

Torah and Computer

(version 1.5)

A summary of biblical exegeses by

Jakob ben Luria

supported by computer search results

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drawn up by: Abraham den Dunnen

translated by: Danny Kraaijenoord

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See with* *or without a computer* how
perfect and multidimensional the Word of God is in its
design

* The program used in this book is the

J.L.A. Thenach Search- and Research program 2.0

from the Jitzak Luria Academie foundation

(for Windows 95/98/2000/XP/Vista/8/10)

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The Word of God and Computer research

an extract from the
Bible explanations of

Jakob ben Luria

summarized by

Abraham den Dunnen

translated from German into English by

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Preface I. The Hebrew and the numerical values

Once, there was a time when the world was unacquainted with the numerical signs we use today. One wrote numbers with the signs with which one also wrote words. The Romans still used a limited number of letters, whereby, by combinations of these letters, they wrote the numbers. The Greeks still used all the letters of the Greek alphabet plus a few dummies to write all the numbers, as did the Hebrews and probably most ancient peoples.

The values of the letters of the Hebrew and Greek alphabets were arranged in such a way that all the numbers to 1000 could be written - the numerical values of the Hebrew alphabet:

from aleph until tet:	1 - 2 - 3 - 4 - 5 - 6 - 7 - 8 - 9
from yod until tsade:	10 - 20 - 30 - 40 - 50 - 60 - 70 - 80 - 90
from qoph until tav:	100 - 200 - 300 - 400
the five "final letters":	500 - 600 - 700 - 800 - 900 (=> appendix IX)

- where the first letter aleph = 1 pronounced as eleph means "1000".

As a result, every word and sentence, and phrase of the Hebrew Bible has a numerical value. These so it appears to reflect unambiguously and consistently the deeper meanings and intentions of the text although not everywhere in the - "Tanakh" = "the Old Testament" but fully in the "Torah" = "the five books of Moses". In the Jewish world, the Torah is seen as the representation of the human body as to why it is kept in a mantle. And indeed, the straightforward stories can be compared to the immediately recognizable exterior of the human appearance for even the most simple individuals. In contrast, under that "skin", the "deeper reality" represented by the numerical values can be compared to the fact that even the knowledge of what is beneath the skin of the human body is limited for medical doctors. As here, the subcutaneous and not the exterior forms the actual reality of a functioning human body; thus, the often seemingly primitive texts intended for all and the pre-scientific people do not reflect reality. Still, the underlying numerical values and other special text constructions do.

As said, these constructions of numerical values are unambiguous and consequent throughout the Torah - the five books of Moses. Those who have some dealing with her will soon see that the creation chapters have nothing to do with the still widely accepted literal "interpretation". One is immediately ushered into a world which, as far as the physical is concerned, does not contradict the current exact sciences, and, as far as the spiritual is concerned, it's consistent with the psychological reality. It has nothing to do with unlivable religious right and wrong presentations.

Jakob ben Luria was given the primal keys to the subcutaneous part of the Torah, and thanks to the possibilities of the contemporary computer technology, further areas can be unlocked with these keys.

Preface II - Life and achievement of Jakob ben Luria

Jakob ben Luria was born on the 12th of November 1920 in Schoten, the Netherlands. His studies in Religion and Physics were terminated due to the start of World War II in which he was detained at a Nazi facility for human experiments. After the war, he held several high offices, which were terminated again and again due to his physical condition as a result of the war. After his sickbed from 1969-1972, he decided to dedicate himself fully to the Word of God.



Jakob Ben Luria
12-11-1920 to 15-8-2005

His knowledge and understanding of the Torah became well known. From 1972 up until 1983, Jakob ben Luria was invited as a speaker throughout Europe for conferences and seminars. In 1983 he had to undergo serious heart surgery.

After the surgery, he was admitted to the Jewish Sinai hospital in Amersfoort, where he was treated for KZ syndrome. His physic put a halt to his extensive travels and, as a result, he started the Jitzak Luria Foundation, where all his findings were put in writing. His colleague, since 1979, Abraham den Dunnen, started putting the writings in book form and publishing the findings of Jakob ben Luria.

Because Jakob ben Luria amended, completed, and corrected up until the end, the books are not finished. Work continues for their completion. This short and conspectus writing serves to engage the reader comprehensively into the remarkable insights of Jacob ben Luria.

Meanwhile other published books (German):

Torah and Science (Dutch and German)

The Great Palindrome (Dutch, English, and German)

The book Breshith (Dutch and German)

Torah and Computer (Dutch, English and German)

Download all books from the academy's website freely or buy them at Amazon.com.

1. Two names of God

a. What is the meaning of the name Yahweh (יהוה)?

The meaning of the divine name can be deduced from the motto of Israel Deuteronomy 6 vs.4 (hear Israel...):

שמע ישראל יהוה אלהינו יהוה אחד

Here the divine name *Yahweh* is mentioned twice. The second time can indeed be seen as a repetition as one often does:

hear Israel Yahweh Elohenu - Yahweh is one

- but that doesn't make much sense. For the second time he stands there to stress that "the Almighty is all being", and therefore the name Yahweh is a summary of the two verbs "to be" with the roots *היה* and *הוה*:

<i>יהיה</i>	- he shall be, he is	(of <i>היה</i>)	
<i>היה</i>	- he was	(of <i>היה</i>)	
<i>הוה</i>	- being	(of <i>הוה</i>)	(etc.)

The Hebrew imperfect expresses the future or an ongoing occurrence in the present or past:

he is, he was, he shall be...

- with which after the opening words of Deuteronomy 6:4 "Hear Israel" sounds:

(he) that *is and was and shall be* our God *is and was and shall be* one!

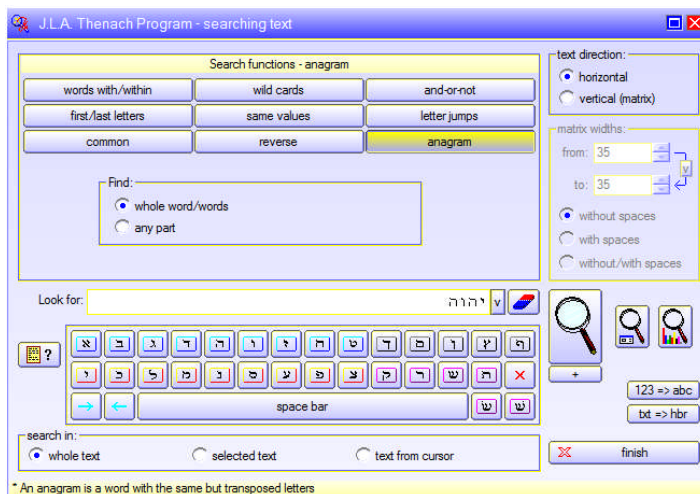
The Hebrew verb **to be** is very much associated with the Name of God *יהוה* that even when we switch the letters around only words appear that are a conjunction of the verb *to be*.

When searching this name with the function [Text][+] "anagram" (a word with matching but transposed letters), we find 407 results. If one then filters out with function (^U) identical search results, only two anagrams of the God name will remain:

ויהי - and (he/it) shall be (perf.3.p.m.sg.)

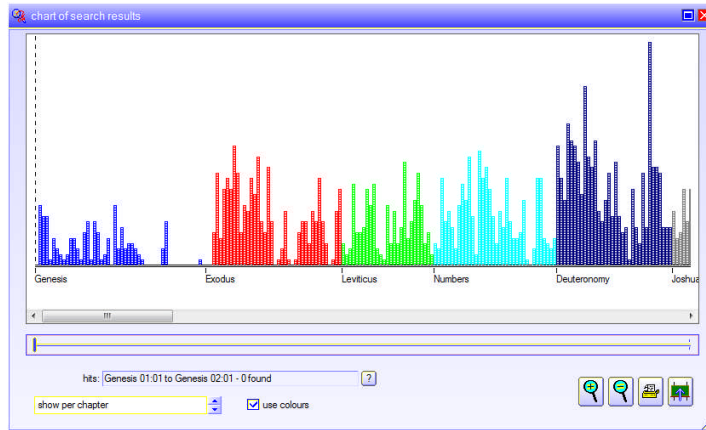
הויה - being, becoming (f.part.sg.)

- which are masculine and feminine conjunction of the verb *to be*. The God name covers the complete being (male and female).



b. What is the meaning of the name Elohim (אלהים)?

When searching with the extensive text function for the names *Yahweh* יהוה and *Elohim* אלהים [Text][+] (not the primary search tool [Text][+]), it is striking that the first appearance of the name *Yahweh* is in the 2nd chapter of the Bible where the name *Elohim* has already occurred 32 times in the 1st chapter:



With the graph button of [Text][+]-function (see prior image) search results for a certain phrase can be shown graphically - to the left you see the search results graphically for the name *Yahweh*. The dotted line cursor can be moved and in the text window below the search results at that place in the Tanakh are shown (in this diagram per chapter). Minimum and maximum search results are precursors for significant results and can be quickly detected in graphic representation.

Because after this both names appear randomly in scripture, one can expect that this unequal start must have a significant meaning:

The 1st chapter is a systematic analysis (recept) of creation and the 2nd chapter reports of the "making of *this* earth and *this* heaven".

The 1st chapter is without time - the 7 days are a break down for man, who lives and thinks in time, of what necessarily by God, in his timelessness, exists all together in one time. All is therefore summarized in the 1st verse "THE heavens and THE earth", yes all is in the 1st word *in the beginning* and even contained in the 1st letter B (ב) (see p. 39). This timeless "in-one-time" is connected to *el* (God) *him* (being). One can also say: with *God the Eternal, the Timeless*, whom can not be known by man:

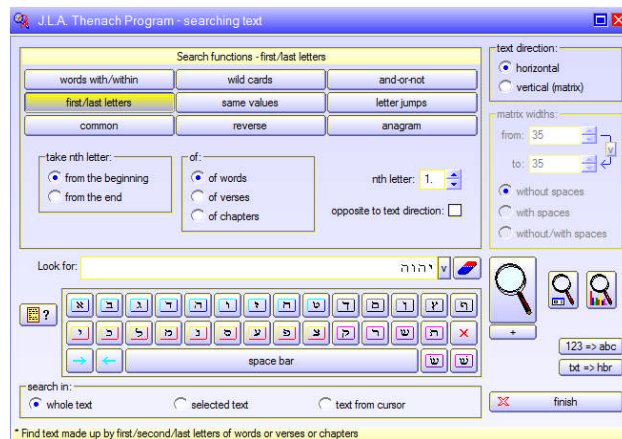
- thus the name *Elohim* means (אלהים): **God the Eternal**.

The 2nd chapter reports the creation of *a heaven and an earth*. (without the accusative indicator *eth* and the article *he* - Genesis 2:4 last two words). It reports on the creation of *this heaven and this earth* and is therefore connected to time. The name appears here with which God made himself known to man and also to Moses (Ex. 3rd ch.). To man who thinks in time, God makes himself known as "He who was and is and shall be" - *Yahweh*).

c. The hidden name of God



Much of the Tanakh text contains hidden texts formed by the first letters of consecutive words, for instance. When one searches for the God name יהוה in this way ([Text][+] - first/last letters with the adjustment "from the beginning" -> right), the first result is found in the last two words of the 1st chapter and the first two words of the 2nd chapter of the Torah.



(Gen 1:31, 2:1): וירא אלהים את כל אשר עשה והנה טוב מאד ויהי ערב ויהי בקר יום **ד**שני **[1]** ויכלו **ד**שמים והארץ וכל צבאם

Some theologians assume that the Torah is a hodgepodge of stories from different times and underpin this opinion i.a. by declaring the Torah "has two creation chapters" (Genesis ch. I and II). According to their opinion man was created twice.

We've already stated that the 1st chapter is a planned break down (recipe) of all creation and the 2nd chapter reports on "the making of *this* earth and *this* heaven" (see above). Both chapters belong together and to reaffirm this the God name is used "like a staple" connecting the last 2 words of chapter 1 with the first 2 words of chapter 2.

Another passage is found in the book of Esther (5 vs 4):

ותאמר אסתר אם על המלך טוב יבוא המלך והמן **ד**יום אל המשתה אשר עשיתי לו

The name "Esther" means: "I am hidden", "I hide myself". The people were in exile: God had hidden himself from them. That is why the name of God does not *directly* appear in the book of Esther.

Esther was an orphan (Est. 2:7) and was able to keep secret from what people she came (Est. 2:10). Because the king did not know her identity, the plan of Haman to exterminate all the Jews did not bother him. Then Esther went to the king and made her ancestry known. She prepared by herself - as the queen! - a meal (Est 5:4). While this was not done in a banquet with pig heads which was shown in a refilming of this history, the meal was *kosher* (clean). The king realized now that his own wife was Jewish, and she was in his favour even before she made her oral appeal to him (Est.7 :3).

Exactly at the moment of her confession God appeared, who was hidden up until then. The words with the red letters above translate: "let the king and Haman come" (to the banquet). At that moment, when she shows her connection to her God (the kosher banquet), God became visible. When one does not keep his principles from others, (also makes a difference between clean and unclean in the presence of others), Gods presence in life becomes noticeable.



When one searches for the God name in the **last** letters of words ([Text][+] first/last letters + *nd letter from the end*) one finds i.a. the following passage (Est.7 vs 7):

והמלך קם בחמתו ממשטה היין אל גנת הביתן והמן עמד לבקש על נפשו מאסתר
המלכה כי ראה כי בלטה אליו הרעה מאת המלך

The words with the red letters mean: (Haman saw) "that evil was determined against him". When Esther made her identity known (see above) God turned towards her and turned from Haman - the letters of the God name are at the end of the words.



The name "Esther" (אסתר), for that matter, already occurs in the saying of Cain, in Genesis 4:14 (function [Text][+]):

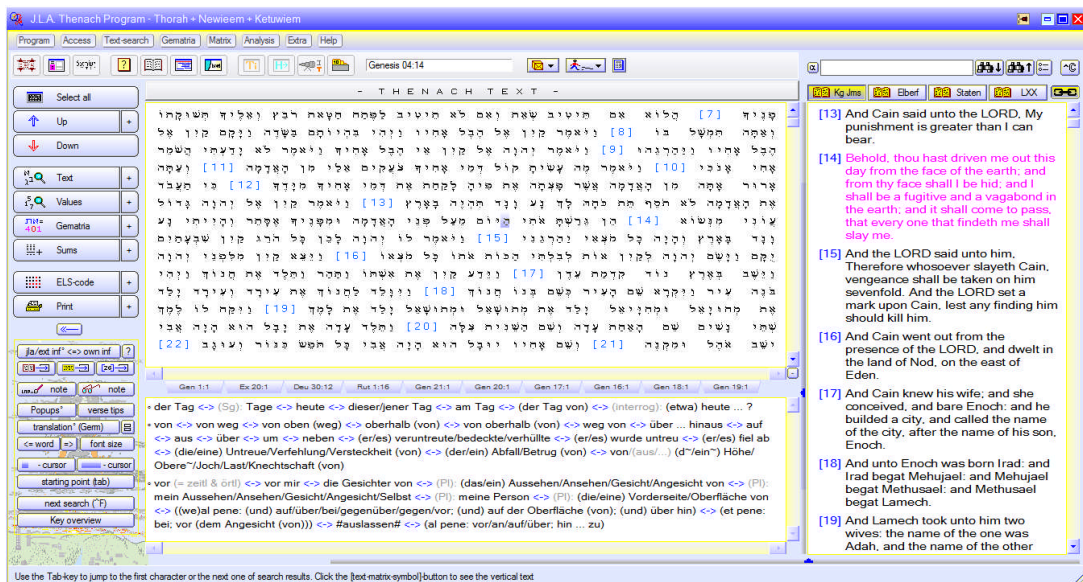
הן גרשת אתי היום מעל פני האדמה ומפניך אסתר והייתי נע ונד בארץ
והיה כל מצאי יהרגני

*behold, thou hast driven me out this day from the face (panim) of the earth; and from thy face (panim) **am I concealed/hidden**; and I shall be a wavering/restless and a fugitive on the earth (in the land), and it shall be every one that findeth me shall slay me.*

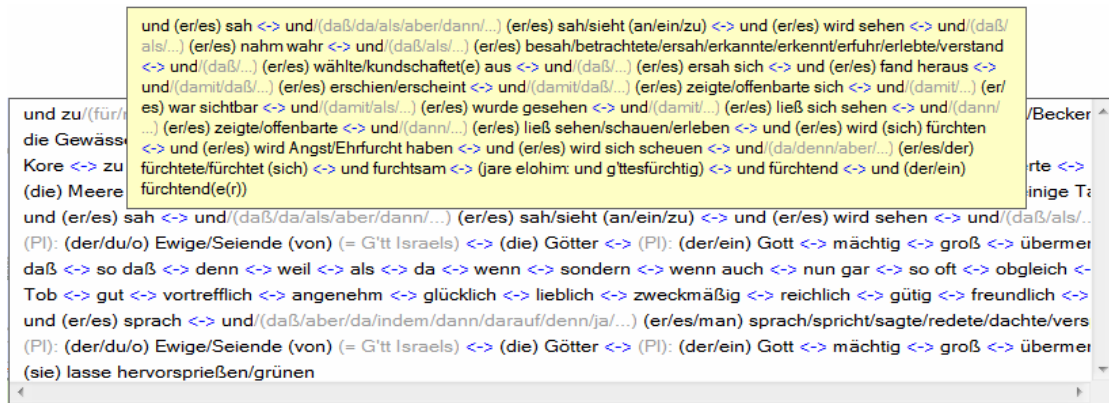
When translating to another language, somethings sometimes become unrecognizable or eliminated. What is often translated with "earth" is literally "the surface of the earth", "the face of the earth". The word *panim* (Pl) means the face, interior*, exterior, surface, and front side. Cain, namely still talking to the Almighty, knew that the interior and exterior of God (not spatially interpreted) are parallel to the interior and exterior of the material creation. The creation reflects the interior and exterior of God.

* Panim also means "person", "himself", "personality", hence in modern Hebrew "giving sense", meaning".

I'll be hidden from the face of the earth and thy face:



The J.L.A. Thenach program contains a linear literal translation of the whole Tanakh (the "Old Testament"). This makes it easier to see what is written and what could be meant. The translations run along with the cursor. Since version 3.4, you can let the King James translation run parallel alongside the Tanakh text (on the right side in the above image).



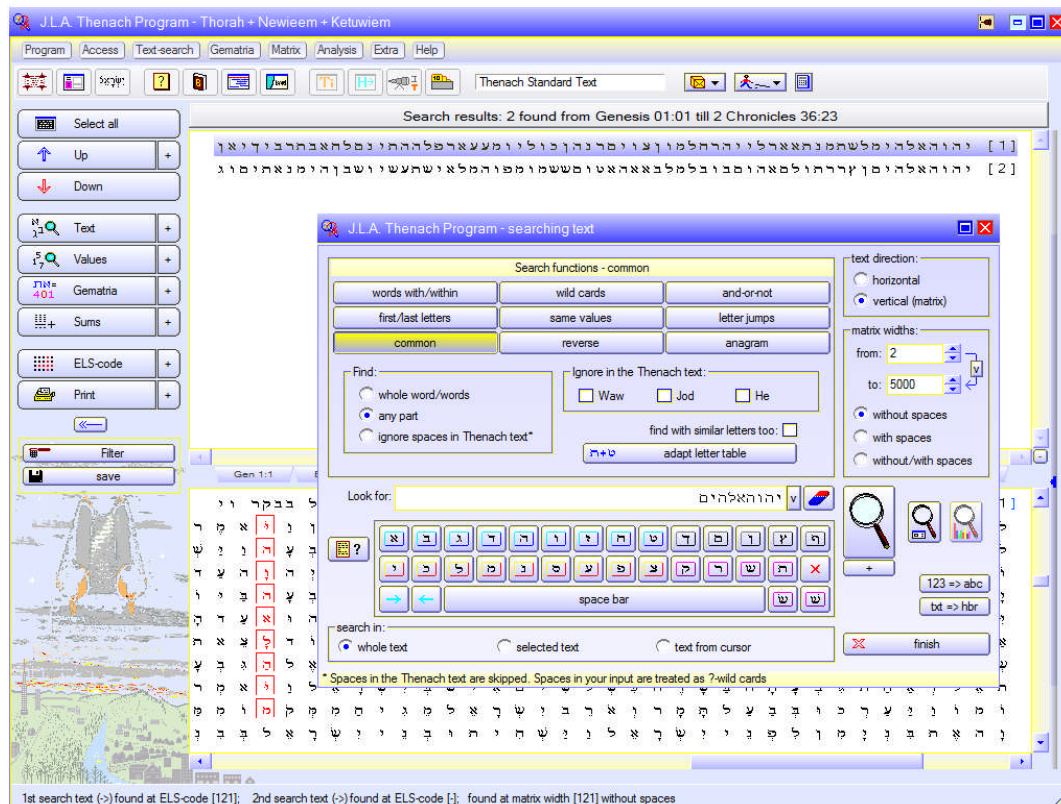
Another representation. A yellow window with the complete content of the line pops up when the mouse cursor hovers over a line of the translations

d. The full name of God (יהוה אלהים)

The names *Yahweh* and *Elohim* frequently occur in succession (e.g., Gen. 2:4):

יהוה אלהים

Vertically the full name appears at matrix width 121.



[Text][+] standard search vertical using the standard Tanakh version. (vertical text is found a lot faster with the function [ELS-code][+]).

This means that the letters of this text occur in jumps of 121 characters (120 skips), as can be seen in Judges 20:18-33.

י ח ט א ו א י ש י ש ר א ל ה ת פ ק ד ו ל ב ד מ
 ע ס ב נ י ב נ י מ ן ו **י** א מ ר י ה ו ה י ה ו ד
 ב נ י מ ן מ ן ה ג ב ע **ה** ו י ש ח י ת ו ב י ש ר
 ו י ב כ ו ל פ נ י י ה **ו** ה ע ד ה ע ר ב ו י ש א
 ק ר א ת ם ן מ ן ה ג ב ע **ה** ב י ו ם ה ש נ י ו י ש
 צ ו מ ו ב י ו ם ה ה ו **א** ע ד ה ע ר ב ו י ע ל ו
 א מ ר ה א ו ס ף ע ו ד **ל** צ א ת ל מ ל ח מ ה ע ם
 י ש י ו י ע ר כ ו א ל **ה** ג ב ע ה כ פ ע ס ב פ ע
 ס א י ש ב י ש ר א ל ו י **י** א מ ר ו ב נ י ב נ י מ
 ש ר א ל מ ג י ח מ מ ק **מ** ו מ מ ע ר ה ג ב ע ו י
 ח י ת ו ב נ י י ש ר א ל ב ב נ י מ ן ב י ו ם ה

At matrix width 4461, this text can be found again.

Now, this kind of biblical research only makes sense if it coheres with the all-embracing horizontal text (not only the vertical). For different reasons (see below) it makes no sense to substantiate theories with only such search results. Therefore, the result shown here only *seems to* underline the general comprehensible truth. The horizontal text in Judges 20:18-33 contains an unresolved question: Man asked God, obeyed, and failed. The tribe of Benjamin had committed a severe crime in Israel. They asked God which tribe should go up against Benjamin first. God said, "Judah", but then Judah was beaten by Benjamin.

Irrespectively the validity of the search result truth is:

one should not first decide what to do and then ask God how!

In the name "Judah" the God name Yahweh is contained: "*I praise Yahweh*" (Gen 29:35). The vertical text *Yahweh Elohim* begins with the first letter of "he said" (י = "he" -> here: God) of the horizontal text (and Yahweh spoke and said: "Juda"). The Almighty answered, **I** (Yahweh, contained in the name Judah) will go first.

