THEMATIC CORRELATIONS BETWEEN DIFFERENT TEXTS IN THE BIBLE CONCERNING THE MESSIAH FOUND ENCODED IN THE TORAH

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Abstract: *A code, whose main characteristic is the thematic correlation between different texts of the Bible related to an important prophecy about the Messiah as the Son of the LORD in Psalm 2 on one hand and a law for dealing with utensils stated in the book of Leviticus on the other has been found. Additional significance has been found also in the skip value of the main term. More terms linked thematically to the Messiah from the books of Genesis and of Ezekiel have been found in close proximity. The fact that most of the thematically significant plain text terms are also used in the Seventy 'sevens' prophecy in the book of Daniel may throw light on specific aspects of the Messiah. A surprising symmetrical occurrence in Genesis might be a key to understanding him as Son of God.*

INTRODUCTION

There are a number of characteristic references to the Messiah in the Tanakh (the Christian Old Testament). A good part of them relate to **scepter**, **staff** or **rod**. The most recognized are the Patriarch Jacob's blessing of Judah (Genesis 49:8-12), Balaam's prophecy (Numbers 24:15-24) as well as Isaiah 11:1-5. However, strangely, besides the abovementioned texts, the reference that has mostly influenced the New Testament writings, especially the Book of Revelation, seems to be Psalm 2. This is one of the rare places in the Tanakh, where, in verse 7, the Messiah is explicitly called **Son of the LORD**. He is also spoken of as *Son* in verse 12 in all Christian Bibles available to me, both in English and Bulgarian. There, the verse starts with *Kiss the Son*… In contrast, however, all English texts supplementing the computer programs for Bible code research read *Worship in purity* instead… Puzzled by this difference, I tried to analyze the text. The verse used (נשק, in the form נשקו) seems to correspond most properly to *kiss*. Moreover, the same program texts render this word as 'kiss' in Psalm 85:11 – the only other place in the Tanakh where it occurs in the same form. On the other hand, the noun **bar** (בר) following the verb can mean 'son' and it is used several times with this meaning, but it also definitely means 'purity' in other places in the Bible. It is true that in the old times, the word for 'son' had been **ben** (בן). But after the Babylonian exile, 'bar' becomes more and more commonly used, so that about the time of the birth of the Lord Jesus, it seems to have prevailed. For instance, the name of the notorious prisoner whom Pilate released instead of Jesus was called Barabbas, which means Son of Abbas (that is, son of his father). Also, the name of the leader of the last great Jewish revolt against the Romans in AD 132 – 135 was Bar Kokhba, which means Son of the Star. Psalm 2:12 may seem indeed ambiguous, but the correct interpretation is far beyond my competence in Hebrew. However, this lack of clarity served just as an additional stimulus for research.

FRAGILE ITEMS THAT ARE NOT TO BE HANDLED WITH CARE

Verse 9 is also very important being the only one in Psalm 2 referring to a specific activity the Messiah will carry out. It reads (NIV):

You will <u>rule them with an iron scepter</u> [marg.: *will break them with a rod of iron*]; you will dash them to pieces like pottery.

This verse is referred to in Revelation 2:27 (almost literally, except for the 3rd instead of 2nd person!), then in 12:5 and finally in 19:15. In all these verses, there is **iron scepter/rod of iron** mentioned. Revelation 2:27 is from the Lord Jesus' address to the angel of the church in Thyatira. Remarkably, here is the only instance during his addresses to the seven churches in Asia where he calls himself Son of God; also, this is the last time in the Bible he is called Son of God. The correlation with Psalm 2 is striking indeed!

Rod of iron (שבט ברזל) occurs once only in the plain text of the Tanakh, in the verse from Psalm 2 written above. Therefore, it seemed interesting to check if there is any statistically significant occurrence of this term *encoded* in the Tanakh. Surprisingly, the lowest skip above 1 occurs in the Torah, in the Book of Leviticus. But what seems to be most amazing is that it intersects the very verse, where the LORD has stated the regulations, which Aaron should observe for sin offering. The procedure includes breaking the used earthen utensils, or, clay pots, but sparing those made of bronze: Leviticus 6:28! In the matrix below, the row length, 20 letters, is defined by the first part of Leviticus 6:28 in the first row:

The clay pot that the meat is cooked in must be broken

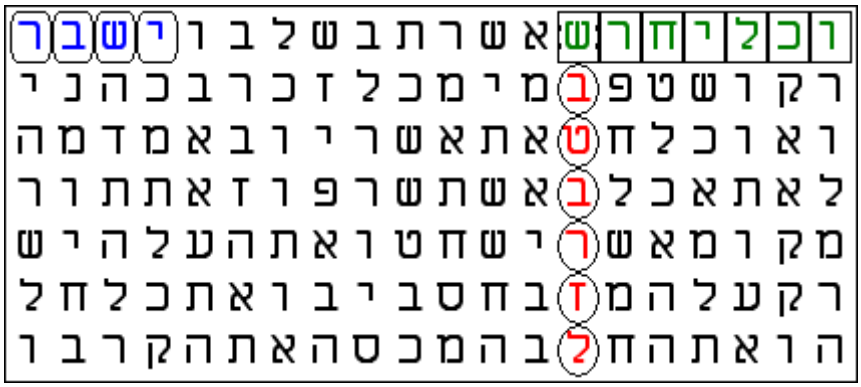

Figure 1 Rod of iron (שבט ברזל), red, at skip 37, intersects the first half of Leviticus 6:21 (6:28 in the OT). For the sake of clarity, the words "(Now) the clay pot" and "must be broken" are coloured in green and blue, respectively. See the report below.

Term	Translation	Skip	R Factor (in Matrix)		Start	End
שבטברזל	Rod of iron	37	2,668	6,600	Leviticus 6:21.7	Leviticus. 7:3.31
וכליחרשאשרתבשלבושבר	The clay pot . must be broken	1	0,000	3,932	Leviticus 6:21.1	Leviticus 6:21.20

The ELS reference is 37 characters between rows.
There are 2 displayed terms in the matrix.
The matrix starts at Leviticus 6:21.1 and ends at Leviticus 7:4.1.
The matrix spans 242 characters of the surface text.
The matrix has 7 rows, is 20 columns wide and contains a total of 140 characters.
There are 2 significant terms in the matrix
The matrix odds are 1 chance in 3981071,71 in favour of significance.
The cumulative 'R' Factor for the displayed matrix is 6,6.
(Notes: (1) Instead of 'earthen utensils' 'clay pot' has been used in the report for adherence to the NIV terminology. (2) The reference in the text, Leviticus 6:21, differs from the one in this report due to the discrepancy between the numerations of the verse used in Christian Bibles and in the Hebrew Tanakh!)

Notice that the key words share common letter: the first letter of **rod of iron**, *shin* (ש), is the last letter of **clay pot**! The CodeFinder program produces a probability value for such intersection to happen by chance slightly over **1 in four millions!** Although the matrix is entirely within the Torah, the odds presented in the report have been calculated over all the

text of the Tanakh. In first place, I decided so because the correlation we happened to find is to a text outside the Torah. Anyway, such type of codes is practically independent of the text volume. The explanation is very simple. The verse in the top row of the matrix occurs once only in the Bible. The program in such case always ascribes to the term expected number of occurrence 1, that is, the term in the plain text is considered given and its R Factor = 0. On the other hand, the smaller is the text length; the lower would be the odds for occurrence of the main term up to the respective specified skip. At the same time, the probability for both terms to occur inside a matrix of the same area within a shorter text would increase proportionally and these effects annul each other. This is why the odds in the protocol above would change negligibly if recalculated on basis of the text of the Torah.

