Torah is reviewed in detail every year in all synagogues, and if there is a minute change in the Torah scroll, the scroll can not be used before the problem is corrected.

c) In my first matrix, my name Moshe Aharon appeared as a minimum skip in the Torah. I developed that matrix to a level of numerous terms, clusters and unique features that I never dreamed about. Since then, I was never at a loss to find a good matrix in the Torah.

d) I was taught that the essence, of what G-d is telling us, is in the Torah. The other books elaborate, give examples, etc. I was also taught that the Torah is a short version of *the whole story.* The way I see it is that in the seed, there is more information than in the outer layers.

e) It takes a long time to develop a good matrix. I just never had the time to investigate other options than the Torah or look in other languages.

Step 2. Lowest Skip: Start with the theme term at its lowest skip.

At times one may find a main term with a few other good terms, and start building a matrix. After a while, it becomes apparent that there is not much more in that matrix. *A basic warning!* The farther we move away from the essence, the more we lose out. The lowest skip is 1. It is the surface text. I believe the surface text is really what G-d wants us to deal with; and the codes are there only to show us G-d's glory. They are there to show that G-d, unlike us, can say the same

thing in seventy different ways. We would need computers and programs to come anywhere near such a complicated system of coding.

If we look at the Moshe Aharon matrix, we can see that the main term Moshe Aharon and the birth dates appears twice. Yet, although the longer skip main term includes the minimum skip term, there is something special about the minimum skip term. All the essence of Moshe Aharon is found in a few verses near the minimum skip version! The higher skip term leads to fascinating discoveries about Moshe Aharon's roots and family. The higher skip term leads to moral and religion issues – all very good and well. On the other hand, the whole issue is getting farther away from Moshe Aharon.

If one is to look at all the elaborate matrices in this book, one will find that the main terms used were at their minimal skip. This is no coincidence.

Step 3. Odds: Accept only terms at 20:1 odds (R-value = 1.3) or more.

This is probably the most difficult concept to fully understand. Most people do not have to know statistics to figure out the R-value/factor of a term in the matrix. We have software programs that will do that for us. One problem arises when we are tempted not to let go of a *good* term. Now that we found it, we do not want to let it go. However, even if we are willing to *listen* and *play by the rules,* there will be problems in appreciating certain situations where the real R-value is not given by the computer program.

The computer program gives the pure R-value of the term. However, it does not take into consideration other factors such as proximity or better yet, sharing of letters. The computer programs of today do not resolve the above issues or the issue of a term that repeats several times. At this point, most researchers are on their own to decide if the term is acceptable or not. As an example, look at the term *Aharon.* Aharon appears three times at a skip of 1 in the large matrix of Moshe Aharon where the main term is at a skip of -299. In one case, the term is preceded by the term Moshe, making a new term *Moshe Aharon.* In the other two cases, the term Moshe appears either directly above or directly below Aharon. What are the odds of that happening in a large matrix once? What are the odds of it happening twice? I checked the text many chapters before and after my matrix and looked at numerous Aharon's, when the numbers of letters per line were set at 75. That occurrence was seldom seen. Yet in the Moshe Aharon matrix it happened twice! The searcher must appreciate such unique situations and others.

So what is an acceptable R-value or odds? This issue is not fully resolved by codes researchers. I can once again fall back on my own experience and point to the results that I got. But why did I start using the 20:1 odds as a basis for my keeping or eliminating a term? Basically, according to statistics, we tend to go along with a 95% chance of accuracy. The results of a poll are 95% plus or minus 5%. Naturally, not all professions adhere to these standards. One would not risk a life based upon knowing that the odds are 95% in favor. On the other hand, for the codes it seemed to be reasonable to follow an accepted general scientific assumption.

So, how sure we are of the final results if we are talking about a 95% chance? I believe that we can be quite sure if we follow the rules. First of all, each term that is accepted is at least 20:1 odds. This means that most terms are at odds much higher than that. In addition, as will be outlined later, we need several terms to verify any conclusion. This automatically increases the odds substantially.

It must be understood that each term must be judged on its own merit. At this point all we are trying to verify is that a term, no matter how relevant, no matter how correct, is not in the matrix by coincidence. Some terms are expected to be in a matrix of certain dimensions. Such terms

must not be considered as indicating anything significant (negative R-value terms where the expected occurrence is > 1).

Step 4. Witnesses: Have plenty of redundant terms [I call them witnesses].

.....at the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established. Deuteronomy 19:15

How can we be sure of anything? We can ask two reliable people to tell about the event that they both saw, and we will often get two different versions. We need a third to support one or the other – we hope. If we have two good witnesses that tell the same story, we are lucky. The terms are our witnesses. How statistically significant are they? Are they spelled correctly? Is the sentence structure flawless? Do we really understand the term and/or its connection to the matrix?

When the term, *Choten Moshe* – Moshe's father-in-law, appeared seven times in the matrix, it indicated that the father-in-law was prominent in the matrix. When the term, *On the third day* – Tuesday, appears in the Moshe Aharon matrix three times, it emphasizes the significance of Tuesday in Moshe's life. Indeed, there were many very significant events on Tuesday.

- 🔹 Born,
- 🔹 Circumcised,
- 🔹 Married the first time,
- 🔹 First son born,
- 🔹 First son circumcision,
- 🔹 Married the second time.

Not only does the repetition in this case refer to several different cases, it also emphasizes the importance of each. In the example below, Tuesday appears three times. This cluster deals only with the birth and circumcision of the son Danny. The cluster now is very elaborate, and specific about those Tuesdays.

- 🔹 Twice we have it as Tuesday, אייר **יא** *11 Iyar,* when Danny was born, והילוד *and the born.*
- 🔹 Twice we have the term, ואייר יח *and 18 Iyar,* described as the day of circumcision. First we have, נימל יום השלישי *circumcised Tuesday,* and then we have, בריתי ושמרתם את *and you shall keep the circumcision ritual.* It is also interesting that the matrix states first the birth date, and adds for the second event [of the circumcision] the term *AND 18 Iyar.* Great emphasis is put on the terms *Tuesday* and the events on each Tuesday. Or stated another way, several witnesses are followed by two sets of witnesses to the witnesses. Now we can be more confident about the intent of the message.
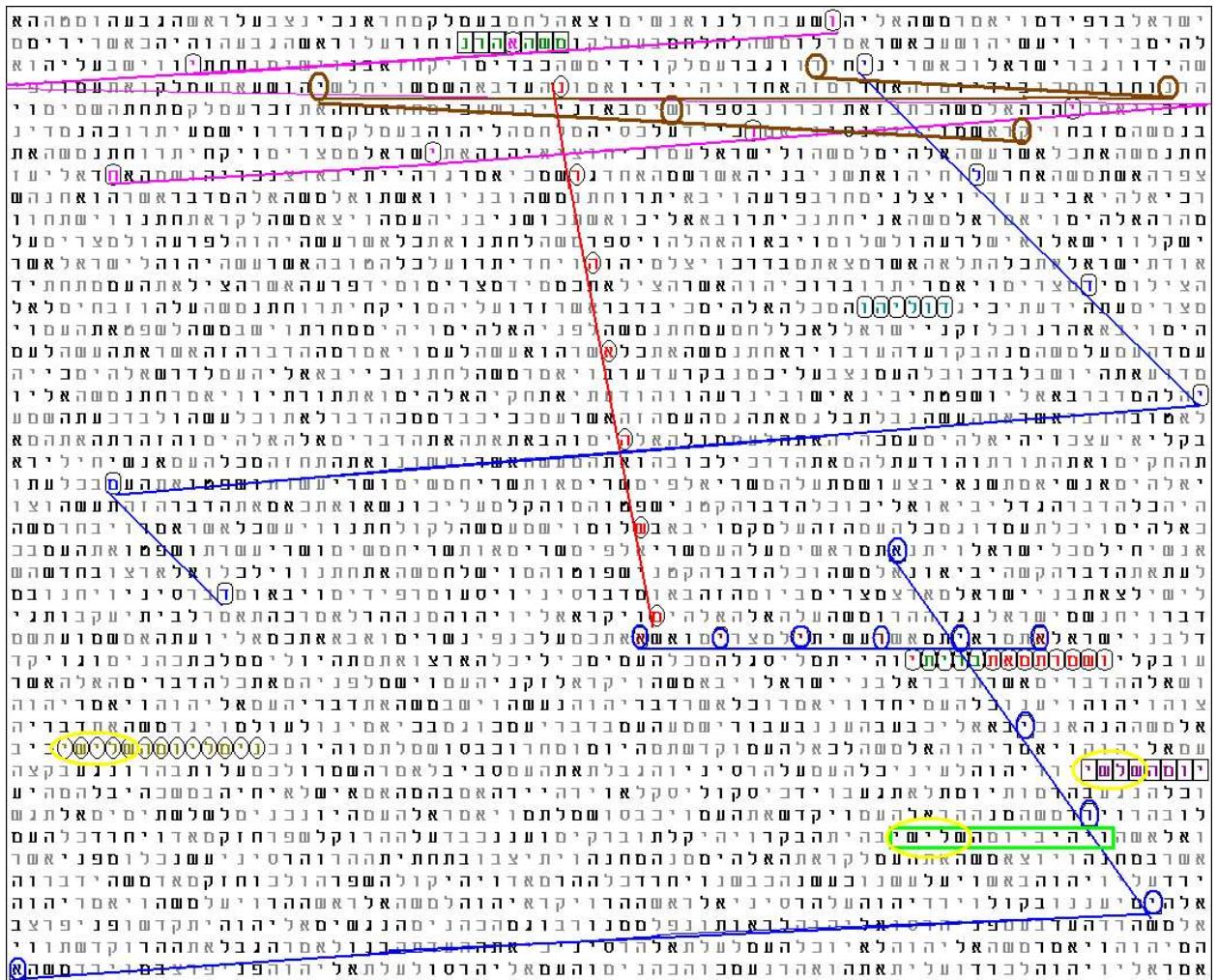
Terms	Translation	Skip	R-factor	Start
משה אהרנ	Moshe Aharon	-299	1.8	Exodus 19 V3 L15
משה אהרנ	Moshe Aharon	1	2.0	Exodus 17 V10 L33
ילדימ ד	4 children	368	1.1	Exodus 17 V11 L35
ואייר יח	and 18 Iyar	95	2.1	Exodus 17 V9 L13

אייר <mark>יא</mark>	11 Iyar	-5	1.8	Exodus 19 V4 L26
א<mark>י</mark>יר יא	11 Iyar	296	0.0*	Exodus 18 V25 L28
נימל יום השלישי	circumcised Tuesday	1	2.0	Exodus 19 V11 L7
יום השלשי	Tuesday	1	2.0	Exodus 19 V11 L23
והילוד	and the born	-1	3.0	Exodus 18 V11 L17
ושמרתם את בריתי	and you shall keep the circumcision ritual			
		1	2.0	Exodus 19 V5 L20
ברית	circumcision	1	0.0	Exodus 19 V5 L28
ויהי ביום השלישי	and it happened on Tuesday			
		1	1.5	Exodus 19 V16 L1
דני שק	Danny Shak	53	1.5	Exodus 17 V11 L38

The ELS reference is 75 characters between rows.
The matrix starts at Exodus 17 V8 L16 and ends at Exodus 19 V25 L8.

Figure 48 – Emphasis on Tuesday

73

* Note that the Bible codes program assigns a neutral R-value to the term indicating that it is expected to appear once in the matrix. So is it statistically significant? On its own it is not. On the other hand, it shares a letter with the same term that is statistically significant. What are the odds that there will be such a sharing of a letter? We must ask first how many possibilities are there for such a happening. The answer is that the two terms may share a letter in **14** different ways. The next question is in how many places can the second term be situated in the matrix? The answer is 1,819 if the skip is positive and 1,819 if the skip is negative for a total of **3,638** places. If we divide the places by the number of possible ways to share a letter we get the odds of **260:1** against such an occurrence. The conclusion is that the second term at a skip of 296 is statistically significant.

Let's not forget what we saw in Rule 27, row-splitting of a matrix. We saw that the same Tuesdays were also applicable to the Birth date and circumcision of Moshe Aharon. Our sages teach us that what happens to the fathers, happens to the sons. Here is one such case.

When we have good witnesses, they can testify to other things as well. The same Tuesday is the wedding day for both marriages of Moshe Aharon as shown below:

Figure 49 – Wedding Day Tuesday

Terms	Translation	Skip	R Factor	Start
ביום השלישי	On Tuesday	1	2.5	Exodus 19 V16 L5
משה מנה	Moshe appointed	1	2.9	Exodus 19 V14 L5
לאשה	for a wife	1	2.2	Exodus 19 V15 L35
ויקדש	and sanctified (her)	1	2.7	Exodus 19 V14 L18

The ELS reference is 33 characters between rows.
The matrix starts at Exodus 19 V14 L5 and ends at Exodus 19 V16 L14.

Upon investigating the *Tuesday* witness for the Wedding, a whole new cluster appears that sheds light on Moshe Aharon's second marriage on a Tuesday. All of a sudden there are many sets of witnesses for various areas.
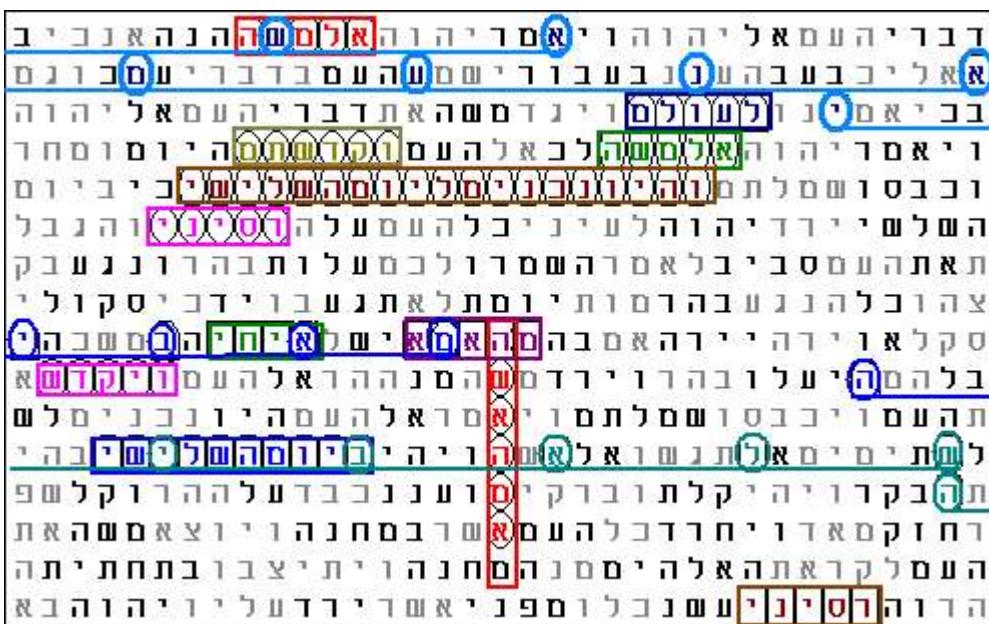
a. The term *wife's mother* is indicated twice,
b. The term *R. Sinai,* the name of the mother is shown twice,
c. The term *wife's father* is indicated twice,
d. The term *Ychieh,* the name of the father is found twice: once as יחיא and יחיה (sharing the same letters יח but going in the opposite direction). Note that the Father spelled his name both ways.
e. There are two terms relating to sanctification ויקדש , וקדשתמ ,
f. Twice *Tuesday* is there,
g. And now for the second time in the overall matrix, *Nomy* is part of Moshe. Moreover, we have the term אשא נעמי *I shall marry Nomy,* indicating that Nomy is the Wife. The ש of the term shares a ש with אל משה *to Moshe.* See the cluster in rule 26

where the mem of *Nomy* is part of the mem of *Moshe;* the term *Moshe's wife* is there; etc.

Notes:
   h.   The term *to Moshe* is weak on its own, but it is part of a very important term and it adds meaning to the overall specific term and story. Also the term *to Moshe* appears twice as a second witness.
   i.   The term *forever* seem to be accurate, as this has been a long marriage and going strong.
   j.   Overall this is an incredible cluster, based on very credible witnesses.
   k.   Just like in real life, this cluster illustrates that when you have credible witnesses, other witnesses are not afraid to come out and testify to deliver the entire truth.

Figure 50 – Second Marriage

Terms	Translation	Skip	R-value	Start
אם האשה	The mother of the wife	-35	2.0	Exodus 19 V16 L70
מהאמא	from the mother	1	2.7	Exodus 19 V13 L33
ר סיני	**R. (Romia) Sini**	1	1.3	Exodus 19 V11 L51
ר סיני	Mother's initial and last name.	1	1.3	Exodus 19 V18 L3
של אביה	Of her father	7	2.9	Exodus 19 V15 L22
מאביה	From her father	5	1.6	Exodus 19 V13 L36
יחיא	**Yicheh**: Father's name	-1	1.6	Exodus 19 V13 L44
אל משה	to Moshe	1	0.4	Exodus 19 V9 L10
אשא נעמי	I shall marry Nomy	10	4.2	Exodus 19 V9 L3
לעולם	for ever	1	2.1	Exodus 19 V9 L66
ביום השלישי	On Tuesday	1	1.6	Exodus 19 V16 L5
ויקדש	and he sanctified	1	1.7	Exodus 19 V14 L18

והיו נכנים ליום השלישי	be ready for Tuesday	1	2.7	
וקדשתם	and you shall sanctify	1	2.4	Exodus 19 V10 L22
לעולם	for ever	1	2.1	Exodus 19 V9 L66
אל משה	to Moshe	1	0.4	Exodus 19 V10 L10

The ELS reference is 35 characters between rows.
The matrix starts at Exodus 19 V8 L46 and ends at Exodus 19 V18 L33.

Step 5. The Story: Let the matrix tell a story.

Our sages teach us that there is not necessarily a first, then a next in the Bible. We can get involved anywhere in the middle and keep on going. The same applies to the codes. In many short passages the Bible deals with many issues. Many matrices contain many terms that may be remarkable, but will not have any bearing on a specific issue relating to the topic of the subject. Just because a term is impressive, it does not mean that we should add it just because it will increase the R-value of the matrix. A collection of impressive terms without a common theme is not an impressive matrix.

On the other hand, a matrix may grow like a tree where it sprouts branches and develops roots. That is all very well and good as long as every branch and every root can be tied into the main term. If the main term is a person, then the story in the matrix about the person's life can include a great deal of information about the person, and can also include their relatives, places, achievements, discoveries, etc.

If the main term is not a person, then usually the second term will zero in on the topic of the matrix. Some examples are the Israeli election & the date, and Washington (D.C.) & fear.

It is very interesting that moral issues always seem to crop up in the story of the matrices that I produce. What makes it interesting is that the moral issues are there in terms that are not surface text. It is very difficult to see such results. In the case of the Colombia disaster matrix, the Shabbat issue was very clear. In the case of the SARS matrix, the issue of following G-d's commandments or not was also clear. In the case of the Washington D.C. Snipers matrix, the wicked people were named as the ones responsible. I have found many moral issues in many of the matrices that I developed for clients.

The best moral stories that I have developed were in the Moshe Aharon matrix. This is probably due to the fact that I know the subject best. There, as the Shmuel Schick cluster outlines, is an issue of keeping one's Hebrew name. One of the main reasons that the children of Israel were saved from slavery was that they kept their Hebrew name.

I believe that when we are dealing with the Bible codes, we are dealing with a holy text. Therefore, with G-d's help, if we find G-d's coding, we will find holy messages. If anyone does not believe that there is a G-d, why would that person be interested in the Bible codes? That person may look in Darwin's books to look for codes there.

Step 6. Grammar: Proper verbs, male/female, single/plural.

How do we typically judge a person? What are the first impressions? The way one dresses, the way one talks, and the one walks. Presentation can make or break a sale. Presentation is important. Typically, but not always, it testifies to the qualities or lack of qualities in a person. A term also has qualities. The statistical significance discussed above was one of several measures. The grammar verifies that the term refers to what the searcher claims. A codes researcher cannot use a sentence in the past sense and claim that sentence proves that next year there will...

Unfortunately, some long terms on their own have been used to show something that the grammar did not indicate.

The Hebrew grammar is very specific when it comes to tenses: who is doing; how it is done (willingly, forcefully, etc.); by whom it is done (male, males, female, or females); or is it a command to do. Similarly, adjectives must be used as male or female, single or plural.

What does one do if there is a mixture of male(s) and female(s)? In Hebrew one uses the male gender under such situations. For example, the term ז דודים ה *The uncles seven* was used in the Moshe Aharon matrix to indicate both uncles and aunts, even though it could also mean *the seven uncles*. On the other hand the term *the seven aunts* would not be appropriate to indicate *seven uncles and aunts*.

Accepting the wrong grammar would be like accepting the term ד אב משה with the term אם (mother of) used instead of אב to indicate that Moshe is the father of four. One can then continue to argue that it is close enough – a parent is a parent.

Step 7.   Spelling: No spelling mistakes.

Spelling issues may be lenient in Hebrew, but they must not be abused. The Bible uses many words with or without certain letters such as vav or yud. In addition, in Israeli books these letters may or may not appear depending if NIKUD (dot/dashes vowels) is used or not. Those omissions or additions are acceptable. It is unacceptable to misspell proper Hebrew words in the codes. When in doubt as to spelling, one can use a good dictionary (or two), or even check the Bible to see if such a word exists. Some words that are used in the Bible are not often used in Modern Hebrew, however, their use and spelling in the codes is valid.

The difficulties in spelling begins when one uses foreign words in Hebrew, or one tries to write foreign names in Hebrew. Transliteration of names is not a serious problem if one knows the sound effects of Hebrew letters. However, there is often more than one possible spelling for a name transliteration. Furthermore, often there is also a Hebrew word that corresponds to the English version of a name. The complications are: which version is best, and how does the number of possibilities affects the statistical significance of the find?

The people that sell the Bible codes programs may provide you with some rudimentary assistance in learning transliterations, even though technically, software technical support is for software usage help and not Bible codes theory. Bible codes theory help is something that a new researcher will need in order to get started well. One needs to learn the Hebrew alphabet in order to do name transliterations.

Step 8.   Sentence Structure: Proper sentence syntax.

A long term of several words or more needs to have good grammar, spelling and sentence structure. A very good example is the 52-letter long term found in chapter two. One can still question the sentence structure. Do the first two words represent a sentence?

> עתונ ותה.. אם כשת לילה הלב? ייי , שמיכ! כלל תשובתי ישודל בה,
> ותרכ אשו שאשר.
> A newspaper and tea… Is the heart set like the night? Hashem, your heaven! My entire repentance [return to you] will persuade you - by it [by my repentance]. And His fire that He approved shall soften.

The problem with sentence structure is more acute when there are very few if any additional terms to elaborate on the message of the long term. Remember that one or two-word terms do not

make up a sentence and there is no structure to worry about. The main concern of sentence structure is that when there are no other terms to verify the intent of the long term, the long term must be scrutinized in much more detail before we can accept it as a code.

Step 9. Surface Text: Include sufficient terms at skip = 1 (surface text) [to confirm that the matrix is at the proper place].

If the matrix does not have any surface text, something is wrong (according to the author's views, while many other top codes researchers place less emphasis on surface terms). It is possible that the researcher did not see the terms, or simply he did not develop the matrix. It is also possible that the theme of the matrix should be developed at a different area in the Bible. Some researchers tend to minimize the importance of such terms, while I maintain that the surface text serves the matrix in several ways:

a.   It may define the maximum size of a matrix, since the odds of the surface text must always be statistically significant. Once a long surface text is no longer statistically significant, we know that the matrix is too large.

b.   There is not any more direct message than when the letters follow one another (no skipping of letters). This is the way the Torah was given. The more we skip the more we get away from the origin. The higher the skip, the less statistically significant is a term in comparison to one with a lower skip.

c.   It emphasizes that the matrix is in the right location in the Bible. There has to be a connection between where the matrix is and the theme of the matrix. If there is no need for such a relationship we may use any text. From numerous matrices developed by myself, I can say that there is always a relationship between the theme and the surface text of a matrix that was fully developed.

I have no problem with those that do not want to count the R-value of the surface text in the overall matrix R-value. I believe that the overall R-value has little use. What we must ensure is that each term, including surface text is statistically significant and has an R-value of at least 1.3 (from my experience). For that reason, I do not include the overall matrix R-value of my matrices even when they run into the hundreds. We must remember that each conclusion counts on its own merits. Some conclusions can be reached with a relatively small total R-value.

I have seen incredible matrices where the surface text makes up the majority of the terms. One of the Columbia Disaster matrices is such a matrix. The small Moshe Aharon matrix with the main term is at a skip = 1, or surface text, is another.

<div align="center">SPECIAL FEATURES</div>

Step 10. Sharing a letter.

Unless there are terms that are interwoven with others, the matrix appears to be underdeveloped. In some cases that may be the case; in others it simply means that the main term should be developed in another area in the Bible. How can the terms be interwoven? The best way is to have two or more terms share one or more letters. The cluster below is taken from an example in the Moshe Aharon cluster for his son's Danny circumcision day on a Tuesday. In step 4 above, various *witnesses* were outlined. For simplicity the term, ברית *circumcision,* was shown only once. The truth is that it appeared more than once, however, seemingly the term at a skip of 7 did not appear statistically significant. In reality, this term is statistically significant and appears at the holy/mystical skip of seven. Why is it statistically significant?

בקל יושמרתםאתברית יוהיית ם

"……and keep My covenant, then ye shall be Mine own treasure from among all peoples…"
Exodus 19:5

It shares a letter yud with the same term at skip =1. Furthermore, the term ברית is part of the cluster dealing with circumcision. This is a triple emphasis on circumcision, where sharing of the letter yud among three terms makes each term much more statistically significant. There are many examples where sharing a letter between two identical terms increases the statistical significance of the terms and meaning of the message. But there is also stronger interweaving of terms that help bond two terms to one phrase or message. Below is one of many examples. The Shmuel Schick cluster (in the Moshe Aharon matrix) describes the head of a family of famous Tzadikim (saints) rabbis and his descendants. The top line has for terms (in green, blue pink and brown) that make one sentence describing the rabbi. At the center, the letter shin shares the top line with the vertical term שמואל *Shmuel.* At the center of *Shmuel,* there is another term that shares a letter with שמואל Shmuel. The letter vav is shared with two similar but different meaning terms: דורות שם *generations of renown* and דורות שמי *the generations after my name.*

Figure 51 – Shmuel Schick

Terms	Translation	Skip	R Factor	Start
SHMUEL'S FOREFATHERS: FAMOUS GENERATIONS				
שמואל	Shmuel	42	1.3	Exodus 18 V21 L33
האבות	the fore fathers	11	2.0	Exodus 18 V22 L58
דורות שם	generations of renown (famous)	-9	4.8	Exodus 18 V22 L43
דורות שמי	the generations after my name	-9	**5.8**	Exodus 18 V22 L43
THE DESCRIPTIONS OF THE RABBIS				
אנשי חיל	Able men	1	2.7	Exodus 18 V21 L15
יראי אלהים	fear G-d	1	3.5	Exodus 18 V21 L22
אנשי אמת	men of truth	1	3.7	Exodus 18 V21 L31
שנאי בצע	Hating unjust gain	1	3.4	Exodus 18 V21 L38

The ELS reference is 42 characters between rows.
The matrix starts at Exodus 18 V21 L12 and ends at Exodus 18 V24 L8.

In both examples above, the interwoven terms drives home the point about *who* is related to the descriptions. Naturally, the fact that the terms share a letter also helps to reduce the overall size of the matrix that in turn increases the R-value of the terms. There are many other examples where two or more letters are shared. Typically, there should be several sets of terms that share one or more letters.

Step 11. Intersecting terms.

In the example above, the theme of the cluster is that Rabbi Shmuel Schick and his sons were the fore fathers of Moshe Aharon. These were the "fathers". The term, האבות *the fore fathers,* intersects the term, שמואל *Shmuel.* Intersecting terms emphasize the inter-relationship between the terms to a lesser degree than sharing a letter, but they still do the job.

A beautiful intersection is seen in the remarkable cluster below. The two terms are bisecting each other almost to perfection. It is remarkable since the 20 letter long term is long and perfect in every way. It also perfectly describes the cluster that deals with ten generations to Rabbi Shmuel Schick, where he is the head. The term לרב also means *many.* Indeed, Shmuel had many offspring both directly and indirectly by each successive generation. The 10 generations outlined in the cluster are also sequenced where the first appears first in the cluster; the second appears second, etc. This is another meaning of the *from a to z,* i.e., from a to z means in the right sequence: first is first, and second is second; as well as the entire set. Note that every generation from the first to the 11th is represented with a statistically significant name in the right sequence.

The important conclusion that can be drawn from this exotic example of intersecting terms, is that the more spectacular the feature, the more one is likely to find amazing truths in the message(s). Note that many terms that belong to the cluster are not shown on this figure.

Figure 52 – Shmuel Cluster

Terms	Translation	Skip	R-value	Start
שמואל	Shmuel	42	1.3	Exodus 18 V21 L33
ומהראש הילדים י לרב מא לת	from head, 10 children to the rabbi from a to z	112	17.3	Exodus 18 V2 L1

Step 12. Mirror image, parallel messages, and special features.

Rule 10 (letter sharing) refers to two examples or a mirror image, parallel and geometrical configuration. These are just a few ways where the codes introduce another element of awe into the matrix.

Just a mirror image of two terms is not really too significant. What is significant is that when something unusual happens, there are signs that it is done on purpose and there are several elements that make up the special feature. In the examples in rule 10, the text specifies that there something on this side, and something on that side. Also, there are many terms that are in parallel and are in a mirror image arrangement.

Step 13. Very high R-values for a few terms.

Typically, very high R-values and a many letter term go hand in hand. The only exception for this statement is when the many-letter-term is a surface term with a skip = 1. I would like to exclude all surface text term (skip = 1) from this category of very high R-value. The problem here is that some searchers consider a term at a skip = 1 as any other term if the word breaks between the words are different than those in the text. This may give an astronomical value to some text sentences that by changing only one or two spacing, they change the meaning of the sentence. This can happen. I just believe that in most cases the high R-value will be artificial. I will agree, however, that in some cases we may get an exceptionally good term by changing a space or two in a long sentence.

One example of a high-R-value term was shown in step 11: **ומהראש הילדים י לרב from head, 10 children to the rabbi from a to z**. When one sees such a long term that: is specific, describes the theme accurately, uses proper language, with several meanings, it is remarkable. In some matrices I may find terms that are a little shorter or a great deal longer.

Step 14. Read the same long term from left to right and right to left and to get two different messages.

See Rule 23.

Step 15. A whole set is included.

If one were to do a matrix about the ten provinces of Canada, and he develops a terrific matrix with only eight or nine provinces, it takes away from the impact of the message. What happened to the rest of the provinces? The matrix is incomplete. It is obvious that when we have a complete set, the matrix has a much better chance of being complete and reliable.

Step 16. Items appear in a sequence in the matrix.

Step 15 is a little more obvious, since with an incomplete set, there is something missing. Step 16 is the icing on the cake. Is there something special about the way it is arranged? If the number of items is more than three or four, an arrangement in sequence becomes statistically significant. If the set includes more than ten items, the statistical significance is extremely important. Rule 18 covers such a case where in fact, a list of eleven items was entered in two different ways, and both sets were found to be in a chronological order.

Chapter 5

How To Develop Multiple Main Terms Matrices (MMTM)

> **(MMTM)** Rule 1: Search for the best concentration of the multiple statistically significant terms.

> **(MMTM)** Rule 2: It is not essential that all the subject terms be at their best statistical significance in the search area. Collectively they have to be statistically significant, but not individually.

Finding several terms with overall shortest ELS is more difficult than finding a single term. Today there are programs that will help to achieve that goal by searching for multiple terms at once, however, the results still have to be carefully checked. There can be many answers that have to be checked individually. Also, the parameters used to define the search will affect the results. The terms may be of various lengths and the minimum-maximum ELS for each term will have to be selected and changed as required. Unfortunately, some of the terms in the best matrix will not be at their minimum ELS in the search area. This complicates the search, since one must include many multiples of entries per term. This can be frustrating when some of the terms have ELS of one. Once the subject terms are established, the rest of the process of building a matrix is similar to the process of building a matrix with one-subject search term.

> **(MMTM)** Rule 3: Determine the best matrix presentation.

Determining the best multi-main-terms matrix presentation is not as simple as presenting a single-main-term matrix. In a single main-subject-term matrix, the subject or the second most significant term defines the number of characters per line in the matrix. The only decision is if it is required to divide the characters per line, and if so, by what small number. In a multi-main-terms matrix, no single term can be chosen without carefully checking the results. In fact no specific term has to be chosen. When several terms are the main subject, the number of characters per line will depend on the requirement not to drop some important terms when decreasing the number of characters per line. Secondly, it is important to investigate, which presentation will result in the most number of terms that can be read easily.

> **(MMTM)** Rule 4: There may be several matrices in different places in the Bible about the same subject. When the subject's ELS is more significant, the message will be more significant.

GAVA גאוה, *TAAVAH* תאוה & *KAVOD* כבוד
PRIDE, LUST, AND HONOUR

Rule 5: The best matrices may have only the subject-terms in common, but the message each delivers with its corresponding terms, illustrates the theme of the subject-terms.

The few matrices below are based on the Ramban's letter to his son and on *Perkie Avot* 4 V28; *jealousy, lust and thirst for honor* are the key elements of evil. The matrices below relate to the crime, the punishment, and who was punished. Only the crime or the three subject terms are common to the matrices illustrated below. The subject for the matrices is *being too proud, lust and thirst for honor.*

In his famous *Igeret* or letter to his son, that modesty is the best trait of all the good traits that a person can have, the Ramban requested that his son read his letter at least once a week – where he explains to him how to act modestly. In contrast, pride (or arrogance) is a revolt against the king of kings. The Ramban quotes several verses from the Bible to support his claim. Gavah or pride is the opposite of modesty. Rabbi Elazar Hakpar in *Perkie Avot* tells us that three evil inclinations "remove man from this world". The two of the three evil inclinations used here are taavah and kavod – lust and honor. The term pride was selected to replace jealousy since there is some connection between the two terms, and the Ramban sees pride as the key negative element. Also, the term, *kinaah* קנאה, can have a positive connotation in Hebrew. The combination of these three evil traits will remove its followers from the world as shown below. The five matrices with the maximum combined R-value for the three terms were chosen with emphasis on pride (the first term of the three) as follows:

1. Aharon and his Sons

Removal of man from the world is the point of interest. There are a few spectacular instances in the Bible where G-d punishes the transgressor(s) in a remarkable way, and removes them from this world. Those instances happen to fall just where the subject offenses happen to concentrate in the Bible. In the case of the Sons of Aharon, the terms, *two sons of Aharon,* are repeated twice. The reference is perhaps to two of his sons, Nadav and Aviho. Both were consumed by fire from G-d when they performed tabernacle services to G-d, not as specified. The *Aggadah* tells us that both sons were very righteous, and because they were so elevated above ordinary men, their punishment was so severe. If lust was their transgression, it was the lust to be close to G-d; if honor was their crime, it was to honor G-d, as the matrix indicates the words *Kavod* and *Hamelech* share the chaf. Honor and the King (of kings) share a letter. There is also a version of teaching that the sons of Aharon could not wait to become like Moshe and Aharon. According to that version, *Gaava* (being proud) could be a factor. The matrix, however, does show that even if one transgresses for the sake of G-d, by any one of the three-subject terms, no matter how righteous that person may be, that person will be removed from this world.

Terms	Translation	ELS	R-value	Start
גאוה	Pride	-3	2.3	Exodus 28 V43 L34
תאוה	Lust	-7	1.0	Exodus 28 V41 L34
כבוד	Honor	1	<u>2.8</u>	Exodus 28 V40 L47
			6.1	
המלכ	The king	1	2.2	Exodus 28 V40 L44
בני	Sons of	1	1.1	Exodus 28 V41 L23
בני	Sons of	1	1.1	Exodus 28 V43 L14
אהרנ	Aharon	1	1.1	Exodus 28 V41 L12

	אהרנ	Aharon	1	1.1	Exodus 28 V43 L7

The matrix has 8 rows, is **20** columns wide and contains a total of 160 characters. The matrix starts at Exodus 28 V40 L44 and ends at Exodus 28 V43 L40.

2. Put to Death

In the next matrix the death theme is very prominent. Removal from this world can be achieved only by death. It can be achieved by a fire coming from heaven to consume a saint, or by the earth swallowing the wicked. Ordinary people, however, are put to death by more ordinary means. They are killed or even as the matrix indicates they are murdered. More than a third of the matrix is covered with letters spelling death and murder! Not only is the punishment for the subject-terms: death or being murdered; but perhaps the message is that those three items may lead to killing and murder.
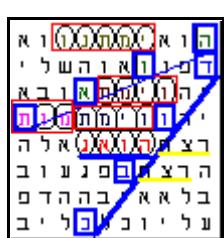
Figure 53 – Pride, Lust, Honor

Terms	Translation	ELS	R-value	Start
גאוה	Pride	-1	3.1	Numbers 35 V21 L37
תאוה	Lust	-21	0.8	Numbers 35 V21 L22
כבוד	Honor	-38	<u>1.5</u>	Numbers 35 V22 L32
			5.4	
מות	Death	1	1.1	Numbers 35 V21 L20
וימת	Death	1	2.1	Numbers 35 V20 L31
וימת	And he died	1	2.1	Numbers 35 V21 L16
ימתנו	Will kill us	1	3.2	Numbers 35 V19 L30

The ELS reference is 18 characters between rows.
The matrix starts at Numbers 35 V19 L27 and ends at Numbers 35 V22 L35.
It has 8 rows, is 10 columns wide and contains a total of 80 characters.

Figure 53 can be extended as shown below in Figure 54:
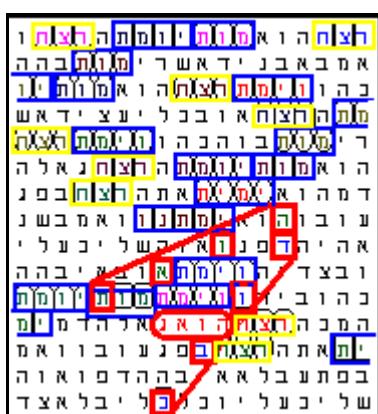
**Figure 54
Pride, Lust, Honor Expanded**

Terms	Translation	ELS	R-value	Start
גאוה	Pride	-1	2.6	Numbers 35 V21 S37
תאוה	Lust	-21	0.3	Numbers 35 V21 S22
כבוד	Honor	-38	<u>1.0</u>	Numbers 35 V22 S32
			3.9	

84

DEATH

מות	Death	1		Numbers 35 V16 S26
מות		1		Numbers 35 V17 S14
מות		1		Numbers 35 V17 S33
מות		1		Numbers 35 V18 S15
מות		1		Numbers 35 V18 S34
מות		1		Numbers 35 V21 S20
וימת	And he died	1		Numbers 35 V17 S23
וימת		1		Numbers 35 V18 S24
וימת		1		Numbers 35 V20 S31
וימת		1		Numbers 35 V21 S16
ימתנו	Will kill us	1		Numbers 35 V19 S30
יומת		1		Numbers 35 V16 S29
יומת		1		Numbers 35 V17 S36
יומת	Will be killed	1		Numbers 35 V18 S37
יומת		1		Numbers 35 V21 S23
ימית		1		Numbers 35 V19 S10
ימית	Will kill	1		Numbers 35 V21 S43

MURDER

רצח	Murder	1		Numbers 35 V16 S20
רצח		1		Numbers 35 V16 S34
רצח		1		Numbers 35 V17 S27
רצח		1		Numbers 35 V17 S41
רצח		1		Numbers 35 V18 S28
רצח		1		Numbers 35 V18 S42
רצח		1		Numbers 35 V19 S17
רצח		1		Numbers 35 V21 S31
רצח		1		Numbers 35 V21 S50

The matrix has 15 rows, is 18 columns wide and contains a total of 270 characters.
The matrix starts at Numbers 35 V16 S20 and ends at Numbers 35 V22 S39.

