

Note: The following is a somewhat condensed and edited version that appears in the 663 page book, **Theomatics II**.

*The logic that is the architect behind theomatics is far above and beyond, and in some ways totally at odds with, every human and religious philosophy that has ever existed. Even though theomatics can be scientifically proven through the most elementary of means, the power and brains that are behind it are so totally beyond and so completely different from any logic ever conceived in this world—that unless a person approaches this subject in a prayerful and humble spirit, refusing to allow himself to see it through the prism of any prejudice—the knowledge and assimilation of this subject will have little chance of establishing coherence in one's thinking process.*

## ***The Theomatic Structure Defined***

(Long Version Description)

This chapter and presentation is going to be our training session. I have designed it to be a series of steps. There are seven steps in all. If you properly understand one step, you can easily go on to the next.

### ***STEP 1: The Theomatics Number Codes***

In our language, we have two basic ways of expressing ideas. If you look at a typewriter keyboard, what do you see? Letters (the alphabet) and numbers (1,2,3,4,5,6,7,8,9,0). Just about everything we communicate in our language structure as human beings is with words and numbers.

The numbers we use (1,2,3,4,5,6,7,8,9,0) are called Arabic numerals. To us living today, we take the use of these symbols for granted. But here is an interesting fact. For centuries, mankind did not have any numbers or numerical digits in his language structure. Instead, for thousands of years, early civilizations used the letters of their alphabets to express numbers.

Have you ever looked at the digits on some watches? Maybe in recent years you watched SUPERBOWL XXIV? What you have of course seen are Roman numerals.

I = 1, V = 5, X = 10, L = 50, C = 100, D = 500, M = 1000

This same idea or principle is especially true for the languages of the Bible: the ancient Hebrew language of the Old Testament and the Greek language of the New Testament.

Take a look at the following table, and you will see both the Hebrew and the Greek alphabet, along with the respective number values for each letter in those alphabets.

In order to confirm the Greek number code as it is shown, you need to look no further than **Webster's Dictionary**. The complete number code is found in most editions under the section entitled "Special Signs and Symbols," which lists all the Greek letters with their appropriate numerical values.

The Hebrew number code was in use many centuries before Christ. Where and how it originated is not known. If you were to look into a present-day Hebrew Bible, you would find the chapter and verse numbers given with the letters of the Hebrew alphabet.

## ***The Denary System***

Based upon all the research to date, I have discovered and concluded that the entire theomatic structure was formulated and set up to operate on the same **denary system** that is commonly in use today by all civilizations. Everything is based upon 10's, 100's, and 1000's.

The numerical structure of the Hebrew and Greek alphabets was set up to operate on the denary system. If you will look carefully at the Hebrew and Greek alphabets, on the following page, you will discover that the first ten letters of each alphabet are numbered 1 through 10. The second group are numbered 10 through 100, and the third group are numbered 100 to 400 for the Hebrew alphabet, and 100 to 800 for the Greek alphabet.

All of this was arranged in a very systematic way. The numerical values are not haphazard but follow a very concise arrangement. The alphabets are now listed side by side.

## HEBREW ALPHABET

א . . . . .	1
ב . . . . .	2
ג . . . . .	3
ד . . . . .	4
ה . . . . .	5
ו . . . . .	6
ז . . . . .	7
ח . . . . .	8
ט . . . . .	9
י . . . . .	10
כ — ך . . .	20 *
ל . . . . .	30
מ — ם . . .	40 *
נ — ן . . .	50 *
ס . . . . .	60
ע . . . . .	70
פ — ף . . .	80 *
צ — ץ . . .	90 *
ק . . . . .	100
ר . . . . .	200
ש . . . . .	300
ת . . . . .	400

## GREEK ALPHABET

α . . . . .	1
β . . . . .	2
γ . . . . .	3
δ . . . . .	4
ε . . . . .	5
ς' . . . . .	6 **
ζ . . . . .	7
η . . . . .	8
θ . . . . .	9
ι . . . . .	10
κ . . . . .	20
λ . . . . .	30
μ . . . . .	40
ν . . . . .	50
ξ . . . . .	60
ο . . . . .	70
π . . . . .	80
ρ . . . . .	90 **
σ - ς . . .	200 *
τ . . . . .	300
υ . . . . .	400
φ . . . . .	500
χ . . . . .	600
ψ . . . . .	700
ω . . . . .	800

\* These double letters are the same. The second letter is used in place of the first letter when it occurs as the last letter in a word. There is no difference in numerical value between the two.

\*\* Those who are familiar with New Testament Greek may be surprised to see the addition of the letters **vau** (number value = 6) and **koppa** (number value = 90). The letter **vau** appears in Revelation 13:18, as the numerical value of the number 6 in the number 666. At one time in the history of the Greek language both these letters existed, but later became extinct. They have always retained their numerical equivalency (See **Webster's Dictionary**).

## ***STEP 2: Every Word Has a Numeric Value***

Now not only does each letter in the Hebrew and Greek alphabets have a number or numeric value attached to it, but this same principle can be applied to words as well.

To illustrate, the word for *Jesus* in Greek is *Ιησους* (pronounced ee-ay-sooce). By following the chart for the Greek number code and adding the numbers for all the letters in this word, we obtain the following total:

I	=	10
η	=	8
σ	=	200
ο	=	70
υ	=	400
ς	=	200
TOTAL	=	888

Another common word in Greek is *kosmos* (κοσμος). It means *world*. When the numbers for the letters in this word are added together, the value is 600.

κ	=	20
ο	=	70
σ	=	200
μ	=	40
ο	=	70
ς	=	200
TOTAL	=	600

But this formula is possible not only for the words *Jesus* and *world*. It also applies to every single Hebrew and Greek word in the Bible, which has its own number, or theomatic, value.

## ***Phrases Also Add Up***

Not only words, but also complete thoughts and sentences have number values. To illustrate this, let's take the very first verse of the Bible: "In the beginning God created the heaven and the earth."

296	407	395	401	86	203	913
הָאָרֶץ	וָאֵת	הַשָּׁמַיִם	אֵת	אֱלֹהִים	בָּרָא	בְּרֵאשִׁית
earth	and	heaven	***	God	created	in-beginning

As you can see, the number that is the theomatic value for each word is directly above it. What we can do now is add all these numbers together (296 + 407 + 395 + 401 + 86 + 203 + 913) for a total of 2,701. Thus, the theomatic value of the first verse of the Bible is 2,701. So each and every word of the Bible has a theomatic value, and also each and every sentence or complete thought as well. Incidentally, you may have noticed that the above words seem to be backwards. They are not. Hebrew is read from right to left, instead of left to right—just the opposite of English.

but he that came down from heaven, *even* the Son of man which is in heaven.