The rest of the verse Leviticus 6:28 is important for understanding the spirit of the moral message of the Law:

But if it is cooked in a bronze pot, the pot is to be scoured and rinsed with water.

This second half of the verse illustrates the fundamental principles the LORD has applied in His Creation: **Justice/Law** and **Mercy**. The law requires the destruction of the clay pots after they have fulfilled their purpose. But the spared pots do not go easy away. They have to be scoured first and then washed/rinsed. There had hardly been taps available in Biblical times, therefore most likely washing/rinsing had been carried out by dipping in a sink or pool of preferably running water. It was while contemplating on this code when I realized that this procedure is reminiscent of the baptism in water practiced both by Jews and Christians many centuries after the Law was given to Moses. However, concentrated on the Law only, we may remain blind to the moral imperative hidden there. The enlightenment waits for us in Psalm 2:12: ***Kiss the Son, lest he be angry***…

There is something that makes this code even more astonishing. It is 37, the skip value of the main term. Apart from being exceptionally low (expected number of occurrences with any skip up to 37 in the Tanakh is 0.0015) this number plays a major role in the numerical analysis of the first verse of the Bible, Genesis 1:1 **[1]**. We have discussed this subject in an earlier work, where the interesting fact has been considered that the number of the letters in the Torah, 304 805, expressed with binary digits, starts and ends with strings of 0's and 1's defining number 37: 100101 **[2]**:

<u>100101</u>00110101<u>00101</u>

ROYAL SCEPTER JOINS THE ROD OF IRON TO RULE THE NATIONS

I just finished studying the correlation discussed above and considered it a completed work, when, few days later, while reading the Bible, suddenly noticed another mentioning of scepter. It was in Ezekiel 21:10. The text reads as follows (NIV):

[8]The word of the LORD came to me: [9]"Son of man, prophesy and say, 'This is what the LORD says:
"'A sword, a sword,
sharpened and polished -
[10]sharpened for the slaughter,
polished to flash like lightning!
"'Shall we rejoice in <u>the scepter of my son</u> [Judah]? The sword despises every such stick.
…'"

I checked the Hebrew text and there indeed is the same word for scepter: שבט. The whole term consists of two words: שבט בני. It is another example of ambiguity, because not all English

versions render it ‘Scepter of my son’ (see the table below). In addition, I was surprised of the mentioning of Judah, whose name is not explicitly present in the verse. It couldn’t be otherwise, but it surely refers to the last blessing Jacob gave to his sons shortly before he died (Genesis 49:10):

The scepter will not depart from Judah,
nor the ruler’s staff from between his feet,
***until he comes to whom it belongs* [marg., *until Shiloh comes*]**
and the obedience of he nations is his.

Whatever the right interpretation should be, the verse in Ezekiel definitely refers to the blessing of Judah and hence to the Messiah. Therefore, first, I checked the occurrences of the term in the plain text. It occurs four times in the Bible, all these outside the Torah, But in three of the cases, it is a part of the expression ‘*tribe of Benjamin*’. (שבט means also *tribe*, or *clan.*) Therefore, in Ezekiel 21:10 is the only occurrence of ‘*Scepter of my son*’ in the Bible. Let us check the correlations between Genesis 49:10 and Ezekiel 21:10 according to various versions:

	Ezekiel 21:10 (21:15 in the Hebrew Bible)	**Genesis 49:10**
NIV:	…the scepter of my son [Judah]	The scepter will not depart from Judah
ESV:	(You have despised) the rod, my son, …	The scepter shall not depart from Judah
RV:	… the rod of my son …	The scepter shall not depart from Judah
AV:	… the rod of my son …	The scepter shall not depart from Judah

Although translated also as ‘rod’ in Ezekiel, the word used there is the same as in Genesis. The allusion to the Messiah in both texts is suggestive. Therefore, the next step was to check for statistically significant occurrences of (שבט בני) in the Torah. The lowest skip turned out to be not very small: -201. However, I was astonished to see it right in the text band that forms the matrix in Fig. 1! Impressed by the Jacob’s blessing, I added the name of Judah to the search list. But instead of ‘*from Judah*’ (מיהודה) used in Genesis 49:10, though for negation, I looked for ‘*to* (or, *of*) *Judah*’ (ליהודה) thus implying possession of the scepter by the Messiah through Judah. Finally, I added Messiah to the list and set the skip ranges to reasonable values for each term.

I was amazed of the compactness of the obtained matrix! The significance of the clustering is clear even from the beauty of the matrix! Moreover, it includes the ‘old’ main term, the *rod of iron* – also belonging to the Messiah – from Fig. 1. See Figure 2.

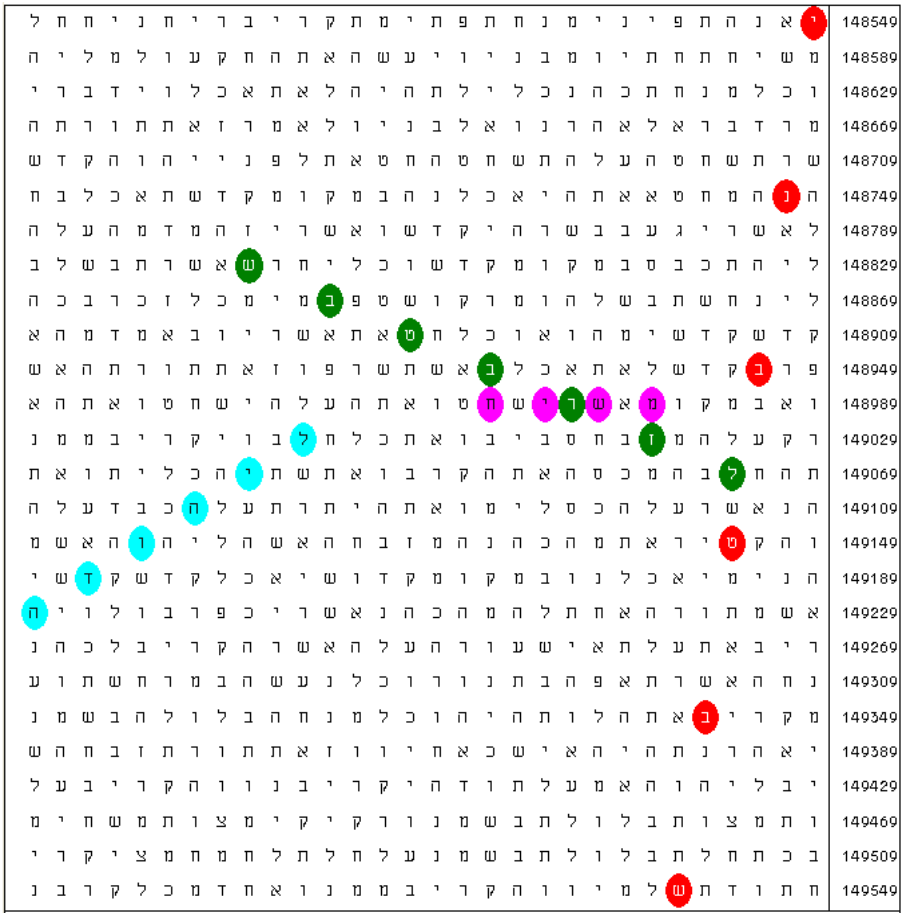

Figure. *Scepter of my son* (שבט בני), red, at skip -201; *rod of iron* (שבט ברזל), green, at skip 37; *to,* or, *of, Judah* (ליהודה), light blue, at skip 42 and *Messiah* (משיח), pink, at skip 2. The skip of the matrix is 40. See the report below for details.

