

Chapter 11b

IS HELL FOR REAL? ... and the number 235

The Theomatic Evidence

For the remainder of this section, we are going to look at one specific theomatic pattern—an absolutely spectacular phenomenon that is going to shed a great deal of light on at least one aspect of this issue related to hell. And it will answer some questions.

This study is so vast and extensive, the examples shown here were rather hastily composed and put together. The following consists of well over 100 pages of examples. These results are astounding. The number 235 is a HUGE number to occur accidentally or by random chance. The explicit nature of the following is literally mind boggling.

The numbers 47 and 235

The number 47 is a prime number, and it is THE major number in all of theomatics to do with the creation of the angels and man. The words from Genesis where God first created man, has a value of 470.

"And God said, let us make man in our image..." (Gen 1:26).

MAKE MAN 470

Gen 1:26 נעשה אדם

The word "angels" (מלאכים) in Hebrew has a value of 141, or 47 x 3. And virtually every reference to man upon earth as a fallen sinner, is saturated with the number 141, and far more often the number 282, which is 141 x 2. Again, this incredible and unmistakable pattern clearly links together the fallen angels with man upon earth (see Chapter 6c). This particular study consists of over 300 hundreds of pages and is voluminous.

Now what is interesting in all of this, is that when it comes to the subject of the fires of hell, and more specifically with **those references that refer to the fire that is UNQUENCHABLE and the fire that destroys and CONSUMES—the number 235 manifests itself in spectacular fashion.** It is the number of finality.

This number, 235 equals 47 x 5, and this fact is very significant.

The key number in theomatics to do with all things eternal and everlasting is the number 5. It is the number of God's eternal and indissoluble nature. Here too, there is a stupendous pattern to do with the eternal God—all multiples of mostly 500 (and also 250). The numbers 125 and 1250 also manifest themselves in lesser fashion, and 125 of course is the cube of 5 ($5 \times 5 \times 5 = 125$).

So for this specific pattern on hell to equal 235, this shows the clear and inductive connection between God creating man (47) and the eternal aspect (5).

$$47 \times 5 = 235$$

What this is also going to presumably tell us, is that hell in the eternal sense, is the CONSUMMING OR TOTAL DESTRUCTION of the original man that God created in His image (the reverse process if you could say it that way). Again, you will be absolutely amazed at the spectacular consistency of the theomatic examples you are about to witness.

As is always stated, it is important to remember the fact that this 235 pattern is just one thread among many weaving its way through these words and phrases. But it will occur in such a pronounced and deliberate manner—way beyond the mathematical laws of chance expectation—that we can safely assume that its occurrence is a positive integer that ties together with a very specific and distinct theological concept.

What we also discovered when this pattern emerged, is that many of the most significant and powerful references were not only multiples of 235, but more specifically of the number 1880. This number 1880, is 470×4 and 1880 also equals 235×8 . Of course 470 equals 235×2 . Some of the references that did not work out to 235, were very clear and distinct 188's. Apparently these two numbers, 235 and 1880 work in tandem with each other. A few of the specific words and phrases we will show are solely multiples of 188, but they will be clearly unmistakable in their symbolic significance.

Theomatic Examples

There are so many features presented in this study that it will exhaust any reader. We do not reasonably expect every person who starts looking at these examples, to fully absorb the immensity of this design nor its full significance (due to the sheer volume of the data—almost 100 pages so far). So many outstanding and significant examples were found that it was difficult to apply the brakes. As is always the case, this is just the tip of the iceberg.

Also, it is important to mention that there are so many different categories that all these examples can be shown under—it is hard to many times know into which bucket to display a specific reference or feature. For that reason many of the examples will be scattered throughout the presentation in a somewhat haphazard manner—there are an

unlimited number of possible scenarios or sequences in lumping these passages together for presentation purposes.

Many of the references will be displayed in larger and bolder type font. These are examples that we felt were more direct and significant than perhaps some of the others. However, this difference was subjective.

Also, we will many times quote the original verses using the precise Hebrew or Greek expressions of "sheol," or "Hades," or "gehenna." But we will show the feature with just the word "hell."

The Judgment of Hell

Let us begin by quoting some of the most direct words possible. Here are the words of Jesus to the scribes and Pharisees. The word "damnation" could also be translated as "judgment."

"Ye serpents, ye generation of vipers, how can ye escape from the damnation of gehenna?" (Mat 23:33).

FROM THE JUDGMENT OF HELL 235 x 12

Mat 23:33 απο της κρισεως της γεεννης"

As is true in most all these examples, the Greek word used for "hell" is "gehenna." We will translate it simply as hell. In references to do with Hades, we will use the word "Hades."

These next words of Jesus are repeated numerous times throughout the gospels.

"But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be liable unto the gehenna of fire" (Mat 5:22).

LIABLE UNTO HELL FIRE 235 x 11

Mat 5:22 ενοχος εις την γεενναν πυρος"

This next reference is one of the best known in the Bible.

"And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire" (Mat 18:9).

And back again to these words of Jesus.

"And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into the gehenna of fire" (Mark 9:47).

CAST INTO HELL FIRE 235 x 9

Mar 9:47 βληθηναι εις γεενναν του πυρος"

The following similar phrase containing the 235 pattern points direction to the object.

"But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath authority to cast into gehenna; yea, I say unto you, Fear him" (Luke 12:5).

AUTHORITY TO CAST INTO (hell) 235 x 4

Luk 12:5 εξουσιαν εμβαλειν'

But just these words, again of Jesus, also contain a distinct 235.

"And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire" (Mat 3:10).

CAST INTO THE FIRE 235 x 5

Mat 3:10 εις πυρ βαλλεται'

Again, the words of Jesus.

"And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than two feet having to be cast into gehenna, into the fire that never shall be quenched" (Mark 9:45).

HAVING TO BE CAST INTO HELL 235 x 8

Mar 9:45 εχοντα βληθηναι εις την γεενναν'

There is only one passage in John that contains significance as it relates to this theme of fire.

"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and they are cast into the fire and burned" (John 15:6).

INTO THE FIRE AND BURNED 235 x 5

Joh 15:6 εις πυρ και καιεται"

Interestingly, the following expression is 235—the very object that is severed from the life of the vine and destroyed (just like the "soul" and "body" expressions, both of them 235). It also has a value of 470, which is original man created in God's image. If we do not remain in the vine, our end can only be certain, which is death.

THE BRANCH 470 (235 x 2)

το κλημα'

And in other parallel references, we find more key phrases that fit this distinct 235 pattern.

"And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not the whole body of thee to be cast into gehenna" (Mat 5:29).

THEE TO BE CAST INTO (hell) 235 x 4

Mat 5:29 σου βληθη εις'

As is typically the case many times in theomatics, the pattern points back to the object of the 235 significance.

"And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should go away into gehenna" (Mat 5:30).

BODY SHOULD GO AWAY (into hell) 235 x 5

Mat 5:30 σωμα απελθη'

In this next verse, we find three multiples of 235 in one simple phrase. Jesus went on further to state,

"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go away into gehenna, into the fire unquenchable" (Mark 9:43).

GO AWAY INTO HELL, INTO THE FIRE UNQUENCHABLE 235 x 14

Mar 9:43 απελθειν εις την γεενναν εις το πυρ το ασβεστον

INTO HELL, INTO THE FIRE 235 x 5

εις γεενναν εις πυρ'

This is the most distinct and significant feature possible from the entire bible. Nothing is more direct or incredible than this.

UNQUENCHABLE FIRE 235 x 6

πυρ ασβεστον "

This next example is just three Greek words. Relative to this entire theme, these are the most significant words possible.

"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will consume the chaff with unquenchable fire" (Mat 3:11,12).

CONSUME WITH FIRE UNQUENCHABLE 235 x 13

Mat 3:12 κατακαυσει πυρι ασβεστω'

FIRE UNQUENCHABLE 235 x 6

πυρ ασβεστον "

Here now is probably the best known reference of all.

"Where their worm dieth not, and the fire is not quenched" (Mark 9:44).

WHERE THEIR WORM 235 x 14

Mar 9:48 οπου σκωληξ αυτων'

THE WORM DIETH NOT, AND THE FIRE 235 x 22 IS NOT QUENCHED

ο σκωληξ ου τελευτα και το πυρ ου σβεννυται"

This next little feature is really key to the meaning of the 235. It says "the fire is not quenched"—it points directly to the object of the meaning.

IS NOT (quenched) 235 x 2

ου

As will become more apparent throughout this study, the fact "is not" equals 235—this shows the indissoluble finality of the judgment. And here are the very next words of Jesus. Here too we see another multiple of 235.

"For every one will be salted with fire, and every sacrifice shall be salted with salt" (Mark 9:49).

EVERY ONE WILL BE SALTED WITH FIRE 235 x 7

Mar 9:49 πας πυρι αλισθησεται

What is interesting from the above reference is some of the other theomatic patterns that are present. The word "their" in reference to "their worm" is 141 x 11. The word "worm" has a value of 1118, which is a cluster of 558 x 2, one of the major numbers of the fall showing that the worm is in reference to the heavenly rebellion (see chapter 6d on the spectacular 558 design), and 1118 is a cluster of 1120, the number to do with the sinful will within the heart of man and is also a serpent number (see Chapter 9a). Thus we see that "worm" is talking about much more than just earth worms or night crawlers. It has

incredible symbolic significance—it symbolic of that which gnaws away at the memory and thoughts.

And the most key word possible, "go away" has a value of 188, as we will see throughout this study—the 1880 (or 235 x 8), is a stand out number. Interestingly, the word "lake" in reference to the "lake of fire" has a value of just 188.

GO AWAY 188 (235 x .4)
απελθειν"

Now in reference to casting into the fire and being destroyed, look at this story that happened to Jesus.

"And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. He (Jesus) answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. And he asked his father, How long is it ago since this came unto him? And he said, Of a child. **And oftentimes into the fire him it cast the fire, and into the waters, to destroy him:** but if thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth" (Mark 9:17-23).

In the Greek it reads, "And oftentimes and into the fire him it cast."

AND INTO THE FIRE HIM (it cast) 235 x 7

Mar 9:22 και εις πυρ αυτον"

Interestingly, the waters also were an attempt to destroy him.

AND INTO THE WATERS TO DESTROY 235 x 6

και εις υδατα ινα απολεση"

WATERS 235 x 3

υδατα'

The Old Testament Fire and Worm

A verse in Isaiah parallels the words of Jesus concerning the unquenchable fire and the worm that does not die. The fire in this instance consumes everything that is not pure and of God. It is because of the consuming aspect that we see the 235 pattern with the following example.

"And they shall go forth, and look upon the bodies of the men who rebelled against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh" (Isa 66:24).

LOOK UPON THE BODIES OF THE MEN 235 x 6 (1410) WHO REBELLED

Isa 66:24 "ראו בגפרי האנשים פשעים"

The words, "neither shall their fire be quenched, and they shall be an abhorring unto all" was 235 x 5, but not an outstanding short and distinct feature. Other patterns were obvious in the Hebrew.

The Rich man in Hell (Hades)

Jesus gave the well known parable of Lazarus and the rich man (see Luke 16:20-31).

"And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am suffering in the flame this" (Luke 16:24).

SUFFERING IN THE FLAME 2350

Luk 16:24 οδυνωμαι εν τη φλογι'

We find the same concept of suffering in fire, in the book of Revelation.

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb" (Rev 14:10).

TORMENTED WITH FIRE 235 x 7

Rev 14:10 βασανισθησεται εν πυρι"

Here again, we see another example of torment and fire. This time what it is showing us is the long term and permanent destruction of the punishment. It is important to point out that this passage does NOT say that they are tormented for ever and ever, but that THEIR torment ascends for all eternity (the memory of it).

"And the smoke of their torment goes up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev 14:11).

THEIR TORMENT GOES UP FOR 235 x 24 EVER AND EVER

Rev 14:11 βασνισμου αυτων εις αιωνας αιωνων αναβαινει"

Matthew Chapter 25

Now comes probably the most famous passage of all. This long phrase is just loaded with many multiples of 235. Here are just a few of the shorter and more precise features. The first feature skirts around the inserted statement, "ye cursed ones," and gets directly into the feature.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed ones, into everlasting fire, prepared for the devil and the angels of him" (Mat 25:41).

DEPART FROM ME INTO EVERLASTING FIRE 235 x 17

Mat 25:41 πορευεσθε απ εμου εις το πυρ το αιωνιον'

EVERLASTING FIRE PREPARED 235 x 15

το πυρ το αιωνιον το ητοιμασμενον

PREPARED FOR THE DEVIL 235 x 15 AND THE ANGELS

ητοιμασμενον διαβολω και αγγελοις'

Interestingly, the devil himself—the "being" that will be destroyed—is also 235.

THE DEVIL 235

διαβολον"

And in Revelation 20:10, the devil is of course thrown into the lake of fire. The 235 number is intrinsically attached to both his name and his final judgment (see Chapter 4c on the literal existence of Satan).

And throughout the Bible the devil is described as the one who destroys. The fact that just "the devil" is 235, seems to indicate that we are dealing here with a spiritual concept. As mentioned in Revelation 20:10, the lake of fire is the eternal destination for the devil "himself."

Now this passage concludes with this phrase.

"And these shall go away into punishment everlasting: but the righteous into life eternal" (Mat 25:46).

There was no multiple of 235. So I looked up in a number of texts, and in Nestle there was a variant reading offered. Instead of the word "punishment," some attestations or manuscripts use the word "fire." Look what happens now!

"And shall go away these into the fire everlasting."

THESE INTO THE FIRE 235 x 7

Mat 25:46 ουτοι εις πυρ

But we are not done yet with this account from Matthew 25. The entire passage is related to the final judgment, and it begins by the Lord separating the sheep from the goats. The sheep are ultimately God's children, the ones who are humble and not obstinate. The goats, of course are likewise the devil's angels. Here in verse 32 is where the real judgment begins, when God separates the two bodies of individuals.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them from one another, as a shepherd divideth his sheep from the goats" (Mat 25:31,32).

SEPARATE THEM FROM (one another) 2350

Mat 25:32 αφορισει αυτους απ"

When I read all the above, I thought of the following well known passage. Here is what Jesus would think of those who are lost in the final judgment.

"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:38).

ASHAMED 235 x 8

Mar 8:38 επαισχυθησεται'

The Wheat and the Tares

Now interestingly, right after the above was discovered, earlier in Matthew it talked about the Lord separating the wheat from the tares (same basic judgment). Here too is another 235 structure.

Virtually every short phrase to do with God separating sheep from goats, wheat from tares, the righteous from the unrighteous, saints from sinners—is saturated with multiples of 282—again the key number of the angels. God is separating the ones whom He is going to redeem from those who will be lost forever.

The word "sheep" in Hebrew (אֶבְרָה) has a value of 141, and the expression "lost sheep" equals 282 x 9. Along with the above, the parable of the wheat and the tares is another aspect of the grass. And the word grass (ο χορτος which has the same value of 1410 or 282 x 5), is used in reference to the wheat that sprouted and grew. The interesting difference, is that wheat produces fruit, which was harvested and stored in the barn. The

Bible says that "all flesh is as grass," but those who are redeemed are the ones that bear fruit.

"Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the grass had sprouted, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn" (Mat 13:24-30).

BIND THEM IN BUNDLES TO BURN 235 x 14

Mat 13:30 *δησατε αυτα εις δεσμας προς κατακαυσαι'*

And here again, is another spectacular example.

"The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore are gathered the tares (and) consumed with fire; so shall it be in the end of the world" (Mat 13:39,40).

THE TARES CONSUMED WITH FIRE 235 x 7

Mat 13:40 *τα ζιζανια πυρι κατακαιεται'*

And yet we find another powerfully significant phrase to do with the subject of destruction by fire and annihilation. The last part says, "so shall it be at the end of the world." This shows us the finality of the judgment.

SHALL IT BE AT THE END 235 x 8

εσται εν τη συντελεια

We have just seen the above concerning the burning and consuming of the grass with fire. Long after this study was completed, I was reading a verse in the book of Revelation.

"And it was commanded them that they should not harm the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads" (Rev 9:4).

HARM THE GRASS 235 x 11

Rev 9:4 *αδικησουσιν τον χορτον"*

In relation to the tares being consumed, we came across this verse in the book of Isaiah—an absolutely incredible feature.

"Therefore as the fire consumes the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel" (Isa 5:24).

CONSUMES THE STUBBLE 235 x 2

Isa 5:24 באבל קש'

In reference to this theme, look at this next example. This shows the finality or disappearing aspect.

"The ungodly are not so: but are like the chaff which the wind driveth away" (Psa 1:4).

LIKE THE CHAFF THAT BLOWS AWAY (in the wind) 235 x 5

Psa 1:4 אים במץ אשר תדר'

Now in the next verse from Matthew concerning the tares being consumed, we find a little different phrase to do with all this—this time to do specifically with those who are cast into the fire.

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth" (Mat 13:41,42).

CAST THEM INTO (the furnace of fire) 2350

Mat 13:42 βαλουσιν αυτους εις'

And now the most significant key word possible. After all the above, what are the odds of this?

"Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" (Mat 6:30).

THE FURNACE 235

Mat 6:30 κλιβανον"

An interesting passage in the Bible about a furnace of fire, is in the book of Daniel, when king Nebuchadnezzar throw Shadrach, Meshach, and Abednego into the fiery furnace. But they were not burned because the Lord delivered them. But the kings assistants who got near the fire were killed by the heat.

"Therefore because the king's commandment was urgent, and the furnace hot exceedingly, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego" (Dan 3:22).

THE FURNACE HOT (exceedingly) 235 x 2

Dan 3:22 'אתרנא אזה'

The Hebrew text says that "slew them the flame of fire." Look at this result!

SLEW THEM 235

קטל מור

And by skipping around the word "them," another inherent 235 is present, showing that the fire ITSELF is what destroyed.

SLEW THE FLAME (of fire) 235 x 2

"קטל שביבא די"

Here we see brought together the two concepts of fire and eternal wrath.

"Forever will burn like a fire your wrath" (Psa 89:47).

(like a fire) YOUR WRATH 235 x 2

Psa 89:47 "חמתך"

And here is a verse from Thessalonians that is just outstanding.

"Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for is come upon them the wrath to the end" (1 Thes 2:16).

UPON THEM THE WRATH (to the end) 235 x 5

1 Th 2:16 επ αυτους η οργη

A Verse in Psalms

Here it talks about the time that God will swallow and consume by fire.

"Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee.

Thou shalt make them as a fiery furnace in the time of thy anger: The Lord in his wrath will swallow and consume them with fire" (Psa 21:8,9).

This is talking about God's consuming fire at the time of judgment. This feature is very significant.

THE TIME 235 x 2

Psa 21:9 עת

And the second part of this verse says that the Lord will,

SWALLOW AND CONSUME THEM WITH FIRE 235 x 4

בלעם ותאכלם אש

Hebrew "swallow" in pr. name masc.

It does not get any more specific than the following.

"Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, she shall consume you" (Isa 33:11).

SHALL CONSUME 235 x 2

Isa 33:11 תאכלכי

Hebrew id.fut.3 pers. sing. Fem ("shall consume" vs "shall consume you")

Look at the following two features from 1 Peter 4:17. Here again it speaks of the time of God's judgment.

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall be the end of them that obey not the gospel of God?" (1 Pet 4:17).

FOR THE TIME IS COME 235 x 2

1 Pet 4:17 ο καιρος'

The entire phrase, "what shall be the end of them that obey not the gospel of God" is 2350 x 3. Here is the shorter portion. The following is only four Greek words.