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they

70 25 770 1091 525 70 680  
 O EK TON OURANON KATABAS, O VIOS  
 the[one] out of - heaven having come down, the Son  
 770 1510 31 1030 1648 2155  
 TON ANTHROPOU. 14 Kai kathws Mωwσης nēwσen  
 - of man. And as Moses lifted up  
 420 630 55 308 953 1770 1978  
 TON OPHIN EN TH ERHMΩ. OUTWΣ NēWΘHNAI  
 the serpent in the desert, so to be lifted up  
 819 420 530 770 1510 101 281 70  
 DEI TON VION TON ANTHROPOU. 15 na pas O  
 it behoves the Son - of man, that everyone  
 1845 55 1501 865 991  
 ΠΙΣΤΕΥΩΝ EN AUTΩ EXH ZWHN AIWNION,  
 believing in him may have life eternal.  
 1770 104 355 70 284 420  
 16 OUTWΣ ΓΑΡ ΗΓΑΠΗΣΕΝ Ο ΘΕΟΣ ΤΟΝ  
 For thus - loved - God the  
 450 1305 420 530 420 296  
 ΚΟΣΜΟΝ, ΩΣΤΕ ΤΟΝ VION ΤΟΝ ΜΟΝΟΓΕΝΗ  
 world, so as the Son the only begotten  
 884 61 281 70 1845 215 821  
 ΕΔΩΚΕΝ, ΝΑ ΠΑΣ Ο ΠΙΣΤΕΥΩΝ ΕΙΣ ΑΥΤΟΝ  
 he gave, that everyone believing in him  
 48 500 613 865 991  
 ΜΗ ΑΠΟΛΗΤΑΙ ΑΛΛ' EXH ZWHN AIWNION.  
 may not perish but may have life eternal.  
 470 184 70 284 420 530  
 17 ΟΥ ΓΑΡ ΑΠΕΣΤΕΙΛΕΝ Ο ΘΕΟΣ ΤΟΝ VION  
 For not - sent - God the Son  
 215 420 450 61 188 420 450  
 ΕΙΣ ΤΟΝ ΚΟΣΜΟΝ ΝΑ ΚΡΙΝΗ ΤΟΝ ΚΟΣΜΟΝ,  
 into the world that he might judge the world,  
 61 61 1017 70 600 1171  
 ΑΛΛ' ΝΑ ΣΩΘΗ Ο ΚΟΣΜΟΣ ΔΙ' ΑΥΤΟΥ.  
 but that might be saved the world through him.  
 70 1845 215 821 470 496  
 18 Ο ΠΙΣΤΕΥΩΝ ΕΙΣ ΑΥΤΟΝ ΟΥ ΚΡΙΝΕΤΑΙ.  
 The [one] believing in him is not judged;  
 70 48 1845 466 380  
 Ο ΜΗ ΠΙΣΤΕΥΩΝ ΗΔΗ ΚΕΚΡΙΤΑΙ, ΟΤΙ  
 the[one]not believing already has been judged, because  
 48 1155 215 370 231 770 958  
 ΜΗ ΠΕΠΙΣΤΕΥΚΕΝ ΕΙΣ ΤΟ ΟΝΟΜΑ ΤΟΥ ΜΟΝΟΓΕΝΟΥΣ  
 he has not believed in the name of the only begotten  
 880 770 484 709 565 8  
 VION ΤΟΥ ΘΕΟΥ. 19 ΑΥΤΗ ΔΕ ΕΣΤΙΝ Η  
 Son - of God. And this is the  
 540 380 370 1500 537 215 420  
 ΚΡΙΣΙΣ, ΟΤΙ ΤΟ ΦΩΣ ΕΛΗΛΥΘΕΝ ΕΙΣ ΤΟΝ  
 judgment, that the light has come into the  
 450 31 351 80 1120 221  
 ΚΟΣΜΟΝ ΚΑΙ ΗΓΑΠΗΣΑΝ ΟΙ ΑΝΘΡΩΠΟΙ ΜΑΛΛΟΝ  
 world and loved men rather  
 370 860 8 370 1500 58 104 1551  
 ΤΟ ΣΚΟΤΟΣ Η ΤΟ ΦΩΣ. ΗΝ ΓΑΡ ΑΥΤΩΝ  
 the darkness than the light; for was(were) of them  
 309 301 109 281 104 70 932  
 ΠΟΝΗΡΑ ΤΑ ΕΡΓΑ. 20 ΠΑΣ ΓΑΡ Ο ΦΑΥΛΑ  
 evil the works. For everyone evil things  
 1431 265 370 1500 31 490 1021  
 ΠΡΑΞΩΝ ΜΙΣΕΙ ΤΟ ΦΩΣ ΚΑΙ ΟΥΚ ΕΡΧΕΤΑΙ  
 doing hates the light and does not come  
 450 370 1500 61 48 301 109  
 ΠΡΟΣ ΤΟ ΦΩΣ, ΝΑ ΜΗ ΕΛΕΓΧΘΗ ΤΑ ΕΡΓΑ  
 to the light, lest is(are) reproved the works  
 1171 70 89 1010 358 114 1021  
 ΑΥΤΟΥ. 21 Ο ΔΕ ΠΟΙΩΝ ΤΗΝ ΑΛΗΘΕΙΑΝ ΕΡΧΕΤΑΙ  
 of him; but the [one] doing the truth comes  
 450 370 1500 61 1473 1171 301  
 ΠΡΟΣ ΤΟ ΦΩΣ, ΝΑ ΦΑΝΕΡΩΘΗ ΑΥΤΟΥ ΤΑ  
 to the light, that may be manifested of him the

When I began my research sixteen years ago, I did something which to my knowledge no one had ever done before. In order to effectively pursue the study of theomantics, a research tool was needed, one that would save hours of labor and at the same time open up the complete theomatic design in the Word of God. This tool was a **Theomatic Greek-English New Testament**. Since no such tool existed at the time, it was necessary to develop one.

Shown on the previous page is one page from over 1000 pages comprising the entire New Testament. As you can see, underneath each Greek word (or words) are the English equivalents. Above each Greek word is the appropriate number value, written in my own handwriting.

Using a hand calculator, this entire work took almost 800 hours to complete. Yet by today's standards, it is primitive. In recent years, all this data has been programmed into a computer database. The database includes every Hebrew and Greek word in the Bible, the numerical value for each and every word, and also the equivalent English translation for each individual word, along with a great deal of other pertinent data.

The entire English translation for the computerized data base had to be redone in a way it has never been done before, in order to make the system work with the computer. Each word in Hebrew and Greek had to be **fielded** with its equivalent English word(s), so that when the computer printed out any results, the exact Hebrew/Greek/English equivalents would be printed out correctly. For the New Testament alone, it took over 1500 hours to complete this task, even with the computer doing a great deal of the scanning of text and data input. I will talk more about the computerized aspects later on in Appendix A.

## ***THEOMATICS: On What Basis?***

Before moving on to Step 3, we are going to take a short detour at this time. As you have been reading about the concept of the numerical values and the assigning of numerical values to the letters and words of the Bible, the thought may have occurred to you: On what is all of this based? Where do you get the proof that God had anything to do with the assignment of number values to the Hebrew and Greek alphabets—and then to the words of the Bible? Where is the verse in the Bible that tells us there exists any such phenomenon as theomantics? These questions are certainly valid and they demand an answer. I will now address these questions.

NOTE: Theomantics is not the very first time in history where the concept of the numerical values has been applied to Hebrew and Greek words in the Bible. However, theomantics is: (1) the first time in history where the principles according to which this structure operates have been discovered and made explicable, and (2) the fact of its existence can be proven in a scientific manner that is both predictable and repeatable. There is little similarity between the content of this book and "other attempts" from history past. Nothing before in history has ever operated on the *collective* principles demonstrated in theomantics.