They understood not the play of words which let them to believe to let Judah go up first. Their pursuit to punish wickedness was right, they missed however the insight of Moses to understand Gods judgements. The story ends with the comment that "every man did what was good in his eyes" (Jud. 21:25). As a result they finally beat Benjamin in the end, but not before paying a great price of heavy losses. There was no cleansing, which is the intent of God, but new problems arose (Jud. ch. 21). Just this text section of their losses now is vertically crossed by the full name of: אלהים יהוה

I (Yahweh) shall go up.

The death penalty was only applicable in the "times of Moses" when God's guidance was complete, in times that **all know God**, when crime is not stimulated by upbringing and social accepted immorality (often many are to blame, as the morality of the murdered woman can also be questioned (Jud. 19:2) - "and his concubine played the harlot against him"). That's why Cain got another chance from God and at the time of Moses conscious unremorseful wrongdoers were put to death.

With a high degree of probability, this search result is intentionally built-in, and a characteristic is usually a small matrix width. In the case of larger matrix widths, vertical texts quickly extend beyond the main chapter or even Bible books, where one then is confronted with the text differences in the various manuscripts and some text decay. In the case of a single letter difference within the area over which a vertical text extends, the vertical text changes in size and many words in the same place are written differently in the various manuscripts "in full" (example דויד = David) or "defect" (example דוד = David).

For these reasons, examples of vertical texts with a greater matrix width have been omitted.

e. The God name and numerical values



The numerical value of the full name of God is 112. The first word in the Tanakh with this value is ([Values][+]):

וַיֵּצֵא יְהוָה אֱלֹהִים עַל הָאָדָם [163]

wajetsaw - and commanded
- and proposed as
an order

- (Gen 2:16), after which word (red) the full name of God follows (underlined) plus the word for "human" *Adam* (cursive). It is about the divine order to eat from all the trees of Eden but not from the tree of knowledge in the middle of the garden.

To eat-or-not-to-eat from the trees in Eden is about the knowledge or "conscience" that is given to every person before his coming into this world, because the fleshly existence starts first with the "deep sleep", in which God splits humans into man and woman (see 2nd chptr.). In the two lessons to eat from all the trees and not to eat from those in the middle (3rd chptr.), all the lessons of the Torah are summarized. These lessons correlate completely with mankind whom is created in the likeness of God. As can be seen here is that the **order** of God - with the numerical value 112 (1st word) - is connected to the **full divine name** - with a numerical value of 112 (2nd + 3rd word) - and that this ordering completely fits **on** (4th word) mankind **adam** (5th word), created in the image and likeness of God.

f. The name of God and the center of the Torah

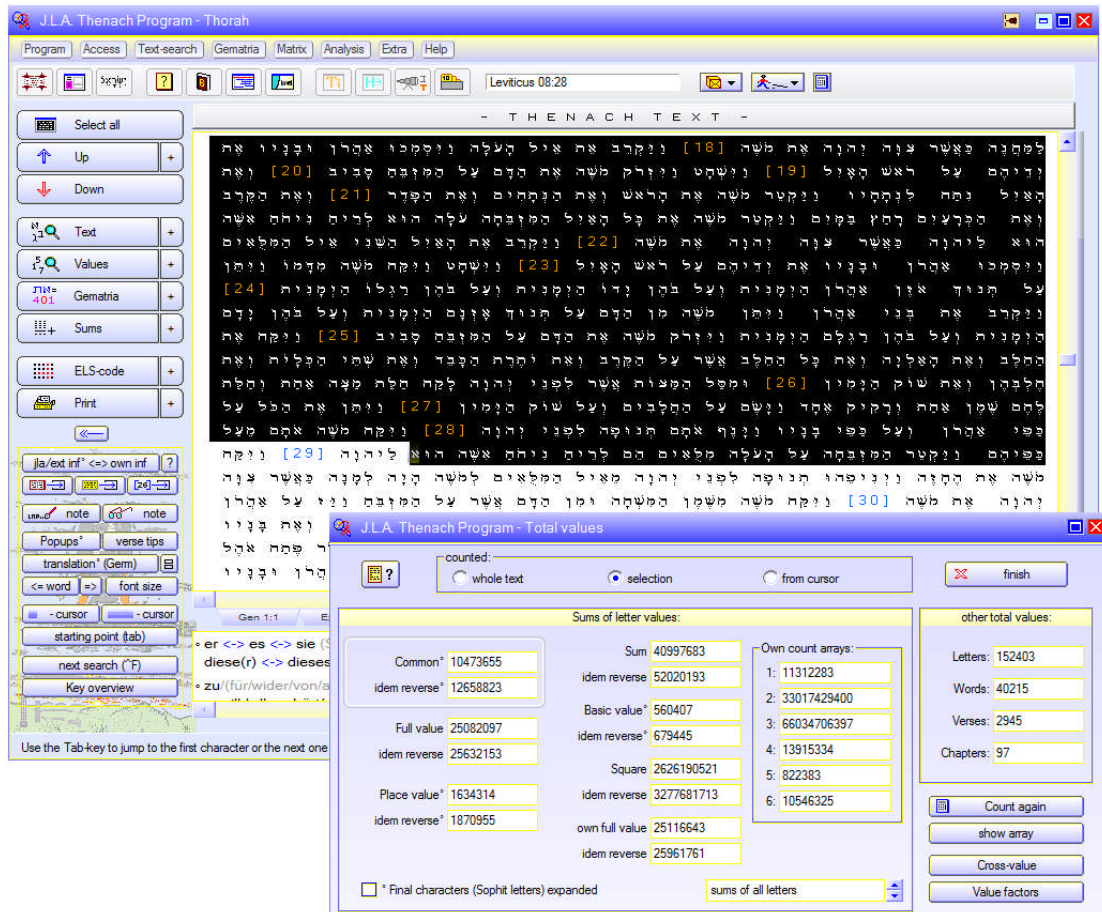


The center of the Torah can be found in Lev. 8:28. When one selects the Torah text in Tanakh standard version and starts the function [Sums][+], it can be seen (right) that the Torah consists of 304,805 letters. The 152,403rd letter right in the middle:

$$152402 + 1 + 152402 = 304805$$



- can be found with the function [Sums][+]. During the selection of the Torah text, the sums of the selected change in the "Sums" dialog window. When specifying 152403 behind "letters:" the cursor stands in the middle of the Torah:



Here only the Torah (the 5 books of Moses) are loaded; the highlighting starts with the 1st verse (Gen 1:1) (outside the window). With the function [Sums][+] "selection" the sums in the dialog window "sums" change by changing the highlighted text. Like this one can see where the 152.403rd letter can be found. From version 3.0 one can let the mouse cursor rest over the center letter and the pop screen will inform - letter **152403**. The grammar refers to the complete word:

הוא

1. **הוא** - (heb. & aram) pron. pers. 3. p. m. sg. (Gen 2:11, Dan 2:22)
2. **הוא** - pron. pers. 3. p. f. sg. (Gen 3:12)
3. **הוא** - verb. qal imp! m. sg. (**הוא**) (Job 37:6)
4. **הוא** - (aram) verb. peal 3. p. m. sg. (**הוא**, **הוא**) (Dan 5:19)

Numerical value = 12, Cross value = 3,
Value factors: 2 x 2 x 3,
Is found for nth time (w.o. vowels): **210** (of **455**)
letter **152402** (of **304805** letters)
word **40215** (of **79976** words)

J.L.A. grammar to the BHS-text 1997

[28] ויקח משה אתם מעל כפיהם ויקטר המזבחה על העלה מלאים הם לריח ניחח
אשה הוא **א** ליהוה

The center is an **x**, the aleph (A), the One, the first letter of the Hebrew alphabet, the signature of God:

from the one of God's being everything originates

Now it is with little certainty that this 152403rd letter is the middle of the Torah in its original form, for it is undeniable that in some chapters the texts were adapted

(e.g., Genesis 14th and 28th and 36th and 38th chapters => "The Book of Breshith" - Jakob ben Luria) and it must, therefore, be so that omissions correctly lift the additions. Nevertheless, the current middle of the Torah is striking:

it is not impossible that the number of letters has been taken into account when making adjustments, where the belief in numbers and amounts played a role with many ancient peoples

The chapter with the current center deals with the inauguration of Aaron and his sons into the priesthood. When Adam and Eve admitted their mistakes (textbox below), God clothed them

with the garment *cuttónet* - a word that is also found in the description of the priestly garment. Before that, God told mankind (Adam = mankind) that he "will return to the ground from which he was taken". With which He said, not to be understood fatalistically that the life of man from the beginning is meaningless until the end, but that *he will return to Him*, from which everything is taken. Because the ground *adamah* is the **God existence**, the only

The name Eve (חוה) is a play on the word for "life" (חיה, חוה) and also means to state, to confess and to proclaim *chiva* (חוה). The word for "call" קרא also means "invite" the word for "name" שם also means "there", the word for "because" כי also means "so that" and "if" (conditionally). The sentence: "and the man called his wife's name Eve" (Gen 3:20) can also be read, as that Adam **after God spoke**:

invites his wife there to confess so that she would become mother of all (spiritual) life

People who do not see their mistakes, don't correct themselves and the image and likeness of God does not develop in them. They are often compared in the Tanakh with cattle, because they do not use the gifts that distinguish man from beast. Adam and Eve are therefore described as the first people not in carnal sense, but in a spiritual sense, by divine standards: they understood Gods voice to every *human adam* and complied accordingly (see also 4th ch.).

sure ground even of human existence. Thus He says that all, **good and evil**, shall return to the divine substance. Mankind either returns as a living soul because one loves the divine, or only as dust - because apart from God, there is nothing. Everything comes out of Him and can only return to Him, either alive out of inner conviction or as (only) lifeless matter. The lowest layer of all the material, of the ground *adamah*, can only be the existence of God:

אדמה	(adamah)	- earth	}	mankind אדם (adam) "is taken from the earth אדמה "
אדם	(adam)	- mankind		
אדמה	(edmeḥ)	- I like, I resemble – humans do not resemble (diffraction 1. p. sg. דמה) arable earth, but the Almighty.		

The last words of Lev 8:28 now mean:

for a sweet savour. (an) offering he made by fire for/to Yahweh.

After Moses put several pieces into Aaron and his son's hands, "he retook them from their hands" and burned them:

"it to/for Yahweh: הוצא ליהוה

The center of all being is God and logically also the center of the Torah is God, from which the aleph א is the first letter and the initial of God: אֱלֹהִים (go back) Yahweh. From him, everything comes forth, and everything returns. And if out of conviction man gives back, as here Aaron and his sons, he is one of the priests of God, clothed in the priestly garment.



When one searches for the word cotnot (כתנת) - "clothe, priestly skirt" with the function [Text][+], standard, "ignore vavs", you will find first the garments God gave to Adam and Eve, then the shirt that Jacob got for his son Joseph and then the garments that were made for the high priest Aaron and his sons. In another way it does not appear in the Torah. The meaning "multi-colored coat" of Joseph (as some translate), may hereby be clarified.

2. Tohu wah bohu

The numerical value of *nephesh* - "soul" is 430. When one searches in the 1st chapter of the Torah (go first to the Torah and load the first chapter) with the function [Value][+] for whole **word/words** with this value:



-one finds apart from the word *nephesh* itself:

תהו ובהו - תהו ובהו וחשך על פני תהום ורוח אלהים מרחפת על פני [11] Gen 01:02
 וחיתו - וחיתו ארץ למינה ויהי כן [25] ויעש אלהים את חית הארץ [5] Gen 01:24

תהו ובהו - (tohu wabohu) formless and void
 וחיתו - (wechajeto) and the living creatures of (the earth)
 (Coll. Sg. Stat. Constr. with paragon. prolongation)

"And the living creatures of" (the earth) came forth on the 6th day of creation, that God created all animals and mankind and with these living creatures **all** *חיה* are being called *living souls* *נפש חיה* (Gen 1:24), because the water animals and the birds of the 5th day of creation have to do with the separation of the 2nd day between the waters above and below, as the material light of the 4th day has to do with the spiritual light of the 1st day:

1 st day	<--->	4 th day
2 nd day	<--->	5 th day
3 rd day	<--->	6 th day

With this everything, that has a soul, starts in the formless and void *tohu wabohu* of the beginning. Although the soul is in the image and likeness of God, mankind shall accept his development so that **"the being in the seed" can become**.

Being in the image and likeness of God begins when God "inbreathes the soul" in man (Gen 2:7), he engraves his *seal*:

ויפח באפיו נשמת חיים - and breathed into his nostrils the breath of life

- the red letters form the word: *חותם* (*chotam*) - which means "seal".



With the function [Text][+] the word *chotam* is found 9 times. Two of the results in Chronicles are personal names, so *seven words chotam* remain with the meaning "seal"*:

the Tanakh is the book with seven seals

It is given to man to understand this book, because he was formed under the seal of God.

* the word חותם without the vav nowhere means "seal" in the Tanakh

The spirit of man was created on the 6th day; first, he was clothed with flesh in paradise (see below). As long as he's with God, he **is** entirely in the image and the likeness of God. Once in the flesh, a man, will **become** likewise in the image and likeness of God, which is present from birth. He usually begins with taking on his surroundings, as is said of all mankind "Adam" in Gen 5:1 that they were created in Gods image and likeness, however, the 4th verse of that same chapter tells us that the *man* Adam in the flesh had a son, who was after *his* (Adams) image and likeness.

Gen. 4:1 states that Adam "knew" his wife. This happened after God "brought her unto man" (Gen. 2:22). Because the 7 days of creation have nothing to do with a period of a week (see above), the natural development, the *becoming*, is described in the Torah, nowadays called "evolution".



One can only "recognise" what one remembers. The word for "male" *zacor* also means "to remember". The root word for "female" *nekeva* is *nakav* (נקב), "pierce", "to be full of holes" and *nekev* "shallow point" (in skin) and has the (not appearing in the Tanakh) meaning "cavity". The woman is the *memory* of the man of what he lacks in the material (spiritually he is male and female). The male is the cavity in the woman, what she lacks (spiritually she is also male and female). First together they form again the *heavenly man*, which God divided in male and female.

When you select, in Gen 1:27, the words זכר ונקבה (*zacor venekeva*) - "male and female" - and start the function [Sums][+], it will show that they have a numerical value of 390. If you search with function [Values][+] the numerical value 390, your first result will be the word *shamayim* - (the) heavens. As stated male and female, in covenant with God, form once again the heavenly completeness.

God created the spirit of all men on the 6th day of creation (Gen 1:26). On the 7th day, he clothed man with a body of light, taken from the earth אדמה, taken from God's existence (see above). Then he brought the "deep sleep" *tardemah* over man (Gen 2:21). That man ever woke up from this sleep isn't mentioned. Because this is *the life here in the flesh*, in the spiritual everything can only exist as one, for which reason the spiritual man of the 1st Torah chapter is both male and female (1Gen 1 vs. 27):

He created him male and female

Everything in the material can only exist in duality (see above), which is why physically (in the "deep sleep"), the spiritual man is separated into male and female.



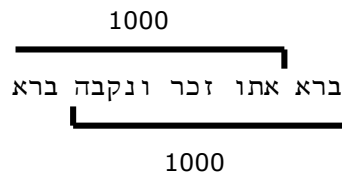
If one searches with the function [Values][+], "word(s) checked off", for texts with a numerical value of 1000, the 1st search result consists of words, that belong together in one verse - (Gen 1 vs 27):

ברא אתו זכר ונקבה - He created them male and female **1000**

- as stated before man of the 1st verse of the 1st Torah chapter is the unity man one (1000), whom is like the angels both male and female. For emphasis we find for the second time (Gen 1 vs 27):

אתו זכר ונקבה ברא - them male and female created He **1000**

and created the human beings in his own image (,) in the image of beings he created them (,) male and female he created them



At the same time from the start the intention is seen, to separate man into two completely identical matching halves, so that he cannot only **be**, but also **become**.

The word *tselah* here means "side" and nowhere in Torah and Tanack "rib". You can compare it with the electric polarization of objects. Negative and positive charges are separated *sideways*. Not the man Adam, but the *human* Adam (Adam = human) separated in male and female - after which God (Gen. 2 vs. 21):

closed up her place (with) flesh (instead of the side)

He brought mankind in the flesh, which is equivalent to God, "bringing the woman to man" (Gen 2:22). Recognition can only be based on prior recognition until the first stage; thus, Adams's recognition of his wife (Gen 4:1) started at the first development stage. The "naming of all creatures" by the human Adam (Gen. 2:20) involves the development **of all life, contained in man in God's image and likeness**. Evolution is Godly wisdom and does not consist of coincidences but is guided by the Hand of God. It is the "naming", which ends with the spiritual recognition, with the "finding help for him" (Gen 2:20) first in mankind in the image and likeness of God:

צלע	(tselah)	- side, edge (in the Bible never "rib")
צלם	(tselem)	- likeness, reflection, (negative also: idol)



When one searches with the function [Text][+], anagram, anagrams of the word for "help" ezer (עזר), one finds only the word for "seed" zera.

Development begins with recognition. With **love** she begins, because without understanding, without recognition, love is a hollow phrase. A core number in the Bible is therefor the number 13.

אהבה	(ahava)	- love	13
אחד	(echad)	- unity	13
יהוה	(Yahweh)	- (the godly name)	26 (13 + 13)

- (the name of God connects with the value for unity and love within Judaism). This is why Adam was "**130** years" (Gen.5:3) when he fathered the godson (Gen. 6:2) Seth. When Jacob saw the ladder on the earth with the top in the heavens:

with the term "heavens", the godly thinking is expressed; with the term "earth", the material realization of this thinking is displayed (see 3rd Ch.)

- (Gen. 28:12), he saw the teaching of God, the development from which God wants mankind to accept it **to understand him and thus to be able to love Him**. First, on this ladder, the angels (מלאכים) = "the messengers (מלאכים)" = "Jacobs seed in the sense of the one's with knowledge of God sent to the world" have access to the heavens and are knowledgeable in the earthly. By way of reason and knowledge, they go up and down (Gen 28 vs. 12-13):

סלם (sulam) - ladder **130**

Jacob saw the Torah, which would later be given to his descendants on Mount Sinai:

סיני (Sinai) - the mountain of God Sinai **130**

He saw Torah again when he went down to Egypt at the age of 130 (see 8th ch.):

תורה (Torah) - the teaching of God

תור (tor) - series, sequence, chain with lined elements (such as the DNA-string)



With the function from the taskbar Analysis | Words according to | *number value* lists can be created with all the Bible words ordered in several ways according to their value. We can see the following at value 26:

Number of different words with the value 26: 39

- In the Thenach 39 (= 3 x **13**) different words with the numerical value 26 (= 2 x **13**) occur.

Further down the list all 39 different words with the numerical value 26 are listed in alphabetical order or by Thenach order.

3. Paradise

- עץ החיים - the tree of life **233** (1 x 233)
 עץ הדעת טוב ורע - the tree of knowledge of good and bad **932** (4 x 233)

$$233: 932 = 1: 4$$

The ratio 1: 2: 4 ... is the foundation of the numerical structure within the Torah. The numerical values of the names "Canaan" and "Egypt" stand in a ratio of 1:2 against each other (see 6th Ch.). In the 2nd chapter of the Torah, the Almighty put "a mist to water the outer and inner (see above) earth" (Gen 2:6). The word אד for this "also" reflects this ratio:

אד (ed) - mist $\aleph = 4, \kappa = 1$

After that, "one river went out of Eden; and from thence it was parted, and became **four** heads" (Gen 2:10).



When using the function Analysis | Analyses according to values | Value sequences ("find letters" - "only those making full words"), "values are proportional" to search in the Torah for other words with 1:4 ratio of their letters, one finds:

ים (yam) - Sea $\aleph = 10, \kappa = 40$

- and מים - *mayim* - "water(s)" is 40-10-40 (the "watering" with the mist אד = 1-4)

כף (caph) - hand(palm), fist, claw $\kappa = 20, \eta = 80$

- the grip of a hand consists of **four** fingers working against **one** thumb. Fins and wings and claws of animals have the same archetype (יד - yod = hand = 10 (\aleph) and 4 (κ) - foundation: 1 and 4)

נר (ner) - light, lamp, candle $\aleph = 50, \kappa = 200$

- the spiritual light was called forth on the first day of creation (**1**) and the material light was called forth on the fourth day of creation (**4**).

Also, the last search result (*ner*) indicates that with the 1:4-ratio it's about **unity** (1) the spiritual world regarding the **duality** (4) of the material world, in which everything has a left and right and the halves repeatedly splitting into new halves (2, 4, 8, ...). The "watering" therefore means: to materialize.

All matter consists of hydrogen - the hydrogen atom is the basis of all matter. The number of protons determines the element - water (H²O):

1 oxygen atom	8 protons	} 2 : 8 = 1 : 4
2 hydrogen atoms	2 x 1 pr. = 2 protons	

The "garden Eden עֵדֶן" is the spiritual unity world ($\aleph\kappa$ = Eden = basis, foundation stone). In him springs forth the one river that splits "from there" ($\aleph\kappa$ = 124 => 1-2-4 - Gen 2:10) to realize the material world. Eden's garden is another presentation of God's thoughts, in the 1st verse of the Thora called "heavens"; it is the indivisible uniform **being**. The watering is another presentation of the materialization of God's thoughts in the 1st verse of the Torah called "earth". She is the **becoming** in duality (Gen. 1 vs. 1):

*in the beginning, God created the **heavens** and the **earth***

- or, as stated in the previous chapter: all being must become in the material.

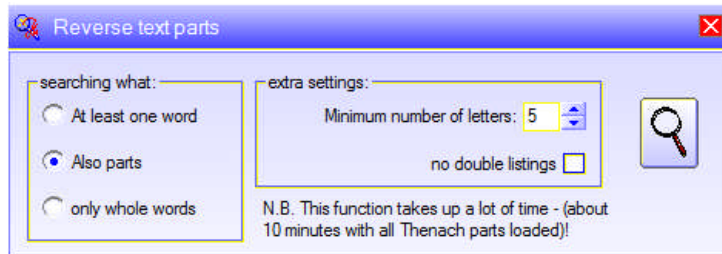
The division of spirit and matter determines the structure of the whole creation story in the Torah's 1st chapter. Because as stated before, the 6 days of creation (of the actual creation) consists of 2 x 3 days. The first 3 days are a subdivision of the "heavens" – God's thoughts; the 4th till 6th day is a subdivision of the "earth" - of the material world. Thereby the days correlate as follows:

the 1 st day with the 4 th day	(spiritual light und material light)
the 2 nd day with the 5 th day	(division in the world above and below spiritual, material)
The 3 rd day with the 6 th day	(preparation of life spiritual, material)

The spiritual and material world are parallels of each other, which is why the 3 days of the "heavens" and that of the "earth" run completely parallel:



The function "Analysis | Text comparison | Reverse text parts" sums up all texts, that are reverse to each other. With the following settings:



- the first search result is part of the 1st Bible verse, which appears in retrograde in Gen 38:27:

1. מים ואת Gen 01:01
1. תאומים Gen 38:27

(1. M 1 V. 1): הַשָּׁמַיִם וְאֶת הָאָרֶץ בראשית ברא אלהים את הַשָּׁמַיִם וְאֶת הָאָרֶץ [1]
(1. M. 38 V. 27): ויהי בעת לדתה והנה תאומים בבטנה [27]

The underlined portion represents: *the heavens and the earth*. In between them is the word in reverse: (תאומים) - "**twins**", as it occurs in Gen. 38:27. Heaven and earth are twins - fully parallel to each other. About the "Twins" in Gen. 38:27 there is more to read in the 7th chapter.

