A Statistical and Probability Analysis

Luke 15:10-32

by Del Washburn

p = .000000038384

1 Chance in 261,205,726

That's only one chance in two hundred and sixty-one million

The same mathematical principles and scientific testing procedure presented here, could be equally applied to literally hundreds of other theomatic patterns present in the Bible. And with equally impressive results.

"A hiearchy of theological aspects is hard to imagine."

Kurt Fettelschoss

INDEX

- Special Introduction 4
- Prelusion: What is Theomatics? 5
- 1) Stating the Problem and Defining the Hypothesis 13
- 2) Defining the Text and Theomatics Database 20
- 3) Defining the Story 26
- 4) Defining All Possibilities 29
- 5) The Theomatics Results xx
- 6) The Random Tests xx
- 7) The p-Factor Analysis xx
- 8) The Clustering Phenomenon xx
- 9) The Real Power of Theomatics xx
- 10) Some Closing Thoughts xx

Special Introduction

Much has occurred since this statistical study on Luke chapter 15 was completed a few years ago. An independent statistician in Germany with a masters of science degree—Mr. Kurt Fettelschoss—after reading and studying this scientific paper—then did his own investigative analysis and statistical experiment (you can see his complete report and scientific paper at <u>www.theomatics.net</u>).

His conclusion—based upon his own independent calculations and tests, was that the probability of this one specific theomatic pattern occurring in Luke chapter 15, was a p-factor of better than a million to one odds.

Our p-factor shown here was one chance in two-hundred sixty one million. The reason for the difference was that even though the calculations were similar, we based the final calculations on the short explicit nature of the actual theomatic results. This produced a much narrower window of possibility, which resulted in much less likely chance of occurrence. Yet it required a somewhat convoluted method to arrive at the result. (Comment: Even though various statisticians may approach the problem differently, the argument is valid and so is the calculated result.

Mr. Fettelschoss decided to forego that aspect, which was favorable to theomatics, and instead did his calculations the most conservative way possible—not considering the shortness of the theomatic words and phrases—but simply dumping every possibility into one generic bucket. That way no skeptic could pick apart his result and potentially accuse it of being tweaked or biased.

Even so, the final odds were still better than—at least one million to one—against chance occurrence.

The following data and analysis from this account in Luke 15 is extremely precise and exhaustive. Yet it would be presumptuous to say that the either the data or the final tally of the experiment is impeccably flawless. The result in this instance is so far beyond chance expectation—it does not materially affect the outcome and final conclusion.

It can be safely stated that these results are within 95% of perfection.

Prelusion

The following is being provided for the benefit of those who are not yet familiar with the operative principles upon which theomatics is based. It is not directly part of this statistical analysis. Those who already have a clear understanding of the basic concepts, can skip ahead to Section I. The following is a condensed version of Chapter 3 in **The Original Code in the Bible**.

STEP 1: The Code

The Bible was originally written in two ancient languages—the Old Testament in Hebrew, and the New Testament in Greek. Here are the alphabets of those languages along with their traditional numerical values.

HEBREW ALPHABET	GREEK ALPHABET		
X 1	α1		
ユ 2	β2		
ג 3	γ3		
٦4	δ4		
ה5	ε5		
٦6	ç'6**		
Τ7	ζ7		
Π8	η8		
<u>ט</u> 9	θ9		
` 10	1 10		
→— · · 20 *	κ 20		
30	λ 30		
ローロ 40 *	μ 40		
ב – 1 50 *	v 50		
$\square \dots \dots \dots \dots 60$	ξ60		
۰ ۲ 0	o70		
" " 80 *	π 80		
* 90 צ—ע א א א	Q 90 **		
P 100	ρ100		
¬ 200	σ - ς 200 *		
\boldsymbol{w} 300	τ 300		
ח 400	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.

** 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. In the early history of the Greek language both these letters existed, but later became extinct. They have always retained their numerical equivalence (see **Webster's Dictionary**).

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

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. On the following page, you will see the Hebrew and the Greek alphabets, along with the respective number or numerical values for each letter in those alphabets.

These Codes Are a Matter of Historical Record

These codes are more established and verifiable than even our own English alphabet. They were fixed and etched in stone thousands of years ago. There are hundreds of sources available that will confirm the validity of these codes. (See note 4, p. 241, **The Original Code in the Bible**).

In order to confirm the Greek number code as it is shown on the previous page, you need to look no further than **Webster's Dictionary**. The Greek alphabet and the numerical equivalents can be found in the back of most editions under the section "Special Signs and Symbols." This usage of letters for numerical values, goes back into the earliest times of ancient Greece.

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 actual chapter and verse numbers given in Hebrew letters instead of numbers. Every Jewish scribe and rabbi is as familiar with this code as they are their own existence.

Another term used to describe this numerical system is "gematria."

STEP 2: Every Word Has a Numeric Value

Not only does each letter in the Hebrew and Greek alphabets have a number or numeric value attached to it, but each word has a value as well.

To illustrate this, let's take the word for **Jesus** in Greek, which is Inoouç (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:

Ι 10 = 8 n = 200 σ = 70 0 = 400 υ = ς = 200 TOTAL = 888

Phrases Also Add Up

Complete thoughts and sentences also 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
הארץ	ראת	השמים	את	אלהים	ברא	בראשית
earth	and	heaven	***	God	created	in-beginning

Note: Incidentally, you may have noticed that the words above seem to be backward. They are not. Hebrew is read from right to left, instead of left to right—just the opposite of English.

The following page shows one of 1030 original pages comprising the entire Greek New Testament, along with the specific numerical value for each word. When I first began my research back in the late seventies and early eighties, I put together an interlinear Greek/English New Testament. It took 800 hours to do this by hand. Today, of course, all of this has been programmed into a large computer database.

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, but its essence 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 are the principles by which God has organized the theomatic structure.

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 <u>UOU</u> 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

525 109 25 EK 70 катавая TOU OUDAVOU 0 VLOS the [one] out of the heaven ing come do ανθρωπου Kalus Kai υψωσεν lifted up of man. And 2.5 Mos the the in desert. 50 to be lifted up 1510 ανθρωπου, 15 iva tras d VLOV TOU TOV s the Son that it behow of man. 613 A a wiov πιστευων EY αυτω believing in him have life eternal 16 <u>OUTUS</u> For lo God the 450 3. 42 20 KOGHOV, WOTE TOV TOV LOVOVEVN VLOV the the world, Son only begotte 50 as πιστευων iva MINKEV he gave, that evervone believing him 50 wior απολητα y not perish ma but may have life eternal VION απεστειλεν the Son sent ELC TOV κοσμον wa KOLVI LOV into the world that he might judge the world 10 σωθη δ add LVO KOULOS αυτόι 1the but that ^amight be a *world through him. 83 KOLVETO 18 ELS πιστευών autor ov The [one] believing him not judged in 20 0 48 TLOTEVWY ndn KEKDLTO the[one]not believing already has been judged, b πεπιστευκεν ELC μονονενους TO OVOUC TOU in he has not believed in the name of the only begotten θεου 19 δε TOU avT EOT Son 540 And this of God. 38 1500 \$3 εληλυθεν TO KOLOLS, QUA OTL come judgment, that the light into 351 Kai ανθρωποι ηγαπησαν κοσμοι ÕL NOL world and love Den Tathe 1500 104 OKOTOS yap autin DWS the than the light for was(were) of them darkness 81 20 πα δαυλ For vil thing the works. everyone hates the light and come 8 erevron wa the light. 10 is(are) reproved the works anderat Se 21 ที่ท ποιων doing ut the [one] the truth comes 117 ωθn bave ai τόυ

Consider the number 300. The number 300 is a multiple of 100, 100 times 3 equals 300 ($100 \ge 3 = 300$). In other words, 300 is a multiple of 100 because it can be divided evenly by 100. Likewise, the numbers 500, 1200, 200, 1000, and 17,800 are all multiples of 100.

that

may be manifested of him

the

the

light.

All key words and topics in the Bible have incredible patterns of specific multiples running through the various references. For example, if you examine specific references to Jesus the Son of God, you will find that they all contain multiples of the same number. Many different references to Satan are all structured around multiples of another number.

STEP 4: Clusters

The principle or phenomenon of clusters is one of the most profound aspects of theomatics. Clustering is the concept where numbers cluster around specific multiples.



As you can see, the number 0 in the center of the circle represents the number 100. On each side of the number 100 are 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 and Satan 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.

Clustering Proves the Whole Theomatic Concept

When the theomatic patterns are tested by computer in a scientific manner, clustering or a concentration of numbers would be impossible, if theomatics did not exist. The clustering phenomenon, statistically speaking, is amazing and totally miraculous. **The Original Code in the Bible** devotes an entire chapter to a discussion of this (chapter 12), as well as Chapter 21 of Angelfall. Clustering scientifically proves the whole theomatic concept. If the world's scientific community knew about these findings, studied them, and comprehended them, it would change forever the world that we live in.

Also it is important to point out that only one aspect of theomatics manifests itself with the clustering. In order for theomatics to work properly and the patterns to exist at all, each word must have an exact and precise value. Every numerical value must be perfect and right on target; it cannot vary by one or two numbers.

STEP 5: The Grammar of the Hebrew and Greek Languages

Step 5 is lengthy and involved (in **Theomatics II**, pp. 32-39, a much-enlarged discussion is provided, as well as Chapter **2c** of Angelfall). There are a number of factors concerning the Hebrew and Greek languages that are important to understand. I will not discuss these

factors at length, except to point out a few things that may relate specifically to this scientific investigation

The Cases

How many ways are there to spell the word God in the English language? The answer is simple: there is only one way. The word **God** is spelled G-o-d. This is not true in the Greek language. In fact, for just about every single noun in Greek, there are at least four or five possible spellings. These spellings are called CASES, and each fulfills 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.

(θ εος) Theos (θ εου) Theu (θ εω) Theo (θ εον) Theon

Greek verbs are even more flexible than Greek nouns. For every Greek verb root, there is an abundant supply of prefixes and suffixes. 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 less-flexible Hebrew language is still complex, with numerous spellings for most words. Hebrew operates on a complex system of roots, or root words, with variations of prefixes and suffixes. Many variations are possible

The Article

The words "a," "an," and "the" are known as **articles**. The two articles "a" and "an" are indefinite articles, while "the" is definite. The Greek language has only a definite article. This fact is highly significant. However, there is only one thing you have to remember: "There are no 'rules' for the use of the article in Greek." The Greek article has absolutely no translatable meaning.

In John 11:4, Jesus is referred to as "the Son of God." The Greek words for "the Son of God," with the articles, are $o \upsilon o c \tau o \upsilon \theta \varepsilon o v$. 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 ($\upsilon o c \theta \varepsilon o v$), but the translation remains exactly the same. Therefore, a Greek phrase has the same meaning with or without the article, and the same is true of Hebrew.

This fact will be very important in analyzing theomatics scientifically, because we will be looking at all phrase combinations possible—some shown with the article(s), and other(s) without. The computer can accurately calculate every possible mathematical phrase combination.

What Does All This Mean?

If the articles have no discernible meaning, why did God place them in the text of the Bible? **He put them there because of theomatics!** The reason Hebrew and Greek 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 have different numerical, or theomatic, values. What God does is simply 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).

Theomatics 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 two languages. There is an entire section in **Theomatics II** (appendix C) for Greek scholars that is thoroughly documented and discusses all of this in detail.

STEP 6: Putting It All Together

Step 6 shows many aspects related to the complexity of theomatics and discusses facts concerning how the structure was put together. Including all that information here would present extremely laborious reading. (Please refer to **Theomatics II** for a detailed explanation of this step, pp. 39-42.)

Eternal Secrets and Mysteries

The fundamental claim of theomatics, is that the eternal mysteries of the ages have been imbedded into the Bible by God—based upon these numerical values of historical record. Every single word mentioned in Scripture, every truth, down to the minutest detail, has been placed there according to this system. The fact that "God" did all of it can be scientifically proven in a laboratory according to the highest standard of scientific testing. That is what this paper here will attempt to verify/confirm. The evidence seems to clearly point to the divine/supernatural Intelligence factor as being the only viable explanation. No natural explanation is possible. The more clearly a person sees and understands the nature of theomatics, the more apparent the inevitable conclusion will be.

Further Theomatics Verification

There is a strong historical basis for the assignment of numerical values to the Hebrew and Greek alphabets—a basis for all of this that has historical precedence and is academically credible. In addition, **there is evidence for the entire numerical system right in the "original" text of the Bible itself.** When the books of the New Testament were written in the first century after Christ, no such thing as paper existed. Instead, a kind of "paper" made from a sedge plant called papyrus was used. All the earliest manuscripts of the New Testament were written on papyrus. One such manuscript is in Dublin, Ireland, in a collection of manuscripts owned by a Chester Beatty (designated 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.

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. Every single number in the Book of Revelation is shown with the letters of the Greek alphabet. For example, the number 7, referred to many times in Revelation, is expressed with letter ζ , which has a numerical value of 7. The number 12 would be expressed by the two letters $\imath\beta$ (10 + 2 = 12). The infamous number 666 is also given with the letters of the alphabet, i.e. $\chi\xi\varsigma'$. On page 28 of **The Original Code in the Bible**, a picture of this papyrus is shown, as well as in Chapter **2c** of Angelfall.

This concept of assigning number values to the letters of the alphabet is a well-documented historical and **Biblically based** practice.

A Sampling List of Theomatics

For a partial listing of various theomatic patterns and design, please refer to the following chapter **2j** of Angelfall.

For a more lengthy explanation of theomatics, please refer to Chapter **2c** of Angelfall— Long Version Description.

Section 1

STATING THE PROBLEM and DEFINING THE HYPOTHESIS

Theomatics makes some astounding claims. It claims to have discovered a secret and hidden mathematical code—in the original Hebrew and Greek languages of the Bible—that scientifically proves that "God" wrote the Bible. This code has been known for thousands of years. Many people have poked and prodded on the fringes of it. But with theomatics its secrets are finally beginning to open up.

Approximately 100,000 copies of theomatic books have sold over the past years. Countless thousands of hours have been invested into the research effort. The amount of data currently on file is voluminous. The theomatics web site is one of the more active religious sites on the Internet. Therefore, the purpose of the following analysis is to test those claims. To either verify or dispel them.

Because of both the nature of the claims—and the religious implications—we would expect that most thinking and academic people, upon hearing all this for the first time, will be highly suspicious and skeptical. This is somewhat understandable. However, we dare not jump to conclusions on matters such as these, until the evidence is at the very least—comprehended, examined, and ascertained.

Yet those who are biased and skeptical, and who are determined that none of this can possibly be true—no matter what—the evidence of this study can only exasperate their frustration and anger. After a careful and punctual analysis of the following data and the calculations, they will clearly discover that the method/data has no flaws of consequence and cannot be debunked. Nor can any human bias or "selective" use of data be the explanation. **There is absolutely no human/secular explanation for the spectacular results and millions to one p-factor.** Yet everything in this analysis is going to be based strictly upon secular science.

Those persons who are unbiased and simply want to know what the objective truth is, they should have no problem with any of this. At least not academically.

Extraordinary Claims

There is an old saying in science that "extraordinary claims require extraordinary proof." If there was ever an instance where this axiom was true—this is going to be the case in point. The more unlikely or unusual something is purported to be, the more concrete evidence we should require in order to concur its validity.

Literally hundreds, if not thousands of theomatic patterns and numerical structures have been discovered over the past years. Here, we are going to be analyzing just one of them. A tiny piece of the voluminous data. But we are going to attempt to do it in a thorough and comprehensive manner—not leaving a single stone unturned in our attempt to get to the truth. Numerous others are even far more impressive and extensive (see **Theomatics and the Scientific Method**).

Bridging the Gap

People living in this world wonder about and debate many different things. There are thousands of religions and belief system out there. But nothing in the way of ideology can be tested or proven in the laboratory. The only way to arrive at truth that is fully objective and verifiable, is through science. But science is pretty much limited to the physical world. There is virtually nothing in the way of religion or belief that can be tested according to the scientific method. But with theomatics, this barrier is going to fall. Finally, at last, we have a means of bridging the gap.

The Scientific Method

The only true test of any scientific claims is the experimental data. Only by taking the data into the laboratory—performing tests and making observations—are we able to come to rational conclusions. Therefore, theomatics must stand naked before the death rays of the scientific method. It must receive the eagle eye of peer review. It must be tested, retested, and tested some more. In the end we must be sure that our premises and conclusions line up—based upon an inductive form of logic that is both solid and leads to conclusions that eliminate any human/cause factors. Nothing can be left to chance (yet limited or "certain error probability" margins are explicitly permitted in the realm of statistical science).

The simple fact that both the proponents and opponents of theomatics should bear in mind, is that **there should be absolutely nothing we can do in order to influence the outcome or results**. Private wishes must not be allowed to cook the results of the inquiry. The numbers themselves will have to speak out. No man upon earth can make anything like this happen. No slick presentation. No amount of huffing and puffing... So if it is true, it must simply become self evident. It cannot be created. It must be discovered.

It is not necessary here to give numerous examples of theomatic patterns and phenomenon, or try to explain the logic and reason behind these patterns. There are presently three books and numerous independent studies readily available that discuss those issues..

Again, it should also be pointed out that the tests and statistical analysis herein, is only one in hundreds that could currently be designed and put together. Others have already been completed. The miracle you are about to see is not just a "one of a kind" observance. Rather it is but one chunk of coal out of train loads.

The Existence of God

It should be clearly stated at the outset, that it is scientifically impossible to prove the existence of God. He cannot be put inside a test tube or analyzed in a controlled testing environment. Nor can we actually prove that "God" Himself placed the theomatics phenomenon into the text of the Bible. Yet after a most careful analysis of every humanly conceivable possibility, the data points to just one conclusion—the same conclusion that appeared on the cover of my original book written over twenty years ago with Jerry Lucas (of basketball and memory fame).

Theomatics scientifically proves, that a mind—far beyond human capabilities and understanding—planned, constructed, and formed every word in the Bible.

The Null Hypothesis

When mathematicians and statisticians test various models and simulations, they do so against what is commonly referred to as "the null hypothesis." The null hypothesis is defined as: "A statistical hypothesis about what is expected of the population parameters under the "status quo."

The null hypothesis represents a theory that has been put forward, either because it is determined to be true, or believed to be true. It is then used as a basis for argument against something that has not yet been proven. For example, in a clinical trial of a new drug, the null hypothesis might be that the results or effects of the new drug are no better, on average, than the current drug. So by performing tests, we could conclude either that result (H_0), or that the new drug is indeed better (H_1), A more simple way of saying it, is that **the null hypothesis would be the expected result should the new drug not prove to be any better**.

When it comes to testing theomatics, we can also use the null hypothesis. Only in this instance, we can base the null hypothesis upon certain mathematical laws and axioms that are absolute. These axioms are commonly referred to as "the laws of chance." They are laws because they are mathematically predictable. No one can question their absolute authority. Let us look at a most simple definition.

A coin that is "fair" when flipped randomly, has a 50% equal chance of landing on heads, and a 50% equal chance of landing on tails. A dice that is thrown randomly, has a 16.67% chance (or 1 chance in 6), of landing on any particular side on a given throw.

These are universally accepted facts. These are laws that can be very accurately calculated according to the science of probability. For example, if we flipped a coin a hundred times and got 55 heads and 45 tails, we could calculate the actual probability that that event could occur, i.e. 1 chance in so many **against** the null hypothesis. This would be referred to as the "p-factor," or probability that this could happen. So the null hypothesis would dictate that we should expect 50 heads and 50 tails. The probability of a

different observation, would have a p-factor that would be the odds of chance of breaking the rule, so to speak. (Mathematicians also calculate these sorts of spreads or deviation as the "z score.") Note: If you are curious, the p-factor of 55 heads and 45 tails (or visa versa), would be one observed occurrence every 5.43 test runs. The probability of at least 75 heads and 25 tails in 100 throws would be only one occurrence in more than three and one half million).

The Null Hypothesis vs. Theomatics

In Theomatics we can accurately predict the null hypothesis—what should and would happen, if the subject were not true. In other words, if "God" (or anybody else for that matter), did not play around with the results. Numerous statistical studies have already been done comparing theomatics to null/random results. The most iron clad or observable method is by doing an exact parallel analysis.

Shown on the next page is an example of a random assignment of numerical values to the Greek alphabet. In order to make it as objective as possible the letters have been mixed up within their respective groups: the single digits (1 to 9), the double digits (10 to 90), and the triple digits (100 to 800). For example, if a theomatic word comes out a multiple of 10 (and does not contain any of the first nine letters of the alphabet), so will the random word.

Any time I run theomatic tests of phrases by computer, I can simultaneously call up one million random assignments of number-letter equivalences. The computer then duplicates the exact same calculations in searching for features with the random values. It tries just as hard to find results with the random values as the theomatic values. In my 270 page manuscript, Theomatics & the Scientific Method, this method of comparison was performed extensively.

Shown below is a Greek phrase from John 3:16: "For thus loved God the world so as the Son the only begotten He gave." The first example shows the theomatic numerical values. The second example is random. Only the values in the first line would be able to produce meaningful results. The words with the random values would only yield results according to the null hypothesis.

