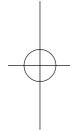


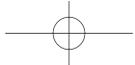
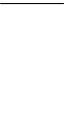


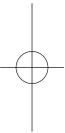
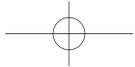
Divine Wisdom and Warning
Decoded Messages from God



Nicholas Gura

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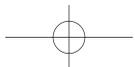
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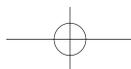
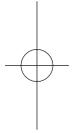
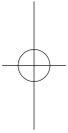
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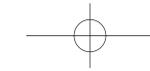
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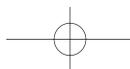
To my two heroes
the Honorable Reverend Dr. Martin Luther King, Jr.
Beate Klarsfeld





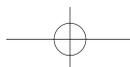
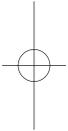
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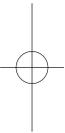


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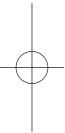


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Dr. Nicholas Gura



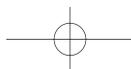
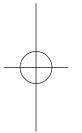
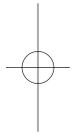
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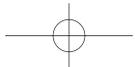
Catherine Gura



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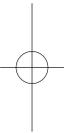
Divine Messages: Real or Random?





Chapter One

The Discovery



After 9/11 we all searched for answers. Some demanded government action, others focused on apprehending the evildoers, and many suffered the emotional and physical fallout of that terrible day. I, too, sought answers, but by using a method 3,200 years old and deeply embedded in the Jewish tradition. Gematria, most commonly referred to as Jewish numerology, is the tradition of assigning specific, traditionally prescribed numbers to Hebrew letters in order to convert text into a number. This practice allows words and phrases with identical numerical values to be compared. When two phrases share the same numerical value, it reveals a hidden relationship between them that teaches us deeper meanings and associations. For example, the Hebrew word for “soul” (*Neshama*) has the numerical value of 395, and a phrase from Psalm 46:6: “God is within her” (*Elokim B’kirbah*) has the same value, revealing that God resides within the soul. A second example: a phrase from the Book of Esther 2:2: “beautiful of appearance” (in Hebrew *Tovote Mareh*) has the numerical value of 669, and a phrase from Leviticus 26:6: “peace on earth” (*Shalom B’aretz*) has the identical numerical value. Therefore, Gematria reveals the hidden wisdom that “peace on earth” is the true “beautiful of appearance.”



The earliest reference to Gematria is found in the Book of Genesis Chapter 14:14, when Abraham’s servant, Eliezer, is referred to as “318 servants.” The Talmud (the ancient authoritative book of Jewish law) explains that 318 is the Gematria (or numerical value) of the name Eliezer. Gematria is used throughout the Talmud to explain biblical text, and has been used by biblical commentators for over 2,000 years to enhance their interpretations. Others have been fascinated with Gematria, including Sir Isaac Newton, who dedicated much time to using it to search for the key to unlock hidden biblical wisdom. He was not successful.

I was first introduced to Gematria in the third grade at the Ramaz Yeshiva in New York City. After the Israeli Six-Day War, my seventh-grade Bible teacher, Mr. Rappaport, told the class that the total number of Israeli soldiers killed in the war was 679. He wrote the number on the blackboard and said, "Using Gematria, the Hebrew letters that correspond exactly to 679 can be used to spell the Hebrew word *Ateret*." *Ateret* is defined in the Hebrew dictionary as the "crown or glory of [victory]." Although I didn't grasp the significance of Mr. Rappaport's comment that day, many years later I incorporated his insight into my own, new gematrial technique.

The events of 9/11 rekindled my interest in the hidden meaning of numbers and letters. I wondered if 911 was a random number or if it had any greater significance. Eventually, I discovered that the numbers 9 and 11 are associated with three other tragic and horrific events. According to historical accounts, approximately 2,600 years ago, in 586 B.C.E., on the 9th day of the 11th month of the Jewish calendar (the Ninth of *Av*), the Holy Temple in Jerusalem was destroyed by the Babylonians. The Temple was soon rebuilt, but in 70 C.E., also on the 9th day of the 11th month, the Romans destroyed the Second Holy Temple.

The numbers 9 and 11 appear again in 1938 Nazi Germany. On November 9, the 9th day of the 11th month of our modern calendar, thousands of Jewish stores were looted and destroyed, hundreds of synagogues burned, and over 20,000 Jewish citizens were sent to concentration camps. That day, known as *Kristallnacht* (Night of Broken Glass), should have been a wake-up call to the world that Nazi Germany was a major threat.

These discoveries encouraged me to continue exploring Gematria. It was a very natural fit. I have an undergraduate degree in bioengineering from the Columbia University School of Engineering and Applied Science and a D.D.S. from the New York University College of Dentistry. After graduating from dental school, I worked on Wall Street for over 20 years, trading stock options on the floor of the American Stock Exchange. I am also a lifelong enthusiast of puzzles and games, and an expert in backgammon. Each of these areas of study prepared me for my work with Gematria.

Then one night in 2006 my wife showed me page 484 of the book *The Joys of Yiddish*, by Leo Rosten. It was a brief chapter on Gematria, which I read with great interest. Then she turned on the television and began watching the annual Scripps National Spelling Bee in Washington, D.C. The judge announced the next word, "gematrial," and continued with the definition: "Of, or pertaining to, the study of Gematria." My wife and I looked at each other. What was the probability that she would turn on the TV at that exact moment, to that channel, to the word "gematrial," immediately after I had read the Gematria chapter? It could have been a coincidence, but to me it was a sign that I needed to continue with my work.

After two more years of intensive research, I devised a new gematrial technique, easily verifiable and reproducible without the use of a computer, that revealed messages of wisdom and warning embedded in Hebrew words and phrases. These revealed messages were both profound and metaphorical, and appeared to answer timeless questions and mysteries such as: Why does the world exist? Who wrote the Old Testament? Is the Bible true? Was Jesus actually a messenger of God? What is the secret to being with God? Is there a conflict between science and the Bible? Why is quantum theory so strange? And what are the minimum requirements for entry into heaven?

My first discovery came in 2008, a month before Passover. I had been thinking about the upcoming Seder, a ceremonial dinner held on the first and second nights of Passover to commemorate the Children of Israel's exodus from Egypt in approximately 1,250 B.C.E. After having attended Seders for over 40 years, I wanted to contribute something new to the dinner conversation. The Hebrew word for Passover is *Pesach*. Each letter in the Hebrew alphabet has a certain, specific numerical value, ranging from *Aleph's* 1 to *Tav's* 400. So, I took the three Hebrew letters that spell *Pesach*, used Gematria to assign the appropriate number to each letter, and added up their values (80 + 60 + 8). This yielded a total numerical value of 148. I then converted the number 148 into the three specific and unique Hebrew letters that correspond exactly to it. This is a simple and straightforward exercise. Here are the steps required to transform the 148 numerical value of Passover (*Pesach*) into letters: 100 generates the specific letter that corresponds to 100 (*Koof*); 40 generates the specific letter that corresponds to 40 (*Mem*); and 8 generates the specific letter that corresponds to 8 (*Chet*). This yields a new set of three letters, which together spell the Hebrew word for "flour" (*Kemach*). Flour is the key ingredient of matzah, the unleavened bread central to the Passover holiday. (Chapter 2 of this book contains the complete step-by-step mathematics of this technique.)

After attending many years of classes, sermons, and lectures on the topic of Passover, I thought I had heard it all. But this was a new insight and I found the discovery exciting. Because of my engineering education and my trading experience, I also understood the odds. Because the Hebrew word for Passover was over 3,200 years old, the probability was low that after all this time, I had actually decoded a hidden message. Could it really be that I had devised a new technique that revealed a hidden embedded message, possibly even divine in origin?

I decided to test the technique with five significant Hebrew biblical words. Using my Gematrial technique the Hebrew word for "peace" (*Shalom*) generated the hidden word "make" (*Asu*), which I interpreted as conveying the directive "to make peace." The word "Israel" generated the hidden message "I shall watch over" (*Eshmor*), interpreted as: "I God shall watch over Israel." The word "Zion" generated "His [God's] nest" (*Keno*).

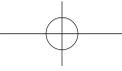
The Hebrew word “Torah,” the biblical term for the “Old Testament,” generated “awe of” (*Yirot*). And the Hebrew word “Menorah” (candelabra) generated the word for “fire” (*Aish*).

I had studied enough probability theory to know that if a scientific technique or theory works perfectly with five random samples, there is a strong probability that the theory has validity. Still, while I was confident that I had uncovered something intriguing, I remained cautious about proclaiming my discovery. So many others have studied and used Gematria, why had no one else ever discovered this? According to Jewish tradition, the Torah (The Five Books of Moses) was transcribed by Moses on Mount Sinai. Why would these embedded messages be revealed now?

Then I realized something so profound that it finally convinced me my discovery was valid: The new letters generated by my method could be rearranged to spell multiple words, and each word described an aspect of the original topic. For example, embedded within the Hebrew word for “Passover” are the three Hebrew letters that spell “flour,” but these letters (*kuf*, *mem*, *chet*), can also be rearranged to spell five other words, each one describing a different aspect of Passover. In addition, I often found that the new letters spelled a word that could be interpreted as a positive directive, but if the directive is ignored, the same letters rearranged spelled a warning. For example, embedded in the Hebrew word for “peace” is the directive “make.” But rearrange the Hebrew letters of “make” (*Asu*) and they spell the word for “cry out” (*Shiva*). This I interpreted as a warning for what will happen if the directive “to make peace” is ignored: “You shall cry out.” A second example is that embedded in the Hebrew phrase for “human rights” (*Mishpat Gever*), found in the Book of Lamentations 3:35, are the hidden Hebrew letters that spell the directive “For [all] generations” (*L’Dorot*). But when those same hidden letters are rearranged, they also spell the word for “to descend” (*Laredet*). This is interpreted as a warning: “If you do not provide for human rights for all generations, you shall descend.” This warning may be taken metaphorically or literally.

When I began to share my discovery, both Jews and non-Jews, were moved by the mathematically generated messages. I also sought out and received acknowledgment from many rabbis and scholars that my techniques and results were original. This included a Ph.D. in linguistics; a professor of Hebrew; and outstanding rabbis from America and Israel.