THE END FOR THOSE DISOBEYING 1880 x 3 (235 x 24) THE GOSPEL OF GOD

το τέλος των απειθουντων θεου ευαγγελιω'

Deuteronomy 32:20

This example is truly outstanding. Here is one verse from the Old Testament. Here it is talking about the end of the wicked. Look at this!

"And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith" (Deu 32:20).

WHAT THEIR END SHALL BE 235 x 3

Deu 32:20 מה אחריתם

Now look at this last passage on the end. What could be more spectacular than this, as it relates to the 235. Here it is talking about the final judgment of "them that are dead."

"For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. But of all things the is at hand: be ye therefore sober, and watch unto prayer" (1 Pet 4:6,7).

THE END IS AT HAND 235 x 3

1 Pe 4:7 τελος ηγγικεν'

References to the Lake of Fire

This first verse contains the most comprehensive feature.

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into the lake of fire burning with sulphur" (Rev 19:20).

IN THE LAKE OF FIRE BURNING WITH SULPHUR 235 x 17

Rev 19:20 εν την λιμνην πυρος καιομενης εν τω θειω'

This is now the most direct and outstanding feature possible—two direct 235 features.

THE LAKE OF FIRE BURNING WITH SULPHUR 2350 x 2

λιμνην του πυρος της καιομενης εν τω θειω'

FIRE BURNING WITH (sulphur) 235 x 11

του πυρος της καιομενης εν'

Here is the second verse.

"And the devil that deceived them was cast into the lake of fire and sulphur, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Rev 20:10).

INTO THE LAKE OF FIRE AND SULPHUR WHERE 235 x 15

Rev 20:10 εις την λιμνην του πυρος και θειου οπου'

Here is the third verse.

"And death and Hades were cast into the lake of fire. This is the second death" (Rev 20:14).

HADES WAS CAST INTO THE LAKE OF FIRE 235 x 8

Rev 20:14 και ο αδης εβληθησαν εις λιμνην πυρος

Here is the fourth verse.

"And whosoever was not found written in the book of life was cast into the lake of fire" (Rev 20:15).

The key word is probably the word "lake." It has a theomatic value of 188, which is another direct relative. This of course carries the same symbolic significance as the number 1880, and 1880 equals 235 x 8. So the pattern is still present with just this one word.

THE LAKE 188 (235 x .6)

Rev 20:10 λιμνη

Significance of the Lake

At this juncture, there is a very interesting feature that probably relates to the lake of fire in some way. In the story of Jesus, it talked about the sea of Galilee (Mat 15:29). But this sea is also referred to as a lake (Luk 5:2, 8:22,23). The point here is that these two expressions are used interchangeably in the Bible. This is important because in Genesis it talks about the waters below the firmament being gathered into seas (this all has to do with man's or the fallen angel's rebellious thoughts—the waters above represents heavenly pure thoughts—see chapter **10a**). So everything begins with waters in a sea and it ends in a sea (or lake) of fire.

Now here is an interesting verse in Revelation.

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God" (Rev 15:2).

SEA OF GLASS MINGLED WITH FIRE 1880 (235 x 8)

Rev 15:2 θαλασσαν υαλινην μεμιγμενην πυρι"

THE LAKE (of fire) 188

Rev 20:10 λιμνη

Could it be that this sea of glass that the redeemed stand upon, is the lake of fire after it is calmed down and the wicked are destroyed?

Here is the fifth or last reference.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake burning with fire and sulphur: which is the second death" (Rev 21:8).

PART IN 235 x 2

Rev 21:8 μέρος εν

IN THE LAKE BURNING 235 x 3

εν λιμνη τη καιομενη

Here is one long phrase portion that contained a 235—the complete clear and concise thought.

THE LAKE BURNING WITH FIRE AND SULPHUR, WHICH IS 235 x 19 THE SECOND DEATH

λιμνη καιομενη τη πυρι και θειω ο εστι θανατος ο δευτερος

The Second Death

Now we will look at all the references that speak of the lake of fire and the second death itself. **These are by far the most important references in the entire Bible to do with the hell and the final solution to all sin and rebellion.**

Here the theomatics is very pronounced.

"He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death" (Rev 2:11).

BY NO 235 x 2

Rev 2:11 ου

MEANS 235 x .2 (47)

μη'

The word "means" is very important, and has a value of just 47—which carries the same exact symbolical meaning of 470.

THE SECOND DEATH 235 x 9

θανατου δευτερου

"Blessed and holy is he that hath part in the first resurrection: over these the second death hath no authority, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev 20:6).

THE SECOND DEATH HAS NO AUTHORITY 235 x 16 (1880 x 2)

Rev 20:6 ο δευτερος θανατος ουκ εχει εξουσιαν'

Here is the most powerful feature possible. Look at this! The second death is final destruction and annihilation.

IS THE SECOND DEATH 2350

Rev 20:14 θανατος ο δευτερος εστιν

THE SECOND DEATH 235 x 9

Rev 2:11 θανατου δευτερου

The following feature is very interesting, because the 2350 points directly to the second death which is eternal destruction. The phrase may sound a little awkward in English but contains perfect context of meaning in the Greek.

"Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than two hands having or two feet having to be cast into eternal fire" (Mat 18:8).

HAVING TO BE CAST INTO ETERNAL (fire) 2350

Mat 18:8 εχοντα βληθηναι εις αιωνιον

This next reference has unmistakable significance.

"If any man see his brother not sinning a sin unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it" (1 John 5:16).

SINNING A SIN UNTO DEATH 2350

1 Joh 5:16 αμαρτανοντα αμαρτιαν προς θανατον"

And then in relation to the end of time and the final death, this passage is significant.

"For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" ((1 Cor 15:52-55).

In the Greek it reads, "where of thee O death the sting." Here is the distinct thought.

WHERE O DEATH THE STING 235 x 8

1 Cor 15:55 που θανατε το κεντρον'

And in relation to mortality from the above verse, look at this expression! The expression "mortal flesh" is that which can perish.

"For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh" (2 Cor 4:11).

MORTAL FLESH 235 x 3

2 Cor 4:11 θνητη σαρκι'

The Second Death is Mentioned in the Garden of Eden

All of this began in Genesis.

"And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil" (Gen 2:9).

AND THE TREE OF KNOWLEDGE OF GOOD AND EVIL 235 x 4

Gen 2:9 "ועץ הדעת טוב ורע"

This was the source of all death. When man turned away from His creator and partook of the forbidden fruit, he took it upon himself to determine right from wrong—instead of relying upon the God who created him in the first place and who had all understanding.

Here is where we find the first reference to the second death in Genesis.

"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen 2:17).

Now the expression, "thou shalt surely die" contains two Hebrew words, properly translated, they say "to die ye shall die." It is fairly obvious and logical that the first "to die" is referring to the first death, and the second "ye shall die" is the second death. It has a value of 846, which is 282×3 , the number of the angels. Interestingly, 846 is not a multiple of 235, but when the zero add principle is applied, the number 8460 is 235×36 ,

YE SHALL DIE 846 (282 x 3 and 235 x 3.6)

Gen 2:17 תמות

Now long after this study was complete, I ran across this example in the book of Jude—a somewhat irrelevant passage that had never been noticed before. Here it is talking about the nature of evil and wicked men. But something else was a surprise.

"These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots" (Jude 1:12).

TWICE DEAD 846 (282 x 3 and 235 x 3.6)

Jud 1:12 δις αποθανοντα

YE SHALL DIE 846 (282 x 3 and 235 x 3.6)

Gen 2:17 תמות

Here the numerical value is identically the same as the words "ye shall die" in Genesis—proving that this is related to the second death.

But in checking out other references to this expression in the Hebrew, one other identical expression was found—**this time it works out perfectly to just 235**. We find these same words used in the passages of Judges 13:22, "to die ye shall die." But the Hebrew spellings are a little different (all planned by God of course to contain the 235 pattern this time around).

"And Manoah said unto his wife, We shall surely die (to die ye shall die), because we have seen God" (Judg 13:22).

TO DIE YE SHALL DIE 235 x 4

Jud 13:22 "מות נמות"

In Romans, it talks about this very original sin of death which God pronounced on Adam and all of his descendants. The word "offence" is in the Greek dative case, which actually could be translated

"But not as the offence, so also is the free gift. For if through the one man's offence the many died, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many" (Rom 5:15).

THROUGH THE OFFENCE THE MANY DIED 2350

Rom 5:15 παραπτωματι οι πολλοι απεθανον'
Greek Note: word "offense" in dative case "through"

The words "through the offence the many" equals 141 x 22, as well as all the other specific fall from heaven numbers that are present.

Long after this study was complete, this passage popped up in Proverbs.

"Correction is grievous unto him that forsaketh the way: and he that hateth reproof shall die" (Prov 15:10).

HE THAT HATETH REPROOF SHALL DIE 235 x 5

Pro 15:10 "שונא תוכחת ימות"

Father and Mother

Interestingly, the following two phrases—one from the Old Testament and the other from the New—show the seriousness of honoring our father and mother.

THE ONE CURSING FATHER OR MOTHER WILL SURELY DIE 235 x 5

Exo 21:17 מקלל אביו ואמו מות יומת'

AND HE THAT CURSETH FATHER OR MOTHER 235 x 15

Mat 15:4 και ο κακολογων πατερα η μητερα'

The Final Destruction of the Soul

As it relates to this entire theme, no passage is more important or significant than Matthew 10:28. If this specific Bible reference had not contained a distinct 235 pattern, it would have greatly diminished the significance of this whole 235 pattern/concept. This passage is most critical, and this is the one that just HAD to work out. And it did indeed.

The important fact to realize here is simply this. Nobody has their physical body destroyed in actual hell. The physical body when it dies on earth, simply rots and goes back to being dirt. Jesus obviously was talking here only about those who have the ability to kill the physical human body. The body Jesus must be referring to here is one of two possibilities. Either the body that God destroys in hell is the physical body on earth (hell in that case would be totally symbolic), or it is our spiritual body that houses the soul after it dies (the kind of "spiritual" bodies that angels and demons possess—ones that can actually be seen in the other dimension similar to how physical bodies are "seen" upon earth). Hell or gehenna (which could also be referring to the lake of fire) consumes and destroys both this "body" and more importantly yet—the soul. The clear connotation of this passage is total annihilation. The actual rendition in Greek is "fear ye rather the one being able and (both) soul and body destroy in gehenna."

SOUL AND BODY 235 x 16 (1880 x 2) DESTROY IN HELL

Mat 10:28 την ψυχην και σωμα απολεσαι εν γεεννη'

THE SOUL 235 x 9

την ψυχην'

THE BODY 235 x 6

το σωμα'

The fact that all these expressions equal 235 indicates that the destruction is complete. It destroys the entire being. This passage is full of many other phrase combinations that are 235 multiples as well. One very significant one comes from the first part of the above verse. "And fear not them which kill the body, but are not able to kill the soul." In the Greek it renders, "And not do fear the ones destroying the body, but the soul not being able to destroy." When the Greek word "not" is removed, this happens.

BUT THE SOUL BEING ABLE (to destroy) 235 x 15

την δε ψυχην δυναμενων

The number 15 is the number of power in theomantics, and its presence here is very significant. Here a few verses later is another reference that ties into this one. In Matthew 10:39, it talks about the one losing the soul.

"He that findeth his life shall lose it: and he that loseth his life (soul) for my sake shall find it" (Mat 10:39).

THE SOUL 235 x 9

την ψυχην'

Now here is yet one more spectacular example of the 235 phenomenon. The words of Jesus clearly contain the 235 concept—hell is the ultimate destruction of the soul itself.

"For the Son of man is not come to destroy the souls of men, but to save them" (Luke 9:56).

NOT COME TO DESTROY 235 x 4

Luk 9:56 ουκ ηλθε απολεσαι'

COME TO DESTROY THE SOULS (of men) 2350

ηλθε ψυχας απολεσαι

The following, while not a specific reference to God's final judgment, is a spectacular example of the 235 phenomenon—as it relates to our central theme. This is found in the book of Daniel in reference to a wicked king that sets himself up against God to destroy many. I noticed this in my Hebrew interlinear, because the word "annihilate" was used.

"But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy and annihilate many" (Dan 11:44).

TO DESTROY AND ANNIHILATE MANY 235 x 4

Dan 11:44 להשמיד ולהחרים רבים

This is a very significant feature. It is found in the well known story Jesus gave of the man who murdered the vineyard owner's son.

"They say unto him, He will totally destroy them, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons" (Mat 21:41).

HE WILL TOTALLY DESTROY THEM 235 x 15

Mat 21:41 κακους κακως απολεσει αυτους'

The following brief Hebrew phrase seems to clearly point to this concept.

"They know nothing, neither understand anything: they walk on in darkness: all the foundations of the earth are out of course" (Psa 82:5).

THEY KNOW NOTHING, NEITHER UNDERSTAND ANYTHING 235

Psa 82:5 לא ידעו ולא יבינו

One of the most significant passages to do with God's destruction of the wicked, is found in Romans chapter 9. Here we find where the feature skips around the descriptive term "of wrath," and gets right to the point.

"What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath prepared for destruction" (Rom 9:22).

VESSELS PREPARED FOR (destruction) 235 x 8 (1880)

Rom 9:22 σκευη καταρτισμενα εις

Look at this phrase in Jeremiah

This well known verse in Jeremiah brings forth the 235 concept.

"But thou, O Lord, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter" (Jer 12:3).

PREPARE FOR THE DAY OF SLAUGHTER 235 x 3

Jer 12:3 קדש ליום הרגה

The expression "upon the vessels" is 282 x 3, the number of the angels (see Nestle footnote εις σκευη, εις is added to text).

Here is a reference in Philippians.

"And in nothing terrified by your adversaries: which who to them is proof of [their] destruction, but to you of salvation, and that of God" (Phil 1:28).

WHO TO THEM IS PROOF OF DESTRUCTION 235 x 15

Phi 1:28 τις εστιν αυτοις ενδειξις απωλειας

Note: The word ητις is the combining of two words "which" (η) and "what" or "who" (τις).

No Knowledge Whatsoever

A very interesting feature of 235 seems to hold more of a key to this concept. All we are as human souls, is thoughts. Yes, we live in physical or spiritual bodies, but if the soul is destroyed so would the memory and the thoughts.

"And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all" (John 11:49).

KNOW NOTHING AT ALL 235 x 6

Joh 11:49 ουκ οιδατε ουδεν'

The Human Conscience

Our human conscience is our very existence. It is interesting that the following expressions yield the 235 pattern.

CONSCIENCE 235 x 8

Heb 10:22 συνειδησεως"

BOTH MIND AND CONSCIENCE 235 x 8

Tit 1:15 και νους και η συνειδησις"

HIS OWN CONSCIENCE 235 x 9

1 Cor 10:29 συνειδησιν εαυτου"

CLEANSE OUR CONSCIENCE 2350

Heb 9:14 καθαριει την συνειδησιν ημων'

Here is yet another spelling of the word conscience. The fact that two of these spellings work out provides even stronger evidence.

CONSCIENCE 235 x 4

συνειδησιν"

An Interesting Example

It talks in Matthew 10:28 about the destruction of BOTH the soul and the BODY. In reference to the body being destroyed, we find this verse. The following is interesting, because it is referring to our earthly dwellings and/or bodies, which relates to the old creation. But the 2350 that is present is tied directly to the concept of destruction. The word "dissolved" means essentially the same thing as to destroy.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor 5:1).

OUR EARTHLY HOUSE OF THIS TABERNACLE (were dissolved) 2350

2 Cor 5:1 η επιγειος ημων οικια σκηνους"

This earthly house could be referring to our physical body or spiritual body (in a symbolic sense), or even both of them.

I will Wipe away

When Noah's flood took place, this is what the Lord said.

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will wipe away man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them" (Gen 6:5-7).

The words "wipe away" mean simply "to destroy." The following is one Hebrew word.

I WILL WIPE AWAY 235 x 2

Gen 7:4 "מִיִּצְחָק"

To Destroy or Perish

The word "destroy" is a verb (απολλυμι), and I just knew that probably somewhere in the text, a form it had to contain a 235. In checking the concordance, I came upon 1 Peter 1:7, this time the word is translated as "perishing" instead of "being destroyed." It means the same thing. Notice the connection between perishing and fire.

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Pet 1:7).

But the interesting thing we noticed from this verse about the gold that perishes and that also is tried by fire, was this!

TRIED WITH FIRE 235 x 7

1 Pet 1:7 πυρος δε δοκιμαζομενου'

And what happens to the gold tried with fire? The text says it perisheth.

PERISHETH 235 x 5

απολλυμενου'

This is one of the most famous passages quoted in the Bible (along with John 3:16) to do with salvation. The following feature really nails the point.

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not purposing any should perish, but that all should come to repentance" (2 Pet 3:9).

PURPOSING (any to perish) 235 x 4

2 Pet 3:9 βουλομενος"

I wondered if the soul was mentioned in the context of hell in the Old Testament? There was one passage.

"Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from sheol" (Prov 23:13,14).

SOUL FROM (hell) 235 x 2

Pro 23:14 נפש מ

Nothing could be more direct than this feature as it pertains to the 235 concept. I think this is one of the most significant 235 features possible from the entire Bible. This shows the complete wiping out aspect of which the 235 represents.

"The face of the LORD is against them that do evil, to cut off from the earth the remembrance of them" (Psa 34:16).

TO CUT OFF FROM (the earth the remembrance) 235 x 3

Psa 34:17 להכרית מ

"His roots shall be dried up beneath, and above shall his branch be cut off. His memory perishes from the earth, and he shall have no name in the street" (Job 18:16,17).

HIS MEMORY 235

Job 18:17 זכרו

MEMORY PERISHES 235

זכר אבד'

The psalmist David constantly spoke concerning those who sought to destroy his soul. The following feature points directly to the fact.

"Let them be ashamed and confounded together that seek after my soul to destroy; let them be driven backward and put to shame that wish me evil" (Psa 40:14).

MY SOUL TO (destroy) 235 x 2

Psa 40:15 נפשי ל

This has to be one of the most important 235 passages in the Bible to do with this entire concept. It is found in Isaiah.

"Behold, all they that rage against thee shall be ashamed and confounded: they shall be as nothing and will perish the men that war against you" (Isa 41:11).

WILL BE AS NOTHING AND WILL PERISH THE MEN 235 x 2

Isa 41:11 כִּי־וַיִּאֲבְדוּ אֲנָשִׁי

This verse from the book of Job is one of the most significant possible. Here together, it talks about both being consumed and vanishing away.

"As is consumed the cloud and vanisheth away: so he that goeth down to sheol shall not return" (Job 7:9).

HE THAT GOETH DOWN TO HELL SHALL NOT RETURN 235 x 3

Job 7:9 יוֹדֵד שְׂאוֹל לֹא יֵעֲלֶה

This passage is packed solid with theomatics. The expression "going down to hell" is 558, and we have already prepared a huge study specifically on the number 558—all to do with the actual casting down of the angels from heaven. Also present, the words "shall not return" is 141, the key number of the angels, thus showing that once they were cast out, they could not return to their previous angelic status.

"I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed" (Deu 4:26).

UTTERLY PERISH 235 x 2

Deu 4:26 אֲבַד תִּאֲבָדוּן

UTTERLY BE DESTROYED 235 x 5

כִּי שִׁמְדָה תִשְׁמָדוּן

No study relative to the final judgment would be complete without mentioning the following reference.

"Enter ye in at the strait gate: for wide is the gate, and broad the way, leading to destruction, and many there are which go in thereat" (Mat 7:13).

The nine word Greek phrase, "for wide is the gate, and broad is the way, that leadeth to destruction" contains a multiple of 235 x 27. This is extremely long phrase with many possibilities. However, this is one of the more significant possibilities.