1770104355702844204501305420530420296884ουτοςγαρηγαπησενοθεοςτονκοσμονωστετονυιοντονμονογενηεδωκεν1740709325402554504401208450580450195705ουτοςγαρηγαπησενοθεοςτονκοσμονωστετονυιοντονμονογενηεδωκεν

Standard Allocations	Random Allocations
α1	α6
β 2	β5
γ3	γ3
δ4	δ9
ε5	ε8
ς'6	ç' 2
ζ7	ζ1
η8	η 4
θ 9	θ7
ι10	1 30
κ 20	κ70
λ 30	λ 50
μ 40	μ 80
v 50	ν 10
ξ 60	ξ 20
o 70	o 40
π80	π90
Q 90	Q60
ρ100	ρ700
σ - ς 200	σ-ς200
τ	τ400
υ400	υ500
φ 500	φ 800
χ 600	χ 100
ψ 700	ψ 300
ω 800	ω 600

"Tit for Tat"

It is clear that in comparing both efforts, theomatic versus random, the following similarities should and would in all probability occur (if theomatics was not valid.)

1) On the average, both efforts should produce the **same number** of features or examples of the supposed phenomena.

2) On the average, both efforts should produce features or multiples of numbers of the **same size** or magnitude or of equal probability.

3) On the average, both efforts should produce features of the **same general distinction** relative to meaning or theological theme.

4) On the average, both efforts should produce phrases of the **same length.**

In both **Theomatics II** and **The Original Code in the Bible**, there is a complete statisticians report substantiating this method (LaVerne Stanton, PhD., Chairman of the mathematics department, **Cal State University**, Fullerton (see pp. 166-168, **Original Code in the Bible**).

A Complete Random Mix

There is absolutely and positively no reason to believe, that the numerical values for the Hebrew and Greek letters and words—when applied to the text of any work of literature (and further mixed with theologically significant words and phrases), can produce anything but a complete random mix of numbers. A thorough discussion of this, along with a number of control group tests have been performed, showing that this is indeed the case. This study is readily available (see Chapter **20** of Angelfall on theomatics vs. other works of literature).

There are no grammatical characteristics, no language characteristics, no frequency/non frequency of letters, no sort of poetic rhythm, no mathematical artifact inside the word structure, etc., that could possibly provide an alternative explanation for the theomatics phenomenon. The reason for this is because theomatics **only occurs** when three ducks line up in a row.

1) It only works in the Bible and apparently nowhere else (at least we have not been able to find it, and you won't either.) It is theoretically impossible to occur anywhere.

2) It only works with the standard numerical values of historical record (there are 407 random permutations possible—see **Original Code**, p. 164).

3) It only works in the Bible when words and phrases with a common meaning or common theological thread, are examined.

In any other situation examined, different from the above, there will be a complete random mix.

A Pile of Rocks

Suppose that you were walking beside one of the granite hillsides in upper Yosemite National Park in California. Strewn all over the slope were rocks and small boulders of many shapes and sizes. These rocks have been referred to by geologists as "glacial erratics." They were deposited at random when the ice melted centuries ago.

Now suppose that you came to a place, and suddenly you saw a whole bunch of rocks neatly arranged in such a way as to clearly spell the word "G-O-D." If you saw that, what would you conclude? Well, you probably would not conclude that God did it, or even that the ice glaciers had melted it in such a manner as to deposit rocks to spell out the Creator's name. But you would most likely conclude that something or somebody with

intelligence was the culprit (probably some kids with nothing better to do). The reason for arriving at such a conclusion would be obvious. Something had happened which theoretically was impossible, or at least so unlikely as to stagger the imagination.

Defining the Hypothesis

Therefore, our hypothesis concerning theomatics is this. If we find something that has zero probability, and for all explicable reasons is impossible to occur at all. And it does indeed occur. And there exists no logical or rational explanation for it. And it was impossible for man to have done it. And Intelligence is the only explanation. Then we should probably conclude that some higher (and perhaps un-indefinable) form of Intelligence is the reason behind the whole thing.

Only you can decide.

Section 2

DEFINING THE TEXT and THEOMATICS DATABASE

Definitions are everything in science. If you read any paper from a quality experiment that has been conducted, it is full of definitions, definitions, and more definitions. Things must be properly defined before you can move forwards with any degree of certainty. Then along with the definitions the ground rules (hopefully) are established, and the tests carried out.

The Bible Code Dilemma

This is the huge problem that ELS and the Bible code subject has run smack into. It has an inherent definition problem. It is very difficult to define **in advance** all mathematical possibilities—in conjunction with all possible words (and spellings) that can potentially pop up in the ELS's. Things get fuzzy very quickly. Usually you must try a lot of things first, in order to see what works. Then it is difficult to calculate an actual p-factor or probability because **you don't know what else could have happened**. It is impossible to pin down the certainties all unknown quantities (or the skeptics to the mat), in that kind of situation. The sky becomes the limit. Fortunately, theomatics does not have this statistical problem.

A-priori vs. Posteriori

Scientists refer to two kinds of tests. One is called **a-priori**. The other is **posteriori**. Both tests are valid, but considerably different.

In an a-priori test, the experiment is done without any prior knowledge of anything. The test is designed and constructed without any knowledge beforehand of where the results are hiding, or even if there are any results beyond the null hypothesis. Then the experiment is run and the results recorded. Because of the nature of ELS and the Bible code, this is the type of test that must be used. The "famous rabbis experiment," that appeared in **Statistical Science**, was asserted by the proponents to be an a-priori test.

In a posteriori test, results are first observed and then an analysis conducted. This is perfectly valid as long as all possibilities can be measurably defined. After the fact a thorough mathematical analysis is conducted to see if there are any extraordinary results. But that sort of assessment is not possible unless all the possibilities are known. Theomatics can shine brightly with either method. Most of its findings are a mixture of the two. Theomatics usually discovers a pattern or trend posteriori. Then it says, "O.K., if this is valid, then let us test the hypothesis in order to see if the same trend continues." The remaining Bible verses are then examined a-priori.

Scientists also view the a-priori method as being less conducive to bias. After all, if you don't know the outcome beforehand, human factors cannot really enter into the outcome. Right?

When any Bible code proponents try to present posteriori evidence, the skeptics will immediately pounce on the idea that the researcher in some careful and subtle manner, has "cooked" the results by arbitrarily selecting what works, all the while ignoring the numerous phrase combinations (or other possibilities) that do not fit the pattern (or the proponent's secret religious agenda). According to the unbelievers, the results are nothing more than "selective data." The proponents are simply "picking and choosing."

Again, this is the big argument that the skeptics of theomatics will immediately seek to grab hold of and run with to the hilt, if at all possible.

The Equal Bias Random Comparison Test

Theomatics can easily destroy this knee jerk excuse, by simply challenging the challengers to perform what is called "an equal bias random comparison test." The way it works is very straightforward. (Note: This was explained in Section 1, p 17).

The values for the letters and words within the **same** database or "field of choice," are jumbled into random allocations, so that all the values are then **known** to certainly not contain any divine or supernatural significance. Then you say to the skeptic, "O.K. friend. You have a problem with that? Then here is what you do. Take a set of values or allocations of letters that are **known** to be random, you can then take any multiple factor you want, and by using the same basic ground rules as theomatics, and by trying just as hard, you should be able to easily match the average theomatic output. Why not? In fact, you can try the experiment a hundred times over, each time using completely different numbers. If theomatics found its results by arbitrarily "picking and choosing" (as you accuse its proponents of doing) then you too should be able to pick and chose in the same manner, and you too should be able to easily get similar average results. Or at least come reasonably close do doing so. Why not?"

This test is completely reasonable and fair. I have yet to find a single skeptic who has even attempted to deny its simplistic logic.

We Will Go Beyond That

Yet the above is not the only method of proof we will seek to set forth here. We want to be much more definite and specific. We want to find out exactly how well theomatics really performs. We want to find out if it is even possible—or ludicrously impossible—

for a skeptic to challenge theomatics (or come even remotely close to it). That is, of course, only if theomatics is in fact true.

So it is now time to begin defining our experiment.

Definition #1: The Bible

Theomatics is provable because we have fixed definitions. Our first definition is the **place.** The location where theomatics exists. It is called The Holy Bible. We are not going to examine the **Koran**, or the **Book of Mormon**, or the **Talmud**, or the writings of Dr. Zeuss. So our definition is limited to the original text of the Bible.

The Bible is a book composed of 66 individual books, written over 1600 years, by at least 40 different men. It is divided into two groups—the Old Testament and the New Testament. Both of these groups were written in two completely different languages (but the same "theomatic" continuity and key numbers prevails in both). This fact is astounding.

I have written a number of exposes showing that anything like theomatics is theoretically impossible to occur anywhere, any place, any time, under any conditions, in any work of literature ever written. It is no more likely to happen than finding provable patterns with numbers in a phone book (see Chapter **20** of Angelfall).

So we certainly should not expect to find it in a book written by 40 men over 1600 years in two completely different languages. Like the pile of rocks analogy given earlier, nothing like this could even exist unless Intelligence was at work. If theomatics were untrue, the numerical values for words and phrases would be no different than numbers in a telephone book. When applying numerical values to letters and words, and looking for patterns within common words and phrases, one would not expect to find anything but chance occurrence.

Theomatic patterns and structure have been found in virtually every book of the Bible profusely! So if the phenomenon exists at all, and if it is found throughout the Bible, then we could also probably draw the safe conclusion that whatever Intelligence put it there if "He" could pull off such an incredible feat as that to begin with, then certainly that "Person" should be able to control what books end up in the Canon of Scripture. So based upon the spectacular data that has been discovered, we simply assume that the 66 books are the whole and intended message. We don't need to look for any more proof relative to what may constitute the Canon.

So our first definition is that we only look for these patterns in the Bible

Definition #2: The Hebrew and Greek Texts

Now the text of the Bible is also fixed and determinate. Let me briefly discuss a few facts concerning this vast subject.

The Hebrew Old Testament text is virtually flawless. There are very few—only a scant handful—of variant readings from the entire Old Testament. Down through the centuries Jewish scribes were meticulous in their copying procedures. So the Old Testament text itself has never been a problem in theomatics. When the Great Scroll of Isaiah was found among the Dead Sea Scrolls, it was virtually identical to the later versions that came 1000 years after.

For theomatics, the Hebrew text used is the Michigan Text.

The Greek New Testament is another story altogether. Today, there are approximately 5000 to 5700 Greek manuscripts of record that contain all of part of the New Testament (including Greek lectionaries used for catechisms, etc.) The total number of actual Greek manuscripts is roughly half that—approximately 2500. The earliest known copies were papyrus fragments that came around 150 to 200 years after the originals were written.

Existing within all these attestations are hundreds of variant readings. Very few of these have to do with context, but consist mostly of word order arrangements or variations in spellings. (Of course these differences drastically affect theomatics). Numerous scholars have devoted their entire lives to analyzing and composing textual stemmas in order to trace various readings in families of manuscripts back down to their root. And at least try to get back to the "original" text.

Today within New Testament scholarship, we have two texts or two essentially finished products. Textual critics and scholars are sharply divided, and have pretty much entrenched themselves into either one or the other of these two warring factions. The first group, referred to as the "**Nestle/Westcott & Hort** crowd," follow a group of manuscripts that are fewer, but dated earlier. These are also referred to as the "Great Egyptian manuscripts," because many came from Egypt and the monasteries of the Sinai Peninsula during the early centuries. The second group, referred to as the "**Textus-Receptus/Majority** Text crowd," follow a larger body of manuscripts, but which came later. Each of these two camps have their firm reasons for believing that their stemmas are more true to the originals. The **King James** translation comes from this second group.

When I began theomatics research, I used the **Nestle** Text. The only reason for this was that the Nestle was the only one that provided an English/Greek interlinear with which I could do my research. About fifteen years ago I began looking at the **Majority** Text and over the years have come to the overwhelming conclusion that it is **far more accurate**. In checking theomatics against the variant readings, Majority is almost always right (at least 80% of the time). So I have switched to Majority (the version by Hodges & Farstad, **Thomas Nelson**, Nashville), as the default text for theomatics. I am in the process of updating the entire computer research database—based upon the Majority text.

Note: In **Theomatics II**, there is an entire chapter that discusses the textual issue (pp. 625-637). The hypothesis is advanced that "God" actually used the copying

procedures during the early centuries, to work the text **towards** perfection (and theomatics). What I have discovered with the **Majority** Text, clearly indicates that this is indeed what happened. There was a divinely orchestrated and secret hidden process at work. It is a proven fact that the earliest known copies of the New Testament are very corrupt—full of misspellings, grammatical mistakes, and "school boy" errors. Any secular scholar who looks at all of this will have a very difficult time believing in theomatics and divine inspiration, at least from a historical point of view.

So the second definition is that we use the Hebrew text for the Old Testament, which is fixed and established, and we also use the Majority Text for the New Testament, as our fixed and default database. You can see that on page 25.

Now let's move on to the next section, where we will lay down further definitions.

484 95 1065 1150 892 770 500 379 ύμιν, χαρά γίνεται ένώπιον των άγγέλων του Θεού έπι ένὶ ἀμαρτωλῷ μετανοούντι."

ύμιν, Ίχαρὰ γίνεται ένώπιον τῶν ἀγγέλων τοῦ Θεοῦ ἐπι ἐνὶ ἀμαρτῶλῷ μετανοοῦντι." 11 Εἰπε δέ. "Ανθρώπ ός τις εἰχε δύο υἰούς, 12 Καὶ εἰπεν ὑ νεῷτερος αὐτῶν τῷ πάτρι, Πάτξρ, δός μοι τὸ ἐπιβάλλον μερος τῆς οὐgίας.' Κὰὶ διεἰλεν αὐτοις τῶν βίον. 13 Κάι μετ 'öὑ πολλὰς ἡμερας συναγαγὼν 'ὅπαντα ὁ νεῷτερος υἰος ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκει διεσκόρπισε τὴν οὐσίαν αὐτοῦ ζῶν ἀσάτῶς. 14 Δαπανήσαντος δὲ ἀὐτοῦ πάγτα, ἐγένετο λἰμὸς 'ἰσχυρὸς κατὰ τῆν χώραν ἐκείνην, καὶ αὐτός ἡρξατο ὑστερεισθαι. 15 Καὶ πόρευθεὶς ἐκολλήθη ἐνἰ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἐπεμψεν αὐτοῦ ἐἰς κατεθύμει 'γεμίσαι την κοιλίζα αὐτῶς ἀστοῦ, τον κατὰ τῆν χώραν ἐκείνην, καὶ αὐτός ἀρξοῦς αὐτῶν ὅσόκειν χοίρους. 16 Καὶ ἐπεθύμει 'γεμίσαι την κοιλίζα ἀὐτῶς ἀστοῦ, τον κρατίων ὡν ἡοθίον ὅἰ χοιροι, κὰι οὐδεἰς ἐδίδοῦ ἀὐτῷ, 17 Εἰς ἐαῦτὸν δὲ ἐλθῶν ''εἰπε, Πόζοι μίσθἰοι τοῦ, πατός μου '⊰περιοσεύουοιν ἀρτῶν, ἐγῶ δε' λίμῷ Τ₃ ἀπόλλυμα! 18 'Αναστὰς πορεύ-οομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ πώτῷ, Πάτερ, ἡμαρτον εἰς τὸν, οὐράνον καὶ ἐνῷπιόν σου, 19 καὶ οὐκέτι εἰμὶ ἀξιος κληθήναι υἰός σου. Ποίησόν με ώς ἕνα τῶν μιοθίων αυτοῦ μακρὰν ἀπέχοτος, είδε σύντῶν, ἐνα τῶν μιοθίων καὶ ἐσπλαγχνίσθη καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τρός τοῦς καὶ ἐσπλαγχνίσθη καὶ δραμὼν ἐπέπεσεν ἐπὶ τον τος τροκι οἰος και μάροτος ἐἰς τον οὐράνον καὶ ἐνῷπιόν οῦ, καὶ ἀνῦτῶ, ζοι καὶ ἀσποῦ μακρὰν ἀπέχοτος, είδε σύντὸν ζο πατήρα ἀνή καὶ ἀστοῦ μακρὰν ἀπέχοντος, είδε αὐτὸν ὁ τα τῶν μιοθίων αυτοῦ καὶ ἀχαστὰς ἡλθξ προς τὸν ἀστον ἡ τον τρός μου. 'Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνῷπιόν ὁν ἡ τῆς τρο καὶ οὐκἐτι εἰμὶ ἀξιός κληθῆναι ἰός σου, 22 Εἰπε δὲ ὅ αὐτῶ, ὅυἰς, 'Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνῷπιόν σου, οκαὶ οὐκἑτι εἰμὶ ἀξιος κληθῆναι ἰός σου, '22 Εἰπε δε ὅ πατὴρ πρὸς τοῦς δουλούς αὐτοῦ, '' Ἐξενεγκατε στὴν οτολὴν τὴν 'iȝ ὅ ὅις ξοῦς δοῦς ἀντῶν, '' Ἐξενῶτῶν ἐνῶν τολὴν τὴν 1338 31 945 21 31 379 885 215 356 πρωτην και ένδυσατε αυτόν, και δότε δακτύλιον είς την χείρα αυτόν και υποδήματα είς τους πόδας. 23 Και ένεγκαντες τον μόσχον τον ουτός του θυσάτε, και φαγόντες εύφρανθώμεν, 24 στι ουτός ο υίος μου νεκρός ήν και ανέζησε, «και απολώλως ήν' και ευρέθη. Και ήρξαντο

εύφραίνεσθαι. 70 680 //7/ 70 1462 35 904 31 /00 25 " Ήν δε ο υίδς αυτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ. Καὶ ὡς 31 1000 έρχόμενος ήγγιος τη οικία, ήκουσε συμφωνίας και χορώγ. 26 Και προσκαλεσάμενος ένα τών παίδων,² έπυνθάνετο τί ^τείη ταῦτα. 27 'Ο δὲ είπεν αὐτῷ ὅτι 'Ο ἀδελφός σοῦ ήκει, και ἔθυσεν ὁ πατήρ σοῦ τον μόσχον τὸν σιτεὐτόν, οτι υγιαίνοντα αυτόν απέλαβεν. 28 ΄ Ωργίσθη δε και όυκ ηθελεν είσελθειν. ΄Ο ΄ουν πατήρ αυτου έξελθών παρ-εκάλει αυτόν. 29 ΄Ο δε άποκριθεις είπε τώ πατρί τ ΄΄ Ιδού, τοσαυτα έτη δουλεύω σοι και ουδέποτε έντολήν σου παρήλθον, και έμοι ούδέποτε εδωκας εριφον ίνα μετα τών φίλων μου ευφραγθω. 30 Ότε δε ό υίος σου ουτος ό καταφαγών σου τόν βίον μετα πορνών ήλθεν, εθυσας αύτω τον μόσχον τόν σιτευτόν. 31 'Ο δε είπεν αυτώ, Τέκνον σι πάντοτε μετ΄ έμου εί και πάντα τα έμα άά Τέκνον, ου πάντοτε μετ, εμου εί, και πάντα τα εμα σά έστιν. 32 Ευφρανθηναι δε και χαρηναι εδεί, ότι ο άδελφός σου ούτος νεκρός ήν και άνέζησε και απολωλως οήν και εύρέθη.' "

Section 3

DEFINING THE STORY

This investigation here is going to be limited to one passage and one specific pattern. The pattern is going to exhibit a probability of millions to one against chance occurrence. Hundreds and even thousands of similar patterns—some far more impressive and extensive—could be shown with similar results. So it would be unfair to say that we are trying to prove the entire concept of theomatics within the whole Bible with this one specific pattern. As stated earlier, this is only one chunk of coal among trainloads.

We saw in the last section where we can: (1) define the Bible, and (2) define the specific text of the Bible. Now let's define the passage that we are going to test.

Definition #3: The Story of the Prodigal Son

In the book of Luke, Chapter 15, Jesus gave the well known story concerning the prodigal son. Here it the complete story as taken from the King James Bible.

Luke 15:10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

vs.11 And he said, A certain man had two sons:

vs.12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

vs.13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

vs.14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

vs.15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

vs.16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

vs.17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

vs.18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

vs.19 And am no more worthy to be called thy son: make me as one of thy hired servants.

vs.20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

vs.21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

vs.22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

vs.23 And bring hither the fatted calf, and kill it; and let us eat, and be merry: vs.24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

vs.25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

vs.26 And he called one of the servants, and asked what these things meant.

vs.27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

vs.28 And he was angry, and would not go in: therefore came his father out, and entreated him.

vs.29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

vs.30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

vs.31 And he said unto him, Son, thou art ever with me, and all that I have is thine. vs.32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

The above passage contains a complete thought, a complete story. These 23 verses in Luke will be examined in their entirety.

The Majority Text

Now we will introduce the text. In the last section under definition #2, I mentioned that the Majority Text will be the default text for all theomatics research. On Page 25 is the passage as it appears in the Majority Text (Edited by Zane C. Hodges, Arthur L. Farstad, **The Greek New Testament According to the Majority Text**, Second Edition, **Thomas Nelson** Publishers, Nashville, 1985).