## *The Historical Basis*

There is obviously a strong historical basis for the assignment of numerical values to the Hebrew and Greek alphabets. The numerical values are established and commonly known and accepted. In other words, it is standardized. Yet none of this in itself "proves" that any such concept as theomatics exists, i.e. that there is some sort of supernatural element or phenomenon in the Bible—based upon this system. On the surface, nothing is indicated by the numerical values other than the fact that the ancient civilizations used letters to represent numerals. Also, the historical precedent proves the fact that this Author did not arbitrarily come up with this standard.

Not to sound superfluous or ridiculous, suppose that I were to use a completely different, or "arbitrary," assignment of numbers to the letters of the Hebrew and Greek alphabets. Even more so, suppose that I insisted that the way God revealed this to me, was by sending down an angel with the assignment of numerical values written "on golden plates?"

So obviously, there must be a basis for all of this that has historical precedence and is academically credible. However, in addition to that fact, **there is evidence for the entire numerical system—right out of the "original" text of the very Bible itself.**

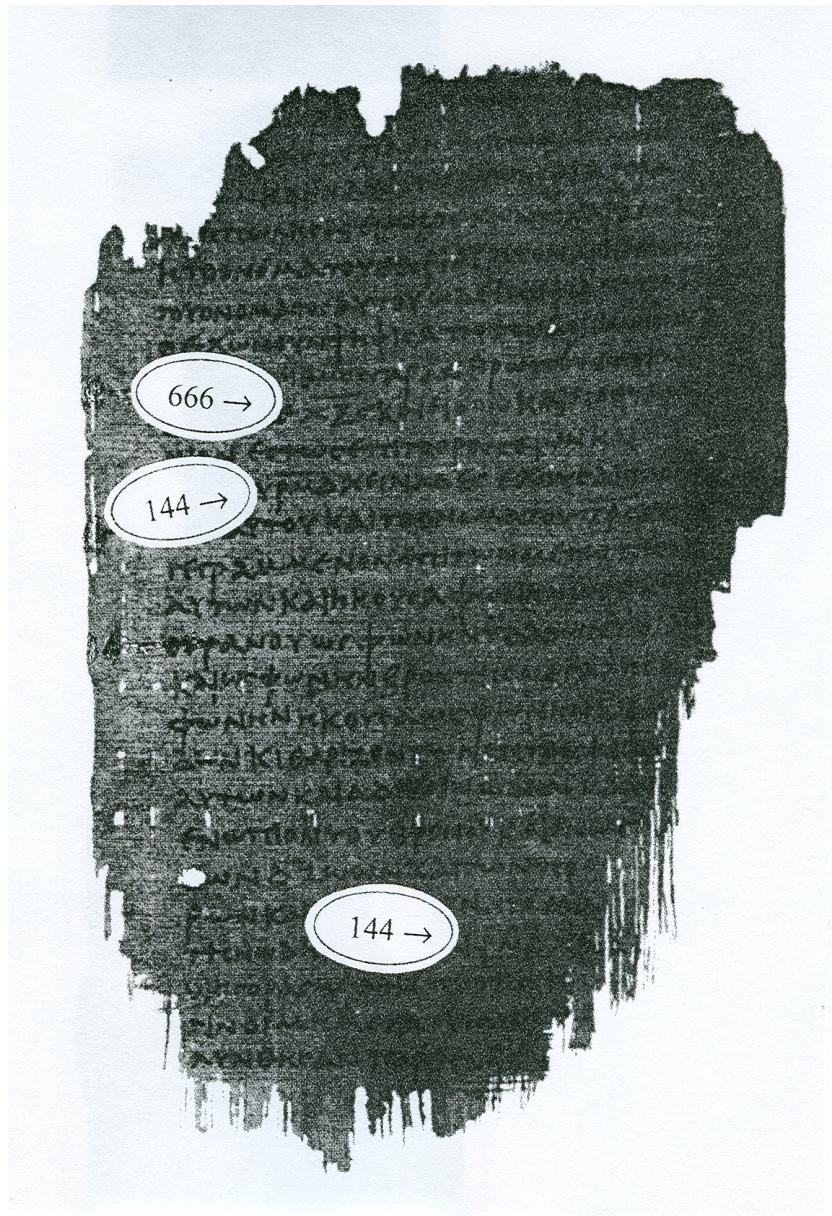
## *The Chester Beatty Papyrus*

When the books of the New Testament were written, in the first century after Christ, there existed no such thing as paper. Instead, a kind of "paper" made from a sedge plant called papyrus, was used. This plant grew abundantly in the Nile River delta and reached a height of fifteen feet or more. When bound in bundles, the long stems could be used to make rafts or canoes, but this plant also gave man his first cheap and practical writing material. The papyrus was cut into thin slices and pieces placed crisscross on a board and beaten together and pressed until the natural glue from the plant bound the pieces into a strong, thin form of paper.

All the earliest manuscripts of the New Testament were written on papyrus. (Some older Old Testament manuscripts were written on leather, as well as papyrus.) Some of the documents from this early period remain to this very day, and they are considered to be the most treasured and priceless artifacts in existence, for they are the earliest known copies of the New Testament.

One such manuscript exists in Dublin, Ireland, in a collection of manuscripts owned by a man named Chester Beatty (p47). It is unquestionably the earliest known copy of the Book of Revelation. The date of this particular papyrus has been placed in the third century, or somewhere between 250 and 300 A.D.<sup>1</sup>





The most significant thing about this particular manuscript is that it gives all the numbers in the book of Revelation with number, or theomatic, values. That's right! Every single number in the book of Revelation is shown with the letters of the Greek alphabet; for example, the number 7 is referred to many times in Revelation. In the papyrus this number would be expressed with the letter ζ which has a numerical value of 7. The number 12 would be expressed by the two letters ιβ ( $10 + 2 = 12$ ), and so on.



Revelation 13:18 is, of course, the verse which describes the number of the beast:—666. Shown above is one of the pages from Revelation chapter 13. If you will look at this rather poor reproduction, you will notice the number 666 with an arrow pointing to the right. Follow the little arrow to the right for about half an inch, and you will see the following symbol with a line over it:  $\chi\xi\varsigma'$ . This is the number 666, given with theomatic values. The first letter  $\chi$  has a value of 600, the second letter  $\xi$  has a value of 60, and the third letter  $\varsigma'$  has a value of 6. When you add up the numbers for all three letters, the sum total will equal 666.

Verse 1 of chapter 14 immediately follows. It describes how the lamb stood on Mount Zion, and with Him there were 144 thousands. If you look at the picture of the papyrus again, you will see, beneath the 666, the number 144 with an arrow pointing to its right. Follow this arrow for about half an inch, and you will see the symbol  $\rho\mu\delta$ . This is the number 144 given with theomatic values. Immediately following the number values is the Greek word for "thousands" ( $\chi\epsilon\iota\lambda\iota\alpha\delta\epsilon\varsigma$ ), written out. Also, the number 144 appears again down in verse 4.

This numerical concept is found not only in the Chester Beatty Papyrus, but also in a number of other New Testament manuscripts. However, in later families of manuscripts the numbers are expressed in words instead of symbols. (More discussion is given on this in Appendix D, which deals with the Greek New Testament text).

As you can now see, the concept of assigning number values to the letters of the alphabet is a well-documented historical and Biblically based practice. But again, this in itself is no proof for the existence of theomatics. That brings us to a very important statement.