After testing thousands of other Hebrew words and phrases, I made a second discovery applicable to every Hebrew word or phrase: that each number, or numerical value, represents a specific theme. (The principle of “themes,” and the process by which they are identified and confirmed, is explained and expounded upon in the next chapter, and is applied in each of the succeeding chapters.) In short, it seems as if God created the world with



numbers. Convert any Hebrew text into a number and that number represents a specific principle or topic.

For example, after studying and analyzing all known Hebrew text with the numerical value of 355, I concluded that 355 represents a philosophical question, found in Psalm 36:8: “What is valuable?” (In Hebrew, *Ma Yakar*). Every Hebrew word or phrase that has the numerical value of 355 can therefore be interpreted as referring to the issue of: What is valuable? Two basic sets of answers were revealed: “to attain power and wealth at any cost,” with the “Pharaoh” (a numerical value of 355) as the symbol, and “to help repair the world,” with “Oprah” (also a numerical value of 355) as the symbol. In Hebrew, the words “Oprah” and “Pharaoh” consist of the identical letters.

The number 281 has been identified as the theme of “Russia.” Written in Hebrew letters, it is pronounced the same as in English, and its numerical value is 281. The Hebrew words and phrases with that numerical value have been found to reveal aspects of Russia. This includes its past, present, and even its possible future: “heal,” “glory,” or “ashes”?

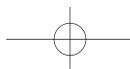
The number 356 represents America (again spelled with Hebrew letters but pronounced the same as in English). An analysis of the word and the value of its letters reveal insights about America’s purpose, why some countries hate America, and the specific actions necessary to shift the perception of the haters.

The number 353 represents the theme of “happiness;” 486 represents the commandment “Thou Shalt Not Steal”; 357 “humanity”; 138 “success”; 661 “gossip”; 911 “September 11th”; 614 “freedom”; 458 “daughters”; 788 “harmony in the home”; and so on.

These techniques and principles when applied to biblical or Talmudic text, or even to text from the Hebrew dictionary, have consistently uncovered what appear to be hidden, embedded messages. After converting less than 1 percent of the Bible into numbers, and then applying my methods, I uncovered thousands of messages of incredible beauty. Sometimes the embedded messages state profound wisdom, and sometimes they are directives, such as “make peace” or “human rights for all generations.” But often they simply provide perfect summaries of the text. This supports the idea that the messages are not a coincidence and, to me, implies that God may actually be their author.

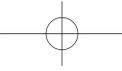
Here are nine examples of embedded messages:

1. From the story of Moses and God at the Burning Bush, the Book of Exodus 3:4 states: “God from amidst the bush” (*A-donai Metoch Has-neh*). This phrase has a numerical value of 672, and the specific and unique Hebrew letters that correspond exactly to 672 spell the Hebrew word for “burns” (*Bo-eret*). “Burns” is the exact same verb used in the



previous biblical sentence describing the Burning Bush, thus suggesting that the embedded message is not a coincidence.

2. Exodus 34:28 recounts the story of Moses meeting God on Mount Sinai. It states: “Forty days and forty nights” (*Arbaim Yom V’arbaim Lailah*). This phrase has a numerical value of 783, and the specific and unique Hebrew letters that correspond exactly to 783 spell “you shall meet” (*Tifgosh*).
3. The Book of Judges contains the history of the judges of ancient Israel. Deborah was the sole female judge. Judges 5:12 states: “Arise, arise, Deborah” (*Oori Oori Devorah*). This phrase has a numerical value of 789, and the specific and unique Hebrew letters that correspond exactly to 789 spell “female judge” (*Shophetet*).
4. In the Jewish mystical tradition, the most famous example of hidden wisdom is the Kabbalah (widely disseminated in the 13th century C.E.). The Gematria of the term “hidden wisdom” (*Chachma Nistarah*) is 788, and the specific and unique Hebrew letters that correspond exactly to 788 spell the word for “you shall search for” (*T’cha-pace*).
5. “Kindness and compassion” (*Chesed V’Rachamim*), Psalm 103:4, has a numerical value of 376. The Hebrew letters that correspond exactly with 376 spell the word for “do” (*Asu*).
6. The word “life” (*Chaim*), from Genesis 2:7, has a numerical value of 68. The Hebrew letters that correspond exactly to 68 spell “have compassion” (*Chas*). Compassion is the essential element for a meaningful and beautiful life.
7. From the Book of Malachi 2:10, the phrase “Did not one God create us all?” (*Halo E-L Echad Brah-anu*), has a numerical value of 345. The unique and specific Hebrew letters that correspond exactly to 345 spell the word used to refer to God (*Hashem*). This is literally “The Name” of the one God that created us all.
8. This method can also be applied to examples from modern Hebrew. Here is an example of text from *The Complete Hebrew English Dictionary*, by Reuben Alcalay. The term for “greed” (*Ahavat Betza*) has a numerical value of 570. There are two sets of Hebrew letters that correspond exactly to 570. One set spells “evil” (*Resha*) and the second set spells “arrogance” (*Ah-tak*).
9. Here is an example from the Midrash (an ancient commentary, originally preserved orally, written down beginning in the 2nd century C.E.). In discussing God’s annual decrees on the Day of Atonement (Yom Kippur), of who lives and who dies, the Midrash refers to God’s: “ledgers of life and ledgers of death” (*Sifray chaim V’sifray maytim*). “Ledgers of life” (*Sifray chaim*), has a numerical value of 418, and the three specific Hebrew letters that correspond exactly with 418 spell the word for “you shall live” (*T’chee*). “And ledgers of



death” (*V’sifray maytim*), has a numerical value of 846, and the four specific Hebrew letters that correspond exactly with 846 spell the word for “you shall die” (*Tamoot*).

These examples illustrate the beauty that the new techniques and methods reveal. But these techniques do not apply only to ancient biblical text—it seems that they can be used to predict current events and even reveal the more distant future. For example, in 2011, the government of Israel faced a difficult decision. Should they give up 1,027 Palestinian prisoners for one kidnapped Israeli soldier, Gilad Shalit? There were excellent arguments pro and con, and no one knew for sure what to do. However, Gematria seemed to predict, or at least suggest, the answer! The numerical value of the Hebrew letters of “Gilad Shalit” is 456, and the unique and specific letters that correspond exactly with 456 spell the word for “You shall give” (*T’nu*).

My first discovery, which reveals messages directly embedded in Hebrew words and phrases, works most of the time. But my second discovery, which identifies the “themes” of numbers, works all of the time.

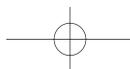
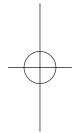
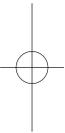
As you will see in each chapter, my techniques mathematically generate messages of wisdom and warning that will benefit individuals, families, and nations. The revealed wisdom ranges from powerful coaching for relationships to disclosing what may happen after death.

The mathematically generated messages can often be interpreted as literal or metaphorical and are similar to poetry in that, with only a few words, they condense multiple layers of meaning.

The power and clarity of the messages made it mandatory for the title of this book to contain the words “divine” and “God.” But let me be clear: I am not a Messiah or even a messenger of God. Consider me equivalent to the person who framed Picasso’s paintings. The paintings are incredibly valuable and treasured by all, but no one cares about the framer. He just wanted to do a good enough job so that the frame would not distract from the greatness of the art.

But is it possible that, thousands of years ago, the messages were embedded by some brilliant person and not by God? To make each distinct word, phrase, and verse add up to a numerical value that has profound meaning is incredibly complex and seems unlikely to be the work of a human being. In addition, my techniques, when applied to modern Hebrew text, continue to reveal powerful messages embedded within them. It is hard to believe that this is a coincidence.

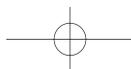
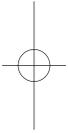
For example, the Hebrew word for “Karma,” a concept from the Hindu religion, was only recently added to the Hebrew dictionary (pronounced the same as in English but spelled with Hebrew letters). It has a numerical value of 345, and the three unique Hebrew letters that correspond exactly to 345 spell the Hebrew word most commonly used to refer to God, *Hashem* (literal-





ly translated as “The Name”). If you rearrange the Hebrew letters of the word “Karma,” you spell the word for “chance” or “fate” (*Mikreh*). Therefore, the Hebrew word for chance also has a numerical value of 345, and generates the same three unique and specific Hebrew letters that spell the Hebrew word used to refer to God. This suggests the notion that the guiding force beneath both karmic and chance events is The Name of God.

While this book is complete, it is not finished. Hundreds of messages have not been included. Simply too much material has been generated. Nevertheless, when you read any chapter or page of this book, it is my hope that you will see the wisdom and beauty of the messages. But as you read, ask yourself this question: Are the messages actually from God or are they mere numerical coincidence? Read on, and after considering what I have put forth, decide for yourself.





Chapter Two

Gematria

God's Math or Numerical Coincidence?

This chapter confronts the fundamental question: Does using Gematria uncover knowledge divine in origin or just numerical coincidence? First, let us briefly review the history and definition of Gematria.

On the wall of every classroom where Hebrew is taught hangs a chart that shows the 22 Hebrew letters and their corresponding numerical values ranging from 1 to 400 (see Table 2.1). According to Jewish tradition, these numerical values, or Gematrias, have been passed down from generation to generation, for over 3,000 years, since the time of Moses on Mount Sinai. Simple addition is used to calculate the numerical value of a Hebrew word or phrase: assign the prescribed value to each letter, and then add up all the values. This converts a word or phrase into a number, and this number, the sum total of all the letters, is called its Gematria. An example of this exercise, familiar to many, is that the Hebrew word *Chai*, defined as “life” or “lives,” has the numerical value of 18. Therefore, the number 18 is considered to be a lucky number.

The Talmud teaches that the first recorded use of Gematria appears in the Book of Genesis 14:14. All classic Jewish commentators on the Bible, including the famous, Rashi (1040-1105 C.E.), used Gematria to varying degrees. The word “Gematria” has a Greek root, due to the Greek presence in Israel from approximately 250 B.C.E. to 30 B.C.E., during which time the Old Testament was translated into Greek.