WIDE IS THE GATE AND BROAD THE WAY (leading to destruction) 235 x 17

Mat 7:13 πλατεια πυλη και ευρυχωρος οδος

This message is packed solid with all the numbers to do with the fall from heaven. For example, the words "many there are," in reference to those who enter the wide gate, has a value of 282×2 .

A Major Reference in Psalms

Recently I read the testimony and account of a man who claimed he spent 23 minutes in hell (see www.23minutesinhell.com). He quoted a verse in Psalms that I had never seen before.

"Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again" (Psa 140:10).

RISE NOT UP AGAIN 188

Psa 140:10 בל יקום

The significance of the 188 is the identical same as had the phrase been 1880. Many of the most significant phases possible to do with the lake of fire, etc., are all 1880's. The Greek word "lake," in reference to the lake of fire, is just 188 by itself. This number 1880 is 235×8 and is the most significant possible to do with the finality of hell.

Ezekiel Examples

Along with the verse from Matthew, probably no passage is more significant than this one. However, the last part of this verse did not contain a 235, but there was a significant feature. The words "the soul that sinneth" is 282×3 , and the word "it shall die" is also 282×3 —key numbers to do with the fallen angels. We discussed earlier where the words "made man" was 470, and this number 47 is the key number to do with all the souls of the original angel/man creation.

"Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die" (Ezek 18:4).

BEHOLD ALL SOULS (are mine) 470 x 2 (235 x 4)

Eze 18:4 הו כל נפשות

This goes right along with the Greek feature of just the word "soul" being 235. It is the soul itself that will die in the final judgment of the second death

Now look at this spectacular example from Ezekiel. It doesn't get any better than this.

"Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain" (Ezek 22:27).

TO DESTROY (souls) 235

Eze 22:27 "לאבד"

The fact that this expression in specific reference to souls equals 235, shows us the fact that the destruction is complete.

Another Key Passage

The following feature may be a major key—the pattern of 235 appears conceptually within the following two words. Look at this!

"As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were" (Rom 4:17).

The words "those things which be not," actually reads, "those things not being as being."

NOT BEING 235 x 2

Rom 4:17 μη οντα'

The fact that they key expression "not being," clearly points to annihilation in concept. **To not be simply means to not exist at all.**

Another good example of where the 235 concept is embedded in the following passage.

"And whosoever liveth and believeth in me shall never die. Believest thou this?" (John 11:26).

Now the words, "shall never die" read in Greek, "by no means dies unto the age."

BY NO 235 x 2

Joh 11:26 ου

MEANS 235 x .2

μη'

The word "by no," has a value of 470, or 235 x 2, and the word "means" is just 47 (the same exact symbolic meaning). This clearly shows the 235 concept has to do with the means of dying unto the age. We find the same Greek words in Luke 21:18. "But a hair of your head by no means will perish."

The Souls of Men

Now we see the losing aspect of losing ones very own soul

"For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?" (Luke 9:24,25).

LOSE HIMSELF 235 x 6

Luk 9:25 εαυτον απολεσας"

"For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:35-37).

Here is another direct reference to the soul itself.

HIS OWN SOUL 235 x 14

Mar 8:36 ψυχην αυτου"

THE SOUL 235 x 9

την ψυχην'

And even more awesome, in Luke Jesus says essentially the same thing. Only this time it does not use the word soul. The 235 pattern is still present with the most explicit expression possible.

"For what is a man advantaged, if he gain the whole world, and lose himself, or suffer loss?" (Luke 9:25).

LOSE HIMSELF 235 x 6

Luk 9:25 εαυτον επολεσας"

Now let's go back to look at a well known verse that refers to the soul.

"And the second angel poured out his vial upon the sea; and it became blood as of a dead man; and every living soul died in the sea" (Rev 16:3).

AND EVERY SOUL OF LIFE DIED IN (the sea) 235 x 14

Rev 16:3 και πασα ψυχη αωης απεθανεν εν"

DIED IN THE SEA 235 x 3

απεθανεν εν θαλασση

And how about this? It states that "it became blood as of a dead man." Here the concept of death and annihilation is confirmed by the 235 pattern.

AS OF A DEAD MAN 235 x 7

ως νεκρου

And in reference to the sea, here is one more confirmation of the 235 concept.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea" (Rev 21:1).

The entire last part of the above, "the first earth were passed away; and there was no more sea" equals 235 x 25. In the Greek it reads, and the sea not is longer."

THE SEA NOT 235 x 4

Rev 21:1 η θαλασσα ουκ

IMPORTANT NOTE: We might mention at this point that in our files, there is a huge compartmental study on 235 to do with drowning and dying in the sea—all references containing this same spectacular 235 pattern.

The Soul Abandoned in Hell (or Hades)

The following reference in Hebrew is truly significant, because ultimately hell or Hades (same as Old Testament Sheol), will be cast into the lake of fire (Rev 20:14). Those who are abandoned in sheol or Hades will be ultimately annihilated. The following is an Old Testament prophecy concerning Christ.

"For thou wilt not abandon the soul of me in sheol; neither wilt thou suffer thine Holy One to see corruption" (Psa 16:10).

NOT ABANDON THE SOUL 235 x 4

Psa 16:10 לֹא תַעֲזֹב נַפְשִׁי

Now we come to the New Testament quote of Psalms.

"He seeing this before spake of the resurrection of Christ, that his soul was not abandoned in Hades, neither his flesh did see corruption" (Acts 2:31).

ABANDONED IN HADES 235 x 5

Act 2:31 εγκατελειφθη εις αδην'

And here is yet another prophecy in Psalms.

"For great is thy mercy toward me: and thou hast delivered my soul from the lowest sheol" (Psa 86:13).

In the Hebrew it reads, "... delivered my soul from hell the lowest."

SOUL FROM (hell) 235 x 2

Psa 86:13 נַפְשִׁי בָּ

In the book of Acts, it also talks about the soul of Jesus in Hades—He was not abandoned there either. Of course we have already seen the 235 to do with just the soul, but here the context connects both the soul to the abode of the dead.

"Because thou wilt not leave my soul in Hades, neither wilt thou suffer thine Holy One to see corruption" (Acts 2:27).

THE SOUL 235 x 9

Act 2:27 τὴν ψυχὴν"

When I looked at this verse in Acts, I realized that it was the quote of an Old Testament prophecy, a verse from Psalms. Here is a powerful confirmation of this pattern/concept.

"For thou wilt not leave my soul in sheol; neither wilt thou suffer thine Holy One to see corruption" (Psa 16:10).

In the Hebrew the words read, "and not will abandon soul of me unto sheol."

SOUL OF ME UNTO 235 x 2

Psa 16:10 נַפְשִׁי לְ

THE SOUL 235 x 9

Act 2:27 τὴν ψυχὴν"

Now here is an interesting fact. The Hebrew word "will abandon" has a value of 479 (תַּעֲזֹב). It is part of a related word (תַּעֲבֹב), which means "to abhor, render abominable, an object of utter abhorrence, detestable."

ABANDON or ABHOR 235 x 2

תַּעֲבֹב

What the above features of 235 seem to be telling us, is that God abandoning a soul to Hades is part of the process of final destruction.

"And the sea gave up the dead which were in it; and death and Hades delivered up the dead which were in them: and they were judged every man according to their works" (Rev 20:13).

THE DEAD WHICH WERE IN IT 235 x 8

Rev 20:13 νεκρῶν ἐν αὐτοῖς'

Interestingly, the expression "the dead" is 282 x 3, the number of the fallen angels. All of these passages are packed full of the 282 pattern.

And in the book of Revelation, we find the final end result of the abandonment of Hades.

"And death and Hades was cast into the lake of fire. This is the second death"
(Rev 20:14).

HADES WAS CAST INTO THE LAKE OF FIRE 235 x 8

Rev 20:14 και ο αθης εβληθησαν εις λιμνην πυρος

A Key Verse in Job

And finally, this next verse talks about those who die and are consumed. Notice the context of the verse which is referring to that which is consumed and vanishes away. The following is only four Hebrew words.

"As the cloud is consumed and vanisheth away: so he that goeth down to the grave (sheol or hell) shall come up no more" (Job 7:9).

**HE THAT GOETH DOWN TO THE GRAVE 235 x 3
SHALL COME UP NO MORE**

Job 7:9 "יֵרֵד שְׂאוֹל לֹא יֵעֲלֶה"

This verse is puzzling because it appears to be a direct contradiction of Revelation 20:13, in reference to a "physical" resurrection of the lost souls, which is something that Christians have always traditionally believed. The above states that those who go down never do come back up. If true, then that must mean that the resurrection mentioned in Revelation is figurative or symbolic.

"And the sea gave up the dead which were in it; and death and Hades delivered up the dead which were in them: and they were judged every man according to their works. And death and Hades were cast into the lake of fire..," (Rev 20:13,14).

By saying that the Revelation resurrection is symbolic, what that means is that the sea and Hades giving up their dead—the rebellious lost souls are symbolically brought back up and the whole issue of their works are REVIEWED and JUDGED as an eternal object lesson before the universe of angels and saints, and then after that the whole thing symbolically destroyed in the lake of fire.

The important thing here is NOT to become dogmatic one way or the other on these sorts of issues, because we do not know for sure what may be literal or what may be symbolic (or even both), i.e. what God's INTENDED meaning is. Only the Lord knows for sure.

The Judgment of the Ungodly

The following expression appears throughout the New Testament, and is one of the most significant features possible. The fact that it works out to 1880 is pretty outstanding. The word "perdition" means total and complete loss and ruin and destruction.

"While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled" (John 17:12).

THE SON OF PERDITION 1880 (235 x 8)

Joh 17:12 ο υιος απωλειας"

Interestingly, the word "perdition" is 282 x 4, indicating a complete meltdown of the angelic former realm.

This next verse is one of the most significant in the entire Bible. Notice the mention of fire in connection with destruction or perdition.

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Pet 3:7).

And here is the most distinct phrase to do with final annihilation.

JUDGMENT AND PERDITION 2350 x 2 OF THE UNGODLY

κρισεως και απωλειας των ασεβων'

And we find another phrase yet where the word "men" does not contain the 235 pattern. This is typical of theomatics. The pattern skirts around the word "men" and gets right to the point.

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (1 Tim 6:9).

WHICH DROWN IN DESTRUCTION 235 x 14 AND PERDITION

1 Ti 6:9 αιτινες βυθιζουσιν εις ολεθρον και απωλειαν'

"As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction" (2 Pet 3:16).

OWN DESTRUCTION 235 x 6

2 Pet 3:16 την ιδίαν απώλειαν

Here is one of the best known verses in the entire Bible. This shows the finality of death, which of course is tied into the heavenly rebellion and the original "to die ye shall die." Physical death, or the first death, is only the first step in that total sentence of death.

"And that as it is appointed unto men once to die, but after this the judgment" (Heb 9:27).

AS IT IS APPOINTED UNTO MEN ONCE (to die) 2350

Heb 9:27 ὅσον ἀποκείται ἀνθρώποις ἀπαξ'

The following example shows the FINALITY of death as signified by the 235.

"And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god" (Acts 28:3-6).

DEAD SUDDENLY 235 x 7

Act 28:6 ἀφνω νεκρον'

Here is another reference to the final judgment.

"For crept in unawares certain men of old appointed unto this judgment, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (Jude 1:4).

The word "certain" in reference to "certain men of old" is 282 x 2, followed by this.

MEN OF OLD APPOINTED UNTO (this judgment) 235 x 9 (also 141 x 15)

Jud 1:4 ἀνθρώποι οἱ παλαι προγεγρημενοὶ εἰς'

In reference to the final judgment, this verse...

"The Lord knoweth how to deliver the godly out of temptations, and to reserve unrighteous men unto the day of judgment to be punished" (2 Pet 2:9).

RESERVE 235 x 2

2 Pet 2:9 τηρεῖν"

UNRIGHTEOUS MEN 235 x 3

αδίκους

The following is one of those situations where the key words and meaning is embedded and works around a double/opposite meaning. Here it talks about two things—the goodness and severity of God. Look what happens.

"Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off" (Rom 11:22).

BEHOLD THEREFORE THE SEVERITY OF GOD 235 x 7

Rom 11:22 ἴδε οὖν ἀποτομίαν θεοῦ

No verse could speak more clearly of divine judgment than the following one in Hebrews.

"It is a fearful thing to fall into the hands of the living God" (Heb 10:31).

IT IS A FEARFUL THING TO FALL INTO 235 x 6

Heb 10:31 φοβερον εμπροσειν εις"

John 5:24

One of the best known verses in the Bible is John 5:24. The next feature will need no obvious explanation.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into judgment; but is passed from death unto life" (John 5:24).

SHALL NOT COME INTO JUDGMENT 235 x 9

Joh 5:24 εις κρισιν ουκ ερχεται'

Names Blotted Out from the Book of Life

These references are a spectacular example of the 235 concept. What could be more appropriate to God erasing the wicked and their memory, than being blotted out from the book of life? This feature appears in the book of Revelation.

"He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels" (Rev 3:5).

BLOT OUT HIS NAME FROM 235 x 21 THE BOOK OF LIFE

Rev 3:5 εξαλειψω το ονομα αυτου εκ βιβλου ζωης"

Interestingly, the next words extracted from the above feature equal 2820, or 235 x 12.

HIS NAME FROM THE BOOK 235 x 12

το ονομα αυτου εκ της βιβλου'

There is one passage in the Old Testament that refers specifically to names being blotted out from the book of life.

"Yet now, if thou wilt forgive their sin--; and if not, blot me out now from the book thou hast written" (Exo 32:32).

BLOT ME OUT FROM THE BOOK THOU HAST WRITTEN 1880 (235 x 8)

Exo 32:32 מחני נא מספרך אשר כתבת"

And here is the next verse, the words of God to Moses. Here too, we see the 235 pattern integrated into the phrase. This is a very brief phrase in Hebrew.

And the LORD said unto Moses, Whom ever hath sinned against me, will I blot him out from my book" (Exo 32:33).

EVER HATH SINNED AGAINST ME, WILL I BLOT 235 x 3 HIM OUT FROM (my book)

אשר חטא לי אמחנוני

The following is also full of the 141/282 pattern.

"The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and will blot Jehovah his name from under heaven" (Deu 29:20).

AND WILL BLOT JEHOVAH HIS NAME FROM (under heaven) 235 x 2

Deu 29:19 ומחה יהוה שמו מן

The following is probably one of the most clear and significant features of 235 possible. This is in Psalms. The following feature is also 1410 or 282 x 5.

"Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever" (Psa 9:5).

In the Hebrew it reads, "You rebuked the nations, you destroyed the wicked their name blotted out for ever and ever."

THE WICKED THEIR NAME BLOTTED OUT 235 x 6

Psa 9:6 "רשע שמם מזחית"

A Most Important Passage

In relation to this entire subject, the following passage from 2 Thessalonians is without a doubt one of the two or three most important possible.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Th 1:7-9).

The Bible says that Christ will return,

"In flaming fire giving full vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Th 1:8).

This feature is exceedingly significant.

GIVING (full vengeance) 235 x 3

2 Th 1:8 δίδοντας"

The discouraging thing about this passage was that there was no apparent pattern of 235 present other than the above outstanding example. I tried dozens of phrase combinations, particularly on the longer portions, and there was nada. Then I made an interesting observation.

When the original Greek (and Hebrew as well) was written, there were no letter separations between the words—everything was one long continuous string of letters. This fact remained on in a few instances, where various words ended up actually being the combination of two or more words glued together (such distinction being arbitrary by scholars). Here now is how the phrase transliterates in Greek.

"Whom the penalty will pay destruction eternal from the face of the Lord..."

Now the Greek word whom, is οτινες—this is actually the combination of two words, οι and νινες, the οι being either an article (formerly a demonstrative pronoun) meaning "the ones," and the word νινες (from νιν), and it means "who" or "what." So these two words could be translated as "the ones whom."

Now as is often the case in theomatics, the word "whom" or "which" (and other possessive pronouns)—the features and deliberate patterns skirt around those words—the results and theological concepts within the phrases, are not always with words in

juxtaposition (side by side), but still residing in the clear context. So from this phrase we have the following words.

THE ONES	80
WHOM	565
THE PENALTY	92
WILL PAY	1240
DESTRUCTION	334
ETERNAL	991

The word "which" or "whom" has a value of 565 or 141×4 —the key number to do with the fallen angels. But without it, here is the result. This word is many times a flexibility mechanism within the structure, and it does not necessarily change the essential meaning. There is one pattern with the word, and another without its inclusion.

THE ONES THE PENALTY WILL PAY 235×6

2 Th 1:9 οι δικην τισουσιν"

Interestingly, the value of 235×6 , is also 1410, or 282×5 .

Finally, if this passage does not speak of God's ultimate avenging judgment, I don't know what does?

"And having in a readiness to revenge all disobedience, when your obedience is fulfilled" (2 Cor 10:6).

REVENGE ALL DISOBEDIENCE 235×4

2 Cor 10:6 εκδικησαι πασαν παρακοην

Other Fire Examples

The following phrase contains a very pointed feature of 235 to do specifically with the fire that consumes. The translation parallels the Greek.

"But a certain fearful expectation of judgment and fiery indignation to consume about the adversaries" (Heb 10:27).

THE EXPECTATION 235×3

Heb 10:27 εκδοχη"

OF JUDGMENT AND FIERY INDIGNATION 235×12 TO CONSUME

κρισεως και πυρος ζηλος εσθειν

In the original Greek, this phrase actually reads, "the expectation of judgment and fiery indignation to consume being about the adversaries," which sounds better by simply saying "expectation of judgment and fiery indignation about to consume..." The following two words placed side by side present another clear 235 example—a specific direct pointer contained within these words..

FIRE BEING ABOUT (to consume) 235 x 7

πυρος μελλοντος

The above is talking about God consuming the adversaries. The word "adversaries" has a value of 282 x 9.

Here are the words of Jesus in Matthew.

As therefore are gathered the tares and with fire consumed; thus it will be at the end of this world" (Mat 13:40).

Now this verse says that the tares are gathered and consumed with fire. Look at this! We saw this example previously

THE TARES WITH FIRE CONSUMED 235 x 7

Mat 13:40 τα ζιζανια πυρι κατακαιεται

We somehow find the 235 pattern manifesting itself in the following two passages.

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (1 Cor 3:13).

FIRE WILL PROVE 235 x 4

1 Cor 3:13 πυρ δοκιμασει

"If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire" (1 Cor 3:15).

YET SO AS THROUGH (fire) 235 x 11

1 Cor 3:15 ουτω ως δια

"And the fourth angel poured out his vial upon the sun; and power unto him was given to burn men with fire" (Rev 16:8).

GIVEN TO BURN MEN (with fire) 235 x 16

Rev 16:8 εδοθη καυματισαι τους ανθρωπους

Recently I was happening to be reading in Hebrews and saw a most interesting passage. Here in the book of Hebrews it talks about the animal sacrifices that were consumed on

the altar. Even though this is not in reference to the judgment of men, we see the same 235 pattern emerge.

"For of what is brought in the animals of which the blood concerning sins into the holies through the high priest, of these the bodies are burned outside the camp" (Heb 13:10,11).

OF THESE THE BODIES ARE BURNED 235 x 18

Heb 13:11 τούτων τα σώματα κατακαίεται"

Here is an interesting example in reference to the body being burned. Remember the passage where both body and soul are destroyed in hell.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing" (1 Cor 13:3).