In Chapter 7 of **Theomatics II**, which is entitled **Theomatics and the Scientific Method** (see also XX of **Angelfall**), it will be explained that the only way we can truly know whether this entire system is valid or not, is by taking the data into the laboratory and testing the theomatics hypothesis in an unbiased and scientific manner. It is through this demonstration process that we are able to discover whether or not God did it; whether or not theomatics is true; In other words, discover whether or not there was an inherent and deliberate structure **applied to the letters and words** of the text—based upon this numerical system. That the Good Lord has provided us with textual evidence, such as the Chester Beatty Papyrus, is only icing on the cake. All it accomplishes is that it gives us a basis, a **Biblically based** precedent, for the allocation of numerical values to the letters of the alphabet.

## *A quick Review*

Before we look at Step 3, let's do some quick reviewing. In Step 1 we saw how each letter in the Hebrew and Greek alphabets has a numerical, or theomatic, value assigned to it. Furthermore, by adding all the number values for the letters in a word, we find that each

word has its own distinct numerical value (Step 2). And last, by adding up all the number values in a phrase of two or more words, we find that each phrase (or combination of words within a phrase) also has its own numerical, or theomatic, value.

### ***STEP 3: Multiples***

This concept is many-faceted. The concept is this:

**Everything in theomatics operates on the principle of multiples and multiple structures based upon prime numbers.** The factors within multiple structures and the manner in which all numbers relate to one another by factoring is the principle by which God has organized the theomatic structure to operate.

There are many aspects to multiples that I will not discuss at this time. I will build upon these aspects and explain them throughout the book. For now I will present a very simple explanation of what multiples are.

Here is the number 300. The number 300 is a multiple of 100, because if you take 100 times 3, this equals 300 ( $100 \times 3 = 300$ ). In other words, 300 is a multiple of 100 because it can be divided evenly by 100. The same thing holds true of the number 700. It is a multiple of 100 because it too can be divided by 100 ( $100 \times 7 = 700$ ). Likewise, the numbers 500, 1200, 200, 1000, and 17,800 are all multiples of 100, because they too can be divided by 100.

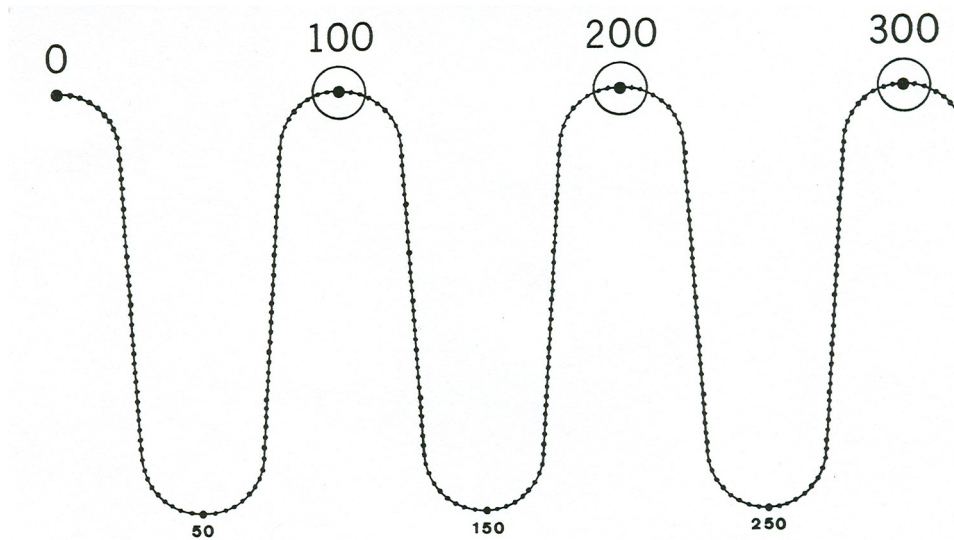
The next example is a little bit more complicated. Here are five "odd-ball" numbers: 481, 1073, 185, 3219, and 1110. At first glance they do not appear to have anything in common with each other, do they? But they all have one thing in common: they are all multiples of the number 37 because they can be divided evenly by 37.

481	is	$37 \times 13$
1073	is	$37 \times 29$
185	is	$37 \times 5$
3219	is	$37 \times 87$
1110	is	$37 \times 30$

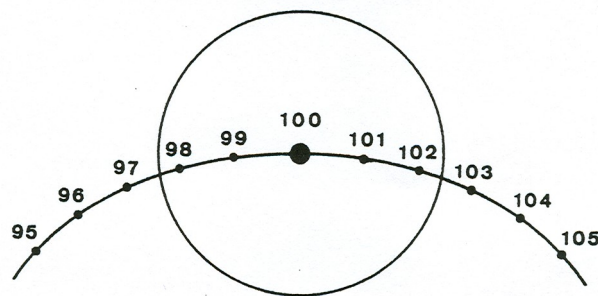
At this time there is only one important item to remember. Later on, when I present the theomatic designs, it will be shown that "all" Bible topics have key number(s) assigned to them by God. For example, if you examine specific references to Jesus being the Son of God, you will find that they all contain multiples of the same number. And the many different references to Satan are all structured around multiples of another number, etc.

## STEP 4: Clusters

The principle or phenomenon of clusters, is one of the most profound aspects of theomatics. The last step, Step 3, showed how everything in theomatics operates by multiples of certain key numbers. **Step 4 demonstrates the clustering of numbers around these multiples.** The easiest way to explain and illustrate this is by drawing a line graph showing all the numbers from 1 to 300. (This line graph could have been drawn as one long straight line, but it was curved to save space on the printed page.)



Each dot represents a number. At the top of the graph are the numbers 100, 200, and 300. These, of course, are the multiples of 100. Surrounding each multiple of 100, there is a ring or a circle. This circle forms a cluster of each multiple of 100. To illustrate this close up, let's draw a detail of this circle, or cluster.



As you can see, the large dot in the center of the circle represents the number 100. On each side of the large dot, there are two smaller dots. These represent the numbers 98, 99 and 101, 102. All five numbers (98,99,100,101,102) form a cluster of the multiple 100.

These circles or clusters are rather like shooting a basketball through a hoop. If we were to examine the many different references to Jesus, Satan, and so on, their number values would all fall into the appropriate circles or clusters. Here is an example. Let's say that we had a phrase in Greek with a theomatic value of 799. This feature would fall within the cluster of the multiples of 100, because 800 is a multiple of 100, and the numbers 798, 799, 800, 801, and 802 form the cluster. Another example would be the number 2602. A phrase with a theomatic value of 2602 would also fall within the cluster, because 2598, 2599, 2600, 2601 and 2602 form the cluster. Everything in theomatics operates on this principle.

One example in creation demonstrates the principle of clusters. In the universe, galaxies are all structured around clusters of stars. Toward the center of the galaxy, there exists the largest concentration of stars. But farther out from the center, the stars become fewer and fewer.

Since theomatics operates on the same principle, the greatest percentage of features to be presented in this book are exact multiples or within +1 or -1 of the exact multiples. Fewer still are within +2 and -2. A very small percentage (approximately 1%) are within +3 or -3. The numbers are all clustering around the exact multiples, and this is the same principle by which God designed the galaxies.

When the theomatic patterns are tested by computer in a scientific manner, it would be impossible for clustering or a concentration of numbers to occur if theomatics did not exist. The clustering phenomenon, statistically speaking, is an amazing phenomenon.