The purpose of Gematria is to convert Hebrew text into numbers so that words and phrases of identical numerical values can be compared. When words or phrases share the same numerical value, hidden relationships between them are revealed that teach us new meanings and associations. The

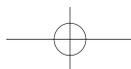


Table 2.1. Gematria Table of Numerical Values of the 22 Hebrew Letters

Letter	Hebrew	Numerical Value
<i>Aleph</i>	א	1
<i>Bet</i>	ב	2
<i>Gimmel</i>	ג	3
<i>Dalet</i>	ד	4
<i>Heh</i>	ה	5
<i>Vav</i>	ו	6
<i>Zayin</i>	ז	7
<i>Chet</i>	ח	8
<i>Tet</i>	ט	9
<i>Yod</i>	י	10
<i>Kaph</i>	כ	20
<i>Lamed</i>	ל	30
<i>Mem</i>	מ	40
<i>Nun</i>	נ	50
<i>Samech</i>	ס	60
<i>Ayin</i>	ע	70
<i>Peh</i>	פ	80
<i>Tzadi</i>	צ	90
<i>Kuf</i>	ק	100
<i>Resh</i>	ר	200
<i>Shin</i>	ש	300
<i>Tav</i>	ת	400

discoveries presented here have been accessed through this ancient practice of assigning prescribed numbers to Hebrew letters.

Many doubt that God wrote the Bible, and these people certainly do not believe that hidden divine wisdom is embedded in the text. Yet even those who do believe should be skeptical of anyone claiming to reveal hidden messages from God. Therefore, be skeptical, and let Gematria and the new techniques introduced in the first chapter prove themselves.

For example, the first sentence of the Bible states: “In the beginning God created the Heavens and the Earth.” In Hebrew, the first word in that sentence (*Beraishis*) is defined as “In the beginning.” If the Bible were indeed written by God, and if my work is valid, then the result of applying my techniques to “In the beginning” may reveal mathematically generated an-

swers to the timeless question: What was God actually thinking about at the beginning of time? At the very least, we could expect some new information regarding the universe: Is it random or is there purpose? Perhaps we can even learn what God wants from us. What follows is but a partial look at the results of a gematrial analysis of “In the beginning.”

After assigning the appropriate number to each Hebrew letter and adding up each value, the total numerical value of “In the beginning” is calculated to be 913. As it turns out, 913 is also the numerical value of the phrase “Do no evil” or “Do no wrong” (*Lo Ta-asu Avel*), from the Book of Leviticus 19:15. That these two phrases share the identical numerical value reveals a hidden relationship between them, and suggests that intrinsic to the creation of the world, the command to do no evil has primary importance.

In the Book of Genesis, Chapter 5 discloses the genealogy of the human race, and the names of the ancestors from which we all have descended are listed. Genesis 5:1 states: “This is the account of the history of mankind, on the day that God created a person, He created him in the image of God.” The Hebrew phrase “Created in the image of God” (*B'dmut Elokim Asah*) has a 913 numerical value. Because all text with a 913 value can be understood as referring to something of primary importance, this phrase teaches us an essential lesson. It reminds us that because each person has been created in the image of God they are holy and hence deserving of dignity and respect. Imagine if we all behaved according to that idea. The hidden wisdom here is that, while most people claim to love and respect God, it is actually how we treat each other that determines our relationship with God.

The Bible can be described as the instruction manual for life, the definitive guide to what is permitted and what is forbidden. The numerical value of the Hebrew words for “permitted” and “forbidden” (*Mutar Asur*), taken from Talmud *Avodah Zarah*, page 34a, also add up to 913. This section of the Talmud deals with the laws pertaining to the prohibition of idolatry. According to the sages of the Talmud, the prohibition of idolatry is a universal law that applies to every human being.

When the Bible introduces the concept of monotheism to humanity, in the story of God appearing to Abraham (at that time known as Abram), in the Book of Genesis 17:1, it states: “And God appeared to Abram and said to him I am God,” (*Vayera A-donai El Abram Vayomare Elav Ani E-L*). This phrase also possesses the identical numerical value of 913 and emphasizes that monotheism is a primary law of creation.

Another phrase with a 913 Gematria seems to reveal the core and essence of monotheism: “The two tablets of stone” (*Shnay Luchot Avanim*), found in the Sabbath Morning *Shemoneh Esreh* prayer, and in Exodus 34:4-5 (*Shnay Luchot Avanim V'*). According to the Bible, Moses inscribed the Ten Commandments upon two tablets of stone on Mount Sinai. And to underline the primary importance of the Bible and the Ten Commandments, a phrase stat-

ing that Moses “received the Torah [Old Testament] from Sinai” (*Kebale Torah Me-Seenai*), found in Mishnah *Avot* 1:A, has the same numerical value of 913. (The Mishnah is the Jewish Oral Law, also believed to have been received by Moses on Sinai, and was transcribed between 200 and 500 C.E.)

Incredibly, if we rearrange the Hebrew letters of “In the beginning,” it spells the actual birth date of the world: “The first of *Tishrei*” (in Hebrew “*Aleph B’Tishrei*”). This is the date of the Jewish New Year, *Rosh Hashana*, which celebrates the birth of the world.

Traditionally, Gematria has been used only to convert words into numbers, thus revealing text of identical values, as with the “In the beginning” example. While this process has traditionally revealed beautiful and compelling associations, this book introduces a new technique: using numbers to generate letters. In other words, after converting a word or phrase into a number, that number is used to generate the specific and unique letters that correspond exactly to it. Thus, with this new method, introduced in the first chapter and described below in greater detail, biblical text of multiple words is transformed into a few new letters that can be arranged to spell other words. These words can then be interpreted as divine messages of wisdom or warning.

Here is the result of applying this technique to 913 (the numerical value of “In the beginning”). The five Hebrew letters that correspond exactly with 913 (תשריג) can spell the Hebrew word for “I chased” (*Garashti*), interpreted here as a description of God chasing Adam and Eve out of the Garden of Eden. With the expulsion from Eden, Earth and Heaven became split. But rearrange the Hebrew letters of “I chased” and they spell the word for “I made a bridge” (*Gasharti*). This reveals that, although God created the world separate from Heaven (or the Garden of Eden), He made a bridge between them. When these same letters are rearranged again, they spell the secret to crossing the bridge back to the Garden of Eden: “That the 613” (*Sheh-Taryag*). This refers to honoring and observing the 613 commandments of the Torah (The Five Books of Moses).

The rest of this chapter consists of various examples of divine wisdom and warning accessed through my new use of Gematria. For those who are interested, the following example provides the step-by-step mathematics of applying my technique to the Hebrew word for “peace,” *Shalom*. *Shalom* consists of four letters: *Shin*, which has a value of 300; *La-med*, which has a value of 30; *Vuv* which has a value of 6; and *Mem*, which has a value of 40. When the numerical value of each letter is added up ($300 + 30 + 6 + 40$), the total value is 376. Therefore, the Gematria, or the numerical value of the word *Shalom*, is 376. Whereas traditional Gematria ends here, my technique goes a step further. I use the number 376 to generate a new set of letters, the unique and specific Hebrew letters that exactly correspond to 376. The specific letter that corresponds exactly to 300 is the letter *Shin*; the specific letter

that corresponds exactly with 70 is *Ayin*; and the specific letter that corresponds to 6 is *Vav*. These three new letters can be used to spell the Hebrew word for “make,” *Asu*. This is interpreted as the divine directive “to make peace.” In addition, these new letters rearranged spell the Hebrew word for “cry out,” *Sheeva*. This is interpreted as the warning for what will happen if you do not make peace. Therefore, directly embedded in the Hebrew word for peace is the hidden message: “Make peace or you shall cry out.”

(Note: Those of you who are familiar with the field of differential equations may notice that this technique is analogous to the Laplace transform, used to simplify the solution of a differential equation by converting the equation from calculus into an algebraic polynomial equation. This allows the equation to be solved algebraically and then transformed back into calculus.)

I have mentioned, that after converting thousands of ancient and modern Hebrew words and phrases into numbers, I made a second discovery: that every number represents a particular theme, such as a principle, an idea, or a major event. For example, all Hebrew text with a numerical value of 911 can be interpreted as referring to an aspect of the 9/11 attack! This includes the significance of the date, details about the perpetrators, the dust and ashes of the fallen towers, the family members searching in vain for survivors, the directive to respond, specific prayers that should be recited, the holiness of the victims, and prophetic messages about the ultimate outcome. (See the chapter on 9/11 for the complete discussion.)

These new techniques reveal powerful new information, including wisdom that resolves the conflict between the Bible and science, incredible messages regarding Jesus, and the connection between charity and success. Simply take any word or phrase, biblical or otherwise, write it in Hebrew, and calculate its Gematria by converting the letters into numbers. Then add each number and calculate the total. This sum represents a theme. Once you identify the theme you can understand the hidden meaning of all words and phrases that have the identical numerical value. This concept of themes has been tested with tens of thousands of examples, and it has consistently been validated. Can this really be a coincidence?

Identifying and confirming a theme is usually simple. Major concepts, such as peace and free will leap out as examples, as do major events, such as the Holocaust. But without identifying the theme, the embedded messages may be impossible to understand. What follows is the story of the identification of the theme of the number 751.

In 2008, I noticed that the Hebrew phrase “make peace” (*Aseh Shalom*), from Isaiah 45:7 and from the *Kaddish* prayer, had a Gematria of 751. But the four specific unique letters that corresponded to 751 spelled the Hebrew word for “hatred of” (*Sin-ot*). This seemed very confusing; what did “hatred of” have to do with “make peace”? The two phrases are almost opposites.

This led to a search for a 751 theme: a word or phrase whose letters were also valued at 751, that would give rise to these two possible responses or choices: the choice to make peace and the choice to promote the hatred of someone or something.

Sections of the Bible, the Jewish prayers, and the Hebrew dictionary were mathematically analyzed looking for the answer to the mystery of 751. By consulting the Website Biblewheel.com (an excellent site dedicated to Gematria), I could see the list of all words in the Old Testament that have the numerical value of 751. I read each one. The first entry was “to greet you” (*Likratcha*), from Genesis 32:7. This phrase didn’t seem to help nor did the other entries. After six months of looking for the theme, I stopped and continued to work on other numbers. A few weeks later, in the mail, I received a letter from a charity that collects money to help pay for proper burials for those who cannot afford them. The letter was in Hebrew, and one sentence translated as: “On the merit of the dead the world exists.” The phrase “the world exists” (*Ha-Olam Mitka-yame*) was intriguing, so I calculated its Gematria. It equaled 751. Immediately it was clear: the world exists to give us a choice to make peace or to promote the hatred of others. The theme of 751 is “The world exists.” More than a year later, attending synagogue for the two-day holiday of Rosh Hashanah, the Jewish New Year, I heard a prayer recited: “Today the world is born.” The phrase “The world is born” (*Harat Olam*), found in Jeremiah 20:17, had a Gematria of 751. This was further confirmation that the theme of 751 had been correctly identified.