An Important Consideration

The important fact here, is that in order to conduct a valid scientific investigation, **you cannot base your basis upon posteriori evidence.** It would be entirely valid to use theomatics to determine the correct textual variants. But you cannot base an a-priori test upon something that has been altered or skewed—unless all variants are calculated into the program. Therefore, we must take one text apart from any theomatic considerations, and live or die by it. That is precisely what I am doing here with the Majority Text.

Note: It is possible to compare and analyze variants when using the equal bias random comparison test. For instance, let us say that theomatics discovered a topic that produced 51 features. Of those features, 48 came from the straight Majority Text. Three of them came from various textual variants. In that scenario, the skeptic would have to also find 51 random features. And he could pick and choose from all the existing variants. But **no more than three** of his hits could come from the variants. All 48 of the others would

have to be from Majority. This would be fair because it puts theomatics and the null hypothesis on the same footing.

Definition #4: The Numerical Values

Our next definition is this. We have the Bible. We have the text. Now we need to determine the numerical base for that text. This is very simple. The numerical values are established by historical record (see chart and discussion on pp. i and ii at the beginning of this study.)

This means that every word has an absolute fixed numerical value. This does not vary and there is no wiggle room. The word "prodigal" ($\alpha \sigma \omega \tau \omega \varsigma$) has a value of 2301. This is absolutely determinate and can never chance. And the basis for the word prodigal is the same as for every other word, because we know the exact value of every letter and we know every letter in every word. So we are able to define our database. The text on the following page shows each numerical value.

Section 4

DEFINING ALL POSSIBILITIES

Now is the time to become even more specific. Here is the entire computer database for the 23 verses in Luke. A careful examination shows that it matches perfectly with the published Text.

"LUK-15:10", "outw", 1570, "THUS" "", "legw", 838, "I-TELL" "", "umin", 500, "YOU" "", "xara", 702, "JOY" "", "ginetai", 379, "THERE-IS" "", "enwpion", 1065, "BEFORE" "", "twn", 1150, "*" "", "aggelwn", 892, "THE-ANGELS" "", "tou", 770, "*" "", "jeou", 484, "OF-GOD" "", "epi", 95, "OVER" "", "eni", 65, "ONE" "". "amartwlw", 2072, "SINNER" (1) "", "metanoounti", 1296, "REPENTING" "LUK-15:11", "de", 9, "AND" "", "eipe", 100, "[HE]-SAID" "", "anjrwpov", 1310, "A-MAN" "", "tiv", 510, "CERTAIN" "". "eixe", 620, "HAD" "", "duo", 474, "TWO" "", "uiouv", 1080, "SONS" (2) "LUK-15:12", "kai", 31, "AND" "", "eipen", 150, "SAID" "", "o", 70, "*" "", "newterov", 1530, "THE-YOUNGER" (3) "", <u>"autwn", 1551, "OF-THEM" (4)</u> "", "tw", 1100, "*" "", "patri", 491, "TO-THE-FATHER" "", "pater", 486, "FATHER" "", "dov", 274, "GIVE" "", <u>"moi", 120, "ME" (5)</u> "", "to", 370, "*" "", "epiballon", 278, "THE-FALLING-UPON" "", "merov", 415, "SHARE" "", "thv", 508, "*" "". "ousiav", 881, "OF-THE-PROPERTY" "", "kai", 31, "AND" "", "dieilen", 114, "[HE]-DIVIDED"

"", "autoiv", 981, "OF-THEM" (6) "", "ton", 420, "*" "", "bion", 132, "THE-LIVING" "LUK-15:13", "kai", 31, "AND" "", "met", 345, "AFTER" "", "ou", 470, "NOT" "", "pollav", 411, "MANY" "", "hmerav", 354, "DAYS" "", "sunagagwn", 1508, "HAVING-GATHERED" "", "apanta", 433, "ALL-[THINGS]" "", "o["], 70, "*" "", "newterov", 1530, "THE-YOUNGER" (7) <u>"uiov", 680, "SON" (8)</u> "", "apedhmhsen", 401, "DEPARTED" "", "eiv", 215, "INTO" "", "xwran", 1551, "COUNTRY" "", "makran", 212, "A-FAR" "", "kai", 31, "AND" "", "ekei", 40, "THERE" "", "dieskorpise", 704, "WASTED" "", "thn", 358, "*" "", "ousian", 731, "THE-PROPERTY" "", "autou", 1171, "OF-HIM" (9) "", "zwn", 857, "LIVING" "", "aswtwv", 2301, "PRODIGALLY" "LUK-15:14", "de", 9, "BUT" "", "dapanhsantov", 965, "HAVING-SPENT" "", "autou", 1171, "HIM" "", "panta", 432, "ALL-[THINGS]" "", "egeneto", 438, "THERE-CAME" "", "limov", 350, "FAMINE" "", "isxurov", 1580, "A-SEVERE" "", "kata", 322, "THROUGHOUT" "", "thn", 358, "*" "", "xwran", 1551, "THE-COUNTRY" "", "ekeinhn", 148, "THAT" "", "kai", 31, "AND" "", <u>"autov", 971, "HE" (10)</u> "", "hrcato", 539, "BEGAN" "", "ustereisjai", 1240, "TO-BE-IN-WANT" "LUK-15:15", "kai", 31, "AND" "", "poreujeiv", 879, "GOING" "", "ekollhjh", 180, "[HE]-JOINED-HIMSELF" (11) "", "eni", 65, "TO-ONE" "". "twn", 1150, "*" "", "politwn", 1340, "OF-THE-CITIZENS" "", "thv", 508, "*" "", "xwrav", 1701, "OF-COUNTRY"

"", "ekeinhv", 298, "THAT"

"", "kai", 31, "AND" "", "epemyen", 885, "[HE]-SENT" "", "auton", 821, "HIM" (12) "", "eiv", 215, "INTO" "", "touv", 970, "*" "", "agrouv", 774, "THE-FIELDS" "", "autou", 1171, "OF-HIM" "", "boskein", 357, "TO-FEED" "", "xoirouv", 1450, "PIGS" "LUK-15:16a", "kai", 31, "AND" "", "epejumei", 554, "[HE]-LONGED" "", "gemisai", 269, "TO-FILL" "", "thn", 358, "*" "", "koilian", 191, "THE-STOMACH" "", "autou", 1171, "OF-HIM" (13) "", "apo", 151, "FROM" "", "twn", 1150, "*" "", "keratiwn", 1286, "THE-HUSKS" "", "wn", 850, "WHICH" "", "hsjion", 347, "ATE" "", "oi", 80, "*" "", "xoiroi", 860, "THE-PIGS" "", "kai", 31, "AND" "", "oudeiv", 689, "NO-ONE" "", "edidou", 493, "GAVE" "", "autw", 1501, "TO-HIM" (14) "LUK-15:16b", "kai", 31, "AND" "", "epejumei", 554, "[HE]-LONGED" "", "gemisai", 269, "TO-FILL" "", "autou", 1171, "OF-HIM" (13) "", "thn", 358, "*" "", "koilian", 191, "THE-STOMACH" "", "apo", 151, "FROM" "", "twn", 1150, "*" "", "keratiwn", 1286, "THE-HUSKS" "LUK-15:17", "de", 9, "BUT" "", "eiv", 215, "UNTO" "", "eauton", 826, "HIMSELF" (15) "", "eljwn", 894, "COMING" "", "eipe", 100, "[HE]-SAID" (16) "", "posoi", 430, "HOW-MANY" "", "misjioi", 349, "HIRED-SERVANTS" "", "tou", 770, "*" "", "patrov", 751, "OF-THE-FATHER" "", "mou", 510, "OF-ME" (17) "", "perisseuousin", 1730, "HAVE-ABUNDANCE" "", "artwn", 1251, "OF-LOAVES" "", "de", 9, "BUT"

"", <u>"egw", 808, "I" (18)</u>

"", "limw", 880, "WITH-FAMINE" "", "apollumai", 662, "AM-PERISHING" "LUK-15:18", "anastav", 753, "RISING-UP" "", "poreusomai", 976, "I-WILL-GO" (19) "", "prov", 450, "UNTO" "", "ton", 420, "*" "", "patera", 487, "THE-FATHER" "", <u>"mou", 510, "OF-ME" (20)</u> "", "kai", 31, "AND" "", "erw", 905, "I-WILL-SAY" (21) "", "autw", 1501, "TO-HIM" "", "pater", 486, "FATHER" "", "hmarton", 569, "I-SINNED" (22) "", "eiv", 215, "AGAINST" "", "ton", 420, "*" "", "ouranon", 741, "HEAVEN" "", "kai", 31, "AND" "", "enwpion", 1065, "BEFORE" "", "sou", 670, "THEE" "LUK-15:19", "kai", 31, "AND" "", "ouketi", 805, "NO-LONGER" "", <u>"eimi", 65, "AM-I" (23)</u> "", "aciov", 341, "WORTHY" "", "klhjhnai", 136, "TO-BE-CALLED" "", <u>"uiov", 680, "A-SON" (24)</u> "", "sou", 670, "OF-THEE" "", "poihson", 488, "MAKE" "", <u>"me", 45, "ME" (25)</u> "", "wv", 1000, "AS" "", "ena", 56, "ONE" "", "twn", 1150, "*" "", "misjiwn", 1119, "OF-THE-HIRED-SERVANTS" "", "sou", 670, "OF-THEE" "LUK-15:20", "kai", 31, "AND" "", "anastav", 753, "RISING-UP" "", "hlje", 52, "[HE]-CAME" (26) "", "prov", 450, "UNTO" "", "ton", 420, "*" "", "patera", 487, "THE-FATHER" "", "autou", 1171, "OF-HIMSELF" (27) "", "de", 9, "BUT" "", "eti", 315, "YET" "". "a<u>utou", 1171, "HIM" (28)</u> "", "makran", 212, "AFAR" "", "apexontov", 1376, "BEING-AWAY" "", "eiden", 74, "SAW" "", "auton", 821, "HIM" (29) "", "o", 70, "*" "", "pathr", 489, "THE-FATHER"

```
"", "autou", 1171, "OF-HIM" (30)
"", "kai", 31, "AND"
"", "esplagxnisjh", 1196, "WAS-MOVED-WITH-PITY"
"", "kai", 31, "AND"
"", "dramwn", 995, "RUNNING"
"", "epepesen", 430, "FELL"
"", "epi", 95, "UPON"
"", "ton", 420, "*"
"", "traxhlon", 1159, "THE-NECK"
"", "autou", 1171, "OF-HIM" (31)
"", "kai", 31, "AND"
"", "katefilhsen", 1129, "FERVENTLY-KISSED"
"", "auton", 821, "HIM" (32)
"LUK-15:21", "de", 9, "AND"
"", "eipe", 100, "[HE]-SAID"
"", "autw", 1501, "TO-HIM"
"", "o", 70, "*"
"", "uiov", 680, "THE-SON" (33)
"", "pater", 486, "FATHER"
"", "hmarton", 569, "I-SINNED" (22)
"", "eiv", 215, "AGAINST"
"", "ton", 420, "*"
"", "ouranon", 741, "HEAVEN"
"", "kai", 31, "AND"
"", "enwpion", 1065, "BEFORE"
"", "sou", 670, "THEE"
"", "kai", 31, "AND"
"", "ouketi", 805, "NO-LONGER"
"", <u>"eimi", 65, "AM-I" (23)</u>
"", "aciov", 341, "WORTHY"
"", "klhjhnai", 136, "TO-BE-CALLED"
"", "uiov", 680, "A-SON" (24)
"", "sou", 670, "OF-THEE"
"LUK-15:22", "de", 9, "BUT"
"", "eipe", 100, "SAID"
"", "o", 70, "*"
"", "pathr", 489, "THE-FATHER"
"", "prov", 450, "UNTO"
"", "touv", 970, "*"
"", "doulouv", 1174, "THE-SLAVES"
"", "autou", 1171, "OF-HIM"
"", "ecenegkate", 454, "BRING-[YE]-OUT"
"", "thn", 358, "*"
"", "stolhn", 658, "A-ROBE"
"", "thn", 358, "*"
"", "prwthn", 1338, "THE-FIRST"
"", "kai", 31, "AND"
"", "endusate", 965, "CLOTHE"
"", "auton", 821, "HIM" (34)
"", "kai", 31, "AND"
```

```
"", "dote", 379, "GIVE"
"", "daktulion", 885, "A-RING"
"", "eiv", 215, "UNTO"
"", "thn", 358, "*"
"", "xeira", 716, "THE-HAND"
"", "autou", 1171, "OF-HIM" (35)
"", "kai", 31, "AND"
"", "upodhmata", 904, "SANDALS"
"", "eiv", 215, "UNTO"
"", "touv", 970, "*"
", "podav", 355, "THE-FEET"
"LUK-15:23", "kai", 31, "AND"
"", "enegkantev", 639, "BRING"
"", "ton", 420, "*"
"", "mosxon", 1030, "THE-CALF"
"", "ton", 420, "*"
"", "siteuton", 1335, "FATTENED"
"", "jusate", 915, "KILL"
"", "kai", 31, "AND"
"", "fagontev", 1129, "EATING"
"", "eufranjwmen", 1960, "LET-US-BE-MERRY"
"LUK-15:24", "oti", 380, "BECAUSE"
"", "outov", 1040, "THIS" (36)
"", "o", 70, "*"
"", "uiov", 680, "THE-SON" (37)
"", "mou", 510, "OF-ME"
"", "nekrov", 445, "[HE]-DEAD" (38)
"", "hn", 58, "WAS"
"", "kai", 31, "AND"
"", "anezhse", 276, "LIVED-AGAIN"
"", "kai", 31, "AND"
"", "apolwlwv", 2011, "[HE]-HAVING-BEEN-LOST" (39)
"", "hn", 58, "WAS"
"", "kai", 31, "AND"
"", "eurejh", 527, "WAS-FOUND"
"", "kai", 31, "AND"
"", "hrcanto", 589, "[THEY]-BEGAN"
"", "eufrainesjai", 1291, "TO-BE-MERRY"
"LUK-15:25", "de", 9, "BUT"
"", "hn", 58, "WAS"
"", "o", 70, "*"
"", "uiov", 680, "THE-SON" (40)
"", "autou", 1171, "OF-HIM"
"", "o", 70, "*"
"", "presbuterov", 1462, "THE-OLDER" (41)
"", "en", 55, "IN"
"", "agrw", 904, "A-FIELD"
"", "kai", 31, "AND"
```

```
"", "wv", 1000, "AS"
```

```
"", "erxomenov", 1140, "COMING"
"", "hggise", 229, "[HE]-DREW-NEAR" (42)
"", "th", 308, "*"
"", "oikia", 111, "TO-THE-HOUSE"
"", <u>"hkouse", 703, "[HE]-HEARD" (43)</u>
"", "sumfwniav", 2201, "MUSIC"
"", "kai", 31, "AND"
"", "xorwn", 1620, "DANCES"
"LUK-15:26", "kai", 31, "AND"
"", "proskalesamenov", 1072, "CALLING"
"", "ena", 56, "ONE"
"", "twn", 1150, "*"
"", "paidwn", 945, "OF-THE-LADS"
"", "epunjaneto", 970, "[HE]-INQUIRED" (44)
"", "ti", 310, "WHAT"
"", "eih", 23, "BE"
"", "tauta", 1002, "THIS"
"LUK-15:27", "de", 9, "BUT"
"", "o", 70, "*"
"", "eipen", 150, "[HE]-SAID"
"", "autw", 1501, "TO-HIM" (45)
"", "oti", 380, "FOR"
"", "o", 70, "*"
"", "adelfov", 810, "THE-BROTHER" (46)
"", <u>"sou", 670, "OF-THEE" (47)</u>
"", "hkei", 43, "HAS-COME"
"", "kai", 31, "HAD"
"", "ejusen", 669, "KILLED"
"", "o<sup>"</sup>, 70, "*"
"", "pathr", 489, "THE-FATHER"
"", <u>"sou", 670, "OF-THEE" (48)</u>
"", "ton", 420, "*"
"", "mosxon", 1030, "THE-CALF"
"", "ton", 420, "*"
"", "siteuton", 1335, "FATTENED"
"", "oti", 380, "BECAUSE"
"", "ugiainonta", 895, "BEING-IN-HEALTH"
"", "auton", 821, "HIM" (49)
"", "apelaben", 174, "[HE]-RECEIVED-BACK"
"LUK-15:28a", "de", 9, "BUT"
"", "wrgisjh", 1130, "[HE]-WAS-ANGRY" (50)
"", "kai", 31, "AND"
"", "ouk", 490, "NOT"
"", "hjelen", 107, "DID-WISH"
"", "eiseljein", 324, "TO-ENTER"
"", "oun", 520, "BUT"
"", "o", 70, "*"
"", "pathr", 489, "THE-FATHER"
"", "autou", 1171, "OF-HIM" (51)
```

"", "eceljwn", 959, "COMING-OUT" "", "parekalei", 252, "BESOUGHT" "", "auton", 821, "HIM" (52) "LUK-15:28b", "de", 9, "BUT" "", "wrgisjh", 1130, "[HE]-WAS-ANGRY" "", "kai", 31, "AND" "", "ouk", 490, "NOT" "", "hjelen", 107, "DID-WISH" "", "eiseljein", 324, "TO-ENTER" "", "oun", 520, "BUT" "", "autou", 1171, "OF-HIM" "", "o", 70, "*" "", "pathr", 489, "THE-FATHER" "", "eceljwn", 959, "COMING-OUT" "", "parekalei", 252, "BESOUGHT" "", "auton", 821, "HIM" (52) "LUK-15:29", "de", 9, "BUT" "", "o", 70, "*" "", "apokrijeiv", 505, "ANSWERING" "", <u>"eipe", 100, "[HE]-SAID" (53)</u> "", "tw", 1100, "*" "", "patri", 491, "TO-THE-FATHER" "", "idou", 484, "BEHOLD" "", "tosauta", 1272, "SO-MANY" "", "eth", 313, "YEARS" "". "douleuw", 1709, "I-SERVE" (54) "", "soi", 280, "THEE" "", "kai", 31, "AND" "", "oudepote", 934, "NEVER" "", "entolhn", 513, "A-COMMAND" "", "sou", 670, "OF-THEE" "", "parhljon", 348, "I-TRANSGRESSED" (55) "", "kai", 31, "AND" "", "emoi", 125, "TO-ME" (56) "", "oudepote", 934, "NEVER" "". "edwkav", 1030, "[THOU]-GAVEST" "", "erifon", 735, "A-GOAT" "", "ina", 61, "THAT" "", "meta", 346, "WITH" "", "twn", 1150, "*" "", "filwn", 1390, "THE-FRIENDS" "", "mou", 510, "OF-ME" (57) "", "eufranjw", 1865, "I-MIGHT-BE-MERRY" (58) "LUK-15:30", "de", 9, "BUT" "", "ote", 375, "WHEN" "", "o", 70, "*" "", <u>"uiov", 680, "THE-SON" (59)</u> "", "sou", 670, "OF-THEE" "", "outov", 1040, "THIS" (60)
```
"", "o", 70, "*"
"", "katafagwn", 1676, "HAVING-DEVOURED"
"", "sou", 670, "OF-THEE"
"", "ton", 420, "*"
"", "bion", 132, "THE-LIVING"
"", "meta", 346, "WITH"
"", "pornwn", 1150, "HARLOTS"
"", "hljen", 102, "CAME"
"", "ejusav", 815, "[THOU]-KILLEST"
"", "autw", 1501, "FOR-HIM" (61)
"", "ton", 420, "*"
"", "mosxon", 1030, "CALF"
"", "ton", 420, "*"
"", "siteuton", 1335, "THE-FATTENED"
"LUK-15:31", "de", 9, "BUT"
"", "o", 70, "*"
"", "eipen", 150, "[HE]-SAID"
"", "autw", 1501, "TO-HIM" (62)
"", "teknon", 495, "CHILD" (63)
"", <u>"su", 600, "THOU" (64)</u>
"", "pantote", 806, "ALWAYS"
"", "met", 345, "WITH"
"", "emou", 515, "ME"
"", "ei", 15, "ART"
"", "kai", 31, "AND"
"", "panta", 432, "ALL-[THINGS]"
"", "ta", 301, "*"
"", "ema", 46, "MINE"
"", "sa", 201, "THINE" (65)
"", "estin", 565, "ARE"
"LUK-15:32", "de", 9, "BUT"
"", "eufranjhnai", 1134, "TO-BE-MERRY"
"", "kai", 31, "AND"
"", "xarhnai", 770, "TO-REJOICE"
"", "edei", 24, "IT-BEHOVED-[US]"
"", "oti", 380, "BECAUSE"
"", "o", 70, "*"
"", "adelfov", 810, "THE-BROTHER" (66)
"", "sou", 670, "OF-THEE" (67)
   <u>"outov", 1040, "THIS" (68)</u>
"", "nekrov", 445, "[HE]-DEAD" (38)
"", "hn", 58, "WAS"
"", "kai", 31, "AND"
"", "anezhse", 276, "CAME-TO-LIFE"
"", "kai", 31, "AND"
"", "apolwlwv", 2011, "[HE]-HAVING-BEEN-LOST" (39)
"", "hn", 58, "WAS"
"", "kai", 31, "ALSO"
"", "eurejh", 527, "WAS-FOUND"
```

Note: The only thing different is that the conjunction for "and" ($\delta\epsilon$), and one instance of "therefore" (ouv), had to be moved in the pecking order so that the logic of the computer program could calculate every phrase possibility—with or without. Another fact concerning this, is that a Greek phrase never begins with a straight conjunction such as $\delta\epsilon$ or $\gamma \alpha p$. The usage of these two words must be preceded by either an article or another word. We would never see, $\delta\epsilon$ use τ to $\theta\epsilon\omega$, but rather, o $\delta\epsilon$ use $\tau \omega$ $\theta\epsilon\omega$. This rule is always followed in theomatics research, however, in cataloging all the phrase combinations for the tests in Section 7, 8, and 9 of this analysis, all combinations were calculated irregardless.