Term	Translation	Skip	R Factor (in Matrix)		Start	End
שבטבני	Scepter of my son	-201	0,292	2,884	Leviticus 7:13.31	Leviticus 6:14.22
שבטברזל	Rod of iron	37	3,225	5,817	Leviticus 6:21.7	Leviticus 7:3.31
ליהודה	of, or, to, Judah	42	-0,564	1,903	Leviticus 7:3.7	Leviticus 7:7.36
משיח	Messiah n.	2	-1,556	1,036	Leviticus 7:2.5	Leviticus 7:2.11

The ELS reference is 40 characters between rows.
There are 4 displayed terms in the matrix.
The matrix starts at Leviticus 6:14.22 and ends at Leviticus 7:14.20.
The matrix spans 1030 characters of the surface text.
The matrix has 26 rows, is 30 columns wide and contains a total of 780 characters.
There are 4 significant terms in the matrix
The matrix odds are 1 chance in 1 479 108 388,17 in favour of significance.
The cumulative 'R' Factor for the displayed matrix is 9,17.

The CodeFinder computer program calculates the odds that such clustering within so small area could occur by chance to **about 1 in 1.5 billions!** However, the matrix in the figure above has been prepared using the Torah4U program. The version of the CodeFinder I use always places the main term in the centre and cannot provide the most compact matrix at low skips in certain cases. Therefore, I had to rearrange it manually and recalculate the data according to the smaller area obtained. In addition, I have reduced the significance of the term 'Messiah' (משיח) because I noticed that due to a particular characteristic of the Hebrew of the Torah, it occurs much more often at skip 2 than expected (calculated on the basis of random distribution of the letters): 31 occurrences vs. 6.26 expected. Usually, with larger matrices, I

would discard such term, but the matrix in Fig. 2 is small enough to allow it there.[1] The R Factor in the report above (-1.556) is the one I have recalculated accordingly by taking the *actual* number of occurrences at skip ±1 to ±2. As a result of the arguments adduced here, I believe that the matrix odds presented in the report are plausible, all the more that the highest deviation from normal distribution of the occurrences of 'Messiah' at skip 2 is in Deuteronomy, not in Leviticus.

THE IMPORTANCE OF THE TEXT IN THEMATIC CORRELATIONS: WHY LEVITICUS 6-7?

Although aware of the great significance of the plain text shown in Figure 1, I deliberately avoided inserting terms of it in the matrix in Figure 2. I just wanted to obtain a 'purely encoded' matrix. However, after having got the matrix, I pondered deeper on the specific passage of the text forming the matrix with this remarkable cluster. The core of the text comprising the code specifies the procedures for sin offering and guilt offering Aaron and his sons should adhere to. Some of the terms used in the description of the procedures are specific and are scarcely used elsewhere. We have already seen *clay pot* intersecting the *rod of iron* in Fig. 1. But there is more in the cluster in Fig. 2: *to make atonement in the Holy Place* (לכפר בקדש) intersects *the Scepter of my son* and Most Holy (קדש קדשים) intersects *of*, or, *to, Judah*. See Figure 3.

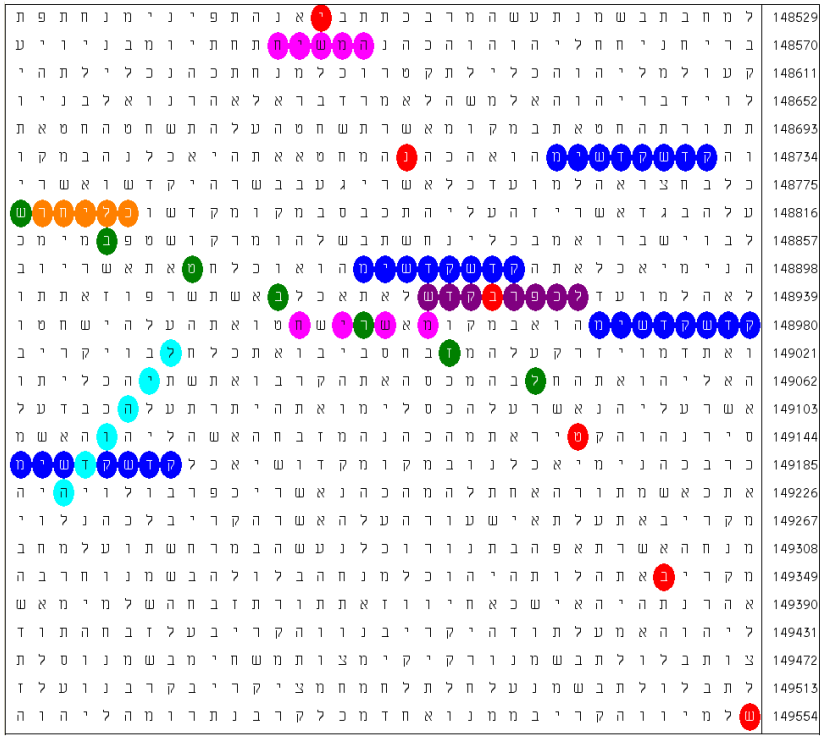

Figure. Encoded terms are *Scepter of my son* (שבטבני), red, at skip -201; *rod of iron* (שבטברזל), green, at skip 37; *of*, or, *to, Judah* (ליהודה), sky blue, at skip 42 and *Messiah* (משיח), pink, at skip 2. Terms in the plain text are *The Messiah* (המשיח), pink, *to make atonement in the Holy Place* (לכפרבקדש), violet, *Most Holy* (קדשקדשים), blue and *clay pot* (כליחרש), ochre. The skip of the matrix is 41.

[1] Interestingly, although Messiah (משיח) occurs abnormally often at skip +2, it never occurs at skip -2 in the Torah!

The matrix above is remarkable in more than one aspect. First, if we calculated the statistical probability for the occurrence of the plain text terms, the result would be extremely low figure, especially if combined with the already obtained odds of about 1 in a billion in Fig. 2. In addition, the skip of the matrix, 41, is the only skip making possible the compactness of the cluster and readability of every one of the terms (that is, each term is located entirely within a row (not carried over to the next line, or, if occurring diagonally, it is not 'broken'). The matrix in Figure 3 is an amazing example of statistics combined with beauty! However, it is not the low odds we are interested in, but how adequate the plain text terms are in the cluster. Do they throw light on something that has remained hidden for a long time?

We have already understood from the references in Psalm 2, Ezekiel 21 and Genesis 49 that the focal point of this code is **THE MESSIAH**. The rod of iron in his hand is for breaking the useless items and ruling the world by force. But there is also something surprising. *The Scepter of my son* is intersected by *'to make atonement in the Holy Place'*. We know from the Seventy 'sevens' prophecy in Daniel 9:24-27 that the Anointed One, that is, The Messiah, will be, but he also will be cut off for some time. This is one of the haziest places in the Bible. Many interpretations have been suggested both for times and the character of the events. It is interesting that in 9:25 no verb is used, though some English versions insert 'comes':

[25]"Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, <u>comes</u>, there will be seven 'sevens' and sixty-two 'sevens'…
[26]After the sixty-two 'sevens', the Anointed One will be cut off…(NIV)

Therefore, the only indication here is that the Anointed One **<u>will be</u>** before being cut off. And there is no indication why and how he will be 'cut off'. The prophecy contains the verb 'to atone' (לכפר) – that is, to make atonement – in verse 24. Remarkably, although used about 20 times in the Torah, there are not more than half a dozen occurrences of this form elsewhere in the Bible. The intersection with the Scepter of my son in the code hints at specific significance, doesn't it?