Armed with this insight, take another look at the phrase “to greet you,” from the Book of Genesis 32:7. Earlier in Genesis, Jacob tricked his blind father and stole the blessing of the firstborn from his older brother, Esau. Esau became furious and wanted to kill Jacob. Jacob’s mother sent him away. After 20 years, Jacob returned home hoping that his brother was no longer angry. Jacob sent messengers to tell Esau that he had returned and that he had brought gifts for him. Genesis 32:7 states: “The messengers returned to Jacob, saying, we came to your brother, Esau, and he is coming to greet you and four hundred men are with him.” Jacob did not know if Esau and his 400 men were coming to greet him in peace or in hatred. The phrase “to greet you” (a 751 Gematria) occurs here because this story is about the choice to make peace or to promote hatred. The phrase “to greet you” is located in several other places in the Bible, and present in all cases is the choice to respond in peace or with hatred. The chapter “Why does the World Exist” will show that all Hebrew words and phrases with a 751 Gematria relate to the theme “The world exists.”

As of today, the themes of approximately half the numbers from 1 to 1,091 have been identified. Each chapter in this volume covers one theme and consists of a list of messages of identical numerical value that refer to that specific topic. The messages were generated either by the techniques

introduced here or were found in the Old Testament, the Hebrew prayers, the Talmud, the ancient biblical commentaries, or the modern Hebrew dictionary. Because the spelling of Hebrew words and phrases determines their numerical value, the exact spelling found in the particular source is used. When there is no source attributed to a particular message, that message is a combination of part scripture and part Hebrew dictionary.

The math of the messages is accurate. The messages exist. The questions for the reader are: Where do they come from? Are they random or divinely embedded? While I believe the messages are of a divine origin, the brief comments that have been added for clarity are mine alone. Different interpretations may be entirely valid, and in no way do I claim to speak for God.

Analyzing the Gematria of biblical names reveals beautiful wisdom. For example, the Hebrew spelling of David, the name of the most famous king of Israel, has a Gematria of 14. The number 14 generates two specific and unique Hebrew letters that spell the word for “hand” (*Yad*) as well as the word for “enough” (*Dai*). David’s hand was enough to slay the Philistine giant, Goliath, with his slingshot. The word “hand” also provides a summary of David’s life. With his hand, David played the harp and wrote and compiled the Book of Psalms. And in approximately 1100 B.C.E., he conquered Jerusalem, established it as the capital of Israel, and instructed Solomon, his son, to build the Holy Temple there. David also gathered and prepared the raw materials for its eventual construction. In addition, according to Jewish tradition, the Messiah will be a descendent of David. Therefore, it could be said that when the Messiah comes and ushers in world peace, it will have been by the hand of David.

The Hebrew name Abraham has a 248 Gematria. The number 248 generates three specific, unique, and new Hebrew letters that spell several words, including the word for “compassion” (*Ra-chame*). Abraham is known for his exceptional acts of compassion. This includes welcoming the stranger, feeding the hungry, and even arguing with God to save the inhabitants of the evil city of Sodom. Also, the Hebrew word for “womb” (*Reh-chem*) can be spelled with these letters. This can be interpreted as metaphoric, that from Abraham’s “womb” came monotheism. Abraham is the father to three of the world’s great religions: Judaism, Christianity and Islam. The three letters can also be rearranged to spell the word for “destruction” or “disgrace” (*Cheh-rem*). This can be interpreted as the consequences of discarding the teachings and values of Abraham.

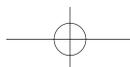
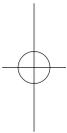
Here is another example of Gematria facilitating a direct experience of being, literally, in the presence of God’s genius. There is a phrase in Deuteronomy 18:13 that states: “You shall be with God” (*Te-heyeh Im A-donai*). The Gematria of this phrase is 556, and the four specific Hebrew letters that correspond exactly to 556 spell the word *Tikkun*, meaning “repair.” To teach us to repair the world with charity and acts of kindness is the purpose of the



Bible, of the entire Jewish tradition, and of virtually all religions. This suggests that the secret to being with God is to do the work of *Tikkun*. But rearrange the letters of *Tikkun* and they spell what will happen if we do not do this work: we will feel “removed” and “cut off” from God (*No-take*). And if we rearrange the letters yet again, we find that they spell the Hebrew word for “You shall purchase” or “You shall acquire” (*Tiknoo*), which describes what we often do when we feel removed from God. This illuminates what drives our consumerist society: an attempt to compensate for feeling removed from God. This insight, which uses only four letters to delve so deeply into the universal desire to connect with God, seems proof that Gematria is truly God’s math.

There are other examples of God’s genius. The Hebrew word *Torah*, defined as the Five Books of Moses, transcribed by Moses over 3,200 years ago, has a numerical value of 611. Yet, the four specific and unique letters that correspond exactly to that number spell the word for “My Website” or “My place” (*Atari*), interpreted as God’s Website or God’s place is the Torah. The Hebrew word for Website was only recently added to the Hebrew language. Who could have known the word for “My Website” 3,200 years ago?

The mathematically generated messages in this chapter—and in each chapter of this volume—were found after converting less than 1 percent of the Bible from text into numbers. Most likely, the Bible contains an infinite number of hidden messages. The techniques introduced here can be applied to any word or phrase in the Bible or in the Hebrew language. Therefore the title of this volume is *Divine Wisdom and Warning: Decoded Messages from God*. It may sound arrogant to claim to have decoded messages from God, but who else could have written the Bible, the best seller of all time, and simultaneously have hidden mathematically coded messages within each word, phrase, and sentence of the text?



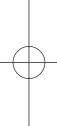
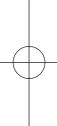


Chapter Eleven

The Environment

Heal It or Ignore It?

SKY + EARTH = 681



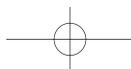
Everyone has an opinion regarding the condition of the environment. Some say that all environmental change is natural, and therefore nothing needs to be done, while many others claim that environmental and climate changes are due to our carelessness, and demand that we take decisive action. Still others are undecided and call for “more studies.”

By applying my gematrial techniques to this issue, we reveal clear messages regarding the environment and uncover answers to major questions, including: How important is it to take care of the environment? Are we required to clean it up? What are the consequences for ignoring our environmental challenges?

This chapter presents us with a choice: fulfill our responsibilities in an ethical way or ignore our obligations to the physical world. This chapter provides mathematically generated messages of wisdom about the appropriate actions to be taken and attitude to have toward the environment, and discloses warnings for failing to show basic courtesy and respect for it.

Scientists agree that almost all of our environmental problems result from human behavior. For example, it is clearly incorrect to blame God for our air and water pollution. However, through the use of Gematria, we can view our environmental problems through a different lens and interpret these issues as divine retribution for our disregard.

The information disclosed here is based on a gematrial analysis of the first sentence of the Bible. Genesis 1:1 states: “In the beginning God created the Heavens and the Earth.” The Hebrew word for “heaven” can also be



interpreted as “sky” (*Sha-ma-im*) and has a numerical value of 390. The numerical value of the Hebrew word for “earth” (*Eretz*) is 291. When 291 is added to 390 the sum is 681. The equation is: “Earth” (291) + “Sky” (390) = 681.

After extensive research, I have found that every known Hebrew word or phrase with the numerical value of 681 can be interpreted as referring in some way to the environment. This holds true whether the origin of the Hebrew text is the Bible, the prayers, or modern Hebrew dictionaries. Therefore, the number 681 represents and symbolizes the environment and its care.

Because the range of values of the Hebrew letters goes only from 1 to 400, there are two ways to represent the number 681 with Hebrew letters. Both of the following sets of letters will be analyzed.

A. (תרפא) $400 + 200 + 80 + 1 = 681$

B. (ששפא) $300 + 300 + 80 + 1 = 681$

The first set of four Hebrew letters that correspond exactly with 681 is תרפא. These letters can be used to spell five words, listed here as the first five messages. The second set of specific letters that correspond to 681 can be used to spell the sixth and seventh messages. All other messages in this chapter also have 681 Gematrias but consist of a variety of different letters.

DIRECTLY EMBEDDED MESSAGES WITHIN “SKY [AND] EARTH”

Message 1: “You shall heal” (*T’ra-peh* or *Tay-rah-pay*), Jeremiah 51:8. In addition to providing a clear numerical connection between the environment and the term for “You shall heal,” this may also imply that by healing the environment we may heal ourselves.

Message 2: “Healing of” (*R’foo-ot*), *The Complete Hebrew English Dictionary*, by Reuben Alcalay. This term is used in many prayers, including a prayer for the healing of our bodies and souls. This may be interpreted as a suggestion that we make healing the environment an imperative.

Message 3: “You shall beautify,” “You shall glorify,” or “You shall praise” (*T’pha-air*), *The Complete Hebrew English Dictionary*, by Reuben Alcalay. Instead of approaching the environment with a sense of entitlement, where we pollute in the name of profits and expedience and systematically destroy ourselves and other species, we should extol and respect it.

Message 4: “Grey” or “gloomy” (*Ah-pho-rote*), an alternative spelling from *The Complete Hebrew English Dictionary*, by Reuben Alcalay. This is both a literal and metaphorical warning of what will occur if we do not heal the sky.

Message 5: “Savagery” or “barbarism” (*Pir-oot*), an alternative spelling from *The Complete Hebrew English Dictionary*, by Reuben Alcalay. This



accurately describes the way we viciously consume the resources of the earth and treat the sea, sky, and land.

The second set of four letters that corresponds exactly with 681 (שפּשׁ) spells two words that form the next two messages.

Message 6: “That breathes” or “That inhales” (*Sheh-sha-af*), from the *Milog Hebrew Hebrew Online Dictionary*. Breathing is essential to life, but we too often do not seem to care about the air quality. Even those of us with children seem indifferent.

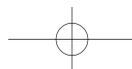
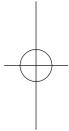
Message 7: “That a magician” (*Sheh-a-shaf*), from the *Milog Hebrew Hebrew Online Dictionary*. In regard to the loss of species due to pollution and global climate change, and to the dreadful quality of our water and air, it is as if God is saying, “Only a magician need not be concerned.” This may be interpreted as divine sarcasm.