So we have now defined four things: (1) the Bible, (2) the text, (3) the story, (4) the numerical allocations of letters to words. Now we must further define a few additional ground rules.

Definition #5: Specific References to the Two Brothers

The fifth definition is very important. This study is going to be limited to one thing. It will involve only those words and phrases that refer specifically to **either the younger or the older brother.** This would include all nouns, pronouns, and certain verb inferences.

I have gone through this passage dozens of times, and within logical reason carefully noted **every single time** that a reference is made to either the prodigal son or his older brother. I came up with a grand total of 68 instances. These have been marked in the Majority Text computer database and numbered (see above). The key specific word that refers to either of the two sons is underlined and numbered. These numbers will be very important when the computer goes through the text looking for examples. The computer is going to analyze every four word phrase that includes the key numbered word. **Doing it this way we can accurately define what constitutes a direct reference, as well as all mathematical possibilities.** I would challenge any person to show me any other **clear cut** examples, or additional possibilities, from these 23 verses (that this investigation ignored). For there are none of consequence.

Definition #6: Phrases and All Combinations Thereof

The computer is capable of calculating every single phrase combination possible. So for this investigation all mathematical possibilities will be extracted.

Definition #7: All Words in Juxtaposition

For this test, we are going to require all words to be in juxtaposition, or side by side. Even though the inherent and deliberate structure does not require this, I want to keep things uniform. So all examples will abide by this ground rule.

Here is an important comment. As a number of outstanding and clear cut examples in my books clearly show, the inherent patterns are not always with words side by side (the theomatic structure was set up to operate on a complex array of contextual meanings

within each passage or phrase). This is especially true when possessive pronouns are present. Two of the above verses contained clear cut examples of this (Luk. 15:16, and 15:28). In those instances **all possibilities** were calculated both ways. In quickly perusing the entire passage I could find virtually no other clear-cut examples where there were possible patterns with the words NOT in juxtaposition. Irregardless, if anybody wants to raise an issue on this, these two features do not affect to any significant degree the ultimate statistical outcome or final result. They could easily be eliminated from all tests without any significant effect on the overall conclusion.

Definition #8: The Length of the Phrases

All phrases to be examined must be kept short and explicit. We are going to limit ourselves to phrases consisting of **not more than four words** (including the key word that refers to either of the two brothers). Then after everything is recorded, we will figure the average length of all the theomatic hits. This will then give us a measuring stick to compare the theomatic results against the null hypothesis.

It should be pointed out that the shorter the phrase the less combinations or possibilities there are. Obviously, if a person were to go on a "feature hunt," and kept stretching out a phrase longer and longer, he could eventually find any number. So the phrases must be kept short and explicit.

Definition #9: The Multiple Factor of 90

During the course of beginning this investigation, it was observed that one specific multiple manifested itself in spectacular fashion—on the short and specific words and phrases to do the two sons of the father. How did the number 90 come about? The simple answer is—it became self evident. The null hypothesis would tell us that this could "never" happen if theomatics was untrue. Therefore, I did not choose the number 90. It simply manifested itself because of the validity of theomatics.

So we now have a ninth definition; the fact that running through all these references to the two brothers, there will be a specific number that exhibits itself way beyond the laws of chance. This number is both consistent and predictable. In **The Original Code in the Bible** (pp.132,133) I explain the theological reasons why I believe this pattern exists with 90. Yet when it comes to the science, these theological "explanations" must play no part. We simply observe what happens and record/test the data.

Section 5

THE THEOMATIC RESULTS

Shown below are all of the hits that specifically refer to the two sons who were brothers. The only examples that qualify are those that use a word that specifically refers to the brothers. In every example, the specific English and Greek words that speaks of the brothers are underlined.

At the beginning of each feature there is a number with a bracket, i.e. 1), 2), etc. This is the **feature number**. Also following each feature are two numbers, one in curved brackets (), and the other in square brackets []. The number in curved brackets is the **instance number** from the text, and the number in square brackets is the **number of words** in Greek that exist in the phrase (not counting variables such as articles and conjunctions that begin a phrase). If a conjunction appears at the beginning or end of a word or phrase, they are not counted as individual words (because like the **variable** article the conjunction could have been included or not included). If the conjunction appears in the middle of a phrase it is **always** counted as an individual word.

Of major importance is the fact that to qualify, all phrases must be four words or less. Anything more than four words is automatically tossed out.

Theomatic features that are indented do not qualify in the statistical analysis, either because (1) the phrase is over the four word limit, (2) It is from the straight Majority text (designated nt for Nestle Text), or (3) the feature is redundant. The reason those examples are shown is simply to point out that the 90 phenomenon is still operating—outside the clearly established groundrules.

Verse #10: Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. And he said, A certain man had two sons.

1) <u>SINNER</u> 90 x 23 (1) [1] Luke 15:10 <u>αμαρτωλω</u>"

Verse #11: And he said, A certain man had two sons.

2) <u>SONS</u> 90 x 12 (2) [1] Luke 15:11 <u>viouc</u>

Verse #12: And said the younger of them to his father, Father, give me the falling upon share of the property. And he divided to them his living.

3) AND SAID THE <u>YOUNGER OF THEM</u> 90 x 37 (3,4) [3] Luke 15:12 και ειπεν ο <u>νεωτερος αυτων</u>" 4) AND SAID THE <u>YOUNGER</u> 90 x 19 (3) [2] και ειπεν <u>νεωτερος'</u>

5) THE <u>YOUNGER OF THEM</u> 90 x 35 (3,4) [2] ο <u>νεωτερος αυτων</u>

6) THE <u>YOUNGER</u> 90 x 17 (3) [1] <u>νεωτερος</u>

7) FATHER, GIVE <u>ME</u> THE FALLING UPON 90 x 17 (5) [4] Πατερ δος μοι το επιβαλλον"

8) AND HE DIVIDED TO <u>THEM</u> HIS LIVING 90 x 14 (6) [3] και <u>διειλεν</u> αυτοις βιον"

Verse #13: And after not many days having gathered all together, the younger son departed into a far country, and scattered the property of him living prodigally.

9) THE <u>YOUNGER SON</u> DEPARTED 90 x 19 (7) [3] Luke 15:13 νεωτερος <u>υιος</u> απεδημησεν'

10) THE <u>SON</u> DEPARTED 90 x 12 (8) [2] <u>υτος</u> απεδημησεν'

Verse #14: And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

11) <u>HE</u> 90 x 13 (9) [1] Luke 15:14 <u>αυτου</u>'

Verse #15: And went and he joined himself to a citizen of that country; and he sent him into his fields to feed swine.

12) <u>HE</u> JOINED HIMSELF 90 x 2 (11) [1] Luke 15:15 <u>εκολληθη</u>

Verse #16: And he longed to fill his stomach with the husks which ate the pigs.

TO FILL <u>HIS</u> 90 x 16 (13) [2] Luke 15:16 γεμισαι <u>αυτου</u>

Note: The above feature is disqualified because the words were not in juxtaposion in the original text. The pattern is still present, but to keep all the rules consistent we only count phrases where the words are side by side.

Verse #17: And when he came to himself, he said, How many hired servants of the father of me have bread enough and to spare, and I perish with hunger!

13) HE CAME TO <u>HIMSELF</u>, <u>HE</u> SAID, HOW MANY 90 x 25 (15,16) [4] Luke 15:17 εαυτον ελθων <u>ειπε</u> ποσοι

14) THE FATHER <u>OF ME</u> 90 x 14 (17) [2] πατρος μου'

15) <u>Ι</u> 90 x 9 (18) [1] <u>εγω</u>"

Verse #18: And rising up I will go to my Father, and I will say to Him, Father, I sinned against heaven and before thee.

<u>I WILL GO</u> TO <u>MY</u> FATHER AND <u>I WILL SAY</u> 90 x 9 x 3 (19,20,21) [6] Luke 15:18 <u>πορευσομαι</u> προν τον πατερα μου και <u>ερω</u>'

Note: The above feature is disqualified because it is more than four words in length. It is shown simply to illustrate that the 90 pattern and phenomenon is still present, in spite of the imposed four word rule.

16) FATHER, <u>I SINNED</u> AGAINST HEAVEN 90 x 9 x 3 (22) [4] πατερ <u>ημαρτον</u> εις τον ουρανον'

Verse #19: No longer am I worthy to be called thy son: make me as one of thy hired servants.

17) <u>AM I</u> WORTHY TO BE CALLED 90 x 6 (23) [3] Luke 15:19 <u>ειμι</u> αξιος κληθηναι"

18) THY <u>SON</u> 90 x 15 (24) [2] <u>υιος</u> σου

Verse #20: And rising [he] came to the father of him. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and fervently kissed him.

19) <u>HE CAME</u> TO THE FATHER 90 x 11 (26) [3] Luke 15:20 <u>ηλθε</u> προς πατερα'

20) <u>HE CAME</u> TO THE FATHER <u>OF HIMSELF</u> 90 x 24 (26,27) [4] <u>ηλθε</u> προς πατερα <u>αυτου</u>

<u>HIM</u> 90 x 9 (28) [1]

αυτου'

<u>HIM</u> 90 x 9 30) [1] αυτου' <u>HIS</u> 90 x 9 (31) [1] αυτου'

21) AND FERVENTLY KISSED <u>HIM</u> 90 x 22 (32) [2] και κατεφιλησεν <u>αυτον</u>

Verse #21: And said to him the son, Father, I have sinned against heaven, and in thy sight, And no longer am I worthy to be called thy son.

SAID THE <u>SON</u> 90 x 10 (33) [2] (nt) Luke 15:21 ειπεν ο <u>υιος</u>

22) TO HIM THE <u>SON</u> 90 x 25 (33) [2] αυτω ο <u>υιος</u>'

23) AND NO LONGER <u>AM I</u> 90 x 10 (23) [2] και ουκετι <u>ειμι</u>'

<u>AM I</u> WORTHY TO BE CALLED 90 x 6 (23) [3] Luke 15:19 <u>ειμι</u> αξιος κληθηναι"

THY <u>SON</u> 90 x 15 (24) [2] <u>υτος</u> σου

Verse #23, 24: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead he was and he came to life; he was lost, and is found. And they began to be merry.

24) FOR <u>THIS</u> MY <u>SON</u> 90 x 29 (36) [3] Luke 15:24 οτι ουτο<u>ς υιος</u> μου

25) MY <u>SON</u> 90 x 14 (37) [2] ο <u>υτος</u> μου

26) DEAD <u>HE</u> WAS AND CAME TO LIFE 90 x 9 (38) [4] νεκρος <u>ην</u> και αζησεν'

27) <u>HE</u> WAS LOST 90 x 23 (39) [2] <u>ην</u> απολωλως' Verse #25: Now was the son of him the older [one] in the field: and as he came and drew nigh to the house, he heard music and dancing.

28) WAS THE <u>SON</u> OF HIM THE <u>OLDER</u> 90 x 39 (40,41) [4] Luke 15:25 ην ο <u>υιος</u> αυτου ο πρεσβυτερος '

29) WAS THE <u>SON</u> OF HIM 90 x 22 (40) [3] ην ο<u>υιος</u> αυτου'

30) WAS THE <u>SON</u> 90 x 9 (40) [2] ην ο <u>υιος</u>"

31) THE <u>OLDER</u> 1530 (90 x 17) (41) [1] <u>ο πρεσβυτερος</u>"

 COMING HE DREW NIGH
 TO THE HOUSE
 90 x 17 (42) [3]

 (nt) ερχομενος <u>πγγισεν</u> οικια

32) <u>HE</u> DREW NIGHT TO THE HOUSE <u>HE</u> HEARD 90 x 15 (42,43) [3] <u>ηγγισε</u> τη οικια <u>ηκουσε</u>'

Verse #26, 27: And he called one of the servants, and asked what these things meant. And he said unto him, For the brother of thee is come; and hath killed the father of thee calf fatted, because he hath received him back in health.

33) FOR THE <u>BROTHER</u> 90 x 14 (46) [1] Luke 15:27 στι ο <u>αδελφος</u>

34) THE <u>BROTHER</u> 90 x 9 (46) [1] <u>αδελφος</u>

35) FATHER OF <u>THEE</u> CALF 90 x 29 (48) [3] πατηρ <u>σου</u> τον μοσχον'

36) RECEIVED <u>HIM</u> BACK IN HEALTH 90 x 21 (49) [3] υγιαινοντα <u>αυτον</u> απελαβεν

Verse #28: But he was angry and would not go in. Therefore his father coming out besought him.

37) BUT <u>HE</u> WAS ANGRY AND 90 x 9 (50) [1] Luke 15:28 <u>ωργισθη</u> δε και

Note: Normally, theomatics never considers phrases that end with a conjunction. Yet some instances do carry a clear significance. The above is not a typical case of one

long phrase connecting to another long phrase, but simply carries over the emphasis of the brother being angry and refusing to enter the celebration.

38) BUT THE FATHER OF HIM 90 x 25 (51) [2] ο ουν πατηρ <u>αυτου</u>

 THE FATHER COMING OUT BESOUGHT HIM
 90 x 25 (52) [4]

 πατηρ εξελθων παρεκαλει αυτον

Note: The above feature is disqualified because the words were not in juxtaposion in the original text. The pattern is still present, but to keep all the rules consistent we only counts phrases where the words are side by side.

Verse #29: And he answering said to his father, Lo, these many years I served thee. And never a command of thee I transgressed. And to me never thou gavest [me] a goat, that with the friends of me I might make merry.

39) <u>I SERVED</u> 90 x 19 (54) [1] Luke 15:29 <u>δουλευω'</u>

40) A COMMAND OF THEE <u>I</u> TRANSGRESSED 90 x 17 (55) [3] εντολην σου <u>παρηλθον</u>

<u>NEVER THOU GAVEST ME A GOAT</u> 90 x 10 x 3 [3] οθδεποτε εδωκαν εριφον:

Note: The above phrase does not include the pronoun ($\epsilon\mu\sigma\iota$), but there is a double force emphasis in the verb—still pointing to the son. The above is not included in the statistical analysis but is shown to demonstrate that the 90 (in this case 900) pattern is present.

<u>I</u> MIGHT MAKE MERRY 90 x 9 x 3 (58) [1] (nt) αριστησω'

Verse #30: But as soon as this the son of thee this was come, which hath devoured thy living with harlots, thou hast killest for him the fatted calf.

 THE SON OF THEE
 90 x 15 (59) [2]

 Luke 15:30
 υτος σου

41) OF THEE <u>THIS</u> 90 x 19 (60) [2] σου <u>ουτος</u>

42) KILLEST FOR <u>HIM</u> THE FATTED CALF 90 x 52 (61) [4] εθυσας <u>αυτω</u> μοσχον σιτευτον'

Verse #31: And he said unto him, Child, thou always with me art, and all things mine are thine.

CHILD ALWAYS WITH ME 90 x 24 τεκνον παντοτε μετ εμου'

Note: The above was the only major instance with this pattern that was a disappointment. The word "child" was not a multiple of 90 (Oh,how I wish it had been!). The phrase actually reads, "But he said to him, Child, thou always with me art." The above example does work out to 90, without the pronoun "thou." As is so often the case, these inherent patterns many times work around the pronouns.

43) MINE ARE <u>THINE</u> 90 x 9 (65) [3] Luke 15:31 εμα σα εστιν"

Verse #32: It was meet that we should make merry, and be glad: for this thy brother dead he was and came to life; and was lost, and came to life.

44) FOR <u>THIS THY BROTHER</u> 90 x 33 (66,67,68) [3] Luke 15:32 οτι <u>ο αδελφος σου ουτος</u>

45) <u>THIS THY BROTHER</u> 90 x 28 (66,67,68) [3] αδελφος σου<u>ουτος</u>

46) <u>THIS THY</u> 90 x 19 (67,68) [2] σου ουτος

Statistical Data

(1) The above forty-six hits are all **unique and different**.

(2) All forty-six hits came from the **straight Majority Text**—no exceptions. There were six additional examples shown, but these were not counted.

(3) All forty-six hits were extracted with the words in juxtaposition, or side by side.

(4) Every hit included a **key word that was a direct reference** to either of the two sons who were brothers (see words underlined).

(5) The word length average (WLA) for all forty eight of the above is only 2.37 words; the total number of words divided by the occurrences (109/46 = 2.369 WLA).

(6) No phrases were considered over **four words in length** (including the key word that was a direct reference). A number of occurrences that missed above did contain five and six-word phrases that contained the 90 pattern.

(7) All hits were within -1, +1 and -2, +2 of the multiples of 90.

(8) None of these results were arbitrarily selected. **Every occurrence** in these twenty-three verses was carefully analyzed. Only one major word—the word "child" from verse 31—was a complete miss.

Here is a table of all the results. This includes a designated feature number, the reference number, word length average and clustering.

FEATURE #	REFER #	WLA	CLUSTER
1)	1	1	2
2)	2	1	0
3)	3,4	3	2
4)	3	2	1
5)	3,4	2	1
6)	3	1	0
7)	5	4	2
8)	6	3	2
9)	7	3	1
10)	8	2	1
11)	9	1	1
12)	11	1	0
13)	15,16	4	0
14)	17	2	1
15)	18	1	2
16)	22	4	1
17)	23	3	2
18)	24	2	0
19)	26	3	1
20)	26.27	4	1
21)	32	2	1
22)	33	2	1
23)	23	2	1
24)	36	3	0
25)	37	2	0
26)	38	4	1
27)	39	2	1
28)	40 41	4	1
29)	40	3	1
30)	40	2	2
31)	41	1	$\frac{2}{2}$
32)	42.43	3	-
33)	46	1	0
34)	46	1	0
517	10	1	v

35)	48	3	1
36)	49	3	0
37)	50	1	0
38)	51	2	0
39)	54	1	1
40)	55	3	1
41)	60	2	0
42)	61	4	1
43)	65	3	2
44)	66,67,68	3	0
45)	66,67,68	3	0
46)	67,68	2	0

109

Clustering Results:	16 directs
	21 +1,-1
	9 +2,-2

Here now are the eight additional results.

Luk 15.16	11	1	Δ
Luk.13.10	11	1	0
Luk.15:18	19,20,2	21 6	1
Luk.15:21	33	2	0
Luk.15:25	42	3	0
Luk.15:28	52	4	1
Luk.15:29	55	3	1
Luk.15:29	58	1	1
Luk.15:31	63	4	1
Total Cluste	ering: 19 20	0 directs 6 +1,-1 9 +2,-2	

On the following page, is another table showing all the possibilities from this chapter.

Section 6

THE RANDOM TESTS

If theomatics were not true, this entire endeavor would be nothing more than a ridiculous exercise in futility. Any statistician who clearly understands the nature of randomness, would easily see that fact. The following will show exactly what happens IN THE REAL WORLD, when one tries to take random numbers and find any sort of pattern(s) similar to theomatics.

In the section to follow this one, we will calculate the actual p-factor, or probability, of this phenomenon. The odds are millions to one. For now, however, it will be shown what the skeptic is up against—who is philosophically biased and does not want any of this to be true.

The only way that theomatics can be debunked, is for the skeptic to show that it is entirely possible, to take a **random** assignment of numerical values (anything other than the standard allocations), and **demonstrate** that he can produce **anything** of the same AVERAGE results—both with the feature output and with the clustering. And at the same time match the overall subjective quality of the theomatic hits.

If theomatics were not true, this should be a slam dunk. I personally would have given up many years ago, in utter frustration, if I had to do battle with the null hypothesis on a daily basis.

Random Seed Numbers

The computer can take the entire Majority text database, and in the blink of an eye print out every hit that occurs, four words or less, that fall within the cluster of any target multiple. It can do this with the standard theomatic allocations, or with up to one million random seed numbers. When a random seed is entered, the computer reshuffles all the values randomly (see example on pg. 17), and then tries "just as hard" to find results with the random values as it did with theomatics. This puts the random numbers directly on the same footing with the theomatic allocations. If theomatics is untrue and simply "playing with numbers," then by all reasonable logic we would expect the random allocations to have every bit the chance of producing similar results. Why not?

For this test, I took the entire database for the Majority text, ran about half a dozen random seeds throughout the entire passage, looking for multiples of 90, with all phrases four words or less. The computer then printed out every single result that clustered around multiples of 90. Then I printed the output, and tabulated all random phrases that referred in any way to either brother.

The following results show the best result of 90 (random seed 666), and the worst (747). I also ran a 90 test with 1811 which was very typical. And then I ran tests with 666 on 89 and 91.