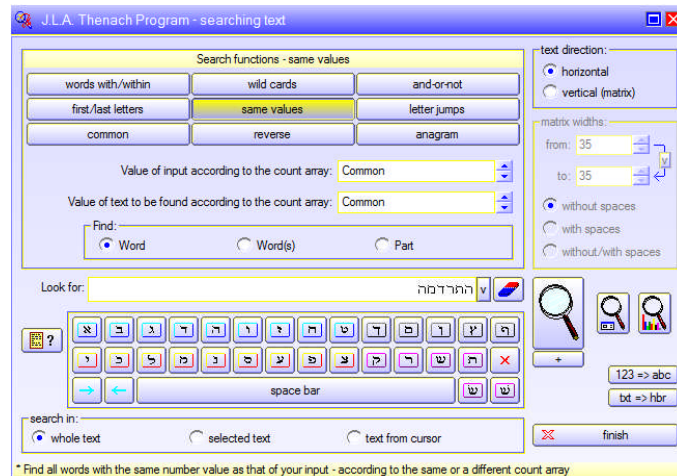
The Eden of God permeates the material world, which is "watered", "realized", and "formed" from it. It's present everywhere:

one only has to **see** the paradise which is all around

The eyes, which open when listening to the serpent for the material world **alone**, will **also** open the spiritual side of reality when mankind listens to God's calling.



The word תרדמה (*tardemah*) - the "**deep sleep**", that God brought over mankind Adam (Gen 2:21) - has the numerical value 649. With the function "[Text][+] same values":



- one will find all words with the same numerical value of the word entered in; in this case the first word is:

ותפקחנה (wattipakachnah) and were opened

- in Gen. 3:7, the chapter of man in paradise:

and opened were their eyes and they knew (recognised, experienced) that they (were) naked.

The "deep sleep" is connected with the eyes of humans, whom only perceive the material. What "sober reality" is for the unspiritual man is referred to by the Torah as the "deep sleep".

As soon as mankind enters the deep sleep of this life (2nd Ch.), the serpent begins to speak to him – the message of Eden starts with this (Gen 3:1). Adam is still called "human" because his wife is called "Eve" only afterward. Thus, the history of man in paradise is what **each person** undergoes at his coming into this world.

In God's paradise, mankind has everything. Children are often still happy and thankful to life itself. They still operate in paradise; nevertheless, an inner voice whispers yet from the beginning that being big and wise themselves makes happiness only. Man shall be great by defying the order of the more significant – the elders. Man shall "become like God" and eat of the tree of good and evil and know at that same moment that it was wrong because conscience is given to everyone even before birth (see. 1st Ch.). One knows what is *right and wrong* and hides from the parents.

The fruit trees of Eden speak of all God's designed forms:

עץ	(ets)	- tree
עצב	(atsav)	- to give shape, to form, design
	(otsev)	- pain, suffering, torment (modern meaning: nerve - like a tree skeleton looks)

They are the intellectual concepts of God's thoughts in what can be seen, the ideas in which direction God forms matter, and the recognition of these through the "breathed in spirit" of God.

עצם (étsem) - bone, the inner/actual, the essence of the case.

They are the essence of all substances.

Therefore, God wants that mankind will eat **from all the trees** of those from around the middle. He wants that man to go the whole way of life and matures with Him, the author of all things, to walk in Eden. The adversary does **not** want mankind to take from the trees: "hath God said, not to eat of any tree /off all trees of the garden..." (Gen 3:1). Versatile education leads to spiritual insight. The adversary wants man to eat **directly** from the trees "in the middle".

As said, Eden is another representation of the thoughts of God = "the heavens" and thus, the tree of life ($233 = 1 \times 233$) is central to the spiritual unity of Eden (1) = "in the middle of the garden" (Gen 2:9). The spiritual and material world are parallel to each other. The tree of knowledge of good and evil ($932 = 4 \times 233$) is central in the material world (4). For in the 3rd chapter of the Torah, where the woman speaks of "the tree in the middle of the garden" (Gen 3:3), it turns out to be the "tree of good and evil" according to the later verses (Gen 3:5-6). Because all trees represent all forms of all to be formed and, in addition to that, the whole of creation, both trees stand in the middle of the garden in the middle of all the trees.

The "trees in the middle" are an image to grasp the concept of course and not a literal image like a children's drawing. They are in the middle of each separate tree. A knife can serve to prepare food for others, and it can also be used for violence. In everything, the tree of life and the tree of good and evil knowledge is present. So, the "two trees in the middle" are present in the middle of every individual tree of all other trees.



When one searches vertically in the Thora in the standard version for "tree of life" (עץ החיים), one will find first (at matrix-width 2439):

ד מ ת נ ו ב ל ח ס ו נ ה י א נ ח נ	
ת ה א ח ל ק ס ב י ע ק ב ו א פ י צ ס	(Jacob)
ע ל א ב ר ה ס ל י צ ח ק ו ל י ע ק ב	(Abraham , Yitzak, Jacob)
ר א מ ל א כ י ה ו ה א ל י ו ב ל ב ת	(Yahweh)
ו א ש ו ב ה א ל א ח י א ש ר ב מ צ ר	(live, blooming)
ש ה כ ן א ל ב נ י י ש ר א ל ו ל א ש	(Israel)
ו י מ ל א ש ב ע ת י מ י א ח ר י ה	(the time of day)
ח ב א ד ס ו ב ב ה מ ה ו ל א י כ ל ו	(see (Mz))
ע ן א ש ר ה ו ת י ר ה ב ר ד ו ל א נ	

(- with Jacob begins Israel). The word in the middle is from *chaja* - "live". The search result is between Gen 49:7 and Ex 9:10 and with that within a rather limited text section (see above).

The number **12** stands for the "extremity of matter" because in the material all exists in three and four phases, which divide each other ($3 \times 4 = 12$):

the 4 th till 6 th day of the visible creation	= 3
the 7 th day (Sabbath day) also belongs to the visible world	= 4
three dimensions (height, breadth, depth)	= 3
four directions (compass) per area	= 4

- which is why the Star of David has 12 triangles (6 outer- und 6 inner surfaces - see 6th Ch.), the day has 12 hours, in music, there are 12 halftones, and Israel counts 12 tribes. Twelve parts fully represent the material side.

The word for "love" *ahava* has the value **13** (see above). Thinking in pros and cons, as socialism is calculative thinking in principle:

the doctrine, namely to tread another as you wish to be treated. Many, however, also call this social, what is a loving attitude in reality. There is plenty of confusion on terminology as the political movement is not intended here.

- cannot reach love = **13**, however good someone can support it ethically and moralistically, because the highest of matter = **12**. "The knowledge of good and evil" is the highest value earned from the material. Man in its basics, believing or not, wants to be fair, profiling himself as spiritual, idealistic and human, but without love, man doesn't exceed thinking in "good" and "wrong". Therefore, much ethics is just associating who and what is right and who and what is wrong; it's an extreme material measure, which should remain arbitrary and thus leads to many disagreements. Many ideologies even cause harshness and stand at the brink of cultural and religious wars:

because on the day of your eating from it (the tree of the knowledge of good and evil) a death shall you die (= surely you shall die)

When one takes from the Hebrew word for "truth" *ameth* - אמת - the godly initial א = a the word meth - מת - remains, which means "death" and "a dead person". Thinking in "right and wrong" is finding the truth without love and thus not truth but death.

But from both trees shall man not take directly. He who only studies and neglects his surroundings plucks straight from the tree of knowledge. He wants to develop himself without going through the creation and so fails love. But also when one secludes himself to search for God is taking directly – now of the Tree of Life. He wants to acquire life without going the way of life and so fails love. The Almighty has blocked off this road, by putting the adversary in front of that tree - he cannot pass without having a relationship with God and people.

Real knowledge and actual God-knowledge are through living; God only gives them that eat of all the trees and partake in both trees "in the middle of every individual tree of all others" (see above). Blessed, who walk the path of life without escaping what they encounter on it, getting married when love comes on their path, barring children when the situation presents itself, having joy but also problems, not neglecting the sick and miserable in there time of need:

blessed that commeth to the 1335 day (Dan. 12:12)

1335 days (Dan 12:12)

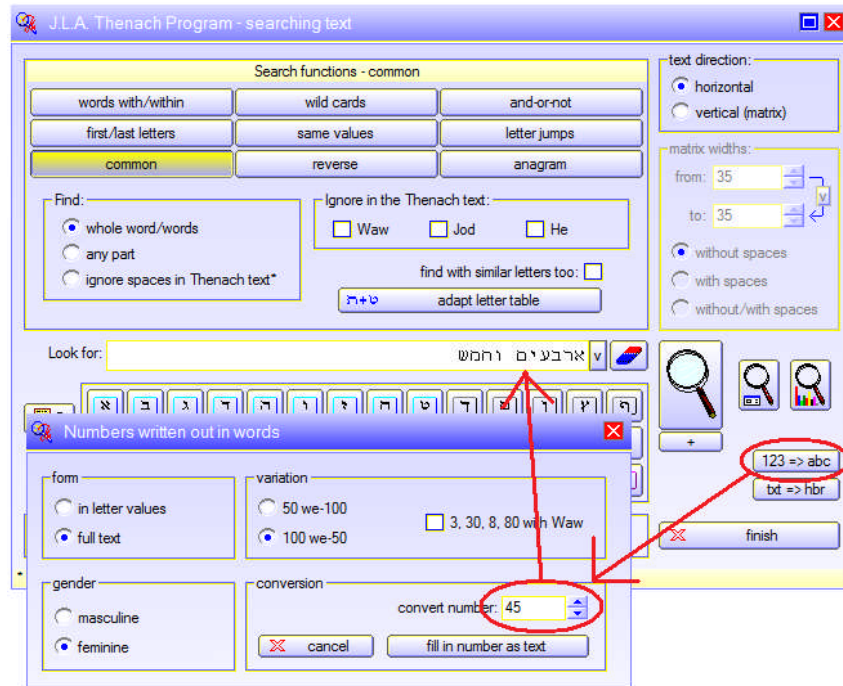
1290 days (Dan 12:11)

45 numerical value of אדם - adam, "man" is: **45**

Blessed, are they who accept the full human experience. Not "saints" with stiff faces, but human in life's freshness and fullness after the image and likeness of God:

$0 + 1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9 = 45$ The numerical value of man 45 incorporates all basic values

With the function [Text][+], "123 => abc" (convert numbers in Hebrew text) when entering the number 45:



- Joshua 14:10 is found. Here it concerns "Kaleb". Only he and Joshua had survived the wilderness and had not died (Num. Ch. 14). They only kept faithful to God after they spied out the land of Canaan. In the end, Caleb was a man who, according to Joshua 14:10, "reached 45 years": After he had not withdrawn himself from the God struggle, God gave him his inheritance (Jos. 14:13).



When one searches for an anagram of the word *adam* - אָדָם - "man" (with the function ([Text][+] - anagram) one only finds *meod* - מְאֹד - "very". That word is first seen after God created humans. Until then He saw that everything He created "was good". After the creation of mankind he saw that it was "very good". (Gen 1:31).

In some Jewish tradition the word *meod* (מְאֹד) is linked with the word *meth* (מוֹת) for "death" (maybe an old orthography: מוֹד):

and God saw that death was good

- then man, who is very good, can also be very evil. In this statement the word for "very strong" (מְאֹד מְאֹד) in the story of the flood, when "the waters very very prevailed upon the earth", gains importance. The age of man gets a limitation of 120 years, an extra dimension.

The word מְאֹד appears 70 times in the Torah for ([Text][+], only load Torah). Read about this number in the 8th chapter- "Adam and Eve" = 70, "Gog and Magog" = 70, the "end time feast" and "the whole of humanity".

4. The sending from paradise

The word שָׁלַח (*shalach*) primarily means "to send", "to steer", "to send out", "to delegate", "to send a messenger", "to let speak". The verse Gen. 3:23 can, therefore (unpunctuated) also translate as follows:

and sent him (mankind) Yahweh from/out the garden of Eden to work the earth (,) to take happiness from it

While mankind is indeed banned as long as he closes himself to the existence of God (next verse Gen 3 vs. 24):

and He drove out (וַיִּגְרֶשׁ) mankind

- the primary intention of the 23rd verse is given in the translation above. Also, the motivation points in that direction – a possible translation (Gen. 3 vs. 22):

lest he will not put forth his hand (modern Hebrew meaning also: steals) and also takes/even of the tree of life and eat and live (unpunctuated): to hide/conceal/mask (forever)

- because "forever" unpunctuated can also be translated with "to hide". After mankind took of the forbidden fruit, he hid for God (Gen. 3:8). Many are only religious because they want to have eternal life, not because God interests them. Without a loving attitude, man becomes shallow and *will not be able to live forever*. His conscience is smothered, and even when the body would remain immortal, he would disappear. So, this verse declares again that going the road through life leads to life: When mankind "works the earth" and "takes happiness from it"!



The word for "forever", "to hide/conceal" לְעֹלָם reoccurs for the first time in the verse, which is translated very differently because it's very hard to define (Gen 6 vs 3):

and Yahweh spoke (:) not reign my spirit in mankind (sg) in order to conceal/forever(,) when they (pl) wander he (sg) (only) flesh(;) and shall his days be (be limited to) hundred and twenty years.

"when they wander" (with gimme-gamets) can with some effort also be translated (according to punctuation) with "because" (2 prefixes for the word "also"). Because "man" is singular and "they wander" is plural, its usually translated with "because". In the Thora singular and plural is often used together: **you (sg)** will befall misfortune, if **you (pl)** do not listen (mostly adapted in translations in languages with different words for you-singular and you-plural). Plural and singular are also here probably mixed up in order to emphasize that the opinion of many and the doctrine of large communities cannot save an individual, when many or even the majority are wandering (as is not uncommon). Man should look to God and listen to his conscience.

The key to understanding this verse is that לְעֹלָם draws on the sending of man from Eden: lest he take from the tree of life **and hide himself**. Nor shall man forever persevere in that what every man Adam initially does after he has taken from the wrong fruit: hide himself (Gen 3:8). "Gods spirit of life in man" is limited (death is there), lest they, that harden themselves, will not go on forever and so becoming an ever-increasing abhorrence. They that come to spiritual life, are not "only flesh" but also with spirit and thus eligible for life after physical death.

To live is to experience (Gen. 3 vs. 20):

חָוָה	(cheva)	Eve
	(chiva)	pronounce, announce, and proclaim, speak forth
	(chava)	to experience, to have an experience (modern meaning; has to do with חַיָּה - life, to enjoy life, etc.)

and mankind called the name of his wife Eve because she was/became the mother of all life

This verse says that what lives is what experiences. It follows the verses where God is pointing out mankind's mistakes and can also (unpunctuated) be read as (see p. 14, text box):

and invited mankind his wife to announce/acknowledge so that she would become the mother of all the living (when she also wanted to become the mother of all the spiritual living offspring)

He invited her to admit her mistakes. There were already people on earth, like Cain, who was afraid that *everyone, who found him*, would slay him (Gen 4:14), and he *parted and married*. The Torah effectively summarizes spiritual reality in allegories and sees Adam and Eve not as the first humans, but as:

the first humans who acknowledged God

- while they recognized their inadequacies, with which Eve became the mother of all **life** according to God's measurements. As on this recognizing the verse follows (Gen 3 vs. 21):

and Yahweh Elohim made Adam and his wife priestly garments of skin

Everyone, who recognizes his mistakes, becomes a better person, and with that, even without effort, an example for others: he becomes a priest. Contra wise, one can only be a priest when recognizing his own mistakes. His own body, the garment of skin, is the highest word: how he behaves, his facial expression, how he moves and lives:

בשר	(basar)	flesh
	(biser)	proclaim, bring good news, salvation/happiness/ blessing, bringing good tidings

- the "word shall become flesh".

The history in Eden reflects the history of every human in God's created paradise. Adam and Eve admitted their mistakes. That probably happened after the birth of Cain and before the birth of Abel. Because the name Cain means "purchased", "created" and points to Eves attitude, who listened to the snake, who wanted "to be great herself", who wasn't thankful, who believed she had earned a child by her work (bought from God, while he wasn't "created" by her (Gen. 4:1). Abel's name means "breath/illusion/haze/nothing" and inhales a changed attitude, an insight that man from himself is powerless. Cain was probably a disagreeable man from early on, which could have made his parents think.

So the earlier attitude of Eve can be seen in the sacrifice of Cain. He brought "of the fruits" (Gen. 4:3). He did what so many do. One deserves good without seeing exactly how! The spoil comes first, and God's voice, the principles, second, then mankind will give something in return. One gives to good causes, puts generous donations on the collection plate, and clears his conscience. One "buys God", at least one thinks he can, as Eve thought as well when giving her first son the name "Cain".

The later attitude of Eve is seen in the sacrifice of Abel. He brought the "firstlings" of his stock. *Hikriew* (= offering) means "to approach", is from *qal* "to draw near" (*karav*), from where also the word "inner" *kerev* comes. "All firstlings belong to Him" (Ex 13:2): As in marriage, a lack of love cannot be settled with gifts. Happiness is far when one withholds **himself** from the other. One should **approach** God with his **inner**. To Him belongs everything - the ego, the life existence, the firstling. His objectives and not the benefits are to determine life. The firstling *is oneself*. Everything you shall bring and so, like Abel (Gen 4:4), "offer

the **fat**". The word for "firstborn" shows the return again from the doubleness of the worldly to the unity with God (=> above):

בכר (bechor)	firstling (2-20-200)	222	┌ └
אלף (aleph)	name of the 1 st Hebrew letter א, of Gods initial	111	

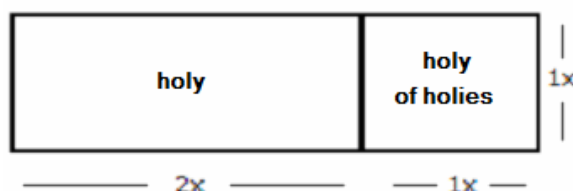
Here again, we see the return from the world's duality to the oneness of God (see above).



The Aleph is full of secrets. As the name of the 1st Hebrew letter it represents with its 3×1 (111) the unity of God also in its higher stages ($1 + 10 + 100$), while as a word for the number thousand (אלף = **1000**) the unity of God in its highest completion. Interestingly as well is also what words are formed at a 1:4 ratio. With the function [Values][+] one can find along with conjunction of verbs, words with a preceding vav and other prefixes the (actual) word:

מקדש (mikdash) - Sanctuary (as in Jerusalem) **444**

Apparently, the sanctuary of God and the God initial cannot form a 4:1 ratio like matter and spirit. Looking at the dimensions of the temple and the tabernacle, it is clear that the sanctuary is a reflection of *creation* and well in its full reality in fact. Because the "Holy Place" has exactly twice the length of the "Holy of Holies":



The Holy of Holies represents the oneness of God (1 by 1 at all sides) and the Holy Place represents the material world in duality (2 by 1), for also the latter is holy and a creation of God and was sanctified by God on the 7th day of creation.

The world is the Temple of God. Which is once more expressed in the description of the "last temple which shall be" (Ez. Ch. 40-43): only bare stone until the spirit of God fills it. The temple and tabernacle are a material representation of the world (444) in their material *and* spiritual reality:

אלף (aleph)	- 1 st letter, initial of God	111	} 1 : 4
מקדש (mikdash)	- sanctuary	444	

Like now in Torah can be read that through confession of mistakes Adam and Eve became priests (see above), this example's fruits can be retrieved in her. Because after Cain slew Abel, revenge did not prevail (Gen. 4:15):

as stated (s. page 11, textbox), many are often accessory of crimes in a non-sacred society (which makes the offender's guilt any less). Cain grew up in the spirit of the former Eve, and so the Almighty did not verdict a death sentence over him but gave him time to come to his senses (Gen. 4:15)

- but both awaited God's replacement and named their third son "Seth" ("set instead" – Gen. 4:25). As then again he produced a son (Gen 4:26) and so despite the murder of Abel, the spiritual line continued, humanity around Adam and Eve saw that as non-violent and God trusting people one can survive in a godless world:

Gen 4 vs. **26**:

*and to Seth, to him also there was born a son and he called his name Enosh (.) then began men calling on the name of **Yahweh** (26)*

5. Genealogy

Genealogies in the Bible, often arousing boredom when read uncommented, contain the utmost important information. They often are a conceptual connection between separate stories and are the bridge overtime periods. Without it, the spiritual, historical context is missing, and much of what is written is hard to grasp. The 2nd verse from the 6th chapter of the Bible:

that the sons of the Eternal saw (the "sons of God") the daughters of men that they are (were) good/excellent/charming/beautiful and they took them, wives, from all whom they had chosen/who pleased them

- leads to much speculation when the genealogy of Cain and Seth is disregarded. The idea that demons interacted with people and generated giants is a well-known result thereof.



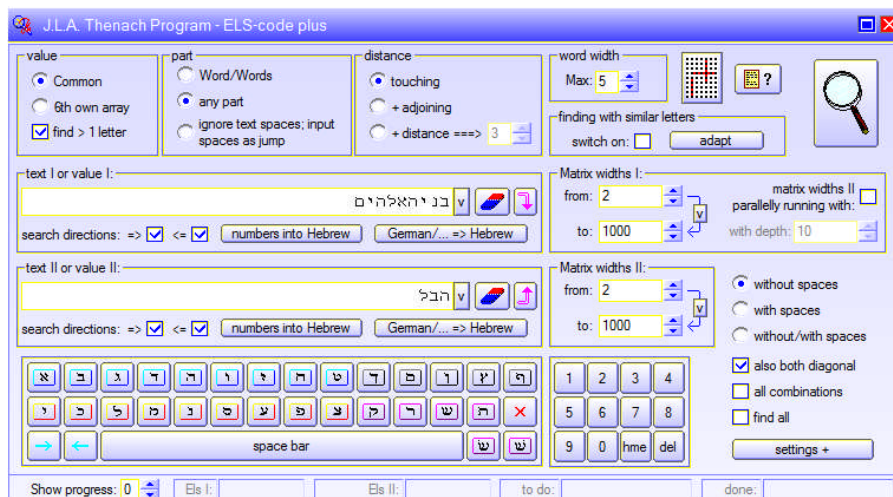
When one highlights the word for "son of God" בְּנֵי הָאֱלֹהִים in Gen. 6:2 and selects the function [Sums][+] start, one sees that they have a numerical value of **153**.

Still in Roman times it must have been known to Judaism that the sons of God of Gen 6:2 were people that believed in God. This can clearly be derived from the New Testament parable in which the disciples lower their nets and catch **153** fishes 153: "You shall be fishers of men".

Even in the translations of the Bible can be seen that descendants of Seth carry the same name as the descendants of Cain. Seth was the "replacement" of Abel (Gen. 4:25) and pleased God. He was the Sabbath man:

שֵׁת	- Seth	700
שַׁבָּת	- Shabbat	7 th day

Cain, however, departed from *the face* of God (Gen. 4:16). Thus it can be understood that the children of Seth are the sons of God and the children of Cain are the children of man (in there wandering only flesh – see 4th Ch.). If one searches in the standard text with the function [ELS-code][+] "bene ha'elohim" (sons of God) together with the name Abel:



- one finds at matrix breath 310 i.a.:



The text *bené ha'elohim* until ELS-Code 1750 (spaces between the letters in the original text) is only found once in the Tanakh in eleven versions): at 310. This distance is also still usable in the non-Torah books. Because of the many textual differences:

in Judaism the book of Moses (Torah) is not without reason considered as given by God (Moses spoke with God face to face). The other books and later traditions are to be considered "inspired" and one should judge them based on the Torah.