ENDING THE DEBATE ON WHETHER THE ENVIRONMENT SHOULD CONCERN US?

Message 8: “The task that” or “That this task is” (*In-yan Asher*), Ecclesiastes 3:10. This verse states: “The task that God has given to humanity to be concerned with.” In addition, Verse 3:13 reminds us why we should be concerned when it states: “Indeed, every person who eats, and drinks, and sees the good in all their labor—it is a gift from God.” This encourages us to appreciate the planet for providing us with divine gifts, and implies that we should treat the earth accordingly.

Today, many ask: What kind of a world are we leaving for our children? Everyone is aware that the quality of the air and water on earth has declined dramatically. There are multiple reports on the skyrocketing rates of cancer, autism, and asthma in children. And yet, very little is being done to reverse this trend. If we truly love our children, if not ourselves, the following messages should serve to awaken us to the need for real action regarding the environment.

Message 9: “Your child shall ask you tomorrow” (*Yish-al-cha Bincha Machar*), Exodus 13:14. This is a literal reminder that we will be held accountable to our children. In the context of the Book of Exodus, this phrase is part of the biblical injunction to celebrate the festival of Passover, commemorating and recounting the Exodus from Egypt. There is no world event of greater import than the Exodus, because it led to the Children of Israel receiving the Bible, and subsequently to their sharing it with the world. The phrase “Your child shall ask you tomorrow” connects the importance of Passover with the importance of healing the environment by encouraging us to teach our children about both, and implies that as essential as the Bible is



for our spiritual existence, so too is the care of our environment critical for our physical life.

MESSAGES OF WARNING

Message 10: “It is a time of vengeance” (*Et Nkamah He*), Jeremiah 51:6. The verse states: “For it is a time of vengeance of God He is paying her due.” Because most of our environmental problems are a consequence of human actions, ultimately these problems can be interpreted as a result of God’s anger at our negligence.

Message 11: “And you disregard the work of God” (*V’et Poe-al A-donai Low Ya-be-too*), Isaiah 5:12. The earth and sky are, literally, God’s first recorded works. The message here is that, if we disregard them, it is an especially arrogant and wicked thing.

Message 12: “Difficult and evil” (*Kaw-sheh V’rah*), from 1 Samuel 25:3. In regard to the topic of how we treat the earth, “difficult and evil” describes the behavior of many of us.

Message 13: “And I shall destroy” (*V’harasti*), Ezekiel 13:14. The Book of Ezekiel recounts God’s anger at the people of Israel for forsaking Him and His commandments. Ezekiel warns that destruction will be the consequence. The previous verse, Ezekiel 13:13, states: “Therefore, thus said God the Lord, I will cause a stormy wind to break out in My wrath, and there will be pouring rain in My anger, with huge hailstones in My fury, to cause annihilation.” This clearly warns of natural catastrophes if we forsake God, and implies that neglecting the environment is equivalent to turning away from God. Furthermore, this seems to indicate that forsaking the environment will, in turn, cause the environment to forsake us.

Message 14: “Sackcloth [and] ashes” (*Sok Ay-fair*), Esther 4:1. Sackcloth and ashes are biblical signs of mourning and repentance, invoked as preemptive measures to admit wrongs and avert serious punishment. This suggests that we too need to admit our sins regarding the environment and, metaphorically, don sackcloth and ashes.

Message 15: “Nations have heard your shame” (*Shah-moo Goyim Kilonach*), Jeremiah 46:12. This reminds us that healing the planet is our responsibility, but if we do not fulfill it, we will be shamed.

Message 16: “The outcry of Sodom” (*Za-ah-kot Sodom*), Genesis 18:20. According to the Bible, the city of Sodom was destroyed because of its wickedness and corruption. *The Stone Edition* of the Bible quotes Ibn Ezra (1089–1164), a commentator on the Bible, as claiming that the outcry was “caused by the violence against the innocent.” Here, metaphorically, the innocent party is the environment.



Message 17: “The bad” or “The evil” (*Hara-ote*), Deuteronomy 31:17. In this section of the Book of Deuteronomy, God expresses His anger at those who stray after other gods. Metaphorically, this tells us that the worship of profits and expediency, a form of idolatry, leads us to disregard the environment.

Message 18: “The land will be desolate” (*Ha-ah-retz Sh 'mama*), Exodus 23:29. This is a divine warning of what will happen if we do not change our ways.

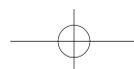
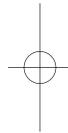
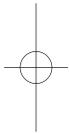
Message 19: “That I’m a fool” or “That I’m stupid” (*Sheh-ani Shoteh*), Talmud Yoma, page 84a, words are not consecutive. Out of context, this phrase clearly describes most of mankind because we, as a species, have not made healing the environment a priority.

Message 20: “Still continue to be arrogant” (*Tosifi L 'gav-ah Ode*), Zephaniah 3:11. This chapter in Zephaniah begins: “Woe to the filthy and polluted one.” This reminds us we have spewed filth and pollution into the environment, arrogantly behaving as if we can do exactly what we please without there being any negative consequences.

Message 21: “And the day will come when you shall cry out” (*Ooz-ock-tem Ba-yom*), Book 1 of Samuel 8:18. This is a consequence of what lies ahead if we do not mend our stewardship of the earth. The verse continues with a warning: “God will not answer on that day.”

Message 22: “Only evil all the time” (*Rock Rah Kol Ha-yom*), Genesis 6:5. The full verse of Genesis 6:5 summarizes human history. It states: “And God saw that the wickedness of man was great upon the earth, and that every plan devised by his mind was only evil all the time.” Genesis verses 6:6–7 provide an introduction to the story of Noah and the flood, the first and worst natural disaster in human history. They state: “And God regretted that He had made humans on earth, and His heart was saddened. God said: ‘I shall blot out from the earth the humans I have created; humans along with beasts, creeping things, and birds of the sky; for I regret that I made them.’” It is interesting that these verses from Genesis also accurately describe the global loss of species today.

Message 23: “And deceit shall be” (*Oo-rih-me-yah Tih-he-yeh*), Proverbs 12:24. Chapter 12 of the Proverbs discusses the distinctions between wisdom and foolishness. The hidden wisdom in the phrase “And deceit shall be” may refer to both the deceit associated with polluting the environment and the deceit associated with false gestures to clean it up. The next word in this verse from Proverbs 12:24 is “melt.” It is well known that the deceit in our treatment of the earth and sky has led to the melting of our glaciers, ice caps, and permafrost. (Note: The Gematria of the Hebrew term for “And deceit” (*Oo-rih-me-yah*) is 261. It is interesting that 261 generates three specific and unique Hebrew letters that can be used to form two key words: “forbidden” (*Aw-soor*) and “poison” (*Eress*). Does this not precisely describe



our deceitful treatment of the environment? In addition, the term “The commandments” (*Hadevarim*), from Exodus 34:28, also has a Gematria of 261. This is a reminder that we can choose to follow either the commandments or a path of deceit, but not both.)

Message 24: “Malignant” (*Mom-eret*) from *The Complete Hebrew English Dictionary*, by Reuben Alcalay. As we continue to pollute our earth and sky, “malignant” describes ever more aspects of our behavior and the consequences.

Message 25: Anti-Torah (*Ante Torah*), a phrase generated by taking the Hebrew word for “anti” (a 70 numerical value) and adding it to Torah (611), because $70 + 611 = 681$. The message here seems clear, that those who claim to be religious should take note: If you ignore environmental problems, you are absolutely against the teachings of the Bible.

Message 26: “Temporary” or “haphazard” (*Ah-rah-eet*), from *The Complete Hebrew English Dictionary*, by Reuben Alcalay. This warns us that most actions taken to help the environment provide only a temporary fix. This is because more decisive and permanent action would be more expensive and difficult. Therefore, we merely pretend to address the problem.

Message 27: “Pretend” (*Mit-a-mere*), from *The Complete Hebrew English Dictionary*, by Reuben Alcalay. Sadly, most any action we take, or legislation we pass, to help the environment only pretends to address the problem.

Message 28: “The rats themselves shall be prey” (*Ha-ach-barim Hame Tereph*), from *The Complete Hebrew English Dictionary*, by Reuben Alcalay. This metaphor refers to us, the human beings, as rats! This is because “rat” as a slang term refers to a liar, an evildoer, or a contemptible person. In addition, “rat” refers to a consuming, filthy, and aggressive animal. This message implies that we humans, who have preyed upon and polluted so much of the planet, now find ourselves falling prey to the toxicity and climate changes that we ourselves caused.

Message 29: “In the sea none remain of them” (*Bayam Lo Nishar Bahem*), Exodus 14:28. Out of context of the Book of Exodus, we can interpret this message as referring to the dramatic collapse of most species of fish and marine life due to pollution and overfishing. We are well on the way to manifesting this message. How prescient is the Bible?

Note: In the above phrase, if we substitute the Hebrew word for “land” (*Adamah*) for the word for “sea” (*Yam*), the numerical value of the resulting phrase remains 681. This is because the Hebrew words for “land” and “sea” have the same numerical value. Therefore the phrase “On [land] none remain of them” (*Ba-adamah Lo Nishar Bahem*) also has a numerical value of 681. Because the populations of tigers, lions, most birds, bees, and other species have decreased so dramatically, this message is also quite appropriate.



Written Hebrew has no letters for vowels; the vowel sounds are indicated by dots below, above, or to the side of the letters. (The original Bible had no dots; the rabbis added them later, for clarity.) Therefore it is possible, by changing only the dots, for one word to have two or more different meanings and still retain its numerical value. There is a phrase from the Book of Genesis that has three possible meanings. Each one has a numerical value of 681 and appears to refer to the environment.

Message 30A: “People are shepherds of” (*Anashim Ro-ay*), Genesis 46:32. Out of context, this encourages people to be shepherds or stewards of the earth.

Message 30B: “People are friends of” or “People are My friends” (*Anashim Ray-ee*), Genesis 46:32. This tells us that when we are shepherds, we are God’s partners and friends.

Message 30C: “People are excrement” (*Anashim R’ee*), Genesis 46:32. This tells us that when we just consume and digest the earth’s bounty, we are considered like dung.

The next two messages have the identical spelling but different translations and appear to refer to the choice between being stewards of the earth or just consuming its resources.