AND THOUGH I GIVE MY BODY TO BE (burned) 235 x 13

1 Cor 13:3 και εαν παραδώ το σωμα μου ινα

THE BODY 235 x 6

το σωμα'

THE SOUL 235 x 9

την ψυχην'

In reference to men being burned, here is a most famous reference from Luke's gospel. The complete thought contains the 235 pattern.

"But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all" (Luke 17:29).

FIRE AND BRIMSTONE FROM HEAVEN AND DESTROYED ALL 1880 x 2 (235 x 16)

Luk 17:29 πυρ και θειον απ ουρανου και απωλεσεν παντας'

In this context, another very famous passage must be quoted.

"And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" (Luke 9:54).

COMMAND FIRE TO COME DOWN FROM (heaven) 235 x 9

Luk 9:54 ειπωμεν πυρ καταβηναι απο'

And here is yet another reference to the fire that consumes.

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them" (Rev 20:9).

CAME DOWN FIRE OUT OF (heaven) 235 x 4

Rev 20:9 κατεβη πυρ εκ'

And of course the Greek word "them," is 141 x 11, the key number of the angels.

References to Consuming Fire

Here is a compilation of references to consuming fire in general. The following is a verse in Isaiah.

"Moreover the multitude of your enemies shall be like small dust, and the hosts of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly. Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of consuming fire" (Isa 29:5,6).

Notice here that the enemies are referred to as the chaff that passes away in an instant—when they are visited by the Lord, the judgment is consummated by the flame of devouring fire and "your enemies" are destroyed.

YOUR ENEMIES 235

Isa 29:5 "זרֵיד"

The last part says that these enemies shall be destroyed with the noise of,

**A GREAT WIND STORM AND TEMPEST AND THE FLAME 235 x 4
OF A CONSUMING FIRE**

גדול סופה וסערה ולהב אש אוכלה

Here is another reference to a consuming fire.

"Our God shall come, and shall not keep silence: a fire before him will consume, and it shall be very tempestuous round about him" (Psa 50:3).

A FIRE BEFORE (will consume) 235 x 2

Psa 50:3 "אש לפני"
Hebrew "before" sing.

And yet another.

"And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and consume its thorns and his briers in one day" (Isa 10:17).

AND CONSUME ITS THORNS AND BRIERS IN ONE DAY 235 x 6

Isa 10:17 'ואכלה שיתו ושמירו ביום אחד'

And another.

"He hath cut off in his fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire which consumes round about" (Lam 2:3).

FLAMING FIRE WHICH CONSUMES ROUND ABOUT 235 x 2

Lam 2:3 "אש להבה אכלה סביב"

And another.

"Before them consumes a fire: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them" (Joel 2:3).

BEFORE THEM CONSUMES (a fire) 235

Joel 2:3 "לפניו אכלה"

Here it talks about a fire consuming people—the object of the consumption contains the 235..

This last reference in the Old Testament says that the fire "will consume all the people round about." Here we see the 235 to do specifically with the object of the destruction.

THE PEOPLE ROUND ABOUT 235

עמים סביב

And then in reference to the coming of Jesus, here in 2 Thessalonians is one of the most famous of all passages. (Note: this long phrase is not significant statistically, but it did contain one 235).

"And then shall that wicked one be revealed, whom the Lord shall consume with the spirit of his mouth, and bring to naught with the brightness of his coming" (2 Th 2:8).

THEN SHALL THE WICKED ONE BE REVEALED 1880 x 2 (235 x 16)

WHOM THE LORD WILL CONSUME

2 Th 2:8 "τοτε αποκαλυφθησεται ανομος ον κυριος ανελει"

Here is the significant portion. The very mouth that consumes works out to 235.

What is even more significant, is that the text says that this wicked one He "will consume by the spirit of His mouth."

HIS MOUTH 2350

στοματος αυτου"

In the book of Daniel, it talks about the final destruction of the beast when it is thrown into the fire and consumed. Here is the five word Hebrew phrase that works out perfectly

to 235. This prophetic passage is a parallel to the beasts of the book of Revelation, and it all relates to the final judgment and fall from heaven.

"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and its body destroyed, and given to the burning flame" (Dan 7:8-11).

The following phrase is rather short in Hebrew.

ITS BODY DESTROYED, AND GIVEN TO THE BURNING FLAME 235 x 7

Dan 7:11 חוֹבֵד גְּשֵׁמָה וַיְהִי בֵּת לִיקָדָת אֲשָׁא

There is a verse in Job that contains some key Hebrew words of outstanding significance at it relates to this theme.

"For it is a fire that consumeth to destruction, and would root out all mine increase" (Job 31:12).

In the original Hebrew the above verse reads, "As a fire she is to abaddon it burns." The Hebrew word ABADDON means "destruction."

AS A FIRE TO DESTRUCTION (it burns) 235 x 2

Job 31:12 כִּי אֵשׁ עֵד אֲבָדוֹן

This next example, also from the book of Job, really makes the point.

"Hast thou marked the old way which wicked men have trodden? Which were cut down out of time, whose foundation was overflown with a flood: Which said unto God, Depart from us: and what can he do the Almighty do to us?" (Job 22:15-17).

WHAT CAN HE DO 235

Job 22:17 מַה יַּעֲלֶה

Now look at the next feature from the above passage. Here are the complete verses.

"... Depart from us: and what can the Almighty do for them? Yet he filled their houses with good things: but the counsel of the wicked is far from me. The righteous see it, and are glad: and the innocent laugh them to scorn. Whereas our substance is not cut down, but the remnant of them is consumed by fire" (Job 22:17-20).

THE REMNANT IS CONSUMED 235 x 3

Job 22:20 יתרום אכלה'

The Burning Bush

In reference to the subject of consuming fire, the following is very interesting.

"And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord as in a flame of fire in a bush" (Acts 7:30).

AS IN A FLAME OF FIRE IN A BUSH 235 x 14

Act 7:30 ως εν φλογι πυρος βατου'

This next example is just outstanding. Here is the one reference to the burning bush from Exodus. The example of 235 is unmistakable.

"And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed" (Exo 3:2).

THE BUSH WAS NOT (consumed) 235 x 2

Exo 3:2 הסנה איננו'

God is a Consuming Fire

There are only four definitions of God in the Bible. The first is "God is love" (1 John 4:8), the second is "God is light," (1 John 1:5), and "God is a spirit" (1 John 4:24). Here is the fourth definition of God—He is a consuming fire.

"For our God is a consuming fire" (Heb 12:29).

OUR GOD IS A CONSUMING FIRE 235 x 11

Heb 12:29 ο θεος ημων πυρ καταναλισκον

There are two verses in Deuteronomy that refer to God being a consuming fire.

"Understand therefore this day, that the LORD thy God is he which goeth over before thee; as a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee" (Deu 9:3).

In the Hebrew it reads, "as fire consuming he will destroy them."

CONSUMING HE WILL DESTROY THEM 235 x 2

Deu 9:3 "אכלה הוּא יִשְׂמֵדֵם"

Interestingly, the following well known expression in the book of Revelation fits this pattern. It talks about "seven lamps of fire burning before the throne."

FIRE BURNING BEFORE THE THRONE 235 x 12

Rev 4:5 πυρος καιομεναι ενωπιον θρονου'

Another expression is found in reference to the fire of the altar. The entire purpose of the altar upon which the burn sacrifices were offered, was to consume the sacrifice. Thus we find,

"And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake" (Rev 8:5).

WITH THE FIRE OF THE ALTAR 235 x 11

Rev 8:5 εκ πυρος θυσιαστηριου"

The Destruction of Sodom and Gomorrah

When God destroyed the perverted cities of Sodom and Gomorrah by fire and brimstone, that is an unmistakable type of the total destruction of God's judgment.

"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God destroyed Sodom and Gomorrah" (Isa 13:19).

AS WHEN GOD DESTROYED SODOM AND GOMORRAH 235 x 8 (1880)

Isa 13:19 "במהפכת אלהים את סדם ואת עמרה"

Then we found these words of Jesus in the New Testament.

"But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all" (Luke 17:29).

FIRE AND BRIMSTONE FROM HEAVEN AND DESTROYED ALL 235 x 16

Luk 17:29 πυρ και θειον απ ουρανου και απωλεσεν παντας'

"Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of fire eternal" (Jude 1:7).

In the original Greek the phrase reads, "these ones committing fornication and going after flesh different are set forth an example of fire eternal vengeance suffering."

THESE ONES—ARE SET FORTH AN EXAMPLE OF FIRE 235 x 26 ETERNAL VENGEANCE SUFFERING

Jud 1:7 τουτοις προκεινται δειγμα πυρος αιωνιου δικην υπεχουσαι"

AN EXAMPLE OF FIRE ETERNAL VENGEANCE 2350

δειγμα πυρος αιωνιου δικην"

Important Comment: As a rule in theomatics, clustering is shown within +2, -2, and in rare cases +3, -3. I virtually never show a +4,-4, but there are instances where a +4, -4 principle will show up with an extremely large number that keys off the main concept. Here it is 2350, which is unmistakable. This would not be shown for anything that was not 235 x 10, etc. This is obviously part of the clustering principle which is heavenly in origin and one that we at this time do not fully understand all the rules concerning.

But this phrase could be easily and legitimately translated as,

"Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of fire eternal" (Jude 1:7).

The most key and central thought possible here produces this! Nothing could be better.

VENGEANCE OF FIRE 235 x 4

Jud 1:7 πυρος δικην"

This 235 pattern just keeps cropping up in the most obvious places. Here is a good example of the finality of the judgment.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others who have no hope" (1 Th 4:13).

WHO HAVE NO HOPE 235 x 6

1 Th 4:13 μη εχοντες ελπιδα"

The following is five Greek words.

"Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceit of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved" (2 Th 2:9,10).

ALL DECEIT OF UNRIGHTTEUSNESS 235 x 13 IN THEM THAT PERISH

2 Th 2:9 παση απατη της αδικιας εν τοις απολλυμενοις'

The word "them that perish" is 141 x 7.

And this is probably the best known passage relative to perishing.

"But if our gospel be hid, it is hid to them that perish" (2 Cor 4:3).

HID TO THEM THAT PERISH 2350

2 Cor 4:3 κεκαλυμμενον εν τοις απολλυμενοις"

Destruction in the Wilderness

The Israelites who wandering in the wilderness and ate the manna (which is described in the Bible as the "food of angels" Psa 78:25), because they complained the Bible says that they all perished.

"But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?" (Heb 3:17).

WHOSE CORPSES FELL IN THE WILDERNESS 235 x 13

Heb 3:17 ων κωλα επεσεν εν ερημω'

WHOSE CORPSES FELL 2350

ων τα κωλα επεσεν"

When I found the above, I wondered what reference there might be in the Old Testament that spoke of this destruction in the wilderness. The words regarding the evil congregation gathered against the Lord, is full of 141 angel features.

"I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die" (Num 14:35).

IN THE WILDERNESS THEY WILL 235 x 3 BE CONSUMED

Num 14:35 במדבר יתגזר

There are a whole bunch of passages to do with fire coming down from heaven, that contain distinct 235 features (verses such as Luke 9:54, 12:49, etc.) We won't get into all that here.

Noah's Flood Sweeps All Away

And just two verses prior, Jesus said the same thing, only in reference to Noah's flood. Here is another 235.

"They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed all" (Luke 17:27).

THE FLOOD CAME AND DESTROYED ALL 235 x 14

Luk 17:27 ηλθεν ο κατακλυσμος και απωλεσεν παντας"

And in Matthew with different Greek words,

THE FLOOD CAME AND DESTROYED (all) 235 x 11

εως ηλθεν κατακλυσμος και ηρεν"

After I found the above, I wondered what might exist in the Hebrew account from Genesis?

"And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh" (Gen 9:15).

In the Hebrew it reads, "and not again will become the waters of the flood to destroy all flesh."

THE WATERS OF THE FLOOD TO DESTROY 235 x 4

Gen 9:15 המים למבול לשחת'

TO DESTROY 235 x 3

שחת"

And right after the flood God said this. Here the object of the destruction expresses the 235 pattern.

"And the LORD smelled a sweet savor; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I destroy every living thing, as I have done" (Gen 8:21).

(destroy) EVERY LIVING THING 235 x 2

Gen 8:21 את כל חי'

The following expression popped into my mind. I did not know where I had seen the verse, but it was in Exodus when God drowned the Egyptians in the red sea. I wondered if the expression, "no more forever" contained a 235 pattern. It did.

"And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will show to you to day: for the Egyptians whom ye have seen to day, you shall not see them again forever" (Exo 14:13).

In the Hebrew it reads as follows.

NOT YOU SHALL SEE THEM NO MORE UNTO (forever) 235 x 6

Exo 14:13 "לא תסיפור לרשתם עוד עד"

An Interesting Observation

In Genesis 1:2, it states, "Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters."

OVER THE WATERS 235

Gen 1:2 פני המים

When I saw this feature, I wondered what the connection could possibly be? Everything in Genesis commences with a body of water, after which God creates light and everything else, including angels/men. And then, the whole thing is consumed in the end in another body of "water," i.e. the "lake of fire."

The House that Collapses

We find the same basic theme of the destroying flood, with the parable Jesus gave of the house built without foundation. The concept here was total destruction of that house that collapsed and fell.

"But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth (without foundation); against which the stream did beat vehemently, and immediately it fell; and was the ruin of house that great" (Luke 6:49).

AND WAS 235 x 2

Luk 6:49 και εγενετο'

WAS THE RUIN OF THE HOUSE 235 x 6

εγενετο ρηγμα της οικιας'

The other story Jesus gave was about the house built upon the sand. The fall of the house can only mean one thing—final destruction.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it" (Mat 7:26,27).

WAS THE FALL 235 x 7

Mat 7:27 ην πτωσις'''

THE FALL OF IT GREAT 235 x 11

πτωσις αυτης μεγαλη'

The Apostle Paul is Snake Bit

The following is an interesting story.

"And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god" (Acts 28:3-6).

THE BEAST INTO THE FIRE 235 x 6

Act 28:5 θηριον εις το πυρ"

Interestingly, the following expression shows the 235 concept.

In reference to death being the end, this next example is truly outstanding.

"Man that is in honour, and understandeth not, is like the beasts that perish" (Psa 49:20).

LIKE THE BEASTS (that Perish) 235 x 2

Psa 49:20 "בבהמות"

Destruction of the Great Harlot

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and will consume her with fire" (Rev 17:16).

AND WILL CONSUME HER WITH FIRE 235 x 13

Rev 17:16 και αυτην κατακαουσουσιν πυρι"

"And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of the burning of her" (Rev 18:9).

THE BURNING (of her) 235 x 11

Rev 18:9 πυρωσεως

The following is not a short explicit feature (it is six words in Greek), but the 2350 is unmistakable.

"Therefore shall her plagues come in one day, death, and mourning, and famine; and with fire she will be consumed because strong is the Lord God who judgeth her" (Rev 18:8).

SHE WILL BE CONSUMED BECAUSE STRONG 2350 x 2 IS THE LORD GOD WHO JUDGES

Rev 18:8 κατακαυθησεται οτι ισχυρος κυριος θεος κρινας'

Now a little later in Revelation, it again talks about a third part—this time a third part of men, who were all destroyed by fire.

"By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths" (Rev 9:18).

BY THE FIRE 235 x 7

Rev 9:18 εκ του πυρος

Yet again we find a reference to both fire and the third part.

"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood" (Rev 8:8).

MOUNTAIN BURNING WITH FIRE WAS CAST 235 x 6

Rev 8:8 ορος πυρι κατομενον εβληθη"

Eternal Judgment and the Symbolic Principle

The symbolic principle permeates the Bible from cover to cover. This means that everything has a spiritually symbolical meaning at its base. That is the key. The difficulty happens when we try to find answers beyond that by only seeing a sole literal interpretation. This is what the traditionalists have done with the subject of hell—they do not examine and deeply introspect various scriptural passages that might alter their tenacious premise.

The following phrase is used extensively by those who promote eternal conscious punishment. It does exhibit a 235 pattern. Those who have received the mark of the beast are all the fallen angels who rebelled in heaven.

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascends up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev 14:10,11).

THEIR TORMENT ASCENDS UP FOR EVER AND EVER 235 x 24

Rev 14:11 βασιανισμου αυτων εις αιωνας αιωνων αναβαινει"

Smoke is the testimonial representation of fire, as the old saying, "where there is smoke there is fire." Smoke also symbolically represents the memory of something. So when the text speaks of the smoke rising for ever and ever, it is talking about the memory of the destruction.

In Genesis 19:28 and 2 Peter 2:6 and Jude 1:7 it talks about the eternal destruction of Sodom and Gomorrah by fire and smoke. Obviously, any fire and smoke eventually dies out in the physical sense. **But the spiritual aspect of the destruction lives on forever.** Thus we find in the book of Isaiah...

"And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an example unto those that after should live ungodly" (2 Pet 2:6).

In the Greek it reads, "... Sodom and Gomorrah covering with ashes by overthrowing condemning them as an example of men who intend to live ungodly."

CONDEMING THEM AS AN EXAMPLE 235 x 5

2 Pet 2:6 κατεκρινεν υποδειγμα'

And this passage in Isaiah truly confirms what we have been talking about.

"It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever" (Isa 34:10).

In the Hebrew it reads, "Night and by day not will be quenched to forever will rise smoke of her, from generation to generation she will be desolate."

FOREVER WILL RISE SMOKE OF HER 235 x 3

Isa 34:10 לעולם יעלה עשנה'

Some Verses in Ecclesiastes

This next passage from Ecclesiastes is very interesting. Here it talks about a destiny that will take place for all those who are evil. What is that final destiny?

"This is an evil among all things that are done under the sun, that there is one destiny for all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead" (Eccl 9:3).

THERE IS ONE DESTINY FOR ALL 235 x 2

Ecc 9:3 כי מקרה אחד לכל

The words "destiny for all" is 141 x 3. But now let's move on and find out more about this destiny. The verses that follow seem to clearly indicate total annihilation—no more memory of the dead, either within the dead themselves or those who knew of them. The following long translated phrase is only seven Hebrew words.

"For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten" (Eccl 9:4,5).

NEITHER HAVE THEY ANY MORE REWARD, FOR THE MEMORY OF THEM IS FORGOTTEN 235 x 6

Ecc 9:5 אין עוד להם שכר כי נשכח זכרם

Vanishing Away

Speaking of vanishing away, no reference could be more spectacular than this one.

"Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away" (James 4:14).

AND THEN VANISHETH AWAY 235 x 5

Jam 4:14 επειτα και αφανιζομενη

No confirmation of the above could be more spectacular than the following. This feature is HUGE in its significance. Notice that it is also 1880.

"In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (Heb 8:13).

READY TO VANISH AWAY 235 x 8 (1880)

Heb 8:13 εγγυς αφανισμού"

But the above says "that which decayeth and waxeth old is ready to vanish away."

THAT WHICH DECAYETH 235 x 5

το παλαιουμενον"

When I looked at this next verse, even before adding up the numbers, I said to myself, "If there was ever one passage in the Bible that could be the most significant relative to annihilation, it had to be this verse." Our very breath, which comes from God, is God's gift of life to us. When it is gone we simply will cease to exist. The following is three Hebrew words.

"As a snail which melteth, let every one of them pass away: like the untimely birth of a woman, that they may not see the sun" (Psa 58:8).

PASS AWAY 235 x 2

Psa 58:8 יתהלכו

One of the most significant passages related to this entire theme, is the following verse in Isaiah:

"They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish" (Isa 26:14).

In the Hebrew it reads, "... departed spirits not they rise, for thus you punished and brought to ruin them and wiped out all memory of them."

The following is the most pure segment of phrase possible from this whole passage having to do with the ultimate destruction of the soul.