Some people may ask: If God designed His Word to be so precise mathematically, then why did He set it up to operate on this principle of plus or minus? Early on in this book, at the conclusion of Chapter 4, I will discuss clustering in more detail, and show how it actually proves scientifically the validity of theomatics. If you have questions as to why God designed His Word mathematically in this manner, hold on to your questions until we get to the end of Chapter 4.

## ***STEP 5: The Grammar of the Hebrew and Greek Languages***

So far we have covered four steps: **(1) the theomatic number codes, (2) each word and phrase having its own numeric value, (3) multiples, and (4) clusters.**

Step 5, is going to be the most lengthy and involved. There are a number of factors concerning the Hebrew and Greek languages that are important to understand. Again, I will build upon these principles throughout the book.

## *The Ancient Hebrew Language*

The Hebrew language is one of the most ancient languages in existence. It comes from a group of languages called Semitic languages. The word *Semitic* is derived from *Shem*, the name of one of Noah's sons after the flood. As the language of the Old Testament, Hebrew evolved slowly and has remained virtually unchanged for thousands of years. A more modern version of Hebrew is the official language of Israel.

Hebrew is a beautiful language. It is also a rather simple language. To those just starting out learning Hebrew, it can be somewhat intimidating because the shapes of the letters and the manner of pronunciation are so much unlike other languages. It takes a degree of effort to learn the fundamentals in Hebrew. As I previously mentioned, Hebrew reads "backwards," from right to left, opposite to the way English is read.

Hebrew is a consonantal language. It is unique in that it has no vowels. In all languages, sounds are made by the proper combination of **vowels** and **consonants**. The vowels in English are a- e- i- o- u. By combining the vowels with the proper consonants, we are able to produce syllables. It is virtually impossible to talk or make intelligible sounds without using vowels.

Since Hebrew has no vowels, no one knows for sure how words were pronounced during Bible times. Those living in the culture of ancient Israel simply knew what words traditionally were supposed to sound like. Take for example the well-known word for *God* in Hebrew, which is אלהים, pronounced el-o-heem. The letters stand for the following consonants:

- א ah-leph—silent **ah** or **h** sound
- ל lah-med—sounds like an **l**
- ה heh—sounds like an **h**
- י yodh—sounds like a **y**
- מ mem—sounds like an **m**

If one were to pronounce just these consonants, the word would sound something like HLHYM—not very intelligible. So to solve this problem Hebrew scholars have invented a rather complex system of dots and dashes, placed inside or around the letters, to let the speaker know what vowels to pronounce. As far as we know, the word ELOHEEM could have been anything. It could have been ALUHEEM, or OLAHUM, or ULIHOM, etc.

In theomatics, we are only concerned with the original letters for the consonants and their respective numerical values. The matter of vowels is of no concern to theomatics.



## ***The Greek Language***

The Greek language of the Bible comes from a group of languages called **Indo-European or Indo-Germanic**. Unlike Hebrew, Greek is more dynamic and has always been in a state of change and evolution. In historic progression, it went from (1) its primitive state to (2) Classical Greek (the Greek of Plato and Socrates) to (3) Hellenistic Greek (the time of the Bible) to (4) Byzantine Greek and finally to (5) Modern Greek, which is spoken today in Greece.

Our interest lies during the time of Hellenistic Greek which identifies the kind of Greek used during Bible times. In the past, scholars had been puzzled by the Greek language of the New Testament because it had some very unique characteristics. Many people throughout the centuries referred to it as a "language of the Holy Spirit" (which it no doubt is). However, later investigations revealed that the Greek of the New Testament was a form of the common "marketplace Greek" of the people of Jesus' day. This is why it is presently known as **Koine Greek**, which means "common Greek." It was a language rarely used in writing, but was mostly a speaking or "street language."

## ***In Reality—Two Heavenly Languages***

At the beginning of Chapter 1, I stated that in order for theomantics to be possible, "God created two 'heavenly' languages, Hebrew and Greek, and placed them unbeknowningly into human culture and finally into the vocabulary, or word structure, of the Bible." What that means is very simply this:

Every word in the Bible was predesigned by God, from eternity past, to be part of a very organized and systematic grammatical structure. It had to have an exact spelling that was predetermined before the word ever evolved and came into existence due to its use in human culture. It had to have a precise spelling with the right combination of letters so that these letters would all add up to an exact and predetermined numerical value; but just as important, it also had to make sense from a linguistic standpoint by following the proper "rules" of grammatical structure.

But that was just the beginning. Not only did each word have to have an exact and accurate spelling with its proper numeric value, but God also had to consider how and where that word would be placed and fit into the text—next to the other words on both sides of it—with their exact spellings and numerical values. Not just words, but phrases and all portions thereof, had to add up to the proper number values. As we shall see, it gets so complicated that it is doubtful there are computers, at least on this earth, capable of working out the mathematical complexities it would take to put grammar, words, and adjacent words together, **along with spiritual truth**, thus making everything work out perfectly numerically. You will see this fact demonstrated.

## *A Simple Illustration*

Perhaps a simple way to illustrate this is with the following analogy. Have you ever watched a large brick building under construction? Surrounding the building there is a complete network of scaffolding, planks, tarps, masons and bricklayers working. The entire thing looks like a mess. However, after the job is complete and each brick has been neatly laid, the scaffolding is removed. The brick is cleaned and a beautiful structure is the result.

Every word existing in the Hebrew and Greek languages—throughout history—could be compared to this network. The words that do not end up in the Bible text (the discards), could be considered as just "scaffolding." They were used to help build the building. However, once the structure has been completed, the scaffolding is torn down and all that is left is the finished structure with every brick (word in the Bible) in its proper location.

Theomatics operates on logic and principles that are totally heavenly in origin. God's purpose in doing all of this was with one objective in mind: to bring forth via the numerical structure—in an unmistakable way—spiritual, eternal, and absolute truth.

To any "secular" scholar or New Testament textual critic who has devoted his life to studying the historical and cultural aspects of these two languages and views the Bible primarily as "inspired" literature, such an analogy as I have asserted would be an outrageous and ridiculous absurdity. No wonder Dr. Bruce Metzger of Princeton University stated that theomatics "is regarded by scholars as a 'curiosum' without any value." From all surface appearances, the Hebrew and Greek languages are simply two historical languages that evolved out of their historical and cultural environments, nothing more than that.

Because theomatics is true, it will answer virtually every question that has ever existed about the "whys" of these two languages and their grammatical structure.

## *The Disparity Phenomenon*

I would like to take the time here to very briefly tell you about a discovery that I made concerning the Greek language. I call it the **disparity phenomenon**. What I observed in my research was the fact that very long words in Greek had proportionately smaller numerical values than short words. In other words, if you took long words (like Greek verbs) that were more than 11 or 12 letters in length and compared them to Greek words 5 letters in length or less, there was a much smaller numerical value **on the average** per letter for the longer words. In testing this hypothesis, I selected 1000 words at random from the New Testament.

For example, if you took 500 short words and 500 long words, added up the total number of letters in each group of words, and divided by 500, that would give you the average number of letters per word. Then you would add up all the numerical values in all 500 words and divide by 500. That would give you the average numerical value for each word. Then you would divide that figure by the average number of letters per word, and that would then tell you what the average numerical value is for each letter.