Message 31: Steward of the earth (*So-chenet Ha-olam*); this phrase was found by translating the English phrase “Steward of the earth” into the Hebrew equivalent. It suggests that we have the choice to be caretakers of the world or to face the consequences. It is up to us.

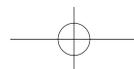
Message 32: Endangered of the world (*Sa-ka-note Ha-olam*). This seems to refer to the endangered species of the world, which may soon include the human species.

MESSAGES OF WISDOM

How is the care of the environment connected to God and the commandments? The following messages all directly or indirectly refer to God or the commandments.

Message 33: “I rejoice” (*Sass Anochi*), Psalm 119:162. The verse states: “I rejoice at Your [God’s] word.” The hidden message seems to suggest a causation: that listening to the word of God and saving the environment will cause us to rejoice.

Message 34: “And I shall remove” (*V’Ha-see-ro-tee*), Exodus 23:25. The full phrase states: “And I [God] shall remove sickness from your midst.” Because this phrase has a value of 681, the same value as “healing of,” it suggests that worldwide healing may happen if all nations work together in repairing the environment.



DOES GOD THINK THAT CARING FOR THE ENVIRONMENT IS IMPORTANT?

Whatever your religion, the following seven messages are reminders that the care of the environment is actually part of one's religious and spiritual practice. A repeating theme in the Bible is that the observance of a law or tradition is not considered sufficient on its own but must be accompanied with acts of kindness. The following messages reveal that the care of the environment is as much a priority as acts of kindness or even the Ten Commandments.

Message 35: "Keep the commandment" or "Observe the commandment" (*Shomer Mitzvah*), Proverbs 19:16. The full verse states: "He that keeps the commandment shall keep his soul; but he that despises [God's] ways shall die." This message makes care for the environment equivalent to a commandment that we all must keep.

Message 36: "Observes the faith" or "Keeps the faith" (*Shomer Eh-moonim*), Isaiah 26:2. This goes beyond the previous message, "Keep the commandment," and makes the care of the environment equivalent to observing one's faith or religion.

Message 37: "For behold the Lord God of Hosts" (*Key He-nay Ha-Adon A-donai Tz'va-ote*), Isaiah 3:1. This verse continues with a warning, that if we do not alter our ways, we will endure the "removal of all support of bread and all support of water." The message may also hint that, regardless of how we treat the environment in the future, we are on a path of beholding God. If we unite to heal the planet, we may behold a beneficent God, but if we continue our selfish ways, we may witness divine wrath.

There are some religions where individuals do not worship God but do believe that the earth itself is holy. The following message reveals that God as creator of the earth and the Bible also considers the earth holy.

Message 38: "The earth that you stand upon" (*O-made Aw-lawv Ahd-mot*), Exodus 3:5. In this section of the Book of Exodus, God introduces Himself to Moses and instructs him that he must remove his shoes because the ground upon which Moses is standing is holy. For Moses, being made aware that the earth is holy is fundamental and the first step in his relationship with God. Perhaps this message is pointing us toward a similar path: honoring the earth's holiness and treating it with respect will build our relationship with God.

Message 39: "For my eyes are always toward God" (*Ainai Tamid El A-donai Ki*), from Psalm 25:15. Again, this message connects our relationship to God with our relationship to the environment.

Message 40: "What God asks from you" or "What God demands from you" (*Mah A-donai Doe-resch Mim-cha*), Micah 6:8. The Torah and the entire Bible are filled with laws, statutes, and directives from God. How could



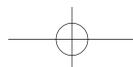
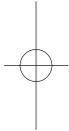
anyone know where to start? That the message “What God asks from you” has the numerical value of 681, the same as “earth + sky,” may imply that the minimum requirement of any decent person is to show respect for the environment. Otherwise we will face the consequences.

Message 41: “Person of Integrity” (*Ish Shalem*), taken from Menachot 73b (words not consecutive). This describes someone who works to heal the world.

We can summarize our environmental situation quite simply: either we will be intelligent and take appropriate actions or we will continue our indifferent and deceptive policies. The final two messages reflect this choice.

Message 42: “Surely that great nation is a wise and intelligent people” (*Rok Ahm Cha-cham V’navone Ha-goy Ha-gadol Ha-zeh*), Deuteronomy 4:6. In this section of the Book of Deuteronomy, Moses tells the Israelites that if they observe God’s commandments the nations will consider them intelligent. Because the numerical value of the above phrase is equal to “Sky [and] Earth” it connects the environment with the commandments. In addition, it implies that only nations that take positive action regarding the environment are to be considered wise and discerning.

Message 43: “Shall eat well or the soul of the treacherous [shall eat] violence” (*Yochal Tov V’Nefesh Bogdim Chamas*), Proverbs 13:2. This tells us that, as a consequence of our actions concerning the environment, the world will either eat well and thrive or eat violence and destroy itself.







Chapter Thirteen

Did the Biblical Miracle of the “Parting of the Sea” Actually Occur?

EXODUS FROM EGYPT = 891

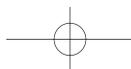
The Exodus of the Jewish people from Egypt is the central event of the entire Bible. The second book of the Five Books of Moses, the Book of Exodus, recounts a story filled with incredible divine miracles, plagues, and drama. The Exodus occurred 3,250 years ago and is invoked annually in the Passover Haggadah, referred to throughout Jewish holy texts, and mentioned in many of the daily prayers. The story has inspired both Hollywood and famous artists including Leonardo da Vinci.

But did the Red Sea (biblically “Reed Sea”) actually split to allow the Jewish people to escape from Pharaoh? What was the real purpose of the Exodus? Were the Ten Plagues the result of a vengeful God or the just consequences of Pharaoh’s actions? The messages disclosed in this chapter appear to reveal answers to these questions and others.

Before analyzing the numerical value of the phrase “Exodus from Egypt,” let us first look at the question: Did the miracle of the “Parting of the Sea” actually occur?

A DIVINE MESSAGE TO THE ARAB REPUBLIC OF EGYPT AND THE KINGDOM OF SAUDI ARABIA?

What follows appears to be an archeological suggestion or insight, possibly from God, directed to Egypt and Saudi Arabia. A phrase from the Bible mathematically generates a message that could prove whether or not the



biblical account of the Exodus from Egypt was true, including the miracle of the “Parting of the Sea.”

Exodus Chapter 15 (verses 4–5 examined here) recounts the miracle of the “Parting of the Sea” and how the Israelites crossed but Pharaoh’s army drowned. The verses state: “Pharaoh’s chariots and army He [God] threw in the sea. Deep waters covered them, they descended in the depths like stone.” The numerical value of the Hebrew phrase “They descended in the depths” (*Yardoo Bim-tzo-lote*) is 788. The four specific and unique Hebrew letters that correspond exactly to 788 (תשפח) spell the word for “You shall search” (*T’cha-pace*). This can be interpreted as a divine suggestion to those who inhabit the area around the Red Sea, Egypt, and Saudi Arabia: Search for the remains of Pharaoh’s chariots and army.

Even after 3,250 years of being under water, the helmets, swords, and metal of the chariots should be intact. With the recent news of a submersible going seven miles deep, and the use of high-tech sonar, it may be possible to actually find the evidence. If Egypt and Saudi Arabia succeed in uncovering proof of the most famous miracle in the Old Testament, most everyone would be interested in witnessing the find.

POSSIBLE PROOF THAT THE EXODUS WAS A MONUMENTAL EVENT

According to the biblical account, the Exodus consisted of a series of incredible, awesome, and miraculous events. While many believe the biblical version in an act of faith, some wish for tangible or scientific proof. And that is where the “Merneptah Stele” comes in, a seeming eyewitness account.

In general, it appears that when a Pharaoh was still alive, he would prepare his tomb and stele (like an inscribed gravestone with hieroglyphics), often embellishing and exaggerating his accomplishments. The Merneptah Stele, the 3,200-year-old stone monument found at the entrance of King Merneptah’s pyramid tomb and today residing in the Egyptian Museum in Cairo, is no exception. The inscription on Merneptah’s stele describes great victories over the superpowers of his day: among the triumphs listed is a victory over Israel. Inscribed on the stele is the phrase: “The seed of Israel is laid waste.” The stele was written in approximately 1,200 B.C.E., about 50 years after the Exodus occurred. At that time, Israel was an insignificant nomadic nation. Why would a Pharaoh include Israel among the superpowers? We may infer from this inscription that Israel must have had great renown, probably from its earlier amazing victory over Pharaoh, as described in the Book of Exodus, and thus deserving of inclusion with the other powerful countries.

AN ANALYSIS OF 891:
THE NUMERICAL VALUE OF “EXODUS FROM EGYPT”

The Hebrew phrase for “Exodus from Egypt” (*Yitziat Mitz-ram*) has a Gematria of 891. After studying all known Hebrew texts with this numerical value, every word or phrase was found to refer to an aspect of the Exodus. The four letters that correspond exactly to 891 (אצח) can be arranged to spell the Hebrew word that is listed as the first message. All other messages in this chapter also have Gematrias of 891 but consist of a variety of different letters.

MESSAGE DIRECTLY EMBEDDED
WITHIN THE PHRASE “EXODUS FROM EGYPT”

Message 1: “Consequence of” or “Consequences” (*Toe-tzah-ot* or *Toe-tzah-ote*), taken from Joshua 18:12. This suggests that the Ten Plagues, and the other punishments that Egypt suffered during the Exodus, can be explained as divine consequences for Pharaoh’s actions against the Hebrews, including enslaving the Children of Israel, killing their male newborn children, and refusing to let the Israelites go. In addition, the consequences of the Exodus itself had a profound effect on shaping the history of the world, including the Ten Commandments, the Bible, monotheism, Judaism, Jesus, and Christianity.

MESSAGES OF WISDOM

Many have questioned whether all the miracles, signs, and wonders of the Exodus from Egypt actually occurred. The following message seems to reveal the answer.

Message 2: “And all these My hands made” (*Kal Ay-leh Yadai Astah Va*), Isaiah 66:2. As the full phrase says: “And all these My hands made, and all these have come into being, says the Lord.”

This seems to teach us that all the events of the Exodus were performed by the hand of God.

The following three messages refer to the four major characters of the Exodus: Moses, Miriam, Aaron, and Pharaoh.