AND YOU BROUGHT TO RUIN AND WIPED OUT 235 x 5

Isa 26:14 ותשמיד ותאבד

Note: The word "and you brought to ruin them (תשמידם) is in fut. 2 pers. Sing. Masc, suff 3 person pl. masc. The form used (תשמיד) without the ending ם is Hiph. Fut. 2 pers. Sing. masc. As is often the case, the embedded pattern exists with a more pure form of the word closer to the root.

Heaven and Earth Pass Away

We have just looked at the subject of things that pass away, so the category of heaven passing away is probably the best known of all.

The following is interesting. In this instance the clear and direct object (of what is actually passing away) shows the 235 pattern, which is many times the case in theomatics.

"Heaven and earth shall pass away: but my words shall not pass away" (Mark 13:31).

HEAVEN AND EARTH 235 x 4

Mar 13:31 ουρανος και η γη'

Now look at this! The following is three Greek words.

"But the day of the Lord will come as a thief in the night; in the which the heavens with great noise will pass away, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Pet 3:10).

THE HEAVENS WITH GREAT NOISE 2350 WILL PASS AWAY

2 Pet 3:10 οι ουρανοι ροιζηδον παρελευσονται"

And then these very famous words of Jesus.

"For verily I say unto you, Un till passes away heaven and earth, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Mat 5:18).

TILL PASSES AWAY HEAVEN 235 x 5

Mat 5:18 αν παρελθη ουρανος

The heavens passing away, clearly points to the angelic aspect or old angelic order of things which has been replaced by the seed of Abraham (Hebrews 2:16).

The clear indication here is that the present people living on earth (who are obviously unsaved), will all pass away.

"Verily I say unto you, This generation shall not pass away, till all be fulfilled" (Luke 21:32).

PASS AWAY 235

Luk 21:32 παρελθη"

And of course, the Hebrew word is also 235.

PASS AWAY 235 x 2

Psa 58:8 'תהלכר'

In theomatics there is an operative principle which happens time and time again, over and over. In a particular phrase, a certain thing fits the pattern; but another thing mentioned in the same phrase does not work out to the same design. However, this item that does not "work out," will indeed fit in another part of the Bible. In the above it talks about "this generation passing away. I just knew that the following expression somewhere else would probably fit the 235 pattern.

THIS GENERATION 235 x 5

Mat 23:36 γενεαν ταυτην"

PASS AWAY 235

Luk 21:32 παρελθη"

Here is yet another example.

"And they that use this world, as not abusing it: for the fashion of this world passeth away" (1 Cor 7:31).

THE FASHION OF THIS WORLD PASSETH AWAY 235 x 16

1 Cor 7:31 παραγει το σχημα κοσμου τουτου'

"In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (Heb 8:13).

READY TO VANISH AWAY 235 x 8

Heb 8:13 εγγυς αφανισμου"

Now compare that 235 with the following 235, also from the book of 2 Peter. Here it talks about both the heavens and destruction by fire.

"But the heavens and the earth, which are now, by the same word are kept in store unto fire against the day of judgment and destruction of the ungodly men" (2 Pet 3:7).

ARE KEPT IN STORE UNTO (fire) 235 x 6

2 Pet 3:7 τεθησαυρισμενοι"

This next feature is simply huge.

"Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and everlasting judgment" (Heb 6:2).

The word "everlasting" is the same as "eternal."

AND ETERNAL JUDGMENT 235 x 9

Heb 6:2 και κριματος αιωνιου"

And interestingly, two verses later, the following very famous words were also 235. The word "wages" means the final result or pay-out or sin, which is eternal death—the exact opposite of the eternal life through Jesus Christ our Lord.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom 6:23).

THE WAGES OF SIN 235 x 11

Rom 6:23 τα οψωνια αμαρτιας

In reference to the end, this verse is applicable.

"What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death" (Rom 6:21).

THOSE THINGS 235 x 4

Rom 6:21 εκεινων

Normally I try not to show long phrases, but the following eight word Greek phrase produces a very complete thought relative to the end.

"But that which beareth thorns and briers is rejected, and is near unto cursing; whose end is to be burned" (Heb 6:8).

IS REJECTED AND IS NEAR NIGH UNTO CURSING, 235 x 16 (1880 x 2) WHOSE END IS TO BE BURNED

Heb 6:8 αδοκιμος και καταρας εγγυς ης το τελος εις καυσιν'

This outstanding verse in the Old Testament book of Zephaniah, refers specifically to both fire and those who are consumed.

"Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; for in the fire of his jealousy will be consumed all the earth: for he shall make even a speedy end of all them that live in the earth" (Zep 1:18).

IN THE FIRE OF JEALOUSY WILL BE CONSUMED ALL THE EARTH 235 x 7

Zeph 1:18 באש קנאת תאכל כל ארץ

Note: Pattern indicates singular form without "his" in "his jealousy," קנאת vs. קנאתו

The second part says " for he shall make even a sudden end of all them that dwell in the earth" equals 235 x 7.

FOR HE SHALL MAKE A SUDDEN END 235 x 7 OF ALL THEM THAT DWELL IN THE EARTH

כי בלה אד נבהלה יעשה את כל ישבי ארץ

Long after this study was complete, the following feature was found from the book of Revelation. The Greek word for "burnt up" here means literally "consumed and destroyed by fire."

"The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of the earth was burnt up, and the third part of trees was burnt up, and all green grass was burnt up" (Rev 8:7).

THE THIRD PART OF THE EARTH (was burn up) 235 x6

Rev 8:7 το τρίτον γης'

The End of the World

"As the tares are gathered and burned in the fire; so shall it be at the end of the world" (Mat 13:40).

"So shall it be at the end of the world: the angels shall come forth, and separate the wicked from among the just" (Mat 13:49).

IT BE AT THE END 235 x 8

Mat 13:40 εσται εν τη συντελεια

Interestingly, the value of the word "will separate" is 1410 (or 282 x 5), the number of the angels. And also, when the Lord sends forth his angels to gather the elect, he does not do it upon earth, but from one end of heaven to the other (Mat 24:31). The expression "he will assemble the elect" in reference to those gathered from heaven, has a value of 282 x 9.

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (1 Cor 10:11).

(the ends) ARE COME 235 x 4

1 Cor 10:11 κατηνησεν"

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then the end will come" (Mat 24:14).

AND THEN (the end will come) 235 x 3

Mat 24:14 και τοτε'

Now this verse in Pete is very significant. It refers both to the dead (who are obviously alive in the flesh on earth but spiritually dead). And to the end of all things.

"For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. But the end of all things is at hand: be ye therefore sober, and watch unto prayer" (1 Pet 4:6,7).

Now the significant phrase reads in the Greek, "Now of all things the end is near."

THE END IS NEAR 235 x 3

1 Pet 4:7 τελος ηγγικεν'

What all these end verses are pointing to, is clearly the 235 concept.

This is a powerful, but little known passage. It hits the nail right on the end relative to annihilation and is found in the book of Acts. It is found in the sermon that Steven gave before he was stoned to death.

"The same dealt subtly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live" (Acts 7:19).

In the Greek it reads, "... to make the babes exposed of them to the end that they should not live." The following English phrase is only five Greek words.

EXPOSED OF THEM TO THE END THAT THEY SHOULD NOT LIVE 235 x 16
Act 7:19 εκθετα αυτων εις το μη ζωογονεισθαι'

The Collapse of Satan's Kingdom

And Jesus Himself referred to Satan's kingdom as a house that collapses. Nothing could be more direct than this little feature.

"And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand" (Mat 12:25).

SHALL NOT (stand) 235 x 2
Mat 12:25 ου

But just a few words before this, Jesus made this statement. The word "Every kingdom divided, against itself is brought to desolation." Spectacular! This means that Satan's kingdom literally caves in on itself and self destructs into nothingness.

AGAINST ITSELF IS BROUGHT TO DESOLATION 235 x 8
καθ εαυτης ερημουται"

And finally, these are the words of Jesus.

"... how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate" (Mat 23:37,38).

YOUR HOUSE IS LEFT UNTO YOU DESOLATE 235 x 13
Mat 23:38 αφιεται υμιν ο οικος υμων"

A desolate house is one that has been completely destroyed and is no more.

Jesus talked about the abomination of desolation spoken by Daniel.

"When ye see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)" (Mat 24:15).

WHEN YE SEE THE ABOMINATION OF DESOLATION 1880 x 2 (235 x 16).

Mat 24:15 οταν ιδητε το βδελυγμα ερημωσεως '

"But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth" (Luke 11:17).

**THE KINGDOM DIVIDED AGAINST ITSELF 235 x 13
IS BROUGHT TO DESOLATION**

Luk 11:17 βασιλεια εφ εαυτην διαμερισθαισα ερημουται"

The word "every" in reference to every kingdom, has a value of just 282, and the two words "against itself" is 141 x 9.

The Devil as Destroyer

Throughout the Bible, the devil is described as the one who is the destroyer. I thought the following seemed rather significant, because it is the devil which is the source of all eternal destruction. It was the devil who has the power of death.

THE DEVIL 235

Heb 2:14 διαβολον"

Even as I was writing these words, one verse popped into my mind, so I went and checked it out.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Pet 5:8).

WALKETH ABOUT SEEKING WHOM (he may devour) 235 x 9

1 Pet 5:8 περιπατει ζητων τινα"

Embedded in this phrase is yet another 235.

SEEKING TO DEVOUR 235 x 7

ζητων καταπειν"

And yet another one.

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44).

WAS A MURDERER 235 x 8

Joh 8:44 ανθρωποκτονος ην"

In looking at all the references to Satan and the devil, there was no 235 pattern that exceeded chance expectation when one examined all the phrase combinations.

God Destroys the Egyptians

I thought of this passage as having outstanding significance as it relates to the 235 concept. It has to do with the time after God destroyed the Egyptians at the crossing of the red sea.

"And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will show to you to day: for the Egyptians whom ye have seen to day, ye shall not see them again no more for ever" (Exo 14:13).

The 235 present here shows the finality aspect. The Hebrew reads, "not you will repeat to see [them] again unto forever."

NOT YOU WILL REPEAT TO SEE AGAIN UNTO (forever) 235 x 6

Exo 14:13 "לא תסיפו לראתם עוד עד"

SEE AGAIN UNTO FOR EVER 235 x 4

"ראתם עוד עד עולם"

Shame and Dishonor

This is a well known verse in Romans which goes right along with the 235 theme.

"Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonor?" (Rom 9:21).

AND ANOTHER UNTO DISHONOUR 235 x 3

Rom 9:21 ο δε εις ατιμιαν'

Right after I typed the above feature, I thought of this Bible passage.

"As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be put to shame" (Rom 9:33).

PUT TO SHAME 235 x 9

Rom 9:33 καταισχυθησεται

One of the most famous passages to do with the final judgment is found in the book of Daniel. With this example, we see the explicit object of the destruction having the 235 pattern. This shows that the destruction applies to that which was living and it is

complete. The Hebrew word meaning "will awake" applies to BOTH those who awake to everlasting life vs. those who awake to everlasting destruction. What the following passage shows us, is that the final judgment of the just and unjust is comprised of all those who have been cast down.

"And many that sleep in the dust of the earth will awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan 12:2.3).

The phrase in Hebrew reads, "multitudes of sleepers of the dust of the earth will awake these to life everlasting and [will awake] these to shame to contempt everlasting." The two key words linked together produces a 235.

WILL AWAKE TO SHAME (to contempt everlasting) 235 x 4

Dan 12:2 יִקְיִצּוּ לַחַרְפּוֹת

There is yet one more significant feature present. In the original Hebrew, the preposition "unto" appears twice in this phrase to give the context a more pronounced flow. Many times the deliberate pattern skirts around this redundant or "unnecessary" expression and gets right to the point. The accurate transliteration of the Hebrew would be, "and some unto shame everlasting unto contempt everlasting. Without the second "unto" the more pure thought emerges.

AND SOME UNTO SHAME EVERLASTING 235 x 5

CONTEMPT EVERLASTING

וְאֵלֶּה לַחַרְפּוֹת דְּרֵאוֹן עוֹלָם"

Man Returns to the Dust

And the shame aspect relative to those who sleep in the dust of the earth, takes us right to the next theme—man returning to the dust from whence he came.

We mentioned earlier how God creating man, the words "made man" was 470, or 235 x 2. Man was created out of nothingness. When he returns to the dust, he likewise returns to nothingness.

“And God said, let us make man in our image...” (Gen 1:26).

MAKE MAN 470 (235 x 2)

Gen 1:26 נִעֲשָׂה אָדָם

Now look at this!

"And the LORD God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen 2:7).

MAN FROM THE DUST OF THE GROUND 470 x 2 (235 x 4)

את האדם עפר מן אדמה' Gen 2:7

Nothing says all of this more incredibly than the following statement. Man is nothing but dust. **When he returns to the dust he returns to nothingness.** We came from the dust. Dust is nothingness, and to return to the dust is to return to nothingness.

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen 3:19).

FOR DUST THOU ART, AND UNTO DUST 1880 (235 x 8) SHALT THOU RETURN

כי עפר אתה ואל עפר תשוב' Gen 3:19

Nothing is more significant than this. Absolutely nothing.

RETURN 235 x 3

תשוב''

Here it is talking about perishing and returning to the dust.

"All flesh shall perish together, and man shall return unto the dust" (Job 34:15).

AND MAN SHALL RETURN UNTO (the dust) 235 x 2

ואדם ישוב עלי' Job 34:15

Now what is interesting, is the verse prior to the above. Here is the complete passage.

"If he set his heart upon man, if he withdrew unto himself his spirit and his breath; All flesh shall perish together, and man shall turn again unto dust" (Job 34:14).

In the Hebrew it reads, "If He (God) intended unto himself his heart and spirit of him, and breath of him unto himself he withdrew, would perish all flesh..." Interestingly, the Hebrew word "unto himself" has a value of just 47 theomatically, the same as the words "made man" which equals 470. Our very life came from God and it can only return unto Him.

UNTO HIMSELF 47 (or 235 x .2)

אלי' Job 34:14

And of course the words, "and man shall return unto (the dust)" equals 470.

But what is revealing about the phrase, "if He withdrew unto himself his spirit and his breath," if the Hebrew word "unto himself," we get the following perfect result. Look at this!

IF HE WITHDREW HIS SPIRIT AND BREATH 235 x 5

רָחַד וּנְשָׁמָתוֹ יֵאָסֵף"

The following three features pretty much say it all.

"Then the dust will return to the ground from where it came: and the spirit shall return unto God who gave it" (Eccl 12:7).

THEN THE DUST WILL RETURN TO THE GROUND 235 x 6 FROM WHERE IT CAME

Ecc 12:7 וְיָשָׁב הָעֶפְרָר עַל הָאָרֶץ כְּשֶׁהָיָה"

RETURN TO THE GROUND 235 x 3

יָשָׁב עַל אֲרֶץ"

RETURN 235 x 3

תָּשׁוּב"

Dust and ashes go together—**there is the fire connection!** Such being the case, here are the words of Abraham.

"And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, but which I am dust and ashes" (Gen 18:27).

AM DUST AND ASHES 235 x 3

Gen 18:27 אָנֹכִי עֶפְרָר וְאֵפֶר"

Hebrew note: Words אָנֹכִי and אָנֹכִי are the same without letter Yodh.

This is one of the most significant references possible relative to returning to the dust. It consists of only three Hebrew words.

"Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust" (Psa 104:29).

THOU TAKEST AWAY THEIR BREATH THEY DIE 235 x 5

Psa 104:29 תִּסְרֹף רוּחָם יִגְעֹוּ"

This verse in direct reference to God taking away our lives.

"So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof" (Prov 1:19).

In the Hebrew it reads, "which the life of the owners he takes away."

OF THE OWNER'S HE TAKES AWAY 235

Pro 1:19 בעליו יקח

Finally, look now at these words that Job spoke.

"I will speak, that I may be refreshed: I will open my lips and answer. Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my maker would soon take me away" (Job 32:20-22).

The following is three Hebrew words.

IN SO DOING MY MAKER WOULD SOON TAKE ME AWAY 235 x 4

Job 32:22 כמעט ישאני עשני

The following feature clearly points to ultimate destruction.

"O LORD, correct me, but with judgment; not in thine anger lest thou bring me to nothing" (Jer 10:24).

There are three Hebrew words here.

IN THINE ANGER LEST (thou bring me to nothing) 235

Jer 10:24 באפך פן

Psalm 146:4

This passage is of major significance.

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psa 146:4).

Now in the Hebrew it reads, "Goes away the spirit of him, it returns to the ground on that day, comes to nothing the plans of him." Breath and spirit mean essentially the same thing.

GOES AWAY THE SPIRIT 235 x 3

Psa 146:4 תצא רוח

Cast into Outer Darkness

The expression "outer darkness" does not work out to 235. This was somewhat of a disappointment. Yet the 235 pattern is clearly present in significance.

"And cast ye the useless servant into darkness outer: there shall be weeping and gnashing of teeth" (Mat 25:30).

THE USELESS SERVANT 235 x 8

Mat 25:30 τον αχρειον δουλον

One of the disappointments of this investigation, was that the expression "outer darkness" did not work out to 235 (the expression has a value of 2250 or 150 x 15, the number to do with eternal light and consciousness). Yet, we did make an interesting observation.

The Greek word εξ and εξω, is a most basic expression meaning "of," or "out," such as casing out (εξ) something. It is often used as the prefix or the beginning of a word, but is in itself a complete word. What was noted here, is that the expression or word "outer" (εξωτερον) as in "outer darkness" (value 1390), was a composite word containing the prefix εξ. When the following was looked at and calculated, here is what resulted. It has the same value of 235 x 8 as "the useless servant." It is important to point out that in the earliest New Testament manuscripts, there are no spaces between words—it is one continuous string of letters. Who is to say where God intended words to be subdivided and split? It could be that εξ is simply a composite added to ωτερον for emphasis, even though εξωτερον is the only word recognized by Greek historians.

INTO DARKNESS OUT 235 x 8

Mat 8:12 εις το σκοτος το εξ

Another reference that sort of parallels the useless servant as it relates to the final judgment, is this very well known reference where God ultimately separates himself from those who are eternally lost.

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Mat 7:23).

YE THAT WORK INIQUITY 235 x 4

Mat 7:23 εργαζομενοι την ανομιαν'

And here is yet another almost identical reference, but with different Greek words.

"But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of unrighteousness. There will be weeping and gnashing of teeth" (Luke 13:27,28).

YE WORKERS OF UNRIGHTEOUSNESS 235 x 5

Luk 13:27 εργαται της αδικιας'

YE THAT WORK INIQUITY 235 x 2

Mat 7:23 εργαζομενοι την ανομιαν'

THE USELESS SERVANT 235 x 8

Mat 25:30 τον αχρειον δουλον

What we find in the above three references, is that the OBJECT of the destruction is what shows the 235 pattern.

In context of the above, we found this feature that further enhances the concept of deep gloom and total darkness.

"But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness" (Mat 6:23).

HOW GREAT IS (that darkness) 235 x 2

Mat 6:23 ποσον

The Light Removed

In reference to the fall from heaven, I thought of this verse (which is jamb packed with theomantics to do with the fall). It is an admonition to Christians. What I found hidden in this passage, was a very significant 235 example as it relates to God putting out the lights.

"Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove the lampstand of thee out of his place, except thou repent" (Rev 2:5).

REMOVE THE LAMPSTAND 235 x 11

Rev 2:5 κινήσω την λυχνίαν"

An Interesting Example

Just to show you how these various examples weave their way through the theological concepts, here is a good illustration. In Hebrews 6:17 these words appear. This is talking about the certainty of God's original promise to Abraham.