In comparing long words with short words, I discovered that there was an amazing **25% difference**, or disparity, between the average numerical value per letter. The reason it is significant, is because you would suspect that if you took a word say 10 letters in length, it should (on the average) have a numerical value twice that of a word 5 letters in length, because it has twice as many letters. But in the Greek this is not true.

What this means, or "proves," is that when God formulated the Greek language, he made the numerical values for longer words to be more in the size range or magnitude of shorter words. There is a statistical regression toward a middle mean, which indicates that in theomantics the length of the word has little to do with the size of its numerical value.

In testing this discovery, I assigned random numerical values to the letters of the Greek alphabet. It became immediately apparent that the total numerical value of a word (on the average) was in exact proportion to its length. But that was not true with the theomatic numerical values.

The reason for this is that long words in Greek are loaded with letters of the alphabet that have small numerical values of 1 to 10 (α,β,γ,δ,ε,ζ,η,θ,ι). This is what makes for the smaller value of longer words. **Shorter words use different letters.** This fact is amazing.

When I found the disparity phenomenon, I immediately suspected that it was not exclusive to the Bible, but would be common to the Greek language as a whole. I went to the library and obtained a number of works in classical or ancient Greek (such as Socrates and Plato) and discovered that the disparity phenomenon was even more apparent in earlier Greek classical literature.

What this definitely indicates is that when God formulated the Greek language, some thought went into the assignment of numerical values to the letters, because the only numerical values that can produce this disparity phenomenon are the ones that theomantics uses. If the values are rearranged in a random way, the disparity phenomenon quickly disappears. It will not work.

This phenomenon is so apparent that any person by sitting down and counting letters, can confirm it in 15 to 20 minutes' time. In the Hebrew language there are no long words as in Greek.

## *The Cases*

In the English language, how many ways are there to spell the word God? The answer is simple: there is only one way. The word **God** is spelled G-o-d. But this is not true in the Greek language. In fact, for just about every single noun in Greek, there are at least four possible spellings. These spellings are called "cases," and they each fulfill a basic grammatical purpose that I will not go into here. Each word has a basic root, or stem, and the ending of the word, or suffix, is the variable. To illustrate, I will list the four different spellings in Greek for the word **God**. (The Greek is in parentheses, followed by the English pronunciation.)

(θεος) Theos (θεου) Theu (θεω) Theo (θεον) Theon

NOTE: These spellings are referred to by Greek grammarians as declensional forms, or case endings (nominative, genitive, dative, and accusative). Some grammarians also include the vocative as a fifth case.

To further illustrate this, along with one minor example of theomatic phenomenon, let us compare the two words **God** and **Holy**. There are probably no two words in all of scripture more synonymous than these two words. God is holiness, and holiness is God. Every single spelling for **God** and every single spelling for the word **Holy** match up perfectly.

	GOD	HOLY
Nominative Case	θεος = 284	αγιος = 284
Genitive Case	θεου = 484	αγιου = 484
Dative Case	θεω = 814	αγιω = 814
Accusative Case	θεον = 134	αγιον = 134
Vocative Case	θεε = 19	αγιε = 19

As you can see, the basic word remains the same, and the only thing that changes is the ending. This is true with practically every single Greek word. If one were to spell **God** in the plural, as **Gods**, the plural form also has four different spellings. With this concept, God has provided Himself with a language that is extremely flexible. In a few moments I will show why.

The Greek verbs are even more flexible than the Greek nouns. For every Greek verb root, there is an abundant supply of prefixes and suffixes. All these variations give the verb its tenses. The tense of a verb is the characteristic that shows its action or state of being (such as present, past, future, etc.)

The Hebrew language is somewhat less flexible, but is still very complex and offers numerous spellings for most words. The Hebrew operates on a complex system of roots, or root words, with variations of prefixes and suffixes. A lot of variations are possible.

## *The Article*

The article of Hebrew and Greek is indeed one of the most fascinating things in all human language. The words **a**, **an**, and **the** are known as articles. The two articles, *a* and *an* are indefinite articles, while *the* is definite. In the English language we have both definite and indefinite articles; however, in Greek and Hebrew there are no indefinite articles. All the articles in these two languages are **definite**. This fact is highly significant.

It would take several pages to explain more fully the function and history behind the Greek article, but that will not be necessary at this time. There is only one thing you have to remember, and it is the following: "There are no 'rules' for the use of the article in Greek."<sup>2</sup> The Greek article has absolutely no meaning whatsoever (beyond the translated meaning of "the"). Because it is only definite, it can add emphasis and act as a pointer, but it has no significance otherwise.

A perfect example of this would be the following. The word for **man** in Greek is **ανθρωπος**. With the article, the word **man** would mean simple **the man** (**ο ανθρωπος**). As you can see, there is no real difference between the two. The only difference between **man** and **the man** is that **the** adds emphasis. Other than that, it does not change the real meaning. And here is the important fact. Without the article, the word **man** could still be translated **the man**, and with the article it could be translated just **man**. The presence or absence of the article has no bearing at all on translation.<sup>3</sup>

If all this sounds a little confusing to you (and sounds like Greek), don't worry about it. The only important thing you should remember is that the article in Greek has no special significance.

In John 11:4, Jesus is referred to as being "the Son of God." The Greek words for "the Son of God" with the articles are **ο υιος του θεου**. But in Mark 15:39, Jesus again is referred to as "the Son of God." In this verse, the words "the Son of God" appear without the articles (**υιος θεου**), but the translation still remains exactly the same. Therefore, a Greek and phrase has the same meaning with or without the article, and the same is true of Hebrew.

Now, as has been shown, practically every Greek word has at least four possible spellings. But these spellings also have four *different* articles to match. In English there is only one way to spell the article, which is t-h-e. But in Greek there are a multitude of possible spellings for the articles. To illustrate this, let us look at the four spellings of God, along with the appropriate matching articles that modify them.

ο θεος    του θεου    τω θεω    τον θεον



There are over a dozen specific Greek articles, but in Hebrew there is only one, and that is the letter ׀. It means *the*, and attaches to and becomes part of the word that it modifies. There is also another word in Hebrew that acts similar to the article and is also untranslatable, and that is the particle ׀א. It appears in the Old Testament thousands of times.

## ***What Does All This Mean?***

As you have been reading these words concerning the Greek and Hebrew articles, one question may have been going through your mind: If the articles have no discernable meaning, then why did God place them in the text of the Bible? **He put them there because of theomantics!** The reason the Hebrew and Greek languages are structured the way they are is that they are theomatic languages.

**All the various articles, along with the multitude of possible spellings for words, each have different number, or theomatic, values. What God simply does is to use the right combination or mixture of words (with their various spellings), along with the different articles, to compose or construct a sentence, phrase, or thought that equals the determined numerical value(s).**

Theomantics would be totally impossible with any other kind of language, such as English, and once this discovery becomes widely understood it should explain many, if not most, of the inexplicable questions concerning the grammatical structure of these languages.

In Appendix C of **Theomantics II**, I present a detailed discussion for Greek scholars, giving numerous quotes and examples showing that the most reputable grammarians are almost totally baffled by the apparent "arbitrary" appearance of the article in the Greek New Testament. This will establish the fact that God put the articles in the text not necessarily for grammatical purposes, but because of theomantics.

## ***The Conjunctions and Prepositions***

I will touch briefly upon this aspect of theomantics.