The same prophecy contains one of the rare usages of Most Holy (קדש קדשים) outside the Torah. Therefore, I was surprised to see this term intersecting *of*, or, *to*, *Judah* (ליהודה). I checked carefully the occurrences of Most Holy (קדש קדשים) and it turned out that the four occurrences of this term are the closest in sequence in the Bible! Now let us see the frequency of occurrences of the plain text terms in Figure 3 in relation to the book of Leviticus.

Term	In Hebrew	Occurrences in the plain text of the Bible (Tanakh)		
		In Leviticus	Total in Torah	Outside Torah
The Messiah	המשיח	**4***	**4**	**2 (as** xxxה משיחו**)**
Most Holy	קדש קדשים	**12**	**18**	**5**
To make atonement in the Holy Place	לכפר בקדש	**3**	**3**	**none**
To make atonement	לכפר	**13**	**22**	**6****
Clay pot	כלי חרש	**4**	**6**	**1**

* Messiah = Anointed one, occurs with a definite article, ***The* Messiah** (המשיח), in Leviticus only! It refers there to Aaron and the anointed priests, who are his descendants. It does not appear in this form anywhere else in the Bible. **Messiah/Anointed one** (משיח) does not occur at all without definite article in the Torah. It occurs in various forms twenty odd times outside the Torah, usually indicating priests. It is much intriguing, that one of the very few historical persons – and the only non-Jew – called *Anointed one* is King Cyrus (Isaiah 45:1).

** (לכפר) occurs 29 times at skip +1 outside the Torah. However, most of these occurrences cannot be taken as the verb '*to make atonement*', because in such cases the letters are usually a part of the phrase 'King of Persia' (מלך פרס).

Interestingly, the Seventy 'sevens' prophecy in Daniel 9 contains all the terms in the table above save *clay pot*. There are *Anointed One* (משיח), *Holy (place?)* (קדש), *Most Holy* (קדשים קדש) and *make atonement* (לכפר). These occurrences hint at a surprising thematic correlation between one of the most mysterious prophecies about The Messiah – maybe even one of the vaguest passages in the whole Bible – and the procedure of sin offering set in the Law. It is only the blood spilt for sin offering that makes the atonement. The verb '*to make atonement in the Holy Place*' (לכפר בקדש) occurs here only and then, twice, in Leviticus 16 in the specification of the procedures the High Priest should follow once in a year only, during the Day of Atonement. The Day of Atonement is on the 10th of the seventh month of the Jewish calendar, Tishri. It is the holiest day of the year for the Jewish people, Yom Kippur (יום כפור). Therefore, this correlation may throw some light on how and why The Messiah had to be cut off for a period of time.

Moreover, in my opinion, there is another strange correlation between the Seventy 'sevens' prophecy and the encoded terms in Leviticus 6. We have *the scepter of **my son*** **(**שבט בני**)** in the matrix. We also know that the Anointed One was to be cut off 'after **sixty-two** 'sevens'' (Dan. 9:26). Sixty-two is mentioned twice in the prophecy – the only number *repeated* there. Strangely, this number is also mentioned earlier, again in the book of Daniel, as the age of King Darius at the time of the seizing of Babylon. It is by no means clear who this King Darius had been. Some believe that he might have been King Cyrus himself **[3]**. Now the strange correlation emerges from the fact that the numerical value of **MY SON (**בני**)** is **sixty-two**:

62 = (10 = י) + (50 = נ) + (2 = ב)

THE ESSENCE OF A CODE: INTERACTIONS LINKING PLAIN TEXT AND ENCODED TERMS

I have not discussed the statistical significance of the plain text terms in the matrices. I have done this deliberately. Had I taken into account the RF values produced by the programs, the resulting odds would be 1 in many trillions. Unlike terms occurring with relatively large skips – of the order of several dozens and above – that are well away from the influence of the plain text and hence the specific characteristics of the language and whose likeness of occurrence could be plausibly estimated on the basis of random distribution of letters, terms in matrices that are integral part of the plain text are something different. Even so, although consisting of the same letters, some terms could possess a meaning that has nothing to do with the theme we are looking a correlation about. A good example is the already mentioned frequent occurrence of '*to make atonement*' as a part of '*King of Persia*'. This is why we have prepared the table above and have checked carefully the thematic adequacy of the terms in relation to the matrix and its correlation to the plain text of Leviticus 6-7 and the texts in Genesis 49, Ezekiel 21, Psalm 2, Daniel 9 and – to some extent – Leviticus 16, where are the only two other occurrences of '*to make atonement in the Holy Place*' in the Bible outside the matrix in Figure 3.

I believe that the figures in the table reinforce our view that there are several correlations in the form of codes converging to the short, but important text in the book of Leviticus, specifying the sin and guilt offerings the High Priests should execute according to the Law. All these emphasize the crucial role of the Messiah and even elucidate some aspects of his person that have been hidden so far or not explicitly stated in the Tanakh.

We all know that one way of estimation of the significance of such clustering or convergence is based on statistical methods for calculation of the chance that such close appearance of the terms preliminarily specified according to established rules can happen by chance. Whichever method we choose, the odds will appear to be very small indeed. We will not deal with the technical details here. However, there is another aspect of the Bible code phenomenon that I believe plays a major role. The point is that a code would be meaningless if remains unbroken forever. Therefore, there are at least two parties needed for a meaningful communication through codes. These are the encoder and those who crack, or, translate, the codes. But the Bible code is different from any other code or encoding system invented by humans. Here, the Encoder is the LORD God Himself. This fact poses a very important question about the freedom of our wills. Indeed, if God has set in a coded form that someone is to commit a crime, why should be the latter blamed for it? Doesn't the presence of the encoded criminal's name in the Word of God vindicate him? Hasn't God Himself chosen him for this dirty job?

I have proposed in my works the idea that in relation to the Bible codes, The Word of God, and especially the Torah, is not just a computer program, but rather a computer itself **[4]**. However, it is not of the classical, deterministic type of computer. It is of a new type, that of quantum computers, which have been developed recently and whose operational characteristics are still not completely understood. Now one of the most amazing properties of a quantum computer is that its operation principles are inherently probabilistic. This means that loaded with the same data, it would produce results that may differ, but at the same time are close to the true value. The more perfect is the computer, the closer to the true value are the results it produces and less they differ from each other. In fact, our brains are such – less or more perfect – quantum computers **[5]**. Therefore, as long as thinking is a type of computation, in some aspect we can consider the Word of God a computing machine.

One of the properties of such a machine, though paradoxical at first sight, is that it needs certain degree of chaos for its proper operation. This type of chaos provides the gradual adjusting of the elements of the computer to the final state, in which each one of the elements occupies the most probable position. It is the position it would occupy in most occasions – that is, the element is attracted to this place. These occasions are the end result of trials. It is clear that the larger is the number of the trials the more accurately this position will be defined. It is also clear why in most occasions the element will occupy places that are very close to each other. We will not discuss in length quantum computers and will illustrate the idea with the scheme in Figure 4.