- namely shifts occur within the vertical text when texts have longer distances. For example when a vav is missing, all remaining letters move up one column in the matrix, and a break arises in the vertical text before and after the vav. See for some text differences in the Tanakh the function "Addition | Text differences".

Many sons of God from the primeval are found in the search result: **Abel, Seth, Noah, Shem**. With **Moses** the sons of God place themselves in the continuing future (continuation of the last letter down). Also **Lamech** and **Enoch** and **Jared** and **Enosh** can be found. *The longer names "Methushalach" and "Mahalalel" (מֵתוּשָׁלַח and מַהֲלֵלֵל) (which one should expect from a planned installation, which are not formed easily by coincidence), could not be found by the author of this book though.*

Sons of God are those, male or female, that *radiate* the spiritual because they are familiar with the spiritual. Daughters of men are those, male or female, that *receive* the spiritual, while they are (not yet) familiar with the spiritual.

One shall be a role model through his life and practice love towards all. That does not mean that one should join the unspiritual man. Enos, the son of Seth, did what many believers do. He wanted to win Cain over to convert him. He could do it only in the way that many churches bind their sheep to them, namely by requiring only external adjustment and leaving the offering out of consideration, which Abel brought, and Cain did not: the sacrifice that one brings himself (=> 4th Ch.).

Some traditions state that he married a daughter of Cain. There is almost no other feasible explanation for the same names in the genealogies of Cain and Seth.

When spiritual people connect with unspiritual people, a **mixture** is produced, which is a typical characteristic of societies:

- Cain did not want to be a "fugitive" (Gen. 4:14) anymore; he understood that one comes further with social acceptance. He welcomed the connection with Seth. It was enough that he renounced overt crime, keeping his outward decency without changing his inner objectives. It characterizes many believers, visiting their place of worship from time to time, offering some, and going about their business as usual in the world. It also characterizes worldly people who want to be considered good and well-mannered, pro-peace, exercising charity, being friendly to all... until it no longer profits them and then wants a free hand to do as they please. It characterizes people wanting to have "the best of both worlds".
- Enos likewise wanted the best of both worlds. As a spiritual man, he also wanted to be honored in the world and was silent about the truth, which often has a disturbing effect on people. He wanted to have a great community of faith, be a well-respected mediator and a famous preacher, and spoke in a publically accepted manner:

אנוש - (enos) Enosh, human
 - (inus) humanization (modern meaning)

A mix of good and evil is created, which is evil in itself.

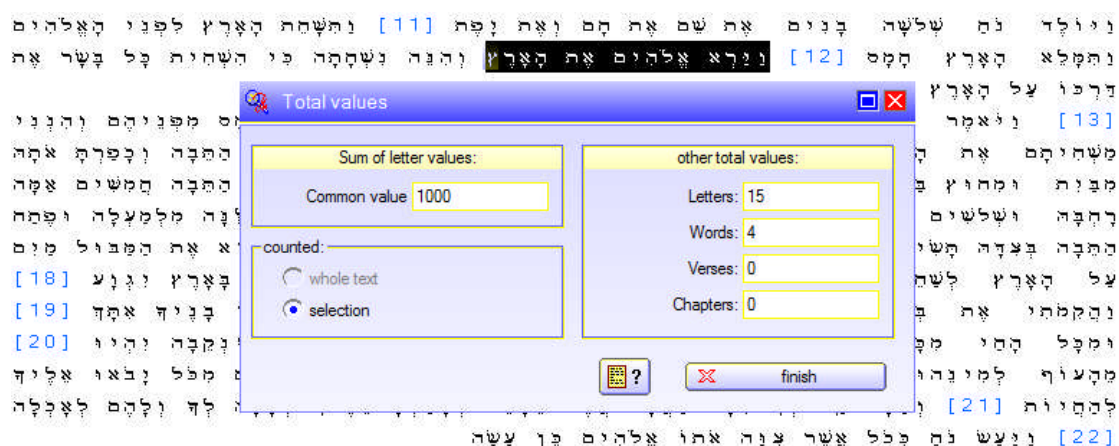
May unselfish love be raised up first (3rd Ch.). Friendliness and donations cannot resolve the consequences of selfishness. As the world knows, almost only moralistic humans and is nevertheless full of evil. When spiritual people mix with unspiritual people, they slip and slide away together:

מבול (mabul) the flood
 מבוכל (mevolal) **mixed** (modern)
 בלל (balal) to mix (Gen 11:9)

With the last *balal*, Gen. 11:9 draws back on the flood shortly after humanity stood to fall again and God "mixed the language of mankind":

בבל Babel (Gen 11:9)

Only after the age of people was restricted to 120 years (Gen. 6 :3) and the people "did not understand each other" could, according to God's promise (Gen 9:11), a new all-compassing flood be held off. A cleansing by her was no longer needed, not because the times became better, but because the world was no longer at unity like before the flood (Gen. 6:12) - function "[Sums][+]" :



ויבטל אלהים את הארץ [11] ונשחת הארץ לפני האלהים
 ותקלא הארץ קמס [12] ונרא אלהים את הארץ
 וירא אלהים את הארץ [13] וישחת את
 משהים את
 מביט ומחיצ
 רהבה ושלשים
 התבה בעדה השני
 על הארץ לשח
 נהקמתי את
 ומכל המי
 מהעוף למינה
 להחיות [21]
 ונעש נח ככל אשר צוה אתו אלהים כן עשה [22]

ויבטל אלהים את הארץ - and God looked upon the earth - Value: **1000**

- and like soon after the Flood:

Gen 11: 1 is 1 -> 111 (see 4th chptr. the aleph א)

*and the whole earth was (of) language/lip/coast one and (of) words/things/-
 issues/messages one*

- comparable to Europe during the Middle Ages: one church despite many states living at odds with each other where "worldwide" one common language existed (Gen 11:1):

Modern linguistics determined that many languages have a common root. The further you go back in history, the more the similarities.

With the ages of the "first humans" probably eras are meant, where the numbers are to be interpreted in a spiritual and symbolic way. A last common origin after a catastrophic natural event may be found in the last ice age. Local disasters, that destroyed the then known worlds, may also have accounted for the "Great Flood".

The historic worldly representations from the past are always used in the Torah to envelop higher and all-comprehensive truths. DNA research points out that most people descended from just a few elders (already assumed by Darwin). Contrariwise is often seen that, when nations split up, their speech develops differently. Spiritual estrangement leads to "confusion of tongues".

The history of the "tower of Babel" makes clear that estrangement **from the unity with God** also leads to division among man. Without God the confusion of tongues would rule, whether it started at a certain point, as some people read literally, or it is an always repeating dynamic from early history on - as also this phenomenon is clearly summarized in the Torah in the history of the tower of Babel. Never an epoch of humanity will fulfill the number of the millenium 1000 kingdom (see above):

the "1000-year millennium kingdom":	1000	
age of the "oldest man ever ":	969	(Gen 5:27)

numerical value of the word "el" = "God" (אֱל):	31	lacking years

As stated with the "high human age" epochs and empires are meant. Those pre-flood almost reached the 1000 year mark, but didn't fulfill it. For another symbolic meaning of old age see the 130 years of Adam when he begot Seth (2nd ch.).

Once the world will be one, reach the unity of 1000, not through empires and worldly organizations, whom are Babylonian towers and perish from internal disunity, but by the spirit of God:

while the individual human gives heed to the voice of his conscience and so the being of man after the equal image and likeness of God in each shall lead to unity.

Usually, the larger the empire, the more violence, among the Persians, among the Greeks, in the Roman Empire. Without the spirit of God, only external unity exists, with more strife and anger as a result than ever (Gen 6 vs. 12):

and God saw the earth (= 1000) and see it was/became corrupted/ destroyed

Also today, the world is rarely stable; every person and every community slide in a different direction because of the confusion in understanding, many opposing views exist. To some extent, one's wandering is neutralized by the other (a measure of tongues' confusion). Also, tyrants keep one another in check. If not, death prevents one from conquering the whole world (a measure of limited human age). The measures prevent the world from becoming united again and failing, resulting in a new all-embracing "flood".

With the confusion that is seen everywhere, the history found in the genealogy of Cain and Abel is still repeating itself. Because man is no better than before the flood, God's intervention prevents new *all-embracing* destruction. The flood, however, stayed in personal and community life (Gen 9 vs. 15):

*and the water shall not be/become a flood again to destroy **all** flesh.*

- now only takes place locally and will no longer become all-embracing destruction. She is the cleansing bath *mikveh*. Whoever does not cleanse oneself voluntarily, while he, like Eve, recognizes his mistakes and distances himself from them, is caught up by the flood. Because it is a working of creation itself, emerged from water (3rd Ch.), part of God's reality, whose laws you cannot keep defying. It is the ritual bath *mikveh*, which can be found in the first chapter of the Bible ([Text][+] - common, "any part") (Gen 1:10):



וַיִּקְרָא אֱלֹהִים לַיַּבֶּשֶׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם קָרָא יַמִּים וַיִּרָא אֱלֹהִים כִּי טוֹב

*And God called the dry land "Earth", and the **gathering (mikwe)** together of the waters called He Seas*

מקוה (mikwé) collection of water, hope, a ritual bath
וּלְמִקְוֵה: *and the gathering of* (water said God)

It is the movable manifestation of the substance ("earth" is the other manifestation), whose physics does not consider different wishes and false impressions of things. Rubbed broken becomes anything which is not in unison; once the water of time will flush away, what is not real, and with that is not the truth.

Also, the story of Sodom and Gomorrah (Gen. 19th Ch.) shows that the flood has remained, and it clarifies that with ten righteous and probably even five righteous in her midst, both cities would have been saved (Gen. 18th Ch. from vs. 23). Lot and his family were no criminals but lived with the godless for the sake of worldly benefits (Gen. 13:10-11). Lot's wife even looked back **inwardly** while fleeing, *due to losing worldly benefits*, and lost her life. There were no more citizens anchored in the truth to prevent the tent pegs for social development from being pulled out. Man shall not mix the secular with the Godly; man shall not humanize God's teachings so that the beacons of light remain visible.

6. The Ark

The dimensions of the Ark are (Gen 6 vs 15):

its length:	300	el (cubit)
its width:	50	el
its height:	30	el

These figures remind us of the value of some Hebrew letters:

ש = 300 נ = 50 ל = 30

From these letters two words can be composed:

לשון	(lashon)	- language	380
נשל	(nashal)	- expel, cast out, put off	380

It can be read (4th ch.) that the flesh *basar* (בשר) shall become a proclamation *biser* (בשר). (the word basar/biser (בשר) means "flesh" as well as "proclamation"). Here can be seen that the Ark of Noah was *his language* (380) to the world:

Mitsraim (Egypt) = **380** in the Torah with Egypt the secular, and with Israel, the spiritual is symbolized. (see 8th Ch.)

- because with this striking structure, both a negative perspective on the future due to a corrupt world (warning) and trust on salvation from above became visible.



The second word i.e. can be found in Deut. 7:1 and 22 ([Text][+] – common "any part"). With this word, God expresses that the nations in Canaan shall be *expelled* for his own.

מצרים	- (Mitsraim = Egypt)	380	} 2 -> 1 (3 rd and 6 th Ch.)
כנען	- (Canaan)	190	
נשל	- (nashal)	380 ---->	

the nations in Canaan are expelled (380): away from the unity with God (Canaan = 190) into the duality of the world (380).

The "God language" becomes salvation for the hearing and expulsion for the not hearing.

If one translates the text literally, one can see that the Ark had the form of a pyramid (Gen. 6 vs. 16):

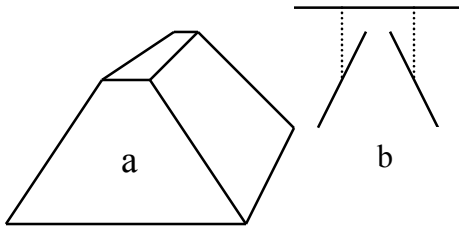
a roof/light opening is/ (shalt) thou make to the Ark, and to a cubit shalt thou finish it (away) from above

- (see sketch a). The word for "light opening" *zohar* (צהר) as a verb also means "to reveal" (Aramaic), "shine" (Talmud), and "proclaim" (modern). Probably the construction was like most ventilations are covered (sketch. b). Around this "light opening" and "revelation/proclamation", Noah had to build the "lowermost ones", the "second ones", and the "third ones" (Gen. 6:16).

These plural forms can without the punctuation, also be conceived as a dualis (ים...), for instance as a plural form, which expresses pairs like two eyes and two hands. It's about the creation of the three creation day pairs (see 2nd Ch.), of the 1st + 4th day (the bottoms), the 2nd + 5th day (the seconds), de 3rd + 6th day (the thirds) was situated around the light of the Ark.

In the middle of the "Ark language" stood thus the "light of proclamation" *צהר* in the center. It was probably a shaft across the Ark's total length and from top to

bottom, with open corridors in two stories and a bottom layer on her side, so that the light from above could reach all the floors.



a. shortly before the top ("one cubit from above") the pyramide shape (viewed from one side) had to end because of the incidence of light

b. construction against rain



When one searches with function "Analysis | Analyses according to values | Value sequences" after the dimensions of the Ark:

- one will find in the absolute as well as the proportional (like 5-3-30) just one result with the original numbers in the order 50-30-300:

יֵצֵר Gen. 08:21 - **the human - for/because - he created**

- other possibilities for the third word: the *inclination/attitude*, and: *he preserves / guarded / respected / preserved* (the institutions of God - from יֵצֵר).

The dimensions of the Ark are mentioned at the start of the story of the flood and the search result is found at the end, there, where the Almighty decided not to smite humanity again (Gen 8 vs 21):

because he (God) created/formed man

because man (the statutes of God) shall keep them

Once man shall keep them (observe), because he's created in the image and likeness of God.

The light opening in figure b returns there where Noah removes "the covering of the Ark" after the flood (Gen. 8:13). Before, however, he had already opened (Gen. 8 vs. 6):

the window of the Ark which he had made

חלון (chalon) - window (root: חלל - to profane)

Also in the story of the Ark, there are all comprehensive layers of truth running parallel with. As stated before (see 5th Ch.), the flood is always and everywhere present. The biggest catastrophe is not physical death but the disappearance of one's awareness (see 4th Ch.). Man can, therefore, only be saved *in God's Word* over the waters of time. Without a doubt, there was a remarkable rescue from a flood some time in the past. But the question, how all animal species could have been

saved in one boat, only reveals incomprehension relating to the concepts of the Torah, which is according to the human body (see 8th Ch.): Her intrinsic complexity is of a never fully fathomed depth and nevertheless she possesses a layer of direct recognizable stories for everyone:

day	creation	chp- tr	Torah chapter
1	the spiritual light is called forth	1	Gods all-embracing plan for creation
2	(ideologically prepared) division of matter (waters below) from the spirit (waters above)	2	the materialization of this plan (one heaven and one earth), only a general allegorical presentation
3	preparation for life (only ideological)	3	paradise- only still a general allegorical presentation (see 3 rd Ch.)
4	the material world is called into being ("lights" are electrons and nucleons in the first place)	4	Adam knew his wife and children are born. First concrete history - the genealogy of Cain without age in years
5	connection of the spiritual above and below through the visible below (the birds of heaven and the water animals from the depth of the water)	5	the sons of God in regard to the children of man (see 5th Ch.) - the genealogy of Seth with age in years
6	all life is called forth, and man, who is very good, while because of him death is also good (see 4 th Ch.)	6	mankind that is very bad and that is very good – Gods decision to destroy or to redeem
7	the day of return (Sabbaths day)	7	the waters lift the Ark to heaven
8	the day of the other side and again the new day of the week	8	a new beginning after the flood

Thus the Torah shows, how humanity, through the ancient days of first memories and mostly much folklore like the flood and through the present day, is once introduced into the full reality of God's eternity. By God, he is saved over the waters of time in an Ark after His Word's dimensions.

As the rains "grew strong", the difference between day and night and the heavens could no longer be seen. The "lights to divide the day, and the night" (Gen. 1:14) became invisible. Noah and his family *found themselves in timelessness*. First, when he opened the window (חלון), that "he had made himself", he returned to the worldly, "profaned" (פסל). According to the days of a year, the time that the flood lasted were in total 365 days. This is what is intended: it lasts forever, all years; the flood is everywhere and always present in every generation.

In the same sense, the "end time" is always and everywhere present. It starts when eternal values are at hand. It's connected to the moment one becomes spiritually aware, which happens to everyone, even though it often seems otherwise. The custom of many is to suppress the truth from early on, which is also a choice. Once man will know what it comes down to, and he will stand as an individual or as a collective on the boundary between time and eternity. He will then stand at "the end of time", at the "border of the worldly time zone", where

he must decide for the other side's values and lives no longer in ignorance. So, Cain and Abel offered "at the end of days":

מִקֵּץ יָמִים (mikkets yamim) because of the end of days (Gen. 4:3)

- (mostly translated "in process of time", which does not fit here). Present with the end time is the flood and the salvation from the flood.

As stated before (see 5th Ch.), the ages of the first humans are spiritual epochs or otherwise spiritual dimensions. With Adam, such an epoch or world time of cultural unity started, and with Seth, the next one began. Many early nations believed that their forefathers became older because they were less far separated from the divine origin. Also this in itself not strange idea (when one upgrades the proximity of the Almighty from a timebound to a spiritual concept), the Almighty could have used to reveal higher truths so that in every time and every faze of man's development, the Word of God can be understood.

It pays to *study* the Word of God. It reveals the depths of reality, of which the writers could not have known, and so they are a testimony of the hand of God.

The first 8 chapters of the Bible show us that God takes his creation of the 2 x 3 days, situated around the light opening of the Ark of his word, over the waters of time.

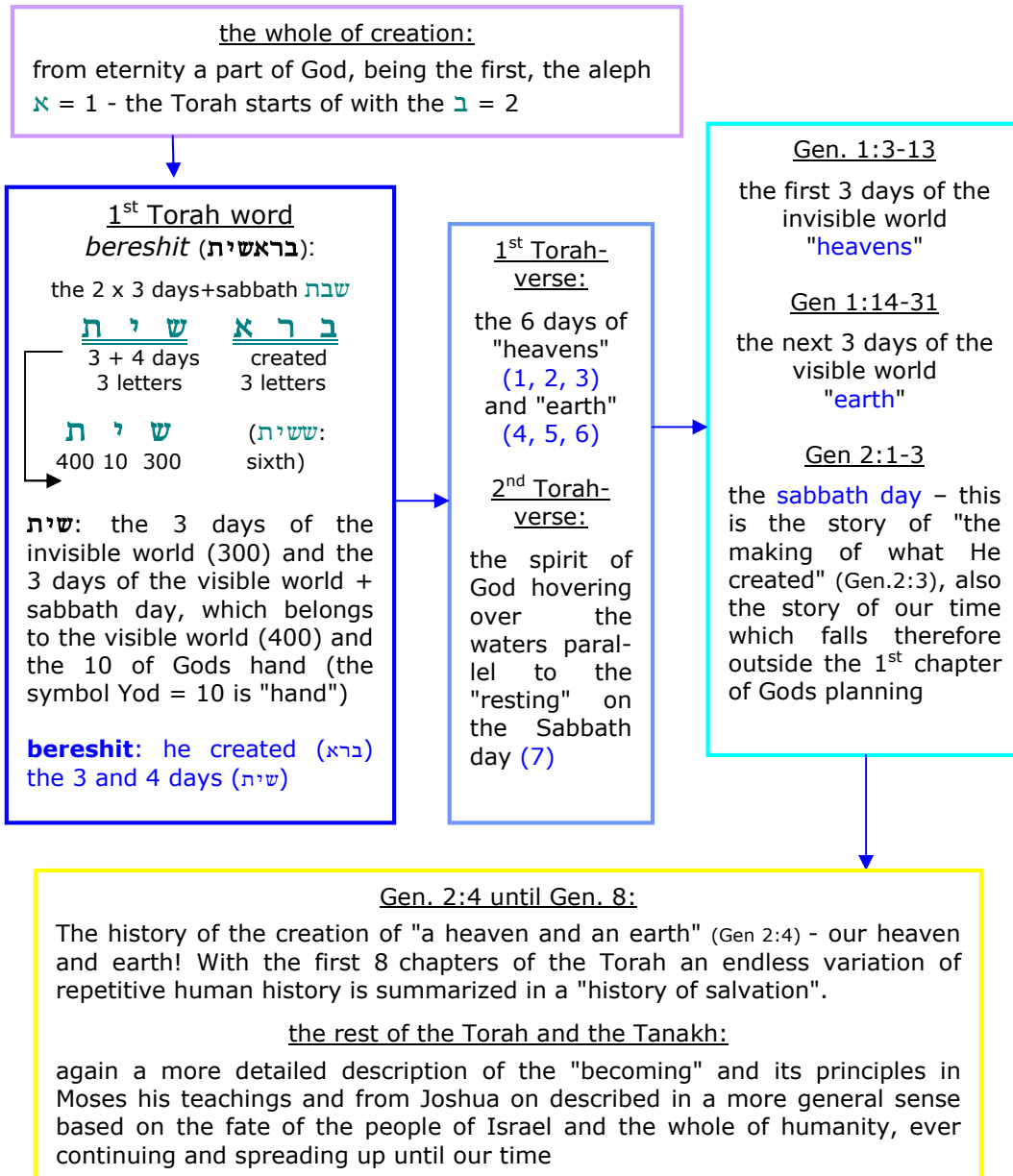
The guidelines of reality leads from the darkness and the "formless and void" of the beginning to the enlightenment of the future, which guidelines would otherwise, without their reflection in the middle, becomes a flood.



Further layers shimmer through when determining the number of words and verses in the seven days of creation with the function [Sums][+] (= >).

text	words	verse
<u>1st summary of creation:</u>		
1 st word (bereshit)	1	
<u>2nd summary of creation:</u>		
1 st verse:	1 x 7	1
2 nd verse:	2 x 7	1
	= 1 : 2	2
<u>1st summary of creation:</u>		
day 1 until 6 (verse 6 until 31):	59 x 7	64 x 7 32
the 7 th day (Gen 2:1-3):	5 x 7	
	words (x 7): 1, 2, (4, 8, ...), 64	
	verses: 1, 2, (4, 8, ...), 32	
<u>4th summary of creation:</u>		
The rest of Torah and Thenach from Gen 2:4 (the primeval-number sequence 1, 2, 4, 8, 16, ..., 64, 128, ... spreads ever further out until the present time)		

In his books, Jakob ben Luria made a detailed analysis of the 1st verse and the 1st chapter of the Torah. Here a brief overview:



As what it describes - the reality in and around every person - God's word is layered from a direct recognizable reality until the most complex entanglements, only to be understood by the furthest *developed*. The thoughts of God are the Word of God, through which everything became: "He spoke, and it was". Because these inconceivable many-layered thoughts are again identical with the term "heavens" (see 3rd Ch.), the word for "heavens" is a plural form (formally a dualis): God created the **heavens** and not the **heaven**. At least there should be seven "layers" because God's plan is explained in 7 days of creation - so "seven heavens" exist.

Like man's word should become flesh in his deeds, so creation is "the flesh becoming Word of God" (see 4th Ch.). In Noah's time, there were no biblical scriptures; thus, he heard God's voice in creation and gave form and visibility in the Ark of what he heard. Every man knows of this word (see 3rd chapter); the Bible is only a scriptural fixation of reality which man can know from nature. So that the intuitive reckoning will become conscience knowledge, he has to obey his conscience, every time it speaks to him, to mankind Adam (Gen. 3 vs. 8):

and they heard/understood the voice/sound/the speaking of Yahweh the Eternal going around in the garden [on the wind of the day] / [on the spirit today] ... (9) and Yahweh the Eternal called man

When one hides from God, what everyone does initially (Gen. 3:8), his conscience starts to disappear. When one places himself before God, the recognition is there, the memory of the origin. Because, where there cannot be multiple realities, one is drawn from the waters of egocentric subjectivity and over the waters of time:

over the waters of *his* time on the spirit of God and therewith "not on the spirit of his time (the **zeitgeist**)"

- carried back to the paradise of the only reality.