Editor's note: The above matrix only has 1 term that meets the author's criteria of minimum threshhold for a term (R=1.3), which begs the question, "is it really a valid matrix?"

3. Korach

Korach is the subject of the next matrix. Twice in the matrix the terms "all the community" is mentioned. The Bible speaks of Korach and all his community, as well as Dathan and Aviram and their community. Korach and his followers were from one tribe, while Dathan and Aviram and their followers were from another. Korach is known to have seeked Kavod – honor, fame and glory. Taavah (lust) for money was probably his weakness too for we know that he was extremely rich and those who have a great deal want more. Datan and Aviram are known to have been very proud (gaava). It was beneath their dignity to come to Moshe when he asked them to come. For the above transgression, the earth swallowed them alive.

Terms	Translation	ELS	R-value	Start
גאוה	Pride	-5	2	Numbers 16 V21 L28

85

תאוה	Lust	8	0.8	Numbers 16 V17 L79
כבוד	Honor	1	<u>1.7</u>	Numbers 16 V19 L38
			4.5	
ומתו	And they died			
קרח	Korach (swallowed by the earth)	1		Numbers 16 V19 L11
כל העדה	All the community	1		Numbers 16 V19 L16
כל העדה	All the community	1		Numbers 16 V19 L48

The matrix starts at Numbers 16 V17 L77 and ends at Numbers 16 V22 L3.
The matrix has 9 rows, is 20 columns wide and contains a total of 180 characters.

4. Burial Plots

The story of lust for meat, and the punishment known as *kvarot hataava* is found in this matrix. Kvarot hataava means the *burial plots for lust.* This term is found in the matrix as the title for the story of the children of Israel asking for meat. After witnessing numerous wondrous miracles they get another miracle. Immense amounts of quail too tired to fly come to their camp. They eat and eat as if they will never see meat again. Lust does them in. They are buried in the burial plots of lust.

Figure 55 – Burial Plot of Lust

Terms	Translation	ELS	R-value	Start
גאוה	Pride	-68	0.4	Numbers 12 V14 L48
תאוה	Lust	1	1.7	Numbers 11 V34 L25
כבוד	Honor	-3	<u>2.3</u>	Numbers 13 V15 L15
			4.3	
קברות התאוה	Burial plots of lust	1		Numbers 11 V34 L19

The ELS reference is 68 characters between rows.
Matrix starts at Numbers 11 V34 L19 and ends at Numbers 13 V15 L15.
The matrix spans 1167 characters of the surface text.
It has 18 rows, is 11 columns wide and contains a total of 198 characters.

5. All those Curses

The interrelationship between the terms is very prominent. The term, *pride* גאוה, at a skip of seven is sharing a letter with *cursed* ארור and covers the term ארור four times. The term גאוה at a skip of -43 also share a letter with ארור, and covers even more instances of ארור . The term תאוה at a skip of 17 shares a letter with two ארור**.** Basically, where pride, lust and honor play a major part, the curses are prominent as well.
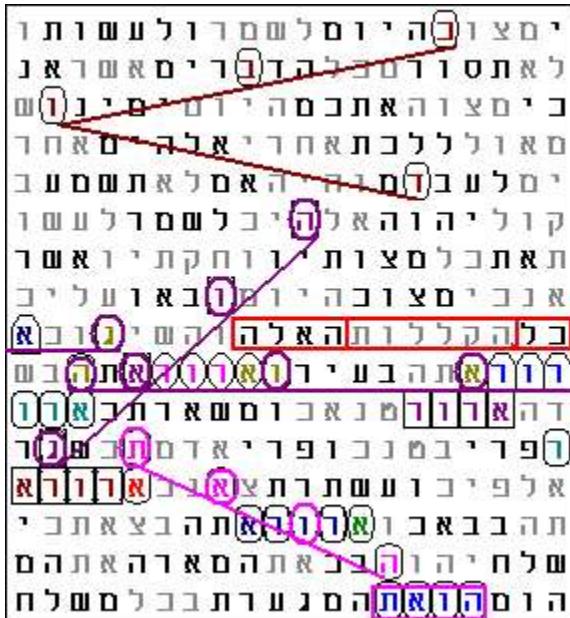
Figure 56
Curses

Terms	Translation	Skip	R Factor	Start
גאוה	pride	7	1.5	Deuteronomy 28 V15 L90
גאוה	pride	-43	0.7	Deuteronomy 28 V18 L22
תאוה	lust	-1	1.4	Deuteronomy 28 V20 L28
תאוה	lust	17	0.2	Deuteronomy 28 V18 L19
כבוד	honor	27	1.0	Deuteronomy 28 V13 L75
			3.9/**4.8**	
ארור	cursed	1	1.5	Deuteronomy 28 V16 L1
ארור	cursed	1	1.5	Deuteronomy 28 V16 L13
ארור	cursed	1	1.5	Deuteronomy 28 V17 L1
ארור	cursed	1	1.5	Deuteronomy 28 V18 L1
ארור	cursed	1	1.5	Deuteronomy 28 V19 L1
ארור	cursed	1	1.5	Deuteronomy 28 V19 L13
ארור	cursed	-1	1.6	Deuteronomy 28 V16 L5
ארור	cursed	-1	1.6	Deuteronomy 28 V16 L17
ארור	cursed	-1	1.6	Deuteronomy 28 V19 L5
ארור	cursed	-1	1.6	Deuteronomy 28 V19 L17
כל הקללות האלה	all these curses	1	2.6	Deuteronomy 28 V15 L74

The ELS reference is 20 characters between rows.
The matrix starts at Deuteronomy 28 V13 L71 and ends at Deuteronomy 28 V21 L12.
The matrix has 19 rows, is 20 columns wide and contains 380 characters.

Multi Same-Single-Term Matrices (MSSTM)

Sometimes, one matrix will not show the relevant terms as statistically relevant. Is it still a valid matrix? More important than finding the right matrix, is finding the right search term. Once we know that we have the location of the right subject term, several matrices may be developed to bring out statistically significant terms. The Ofra Haza matrices illustrate this point.

> **(MSSTM)** Rule 6: Use several matrices with the same subject-term if need be, to bring out more terms.

The report below tells the story of Ofra Haza's life. She was famous in Israel, Europe, and internationally as a singer of songs from Yemen origin. Her first international album was Yemenite Songs (see report below). In 1990 Ofra received the "World Music Award" in Monte Carlo for "Best-Selling Israeli Artist" ever.

But Ofra was an artist *(omanit)*. This feature, although it is prominent in the matrix (vertical), is not statistically significant. Also, songs *(shirim)* although it is statistically prominent because it shares a reish with Ofra, does not seem to be prominent. In the two matrices following Figure 55, the *omanit* matrix (Figure 56) will emphasize the artist, and the *shirim* matrix (Figure 57) will emphasize the songs.

OFRA HAZA matrix

.

Figure 57 – Ofra Haza (the singer)

The Ofra Haza matrix follows on the next 2 pages.

The ELS reference is 45 characters between rows.
The matrix starts at Deuteronomy 11 V2 L74 and ends at Deuteronomy 12 V15 L29.
The matrix has 63 rows, is 45 columns wide and contains a total of 2835 characters

HEBREW TEXT	TRANSLATION	Skip	R-fact	Matrix R-fact	Start	End
MAIN SUBJECT						
עפרה	OFRAH	-3	-0.8	1.1	C12 V13 L10	C12 V13 L1
עפרה	OFRAH	-3	-0.8	1.1	C12 V19 L10	C12 V19 L1
זמרת	SINGER	4	-0.7	1.2	C12 V3 L10	C12 V3 L22
מזמרת	SINGS SONGS	4	0.4	2.3	C12 V3 L6	C12 V3 L22
המזמרת	THE SONG SINGER	73	0.2	2.1	C11 V22 L35	C11 V6 L46
שירים	SONGS Shares a RESH with OFRAH	-55	-2.0	-0.1	C12 V15 L23	C12 V11 L99
שירי מאבי	MY SONGS ARE FROM MY FATHER	-55	1.4	3.3	C12 V15 L23	C12 V10 L10
מתימן שבי	FROM YEMEN THEY RETURNED	52	1.8	3.7	C12 V3 L34	C12 V10 L1
מוצאן	THEIR ORIGIN Shares a NUN with YEMEN	1	-0.5	1.4	C12 V6 L70	C12 V6 L74
כתפילה	AS A PRAYER	-53	0.1	2.0	C12 V21 L97	C12 V18 L49
שבזי היה הלל שם	SHABAZI WAS FOR HER PRAISING GoD'S NAME	20	9.6	11.5	C11 V19 L24	C11 V23 L54
לדבקה בו	STUCK TO HIM Shares a LAMED with PRAISING	1	-0.3	1.6	C11 V22 L78	C11 V22 L83
שלום	SHALOM	-2	-1.6	0.3	C12 V1 L28	C12 V1 L22
שלום	SHALOM	-3	-1.7	0.2	C11 V15 L25	C11 V15 L16
HER MANAGER						
אלוני	ALONI	1	0.0	1.9	C11 V6 L74	C11 V2 L80
אומנית	ARTIST	-495	-1.8	0.1	C12 V5 L61	C10 V20 L2
התיקוה	HATIKVAH Shares a TAV with ARTIST	-73	-1.5	0.4	C10 V21 L37	C10 V15 L13
HER HUSBAND						
דורון	DORON	7	-0.4	1.5	C12 V18 L61	C12 V18 L89
דורון למה	DORON, WHY?	7	2.8	4.7	C12 V18 L61	C12 V19 L1
בו תדבק	FROM HIM SHE WILL CONTRACT	1	-0.3	1.6	C11 V22 L78	C11 V22 L83
DATES						
תשיח	5718 (HER BIRTH YEAR)	-112	-1,7	0,2	C12 V14 L18	C12 V7 L35
חשון	HESHVAN (HER BIRTH MONTH)	-11	-1,6	0,3	C12 V18 L85	C12 V18 L52
התשם	5760 (YEAR 2000 CE)	-11	-1,0	0,8	C11 V15 L15	C11 V14 L30
אדר א	ADAR 1 (MONTH)	2	-1,1	0,8	C11 V18 L6	C11 V18 L12

89

Figure 57
Ofra (the singer)

Now that we know that Ofra Haza is the subject (at Deuteronomy 12 V13), we can form other matrices with her name. *Omanit* or *the artist* was not statistically significant in the previous matrix. Both terms, *Ofra* and *omanit,* are now statistically significant in the matrix below. In red we have also other relevant terms not included in the report.

Figure 58
Ofra – an Artist

Terms	Translation	ELS	R-value	Start
עפרה	Ofra	-3	3.4	Deuteronomy 12 V13 L10
אומנית	artist	-495	1.4	Deuteronomy 12 V5 L61

The ELS reference is 495 characters between rows.
The matrix starts at Deuteronomy 10 V20 L2 and ends at Deuteronomy 12 V13 L10.
The matrix spans 3000 characters of the surface text.
The matrix has 7 rows, is 30 columns wide and contains a total of 210 characters.

The next matrix may not be drastically better than the first, however, it does show what Ofra was best known for: *Ofra Haza with Yemenite roots, is a singer of Yemenite songs.* It does a better job of showing that songs were really part of her – part of her name. It shows better her maiden name and its association with her *motza* or origin – *from Yemen.*
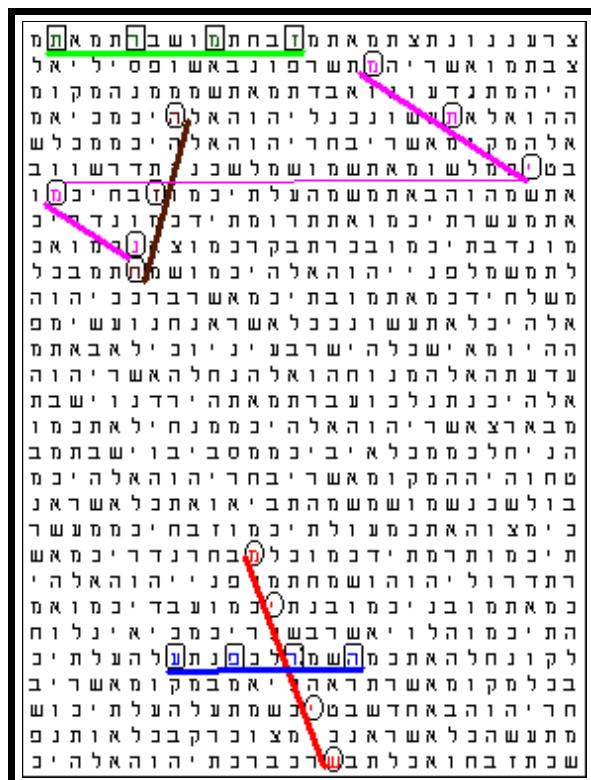
Figure 59
Ofra – a Singer

Ofra Haza – Singer of Yemenite Songs

Terms	Translation	ELS	R-value	Start
עפרה	Ofra	-3	1.6	Deuteronomy 12 V13 L10
חזה	Haza	-85	-0.3	Deuteronomy 12 V7 L26
מתימנ	From Yemen	52	0.8	Deuteronomy 12 V3 L34
			2.1	
זמרת	A singer	4	1.9	Deuteronomy 12 V3 L10
שירימ	Songs	-55	0.6	Deuteronomy 12 V15 L23
מתימנ	from Yemen	52	0.8	Deuteronomy 12 V3 L34
			3.3	

The ELS reference is 28 characters between rows.
The matrix starts at Deuteronomy C 12 V2 L84 and ends at Deuteronomy 12 V15 L38.
The matrix has 29 rows, is 28 columns wide and contains a total of 812 characters.

Bible Code Matrices
On Bible Subjects

- Joseph
- Datan and Aviram
- Moshe's first wife
- Brothers

Yoseph – Joseph the Righteous

The word Yoseph was found in only three places in the Bible at its minimum ELS of 2. (note that the places where Yoseph was spelled normally or as surface text in the Chumash were ignored). In the first occurrence, the name Yoseph is in the immediate text twice at ELS = 1. Pharaoh is giving Yoseph the power to be in charge. In the second and third occurrences, we are told how to be in charge. More interesting is the fact that the word *Tzadik* or righteous is repeated SEVEN times in the last two occurrences as shown below. The SEVEN code and its meanings is well established. It shows holiness and emphasis on the topic. It is also well established that Joseph was a TZADIK [one of the most righteous persons in the Torah]. It is interesting to see in this example how the Jewish oral law, the SEVEN codes, and using minimum ELS terms all converge and reaffirm each other. Here we find in one more way that Joseph is a TZADIK.
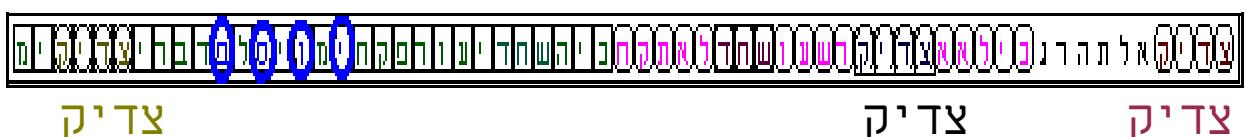
1. Genesis 41 V41-42 And Pharaoh said unto Joseph: 'See, I have set thee over all the land of Egypt.' And Pharaoh took off his signet ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck.

Figure 60
Joseph the Righteous

2. Exodus 23 V8 And thou shalt take no gift; for a gift blindeth them that have sight, and perverteth the words of the righteous.
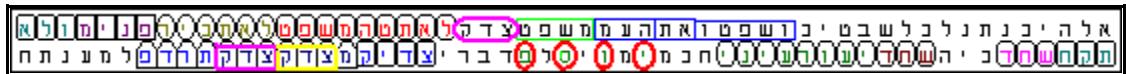
Figure 61 – Joseph the Tzadik

Note the word **צדיק** three times in the matrix above.

3. Deuteronomy 16 V19 ... Thou shalt not wrest judgment; thou shalt not respect persons; neither shalt thou take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous ....

Figure 62 – Joseph the Tzadik (2)

Note the word **צדיק** once and **צדק** three times in the matrix above.

Another Man's Wife (Datan and Aviram)

In this example, the term *Ish* or man appeared inside the term *Eshet* or wife of… Since the context of the text was familiar, I decided to investigate. The quotation and small matrix below from the Torah tells us about an Egyptian beating up a Hebrew. Moses kills the Egyptian, and next, two Hebrew men are quarreling and Moses addresses the wicked one. The Bible does not give any more details, but we are told (from the *Agadot* or *legends*) that The Egyptian came to the house of Dathan, sent him off too early in the morning, and came inside the house to Dathan's wife. When Dathan found out that his wife was fooled, he wanted to divorce her. The wife ran to his brother, Aviram for help, and the two men quarreled when Moshe saw one about to strike the other.

Nowhere in the text does it mention that Dathan or Aviram, were involved. Elsewhere it is mentioned that their father's name is Eliav, but not in this section. It does not talk about rape, love/lust, or who was the wicked man that tried to smite his brother. It does not mention that the wife cleaved to (his) brother, or that the Egyptian lied his way to the wife's bed. Only much later in the Bible are we are told about the son of the Egyptian. However, the fact that she bore him a child is clearly seen in the larger matrix below. In fact, the whole story as told in the *Agadah* is seen in the matrix, and perhaps even more information. Note that the words *his brother,* and *his wife,* appears twice in the final matrix. In both cases the pairs face one another, *Achiv* (his brother) at ELS = 1, while *Ishto* has a negative ELS. In both cases, the two terms share the vav, or the two vav's touch each other (no letter separates the two terms). Note also that the term *Ishto,* that actually cleaves to *Achive* (unites, shares a vav – Ishto VE Achive), is also part of the work *Eshet.* The alef of *Ishto,* is part of one *Eshet,* while the taf of *Ishto,* and is part of another *Eshet.* The only other letter shin is part of the term *(and) (from) the second one.* Is there a message in these connections?

How was the final matrix developed? The small matrix was enough to warrant more investigation. The word *Eshet* repeated itself in the small matrix and in extended matrices. The name of Aviram in the small matrix certainly was very significant. By looking for the terms *Eshet* and *Ish,* as one term, the breakthrough was made to find the current matrix. With more research, more terms will likely be found and more light may be shed. At this point, however, the intent of the discoveries is only to confirm the known, in one more of the seventy ways of learning the Torah.

Exodus 2 V12-13 Eshet Ish – And he looked this way and that way, and when he saw that there was no man, he smote the Egyptian, and hid him in the sand. And he went out the second day, and, behold, two men of the Hebrews were striving together; and he said to <u>him that did the wrong (RASHA)</u>: 'Wherefore smitest thou thy fellow?'

Figure 63 – Phase I, Initial investigation
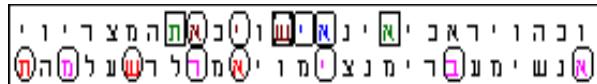
Figure 64 – Phase II, Eshet Ish is Discovered
(sons of Eliav add to the theme)
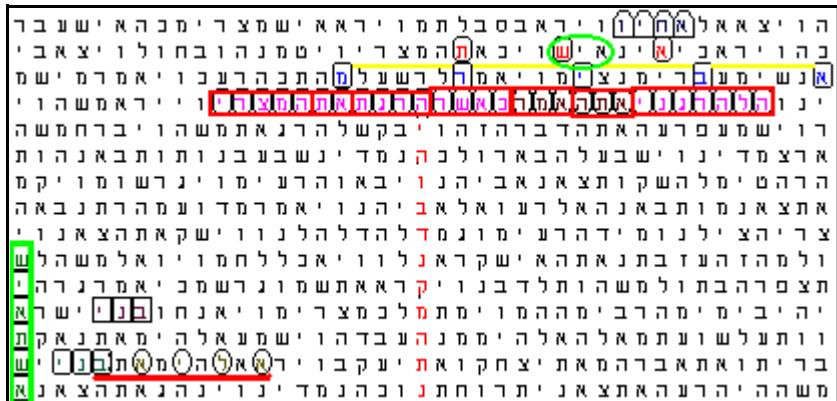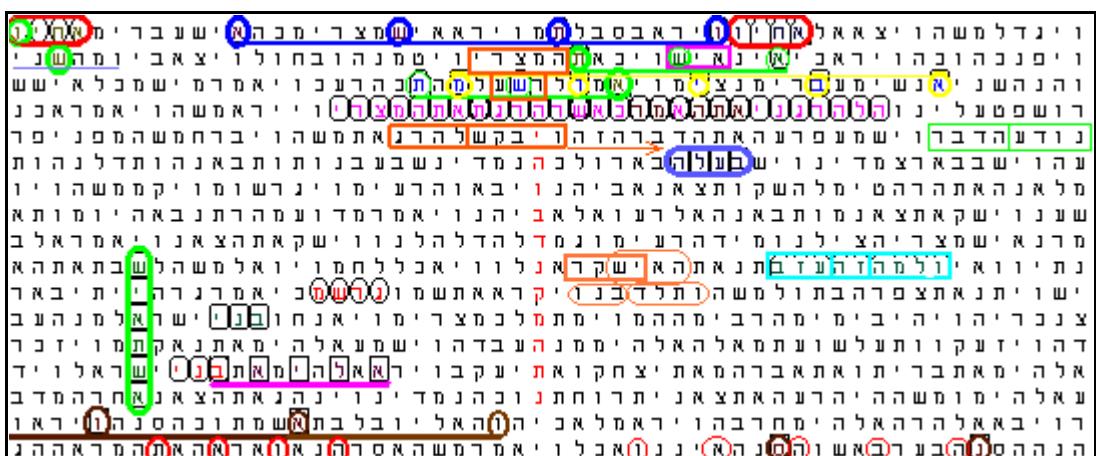
Figure 65 – Phase III, Another Man's Wife
The matrix starts at Genesis 2 V11 L13 and ends at Genesis 3 V3 L28.

Phase IV – The Messages

- *Noda adavar* - The event became known, *hamitzri* the Egyptian, *vayevakesh larog* wanted to kill *bala* her husband.
- *Ahish* the man (the Egyptian), *Ishaker* will lie, *veones* and rapes (*ahava vetahava* love and lust), *vateled beno* and she gave birth to his son.
- *Aviram, veachive* sons of, *Eliaav Aviram and his brother* are *sons or Eliav. Velama zeh azav?* Why did he leave (too early in the morning when it was still night and allowed the whole event to take place)?
- What two names are most associated with the word *rasha* (wicked)? They are the Egyptian and Aviram.

95

Terms	Translation	ELS	R-value	Start
אשת איש	man's wife	-54	2.1	Genesis 3 V1 L42
אבירם	Aviram	6	1.5	Genesis 2 V13 L20
בני	sons of	1	0.3*	Genesis 2 V23 L36
אליאב	Eliav	2	1.9	Genesis 2 V25 L4
אונס	rape	10	1.2	Genesis 3 V2 L21
ואונס	and rapes	10	2.2	Genesis 3 V2 L11
בעלה	her husband	1	1.7***	Genesis 2 V15 L64
אחיו	his brother	1	1.5***	Genesis 2 V11 L27
אחיו	his brother	1	1.5***	Genesis 2 V11 L63
אשתו	his wife	-8	0.5**	Genesis 2 V11 L55
הלהרגני אתה אמר כאשר הרגת את המצרי		1	31	Genesis 2 V14 L26
ותלד בנו	gave him son	1	5***	Genesis 2 V22 L1
ולמה זה עזב	why he left	1	9***	Genesis 2 V20 L16
גרשמ	drove away	1	2***	Genesis 2 V22 L17
ישקר	will lie	1	2***	Genesis 2 V20 L31
בני	sons of	1	-0.2	Genesis 2 V25 L12
אשת	wife of	5	-0.8	Genesis 2 V12 L16
אשת	wife of	5	-0.8	Genesis 2 V13 L36
אשת	wife of	5	-0.8	Genesis 2 V14 L36
אשתו	his wife	-26	-0.5	Genesis 2 V13 L36

* defines & part of Eliav   ** part of his brother   *** not text's meaning

The ELS reference is 54 characters between rows.
The matrix starts at Genesis 2 V11 L13 and ends at Genesis 3 V3 L28.
The matrix has 17 rows, is 54 columns wide and contains a total of 918 characters.
Search area = 3024 characters. 3024/918 = 0.52 R-value

Moshe's First Wife

Moshe's first wife was found to be a very prominent term in my own Moshe Aharon matrices.

 Figure 66 – First Wife

In the small matrix above, the top line of text spells out, *Eshet Moshe Alef* Moshe's first wife. Within the same line, the same message appears at a skip of -2. *Moshe* is underlined. The bottom line is *a stranger*. In the Torah, the term *Eshet Moshe Alef* at ELS = -84 to +84 appears only three times. It appears at ELS = 1 as shown above; ELS = 4 in Leviticus 22 V30-31; and near the ELS = 1 at ELS = 84. It is amazing to find the three lowest finds of *Moshe's first wife* in such a small area:

What is the text talking about in relation to Moshe's (biblical Moshe) first wife? The Bible is specifying only Tziporah as a wife. Is there a message by emphasizing first wife or is it a coincidence? A quick search in the book *Meam Loez,* revealed that according to the *Agada,*

Moshe had an Ethiopian wife, Isha Cushit. It specifies, that Moshe who was very well liked, was chosen to be a king in Ethiopia. Moshe was given the old, just deceased king's young widow as wife; but Moshe "did not touch her". It explains that the Cushit was a Canaanite and that was forbidden to Moshe. Nevertheless, in Ethiopia she was considered to be his wife. The story ends that the young wife waits until her young son reaches the right age to become a king, and all parties agree that Moshe will now leave Ethiopia. He then sets on his way to Midian and later marries Tziporah. There was no mention in *Meam Loez* about any other brother or sister, perhaps because it was not relevant.

There is another puzzle in the Bible. Miriam (Moshe's sister) talks about "the Cushite woman." That may be translated to "the Ethiopian woman." The Bible does not elaborate on what Cushite woman means, or who she was, or what she was.

Since the *Agada* talks about Moshe's wife and her two children twice, two wives just began to make sense. The final clues came in the second sentence in the matrix below about Moshe's *your wife and her two children.* At ELS =1, the word *Cush* or Ethiopian is found. At ELS = -2, it spells *Banot Alef* or one daughter. We know that Tziporah gave Moshe two sons. We are told that Moshe's (first or Cushite) wife had at least one son. One daughter is now a hint that perhaps she had a son and a daughter from her deceased husband the former king.

Since the Bible codes can hopefully give clear messages, I looked in the codes to try and get a clearer message about *Cush.* Miriam, Moshe's sister, mentioned "the Cushite;" and I searched for it with ELS skip range of -7 to 7. It appears only three times in the Bible, and once in the Chumash – next to Moshe's first wife. Note that part of *Ishtecha* (your wife) is *Cush* (sharing a common caf); part of the two children is *Cush* (common shin); the middle of *Cush,* the vav, unites the wife to the children. It also spells *Eshet Cush* or perhaps *Eshet Cushi* (wife of an Ethiopian).

 Figure 67 – Wife of an Ethiopian

- *Eshet Cushi*, wife of an Ethiopian.
- *Motzaha,* her origin (Cush).
- *Achar Shilocheiah,* she was divorced.
- *Ve'et shnei banieha,* her two children (not necessarily Moshe's).
- *Ve-et, a*nd – A term commonly used in the Bible to indicate more, another wife… children...

With more research, more insight can be gained. More terms may be found in this matrix as it is or by making it bigger; while making the matrix bigger may statistically invalidate some terms in the bigger matrix. A good example is the next matrix of *Moshe's first wife – father of four.* The additional information that Moshe was indeed a king is found in the term – *Moshe melech* (Moshe is king or Moshe ruled [malach]). The children of Israel never called Moshe Rabinu a king. The *Aggada* does tell us that in Ethiopia he was a king. Not only was he a king, but he was ruling with an Ethiopian, *the Cushite.* Within the term *the Cushit,* we find the expression *and they (Moshe and she) judged (ruled) the nation all the time.* Next, there is compelling evidence that Moshe was a father of four. It does not say that he was the biological father of the Ethiopian wife, but they came with the palace and the young queen that he was given for a wife. It shows that he has four children in four different ways:

1. Moshe father of four,
2. And children four,
3. Children four, and,
4. Twice it talks about a wife and two children. Two wives each with two children.

In fact one can present two or perhaps three arguments that the matrix spells out that Moshe was not the biological father:

- He did not touch her,
- He was her "man" – her "husband on paper" but not her husband in the Biblical sense, and,
- She was forbidden to him AS IF she was an "Eshet Ish".

He Did Not Touch Her

The first argument is that in the last term of the matrix it says, "You shall not go to the woman." The statement in the text specifically refers to no physical contact; i.e., for three days before the receiving of the Torah, the children of Israel had to be pure and not have any relationships.

He Was Only Her Man – Not A Real Husband

At an ELS = -2, over the term *you shall not go to the woman,* it says *someone else's wife he manned* (spelled like Eshet Ish, but has two yuds where it is read *Iyesh*). In Hebrew, under normal circumstances, a husband (baal) husbands (boel) a wife. He does not manhandle a wife (Iyesh). However, as the *Agada* explains it, the wife came with the territory. Everyone in the nation, with the possible exception of Moshe Rabienu, wanted this couple to rule. The young wife with the small child(ren) could not rule yet. Only Moshe Rabienu could have saved her and her son the throne for a later date.

She Was Forbidden

Moshe Rabinu's first wife was forbidden to him, AS IF she was *Eshet Ish* (currently married to another man) because she was a Canaanite. We know that she was not an Eshet Ish at the time she was given to Moshe Rabinu, but Eshet Ish also implies in Hebrew that she WAS another man's wife. Where is that hint in the matrix? In the same space that is says, *you shall not go to the woman,* it also spells out that the woman was/is a wife for two, *Le-isha Le-shtim.* This is a hint that she WAS *Eshet Ish.* Also, in the same space of *you shall not go to the woman* and *Le-isha Le-shtim* another expression is found – which may be argued to mean *Eshet Ish.* The spelling is not quite right. It has two yuds instead of one; but perhaps there are one or more reasons for it.

- There was not a real prohibition here of Eshet Ish, there is only a suggestion that the prohibition has the same effect as Eshet Ish.
- Double yud for the double meaning of the phrase: 1. the prohibition, 2. the true statement that she WAS married in the past.
- Emphasize the holiness of the prohibition by emphasizing the Almighty's name (double yud) in the commandment relating to "Eshet Ish", and the women that are forbidden to the Jew. Note: It appears that Moshe Rabienu could have been

tempted not less that Yoseph with Eshet Potiphar. Moshe was forty years old when he left Egypt, and older yet before he was given "the young wife of a deceased king". Surly a king had the best to chose from, yet according to the *Agada,* Moshe Rabienu was not tempted. As a matter of fact, in Moshe Rabienu's case, he did not have to fear that he would be caught by any of his neighbors; since Moshe Rabienu was a G-d fearing man.

Figure 68
Moshe Rabienu

Terms	Translation	ELS	R-value	Start
Moshe's First Wife – The Ethiopian				
אשת משה א	Moshe's first wife	-84	2.7	Exodus 16 V35 L33
אשת משה א	Moshe's first wife	1	4.5	Exodus 18 V2 L21
אחר שלוחיה	after her divorce	1	7.6	Exodus 18 V2 L27
ואת שני בניה	and her two children	1	8.1	Exodus 18 V3 L1
הכושית	the Cushit (Ethiopian)	-7	2.7	Exodus 18 V22 L19
אשתכ ושני בניה	your wife and her two children	1	10.8	Exodus 18 V6 L29
בנות א	one daughter	-2	2.2	Exodus 18 V6 L37
מוצאה	her origin	1*	2.7	Exodus 17 V9 L26

99

The ELS reference is 84 characters between rows.
The matrix starts at Exodus 16 V25 L8 and ends at Exodus 18 V22 L19.
The matrix has 33 rows, is 36 columns wide and contains a total of 1188 characters.

* A random word that has no connection to the text
Note: Cush is very significant since it is found inside a very significant term

Figure 69 – Moshe's First Wife, Father of Four (report)

Terms	Translation	ELS	R-value	Start
משה מלכ	Moshe is king	9	2.3	Exodus 17 V5 L4
משה אב ד	Moshe father of 4	-1	3.6	Exodus 17 V12 L90
וילדמ ד	and children 4	146	1.5	Exodus 18 V8 L13
ילדימ ד	children 4	368	1.1	Exodus 17 V11 L35
בנות א		-2	1.8	Exodus 18 V6 L37
אשת משה א		1	4.3	*Exodus 18 V2 L21
אשתכ ושני בניה		1	10.4	Exodus 18 V6 L29
הכושית		-7	2.3	Exodus 18 V22 L19
אחר שלוחיה		1	7.2	Exodus 18 V2 L27
ואת שני בניה		1	7.7	Exodus 18 V3 L1
אל תגשו אל אשה	do not go to the woman	1	9.7	Exodus 19 V15 L28
אשת אייש	the wife of.. he manned	(or another man's wife -- see text above)		
		-2	3.8	Exodus 19 V15 L34
לשתימ	to two	1	2.0	*Exodus 19 V15 L21
לאשה	for a wife	1	0.7	*Exodus 19 V15 L35

The ELS reference is 49 characters between rows.
The matrix starts at Exodus 17 V5 L3 and ends at Exodus 19 V16 L30.
The matrix has 62 rows, is 49 columns wide and contains a total of 3038 characters.
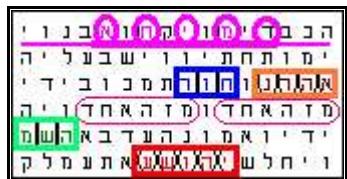
Figure 69 – Moshe's First Wife, Father of Four

101

Brothers

In *Yalkut ME'AM LO'EZ,* Parashat BeShalach 17 V13, it is written that Aharon, Chur, Yehoshua (Joshua) and Moshe united like brothers to defeat the Amalek attackers. It refers to Psalms 133 V1, *Behold how good and pleasant it is when brethren swell together in unity.* The acronym for the four names is aleph, chet, yud, and mem, which stand for the word *atcham* or brothers. A matrix was formed to include the four men together with the term, *four brothers,* as seen below in Figure 70.

The term *four brothers,* with an ELS = -2, appears with an R-value = 3.2 or well over 1,000:1. The term Joshua (defeating the Amalekites) is found in Exodus 17 V13. It is interesting that the term, *one from here and one from there,* is also present for several reasons. On one hand, Chur was the nephew of the brothers Moshe and Aharon; while on the other hand, Joshua was more than a brother to Moshe, only rarely leaving his side. Although two of the men were not really brothers, Abraham tells his nephew, *"we are men-brothers."*

The next matrix (Figure 71) below was created just like the Brothers matrix, but using *men* and *brothers,* thus emphasizing the term *"men-brothers"*. This time each of the four brother-men is touching the term *to fight."* In fact the term *to fight* is surrounded. Note that Joshua is by himself *from here* on top (of the fight); Moshe is by himself *from there* on the sideline coaching, or more properly – praying; and Aharon and Chur *from here* below Moshe, who was very tall, to lift his hands. As the *Agada* tells the story, Aharon, Chur, Yehoshua and Moshe, from here (from one point of view) were like real brothers; but from there, they were brothers in war. Joshua was the warrior, while Moshe, Aharon and Chur gave the spiritual help. In both matrices they are sounding, one from here and one from here, to fight – all in advance before Joshua cripples the Amalekites. The two matrices tell the story, *Anashim Achim Vegavar Israel,* when there is brotherhood in Israel *and Israel shall triumph (Israel was strong).*

**Figure 70
Brothers (4)**

Terms	Translation	ELS	R-value	Start
אחימ ד	four brothers	-2	**3.2**	Exodus 17 V12 L18
יהושע	Joshua	1	3.5	Exodus 17 V13 L6
משה	Moshe	-1	1.1	Exodus 17 V12 L90
חור	Chur	1	1.6	Exodus 17 V12 L46
אהרנ	Aharon	1	2.4	Exodus 17 V12 L41

The ELS reference is 17 characters between rows.
The matrix starts at Exodus 17 V12 L7 and ends at Exodus 17 V13 L16.
The matrix has 6 rows, is 16 columns wide and contains a total of 96 characters.
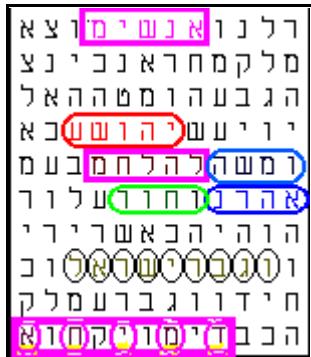
Figure 71
Men – Brothers (4)

Terms	Translation	ELS	R-value	Start
אנשימ	men	1	3.3	Exodus 17 V9 L22
אחימ ד	four brothers	-2	**2.9**	Exodus 17 V12 L18
להלחמ	to fight	1	3.1	Exodus 17 V10 L22
וגבר ישראל	and Israel wins	1	9.1	Exodus 17 V11 L19
אהרנ	Aharon	1	3.3	Exodus 17 V10 L36
חור	Chur	1	1.5	Exodus 17 V10 L41
יהושע	Joshua	1	3.4	Exodus 17 V10 L5
ומשה	and Moshe	1	2.0	Exodus 17 V10 L18

The ELS reference is 18 characters between rows.
The matrix starts at Exodus 17 V9 L18 and ends at Exodus 17 V12 L18.
The matrix has 10 rows, is 12 columns wide and contains a total of 120 characters.

Chapter 7

Epilogue

It is human nature not to believe in what we do not understand. Once we understand we start to believe. We can also believe if we have faith. If we have faith that there is a G-d, we will believe in the story of the creation and all the other teachings of the Torah.

I believe that the Torah is holy, and as stated by the Vilna Gaon, every topic in the world is found in it. I believe that the Bible Codes are designed to reveal to us G-d's glory by confirming with a code what is stated in plain text. I know that all my complex matrices have this in common. However, for those who have faith in G-d (and the USA declares that we do) the key issue of understanding is still paramount. How do the codes work, when are they significant, and how can we be sure that they tell a story? If we do not really understand the issues, we cannot pass judgment.

The Bible codes have been used in numerous different ways. Vast material has been written about insignificant issues in regard to the codes on both sides of the fence. Unfortunately, very few people can really follow or fully understand all of the issues. It is the hope of the author that at least one relatively simple approach to the codes can now be understood. Once an approach is understood, it can be evaluated, modified, and most important, improved. Some of the readers may wish to take an active part in the process. Others may just enjoy what the codes tell us. Others may now become true believers. True believers refers here to believing in G-d and the codes that He inserted in the Bible.