Message 3: “Moses” + “Miriam” + “Aaron” (*Moshe + Miryam + Aha-ron*), from the Book of Exodus. Moses, his sister, and his brother were the three leaders of the Israelites during and after the Exodus from Egypt, and the sum of their individual numerical values is 891, the same as “Exodus from Egypt.”

Message 4: “These three” (*Ti-lah-tay-hone*), Daniel 3:23. In the context of the Book of Daniel, the phrase “These three” refers to three divinely protected people. So, too, in the Book of Exodus, Moses, Miriam, and Aaron were three divinely protected people.

Message 5: “And he would not let the people go” (*V’-lo She-lach Et Ha-ahm*), Exodus 9:7. This refers to Pharaoh’s refusal to free the Israelites from slavery, a decision that led to the Ten Plagues, which eventually forced Pharaoh to relent.

THE JEWISH PEOPLE AGREE TO BE GOD’S PARTNERS

Message 6: “We shall do and then we shall understand” (*Na-aseh V’-nishma*), from Exodus 24:7. After the Exodus from Egypt, Israel agreed to follow the commandments and then later to understand them. The commentary from *The Stone Edition* of the Bible states: “This declaration has remained for all time the anthem of Israel’s faith in God and devotion to His word.” According to the Bible, the consequence to this declaration was a promise of eternal divine protection, which may explain why out of all the ancient cultures and civilizations, virtually only the Jewish culture has survived with its traditions intact.

PHARAOH’S CRIMES AND PUNISHMENTS

Message 7: “For the judgments against Egypt” or “For the crimes within Egypt” (*L’mishpatim B’Mitzraim*), from the High Holy Day service. God punished Egypt with the Ten Plagues because of Pharaoh’s crimes. The Talmud teaches that God’s punishment fits the crime.

Message 8: “And the judgments,” (*V’et Ha-mishpatim*), Deuteronomy 7:11. It is worth noting that although this phrase has a similar meaning and the same numerical value as Message 7, it consists of different words.

Message 9: “The human being shall be judged” (*Ben Adahm Ha-tishpote*), Ezekiel 22:2. Out of context, Pharaoh the King of Egypt considered himself a God, but this message points out that he was only a human being, and that only God is God. To make this point crystal clear, this message refers to Pharaoh as “the human being.”

Message 10: “A man for the judgment is God’s” (*Eesh Key Hamishpat L’Elokim*), Deuteronomy 1:17. Out of context, this message can be interpreted that Pharaoh is being referred to as “a man.” This is similar to the previous message, which refers to Pharaoh as a “human being.” When Pharaoh enslaved the Israelites and decided to drown all the Jewish male infants, he acted like a god, but the final plague, the “slaying of the first born,” reminds us that judgment is God’s realm alone.

Message 11: “And His [God’s] hand came upon him there” (*Va-t’hee Ah-lav Shahm Yad*), Ezekiel 1:3. With a hero or an enemy of the Jewish people, God’s hand will come upon them in the appropriate way: God’s hand came upon Pharaoh in rebuke and upon Moses with miracles and blessings.

Message 12: “The evil of the decree” (*Et Ro-ah Ha-gezay-ra h*), from the *Unisaneh Tokef* prayer, recited during the High Holy Day service. This prayer states: “But repentance, prayer, and charity remove the evil of the decree.” Because Pharaoh refused to repent, God did not avert the evil decree.

Message 13: “Death of the dead” (*Mote Ha-mate*), Ezekiel 18:32; Rashi on Tractate Sabbath 157:b, and from the High Holy Day service. The word “death” refers here to the actual death of an evildoer. The phrase “of the dead” refers to the evil person who has already been divinely sentenced to death but whom God, for His own reasons, has chosen to keep alive. The full phrase from the High Holy Days prayer book states: “God does not wish for the death of the dead but for his repentance and that he shall live.” This teaches us that God gave Pharaoh opportunities for repentance, but Pharaoh refused each one.

THE FIRST ENEMY OF THE NATION OF ISRAEL

Message 14: “Amalek did to you on the way” (*Asah Lecha Amalek Ba-derech*), Deuteronomy 25:17. As the verse states: “Remember what Amalek did to you on the way, when you were leaving Egypt.” After the Exodus, as the Israelites traveled through the desert, the nation of Amalek attacked the young and elderly that walked the slowest. The consequence of Amalek’s wickedness is that God commands the Jewish people to wipe out all of Amalek.

THE ESSENTIAL LESSON OF THE EXODUS

The Exodus story describes the conflict between the arrogant Pharaoh and the lowly enslaved Israelites. Because the Israelites endured 200 years of slavery in Egypt, they viscerally learned the horrors of slavery and the pain of being strangers. Throughout the remainder of the Bible, the Jewish people are repeatedly reminded that they were once slaves and strangers. These constant reminders serve to instill an eternal Jewish commitment to compassion and awareness of the suffering of others. Because of that awareness, Jews have been in the forefront of civil rights, workers’ rights, women’s rights, and have led the world in the giving of charity. The following message emphasizes this important lesson of humility.

Message 15: “The human being is from dust” (*Et Ha-adam Min Ha-aphar*), Genesis 2:7. On Passover, Jews eat matzah as a symbol of the bread of poverty and affliction that the Israelites ate during the Exodus from Egypt. As the Children of Israel left Egypt, they could not wait for their dough to rise, so they cooked and ate it unleavened. According to the rabbis and the Talmud, leavened bread, or *chametz*, symbolizes arrogance and is strictly forbidden during the holiday. Only matzah, the unleavened bread that represents humility, is permitted. Out of context, “the human being is from dust” serves to remind us to be humble and not arrogant like Pharaoh, who behaved as if he were God.

MOTHER AS A METAPHOR FOR GOD

Message 16: “That I arose as a mother” (*Sheh-kamtee Aim*), Judges 5:7. The metaphor of “mother” connotes a caring and loving entity. According to the Book of Exodus 2:24, after the Children of Israel were enslaved and suffering, God heard their cries. God as “mother” took His children out of harm’s way, protected them, housed them in huts (*Succot*), fed them with manna, and made sure they would receive the best education possible: by giving them the Torah.

THE GIFTS AND BLESSINGS OF THE EXODUS

Message 17: “Unto His treasured people” (*El Anshei S’gulato*), from the *Yigdal* prayer. This prayer describes the greatness of God and His gifts: Moses and the Torah. This tells us that God granted the Exodus unto His treasured people because they agreed to accept the Torah and all the responsibilities inherent in being God’s partner in repairing the world.

Message 18: “The King of the Universe shall release” (*Melech Ha-olam Mateer*), from the morning blessings. As the verse states: “God, the King of the Universe, releases the imprisoned.” This is consistent with the Israelites being freed from slavery in Egypt.

Message 19: “Escape of the imprisoned” (*B’richot Asir*), from *The Complete Hebrew English Dictionary*, by Reuben Alcalay. This phrase is an appropriate description of the Exodus from Egypt.

THE EXODUS: GIFTS FOR ISRAEL AND THE WORLD

The next two messages identify the scriptures (both written and oral) that the Children of Israel received after the Exodus from Egypt and eventually shared with the world.

Message 20: “All the Holy Scriptures” (*Kal Kit-vay Ha-Kodesh*), Mishnah Shabbat 16:1. This refers to the written Holy Scriptures. The actual purpose of the Exodus was for Israel to receive the Holy Scriptures and to eventually share them with the world. The term Holy Scriptures refers to the Torah, the entire Bible, to the Talmud, and the Mishnah.

Message 21: “The Mishnah and the Talmud” (*Ha-Mish-nah V’ha-Talmud*), a phrase used in countless courses, articles, and Websites. The purpose of the Exodus was for Israel to receive both the written and the oral tradition, called the Mishnah and the Talmud, which explains and expounds on how to follow the Torah. According to tradition, when God gave the Ten Commandments and the Torah to Moses on Mount Sinai, He also gave him the oral tradition or the oral Torah. Approximately 1,400 years later, beginning in 200 C.E. and ending in 500 C.E., the oral Tradition was written down in the form of the Mishnah and the Talmud.

Message 22: “I shall surely bless and greatly increase you” (*Va-rech Avarech-acha Vih-harbah Arbeh*), Genesis 22:17. In this section of Genesis, the Angel of God calls to Abraham and blesses him. The Exodus from Egypt leads to the manifestation of this blessing.

Message 23: “God your Lord gives you an inheritance and it shall be upon you” (*A-donai Elokecha Natan Lecha Nachalah Vih-hayah Alecha*), Deuteronomy 19:10. At Mount Sinai, God gave the Jewish people an inheritance of Torah, Mishnah, and Talmud. It has since been the Jewish people’s responsibility to pass down the tradition to future generations and to share this inheritance with humanity.

Message 24: “God teaches Torah to the people” (*A-donai M’lamade Torah L’Am*), formed by deleting only the word “the” from the morning Blessings of the Torah. This reminds us that the Exodus led directly to the people of Israel, and ultimately the world, receiving and learning the Torah.

Message 25: “Bringing peace to humanity” or “Bringing of peace between humanity” (*Hah-vah-ot Shalom Ben Ah-dahm*), Talmud Shabbat 127:a, and the daily blessings of the Torah. The purpose of the Exodus was for the Jewish people to receive both the written and oral Torah at Mount Sinai, so that the scriptures could achieve their purpose: to bring peace to humanity.

Message 26: “Might of Israel” or “Ray of Israel” (*Keren Yisrael*), Lamentations 2:3. The story of the Exodus demonstrated the might of Israel. In addition, “Might of Israel” and “Ray of Israel” are metaphors for God, who orchestrated the Exodus.

Message 27: “And with the crown of victory” (*Oo-b’ateret Nitza-chone*), from the prayer for the Israeli Defense Forces. As described in the Bible, the Exodus story is the most miraculous victory in the history of the world.

Message 28: “The heights from the depths” (*Ha-ma-ah-lote Me-ma-ah-ma-kim*), Psalm 130:1. This phrase summarizes the story of the Exodus from



Egypt: the nation of Israel went from the depths of slavery to the heights of the Revelation at Mount Sinai—where they received the Ten Commandments and the Torah.

Message 29: “Three principles” (*Shloshah Devarim*), Ethics of the Fathers 1:2. The full phrase states: “Upon three principles the world depends: on Torah, on prayer, and on acts of kindness.” The Exodus from Egypt made it possible for these three principles to be shared with the world.