"Wherein God, willing more abundantly to show unto the heirs of promise the unchangeableness of his resolve, confirmed it by an oath" (Heb 6:17).

HIS RESOLVE 1880 (235 x 8)

Heb 6:17 βουλης αυτου'

What this feature demonstrates is the concept of finality. Even though this is not saying a thing about hell or final judgment for the wicked, it does carry the concept of the absolute finality of certainty. Again, this is a really good example of how all these patterns inter-

relate, and yet at the same time it definitely confirms the 235 pattern to do with final judgment.

And then right after I typed the above, I noticed the next verse.

"That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have an anchor of the soul, both sure and steadfast, and which entereth into that within the veil" (Heb 6:18,19).

WE HAVE AN ANCHOR FOR THE SOUL 1880 x 2 (235 x 16)

Heb 6:19 ἀγκυραν ἐχομεν της ψυχης'

Here again, we see certainty and definiteness—the exact opposite of perishing. And then I thought of another reference.

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity" (2 Tim 2:19).

THIS SEAL 1880 (235 x 8).

2 Tim 2:19 σφραγιδα ταυτην"

Throughout the New Testament, it constantly refers to God's promises and the promise He made to Abraham.

THE PROMISE 188

Gal 3:17 επαγγελιαν

All of the above are just a few scattered examples. Virtually no time has been spent thus far investigating this category. But the 188 certainty pattern is unmistakably present.

A Verse in Matthew

Another interesting feature, although not a direct reference to hell, exhibits the 235 concept. This well known passage appears many times in the gospels. Here we see the 235 because it speaks of the finality.

"And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into gehenna" (Mat 5:30).

CUT IT OFF AND CAST IT FROM THEE 235 x 11

Mt 5:30 εκκοψον αυτην και βαλε απο σου '

Further Destruction Features

The following example from the Old Testament, when Israel failed to obey the voice of the Lord, carries an extremely significant feature of 235. The following is two Hebrew words and a conjunction.

"And the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, and not banish them from his presence as yet" (2 Ki 13:23).

DESTROY THEM AND BANISH THEM 235 x 5

2 Ki 13:23 השחיתם והשליכם

Within the following phrase is there is simply an incredibly significant feature.

"He, that being often reprov'd hardeneth his neck, shall be destroyed suddenly and without remedy" (Prov 29:1).

SUDDENLY AND WITHOUT REMEDY 235 x 4

Pro 29:1 פתע ואין מרפא

Here are the words of Job, the oldest book in the Bible. The following feature is only five Hebrew words—very explicit to do with the final destruction of the wicked.

"I made a covenant with mine eyes; why then should I think upon a maid? For what portion of God is there from above? and what inheritance of the Almighty from on high? Is not destruction to the wicked? And disaster to ones doing evil?" (Job 31:1-3).

DESTRUCTION TO THE WICKED AND DISASTER TO ONES DOING EVIL 235 x 3

Job 31:3 איד לעול ונכר לפעלי און

Here we see a truly spectacular feature of 1880.

"But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite his fellow servants, and to eat and drink with the drunken; The lord of that servant shall come in a day he does not expect, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth" ((Mat 24:48-51).

A DAY HE DOES NOT EXPECT 235 x 5

Mat 24:51 ημερα η ου προσδοκα

HIS PORTION WITH THE HYPOCRITES 235 x 16

μερος αυτου μετα υποκριτων

This is probably one of the most significant passages possible. Here is direct evidence of annihilation.

"Verily I say unto you, By no means passes away this generation, till all these things be fulfilled" (Mat 24:34).

PASSES AWAY THIS (generation) 235 x 4

Mat 24:34 παρελθη αυτη"

Nothing could be more significant than this!

PASSES AWAY 235

παρελθη "

And in

PERISHING 235 x 5

1 Pet 1:7 απολλυμενου'

I wondered if the word "perishing" was in the Old Testament, and I found but one reference in the King James.

"He keepeth back his soul from the pit, and his life from perishing by the sword" (Job 33:18).

AND HIS LIFE FROM (perishing) 235 x 2

Job 33:18 מ ויתן

A very significant feature from the Hebrew Old Testament is found in the book of Numbers.

"And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever" (Num 24:20).

In the Hebrew, the phrase "but his latter end shall be that he perish for ever, " actually reads, "but his end being unto destruction." The 235 here points straight to final destruction.

THE END BEING UNTO (destruction) 235 x 3

Num 24:20 "אחרית עדיי"

Here it talks about our sinful "outward" man perishing.

"For which cause we faint not; but though the outward of us man perish, yet the inward is renewed day by day" (2 Cor 4:16).

THOUGH THE OUTWARD OF US (man perish) 235 x 8 (1880)

2 Cor 4:16 και ο εξω ημων '

The words "the outward of us" is 141 x 13, and the words "the outward of us man" is 282 x 11, and "the inward of us" is 282 x 7. What all of these numbers are telling us, is that both our inward nature and outward manifestation, is the manifestation of the fallen angel within.

Now interestingly from the above, the word "perish" in Greek is διαφθιρεται. When the original Greek New Testament was written, there was never any space separation between letters and words, and this word "perish" is derived from two words, δια and φθιρεται, meaning "through ruin." Although the explicit form of this word does not appear in the New testament, it comes from φθιρω, which means "corruption, decay, ruin, corruptibility, mortality, perishable."

PERISH 235 x 4

φθιρεται

PERISHING 235 x 5

1 Pet 1:7 απολλυμενου'

This next verse has four very interesting and very revealing features, as it relates to men who are the fallen angels.

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not purposing any to perish, but all [men] unto repentance should come" (2 Pet 3:9).

PURPOSING 235 x 4

2 Pet 3:9 βουλομενος"

ANY 282 x 3

τινας"

TO PERISH BUT 235 x 2

απολεσθαι αλλα"

ALL MEN UNTO (repentance) 282 x 3

παντας εις'

This was the only verse from the Old Testament that used the word "perishing" from the King James. It is a really good thematic example because it points directly to the soul or life being destroyed.

"He keepeth back his soul from the pit, and his life from perishing by the sword" (Job 33:18).

HIS LIFE FROM (perishing) 235 x 2

Job 33:18 חזיתו ׀

John 3:16

Even in the most famous verse in the entire Bible, do we find embedded the 235 pattern. The number 5 is unquestionably the key number in all of theomatics to do with the eternal nature of God and eternal life. Thus here we find embedded the 235 concept of perishing as opposed to the attainment of eternal life. The word "perish" has a value of 500, which is the exact opposite of eternal life—thus showing that the perishing in itself is eternal.

"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" (John 3:16).

(may not) PERISH BUT HAVE 235 x 5

Joh 3:16 αποληται αλλ εχη'

PERISH 500

αποληται

The Flower of Grass

One of the most significant topics, as it relates to this theme, is the flower of grass. Throughout the Bible God describes mankind as the grass of the field. It blooms today, but tomorrow it fades and passes away into nothingness. We find a remarkable 235 pattern to do with this topic.

"For the waters of Nimrim shall be desolate: for is withered the grass, it is gone, there is no green thing" (Isa 15:6).

FOR IS WITHERED THE GRASS, IT IS GONE 235 x 3

Isa 15:6 כי יבש חציר כלה

This is the famous passage in Isaiah, almost identical in meaning and also 235 x 3.

"The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass. The grass withereth, the flower falls: but the word of our God shall stand for ever" (Isa 40:6-8).

Here are the most significant words possible. Twice, in verses seven and eight, there are four Hebrew words in succession which read, "withereth the grass it falleth the flower."

WITHERETH THE GRASS IT FALLETH 235 x 3

Isa 40:8 יבש חציר נבל"י

Here is what David the Psalmist said.

"My days are like a shadow that declineth; and I am withered like grass" (Psa 102:11).

I AM WITHERED LIKE GRASS 235 x 3

Psa 102:12 כעשב איבש

"For they shall soon be cut down like the grass, and die as green plant" (Psa 37:2).

THEY SHALL SOON BE CUT DOWN LIKE GRASS, 235 x 6 AND DIE AS GREEN PLANT

Psa 37:2 כחציר מחרה ימלו וכירק דשא יבולו

What is interesting is that it talks about the flower of grass fading and falling off. Look at the values here. Embedded in this, are two explicit and unmistakable features of just 188.

"As man as grass his days: as a flower of the field, so he flourisheth" (Psa 103:15)

AS MAN AS GRASS HIS DAYS 188 x 2

Psa 103:15 אנוש כחציר ימיו

GRASS HIS DAYS 188

חציר ימיו

Now it says that man's days are as the flower that flourishes, then falls and dies and disappears. Look at this value, also 188.

"As man as grass his days: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children" (Psa 103:15-17).

THE FLOWER (of grass) 188

ציץ

Here is the famous passage from the book of James.

"But the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower of it falls, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways" (James 1:10,11).

Here is the most distinct phrase possible. The value here is 1880. Again, we remind the

reader that a value of 1880×2 , carries **the exact same significance symbolically** as a value of just 188×2 , even though the 188×2 is not divisible by 235.

BUT WITHERETH THE GRASS, 1880×2 (235×16) AND THE FLOWER OF IT FALLS

Jam 1:11 και εξηρανεν χορτον και το ανθος αυτου εξεπεσε"

What is of further interest, is the last words of this verse concerning the rich man. It says in Greek that "the rich man in his ways will fade away." The flower falling and dying and fading away all have the 235 concept.

HIS WAYS 235×7

πορειαις αυτου"

Now this is mentioned one other time in the New Testament, and look at the numerical value this time. This time too, we see the most distinct phrase possible. The number 2350 shows the utter finality and death of the grass.

"For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away" (1 Pet 1:24).

THE GRASS WITHERS, AND THE FLOWER 2350 FALLS AWAY

1 Pet 1:24 εξηρανθη χορτος και ανθος εξεπεσεν"

And finally, here is the connection between the grass and fire.

"Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" (Mat 6:30).

THE OVEN 235

Mat 6:30 κλιβανον"

And finally, here we find a direct connection between the grass that falls and eternal destruction.

"When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever" (Psa 92:7).

In the Hebrew it reads, "to be destroyed them unto forever."

DESTROYED THEM UNTO (forever) 235×2

Psa 92:8 "השמדם עד ימים"

And these words also show forth a 235—the absolute worthlessness and perishable nature of grass.

ALL FLESH IS AS (grass) 235 x 7

1 Pet 1:24 *πασα σαρξ ως*"

A Verse in Ecclesiastes

As it relates to this 235 theme, this passage is very significant in Ecclesiastes. Here it is talking about the fate of those who are wicked as compared to the righteous.

"All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. This is an evil among all things that are done under the sun, that there is one destiny for all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead" (Eccl 9:2,3).

THERE IS ONE DESTINY FOR ALL 235 x 2

Ecc 9:3 *כי מקרה אחד לכל*"

The Angel Connection to Grass

The word "all" (*πασα*) in reference to "all flesh is as grass," has a value of 282. The fall numbers are all present here to do with the angels. From Isaiah, the words "the people are grass" (*הציר העם*) is 423, or 141 x 3. And in the New Testament, just the word "grass" (*ο χορτος*) has a value of 1410 (also 282 x 5)—the most significant value possible. The phrases to do with the flower of grass falling has the fall from heaven numbers accompanying them as well.

Another interesting connection to all this, is when Jesus fed the multitudes, they all reclined on the grass. The numbers of men, i.e. 5000 in one instance, all contain incredible symbolic significance (the word "Adam" has a value of 50)—all of this involves issues and matters and eternal mysteries that no one has even thought of yet and which God has not yet revealed. Grass is typified all through scripture as a type of man's existence being temporary.

More on Vanishing (and Time)

There are various phrases in the Bible that have little or nothing to do with final judgment, per se, but they carry within the context the concept. Earlier in this presentation we saw the following example.

"Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (James 4:14).

AND THEN VANISHETH AWAY 235 x 5

Jam 4:14 επειτα και αφανιζομενη'

What is interesting about this feature, is that the text states that our life is a vapour, that appears for a little time, and then vanishes. What the following feature seems to indicate, is that life is temporary, time constrained, and can ultimately be destroyed. Hence we see the same 235.

A LITTLE TIME 235

ολιγον"

In the book of Revelation, it talks about a time when time itself shall no longer exist.

"And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer" (Rev 10:6).

And now this verse, where it talks about the precise time of finality of judgment for the dead.

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged" (Rev 11:18).

TIME 235 x 4

χρονον

Here is yet another reference to time—specifically to end of time when man will be judged.

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Pet 4:17).

THE TIME [IS COME] 235 x 2

1 Pet 4:17 ο καιρος'

And here is the Hebrew word for time.

TIME 235 x 2

Dan 12:1 זמן

An Interesting Verse in Job

I just happened on this passage in Job and saw this feature. Unless one understood the 235 concept, the following would not make any sense at all. This fits together with the subject of time.

"Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" (Job 11:7).

The words actually read in the second portion, "can you find out the limit of the Almighty unto perfection?"

THE LIMIT OF THE ALMIGHTY 235 x 5

Job 11:7 תבלית שדי'

This is an interesting feature, because it seems to indicate that God has limits (the number 5 is the number of eternity). His limit is signified by the numbers 235 x 5. When that is reached, his patience runs out and that would be the end of time.

And in reference to the Almighty and the theme of this 235 study, look at this from the book of Joel.

"Alas for the day! for the day of the LORD is at hand, and it will come as destruction from the Almighty" (Joel 1:15).

AND IT WILL COME AS DESTRUCTION FROM THE ALMIGHTY 235 x 3

Joel 1:15 וכשד משדי יבוא'

More on Passing Away

When I saw the following passage, I just knew there had to be a very significant 235 somewhere in the passage. As is many times the case in theomantics, the explicit definition skips around a meaning (such as "of this world") that is embedded within the thought. This is a really good example of this type of thing.

"Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the rulers of this world, who are doomed to pass away" (1 Cor 2:6).

THE RULERS WHO ARE DOOMED 235 x 26 TO PASS AWAY

1 Cor 2:6 των αρχοντων των καταργουμενων'

Both the expression "rulers" and "rulers of the world" are multiples of 282.

Now I checked out the expression "doomed to pass away," and a parallel Greek synonym would be "destined to be abolished." Here is a well known passage. And here too we find feature skipping around an expression in the middle of the phrase.

"And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are" (1 Cor 1:28).

In the original Greek it reads, "that the things which exist [are] doomed to pass away."

THINGS DOOMED TO PASS AWAY 235 x 4

1 Cor 1:28 τα καταργηση

Here are the words of Job.

"Now my days are swifter than a post: they flee away, they see no good. They are passed away as the swift ships: as the eagle that hasteth to the prey" (Job 9:25,26).

THEY ARE PASSED AWAY AS (as the swift ships) 235

Job 9:26 חלפו עמ

This next example is incredibly significant as it relates to the 235 premise.

"I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, was no more: yea, I sought him, but he could not be found" (Psa 37:35,36).

HE PASSED AWAY, AND LO, WAS NO MORE 235 x 2

Psa 37:36 יעבר והנה איננו

The following verse from Psalms is in reference to all the days of the wicked that pass away in God's wrath.

"For all our days are passed away in thy wrath: we spend our years as a tale that is told" (Psa 90:9).

DAYS ARE PASSED AWAY 235

Psa 90:9 ימנו פנו

Interestingly, look at the following fits in to this concept.

"To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die" (Eccl 3:1,2).

A TIME (to die) 235 x 2

Ecc 3:2 עת

And in reference to a time to die, compare this now to the book of Revelation. The Greek word for "time" is also 235—just as the Hebrew.

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth" (Rev 11:18).

THE TIME (of the dead) 235 x 2

Rev 11:18 ο καιρος'

Jesus Curses the Fig Tree

In relation to the subject of withering, here is a fantastic example. The fig tree is symbolic of Satan's kingdom of fallen angels (when Adam and Eve fell in the garden they covered themselves with fig leaves). Also in Revelation, the angels falling are likened to figs falling from the fig tree. Elsewhere in this study the following example was shown.

"And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind" (Rev 6:13).

THE FIG TREE CASTETH 235 x 3

συκη βαλλει'

Throughout the gospels the story is told of how Jesus cursed the fig tree and it withered (or dried up) instantly from the roots.

"And when he saw a fig tree in the way, he came to it, and found nothing in it, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And dried up instantly the fig tree" (Mat 21:19).

DRIED UP INSTANTLY 235 x 5

Mat 21:19 παραχρημα εξηρανθη"

The fact that this number 235 speaks of complete destruction and annihilation, is verified further when one examines this complete passage. It states that when Jesus came upon the fig tree he found nothing in it but leaves.

AND FOUND NOTHING IN 235 x 5

Mat 21:19 και ουδεν ευρεν εν

Interestingly, the word "fruit" is also 235. Jesus said that the tree would never again have fruit—**thus the object of the destruction contains the 235 pattern**. The phrase in Greek reads, "not ever of thee the fruit may be unto the age."

NOT 235 x 2

ου

THE FRUIT 235 x 2

καρπος'

And in Mark's Gospel, these words are found.

"And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst has dried up" (Mark 11:21).

THE FIG TREE WHICH THOU CURSEDST 235 x 9

Mar 11:21 συκη ην κατηρασω'

The Beast in Revelation Connection

A very interesting example of 235 is found in Revelation chapter 13. This is the chapter having to do with the beast, actually two beasts. The first beast rises out of the sea, and the second beast comes from the earth. The whole earth worships the first beast. Of course this is the chapter that talks about the mark of the beast on the forehead or right hand.

All of this has to do with the fall from heaven and the heavenly rebellion. Apparently, it has nothing to do with a supposed end time "Antichrist." The beast rising out of the sea has to do with man's (or the angels) thoughts during the rebellion in heaven. All of it ties into the waters which were below the firmament and collected into seas (Genesis 1:10). This is a deep subject discussed in chapters **3e** and **10a**.

What is interesting here is that the beast was killed, but then is resurrected and comes back to life. This is all spiritually symbolic. What this is talking about is the original rebellion in heaven that was slain in heaven by the sword (see Isaiah 34:5), It comes back to life again on earth, and all those who dwell on earth are again able to worship those things in heaven that dominated their thinking process, i.e. the rebellion against Jehovah God the Creator. Thus we find the 235 emerge here—the references to all contain the pattern.

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as slain to death; and his deadly wound was healed: and all the world wondered after the beast" (Rev 13:1-3).

AS SLAIN 235 x 8 (1880)

Rev 13:3 ωσει εσφαγμενην"

The passage goes on describing this beast and all the miracles that it does. Let's pick up at verse seven.

"And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: if anyone kills with the sword, by the sword he must be killed. Here is the patience and the faith of the saints" (Rev 13:7-10).

IF ANYONE KILLS WITH THE SWORD 235 x 8 (1880)

Rev 13:9 ει τις εν μαχαιρη αποκτενει

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose stroke of death was healed" (Rev 13:11,12).

STROKE OF DEATH WAS HEALED 2350

Rev 13:12 εθεραπευθη πληγη του θανατου"

And finally,

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the stroke of the sword, and did live" (Rev 13:13,14).

STROKE OF THE SWORD 235 x 7

Rev 12:14 πληγην της μαχαιτης"

Throughout scripture, death by the sword means finality. You finish something or somebody off with the sword. Not too surprising that we find one more reference to the sword in Revelation, this time in reference to Christ.

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh" (Rev 19:20,21).

AND THE REST WERE SLAIN WITH THE SWORD 235 x 8 (1880)

Rev 19:21 και οι λοιποι απεκτανθησαν εν ρομφαια"

What is interesting here, is that it says "the sword proceedeth out of His mouth."