Two problems will face a reader once he/she truly understands how the codes really work. Getting started on the first matrix will be somewhat difficult. However, completely finishing any of the rest of the matrices will be next to impossible. It is impossible to fully fathom His depth. On occasion, there will be diminishing returns. At times, just when I thought that I reached that point of diminishing returns, a new tunnel appeared and plenty of sunshine came in. For example, I was frustrated because I did not understand why one of my sons was seemingly not in the matrix, or why my beloved wife was seemingly not there by name? With patience, time and perseverance, I got all my answers as is illustrated in the book. On the other hand, many of my *incomplete* works have revealed to me awesome pictures. In the beginning, new codes researchers will give up on finding what they are looking for. A real understanding of the art as well as the science of looking up the codes will remedy the situation. A new chess player always has a problem in figuring out how to make a knight move. Eventually, it becomes second nature and the player can easily calculate 10 moves in advance for the knight without any problem. The ability to find codes is similar. It becomes easier once you truly understand and practice.

I know that if a Bible codes researcher will concentrate on working with *good* terms as outlined in the book, the researcher will get meaningful messages. The researcher has to make sure that the building blocks (the terms) are strong on their own and supported by other terms. It may take a new researcher some time to get comfortable with creating *good matrices*. The new researcher will have to create at least a few complex matrices to say, "I know the stuff." Until that stage arrives, I recommend this book as a vital tool. A more important recommendation to

the seasoned researcher is not to be limited by any rules stated in this book or other places. Experiment with new approaches. We may have to be even stricter than the rules recommended in this book. If you believe that your new approach is correct, be consistent – use it to prove it. Verify that your methodology works. I have seen other Bible code researchers develop exciting methodologies and I certainly hope that their originators can fully prove them to be correct. It is a new field and much can be done with it, as I have shown with only a few of the many matrices and clusters that I developed.

So if you are tempted to work with the codes, do your homework. Get the best computer program! That will help you to find codes and make the whole process easier. Do not just pick up the first program that comes up your way! Next, start with your personal matrix. You are there; you are there in great detail! This is the easiest and most interesting matrix that you can develop because you know the subject!

May we all be granted the wisdom to fathom: His **codes** in the Bible – to inspire us; His moral **codes** – to follow; and His **codes** of ethics – between man and man to create a better *me,* and a better society. It is my hope that one step will lead to another.

Section Two

Amazing Matrices

Washington D.C. In Fear
Snipers Matrix – Part 1

MATRIX BACKGROUND:

Shortly after the sniper(s) hit the tenth victim, I noticed how the Washington D.C. area became like Israel. People were afraid to leave their homes and lead normal lives. Innocent women and children were killed at random. There was confusion and fear. I was thinking at the time G-d, No! They (the victims) are ten! – Ten! Who hated them – G-d?   After two days of codes research, looking in His Torah in the Five Books of Moses, I got many answers. I believe that I had some very important clues at that point, but the matrix was at an early stage of development, and I was not aware of the significance of the terms that I found. In addition, just at that time the police caught the two suspects. However, I was sure that I had the proper matrix that related to the sniper(s) case. Some of the clues were:

The home-born and the stranger that sojourneth among you-- describes the citizen and the Jamaican born suspect.
And an Arab: Fits Muhammad who became a Moslem.
they are for Iraq: They are known to agree with the attack on 9/11.
The young one: Malvo is relatively young at age 17 vs the older one at 41.
The tall one: Mohammad is 6'-1".
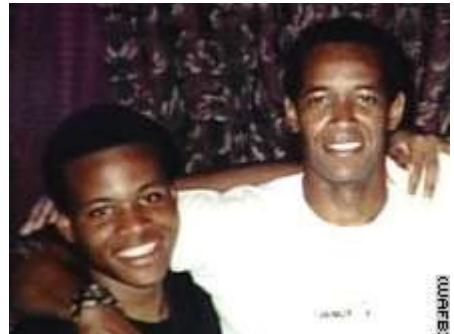
The above clues and others also hinted at more than one sniper. After my friends asked me to look for some more information, it became abundantly clear from the matrix who hated the ten victims. Only by then, the ten referred to the number of dead in the three-week shooting spree. The matrix answered the question as follows: these wicked men [האנשים הרשעים האלה]. The answer in the Bible [Numbers chapter 16 verse 26] in Hebrew takes 16 letters from right to left. What is fascinating is that the very same letters from left to right spell out my original question: [הלא המ י . עשרה מי שנא ה?]. The word "these" also appears in the matrix as: **these: the home-born, and the stranger that sojourneth among you** [אלה האזרח והגר הגר בתוככם]. For exact location in the matrix, and Hebrew details, see sample cluster #9 below.

CRITERIA USED TO FIND RESULTS:
Many Bible codes researchers have not defined in detail what codes or conclusions are acceptable. Typically, statistical significance, grammar, spelling, sentence structure, etc. are not considered. From my experience, I have developed MINIMUM criteria as to what terms to include / exclude, and how to interpret a given matrix. The above will explain why I decided to ignore many terms and ignore some possible conclusions.   For example, any term that has less than 20:1 odds {R-value = 1.3} is not considered by me as a good term. To reach a conclusion I require two or more terms to tell the same story, etc.

CONFIRMED RESULTS:
For a long time we did not know if, one or more snipers caused the nightmare. The matrix answers this question very clearly:
1-   Twice the term **partner** is used in a phrase where each such phrase intersects with another appropriate phrase concerning one partner or another. See sample cluster 4

below, with the two corresponding examples. The fact that two such terms are found may hint that there are two such partners only.

2- The matrix presents an incredible question about who would hate, and presents the answer in plural: **These (not that) wicked men (not man)** (cluster 10).

3- The matrix refers to the **citizen AND the stranger** (cluster 9).

4- The matrix refers to the **MEN of the land who committed the atrocities** (cluster 9).

5- The term **AND THE ARAB** indicates that there was someone else.

6- The term "**THEY are for Iraq** – לעירק המ" or the extended term "**See who is for Iraq: They are for her** – ראה מי לעירק המ לה" refers to more than one person. We are told that they enjoyed the 9/11 event. A more serious question is now raised: **Are they Iraqi (manipulated by Iraq) operatives?** Note that the media does not paint them as the typical serial killers.

7- The term "**Tomorrow the snipers**" refers to several people. It also intersects with the term "**they are for Iraq**." See 6- above and cluster 11.

The large overall matrix presents many finds that we now know are true. The "**fear in Washington D.C.**" matrix is a rather large matrix, where all the terms are statistically significant. By dropping five (5) of the over 70 terms, the size of the matrix is reduce by half, and the statistical significance of each term increases by a factor of R-value = 0.3. It is very difficult to look at all the matrix and derive its fullest meaning. A breakdown of its elements helps to illustrate the message and focus on the interplay between certain terms. Many clusters form part of the overall matrix. Below are some examples:

SAMPLE CLUSTERS:

1. Days of fear to the male and female in Washington – 10 innocent (killed) out of 13

Washington is found in the matrix below at its lowest Equidistant Letter Sequence (ELS) in the Torah. The five terms below describe the **DAYS OF FEAR IN WASHINGTON TO THE MALES AND FEMALES**. Both males and females were murdered and wounded – and both males and females were in fear. The number of victims and dead is also outlined at this small matrix by two terms: **HE CONQUERED 10 FROM THE INNOCENT – THIRTEEN** (male plural as required by Hebrew grammar).

Terms	Translation	R-value	Start	End
וושנגטן	Washington	4.621	Leviticus 13 V32 Letter 1	Leviticus 15 V33 Letter 27
ימי מורא	days of fear	2.468	Leviticus 13 V31 Letter 77	Leviticus 13 V32 Letter 3
לזכר ולנקבה	to the male and female	3.07	Leviticus 15 V33 Letter 21	Leviticus 15 V33 Letter 30
כבש י מתמימם	conquered 10 from innocent	2.769	Leviticus 14 V10 Letter 18	Leviticus 14 V10 Letter 27
שלשה - עשר	thirteen [male and female]	2.07	Leviticus 14 V10 Letter 48	Leviticus 14 V10 Letter 54

The ELS reference is 1035 characters between rows.

The matrix spans 6247 characters of the surface text.

The matrix starts at Leviticus 13 V31 L68 and ends at 16 V1 L2. The matrix has 7 rows, is 37 columns wide and contains 259 characters.

2. Terror! Fear! Afraid! Famous bullets have the enemy!

After the ten killed and thirteen wounded from the bullets of the one(s) that hates; there is fear, hate, terror and blood all around.

Terms	Translation	R Factor	Start	End
וושנגטן	Washington	4.228	Leviticus 13 V32 Letter 1	Leviticus 15 V33 Letter 27
אימה מה לכם וזה לכם	Fear! What is it to you? That is to you!	2.678	Leviticus 11 V28 Letter 34	Leviticus 11 V29 Letter 6
שבעת ימי מורא	Seven days of fear	2.076	Leviticus 13 V31 Letter 73	Leviticus 13 V32 Letter 3
כדורי שם לשנא	Bullets of renown to the one that hates	9.871	Leviticus 12 V2 Letter 34	Leviticus 12 V2 Letter 4
טרור זה דם בא	This terror of blood is coming	9.948	Leviticus 15 V33 Letter 45	Leviticus 15 V32 Letter 17

The ELS reference is 1035 characters between rows. The matrix starts at Leviticus 11 V7 Letter 59 ends at 15 V33 L45.

The matrix spans 9379 characters of the surface text. The matrix has 10 rows, is 64 columns and contains 640 characters.

3. With his (trigger) finger (squeezing) that which is on his palm of the left hand.

The two additional terms in this matrix describe how a sniper does the shooting. He holds the gun in his left hand and squeezes the trigger with his right hand. Typically, most people are right handed. It will be interesting to find out if the suspects are left or right-handed.

Terms	Translation	R-value	Start	End
וושנגטן	Washington	4.51	Leviticus 13 V32 Letter 1	Leviticus 15 V33 Letter 27
ימי מורא	days of fear	2.36	Leviticus 13 V31 Letter 77	Leviticus 13 V32 Letter 3
לזכר ולנקבה	to the male and female	2.96	Leviticus 15 V33 Letter 21	Leviticus 15 V33 Letter 30
באצבעו הימנית	with his right finger	2.96	Leviticus 14 V27 Letter 9	Leviticus 14 V27 Letter 20
אשר על כפו השמאלית	that which is on his palm of the left hand	2.66	Leviticus 14 V27 Letter 27	Leviticus 14 V27 Letter 41

The ELS reference is 1035 characters between rows. The matrix starts at Leviticus 13 V31 Letter 38 and ends at 15 V33 Letter 30.

The matrix spans 6257 characters of the surface text. The matrix has 7 rows, is 47 columns wide and contains 329 characters.

4. They were Partners in crime.

THE TALL ONE (6'-1") **CHOSE A PARTNER**: **A MAN TO LIE WITH**. From police reports, we know now that the suspects were stopped several times on the highway. On more than one occasions they were asleep. This alone does satisfy the term "**a man to sleep with**". It is very difficult at this point to say that the indication is more than that. On the other hand, in Biblical terms much more is implied.

Terms	Translation	R-Value	Start	End
וושנגטן	Washington	4.576	Leviticus 13 V32 Letter 1	Leviticus 15 V33 Letter 27
ימי מורא	days of fear	2.424	Leviticus 13 V31 Letter 77	Leviticus 13 V32 Letter 3
הגבוה	the tall one	3.442	Leviticus 13 V32 Letter 11	Leviticus 13 V32 Letter 19
שותף ברר	a partner chose	3.273	Leviticus 15 V33 Letter 35	Leviticus 13 V31 Letter 59
איש אשר ישכב עם	a man to sleep with	3.026	Leviticus 15 V33 Letter 33	Leviticus 15 V33 Letter 44

The ELS reference is 1035 characters between rows. The matrix spans 6251 char of the surface text.

The matrix starts at Leviticus 13 V31 Letter 59 and ends at Leviticus 15 V33 Letter 45.

Who is the **SHADOWY PARTNER** (the partner who is not in the limelight)? The term partner is found again in this expanded matrix. The term **SHADOWY PARTNER** intersects the term **I MET HIM IN THE FAMILY OF W. (Williams)**. From the reports, we understand that the two met at the mother's place of the younger suspect.

Terms	Translation	R -Factor	Start	End
ווושנגטנ	Washington	3.948	Leviticus 13 V32 Letter 1	Leviticus 15 V33 Letter 27
ימי מורא	days of fear	1.796	Leviticus 13 V31 Letter 77	Leviticus 13 V32 Letter 3
איש אשר ישכב עם	a man who he lays with	2.398	Leviticus 15 V33 Letter 33	Leviticus 15 V33 Letter 44
הגבוה	the tall one	2.814	Leviticus 13 V32 Letter 11	Leviticus 13 V32 Letter 19
שותף ברר	he chose a partner	2.645	Leviticus 15 V33 Letter 35	Leviticus 13 V31 Letter 59
שותף הצל	shadowy partner	2.993	Leviticus 22 V15 Letter 13	Leviticus 18 V2 Letter 5
במשפחת וו הכרתי אתו	In the family of W. (Williams), I met him	2.398	Leviticus 20 V5 Letter 23	Leviticus 20 V5 Letter 38

The ELS reference is 1035 characters between rows. The matrix spans 15601 characters of the surface text.

The matrix starts at Leviticus 13 V31 Letter 59 and ends at Leviticus 22 V15 Letter 13.

The matrix has 16 rows, is 76 columns wide and contains 1216 characters.

5. Twice before Washington he conquered (killed or raped) one female; or Seven times before Washington, he did….

Police confirmed that the weapons in the possessions of the suspects were used to kill two females before the murders occurred in Washington. The matrix and news reports suggest that there were more. The matrix suggests seven assault occurrences before Washington.

Terms	Translation	R -Factor	Start	End
ווושנגטנ	Washington	5.01	Leviticus 13 V32 Letter 1	Leviticus 15 V33 Letter 27
שבע פעמים לפני	seven times before (Washington)	2.86	Leviticus 14 V27 Letter 42	Leviticus 14 V27 Letter 53
פעמים לפני	twice before (Washington)	2.86	Leviticus 14 V27 Letter 45	Leviticus 14 V27 Letter 53
כבש האחת	Conquered one (singular-female)	3.16	Leviticus 14 V10 Letter 29	Leviticus 14 V10 Letter 35
נקבה	female	2.12	Leviticus 15 V33 Letter 27	Leviticus 15 V33 Letter 30
שבעתים	seven fold	1.71	Leviticus 13 V31 Letter 73	Leviticus 13 V31 Letter 78

The ELS reference is 1035 characters between rows. The matrix spans 6225 characters of the surface text.

The matrix starts at Leviticus 13 V31 Letter 71 and ends at Leviticus 15 V33 Letter 31.

6. The agent… See the intense hate… he went to the rifle to destroy them…

The original question was G-d, No! They (the victims) are ten! – Ten! Who **hates** them – G-d?   The emphasis was on hate. The matrix is now clarifying the hate to **intense hate**. Women, children are murdered with no remorse. Note that the word intense hate in Hebrew comes from the word poison – appropriate also for poisoning of the mind. The term is pointing out: The agent… Look at him… **Look** at the intense hate that he carries. In addition, note the word "see" or "look".   The same term is used in referring to Iraq: **Look** who is for Iraq…

Now let us examine the key term in this cluster the agent…see the intense hate הסוכן ראה לארס. This term is associated as indicated above with the term "**look who is for Iraq**…" Cluster 12 shows it in another way also. By the way, it is not outlined in matrix 12, but it is there. It also crosses the term: h**ired by a nation** שכיר עם. Note that both terms bisect each other. Here we have three terms indicating an Iraqi connection, or at least a foreign power connection. Right at the crossing point, we find another [fourth] indication of another entity connected with the "sniper" - ברית אתם my oath with them. Who is the partner of this oath? Is it not Iraq?

Finally, note the last two terms that intersect the main vertical term. The first term that shares a "chaf" tells us that "**he went to/for the rifle**" while the second term tells the rest of the known story: "**To destroy them**….". The sentence concludes with **to break my oath with them**. Is it not an oath taken in the army to defend not to destroy the USA?

POSSIBLE SNIPER WEAPON BUSHMASTER
Semi-Automatic civilian version of U.S. military rifle M-16

Terms	Translation	Skip	R- Factor	Start	End
הסוכן ראה לארס	the agent, see the intense hate	6212	9.016	Lev 9 V10 L58	Num 19 V21 L30
שכיר עם	hired by a nation	-13	3.111	Lev 26 V45 L16	Lev 26 V44 L24
הלך לרובה	He went to the rifle.	-3	5.596	Lev 20 V4 L56	Lev 20 V4 L35
לכלתם להפר בריתי אתם	to destroy them, break my oath with them	1	2.584	Lev 26 V44 L42	Lev 26 V44 L58
בריתי אתם	my oath with them	1	2.283	Lev 26 V44 L51	Lev 26 V44 L58
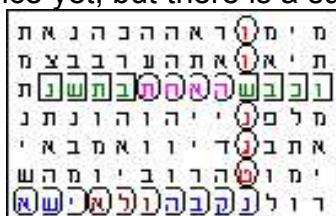
The ELS reference is 6212 characters between rows.   The matrix spans 68398 characters of the surface text.
The matrix starts at Leviticus 9 V10 Letter 30 and ends at Numbers 19 V22 Letter 10.

7. And he conquered one (f) in 1989/90, a female and he will not marry (her).

Similar to the above, there is no evidence yet, but there is a suggestion for an action and a date.

| Terms	Translation	R Factor	Start	End
וושנגטן	Washington	5.075	Leviticus 13 V32 Letter 1	Leviticus 15 V33 Letter 27
וכבש האחת בתשנ	and he conquered one in 1989/90	3.224	Leviticus 14 V10 Letter 28	Leviticus 14 V10 Letter 39
נקבה ולא ישא	a female, and he will not marry	3.525	Leviticus 15 V33 Letter 27	Leviticus 15 V33 Letter 36

The ELS reference is 1035 characters between rows.   The matrix spans 6223 characters of the surface text.
The matrix starts at Leviticus 13 V31 Letter 78 and ends at Leviticus 15 V33 Letter 36.

8. Malvo caused the innocent to bleed.

The term INNOCENT (תמימ - without the extra yud) was associated above with the ten killed and thirteen total victims. Here the term relates to Malvo. Malvo is alleged to have killed at least one victim. In the matrix, it is said that he bled the innocent.

Terms	Translation	R Factor	Start	End
ווושנגטנ	Washington	3.87	Leviticus 13 V32 Letter 1	Leviticus 15 V33 Letter 27
תמימימ	innocents	2.21	Leviticus 8 V13 Letter 53	Leviticus 8 V13 Letter 23
דימם מאלוו	Malvo bled or bled (them)	5.53	Leviticus 8 V30 Letter 46	Leviticus 8 V29 Letter 20

The ELS reference is 1035 characters between rows.   The matrix spans 14587 characters of the surface text.
The matrix has 15 rows, is 97 columns wide and contains 1455 characters.

9. A bad situation: This terror – those are the citizen and the stranger amongst you – the people of the land.

As per the news, the two suspects in this terror case that caused such a bad situation for so long, for so many people, were people described in the matrix. They were a citizen and a stranger that came to live in the USA.

Terms	Translation	R Factor	Start
ווושנגטנ	Washington	4.135	Leviticus 13 V32 Letter 1
אלה האזרח והגר הגר בתוככם	these are the citizen and the stranger that lives amongst you	2.584	Leviticus 18 V26 Letter 41
את כל התועבת האל עשו אנשי הארץ	all that horrible things did the people of the land	2.584	Leviticus 18 V27 Letter 3
מצב ברע	bad situation	4.97	Leviticus 13 V52 Letter 29
טרור זה	this terror	4.811	Leviticus 15 V33 Letter 45

The ELS reference is 1035 characters between rows.   The matrix spans 10422 characters.
The matrix starts at Leviticus Ch 13 V 31 Letter 28 and ends at Leviticus Ch 18 V 28 Letter 7.

10. G-d! No! They are 10! Ten, who hated them G-d? Those wicked men!

There is a statement, one or two questions, and an answer in this matrix. The statement is המ י ! ה לא

The first letter stands for His name. It implores Him: Do not! They are 10 insignificant individuals. The letter YUD is the tenth letter in the Hebrew alphabet and indicates ten. It is the smallest letter in the alphabet, seemingly the least significant by all appearances. Why pick on the obscure individuals? The same six letters read as הלא המ י – **but they are TEN**. They are so many. How could any one hate so many. The question: "**who hated them G-d?**" follows the two versions of the six previous letters.

The answer to the question(s) appears in reverse over the letters that make up the question(s): "**These wicked people**". The word THESE, leads to another term in the matrix that states "בתוככמ האלה האזרח והגר הגר" as is illustrated in 9- above.

112

Terms	Translation	R Factor	Start
וושנגטן	Washington	3.6	Leviticus 13 V32 Letter 1
האנשים הרשעים האלה	Those wicked people	2.0	Numbers 16 V26 Letter 29
הלא המ י'. עשרה מי שנא ה'?	However, they are 10. Ten who hated, G-d?	14.4	Numbers 16 V26 Letter 44
ה' לא! המ י! עשרה מי שנא ה?	G-d! No! They are 10! Ten who hated G-d?	14.4	Numbers 16 V26 Letter 44

The ELS reference is 1035 characters between rows.
The matrix spans 56970 characters of the surface text.
The matrix starts at Leviticus 13 V31 Letter 37 and ends at Numbers 16 V26 Letter 73.
The matrix has 56 rows, is 45 columns wide and contains 2520 characters.

11. In October 2002 the day after the first of the month (1 Oct 02) the snipers from Iraq.

This is a complex cluster in meaning, beauty, and arrangement. Each term is meaningful by itself, but they magnify each other. Note the following:

1- "Tomorrow the snipers" intersects the beginning of two other terms: a. they are for Iraq, and b. from which he holds in his left hand. Preceding term b. we have the reference to the trigger finger – his right finger.

2- The "tomorrow the snipers" term is in the plural form, so is the term "they are for Iraq".

3- The "tomorrow the snipers" term agrees with the subject of the term "from which he hold in his left hand… with his right finger". Both terms refer to holding a gun.

4- The first month of Israel today is Tishrei in the Hebrew calendar. This year it fell in October. Therefore, we have now a date or time frame of October 2002 from the two terms "בהתשסג" and "מהחדש הראשונ ".

113

5- The last two words in the term מהחדש הראשון באחד לחדש mean in the first day of the month. This term has two messages: From October מהחדש הראשון , and on the first day of the month באחד לחדש.

6- In the term "tomorrow the snipers", the word tomorrow has two meanings: a. tomorrow, b. sometime in the future after today.   Both meanings are applicable here: a. starting the shooting on 2 October. b. The shooting will start after the first of Tishrei. The shooting took place less than a month after the first of Tishrei.

Terms	Translation	Skip	R Factor	Start
וושנגטן	Washington	1035	3.356	Lev Ch 13 V 32 L 1
מחר הצלפים	Tomorrow the snipers	6204	4.147	Exo Ch 24 V 13 L 14
בהתשסג	In 2002 (5763)	4140	1.628	Exo Ch 37 V 4 L 5
מהחדש הראשון באחד לחדש	from October the first of the month	1	1.806	Exo Ch 40 V 2 L 4
מהחדש הראשון	from the first month (October)	1	1.806	Exo Ch 40 V 2 L 4
מן אשר על כפו השמאלית	from that which is on his palm of the left hand	1	1.505	Lev Ch 14 V 27 L 25
באצבעו הימניתם	with his right finger	1	1.806	Lev Ch 14 V 27 L 9
לעירק המ	they are for Iraq	5	4.049	Lev Ch 3 V 15 L 46

The ELS reference is 1035 characters between rows.

The matrix spans 52876 characters of the surface text.

The matrix starts at Exodus 24 V12 Letter 17 and ends at Leviticus 16 V1 Letter 21.

The matrix has 52 rows, is 91 columns wide and contains 4732 characters.

12. Williams: Was he hired by Iraq?

In this cluster there are four terms surrounding Washington. They divide into two sets. In each set, the name **Williams** not only overlaps the other term, but also shares a letter with the other term. The top set has a term asking: **LOOK (not shown) who is for Iraq?** As in other cases, the answer is found in the same term: **THEY are for her**. The name **Williams** is **part of her (Iraq)**. Similarly, in the second set one term tells us about **a hired person for a nation**. The two terms overlap and **Williams** is there.

Note how balanced the four terms are. The three letter reish alef heh preceding "**Who is for Iraq**" are there but not highlighted.

Terms	Translation	Skip	R-Factor	Start
וושנגטן	Washington	1035	3.459	Leviticus Ch 13 V 32 Letter 1
שכיר עם	hired by a nation	-13	2.435	Leviticus Ch 26 V 45 Letter 16
לולימס	to Williams	-17	2.484	Leviticus Ch 26 V 45 Letter 41
וילמס	Williams	-11	1.522	Leviticus Ch 3 V 16 Letter 40
מי לעירק הם לה	Who is for Iraq? They are for her.	5	8.407	Leviticus Ch 3 V 15 Letter 36
ראה מי לעירק הם לה	See who is for Iraq? They are for her	5	**11.7**	Leviticus Ch 3 V 15 Letter 21

The ELS reference is 1035 characters between rows.

The matrix spans 40459 characters of the surface text.

The matrix starts at Leviticus 3 V15 Letter 10 and ends at Leviticus 26 V45 Letter 44.

13. H(ussein) Saddam.

If we extend the term ח סדאם **Hussein, Saddam** into a larger matrix, we would get the term: סדאם בכ ח **Hussein Saddam is in you/against you**. The R-value of this term is now 5.3 and it emphasizes even more the message that is contained within the term **H. Saddam**.

What is the message?

1- והבאתי עליכם חרב - **And I will bring the sword on you**: Saddam promises to kill US citizens,

2- ונתתם ביד אויב **- and you will be given into the hand of your enemy**: He promises that the US will fall before its enemy Saddam.

3- ונאספתם אל עריכם - **and you will gather to your cities**: You will hide in your city. You will be afraid to move out.

4- נקמת נקם - **Revenge of revenge** – Does this mean MOTHER OF ALL REVENGES? Alternatively, does it mean a revenge for USA, a revenge for their action in Kuwait? At any rate, we know the last of Saddam for revenge.

The term בתוככם fits well with the end בכ in the term סדאם בכ ח. It has the same meaning. **Inside you** – plural - בתוככם (people of the USA) vs. **inside you** – singular – בכ (country USA).

Terms	Translation	R Factor	Start
וושנגטנ	Washington	3.7	Leviticus 13 V32 L1
והבאתי עליכם חרב	And I will bring the sword on you	2.2	Leviticus 26 V25 L1
ונאספתם אל עריכם	and you will gather to your cities	2.2	Leviticus 26 V25 L26
ונתתם ביד אויב	and you will be given into the hand of your enemy	2.2	Leviticus 26 V25 L55
הלחמו	fight	1.7	Leviticus 26 V26 L11
ח סדאם	H(ussain) Saddam	2.8	Leviticus 26 V25 L12
בתוככם	Inside you	1.2	Leviticus 26 V25 L49
נקמת נקם	Revenge of revenge	2.2	Leviticus 26 V25 L15

The ELS reference is 1035 characters between rows.

The matrix spans 23886 characters of the surface text.

The matrix starts at Leviticus Ch 13 V 31 Letter 32 and ends at Leviticus Ch 26 V 26 Letter 15.

14. His name *mother* Saddam.

From the end of the term ראה מי לעירק הם לה **See who is for Iraq. They are for her** to the start of the terms סדאם ח and נקם תנקם **H(ussain) Saddam** and **a revenge you will revenge** or **The revenge of revenge** through the heart of Washington D.C. we see the main term: שמו אמא סדאם **His name is mother Saddam**.

First why "mother" Saddam? Is it because:
1- Every one knows his name in the Arab and Western world even a child,
2- He coined the term "MOTHER" of all wars, and now he continues the war, or
3- He is the MOTHER of all REVENGES as his term is pointing out. We are all familiar with his revengeful brutality even to his own people with no mercy for women, children or the old.

Fascinating terms share letters with Saddam. The most telling term is כל התועבת האל עשו אנשי את - **All those terrible things did my men.** To elaborate on this term we have the term אני משלחם אשר - **That I send them**. Those two terms that share the last two letters in the word Saddam, are telling again the Iraqi connection story and Saddam's direct involvement. Another term that shares a letter with the main term is כאשר צו היה - **as he commanded was.** This term is not statistically significant by itself; however, it is very meaningful when it shares a letter with the main term in this cluster. It is also connected with the word **his name** where the meaning is that the command was by his name.

Terms	Translation	Skip	R-Factor	Start
וושנגטן	Washington	1035	3.6	Leviticus 13 V32 L1
נקמת נקם	The revenge of revenge	1	2.0	Leviticus 26 V25 L15
נקם תנקם	a revenge you will revenge	1	2.0	Leviticus 26 V25 L15
שמו אמא סדאם	His name is mother Saddam	3100	5.3	Leviticus 4 V18 L33
ראה מי לעירק הם לה	See who is for Iraq. They are for her	5	11.9	Leviticus 3 V15 L21
אשר אני משלחם	That I send them	1	1.7	Leviticus 20 V23 L16
את כל התועבת האל עשו אנשי	All those terrible things did my men	1	2.0	Leviticus 18 V27 L3
יבכו אתה	They will cry for her	1	2.0	Leviticus 10 V6 L96
כאשר צו היה	as he commanded was	1	0.3	Leviticus 8 V13 L54
ח סדאם	H(ussain) Saddam	17	2.7	Leviticus 26 V25 L12

The ELS reference is 1035 characters between rows.

The matrix spans 39400 characters of the surface text.

The matrix starts at Leviticus 3 V15 Letter 17 and ends at Leviticus 26 V26 Letter 15.

15. The sergeant.

Williams reached the level of sergeant in the army. The following intense cluster is centered about the previously seen term: ראה לארס - הסוכנ - **agent? see the intense hate.** Who is the agent? The sergeant, Williams, is the agent. The letter Yud is common to the terms עם שכיר & ולימס. The letter Samech is common to ולימס and אוי סמל הבא **watch out to the coming sergeant – or next sergeant**. The word סמל **sergeant** is written over the term lamed alef mem alef = for **IMA or mother**. The world associates that term with Saddam and his mother of all battles. Perhaps he is correct that the new war that started at 9/11 is the mother of all battles. We never had such a war before. It is called terror – fear away from the front lines. The new soldiers, the privates and the sergeants preach their religious ideologies, but enjoy fully all the evils of the western world: לא מאס בארצ איביהם **in the land of their enemies he did not reject.** How did the 9/11 terrorists spend their last hours? Did they not celebrate in ways opposed to by their preaching?

Terms	Translation	R Factor	Start
הסוכנ ראה לארס	the agent see the intense hate	8.917	Leviticus 9 V10 L58
בארצ איביהמ לא מאס	in the land of their enemies he did not reject	2.486	Leviticus 26 V44 L15
אוי סמל הבא	Woe the coming / next sergeant	7.25	Leviticus 26 V44 L35
שכיר עמ	a nation hired (gun) - agent	3.012	Leviticus 26 V45 L16
ולימס	Williams	1.911	Leviticus 26 V45 L24

The ELS reference is 6212 characters between rows.

The matrix starts at Leviticus 9 V10 Letter 21 and ends at Numbers 19 V22 Letter 18.

THE BIG QUESTION:

The subject of the matrix was FEAR IN WASHINGTON D.C. As happened so many times in my research, I stumble on the bigger issues when I dealt with smaller ones. The "small issue" in the above analysis was a serial killer or killers in Washington D.C. However, fear in Washington has much more meaning when we consider that Washington D.C. is the capital of the USA. It represents the political heart of the American people whose heart knows no fear. However, splitting the heart of Washington is the term שמו אמא סדאמ **his name is [mother] Saddam** (see the impact of cluster 14). Then there is the term below warning Washington about **another Hitler in 2002**. Another Hitler that uses gas for mass killings; that his snipers extinguish the life of the innocent in a split second. Another Hitler, where a book about him was just published: "*Saddam: King of Terror*" by Con Coughlin.

הנ בהתשסג הטלר	Behold in 2002 Hitler	4140	9.2	Exo 32: 15: 52	Lev 20: 5: 51

There is no doubt in the mind of any American about the strength of its army, and their ability to defeat Iraq in a military action. On the other hand, if we will not fear the warning shots, we may be faced with this terror, **[more] spilling of blood**.

טרור זה דמ בא	this terror is blood spilling [coming]	-7	8.7	Lev 15: 33: 45	Lev 15: 32: 17

FINAL NOTES:

Completing a matrix is often very difficult. There is always much more which could be revealed. Even this paper is incomplete, despite all the terms I found.   Below you will find a table of some of the terms seen above. Some of the terms above are not appearing below and some of the terms below do not appear above. It takes time to associate terms with one another, understand the significance and then illustrate it. For example, the term ששת ימים תעשה מלאכה etc. refers to not doing any "work" on the Sabbath. By the Jewish definition of the Sabbath [sundown Friday to sundown Saturday] there were no shootings on the Sabbath. Another example is grouping terms by subject such as fear and terror:

ימי מורא	days of fear
שבעת ימי מורא	seven days of fear [see note below]
	NOTE: the first few were not terrifying as much. It also means that you had enough days of fear.
אימה! מה לכמ	fear for/to you. What is happening to you.
מנ בהלה	a commotion - a type of fear
טרור זה דמ בא	this terror of blood is coming

Other terms that were not introduced so far are the forgery term relating to the forged documents used to bring Malvo to the USA, and the term relating to the age between 30 and 50, which relates to Williams age of 40 when he was "signed up" (first committed his crimes), etc.

I have not completely finished the matrix and the report itself. However, I did complete my initial objective, which was to get answers.

......I have now found the names of the accused in the matrix, that there is blood on Malvo's hand …. Nevertheless, there is a heavy emphasis on Malvo in the matrix - more than on Mohammad. …Moshe

Predetermined terms are very impressive. For example, the name Malvo was predetermined, but it was attached in this matrix to **blood and not to wine**. The young one was attached to "he made to suffer", the "partner" term mated with the term implying homosexuality, etc.

The debate about the authenticity of the Bible codes has not stopped. A skeptic could try to prove that it is all a hoax – IF it is a hoax.

Bible code terms from the entire matrix					
Term	**Translation**	**Skip**	**Matrix R-Factor**	**Start**	**End**
וושנגטן	Washington	1035	2.9	Lev 13: 32: 1	Lev 15: 33: 27
חורפ	winter	-1	1.3	Lev 13: 12: 7	Lev 13: 12: 4
*1 הנ בהתשסג הטלר	Behold in 2002 Hitler	4140	9.2	Exo 32: 15: 52	Lev 20: 5: 51
מהחדש הראשונ	from the first month (Tishrei or October)	1	1.4	Exo 40: 2: 4	Exo 40: 2: 14
מנ בהלה	a type of fear	3	2.0	Lev 24: 18: 2	Lev 24: 18: 17
טרור זה דמ בא	this terror of blood is coming	-7	8.7	Lev 15: 33: 45	Lev 15: 32: 17
אימה מה לכמ	fear what is for/to you	1	1.4	Lev 11: 28: 34	Lev 11: 28: 42
שבעת ימי מורא	Seven days of fear	1	0.8	Lev 13: 31: 73	Lev 13: 32: 3
ורוצח הצר	and he murders the enemy	12	5.4	Num 1: 51: 57	Num 1: 53: 44
צלפ שוב	sharp shooter again (return)	-10	3.0	Lev 20: 23: 47	Lev 20: 22: 68
הלכ לרובה	He went to/for the rifle	-3	4.4	Lev 20: 4: 56	Lev 20: 4: 35
מאש צלפ	from the fire of a sharpshooter	-9	2.9	Lev 26: 5: 42	Lev 26: 4: 40
לי קליע	I have a bullet (for everyone)	15	2.0	Lev 2: 12: 19	Lev 2: 13: 49
בו מארב	ambush in it/him	13	1.4	Num 1: 4: 31	Num 1: 6: 13
מארב כל	ambush all	15	1.6	Lev 21: 16: 17	Lev 21: 18: 16
ומכה נפש	and the one that kills a person	1	1.4	Lev 24: 18: 1	Lev 24: 18: 7
באצבעו הימנית	with / in his right finger (print / trigger]	1	1.4	Lev 14: 27: 9	Lev 14: 27: 20
מנ אשר על כפו השמאלית	from that which is on his palm of the left hand	1	1.1	Lev 14: 27: 25	Lev 14: 27: 41
מחר הצלפימ ה	tomorrow the snipers "G-d"	6204	4.8	Exo 24: 13: 14	Lev 18: 1: 9
תמימימ	Innocent	-6	1.3	Lev 8: 13: 53	Lev 8: 13: 23
וכל קרבנ	and all a victim	1	1.4	Lev 2: 13: 1	Lev 2: 13: 7
לכל קרבנ	to all a victim	1	1.4	Lev 2: 13: 50	Lev 2: 13: 56
הגבוה בעונ לפה	the tall one in his transgression here	2	10.8	Lev 13: 32: 11	Lev 13: 32: 33
הצעיר	the young one	-1	2.2	Lev 23: 40: 25	Lev 23: 40: 21
וילמס	Williams	-11	1.0	Lev 3: 16: 40	Lev 3: 15: 59
כי את כל התועבת	for all **these** abominations have the men of the land done	1	1.4	Lev 18: 27: 1	Lev 18: 27: 26
האל עשו אנשי הארצ					
האלה האזרח והגר	*These*: the citizen and the stranger that dwells amongst you	1	1.4	Lev 18: 26: 40	Lev 18: 26: 61
והגר הגר בתוככמ					
האנשימ הרשעימ האלה	*these* wicked men	1	1.4	Num 16: 26: 29	Num 16: 26: 44
הלא המ י עשרה מי שנא ה	However, they are ten. Ten who will **hate** [them] G-d? ALTERNATIVELY, G-d No! they are 10...	-1	13.7	Num 16: 26: 44	Num 16: 26: 29
כדורי שמ לשנא	famous bullets for/to the one who **hates**	-3	8.6	Lev 12: 2: 34	Lev 12: 2: 4
הסוכנ ראה לארס	The agent... **look** at the intense **hate**!	6212	7.8	Lev 9: 10: 58	Num 19: 21: 30
ראה מי לעירק המ לה	**Look** who is for Iraq: They are for her.	5	11.2	Lev 3: 15: 21	Lev 3: 16: 23
ערבי שעי	Shiite Arab	-7	3.4	Lev 24: 20: 16	Lev 24: 19: 7
וערבי	and an Arab	1	1.1	Lev 23: 40: 45	Lev 23: 40: 49
שכיר עמ	hired by a nation	-13	1.9	Lev 26: 45: 16	Lev 26: 44: 24
ולבויד	and Lee Boyd [Malvo]	-7	1.8	Lev 21: 17: 58	Lev 21: 17: 23
דיממ מאלוו	Malvo bled [them]	-12	4.6	Lev 8: 30: 46	Lev 8: 29: 20
לולימס	for / to Williams (a bullet)	-17	2.0	Lev 26: 45: 41	Lev 26: 44: 29
*2 רדה צעיר	(the) youth was a dictator, he ruled, he made suffer, punished	-1	5.0	Lev 23: 40: 27	Lev 23: 40: 21
שותפ ברר	a partner he choose	-1040	1.6	Lev 15: 33: 35	Lev 13: 31: 59

שותף הצל	the shadowy partner / partner save! / saved the partner	-1047	2.0	Lev 22: 15: 13	Lev 18: 2: 5
ששת ימים תעשה מלאכה וביום השביעי שבת שבתון	does not kill on Shabbat.	1	1.4	Lev 23: 3: 1	Lev 23: 3: 35
ונתתם ביד אויב	and I will give you into the hands of your enemy	1	1.4	Lev 26: 25: 55	Lev 26: 25: 66
ונאספתם אל עריכם	and you will be gathered into your cities	1	1.4	Lev 26: 25: 26	Lev 26: 25: 39
והבאתי עליכם חרב	I would bring the sword on you	1	1.4	Lev 26: 25: 1	Lev 26: 25: 14
במשפחת וו הכרתי אתו	in the family of W. (Williams), I met him	1	1.4	Lev 20: 5: 23	Lev 20: 5: 38
איש אשר ישכב עם	a man who he lays with	1	1.4	Lev 15: 33: 33	Lev 15: 33: 44
שבע פעמים לפני	seven times before	1	0.8	Lev 14: 27: 42	Lev 14: 27: 53
לזכר ולנקבה	to the male and to the female	1	1.4	Lev 15: 33: 21	Lev 15: 33: 30
ח סדאם	H(usein) Saddam	17	2.0	Lev 26: 25: 12	Lev 26: 26: 14
שמו אמא סדאם	his name is mother Saddam	3100	4.7	Lev 4: 18: 33	Lev 20: 23: 22
וזיוף	and a forgery	8	1.6	Lev 4: 17: 13	Lev 4: 17: 45
חתם מבן שלשים שנה ומעלה עד בן חמשים שנה	He signed from 30 to 50 years old (Williams was about 40 then...)	1	1.4	Num 4: 22: 33	Num 4: 23: 28
אוי סמל הבא	Woe the coming / next sergeant	-2	6.2	Lev 26 V 44 L 35	26 V 44 L 19
סמל הב ארבתי	Sergeant give! I ambushed!	-2	7.8	Lev 26 V 44 L 29	26 V 44 L 11
לא מאס בארץ איביהם	in the land of their enemies he did not reject	1	1.398	Lev 26 V 44 15	26 V 44: 29

Total R-Value   178.0

The ELS reference is 1035 characters between rows. --- There are 56 displayed terms in the matrix.