Message 30: “One shall grow rich” (*Ya-ah-sheer Eesh*), Psalm 49:17. This is a metaphor for the wisdom and richness that resulted from the Exodus: the Holy Scriptures, the Mishnah, the Talmud, the Ten Commandments, and the beautiful traditions of Passover.

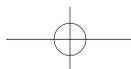
Message 31: “Intelligence of Israel” or “Wisdom of Israel” (*Say-chel Yisrael*), from 2 Chronicles 2:11 (the words come from the same verse but are not consecutive). The Exodus from Egypt led to the wisdom of Jews and Israel: from the experience of being strangers and slaves in Egypt they learned compassion, and from studying the Torah and observing the commandments they became intelligent. As Deuteronomy 4:6 states regarding the commandments: “And observe them and perform them, for it is your wisdom and your understanding in the eyes of the other peoples, who shall hear of all these laws and who shall say: Surely a wise and insightful people is this great nation!”

Message 32: “Find favor and good wisdom in the eyes of God and humanity” (*Nimtzah Chane V’sechel Tov B’ay-nay Elokim V’ah-dam*), from the Grace After Meals, and similar to Proverbs 3:4. The Bible and the other books of wisdom are perceived as classic moral texts and sources of wisdom, not just by God and the Jewish people but by the rest of humanity. The Exodus led to the receiving of the Bible, and therefore to the receiving of wisdom.

Message 33: “Bonds of love” (*Ah-vo-tote Ahavah*), Hosea 11:4. This verse in Hosea metaphorically describes God drawing in Israel with bonds of love: the commentators explain that this verse alludes to God providing the Israelites with provisions, both before and after the Exodus from Egypt.

GRATITUDE FOR THE EXODUS AND ITS GIFTS

Approximately 3,250 years ago, the Exodus from Egypt led to the Israelites’ receiving the Bible and the Ten Commandments, their conquering of the Land of Israel, and eventually to the spread of monotheism, the Bible, and the Ten Commandments everywhere. The purpose of Passover is to remember and thank God for the miracles and gifts that were given to Israel and, eventually, the world. The next two messages list offerings or sacrifices that



the Israelites were commanded to give as a thank-you to God. Each phrase has a numerical value of 891.

Message 34: “Therefore I offer to the Lord every firstborn issue of the womb” (*Ahl Kain Ah-nee Zo-vay-ach La-donai Kawl Peh-tare Reh-chem*), Exodus 13:15. This verse states: “When Pharaoh stubbornly refused to let us go, the Lord slew every firstborn in the land of Egypt, the firstborn of both man and beast, therefore I offer to the Lord every firstborn issue of the womb.” Thus, this verse literally refers to a sacrifice of gratitude for the Exodus from Egypt.

Message 35: “And when you sacrifice the thanksgiving offering” (*V’kee Tiz-b’choo Zevach Todah*), Leviticus 22:29. This section of Leviticus connects the offering with the Exodus, as stated in Leviticus 22:33: “That [I God] took you out of the land of Egypt to be a God unto you; I Am God.”

PRAISE OF AND GRATITUDE FOR GOD

The following six messages all have similar meaning: to give thanks and praise to God for the Exodus. But while the messages are similar and the Gematrias are the same, they consist of different words.

Message 36: “Our praise,” “Our adoration,” “Our songs of praise,” and “Our Psalms” (*Tehila-taynu*), from the daily *Amidah* prayer. This reminds us that, to show our gratitude for the miracles of the Exodus from Egypt, we sing songs of praise to God.

Message 37: “Saying: I shall sing to God for He is exalted above the arrogant” (*Lay-more Ah-shira La-Donai Kee Gah-owe Gah-ah*), Exodus 15:1. This phrase is part of the “Song of the Sea,” sung by the Israelites after they witnessed the miracle of the splitting of the sea, and in gratitude for having walked safely across the seabed while the pursuing Egyptian army drowned.

Message 38: “I shall sing praise to God Lord of Israel” (*Ah-za-mare LA-do-nai E-l-o-hay Yisrael*), Judges 5:3. In Judges 5:5, two verses after “I shall sing praise to God Lord of Israel,” Mount Sinai is mentioned, thus clearly connecting this phrase with the Exodus.

Message 39: “You shall sing praise to God” (*A-donai Tit-halal*), Psalm 34:3. This is yet another example of biblical text of praise with a numerical value of 891.

Message 40: “My soul shall acknowledge” or “My soul shall thank” (*Nafshee L’ho-dote*), Psalm 142:8. As the verse states: “Out of prison bring my soul to give thanks to [God’s] name.” With the numerical value of this phrase equaling that of “Exodus of Egypt,” we can draw a metaphorical line: the prison in this verse is the slavery in Egypt.

Message 41: “And Miriam chanted for them” (*Vah-tah-on Lah-hem Miryam*), Exodus 15:21. God split the Reed Sea, the Children of Israel passed across safely, and Miriam chanted for them. This celebration by Miriam and the Israeli women signified that the Exodus from Egypt was complete.

MOSES FULFILLS A 400-YEAR-OLD PROMISE

Message 42: “Attending or escorting the dead [to the grave]” (*L’-va-yot Hamate*), Talmud Shabbat 127a, and from the morning blessings. In approximately 1650 B.C.E., 400 years before the Exodus from Egypt, Joseph made his brothers swear to bury him in the Land of Israel (Genesis 50:25). When Moses led the Israelites out of Egypt, Moses fulfilled that promise and took the bones of Joseph with him. The taking of Joseph’s bones completed Israel’s experience in Egypt because Joseph had positioned the Jews in Egypt to begin with.

MEETING GOD

Message 43: “And you shall know” (*V’ya-dot Et*), Hosea 2:22. The full verse states: “And you shall know God.” This may refer to the Israelites, who were embraced and protected by God during the Exodus, or to the Egyptians, who encountered God through the Ten Plagues.

Message 44: “God your Lord shall walk in the midst” (*A-donai Elokecha Mit-ha-lech B’keh-rev*), Deuteronomy 23:15. From the time of the Exodus from Egypt until the end of the Book of Deuteronomy, the Bible states that God walked in the midst of Israel. However, once the Book of Deuteronomy ends and the Children of Israel enter Israel, God acts in a more hidden way. At times, it may even look like He is no longer present.

PASSING DOWN OF THE TRADITIONS

Message 45: “This day of the new month” (*Yom Rosh Ha-chodesh Ha-zeh*), from the Blessing on the New Month in the *Shemoneh Esreh* prayer. In Exodus 12:2, 15 days before the Exodus, God commands the nation of Israel to sanctify the new month. This is the first commandment given to the entire nation of Israel.

Message 46: “Members of the [Great] Assembly” (*Anshay Knesset*), from Ethics of the Fathers 1:1. From 586 B.C.E. to 70 C.E., the members of the [Great] Assembly continued the traditions and laws that Moses received after the Exodus from Egypt.

WERE ALL JEWISH SOULS ACTUALLY PRESENT AT MOUNT SINAI?

According to Jewish tradition, after the Exodus from Egypt all Jewish souls were present at Mount Sinai to witness the receiving of the Ten Commandments and the Torah. The following two messages seem to confirm this belief.

Message 47: "All the souls" (*Kol Ha-ni-pha-shote*), Ezekiel 18:4. Out of context, "All the souls" clearly supports the traditional belief that all Jewish souls witnessed the giving and receiving of the Bible at Mount Sinai.

Message 48: "To his closest relative" (*Lish-ay-ro Ha-karov Ay-lav*), Leviticus 21:2. The Rashi commentary on this phrase states that this refers to a Jewish man's wife. Hence, the hidden message here may be that the spouses in every Jewish marriage were present together at the Exodus and at Mount Sinai.

MESSAGES OF WARNING: IF WE FAIL TO REMEMBER THE EXODUS

Message 49: "You shall cover over" (*Chee-see-tah Et*), Deuteronomy 23:14. This tells us that if we choose to dismiss and ignore the Exodus from Egypt and its gifts, we cover over this great event as if it were garbage.

Message 50: "To cremate" (*Saw-raff La-ay-phair*), from *The Complete Hebrew English Dictionary*, by Reuben Alcalay. This tells us that if we dismiss and ignore The Exodus from Egypt, it is as if we are cremating the Jewish tradition.

Message 51: "Dementia" (*L'kut Ha-sechel*), *The Complete Hebrew English Dictionary*, by Reuben Alcalay. At the very least, this appears to be a rebuke to Jews that dismiss the importance of the Exodus: It is as if they have dementia.

THE ULTIMATE PURPOSE OF THE EXODUS

Message 52: "Wake up" (*Hit-o-riri*), Isaiah 51:17, and the Sabbath eve prayer *Lechah Dodi*. Moses, Miriam, and Aaron's purpose was to inspire the Children of Israel to spiritually wake up. The purpose of the Exodus from Egypt was for the Israelites to receive the Bible and the commandments and share them with all nations, in order to rouse the world to action.

Even when these three leaders made mistakes, their mistakes still served to wake us. For example, over 3,200 years ago, Miriam made a negative comment about Moses' African wife. Immediately, she became afflicted with a skin disease, leprosy or something similar. While there are several interpre-

tations of this story, my interpretation is that God punished Miriam because of her racist remark. The Torah lesson for us is that racism is a serious sin punishable by the likes of leprosy. It could be said that racism today is still punished by an invisible, internal leprosy of the spirit: because if it were visible, no one would have the free will to be a racist because the punishment of leprosy is too frightening.

THE MOST FAMOUS EVENT IN WORLD HISTORY?

Message 53: “For it is the most widely circulated” (*Key Who Ha-nafootz B’yo-tare*), from *The Complete Hebrew English Dictionary*, by Reuben Alcalay. The Exodus consists of well-known events commemorated annually on the festival of Passover, portrayed in famous movies, and priceless paintings. (Da Vinci’s *The Last Supper* depicts Jesus celebrating the Passover Seder on the first night of the holiday.) But the major reason that the Exodus is the most famous event in human history is that it led to Israel receiving the Ten Commandments and the Bible, the best-selling book of all time. Had the Exodus not occurred, the Jewish people would have been wiped out in Egypt and the world would not now have the Bible, the Ten Commandments, Judaism, Israel, Jesus, or Christianity. Thus, the impact of the Exodus is felt not just by Jews but across all of human experience.