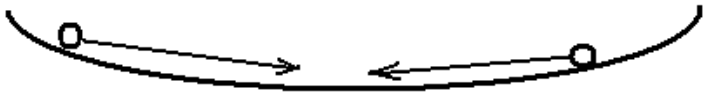

Figure. A simple gravitational attractor: The tendency for the two small objects is to meet in the bottom. They are not necessarily balls. Even with irregular forms and friction, the tendency will be manifested by gentle striking the bed. It is clear that depending on the chaotic movement, they will occupy different places at the end of each trial. Nevertheless, it is intuitively clear that these places will be very close to the lowest point. In addition, this coming down cannot happen suddenly. Notice that the time needed – or rather *the tempo* – is measured not as absolute periods, but by the number and intensity of the strokes!

Both objects in the Figure above cannot be in the same location at the same time. However, especially with relatively shallow bottoms, like the one shown in the figure, the area around the lowest point is large enough to provide that two or more objects end in places that are practically indistinguishable in relation to height above the lowest point. Remarkably, we cannot define in strict terms **the end of the computation!** It is also perceived intuitively – continuing tapping the bottom will no more result in **considerable** changes of the states of the objects and therefore will become useless.

This example gives the idea how the plain text may play the role of a center of attraction. The plain text in Leviticus could be reasonably considered analogous to a gravitational attractor. This is not only because it is not encoded, but also because it precedes most of the events that have happened or have been prophesied later (the Psalms and the books of Ezekiel and Daniel). In addition, the Torah gives *the Law* – an appropriate analogue of the inescapability and ubiquity of the gravitational force. Hence it is not difficult to imagine the encoded terms in the matrix as four small objects moving slowly in the course of time down to the end point of the computation – that is, their manifestation at the time of the cracking of the code.

Well, it is clear that there is the Encoder on one hand and the Bible code researchers including all the scientists and computer program specialists who have developed the methods of studying on the other hand. We should not forget also the dutiful Jewish copyists who have preserved the text of the Bible throughout the ages and the numerous Rabbis, whose contribution is invaluable. They have made the first steps in the field many centuries ago, and brought to us the ancient-old notion that there is hidden information in the Bible text. They have believed incessantly that a time will come – the Time of the End – when means for retrieving this hidden information will be available. Sir Isaac Newton was one of these believers looking prophetically at our epoch.

So far we have seen that there are the two parties – encoder and decipherer – required for any meaningful exchange of encoded information. However, normally they will have to exchange *preliminarily* the means – that is the key – for breaking the codes! Otherwise all the hard work would be useless or at least impractical. However wise and experienced the decipherers are, they would need enormous time to break a code based on unknown principle, especially if both parties assume that a possible eavesdropper would be not less intelligent. I firmly believe that the Bible codes are *intended* to be cracked at our time. Therefore, most probably, they had to be preserved during the ages safe from eavesdropping. But what *damage* such an eavesdropper could do on the codes and why? And what is the *agent* that has kept the codes unbreakable until nowadays?

IN SEARCH OF THE KEY TO AN ESSENTIAL CODE

In my opinion, there is an answer to these questions: the agent is **HISTORY!** It has kept the key to the Bible codes hidden. If we accept the idea of quantum computation as the essence of the Bible codes, human history stultifies any eavesdropping efforts. This is, as we pointed out earlier, due to the specific *chaos* needed for the proper computation. Human history is a very appropriate source of chaos through the free wills of all humans that have lived on Earth since the Creation. In addition, this approach suggests solution of the age-old philosophical problem of the freedom of our wills opposed to predetermination of destinies. In the light of quantum computational model of history human free wills are not permitted only; they are ***required!***

This model helps also to explain why the codes have been kept for so long time inaccessible. Indeed, according to quantum physics, cracking of a code is analogous to the result of a computation carried out for millennia. Therefore, any inference in the process of computation

would lead to premature interruption of the process and hence to inadequate results. This is why the Bible *cannot* be used as a crystal ball for predicting events. In essence, we can claim that there is a code hidden in the Bible about an event only *after* the event has already happened! Even with the well-known tragedy that befell Mr. Yitzhak Rabin, we were able to realize as late as after his death that most likely the assassination has been encoded in the Torah. I used *most likely* deliberately to emphasize the probabilistic character of the quantum computation and hence the Bible codes. I am certain that there are other outcomes for Mr. Rabin's life, also encoded in the Torah, which will remain unrealized and hence hidden forever.

Thus, in my opinion, history becomes the 'third party' in the Bible code research. The process of this research is interaction between the Word of God, the minds of the researchers (not of those only that sit at the computer desks and prepare the lists of terms – see above!) and their intentions and free wills *as well as* the reality. On the other hand, reality provides the means for finding the key to a code. A key is crucial for the reading the codes. With Bible codes, the key, I think, helps us in the assessment of the plausibility of a found clustering. It may seem at first glance that the sequence of reasoning is not chronologically ordered, but I have to remind the reader that another very important characteristic of quantum computation is ***working in parallel***. This means that several processes – theoretically these might be infinitely many – are being carried out at the same time. In the course of our work we are being hinted at some clues and start following them. Although such approach may seem somewhat unscientific, I would like to illustrate it with an everyday example: It is much more practical to look for a key that would fit to a locked door rather than to look for a locked door after having found accidentally a lost key on the road. In the same way, computer hackers try to guess the password in order to penetrate into someone's private compartment according to the mentality of the attacked person, not vice versa – namely, taking at random a string of characters and starting checks for a box among the billions of protected sites over the globe that would succumb.

Now let us return to the found so far. We have found several clues leading to characteristics of the Anointed One, the Messiah, encoded in the Torah. Therefore, the next logical step would be to find the first reference to the Anointed One in the Bible. Without a doubt, the Messiah is hinted at for the first time in the address of the LORD God to the serpent immediately after the Fall in Genesis 3:15. Although allegorical, it is clear enough:

And I will put enmity between you and the woman, and between your offspring* [marg., *seed*] *and hers;
he will crush* [marg., *strike*] *your head, and you will strike his heel. (NIV)

Therefore, it seemed to me most appropriate to look for something extraordinary in this verse – a code matching the mysteriousness of the text. The verse is not very long in Hebrew – just 61 letters. Hence we will have to look for a relatively short term. It cannot be scepter (שבט), just because the verse does not contain any *tet* (ט). Having turned the findings over in my mind for a while, I decided that the most appropriate term would be *My Son* (בני). It occurs as a part of a term in the matrices and – what I find even more intriguing – its numerical value, 62, stretches a bridge to the famous Seventy 'sevens' prophecy in the book of Daniel. Therefore, I looked for some specific occurrence, if any, in the verse.

Initially, I was unaware of the significance of what appeared before my eyes. There were three occurrences, but this was not a great wonder, since the expected number was about 1.7 occurrences. I started realizing little by little what is there. See Figure 5.

I have got some experience with unusual symmetric occurrences. These consist of odd number of letters; usually three. The central letter is considered given and there are a

statistically significant number of occurrences at low skips at equal distances to the left and right of the central letter. In the figure, all three occurrences of *My Son* (בני) share a common *nun* (נ). At skips of up to ±14, the probability for such symmetric clustering in the book of Genesis is **about 1 in 1 230**. This probability has been calculated by applying the Poisson distribution formula used elsewhere in my works **[6]**. Interested readers can see the calculation results in the Appendix. Even so, I decided to check if there are any other occurrences of this type. The search took many hours hard work. There appeared to be only two more such occurrences, which is a very good confirmation of the validity of the method: it is clear that for the ratio between 3 785 letters *nun* (נ) in the book of Genesis and the significance 1 230 to 1 for three symmetric occurrences at skips up to ±14, three cases in the whole book are most likely.