The matrix starts at **Exodus** Ch 24 V 12 Letter 6 and ends at **Numbers** Ch 19 V 22 Letter 33.

The matrix has **106** rows, is 115 columns wide and contains 12190 characters.

Matrix R-Value 178.0 equals odds of 1 chance in 10 to the 178th power

Reduce rows to **58** by dropping 4 terms with total R-value of 28

Reduce rows to **53** by dropping 5 terms with total R-value of 2

By dropping 5 terms, the overall matrix value can increase substantially.

IE 56-5 = 51 terms x 1.7 = 97 - 29 = 68 + 178.0 = 246.0   or **total R-value = 246.0**

Matrix R-Value 246.0 equals odds of 1 chance in 10 to the 246th power

Note: *1   הנ   Genesis 3:22 -- 4:14 -- 11:6 -- etc. etc.--> behold

Note: *2   רדה צעיר   Judges 14:9---> took, Isaiah 14:6-->ruled

The complete matrix view and matrix report are on the next 2 pages.

Washington DC Area Snipers Matrix Report

Term	Translation	Skip	R Factor (in Matrix)		Start
וושנגטן	Washington	1035	1.550	3.204	Leviticus Ch 13 V 32 Letter 1
בהתשסב	In 2002	4140	-0.179	1.475	Exodus Ch 37 V 4 Letter 5
בהתשסב הטלר	In 2002 Hitler	4140	5.473	7.127	Exodus Ch 37 V 4 Letter 5
ורוצח	and he murders	12	-0.126	1.527	Numbers Ch 1 V 51 Letter 57
ורוצח הצר	and he murders the enemy	12	4.022	5.675	Numbers Ch 1 V 51 Letter 57
צלפשוב	sharp shooter again (return)	-10	1.615	3.268	Leviticus Ch 20 V 23 Letter 47
הלכ לרובה	went to/for the gun	-3	3.012	4.665	Leviticus Ch 20 V 4 Letter 56
טרור זה דמ בא	this terror is blood	-7	7.271	8.924	Leviticus Ch 15 V 33 Letter 45
מאש צלף	from the fire of a sharpshooter	-9	1.527	3.180	Leviticus Ch 26 V 5 Letter 42
תמימים	Innocent	-6	-0.109	1.544	Leviticus Ch 8 V 13 Letter 53
ליקליט	I have a bullet (for everyone)	15	0.555	2.208	Leviticus Ch 2 V 12 Letter 19
האזרחוהגרהגרברתוכבכמ	The citizen and the stranger that lives among you	1	-0.301	1.352	Leviticus Ch 18 V 26 Letter 44
בומארב	ambush in it/him	13	0.004	1.657	Numbers Ch 1 V 4 Letter 31
מארבכל	An ambush all	15	0.228	1.881	Leviticus Ch 21 V 16 Letter 17
ערבישטי	Shite Arab	-7	1.994	3.647	Leviticus Ch 24 V 20 Letter 16
וערבי	and an Arab	1	-0.301	1.352	Leviticus Ch 23 V 40 Letter 45
לעיירקהמ	they are Iraqies	5	2.243	3.896	Leviticus Ch 3 V 15 Letter 46
כדורישמלשנא	famous bullets for/to the one who hates	-3	7.194	8.847	Leviticus Ch 12 V 2 Letter 34
הגבוה	the tall	2	0.416	2.069	Leviticus Ch 13 V 32 Letter 11
וכלקרבנ	and all a victim	1	0.000	1.653	Leviticus Ch 2 V 13 Letter 1
לכלקרבנ	to all a victim	1	0.000	1.653	Leviticus Ch 2 V 13 Letter 50
מנבהלה	a type of fear	3	0.649	2.302	Leviticus Ch 24 V 18 Letter 2
ששתימימתעשהמהמלאכהוביומהשביעישבתשבתונ	does not kill on Shabat.	1	0.000	1.653	Leviticus Ch 23 V 3 Letter 1
הצעיר	the young one	-1	0.781	2.434	Leviticus Ch 23 V 40 Letter 25
ומכה נפש	and the one that kills a person	1	0.000	1.653	Leviticus Ch 24 V 18 Letter 1
אימ המה לכמ	fear they are for/to you	1	0.000	1.653	Leviticus Ch 11 V 28 Letter 34
ונתתמבידאויב	and I will give you in to the hands of your enemy	1	0.000	1.653	Leviticus Ch 26 V 25 Letter 55
ונאספתמאלעריכמ	and you will be gathered into your cities	1	0.000	1.653	Leviticus Ch 26 V 25 Letter 26
והבאתיעליכמחרב	I would bring the sword on you	1	0.000	1.653	Leviticus Ch 26 V 25 Letter 1
ימימורא	days of fear	1	-0.602	1.051	Leviticus Ch 13 V 31 Letter 77
שבעתימימורא	Seven days of fear	1	-0.602	1.051	Leviticus Ch 13 V 31 Letter 73
וילמס	Williams	-11	-0.386	1.267	Leviticus Ch 3 V 16 Letter 40
באצבעוהימנית	with / in his right finger (print / trigger]	1	0.000	1.653	Leviticus Ch 14 V 27 Letter 9
ולבויד	and Lee Boyd [Malvo]	-7	0.412	2.065	Leviticus Ch 21 V 17 Letter 58
דיממאלו	Malvo bleeded [them]	-12	3.213	4.866	Leviticus Ch 8 V 30 Letter 46
לולימס	for / to Williams (a bullet)	-17	0.575	2.228	Leviticus Ch 26 V 45 Letter 41
רדהצעיר	(the) youth was a dictator, he ruled, he made suffer, punished	-1	3.644	5.297	Leviticus Ch 23 V 40 Letter 27
במשפחתווהכרתיאתו	in his family and met him	1	0.000	1.653	Leviticus Ch 20 V 5 Letter 23
אישאשרישכבעמ	a man with whom he shall lie [sleep]	1	0.000	1.653	Leviticus Ch 15 V 33 Letter 33
שותפברר	a partner he choose	-1040	0.247	1.901	Leviticus Ch 15 V 33 Letter 35
שותפהצל	the shadowy partner / partner save! / saved the partner	-1047	0.595	2.248	Leviticus Ch 22 V 15 Letter 13
כיאתכלהתועבתהאלעשואנשיהארצ	for all these abominations have the men of the land done	1	0.000	1.653	Leviticus Ch 18 V 27 Letter 1
האלההאזרחוהגרהגרברתוכבכמ	These: the citizen and the stranger that dwells amoungst you	1	0.000	1.653	Leviticus Ch 18 V 26 Letter 40
שבעפעמימלפני	seven times before	1	-0.602	1.051	Leviticus Ch 14 V 27 Letter 42
לזכרולנקבה	to the male and to the female	1	0.000	1.653	Leviticus Ch 15 V 33 Letter 21
מנאשרעלכפוהשמאלית	from that which is on his left hand	1	-0.301	1.352	Leviticus Ch 14 V 27 Letter 25
מהחדשהראשונ	from the first month (Tishrei or October)	1	0.000	1.653	Exodus Ch 40 V 2 Letter 4
מבנשלשימשנהומעלהעדבנחמשימשנה	from the age of 30 and up to 50 (vs 41)	1	0.000	1.653	Numbers Ch 4 V 23 Letter 1
מילעירקהמלה	Who is for Iraq? They are for her.	5	6.499	8.152	Leviticus Ch 3 V 15 Letter 36
ראהמילעירקהמלה	Look who is for Iraq: They are for her.	5	9.812	11.466	Leviticus Ch 3 V 15 Letter 21
שכירעמ	hired by a nation	-13	0.527	2.180	Leviticus Ch 26 V 45 Letter 16
חסדאמ	H(usein) Sadam	17	0.606	2.259	Leviticus Ch 26 V 25 Letter 12
שמואמאסדאמ	his name is mother Sadam	3100	3.301	4.954	Leviticus Ch 4 V 18 Letter 33
וזיופ	and a forgery	8	0.241	1.894	Leviticus Ch 4 V 17 Letter 13
חתממבנשלשימשנהומעלהעדבנחמשימשנה	signed up from the age of 30 to 50	1	0.000	1.653	Numbers Ch 4 V 22 Letter 33
הגבוהבעונלפה	the tall one in his transgration here	2	9.442	11.095	Leviticus Ch 13 V 32 Letter 11
סמל הבא	a sergeant that comes	-2	1.728	3.381	Leviticus Ch 26 V 44 Letter 29
בארצאיביהמלאמאס	(In) the land of their enemies he did not reject	1	0.000	1.653	Leviticus Ch 26 V 44 Letter 15
אוי סמל הב ארב	Woe!/Oh! Sergeant let's have it—results, ambush!	-2	7.261	8.914	Leviticus Ch 26 V 44 Letter 35
אוי סמל הבא	Woe!/Oh! Sergeant comes.	-2	4.764	6.418	Leviticus Ch 26 V 44 Letter 35
סמל הב ארבתי	Sergeant, supply the goods. "I ambushed."	-2	6.439	8.093	Leviticus Ch 26 V 44 Letter 29

The ELS reference is 1035 characters between rows.
There are 61 displayed terms in the matrix.
The matrix starts at Exodus Ch 37 V 2 Letter 7 and ends at Numbers Ch 4 V 25 Letter 4.
The matrix spans 59110 characters of the surface text.
The matrix has 58 rows, is 115 columns wide and contains a total of 6670 characters.

Malvo Was The Triggerman
Snipers Matrix – Part 2

Almost two months before anyone suspected that Malvo was the triggerman, the Bible codes revealed the truth. See e-mail sent on October 28, 2002 below. A whole month before it became news (see December 22, 2002 below), an article outlining the entire DC sniper(s) case was published at:

http://ad2004.com/Biblecodes/Hebrewmatrix/Hebmatrix.html

The information below shows how Lee Boyd Malvo is very prominent (the 17-year old), and his direct relationship to the crime. Note that the same terms used in the illustration below were published in the part 1 article referred to above. John Williams (Muhammed) is also found in the matrix published, but the name is further away than Malvo from the center of the matrix, which shows me that Malvo is more central to the killings. Malvo is directly linked to the key phrase in the matrix: **with his rifle in his right hand he pulled the trigger with his right finger**.

See below in the table and in the matrix, the main accusations against Malvo:

1-   **Malvo bled the innocents** (with his trigger finger)
2-   **and he that smiteth mortally** (with his trigger finger)
3-   **made suffer** (with his trigger finger)
4-   **[he was a sniper] sharp shooter again** (with his trigger finger)
5-   **went to/for the gun** (with his trigger finger).

e-mail sent October 28, 2002
From: Morris Shak
To: Dave Swaney; Roy Reinhold; Walter York
Sent: Monday, October 28, 2002 9:30 PM
Subject: Re: Washington sniper(s)

Hi Dave,
I have now found the names of the accused in the matrix, that there is blood on Malvo's hand [R-value = 5 with two different terms for a total of 10]; we are talking about wicked mEn [plural], etc. However, there is a heavy emphasis on Malvo in the matrix - more than on Mohammad.

CNN.com./LAW CENTER

Report: Evidence points to Malvo

Could complicate case against Muhammad

Sunday, December 22, 2002 Posted: 5:21 PM EST (2221 GMT)

CENTREVILLE, Virginia (AP) -- Evidence in the Washington-area sniper shootings case points to teenager John Lee Malvo as the triggerman in most if not all of the shootings, according to a published report Sunday.

That could complicate prosecutors' efforts to get a death sentence for the older suspect, John Muhammad.

Forensic evidence ties John Lee Malvo, shown in police custory, to at least two of the shooting sites.

Terms	Translation	Skip	R-Factor
WASHINGTON IN FEAR			
וושנגטן	Washington	1035	3.523
ימי מורא	days of fear	1	1.371
HOW WAS THE CRIME COMMITED with the trigger finger!			
באצבעו הימנית	with / in his right finger (print / trigger]	1	1.973
מן אשר על כפו השמאלית	from that which is on his left hand	1	1.672
HOW AND BY WHOM: LEE BOYD MALVO vs WILLIAMS			
MALVO BLED [with his right finger]			
דימם מאלוו	**Malvo** bled [them]	-12	5.186
תמימים	Innocent	-6	1.864
LEE BOYD USED THE GUN AND WAS A SNIPER AGAIN [with his right finger]			
ו ל. בויד	and **Lee Boyd** [Malvo]	-7	2.385
צלף שוב	sharp shooter again (return)	-10	3.588
הלכ לרובה	went to/for the gun	-3	4.985
[MALVO] THE YOUNGER RULED, AND KILLED [with his right finger]			
רדה צעיר	**(the) youth** was a dictator, he ruled, made suffer	-1	5.617
ומכה נפש	and he that smiteth mortally	1	1.973
[WILLIAMS] THE TALL ONE WAS GUILTY [not specified how]			
הגבוה בעון לפה	the tall one in his transgression here	2	11.415

Malvo bleeded -- [The] innocents [note the plural]

The tall one in his transgression here

but it does not specify what kind....

And Lee Boyd [Malvo] -- Went for the rifle -- A sniper again

The young one rulled -- And he that smiteth mortally

BUILDING A CASE AGAINST MALVO, THE MAN IN CHARGE.

Below is a note from a reader:

........I just wanted to mention that perhaps where it says "a man with whom he shall lie" could be referring to what the media described. They said they had a specially built platform in the boot of the car, which they lay on and shot through a hole in their boot.

.......Gen

This is another good interpretation. In light of the new revelations, here is another piece to the puzzle.

Consider the following terms:
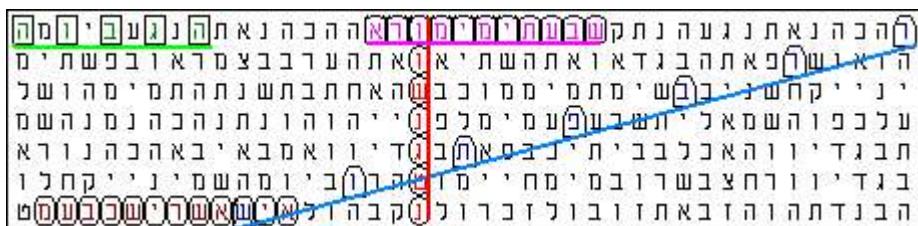
רדה צעיר	**(the) youth** was a dictator, he ruled, made suffer
שותף בדר	He chose a partner
איש אשר ישכב עם	a man to lie/sleep with
הגבוה	the tall one

The above indicates that the young one was the ruler, he chose his partner, and HE chose to lie with the tall one. Note that the term:

עם **with** that is part of איש אשר ישכב עם is next to the term **the tall one** in the upper left corner in the matrix below. The significance of clusters plays a major role in telling the whole story.

Editor's note:

Moshe makes a compelling case to show that his development of the matrix indicated that the younger suspect, Lee Boyd (John) Malvo was a shooter. He had developed this concept BEFORE the news came out that there was evidence for Malvo as the shooter in multiple shootings.

On the following pages are the larger matrix and matrix report. As shown in part 1, the statistical odds are 1 chance in 10 to the 246th power. These odds are quite compelling.

Washington DC Area Snipers Matrix Report

Term	Translation	Skip	R Factor (in Matrix)		Start
וושנגטן	Washington	1035	1.550	3.204	Leviticus Ch 13 V 32 Letter 1
בהתשסב	In 2002	4140	-0.179	1.475	Exodus Ch 37 V 4 Letter 5
בהתשסב הטלר	In 2002 Hitler	4140	5.473	7.127	Exodus Ch 37 V 4 Letter 5
וירצח	and he murders	12	-0.126	1.527	Numbers Ch 1 V 51 Letter 57
וירצח הצר	and he murders the enemy	12	4.022	5.675	Numbers Ch 1 V 51 Letter 57
צלפשוב	sharp shooter again (return)	-10	1.615	3.268	Leviticus Ch 20 V 23 Letter 47
הלכ לרובה	went to/for the gun	-3	3.012	4.665	Leviticus Ch 20 V 4 Letter 56
טרור זה דמ בא	this terror is blood	-7	7.271	8.924	Leviticus Ch 15 V 33 Letter 45
מאש צלף	from the fire of a sharpshooter	-9	1.527	3.180	Leviticus Ch 26 V 5 Letter 42
תמימ	Innocent	-6	-0.109	1.544	Leviticus Ch 8 V 13 Letter 53
ליקליע	I have a bullet (for everyone)	15	0.555	2.208	Leviticus Ch 2 V 12 Letter 19
האזרחוהגרהגרבתוככמ	The citizen and the stranger that lives among you	1	-0.301	1.352	Leviticus Ch 18 V 26 Letter 44
בומארב	ambush in it/him	13	0.004	1.657	Numbers Ch 1 V 4 Letter 31
מארבכל	An ambush all	15	0.228	1.881	Leviticus Ch 21 V 16 Letter 17
ערבישני	Shite Arab	-7	1.994	3.647	Leviticus Ch 24 V 20 Letter 16
וערבי	and an Arab	1	-0.301	1.352	Leviticus Ch 23 V 40 Letter 45
לעירקהמ	they are Iraqies	5	2.243	3.896	Leviticus Ch 3 V 15 Letter 46
כדורישמלשנא	famous bullets for/to the one who hates	-3	7.194	8.847	Leviticus Ch 12 V 2 Letter 34
הגבוה	the tall	2	0.416	2.069	Leviticus Ch 13 V 32 Letter 11
וכלקרבנ	and all a victim	1	0.000	1.653	Leviticus Ch 2 V 13 Letter 1
לכלקרבנ	to all a victim	1	0.000	1.653	Leviticus Ch 2 V 13 Letter 50
מנבהלה	a type of fear	3	0.649	2.302	Leviticus Ch 24 V 18 Letter 2
ששתימימתעשהמלאכהובימוהשביעימהשביעישבתשבתונ	does not kill on Shabat.	1	0.000	1.653	Leviticus Ch 23 V 3 Letter 1
הצעיר	the young one	-1	0.781	2.434	Leviticus Ch 23 V 40 Letter 25
ומכה נפש	and the one that kills a person	1	0.000	1.653	Leviticus Ch 24 V 18 Letter 1
אימ המה לכמ	fear they are for/to you	1	0.000	1.653	Leviticus Ch 11 V 28 Letter 34
ונתתמבידאויב	and I will give you in to the hands of your enemy	1	0.000	1.653	Leviticus Ch 26 V 25 Letter 55
ונאספתמאלעריכמ	and you will be gathered into your cities	1	0.000	1.653	Leviticus Ch 26 V 25 Letter 26
והבאתיעליכמחרב	I would bring the sword on you	1	0.000	1.653	Leviticus Ch 26 V 25 Letter 1
ימימורא	days of fear	1	-0.602	1.051	Leviticus Ch 13 V 31 Letter 77
שבעתימימורא	Seven days of fear	1	-0.602	1.051	Leviticus Ch 13 V 31 Letter 73
וילמס	Williams	-11	-0.386	1.267	Leviticus Ch 3 V 16 Letter 40
באצבעוהימנית	with / in his right finger (print / trigger]	1	0.000	1.653	Leviticus Ch 14 V 27 Letter 9
ולבויד	and Lee Boyd [Malvo]	-7	0.412	2.065	Leviticus Ch 21 V 17 Letter 58
דיממאלו	Malvo bleeded [them]	-12	3.213	4.866	Leviticus Ch 8 V 30 Letter 46
לוילמס	for / to Williams (a bullet)	-17	0.575	2.228	Leviticus Ch 26 V 45 Letter 41
רדהצעיר	(the) youth was a dictator, he ruled, he made suffer, punished	-1	3.644	5.297	Leviticus Ch 23 V 40 Letter 27
במשפחתווהכרתיאתו	in his family and met him	1	0.000	1.653	Leviticus Ch 20 V 5 Letter 23
אישאשרישכבעמ	a man with whom he shall lie [sleep]	1	0.000	1.653	Leviticus Ch 15 V 33 Letter 33
שותפברר	a partner he choose	-1040	0.247	1.901	Leviticus Ch 15 V 33 Letter 35
שותפהצל	the shadowy partner / partner save! / saved the partner	-1047	0.595	2.248	Leviticus Ch 22 V 15 Letter 13
כיאתכלהתועבתהאלעשואנשיהארצ	for all these abominations have the men of the land done	1	0.000	1.653	Leviticus Ch 18 V 27 Letter 1
האלההאזרחוהגרהגרבתוככמ	These: the citizen and the stranger that dwells amoungst you	1	0.000	1.653	Leviticus Ch 18 V 26 Letter 40
שבעפעמימלפני	seven times before	1	-0.602	1.051	Leviticus Ch 14 V 27 Letter 42
לזכרולנקבה	to the male and to the female	1	0.000	1.653	Leviticus Ch 15 V 33 Letter 21
מנאשרעלכפוהשמאלית	from that which is on his left hand	1	-0.301	1.352	Leviticus Ch 14 V 27 Letter 25
מהחדשהראשונ	from the first month (Tishrei or October)	1	0.000	1.653	Exodus Ch 40 V 2 Letter 4
מבנשלשימשנהומעלהעדבנחמשימשנה	from the age of 30 and up to 50 (vs 41)	1	0.000	1.653	Numbers Ch 4 V 23 Letter 1
מילעירקהמלה	Who is for Iraq? They are for her.	5	6.499	8.152	Leviticus Ch 3 V 15 Letter 36
ראהמילע ירקהמלה	Look who is for Iraq: They are for her.	5	9.812	11.466	Leviticus Ch 3 V 15 Letter 21
שכירעמ	hired by a nation	-13	0.527	2.180	Leviticus Ch 26 V 45 Letter 16
חסדאמ	H(usein) Sadam	17	0.606	2.259	Leviticus Ch 26 V 25 Letter 12
שמואמאסדאמ	his name is mother Sadam	3100	3.301	4.954	Leviticus Ch 4 V 18 Letter 33
וזיופ	and a forgery	8	0.241	1.894	Leviticus Ch 4 V 17 Letter 13
חתממבנשלשימשנהומעלהעדבנחמשימשנה	signed up from the age of 30 to 50	1	0.000	1.653	Numbers Ch 4 V 22 Letter 33
הגבוהבעונלפה	the tall one in his transgration here	2	9.442	11.095	Leviticus Ch 13 V 32 Letter 11
סמל הבא	a sergeant that comes	-2	1.728	3.381	Leviticus Ch 26 V 44 Letter 29
בארצאיביהמלאמאס	(In) the land of their enemies he did not reject	1	0.000	1.653	Leviticus Ch 26 V 44 Letter 15
אוי סמל הב ארב	Woe!/Oh! Sergeant let's have it—results, ambush!	-2	7.261	8.914	Leviticus Ch 26 V 44 Letter 35
אוי סמל הבא	Woe!/Oh! Sergeant comes.	-2	4.764	6.418	Leviticus Ch 26 V 44 Letter 35
סמל הב ארבתי	Sergeant, supply the goods. "I ambushed."	-2	6.439	8.093	Leviticus Ch 26 V 44 Letter 29

The ELS reference is 1035 characters between rows.
There are 61 displayed terms in the matrix.
The matrix starts at Exodus Ch 37 V 2 Letter 7 and ends at Numbers Ch 4 V 25 Letter 4.
The matrix spans 59110 characters of the surface text.
The matrix has 58 rows, is 115 columns wide and contains a total of 6670 characters.

Chapter 10

SARS And The Health Of The Lungs

SARS—discovered at the beginning of 2003, but gaining world attention only in the past few weeks — is Severe Acute Respiratory Syndrome, which World Health Organization (WHO) officials now believe got its start last year in China's Guangdong Province. It is a pneumonia-like illness that has no known cure.

Called a *celebrity disease* by some, who point out that tuberculosis kills two million people worldwide per year, SARS threatens to devastate China's economy. It has already had an enormous impact on Canada's financial well-being.

However, SARS has been stopped by health officials in Vietnam, slowed considerably in Toronto and in Hong Kong, Singapore and other affected locations.

Health officials have estimated that it will be **at least one year** before an antidote for the syndrome is available, more likely three years. One source is quoted as saying the disease originated in an undetermined exotic animal and spread through human contact.

A matrix I discovered on SARS is located in a passage of Torah text that suggests strongly that Hashem, or G-d, is allowing or causing/allowing this disease. At the beginning of the surface text is this dire warning of what would befall the Children of Israel if they turned away from Him.

> **If you do not carefully follow all the words of this law, which are written in this book, and do not revere this glorious and awesome name—the LORD your God, the LORD will send fearful plagues on you and your descendants, harsh and prolonged disasters, and severe and lingering illnesses. He will bring upon you all the diseases of Egypt that you dreaded, and they will cling to you. The LORD will also bring on you every kind of sickness and disaster not recorded in this Book of the Law, until you are destroyed. You who were as numerous as the stars in the sky will be left but few in number, because you did not obey the LORD your God. Just as it pleased the LORD to make you prosper and increase in number, so it will please him to ruin and destroy you.**
> ***Deuteronomy 28:58-63a (New International Version)***

INTRODUCTION:

The heart of this Bible code matrix is the lungs. More specifically, the health of the lungs is the subject of the matrix. In Hebrew, the word health and lungs is the same: **úåàéøá.** It makes good sense, that in an area of the Bible where G-d discusses the health (and wealth) of the follower as a function of following the commandments, a very serious health issue is found: SARS — The health of the lungs. The punch line or the bottom line of very sick lungs is that they no longer function, and breathing ceases. The last term at the bottom of this matrix, that deals with a very serious lung disease, states: "no breathing".

Our sages tell us that a healthy soul is in a healthy body. On the other hand when the soul is not healthy (does not obey Divine rules) the body is not healthy. The matrix that deals with SARS, covers the area where

Hashem is laying down the rules, and the consequences of following them, or choosing not to follow. The matrix shows that He can bring on sickness or cure, but the choice is up to us based on our free will decisions.

WHAT DO WE KNOW ABOUT SARS [& confirmed by the codes] :

וירוס פלא	a wonder virus
וקטלני	and lethal
האסייתית	The Asian
מתשסג	Since 2002 (5,) 763 (November).
בריאות	in the lungs
בקדחת ובדלקת	with fever, and with inflammation
שום נשימה	no breathing
בידע סין	With the knowledge of China [they withheld the information too long]
בסין הוה	in China disaster
מחרידיך כה	scares you so / a scare/fright will hit you
הכה תירים	strike down (killed) tourists
מט החתונות	Crumbled the weddings
לא תירות	No tourism
לא תוכל להרפא	You will not be able to heal
למת ימות	Die will die!
ואין מושיע	and there shall be none to save you. [There is no scientific cure].

WHAT IS THE MESSAGE OF THE MATRIX?

The SARS matrix was initially published, and as a result, the readers sent interesting comments that helped crystallize the coded message. The readers' comments are indicated in the article, and more comments are welcome. At this point, the message appears to be:

A detailed description of the disease and its name; it is scary, lethal; where and when it began, etc. It also details the moral decay that causes the disease, and points out the simple cure. The Bible clearly indicates in the matrix the reasons for cursing humankind and that Hashem can bring the disease and He can cure it. To cure DISEASE, we must cure the cause, not the symptoms. We must heal our souls (improve our morals as the Bible tells us). Then we will be truly blessed.

It is the opinion of the author that the text outlines how to avoid the disease, while in the codes we are given instructions how to be cured after getting the disease.

NOTE: The matrix begins with the curses for specific sins. It continues with blessings for those that will keep the laws. The matrix ends with the weekly portion of the Torah called "LISTEN - haazinu". Once again, it details the terrible things that will happen when the laws are ignored.

IE We may find a cure for SARS, we may find cure for earlier and later diseases. The Bible tells us in the matrix that there will be new diseases that we do not know! *Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon you, until you are destroyed.* Deuteronomy 28:61.

WHAT DO THE CODES SAY ABOUT SARS:
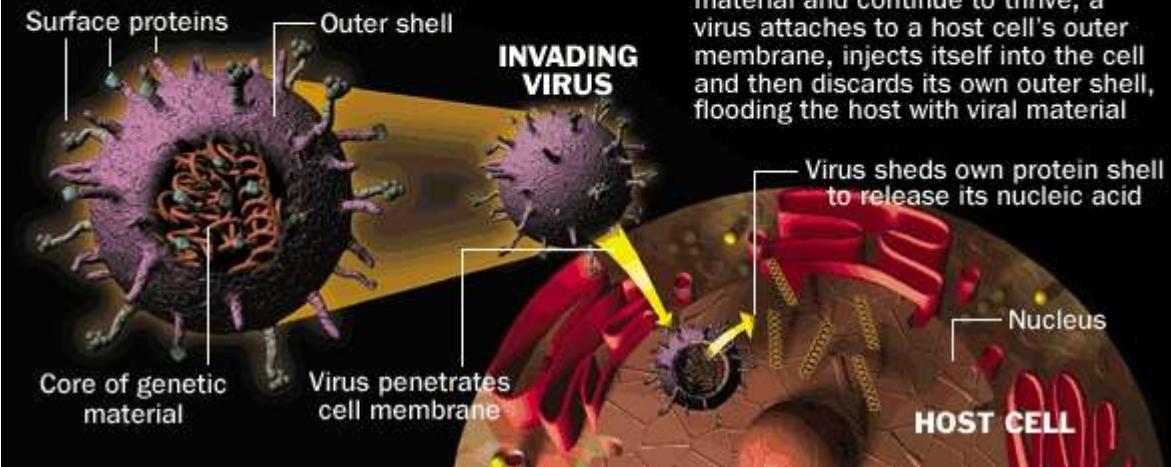
The codes suggest that the disease is "not a disease", it is a curse. There are no indications that it is bacteria, but rather it is a virus. The codes suggest that at the center of the disease are those in China - Asia, they have deviated from the moral path. They tell us that disease is a cause [by men] and effect [by Hashem]. He can heal, and He has the medicine. This is healing after the affliction. On the other hand, the text explains how keep good health / [good lungs] to begin with. Below are some of the terms in Hebrew as found in the matrix.

1- SARS In the Lungs: The virus are a wonder from ME - Since 2002

סרז = דלקת האסייתית בריאות מתשסג . המ וירוס פלא מאתי

SARS is the Asiatic inflammation in the lungs from 2002. They are a mysterious virus from me (Hashem).

Experts believe a deadly cousin of the common cold virus is behind the mystery illness that has killed at least 55 people and infected more than 1,500 worldwide. Tests on infected patients suggest the disease is caused by a never-before-seen member of the coronavirus family

What is a virus?
Viruses cause diseases such as the common cold and AIDS, often forcing the host's immune system to turn on itself and kill healthy cells. Since viruses cannot procreate, they attack living cells to survive and replicate

Stage 1 Virus invades host
In order to subvert a host's genetic material and continue to thrive, a virus attaches to a host cell's outer membrane, injects itself into the cell and then discards its own outer shell, flooding the host with viral material

Surface proteins — Outer shell

INVADING VIRUS

Virus sheds own protein shell to release its nucleic acid

Nucleus

Core of genetic material

Virus penetrates cell membrane

HOST CELL

2- Description of the Inflammation in the Lungs

ממחלת דלקת בריאות חם גבוה שיעול וי זיהום בקדחת ובדלקת מנזלת ים

From the sickness of inflammation in the lungs, high fever, cough, woe-infection with fever and with inflammation. From a running nose a sea.

3- The sickness is not a sickness. It is a curse, a scary thing to hit you.

התסמין לא מחלה. האלה הזאת מחרידיך כה. והנגף נגיף וקטלני שום נשימה

The syndrome is not a disease. This curse – scares you so. And the smiting is a virus and lethal. No breathing.

The words plague/s are found in many times in the matrix. Plague or curse is a main theme in many verses in the matrix, that deals with disease as one form of punishment.

4- China knew about it! It hit tourists to death. You will not be able to heal.

סין בסין הוה בויטנם תוכו תירדים לא תוכל להרפא ואין מושיע למת ימות בידע

With the knowledge of China, a disaster in China, in Vietnam. Tourists will be hit. You will not be able to heal and there is no help – to die he will die.

תעה אסיה - נא מסכות

Asia deviated from the moral path – please (put on) masks.

5- LUNGS bring in the air we need: the air will fight you like a dog bite!

אויר בך הכה. או יום אמת! כלב נשכ. אויר! יחת נא!

Air hit you. Oh, a day of truth: a dog bit! Air! He will be terrified please.

The body needs air as the soul needs the Torah! If one will not allow the Torah basics (Allow the teachings of the Bible) the body will miss air as the soul misses the Torah. On the day of truth, one will be bitten (like by a dog) by lack of air. Air! Fear please (as the soul fears missing the Torah).

נא מסכות   *Please masks*
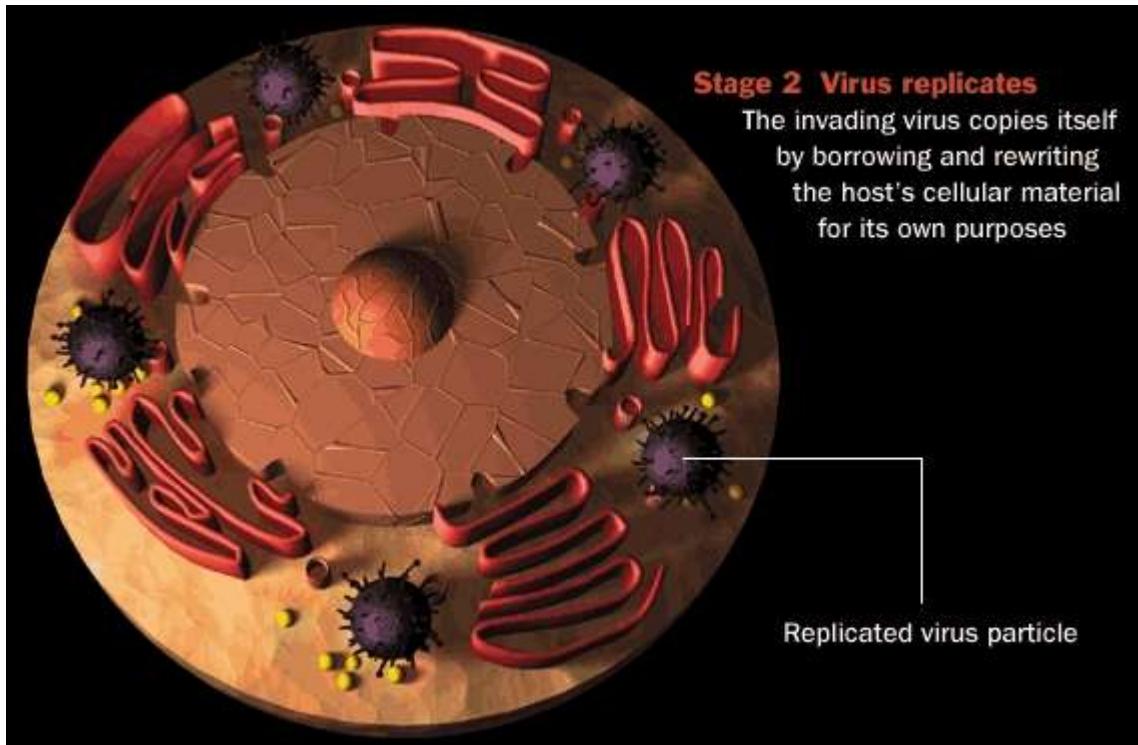
With the knowledge of China and *a disaster in China*, *has another meaning. Hashem's measure for measure is encountered numerous times in the Bible. China* **knowingly** *forbids Bible study. This is a disaster in China. A moral disaster will lead to a physical disaster. We should know that. The Bible tells us. There is another measure for measure from the Bible. The matrix indicates that one should not create* a mask [MASECAH] *Deuteronomy 27:15. Forcing all to have a "mask", [not allowing Bible study] forces them to WEAR masks....*
NOTE: *The hint that led to the above remarks came from* **Paul Aaron Sneed**.

Stage 2 Virus replicates
The invading virus copies itself by borrowing and rewriting the host's cellular material for its own purposes

Replicated virus particle

5- LUNGS bring in the air we need: the air will fight you like a dog bite!

אויר בכ הכה. או יום אמת! כלב נשכ. אויר! יחת נא!

131

Air hit you. Oh, a day of truth: a dog bit! Air! He will be terrified please.

The body needs air as the soul needs the Torah! If one will not allow the Torah basics (Allow the teachings of the Bible) the body will miss air as the soul misses the Torah. On the day of truth, one will be bitten (like by a dog) by lack of air. Air! Fear please (as the soul fears missing the Torah).

6- The ears that do not allow His words to enter will allow the virus to enter!

האזנים כן! מיי! הרומש תר לי! העמית לי - לה'. תר אזנים. אזנים בז.

The ears! Yes! from Hashem the "creeping thing" explores / seeks for me! The friend [the virus] is for me, for Hashem. Explores ears [the virus] {do they listen??}. Ears scorns / ed.

ואדברה באזניהם את הדברים האלה למענ ישמעו ולמענ ילמדו דברי התורה הזאת

And I shall speak in their **EARS** these things, in order that they will **LISTEN** and learn the words of this Torah.

Hashem makes a big point about LISTENING to his teachings. Chapter 32 begins the weekly portion of the year that is called LISTEN [haazinu] with the word LISTEN. The children must LISTEN to the teachings of their fathers. etc. Hashem always uses measure for measure in His punishments. If the ears are not used for a positive action, they are made to be used for a negative channel. The ears allow the punishing virus to enter.
NOTE: *The above connection can also be labeled as:* ראות ואזנים לשמע - Lungs and EARS to hear. *See table below for the term. Lungs in Hebrew can be spelled with or without a yud.*

7- Promiscuity and wild behavior are bad, (and the cause)!

ההפקרות או הוללות רעים

Promiscuity or licentiousness, debauchery, wild behavior is bad.