The data is shown in 22 scanned pages attached at the end of this analysis. I checked these results rather quickly, so it may not be flawless. But it will be close enough. The examples that are circled qualified as direct references. The designation n/s means "non sensible." The phrase was so awkward that I would not even consider it quality enough for a theomatics hit. I tried to count every thing that was reasonably possible. The designation "Red," means "redundant," i.e. the same example appears more than once, but can be counted in only one occur (same limitation as theomatics). The left number in each column is the number of words comprising the hit, and the right number is the clustering. The X hits were eliminated for the WLA to be 2.37 (same as theomatics).

TABLE OF RANDOM RESULTS

90 multiple Seed #666	89 multiple Seed #666	91 multiple Seed #666	90 multiple Seed #747	90 multiple Seed #1811
$\begin{array}{cccccccccccccccccccccccccccccccccccc$	$\begin{array}{cccccccccccccccccccccccccccccccccccc$	$\begin{array}{cccccccccccccccccccccccccccccccccccc$	$\begin{array}{cccccccccccccccccccccccccccccccccccc$	$\begin{array}{cccccccccccccccccccccccccccccccccccc$
J = 0	$J \Lambda \Delta$			J = 1

4 X 2 3 — 2 2 — 1 4 X 1	4 X 2 4 X 2 3 X 2 3 X 2 4 X 0			$ \begin{array}{ccccccccccccccccccccccccccccccccccc$
84/31 = 2.71	101/32 = 3.15	68/26 = 2.61	54/17 = 3.31	82/30 = 2.73
56/24 = 2.33	33/14 = 2.36	52/22 = 2.36	9/4 = 2.25	52/22 = 2.36
24 hits total	14 hits total	22 hits total	4 hits total	22 hits total
0 = 6 +1,-1 = 9 +2,-2 = 9	0 = 3 +1,-1 = 6 +2,-2 = 5	0 = 4 +1,-1 = 9 +2,-2 = 9	0 = 1 +1,-1 = 2 +2,-2 = 1	0 = 5 +1, -1 = 11 +2, -2 = 6

Explanation and Comments

These results will speak for themselves. These results are virtually identical to the null hypothesis (the expected result). Again, the above shows the best and worst results after doing about ten control test runs. The others fell somewhere between these extremes.

The best result was 24 phrases that technically qualified as to: (1) the fact that they were a direct reference, and (2) were not over 2.37 WLA. It qualified on 24 references barely half and far short of the 46 that were required. As it will be shown in the next section, the odds here of getting 46 hits of only 2.37 WLA are millions to one.

Not considering phrase length, the best result was the 89 multiple with random seed #666. It produced a total of 32 hits that qualified, which is still only 69% compared to the 46 theomatic hits. Yet when phrase length was taken into consideration, that brought the number back down to only 14 hits.

The worst result was most pathetic. Random seed #747 produced only 16 hits. But they were with such long phrases, that there ended up being only 4 hits that qualified out of the entire passage.

Clustering was absolutely null. The calculations shown for this will be in Section 8.

Another major factor was the quality of the hits. There were a few outstanding random hits. But if you were to look to the average quality compared to the average quality of the 46 theomatic hits, there would be a significant difference. There is no overall coherence with the random hits, and many that qualified were very awkward.

Theomatic Hits vs. Random

If we were to run the same test with the theomatic values, all 46 theomatic hits would neatly print out just as this study has shown. I have checked this carefully. What is amazing about the theomatics output, is that it shows approximately the same number of total hits as the random tests show. **But the difference is that the theomatic hits zeroed in on specific references to the two brothers. This is amazing and is a spectacular thing to see**—showing that there must be some sort of Intelligence factor here at work. Mathematically, any test run through this volume of numbers, would all get the same number of hits, which by law must happen. But the CHARACTERISTICS of the theomatic hits are arranged different. That is what stands out, and that is the one fact the skeptics will find impossible to explain. It is the one factor that makes theomatics an objective reality. This same characteristic is true with many hundreds of patterns discovered over the years.

One Final Comment

In my opinion, the phrases marked n/s are truly non sensible and very awkward, and do not at all compare to the quality of the theomatic hits. A few of these were "borderline," and the call could have gone either way. If the skeptic says, "Hey, you should have counted this," or "You should have include that"—it will not help the cause of the random numbers any, unless the controversial n/s phrases are one and two words in length. Any that are three or four words in length, would immediately yank up the WLA, so they obviously would not be of much help to the random numbers.

Section 7

THE **p-factor** ANALYSIS

In the most conservative way possible, we need to find out what the actual odds are for this event occurring. Take a look at the following table.

REI	F.#	KEY WORD		1 WD	2 WD	3 WD	4 WD
1)	15:10	(αμαρτωλω)		1	2	2	3
2)	15:11	(υιους)		1	1	1	1
3)	15:12	(ο νεωτερος)	{	2	6	10	12
4)	15:12	(αυτων)	{	1	"	"	"
5)	15:12	(μοι)		1	3	5	10
6)	15:12	(αυτοις)		1	3	3	3
7)	15:13	(νεωτερος)	{	Red	5	7	11
8)	15:13	(υιος)	{	1	"	"	"
9)	15:13	(αυτου)		1	2	3	3
10)	15:14	(αυτος)		1	2	3	4
11)	15:15	(εκολληθη)		1	2	4	7
12)	15:15	(αυτον)		1	2	4	6
13)	15:16	(αυτου)		Red	4	7	11
14)	15:16	(αυτω)		1	1	1	1
15)	15:17	(εαυτον)		1	2	3	3
16)	15:17	(ειπε)		1	2	3	5
17)	15:17	(μου)		1	3	5	7
18)	15:17	(εγω)		1	2	3	4
19)	15:18	(πορευσομαι)		1	2	3	4
20)	15:18	(μου)	{	Red	5	7	9
21)	15:18	(ερω)	{	1	"	"	"
22)	15:18	(ημαρτον)		1	2	4	6
23)	15:19	(ειμι)	{	1	5	6	5
24)	15:19	(υιος)	{	Red	"	"	"
25)	15:19	(με)		1	2	2	3
26)	15:20	(ηλθε)		1	3	2	8
27)	15:20	(αυτου)		Red	2	2	2
28)	15:20	(αυτου)		Red	3	3	3
29)	15:20	(αυτον)	{	Red	6	8	10
30)	15:20	(αυτου)	{	Red	"	"	"
31)	15:20	(αυτου)	-	Red	3	5	6
32)	15:20	(αυτον)		Red	2	0	1

		Totals		48	178	241	298
00)	13.32	(00105)	<u>ز</u>	neu	4	0	10
67) 68)	15:32	$(\sigma 0 v)$	{	Ked Red	1	x	10
66)	15:32	(αοελφος)	{	2 D = 1	"		"
65)	15:31	$(\sigma \alpha)$	(1	3	4	4
64)	15:31	(ou)	{	1	2	/	5
63)	15:31	(τεκνον)	{	1		~	~
62)	15:31	(αυτω)	{	Ked			
(1)	15:30	(αυτω)	(Ked	3	/	·/
60)	15:30	(ουτος)	{	Ked	9	11	12
<u>3</u> 9)	15:30	(010Ç)	{	Ked			10
58)	15:29	(ευφραυθω)	{	1 D.1	5	4	4
3/)	15:29	$(\mu o v)$	{	Ked		,, A	, , , , , , , , , , , , , , , , , , ,
50)	15:29	(εμοι)	{	2 D 4 - 1	4	С Т	5 "
33) 50)	15:29	(παρηλθον)	{	1		F	 E
54)	15:29	$(000AEU\omega)$	ſ	1	2 "	3	4
55) 54)	15:29	(Suns)		rea 1	4 2	8 2	10
52)	15:28			Ked	1	1	1 10
51) 52)	15.20	(u)(0)		Red) 1	/	3 1
5U)	15:28			Z Dod	2 5	2 7	1
47) 50)	15.20	(u)(0v)		reu 2	с С	1	3 1
4ð) 40)	15.27			Red	4	10	1/2
4/) 10)	15.27	(000)	{		ð 1	10	ソ 17
40)	15:27	(ο αοελφος)	{	2	0	10	0
45)	15:27	$(\alpha \nu \tau \omega)$	{	Rea			
44)	15:20	$(\epsilon\pi UV\Theta aV\epsilon\tau O)$	(3	С Т	/
43)	15:25	(ηκουσε)	{	1	6 2	6 E	12
42)	15:25	(ηγγισε)	{	1			10
41)	15:25	(ο πρεσβυτερος)	{	2	10	12	12
40)	15:25	(V10Ç)	{	Red	10	10	10
<u>39)</u>	15:24	(απολωλως)	(2	3	4
38) 20)	15:24	$(v \in K p \circ \zeta)$	{	1	9 2	8 2	8 1
3/) 20)	15:24	$(0 U O \zeta)$	{	Kea	0	0	0
30) 27)	15:24	$(00TO\zeta)$	{	Z Dad	"	"	"
55) 20	15:22	(uUTOU)	ſ	кеа 2	2 "	2	2
34) 25)	15:22			Rea	3	3	4
<i>33)</i>	15:21	$(0 U O \zeta)$			4	8	0
22)	15.21	$(\alpha, \eta, \alpha, \alpha)$		1	1	0	6

WLA for 46 theomatics hits = 2.367

Next we divide the total number of words (1127) by the number of instances (467). This will give us the WLA for all the above phrases that are 1, 2, and 3 words in length.

1127/467 = 2.413 WLA -69/-33 (reduce or eliminate 33 of the 3 word phrases)

 $\overline{1028/434} = 2.368$ WLA

Reduction of 33 phrases, 3 words in length, to bring average in line with theomatics.

Final result = 434 TOTAL PHRASES of 2.37 WLA (same as theomatics)

Explanation of Data

The one major factor that makes theomatics stand tall—is the shortness of the phrases that produce the theomatic hits.

What we want to accomplish here, is to find out how many **total** phrase combinations EXIST that will equally balance with the theomatics results—relative to the average length of the 46 hits. That figure will give us a totally objective and precise comparison, and a final p-factor—of the theomatic hits against the null hypothesis. Let me explain further.

This specific pattern on the prodigal son, was presented in **The Original Code in the Bible.** One reader stated, after looking the design over, that the figure of 2.37 WLA "was about right" when examining all phrases four words or less. This assessment on his part is wrong. There is a huge difference. If you were to average all examples four words or less, the **result would be 3.03 WLA!** Not 2.37. The reason is because the number of phrase combinations increases "exponentially," each time one word is added to the phrase length. The above chart shows the relationship. For example, there are a total number of 226 phrases (non redundant), two words in length or less. There were 467 total phrases three words or less. And 765 phrases four words or less.

In order to match the average theomatic figure of 2.37 WLA, all of the four word phrases would have to be tossed out. The resulting average for all words and phrases three words in length, or less, was 2.413—still more than the required 2.37. In order to bring everything into conformity with theomatics and obtain par for the course, 33 of the three word phrases had to be chopped off, which left a final grand total of 434 phrases that matched the length of the 46 theomatic hits. This figure of 434 now constitutes the number pool—it will now give us an accurate (or fairly accurate) comparison of theomatics against the null hypothesis—and enable us to come up with a somewhat reasonable p-factor. (Note: See comments on this in Special Introduction at the beginning of this study).

The Process

For the above table I carefully and meticulously, (1) took every one of the total 68 possible direct references to the two brothers, and (2) asked the computer to spit out

every phrase combination one word in length (obviously the key word). Then the computer produced all of the phrases two words in length. Then three words in length. And finally the phrases four words in length. Every phrase was required to include the key word that spoke concerning the brothers. These key words are marked in the database (see pp. 13-21). The computer went four words in both directions, so as to nail down every possibility (unless the phrase had an absolutely clear break in punctuation, such as between verses 10 and 11, etc.) The word "Red" means redundant. The specific word was counted prior, but not twice. Theomatics could not count the same word twice, obviously.

In numerous verses, the two specific key words in reference to the two brothers were closer together than a four words separation. In these instances, I had to have the computer print out all possibilities for both key words, and then a comparison had to be made to eliminate the redundancies. From the above, the { designation marks the groups that were analyzed in this manner. Those work sheets are available upon request for peer review, as well as the total output for all 68 examples. Great care was taken to meticulously catalogue every possibility.

Calculating the p-factor

I Submitted the results to a number of statisticians, and received a cordial response from two of them. Here is one of those responses.

Subject: Re: NEED HELP Date: Sun, 9 Jul 2000 09:37:34 EDT From: JohnP71@aol.com To: mail@theomatics.com

Hi Del,

There are several things you can do with this data. First, you could use the Binomial distribution, where the number of "trials" is 430, the number of "successes" is 48, and the "proportion of successes in the population" is 1/18th, or 0.0556. That would give you the probability of getting exactly 48 multiples of 18; you would then have to repeat the calculations for 49, 50, 51, etc. up through 430, and add up the probabilities. You wouldn't actually have to carry it out that far, because the successive terms would quickly become so small that they would no longer make any difference in the sum. There are a number of web pages that will work out binomial probabilities, including the automatic summation of all terms from 48 through 430, but most of them have trouble when dealing with N's as large as 430. Excel also has a built-in binomial distribution function, but it also gets into trouble with large N's. I've got an Excel spreadsheet containing a specially-programmed binomial function that works for enormous values of N. You can download it at:

http://members.aol.com/johnp71/confint.xls Using this function, the probability works out to be about 0.00000450 (highly significant).

Second, you can use the Poisson distribution, since the number of trials is large and the probability of "success" is relatively small. Most Poisson web pages would not have trouble with your data, because all you have to put in is that the expected number of successes is 23.89, and the observed is 48 (then repeat for 49, 50, etc. until the summation converges. My Excel spreadsheet also has a Poisson function, which gives the value: 0.00000930 (a little different from the binomial answer, but still highly significant).

Third, you can use the normal approximation to the binomial, for which: mean = $N^*p = 430^*1/18 = 23.89$ std.dev = Sqrt($N^*p^*(1-p)$) = sqrt($430^*0.0555^*0.9445$) = Sqrt(22.56) = 4.75 Then z = (obs - mean) / std.dev = (48 - 23.89) / 4.75 = 5.076 Then, you can go to a Normal Integral table to find out that the area to the right of z=5.076 is very small indeed (actually about 0.000000193, quite a bit smaller than the binomial or poisson p values, but still leading to the same conclusion -- highly significant).

Finally, you can use the Chi Square test. It would have 1 degree of freedom, not 0, since the expected value was estimatable from "theory" (the theory being that multiples of 18 should occur 1/18th of the time) and from the total sample size. You would calculate Chi Square as (obs-exp)^2 / exp, which works out to (48-23.89)^2 / 23.89, or 24.33, which corresponds to a p-value much less than 0.0001 (actually about 0.000000812, same conclusion as the other tests). So, no matter how you analyze it, you get the same conclusions -- there's only about a million-to-one chance of getting that many numbers divisible by 18 from random sampling fluctuations alone. Now the interesting question is "why?". How were the numbers generated? Hope this helps. John.

John C. Pezzullo, PhD

Associate Professor, Pharmacology and Biostatistics Georgetown University Medical Center Pharmacology Department, Med-Dent SE-402 3900 Reservoir Rd, NW Washington, DC 20007 202-687-8748 Office 877-807-5725 Toll-free Voice Mail 603-816-9870 Fax jcp@usa.com http://pezzullo.net

I had given them a problem where I wanted to calculate the probability of finding 48 hits from a population of 430, when the expected number would be only 23.89. The chance of finding a cluster of a multiple of 90, would be one hit on average every 18 numbers, i.e. 90/5 = 18. So the expected number of hits from a population pool of 430 numbers, would be 430/18 = 23.89. When I did my first test run on this pattern I had found a total of 48 hits out of 430 phrase combinations, or 430 possibilities, so the number was way beyond null results.

Note: Two hits were not with the words in juxtaposition, and I later decided to eliminate those from my final group simply to keep things consistent and uniform with all the results requiring the words in juxtaposition.

On the previous page is the response from John C. Pezzulo, PhD, Associate professor of biostatistics, **Georgetown University Medical Center** Pharmacology Department, Washington D.C. I also met with the faculty at the **Portland State University** Stats lab. Additionally, I researched a number of probability textbooks in my library, before coming to conclusions.

Numerous Ways to Calculate the Problem

It came as a surprise that there are apparently numerous ways to calculate the p-factor for this particular anomaly. If you read John Pezullo's analysis, he came up with four independent methods. In the past I have worked with numerous formulas for figuring probabilities. Usually, there is one right way to figure everything. So I am still searching for answers on all this.

Theomatics discovered a total of 46 hits of 2.37 WLA. There are 434 total possible phrase combinations with the same 2.37 WLA (the number pool) from which theomatics could have derived its data. Our objective here is to find out what the probability is of finding 46 hits out of a number pool of 434 numbers.

The odds of a multiple within the cluster of 90, is one chance in 18. Out of 434 the expected number of hits would be 434/18 = 24.11. Instead, there were 46. What is the p-factor for that happening?

John Pezullo explained four methods. You can read his report in order to understand these individual methods.

- 1) The Binomial Distribution
- 2) The Poisson Distribution
- 3) Normal Approximation to the Binomial (with z score)
- 4) The Chi-Square Distribution

The two methods most readily available for calculation are 1) the binomial, and 4) the chi-square. The binomial is pretty much the standard method for this specific problem. These two methods produced figures that ended up in the middle. The highest p-factor was produced by 3) normal approximation with a 5.076 z score, and the lowest probability by, 2) the poisson distribution. One of the main differences with the Poisson distribution is that in the Binomial **all eligible phenomena** are studied while in the Poisson only the number of a particular outcome is studied.

The Binomial Distribution

In conferring with a number of other statisticians, the binomial distribution seems to be the most acceptable form for this particular calculation There are a number of binomial calculators on the Internet that will figure the probability. I presented this problem to a statistician in Holland, who instructed me on how to use his binomial calculator to solve the problem.

http://www.quantitativeskills.com/sisa/distributions/binomial.htm

This requires entering three things.

- 1) Expected Proportion: 24.11
- 2) Number Observed: 46
- 3) Sample Size: 434

BINOMIAL PROBABILITIES

single	cumulative
p(37): 0.0028980;	p(> 37): 0.00421429
p(38): 0.0017808;	p(> 38): 0.00243339
p(39): 0.0010636;	p(> 39): 0.00136974
p(40): 0.0006178;	p(> 40): 0.00075191
p(41): 0.0003492;	p(> 41): 0.00040268
p(42): 0.0001922;	p(>42): 0.00021047
p(43): 0.0001030;	p(>43): 0.00010740
p(44): 0.0000538;	p(>44): 0.00005353
p(45): 0.0000274;	p(>45): 0.00002606 <<< correct p-factor
p(46): 0.0000136;	p(>46): 0.00001240

*******Normal Approximations***

You have given the observed number as: 46 95% CI: 36.65 <OBS> 55.35 or as a proportion of: .105991 95% CI: 0.08 <obs> .13

difference in proportions: -0.050438 standard deviation of difference: .229056 standard error of difference: 0.010995 95% CI: -0.07 <dif> -0.028887 difference in numbers: -21.89 95% CI: -31.24 <DIF> -12.54 normal deviate (z-value): 4.5873 prob-z: 0 multiply p-value with 2 for double sided testing

More Fully Explained

The correct figure for the above is .00002606, or 1 chance in 38,273. That is extremely impressive. Let me explain how this figure was arrived at.

According to both the above binomial calculator and the spreadsheet supplied by John Pezzulo, the probability of obtaining 46 hits out of a pool of 434 numbers, is .0000136, i.e. 1 chance in 73,529. It should be noted that this is the probability of obtaining **exactly** 46 hits. That is not the number we want. We need to know the probability of obtaining **at least** 46 hits (there might actually be more than that which occur). How is that done? Simple. One just adds up all the probabilities for 46 hits, 47 hits, 48 hits, 49 hits, etc.—all the way up to 434 hits.

46 hits:	.0000136
47 hits:	.0000066
48 hits:	.0000031
49 hits:	.0000014
50 hits:	.0000006
51 hits:	.0000001
etc	
434 hits	.0000000
TOTAL	.00002606

When you get done adding all these minute probabilities up to 434, that will give you a p-factor of .00002606 of obtaining **at least** 46 hits. Of course as one moves towards the 434, the probabilities become almost infinitely small and insignificant to the total.

The probability of obtaining 46 hits with a 2.37 WLA would be 1/.00002606, or

1 chance in 38,873

As it will be shown later, the above figure is only half complete. The final probability of obtaining the 46 hits is actually only 1 chance in over six million (we'll talk about that in the next section).

The Chi-square

The chi-square can also be used to calculate this probability. Here is the formula.

$$\chi^2 = \Sigma \quad \frac{(o-e)^2}{e}$$

Based upon this calculation, the p-factor for obtaining 46 hits against the null expectation of 24.11 (or 434/18), with 1 degree of freedom, is .00000827, or 1 chance in 120,919.

This is a three fold difference from the binomial figure. I am looking into the reasons why the difference. The chi-square is extremely accurate for figuring the clustering statistics (see next section).

We will use the more conservative figure produced by the binomial calculator, for all of our calculations.