The word for "Ark" *theba* (תבה) is only found after Noah in Exodus ch.2 ([Text][+], *common, any part*) as the basket, in which Moses was put in the Nile. Now one can see:

the 2nd day of creation:

The firmament, to divide the waters below from the waters above

the (parallel) 5th day of creation:

The birds of heaven and the water animals of the sea, so that from the visible the invisible can be understood. So, the depth of the sea and the firmament lets man unconsciously know that he can go under in the depth or be exalted to the firmament of God.

the 6th day of creation:

God spoke to mankind (Gen. 1 vs 28):

and rule over the fishes

- also, to be read as:

and take out the fishes

Exodus 2:10:

and she (the Egyptian princes) called his name "Moses" and said(:) for I drew him out of the water

משה (masha) Moses, to pull out, to draw (out) from the water

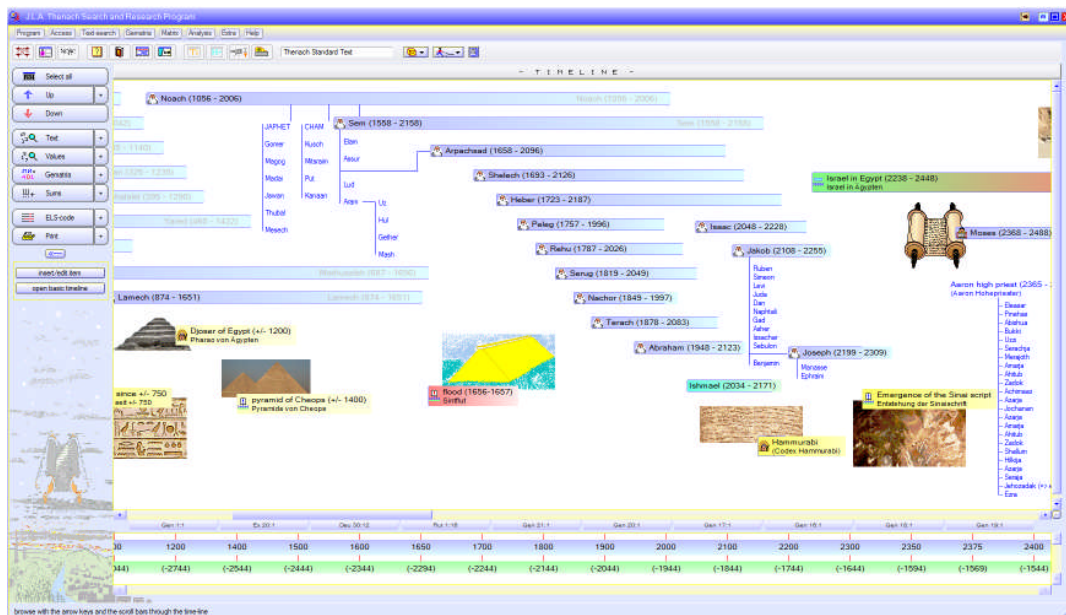
The basket of Moses, through which God revealed his Word to man **and** the Ark of Noah after the dimensions of Gods Word are both called:

theba (תבה)

The Word of God draws man out of the water like a fisher pulls out fish and exalts him as a bird of the heavens.

7. The patriarchs, Juda and Shilo

The timeline in the J.L.A. Thenach program (Extra | Timeline | J.L.A. Timeline):



- shows that "Abraham knew Noah for 58 years" (Noah's year of death 2006 minus Abraham's year of birth 1948). The numerical value of the name "Noah" is also 58. According to the explanation of the high ages as described (see 6th Ch.) it means that Abraham's generation was under the spiritual influence of Noah's for 58 years:

נח Noah **58**

Abraham got to know the full extent of the spirit of Noah and absorbed it.

This overlap in age is significant because God's promise to the patriarchs, to give them and their offspring the Canaan land, commenced not from Abraham. God told mankind Adam that the earth would be cursed until he returns to the "earth of God's existence" (see 1st Ch.) – he **can** return, because to be able to do that spiritual development is necessary. A curse is causality and not the will of God. For that reason, the great-grandson of Adam Lamech, which on his turn "experienced Adam for 56 years" (see timeline), says about his son Noah (Gen. 5 vs. 29):

this same shall comfort us in our work and in the toil of our hands, which cometh from the ground which Yahweh hath cursed

He saw that his son had the spirit to start the beginning of the repatriation. So continues the "comfort Noah over the cursed earth" since the promise of God to Adam, through the announcement of this by Lamech and through his genealogy to Abraham and Isaac and their offspring – why the land of Canaan is named (Ex. 3 vs. 8):

a land flowing of milk and honey



When one highlights the words "a land flowing of milk and honey" Ex 3:17 and starts the function [Sums][+]:

ארץ זבת חלב ודבש (a land flowing of milk and honey)

- one sees that their numerical value is 1052. Many remarkable passages have the same numerical value (function [Values][+], "Word/Words" marked), including a segment of the proverb of Lamech (Gen. 5 vs 29):

זה ינחמנו ממעשנו ומעצבון ידינו מן האדמה אשר אררה יהוה

The text in red has the numerical value of 1052 and means: "which cometh from the ground which He has cursed":

Gods promise to all mankind Adam means that the cursed earth will become a land flowing with milk and honey, there where man returns to the existence of God adamah (earth)

This earth is for the offspring of Jacob the land Israel and for others *their own* surrounding. Because not only Israel, but the whole earth is intended to become a paradise (see 3rd ch.) and a land flowing with milk and honey.

When God calls Abram "Abraham", in his name the primordial numerical series of the endless increase appears 1-2-4-8-16-... (6th Ch.):

אברם Abram

243

אברהם Abraham

248 -> 2-4-8-... (אב - (father): 1-2)

- because (Gen. 17:5) he would become a father of many nations. In the timeline can be seen that Israel left Egypt in the year 2448:

248 <--> 2448

- and can be seen that Abraham was born in the Hebrew year 1948:

- Hebrew year 1948:

Birth of Abraham

- the western year 1948:

Foundation of the state of Israel

- God, after all, promised Abraham to give him and his offspring the land of Canaan.

To go back to the godly order only works when one does entirely. Even Abraham's father made himself ready to go to Canaan, but "they came to Haran and dwelled there" (Gen. 11:31). The same half-backed attitude comes to the surface in the book of "Ruth" as the Moabite daughters in law of the Jew Naomi go back with her to Israel. Ruth not only said (Ruth 1 vs. 16):

your God is my God

Some use a different timeline. They believe that Abraham first left Haran **after** the death of his father (NT*, Acts 7:4). In that case Abraham was born 60 years later at the earliest and was not the eldest (Gen. 11: 26). The Torah (Gen. 12:1) states: "leave your father's house" and the Jewish tradition reports also that he had to leave his father's idolatry, which conquers with other texts (Gen. 31:19 & 35:2). As stated, the time calculation is not meant to be historical but spiritually real. What is used within Judaism delivers i.e. certain numbers that agree with the numerical structure of the Torah, and as a consequence those numbers were strictly used for the computer program. Since version 4.5 one can develop or change the timeline himself.

* The non-Torah books (not-Moses books) are evaluated according to the Torah within Judaism (see 5th Ch.).



- what many says, but is not enough. She also said:

your people are my people

- and went forth with Naomi *over the border*. Orpah, her sister nevertheless, despite her tears (Ruth 1:9), stopped at the border and went back.

Probably Terach went in the direction of Canaan five years before Abraham moved on. He went after the height of the ages became less (Gen. 11: from vs. 10) and that his son died during his life (Gen. 11:28), and Sarai was barren (Gen. 11:30). When the spiritual line was in danger, Terach understood that he had to be actively concerned about the promise of God made to Adam and Seth and Lamech and Noah and Sem and that he was in the wrong place:

The Jewish tradition reports that Orpah returned for material gain. Ruth lost everything (Ruth 2:3, Lev. 19:10), while her right of the Moabite throne went on to her younger sister. Ruth was the primeval mother of David and Goliath is supposed to come forth from Orpah.

In the book "Breshith" - Jakob ben Luria 11th chapter one can read that the story of Ruth, however beautiful, is a version of the history of Sarah = "the later Sara". Sara = "princess" went out together with Abram leaving everything behind while the remaining Milka = "queen" took over the sceptre conform her name.

fulfillment of the promise to Abraham:	430	years after	(Gen. 12:40-41)
	400	years from the birth of Isaac	
	----		(Gen 15:13)
promise to Abraham:	30	years before the birth of Isaac	

Abraham was 75 years when he went up (Gen. 12:4) and 100 years when Isaac was born. Thus 5 years before his journey to Canaan, his father must have been concerned about God's promise to the patriarchs.

Abraham understood both the Godly and the world of powers. He spoke with God and angels and knew of powers. Because, if one lets the latter added punctuation out of consideration, the valley *emek ha'siddim* (Gen. 14:3) is called, when translated:

עמק השדים (emek has'shedim) valley of demons

Isaac, the son of Abraham, was a good and loving person. But his spiritual discernment was not that like his fathers. He loved Esau more than Jacob, and his blindness (Gen. 27:1) was more than that of his eyes alone.

There are many of such "valleys". People like Abraham can discern the permanent effects of war and bloodshed. So, the main road between the early empires of Egypt and Syria/Assur/Babylon along the Mediterranean in the direction of Syria knows many of such "valleys".

Jacob was like Abraham. He spoke with God and angels and fought against powers. Twenty years he labored considering God's promise, and then Esau came towards him with 400 men (Gen. 32:7). The adversary often lets people pursue their ideals only to obstruct them when crossing to Canaan later. Much faith in God ends at such "bottlenecks fort Jabbok". One fears to lose again what was gained, adopts his principles, and tones down his faith. One is satisfied with a place close by Israel, does not cross the river to enter the land of God, and gives up. Jacob wrestled against despair and the fear of death. He faced the spirit of unbelieve at its peak in the deep of the night and wrestled in darkness alone:

with God **against** the adversary!

as stated (see 3rd Ch.), one **cannot** pass the angel before the tree of life without God

- and prevailed and was called then:

ישראל (Israel) warrior of God

Also Leah, the wife of Jacob, was a God warrior. Her rivalry with her sister was not right, similar to that of Jacob and Esau. But like Jacob, she wrestled – and more than her sister, who didn't separate from her idols (Gen. 31:19) – with God and called her 4th son so (Gen. 29 vs. 35):

יהודה Judah

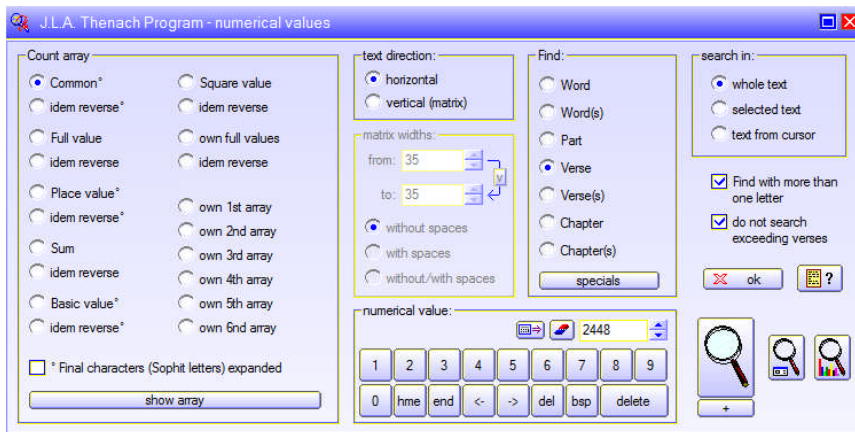
יהוה Yahweh (and ידה = "to praise")

- because she said: I will praise Yahweh. Her heart was undivided, which made her a strong spiritual personality (Gen. 29 vs. 17):

and the eyes of Leah (were) weak/soft/sensible and Rachel was of beautiful form and beautiful to look upon

They buried her in the tomb of the patriarchs.

The year of the exodus from Egypt (2448) exceeds the highest word value. With the function [Values][+] one can search for the value of verses:



- and the first verse that is found with the numerical value **2448** Gen. 29:31:

[31] וירא יהוה כי שנואה לאה ויפתח את רחמה ורחל עקרה [32]

and Yahweh saw that Leah (was) unloved and He opened her womb and Rachel (was) barren

Although her deceit and that of her father Laban (Gen. 29:23) was not good, Leah became Jacobs wife according to Gods will. Without her Israel never would have become the nation that left Egypt in the year **2448**.

From the spiritual wrestling of his mother at Judah his birth this name became and according to this wrestle and the name giving Judah carries the divine in himself, and the forth flowing characteristics distinguish him. Many know him to be "a not so good person" because of Tamar's history (Gen. 38 Ch.). He who understands the history of Joseph, will not be able to hold this opinion!

Jacob's sons sold their brother Joseph to Egypt, for he was the favorite of their father. When he became king over Egypt and saw his brothers who came for bread to Egypt, he could have made himself known right away. One seldom or never hears why he waited to do so.

He took Benjamin capture, the other favorite of his father. His brothers were allowed to go home (Gen. 44:17). If they had gone on saving their own lives as well as being relieved from Benjamin while still not acknowledging the sorrow of their father, his disenchantment would have been great. Not first he wanted to enjoy the reversed balance of power or at least make his brothers feel it, but he was looking for a sign of a changed mind and allowing his brothers to rehabilitate themselves.

Now knowing this intention, it is nearly impossible to read Judah's speech without tears, which Joseph himself couldn't oppress (Gen. 45:1). To him, who had a bad reputation (Gen. 38:23), his father's suffering, when he would lose the second son of his heart, would be unbearable. He offered his own life to save his father and Benjamin's.

Therefore Judah, at the blessings on the death bed of Jacob, was placed first.

יעקב	- Jacob, the warrior of God	(see above)	182
לאה	- Leah, the warrior of God	(see above)	36
יהודה	- Judah, carrier of the Godly name	(see above)	30
אברהם	- Abraham		248



It's remarkable that all words with alphabetical increasing letters in Genesis ("Analysis | Analysis according to values | Alphabetical equal jumps") have to do with Jacob and Leah and Judah. A spiritual mindset brings about progress - a-b-c... as is also seen in Abrahams name: 2-4-8 (see above):

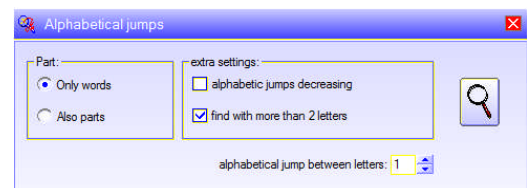
Genesis 30:11 (בגד) - **Lea**: "*with fortune*"

Genesis 32:26 (יכל) - **Jacob**: his adversary (at the Jabbok) "*prevailed*" him not

Genesis 33:17 (נסע) - **Jacob**: he "*journeyed*" after he withstood Laban and the adversary at the brook Jabbok and Esau and *multiplied* himself in the land

Genesis 43:34 (כלם) - Benjamin (later connected to **Judah** in the two tribes nation Judah) - he begot a portion more than "*they all*" (than his brothers)

Genesis 45:01 (יכל) - and Josef "*could*" not longer constrain himself: *after the speech of Judah to save Benjamin and his father* (see above)



It's not about being faultless because one cannot create benefit with that by God. He created man to share His love with creatures like Him. The goodness of self is worth nothing to Him. An inclination towards the Creator changes the mindset and moves one from sin - that is worth everything to the Almighty. But the goal in itself to be without fault is the love of self.

Jakob knew that because of the love demonstrated by Judah, he would be the bearer of his spirit and mindset, and he said on his deathbed (Gen. 49 vs. 10):

the scepter shall not depart from Judah, nor the ruler's staff from between his legs/feet until Shiloh comes

About the name "Shiloh" has been much speculation, while its meaning is straight forward. One can find her by searching for the name Shiloh (שִׁלֹה) without the yod (שֵׁלֹה). Yods (י) and Vavs (ו) are often placed on simplifying reading ("matres lectionis"), also to lengthen sounds considering accents, etc. and were sometimes written and sometimes left out. With the function [Text][+] "ignore yods in the Tenach text":



- one finds (first 4 search results):

והיה בכזיב בלדתה אתו [6] ויקח יהודה אשה לער בכ	שלֹה	Gen.38:05 [1]
בני כי אמר פן ימות גם הוא כאחיו ותלך תמר ותשב	שלֹה	Gen.38:11 [2]
והוא לא נתנה לו לאשה [15] ויראה יהודה ויחשבה ל	שלֹה	Gen.38:14 [3]
ולו יקדת עמים [11] אסרי לגפן עירה ולשרקה בני	שִׁלֹה	Gen.49:10 [4]

- three times the son of Judah "Shelah" and then the "Shiloh", from whom the scepter shall not depart. Shelah was **the only** (Gen. 38th Ch.) **God-pleasing son of Judah**:



The saying "Shelah" or "Shiloh" depends solely on the punctuation. So שלֹה (Shelah) also appears as "Shilo". It then concerns the name of the city, where before the kings - as prophets still ruled Israel - **the sanctuary of God with the Ark of the covenant was located**. Only with these three definitions is שלֹה found:

Shiloh: the son of Judah - (Septuagint: **σηλωμ** - Gen. 38:5)
the inheritor of the scepter of Judah
the city with the sanctuary of God - (Septuagint: **σηλωμ** - 1 Sa. 4:4)

The line of meanings is unequivocal. The punctuation not surprisingly was later (probably around the year 1000 of the Common Era) added and reveals here that the meaning was changed (see next textbox)!

שִׁלֹה	Shiloh	(Gen. 49:10)
שלֹה	Shelah, live in peace	(Gen. 38:5)

Concerning Shiloh was the blessing of Jacob over Judah and it was incorrectly connected to David. God did not want kings to rule over Israel (1 Sam. 8th Ch.). Although, according to later tradition, David was a God-fearing king and therefore his offspring ruled for 500 years, his scepter stopped ruling a long time ago. David comes from the son of Judah and Tamar "Perez" (Gen.38 vs. 29):

wherefore hast thou made a breach for thyself (to come before your brother)(?)

- and not from Shelah (Shiloh).

That the meaning of the "scepter of Judah" is unequivocal but is nevertheless hardly recognized, has a cause, namely the doctrine and the expectations concerning David and his offspring. In a spiritual sense, David is also from the offspring Shelah/Shiloh – of the spirit of Jacob and Judah.

In the old Israel there was discussion about Shelah and Perez and the scepter of Jacob. In 1.Chr. 4:1 Shelah/Shiloh is not mentioned as a son of Judah (left out) and is only mentioned as "son of Judah" halfway through the chapter (1.Chr. 4:21). The meaning thereof could be that he as the father of all the spiritual offspring of Judah is not summed up with Judah. David however brought the Ark of the covenant from Shiloh to Jerusalem and replaced the sanctuary of God from the Shelah/Shiloh of the by God wanted prophets/judges to the Jerusalem of the kings.

With Shelah stays the scepter. If one wants to make a division between names with or without a matres lectionis (see above) in favor of David, so shall one know that also the name "David" is written with and without a "reading mother" yod .

When one searches for his name (דוד) with [Text][+], "ignore yods in Tanakh text" checked off, one finds:

דוד	(with Yod)	251 x
דוד	(without Yod)	600 x

In all cases it's the name *David*.



Shelah did (1 Chron 4:21) what his older brother Onan refused, giving his diseased firstborn brother Er a successor. Like his father, he did not place himself first. The spirit of the last still rules, the spirit of Jacob, the Jewish spirit, the spirit of Judah and Shelah (Shiloh), the spirit of the inbred knowledge of God, which the world has taught (Christianity and Islam are daughter religions) and shall teach (Zach. 8 vs. 23):

the doctrine of Judah shall not be moved "from between his legs" (it shall not be moved "from his seed")

The scepter did not move from Judah until **his physical son Shelah (Shiloh)** came, and from Shelah again, he did not move until his son came. The staff of the Godly doctrine was handed over from generation to generation, even during the 2000-year diaspora without a state or king and will rule in our days and will never budge. Humanity looks to the great and powerful, to kings and rulers. The spirit of God, however, rules in the hidden (Gen. 49 vs. 10):

יבא שילה	(javo Shiloh) Shiloh comes	358
משיח	(meshiach) anoint, (the/an) anointed	358



When one searches for the words משיח (meshiach - anointed) and המשיח (the anointed), one can see that the kings Saul and David were anointed. Also priests and even temple artifacts were "meshiach": they were "anointed".

The anointing has to do with God sanctifying His creation on the 7th day (Gen. 2:3.). This day falls outside the 1st Bible chapter (see above), because it does not belong to Gods planning – because with it history starts, it is the day of the becoming, it is the day of our history, in which God rests because everything was already finished, and he "sanctifies" his completed creation by letting her become material as well.

Much has Jakob ben Luria written about David's star (see "Thora und Wissenschaft"). Here can only be mentioned that its 2 x 3 points can be identified with the 2 x 3 days of creation. Folded inward, it fills up exactly the star's middle space, which space stands for the 7th day, on which the other 6 days become realized (see also 6th App.). To keep oneself to Shabbat also means trusting "the finished planning of God before all beginning" and respecting the necessary rest

as on the six workdays working without harmful methods and haste – as, in reverse, the Sabbath fills up the 6 days of work. Keeping oneself to the God-given goals, one will experience that the time plan of God for the "making of what He created" (Gen. 2:3) is perfect, and to their salvation, no slavery is needed

Only the "becoming" of the Sabbath day leads back to the first three days of the invisible side, the "here-ever-after" – after the 7th day comes the 1st day of the week again and the spiritual light. In this "Sabbath time" of history, in which we also live, everything comes, what has been planned in the 1st chapter, to realization. Only in this way can it be sanctified: while all the wrong is dissolved through time and all the good is saved and is further developed.

Therefore, all that becomes after God's thoughts is sanctified, is "meshiach" - humans, for as far living after God's thoughts - as priests and objects were anointed at that time, and objects, as temple objects were anointed at that time. The word shall become flesh. The taste of food can reflect the heavenly and with music one prays double – when cooks and musicians are set on the origin of creation. In every aspect, for as far formed after God's Ideas, **God becomes visible**. The land of the promise, flowing with milk and honey, is the earth as intended by God before all beginning. It's the Eden of the beginning. It is Israel for the Jews still in the process of becoming. For others, *their* surroundings are the promised land – once the whole earth shall be filled with the spirit of God, the spirit of Eve and Seth and Lamech and Noah and the patriarchs and Juda and his son Shiloh (Shelah):

shall come Shiloh: shall come the completion of the creation in perfection!

Then all will see God.

8. The Torah, Israel, and the world

After his brothers sold Joseph, he seemed to have disappeared for his father Jacob for good. However, Joseph was predestined to bring the faith in "the world Egypt" – where Egypt stands symbol for how one thinks and does in the world – even though he would do this in the form of a centralized religion around the Pharaoh.

But Joseph did not once leave Jacob's eyesight, who in the Bible is called "Israel". Today Joseph, as part of Israel, is also subterranean in "the world Egypt" because Israel consists of Judah, Benjamin, and a part of the Levites. The other tribes didn't return from the Assyrian Diaspora (2 Kings 17th Ch.); they are still hidden globally. In the Bible, these 10 tribes are called Joseph's house, and Judah and Benjamin are called the "the house of Judah" (Ez. 37:15-28).