8- Remedy, remedy: Hashem

התרופה בו(ה) . יי רופא. רעת בריאות, ה' בי.
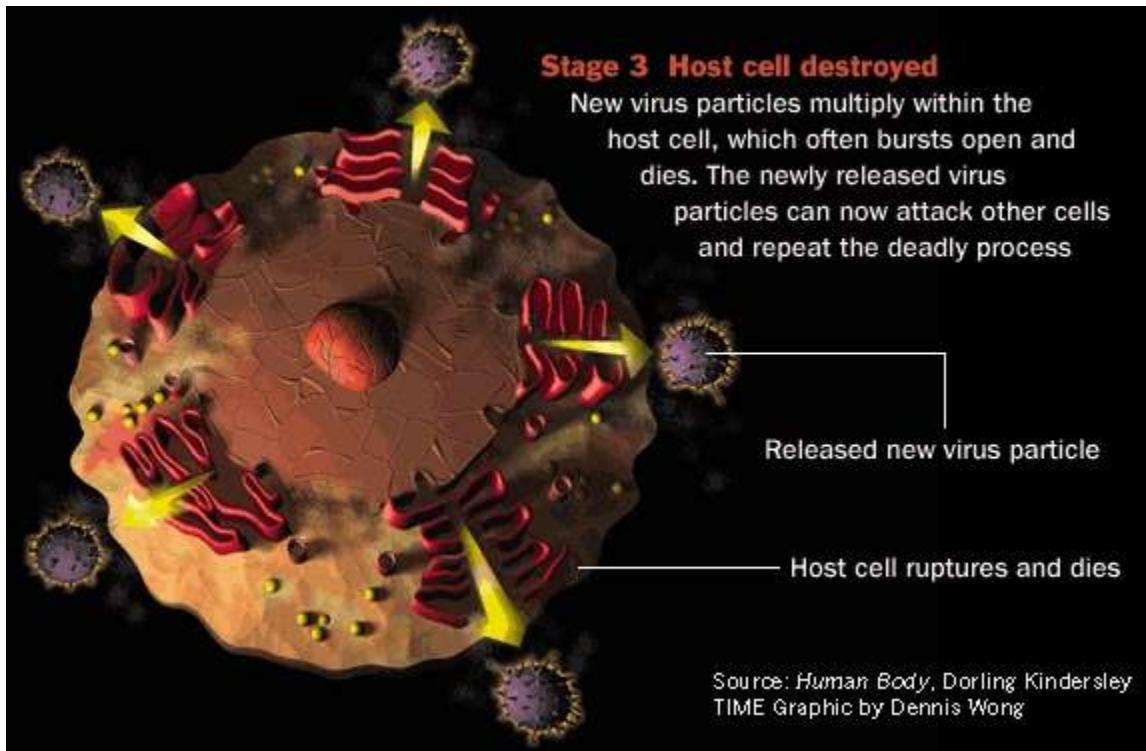
The remedy is in Hashem. Hashem is a healer (doctor). Bad health: Hashem is against me.

9- Judge them and do not spare the rod

ונגשו אל המשפט ושפטום מוט פשוט

And they went to judgment and judged them. A simple rod {THE CURE FOR SIN: Proverbs 13 / 24: He who spares his rod hates his son.)

Usha submitted the above and believes that there is a simple cure. She wanted to see what the codes say about simple. The codes at extremely high statistical significance indicate a simple rod in the sentence of a trial and judgment. The Bible instructs the father [the teacher] to use the rod to punish the misbehavior of the son to cure him. The Bible gives the Jew 613 obligations. It gives all the other nations [the sons of Noach] only seven. Of particular interest are the one of what is proper sexual behavior, while another is the requirement to appoint police officers and judges to impose just laws. The typical Geisha girl does not contribute to proper sexual relationships. Banning the study of the Bible is not a just law. The simple rod or punishment can be a simple cure. The Bible documents the plague that just starts as a punishment and ends in a moment by the just.

Stage 3 Host cell destroyed
New virus particles multiply within the host cell, which often bursts open and dies. The newly released virus particles can now attack other cells and repeat the deadly process

Released new virus particle

Host cell ruptures and dies

Source: *Human Body*, Dorling Kindersley
TIME Graphic by Dennis Wong

10- Entertainment

ד*י בי'דוד* - Enough entertainment

Yahoo! News Sun, Apr 27, 2003
http://story.news.yahoo.com/news?tmpl=story&u=/ap/20030427/ap_on_he_me/sars_virus_173

Beijing Theaters Close Amid SARS Deaths

By CHRISTOPHER BODEEN, Associated Press Writer

BEIJING - Karaoke parlors, movie theaters and discos shut their doors Sunday under orders from Beijing officials trying to contain the spread of SARS (news - Science), which claimed more lives in the Chinese capital, Hong Kong, Taipei and Singapore.

11- SARS

סארס - *SARS*

This version of the spelling of SARS is based on the English translation of the four words into English and using the first letter of each translation into Hebrew. It does not sound as in English SARS, but it is used often in the Hebrew press to describe the disease. In this matrix the term is only slightly statistically significant. On the other hand, if we check the placing of the letters in the matrix, we find and amazing story:

ט Deuteronomy 27:17- **Cursed** be he that <u>removeth his neighbour's</u> landmark. **And all the people shall say: Amen.**

ר Deuteronomy 27:19- **Cursed** be he that perverteth the <u>justice</u> due to the stranger, **fatherless, and widow. And all the people shall say: Amen.**

133

Cursed are those that do not follow the seven laws that were given in the Bible to (Noach) all humankind.

12- The SARS : Woe it returns see CNN quotation below

An alarming cluster is found within one verse as quoted below.

> **Deuteronomy 29:19 The LORD will not be willing to pardon him, but then the anger of the LORD and His jealousy shall be kindled against that man, and all the curse that is written in this book shall lie upon him, and the LORD shall blot out his name from under heaven;**

To make the terms more visible the same two lines that create the cluster are repeated several time. Note that the heading of this cluster is **הוה ניסב** or a disaster in China:

The SARS a disaster in China

The infection a disaster in China

The infection a disaster in China

Woe, it will return (SARS) a disaster in China

SARS and they live (experience) fire (high fever) a disaster in China

---

Woe, it will return (SARS) a disaster in China
http://www.cnn.com/2003/HEALTH/05/02/sars/index.html
Health official: SARS epidemic has crested in Beijing
In Hong Kong, 12 former patients return to hospitals

Friday, May 2, 2003 Posted: 4:38 PM EDT (2038 GMT)
BEIJING, China (CNN) -- A senior health official in Beijing says he is optimistic that the spread of the deadly SARS epidemic has crested in the Chinese capital, but a new complication is worrying Hong Kong doctors.

13- The origin of SARS
החל מ חיות: עפ, יעל
Started from flying animals, [and/or] ibex.
NOTE: On April 29 2003 CNN news indicated that there is a suspicion that the SARS virus originated from exotic animals.

14- Weddings, tourism

לא תיירות   מט החתונות

The weddings crumble, No tourism.

15- G-d's Decree! And the REMEDY

מה' מה' רבא - גזרת ה'- התשובה - מתשובה - מתפילה - שר הלל די צדקה ישע גזרה

A decree from Hashem, from his great name. Hashem's decree. The answer: From repent, from prayer, sing praise, enough charity….. (and then) SALVATION.

16- G-d's awe! They mutate! They excrete in the sweat, urine

ורידים ראו התהא ה לדם ורידי מיי כולכמ כנ ולשרוד באושינוי לו ושינוים

Veins see! Hashem causes amazement / awe! To the blood of my veins. From Hashem you are all. Yes! they came to survive. **It changed, and changes.**

הפרשות בזיעה   מהל בשתנ   מיי טיפול חיטוי שי האל   בא כל מיד ה'

Excrements In the sweat, diluted in the urine, From Hashem the treatment, taking care. Disinfection, a present from Hashem. Everything comes from the hand of Hashem (or כלמידה **Chlamydia).**

וקראת אתכמ הרעה באחרית הימימ כי תעשו את הרע בעיני יהוה

and evil will befall you in the end of days; because ye will do that which is evil in the sight of the LORD

NOTES:

1. The blood typically carries the virus. The veins are the highway. These highways are seeing in amazement Hashem's amazing virus. It mutates, it changes, it survives anything that is being thrown at it inside their veins and out. IE: The press has reported mutations and changes.

2. The virus is excreted out of the body (with sweat and diluted in the urine). Only Hashem can take care of eliminating the spreading threat. IE The press has reported that the virus lives outside the body for several days.

3. It was reported that the suspected SARS virus does not **come alone**. The SARS virus was found in the bodies of only 40% of the victims. On the other hand, the Chlamydia bacteria was found! The term כל מיד ה' בא indicates that the Chlamydia bacteria comes. There is no need to spell the term כלמידה with a yud after the daled. However, without the yud it indicates that All is in the hand of Hashem. With the yud it would indicate that all is in the hand**s** of Hashem!.

Terms	Translation	Skip	R Factor	Start
Health (בריאות) **In the Lungs** (בריאות)				
1- SARS In the Lungs: The virus are a wonder from ME - Since 2002				
דלקת	Inflammation	1	1.1	28 V22 L22
בריאות	**health** / **in the lungs**	13	1.3	28 V53 L43
האסייתית	The Asian	**446**	**2.6**	28 V11 L50
סרז	SARS	2	0.9	28 V58 L38
סרז	SARS	2	0.9	29 V19 L64
סרז	SARS	2	0.9	29 V26 L44
המ וירוס פלא מאתי	They are a wonder virus from Me.	**209**	**10.2**	29 V8 L13
מתשסג	Since 2002 (5,) 763	136	1.5	28 V57 L40

2- Description of the Inflammation in the Lungs

ממחלת	from the sickness of...	-2	1.5	28 V55 L10
דלקת	Inflammation	1	1.1	28 V22 L22
בריאות	health / in the lungs	-92	0.4	28 V53 L16
חם גבוה	high fever	784	0.9	28 V48 L45
שיעול	cough	7	0.6	30 V9 L85
וי זיהום	Woe (no!), Infection!	**14**	**2.7**	31 V27 L60
בקדחת ובדלקת	with fever, and with inflammation	1	1.4	28 V22 L15
מנזלת	from a running nose	-23	1.2	28 V62 L25
מנזלת ים	from a running nose - a sea (of liquid?)	-23	3.3	28 V62 L25

3- The sickness is not a sickness. It is a curse, a scary thing to hit you.

התסמין	The syndrome	**43**	**1.8**	28 V62 L53
התסמינ	The syndrome	378	0.9	27 V2 L4
התסמינ	The syndrome	-1693	0.2	29 V26 L47
המחלה	the sickness	22	0.2	25 V17 L12
המחלה	the sickness	22	0.2	29 V25 L14
לא מחלה	not a sickness	-12	1.7	30 V2 L23
האלה הזאת	This curse	1	1.1	29 V13 L34
האלה הזאת	This curse	1	1.1	29 V18 L16
מחרידיכ כה	**scares you so** / a scary will hit you	1	1.4	28 V26 L41
מחריד יכב	scares you so / **a scary will hit you**	1	1.4	28 V26 L41
שום נשימה	no breathing	**-63**	**2.9**	31 V26 L50
והנגפ	and the smitteness	1	1.4	28 V25 L7
נגיפ	virus	19	0.6	28 V49 L36
נגיפ	**Virus see special location in matrix**	111	-0.1	28 V22 L43
וקטלני	and lethal	424	1.5	26 V2 L1

4- China new about it! It hit tourists to death. You will not be able to heal.

בידע סינ	With the knowledge of China	4	4.9	28 V38 L5
בסינ	In China	-1	1.3	32 V10 L29
בסינ	In China	-3	0.9	32 V30 L26
בסינ	In China	6	0.7	29 V19 L5
בסינ הוה	**in China disaster**	**6**	**3.6**	29 V19 L5
בוייטנמ	in Vietnam	**-454**	**1.8**	28 V11 L16
תעה אסיה	to deviate from the (moral) path - Asia	**9**	**3.7**	29 V18 L56
הכה תירימ	strike down (killed) tourists	**30**	**3.1**	25 V18 L51
תוכו תירימ	(you) will get "hit" tourists	**-48**	**4.1**	28 V4 L19
למת ימות	die will die!	**5**	**2.7**	26 V17 L23
לא תוכל להרפא	You will not be able to heal	1	1.1	28 V27 L39
לא תוכל להרפא	You will not be able to heal	1	1.1	28 V35 L35
ואינ מושיע	and there shall be none to save thee.	1	1.1	28 V29 L71
שום נשימה	no breathing	**-63**	**2.9**	31 V26 L50

ומסכה	and a mask	1	1.4	27 V15 L19
נא מסכות	Please masks	**597**	**2.1**	28 V37 L33

5- LUNGS bring in the air we need: the air will fight you like a dog bite!

	Air hit you. Oh, a day of truth: a dog bit!	**-2**	**22.0**	28 V10 L3
אויר בך הכה או יום אמת כלב נשך				
אויר יחת נא	Air! He will be terrified please.	**-2**	**5.8**	28 V59 L53
האויר	the air	-2	0.6	28 V65 L21
האויר	the air	-2	0.6	30 V9 L14

6- The ears that do not allow His words to enter will allow the virus to enter!

ראות ואזנים לשמע	Lungs and EARS to hear	1	1.3	29 V3 L27
אזנים	ears	1	1.1	29 V3 L32
אזנים	ears	-31	0.7	31 V7 L89
האזנים	the ears	-31	1.7	31 V8 L18
האזנים כן! מיי! הרומש תר	The ears! Yes from Hashem the "creeping thing" explores / seeks	-31	17.7	31 V8 L18
האזנים כן! מיי! הרומש תר לי! העמית לי - לה'				
	The ears! Yes! from Hashem the "creeping thing" explores / seeks for me! The friend [the virus] is for me, for Hashem.	**-31**	**27.8**	31 V8 L18
תר אזנים	explores ears [the virus] {do they listen??}	**-73**	**2.7**	31 V21 L70
אזנים בז	Ears scorns / ed	117	3.5	31 V18 L2
ואדברה באזניהם את הדברים האלה				
	I may speak these words in their ears	1	1.3	31 V28 L31
למען ישמעו ולמען ילמדו	In order that they will hear and will learn	1	1.3	31 V12 L39
דברי התורה הזאת		1	0.3	27 V3 L15
דברי התורה הזאת		1	0.3	27 V8 L18
דבריהתורהההזאת		1	0.3	27 V26 L16
דבריהתורהההזאת	The words of this Torah	1	0.3	28 V58 L18
דבריהתורהההזאת		1	0.3	29 V28 L49
דבריהתורהההזאת		1	0.3	31 V12 L89
דבריהתורהההזאת		1	0.3	31 V24 L19

7- Promiscuity and wild behavior are bad, (and the cause)!

ההפקרות	the promiscuity	2086	1.4	24 V13 L50
והוללות		-41	1.5	28 V46 L14
והוללות	(promiscuity) and licentiousness, debauchery, wild behavior	-52	1.4	25 V2 L27
והוללות		-252	0.7	29 V27 L8
והוללות		390	0.6	28 V13 L54
או הוללות רעים	(promiscuity) or licentiousness, debauchery, wild behavior are bad	**-52**	**7.2**	25 V3 L30

8- Remedy, remedy: Hashem

תרופה	remedy	37	0.4	29 V20 L42
תרופה	remedy	-55	0.2	28 V62 L17
התרופה בו	The remedy is in it	-55	3.5	28 V63 L12
התרופה בו(ה)	The remedy is in Hashem	**-55**	**4.5**	28 V63 L12
יי רופא	Hashem is a healer (doctor)	**-9**	**1.7**	29 V24 L28
רעת בריאות, ה' בי	bad health, Hashem is against me	**-92**	**7.6**	28 V57 L30

Hebrew	English	skip	value	ref
ישלח יהוה בכ את המארה	The LORD will send upon thee cursing,	1	1.4	28 V20 L1
כל האלה הכתובה בספר הזה	all the curse that is written in this book	1	1.4	29 V19 L51
את כל הקללה הכתובה בספר הזה	all the curse that is written in this book;	1	1.4	29 V26 L28
דברי התורההזאתהכתבים בספר הזה	the words of this law that are written in this book	1	1.4	28 V58 L18
Bad health is by Hashem. He is also the healer. Several witness say that above!				
ורדפוכ עד אבדכ	and they shall pursue thee until thou perish.	1	1.4	28 V22 L51
עד השמדכ ועד אבדכ מהר מפני רע מעלליכ		1	1.4	28 V20 L52
and until thou perish quickly; because of the evil of thy doings				
וחלים רעים	and sore sicknesses	1	1.4	28 V59 L42

9- Judge them and do not spare the rod

Hebrew	English	skip	value	ref
וַנגשו אל המשפט וׁשפטוׁם	And they went to judgment and judged them.	1	1.3	25 V1 L18
מוט פשוט note the term above is at skip = 1 while this one is at skip = -1	A simple rod {THE CURE FOR SIN: Proverbs 13 / 24: He who spares his rod hates his son.)	-1	6.1	25 V1 L35
וירוס פלא	a wonder virus	209	3.7	29 V15 L47
מוירוספלא	from a wonder virus	209	4.8	29 V12 L15
המוירוספלא	"they" are a wonder virus	209	5.9	29 V 8 L13
חשון	Heshvan	6	0.1	28 V54 L27

10. No entertainment

Hebrew	English	skip	value	ref
די בידור	Enough entertainment	-11	3.2	32 V36 L40
בכ שדר ה' הלי בילוי	In you (singular), broadcasted Hashem: Do I have entertainment?	2	11.6	27 V3 L77

11- SARS

Hebrew	English	skip	value	ref
סארס	SARS	-76	0.33	27 V24 L13

12- The SARS: Woe it returns

Hebrew	English	skip	value	ref
וי חוזר	Woe, it returns	-2	3.2	29 V19 L76
הזהומ	The infection	1	0.8	29 V19 L67
בזהומ	With infection	7	1.2	29 V19 L61
הסרז	The SARS	2	1.8	29 V19 L62
הסרז	The SARS	2	1.8	29 V26 L42
הסרז וחי ואש	The SARS and the lived fire	2	8.8	29 V19 L62

13- The origin of SARS

Hebrew	English	skip	value	ref
מחיות עפ	From animals (that) fly	2	4.4	25 V18 L26
החל מחיות עפ	Started from flying animals	2	8.2	25 V18 L20
החל מחיות עפ יעל	Started from flying animals, [or ibex].	2	11.7	25 V18 L20

14- Weddings, tourism

מט החתונות	Crumbled the weddings	-229	4.9	28 V28 L25
לא תיירות	No tourism	359	1.8	28 V2 L10
גם תירות שי	Even tourism is a present	-15	5.5	31 V10 L40
לא תיירות קבל זעה התוף	No tourism. Get sweat the inner eardrum.	359	15.7	28 V2 L10

15- G-d's Decree! And the REMEDY

גזרה מה' מה' רבא	A decree from Hashem. From Hashem greatness [Aramaic].	347	7.3	29 V10 L11
גזרת ה'	G-d's decree!	51	1.6	28 V25 L10
גזרת ה'	G-d's decree!	-321	0.8	32 V8 L31
התשובה	The answer / repentance	52	0.6	29 V28 L9
מתשובה	from repentance	33	0.9	30 V9 L20
מתפילה	From prayer	3	2.3	28 V38 L16
שר הלל די צדקה ישע	sings praise (to Hashem); sufficient charity - **SALVATION**	-104	12	27 V15 L44

16- G-d's awe! They mutate! They excrete in the sweat, urine.

ורידים ראו התהא ה	Veins see! Hashem causes amazement / awe!	7	10.2	32 V42 L42
לדם ורידי מיי כולכם כן	To the blood of my veins. From Hashem you are all. Yes!	3	16.6	24 V17 L22
ולשרוד באו	they came to survive	-30	4.6	25 V11 L19
שינוי לו	it has a change	26	1.8	32 V15 L3
ושינוים	and changes	43	1.5	24 V3 L49
ורידים	veins	3	1.9	24 V18 L1
ורידים	veins	7	1.6	32 V42 L42
ורידים	veins	51	0.7	28 V33 L43
הפרשות	excretes	69	1.2	29 V13 L22
כהפרשות	as excretes	69	2.6	29 V12 L30
בזיעה	in the sweat	2	2.1	32 V44 L30
בזיעה	in the sweat	46	0.7	26 V3 L71
זיעה לו	He / It has sweat (the sick is sweating, the virus is in the sweat)	4	2.6	27 V9 L52
מהל בשתן	Diluted in the urine	-8	3	29 V9 L30
מת ממי בשתן בא נבזם	Died from whom? In the urine came their punishment.	13	13.1	26 V13 L86
מיי טיפול	From Hashem (the) treatment / care	296	3.2	31 V27 L42
חיטוי שי האל	disinfection: a present (from) G-d	953	4.9	26 V17 L45
בא כל מיד ה'	Came all from the hand of Hashem. Or Came Chlamydia (name of **bacteria** found in some of the dead SARS victims).	204	2.8	28 V47 L35
וקראת אתכם הרעה באחרית הימים כי תעשו את הרע בעיני יהוה				
and evil will befall you in the end of days; because ye will do that which is evil in the sight of the LORD		1	1.3	31 V29 L51
The ELS reference is 121 characters between rows.				
There are 91 displayed terms in the matrix.				
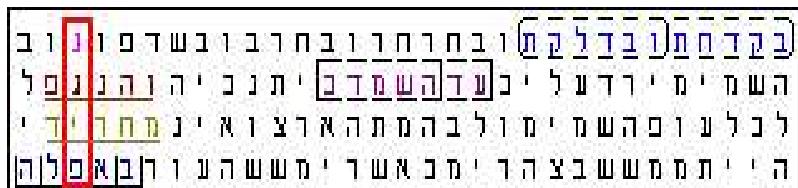
The matrix starts at **Deuteronomy** 24 V12 L19 and ends at **Deuteronomy** 32 V42 L22.
The matrix spans 14762 characters of the surface text.
The matrix has 122 rows, is 121 columns wide and contains 14762 characters.

The term NAGIF (virus) in the red border is a four-letter word. It is not very prominent on its own. On the other hand, it appears vertically in the matrix and the four lines tell the story. The story starts at the top right corner, continues on the second line in the middle, and then three more terms one below the other intersect the term NAGIF. The story is 1- With high fever and inflammation; 2- until you will perish; 3- and the virus / smites; 4- is frightening; 5- in the dark.

It is difficult to show clearly the entire matrix. The center of the matrix at a skip of 55 letters between the lines is shown above. The actual skip between the lines is not really important as the entire text is considered from the first term to the last. What is shown clearly in the above matrix is the interplay of the term:

רעת בריאות, ה' בי   bad health, Hashem is against me

The term "health" or "lungs" shares the letter "taf" with the main term "health". It also shares a letter (yud) with the term:

בידע סין   With the knowledge of China

The connection here is that the bad health was first used against China.

Some of the other terms in the matrix above are the year and month the outbreak started, and that the medicine is in Hashem.

THE HEART OF HEALTH / LUNGS MATRIX

(on next page)

Terms	Translation	Skip	R Factor	Start	
האסייתית	The Asian	446	2.6	28 V11 L50	
הם וירוס פלא מאתי	They are a wonder virus from Me.	209	10.2	29 V8 L13	
וי זיהום	Woe (no!), Infection!	14	2.7	31 V27 L60	
מנזלת ים	from a running nose - a sea (of liquid?)	-23	3.3	28 V62 L25	
התסמין	The syndrome	43	1.8	28 V62 L53	
שום נשימה	no breathing	-63	2.9	31 V26 L50	
בידע סין	With the knowledge of China	4	4.9	28 V38 L5	
בסין הוה	**in China disaster**	6	3.6	29 V19 L5	
בוייטנמ	in Vietnam	-454	1.8	28 V11 L16	
תעה אסיה	to deviate from the (moral) path - Asia	9	3.7	29 V18 L56	
הכה תירימ	strike down (killed) tourists	30	3.1	25 V18 L51	
תוכו תירימ	(you) will get "hit" tourists	-48	4.1	28 V4 L19	

Hebrew	English				
למת ימות	die will die!	5	2.7	26 V17 L23	
שום נשימה	no breathing	-63	2.9	31 V26 L50	
ומסכה	and a mask	1	1.4	27 V15 L19	
נא מסכות	Please masks	597	2.1	28 V37 L33	
	Air hit you. Oh, a day of truth: a dog bit!	-2	22.0	28 V10 L3	
אויר בכ הכה או יום אמת כלב נשכ					
אויר יחת נא	Air! He will be terrified please.	-2	5.8	28 V59 L53	
האזנים כן! מיי! הרומש תר לי! העמית לי - לה'					
	The ears! Yes! from Hashem the "creeping thing" explores / seeks for me! The friend [the virus] is for me, for Hashem.	-31	27.8	31 V8 L18	
תר אזנים	explores ears [the virus] {do they listen??}	-73	2.7	31 V21 L70	
אזנים בז	Ears scorns / ed	117	3.5	31 V18 L2	
או הוללות רעים	(promiscuity) or licentiousness, debauchery, wild behavior are bad	-52	7.2	25 V3 L30	
התרופה בו(ה)	The remedy is in Hashem	-55	4.5	28 V63 L12	
יי רופא	Hashem is a healer (doctor)	-9	1.7	29 V24 L28	
רעת בריאות, ה' בי	bad health, Hashem is against me	-92	7.6	28 V57 L30	

CNN.com/HEALTH

SARS toll tops 100 Tuesday, April 8, 2003 Posted: 3:21 AM EDT (0721 GMT)

HONG KONG, China -- The death toll from the mystery SARS virus continues to mount with health authorities now reporting 101 fatalities from 2,749 cases ....China has been slammed for being too slow to acknowledge the disease and warn its neighbors......................

After the article above was drafted I got some e-mails:

1- Tuesday, April 08, 2003 9:25 PM THE EAR CONNECTION

Dear Moshe,

   I read an article today that stated that SARS is a form of the coronavirus. They are doing gene-sequencing on it in hopes of coming up with a cure, but since they haven't yet come up with a cure for the common cold or flu, I wouldn't bet on them.

   Maybe the European cure for the flu virus works. You swab out your ears with hydrogen peroxide, which kills the virus in the ear canal and eustachian tubes. The theory which I've read in medical papers, is that the flu virus propagates itself in the ear canal and eustachian tubes and moves down to the throat. So if you catch it early by using a hydrogen peroxide swab in the ears, you eliminate the infection early. Note: I have no medical training, so take the above into account in relation to this advice. :-) Roy

Since the terms ear /ears are very prominent in the matrix, I believe that Roy's reference is valid. It also makes good sense to me that the ears that were not listen to, are used as means to punish the individual. See the table above under <u>The ears that do not allow His words to enter will allow the virus to enter!</u>

2- Tuesday, April 15, 2003 6:29 AM

Dear Cat,

I concur with Roy that you are on solid ground with the "ears" precept. Allow me to append a bit:

In the New Testament, ears are associated with the chastisement (punishment) of YHVH:

"For he who hears, more will be given; but for he who does not hear, even that which he has will be taken away."

The general interpretation of this is that if you harken to the word of G-d and do those things required, then more revelations of truth will be given you. But if you do not, the faith that you have and the revelations of G-d that you have heard will wither and die.

There is also a message that has to do with the shepherds (rabbis and preachers). It has to do with preaching to those who have "itchy ears." What this means is satisfying your flock by telling them what they want to hear (things that comfort them); but not preaching the truth – the genuine word of G-d.

My point:

Your matrix has a goodly number of terms that have to do with the curses of G-d. Well . . . a curse of G-d is chastisement and punishment. Perhaps something could be found if you coded words like "chastisement" and "punishment." And also the word "YHVH" to see his involvement in same. And, of course, snoop for and aft of all. I think this ITCS precept of only valuing a priori hits is one that needs to be thrown in the trash once and for all. I won't speak for Roy; but I would think that he might second this motion. Walt

3- Friday, April 11, 2003 9:10 PM   **Promiscuity and wild behavior**

Hi again Moshe,

Had just read your SARS article. In the part where you mentioned its cause was by men. It made me remember an article i read on rapture ready website on April 7 saying that scientists had linked SARS in China to Chlamydia. Well as you probably know Chlamydia is a Sexually Transmitted Disease which could be seen to be by men because of mankind's increased promiscuity. I have included link to SARS - Chlamydia article from rapture ready if you are interested.

Regards, Genevieve

Genevieve's reference was confirmed in the matrix. See the table above under 7. Promiscuity and wild behavior are bad, (and the cause)!

4- Saturday, April 12, 2003 9:47 AM   **SARS is not affecting Israel**

Hi Moshe, I was wondering, this SARS is not affecting Israel, it's affecting China. China is not Torah observant. Do you think this is why HaShem is causing this particular plague? Why wouldn't he cause it to happen to the children of Israel who are not keeping Torah? What do you think the connection is? I'm just curious.

Sincerely, Deana

5- Wednesday, April 16, 2003 9:37 PM

Hello I just read the Bible Code Digest article and I had a question. From your standpoint do you believe that only those not following the bible are afflicted or is this a curse against all of mankind?

Thank you, Michelle

Maybe this is just a warning to the Jews anywhere that they had better repent... Maybe it is a warning to the world. It is documented in the Bible that Hashem punishes not only the Jews for inappropriate behavior. Sodom and Gomorrah is one of many examples. Actually, we do not really know His calculations. We cannot judge His actions, or the victims. Those who read my matrix on Ilan Ramon know that I believe that even a saint can be severely punished for something relatively not that serious for the ordinary man. Sometimes the innocent is a victim because a decree was made in general. There are many other possibilities.

6- Tuesday, April 15, 2003 2:59 AM **Eat exactly as is indicated by our Creator**

Hello

I know the subject doesn't really indicate this is Bible Code related.

And I hate to take ANY time away from you. But I was wondering if you could direct me to some info on the net that describes the foods in the Torah and why G-D makes many demands such as : "Do not cook a young goat in it's Mother's milk" ...?

What this has to do with our Bible Codes is this SARS business. I'm desperately trying to fight for my own health and so I'm doing my best to eat exactly as is indicated by our Creator.

I so whole heartedly thank you for the extreme measure you go to in diagram to show exactly how the codes are working and the matrix's voice. My faith is greatly increased by your work. May He that holds this world and yes is our Doctor, keep you safe and sound. Love, Robianna

7- Saturday, April 12, 2003 2:36 AM

 Despite the panic incited by the outbreak of Severe Acute Respiratory Syndrome (SARS), influenza remains a much greater health risk, killing hundreds of thousands of people around the world each year. So the intent of this comment is to avoid adding additional hype to SARS. However, I reviewed the above story on the same day that looting in Baghdad started, and it was all but obvious that Iraq is finally liberated from Saddam's rule. I was struck with a noticeable parallel in the two most highlighted news stories to date, SARS and Gulf War 2 : both the soldiers in Iraq and the medical workers on SARS have put their own lives at risk for the benefit of others. To lay down one's life for someone else is one of the highest loves one can demonstrate.

The reason I wanted to comment on this , though , is to point out the obvious. One does not send soldiers into battle without adequate preparation. That is a basic strategy of any war. One needs to be prepared. While America has clearly demolished the technologically inferior Iraqi army, a similar strategy in the war against SARS will fail miserably. One can't fight SARS with technology (at least at the current state of medicine as I understand it). It will be an exercise in absolute futility because:

a. There is no vaccine in the world that will control this disease.

b. No amount of anti-viral measures will help.

c. You won't be able to use a surgical mask to prevent acquiring the disease.

 The only solution for treating SARS is to proactively activate your immune system. SARS, HIV, Lyme's, Herpes, and many as yet undiscovered infections... these are NOT the problem. They are only the triggers that highlight the weaknesses in our immune armor. The traditional medical view does not understand or appreciate this concept, which is why they are blindly going into the SARS battle without protection. This reminds me of the large number of Iraqi soldiers who are charging columns of our M1 Abrams and Bradleys. It isn't a fair fight and they aren't even considering the bigger picture before charging ahead.

Similarly, these doctors are going in unprepared, and the fact that people are dying is in no way any surprise. This is exactly what can be expected with a deadly viral infection. To expose yourself to this virus when you are ingesting sugar, not sleeping well and under stress is unwise at the most extreme level. The medical workers need to be prepared like the soldiers we send into battle, with appropriate supporting armor of an optimized immune system. An optimized immune system is absolutely more than capable of handling SARS or any other infectious challenge. That is the way God designed us; this is not a design failure. God doesn't make junk. The only reason why SARS is able to kill people is because they have weakened immune systems resulting from:

a.. A diet that is focused on large amounts of processed foods

b.. Unresolved emotional stressors

c.. Inadequate sleep and exercise

I am so personally convinced of this truth that I would have no problem treating patients with SARS because I am absolutely confident this virus is no match for my immune system. Dr. Rich

To the orthodox Jew, the rules of the Bible are there to be observed and not necessarily be understood. Jews and none Jews found numerous scientific reasons to Biblical laws only in recent history. On the other hand, the Jews followed these rules for thousands of years. Only recently, scientists stated that it is

not good to mix proteins [say meat and milk…]. We also know that we are what we eat: we want to eat wholesome food. The basics on kosher food are in the Bible itself. If we want to eat kosher food, it is now available in North America in the market and it is marked and certified as such. However, once again that does not solve everything. Allergists will tell you that one's man meat is another man's poison. We may think that we eat well… I fully agree that the strategies listed in the e-mail above make good sense. On the other hand, a healthy soul and a health body go hand in hand. If the soul is sick [and you may define yourself what morally sick is – or just look it up in the Bible] He promises that the body will be sick [no matter what food we eat]. In the text where the matrix is found He promises a blessing or a curse. It is our choice.

8- Friday, April 11, 2003 10:58 PM **A warning to the world**
Moshe
Thank you for putting time into searching for the SARS curse. Your findings are quite striking. It shows me God has quite a different view on things than man does. We must all warns others of his wrath in disobeying his commands. Chris

We must all strive to improve ourselves first - as an example. The Bible tells us how. The Bible codes are only one small tool to show that the Bible is Divine. Internet sites contribute in spreading the word. E-mailing the message to your contacts is another tool. I agree. We all can help and we must. If we are not part of the solution, we become part of the problem.

9- Wednesday, April 16, 2003 8:28 AM **Plague/s**
Cat,
Have you tried "plague" or "plagues?" Walt

Then the LORD will make thy **plagues** **wonderful**, and the plagues of thy seed, even great **plagues**, and of long continuance, and sore **sicknesses**, and of long continuance. Deuteronomy 28/59 **wonderful**, In Hebrew this is also mysterious.....

And the generation to come, your children that shall rise up after you, and the *foreigner that shall come from a far land*, shall say, when they see the **plagues** of that land, and the sicknesses wherewith the LORD hath made it **sick**; Deuteronomy 29/21

Also every **sickness**, and every **plague**, which is not written in the book of this law, them will **the LORD bring upon thee**, until thou be destroyed.

There are plenty of plague/s in the surface text in this matrix. Plagues, curses, sickness, from a far land (China is pronounced in Hebrew SIN - and we know what that means in English...) - and there are more statistically significant terms - IN CHINA - that can be made longer to spell disaster in China... Then there is the long term at skip = 3 about plagues to everyone…

10- Friday, April 18, 2003 12:11 AM **China's gov't does not allow Bible teaching**
Sir: I read with great interest about your findings regarding SARS in the Bible Code. I am very interested in the "Code"; however, I am very much a computer novice and do not know Hebrew. Have a code program but I didn't know how to interpret what I found. Then I clicked on the wrong thing and lost it.
   I have specific terms to search for and am hoping you might run them in your program. Job/pyrmiad/obelisk/ code key. Temple Mount/Satan (various names)/September 29,2005--or other years out to 2012. My name is Paul Aaron Sneed I mfg. an herbal extract which is effective in treating several types of cancer and is antiviral. Chemical contained is NDGA and derivative currently in tests at Johns Hopkins Univ. against cancer, AIDS and other viruses. Derived from Creosote Bush, perhaps oldest surviving shrub on earth. Might be in the Code.

There is a medical treatment,not from NDGA, for SARS--a gift from God. Please email or telephone collect at 1-254-442-4358 or Sprint cellphone 915-829-6843. China's govt does not allow Bible teaching-- illegal.

I sincerely hope you will help me with the Code, thanks, Paul Aaron Sneed

11- Monday, April 21, 2003 7:11 AM

Dear Mr Moshe Aharon Shak

I am truly grateful for your response. All I can say is, "Wow!" with regards to the revelation about the blood in the Torah! It seems to me that there could be something here that the Lord is trying to tell us so as to help the victims. Truly, the Lord is good and His mercy endures forever!

I don't quite know what you mean by "keywords". I don't have a mind capable of mathematical deductions (to be honst, I am quite numerically challenged), so I am actually quite lost as to what exactly you need in terms of decoding.....and hence, do not know what else to provide to assist.

I have compiled a list of all possible important/relevant words (in capital letters) related to the visions....I am not sure if these are the "keywords" you are looking for. If so, I certainly hope I haven't left anything out.

PURE OXYGEN

JESUS on the CROSS

(Plague is...) DANGEROUS

(Cure is...) **SIMPLE**

T-CELLS RISE

WEAKly oxygenated blood

INFECTION in PHLEGM PREVENTS EXCHANGE OF OXYGEN

Warriors LETHARGIC/unable to RISE/IMPOTENT

THE LIFE is IN THE BLOOD

*WHOLE BLOOD ENRICHED/made POTENT/EMPOWERED with something

WARRIORS in the blood ACTIVATED

Warriors OVERRUN the BATTLEFIELD (phlegm) easily – NO FIGHT

(The strategy for empowering the blood is..)ENHANCED OXYGEN THERAPY

I hope this is helpful. The Lord Bless You Richly. Shalom, Usha

PS "Whole blood" in the vision signified the entire volume of blood (not just the red blood cells). By the way, in the vision, it seemed as if the warriors were alive but lethargic until the empowerment came and then they arose and nothing could stop them!

PPS All the other therapies (Hyperbaric oxygen therapy, Extra Corporeal Membranous Oxygen, Oxidative Therapy, Ozone Therapy) were NOT explicitly part of the visions BUT these came from attempts (searching th internet, speaking with doctors..etc) to make sense of what "enhanced oxygen therapy" could possibly mean. So, these may or may not be accurate interpretations.

12- Monday, April 21, 2003 10:41 PM

Dear Mr Moshe Aharon Shak

Thank you for your email. I am certainly intrigued by all that I am reading. I was wondering if there is a Hebrew equivalent of the word,"oxygen" because from the visions, "oxygen" in the "blood" seems to be the one that activates the "warriors" and hence, their "life" is preserved because the "life is in the blood".

Also, perhaps I ought to make mention of this. In the earlier days (soon after the visions were received in mid March), some "ideas" kept coming to me when I continued praying. I felt the Lord mention that the problem was the healthcare workers were covering their mouths and nose but the virus can be transmitted by the eyes (and other openings like the ears). I checked with two doctors and they confirmed that the eyes are a possibility because they have a mucosal lining...and to make it simple in laymen's terms, one doctor said,"Remember when you used eye drops, sometimes you feel its bitter taste in the back of your throat?" Then, yesterday, I read in the news that a Singapore doctor (NUH) had worn mask and gloves but caught SARS...and then, after that, they have ordered full protective gear including goggles.

So, I am not sure if the "eyes" have any significance in the Codes. Finally, I am amazed at one of the emails mentioning chlymadia...I saw this in prayer as being something bad related to SARS but never knew such a word existed...so, I kept ignoring it. Hope this is useful. I know Hashem has the cure...and it is going to come through His people. Bless You and Your Team! Shalom, Usha

13. Answers to a number of questions on April 27
1- I am sorry. I did not explain that I use a description (Hashem - or the name) instead of spelling out G-d's name. A religious Jew would avoid using His name in a casual article or daily talk.