Another HUGE Consideration

Here is one very important fact about all of this that needs to be explained—the **quality** of the theomatic hits. Judging the quality of the hits is like judging a beauty contest, or trying to mathematically define the feelings an artist expresses in a painting. When it comes to judging the quality of the theomatic results, you can usually always tell the difference, but a person cannot define it in mathematical or scientific terms.

In relation to the prodigal son, the expressions "sons," "brother," "my son," "thy son," "the younger," "the older," etc. are all of greater quality than a phrase such as "the father coming out besought him." Yet for scientific purposes, we cannot give more weight to the one feature over the other—based simply on quality. In order to evaluate scientifically in a non selective basis, we must base it upon a **legal** definition.

In all the above, the computer simply calculated every combination of phrase four words or less—irregardless of how any of the phrases read or were chopped off. In doing a random comparison test, I eliminated a number of the random hits because the phrases were completely non sensible. Yet all of these non sensible phrases are included in the 467 computer count.

If I wanted to be truly factual, I should have gone through all 467 phrase combinations (or the 434 phrase combinations), and eliminated numerous non sensible ones. This would have brought the total count way down and helped the theomatic results have a much lower p-factor. But in doing this, it could have raised some controvercy because a number of phrases would be considered "borderline," and it would be very easy to become subjective in making "line calls," and tossing those out (or keeping them in the fold). So I have tabulated all possibilities, irregardless, and figured the p-factors **based upon all** potential outcomes. So in that regard the results are definitely stacked in the skeptic's favor **against** theomatics.

Section 8

THE CLUSTERING PHENOMENON

The clustering phenomenon is the big gun of theomatics. It is impossible to occur, yet it happens. And like everything else to do with this discovery, there exists no natural cause or logical explanation for it.

Those who are familiar with theomatics, should recognize what this is all about. In a nutshell, If we were to take a cluster that exists around a target number, we would discover that there are five numbers in any given cluster. Take for example the number 100 (or any multiple of 100):



Based upon a presumption of randomness, if a person were to go on a "feature hunt," looking to find any specific words or phrases that fall within the boundaries of the cluster of a certain target multiple, there would be an **equal chance** that the value of the word or phrase would land on any one of the following five numbers.

-2	1 chance in 5,	or 20%
-1	1 chance in 5,	or 20%
0	1 chance in 5,	or 20%
+1	1 chance in 5,	or 20%
+2	1 chance in 5,	or 20%

Another way of putting it, if one were to examine a hundred features or numerical values, 20 percent of them would be direct hits, 40 percent would be -1, +1 hits, and 40 percent would be -2, +2 hits. That is the null hypothesis. Again, this would be every bit as predictable as flipping a coin or rolling a pair of dice.

Over the years, this phenomenon has manifested itself on at least thirty to forty thousand examples. It virtually never fails to occur. The spectacular thing about clustering is the following. Three ducks must line up in a row, in order for this to occur.

No Natural Cause Explanation

1) The clustering phenomenon only occurs in the Bible (and apparently no where else). It is theoretically impossible to occur at all, anywhere, anytime, any place, under

any conditions—if the numbers are distributed over the whole numerical spectrum (which the theomatic values certainly are).

2) It only occurs with the numerical values of historical record (standard allocations). There are 407 septillion random permutations, any one of which will give every numerical value in the Bible a complete random mix, and all clustering completely vanishes.

Note: When you take phrases selected at random, even from the Bible, and test those with the correct standard allocations, you still will not get any results beyond the null hypothesis. This proves that neither the Bible itself, nor the allocations of numerical values to letters, nor any grammatical characteristics of the Hebrew and Greek languages, is the answer. Something else has to happen. Here now is the clincher.

3) It only occurs in the Bible when you take all the words and references to particular words and topics that have a theological connection or common theme (such as the prodigal son hits, or all the references to Satan deceiving mankind, or all the times the word "day" is used in reference to the Day of the Lord, or all the references to man being created in God's image, etc. So only when there is a clear connection of theological meaning does the miracle occur. And this has happened in spectacular fashion tens of thousand times. But only when you are examining words that have an apparent theological connection.

There exists is no common sense "logical" or "natural" explanation.

The Chi-square Test

We can very easily test this concept and find out the actual probability. This will tell us per any particular distribution sequence the p factor for the clustering. The chi-square formula was shown in the last section.

$$\chi^2 = \Sigma \quad \underline{(o-e)^2}_{e}$$

I personally consulted with two mathematics professors at Portland State University stats lab (fifteen thousand students). We created a spreadsheet in Microsoft Excel. The first thing it did was calculate the value for the cluster distribution (x), and it uses the "chidist" statistical formula in Excel "=CHIDIST(x,df)," to compute the actual probabilities according to the degrees of freedom (df). Here is a sample of the calculation for the fortyfour prodigal son features. Here is the clustering for all 54 features shown in Section 5.

		Observed	Expected		% distribution
0 HITS	19		10.8	6.225926	0.351852
-1, +1	26		21.6	0.896296	0.481481
-2, +2	9		21.6	7.35	0.166667
Total	54		54	14.47222	
		Proba	ability =	0.00072	
			-		
		1 CHAN	CE IN	1388.683	

CLUSTERING CALCULATIONS --- 3 Instances, 2 Degrees of Freedom

If we show only the 46 hits that counted for this analysis, the p factor is .00611. Here we find that the direct hits are almost double the +2,-2 hits. And there should have been twice as many +2.-2 hits as direct hits. Furthermore, the +1,-1 hits should have been equal to the +2,-2 hits. Instead, there were almost two and half times as many +1,-1 hits. So the weight of evidence points clearly to the center of the cluster.

CLUSTERING CALCULATIONS --- 3 Instances, 2 Degrees of Freedom

		Observed Expected		% distribution
0 HITS	16	9.2	5.026087	0.347826
-1, +1	21	18.4	0.367391	0.456522
-2, +2	9	18.4	4.802174	0.195652
Total	46	46	10.19565	
		Probability =	0.00611	
		1 CHANCE IN	163.6657	

And if we include the two hits that should have been counted, but the words were not in juxtaposition, the p factor changes to .00313, or 1 chance in 319.

The Problem Here

The problem we have here, is that there are just too few examples in this prodigal passage, for the clustering p factor to go ballistic. For instance, if we had found twice as many hits—92 instead of 46, and the same trend had continued, the p-factor would have been 1 chance in 26,786.

This phenomenon has happened with tens of thousands of theomatics features over the years. In going through my files and doing spot checks, the following is a very conservative estimate of the average distribution taken from numerous studies. All of the results were tabulated without any consideration of clustering characteristics.

	Actual			
	<u>Results</u>			
Direct Hits:	28% to	32%	(average	30%)
+1 or -1:	42% to	50%	(average	46%)
+2 or -2:	22% to	26%	(aver	rage 24%)
Total Hits:	30,000 to 40,	000		

With the above distribution, any 300 examples from my files would exhibit the p factor of only 1 chance in 103 million, i.e. for all practical purposes 0 probability.

CLUSTERING CALCULATIONS --- 3 Instances, 2 Degrees of Freedom

	(Obse	erved Expected	b	% distribution
0 HITS	90		60	15	0.3
-1, +1	138		120	2.7	0.46
-2, +2	72		120	19.2	0.24
Total	300		300	36.9	
			Probability =	9.71E-09	
		1	CHANCE IN	1.03E+08	
	0	r 1	CHANCE IN 1	03,000,000	

The Complete and Accurate Probability

We can now calculate a more accurate probability of the 46 hits that occurred under the p factor analysis in the last section. We saw where the p factor of finding any 46 hits of 2.37 WLA, was.00002606, or only 1 chance in 38,273 (see pg. 60). We are now about to witness a miracle. Any p factor beyond 1 chance in a million, could for all practical purpose be considered a "miracle." It would virtually never happen on its own if the null hypothesis has its stubborn way.

The Rule of Independent Exclusive Events

If, of two events, A and B, the one has no conceivable relationship with or influence on the other, then the two events can be called **independent** events. If the probability of one independent event A is x, and the probability of another independent event B is y, then the probability of both A and B occurring at the same time, is the product of x * y.

The clustering phenomenon has no relationship to the number of hits that theomatics produces. No matter how many theomatic hits occur, they should by all expectation, have an even cluster distribution of 20%/40%/40%. In otherwords, neither the clustering or the number of this, have any affect upon the outcome of the other.

The Final Probability

We can now calculate what the true odds are that this 46 pattern would occur. We simply multiply the probability of .00002606 times .00611.

.00002606 * .00611 = .00000015923

That means that the probability of obtaining any of 46 hits with a 2.37 WLA and matching the clustering distribution of theomatics, would be 1/.00000015923, or only

1 chance in 6,280,224

That is only one opportunity in at least six million tries.

The p-factor with no Consideration of Phrase Length

Calculating the probability according to the length of phrase—matching the WLA of both the theomatic hits and the 434 number pool—is a totally fair, honest, and objective way to figure the p-factor. However, just for interest sake, let us not consider the WLA average. We found originally that theomatics produced 46 hits of 2.37 WLA. There were 467 total possibilities, when all phrases three words or less were extracted by computer. In order to match the 2.37 WLA, we had to shave off a certain number of 3 word phrases, which brought the final count down to 434.

Now let us not consider the WLA, and instead simply leave the figure at 467. Using the binomial calculator, the p-factor is .00014856 of finding all the hits within three words or less. Multiplying that figure times the .00611 clustering, we still come out to less than one chance in over a million, i.e. .00014856 * .00611 = .000000770, or only one chance in 1,101,684.

We can even take this one step further—clear to the limit. From the 46 theomatic hits, there were seven that were four word phrases. If we eliminate those, that gives us 39 remaining hits, all of them three words in length or less. Not taking the WLA into consideration, and comparing the 39 theomatic hits to all 467 possible phrase combinations three words in length, the calculation is .00811014 * .00563 = .00004566, or only one chance in 21,901. That's just one opportunity in almost twenty-two thousand.

The Random Clustering

Finally, here are the results for the random clustering. For all the hits that qualified, the following results were observed.

90—seed #666 0 = 6+1, -1 = 9+2, -2 = 989—seed #666 0 = 3+1, -1 = 6+2, -2 = 591—seed #666 0 = 4+1, -1 = 9+2, -2 = 990—seed #747 0 = 1+1, -1 = 2+2,-2 = 190—seed #1811 0 = 5+1, -1 = 11+2,-2=6

The p-factors on all 5 ended up being, .829, .948, .978, .829, .470, respectively. The final p-factor was actually better than expected. The final probability is a whopping 1 chance in 1.6 tries.

CLUSTERING CALCULATIONS --- 3 Instances, 2 Degrees of Freedom

		Observed Expected		% distribution
0 HITS	19	17.2	0.188372	0.22093
-1, +1	37	34.4	0.196512	0.430233
-2, +2	30	34.4	0.562791	0.348837
Total	86	86	0.947674	
		Probability =	0.622609	

1 CHANCE IN ... 1.606145

Section 9

THE REAL POWER OF THEOMATICS

The Real power of theomatics is not just the number of hits that occur, or the clustering phenomenon. The real power of theomatics is the shortness and explicitness of the theomatic phrases and hits.

After all, if some sort of Intelligence factor is at work here, then we would expect short and explicit—one, two, and three word phrases, to produce the most significant results. It is when we look at that aspect, that the p-factors literally go ballistic. This is true across the board—from hundreds of individual studies in my files consisting of thousands of features.

The reason for this, is that as one expands outwardly, the patterns dissipate. In fact, in comparing all phrases five words or more (and ignoring all phrases four words or less), the results are virtually null. When all phrase combinations are extracted from five, six, and seven word phrases, the theomatic hits will just about be the expected number due to chance alone. That does not mean that the inherent patterns are not present with some of the combinations within long phrases. It's just not provable statistically.

Four Word Phrases

We have so far based all our results and calculations on four word phrases, or less. It was shown that the p factor of obtaining 46 hits from a number pool of 434 possibilities, was 1 chance in 38,873 attempts. When in combination with the clustering, the chance was 1 in 6,280,224. That is a pretty slim chance.

Now we will find out what happens when we narrow all of this down and become more specific. The closer we get to one word phrases, the more astounding this will become. Looking at phrases two and three words in length, the text is saturated with 90's that refer to the two brothers. Let us now look at just the three word phrases.

Three Word Phrases

There were 46 hits shown. Seven of them (#7, 13, 16, 20, 26, 28 and 42) were four word phrases. Let's deduct those, which now gives us 39 hits three words in length, or less.

Here is the calculation if we figure the WLA for these. The 46 hits consisted of a total of 109 words. If we deduct the 7 phrases four words in length, we end up with a 2.08 WLA.

$$\frac{109}{-28}$$

$$\overline{81/39} = 2.077 \text{ WLA}$$

That is a pretty impressive WLA for three word phrases—just barely over two words in length.

Now, there were a total of 467 three word combinations from this passage, for a grand total of 1127 words (see table. pp. 7-1, 7-2).

1127/467 = 2.413 WLA -510/-170 (reduce or eliminate 170 of the 3 word phrases)

617/297 = 2.077 WLA

Reduction of 170 phrases, 3 words in length, to bring average in line with theomatics.

Final result = 297 TOTAL PHRASES of 2.077 WLA (same as theomatics)

Now when we go to the binomial calculator, we get a p factor of .00000068. That is the chance of finding 39 hits that cluster around multiples of 90, derived from 297 numbers.

BINOMIAL PROBABILITIES

single	cumulative	
p(36): 0.0000066;	p(> 36): 0.00000452	
p(37): 0.0000027;	p(> 37): 0.00000178	
p(38): 0.0000011;	p(> 38): 0.00000068	<<< correct p factor
p(39): 0.0000004;	p(> 39): 0.0000025	

normal deviate (z-value): 5.6997

The probability of obtaining 39 hits with a 2.077 WLA would be 1/.00000068, or

1 chance in 1,470,588

Now the clustering here was a little better than all the 46 hits. There were 15 directs, 16 +1,-1, and 8+2,-2, for a p factor of .00563.

.00000068 * .00563 = .00000003828

That means that the probability of obtaining any of 39 hits with a 2.077 WLA and matching the clustering distribution of theomatics, would be 1/.00000003828, or only

1 chance in 261,205,726

Two Word Phrases

Now, let's ratchet this down one more notch and look at just the two word phases. There were a total of 14 three word phrases. If we eliminate those, we end up with a remainder of 25. Here are all the same calculations again.

The 39 hits consisted of a total of 81 words. If we deduct the 14 three word phrases, we end up with a 2.08 WLA.

81 -42 39/25 = 1.56 WLA

Now, there were a total of 226 two word combinations from this passage, for a grand total of 404 words (see table. pp. 7-1, 7-2).

404/226 = 1.78 WLA -234/-117 (reduce or eliminate 117 of the 2 word phrases)

170/109 = 1.56

Reduction of 117 phrases, 2 words in length, to bring average in line with theomatics.

Final result = 109 TOTAL PHRASES of 2.077 WLA (same as theomatics)

Now when we go to the binomial calculator, we get a p factor of .00000000. That is the chance of finding 25 hits that cluster around multiples of 90, derived from 109 numbers.

BINOMIAL PROBABILITIES

single	cumulative	
p(21): 0.0000004;	p(>21): 0.00000012	
p(22): 0.0000001;	p(> 22): 0.0000002	
p(23): 0.0000000;	p(>23): 0.00000000	
p(24): 0.0000000;	p(>24): 0.00000000	<<< correct p factor
p(25): 0.0000000;	p(>25): 0.00000000	

normal deviate (z-value): 7.9274

I do not know what this p factor is (does it really matter at this point?). Let us just presume that it is .00000001. It is actually much better than that.

The clustering p factor was even better yet on two word phrases, even though the total number is 25 instead of 39. Here the distribution was 11 directs, 10 + 1, -1, and 4 + 2, -2, for a .004517 figure.

.00000001 *.004517 = 4.5170E-11

That's somewhere around twenty-two billion (or something like that). The final outcome, is

1 chance in 0 probability

(for all practical purposes)

10 Section

SOME CLOSING COMMENTS

The evidence has spoken. All that my words can ever hope to accomplish, is to simply explain the results and the lay down the logic of proof. This experiment has been done as exhaustively as is mathematically possible (based upon my limited education in this area).

No one will ever be able to explain these results (or the mountain of additional evidence) from any secular point of view. There is simply no way that this can logically happen on its own. It is 100% impossible.

As it has been stressed over and over, this little pattern is but one twinkling star in the theomatics galaxy. At the drop of a hat, I could pull out my file drawer and produce hundreds of studies like this—some far more impressive and extensive statistically. This example is in no way a one of kind anomaly. The theomatics phenomenon saturates the Bible from cover to cover.

Any Weaknesses?

The logical question a person might ask, would be, if there are there any weaknesses in this assessment? I can state with certainty that there material flaws of consequence. At least none that I know of. The only place where there could be any challenge or debate, would be in the gathering of the data—what words and phrases were catalogued for evaluation. As it has been carefully and punctually shown, every possibility was taken into consideration. All 68 possibilities from the 23 verses were figured into the equation. If there are any others, I would sure like to know where they are hiding (they most likely would have been taken in during the four word wide sweep of the text).

Comment: Since completing this study, approximately three or four other instances in reference to either of the two brothers, were subjectively alluded to in a few phrases (mostly descriptive verbs). These were extremely borderline, and one or two of these instances actually produced additional 90 multiples, improving the theomatic odds.

The interesting fact is this. Even if some hard nosed skeptic could produce several more examples—that would in essence not overturn theomatics or the data. The p-factors would still be into the millions. One would probably have to produce at least several hundred more. And these words and phrases could not contain any 90s, in order to bring everything in line with the null hypothesis. And the question is this. Where are they going to find them? They do not even exist.
The Bottom Line

The final conclusion is that to produce 10 one word phrases, to produce 25 two word phrases, to produce 39 three word phrases—all in direct reference to the brothers, and contained within 23 verses, and with the clustering phenomenon on top of all that, is for all practical purposes, **zero probability**. Yet this specific pattern is only one from literally thousands that exist.

How did this all get into the Bible?

Go Figure.