HIS MOUTH 2350

στοματος αυτου"

The First Destruction and Death in the Bible

Here is the first murder and death in the Bible when Cain slew and destroyed his brother Abel. The 235 concept is obvious.

"And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him" (Gen 4:8).

AND SLEW HIM 235

Gen 4:8 ויהרגו

Immediately after finding the above, I went straight to the book of 1 John. If the Genesis 235 example was valid, then there most likely would be confirmation with the following verse.

"Not as Cain, who was of that wicked one, and slew the brother of him. And wherefore slew he him? Because his own works were evil, and his brother's righteous" (1 John 3:12).

AND SLEW THE BROTHER 235 x 8

1 Joh 3:12 και εσφαξε τον αδελφον"

The Two Witnesses of Revelation

Revelation chapter eleven talks about the two witnesses. What is interesting about this account, it talks about both the subjects of fire and fire devouring. Here too we find the inescapable 235 pattern.

"And if any man will hurt them, fire proceeds out of their mouth, and devours their enemies: and if any man will hurt them, he must in this manner be killed" (Rev 11:5).

(fire proceeds) OUT OF THEIR MOUTH 235 x 15

Rev 11:5 εκ του στοματος αυτων"

AND DEVOURS THEIR ENEMIES 235 x 15

και κτεσθιει εχθρους αυτων'

Jesus on the Cross

This is very significant as it relates to the final doom of the wicked. Look at these words of Jesus upon the cross.

"And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" (Mat 27:46).

FORSAKEN ME 235 x 3

Mat 27:46 με εγκατελιπες'

Some Revelation Examples

"And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all" (Rev 18:21).

In Greek it reads, "by no means found still." The 235 here clearly indicates the extinction aspect.

BY NO 235 x 2

Joh 11:26 ου

MEANS 235 x .2

μη'

The great City Babylon is the same identical thing as the great woman harlot of Revelation (see Rev 17:18). In Revelation 17:1, it talks about the,

JUDGMENT OF THE GREAT HARLOT 2350

Rev 17:1 το κριμα της πορνης της μεγαλης"

There is one other reference to the final destruction of Babylon that clearly contains the 235 concept. To "come to nought" means to "come to nothing."

"For in one hour came to nought such great wealth" (Rev 18:17).

CAME TO NOTHING SUCH GREAT (wealth) 235 x 11

Rev 18:17 ηρημωθη τοσσοτος"

The Shaft of the Bottomless Pit

An interesting feature that I happened to bump into, and which at first did not appear to hold any significance, was found in Revelation, where it talks about the shaft of the bottomless pit. Two completely different spellings of the word yielded a 235. If the pit is bottomless, then the shaft would essentially be eternal and stretch down forever as well. This shows the eternal never ending nature of the shaft (sort of like a geometrical line that extends for eternity). There must some connection here?

SHAFT 235 x 5

Rev 9:2 φρεατος

SHAFT 235 x 3

φρεαρ'

And now look at this!

SHAFT OF THE BOTTOMLESS PIT 2350

το φρεαρ αβυσσου'

And then this strange coincidence? This is talking about the two witnesses in Revelation 11.

"And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them" (Rev 11:7).

ASCENDETH (out of the bottomless pit) 235

Rev 11:7 αναβαινον

In this verse it connects the bottomless pit with destruction.

"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and unto destruction goes: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is" (Rev 17:8).

SHALL ASCEND OUT OF THE BOTTOMLESS 235 x 12

AND UNTO DESTRUCTION (goes)

Rev 17:8 μελλει αναβαινειν εκ αβυσσου και εις απωλειαν'

The word "goes" has a value of 500, which as previously discussed, is the eternal aspect of destruction.

And amazingly, after putting together the above references on the bottomless pit, this verse emerged from Isaiah. Here it talks about the soul being destroyed in the pit of

destruction. Both the themes of the soul and destruction is manifested here. This also ties into the theme of Hades.

"Behold, for peace I had great bitterness: but thou hast in love to deliver my soul from the pit of corruption: for thou hast cast all my sins behind thy back" (Isa 38:17).

SOUL FROM (the pit) 235 x 2

Isa 38:17 נפש מ

And here is just the word "pit."

THE PIT 235 x 3

שׁוֹרֵץ

The Earth Consumes

An interesting passage is this one in revelation. It goes right along with the concept of the pit (which is in the earth), and the earth devouring.

"And the earth helped the woman, and the earth opened its mouth, and swallowed up the flood which the dragon cast out of his mouth" (Rev 12:16).

ITS MOUTH 2350

Rev 12:16 στοματος αυτου"

SWALLOWED UP 235 x 2

κατεπιεν'

Death and the Grain of Wheat

Just before Jesus went to the cross, he referred to His own life as a grain of wheat falling into the earth and dying.

"Verily, verily, I say unto you, Except a grain of wheat falls into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24).

THE GRAIN 235 x 2

Joh 12:24 ο κοκκος'

OF WHEAT FALLS 235 x 9

σιτου πεσω

What these little features show us, is that the grain itself has to completely die (be annihilated) before it can spring forth and bring new life, which of course is what

happened during our Lord's resurrection. Interestingly, the expression "if it dies" is 282. That shows that the whole past angelic creation is what is going down with Christ's death.

In light of the above examples, the following word is 235.

CRUCIFIED 235 x 9

Gal 6:14 εσταυρωται"

What About Lucifer

Now we turn and look at another subject of major significance. It has to do with the passage in Isaiah 14 concerning Lucifer, and Ezekiel 28 concerning the anointed cherub. A complete discussion on this in chapter **5f** shows that these passages are symbolically relating to Adam.

Here is the famous passage in Isaiah.

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. You shall be brought down to sheol, to the sides of the pit" (Isa 14:12-15).

**YOU WILL BE BROUGHT DOWN TO HELL, TO THE SIDES 1880 (235 x 8)
OF THE PIT**

Isa 14:15 "אד אל שאול תורד אל ירכתי בור"

BROUGHT DOWN TO HELL 235 x 4

שאול תרד

As will be shown later in this presentation, everything to do with the bottomless pit and the sides (shaft) of the pit, is saturated with 235.

Here is the passage in reference to Lucifer (see chapter **5f** on the explanation of this. Lucifer is NOT a reference to a being named Satan). The expression "Lucifer" is actually in reference to the king of Babylon. This is how this passage in Isaiah 14 begins.

"That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor come to an end! the golden city is come to an end!" (Isa 14:4).

COME TO AN END 235 x 3

Isa 14:4 "שבתה"

The Anointed Cherub Consumed by Fire

Now let us jump to Ezekiel 28. This is the passage that talks about the anointed cherub who was in Eden the Garden of God.

Ezekiel Chapter 28 is all about the anointed cherub (an angelic being) who was in Eden the Garden of God. An entire chapter **5f** shows that this is not talking about Satan, but rather about the anointed was none other than Adam himself, who represents all humanity and the angels who were kicked out of the heavenly paradise. Nothing mentioned in this passage ties to a beast of the field (a serpent). It all has to do with Adam.

"Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the nations are astonished at thee at your horrible end [thou shalt be] no more forever" (Eze 28:15-19).

Here is how the Hebrew reads.

AT YOUR HORRIBLE END NO MORE FOREVER 235 x 5

Eze 28:19 בלהות היית ואינך עד עולם

"Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall consume you, and I will reduce you to ashes upon the earth in the sight of all them that behold thee" (Ezek 28:18).

CONSUME YOU 235 x 2

Eze 28:18 אכלתך

But the next sentence says, "and I will reduce you to ashes..."

I WILL REDUCE YOU 235 x 2

אתנך

Thus we find that the most explicit words describing the finality of the anointed cherub (an angelic being), is laced with 235. Being reduced to ashes is what is left over after being consumed by fire.

Interestingly, earlier in this study we saw where the word "furnace" was just 235. This interesting and very obvious result appears in the book of Exodus when God spoke to Moses.

"And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of a furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh" (Exo 9:8).

ASHES OF A FURNACE 235 x 2

Exo 9:8 פִּיחַ כִּבְשֵׁשׁ

THE FURNACE 235

Mat 6:30 κλιβανον"

The Hebrew counterpart for "furnace," is the word "hearth." Here too the 235 manifests itself.

"In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem" (Zec 12:6).

HEARTH (of fire) 235

Zech 12:6 כִּיּוֹר

Interestingly, the following passage is also found earlier in the book of Ezekiel.

"And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: shall not be quenched the blazing flame, and all faces from the south to the north shall be burned therein" (Ezek 20:47).

This verse says that "shall not be quenched the blazing flame."

THE BLAZING FLAME 235 x 5

Eze 20:47 להבת שלהבת'

235 Shadowed in the Fall from Heaven

Now we begin to see some truly significant examples. We find striking examples of the 235 pattern in the specific references and aspects of the casting down from heaven. The angels being thrown out and banished was the first step in the destruction or annihilation process.

Here are the words of Jesus. Notice the most significant number—1880. The number 1880 is of course 235 x 8.

AND THE STARS WILL FALL FROM HEAVEN, AND THE POWERS 1880 x 4 OF THE HEAVENS WILL BE SHAKEN

Mar 13:25 και οι αστερες εσονται εκ του ουρανου πιπτοντες και δυναμεις εν ουρανοις σαλευθησονται

Here again we find the most significant number—1880. This time in the book of Revelation.

"And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind" (Rev 6:13).

AND THE STARS OF HEAVEN 235 x 16 (1880 x 2) FELL TO EARTH

Rev 6:13 και οι αστερες του ουρανου επεσαν εις την γην"

It states that they "fell to earth as the fig tree casts the unripe figs..." These are the early drops or angels that never matured. They ended up being wasted lives.

THE FIG TREE CASTS 235 x 3

συκη βαλλει'

And just the word fall, in relation to falling from heaven fits the pattern. Satan of course is symbolic of the accusing spirit that existed among all the angels (as indicated in Job). The actual falling itself carries the connotation of destruction.

In Luke 10:18 Jesus said, "I beheld Satan fall out of heaven as lightning."

FALL 235 x 3

Luke 10:18 πεσοντα'

Now in relation to the fig tree casting, the next verse in Revelation refers specifically to the tail of the dragon itself casting down the angels.

"And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born" (Rev 12:4).

THE TAIL DREW THE THIRD PART 235 x 9

Rev 12:4 ουρα συρει τριτον'

And what did he do? "It cast them to earth."

THEM TO EARTH 235 x 7

αυτους εις γην"

Now look at this verse in reference to the third part of the stars.

"And the fourth angel trumpeted and was struck the third part of the sun and the third part of the moon and the third part of the stars, that might be darkened the third part of them."

DARKENED THE THIRD PART 235 x 7

Rev 8:12 σκοτισθη τριτον

The word "of them" in reference to "darkened the third part of them," is 141 x 11.

The following verse from the book of Daniel in the Old Testament, contains one feature that clearly points to Satan's destruction of the stars. Here we find a direct parallel to the dragon's tail in Revelation.

"And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them" (Dan 8:10).

AND STAMPED UPON (them) 235 x 3

Dan 8:10 'תרגם

Now interestingly, from the previous example from Revelation 6, where it says "the stars of heaven fell to earth," we find yet another 235.

HEAVEN FELL UNTO 235 x 7

ουρανου επεσαν εις"

And in relation to heaven falling to earth, here are five Greek words.

"Looking for and hasting unto the coming of God day in which the heavens are set on fire shall be dissolved, and the elements burning will melt?" (2 Pet 3:12).

THE DAY IN WHICH THE HEAVENS ARE SET ON FIRE 2350

2 Pet 3:12 ημερας δι ην ουρανοι πυρουμενοι"

AND THE ELEMENTS BURNING WILL MELT 235 x 13

και στοιχεια καουσουμενα τηκεται"

It was the rebellion in heaven that ultimately ends up on earth. Thus we find the 235 theme—from there to the final destruction down here. Here are the words of Isaiah.

"And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host will fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree" (Isa 34:4).

AND ALL THEIR HOST WILL FALL DOWN 235

Isa 34:4 "וכל צבאם יבורל"

Now let us go to the book of Revelation.

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was its place found any more in heaven" (Rev 12:7).

NEITHER WAS ITS PLACE FOUND ANYMORE 235 x 15

Rev 12:8 ουτε τοπος ευρεθη αυτω"

Here is the next verse. As is so often the case, the object that is represented by the symbolism of the number (such as 235), produces the feature. In this case it is the angels themselves that are about to be destroyed.

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and the angels of him were cast out with him" (Rev 12:9).

AND THE ANGELS 235

Rev 12:9 και οι αγγελοι"

And in relation to the angels, the concept of the heavens and the cleansing of the heavens by the judgment of fire, is very pointed.

"But the heavens and the earth, which are now, by the same word are kept in store unto fire against the day of judgment and destruction of the ungodly men" (2 Pet 3:7).

ARE KEPT IN STORE UNTO (fire) 235 x 6

2 Pet 3:7 τεθησαυρισμενοι"

Now in parallel to the heavens being stored up for judgment, is this verse in Isaiah that holds a very significant feature of 235. This is a very brief three word phrase in the Hebrew.

"Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein in like manner will die: but my salvation shall be for ever, and my righteousness shall not be abolished" (Isa 51:6).

AND THEY THAT DWELL THEREIN 235 x 2 IN LIKE MANNER (will die)

Isa 51:6 'ישביה במזר כר'

What the above feature points to, is the fact that those who are unsaved and lost, will vanish away in fire "like smoke"—just as the heavens are passing away. Here there is a very obvious direct connection between annihilation and fire.

And if you recall previously in this study—the references from Matthew 25:41 to hell being prepared for the devil and his angels, and all the 235 features.

And finally, another really interesting parallel to this entire theme of angels is found in Galatians. Here it talks about an angel from heaven preaching a false and damning gospel. The fact that 235 is found with the curse shows that the curse actually means to be eternally condemned.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal 1:8,9).

LET HIM BE ACCURSED 1410 (235 x 6)

Gal 1:8,9 αναθεμα εστω"

And what is also interesting about this feature, is that here it talks about an angel who preaches a false gospel (obviously a fallen/demon angel). That is why we see the convergence of both the 235 and 1410 (282 x 5) pattern.

The Stars of Heaven Banished

The words "all the host of heaven" from the following, is 282 x 3.

"And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth. And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places where I banish them there, saith the LORD of hosts. Moreover thou shalt say unto them, Thus saith the LORD; Shall they fall, and not arise? shall he turn away, and not return?" (Jer 8:2-4).

The Hebrew word meaning "banishment" is very applicable to this 235 concept. This banishment was the ultimate judgment related to the stars falling from heaven.

BANISH THEM 235 x 2

Jer 8:4 "הדחתים"

Isaiah contains a very significant and pointed feature. Here it talks about the stars of heaven and directly links them to the wicked nations upon earth and the final destruction or end of the wicked.

"For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will end the arrogance of the proud, and will lay low the haughtiness of the terrible" (Isa 13:10,11).

The lord says, "and I will end the arrogance of the proud."

WILL END 235 x 3

Isa 13:11 "השבד"

This next feature is extremely significant, because embedded in the following passage is a real definition of what God is ultimately going to do with the fallen angels.

"And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light" (Ezek 32:7).

In the original Hebrew it reads, "I will cover when I snuff out the heavens and darken their stars, the sun with a cloud..."

SNUFF OUT AND DARKEN 235 x 5

Eze 32:7 "כבוהך והקדרתך"

The word "I will cover" is 500, which shows the eternal lasting conclusion of putting the lights out on the entire old order of things.

"For in my wrath a fire is kindled and shall burn unto the lowest sheol, and shall consume the earth with her increase, and set on fire the foundations of the mountains" (Deu 32:22).

A FIRE IS KINDLED AND SHALL BURN (unto the lowest hell) 235 x 4

Deu 32:22 "אש קדחה ותִּקד"

Now here is the next verse. Look at how the hosts falling down connects to the judgment of God upon earth when he destroys her people.

"For my sword shall be bathed in heaven: behold, it shall come down upon Edom, the people I have totally destroyed" (Isa 34:5 NIV translation).

This passage is major. All of these verses are talking about the stars and angels being cast out of heaven. The last part of the phrase reads in Hebrew, "my sword... descends upon the people of destruction to judgment."

UPON THE PEOPLE OF DESTRUCTION 235 x 2

Isa 34: 5 "על עם חרמי"

Now look at this passage.

"But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed. And he shall deliver their kings into thine hand, and will destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them" (Deu 7:23,24).

AND WILL DESTROY THEIR NAME 235 x 7 FROM UNDER (heaven)

Deu 7:23 "והאבדת שמם מתחת"

And now compare to this passage in the book of Hebrews.

"It was therefore necessary that the patterns of things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these" (Heb 9:23).

THE THINGS IN THE HEAVENS 235 x 16 (1880 x 2) SHOULD BE CLEANSSED

Heb 9:23 των εν τοις ουρανοις καθαριζεσθαι αυτα'

And from Revelation 6:13, the words "and the stars of heaven fell to earth" was also 1880. The words "heavens should be cleansed" is 141 x 14.

This example was shown elsewhere in this study. Compare to the above references..

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was its place found any more in heaven" (Rev 12:7).

NEITHER WAS ITS PLACE FOUND ANYMORE 235 x 15

Rev 12:7 ουδε τοπος ευρεθη αυτω"

The following definitely shows the connection of men to angels—it specifically mentions the connection of heaven to earth.

"Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and the ones

inhabiting her in like manner will die: but my salvation shall be for ever, and my righteousness shall not be abolished" (Isa 51:6).

ONES INHABITING HER IN LIKE MANNER (will die) 235 x 2

Isa 51:6 יִשְׁבִּיחַ כְּמֹד כֶּבֶד

This is probably one of the most significant examples, because it links together the stars (fallen angels) with the concept of annihilation—darkness for ever.

"Raging waves of the sea, foaming out their own shame; wandering stars, for whom is reserved the blackness of darkness for ever" (Jude 1:13).

THE BLACKNESS OF DARKNESS FOREVER 235 x 23

Jud 1:13 ζοφος του σκοτους εις τον αιωνα τετηρηται'

And the Greek words "for whom is reserved," has a value of 282 x 4, and just the word "for whom" by itself, is 282. Wow!

This is a major and very pronounced reference to the final judgment.

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 1:6).

In the Greek, the last part states, "...unto the judgment of the great day bonds everlasting under darkness reserved."

EVERLASTING UNDER GLOOM RESERVED 2350

Jud 1:6 αιδιος υπο ζοφον τετηρηκεν"

This feature is very significant. This 2350 present in these four Greek words, which contain a very specific and precise meaning—clearly shows the eternal nature of the judgment—it is forever reserved under darkness. Complete darkness equates with annihilation. Even the angels that rebelled will reach the same conclusive "judgment of the great day" as the lake of fire—this is evidently talking about the same thing. The above is compared to Sodom and Gomorrah which God destroyed by eternal fire.

Now there is a sister verse to the above passage in Jude, and it is found in 2 Peter. This time it is 2350 x 2.

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (2 Pet 2:4).

Here the Greek reads, "but in pits of gloom to hell (tartarus) delivered them to judgment reserved."

BUT IN PITS OF GLOOM TO HELL 2350 x 2 DELIVERED THEM

2 Pet 2:4 αλλα σιραις ζοφου ταρταρωσας περεδωκεν"

Remember the prior phrase from the book of Jude?

EVERLASTING UNDER GLOOM RESERVED 2350

Jud 1:6 αιδιοις υπο ζοφον τετηρηκεν"

This phrase says that have been "unto judgment reserved."