With the function Gematria can be seen that מצרים (Mitsraim = Egypt) has the numerical value 380 and כנען (Canaan) the numerical value 190:

מצרים	(Mitsraim)	Egypt	380	} 2 : 1
כנען	(Canaan)	Canaan	190	

It was explained (see 4th Ch.) that the 1:2-ratio forms the basis of the biblical numerical symbolism. Because in the material, in the worldly, everything exists in duality (2):

warmth	<->	cold	<div style="display: flex; align-items: center;"> <div style="border: 1px solid black; padding: 5px; margin-right: 5px;">holy</div> <div style="border: 1px solid black; padding: 5px; margin-right: 5px;">holy of holies</div> <div style="border-left: 1px solid black; padding-left: 5px; margin-left: 5px;">1x</div> </div>
left	<->	right	
male	<->	female	
etc.			
			<div style="display: flex; justify-content: space-around; margin-top: 10px;"> 2x 1x </div>

- while the spirit is indivisible (1). The numerical ratio clarifies that Egypt in the Torah is the material world, and Israel the spiritual world of God's unity.

Barely Jacob knew that his son was still alive; when God made clear that his disappearance was not only an event that brought sorrow. As he "descended" with the wagons down to Egypt, he brought an offering halfway through as he seemed to be in doubt towards his son. Because Canaan was the Promised Land, maybe the purpose was that his son would go up to him.

Then God said to him: (Gen. 46:3):

אל תירא מרדה מצרימה	- fear not <i>to go down</i> to Egypt
מרדה	- to go down - from ירד - "descend"
מרד	- disobedient/rebellious, apostate

One can descend to the world to become part of it – that is disobedient and rebellious. One can also go to *draw out* others (see 5th Ch.). Jacob feared for the first. There the Almighty says that it is not him that is going down, but that the Torah is descending into the world:

Fear not (אל תירא) to go down into the world

the God of the Torah (אל תורה) is going down into the world:

תירא	- you fear	611
תורה	- Torah, the teaching of God	611

So Jacob goes down to Egypt with seventy souls (Gen. 46:27).



With the function, gematria is seen that the text:

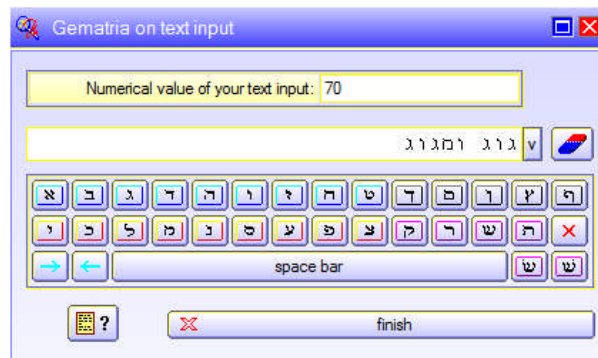
אדם וחוה

- Adam and Eve

70

- has the numerical value **70**, while in the 10th Ch. **70** nations are summed up. The going down of Jacob (Israel) with 70 souls has everything to do with the offspring of Adam and Eve, with *the whole of humanity*, with the "world Egypt", with the 70 nations.

About Israel and the nations speak especially the end-time prophecies. The passages about "Gog en Magog", whom "at the end time" shall go up against Israel (Ez. 38:8), are well known. The text "Gog and Magog" (גוג ומגוג):



- has the numerical value **70**. Thus Gog and Magog aren't the Romans or Russians or Arabs, but again they represent the whole of humanity, all the nations from the 10th ch. of Genesis, now *after from them the people went out where they march against, the nation of Israel in the broadest spiritual sense*.

גוג ומגוג

- "Gog and Magog"

70

They consist of everyone who did not led themselves not topographically but spiritually out from the worldly order (Egypt) to the Godly order (Canaan). For which reason **70** bulls are offered (Num. 29th Ch.) at the end time feast (see 10th Ch.):

on the 1 st day:	13	
on the 2 nd day:	12	
on the 3 rd day:	11	
on the 4 th day:	10	
on the 5 th day:	9	
on the 6 th day:	8	
on the 7 th day:	7	- 13+12+11+10+9+8+7 = 70

The opinion that anti-Semitism is spread worldwide nowadays hardly needs any argumentation. The cause of this mindset is the individual decision of a person not to, in a spiritual sense, cross the boundary of a higher order.

עבר	- (avar)	from one side to the other, cross-over
	- (ever)	the here ever after (the "other side")
עבר	- (Heber)	patriarch of the Hebrews
עברי	- (ivri)	Hebrew (man)

The words of God were sufficient for Jacob. Because to him, all that was said was already revealed beforehand in the dream with the "ladder (**130**) between heaven and earth": with de Torah descending on the mountain of God in Sinai (**130**) (see 2nd Ch.). Jacob understood that Josef was sold to the "world Egypt"

because God's plan was to sanctify the entire world. Jacob descended with 70 souls down to Egypt, not to become a part of her (Gen. 46:4):

I (God) will go down with you to Egypt and I, I shall also bring you up (one) upbringing (the repetition means: with surety)

- but to bring the doctrine of God to her.

Through his brothers' misstep and by his own mistakes (=> "The book Breshith" - JbL ch. 37) Joseph was taken away, and perhaps through their own missteps, Joseph's house disappeared again (2 Kings. 17th Ch.). God's correction is never ill-motivated, but intervention for the end goal, a beautiful Godly world. Where man obstructs, other ways open. According to the Tanakh, in a heathen world, Israel gave herself to idolatry. A small island of happiness in a heathen world will not last, and God is a God of all.

For a second time, Joseph disappeared in the world for the spirit of God shall spread all over. Because the ten tribes of Israel embody, despite their faults and missteps, a higher spirit, their diaspora prepares humanity to receive the doctrine of God. For many centuries, the world has been controlled by the daughter religions. Once all insight shall become refined and full. Moreover, God knows all the offspring of Israel, and "at the end of time" they, like Joseph with their patriarch, shall be unified with the other sons of Jacob. This promise can be read in Ez. 37:15-28, directly before the chapter about "Gog and Magog".

Just as the end-time cannot be determined timewise (=> 6e Ch.), the anti-spirit cannot be localized in individual nations. The boundary between the temporary and eternity is timeless, and to the world's 70 nations, one belongs himself. That is why 70 bulls have to be offered: everyone shall offer *himself*. When mankind does not approach God:

which is a question of an inner attitude, not of words and giving names. Many who are not religious have a connection with the heavenly; many who are religious have none

- he becomes a part of Gog and Magog, being in the ranks of those who in every time march against Israel.

The history of Israel is strongly associated with the population of the world. Her history roots in the speaking of God to every human "Adam" to return to the *adamah* so that the God's existence *adamah* becomes a land "flowing of milk and honey" (7th Ch.). The doctrine of Israel is therefore predestined to pass through the world; no anti-Semitism shall be able to exterminate because one's own flesh is the proclamation (4th Ch.). The Torah is identical to the human body; God's doctrine is, therefore, the doctrine of the natural (9th Ch.). Everyone will sooner or later know what is just and what is not and has to decide. He stands at the border of eternal values. When he crosses, he will be gathered *in the end time* to the house of Judah and the house of Israel.

9. The Ten Words (not commandments)

Exodus 34:28:

ו י כתב	על	הלחת	את	דברי	הברית	עשרת	הדברים
and he wrote	on	the tablets	the	words/ things/ matters of	the covenant	ten (of)	the words/ things/ matters of

The Ten Words (not commandments) in Exodus 20th Ch. and the creation chapter Gen 1:1 show a special relationship:

Genesis 1 vs 1: בראשית ברא אלהים את השמים ואת הארץ
in the beginning created the Eternal the heavens and the earth

Exodus 20 vs 1: וידבר אלהים את כל הדברים האלה לאמר
and spoke the Eternal all the words these (to) say

- both verses possess 28 letters and 7 words
- In the 1st chapter of creation the God name Yahweh doesn't appear
In the 1st verse of the 10 Words the God name Yahweh doesn't appear
- The report of creation starts in the 1st book of Moses 1:1
The original Ten Words start in 2nd book of Moses 20:2:

1 - 1 - 1 <--> 2 - 2 - 2 (see 1st Ch.)

- The 4th (middle) word Gen. 1:1 is the article "the" in the accusative:
את (eth) This word consists of the first (א) and last letter (ת) of the Hebrew alphabet and contains all in that way. In Greek, this word is "the Alpha and Omega" of the holy scripture. So it is the indicative of the accusative, with which all what exists can be summed up: he created the ... and *the* ... and *the* ... – as here all the created is summarized in "**the** heavens and **the** earth" (he created את the heavens and את the earth)

The 4th (middle) word of Exodus 20:1 means likewise "everything".

כל (col) allthing(s), every(one) thing/creature, the entire, the whole

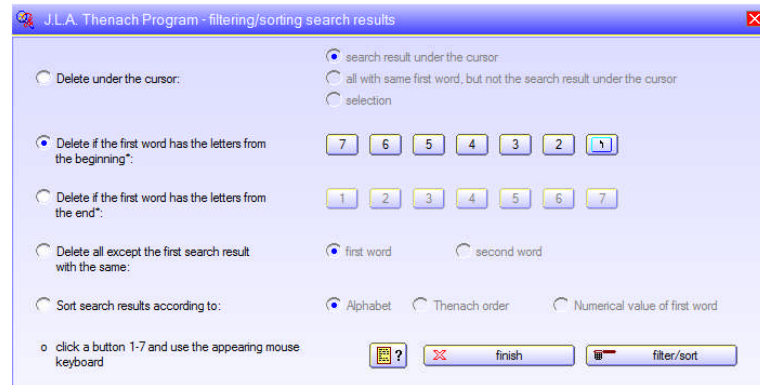
From the unilateral relationship between the Ten Words and the creation report, it unequivocally turns out that the first is closely related to God's creation order!

The 1st verse of the Bible is a summary of the creation chapter (see 6th Ch.). The 10 Words are a summary of the Torah. Their relationship lays to the foundation of the following Jewish wisdom:

*till **heaven and earth pass**, one iota or one tittle shall in no wise pass from the **Torah**, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.*



To strive after being a complete human is the highest task, because mankind is in the image and likeness of God (see 3rd Ch.). The Torah contains 2669 words of the indicative את with a numerical value of **401**, with which everything is summed up. With the search filter:



- will stay, except for the word *eth* itself, three (original) words:

את השמים ואת הארץ [2] והארץ היתה תהו ובהו וחשך על Gen. 01:01 [1]

אנשים וישלחו אתו ואת אשתו ואת כל אשר לו Gen. 12:20 [2]

נשיאם יוליד ונתתיו לגוי גדול [21] ואת בריתי אקים Gen. 17:20 [3]

נשאים נבאת וצרי ולט הולכים להוריד מצרימה [26] ויא Gen. 37:25 [4]

אנשים (anashiem) **humans, persons, men** – in man is everything (eth = 401) contained

נשיאם (neshiim) **rulers, leaders, family head** (usually in the sense of elders, people of responsibility: the human as the peak of creation- third word (נשאים): (the) bear(ing) - "bear, control creation"!

God's creation is connected to the order of God, like every phenomenon brings its specific order with it. Modern traffic cannot be regulated without rules. With them, it's not the requirement but the safety of the partakers that count:

תורה (Torah) teaching, didactic, education (not law)

He who speaks of the Torah and the Ten Words in the way of "law" and "obligate" and "toil" does not understand its nature and changes the Word of God.

The Torah speaks not of commandments, and the words "thou shalt" aren't there. Because the Hebrew is unacquainted with extra verbs to express force: *thou shalt/must* do. The imperfect in the first place expresses the future and must sometimes be adjusted in translation: you shall-may-must-could have (done), while the imperative is seen only in part of the following sentence "honor your father and mother":

לא תרצח - murder ye not (as in Exodus 20:13)

לא רצח - murder not! (not used imperative)

לא רצחו - murder not! (pl.) " "

Because that way the Ten Words have the form:

I am the "was and is and shall be" thy God, which have brought thee out of the land of Egypt, out of the house of bondage (therefore) you murder not, you steal not, you ... not

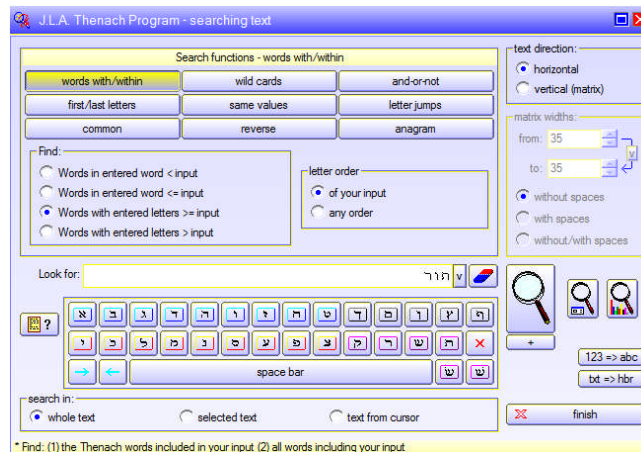
- there is talk of a future expectancy and not of force. It was written that the numerical value of the names "Egypt" and "Canaan" are in a ratio of 2:1 to each other (see 1st Ch.). Egypt in the Torah is an allegory of the world not in unity, of the random dividing (2) in good and evil (see 5th Ch.). Whoever comes out of Egypt to the land Canaan, sees the Godly coherence of all things (1). He is no longer a slave of the unfounded and dividing (2) traditions and opinions and forces, and he knows, like Judah (see 7th Ch.), the natural affection to the Godly. This **inner knowledge** creates the expectancy that in the future, he will act differently:

I have brought you out; therefore (not because you must but from knowing better and inward conviction) you shall do so and so

Thus Moses and other men of God loved the Godly order and did not fear to be lost, despite great mistakes.



The longest psalm (119) is known as the psalm "of the law". Yet however the joy is striking in this psalm in studying God's institutions. The word "law" is not found in it, but the word "Torah" (teaching) is used. Because of the conjunctions the word תורה isn't found itself. It derives from the verb "yara" (ירה). With [Text][+], "words with/within" and the settings as in the image the 25 (mostly with "law" translated) passages are found. The first five:



א [3] בְּתוֹרַת יְהוָה [2] אֲשֶׁרִי נִצְרִי עֲדָתוֹ בְּכָל לַב יִדְרֹשׁוּהוּ [11] Psalm 119:01
 ג [2] מִתּוֹרַתְךָ [19] גֵּר אֲנֹכִי בָאֶרֶץ אֲל תִּסְתֵּר מִמֶּנִּי מִצִּוְתֶיךָ [20] [11] Psalm 119:18
 [3] וּתּוֹרַתְךָ חֲנֻנִי [30] דֶּרֶךְ אֱמוּנָה בַּחֲרָתִי מִשְׁפָּטֶיךָ שׁוֹתִי [31] Psalm 119:29
 [4] תּוֹרַתְךָ וְאֲשֶׁרִי בְּכָל לַב [35] הִדְרִיכֵנִי בְּנֵתִיב מִצִּוְתֶיךָ כִּי ב Psalm 119:34
 [5] תּוֹרַתְךָ תִּמְיֵד לְעוֹלָם וְעַד [45] וְאַתְּהִלְכָּה בִּרְחֹבָהּ כִּי פִקְדֶיךָ דֵּר Psalm 119:44

תור (tur) to travel, to fathom, to think, to search out, to spy out
 ירה (jara) to learn (from which the word "Torah")

The joy of the psalmist, to *study* the teachings of God *day and night*, concerns the intensive pursue of the heavens and the earth of the 1st Bible verse and of the Ten Words, which 1st verse is identical in form with the 1st verse of the Bible. One studies the Torah "day and night", while one in every matter and affair looks for the origin, searches for reality and discovers the Ten Words of God in the creation around him.

The idea that mankind without extra grace "has to fulfill the entire law and would otherwise be lost" has no basis in the Torah because the word "law" doesn't appear in it. The often-occurring Torah sentence that "the souls that don't do them shall be cut off from Israel" does not mean that one has to be perfect and would otherwise be rejected. It is a *forecast*, as stated:

one brings his life in danger the more one neglects the rules of traffic

No-one ever abides by all the traffic rules. Most traffic partakers have a certain consideration toward each other. Mankind is not better than God. The scriptures concerning God's patience and compassion are countless.

Warnings, understood as threats, often lead to following mistakes: Either to reduce a grace from the care of the warning one that no longer points to the consequences of one's behavior – these, however, are empirical by nature and cannot be stopped theoretically – or to strive after perfectness through good behavior. The latter often leads to a partial literal understanding of that what is meant to be spiritually all-embracing; the first often leads to the rejection of the practical order and the creation of new doctrines to regulate life. In both cases, the understanding of the higher order becomes clouded.

What now is the essence of God's doctrine? – It states in the Torah (Deut. 10:16):

circumcise, therefore, the foreskin of your heart/mind/inward

The circumcision, the condition made to Abraham and his offspring to become God's people (Gen 17:10), is further explained here. Symbolism is inevitable to come to a higher understanding. Without a parallel with the visible, there cannot exist an entrance to the conceptual because the spiritual and material run entirely parallel (see 3rd Ch.). God created the blue heavens above and the deep seas below on the 2nd day for mankind to see heaven's reality and earth's reality. The 5th parallel day (see 2nd Ch.) speaks of the sons (birds) and the children of men (water animals). One shall not be satisfied with the symbolic itself but question oneself what *reality* is being expressed with her.

Short before Moses was busy with God's teachings, his wife circumcised the children because she was fearful (Ex 4:25). Directly after Moses's death, the whole nation was circumcised (Jos. 5:5). During the 40 years in between, that Moses and the people were busy daily with the teachings (the Torah), there was no circumcision to the flesh.

Because everyone in time is not occupied with God's teachings, the tradition of the Jewish people is good to express visual acts before the eyes. Through this God's covenant has endured throughout the millennia. It is the nation of God. Circumcising one's heart however, while one is growing from only the flesh towards the spiritual, is the parallel idea of this in the visible expressed act. It is the underlying *reality* of the circumcision and with that a *necessity* for the whole world.

A similar substituting parallelism is seen in the offering of animals. Most people groups from the past and nature peoples up until now offer animals. It happens from an inborn sense that through sin and short falling, one alienates from God (the wrath of the gods), - one forfeits one's own life and shall settle. This understandable feeling became not invalidated in a time where many were still offering animals, but was brought back to the correct elements.

קרב	(karav)	to draw near, to come near to bring near, to approach
	(hif-Form)	to offer, to bring as a offering to bring a gift
קרב	(kerev)	the inward, feelings
קרבן	(korban)	sacrifice, offering

All firstlings of the cattle were offered, and all firstlings of men were bought free. (Ex. 13 vs 1, 12-13):

בכר	(bechor)	birthright, first born	222	} 2 : 1
אלף	(aleph)	name of the first letter symbol of the Godly initial	111	

Cain did not approach (קרב) God at his offering קרב (4th Ch..). He brought a bribe, kept his inward from the creator קרב and kept far from the unity with the All-embracing (בכר - אלף, 2 -> 1). The seeming best marriages and friendships and families perish when one of its members stops giving oneself. Often greed (lust) and competition (haughtiness) are the cause. The highest relationship between God and men is harmed in the first place because mankind has everything he needs in the paradise of creation. However, he wants what he doesn't need. (Gen. 3:6):

*and the woman saw that good the tree... and that it was **a desire***

- and because he wants to be like God:

*(the serpent): for God doth know that in the day ye eat thereof ... **ye shall be as God*** (Gen. 3:5)

Desire is a non-functional-wanting-to have, and self-greatness makes blind for factual functionality of oneself and others. Many don't want to be in the image and likeness of God, but God themselves. They want to create their own world and live and be their own master, so they show so often a created being after their own standards. Many can't stand others and even God to be better; they only know devotion in the form of self-superiority, the "doing for others" in the form of being "more than others", in the form of "being the boss", of "wanting to rule". Exactly this characteristic was the cause of the angels falling and sliding down to the level of demons.



The word for "offering" *karav* (קרב) contains i.e. the word for "ruler" רב ([Text][+], words with/within, words within entered word):

קרב	(karav)	to come near, (<i>hif-form</i>) to offer
רב	(rav)	ruler, great, many, heaviness, important
	(rov)	majority, greater part, multitude

- (further: קר - "cold", קב - "cursed"). In a random letter order, this word also appears in בכר (firstling). The "firstling" is oneself, the "himself most close", the "ruler", the center of the universe. As thus with the offering is expressed that one no longer wishes to be Lord. God is almighty, to whom one can entrust himself. Man shall *let go of his own greatness*.

Only the Creator can bring order in the created and can save mankind from slavery out of Egypt. Self-greatness marks the mass, and majority *rov* (רב) just as much as "being lived" marks them. Flawed truth-seeking characterizes them, and with that, the imprisonment in time and tradition-bound opinions. Realism leads to laughter about one's own majesty, leads to aversion to what is unreal and surrogate. Realism will lead to the Creator of all laws and will bring honor to all its institutions (Ex. 32 vs. 16):

*and the tables (were) the work of the Eternal and the writting (was) the writting of the Eternal **engraved** upon the tables*

חרות	(charuth)	engraved
	(cheruth)	freedom (<i>not appearing in the Bible</i>)
חור	(chor)	free, born free

The tables with the Ten Words reflect the heart of mankind. He who loves truth doesn't have to be motivated by others. The hand of the Almighty writes it in his heart. His laws of nature form the spirit: through self-conviction, the Ten Words are **engraved** in his heart. Out of **freedom** one acts and no longer sees a cause to withhold anything from God. One offers the fat like Abel, brings everything. The firstborn under man is oneself. The firstling of the "livestock" is one's own possession:

מִקְנֶה (mikné) livestock
also: property, obtained, fortune

To God belongs all. One shall not possess but use, as a blessing for oneself and others. All the rest is accessory. It is fat. One shall offer it.

With an animal sacrifice, an Israelite was not cleared of sin. He *did not redeem his own life*, but *he brought himself*. Nothing can replace this necessary act. Everything in the Tanakh points to this meaning of the offering of animals (Psalm 50):

- (8) *I will not reprove thee for thy sacrifices...*
- (9) *I will take no bullock out of thy house(,) nor he-goats...*
- (10) *for every beast of the forest is Mine (are)(,) and the cattle...*
- (12) *if I were hungry(,) I would not tell thee; for the world is Mine (is)*
- (13) *do I eat the flesh of bulls, or drink the blood of goats?*
- (14) *(therefore): Offer unto God the sacrifice of thanksgiving...*

He who loves truth does not have to be motivated by others. The hand of the Almighty writes it in his heart. His laws of nature form the spirit: He that is thankful, recognizes his inability to keep everything in his own hands. He is no longer the ruler and lets others help him. He opens himself for the love of God and other human beings. And he wants to bless others likewise, God and fellow human beings. The Almighty needs him in His creation and proves *him* his gratitude. Love recognizes the quality in others without competition - the man no longer wants to be a woman, the woman no longer wants to be a man; man no longer wishes to be God, and God rejoices when a man wants to devote himself to his share in creation that only can be performed by him.