Figure 5 The key hidden in the design: Three occurrences of *My Son* (בני) at skips -14, red; -6, green; and 7, blue, are positioned symmetrically on both sides of the central letter *nun* (נ) within a text of length 29 letters in the first half of Genesis 3:15.

I couldn't take my eyes off the wonderful picture for hours. However, there appeared to be much more beneath the 'surface'. First, there are four occurrences of *between* (בין) in the plain text of the matrix. (English and Bulgarian translations use this word twice only, maybe as most of the other languages do.) I see here a very subtle, but intriguing correlation to the 70-week Prophecy again. In a study carried out some 10 years ago, I suggested a new approach to understanding it by dividing the 70 "sevens" into four sub-periods **[7]**.

All these four occurrences intersect letters of the encoded terms! Notice that this word consists of the same letters – just ordered differently – as *My Son*. Moreover, in Biblical Hebrew, בין also means *to understand*; *to have understanding*, *to consider* as well as a variety of similar meanings **[8]**. Derived from this word is ***understanding* (בינה), BINAH**. It is an important term in Kabbalah. On a psychological level, Binah is 'processed wisdom', or deductive reasoning. It is associated with the feminine. **[9]** Amazingly, Binah is formed in the matrix above, around the central *nun* (נ), starting with *between* (בינ) and ending with the letter *he* (ה) – the first letter of *the woman* (האשה)!

There is even more wisdom in this tiny matrix. Seven out of the 29 letters take part in the codes. Therefore, the remaining letters are 22 – the number of the letters in the Hebrew alphabet! Still being impressed of the numerical value of *My Son*, I checked the total value of the seven code-letters. The result turned out to be so much astonishing, that I had to repeat this very simple calculation:

$$86 = 30 + 50 + 6 = [3 \times (10 = י)] + (50 = נ) + [3 \times (2 = ב)]$$

86 is the numerical value of GOD (אלהים)!

$$86 = (40 = מ) + (10 = י) + (5 = ה) + (30 = ל) + (1 = א)$$

CONCLUSION: WILL BE THERE A TIME WHEN WE WILL KNOW EVERYTHING?

I have always been amazed of the versatility and ambiguousness of the Bible codes. This one is not an exception. Apart from meaning *My Son*, בני is also a plural form of Son (בן), that is, *Sons*. It has been used several times in different forms in the Tanakh designating ***Sons of God*** **[10]**, but *Sons of God* does not appear explicitly at all in the New Testament. In four

occasions – the highest number – *Sons of God* occurs in the form בני האלהים (B'nai HaElohim).

There is a strange passage close to the end of John's Gospel, where the Lord Jesus' disciples – mostly fishermen – after a long night spent in futile efforts for a catch, suddenly, in a miraculous way, caught abundant draught in the morning. They were directed by the Lord Jesus to throw their net on the *right* side of the boat. It is very interesting that John finds the exact number of the caught fish worth mentioning: 153 (John 21:11). Few verses later, John writes that this event happened at the *third* time Jesus appeared to his disciples after he was raised from the dead (v. 14).

The numerological value of *Sons of God* (בני האלהים) turns out to match the number of the large fish caught: **153**:

62 = (10 = י) + (50 = נ) + (2 = ב)

91 = (40 = מ) + (10 = י) + (5 = ה) + (30 = ל) + (1 = א) + (5 = ה)

62 + 91 = 153

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APPENDIX

ESTIMATION OF PROBABILITIES BY APPLYING POISSON DISTRIBUTION

INTRODUCTION

Poisson distribution characterizes probabilities for occurrences of discrete (that is, countable) objects under certain conditions. For instance, it can describe the probability of a crowd gathered in a square to consist of certain number of persons or the probability of a defined number of phone calls within a preliminarily specified period of time. It cannot, however, describe the accurate weights or heights of the persons forming the crowd or the durations of the phone calls. Therefore, the proper question in all cases is: How many? Or, more accurately: How likely it is that we will observe a particular number of events occurring as a result of an experiment carried out under strictly defined conditions?

Let us show how the method works using a very simple example. We have got a die. If it is a fair die, it would fall with equal probability on each of its 6 sides. We may even check whether it is fair by rolling it a number of times – the more the better, because we would be more confident that it is or is not fair. If the die has been cut out of homogeneous material, we could even state in advance that it will more likely behave as a fair one. In, say, a trial of 300 throws it will fall approximately 50 times on each side. Although falling exactly 50 times 1 up happens not very often, it is fairly reasonable to accept that a number of falls somewhere between 43 and 57 indicates a "good" die with a relatively high degree of confidence.

Now let us suppose that the die is cut out of inhomogeneous material, or, even worse, it has been loaded. Unlike with homogeneous material, predictive statements on its behaviour are very difficult and would be much risky in this case. The best assessment in such cases is obtained through experiments. We will have to roll the die many times and record its falls. The Poisson distribution is very useful in such cases; it is a powerful instrument especially where deviations from fairness are large. Suppose that we have found that in average, every 100 throws produce 1 fall 1 up. What is the probability that next 100 throws will produce no falls 1 up? Or, two falls 1 up? Or, five falls 1 up? What is the probability for recording 5 falls from 200 throws?

The French mathematician Simeon-Denis Poisson has elaborated the method for solution of this and many similar problems in the first half of the 19^{th} century. The formula is simple but nonetheless exclusively elegant. Probability for the number of events we are interested in depends on the frequency of occurrence of these events within a time period or any other fixed interval. Extending or shrinking the interval enlarges or reduces the frequency accordingly. This is why we have to perform many trials to establish the frequency accurately. This parameter is called $\boldsymbol{\lambda}$. In the example above, $\boldsymbol{\lambda} = 1$ fall within the interval of 100 throws. Let us call such fall a success. $\boldsymbol{\lambda}$ would be 2 or 0.5 if the interval were 200 or 50 throws, respectively. That is, the probability of a success within a smaller interval is proportional to the entire range of the interval. This is a very important characteristic of Poisson distribution! Another key characteristic of the method is the independency of the number of successes within two or more disjoint intervals.

Apart from the number of events whose probability of occurrence we want to calculate and $\boldsymbol{\lambda}$, the only additional parameter we need to load in the formula is the base of the natural logarithm $\mathbf{e} \approx \mathbf{2{,}71828\ldots}$. The probability **P(n)** for **n** successes within a specified interval – the Poisson formula – is

$$P(n) = \frac{\lambda^n}{n!} e^{-\lambda}$$

n! is called **n factorial** and specifies that all numbers from **1** up to **n** should be multiplied. So **1!** is **1**, **2!** is **2**, **3!** is 1×2×3 = **6**, **4!** = 1×2×3×4 = **24** and so on. **0!** is **1** by definition. (**P(0)** is the probability for no success, or observing no occurrence within the interval.)