Conjunctions are words such as **and, but, for, or**, etc. Usually they appear in the middle, but sometimes at the beginning of a sentence. These are another **flexibility mechanism** that God uses (along with the various spellings and articles) to incorporate the theomatic structure.

For example, the words "And Jesus said to them" would equal one numerical value with the word "And," but without the conjunction *and*, the phrase "Jesus said to them" would equal another number. However, the basic thought is virtually the same. Thus two numbers are produced by this phrase, one with the conjunction and the other without.

Usually, conjunctions link two different thoughts. Yet sometimes in the Bible text, for no apparent reason, a phrase begins with a conjunction.

Just like the article in Hebrew, the conjunction is always attached directly to the word itself. The word for **and** in Hebrew is the simple letter ו. In Genesis 2:9 it talks about "the tree of the knowledge of good and evil." The words "and evil" looks like this, ורע, but the first letter ו means **and**, and the last two letters רע mean **evil**.

Prepositions are words such as: **from, for, unto, to, in, with, at, like, as**, etc. All prepositions in Greek are individual words (just as in English). Some prepositions in Hebrew are also individual words. But most prepositions in Hebrew are individual letters (כ means **in**, ל means **unto**, and מ means **from**) that attach directly to the word itself, just as the articles and conjunctions do. This fact is significant in being able to understand the Hebrew numerical structure.

The last step was the longest. There are two steps left, after which we are ready to begin.

## ***STEP 6: Putting it all Together***

In this next step, we will briefly examine the basic fundamentals of how it all fits together. This aspect, more than any of the others, is the one that I will be enlarging upon as the book progresses.

Years ago someone shared a little puzzle with me called a magic square. The magic square is really nothing more than a simple mathematical formula, but what it does can seem pretty amazing. Although this is in no way intended to be a perfect example of how the theomatic structure operates, it will illustrate the basic concept or idea.

Shown at the top of the next page are 16 squares. Many numbers can be used, but for this example we will use the formula for the number 34. By combining the right numbers (from 1 to 16) in each square, the following results will be observed:

All the numbers in the four horizontal rows add up to 34.

All the numbers in the four vertical rows add up to 34.

The four squares in each corner add up to 34.

The four squares in the very center add up to 34.

The diagonal squares all add up to 34.

All opposite squares on the edges add up to 34.

<sup>1</sup> 8	<sup>2</sup> 11	<sup>3</sup> 14	<sup>4</sup> 1
<sup>5</sup> 13	<sup>6</sup> 2	<sup>7</sup> 7	<sup>8</sup> 12
<sup>9</sup> 3	<sup>10</sup> 16	<sup>11</sup> 9	<sup>12</sup> 6
<sup>13</sup> 10	<sup>14</sup> 5	<sup>15</sup> 4	<sup>16</sup> 15

In the magic square, just about every symmetrical pattern of four squares adds up to 34. This simple little illustration should give you a fundamental idea of the logic behind the theomatic structure of the Bible. The entire Bible could be likened to a gigantic magic square. The major difference is that instead of the various combinations of words equaling the same number (34), they would equal the various predetermined values for each square, or word.

**When the numerical values for all the words and portions of phrases in the Bible are examined, they would all balance out to the proper numbers. The numerical values for the words and phrase segments are arranged in such a way so as to enable the designs relative to each spiritual truth to fit and flow together. When different words, or combinations thereof, are in juxtaposition (side by side), they will exhibit the right numerical values, just as the magic square exhibits the right numbers.**

To briefly illustrate all of this, we will look at a simple phrase taken from St. John 3:19: "And this is the judgment, that light has come into the world, and men loved darkness rather than light."

380	370	1500	537	215	420	450
οτι	<u>το</u>	φως	εληλυθεν	εις	<u>τον</u>	κοσμον
That		Light	has-come	into		the-world

Again, above each word is the appropriate numerical value. The words that are underlined in Greek (το and τον) are the articles that modify the words immediately after them. At the beginning of the phrase is a Greek conjunction οτι, which means "that."

In this passage each individual word (not counting articles or conjunctions) has its significant numerical value. Take the word "light." It has a theomatic value of 1500. However, with the article (το φως) it has a value of 1870 ( $1500 + 370 = 1870$ ). Therefore, the word light equals both 1500 and 1870, one time with the article, and the other without it. The same thing is true of the word "world." It has a value of 450 by itself, and with the article a value of 870 ( $420 + 450 = 870$ ). The word "has come" (εληλυθεν) is a Greek verb, and it has a value of 537. The preposition "in" (εις) has a value of 215, etc.

Every combination of words in this phrase also has various numbers passing through it. The entire phrase equals 3872 when all the words are added together. However, there are other numbers present in this total phrase. Without the two articles, the value of the phrase would be 3082. However, with just the first article, the value would be 3452. With just the second article, the value of the phrase would be 3502, etc.

Within this passage, there are other combinations when all the possibilities are examined.

### ***What Does it Mean?***

Within this one simple phrase, there are many highly significant theomatic patterns, all of which relate to the whole. For now, let us examine one of them briefly.

In my first book, the number 150 was shown to have significance relative to the topic of *light*. The number 150 (along with 100 and 225) literally saturates most all major passages in scripture to do with this topic or concept. Examining the above phrase from John 3:19, we find this simple pattern emerge.

THAT	LIGHT	HAS COME	INTO	WORLD	3452	or	<b>150</b> x 23 + 2
	LIGHT	HAS COME	INTO	WORLD	2702	or	<b>150</b> x 18 + 2
THAT	LIGHT				2250	or	<b>150</b> x 15
	LIGHT				1500	or	<b>150</b> x 10
	LIGHT	HAS COME	INTO		2252	or	<b>150</b> x 15 + 2
		COME	INTO		752	or	<b>150</b> x 3 + 2
		COME	INTO	WORLD	1202	or	<b>150</b> x 8 + 2
				WORLD	450	or	<b>150</b> x 3

Thus in this one phrase of only four words (with one conjunction and two articles), there exist eight features that cluster around multiples of the number 150. **So many multiples of 150 would be impossible without God's flexibility mechanism of the articles and conjunction.**

The probability or mathematical chance of this phrase containing eight multiples of 150, is very unlikely. But that is just the beginning. There are at least a dozen other apparent patterns in this phrase, clustering around other large key numbers. These all relate to and

cross-reference other theological concepts, topics, themes, and numerical structures from other portions of the Bible.

I could elaborate at length on all the structures and patterns that are merging within this one simple phrase. Yet just like the magic square, all these numbers are merging into **perfect balance** with the whole Biblical theomatic structure for this one phrase. This concept I have called the "orchestration of theomatics." Chapter 10 (of **Theomatics II**) deals with that subject. A great deal more will be said on this later. For right now it is important for you just to get the basic idea of how it works.

SCIENTIFIC NOTE: One very important fact should be explained right up front to anyone reading this through skeptical eyes. When a thorough, unbiased, and objective scientific test is made of theomatics, by computer, every phrase combination possible—all possibilities—must be taken into consideration. There cannot be any occurrence of arbitrary "picking and choosing." Every possible phrase combination that exists, including the "hits" as well as the "misses," must be taken into consideration and all possibilities must **be identified in advance** of making any calculations or tests. Also, in performing those tests, only one straight Greek text can be used (such as Nestle), without any variant readings.