The symbolic* of the sin offerings is no different. With them, one did not redeem but brought oneself. One had acted wrongly, turned away, and returned, **came nearby again**, offered the ruler:

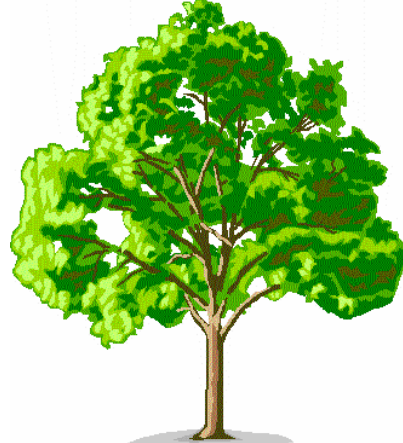
פָּר - a **young bull**
פָּרֵעוֹ - pharao
אֵילָם - **ram**, also: powerful, upper layer (of the people)

Sin offerings consisted besides other animals of young bulls and rams (Lev. 3rd-6th ch.). The bull is the symbol in many nations for the leader, the first of the people.

The parallel between symbolism and practical reality is perfect in the books of Moses. The Torah regulations prescribe personal responsibility, which is in no need of jurisprudence to come to reason and in which no new laws have to be written to prevent loopholes for illegal usage. She is the only legal order that desires inward morality. So many of the rules prescribe not only to replace the damage but to add "a fifth part" (Lev. 5/19/22/27 Ch.):



tree of life (1)



tree of the knowledge
of good and evil (4)

$$1 + 4 = 5$$

Joseph to Pharaoh: one *fifth* shall thou spare (Gen. 41:34): one takes from the unending vastness of the material variation (tree of knowledge) the universal "always valid" (tree of life = 1 of $(1 + 4) =$ one fifth) and safe keeps it. All the other, for as far uninteresting for practical usage, is quiz knowledge, showpieces. So one also assembles, when one knows all the Bible passages with the book, chapter, and verse by heart and has no idea of its meaning, of the vastness of the world and not of the Godly, of what is permanent.

The conscientious person examines if he is in his right or not and does not try to walk away from his responsibility with expensive lawyers. He replaces the material side of the damage (**4** of 5), which he caused. And he adds a spiritual part (**1** der 5) to it by showing a changed spirit, which can also comfort the victims and lift the caused unrest.

Accordingly, the doctrine "an eye for an eye, a tooth for a tooth" (Ex. 21:23-25) demands not only material satisfaction but also cleansing of the conscience:

- As in every legal order, one shall replace what one caused in damages. Only an apology is cheap, and God will not also do injustice to the victim. This is the "an eye for an eye, a tooth for a tooth" seen **from the perpetrator's point of view**
- What a person doesn't forgive others, God doesn't have to forgive him in principle. He can't forgive himself for what he can't forgive others. Hatred leads to self-destruction. So an eye, which one doesn't forgive, for an eye, a tooth, which one doesn't forgive, for a tooth seen **from the victim's point of view**

This often-misinterpreted doctrine unmistakably underlies the Jewish wisdom:
as you forgive, you shall forgive



The Torah in Judaism is considered as identical to the body of the human being – why the Torah role is put away in a cover. The word "Torah" (תּוֹרָה) contains only *Torah* words that have to do with the Torah ("[Text][+], words with/within", "letters in random order", load Torah):

תּוֹהוּ (tohu)	wilderness, emptiness, dryness (as in "the earth was formless and void") - the Torah was given in the dessert Sinai on mount Horeb: Horeb: drought, dryness, destruction, annihilation - God comes, as with the nation of Israel in slavery, on the ruins of life, when man sees it doesn't work without Him						
תַּהַר (tahar)	she conceived (in the sense of becoming pregnant) - the Torah is the human body contained in words. She was received on the mountain:						
הַר (har)	mountain						
תָּרוּ (taru)	they searched out, spied out. Torah means "doctrine". A doctrine one shall study and research						
תּוֹר (tor)	turtledove – if one is too poor to bring God a sacrifice, then one shall offer two turtledoves (Lev. 5:7). It means that one shall at least keep the doctrine, because one is never too poor for that: <table><tr><td>תּוֹר</td><td>(tor)</td><td>turtledove (in full)</td></tr><tr><td>תּוֹרָה</td><td>(thora)</td><td>Torah</td></tr></table>	תּוֹר	(tor)	turtledove (in full)	תּוֹרָה	(thora)	Torah
תּוֹר	(tor)	turtledove (in full)					
תּוֹרָה	(thora)	Torah					

With turtledoves one brings oneself also. The Torah is one's own body that, like all the material, exists in duality (two turtledoves).

10. The great feasts

The Torah celebrates three great feasts (Ex. 23 vs. 15/16):

- חג המצות - the feast of unleavened bread
(פסח - Pesach – to jump over (to pass over, to excuse))
- חג הקציר - the feast of the harvest
(שבועות - Shava'oth: feast of weeks)
- חג האסוף - the feast of the gathering/unifying (of the harvest)
(סוכות - succoth: feast of tabernacles)

All three have to do with the crops on the field, with the firstlings, with the ripping, with harvest time.

The feast of Pesach probably reminds one not so much about agriculture. One thinks mainly of the exodus from Egypt, with which the feast of Pesach was established. The passages in the Torah in which the feasts are mentioned one after another (Ex. 23 from vs. 14, Ex. 34 from vs. 18, Lev. 23th Ch.) combines the liberation from Egypt with what happens on the land (Ex.34 vs. 18):

*the feast of unleavened bread shalt thou keep... in **the ear-forming month**, for in the month **of ear-forming** thou camest out from Egypt [19] all that openeth the womb is (belongs) Mine and of all thy cattle/ property/ fortune thou shalt sanctify the born males(,) the firstlings of ox and livestock. [20] and the firstling of an ass thou shalt redeem ... all the first-born of thy sons thou shalt redeem*



- because man himself, who is brought out of Egypt, is the growing corn until the harvest. He is the firstborn who belongs to God (see 8th Ch.). Still, a long way to Canaan lies ahead for him; the dessert of life shall he cross to become ripened.

פסח - Pesach 148

The first two (not vav-) Torah words with a numerical value of 148 are:

יצמח - he/it grows/ sprouts out
(Gen. 2:5)

קמח - flower (Gen. 18:6)

Of the first young fruits, a gomer is harvested and brought to the Lord on the first non-Sabbath day (labor day) of the seven Pesach days (Lev. 23 from vs. 9). From there are counted seven weeks ("feast of weeks") from the bringing of the gomer (counting the omer) and from the day after, on the 50th day, is the feast of the firstlings. These weeks represent the time of ripening and the trails that one has to withstand to become ripe. Remarkable is that within Judaism, the omer's counting has become a time of sorrow because the many trails (persecutions) took place during the omer's counting, especially in the crusaders' time.

The essence of the last great feast can be found in Lev. 23 vs 39:

*precisely on the fifteenth day of the 7th month, **when ye have gathered in the fruits of the land** ye shall keep the feast of the Yahweh*

This last of the feasts, the feast of harvest, is named first in the Torah in the 4th chapter, where Cain and Abel offer from their harvest "because of the end of times" (see 6th Ch.). Also stated was that "Gog and Magog" have to do with this feast (see 8th Ch.). Because seven days one shall live in a tabernacle built with branches (Neh. 8:14), with which it comes down to the roof:

there shouldn't be anything strange between heaven and mankind

- as God told Cain at his offering (Gen. 4 vs. 7):

if thou doest well, shall it not be lifted up? (נשא - infinitive of שאת: "lift up an offering") and if thou doest not well, **sin coucheth at the door** (coucheth as of predators)

- and so the word for "Gog" גוג a "roof" (גג = "roof") represents of which the opening is *not* free:

ג ג ג
3 6 3

גג	(gag)	roof
גוג		Gog

Man (of the 6th day - ג = 6) stands in the way of the connection with heaven. Gog is the ruler of Rosh, Meshech and Tubal (Ez. 38 vs 2):

תבל	משך (360)	ראש
Tubal	Meshech	Rosh
the world	lengthening a	head/leader
the round earth	tone (blowing)	begin/top

The "lengthening of tones" (= blowing) in the middle is also a reminder of the end-time feast (Ex. 19:13). Because the shofar is blown at the beginning of the month wherein the feast takes place (Lev. 23:24). It happens as a warning that the end is coming (textbox right). The form "Rosh, Meshech and Tubal" itself shows the "anti-tabernalce" גוג. Right pillar is the ruler ראש, the firstborn that stays unchanging in the first place (8th Ch.), and the left pillar is the world empire Tubal. Inbetween sounds the alarm blast of God.



The numerical value of this blowing of the horn *mashach* is 360. As the three feasts represent the earthly time in a cycle of a year and the eve of the feast of tabernacle symbolizes the end of time, the great day of atonement Jom Kipur starts on the 360th day of the "worldly year" (on the evening before the tenth of the month). Because 9 days after blowing the horn, it takes place (on the 10th day of the month), and five days later (on the 15th day of the month), it is the feast of tabernacles. The feast of Tabernacles anticipates how, after this life, one shall live in the presence of God (Lev. 23 vs. 40):

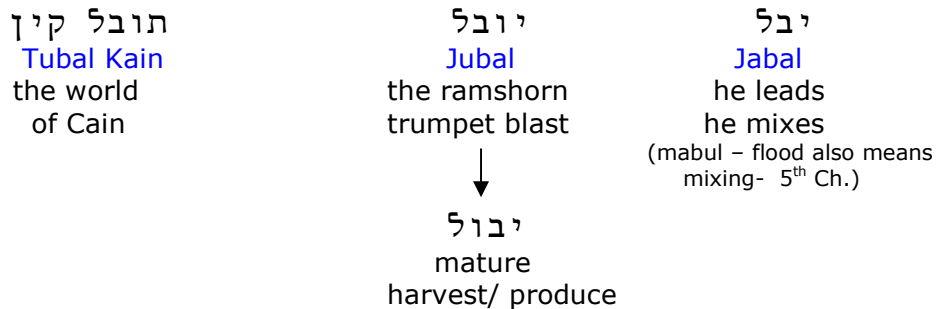
and ye shall take you on the 1st day the fruit of goodly trees(,) branches of palm-trees, and boughs of thick trees, and willows of the brook, and ye shall rejoice before Yahweh your God seven days.

In and after the nature of God shall one be. The highest culture shall rule, but roofs of artificiality and estrangement will never again cloud the connection with heaven. Five days will rest from the day of atonement till the end – five days before the end of the solar year is the 360th:

Rosh Hashanah (ראש השנה) - "first (day) of the year". In time of Babylon they have made the 1st day of the seventh month as the 1st day of the year. Until today the blowing of horns takes place on this day (sjofar = rams horn). In a spiritual sense the 15th of the seventh month (the 1st day of tabernacles) is the 1st day of the new time.

The feast of the end time symbolizes new life, it starts however in the old (in the evening dusk of the 14th), like the old year goes on for 6 hours in the new (a solar year lasts 365,25 days). So was the exodus also on the 15th of the 1st month (Num. 33:3); the evening (beginning) of the feast was accounted to the 14th (Ex. 12:6)

Thus Meshech (360) echos the blowing of horns in a world Tubal with a ruler Rosh, that faces the day of atonement and last possibility to return with loftiness. Short before the flood the same is seen with the sons of Lamech, with the last generation of Cain before the flood (Gen. 4 vs 20-22):



The wrong sacrifice of Cain in his strive to realize a land "flowing of milk and honey" without God (realizing world peace by world empires), is retrieved here.

With the nations of the world "Rosh, Meshech, and Tubal" God sits in court at the end (Ez. 38 vs 8):

at the end of years

Directly before that, the reuniting of Judah and the 10 tribes of Israel takes place (37th Ch. Ez.), and directly after that, the description of the "last temple" follows (from the 40th Ch.). As now the tabernacle and the first temple represent the full reality of the invisible and visible world (see 4th Ch.), the last temple is described, not to be raised up as a building, but to obtain a shape in the form of the sanctified and the begotten fullness of the reality of God, of which all previous houses of God were a reflection.

When one wants to understand Ch. 30-48 in chronological order, one will, as with every literally explanation of Tanakh symbolism, get in trouble. In the same way, attempts to connect the timetables of the various biblical prophecies lead to artificial results. Because from the 1st chapter of the Bible (see 2nd Ch.) for mankind, who lives and thinks in time, is presented in a spiritual chronological order, what takes place "interchangeable" in the material. So, *the individual person* comes, as soon as he understands what it comes down to, at the end of time and the beginning of eternity:

for him *personally*, the end time begins

- (see 6th Ch.), while for others God's judgment can still be far off. All along, God accomplished his judgments over the nations for as far as they withstood his order. And when a non-Jew starts to love the heavenly order, even when the door to God was another than for the Jews:

When a man is *the door to God* for another, then he is "messiah" - anointed, because he can only be the door to God when others recognize God in him (the image and likeness of God has become flesh). With a door however...

one does not stand still

One goes through to the goal that is behind it. Through a kitchen door one goes to the kitchen, through a door to God one goes to God. When one does the latter, there is no difference in the end result; only the way to there is different.

- reunification took place between Israel and Judah. What unfolds in the mix, is expressed in spiritual chronological order, while seen spiritually it's always so that:

- one first knows God by *His nature* and no longer through human dogmas - inevitably one enters in the spiritual mind of the people of God (man is reunited with the people of God)
- thereafter one undergoes resistance in a world that holds vast to its own good and evil as well if it tends to anti-Semitism - here begins the judgment over Gog and Magog
- the conscience of reality increases and one increasingly discovers the later, the eternal temple of the Eden of God around himself

The last finds its completion when mankind becomes "harvested":

- * 15th of the first month (the "month of the harvest"):

the young ear is there; man is ripe to be brought out of Egypt; the spiritual half of the "day year" begins **Pesach!**

- * 15th of the seventh month (exactly half a year later):

Man is harvested; the night half of the "day year", the eternal side, starts, the living in **tabernacles**. Also, the dark half of the year-day begins again (symbolic), the night half where others are still in darkness and which the maturing mankind needs to outgrow the world Egypt

On the first of the month the announcement is made (Ex 12:1) that one is to go out - from there the day gleams (it begins), although mankind has still a worldly mind in part (not gone out yet):

on the 1st of the 1st month, the new year begins (Ex 12:2)

from the 10th day one shall be ready to go out (set the lamb ready)

On the 1st of the 7th month the end is being announced. From there the twilight of the night is noticed, the eternity of God begins even during this life:

On the 1st of the 7th month (blowing of the shofar), the night half of the year begins (Ex. 23:24)

From the 10th day, one shall stand ready for eternity (day of atonement)

Even the feast of tabernacle begins in the last earthly hours of the twilight of the evening (see above, small letters).

Man becomes sown, sprouts out from the earth:



The word for the "exodus out of the world" *Pesach* (פסח) is only seen reversed in Daniel ([Text] [+] - reverse), three times with the:

הסח - with flakes/are flaky, clay

Again here is talk of earthly worldly kingdoms, now in the form of the statute from the dream of Nebuchadnezzar with the flaking feet, the feet of "clay". He who knows and does not go out of Egypt (*Pesach* -פסח), does the **opposite of *Pesach*** and becomes part of the order without God. This does not have a stable fundament, has flaking feet (פסח <-> הסח), as seen everywhere and shall be demolished because of flaky unity.

- and is harvested. The word for "harvesting/ ingathering" is:

הסא (asaf) - gathering, ingathering, collecting, **harvesting**
uniting

- why, when Jacob died, is said (Gen. 49 vs 33):

gathered (הסא) *up his feet into the bed, and expired, and was gathered/*
harvested (הסא) *unto his people.*

The last word *am* (עם) means "people", "fellow countryman", "resident" (**not** "father"). This and the meaning of the Torah feasts is why one cannot persist in that there is no mention of life after death in the books of Moses: of the people of God, of the heavenly army is spoken here! One shall not make God out to be cynic for letting his servant, after a hard life of God fearing behavior to be gathered to the bones of his forefathers. Therefore, it states here:

Jacob became **harvested** and became **gathered to the people of God**

For him, the feast of tabernacles began after the harvest where one "ye shall rejoice before the countenance of God " (Lev. 23:40). "He gathered up his feet/legs" is a play on words with the ear on the stock. The stock = "the legs of man" is cut off and the ear is being harvested.

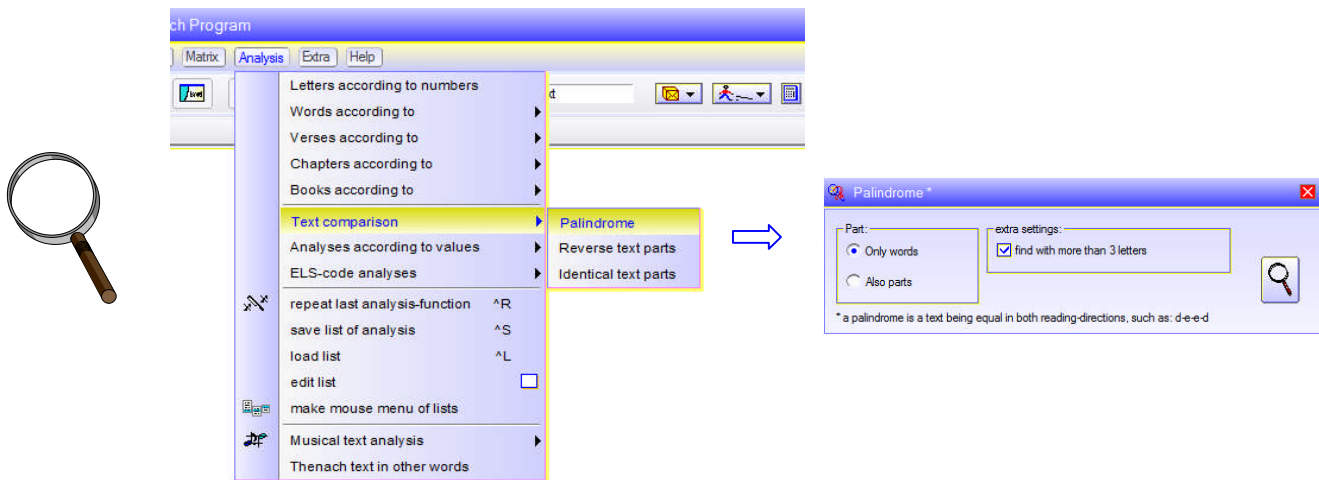
Appendix

* * *

Some further
computer search results

Appendix I

The heading "Analysis" consists of further functions for Tanakh research. So the function "Analysis | text comparison | palindrome":



- sums up all Tanakh passages with letters, which form mirror texts from the middle (= palindrome). The 1st search result (Gen. 1 vs 6):

ויאמר אלהים יהי רקיע בתוך המים ויהי מבדיל בין מים למים

... the firmament in the middle of the waters and let it divide the waters from the waters

- shows the "firmament between the waters and waters" with the L (5) between מים (waters) and מים (waters) by a graphical presentation. The word for waters itself is as well a palindrome (מ <- י -> י <- מ <-).

Another search result describes if it were the mistake of Jacob against Esau in the light of the circumstances and the mistake of all concerned:

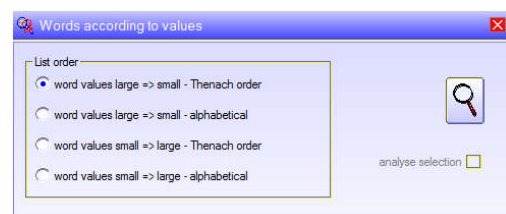
... ויבא לאביו - and he (Esau) came to his father ... (Gen. 27:31)

- while the in itself turning letter order makes visible, how on the same blindness of Isaac, which gave the privilege to Esau before Jacob, the fortune of Esau is turned: Jacob had also with the help of this spiritual blindness (7th Ch.) been quicker than him and had taken the blessing from him.

Appendix II



The function "Analysis | Words according to | number values" (right) sums up all words of the loaded Tanakh portion according to numerical values from large > small or reversed and alphabetical or in the Tanakh order. When one just loads the Torah, one will see (list with 15906 lines):



number of words with the value 1500: 1
number of different words with the value 1500: 1

...
number of words with the value 3: 68
number of different words with the value 3: 2

list with different words with the value:

תשתרר	[1500]
שרשרת	[1400]
ועשרות	[1382]
...	
אבא	[4]
בא	[3]
אב	[3]



- that the word with the highest numerical value in the Torah is תשתרר. With the [Text][+]-function the word is quickly found and with the linear translation (Num. 16 vs 13):

תשתרר you make yourself Lord (over others): you dominate **1500**

- (German in the program) can again be seen that behind the façade of stories it contains a deeply layered building of ideas:

*(sometimes) a small thing that thou hast brought us up out of a land flowing with milk and honey (Egypt)... that you (also still) **dominate** over us ...?*

It concerns here the biggest revolt against God's rule in the Bible. The Godly name is shortened in the Bible with Yah (יה) with the numerical value 15, why the Jews will not write this number with the abbreviation (10-5) but with teth-vav (9-6):

יה	abbreviation of the Godly name	15
תשתרר	you make yourself Lord	1500

The *small thing* (the godly name with the smallest numerical = 15) is blown up here with the "make self-Lord" with the largest numerical value. Not Moses but God himself is being attacked here. The Godly *form of address* with the smallest numerical value and *the meaning of this form stand* at the bottom of the list (last three):

אבא	(aba)	father, (avo): I shall come
בא	(ba)	coming, he came, (bo): come!
אב	(av)	father

*the father (himself) is coming. He says: **I** shall come*

Let us expect God himself (see 7th Ch.); he is after all our father!

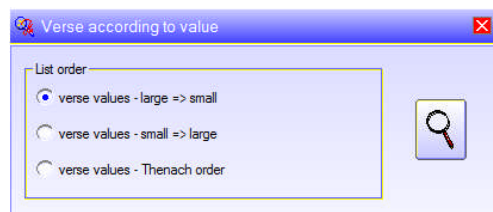
Appendix III



Three men led the revolt in the prior appendix. Two of them, Dathan and Abiram, are called directly after the Torah verse with the smallest numerical value (function "Analysis | Verses according to | number value" - load the Torah portion first) (Num. 26:8):

*and the son of Pallu (was) **Eliab***

They are named as the sons of the in this verse called Eliab, who joined with Korah against Moses (Num. 26 vs 9). Eliab was an offspring of the first born of Jacob *Ruben*, who had lost the right of the firstling through a misstep (Gen. 49:3/4). Here is also seen that the Torah seems to tell on in a hidden form: the denial of guilt,



verse: Numbers 01:09	- value: 309
verse: Numbers 13:15	- value: 254
verse: Numbers 26:08	- value: 229

Appendix IV

Thenach text vertical (in ELS)

Matrix Width (ELS-code):

from: 2

to: 20000

searching what:

☐ Part

☒ Word/Words

with minimum number of words: 2

other settings

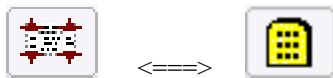
matrix text with spaces: ☐

reverse (from top to bottom = backward in the Thenach text): ☐

Keyboard icon, Question mark icon, Magnifying glass icon

תהו ובהו - (tohu wabohu) waste and void

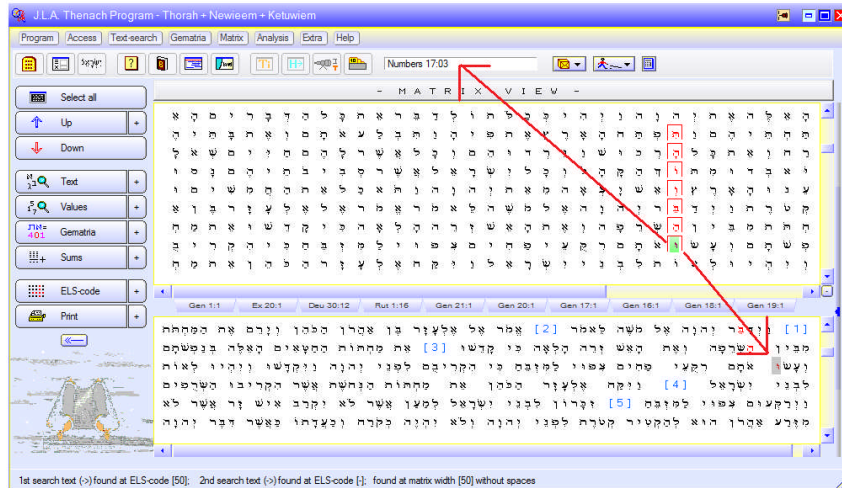
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100



ואת בתיהם ואת כל האדם אשר לקרח ואת כל הרכוש [33] וירדו הם וכל אשר להם חיים שאלה ותכס עליהם הארץ ויאבדו מתוך הקהל [34] וכל ישראל אשר סביבתיהם נסו לקלם כי אמרו פן תבלענו הארץ [35] אש יצאה מאת יהוה ותאכל את החמשים ומאתים איש מקריבי הקטרת

[1] וידבר יהוה אל משה לאמר [2] אמר אל אלעזר בן אהרן הכהן וירם את המחלת מבין השרפה ואת האש זרה הלאה כי קדשו [3] את מחתות החטאים האלה בנפשם ועשׂו אתם רקעי פחים צפוי למזבח כי הקריבם לפני יהוה ויקדשו ויהיו לאות לבני ישראל [4]

With search results that are too far apart to be fully visible, one can jump with the cursor to the next letter of the search result (by adapted text environment) with the tab-button both in the text and matrix mode. Also, in the vertical display (matrix mode) one can always see in the small text box in the top where the sign under the cursor is in the Tanakh text:



The first letter of *tohu wabohu* (beneath the cursor) is found in Numeri 16:32. If one reads left from the cursor, so one reads Numbers 16:32 - this text is also directly visible in the window below (the grey cursor moves along with the green cursor). With the button on the top left (here with the yellow table) the search result can also be seen with red letters in the original Thenach text, while with the tab button jumps can be made to all letters of the search result and the (German) translations of the words (per word) in the bottom window. With shifting from text to matrix mode the position of the cursor is kept in place. The King James translation moves along accordingly also in a matrix display.