Random 90 RS#666 88 90 X 1 - 2 ONE eni 899 TWO 90 X 10 - 1 duo 989 GIVE ME 90 X 11 - 1 dov moi 178 AFTER 90 X 2 - 2 met 1620 SON 90 X 18 + 0 uiov 2162 HAVING-GATHERED ALL-[THINGS] 90 X 24 + 2 sunagagwn apanta 1802 COUNTRY A-FAR 90 X 20 + 2 xwran makran 3869 AND THERE WASTED THE-PROPERTY 90 X 43 - 1 kai ekei dieskorpise ousian 270 THERE-CAME 90 X 3 + 0 egeneto 1708 THROUGHOUT THE-COUNTRY THAT 90 X 19 - 2 kata thn xwran ekeinhn 4678 ALL-[THINGS] THERE-CAME FAMINE A-SEVERE 90 X 52 - 2 panta egeneto limov isxurov THE-COUNTRY THAT AND HE 3328 90 X 37 - 2 thn xwran ekeinhn kai autov 88 TO-ONE 90 X 1 - 2 eni 3690 THE-FIELDS 90 X 41 + 0 touv agrouv 899 TO-FEED 90 X 10 - 1 boskein 90 X 29 + 0 2610 PIGS xoirouv 3869 OF-THE-CITIZENS OF-COUNTRY 90 X 43 - 1 twn politwn thv xwrav 3419 OF-THE-CITIZENS OF-COUNTRY 90 X 38 - 1 politwn thv xwrav 3509 TO-FEED PIGS 90 X 39 - 1 boskein xoirouv 2432 AND GOING [HE]-WAS-JOINED 90 X 27 + 2 kai poreujeiv ekollhjh 3152 TO-ONE OF-THE-CITIZENS OF-COUNTRY 90 X 35 + 2 eni twn politwn xwrav 2702 TO-ONE OF-THE-CITIZENS OF-COUNTRY 90 X 30 + 2 eni politwn xwrav 3782 HIM INTO THE-FIELDS 90 X 42 + 2 auton eiv agrouv 2520 AND GOING [HE]-WAS-JOINED TO-ONE 90 X 28 + 0 kai poreujeiv ekollhjh eni 4408 90 X 49 - 2 OF-COUNTRY THAT AND [HE]-SENT thv xwrav ekeinhv kai epemyen

-1-

1260	THE-PIGS 90 X 14 + 0
1712	oi xolrol THE-HUSKS WHICH 90 X 19 + 2
1262	twn keratiwn wn THE-HUSKS WHICH 90 X 14 + 2
2252	keratiwn wn THE-STOMACH OF-HIM FROM 90 X 25 + 2
3330	koilian autou apo OF-HIM FROM THE-HUSKS 90 X 37 + 0
2880	autou apo twn keratiwn OF-HIM FROM THE-HUSKS 90 X 32 + 0 A/S autou apo keratiwn
990	HOW-MANY 90 X 11 + 0
6210	OF-ME HAVE-ABUNDANCE OF-LOAVES 90 X 69 + 0
2341	UNTO HIMSELF COMING [HE]-SAID 90 X 26 + 1
5581	eiv eauton eljwn eipe HAVE-ABUNDANCE OF-LOAVES BUT I 90 X 62 + 1 μ/S perisseuousin artwn de egw
719	I-SINNED 90 X 8 - 1
4138	hmarton)I-WILL-GO UNTO THE-FATHER 90 X 46 - 2
2252	AND BEFORE THEE 90 X 25 + 2
5940	kai enwpion sou RISING-UP I-WILL-GO UNTO THE-FATHER 90 X 66 + 0
2880	anastav poreusomai prov ton patera UNTO THE-FATHER OF-ME AND 90 X 32 + 0 MJJ prov patera mou kai
181	TO-BE-CALLED 90 X 2 + 1
1620	A-SON 90 X 18 + 0 feel
1801	TO-BE-CALLED A-SON 90 X 20 + 1
1078	ME AS 90 X 12 - 2
2699	me wv AS ONE OF-THE-HIRED-SERVANTS 90 X 30 - 1
2249	wv ena twn misjiwn AS ONE OF-THE-HIRED-SERVANTS 90 X 25 - 1 fled
	wv ena misjiwn
1622	BEING-AWAY 90 X 18 + 2
1350	[HE]-CAME UNTO 90 X 15 + 0
2342	HIM AFAR 90 X 26 + 2
3508	autou makran RISING-UP [HE]-CAME UNTO THE-FATHER 90 X 39 - 2
4052	anastav hlje prov patera OF-HIM AND WAS-MOVED-WITH-PITY AND 90 X 45 + 2 $\mu/$ autou kai esplagxnisjh kai
	-2 -

•

1710 90 X 19 + 0 THE-SON o uiov THE-SON 1620 90 X 18 + 0 uiov 719 I-SINNED 90 X 8 - 1 hmarton 181 90 X 2 TO-BE-CALLED 7 + klhjhnai red 1620 90 X 18 + 0 A-SON uiov 90 X 20 + 1 1801 TO-BE-CALLED A-SON klhjhnai uiov 2252 AND BEFORE THEE 90 X 25 + 2 kai enwpion sou 2252 BEFORE THEE AND 90 X 25 + 2 enwpion sou kai 2250 90 X -25 + 0 A-ROBE THE-FIRST thn stolhn thn prwthn 90 X 11 - 1 989 THE-FIRST AND prwthn kai 1621 UNTO THE-FEET 90 X 18 + 1 eiv podav 4498 90 X 50 - 2 THE-FATHER UNTO THE-SLAVES o pathr prov doulouv 4408 90 X 49 - 2 THE-FATHER UNTO THE-SLAVES pathr prov doulouv NIS 90 X 31 + 0 2790 THE-HAND OF-HIM AND xeira autou kai 7290 THE-SLAVES OF-HIM BRING-[YE]-OUT A-ROBE 90 X 81 + 0 touv doulouv autou ecenegkate stolhn OF-HIM BRING-[YE]-OUT A-ROBE THE-FIRST 90 X 46 + 1 4141 autou ecenegkate thn stolhn prwthn 4141 OF-HIM BRING-[YE]-OUT A-ROBE THE-FIRST 90 X 46 + 1 autou ecenegkate stolhn thn prwthn 2162 AND GIVE A-RING UNTO 90 X 24 + 2 kai dote daktulion eiv 1619 90 X 18 - 1 KILL jusate 4949 FATTENED KILL AND EATING - 90 X 55 - 1 ton siteuton jusate kai fagontev 90 X 19 + 0 1710 THE-SON o uiov 90 X 18 + 0 1620 THE-SON uiov 90 X 19 + 0 1710 THE-SON o uiov 90 X 18 + 0 1620 THE-SON uiov 2970 90 X 33 + 0 AND AS COMING kai wv erxomenov 5939 OF-HIM THE-OLDER IN A-FIELD 90 X 66 - 1 DIS autou o presbuterov en agrw

- 3 -

5	
5849	OF-HIM THE-OLDER IN A-FIELD 90 X 65 - 1 ? autou presbuterov en agrw
2250	OF-THE-LADS [HE]-INQUIRED WHAT 90 X 25 + 0
1800	twn paidwn epunjaneto ti OF-THE-LADS [HE]-INQUIRED WHAT 90 X 20 + 0 paidwn epunjaneto ti
2252	KILLED THE-FATHER 90 X 25 + 2
2162	ejusen o pathr KILLED THE-FATHER 90 X 24 + 2 ejusen pathr
3330	OF-THEE THE-CALF 90 X 37 + 0
2338	sou ton mosxon FATTENED BECAUSE 90 X 26 - 2
1259	HIM [HE] -RECEIVED-BACK 90 X 14 - 1
2971	FOR THE-BROTHER OF-THEE 90 X 33 + 1 oti o adelfov sou
2881	FOR THE-BROTHER OF-THEE 90 X 32 + 1
3598	THE-CALF FATTENED BECAUSE 90 X 40 - 2
2428	BECAUSE BEING-IN-HEALTH HIM 90 X 27 - 2 oti ugiainonta auton
5582	KILLED THE-FATHER OF-THEE THE-CALF 90 X 62 + 2
5492	KILLED THE-FATHER OF-THEE THE-CALF 90 X 61 + 2
5668	OF-THEE THE-CALF FATTENED BECAUSE 90 X 63 - 2 $N/5$ sou ton mosxon ton siteuton oti
901	TO-ENTER 90 X 10 + 1
1619	BUT THE-FATHER 90 X 18 - 1 oun o pathr
1529	BUT THE-FATHER 90 X 17 - 1
1979	DID-WISH TO-ENTER BUT 90 X 22 - 1 hielen eiseliein oun
2520	TO-ENTER BUT THE-FATHER 90 X 28 + 0
2430	TO-ENTER BUT THE-FATHER 90 X 27 + 0
2881	OF-HIM COMING-OUT BESOUGHT 90 X 32 + 1
2429	BUT [HE]-WAS-ANGRY AND NOT 90 X 27 - 1 de wrgisjh kai ouk
1798	SO-MANY 90 X 20 - 2
182	WITH 90 X 2 + 2 meta
2069	SAID TO-THE-FATHER BEHOLD 90 X 23 - 1 eipe tw patri idou

-4-

2340	OF-THEE I-TRANSGRESSED AND 90 X 26 + 0 N Sou parhljon kai
1710	THE-SON 90 X 19 + 0
1620	THE-SON 90 X 18 + 0
182	WITH 90 X 2 + 2
4319	meta THIS HAVING-DEVOURED OF-THEE THE-LIVING 90 X 48 - 1 outov o katafagwn sou bion
4229	THIS HAVING-DEVOURED OF-THEE THE-LIVING 90 X 47 - 1 outov katafagwn sou bion
178	WITH 90 X 2 - 2
92	ART AND 90 X 1 + 2
2250	ei kai CHILD THOU ALWAYS 90 X 25 + 0 tekpon su pantote
2428	CHILD THOU ALWAYS WITH 90 X 27 - 2
1078	teknon su pantote met AND ALL-[THINGS] MINE THINE 90 X 12 - 2 kai panta ema sa
2971	BECAUSE THE-BROTHER OF-THEE 90 X 33 + 1
2881	BECAUSE THE-BROTHER OF-THEE 90 X 32 + 1 Med
2429	TO-REJOICE IT-BEHOVED-[US] BECAUSE THE-BROTHER 90 X 27 - 1
2339	TO-REJOICE IT-BEHOVED-[US] BECAUSE THE-BROTHER 90 X 26 - 1 A xarhnai edei oti adelfov

NOTE: RANDOM GENERATION DONE...SEED:666

1620	THUS 90 X 18 + 0
3241	BEFORE THE-ANGELS OF-GOD 90 X 36 + 1
4228	enwpion twn aggelwn jeou ONE SINNER REPENTING 90 x 47 - 2 ± 747
	eni amartwlw metanoounti ///
3329	[HE]-SAID A-MAN CERTAIN 90 X 37 - 1 eipe anjrwpov tiv
3601	OF-THE-PROPERTY 90 X 40 + 1 thy ousiav
4679	SHARE OF-THE-PROPERTY AND 90 X 52 - 1
4320	ME THE-FALLING-UPON SHARE OF-THE-PROPERTY 90 X 48 + 0
3600	ME THE-FALLING-UPON SHARE OF-THE-PROPERTY 90 X 40 + 0 moi epiballon merov ousiav
1890	HAVING-GATHERED 90 X 21 + 0
1442	NOT MANY 90 X 16 + 2
3512	THE-YOUNGER SON 90 X 39 + 2
4408	ALL-[THINGS] THE-YOUNGER SON 90 X 49 - 2
4591	apanta o newterov ulov THE-YOUNGER SON DEPARTED 90 X 51 + 1
6298	o newterov uiov apedhmhsen HAVING-GATHERED ALL-[THINGS] THE-YOUNGER SON 90 X 70 - 2
Source and a second sec	sunagagwn apanta o newterov uiov
538	[HE]-SENT 90 X 6 - 2 epemven
4412	OF-THE-CITIZENS OF-COUNTRY 90 X 49 + 2 twn politwn xwray
6932	OF-THE-CITIZENS OF-COUNTRY THAT 90 X 77 + 2 twn politwn thv xwrav ekeinhv
2788	THE-HUSKS 90 X 31 - 2
4412	twn keratiwn OF-HIM FROM THE-HUSKS 90 X 49 + 2
2068	autou apo twn keratiwn AND [HE]-LONGED TO-FILL THE-STOMACH 90 X 23 - 2
2969	kai epejumei gemisai koilian ATE THE-PIGS AND NO-ONE 90 X 33 - 1
2909	hsjion oi xoiroi kai oudeiv
2879	hsjion xoiroi kai oudeiv
990	HOW-MANY 90 X 11 + 0
1500	
1532	ton ouranon
722	HEAVEN 90 X 8 + 2 ouranon
	-6-

90

2700	$IINTO THE-FATHER 90 \times 30 + 0$
1890	prov ton patera UNTO THE-FATHER 90 X 21 + 0
2070	prov patera
2878	ton patera mou kai erw
2068	THE-FATHER OF-ME AND I-WILL-SAY 90 X 23 - 2 /led patera mou kai erw
902	WORTHY 90 X 10 + 2
3599	A-SON OF-THEE MAKE 90 X 40 - 1 N/5 uiov sou poihson
179	SAW 90 X 2 - 1
1080	[HE]-CAME UNTO 90 X 12 + 0 hlje prov
2700	UNTO THE-FATHER 90 X 30 + 0
1890	UNTO THE-FATHER 90 X 21 + 0
1979	RUNNING FELL UPON 90 X 22 - 1
4050	dramwn epepesen epi WAS-MOVED-WITH-PITY AND RUNNING FELL 90 X 45 + 0 esplagxnisjh kai dramwn epepesen
1532	HEAVEN 90 X 17 + 2 top ourapop
722	HEAVEN 90 X 8 + 2
902	OURANON WORTHY 90 X 10 + 2
3780	TO-HIM THE-SON FATHER 90 X 42 + 0 $\lambda/5$ autw uiov pater
3149	THE-SON FATHER I-SINNED 90 X 35 - 1 N/5
(3962)	uiov pater hmarton [HE]-SAID TO-HIM THE-SON FATHER 90 X 44 + 2
(1771)	eipe autw o uiov pater
4771	autw o uiov pater hmarton
1891	THE-FATHER UNTO 90 X 21 + 1
2699	pathr prov THE-HAND OF-HIM 90 X 30 - 1
3598	THE-FATHER UNTO THE-SLAVES 90 X 40 - 2
4229	pathr prov doulouv UNTO THE-SLAVES OF-HIM 90 X 47 - 1
4859	OF-HIM BRING-[YE]-OUT A-ROBE 90 X 54 - 1
4858	A-ROBE THE-FIRST AND 90 X 54 - 2
2248	thn stolhn thn prwthn kal AND SANDALS UNTO 90 X 25 - 2 kai upodhmata eiv

-7-

3780	SAID THE-FATHER UNTO THE-SLAVES 90 X 42 + 0
2878	UNTO THE-HAND OF-HIM AND 90 X 32 - 2 $N/5$ eiv xeira autou kai
7832	FATTENED KILL AND EATING 90 X 87 + 2
7022	ton siteuton jusate kai fagontev FATTENED KILL AND EATING 90 X 78 + 2 siteuton jusate kai fagontev
628	AND WAS-FOUND 90 X 7 - 2
628	WAS-FOUND AND 90 X 7 - 2
2161	eurejh kai DEAD WAS AND LIVED-AGAIN 90 X 24 + 1
	nekrov hn kai anezhse
901	TO-THE-HOUSE 90 X 10 + 1
5848	THE-SON OF-HIM THE-OLDER 90 X 65 - 2
5848	THE-SON OF-HIM THE-OLDER 90 X 65 - 2 Med
4769	uiov autou o presbuterov TO-THE-HOUSE [HE]-HEARD MUSIC 90 X 53 - 1
4679	oikia hkouse sumfwniav [HE]-HEARD MUSIC AND 90 X 52 - 1
5580	hkouse sumfwniav kai TO-THE-HOUSE [HE]-HEARD MUSIC AND 90 X 62 + 0
	th oikia hkouse sumiwhiav kai
2968	AND CALLING-TO-[HIM] 90 X 33 - 2 kai proskalesamenov
1889	BE THIS 90 X 21 - 1 eih tauta
272	[HE]-SAID 90 X 3 + 2
3418	KILLED THE-FATHER OF-THEE 90 X 38 - 2
4139	ejusen pathr sou [HE]-SAID TO-HIM FOR THE-BROTHER 90 X 46 - 1
	eipen autw oti adelfov
450	NOT 90 X 5 + 0 ouk
1799	DID-WISH TO-ENTER BUT 90 X 20 - 1 $N/5$
2249	NOT DID-WISH TO-ENTER BUT 90 X 25 - 1
3600	ouk hjelen eiseljein oun BUT THE-FATHER OF-HIM COMING-OUT 90 X 40 + 0
	oun pathr autou eceljwn
2610	THE-FRIENDS 90 X 29 + 0 twn filwn
992	THEE AND 90 X 11 + 2
3510	BUT [HE]-ANSWERING SAID TO-THE-FATHER 90 X 39 + 0 de apokrijeiv eipe tw patri
	•

-8-

3151	[THOU]-GAVEST A-GOAT THAT WITH 90 X 35 + 1 edwkav erifon ina meta
3869	THIS HAVING-DEVOURED 90 X 43 - 1 outov katafagwn
3149	HAVING-DEVOURED OF-THEE 90 X 35 - 1
2972	OF-THEE THE-LIVING WITH 90 X 33 + 2
2162	OF-THEE THE-LIVING WITH 90 X 24 + 2 sou bion meta
272	[HE]-SAID 90 X 3 + 2
178	ART AND 90 X 2 -2
2790	[HE]-SAID TO-HIM CHILD 90 X 31 + 0
1528	ME ART AND ALL-[THINGS] 90 X 17 - 2 emou ei kai panta
89	IT-BEHOVED-[US] 90 X 1 - 1 edei
628	ALSO WAS-FOUND 90 X 7 - 2 kai eurejh
1352	TO-REJOICE IT-BEHOVED-[US] BECAUSE 90 X 15 + 2 xarhnai edei oti
2161	DEAD WAS AND CAME-TO-LIFE 90 X 24 + 1 Red nekrov hn kai anezhse
NOTE: RAN	NDOM GENERATION DONESEED:747

- 9-

1050	
1259	l-TELL YOU 90 X 14 - 1 legw umin
182	OVER ONE 90 X 2 + 2
3960	THE-ANGELS OF-GOD OVER 90 X 44 + 0
3689	THUS I-TELL YOU JOY 90 X 41 - 1 outw legw umin xara 700 X 41 - 1
1711	A-MAN 90 X 19 + 1
1350	$\begin{array}{c} \text{an Jrwpov} \\ \text{CERTAIN} & 90 \times 15 + 0 \\ \text{time} \end{array}$
1170	SONS 90 X 13 + 0
3061	A-MAN CERTAIN 90 X ⁻ 34 + 1
271	[HE]-DIVIDED 90 X 3 + 1 dieilen
448	ME THE-FALLING-UPON 90 X 5 - 2
4499	SAID THE-YOUNGER OF-THEM 90 X 50 - 1
8368	eipen newterov autwn THE-YOUNGER OF-THEM TO-THE-FATHER FATHER 90 X 93 - 2
0300	o newterov autwn tw patri pater
1621	WASTED 90 X 18 + 1
3330	MANY DAYS HAVING-GATHERED 90 X 37 + 0
3510	pollav hmerav sunagagwn DAYS HAVING-GATHERED ALL-[THINGS] 90 X 39 + 0
1888	AND THERE WASTED 90 X 21 - 2
2698	kai ekei dieskorpise THERE WASTED THE-PROPERTY 90 X 30 - 2
4768	ekei dieskorpise ousian WASTED THE-PROPERTY OF-HIM LIVING 90 X 53 - 2
	dieskorpise ousian autou zwn
901	THERE-CAME 90 X 10 + 1
2248	THE-COUNTRY 90 X 25 - 2
1258	thn xwran BEGAN 90 X 14 - 2
3422	hrcato HAVING-SPENT HIM 90 X 38 + 2
0022	dapanhsantov autou
3871	hrcato ustereisjai
4322	/BUT HAVING-SPENT HIM ALL-[THINGS] 90 X 48 + 2 de dapanhsantov autou panta
	$\frac{1}{1}$
3959	(HE]-WAS-JOINED TO-ONE OF-THE-CITIZENS OF-COUNTRY 90 X 44 - 1 ekollhjh eni politwn xwrav
5941	TO-ONE OF-THE-CITIZENS OF-COUNTRY THAT 90 X 66 + 1 eni twn politwn xwrav ekeinhv
	-10 -
	이 같은 것은

0

810	THE-PIGS 90 X 9 + 0
1892	TO-FILL THE-STOMACH 90 X 21 + 2
2698	THE-STOMACH OF-HIM FROM 90 X 30 - 2
2159	WHICH ATE THE-PIGS 90 X 24 - 1
5130	WN ASJION XOLFOL FROM THE-HUSKS WHICH ATE 90 X 57 + 0 apo twn keratiwn wn hsjion
360	OF-ME 90 X 4 + 0
2702	HAVE-ABUNDANCE 90 X 30 + 2
3062	OF-ME HAVE-ABUNDANCE 90 X 34 + 2 $M/5$
719	BUT I 90 X 8 -1 de egw
1529	COMING [HE]-SAID HOW-MANY 90 X 17 - 1 eljwn eipe posoi
360	OF-ME 90 X 4 + 0 Red
1889	I-SINNED AGAINST 90 X 21 - 1 hmarton eiv
3062	ONE OF-THE-HIRED-SERVANTS 90 X 34 + 2
3512	AS ONE OF-THE-HIRED-SERVANTS OF-THEE 90 X 39 + 2 wv ena misjiwn sou
2251	[HE]-CAME UNTO THE-FATHER 90 X 25 + 1
3148	THE-NECK OF-HIM AND 90 X 35 - 2
4502	YET HIM AFAR BEING-AWAY 90 X 50 + 2
3782	HIM AFAR BEING-AWAY SAW 90 X 42 + 2 autou makran apexontov eiden
1889	I-SINNED AGAINST 90 X 21 - 1 Red hmarton eiv
1529	THE-HAND 90 X 17 - 1
2881	CLOTHE HIM 90 X 32 + 1
6209	BRING-[YE]-OUT A-ROBE THE-FIRST 90 X 69 - 1
3601	A-ROBE THE-FIRST AND 90 X 40 + 1
2160	HIM AND GIVE 90 X 24 + 0 N/S
6211	UNTO THE-SLAVES OF-HIM BRING-[YE]-OUT 90 X 69 + 1 prov touv doulouv autou ecenegkate

4591	UNTO THE-SLAVES OF-HIM BRING-[YE]-OUT 90 X 51 + 1 prov doulouv autou ecenegkate
3151	AND CLOTHE HIM AND 90 \times 35 + 1 N/S kai endusate auton kai
2521	AND BRING THE-CALF 90 X 28 + 1
3332	kal enegkantev mosxon AND EATING LET-US-BE-MERRY 90 X 37 + 2 kai fagontev eufranjwmen
6842	AND BRING THE-CALF FATTENED 90 X 76 + 2
6028	kal enegkantev ton mosxon ton siteuton THE-CALF FATTENED KILL AND 90 X 67 - 2 top mosxon siteuton jusate kai
6028	THE-CALF FATTENED KILL AND 90 X 67 - 2 mosxon ton siteuton jusate kai
360	OF-ME 90 X 4 + 0 Red
722	MOU AND LIVED-AGAIN 90 X 8 + 2 kai apezbse
722	LIVED-AGAIN AND 90 X 8 + 2
2250	AND HAVING-BEEN-LOST 90 X 25 + 0
3961	THIS THE-SON OF-ME DEAD 90 X 44 + 1
2972	AND LIVED-AGAIN AND HAVING-BEEN-LOST 90 X 33 + 2 $\lambda/5$ kai anezhse kai apolwlwv
4138	THE-OLDER IN A-FIELD 90 X 46 - 2 o presbuterov en agrw IN A-FIELD AND AS 90 X 28 - 1
3509	en agrw kai wv TO-THE-HOUSE [HE]-HEARD MUSIC AND 90 X 39 - 1 N/S oikia hkouse sumfwniav kai
269	HAS-COME HAD 90 X 3 - 1
2248	BECAUSE BEING-IN-HEALTH 90 X 25 - 2
3420	TO-HIM FOR THE-BROTHER - 90 X 38 + 0 N/J
2251	HAD KILLED THE-FATHER 90 X 25 + 1
3778	THE-FATHER OF-THEE THE-CALF 90 X 42 - 2 pathr sou ton mosxon
898	COMING-OUT 90 X 10 - 2
1802	eceljwn [HE]-WAS-ANGRY AND 90 X 20 + 2 wrgisjh kai
2430	SO-MANY 90 X 27 + 0
360	OF-ME 90 X 4 + 0 Red mou