2- The matrix is defined in the report from where it starts and where it ends in the Bible. If you were (and most people naturally do not) to read that portion of the Bible, you will see that the surface text contains many curses for specific "bad actions". Those curses are His promise vs His promise for blessings for "good behavior".   It is not a retaliation. It is as if you have a job and if you perform well you get a terrific raise. You goof..... the very least you will not get a promotion...

3- In the Bible, Hashem (you know who I am referring to...) many times warns people to change their ways or else. Sometimes they do and they are ok. Sometimes they do not and they pay the price. In His eyes, the one that truly repents [and improves his ways] is on a higher spiritual level than an ordinary "do gooder".
I take it that in the codes it is similar. BUT I do not claim to be a prophet or that I interpret things correctly. My work is a start where others can check my work, ask questions (like you) make suggestions for research (as some did), etc.

4- Hashem spells out in the Bible what is right and what is wrong. The Jews have 613 obligations. Non Jews have only 7 (seven). The article states two of the obligations: Proper law, and proper sexual relations (the Bible lists who is allowed between a man and specific non relative woman - etc. No male / male; with a beast etc.). There are also obligations not to steal / kill or eat meat from an animal while it is still alive, etc. These days too many people are not obeying the sexual laws (and others). We can explain the consequences of sexual diseases in scientific terms. The consequences, however, are a curse....

Protective masks have become ubiquitous in Hong Kong and Singapore, with some unscrupulous street vendors and pharmacies taking advantage of the health panic to price gouge. But which masks offer the best protection? Here's our guide, with ranking from worst to most effective:

- ■ TISSUES OR PAPER MASKS
- ■ GAUZE MASKS
- ■ COTTON MASKS
- ■ SURGICAL MASKS
- ■ N95 MASK

SURGICAL MASKS
The mask of choice for surgeons worldwide. Good, comfortable design and comes in different colors
COST: 42¢

From the April 7, 2003 issue of TIME Magazine. Posted Sunday, March 31, 2003

Recommended mask types (Tissue or paper, gauze, and cotton aren't very effective):

147

Protective masks have become ubiquitous in Hong Kong and Singapore, with some unscrupulous street vendors and pharmacies taking advantage of the health panic to price gouge. But which masks offer the best protection? Here's our guide, with ranking from worst to most effective:

- **TISSUES OR PAPER MASKS**
- **GAUZE MASKS**
- **COTTON MASKS**
- **SURGICAL MASKS**
- **N95 MASK**

N95 MASK
3M's heavy-duty mask is the cream of the crop for medical staff. Filters out miniscule particles but can be uncomfortable
COST: $1.40

From the April 7, 2003 issue of TIME Magazine. Posted Sunday, March 31, 2003

Chapter 11

Shuttle Columbia Disaster – Part 1

Introduction:

I was praying in Synagogue on Saturday when the news passed from one to another: "It just happened! It happened this Shabbat morning!" Shabbat – I was wondering? Ilan Ramon did everything to verify that the mission would be kosher. I did not really follow the news closely, but I did not expect the mission to end on the Shabbat. It would be against Jewish law to plan it like that. The entire Shabbat I was thinking: Shabbat / Columbia / Shabbat / Columbia etc. I was thinking, but I could not go to my computer to see if it was in the Bible codes. It would be against Jewish law. The first thing after shabbat ended, I punched in the term Columbia (קלמביה) at its minimal way of spelling and looked at the minimal ELS skip at which it is found (-41). My eye caught two extra terms: and on the seventh day Shabbat (וביום השביעי שבת) sharing a letter with Columbia , and we will take apart - נפרק. The term in green, **the mission** was found much later.

An extended matrix is found further down in the article. I do not believe that one can find a more relevant and concentrated emphasis on the Shabbat, or the Kiddush ritual sanctifying the Shabbat, anywhere in the Torah.

Kiddush:

What I found has a tremendous implication to the religious (observant) Jew. The Shabbat term וביום השביעי שבת is a part of the full verse of the beginning of the Kidush ritual for Shabbat. It is a ritual that is repeated each Shabbat after returning from Synagogue before the meal. In the matrix below, the Kidush starts on line 7 column 37 with the words:

"ושמרו בני ישראל את השבת" **Wherefore the children of Israel shall keep the sabbath**.

It ends on line 10 column 31 with the word "vainafash". The term Kidush, on its own, is typically associated with the sanctification of the Shabbat or a holiday. It also appears with the word Hashem (G-d) following it. In this case it means sanctifying G-d. I believe that Ilan Ramon has the merit of sanctifying G-d in the eyes of all, and in particular in the eyes of all of Israel. I believe that I can prove it in part 2 of this article.

Shabbat:

In the matrix below, the Shabbat term including the term **the seventh day** is overwhelming. **Shabbat** appears eight times and **the seventh day** appears twice or 10 times in all. There is a definite connection between the two main terms. However, there are also very strong messages that repeat themselves.

1- **keep the Sabbath** (line 5 – keep my Sabbaths & line 6 – and you shall keep my Sabbath & line 7-8 and the children of Israel shall keep the Sabbath),
2- **those that work on / desecrate the Shabbat shall be put to death** (two messages on line 4 & one on line 7),
3- **the seventh day is for rest** (line 6 & line 10), and
4- **the seventh (astronaut) staged a Shabbat** (lines 6 and 10 – "Biyum hashveii: Shabbat").

From G-d's space shall be put to death: מחלל יה מות יומת

The last letter on line 4 begins a four-word phrase: "The one that desecrate her (the Shabbat) shall be put to death (singular)". The first word "mechalleleiha - מחלליה" can be looked upon as two words: Mechallal (מחלל from space) Yah (יה G-d)! Even from space, one shall be put to death.

The following verse on line five explains a fundamental in Jewish thought. It states that "because those that actually do work on the Sabbath, will cause their soul to perish from its source". Here is one example of "Kidush Hashem" or sanctifying G-d. Many Jews gladly gave up their lives in order to sanctify G-d. Ilan Ramon at one critical phase in his life, volunteered for the most dangerous part of the booming of the Iraqi nuclear station. He stated that he was the only one on the mission that did not have kids yet. His parents went through the holocaust. His mother survived Auschwitz. He said that he is willing to sacrifice his life in order to avoid another holocaust. An idealist will sacrifice his life for an earthly cause. A saint will sacrifice his life for the world to come.

And the seventh staged Shabbat: וביום השביעי שבת (see Shabbat 4- above)

Why is the seventh Ilan Ramon? There are several reasons.

1. This is an indication that there are seven astronauts,
2. At the end of Shabbat, the Jews recite the parallel that G-d distinguished between the six days and the seventh, and between Israel and the other nations. In the matrix above it outlines the six days vs. the seventh. If we follow the parallel, than the six astronauts are from the other nations (colors, religions) while the seventh is the Jew.
3. Naturally, no one else on the Columbia would stage a Shabbat.
4. Repeatedly in the Bible G-d gives preference to the seventh. The seventh day, seventh year, seventh generation, seventh child (King David), etc. G-d prefers that His Shabbat laws be followed.
5. Most obviously: In NASA's literature, Ilan Ramon always appears as number 7.

Why staged?

1. Ilan Ramon was not a religious Jew,
2. Ilan Ramon may have not fully comply with all the rules and regulations of the Sabbath, he probably did not even know all the facts, and he was probably committed to do certain things on the Shabbat from his previous long training,
3. Ilan Ramon wanted to do as much as possible to show the world that he is proud to be a Jew. The Columbia was a stage for the world to see.
4. The terms קלמביה and וביום השביעי שבת share the letter ה. The term מהשבי also shares the same heh with Columbia and it is part of the "staging" term. The term מהשבי means from captivity. In prison, one is limited in capacity to do as one pleases. Was the prisoner in the Columbia prevented at one level or another from performing something that he wanted to perform? Was he about to be forced at one level or another to do something that he did not want to do?

The mission(s):

The term "the mission – המשימה " is bisected by the term "Columbia - קלמביה ". Columbia is cut into half by the term "the mission" as much as possible. The term "the mission is very significant for two reasons:

1. it relates to the Columbia mission, and
2. It relates to a mission to stage a Shabbat.

The bottom line of the story of Shabbat, and the missions is taking apart or breaking up "nefarek - נפרק" on line 15. breaking up of on mission, may have resulted in the breaking up of the other mission.

On line 12 column 8, the letter mem is found. It is the last letter in the phrase "estzba elokim - אצבע אלהים" or **finger of G-d**. The phrase begins with the last letter on line 11. The implication that G-d's hand (or finger) is in it will be discussed in part 2 in another term. It is interesting, however, that the same mem is also the last letter in the phrase "Reu Yehudim" or "Rau Yehudim" or "R(amon) I(lan) Ve Yehudim". IE look/see Jews or Jews saw or Ramon Ilan and Jews. The term is at a skip of 168 (R-value 4.3) and covers all the terms about keeping the Shabbat. Ilan Ramon got the attention of all the Jews. They all saw his missions. He showed them the Torah that he brought from earth to heaven via Columbia. He showed it to the eyes of all Israel.

Shabbat for you I(lan) or *first of all* you have Shabbat - שבת לכ א

The matrix below is an extension of the one above. It connects the Columbia to Ilan Ramon. In Part B, other connections to Ilan Ramon will be shown, but the singular version of "for you", indicates that Ilan is in the picture. More on Ilan Z.L. later.

שבת לכ א - Shabbat for you I(lan)

מר בחלל מר – Bitter; in space (it is) bitter

Terms	Translation	Skip	R-value	Start
קלמביה	Columbia	-41	2.4	E 32 2 16
שבת לכ א	Shabbat for you I(lan)	23	2.7	E 31 5 5
המשימה	The mission	-2	2.8	E 32 1 15
נפרק	we will take apart	1	2.4	E 32 2 13

153

Hebrew	Translation	Skip	R	Reference
וביום השביעי שבת	**but on the seventh day is a sabbath**	1	1.8	E 31 15 17
וביום השביעי שבת	**and the seventh staged a sabbath**	1	1.8	E 31 17 57
את שבתתי תשמרו	ye shall keep My sabbaths	1	1.8	E 31 13 24
ושמרתם את השבת	Ye shall keep the sabbath	1	2.4	E 31 14 1
מחלליה מות יומת	**very one that profaneth it shall surely be put to death;**	1	2.4	E 31 14 24
מחלליה מות יומת	**fro the space of G-d, shall surely be put to death;**	1	2.4	E 31 14 24
ושמרו בני ישראל את השבת	Wherefore the children of Israel shall keep the sabbath,	1	2.4	E 31 16 1
לעשות את השבת לדרתם	o observe the sabbath throughout their generations,	1	2.4	E 31 16 20
אצבע אלהים	the finger of G-d.	1	1.9	E 31 18 51
כל העשה מלאכה a.....a ביום השבת מות יומת	whosoever doeth any work in the sabbath day, he shall surely be put to death.	1	2.4	E 31 15 44
נפשו יתן אלם	his life he will sacrifice ALM (Acronym for ALuf Mishne - a top rank in the army that Illan had during the mission)	1	2.4	E 31 17 73
לא ידענו מה היה	We did not know what happened	1	2.1	E 32 1 104
ביני ובין בני ישראל אות הוא	Between Me and the children of Israel it is a sign	1	2.4	E 31 17 1
עונש האש ודם	Punishment: The fire and blood	-30	7.0	E 32 1 31
עונש ה אש ודם	G-d's punishment: Fire and blood			
מהשבי	From prison / captivity	1	0.9	E 31 15 21
מהשבי	From prison / captivity	1	0.9	E 31 17 61
כי כל העשה בה מלאכהו נכרתה הנפש	for whosoever doeth any work therein, that soul shall be cut off	1	2.4	E 31 14 37
מר מר מר	Bitter, bitter, bitter	-2	3.0	E 32 7 37
מר מר מר מר	Biter, bitter, bitter, bitter	2	5.3	E 32 7 35
מר בחלל מר	Bitter, in space (it is) bitter	25	5.0	E 32 4 29

R-value = 63.5

The ELS reference is 41 characters between rows.
The matrix starts at Exodus 31 V4 L22 and ends at Exodus 32 V8 L10.
The matrix spans 1189 characters of the surface text.
The matrix has 29 rows, is 41 columns wide and contains 1189 characters.

Bitter in space (it is) bitter - מר בחלל מר

It is very bitter when one does not follow G-d's commandments to the letter. Moshe Rabinue (Moses) did not follow in one instance G-d's instructions to the letter and was punished. The above term covers the verses where the children of Israel have made the golden calf. Many died as a result. In contrast, Ilan Ramon did so much to sanctify His name in connection to the Columbia mission. Circumstance did not allow him to do all to the letter. Ilan Ramon would have done all for his people as he demonstrated in Iraq. On the Columbia, his sacrifice for Judaism was accepted. Ilan was a high officer with the title "aluf mishne" with the acronym of אלמ. The term נפשו יתן אלמ "his life he would give aluf mishne" bears out his acceptance. There is another meaning to the term above. A CHALL חלל refers to a person who died **suddenly, unnatural death**. It was sudden for him and his comrades. They did not know what happened as things went wrong לא ידענו מה היה. The children of Israel on the other hand know what happened. It is a sign for them concerning the convent they have with

G-d – ביני ובין בני ישראל אות הוא **(**Between Me and the children of Israel it is a sign)**.** It is bitter for us that we have lost him. It is very bitter. מר בחלל מר Bitter in space… bitter…on earth… bitter in Heaven.

At skip = 2 we have the term "bitter" 4 times as: מר מר מר מר Bitter, bitter, bitter, bitter. At skip = -2 we have the term "bitter" 3 times as: מר מר מר Bitter, bitter, bitter.

מר בחלל מר: The red Reish in this term is shared with the red reish in the two following terms:
מר מר מר and מר מר מר. In total, the bitter term appears seven times! It appears four times in the first term, and three times in the second term. The seven bitters all connect to the term "Bitter, in space bitter!"

Why is it bitter in space? עונש ה' אש ודם It is G-d's punishment of fire and blood! It was already seen in the surface text in Part 1 that it was אצבע אלהים G-d's finger. Part 2 will say that it was His hand, His doing. The punishment term shares letters with the terms: death, he shall be put to death, and He shall take his life/soul.

Annex A – A quotation of part of an article from:
February 11, 2003
israelinsider   **IsraelInsider, Israel's daily newsmagazine**

Countdown begins for launch of Israeli astronaut
By Debbie Berman January 13, 2003

How is the Sabbath observed in space?
Although Ramon does not define himself as a religiously observant man, he has decided to symbolically undertake several Jewish traditions as the first representative of the Jewish state in space. Ramon has asked for special provisions of kosher food rations and says he will conduct a brief ceremony to mark the start of the Jewish Sabbath. "In Israel, we don't feel like we have to prove we are Jewish," Ramon said. "Outside of Israel, it is very important, so we decided to do it."

Ramon's decision sparked a debate as to when the Sabbath would be observed, since the sun rises and sets every ninety minutes in orbit. The problem was resolved by Florida-based Rabbi Zvi Konikov, who ruled that Ramon should follow Cape Canaveral time. The same principle applies to Jews who live in remote areas and use the Sabbath times of the nearest city with a large Jewish population. Ramon said that NASA went to great lengths for him. "I was surprised and overwhelmed by the effort NASA made to accommodate my request," he said.

"I'm impressed by Colonel Ramon," Konikov said. "Here is a successful, colorful scientist and Air Force pilot and what's on his mind - the Sabbath! That's incredible. In addition to fulfilling his mission for NASA, it's clear Ilan also wants to represent Israel and the Jewish people with pride."

Annex B – A quotation of part of an article from:
Broadcast Feb. 6, 2003 on Arutz Sheva Radio
What Ilan Ramon lifted aloft
By Rabbi Yossi Sarid February 7, 2003

... Aside from his scientific endeavors and contributions, we saw in Ilan a unique phenomenon: How important it was for him to take with him a Kiddush cup and wine for Shabbat Kiddush, kosher food, and a Torah Scroll …

Shuttle Columbia Disaster – Part 2

(Full spelling Compressed)

Terms	Translation	Skip	R-Factor	Start
COLUMBIA TO A TRAGEDY				
קולומביה	Columbia	4545	2.7	N 35 29 13
אל אסון	to a tragedy	-1	4.8	D 19 5 82
א לאסון	I(lan) to a tragedy	-1	4.8	D 19 5 82
אסון	tragedy	-1	2.6	D 19 5 80
A MISSION IN SPACE AND SHABBAT				
משימה	a mission	-8	1.6	N 35 30 3
בחלל	In space	11	1.2	N 35 28 47
ושבת	and Shabbat	1	1.4	N 35 29 30
ושבת	and Shabbat	3	1.3	D 22 22 50
YOU HAVE SHABBAT				
שבת לכ	Shabbat for you	-1	3.4	D 12 15 23
שבתו לכ	HIS Shabbat for you	3	3.9	D 12 15 23
שבת לכ א	Shabbat for you I (Ilan)	-1	4.4	D 12 15 23
	Shabbat for you first!			
שבתו לכ ר	HIS Shabbat for you R. (Ramon)	3	5.1	D 12 15 23
ILAN KEEP THE SHABBAT - YOU REMEMBERED…				
א שמור	I (lan) or First, keep (the Shabbat!	-3	2.2	D 22 23 21
אשמור ה *	I shall keep (the Shabbat), Hashem	-3	3.2	D 22 23 21
או אשמור ה	Oh, I will keep (the Shabbat), Hashem.	-3	5.3	D 22 23 27
נזכרת א **	You remembered I(lan)	5	4.7	D 12 15 9
והיינ	and the wine	-1	2.4	D 9 25 13
והיינ פלל	and the wine to pray for	-1	6.5	D 9 25 13

IT IS G-D'S HAND – CONSUMING FIRE

אלהיך אש אכלה				
הוא א לקנא	thy God is a devouring fire, a jealous God.	1	2.8	D 4 24 7
אש אכלה	Consuming fire	1	2.5	D 4 24 12
וגם יד יהוה				
היתה במ	and also the hands of G-d was on (in) them	1	2.8	D 2 15 1
		69.5		

The ELS reference is 4545 characters between rows.   2.8

The matrix starts at **Numbers** 35 V28 L47 and ends at **Deuteronomy** 22 V23 L31.

The matrix spans 36414 characters of the surface text.

The matrix has 9 rows, is 54 columns wide and contains 486 characters.

The Ten Commandments appear twice in the Torah. The first time they command to remember the Shabbat. The second time they command to keep / observe the Shabbat.

* **Deuteronomy 5/12**: שמור - **Observe** **the Sabbath day, to keep it holy**, as the LORD thy God commanded thee.

** **Exodus 20/8**: זכור - **Remember the Sabbath day, to keep it holy**.

INTRODUCTION:

Typically, I work only on one matrix and illustrate many clusters within that matrix. Due to lack of time, I do not look elsewhere. This is not to say that one cannot find more information in other parts of the Chumash. Part 2 on the Columbia mission, is an illustration of such two matrices. There are other matrices in the Chumash that deal with this subject too.

The common denominator of the two matrices is that:

1. Each is at their minimal skip in their particular spelling (the first with no vavs, the second is spelled with two vavs as found in the newspapers).

2. They emphasize in detail the importance of Shabbat.

They both contain the term שבת לכ א (Shabbat for you I (Ilan) or Shabbat for you first!). In Part 1, the term is at a skip of 23. This is the second lowest skip of such a term in the Chumash. The term at its lowest skip appears in this Part 2 at a skip of -1! There is another such term (at -1) near but not in the matrix.

3. The term משימה **a mission** is very prominent in both matrices. In Part 1, it appears twice. In of the two cases it also contains the Heh in front of the term that intersect the term Columbia. The respective skips are at -2 and 3. Remarkably, the term משימה at a lower skip appears only twice at a skip of 1 in the same regard. We find it in Genesis 18:24 and similarly in 18:28: *Peradventure there are fifty righteous within the city; wilt Thou indeed sweep away and not forgive the place for the fifty righteous that are therein?* The term משימה is part of two words: "Fifty-Righteous". Was this a mission of the righteous to stage a show, to teach? In Part 2 the terms משימה, בחלל, ושבת, & קולומביה combine to increase the statistical significance of each. In particular, the term mission and Shabbat share the letter shin. The message is: A mission in space and Shabbat (on the) Columbia.

4. In both cases, it is suggested that it is the hand of G-d that caused the tragedy. In the first case, it is אצבע אלהים the finger of G-d. In Part 2 there are several such suggestions: יד יהוה היתה במ וגם and also the hands of G-d was on (in) them, is one of several such indications.

COLUMBIA TO A TRAGEDY:

Here Columbia is spelled the way they spell it in the newspapers. The ELS skip is at 4,545, while the next skip is at 11,749. The term "tragedy" is also at its minimal skip and most statistical significance at -1. There is only one such case of "tragedy" at skip = -1. It is in Deuteronomy 19:5: *as when a man goeth into the forest with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of these cities and live.* The theme is similar: Mechanical circumstances cause a person a great personal tragedy. When the tragedy term is extended, we get the term to the tragedy or indicating that the Columbia is heading for a tragedy. It can also be read as I(lan) is headed to tragedy.

A MISSION IN SPACE AND SHABBAT - YOU HAVE SHABBAT - ILAN KEEP THE SHABBAT:

The heading of the matrix above is a mission in space and Shabbat. The Shabbat implications in the matrix are striking. In Part 1, the surface text was all about Shabbat. Even the Kiddush for Shabbat was found there. What can possibly compete with the message of the Kiddush? Perhaps the Ten Commandments can compete. We are taught that on Mount Sinai, the children of Israel heard simultaneously זכור & שמור **Observe & Remember.** The two terms are very prominent in the matrix.

First, however, Ilan Ramon is told the same message in several ways. He is told: א לך שבת Shabbat for you I (Ilan) or Shabbat for you first! It is at the minimal skip for this term. If it is not enough, then the shin of the Shabbat for this term is also the shin for the Shabbat for almost identical term going the other way: ר לך שבתו HIS Shabbat for you R. (Ramon). If that is still not enough, then look at the letter bet of the last term. The bet of "Shabbato" is the same bet of "Columbia". That is very statistically significant. However, there are more connections to "Shabatto".

In a third way G-d is instructing Ilan Ramon: שמור א I(lan) or First, keep (the Shabbat! And Ilan's answer is:

אשמור ה I shall keep (the Shabbat), Hashem. או אשמור ה Oh, I will keep (the Shabbat), Hashem. IE will I ever keep. As we know, there was a marked shift in Ilan's actions to honor the Shabbat. Now, G-d's reply to Ilan's reply… Ilan, you remembered! נזכרת א. Note that the Taf of NIZCARTA shares the Taf of Shabbato. Note the heavy concentration of Shabbat terms and sharing letters and intersections and overlap on one line! . שמור & זכור, שבת לך. You have a Shabbat remember and keep.

It is very appropriate that "you remembered" is applied here in the past tens. The implication is that Ilan did not always remember the Shabbat. He just now remembered… On the other hand, he promises something that may have been beyond his means to comply: I will keep it on the stage of Columbia.

Ilan remembered and he brought the cup of wine among other things to perform the Kiddush. פלל והיין and the wine to pray for was brought along. On the other hand, to what extent did circumstances allow Ilan Ramon to achieve his personal goals?

IT IS G-D'S HAND – CONSUMING FIRE:

I believe that there are several indications that Ilan Ramon was a tzadik. He was not an observant Jew, but he made huge strides for Judaism. Someone who returns stands higher than someone that was always there. However, G-d expects from the righteous much more than from an ordinary Jew. We

may not know His calculations, but we recognize his hand. We do not know why he decided to end the mission(s), but there is not doubt as to how it ended.

לקנא א הוא אכלה אש אלהיכ thy God is a devouring fire, a jealous God.

במ היתה יהוה יד וגמ   and also the hands of G-d was on (in) them

<mark>THE FIRE</mark> - See the Full spelling expanded matrix below. Now the distance between lines is 1,515 letters instead of 4,545 letters.

    The expanded matrix gives more details on the fire-tragedy. First it adds another term to indicate that it is G-d's finger - אלהים אצבע; it is his hand במ היתה יהוה יד וגמ; and that, he is a consuming fire אלהיכ אש אכלה; the final term here is, it is G-d who did it to the Columbia בכ קולומביה יי .

It goes on to describe the terrible moments for Rona:

האש אל אתה נור אתה :רונה   RONA: YOU ARE FIRE, YOU ARE [TO THE FIRE] THE GOD OF FIRE

בשבעי עיניכ ראו אשר האלה הנוראת :רונה
RONA: THOSE TERRIBLE THINGS THAT YOUR (single feminine) EYES SAW ON THE SEVENTH (day).

It concludes with describing the final monuments:

השמים מנ ועפר אבק dust and ashes [in Biblical terminology] from heaven.

כל לעיני - ישראל כל לעיני in the eyes of all / of all Israel

    What were the "natural" causes of the fire? The table below lists the bricks/tile; the great heat trouble; the blind error, the heat was raised etc. The matrix does not give details (as developed so far) on the mechanics or sequence of events or the exact role of each element that it outlines.

RAMON AND HIS RAIN MISSION

As noted before, the word mission is very prominent in the Columbia story. I believe that there is the Shabbat mission, the Columbia mission in general, and Ilan Ramon's specific mission. The word mission appeared three times. One of Ramon's missions was to explore dust storms, and help understand the rain process. Both of Ilan's personal missions are in the matrix below. First, it must be noted that both Rona (the wife) and Ilan Ramon are prominent in this matrix. Rona's name is there clearly, and it is prominent. Ilan's name is there, but as per my restrictions on accepting terms with less than R-value = 1.3, I choose not to use his name in this matrix. (His name appears twice and is slightly significant. See why 1.3 minimum? at the background article at: **A Scientific Proof for the Validity of the Bible Codes 2/12/2003**). Why do I say then that it is Ilan Ramon? I base it on his year of birth. It is Ramon from מהתשיד 1954. However, 1954 is not statistically significant either! Well, maybe from an R-value vantage, perhaps it is not that significant. On the other hand, there is something very special in the visual geometry of from 1954. It stands out in exact parallel and skip to the main term. In addition, Ramon intersects from 1954.

(Full spelling expanded)

Terms	Translation	Skip	R Factor	Start
COLUMBIA IN THE EYES OF THE WORLD				
קולומביה	Columbia	4545	2.1	N 35 29 13
לעיני כל	for all to see "to the eyes of all"	1	1.3	D 34 12 36
RAMON AND HIS RAIN MISSION				
רמון	Ramon (Ilan)	1	1.2	D 4 48 34
מהתשיד	from 1954	4545	0.0	D 4 25 11
יתן יהוה את	Hashem will give rain on your			
מטר ארצך	land	1	2.2	D 28 24 1

161

BE STRONG! THERE IS TORAH, YOU WILL BE KOSHER!

Hebrew	Meaning			
יש תורה	There is a Torah (on board Columbia - Ilan brought it)	6	2.4	D 10 21 16
יתנכ כשר	will give you Kosher	2	5.0	D 16 18 10
לעיני כל	for all to see "to the eyes of all"	1	1.3	D 25 3 48
לעיני כל ישראל	in the eyes of all Israel	1	1.9	D 31 7 24
לעיני כל ישראל	In the eyes of all Israel, be strong			D 31 7 24
חזק ואמצ	and brave!	1	2.2	D 31 7 24

THE FIRE

Hebrew	Meaning			
לבנה	a brick	-3	0.7	D 7 22 55
לבנה	a brick	-3	0.7	D 22 23 13
לבנה	a brick	-4	0.6	D 11 24 40
אלבנה	one brick	-3	1.8	D 22 23 16
מאריח	from a tile	-9	1.4	D 4 1 91
משגה עור בדרכ	a blind error on the way	1	2.2	D 27 18 5
צרת חום	a heat trouble	1	2.2	D 3 5 11
חום הגבה	heat was raised	1	2.2	D 3 5 14
בצרת חום	in the trouble of heat	1	2.2	D 3 5 10
צרת חום הגבה	the trouble of raised heat	1	2.2	D 3 5 11
קולומביה יי בכ	Columbia, G-d('s hand) in you (it is His hand)	4545	6.8	N 35 29 13
אתה נור אתה אל האש	You are fire, you are to the fire! (Rona's name is encoded)	1	2.2	D 10 21 35
רונה	Rona (Ramon - Ilan's wife)	-1	1.0	D 10 21 40
רמונ	Ramon (Ilan)	1	1.2	D 4 48 34
הנוראת האלה אשר ראו בשבעס עיניכ	The terrible(s) that my eyes saw on the seventh (day - Shabbat)	1	2.2	D 10 21 37
אבק ועפר מנ השמימ	dust and ashes from heaven	1	2.2	D 28 24 17
לעיני כל	for all to see "to the eyes of all"	1	1.3	D 31 7 24
לעיני כל ישראל	in the eyes of all Israel	1	1.9	D 34 12 36
			53.6	

The ELS reference is 1,515 characters between rows.   2.2

The matrix starts at **Numbers** 35 V28 L47 and ends at the end of **Deuteronomy**. (Genesis 1 V2 L10).

The matrix spans 56105 characters of the surface text.

The matrix has 38 rows, is 50 columns wide and contains 1900 characters.

The discussion of the Shabbat mission will conclude in the next section. Ilan Ramon's rain mission terms in the matrix are as follows:

אבק ועפר מנ השמימ - dust and dust [common Hebrew] from the sky / heaven

There are two meanings to this phrase: 1- Ilan Ramon was to observe from high above the dust below, and see its influence on rain. 2- It is the dust in the sky that was studied by Ilan Ramon, to understand its influence on rain.

יתן יהוה את מטר ארצכ - Hashem will give rain on your land

This was the objective of Ilan. Ilan in Hebrew means a tree. Ilan was in orbit during the Jewish holiday of the trees and it was his wish that many trees will be planted in Israel. All Israelis are very conscious about the supply of water. Ilan's mission was to be a messenger of G-d to provide water "from above".

BE STRONG! THERE IS TORAH, YOU WILL BE KOSHER!

The Shabbat mission was already seen in the compressed matrix. More terms are now added. For Judaism to observe and remember the Shabbat properly one needs much more than wine for Kiddush. One needs to read the Torah. Well there was יש תורה. There is a Torah (on board Columbia - Ilan brought it). One needs meat – kosher meat. The surface text is referring to "and you shall eat meat". More important the term יתנכ כשר will give you Kosher refers to kosher food. We know that Ilan brought kosher food that he also shared with his friends. What I see, however, in this term is that Ilan is blessed that he Ilan is kosher. Ilan is being painted as a good Jew. He is not just a good Jew. He is a good Jew in the eyes of all – of all of Israel - לעיני כל ישראל. Finally, to prove that he is a good Jew, the term addresses Ilan as another conquer (Joshua) was addressed in his mission: Be strong and brave. לעיני כל ישראל חזק ואמצ In the eyes of all Israel, be strong and brave. Ilan may not have had a chance to rest on his final Shabbat as required. He would have wanted to. May he rest in peace with the righteous!

NOTES:

1. Be strong and brave. לעיני כל ישראל חזק ואמצ In the eyes of all Israel, be strong and brave. This term is applicable to both Ilan and Rona Ramon. Rona is very prominent in the matrix, and so is her pain in losing her best friend.

2. The term לעיני כל ישראל In the eyes of all Israel, appears twice in the matrix. Ilan Ramon was in the eyes of all Israel twice. The first time he was a member of the team that destroyed the Iraqi atomic installation. The second time he was a member of the Columbia team, as the first Israeli in space.

3. At the very end of the Torah, the last few words are: "In the eyes of Israel". At the very end of his life, he was in the eyes (and hearts) of all Israel. Those in Heaven do not need to be strong and brave. From all that we know about Ramon, the last thing that he wanted was to desecrate the Shabbat. He had no control. On the other hand, those who fear G-d go from heaven to Heaven.

Chapter 13

Israeli Election Of January 2003

Revised version with Postscript and expanded matrix and matrix report (1/23/2003).
The upcoming Israeli election is scheduled for late January 2003, and the Bible code matrix developed on the election is intriguing in several ways.

The Major Parties:

Israel has a parliamentary system, where many political parties vie for a share of the popular vote. Voters vote for the party and based on each party's share of the vote, they get to appoint a proportional share of members to the Knesset. The list of candidates for each party is determined in the primary, with each candidate's rank on the party list based on the primary voting. In Israel, the primaries were held in December 2002, and the popular election is in late January 2003. All the major parties are found in the Bible code matrix, with a perfect description of the respective party (see annex A).

The Political Right and Religious Parties:

The right together with the religious parties is shown as one term,
ימין דת The right [Likud] / religion.

It also refers to the right as hawkish: ימין עיט The right [Likud] a bird of prey [say HAWK] or the right stormed / pounced upon. It is an accurate description of the type of party. They are not dovish as the left center, religious, or other parties.

The matrix lists the Right as a mountain that it has. This is correct at least in the polls three weeks before the election: הימין הר **The RIGHT a mountain.**

The term continues as: הימין הר לו ויעט The RIGHT a mountain - he has - and he pounced. Note, however the root of bird of prey – hawk עיט and pounced יעט . The two terms above that refer to the RIGHT party, refer to its hawkish character. However, there is more in this term if we continue with the next letter in the term above and get the new term: ויעטה הימין הר לו The RIGHT a mountain - he has - and he covered [up? primaries?]. One of the biggest issues of this election is the question of irregularities in the primaries. Does the above term mean that the RIGHT party had a cover up?

The Political Left:
השמאל נם The left is sleeping.

On the weekend, in the Yediot Achronot Israeli newspaper dated 27/13/2002, I found in the "Hamusaf Leshabat" - the Shabbat section in the article: War and Sharon on page five the following quotation: "A stranger that would see the election campaign, would think that the Labor party wants a **sleepy** election". It later adds....talking about Matznae, the Labor leader: "There is something **sleepy** about him".

The Political Center:
מרכז נד   The center is moving back and forth.
צב מרכז   center is a turtle.

During the election campaign, the Center did move very slowly back and forth, without any substantial gain or loss in the pre-election polls.

All The Other Parties:
אחרות מט   The others tumble, dull, lusterless.

In reality, no other parties that do not fall under one of the categories above have shown any progress during the pre-election campaign.

The Location of Major Parties in the Matrix:
The location of the two/three major parties [השמאל נם - ימין דת - ימין עיט] is right at the center of the matrix crossing the main term: וממשלתם שי   And their government a present.

The center parties and the other parties are found at the extremes of the matrix – far away from the main term. Seemingly, we have odds of two to one for the RIGHT to form the government. However, since the RIGHT party also shares a letter with "government", based on this paragraph alone, the indication is very strong that the aggressive RIGHT party that shares a letter with the term "government" will form the government and not the "sleepy" LEFT party.

The RIGHT and the LEFT parties terms intersect: הימין הר לו ויעטה The RIGHT a mountain - he has - and he covered [up? primaries?] and נם השמאל The LEFT [Labour] is napping.

The term at the intersection of the two terms shares a letter with each of the above. It reads as follows: All the affliction is in them. What is the affliction that only those two parties were accused? These two big parties required primaries in which the police investigated irregularities. What does one of the three terms suggests? a cover [-up]? It is interesting to note that the three-letter NEGA [nun-gimmel-ain] that means affliction appears numerous times around the center of this Government term. The term is even more statistically significant when we add a vav, a heh, or a vav and a heh – indicating the, and, and and the affliction.
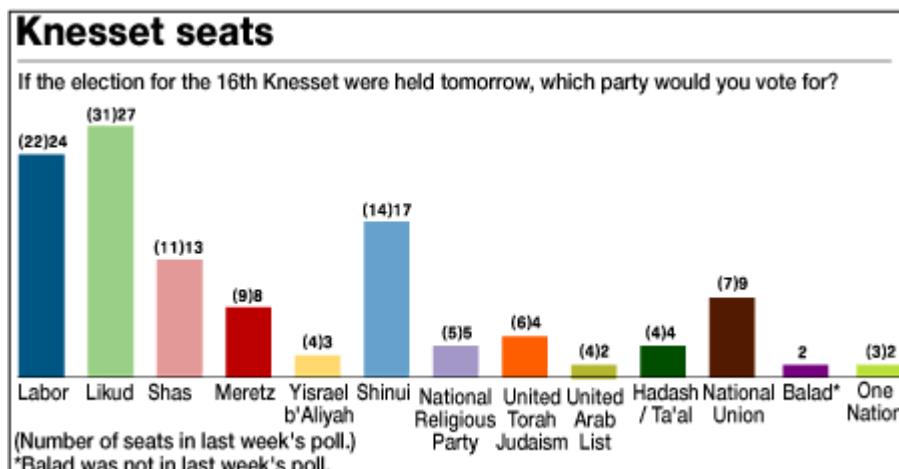
The same term in 2 ii above, the RIGHT party term intersects with another term. The two terms even share a letter. The term להורת את בני ישראל את כל החקים To dictate Israel all the laws. These two terms suggest that the RIGHT party will be in power to dictate the [parliamentary] laws.

The SHARON Factor:
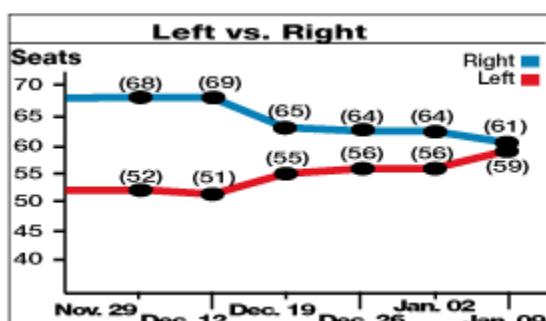
The term Sharon appears in various forms, several times in the matrix. The only other reasonable possibility for another winner to form a government is Amram Matzneh – the leader of the LEFT party. The name is not there, while for Sharon, we even find his son's name there in the matrix. Aumri Sharon (the son), has been his right hand man in many ways; and was elected by his peers to be in a position to be part of the 120 members of the elected government in the Knesset. In addition, the term old man, as used in the matrix, has been recently applied to Ariel Sharon. The only other Israeli Prime Minister – that was ever called the "old man" – was David Ben-Gurion.

The UNCERTAINTY Factor:

Very early in January 2003, the newspapers believed that the elections had not yet been decided. The RIGHT party started to lose seats in the polls due to the heavily reported primaries irregularities. At this time, Sharon is openly being accused of wrongdoing (see Annex B). These accusations may very well cost the RIGHT party some more seats (see also Annex C). The Bible code matrix, nevertheless, favors Sharon to win.

Polls from January 9, 2003

166

The CONCLUSION:

Today (Jan 10, 2003), three weeks before the election, the matrix is very accurate on many issues about this coming election. However, Israeli politics can be extremely unpredictable and volatile. Moshe Katzav was elected as President in 2000. Until the night before people went to vote, everyone was sure that Peres would win! There were surprises in other general elections in the past due to unforeseen developments. Even if this matrix fails to paint the right picture of the final election results for January 2003, it already paints an excellent picture of what the January 2003 elections are like.

Editor's note:

The following Israeli Election matrix by Moshe Shak has a cumulative matrix R-Value of 67.7. The matrix statistical odds based on a 67.7 R-Value is:

1 chance in 5.01 times 10 to the 67th power.

The RIGHT a mountain....