Now let us see what happens with our loaded die. After having established that there is 1 occurrence of a fall 1 up in average out of 100 throws, let us calculate what the probability is for no fall at all in this interval:

$$P(0) = 1^0 \times e^{-1}/0! = 1/e = 0.368$$

The probability for 1 fall will be

$$P(1) = 1^1 \times e^{-1}/1! = 1/e = 0.368$$

Note that these probabilities are equal! This happens always with $\lambda = 1$. Now we can calculate the accumulated probability for observing either of the events (no fall or one fall) by adding the figures obtained above: **0.368 × 2 = 0.736**. This means that the accumulated probability for observing any other result – that is, from 2 falls 1 up on, is **1 – 0.736 = 0.264**. Let us see now what proportion of this 0.264 is "stolen" by the 2-falls result:

$$P(2) = 1^2 \times e^{-1}/2! = 0.368/2 = 0.184$$

As we see, it is the "lion's share" of it. Further on, probabilities diminish even more rapidly:

$$P(3) = 1^3 \times e^{-1}/3! = 0.368/(2\times3) = 0.368/6 = 0.0613$$

The probability for 3 falls is three times lower than that of 2 falls. The probability of 4 falls will be 4 times lower than the probability of 3 falls, and so on. It is clear, even intuitively, that observing much larger number of falls than the average 1 within the interval of 100 throws will be decreasing considerably faster with the increase of this number. For instance, the event of 5 falls 1 up happens in average once in about 326 series of 100 throws ($P(5) = 0.00307 \approx 1/326$). For a comparison, the probability of the same number of occurrences within the interval of 200 throws ($\lambda = 2$) increases more than 12 times to as high as 1 in 27.7.

I have deliberately used the simplest case of $\lambda = 1$ for simplifying calculations and just to outline the method as clearly as possible. However, as we will see soon, with **λ** values smaller than 1, probabilities for observing higher number of events fall even more rapidly. The lower is the value of λ the more drastic is the decrease of the odds for observing higher number of occurrences.

SYMMETRIC OCCURRENCES: VALIDATION OF A KEY

We can exploit the above experiment. After having rolled the dice several times with a span of 100 throws, we have derived and now can use the probability 1/100 for a success in a single throw. Let there be another die, also loaded, but which falls the same side up with a probability of, say, 1/10. (Remember: We always have to establish the frequency of falls of loaded dice experimentally!) As with the probability of two normal dice falling same side up is 1/6 × 1/6 = 1/36, in the same way we have to multiply the respective probabilities in order to find the odds of concomitant falling 1 up: 1/100 × 1/10 = 1/1 000. These odds do not depend on how many times we have thrown the dice before or after the success! They also do not exert any influence on the probability for a success in any one of the next throws. Finally,

the probability for a specific number of successes within an interval of 100 throws does not depend on the number of series of 100 throws that have been or will be carried out.

Let us now exploit this idea and see how it works with symmetric occurrences. Terms of such occurrences consist of odd number of letters: 3, 5, etc. They may have significance in two cases: (a) a main term contains a letter around which a symmetric term(s) occur, or, (2) there is no main term, but a symmetric clustering occurs with high statistical significance around a letter in a part of the text containing thematic relation to the cluster. I believe that the cluster in Figure 5 is of the latter type.

What we will do now is estimating the statistical significance of symmetric occurrences. We will consider the central letter fixed and will not load it with any statistical significance. Therefore, the significance emerges from the occurrence of two particular letters in two places equally distant from the central letter. We can illustrate this in the following scheme:

י · · · · · · · · · · נ · · · · · · · · · · ב

Or

ב · · · · · · · · · · נ · · · · · · · · · · י

Here we have the pair of *beyt* (ב) and *yod* (י) occupying places symmetrically distant from the central *nun* (נ), 14 places away; the lower row corresponds exactly to the main term in Figure 5 (it is the most "spread-out" term). There are 13 more pairs of places in-between marked with dots that could be occupied similarly by both *beyt* and *yod*. It is clear that the probability of such occupations is analogous to that of success in rolling two dice. The only parameters we have to establish is the frequency of occurrence of each letter and then to multiply the values to obtain the probability of occurrence of the pair. Then we will define the interval, which is 14 for positive and 14 for negative skips = 28 pairs altogether. Finally, we will calculate **λ** – the frequency of occurrence of a pair at any skip within a 29-letter long interval – by multiplying the pair-probability by 28. The procedure is shown in Table 1 for three texts.

Table 1. Calculation of the probability of concurrent finding of *beyt* (ב) and *yod* (י) in two preliminarily specified places in the book of Genesis, in the Torah and in the Tanakh.

Text	Genesis	Torah	Tanakh
Total number of letters	78 064	304 805	1 196 925
ב	4 332	16 345	65 211
י	9 035	31 531	137 844
Frequency (f) of ב	4332:78046 = **0,0555**	16345:304805 = **0,0536**	65211:1196925 = **0,0545**
Frequency (f) of י	9035:78064 = **0,1157**	31531:304805 = **0,1034**	137844:1196925 = **0,1152**
Probability = = f(ב) × f(י)	0,0555 × 0,1157 = **0,00642**	0,0536 × 0,1034 = **0,00554**	0,0545 × 0,1152 = **0,00628**
λ in the Poisson formula for skips up to ±14	**0,00642 × 28 = 0,180**	**0,00554 × 28 = 0,155**	**0,00628 × 28 = 0,176**

The odds of 1 in about 1 230 for three occurrences cited in the text below Figure 5 have been obtained with the value of λ = 0,180 for the book of Genesis. Although the Torah is about 4

times larger than Genesis, the probability of three successes within a text of the same length is lower there: with λ = 0,155 for Torah, P(3) appears to be 1 in 1 880!

The latter illustrates the independence of the result obtained within one interval on the number of intervals tried in a series. The number of intervals in our experiment is defined by the number of the letters *nun* (נ) in the studied text. We saw in Table 1 that both *beyt* and *yod* occur with lower frequencies in the Torah compared to Genesis and the whole Tanakh and this is why the probability for a specified number of symmetric occurrences of a three-letter word with these letters in both ends is lower there, irrespective of the central letter. However, the actual number of occurrences of "successful" intervals *does* depend on the overall number of occurrences of the central letter. Strictly, the odds 1/1230 and 1/1880 would be valid for comparative studies only if the frequency of the central letter – *nun* in our case – is the same in both texts. It, however, occurs even somewhat less often than in Genesis, resulting in the overall expectation for 7.5 successful intervals. Therefore, the number of three symmetric occurrences of *My Son* (בני) within a string of 29 letters with *nun* (נ) in the centre in the Torah is hardly to be expected to differ substantially from about 2 – 3 times that in the book of Genesis. According to the same thumb rule, the overall number of the 29-letter intervals with three symmetric occurrences of בני in the Tanakh should be expected to be about 42.

Having calculated the expected number of up to 29-letter long intervals with three symmetric occurrences of בני in Genesis by multiplying the number of occurrences of the letter *nun* (נ), 3 785, and the probability, 1/1230, to be **3.08**, I decided to check their actual number in the book of Genesis. Due to the few hundreds of occurrences of בני in the plain text, which would make the result significantly skewed, I have not taken into account בני at skip ±1 in the centre. I managed to find two new intervals in Genesis – right in accordance with what has been predicted! These appeared to be in Gen. 13:7 (skips -3, -7 and 8) and 35:22-3 (skips -6, 8 and -12). Both these intervals are shorter than 29 letters – they are 9-letter and 13-letter long, respectively. All three intervals are compared in Figure 6.