RESERVED 235 x 7

τηρουμενους"

Not only is the word "reserved" a 235, but look at this next passage. Here is the expression "gloom" mentioned along with fire.

"For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and deep gloom, and tempest" (Heb 12:18).

AND DEEP GLOOM 235 x 6

Heb 12:18 και ζοφω"

What this is telling us—all these references to do with the gloom of darkness being 235—is that the concept of complete blackness (or nothingness).

In context of the above, we found this feature that further enhances the concept of deep gloom and total darkness. This example was shown earlier.

"But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness" (Mat 6:23).

HOW GREAT IS (that darkness) 235 x 2

Mat 6:23 ποσον

The Prodigal Son

In the past, I have written extensively about the story of the prodigal son in Luke 15. It is representative of all the angels of heaven—the good ones that stayed loyal to God vs. the ones who were immature, rebelled, and eventually left heaven. Theomatics thoroughly confirms this premise.

When I was doing this 235 study, I asked myself if there was a reference in that story to the ultimate judgment. Indeed there was. In one verse it talked about perishing.

"And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed pigs. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I with famine am perishing!" (Luke 15:14-17).

WITH FAMINE AM PERISHING 2350

Luk 15:17 λιμω ωδε απολλυμαι'

After this study was basically complete, I casually stumbled on the following passage—stuff like this pops up all over the place when one recognizes the theomatic structures. This has to do with the story of the prodigal son. The word "devoured" relates perfectly to the concept of consuming fire. Here it is talking about one's very life being devoured. This is without question one of the most significant features in this entire study.

"But as soon as this thy son was come, which hath devoured living of thee with harlots, thou hast killed for him the fatted calf" (Luke 15:30).

DEVoured THE LIVING 1880 (235 x 8)

Luk 15:30 ο καταφαγων βιον'

The Sons of Disobedience

Along with the concept of the prodigal son, comes those references in the New Testament to the sons of disobedience. Relative to the final judgment, three times in the New Testament we find this verse. Nothing could be more direct as it relates to the 235 concept.

"Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience" (Eph 5:6).

THE WRATH OF GOD 235 x 12 (total value = 2820) UPON THE SONS

Eph 5:6 η οργη θεου επι τους υιους"

UPON THE SONS 235 x 5

επι υιους

The Reverse Logic of Theomatics

Finally, here are some interesting examples that did not fit any other category and which will also show us some interesting things about the logic behind theomatics. We have

seen of course that everything to do with destruction of the wicked is 235, especially the 1880 design. The following, expressed by the same number, shows what we have been actually saved from.

"Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls" (James 1:21).

ABLE TO SAVE 1880 (235 x 8)

Jam 1:21 δυναμενον σωσαι'

Here is a similar example of the same type of thing.

"And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail" (Heb 1:12).

SHALL BE CHANGED 235 x 3

Heb 1:12 αλλαγησονται

To annul something means to make it of no effect, or destroy it completely.

"And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then has been annulled the offence of the cross" (Gal 5:11).

ANNULLED THE OFFENCE 235 x 5

Gal 5:11 κατηγορηται σκανδαλον"

The following 235 shows the antithesis of meaning.

"Persecuted, but not forsaken; being cast down, but not destroyed" (2 Cor 4:9).

CAST DOWN BUT NOT DESTROYED 235 x 7

2 Cor 4:9 βαλλομενοι αλλ ουκ απολλυμενοι

The word καταβαλλομενοι is actually the combination of two words. In the original Greek, there was no letter separation between words. This dual word could be translated as "according to cast down," or "being cast down."

Time No More

In Revelation 10:6 it talks about the time when the seventh angel blows its trumpet, "and time shall be no more."

TIME 235 x 4

Rev 10:6 χρονον

But in Galatians it talks about the "fullness of time."

THE FULNESS OF TIME 2350

Gal 4:4 πληρωμα χρονου

The above examples are interesting because they clearly tie into this 235 concept and finality. When time runs out so does one's consciousness.

"For man also knoweth not the time of him: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them" (Eccl 9:12).

THE TIME 235 x 2

Ecc 9:12 עת

This is probably the most clear cut and outstanding feature possible related to the 235 concept.

"For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale that is told" (Psa 90:7-9).

DAYS ARE PASSED AWAY 235

Psa 90:9 גזן פנו

Our Last Example

When I looked at this next passage, I wondered where the expected 235 might be? I found no feature in reference to the passing away. But then this was noticed. The pain is in reference to the penalty for sin and final conclusion of the rebellion.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev 21:4).

PAIN 235 x 2

Rev 21:4 πονος

The lake of fire, apparently, consumes all the sorrow, crying, death, and pain. It does away with all of it.

ADDENDUM

The following is a side but related topic when is added to this study. It was discovered that with the topic of God's wrath, particularly the wine of wrath—this was saturated with the 235 pattern. It obviously relates to the two concepts of (1) God's judgment, and the fact that (2) His wrath speaks of ETERNAL SEPARATION. God will never pour out His wrath upon those who are saved and redeemed, only those who will be eternally lost.

Drinking the Wine of God's Wrath

A very interesting concept came to light as it relates to this 235 theme when I was reading a portion from the book, *The Fire that Consumes*, by Edward Fudge.

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev 14:10,11).

The angel's announcement includes four elements involving punishment. They are:
(1) Drinking the wine of God's fury poured out full strength into the cup of His wrath;
(2) Being tormented with burning sulfur in the sight of the angels and of the Lamb;
(3) The smoke of their torment rising for ever and ever; and,
(4) Having no rest day or night. Let us turn to the former scriptures as we ask what these pictures mean.

Wine of God's Fury. The cup of God's wrath is a well-established Old Testament symbol of divine judgment (job 21:20; Ps 60:3; 75:8) as well as prophecy (Isa 51:17,22; Jer 25:15-38; Obad 16). The figure points to God who mixes the drink (Psa 75:8; Jer 25:15-38), and also the staggering effect the potion has on those who quaff (Psa 60:3; Isa 51:17,22). Since God concocts this cup, He can adjust its potency according to His own pleasure, diluting it (as with water) or strengthening it (as with spices or perhaps even poison). To be handed this cup means being singled out for punishment from the Almighty and so entails agony, terror, and fear.

Since the cup's strength reflects the degree of God's wrath, the intensity of the punishment may also vary. For God's own people it may be a stroke which sends them reeling but from which they recover (Psa 60:3, Isa 51:22). For His enemies it often ends in total and irreversible extinction. The prophets use language like this: "They will drink and drink and be as if they had never been" (Obad 16). They "drink, get drunk and vomit, and fall to rise no more" (Jer 25:27). In the end their corpses are everywhere.

Such was the cup that Jesus accepted from God's hand in Gethsemane, and to drink it unmixed He refused even the numbing wine offered by His murderers (Matt

26:39,42,44;27:34). He suffered torment of body and soul. More than that, He drained the cup of God's wrath, passively enduring the simultaneous draining of His own life into total death. Because Jesus was not pretending dead or only partially dead, His resurrection was God's ultimate triumph over Satan and signaled the coming annihilation of death itself. That could not be so had Jesus not experienced to the full everything that death involves. Because He accepted that cup, His people will not have to. The cup He leaves for us is a constant reminder that He has taken our place (Matt 26:27-29).

John sees the same figure of God's cup of wrath in Revelation (Rev 16:19; 18:6, 19:15). Here it also includes "torture and grief," but it ends in "death, mourning and famine" and in consumption by fire (Rev. 18:7-9). While Jesus "treads the winepress of the fury of the wrath of God Almighty," an angel is already calling the birds of prey to gather for God's gory supper (Rev19:15-18). It does not minimize the terror or pain of divine punishment that it ends in total destruction and death.

Look at this first example.

"Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you" (Jer 25:27).

AND FALL AND RISE NO MORE BECAUSE OF (the sword) 235 x 4

ונפלו ולא תקומו מפני' Jer 25:27

It is the sword that ultimately kills and destroys (the words in the feature point directly to the sword).

"For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the LORD'S hand, and made all the nations to drink, unto whom the LORD had sent me" (Jer 25:15,16).

The first reference refers to "the cup of this fury."

THIS FURY 235 x 2

החמה הזאת"

AND CAUSE ALL NATIONS TO DRINK IT 235 x 4

והשקיתה כל הגוים

The following is one Hebrew word.

THEY SHALL DRINK 235 x 5

שתו'

"Then took I the cup from the LORD'S hand, and made to drink of it all nations whom the Lord had sent me" (Jer 25:17).

TOOK I THE CUP FROM 235

Jer 25:17 אָקַח כּוֹס מִ

MADE TO DRINK OF IT ALL NATIONS WHOM 235 x 6

אֲשַׁקָּה אֶת כָּל גּוֹיִם אֲשֶׁר־

Thus from the above three verses in Jeremiah, all references that refer to drinking the cup of judgment—contain a short distinct 235.

Now this next verse from the book of Job speaks of total destruction or annihilation of the wicked, and it connects that explicitly with drinking of the cup.

"His eyes shall see his destruction, and he shall drink of the wrath of the Almighty" (Job 21:20).

DRINK 235 x 3

Job 21:20 שָׁתָה

"Thou hast showed thy people hard things: thou hast made us to drink the wine staggering" (Psa 60:3).

YOU MADE US DRINK WINE 235 x 4

Psa 60:5 הִשְׁקִיתֵנוּ יְיָ

STAGGERING 235 x 3

תִּרְעֵלָה

The staggering aspect is very significant. When one staggers he falls and that is apparently the end of him.

"For in the hand of the LORD there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and to drink them" Psa 75:8).

The following word uses a different Hebrew letter than the above version of drink. Here grammatically, it is kal. Pret. 3 pers. (see Jer 25:28).

TO DRINK 235 x 5

שָׁתוּ

"Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his wrath; thou hast drunken the dregs of the cup of staggering, and wrung them out" (Isa 51:17).

CUP OF HIS WRATH 235 x 4

Isa 51:17 'את כוס חמתו'

STAGGERING 235 x 3

תרעלה

"And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink" (Jer 25:28).

TO DRINK 235 x 3

Jer 25:28 'שתו'

The following passage is very significant because it positively links together the drinking of the cup with final judgment, or annihilation "as though they had not been."

Obadiah 1:16

This verse is extremely significant, because it contains within it the elements of the fall from heaven, coupled with the sin in the garden of Eden, which ends in final judgment and death. All the theomatics are present.

"For as ye have drunk upon the mount of holiness, so shall drink all nations continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been" (Oba 1:16).

AS YE HAVE DRUNK ON THE MOUNT OF HOLINESS 282 x 7

Oba 1:16 "באשר שתיתם על הר"

The drinking here has to do with being given the cup of God's wrath and judgment.

DRINK 235 x 3

שתו'

ALL NATIONS CONTINUALLY 282 x 2

כל גוים תמיד'

CONTINUALLY 456

"תמיד"

This number 456 is the major number in theomatics to do with man partaking of the forbidden tree of knowledge. Our study on this is hundreds and hundreds of pages—all multiples of 456 and 570. It appears here because the cup is judgment for man trying to be God himself.

Also, within this phrase, are numerous other specific numbers to do with the fall and the casting down. The "mount of holiness" is the same as the heavenly paradise and being in the garden of Eden. It has a value of 124 x 5, and the word "Eden" is 124.

What is interesting about this passage, is that it concludes by saying that "they shall be as though they had not been."

THEY SHALL BE AS = 47 (or 235 x .2)
יהי כ

Now this number 47, as mentioned previously, is very significant, and it has to do specifically with God creating man (or the angels originally). And what the passage is saying is that those who drink of the cup of God's wrath, "they shall be as though they had not been," meaning that they will cease to exist. The number 47 carries the same symbolic significance as though it had been 470, and of course the number 470 is 235 x 2.

There is much more depth here which could be analyzed and discussed.

Jesus Drinks the Cup

The cup that Jesus drank in the garden of Gethsemane, was the cup of God's wrath. He was forced to drink the cup of God's judgment in order to pay for our sins—He took the cup so that we did not have to pay the penalty for our rebellion in heaven. And it was the cup that brought about his death on the cross. This is an extremely powerful and sobering truth, and it humbles us to the dust when we fully comprehend the price that Jesus paid for our redemption. The cup that Jesus drank was the cup of death.

"Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which has given to me the Father, by no means shall I drink it?" (John 18:11).

THE CUP WHICH HAS GIVEN (to me the Father) 235 x 7
Joh 18:11 ποτηριον ο δεδωκεν'

BY NO MEANS SHALL I DRINK (it) 235 x 6
ου μη πιω"

MEANS SHALL I DRINK 235 x 4
μη πιω"

And in Luke's gospel, the following points specifically to the cup.

"Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done" (Luke 22:42).

REMOVE THIS (cup) 235 x 6
Luk 22:42 παρενεγκε τουτο'

Now if the above is not enough, look at these words Jesus spoke to His disciples.

"But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" (Mark 10:38).

CAN YE DRINK THE CUP 235 x 8

Mar 10:38 δυνασθε πειν το ποτηριον"

DRINK 235 x 4

πινω

When Jesus died He took our place. He poured out his soul unto death. Perhaps that is why the following word also works out to 235. There is undoubtedly a connection between the communion cup (which is the cup of life and blessing) vs. and the other cup of death.

"For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Mat 26:28,29).

SHED 235 x 6

Mat 26:28 εκχυννομενον

The Cup of God's Wrath

Now we come to the rest of the references in the New Testament to do with the cup of God's wrath, particularly the book of Revelation. We will look at every single passage that discusses the cup in Revelation.

This verse describes the actual cup in the hand of the great harlot.

"And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in the hand of her full of abominations and filthiness of her fornication" (Rev 17:4).

A GOLDEN CUP IN THE HAND 235 x 14

Rev 17:4 ποτηριον χρυσου εν χειρι"

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication" (Rev 14:8).

There are many phrases here that are 235's. Here is the most explicit example. The phrase in Greek reads, "she made to drink nations all."

SHE MADE TO DRINK NATIONS 235 x 4

Rev 14:8 πεποτικε τα εθνη"

"For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double" (Rev 18:5,6).

IN THE CUP WHICH SHE 235 x 18

Rev 18:6 εν τω ποτηριω αυτης ω"

Even though the cup of fornication comes from the great harlot, it is still in a sense the cup of God's wrath which still contains death. The word "made to drink" is 570, one of two key numbers (along with 456) to do with Eve committing spiritual fornication with the serpent in the garden and partaking of the forbidden tree of knowledge.

Now look at the next most explicit reference to drinking and judgment.

"For they have shed the blood of saints and prophets, and their blood thou hast given to drink; for they are worthy" (Rev 16:6).

GIVEN TO DRINK 235 x 5

Rev 16:6 εδωκας πειν

Drinking the blood of the saints and prophets is a despicable act (symbolical of course), and even though this is not a direct reference to the wrath of God, it clearly carries the verdict of divine judgment. The verse that follows states, "Even so, Lord God Almighty, true and righteous are thy judgments."

Now look at this! The Greek word "being drunk" clearly has the connotation of both drinking and judgment. And we find yet another significant 235 in the following in reference to the great harlot. The cup in her hand contains the blood of saints and prophets as well.

"And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration" (Rev 17:5,6).

DRUNKEN 235 x 5

Rev 17:6 μεθυουσιν

We will turn our attention now and look at the references that refer to this theme of the cup and drinking and God's judgment. Here is the most significant phrase possible in the entire Bible to do with the cup and final judgment. Look at this.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, Even he shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb" (Rev 14:9,10).

EVEN HE SHALL DRINK 235 x 6

Rev 14:10 και αυτος πιεται"

The following is just one of many phrase combinations from the above that work out to 235.

THE ANGER OF GOD MIXED UNDILUTED IN THE CUP 235 x 23

θυμου θεου του κεκρασμενου ακρατου εν ποτηριω'

And from the Old Testament, the book of Isaiah as was previously shown:

CUP OF HIS WRATH 235 x 4

Isa 51:17 "את כוס חמתו"

And in Jeremiah, God refers to his own cup as "the cup of this fury."

THIS FURY 235 x 2

"החמה הזאת"

No phrase could be more clear cut and explicit and expressive than this one as it relates to the above examples we just saw.

"And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath" (Rev 16:19).

CUP OF THE WINE OF THE FIERCENESS OF HIS WRATH 235 x 16

Rev 16:19 ποτηριον οινου θυμου οργης αυτου'

And then this is the last reference in Revelation that refers to the winepress and the fierce wrath of God. There are a vast number of 235 features in this long phrase. Here is the most explicit.

"And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treads the winepress of the wine of the fierce wrath of God Almighty" (Rev 19:15).

WINEPRESS OF THE WINE OF THE FIERCE WRATH OF GOD 235 x 18

Rev 19:15 την ληνον του οινου θυμου της οργης θεου"

And this verse from Revelation, is probably the most pronounced. The entire phrase, "and cast it into great winepress of the wrath of God," is also 235.

"And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God" (Rev 14:19).

INTO THE GREAT WINEPRESS OF THE WRATH OF GOD 235 x 13

Rev 14:19 εις την ληνον του θυμου θεου μεγαν"

Scientific Comment: The first phrases of 235 shown under this heading are short and explicit and powerfully significant, both in meaning and in statistical significance (few phrase combinations for a multiple the size of 235 occurring by chance.) Yet in the last examples there are so many phrase combinations on some of these longer references, that any one feature is not all that statistically significant, yet the 235 pattern is still present).

A very interesting feature is found in the story of the marriage in Cana of Galilee, where Jesus made the water into wine. There is a reference by the master of the feast to the old fermented wine. Notice that the way the following works out points directly to the worse wine.

"And saith unto him, Every man at the beginning doth set forth good wine; and when they have become drunk then the worse: but thou hast kept the good wine until now" (John 2:10).

WHEN THEY HAVE BECOME DRUNK THEN (the worse) 235 x 12

Joh 2:10 οταν μεθυσθωσιν τοτε'

What the above indicates is that drunkenness leads to the worse wine and the worse result. And of course the Greek word for drunkenness is 235.

DRUNKEN 235 x 5

Rev 17:6 μεθουσαν

After all that we have seen about drinking, is the following any coincidence. Here is probably the most famous "Christian reference" to drinking wine in the entire Bible. It is clearly speaking of wine in a negative context. The Holy Spirit is the antithesis (exact opposite) of earthly wine.

"And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph 5:18).

AND BE NOT DRUNK (with wine) 235 x 4

Eph 5:18 μη μεθυσκεσθε

Embedded in the following phrase is this clear meaning.

"With whom the kings of the earth have committed fornication, and have become drunk the ones dwelling on the earth with the wine of her fornication" (Rev 17:2).

AND BECAME DRUNK FROM THE WINE 2350

Rev 17:2 και εμεθυσθησαν εκ του οινου"

The words, "became drunk the ones dwelling on the earth" has a value of 2820, which is also 235 x 12. There are numerous other outstanding 235 features to do with the great harlot and her cup of drunkenness. We will not take the time to show those.

Clustering Results

From the 405 total examples, the clustering probability was a little less than one tenth of one percent chance, i.e. .001375, or but one possibility in 727. That is only about 1/100 of 1% possibility. These results are somewhat minimal (compared to numerous other patterns), but as is always the case, these studies are compiled and completed without giving any consideration whatsoever to clustering characteristics. What is most significant is that the direct hits were fairly close to the same number as +2, -2, whereas there should have been twice as many of the latter.

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

	Observed	Expected		% distribution
0 HITS	108	81	9	0.266667
-1, +1	161	162	0.006173	0.397531
-2, +2	136	162	4.17284	0.335802
Total	405	405	13.17901	
p factor =			0.001375	
1 chance			727.4216	