Turtle the CENTER

teach the children of Israel all the statutes

LEFT sleeps

for Sharon

RIGHT hawk[ish]

RIGHT Religion

Others tumble

and thier government a present

In Sharon

The date: Tuesday - 25 of Shevat - 2003

in the old man (Sharon)

The CENTER moves back and forth

And A. [Aumri - the son] Sharon

The MATRIX TERMS

Term	Translation	Skip	R-value In Matrix	Start
SHARON'S GOVERNMENT				
וממשלתם שי	And their government a present.	-242	3.9	12 7 16
לשרון	For / to Sharon	7	1.3	11 26 3
VOTES FOR OLD MAN SHARON AND HIS SON				
מצבינ	Votes / voter	7	1.9	11 31 12
בזקנ	In the old man (Ariel Sharon. The PM Ben Gurion was also call the old man)	1	1.4	13 29 27
בשרונ	in SHARON	1	1.6	13 3 53
וע שרונ	And A. [Aumri] Sharon, son of the Prime Minister Ariel Sharon	1	1.3	14 21 47
ש א נצח	Sh. A. won / win! / was beaten	-11	2.3	11 30 26
ELECTIONS'S DATE				
מ י ום	from day (of the week...)	1	0.3	12 4 6
שלשי	Tuesday	1	0.0	12 4 2
שלשי מיום	Tuesday. From the day...	1	1.4	12 4 2
כה שבמ תא	25 of Shevat - a booth [election]	-244	3.2	13 17
התשסג	Year 5763	740	1.2	11 20 11
THE PARTIES				
ימינ דת	The Right [likud] / religion	1	1.6	12 2 50
ימינ עימ	The Right [Likud] a bird of prey [HAWK] or the Right stormed / pounced upon	-9	4.2	11 35 52
הימינ הר	The RIGHT a mountain	245	1.4	9 22 39
הימינ הר לו וינעמ	The RIGHT a mountain - he has - and he pounced	245	9.2	9 22 39
הימינ הר לו וינסמה	The RIGHT a mountain - he has - and he covered [up? primaries?]	245	10.2	9 22 39
מה השמאל נמ	The Left sleeps / slept	-5	5.6	11 31 32
השמאל נמ	The Left [Labour] is napping	-5	3.4	11 31 22
צב מרכז	Turtle is the CENTER	969	2.1	8 34 15
מרכז נד	The Center moves back and forth	10	3.9	14 17 2
אחרות ממ	The Others tumble, dull, lusterless	-481	2.9	13 43 27
THE RIGHT RULES				
הימינ הר	The RIGHT a mountain	245	1.4	9 22 39
להורת את בנ י				
ישראל את כל החקים	To dictate Israel all the laws	1	1.9	10 11 2
			67.7	

The ELS reference is 242 characters between rows.

The matrix starts at **Leviticus** Ch 8 V 33 L 56, & ends at **Leviticus** Ch 14 V 22 L 32.

The matrix spans 9774 characters of the surface text.

The matrix has 41 rows, is 94 columns wide and contains a total of 3854 characters.

POSTSCRIPT <mark>(added on 21/1/03)</mark>

When this article was first published, the polls showed the RIGHT with 61 seats and the LEFT with 59. Worse yet, there was a definite trend for the RIGHT to drop seats and the LEFT to gain seats. Ariel Sharon appeared to be in serious unresolved credibility crises. Yet the article was published indicating a RIGHT – RELIGION win. Between the 9th to 20th January, the matrix was examined further. Below you will find more evidence for the RIGHT-RELIGION block to win. The new terms along with most of the old terms are found in Appendix D.

The Leaders

The terms below emphasize the key leaders of the RIGHT and left, while indicating (the last term) that Sharon will be at the (political) helm.

לשרון	For / to Sharon
ליוסף	For (Rabbi) Yosef (Leader of Shas - RELIGIOUS party)
לאיתמ	for Eitam (National Religious Party)
שרון הגה	Sharon (is the) helm / at the controls

The Parties

There were additional notes about some key parties:

מת אמת	EMET [symbol for LABOR, a LEFT party] is dead/ died.

It certainly looks now as if the Labor party is out (dying). The latest polls suggest that it will no longer be the second largest party in Israel. Indeed the Debka files at http://directory.kol-israel.com/asites/favorites.html?www.debka.co.il/ suggested on 20/1/03 that the Labor party" has finished its historic political role and will be pushed to the sidelines". See articles in Hebrew under "Israel".

נכון מחל	Correct / right is MACHAL [symbol for LIKUD, a right party]

The Likud party is the correct party. This could also imply that they are not as guilty as the media (typically leaning left) portrayed them.

שס	SHAS (a major Religious party)

This RELIGIOUS party is very prominent in the matrix, and appears within the names of its leader (Rabbi) Yosef, and within the name to become the next prime minister Ariel Sharon. It also shares letters with "Yosef" and the main term "and their government 65…" The name Shas appears several times in the matrix. Shas is likely to be very prominent in the government also.

לא המערכ הנה	not **MARACH** [Labor coalition] here [in the government election]

The "Maarach" was the common name for the "Labor" party that united with other smaller LEFT parties not long ago where a masculine version "Maarach" seemed more appropriate the feminine "Labor". In this election, the Maarach term is not used. In this election, the codes indicate that a LEFT coalition will NOT be part of "THEIR GOVERNMENT". Note that the two terms intersect.

Notes:
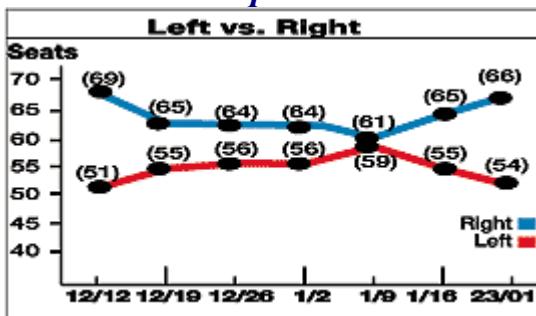
ומממשלתמ שי סה לו	And their government, a present (of) 65 for him (for Sharon? Right Religion?)

This term, suggest that the government will have a "present" of 65 members out of the 120 body of elected members.

|	
ונגע	and affliction
והנגע	and the affliction
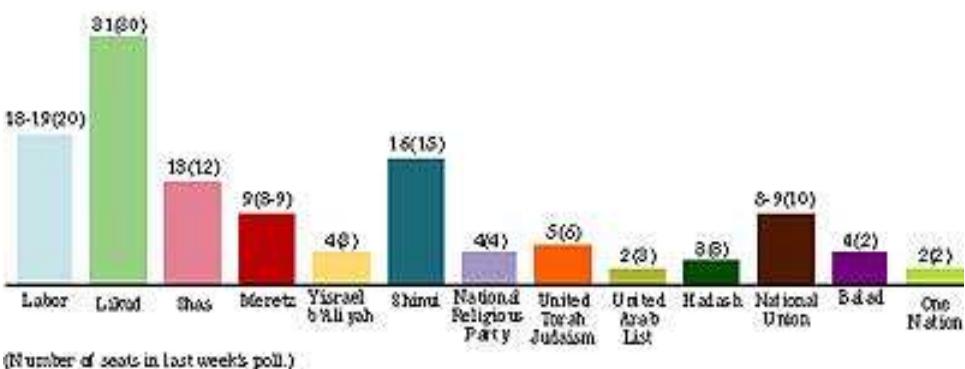
The afflictions are found everywhere in the matrix. They are very prominent. The year is afflicted: התשסג *the Gimmel is shared with NEGA; Sharon* (בשרון) *similarly shares a gimmmel with NEGA; also the terms for the existing major parties LEFT and RIGHT share letters with the affliction. We know already that Sharon and the above parties were afflicted as outlined above. The question is to what extent the afflictions will manifest themselves in the current year, and in relation to the present elections.*

Polls from January 23, 2003

Webmaster note for updated election matrix (1/23/2003):
The following Israeli updated Election matrix by Moshe Shak has a cumulative matrix R-Value of 129.2. The matrix statistical odds based on a 129.2 R-Value is:

1 chance in 1.585 times 10 to the 129th power.

Revised Matrix Terms (1/23/2003)

Matrix Term	English Translation	Skip	R-value	Start	End
וממשלתם	And their government	-242	1.6	12 7 16	11 26 7
שרון	SHARON	1	0.5	13 3 54	13 3 57
שרון	SHARON	1	0.5	14 21 49	14 21 52
מיום	from day (of the week...)	1	0.2	12 4 6	12 4 9
שלשי	Tuesday	1	-0.1	12 4 2	12 4 5
בשרון	IN SHARON	1	1.5	13 3 53	13 3 57
כהבשבט	25 Shevat	-244	0.9	13 17 7	12 7 25
כהבשבטסוכתא	25 of Shevat - a booth [election]	-244	3.2	13 17 7	11 44 75
מצבינו	votes [verb]	7	1.9	11 31 12	11 31 40
הםמאלנם	The left [Labour] is naping	-5	3.4	11 31 22	11 30 20
ימינדת	The right [likud] / religion	1	1.5	12 2 50	12 2 55
ימינעים	The right [Likud] a bird of prey [say HAWK] or the right stormed /pounced upon	-9	4.1	11 35 52	11 34 54
התשסג	Year 5763	740	1.1	11 20 11	13 22 27
מההםמאלנם	The left sleeps /slept	-5	5.5	11 31 32	11 30 20
מצבינו	Votes /voter	7	1.9	11 31 12	11 31 40
צבמרכז	Turtle is the CENTER	969	2.1	8 34 15	12 2 33
מרכזנד	The center moves back and forth	10	3.9	14 17 2	14 17 52
אחרותהמם	The others tumble, dull, lusterless	-481	2.8	13 43 27	11 44 48
וממשלתמשי	And their government a present.	-242	3.9	12 7 16	11 12 14
בזקן	In the old man (Ariel Sharon. The PM Ben Gurion was also call the old man)	1	1.4	13 29 27	13 29 30
שלשימיום	Tuesday. From the day...	1	1.4	12 4 2	12 4 9
ועמשרון	And A. [Aumri] Sharon, son of the Prime Minister Ariel Sharon	1	1.2	14 21 47	14 21 52
הימינהר	The RIGHT a mountain	245	1.4	9 22 39	11 2 49
להוותאתבני ישראלאתכלהחקים	To dictate Israel all the laws	1	1.8	10 11 2	10 11 25
הימינהרלווינם	The RIGHT a mountain - he has - and he pounced	245	9.1	9 22 39	11 35 37
הימינהרלווינמה	The RIGHT a mountain - he has - and he covered [up? primaries?]	245	10.2	9 22 39	11 41 4
וננגע	and affliction	1	0.9	13 3 56	13 3 59
וננגע	and affliction	1	0.9	13 22 25	13 22 28
וננגע	and affliction	1	0.9	13 29 17	13 29 20
וננגע	and affliction	1	0.9	13 44 34	13 44 37
והנגע	and the affliction	1	0.9	13 45 11	13 45 15
והנגע	and the affliction	1	0.9	13 52 60	13 52 64
הנגעותהם	they are /were afflicted	1	1.4	11 31 22	11 31 28
לאהםערבהנה	not MARACH [Labor] here [in the government election]	-7	7.0	11 32 11	11 30 18
מהאמת	EMET [symbol for LABOR, a LEFT party] is dead/died.	-1	1.7	8 35 41	8 35 37
נכונמחל	Correct /right is MACHAL [symbol for LIKUD, a right party]	-2	4.7	13 2 83	13 2 71
דיעבודה	enought Labour (left party)	488	2.4	11 40 26	13 39 7
ראהנכון	see correctly /who is ready	7	3.6	13 6 2	13 6 44
בננכון	the son is correct (son of Ariel? He is not wrong as charged?)	7	2.9	13 16 10	13 17 12
עמרישאבה	Omri S.(Sharon, son of Ariel) wanted	242	3.0	11 31 37	13 6 65
ומרציא	and Mertz 11 (this left pary may get 11 seats)	-5	2.6	14 10 1	14 9 68
שס	SHAS (a major Religous party)	1	0.7	11 3 13	11 3 14
שס	SHAS (a major Religous party)	1	0.7	11 3 17	11 3 18
שס	SHAS (a major Religous party)	1	0.7	11 7 24	11 7 25
שס	SHAS (a major Religous party)	1	0.7	11 7 27	11 7 28
שס	SHAS (a major Religous party)	1	0.7	11 26 25	11 26 26
שס	SHAS (a major Religous party)	1	0.7	11 26 33	11 26 34
באליוסף	come to (Rabbi) Yosef /came to..	-9	4.6	11 8 16	11 7 16
לשרון	For /to Sharon	7	1.2	11 26 3	11 26 31
ליוסף	For (Rabbi) Yosef (Leader of Shas - RELIGIOUS party)	-9	2.3	11 7 52	11 7 16
לאיתם	for Eitam (National Religious Party)	1	1.4	10 6 23	10 6 27
שרונהגה	Sharon (is the) helm /at the controls	-3	4.7	8 24 80	8 24 62
וממשלתמשיסהלו	and their government, a present (of) 65 for him (for Sharon? Right Religion?)	-242	9.3	12 7 16	10 14 61
	TOTAL R-VALUE		**129.2**		

R-value in the Torah is the R-value in the matrix less 1.8

The ELS reference is 242 characters between rows.

There are 53 displayed terms in the m   R-value in the Torah is the R-value in the matrix less 1.8

The matrix starts at Leviticus Ch 8 V 23 Letter 59 and ends at Leviticus Ch 14 V 22 Letter 38.

The matrix spans 10506 characters of the surface text.

The matrix has 44 rows, is 100 columns wide and contains a total of 4400 characters.

ANNEX A

הליכוד נחלש, הימין לא

סקר הסקרים של וואלה!, המשקלל תוצאות ב-4 סקרים עם 3,552 נשאלים: התגברות כוחן של האיחוד הלאומי וש"ס לכל הפחות קיזזה את הירידה בכוחו של הליכוד; השמאל והמרכז דורכים במקום

יום שישי, 3 בינואר 2003, 12:31

שרו ולוברמן. עם קצת עזרה מחברים (צילום (ארכיון: בוצ'צ'ו)

מאת: כתב וואלה! חדשות, מערכת וואלה!

לגוש הימין-דתיים כ-66 מנדטים, לגוש השמאל כ-39 מנדטים ולגוש המרכז כ-15 מנדטים – כך עולה מסקר הסקרים של וואלה!, המתבסס על ארבעה סקרים שהתפרסמו היום ואתמול בקרב 3,552 נשאלים. הסקר משקלל את חלקו היחסי של כל סקר לפי מספר הנשאלים שהשתתפו בו ליצירת סקר משולב.

מהסקר עולה כי הליכוד איבד שני מנדטים לעומת סקר הסקרים בשבוע שעבר. ואולם, על הירידה הזו חיפו שני מנדטים שנוספו לש"ס ומנדט וחצי לאיחוד הלאומי. כך, ש"ס והאיחוד הלאומי לכל הפחות קיזזו את הירידה בכוחו של הליכוד. העבודה, מן העבר השני, איבדה כמנדט מאז השבוע שעבר. שינוי, בתווך, איבדה פחות ממנדט.

להלן תוצאות סקר הסקרים (בסוגריים – הטווח שבו נמצאת המפלגה בכל הסקרים):

גוש הימין והדתיים
הליכוד – 33-34 מנדטים (31-34) – איבד כשני מנדטים
ש"ס - 10 מנדטים (9-11)
האיחוד הלאומי – 8-9 מנדטים (7-9)
יהדות התורה – 5 מנדטים (5-5)
מפד"ל – 4-5 מנדטים (4-6)
ישראל בעליה – 4-5 מנדטים (4-5)

גוש השמאל
העבודה – 21-22 מנדטים (21-22) – איבדה כמנדט
המפלגות הערביות – 9 מנדטים (7-11)
מרץ – 8-9 מנדטים (8-9)

מצנע עם ראשי העבודה. בלי שום עזרה
מחברים (צילום: רונן אנגל)

גוש המרכז
שינוי - 13 מנדטים (12-14) – איבדה פחות ממנדט
עם אחד – 2 מנדטים (1-4)
עלה ירוק – 0 מנדטים (0-2)

סקר הסקרים משקלל את התוצאות בסקר "הגל החדש", שנערך בקרב 1,367 נשאלים, ופורסם ב"מעריב" היום (טעות דגימה – 3%); בסקר וואלה!-גיאוקרטוגרפיה, שערך פרופ' אבי דגני בקרב 1,110 נשאלים (טעות דגימה – 3%) ופורסם אתמול; בסקר מכון דיאלוג בהנהלת פרופ' קמיל פוקס, שנערך בקרב 527 נשאלים (טעות דגימה – 4.3%) ופורסם ב"הארץ" אתמול; ובסקר מכון דחף בהנהלת ד"ר מינה צמח שנערך בקרב 505 איש ופורסם ב"ידיעות אחרונות" היום (טעות דגימה – 4.5%

http://www.**ananova**.com/news/story/sm_737110.html?menu=

Sharon investigated over £1m 'bribe'

An Israeli newspaper has reported that Ariel Sharon is being investigated over an alleged £1 million bribe.

Haaretz said both the Israeli Prime Minister and his son Omri are suspected, citing a document obtained from Israel's Justice Ministry.

It added the pair are being investigated over committing breach of trust and fraud and deceiving the police and Israel's state auditor.

The report comes just three week's before Israel's general election.

Mr Sharon's Likud party remains the front-runner, despite losing some support in the polls amid allegations of vote buying in last month's party primary.

The Haaretz report is the first time in the election campaign that Mr Sharon himself has been linked to possible wrongdoing.

His office had no immediate comment but several of his advisers were to hold a news conference later today. Haaretz quoted a Sharon aide as saying the premier was not engaged in wrongdoing.

Justice Minister Meir Sheetrit, a leading Likud member, accused the Israeli media of trying to sabotage Mr Sharon's campaign: "It's amazing that the media, on the eve of elections, suddenly remember all these things and rework them in order to harm the prime minister."

The complicated financial allegations involve £1 million a South African man, Cyril Kern, transferred to Mr Sharon's sons, Gilad and Omri, a year ago. Foreign campaign contributions are illegal in Israel.

Haaretz said police has opened an investigation into the money transfer, and that Israel's Justice Ministry has asked authorities in South Africa for help.

Story filed: 15:03 Tuesday 7th January 2003

ANNEX C

וואלה**9**חדשות

יום חמישי, 9 בינואר 2003, 7:27

בכירים בליכוד: רק מהלך דרמטי ימנע קריסה

העלו אפשרות: התפטרות עמרי; שרון ימסור גרסתו בפומבי "בימים הקרובים"; אמר: אפריך העלילה הפוליטית הבזויה; תדהמה בליכוד מהסקרים; סקר "הארץ": הליכוד יורד ל-27 מנדטים

יום חמישי, 9 בינואר 2003, 7:04

שרון. כינס את היועצים (צילום: רויטרס)

מאת: יוסי ורטר, ברוך קרא, אמנון ברזילי ודוד רטנר, **הארץ**

Translation from Hebrew: Seniors in the Likud: Only a drastic measure will prevent a collapse
......Shock in the Likud from the polls; "Haaretz": The Likud is dropping to 27 seats in the polls (120 total seats in the Knesset).

Note by Moshe: This is a loss of 4 seats in a week after the Likud lost already 10 seats in the polls. The latest poll shows the Labor with 24 seats.

The Rav Shmuel Schick Cluster
10 Generations

ל א ו מ ש

שי"ק

שמ ישראל קדוש

ל א ו מ קדוש ישראל

ש

קדוש ישראל ; שם ישראל קדוש
שם

Schick   **The name of Israel's holiest one**

Shmuel   **His name is G-D**

שמואל   שמו - אל

INTRODUCTION

I was overwhelmed by the facts presented on the subject of codes in the Bible, and had to check it for myself. Very soon I started to look for my name in the codes, and before long, I was finding one key word after another. After a few months, it became apparent to me that I am looking at a very complex matrix.

1.   Every single member of my family was in that matrix. That includes: father, mother, two wives, four children, two sisters, seven direct blood relation uncles/aunts, two sets of grandparents, a great-grandparent, my daughter in-law, and my wife's parents.

2.   The single matrix provided enough information to create dozens of clusters sharing at times terms used in other clusters to give information about various people. The details given varied from dates, places, songs, description of events, etc.

3.   Each specific detail was specified by a term with odds greater than 20:1 against finding it in the matrix. Many of the terms, at their minimum skip appeared only once in the Bible, the five books of Moses, or in Exodus (the book of Names in Hebrew) where the matrix is found.

4.   There were unique cluster representations of special geometric symmetry, parallelism, lines to draw attention, etc.

A thought crossed my mind. Is it really possible? It is really incredible. Then I remembered an old book written by my grandfather's grandfather, at home with my mother's inscription: "This book is very valuable to me." In the book, my roots are listed going back 260 years. In all, including the first member of the Schick families (Shmuel) to my children there are eleven generations (or 10 generations from Shmuel Schick). It did not take long to find every single name.

It is interesting that sometimes what may not be 100% "lishma" [for a pure holy purpose – no strings attached..] becomes "lishma". At the start of my coding process, the center of the attention was Moshe Aharon. The focus changed from Moshe Aharon to renowned generations, then to the religious message that was given: "Do not change your Hebrew name". Only after "all the terms" were discovered did I see that a very different perspective became the message: Judaism is a religion that "leshem shema" [for its sake] Jews were "dying" [in more sense than one]. A religion and faith in one G-d.

Basically, then, there were three phases to the evolvement of this article.

Phase one: 1-
            A matrix about myself - Moshe Aharon

            2-   Many clusters about Moshe Aharon and all 19th century relatives
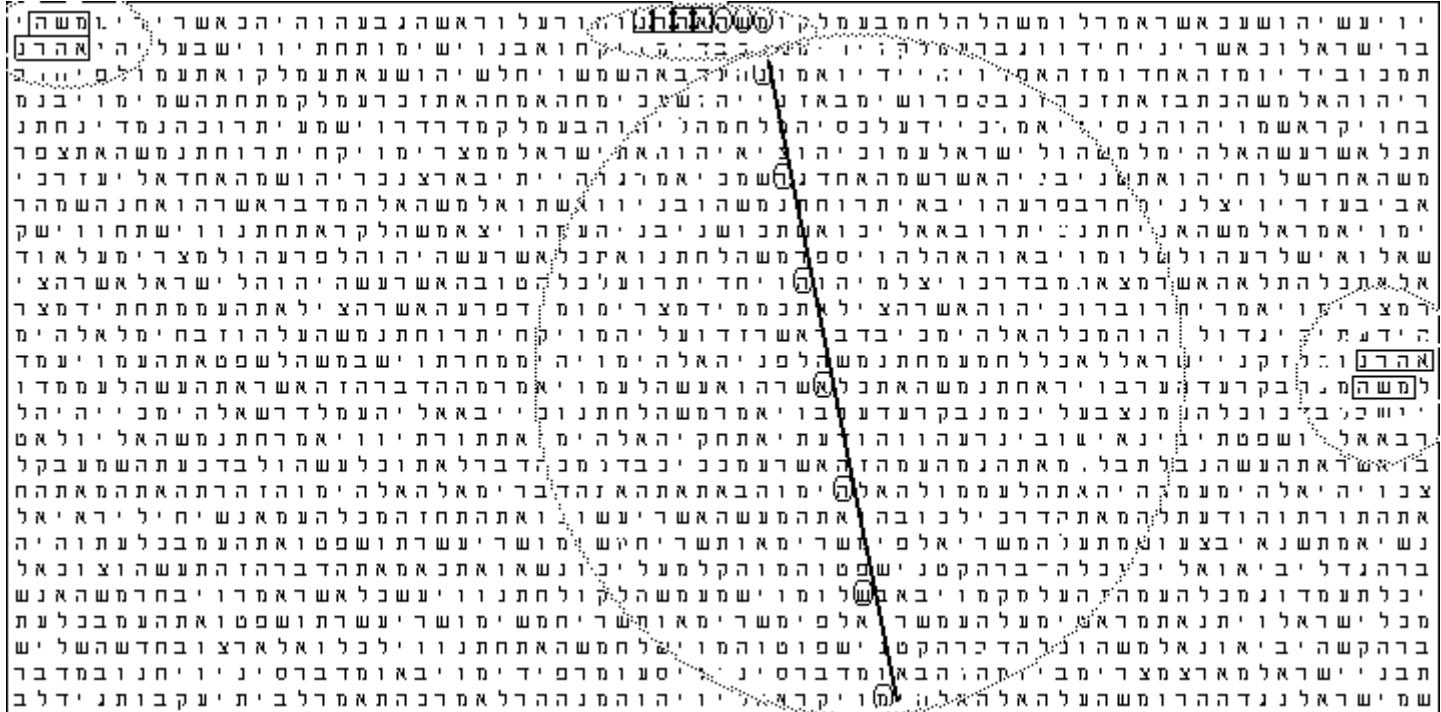
Phase Two: 1-
            Clusters about the balance of the relatives going back 260 years

            2-   A specific cluster about the ***righteous Rabbi Shmuel Schick Z.T.L.*** and his offspring [included]

            3-   An introduction matrix to the cluster above [included]

Phase Three: 1-   A matrix with surface text starting before the clusters/matrices above and ending with surface text after the end of the above matrices. The Matrix is focused on similar terms and similar themes. It starts with surface text where the

Jews are in slavery and brings out the highlights of miraculously going out of Egypt to receiving as a nation the 10 commandment and rules about their own slaves.   ----- Because of their faith, in one G-d. Because of faith in general, and one specific example of one person who did not change his name.

The above matrix starting at Exodus chapter 17, verse 7 and ending at chapter 19 verse 3, spanning about 2,000 characters, was the starting point. The rows are 75 letters apart to suite Moshe Aharon at a skip of –299 divided by 4. It is an awesome display of concentration of four Moshe Aharons in such a relatively small space. There is not any matrix in the entire Bible that is more densely populated with Moshe Aharons, and at such a variety: surface text, ELS > 1, and combination effect. Against this background I found my family, and religious roots going back hundreds of years. Note that this special effect was just one of many special effects that are beyond the scope of this article.

RENOWNED GENERATIONS
AN INTRODUCTION MATRIX
TO THE SHMUEL SCHICK CLUSTER

There is a precedent in the Five Books of Moses, where introduction is present before a major topic is discussed. Parashat HaAzinu [a weekly portion read in synagogues at the end of Deuteronomy] is one such a case. In Deuteronomy Chapter 31 Verses 16 – 18, the holocaust is described. The term

holocaust is found over this surface text, while in Gimatira, "bekirbo" is the same as "Germany or Germania".

On the surface, the Shmuel Schick cluster may appear to be a very large cluster, but in fact it is very compact and very meaningful. It is very fitting to have an introductory matrix as a title, where the matrix is very compact and very meaningful. The matrix is not fully developed, since many of the terms that can be included in it are found in the Shmuel Schick cluster. On the other hand note the extremely high R-values and the message. Note also for example that דורות שם appears in this matrix twice at skips of **–9** and **10**, and next appears in the Torah [or Chumash] at the next lowest skip of **1,658!** In the whole Bible the next skips are at 398, then at –891. But wait.. Both terms are only partial terms. Both have an extra letter making them "for or to" dorot shem, and in the other term, the yud at the end makes the dorot shem to "generations after my name", as well as hinting to "the generations of Shem Israel (Kadosh)"

So what does דורות שם mean? Looking at Numbers 16/2 we find the following verse: "….and they rose up in face of Moses, with certain of the children of Israel, two hundred and fifty men; they were princes of the congregation, the elect men of the assembly, **men of renown;** [שם אנשי]" In other words, dorot shem tells us that the subject of the matrix is *generations of renown.*

The Shmuel Schick matrix deals with a famous generation of rabbis. The matrix outlines many details about many of the members of the Rabbi Shmuel Schick family. In total there are eleven generations in the matrix going back over 260 years.

Note that the rabbis use the term water to describe the Torah. The terms deep, immerse, cover, pure, etc. apply to the Torah and water. Also, there is thirst for water and thirst for knowledge, such as Torah knowledge, etc.

Finally, note that the righteous is compared to a tree planted by the water….

שורשים הם במים

Jeremiah Chapter 17
7 Blessed is the man that trusteth in the LORD, and whose trust the LORD is.

8   For he shall be **as *a tree planted by the waters***, and that spreadeth out its roots by the river, and shall not see when heat cometh, but its foliage shall be luxuriant; and shall not be anxious in the year of drought, neither shall cease from yielding fruit.

Psalm Chapter 1.
1 HAPPY IS the man that hath not walked in the counsel of the wicked, nor stood in the way of sinners, nor sat in the seat of the scornful.
2 But his delight is in the law of the LORD; and in His law doth he meditate day and night.

3 And he shall be *like a tree planted by streams of water*, that bringeth forth its fruit in its season, and whose leaf doth not wither; and in whatsoever he doeth he shall prosper.

RENOWNED GENERATIONS
DOROT SHEM -- דורות שם

Terms	Translation	Skip	R Factor	(in Matrix)	Start	End

RENOWNED GENERATION AND MOSHE AHARON

דורות שם	renowned generations					-9
		1.728				**3.427**
		C 18 V 22 L 43				C 18 V 21 L 72
ומשה אהרן	and Moshe Aharon					1
		0.000				**1.699**
		C 17 V 10 L 32				C 17 V 10 L 39

OR AND NAME OF GENERATIONS

או ושם דורות	Or and a name for generations	10				3.708
		6.356				Ch16 V 17 Le 14
		C 16 V 35 L 44				

FROM RENOWNED RABBIS TO RENOWNED GENERATIONS TO RENOWNED MEN

מרבני שם	from renowned rabbis					-356
		-0.061				**1.638**
		C 17 V 1 L 67				C 15 V 27 L 50
לדורות שם	to renowned generations					10
		2.832				**4.531**
		C 16 V 19 L 17				C 16 V 20 L 57
ולאנשי שם	and to renowned men					145
		1.241				**2.940**
		C 17 V 12 L 81				C 18 V 16 L 9

THEY ARE ROOTS IN THE WATER – AND THEY ARE THIRSTY -- and they said: GIVE US WATER

שורשים הם במים	they are roots in water					413
		5.022				**6.721**
		C 16 V 9 L 7				C 19 V 12 L 11
והשורשים צמאו	and the roots (are) thirst(y)					322
		5.642				**7.341**
		C 15 V 15 L 22				C 17 V 14 L 8

ויאמרו תנו לנ ומים ונשתה And they (roots) said: " give us water and we will drink = give us Torah and we
will study. ויאמרו תנו לנ ומים ונשתה

						1
		0.000				1.699
		Ch17 V 2 L13				C 17 V 2 L32

TIME TO SING AND SHOW HIM PRAISE

רב שיק: "עת נשיר	rabbi Schick time we sing					101
		6.295				7.957
		C18 V 22 L 25 C 19 V 13 L 27				

יראו תהילה לו"

						17
			4.834			6.533
				C 16 V 4 L 6		C 16 V 6 L 421- They [שם

רבני - rabbis Schick] will praise Him;   2- They [the children of Israel] will show him
(rabbi Schick after rabbi Schick) praise.

Note: Psalms 148/14: . . . a praise for all His saints, even for the children of Israel, . . .

The ELS reference is 178 characters between rows.

There are 9 displayed terms in the matrix.

The matrix starts at Exodus Ch 15 V 11 Letter 25 and ends at Exodus Ch 19 V 13 Letter 59.

The matrix spans 6052 characters of the surface text.

The matrix has 34 rows, is 178 columns wide and contains a total of 6052 characters.

NAME IS THE KEY TO THE FAMOUS GENERATIONS MATRIX.   IN MORE WAYS THAN ONE…

THE SHMUEL SCHICK CLUSTER

אנשי אמת   [אנשי אמת]   שיא איש   [אנשי אמת]   נשיא   [

| TRUTH | MEN OF | | MAN | TOP | TRUTH | PRINCE (OF) /PRESEDENT |

The term men seeking truth is the central theme of this cluster. It also appears in the three other clusters mentioned in this article: The Moshe Aharon, Renowned generations, and A religion to die for. The name **Shmuel** emanates from this term sharing a Shin. In addition, the term שיק אבד [**Schick** ABD A=av=father, B=biet=house (of) D=din=law   == Head of the rabbinical court). Note that many of the Schick offspring are documented as being ABD.

Shmuel Schick was the president [see above] of his community. As it is stated: where there is no man, be a man [see top man above], he took a stand on the documented name issue. However, as the head of the high court, he had to seek the truth. With no truth there is no justice.   There are several other good qualities in the matrix that describe Shmuel and his offspring. However, the most fitting description for a Judge is the quality of seeking the truth. Consequently, men of truth is at the center of other noble qualities that the Schick generations had.

Term	Translation		Skip
	R Factor		(in Matrix)
	Start	End	

All the terms in the table below are in Exodus. The Hebrew font in netextmo.

1. The name   SHMUEL SCHICK   last name stands for "name of Israel is holy".

שמ ישראל	ShemIsrael(Kadosh) (last name)		1
	0.000		1.771
	C 19 V 2 L 40		19/2/46
קדוש	(Shem Israel) ...Holy		1
	-1.255		0.516
	C 19 V 6 L 25		19/6/28
SHEM ISRAEL KADOSH	Last name as a unit:		
			2.3
שמואל	Shmuel [FIRST NAME] [1]		42
	-1.831		-0.060
	C 18 V 21 L 33		18/23/45

OR as found in the matrix rearranged:

"TESTIMONY BY SHMUEL": G-d is HIS name

שמו אל	his name is . "G-d"		42
	-1.831		-0.060
	C 18 V 21 L 33		18/23/45
ויקרא שמו יהוה	and he [was] called "his name G-d"		1
	0.000		1.7
	C 17 V 15 L12		17/15/23
ויקרא שמ המקום	and he [was] called "[the] name of G-d"		1
	-0.602		1.273
	C 17 V 7 L6		17/7/12
ויקרא יי	and he (was) called .. G-d	**-339**	-0.270
		1.605	C19 V5 L20
		7/11/11	
ויקרא אל	and he (was) called . G-d	1	-0.954
	0.921	C19 V3 16	19 /3 / 22

2. The eleven generations ALL THE NAMES   (At their minimum skip in the matrix)

שמואל	Shmuel [1]		42
	-1.831		-0.060
	C 18 V 21 L 33		18/23/45
THE 2nd GENERATION:			
חנוכ ה	Hanouch(heh) [2]		-256
	-1.790		-0.020
	C 20 V 4 L 54		19/ 9/44

חנוכ	Chanoch	[2.1]	-15
	-1.594		0.177
	C 19 V 1 L 2		18/26/38
הינכ	Hinach	[2.2]	2
	-1.325		0.446
	C 19 V 7 L 55		19/ 8/ 6

THE 3rd GENERATION:

ליפמנ	Lipman	[3]	161
	-1.636		0.135
	C 18 V 16 L 16		18/27/13
יוט	YomTov abbreviation	[3.1]	6
	-2.351		-0.580
	C 18 V 9 L 2		18/9/14
	Yom	[3.2]	1
	C 18 V 10 L 2		18/9/49
	Tov	[3.3]	-1
	C 18 V 9 L 14		18/9/16

THE 4TH GENERATION:

אריה י ל	AriehY(huda)L(ieb)	[4]	152
	-1.533		0.238
	C 18 V 5 L 51		18/19/21
אריה	Arieh	[4.1]	-6
	-2.264		-0.494
	C 18 V 6 L 11		18/5/48
יהודה	Yehuda	[4.2]	-74
	-1.961		-0.190
	C 19 V 4 L 16		18/25/38

THE 5TH GENERATION:

בנימינ ש	Binyamin (S)hick	[5]	**172**
	0.264		**2.035**
	C 17 V 6 L 21		18 /9/30

THE 6TH GENERATION:

אליהו ש	EliyahouS(hick)	[6]	1
	-0.301		**1.470**
	C 17 V 9 L 9		17/9/14

THE 7TH GENERATION:

פנחס	Pinchas	[7]	366
	-1.364		0.407
	C 16 V 23 L 52		17/7/14

THE 8TH GENERATION:

משה אהרנ	Moshe Aharon	[8] (grandfather)	1
	0.000		**1.771**
	C 17 V 10 L 33		17/10/39

THE 9TH GENERATION:

	Leah	[9]	-1
	C 17 V 14 L 11		17/14/9

THE 10TH GENERATION:

משה אהרנ	Moshe Aharon	[10]	**-299**
	-0.202		**1.569**
	C 19 V 3 L 15		17/12/82

THE 11TH GENERATION:

פרי שק	Perry Shak (son)	[11]	**-430**
	-1.302		0.469
	C 19 V 22 L 31		18/19/8
פרי שק	Perry Shak (son)	[11]	**-259**
	-1.082		0.689
	C 19 V 24 L 62		19/6/25
פרי שק	**Perry Shak (son)**	**[11]**	
			1.2
רנישק	Ronnie Shak (son)	[11]	**-61**
	-0.922		0.849
	C 17 V 7 L 51		17/3/68
רנישק	Ronnie Shak (son)	[11]	**-54**

	-0.869	0.902
	C 18 V 1 L 73	17/13/16
רני שק	**Ronnie Shak (son) [11]**	
		1.7
אנדראה	Andrea (daughter) [11]	**-210**
	-0.771	1.000
	C 19 V 15 L 36	18/23/22
אנדראה	Andrea (daughter) [11]	**-607**
	-1.232	0.539
	C 19 V 24 L 3	17/12/7
אנדראה	**Andrea (daughter) [11]**	
		1.5
דני שק	Danny Shak (son) [11]	53
	-0.450	**1.321**
	C 17 V 11 L 38	17/15/14

3. The roots

ולאנשי שם	and for renowned people	145
	1.241	**3.565**
	C 17 V 12 L 81	18/16/9
שם דורות	a name for generations	106
	0.657	2.981
	C 16 V 23 L 62	16/35/44
ושם דורות	and a name for generations	106
	1.656	**3.427**
	C 16 V 22 L16	16/3544
לאנשי שם	for renowned people	145
	0.241	2.566
	Ch 17 V 16/11	18/16/9
דורות שם	renowned generations	-9
	1.728	3.499
	C 18 V 22 L 43	18/21/72
דורות שם	renowned generations	10
	1.682	3.453
	C 16 V 19 L 27	16/20/57
		6.95
דורות שמי	Generations After My name	-9
	2.713	**4.484**
	C 18 V 22 L 43	18/21/63
יש אל	Will be borrowed	1
	C 16 V 19 L14	**6/19/17**
לדורות שם	For generations a name	10
	2.832	**4.603**
	C 16 V 19 L17	16/20/57

For renowned generations.   See also, [9.] a foreign name will be borrowed as one term. [יש אל]

השורשים	The Roots	205
	-0.184	**1.587**
	C 18 V 11 L 25	19/6/11
כתב זאת זכרון בספר	It is *inscribed* to remember in a book 1	0.000
	1.771	C 17 V 14 L 15
	17/14/29	

משמות בכתב שאות מלים פיו   From Exodus *inscribed*: letter-words **His mouth** [the LORD had spoken]!

משמות בכתב שאות מלי מפיו From the names in the writing it is a sign words of….? from: **His mouth**!

		14
	16.600	**18.469**
		C 20 V 11 L 7

20 /5 /12

שמות = EXODUS = **NAMES** The matrix is in Exodus, and discusses ALL the names!

Isaiah 58/14: Then shalt thou delight thyself in the LORD, and I will make thee to ride upon the high places of the earth, and **I will feed thee with the** heritage of Jacob **thy father**; for the **mouth** of the LORD hath spoken it.

Isaiah 40/5: And the glory of the LORD shall be revealed, and all flesh shall see it together; for the **mouth** of the LORD hath spoken it.'