The distance between the red letters is at Els-Code 50 each time with 49 letters in between = "calculated together with the letter 50 jumps". The formless and void *tohu wabohu* is in de Torah connected with the beginning of all being (see 2nd ch.). The search result now exactly runs through the place (Num. 16:32 - Num. 17:3) where Korach and Abiram and Dathan through the revolt against Moses (see 3rd and 4th app.) became swallowed up by the earth – 1st letter:

(Num. 16 vs 32): and (**they**) (taw of *tohu*) opened the earth its mouth...

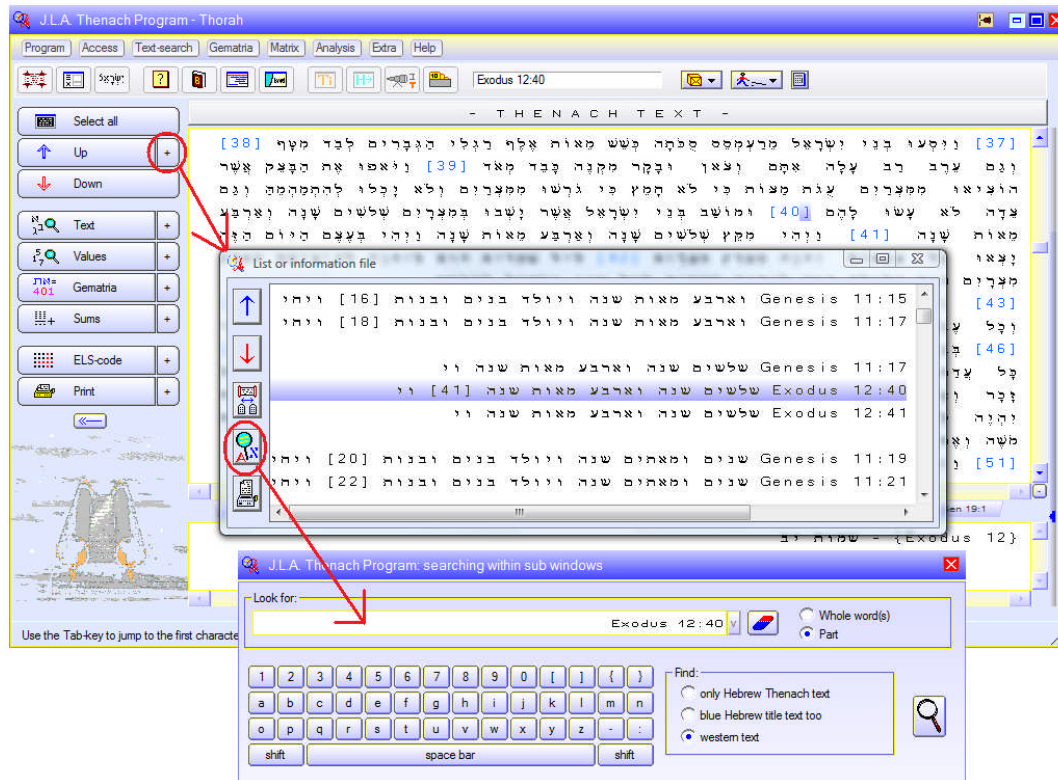
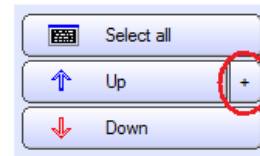
It speaks for itself that the interpretation of this search result in their revolt against God was a total return to the "formless and void" of the beginning. Deeper one can't possibly sink and their end **was** there.

Appendix V

(Exodus 12 vs 40): Now the time that the children of Israel, which they dwelt in Egypt, was **four hundred and thirty years**.

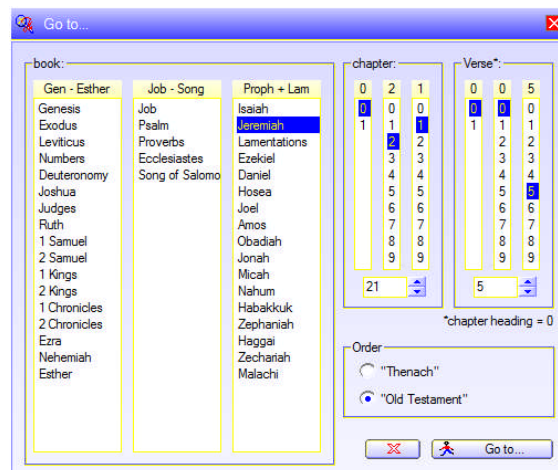
With the function "Analysis | Text comparison | identical text parts" a list of all identical Bible passages can be made. When all the Tanakh parts are loaded, it will take approximately 10 minutes. After that the list can, as with all created lists, with the function "Analysis | save list", be saved and with the function "Analysis | load list" directly consulted at any time.

In order to study identical passages together with a study Bible text e.g. this (once created and saved) list can be loaded with the [Up][+] -button (right) into a help window to see it parallel to the Tanakh text and to search in it with the magnifying glass. With this magnifying glass one can also find western texts like "Isaiah" and Numbers:



So with it, one can find (see the lowest arrow) the to be studied passages everywhere in the list as far as they are identical occurring texts. The latter are summed up together (see below) and can be directly opened with the function "go-to" (^G):

With the function "go to" (^G or [button with the red guy] in the main window) one can also directly jump to a Bible passage in the vertical matrix text.



The hereby found Exodus 12:40 identical passages are:

Genesis 11:17 שלשים שנה וארבע מאות שנה וי
Exodus 12:40 שלשים שנה וארבע מאות שנה [41] וי
Exodus 12:41 שלשים שנה וארבע מאות שנה וי

four hundred and thirty years - שלשים שנה וארבע מאות שנה

The first search result mentions the number of years of Heber after he begot Peleg. The other search results mention the number of years between the



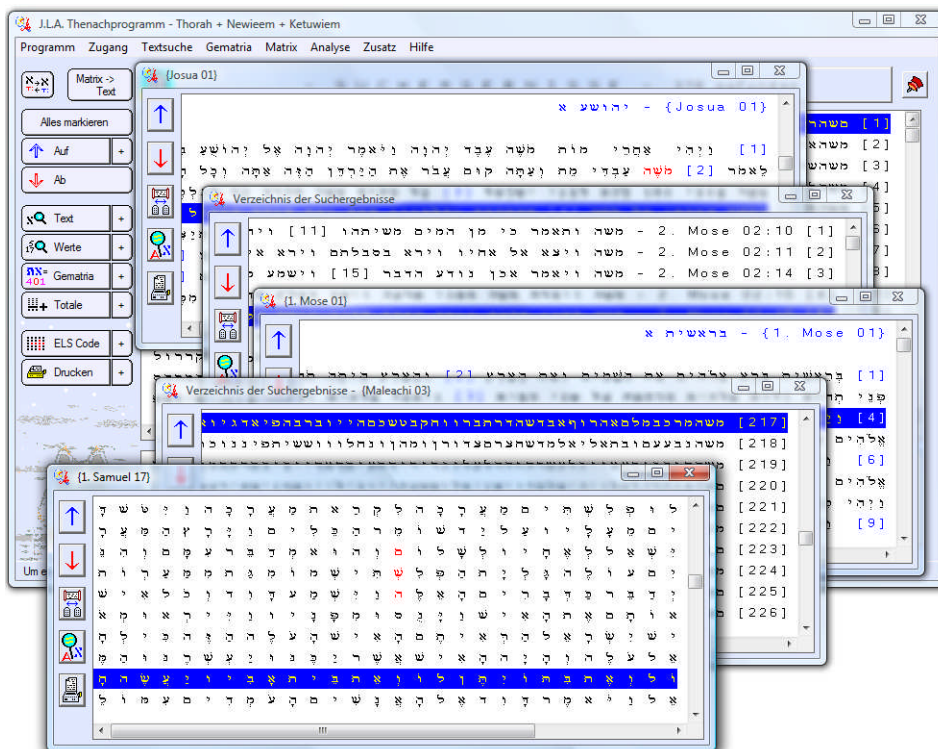
promise of God to Abraham and the fulfilling when they were brought out of Egypt.

Also from this search result can be taken that the promise of the Promised Land since Adam lived on in the spiritual branch of his offspring Seth-Lamech-Noah-Shem-Abraham (see 7th Ch.). Heber is one of the offspring (Gen. 10:21). His name means "going to the other side" (see 8th Ch.) and the verb *avar* with the identical letters (עבר) is often connected in the Torah with placing oneself on Gods side, as by the counting of the sons of Israel every counted "went to the other side" (passing by the counter). It's often brought in connection with the bringing out of the world Egypt and the crossing **over the boundary** into the land of Israel.

From Heber comes the name "Hebrew". His offspring are the Hebrews, the "people from the other side". Because he also kept himself busy with the promise of God and probably the further 430 years of his life after he begot his offspring:

starting a family and providing offspring is the first mission and then one has his hands free for spiritual work also

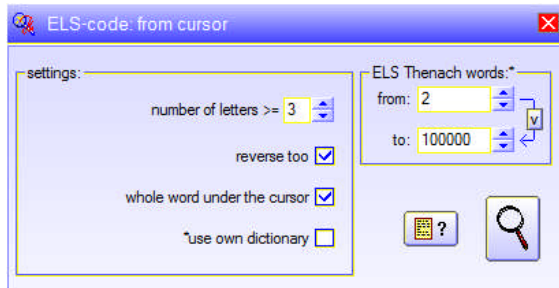
He named him "Peleg" because of the dispersion of mankind (Gen. 10:25) and started conserving the knowledge and language of God in the confusion of tongues (the Hebrew language). In **430 years** of preparation, he created a "Heber dynasty" of spiritual set people from which base Abraham derived. In **430 years** of preparation the offspring of Abraham and Sarah ripened as a nation, that could go out of the old heathen world "across the Jordan to the other side" (עבר הירדן - Deut. 4:49 i.e.) of the godly standard.



With help windows, random biblical places and search results can be compared to each other. An unlimited amount of help windows can be opened with Bible texts, search results from all kinds of search functions, and lists of text analysis in principle.

Appendix VI

The function "Analysis | ELS-Code Analyses | from cursor" sums up all Tanakh words which cross the letter or the word of the Tanakh text under the cursor. So e.g. can be seen which words cross with the 1st word of the Bible *bereshit* (בראשית) - "in the beginning (of)":

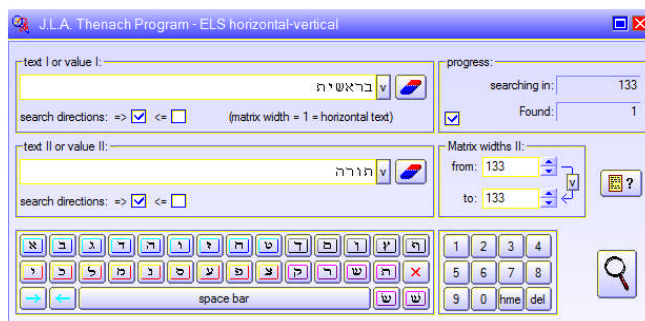


the cursor stood at the opening of this window on one of the letters of the 1st Thenach word *bereshit*

One can see the created list (from ELS-Code ... until ...) in the main window, or search again in the help window with the magnifying glass (see 5th app.) In the last case one can directly determine if eventually to be expected words as "Israel" or "Jerushalaim" cross the word *bereshit* - if they can be found in the list. So can be seen that the word for the doctrine of God *Torah* (תורה) crosses the 1st word of the Bible multiple times. E.g., when one searches the next search result:

תורה ELS: 133 on: Genesis 01:01 - from the letter: 6

- with the function [ELS-code]:



ב ר א ש י ת
ו א ה א ו
מ י א ש ר
ק א א ל ה
ר י ע ז ר
ע ד י ס ו
ת א ת א
ע ו פ י ע
ר פ ר ו ו
מ י נ ה ו
ץ ו י ב ר א

- one can vertically read on: "the Torah (towards) to the light" (תורה על אור). Of course, there must be more coherence present to attach a deeper meaning to the search result.

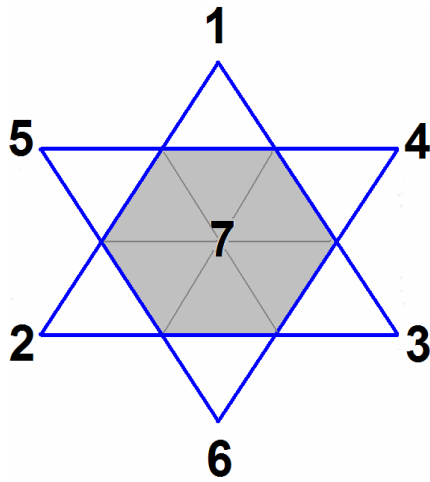
Regarding the word *bereshit* it goes without saying to check the list at ELS-Code 7 - because this word contains all that is created (see 6th Ch.) and everything was created in 7 days. Here are all the search results:

ברא ELS: 7 on: Genesis 01:01 - from letter: 1
שש ELS: 7 on: Genesis 01:01 - from letter: 4
ששה ELS: 7 on: Genesis 01:01 - from letter: 4

ארב revers ELS: 7 on: Genesis 01:01 - from letter: 15
השש revers ELS: 7 on: Genesis 01:01 - from letter: 25
וארב revers ELS: 7 on: Genesis 01:01 - from letter: 22
שש revers ELS: 7 on: Genesis 01:01 - from letter: 18
תאר revers ELS: 7 on: Genesis 01:01 - from letter: 16

Now there is more coherence, possibly because the number 7 here, different from the number 133 in the other example, is not random. Stated was earlier (2nd ch.)

that the 7 days of creation consist of 2×3 days, that these 2×3 days are parallel to each other and that they are realized on the 7th day, the Sabbath-day of our history (7th Ch. i.a.):



The 2×3 days of creation and the star of David

The six points of the star (6 days) fill up the middle of the star (the 7th day) exactly. The 3 days of the invisible world form the first triangle and the visible world the second. Their points are identified with the 6 evening halves and their folded in points with the 6 day halves of the Sabbath day of our history: Six times "and it was evening and it was day " while at the 7th day this subdivision is being left out because this day as:

day of the becoming

- is not yet complete. Itself consists of the 6-day halves of the other 6 days, because on the 7th day, the Sabbath day of our history, the 6 actual days of creation become realized.

Thus there are three primal days. The search result exists of the words (with a minimum of three letters – see the dialog window above):

ברא	- (bara)	creating, he created
שלוש	- (shalosh)	three (<i>used for feminine words</i>)
שלשה	- (shelosh)	three (<i>used for masculine words</i>)
ארב	- (arav)	knots, braiding, he knotted/braided
השלוש	- (hasshalosh)	the three
וארב	- (wé-erov)	and he knotted/ braided
שלוש	- (shalosh)	three
תאר	- (to'ar)	circumference, form, shape, shape of beauty

(in the direction of the text forward):

He created three (and) three (2 x 3 days of creation)

(reversed):

He braided the three and braided the three shapes of beauty

Appendix VII

With a vertical search result in the matrix mode without spaces (mostly used) it is often hard to analyze the horizontal cross text. The function "Analysis | ELS-Code analyses | your input with all Tanakh words " offers i.e. the possibility to make a list with all the crosswords for as far as they are Tanakh words:

these cross the word or the letter under the cursor in the form of letter jumps and have a letter with the word or the letter under the cursor in common and appear in the original Tanakh text as a word also.

So this function sums up at the following settings:



ELS-Code from 1 to 1 means: text in letter jumps of 1 letter, thus the original horizontal Tanakh text. To also find Tanakh words, which with greater letter jumps cross the full name of God, the ELS-Code of the crosswords can be adjusted from any random value until any random value.

- all Tanakh words which horizontally cross the full name of God יהוה אלהים in ELS-Code 121, thus the first mentioned vertical search result in this book (see 1d ch.),. First, the God name is mentioned and underneath all the with it crossing words are summed up. Here are some of the 64 search results:

Main word met ELS: 121 on: Judges 20:18 - from letter: 73

ויאמר ELS: 1 on: Judges 20:18 - from letter: 72

יהוה ELS: 1 on: Judges 20:23 - from letter: 23

גבעה ELS: 1 on: Judges 20:21 - from letter: 17

גבעה ELS: 1 on: Judges 20:25 - from letter: 19

הגבעה ELS: 1 on: Judges 20:21 - from letter: 16

הגבעה ELS: 1 on: Judges 20:25 - from letter: 18

הגבעה ELS: 1 on: Judges 20:30 - from letter: 42

מום ELS: 1 on: Judges 20:33 - from letter: 50

מום ELS: 1 on: Judges 20:33 - from letter: 50

מום revers ELS: 1 on: Judges 20:33 - from letter: 52

מום revers ELS: 1 on: Judges 20:33 - from letter: 53

They are to be found in the matrix display on page 9 as horizontal cross text. The name Gibeah (הגבעה, גבעה) where the crime of Benjamin took place (see 1d chptr.), appears 5 times. The word for "mistake", "abuse", and "dishonor" appears 4 times: dishonor (מום), their dishonor (מום), because of dishonor (מום):

because of their abuse, the abuse of Gibeah

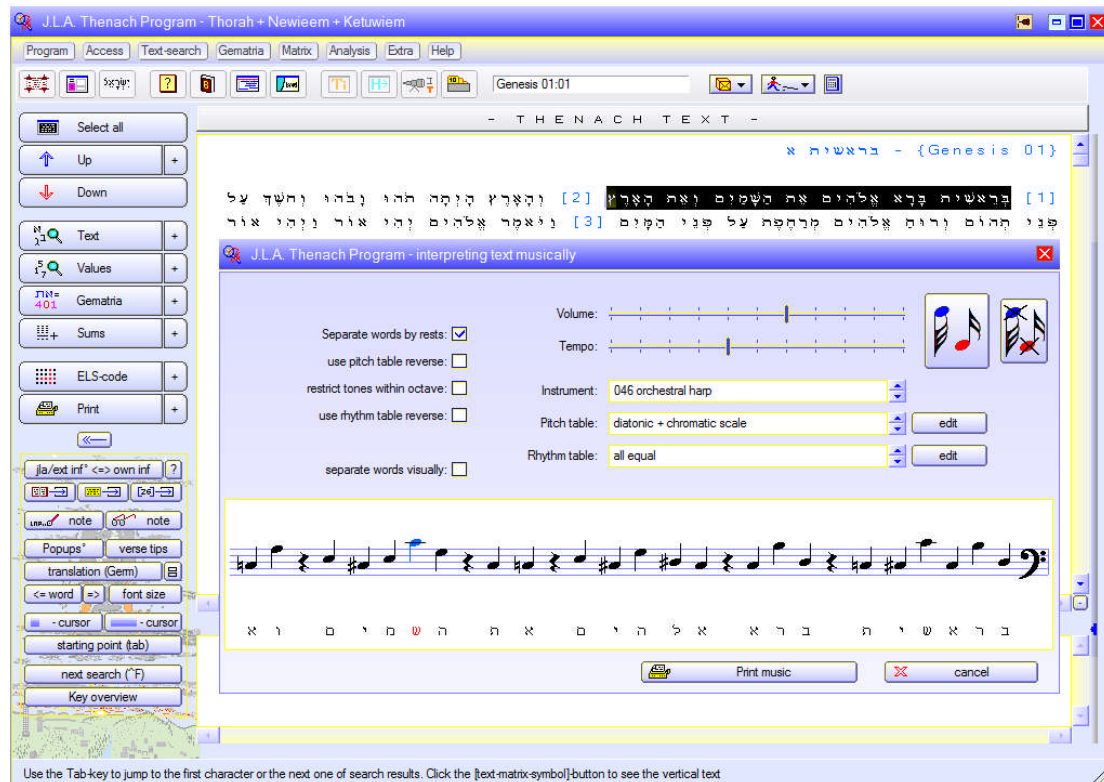
When the vertical search result is more than a coincidence, there can exist no misunderstanding on who was to blame mainly. In spite of the mistakes of Israel, Benjamin was *before and afterward* the causer of the catastrophe (reversion of the words מום and מום and מום).

Appendix VIII

Jakob ben Luria was preoccupied with the coherence between the scale proportions in music and the seven creation days. This resulted in an order that links Hebrew letters with pitches. His expectation was, not that the Tanakh text could be reformed into complete pieces of music but that by it a deeper coherence between physics and the Torah could be discovered. Because sound and scale series are determined by physical laws, while the last is also foundational to the Torah.

In the J.L.A. Thenach program the possibility is included to bring to sound the marked Tanakh texts with 7 different pitch series and 7 different rhythm tables – which can be adapted and saved. The music can be printed and followed in a musical notation.

The by Jakob ben Luria drawn up pitch series is the standard table. If one plays the 1st Bible verse with it (as set here):



Appendix IX - Hebrew word pictures and values

Hebrew letters have in addition to their importance as a letter also a numerical value, a name and a sign:

<u>letter</u>	<u>name, sign</u>	<u>value</u>	<u>letter</u>	<u>name, sign</u>	<u>value</u>
א	Aleph head	1	ל	Lamed staff	30
ב	Beth house	2	מ (ם)	Mem water	40
ג	Gimmel camel	3	נ (ן)	Nun fish	50
ד	Daleth door	4	ס	Samekh snake	60
ה	He window	5	ע	Ayin eye	70
ו	Vav hinge	6	פ (ף)	Pe mouth	80
ז	Zajin sword	7	צ (ץ)	Tsadee fish hook	90
ח	Cheth hedge	8	ק	Qof needle of the eye	100
ט	Tet womb	9	ר	Resh skull	200
י	Yod hand	10	ש	Shin teeth	300
כ (ך)	Kaph moving hand	20	ת	Tav sign	400