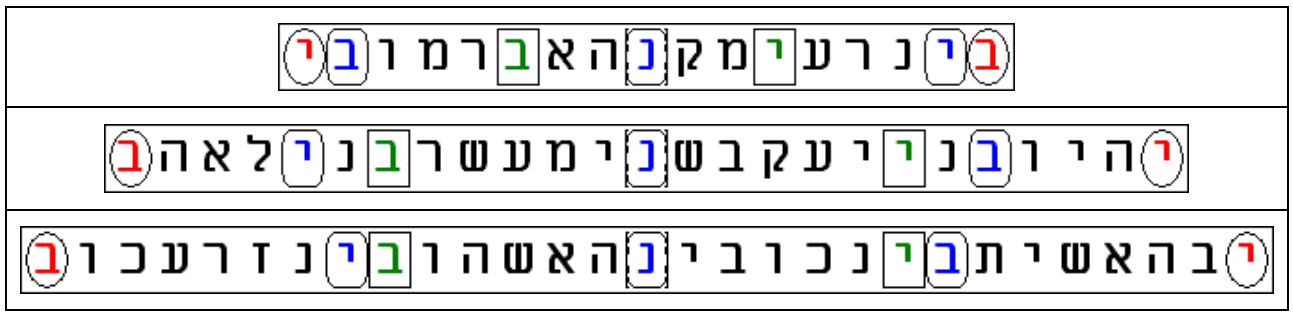

Figure 6 All three matrices containing three symmetric occurrences of *My Son* (בני) at skips between ±2 and ±14 in the book of Genesis. Top to bottom: Genesis 13:7; Genesis 35:22-3 and Genesis 3:15. The latter is a reproduction of Fig. 5. Note the twofold occurrence of בני in the plain text of the second matrix generating two internal symmetric occurrences. This happens where the end of the first בני and the start of the second בני are equally distanced from a *nun* (נ).

Closer examination of the matrices reveals a very interesting aspect! The text in the smallest – and statistically most significant – matrix on the top is about the strife *between* Abram's and Lot's herdsmen. The word *between* (בין) is identical to that in 3:15. Although this verse seemingly is not loaded with as much significance as is Gen. 3:15, it is about opposition and challenging between two groups of people and free choice that one of them have made. However, there is still another amazing detail: Patriarch Jacob has used the same word, in the

form *from between* (מבין) in his blessing of Judah in Gen. 49:10 – the verse we have discussed earlier: *The staff shall not depart form Judah, nor the scepter from between his feet*. Here again, we see the subtle thematic correlation in a surprisingly versatile form!

Thus we have letters of six occurrences altogether of *between* (בין) in the plain text forming symmetric occurrences of *My Son* (בני), a word consisting of the same three letters in Figure 6. One of these, in the bottom row, provides the central letter *nun* (נ); the other five give nine out of the 18 *beyts* (ב) and *yods* (י) in the symmetric occurrences. This proportion is very high! From statistical point of view, the type of third letter, *nun* (נ), shouldn't play any role in the frequency of the symmetric occurrences. בינ occurs 93 times at skip +1 in the book of Genesis (not necessarily always meaning *between*!). This is 15% of all 618 occurrences of Xבי, where X is any letter, in Genesis. Doesn't this fact hint at a specific, attracting, role of the letter *nun* (נ), similar to what we have discussed above (see Figure 4)?

Although בני occurs much more often (37%) among the three-letter sequences starting with *beyt* and ending with *yod* at skip +1 in Genesis and therefore two such occurrences could hardly be expected as a bolt from the blue in the second row, these contribute in a specific way to another interesting surprise! See Figure 7.

Figure 7 A new type of a matrix emerging: *My Son* (בני) – *Sons* in the plain text – in both its occurrences in the second row forms two more occurrences of the same term with "active" letters in four occurrences of *between* (בין) in the adjacent rows. Note the reversed, anti-symmetric, directions in the vertical and diagonal occurrences.

It is clear that the picture above can be seen post facto only. We had to arrange the rows letter-above-letter to be able to see it. A procedure for statistical evaluation of the picture is extremely difficult to be specified. First, the rows come from distant parts of the plain text of Genesis. We have carried out the study in the book of Genesis and can see now how important it is to define the text. Next, the rows have been arranged not in the order of their appearance in the plain text, but taking into consideration geometric clarity, design neatness and simplicity. This is why the rows appear in the order of the increase of the row length, like a truncated pyramid, which, in our case, also goes along with the decrease of their statistical significance. Finally, I cannot imagine how one could be able to foresee which words in the plain text would "supply" the letters for the symmetric terms searched for as well as the clustering of skips around a specific value (in our case, it is ±7).

Some may ask, 'Well, don't Figures 6 and 7 somewhat devalue the significance of the third row shown alone in Figure 5 and claimed in the discussion thereof?' In my opinion, the three symmetric occurrences of *My Son* (בני) in Genesis 3:15 are probably unique and loaded with high significance, at least in respect to the other two cases of three occurrences at skips up to ±14 in the book. For example, compared to the second row taking into account the letters *beyt* (ב) and *yod* (י) within the rows, the third row appears to be more significant than the second one (**λ**-values in the Poisson formula are 1 and 0.893, respectively). This is due mainly to the slightly higher "dilution" of these two letters in the third row. Now let us check the

distribution of the term בני in all three texts. The following table contains the summarized statistical data.

TEXT	Gen. 13:7	Gen. 35:22-3	Gen. 3:15
Cumulative R Factor (RF) for the matrix	**2.628**	**1.935**	**1.863**
Approximate matrix odds = 1/antilog[RF]	**1 in 425**	**1 in 86**	**1 in 73**
Number of letters in verse(s)	**57**	**126**	**61**
Expected number of occurrences (E) of בני at up to the maximum skip in the text	**3.05**	**7.72**	**1.67**
Observed occurrences (O) of בני at up to the maximum skip in the text	**8**	**12**	**3**
Standard deviation (SD) = $\sqrt{[(E - O)^2/E]}$; and approx. odds in the text	**2.84; 1/300**	**1.54; 1/10**	**1.03; 1/3**
Expected number of occurrences (E) of בני at up to the maximum skip in the row	**1.49**	**2.68**	**1.19**
Observed occurrences (O) of בני at up to the maximum skip in the matrix (row)	**4**	**10**	**3**
SD & approx. odds in the text for up to the highest skip in the matrix (row)	**2.05; 1/30**	**4.47; 1/150,000**	**1.66; 1/10**

Figures in the shaded cells reproduce the "traditional" statistical significance values, taking the term at highest skip as the main term in each case, and reported by the CodeFinder program, which does not take into account symmetry. Calculation has been carried out over the whole book of Genesis. The top row in the "truncated pyramid" occurs with odds of 1 in 425 in favour of significance. The other two are much more ordinary – probabilities of both lower rows turn out to be higher than 1 in 100.

Now let us see the effect of the immediate text environment on symmetry (clear cells). The first row shows close similarity between Gen. 13:7 and 3:15 in text length. However, the next row – the expected number of occurrences, reveals a great difference in respect to the "code-friendliness", which is what this value measures. It means that the text with larger value contains higher proportions of the letters forming the term. The next row shows the observed number of occurrences (O), which in all cases is higher than the expected. However, the standard deviation, SD, gives the measure of the difference between the expected and found occurrences. With the first row, only about 1 in 300 texts with such number of expected terms (3.05) would produce 8 or more of them. In this aspect, Genesis 3:15 remains an ordinary one.

The lowest section of three rows in the table presents the same type of calculations, but restricted to the maximum skip of the term in the respective matrices (rows). Normally, both E's and O's should be lower here. **The only exception are the observed three symmetric occurrences of *My Son* (בני) in Genesis 3:15 – our key!** This means that the text brings about something extraordinary out of its commonness.

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