ומהראש הילדים י לרב מא לת   (The rav is [Shmuel] Schick - see 5. Below)

and from head, 10 children to the rav from a to z	112	14.881
	16.652	18/2/1
	19/12/55	
עשרת	the ten	1
	-1.362	0.409
	C 18 V 21 L 80	18/21/83
עשרת	the ten	1
	-1.362	0.409
	C 18 V 25 L 68	18/25/71
העשרה	the ten	-10
	-0.763	0.961
	C 18 V 13 L 38	18/12/72
[yud is the ten]		
	1.8	
אבת על בנים על שלשים ועל רבעים		
Fathers upon children upon third generation upon fourth generation		1
	0.000	1.771
	C 20 V 5 L 46	20/5/69
לאלפים]	to the thousandth of generation	1
	-0.477	1.294
	C 20 V 6 L 8	20/6/13]

4. The fathers, children, grandchildren, 10 great great-grandchildren are these

האבות	the fore fathers	11
	-1.239	0.532
	C 18 V 22 L 58	18/23/29
הילדים	the children	112
	-0.956	0.815
	C 18 V 14 L 34	18/23/35
והנכדים	and the grandchildren	-663
	-0.124	**1.647**
	C 20 V 10/3	17/3/30
י נינים אלו	those are the 10th children of children	-20
	2.824	**4.595**
	C 19 V 19/2	19/16/30

5. (Shmuel Schick) and family, a righteous person in Russia

ומשפחה	and family	292
	-0.410	**1.361**
	C 18 V 7/34	19/5/59
צדיק	Righteous	-42
	-1.088	0.683 *
	C 18 V 1/56	17/14/61
ברוסה	in Russia	12
	-0.111	1.659
	C 17 V 15/3	17/16/25
רב שיק	Rabbi Schick	72
	-1.057	0.667
	C 18 V 18/37	18/22/59
רב שיק	Rabbi Schick	101
	-1.204	0.520
	C 18 V 22/25	19/3/18

		1.2
יי לי חברה	Hashem is my company	
	2	3.180 **5.255**
	C 18 V 4 ll 27	18/4/41

Statistically significant in a Shmuel cluster.

6. Moshe Shak – a father of four

משה אב ד	Moshe Father of four	-1
	1.586	**3.357**
	C 17 V 12/90	17/12/85
מר משה שק	Mr. Moshe Shak	-366
	0.477	**2.248**
	C 19 V 10/4	17/13/16
אחים ד	four brothers	-2
	0.300	**2.024**
	C 17 V 12 L18	17/12/10
והאחים ד	and the brothers are four	139
	0.493	**2.218**
	Ch 18 V 20 L24	19/8 L13
		4.2

7. Description of the sons the rabbis   ABLE MEN

אנשי חיל	able men	1
	-0.477	1.294
	C 18 V 21 L 15	18/21/21
אנשי חיל	able men	1
	-0.477	1.294
	C 18 V 25 L 9	18/25/15
יראי אלהים	fear G-d -- G-d fearing	1
	0.000	1.771
	C 18 V 21 L 22	18/21/30
אנשי אמת	men seeking truth	1
	0.000	1.771
	C 18 V 21/31	18/21/37
שנאי בצע	hating unjust gain	1
	0.000	1.771
	C 18 V 21 L 38	18/21/44
אנשי חיל מכל ישראל	Able men from all of Israel	1
	0.000	1.771
	C 18 V 25/9	18/25/23
יאמינו לעולם	Will have faith [**plural**] forever	1
	0.000	1.771
	C 19 V 9 L 60	19/9/70
כי יהודי	because **a** Jew will believe	-20
	0.948	**2.719**
	C 19 V 11 L 43	**19/9/60**
יאמין ולעולם	Will have faith [**singular**] and forever	1
	0.000	1.771
	C 19 V 9 L 60	19/9/70
שמרי מצותי	keepers of my commandments	1
	0.000	1.771
	C 20 V 6 L 21	20/6/29
זקני ישראל	the elders [wise men] of Israel	1
	-1.146	0.729
	C 18 V 12 L 41	18/12/49
זקני ישראל	the elders of Israel	1

		0.729
	-1.146	C 17 V 5 32
	17/5 40	
זקני ישראל	the elders of Israel	1
	-1.146	0.729
	Ch17 V 6 L 67	17/6/75
	2.2	
זקני העם	The elders [wise men] of the nation	1
	-0.477	1.598
	C 19 V 7 14	C9/7/20
ראשים על העם	the nation heads	1
	0.000	1.771
	C 18 V 25/31	18/25/40

8. Shmuel's role   THE REBBE

כל הדבר הגדל יביאו אליכ	the big thing they will bring to you	1
	0.000	1.771
	C 18 V 22/20	18/22/38
והזהרתה אתהם את החקים ואת התורת	and you will warn them the laws and the Torah	1
	0.000	1.771
	C 18 V 20/1	18/20/26
והודעת להם את הדרכ	and you will show them the way	1
	0.000	1.771
	C 18 V 20 L 27	18/20/41
את הדבר הקשה יביאו	the difficult thing they will bring	1
	0.000	1.771
	C 18 V 26 L 16	18/26/30
כל הדבר הגדל יביאו אלי	the big thing they will bring to me	1
	0.000	1.771
	C 18 V 22 L 20	18/22/37
ושפטתי בינ איש ובינ רעהו	and I will judge between man & friend 1	0.000
	1.771	18/16 L 18
	18/16/37	

9. Shmuel and sons' role: JUDGES AND RABBIS (TEACHERS)

הס דעה מבית "רק דינים"	Shh, opinion from house of "only laws" -51	13.505
	15.229	19/11/45
	18/25/16	
רק דינים	only judges	-51
	1.572	**3.342**
	C 19 V 4 L 4	18/25/16
רב שיק	Rabbi Schick	first term
	101	-1.204
	0.566	C 18 V 22 L 25
	19/3/18	
מורים המ	They are teachers	107
	-0.314	1.410
	C 18 V 19 L 26	19/3 /42
מורים המ	They are teachers	107
	-0.314	1.410
	C 18 V 19 L 26	19/3 /42
רב שיק	Rabbi Schick	second term
	72	-1.057
	0.667	C 18 V 18 L 37
	18/22/59	
ורבנים ומאור	and rabbis and light [to the people]	-178
	4.225	**5.950**
	C 19 V 25 L 1 18/20/25	

שיק אבד	Schick, head of rabbinical court	-663
	-0.559	1.212
	C 20 V 7 L 8	17/12/76
א ב דין	A av Father; B beit House of; Din Law (court): ABD-abbreviation	
		-20
	-0.808	0.917
	C 19 V 20 L 17 19/18/46 אבד י נינים אלו	heads of
rabbinical court those many offspring -20	6.78	**8.507**
	C 19 V 20 L 17	19/16/30
שפט את העם	judge the nation	1
	0.000	1.771
	C 18 V 13 L 18	18/13/25
ישפטו המ	they will judge	1
	0.000	1.771
	C 18 V 22 L 50	18/22/56
ישפוטו המ	they shall judge	1
	0.000	1.771
	C 18 V 26 L 48	18/26/55
ושפטו את העם	and they shall judge the nation	1
	-0.477	1.294
	C 18 V 22 L 1	18/22/10
ושפטואת העם	and they shall judge the nation	1
	-0.477	1.294
	C 18 V 26 L 1	18/26/10

10. The name   KEEP YOUR NAME!

גר הייתי בארץ נכריה	I was living in a strange land	1
	-0.301	1.470
	C 18 V 3 L 29	18/3/44
אשר שם האחד גר	that the name of 1 a stranger	1
	0.000	1.771
	C 18 V 3 L 11	18/3/21
אשר שם האחד גרש	that the name of 1 got (get) rid of	1
	0.000	1.771
	C 18 V 3 L 11	18/3/22
ושם האחד אל יעזרכ	and name of 1 G-d will help you	1
	0.000	1.771
	C 18 V 4 L 1	18/4/14
ושמ שמרו	and the name they kept	-77
	0.304	**2.075**
	C 19 V 2 L 5	18/20/48
ישאל שם זרים	Will borrow [ask for] a foreign name	-16
	5.302	**7.073**
	C 19 V 8 L 55	19/6/20

All the terms are found in Exodus: C = Chapter;   L = Letter
The ELS reference is 42 characters between rows.   There are 99 displayed terms in the matrix.
The matrix starts at C 16 V 18 L 38 and ends at C 20 V 10 L 44.   The matrix spans 5124 characters of the surface text.
The matrix has 122 rows, is 42 columns wide and contains a total of 5124 characters.

CLUSTER HIGHLIGHTS

1.   MATRIX DESCRIPTION

189

The Shmuel Schick cluster covers a similar area as the main MosheAaron matrix but it screens out all terms that are not related to the subject. As per terms found in the cluster, the cluster subject may be labeled:

"MosheAharon: The Roots", or *"Shmuel: The ten renowned generations after my name"*, or
"Fathers, upon children, upon third generation, upon fourth generation" or
"The rabbi's ten children - from A to Z".

The main term of the matrix is the subject Shmuel. The terms in the matrix are all the relevant names in full, as well as terms defining what the matrix is all about, and who is Shmuel. **Annex 1** shows some of the Jewish sources as reference, and some quotations, spelling of the names and details about each rabbi.

2. ALL 11 SMUEL'S OFFSPRING NAMES IN A COMPACT MATRIX!

How likely was it to find all these names in another matrix? Since the find relates to 11 names, any matrix must have ALL the 11 names, in at least as a compact number of letters as in the Shmuel Schick matrix. Such a matrix could not be found. The next best matrix was by far larger and much less statistical significant. **See annex 2** for details**.**

3. CHRONOLOGICAL SEQUENCE

AGAINST MILLIONS TO ONE ODDS, THE NAMES ARE IN CHRONOLOGICAL SEQUENCE and TWO UNUSUAL TERMS SAY THAT THIS IS THE CASE!

Annex 3 clearly demonstrates that the center point of each name (or average center point when a person has more than one name) is in the specified sequence. In addition to the remarkable arrangement, there are two extra ordinary terms that specify that this is the case.

- a. "And from the head, the ten children to the rabbi, (are sequenced) from A to Z" [ELS at skip = 112]
- b. "The fathers upon the children unto the third and fourth generation" " [ELS at skip = 1]

From A to Z [from Alef to Taf] does not only mean EVERYONE, but it also indicates in sequence. The second term also has two meanings. The first meaning is that the topic of the matrix is the Shmuel Schick generations. The second meaning is that a father is on top of a son; a son on top of a grandson; and a grandson on top of a great-grandson, as is the case in the text. THE GENERATIONS ARE IN ORDER.

4. SENTENCE STRUCTURE

EACH NAME CLOSELY FOLLOWS THE NEXT NAME JUST LIKE WORDS IN A SENTENCE!

Annex 4A and **Annex 4B** show in two different ways the measured length of the names as opposed to the measured length of the space between the consecutive names. The ratio of name length to space length between the names is similar to the spacing between words written normally. I.E. Note that if for example, there are six letter words; with a one-character space between them the ratio of length of the word to the space is 6:1.

5. "ROOTS" RELATED TERMS

Annex 5 shows that any way you look at it you will not find a more compact matrix in the Bible with terms such as "the roots", "the children", "the grandchildren", and "the fathers" combined with Shmuel.

It outlines other long very statistically significant terms that relate to roots not used in the search. The other terms were not compared in the search for a more compact matrix, since they are so rare.

6. DESCRIPTION OF SHMUEL'S OFFSPRING *CHARACTER*
IN THE MATRIX INTERSECTING HIS NAME
Annex 6 shows how Shmuel Schick and his offspring are described in Jewish literature in detail. The following descriptions match those descriptions:

Able men of all Israel; Men of truth; Hate unjust gain; G-d fearing.

Note that all the above are the ideal qualities for a judge. He has to be able, he has to seek the truth to give a verdict, he must not be biased or accept a bribe, and naturally, by knowing that he will be judged by the Almighty, he will not knowingly do anything wrong. See annexes **7**, and **8**, in relation to the subject of judges.

7. DESCRIPTION OF SHMUEL'S OFFSPRING *MISSION / OCCUPATION*
IN THE MATRIX SUROUNDING HIS NAME
Annex 7 shows the occupation of Shmuel Schick and his offspring as described in Jewish literature. The following descriptions match those descriptions:

Heads of their community, will judge [in six different terms], will handle the difficult issues [two different terms], and teach the law, the way to live.

8. DESCRIPTION OF SHMUEL'S OFFSPRING *JUDGES*
IN THE MATRIX SOUROUNDING THE LONG TERM: "and from the head, ten children to the rabbi, in order from A to Z" See Annex 9 for analysis of the long term just above.
Annex 8 shows that Shmuel Schick and his offspring are heavily associated with the term judges. The name Shmuel ShemIsrael Kadosh [Schick] is also very prominent in the plot. Note: Shmuel and the 19 letter long term (translated above) perfectly bisect and intersect one another!

9. THE INCREDIBLE 19 LETTERS LONG TERM The "From the Head…" term.
ומהראש הילדים י לרב מ-א ל-ת
"AND FROM THE HEAD, TEN CHILDREN TO THE RABBI, IN ORDER FROM A TO Z"
The translation states: from the head; the children; 10; to the rabbi; from A to Z.
From the head: Shmuel was the head in many ways. <u>First:</u> Note that in Hebrew *ROSH* or head comes from the root *RISHON* or first. Shmuel was the first Schick. IE from the first Schick there are ten generations. <u>The head of a family</u>: He was the originator of the Schick family as described in Jewish literature. <u>The head of a dynasty [שלשלת</u>]: of many famous rabbis, not only in a direct line from Shmuel to Moshe Aharon. The Maharam Schick is only one such example of many of his offspring. Note: The term שלשלת will make a compact matrix with terms describing the qualities of the Schick dynasty. <u>The head of the rabbinical court</u>, the <u>head of his community</u>, etc., needs no explanation. The

ten-children term is clear as well. **Rav:** Shmuel just like all his sons was a rabbi or rav. Note: the term רב שיק Rav Shikoku appears twice at different ELS in the cluster. **From A to Z:** In Hebrew from Alef to Taf, indicates THREE things: 1. In sequence, 2. In total, no exception, the lot. [Literally] 3. Everything, beginning middle and end. [As per our sages]. IE: Our sages state that truth (EMET) must include everything: Alef, mem, & taf: from start [alef] to end [taf] and what is in between [mem is in the middle]. In the phrase from alef to taf, "to" is the LAMED, which is exactly in the middle between alef and taf. **Annex 9** with a plot elaborates on the great significance of this term. Two more plots of the term are found in **Annex 8.**

10. A FOREIGN NAME The "Shem Zarim…" term.

ישאל שמ זרימ

"Will borrow [ask for] a foreign name", at a skip of –16, Bible R-value = 5.302, Plot R-value = 7.101.
In my opinion, this term brings out the essence of the entire cluster and the entire main matrix [not shown in this article]. When I first developed my personal matrix I found three out of my four children next to MosheAharon [see **Plot A8-3** in **Annex 8**]. It took me a long time to find the term spelling out my fourth child at the far bottom of my matrix. It really did not make sense – until I made the connection. He is the only one that I call by a non-Hebrew name. I named my only daughter Avivit Andrea, but we call her Aviv. The Aviv portion was found but not the English name. It was than that I looked for the answer: A foreign name! I looked for that term, and I found it in an extended message. Where was it found? Intersecting those foreign names I gave my children: Andrea, and Perry Shak [Note that each name happens to cross the foreign name term twice]. In **Annex 10** names of the four children are illustrated where the Hebrew names Danny Shak and Aviv appear once each, while Ronnie Shak appears twice. The foreign names Perry Shak and Andrea appear twice each. Is the fact that the four foreign names out of eight cross the "Shem Zarim" term while the other four are very far away from this term statistically significant? In Annex 10 the calculations indicate that the odds of this happening by chance are
83,031: 1.

The message of the matrix is given in a cycle: There are seven holy rabbis, ascending from the man who feared G-d [see "G-d fearing" term] and kept his commandments [see "shomerie mitzvotai" term], and was very concerned about changing his name to a foreign name. But he was forced by the law of the land to do that. From the righteous Shmuel the dynasty of famous rabbis ascend to Pinchas. All are renowned for their piety. All are called by their Hebrew names. Slowly the descent begins, and ends with generations that freely give and use foreign names. As the matrix demonstrates, there is an upward ascent. The Schick dynasty gains strength and fame. And then there is a downward trend from the Schick to the Shak. Note: Schick [shin][yud][kuf] Vs Shak [shin][kuf] - the [yud] is now missing. The [yud] that represents G-dliness, is dropped. Now it is no longer Shem Israel Kadosh. It is no longer a HEBREW name that is holy. Now it is THE NAME that is holy [Shem Kadosh]. It is no longer who you are, but how do you blend. It is how you descend and lose your identify. We all have our roots, and when we know that we can be proud of our roots, we must not seek another vessel to carry us away from the ways of our (fore) fathers.
In a beautiful way, the story ends with a full cycle. The names rise and they fall, and where does the last term end? The Kuf of Perry Shak coincides with the Kuf of Kadosh, of ShemIsrael Kadosh. Once again the matrix emphasizes that the name is holy [kadosh].
The children of Israel were delivered form Egypt for four reasons. One reason was the keeping of Hebrew names. As it states in the matrix: "ushmartem et briti" [and you will keep my covenant].

Shmuel knew that - the famous rabbis knew that. Now the matrix illustrates how much of a fundamental obligation it really is.

11. SHMUEL SCHICK: THE MAN

The main cluster has much to say about Shmuel AND his offspring. What does a sub-cluster have to say about the man himself? Typically, a righteous person is described in Hebrew by one word: Tzadik. This is what was found in the sub-cluster.   Shmuel showed concern about a *holy* Hebrew name and in the surface text of this cluster, G-d tells the children of Israel, "be *holy*" [kedoshim tiheu]. The term kadosh [*holy*] in this sub-cluster indicates that Shmuel followed even this commandment, just as the term "shomerie mitzvotai" [keepers of my commandments] is found in the cluster in relation to the Schick dynasty. For more details about this sub-cluster and Shmuel, see **Annex 11.**

12.   THE "(ten) GENERATIONS"

The story in the matrix is about ten generations from Shmuel Schick. The message is given in many long-odds-against being-found terms in the matrix as follows:

- **a.** "Fathers, upon children, upon third **generation** upon fourth **generation**".
- **b.** "And from the head, **TEN** children to the Rabbi, (arranged) from A to Z".
- **c.** "These are **TEN** great-**grandchildren**".
- **d.** "And the **grandchildren**".
- e. "The roots"
- **f.** "The **TEN generations** after my name". (The terms ten and generations after my name intersect with a common shin).
- g. "And family"

See **Annex 12** for some of the terms above.

13.   THE 10TH GENERATION

The 10th generation after Shmuel consists of four children of MosheAharon. In section 10 "Foreign Name", the children of Moshe Aharon are mentioned. It is interesting that Danny Shak, Perry Shak, Ronnie Shak, and Aviv appear together as the most compact cluster, in the whole Bible, in the Shmuel Schick cluster. On top of it, they are found next to the two terms of Moshe Aharon, their father.

14.   ONE STRANGE NAME

<u>"That the name of the one is "a stranger""" or "That the name of the one I will get rid of (drive away)"</u>"

אשר שמ האחד גר(ש)

There are eleven names for the eleven generations. Some are only in Hebrew, one is only in English, and the rest are Hebrew and another language. We have six names in Hebrew:

1. Pinchas, 2. Eliyahu, 3. MosheAharon, 4. MosheAharon, 5. Leah, and 6. Binyamin.

All these names either have a portion or are totally above the "Strange name" phrase. In the surface text, the Bible describes the names of the two sons of Moshe, and that he names the first "Gershom" because he is living in a strange land. Note, that the spelling of Gershom can be read as "a strange name". The text continues and reads: "and one name Eliezer". In the context of the matrix Eliezer can be read as G-d will help.

193

Indeed, as our sages tell us, the Jews in Egypt were rewarded with their freedom for keeping their Hebrew names. Indeed, there were two types of Jews in Egypt: Those that G-d helped [to freedom], and many more that he "got rid of" or drove away from Him. Those Jews were not taken out of Egypt.

In the matrix, all the names that have one name in pure Hebrew, and another name, are found totally below the "strange name" sentence. Not only that, but they are found with the long term "Will borrow [ask for] a foreign name". ישאל שם זרים

In **Annex 14** it is shown that the odds of this happening by random are greater than 4,000:1

15.   FOUR GENERATIONS
"Fathers, upon children, upon third generation, upon fourth generation"

אבת על בנים על שלשים ועל רבעים

The above term is incredibly confirmed eight times in this matrix. Since there are eleven generations, one can select eight such sets. Many of the sets have terms appearing close together at very high odds against just happening to be found so close just at random. See **Annex 15.**

16.   A STRANGE NAME WILL BE BORROWED FOR RENOWNED GENERATIONS
"For generations a name [will be borrowed]" or "for renowned generations" R-value = 4.6
The above term shares the letter Lamed with the term "Ushal" [will be borrowed]; AND
"Will borrow [ask for] a foreign name " R-value = 7.1
…. supplement and reinforce one another. The term "ushal" is common to the message that a strange name will be used by a renowned generation. See **Annex 16.**

17.   (the) SCHICK (rabbis) HEAD OF THE RABBINICAL COURT
Who are best suited to be the head of any court? -- Especially a rabbinical court? Rabbis Schick who had the qualities outlined in the matrix shown in **Annex 17**.   There are several interesting features to that matrix.

18.   RABBI SCHICK: JUDGES, RABBIS TEACHERS
Rav Schick was (were) everything a rabbi could be: A rabbi, a teacher, a judge. He made the connection in real life. The connection is clear in **Annex 18.**   Note the terms "they are teachers" and "only judges". One Rav Schick shares a letter with each of those terms. Another Rav Schick is between two close parallel terms "rabbis and light" and "they are teachers".   The three terms start/end within a rectangle of 3 X 5 letters!

19.   STATISTICAL SIGNIFICANCE OF THE CLUSTER
Annex 19 is a brief attempt to look at the statistical significance of the cluster. It is only a very small step in a long complicated process. It is not the scope of this article to analyze the statistics in detail. It is just to show some indication that this complex matrix can not be duplicated by producing something similar with different terms, etc.

A RELIGION TO DIE FOR
דת לשם שמה מתו

Term	Translation	Skip	R Factor	(in Matrix)	Start	End

TITLE: RELIGION FOR ITS SAKE

"RELIGION AND FAITH" TO DIE FOR

Term	Translation	Skip	R Factor	(in Matrix)	Start	End
דת לשם שמה מתו	to die for the religion's sake	**-993**	4.336	**6.476**	C 21 V 4 L 4	C 14 V 5 L 67
ואמונה	and faith	1	0.000	2.140	C 17 V 12 L 78	C 17 V 12 L 83
ואמונה	and faith	**14**	-0.426	**1.714**	C 21 V 3 L 13	C 21 V 4 L 44
ולמות	and to die	1	-0.301	1.839	C 14 V 11 L 36	C 14 V 11 L 40

BETWEEN G-D AND MEN

G-D IS ONE AND HIS NAME IS ONE

G-DLY NAME:

Term	Translation	Skip	R Factor	(in Matrix)	Start	End
האחד ה'אחד	The one – G-d is one. SEE MATRIX FOR THE TWO TERMS ABOVE THE TERM SHOWN BELOW					
ושם האחד אל	and the name of the One G-d *	1	0.000	2.140	C 18 V 4 L 1	C 18 V 4 L 9
שם המקום	the name of G-d	1	-1.000	1.140	C 17 V 7 L 6	C 17 V 7 L 12
לא תשא את שם יהוה אלהיכ לשוא	do not use My name in vain	1	-0.301	1.839	C 20 V 7 L 1	C 20 V 7 L 22

BETWEEN MAN AND MEN

THE COMANDMENTS

Term	Translation	Skip	R Factor	(in Matrix)	Start	End
לא תרצח	6- Do not murder	1	-0.301	1.839	C 20 V 13 L 1	C 20 V 13 L 6
לא תנאפ	7- do not commit adultery	1	-0.301	1.839	C 20 V 14 L 1	C 20 V 14 L 6
לאת גנב	8- do not steal	1	-0.477	1.663	C 20 V 15 L 1	C 20 V 15 L 6
לא תענה ברעכ עד שקר	9- do not bear a false witness	1	0.000	2.140	C 20 V 16 L 1	C 20 V 16 L 15
לא תחמד בית רעכ לא תחמד אשת רעכ	10- do not covet...	1	0.000	2.140	C 20 V 17 L 1	C 20 V 17 L 25
לא תשא את שם יהוה אלהיכ לשוא	do not use My name in vain		-0.301	1.839	C 20 V 7 L 1	C 20 V 7 L 22

BETWEEN MAN AND MEN --- WHO SHOULD LEAD

THE QUALITIES IN THE MEN

Term	Translation	Skip	R Factor	(in Matrix)	Start	End
אנשי חיל	able men	1	-0.477	1.663	C 18 V 21 L 15	C 18 V 21 L 21
יראי אלהים	G-d fearing	1	0.000	2.140	C 18 V 21 L 22	C 18 V 21 L 30
אנשי אמת	Men of truth	1	0.000	2.140	C 18 V 21 L 31	C 18 V 21 L 37
שנאי בצע	hate unjust gain	1	0.000	2.140	C 18 V 21 L 38	C 18 V 21 L 44
זקני ישראל	the elders of Israel	1	-1.146	0.994	C 17 V 6 L 67	C 17 V 6 L 75
שמרי מצות	keepers of the commandments	1	-0.477	1.663	C 20 V 6 L 21	C 20 V 6 L 28

BETWEEN MAN AND MEN -- THE LEADERS WILL JUDGE

SCHICK: LAW AND ORDER AND JUDGEMENT

Term	Translation	Skip	R Factor	(in Matrix)	Start	End
שיק אבד	Schick head of rabbinical court	**-663**	-0.559	**1.581**	C 20 V 7 L 8	C 17 V 12 L 76
שמ שמ לו חק ומשפט ושמ	A name, name he has. Law and order and a name…			2.140	C 15 V 25 L 45	C 15 V 25 L 60
ישפוטו המ	They will JUDGE	1	0.000	2.140	C 18 V 26 L 48	C 18 V 26 L 55
ושפטת	and you shall JUDGE				1	-0.301
	1.833			C 18 V 16 L18	C 18 V 16 L 22	

The ELS reference is 331 characters between rows.

There are 21 displayed terms in the matrix.

The matrix starts at C 14 V 5 L 37 and ends at C 21 V 4 L 44.

The matrix spans 10001 characters of the surface text.

The matrix has 31 rows, is 71 columns wide and contains a total of 2201 characters.

דיואלהעמויאמרומהזאתעשיינובישלמחננ⬡אתישראלמעבדנוויאסראתרכבוואתעמולקחעמויקח
משההמבליאינקבריםבמצרימלקחתנ⬡ל⬛מ⬛תבמדברמהזאתעשיתלנולהוציאנוממצרימהלאזההדב
וויבאובניישראלבתוכהימביבשהוהני⬡מחזקאתלבמצרימויבאואחריהמואבכבדהבפרעהוהו
מלחרבהויבקעוהמימויבאובניישראלב⬡וכהימביבשהוהמימלהמחומהמימינמוומשמאלמוירדפ
בקרלאיתנוומצרימנסיםלקראתוינער⬡יהואהאתמצרימבתוכהימביובוהמימיכבסואתהרכבואת
רולאמראשירהליהוהכיביגאהגאהסוסורכבורמהבימעזיוזמרתיהיהלילישועהזהאליואנוהו
דינשפתברוחבכסמוימצללוכעופרתבמי⬡אדירימכמכהבאלמיהוהמימכמכהנאדרבקדשנורא אתה
מועדכיבאסוספעהברכבבוברשיובפרשי⬡ימ⬡ישביהוהעלהמאתמיהימובניישראלהלכוביבשהבתוכ
וישלכאלהמימויםתקוהומימ⬡⬡⬡⬡⬡⬡⬡⬡נסהוויאמראמשמועתשמעלקוליהוהאלהיכוה
רואלהמבניישראלמיתנומותנובידי⬡הואצרימבשבתנועלסירהבשרבאכלנולחמלשבעביה
נתיכמעליהוהונחנומהכיתלונועלינו⬡יאמרמשהבתתיהוהלכמבערבבשרלאכלולחמבבקרלשבע
עתמכיאניהיהואהאלהיכמויהיבערבותעל⬡השלוותכסאתהמחנהובבקרהיתהשכבתהטלסביבלמחנהו
החסיראישלפיאכלולקטווידמרומשהאל⬡מאישמאלייותרממנועדבקרולאשמעואלמשהויותרואנשי
הבאישורמהלאהיתהבהבווייאמרמשהאכלה⬡ויוםכישבתהיומליהוהיומלאתמצאהובשדהוהשתימים
הדבראשרצוהיהוהלאהאעמרממנולמשמרתלדרתיכמלמענאיראואתהלחמאשרהאבלתיאתכמבמדברב
רפידימואיןמימלשתתהעמויריבהעעמעמ⬡הויאמרותנולנומימונשתהויאמרלהממשהמהתריבונ
נמשהלעינ⬡⬡⬡⬡⬡יקרא⬡⬡⬡⬡⬡ויעמסהומריביהעלריבניישראלועלנסתמאתיהוהלאמרהי
חורתמכובידיומזהאחדומ⬡⬡⬡⬡נהעדבאהשמשוי חלשיהושעאתעמלקואתעמולפי
אחדגרשמכיאמר⬡⬡⬡⬡⬡⬡⬡⬡⬡⬡⬡⬡⬡עזרכיאלהיאביבעזריויצלני מחרבפרעהוי
לישראלאשרהצילומידמצרימויאמרית⬡ובייהוהאשרהצילאתכמממצרימ ידפרעהואשרהצ
צבעליכמנבקרעדערבוייאמרמשהלחתנו⬡ב⬡אליהעמלדרשאלהיםכייהיהלהמ דברבאאליושפטת
תהתחזהמכלהע⬡מ⬡כלהעתכלהדברהקטנ ⬡ישפטוהמאתעלהמכיאנשי⬡מ⬡⬡⬡⬡⬡ י⬡⬡⬡אפימשריחמש
הקשהיביאונאלמשהוכלהדברהקטנ⬡שפטוהמוישלחמשהאתחתנווילכלואלארצובחדשהשלישיל
יליכלהארצואתמתהיולימלכתבהנימיוג⬡ויש⬡אלההדבריםאשרתדברבראלבניישראליבאמשהו
יכיביומהשלשיירדיהוהלהרסנ⬡⬡⬡⬡⬡⬡יוהגבלתאתהעמסביבלאמרהשמרולכמעלותבהר
אלהימסנהמחנהווי תיצבובתחתיתההרדו⬡⬡⬡⬡⬡י ⬡ואמרייהוהלואישאלויעשנועלעל
הגבלאתההרוקדשתוויאמראליייהוהלכרדועל⬡⬡⬡⬡⬡לעכהנימוהעמאליהרסולעלתא
עשהחסדלאלפימלאהביולשמרימצות⬡י⬡⬡⬡⬡⬡מיהוהאלהיכלשואכילא נקהיהוהאתאשרישאא
תנכלב⬡⬡⬡⬡⬡לאתנ⬡אפלאתנ⬡גמלאתנ⬡בלאתנ⬡⬡⬡⬡⬡⬡⬡⬡⬡⬡⬡⬡⬡⬡⬡אמתו
משהכתהאמראלבניישראלאתמראיתמכימ⬡⬡שמימדברתיעמכמלאתעשו נ אתיאלהיכסףואלהיזהבל
יצאאמבעלאשההה⬡ויצאהאשתועמואם⬡ני⬡תנלואשה⬡ילדהלובנימאובות האשהוילדיהת

The main term for this matrix is strange in a way. The matrix's surface text, however, is quite straightforward. It talks about some of the highlights of a religion culminating with its laws – the blue print:

- The children of Israel are the slaves
- Going out of Egypt
- Crossing the Red Sea
- Getting food in the desert
- Standing before Mount Sinai
- Getting the Ten Commandments
- The children of Israel's laws regarding their slaves

What does it mean to die for? It means to sacrifice and give up ones life knowingly, but, for a specific or several reasons. It may mean that one's life is taken away involuntarily because of circumstances that are out of hand and out of one's control. It may also mean to long for with all of one's heart and soul's desires.

The Jewish religion is well experienced in the three definitions above. Numerous Jews sacrificed their lives. Rabbi Akiva and Hana (the mother of the seven children) are just some of the better-known names. Countless Jews were murdered for their religion, while for so many others life was not a life without keeping the mitzvoth. **See Annex 20** for two examples of Jews murdered because of their religion. As per references, Binyamin Schick was murdered in a pogrom in synagogue because he was a Jew. Slova, Moshe Aharon's father's mother, was murdered in a concentration camp. **Both clusters are very revealing.**

For the pious Jew, it was always Torah Leshem Shema (The Torah for the sake of the Torah [or in the name of its name]). One did not keep the commandments because of financial gains or social status. One needed the Torah as one needed to drink.

ShIK ABD [שי״ק אבד], one of many such pious Jews who had a tremendous thirst for the Torah, was the head of the rabbinical court in his region. His name was Shmuel Schick ABD (ABD standing for Av Beit Din – father of the house of law). In fact Shmuel was the first Schick of many renowned offspring rabbis many of whom were also ABD. ShIK ABD makes a direct contact and a small matrix with the main term of the matrix "דת לשם שמה מתו".

The surface text covered by the term "דת לשם שמה מתו" is the same surface text that is used to cover another extensive cluster about the Shmuel Schick and his offspring.
"דת לשם שמה מתו" can also be read as "דת לשם שמ ה׳ מתו". Both versions are a spin on the same theme. A religion for its sake is the definition of the first case, in the second case, a religion for the sake of G-d's name. This matrix however is only an introduction to the Shmuel Schick cluster. In both matrices, however, the key words of pious men and law and justice are at the center.

But what is the message of this matrix?
"דת ואמונה" Religion and faith is the cornerstone of this matrix. "Religion" is part of the main term, and "and faith" intersects the daled of "Religion". It is the foundation of the matrix, the bottom line. With no faith there is no religion. The portion that deals with religion at the bottom, intersects with faith, while at the top death intersects with death. At the center of the main term, the word name appears three times: Le Shem Shem Ha Shem. There is another term at the center of the matrix: Shem, Shem lo,

vechok vemishpat ve Shem [״שם שם לו חק ומשפט ושם״]. It can be loosely translated, as "The name of the game is "Law and Justice". A more appropriate name may be His name is Justice. As the Jews pray on the holiest day: "The King the Justice". The word "and justice" includes in Hebrew the word "His name" שמו -- ומשפט.

In the remarkable matrix, in the line above the term "faith" outlines what is the law and justice. There very clearly are the five commandments between man and man! As a bonus one can find there the obligation not to use His name in vain (by swearing as a witness).

The matrix refers to the elders of Israel, what type of pious men they should be, and that they should be the judges [אב(ות) בית דין].

A fundamental principal of the Jewish faith is that G-d is one. Twice a day the Jews say Shema: ״שמע ישראל ה׳ אלוקינו ה׳ אחד״ In another prayer it is said: On that day, "G-d will be one and his name one" ״........ושמו אחד״ At the center of this matrix this central theme is presented in the terms: ״ושמ ה׳ אחד׃אל״ & ״ה׳ אחד . Translation: Hashem [G-d] is one & and the name of the One is G-d or & the name of Hashem is one. It is therefore very fitting to have that indication in the matrix that G-d is one and his name is one.

The term "name" is very prominent in the above theme, in this, and in the Shmuel Schick matrices. Even the name Shmuel [שמואל] is very interesting and name-oriented. The term can be written also as שמו אל [his name is G-d(ly)] or שמ ו אל [a name and G-d]. Both ways, as in many cases in the Bible, the name is a testimony of the person. The name and the person in this case indicate that a name is holy. Note, that Shmuel chose a last name for himself that says: A Jewish name is holy = שם ישראל קדוש = (Shem Israel Kadosh) or commonly used as שי״ק. Even here note the symbolism of the three words that stand for שי״ק :   שמ. קדוש ישראל

Shmuel is imbedded in the concept. Even after removing the letters of his first name from the letters of his last name [in full], one can only see holiness [קדש] and truth [ישר]. But whose name is G-d(ly)? Taking from the matrix Exodus 17/12: "one on the one side, and the other on the other side", there are two versions or answers. His (Hakadosh Baroch Hu) Name is G-d. It is also a reverence to Shmuel's own name. Shmuel chose a last name that is holy or G-dly (שמ קדוש).

One final note on the translation … and the name of the one is G-d. Note the term ״ויקרא שם המקום״ has several meanings. In the context of this matrix, המקום refers to G-d [see the story of Jacob's dream for the term "Bamakom"]. Therefore, the meaning of this term is "and he was called the name of G-d" or שמו-אל [his name is G-d].

RENOWNED GENERATIONS
A FOOTNOTE MATRIX
TO THE SHMUEL SCHICK CLUSTER

The "Rebetzen" Mrs. Rabbi Schick, bore "him" children to carry his name - the holy name. That continued as long as he was a renowned rabbi Schick….

Term	Translation	Skip	R Factor	(in Matrix)	Start	End
מרת רב שיק	-----	-136	2.207	5.746	Exodus Ch 21 V 4 Letter 26	Exodus Ch 20 V 8 Letter 15
וילדה לו בנים	-----	1	0.000	3.539	Exodus Ch 21 V 4 Letter 16	Exodus Ch 21 V 4 Letter 26

The ELS reference is 136 characters between rows.   There are 2 displayed terms in the matrix.
The matrix starts at Exodus Ch 20 V 8 Letter 5 and ends at Exodus Ch 21 V 4 Letter 26.
The matrix spans 963 characters of the surface text.   The matrix has 8 rows, is 11 columns wide and contains a total of 88 characters.

. . . . . and like father like son, the son is ***also a tzadik*** (righteous).   Each father and son pair are ***righteous and righteous.***

Term	Translation	Skip	R Factor	(in Matrix)	Start	End
RABBI'S SCHICK WIFE WILL BEAR HIM SONS (OR SON not shown here)						
מרת רב שיק	Mrs. Rabbi Schick	-136	2.207	4.115	C 21 V 4 L 26	C 20 V 8 L 15
וילדה לו בנים	and she bore him sons	1	0.000	1.908	C 21 V 4 L 16	C 21 V 4 26
ALSO RIGHTEOUS: AND RIGHTEOUS, RIGHTEOUS / RIGHTEOUS (father) AND RIGHTEOUS (son)						
גם צדיק	also a Tzadik / righteous	624	0.985	2.893	C 19 V 12 L 48	C 21 V 32 L 27
וצדיק -----	and Tzadik	186	-0.734	1.174 ++	C 20 V 24 L 45	**C 21 V 17 L 3**
צדיק -----	Tzadik	43	-1.098	0.811 ++	C 21 V 13 L 7	**C 21 V 17 L 3**

The ELS reference is 45 characters between rows.   There are 9 displayed terms in the matrix.
The matrix starts at C 19 V 2 L 33 and ends at C 21 V 32 L 36.   The matrix spans 3735 characters of the surface text.
The matrix has 83 rows, is 45 columns wide and contains a total of 3735 characters.

++ Note the common kuf for "righteous" and "and righteous". Not only does it increase the statistical significance of both Tzadikim, but it gives an in depth description:
1- Also a very righteous person (the son[s] who is[/are] ALSO righteous).
2- Two righteous persons, the father and the son.

Note: All of the famous Schick rabbis had at least one son. Moshe Aharon, the ninth generation Schick was not a famous rabbi. He had three daughters.