### ***STEP 7: Rules and Guidelines for Theomatics Research***

This is the final step. As I have shown, there are many spellings for words in Hebrew and Greek. This means that if a person wanted to, he could play "match up" and invent almost any theomatic feature he desired. He could take words or phrases with related meanings from different parts of the Bible and start adding various numbers together, "playing with totals," to see what kind of features he could come up with. Others have tried this idea in the past, and it is ridiculous and totally unscientific (E.W. Bullinger, in his well known book, **Number in Scripture** is just one example).

But if one were to go to the actual text of the Hebrew and Greek Bible without changing, matching, or adding the different words and phrases together, then his selection would be limited to the actual words God placed in the text—straight out of the Bible. This brings us to a certain guideline which must be followed at all times.

**Every single word or phrase that is used for a theomatic feature must come right out of the text, in exactly the same manner as God put it there. No words may be changed or added at any time for any reason. All words to be used for a theomatic feature must be lifted out of the text exactly as they appear in the original manuscript.**



The one variable in theomastics is to sometimes leave out the article (which has no translatable meaning anyway). Conjunctions can be ignored only if they appear on the front end of a phrase, not if they break the continuity in the middle.

## ***Words in Juxtaposition***

As a general rule in theomastics, words are usually removed from the text in juxtaposition, or side by side. There are some cases where the spiritual context of the verse (and the inherent theomatic patterns), occur without the words being in juxtaposition. Here is one case in point.

In Mark 2:28, we find the following words: "Therefore the Son of man is also Lord of the Sabbath."

ΩΣΤΕ    ΚΥΡΙΟΣ   ΕΣΤΙΝ   Ο ΥΙΟΣ   ΤΟΥ ΑΝΘΡΩΠΟΥ   ΚΑΙ   ΤΟΥ ΣΑΒΒΑΤΟΥ  
Therefore   Lord   is   the Son   of-man   also   of-Sabbath

As you can see from this example, the Greek words are arranged in a completely different order from the standard English translation. However, what this verse is indicating is that the Son of man is Lord of the Sabbath; but in Greek the words "Lord" and "Sabbath" do not appear side by side. They are separated by seven other Greek words. But because this verse concerns the "Lord of the Sabbath," it would be valid to take these two Greek words and place them side by side (κύριος σαββατου). The result is "Lord of the Sabbath," and that's exactly what this verse is in reference to. Interestingly, the words "Lord of the Sabbath" have a value of 888, the same as Jesus.

LORD OF THE SABBATH   888 x 2  
κύριος σαββατου

JESUS   888  
Ιησους

Another example of an outstanding theomatic feature, is found in the very first verse of the Bible. Most all English translations read, "In the beginning God created the heavens and the earth." Yet in the original Hebrew the words actually read, "In the beginning created God..." The word "created" comes before the word "God." By taking the two words "In the beginning God"—and skipping over the word "created," the following is the result theomatically. Without the zeros, the number is 1. In the beginning there was only one God.

IN THE BEGINNING GOD   1000 — or just 1  
Gen 1:1   בראשית אלהים

This type of thing must be done sparingly, and only when there is **no question** as to its distinct clarity of meaning within the context. Probably the best-known example in theomatics of words not being in juxtaposition (70% of the occurrences of this) is with possessive pronouns.

In Acts 4:30, it states: "that signs and wonders may be done by the name of the holy child of thee Jesus."

ονοματος	του αγιου	παιδος	σου	Ιησου
Name	of-Holy	Child	of-thee	Jesus

When the Greek possessive pronoun, meaning "of thee" (σου) is removed from the middle of these words, we have the perfect phrase "name of the Holy Child Jesus" (ονοματος του αγιου παιδος Ιησου). Since these words carry perfect and logical meaning and are clearly within the context of this phrase, it would be valid to present a theomatic feature in this manner.

The basic rule is that for theomatic features to show clearly the design God intended, words and phrases must be carefully lifted from the text in the context and meaning they are used, in a very precise and accurate manner. Most all the features to be presented in this book are with the words side by side. A very small percentage of the examples given will be like those shown on the previous page.

## ***Which Translation?***

Have you ever wondered why there are so many English translations of the Bible on the market? The reason for this is the way the Hebrew and Greek languages are structured grammatically. The ideas can be expressed in many different ways when a verse is translated into English. There are so many possible meanings and shades of meanings. All the translators are saying basically the same thing, only with a different choice of wording.

This book will show many hundreds of examples. It would be impossible to use one standard translation in presenting these findings. The main reason is that many times the Hebrew or Greek words are arranged in a completely different order than the words in the English translations. Therefore, in this book I shall many times quote a verse as it would be **transliterated** straight out of the Hebrew or Greek text. Transliteration means quoting the words in the order they appear in the original language. In a few instances, this may sound a little bit funny or awkward, but it is the only accurate way it can be done.

If you would like to check my translation out firsthand, the best way would be to purchase an Interlinear Hebrew/Greek/English Bible. That way you can see exactly what is going on.

In conclusion, let the reader understand that theomantics is not a truth to be understood in English. It is meant to be understood in Hebrew or Greek. In presenting the features I am simply saying: Here are the Hebrew or Greek words. These words exhibit a particular numerical structure. I have done my best to translate them as accurately as possible. If you prefer a different translation, please feel at liberty to follow your best judgment in that regard.

### ***Format and Layout of Features***

You have just graduated. Now that you are familiar with the basic steps or concepts, we are ready to begin a full presentation. There are, however, a few basic things that should be explained concerning the format of the features. All features will be shown in the following manner.

THE LAMB'S BOOK OF LIFE 1200 x 3

Rev 13:8 τω βιβλίω ζωης αρνιου

THE DISCIPLES OF HIM 144 x 12

Mat 12:49 μαθητας αυτου"

In the above examples, two numbers follow each English translation: 1200 x 3 for "the Lamb's book of life," and 144 x 12 for "the disciples of Him," referring to the 12 disciples of Jesus. The first numbers indicated (1200 and 144) are the key numbers and primary factors or multiples for that particular topic. Take the first feature above. The number, or theomatic value, of the phrase "the Lamb's book of life" is exactly 3600, or 1200 x 3, the key number in this case being 1200. The secondary factor is the number 3.

The next feature is a little different. The value for the two words "the disciples of Him" is 1730, and this is within the cluster of 2 of the multiple of 144 x 12 (144 x 12 equals 1728). At the end of the Greek phrase there is a mark ("). All clusters will be thus indicated, either by a ('), if within the range of + 1 or - 1, or by a ("), if within the range of + 2 or - 2.

Whenever a verse is quoted or a feature shown, and there are [brackets] surrounding the English words, this indicates that the words in brackets are not found in the original Hebrew or Greek, but they must be assumed as part of the translation. If you look at many English translations of the Bible, you will see words written in italics. These words are not in the original either but must be added for the translation to make sense in English.

As a final note, the Greek text used is the straight Nestle text (25th edition), without any variants. If a variant is used, it will always be indicated before the verse reference; (nv) means Nestle Variant, and (mt) means the Majority Text or a Majority Text variant was used. See Appendix D, **Theomantics II** for a complete discussion on textual information.

Reference Notes:

1. Bruce Metzger, *The Text of the New Testament* (Oxford University Press, New York, 1968), p. 38.
2. H.E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Macmillan, Toronto, 1955), p. 141.
3. Ibid, pp. 150-151.