1981	THAT WITH THE-FRIENDS 90 X 22 + 1 ina meta filwn
3959	BUT [HE]-ANSWERING SAID TO-THE-FATHER 90 X 44 - 1 de apokrijeiv eipe tw patri
2702	AND TO-ME NEVER [THOU]-GAVEST 90 X 30 + 2 kai emoi oudepote edwkav
2341	ina meta filwn mou
1711	WHEN THE-SON 90 X 19 + 1 ote o uiov
1710	THE-SON OF-THEE 90 X 19 + 0 o uiov sou
988	THE-LIVING WITH 90 X 11 - 2 bion meta
1440	HARLOTS CAME 90 X 16 + 0 pornwn hljen
3330	THE-SON OF-THEE THIS 90 X 37 + 0 uiov sou outov
2698	OF-THEE THE-LIVING WITH 90 X 30 - 2 sou ton bion meta
3148	THE-LIVING WITH HARLOTS 90 X 35 - 2 ton bion meta pornwn
2521	BUT WHEN THE-SON OF-THEE 90 X 28 + 1 de ote uiov sou
3601	HAVING-DEVOURED OF-THEE THE-LIVING WITH 90 X 40 + 1 o katafagwn sou bion meta
2428	THE-LIVING WITH HARLOTS CAME 90 X 27 - 2 bion meta pornwn hljen
3598	WITH HARLOTS CAME [THOU]-KILLEST 90 X 40 - 2 meta pornwn hljen ejusav
361	ME 90 X 4 + 1 emou
1441	ALL-[THINGS] MINE THINE 90 X 16 + 1 panta ema sa
3778	[HE]-SAID TO-HIM CHILD THOU 90 X 42 - 2 eipen autw teknon su
722	AND CAME-TO-LIFE 90 X 8 + 2
722	CAME-TO-LIFE AND 90 X 8 + 2 anezhse kai
2250	AND HAVING-BEEN-LOST 90 X 25 + 0 / ed kai apolwlwy
1888	BUT TO-BE-MERRY AND TO-REJOICE 90 X 21 - 2 de eufranjhnai kai xarhnai
1799	AND TO-REJOICE IT-BEHOVED-[US] BECAUSE 90 X 20 - 1 kai xarhnai edei oti
2972	AND CAME-TO-LIFE AND HAVING-BEEN-LOST 90 X 33 + 2 kai anezhse kai apolwlwv

NOTE: RANDOM GENERATION DONE...SEED:1811

-13-

88	$\begin{array}{c} \text{ONE} & 89 \times 1 & -1 \\ \text{eni} & & & & \\ \end{array}$
2937	BEFORE THE-ANGELS OF-GOD 89 X 33 + 0 /andom
	enwpion aggelwn tou jeou
176	SAID 89 X 2 - 2
799	eipen / - GIVE 89 X 9 - 2
(1000)	
1868	OF-THEM TO-THE-FATHER 89 X 21 - 1 autwn patri
2135	OF-THEM THE-LIVING 89 X 24 - 1
2405	TO-THE-FATHER FATHER GIVE 89 X 27 + 2
4451	tw patri pater dov
4451	merov thv ousiav kai
5160	ME THE-FALLING-UPON SHARE OF-THE-PROPERTY 89 X 58 - 2
3	mor to epidation merov the oustav
178	AFTER 89 X 2 + 0
890	NOT 89 X 10 + 0
1068	OU AFTER NOT 89 X 12 + 0
1000	met ou
5698	WASTED THE-PROPERTY OF-HIM 89 X 64 + 2 dieskorpise thn ousian autou
5609	THERE WASTED THE-PROPERTY OF-HIM 89 X 63 + 2
6050	ekei dieskorpise ousian autou WASTED THE-PROPERTY OF-HIM LIVING 89 X 68 - 2
	dieskorpise thn ousian autou zwn
1425	THE-COUNTRY THAT 89 X 16 + 1
(2000)	xwran ekeinhn
3828	dapanhsantov autou panta
0.0	TO ONE 90 V 1 - 1
00	eni
710	OF-THE-CITIZENS 89 X 8 - 2
1248	TO-ONE OF-THE-CITIZENS 89 X 14 + 2
1868	eni twn politwn (HEL-SENT HIM 89 X 21 - 1
1000	epemyen auton
1782	HIM INTO 89 X 20 + 2
7121	INTO THE-FIELDS OF-HIM TO-FEED 89 X 80 + 1
5431	eiv touv agrouv autou boskein INTO THE-FIELDS OF-HIM TO-FEED 89 X 61 + 2
	eiv agrouv autou boskein
1691	AND NO-ONE 89 X 19 + 0
0500	kai oudeiv
2583	NU-UNE GAVE 69 X 29 T 2 oudeiv edidou

-14-

4092	WHICH ATE THE-PIGS 89 X 28 + 0 wn hsjion oi xoiroi [HE]-LONGED TO-FILL THE-STOMACH OF-HIM 89 X 46 - 2 epejumei gemisai thn koilian autou
5250 1515 1603	HAVE-ABUNDANCE OF-LOAVES 89 X 59 - 1 perisseuousin artwn HERE AM-PERISHING 89 X 17 + 2 wde apollumai HIMSELF COMING [HE]-SAID 89 X 18 + 1
3291	eauton eljwn elpe HIRED-SERVANTS OF-THE-FATHER OF-ME 89 X 37 - 2 misjioi patrov mou
2049	HEAVEN AND. 89 X 20 - 2 ton ouranon kai FATHER I-SINNED AGAINST. 89 X 23 + 2
5338 3736	pater hmarton eiv I-WILL-GO UNTO THE-FATHER OF-ME 89 X 60 - 2 poreusomai prov ton patera mou HEAVEN AND BEFORE THEE 89 X 42 - 2
3740	ouranon kai enwpion sou [HE]-CAME UNTO THE-FATHER OF-HIMSELF 89 X 42 + 2
3917	hlje prov patera autou UNTO THE-FATHER OF-HIMSELF BUT 89 X 44 + 1 $M/5$ prov ton patera autou de
1778	HEAVEN AND 89 X 20 - 2 ton ouranon kai
2049	FATHER I-SINNED AGAINST 89 X 23 + 2 fled pater hmarton eiv
3736	HEAVEN AND BEFORE THEE 89 X 42 - 2 ouranon kai enwpion sou
2046	OF-HIM BRING-[YE]-OUT 89 X 23 - 1 autou ecenegkate
3206	OF-HIM BRING-[YE]-OUT A-ROBE 89 X 36 + 2 autou ecenegkate thn stolhn
2668	THE-FIRST AND CLOTHE 89 X 30 - 2 prwthp kai endusate
1424	AND GIVE A-RING 89 X 16 + 0 kai dote daktulion
2401	BRING-[YE]-OUT A-ROBE THE-FIRST AND 89 X 27 - 2 ecenegkate thn stolhn prwthn kai
2401	BRING-[YE]-OUT A-ROBE THE-FIRST AND 89 X 27 - 2
3828	A-ROBE THE-FIRST AND CLOTHE 89 X 43 + 1 thp stolbp prwthp kai endusate
3828	A-ROBE THE-FIRST AND CLOTHE 89 X 43 + 1 stolbp thp prwthp kaj endusate
3205	GIVE A-RING UNTO THE-HAND 89 X 36 + 1 dote daktulion eiv thn xeira
1158	EATING 89 X 13 + 1 fagontev

	3737	FATTENED KILL 89 X 42 - 1
		ton siteuton jusate
	4626	AND BRING THE-CALF FATTENED 89 X 52 - 2
		kai enegkantev ton mosxon siteuton
	4626	AND BRING THE-CALF FATTENED 89 X 52 - 2
	adapt in them.	kal enegkantev mosxon ton siteuton
	1780	THIS 89 X 20 + 0
		outov
	(2670)	THE-SON OF-ME 89 X 30 + 0
	La contraction of the second s	o uiov mou
•	2580	THE-SON OF-ME 89 X 29 - 1 Red
	1	uiov mou
	4450	THIS THE-SON OF-ME 89 X 50 + 0
	1260	OUTOV O ULOV MOU
	4360	THIS THE-SON OF-ME 89 X 49 - I Jea
	1337	WAS AND WAS-FOUND $89 \times 15 + 2$
		hn kai eurejh
	1336	AND WAS-FOUND AND 89 X 15 + 1
		kai eurejh kai
	710	A-FIELD 89 X 8 - 2
	2671	agrw
	20/1	COMING [NE]-DREW-NEAR 69 X 30 + 1
	1782	BUT WAS THE-SON $89 \times 20 + 2$
	TIOE	de hn o uiov
	1692	BUT WAS THE-SON 89 X 19 + 1 Med
		de hn uiov
	3559	WAS THE-SON OF-HIM 89 X 40 - 1
		hn o uiov autou
	3469	WAS THE-SON OF-HIM 89 X 39 - 2 fed
		hn uiov autou
	535	ONE OF-THE-LADS $89 \times 6 + 1$
		ena paidwn
	4716	CALLING-TO-[HIM] ONE OF-THE-LADS [HE]-INQUIRED 89 X 53 - 1
	Concernance and and and and	proskalesamenov ena paidwn epunjaneto
	2312	ONE OF-THE-LADS [HE]-INQUIRED WHAT 89 X 26 - 2
		ena twn paidwn epunjaneto ti
	0.00	
	266	(HEJ-SALD &Y X 3 - 1
	176	$(HE) = SATD \qquad 89 \times 2 = 2$
	110	eipen
	1424	TO-HIM FOR 89 X 16 + 0
		autw oti
	1690	[HE]-SAID TO-HIM FOR 89 X 19 - 1
		o eipen autw oti
	1600	[HE]-SAID TO-HIM FOR 89 X 18 - 2
	1.000	eipen autw oti
	1690	HAS-COME HAD KILLED 89 X 19 - 1
	(2761)	NKEI KAI EJUSEN [HE]_SAID TO-HIM FOR THE-BROTHER 80 ¥ 31 ± 2
	2/01	eipen autwoti adelfov
		o ethen anom oct adetton
		김 유민이는 가슴 걸렸다. 김 유민이는 것은 것은 것은 것은 것을 많은 것을 얻는 것을 것을 했다.
		-16 -
		한 김 씨는 영상에서 적대로 가지 않는 것이라. 이번에 가지 않는 것이 있는 것이 없는 것이 없는 것이 없다. 것이 같은 것이 없는 것이 없 않는 것이 없는 것이 않는 것이 없는 것이 없 않는 것이 없는 것이 없 않은 것이 없는 것이 않이
		그는 가슴 가슴 것이 같아요. 같은 것이 가슴을 다시 가슴을 가슴을 가 들었다. 것이 같아요. ????????????????????????????????????

2761	[HE]-SAID TO-HIM FOR THE-BROTHER 89 X 31 + 2
0.671	eipen autw oti o adelfov
2671	[HE]-SAID TO-HIM FOR THE-BROTHER 89 X 30 + 1 / Con
5342	KILLED THE-FATHER OF-THEE THE-CALE 89 X 60 + 2
COLE	ejusen o pathr sou mosxon
5252	KILLED THE-FATHER OF-THEE THE-CALF 89 X 59 + 1 Red
	ejusen pathr sou mosxon
5428	OF-THEE THE-CALF FATTENED BECAUSE 89 X 61 - 1
5128	SOU TON MOSXON SITULTON OLL
5420	sou mosxon ton siteuton oti
(3560)	THE-FATHER OF-HIM COMING-OUT BESOUGHT 89 X 40 + 0
	o pathr autou eceljwn parekalei
3470	THE-FATHER OF-HIM COMING-OUT BESOUGHT 89 X 39 - 1
	pathr autou eceijwh parekaiei
2226	NEVER [THOU]-GAVEST 89 X 25 + 1
	oudepote edwkav
266	THAT WITH 89 X 3 - 1
(1000)	ina meta
1600	THE-FRIENDS OF-ME 89 X 18 - 2
1602	BUT [HE]-ANSWERING SAID 89 X 18 + 0
1002	de o apokrijeiv eipe
1512	BUT [HE]-ANSWERING SAID 89 X 17 - 1
	de apokrijeiv eipe
1602	AND NEVER A-COMMAND 89 X 18 + 0
(1782)	KAL OUGEPOLE ENLOINN WITH THE-ERIENDS OF-ME 89 X 20 + 2
1702	meta filwn mou
(3202)	TO-ME NEVER [THOU]-GAVEST A-GOAT 89 X 36 - 2
5	emoi oudepote edwkav erifon
2134	A-GOAT THAT WITH THE-FRIENDS 89 X 24 - 2
2216	erifon ina meta twn Illwn
2310	ina meta two filwo mou
and the second sec	
1780	THIS 89 X 20 + 0 Red
	outov
5163	[THOU]-KILLEST FOR-HIM CALF 89 X 58 + 1
1693	ejusav autw ton mosxon THELITVING WITH HARLOTS CAME 89 X 19 + 2
1092	ton bion meta pornwn hljen
266	[HE]-SAID 89 X 3 - 1
	o eipen
176	[HE]-SAID 89 X 2 - 2
179	eipen WITTH 89 X 2 + 0
1/0	met
888	ARE 89 X 10 - 2
()	estin
(890 /	MINE THINE 89 X 10 + 0
	ta ema sa

1778	MINE THINE ARE 89 X 20 - 2 ta ema sa estin
1780	THIS $89 \times 20 + 0$ $N \neq 0$ outov
1337	WAS ALSO WAS-FOUND 89 X 15 + 2
	hn kai eurejh
3026	IT-BEHOVED-[US] BECAUSE THE-BROTHER OF-THEE 89 X 34 + 0 edei oti o adelfov sou
2936	IT-BEHOVED-[US] BECAUSE THE-BROTHER OF-THEE 89 X 33 - 1 Red edei oti adelfov sou

NOTE: RANDOM GENERATION DONE...SEED:666

Random 91 4

	\bigcap
908	JOY 91 X 10 - 2
	xara
1457	THE-ANGELS OF-GOD OVER 91 X 16 + 1 /25
1545	THE-ANGELS OF-GOD OVER ONE 91 X 17 - 2
	aggelwn jeou epi eni
546	HAD 91 X 6 + 0
	eixe
2275	CERTAIN HAD TWO 91 X 25 + 0
(2910)	THE-YOUNGER OF-THEM 91 X 32 - 2
2102	newterov autwn
3183	thy ousiav kai
2640	GIVE ME THE-FALLING-UPON SHARE 91 X 29 + 1
	dov moi epiballon merov.
548	A-FAR 91 X 6 + 2
010	makran
3366) THE-YOUNGER SON 91 X 37 - 1
3276	o newterov ujov THE-VOUNCER SON 91 X 36 + 0 Aled
5270	newterov uiov
2456	LIVING PRODIGALLY 91 X 27 - 1
2020	ZWN ASWTWV THE DODEDTY OF HIM LIVING 91 X 42 - 2
3620	ousian autou zwn
5095	DAYS HAVING-GATHERED ALL-[THINGS] THE-YOUNGER 91 X 56 - 1
FOOF	hmerav sunagagwn apanta o newterov
5005	hmeray sunagagwn apanta newteroy
4457	ALL-[THINGS] THE-YOUNGER SON DEPARTED 91 X 49 - 2 N/5
4551	apanta newterov uiov apedhmhsen
4551	SON DEPARTED INTO COUNTRY 91 X 50 + 1 uiov apedhmhsen eiv xwran
639	BEGAN 91 X 7 + 2
1458	ALL-[THINGS] THERE-CAME FAMINE 91 X 16 + 2
	panta egeneto limov
5552	FAMINE A-SEVERE THROUGHOUT THE-COUNTRY 91 X 61 + 1
	LIMOV ISXUTOV KATA XWYAN
821	THAT 91 X 9 + 2
0000	ekeinhv
2000	THE-FIELDS 91 X 22 - 2 agroup
	ay to a v
912	THE-HUSKS 91 X 10 + 2
1637	keratiwn NO-ONE 91 X 18 - 1
103/	oudeiv
(1913 /	AND [HE]-LONGED TO-FILL 91 X 21 + 2
	kai epejumei gemisai

-19-

2637	AND NO-ONE GAVE 91 X 29 - 2
	kai oudeiv edidou
2546	WHICH ATE THE-PIGS AND 91 X 28 - 2
	wn nsjion ol xolrol kal
2364	OF-THE-FATHER 91 X 26 - 2
	tou patrov
1185	OF-LOAVES BUT I 91 X 13 + 2 M/J
1001	artwn de egw
1091	I WIIH-FAMINE HERE 91 X 12 - 1 eaw limw wde
and the second s	egw IIIaw wee
1912	I-WILL-SAY TO-HIM 91 X 21 + 1
	erw autw
1457	I-SINNED AGAINST 91 X 16 + 1
2276	AGAINST HEAVEN AND $91 \times 25 + 1$
and the second second	eiv ouranon kai
5098	I-WILL-GO UNTO THE-FATHER OF-ME 91 X 56 + 2
An opposite the second se	poreusomai prov patera mou
181	TO-RE-CALLED 91 X 2 - 1
TOT	klhjhnai
1000	AS 91 X 11 - 1
1	WV
1637	OF-THE-HIRED-SERVANTS 91 X 18 - 1
1002	AM-I WORTHY 91 X 11 + 1
	eimi aciov
1183	AM-I WORTHY TO-BE-CALLED 91 X 13 + 0
010E	eimi aciov klhjhnai
2103	poihson me wy ena
548	AFAR 91 X 6 + 2
1105	makran
1185	rervenili-rissed 91 x 15 + 2 katefilbsen
1727	BEING-AWAY SAW 91 X 19 - 2
	apexontov eiden
(3003)	THE-NECK OF-HIM 91 X 33 + 0
2012	TRANLON AUTOU
C D T C	anastav hlje prov
2186	[HE]-CAME UNTO THE-FATHER 91 X 24 + 2
	hlje prov ton patera
2275	AFAR BEING-AWAY SAW 91 X 25 + 0
	makran apexontov erden
181	TO-BE-CALLED 91 X 2 - 1
	klhjhnai
(2914)	TO-HIM THE-SON 91 X 32 + 2
1457	autwoulov T = SINNED ACATNET 91 × 16 + 1 00 Å
/ CFT	hmarton eiv
1002	AM-I WORTHY 91 X 11 + 1 \bigcap_{X}
	eimi aciov

363	A-COMMAND 91 X 4 - 1
1185	entolhn NEVER 91 X 13 + 2
	oudepote
182	WITH 91 X 2 + 0
1090	THE-FRIENDS 91 X 12 - 2
1911	SO-MANY YEARS 91 X 21 + 0
1548	NEVER A-COMMAND 91 X 17 + 1
1819	[THOU]-GAVEST A-GOAT 91 X 20 - 1
1272	WITH THE-FRIENDS 91 X 14 - 2
2729	OF-ME I-MIGHT-BE-MERRY 91 X 30 - 1 N/5
3004	NEVER [THOU]-GAVEST A-GOAT 91 X 33 + 1
3369	THE-FRIENDS OF-ME I-MIGHT-BE-MERRY 91 X 37 + 2
3551	WITH THE-FRIENDS OF-ME I-MIGHT-BE-MERRY 91 X 39 + 2
	meta filwn mou eufranjw
182	WITH 91 X 2 + 0
1818	WHEN THE-SON 91 X 20 - 2 ote wiov
2368	HAVING-DEVOURED OF-THEE 91 X 26 + 2
2001	OF-THEE THE-LIVING 91 X 22 - 1
2183	OF-THEE THE-LIVING WITH 91 X 24 - 1
4822	FOR-HIM CALF THE-FATTENED 91 X 53 - 1
4822	FOR-HIM CALF THE-FATTENED 91 X 53 - 1 Red
5278	WHEN THE-SON OF-THEE THIS 91 X 58 + 0
5188	WHEN THE-SON OF-THEE THIS $91 \times 57 + 1$ fed
2913	OF-THEE THE-LIVING WITH HARLOTS 91 X 32 + 1
7281	[THOU]-KILLEST FOR-HIM CALF THE-FATTENED 91 X 80 + 1 ejusav autw ton mosxon ton siteuton
1818	CHILD THOU 91 X 20 - 2
92	ART AND 91 X 1 + 1 ei kai
1184	WITH ME ART 91 X 13 + 1 met emou ei
1182	AND ALL-[THINGS] MINE THINE 91 X 13 - 1 kai panta ta ema sa
And and a second s	

- 22-