

Chapter 6b

MAN PLACED UPON THE EARTH, and FORMED OUT OF THE DUST...

... and the number **350**

(also 141 and 470)

Some time ago I found the following thematic key pattern to do with the number 350, but not until 2006 was it developed into a serious study. As what typically happens with these discoveries, they take me totally by surprise. The pattern with the number 350 was certainly not expected, and I am still somewhat baffled by the number to meaning relationship that 350 represents (it is not a number I would expect to see related to this topic at all). Suddenly and instantaneously a flower begins to unfold in front of me, then I stand back and say "Amazing! Why is that?" The following study, along with a few related designs with other key numbers, will be more of an exploratory effort to try and understand and explain what we are witnessing here. This is truly a supernatural phenomenon.

The Statistical Probability

What is most pronounced about the number 350—the odds of finding a feature with a number that large is very remote. Only one in 70 phrase combinations on the average would even yield a 350 (when one considers the clustering, i.e. $350/5 = 70$). So the fact that short and explicit words and phrases all fall within this parameter of 350 is highly significant.

A Verse in the Book of Job

There is one passage of scripture that is very interesting and revealing. Most people believe that when God created Adam on planet earth six thousand years ago, he was making a brand new living being who never pre-existed. That is only partially true. Take a look at the following verse.

"Knowest thou not this of old, since man was PLACED upon earth" (Job 20:4).

Of course physical Adam is only representative of a much bigger picture (see Chapter 5f on the full meaning of Adam). All of us are **represented** in Adam and Eve, our first

parents. So the literal man and woman in the literal earthly garden, are symbolical of the male/female aspects related to the original angelic creation up in heaven. **In that sense, Adam and Eve quite literally are all the host of heaven, because they are representative of them.** In Genesis there are two creation stories. One is in Chapter 1 where God created man (male and female) in his image—"thus the heavens were completed and all their hosts." It is in the second creation account in Chapter 2, that man was taken out of the dust of the ground. In a certain sense, Genesis 1 is the account before the fall, and Genesis 2 after the fall. However, there are certain spiritual parallels and crossovers between them. (See Chapter 4e for a complete discussion on this).

Here now is how the verse reads with the Hebrew words.

THIS 413
YOU KNOW 484
FROM 100
OF-OLD 74
SINCE 100
TO PLACE 350
MAN 45
UPON 110
EARTH 291

The key word with want to look at from this verse is the word "to place." This is very interesting because the Hebrew word "to place" (SUWM), has the following meanings, among a variety:

SUWM: *to appoint, charge, cast into, commit, dispose, put onto, and place.*

Of major significance is that the word also means, "to cast into."

There is a vast different between God creating man upon earth and placing him (or casting him) upon earth. If I drive a car into your driveway, I did not create it or manufacture it in your driveway. It was created in a factory in Detroit or Japan, and then **placed** onto your driveway. To place man upon earth clearly implies that the man must have **pre-existed** and come from some other location in space and time, and then **afterwards** he was put or placed upon the earth. The following theomatics pattern of 350, among others, will clearly point us in a direction relative to that fact.

The important thing to realize here, is that God does indeed use the term "create," in reference to Adam. Obviously, physical Adam was created on the plane of physical earth as a material and biological being. But again, all of this carries a symbolic meaning that goes way beyond the literal interpretation. This is a very complex subject. There are two creation accounts in Genesis. The first in chapter one is more in a heavenly context before the fall. **The second account in chapter two, or the earthly/dust creation, is a re-enactment of the original heavenly creation in the context of "after" the fall.** Again,

this would require much **further explanation** (see Chapter 4e). In any case the spectacular thematic pattern you are about to see will bring a lot of these concepts into more clear focus.

The 470/141 Pattern

The next chapter 6c in Angelfall contains over 300 pages dealing with the phenomenal 470/141 pattern. **It clearly identifies and links fallen man to the angels who were cast out and fell from heaven**, and basically proves the whole Angelfall hypothesis. Along with the primary 350 pattern, this study here refers to these two numbers throughout, and it is presumed some people reading this may have already seen the extensive study that involves this.

From the above verse in Job I noticed two unmistakable patterns, relative to the man/angel concept and the number 47. The prime number of 47 is the key number in all of theomatics for the angels. The Hebrew words "create man," from the very first reference where God said, "let us create man in our image," this equals 470. Again, virtually every reference to do with the angels and the original creation of the angels is saturated with this 470/141 pattern.

YOU KNOW FROM OF-OLD 47 x 14

Job 20:4 ידעת מניערד

OF-OLD TO PLACE 141 x 3 (47 x 9)

עד שים

OF-OLD TO PLACE MAN 470

עד שים אדם

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

MAKE MAN 470

Gen 1:26 נעשה אדם

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

THE LORD GOD FORMED MAN 470

Gen 2:7 "יצר יהוה אלהים האדם"

Look at this!

"And it repented the Lord that he had made man upon the earth, and it grieved him at his heart" (Gen 6:6).

MAN UPON 47
אדם ב

And we find the deliberate 47 thread weaving through these key words.

"Thus the heavens and the earth were finished, and all the host [of them]" (Gen 2:1).

AND ALL THE HOST 47 x 4
וכל צבאם

ALL THE HOST 141 (47 x 3)
Deu 4:19 כל צבא

THE HOST 47 x 2
צבא

ANGELS 141 (47 x 3)
Gen 19:15 מלאכים

ANGELS OF GOD 47 x 4
Gen 28:12 מלאכי אלהים

God told Israel in Deuteronomy 28:62, that "you were as the stars of heaven."

AS THE STARS OF HEAVEN 470
Deu 28:62 ככוכבי שמים

And then this expression from Genesis, were God created or made man.

MAKE MAN 470
Gen 1:26 נעשה אדם

I have literally hundreds and hundreds of pages of data on this specific pattern from both the Old and New testaments. The 470/141 pattern is one of the most pronounced I have ever found—particularly the numbers 470 and 141 as it relates to the actual beginning and **origin** of the angels. In relation to the above, here are just two examples.

One from Psalms, and the same quote from Psalms in the book of Hebrews.

"And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire" (Psa 104:4).

MAKETH 47 x 4 x 2
Psa 104:4 עשה

"And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire" (Heb 1:7).

MAKETH 47 x 23

Heb 1:7 ο ποιων'

HIS ANGELS 470 x 4

Heb 1:7 αγγελους αυτου"

MAKE MAN 470

Gen 1:26 נעשה אדם

NOTE: In the Hebrew, the one word "his angels," has a value of 108, and the Greek "maketh" has a value of 1080—this 108 data is a parallel structure to the 47.

Another Verse in Job

Some people may appeal to this verse in Job to indicate that the only creation of man is that which existed upon physical earth. Yet theomantics clearly indicates the prior angelic premise with even the following verse.

"Did not he that made me in the womb make him? and did not [one] formed us in the womb?" (Job 31:15).

In the Hebrew it reads, "Did not in the womb [One] making [me] make them?"

DID NOT IN THE WOMB 47 x 2

Job 31:15 לא בבטן

And the second phrase reads, "And he formed us in womb same."

AND HE FORMED US 141

ויכננו

FORMED US IN THE WOMB 141 x 3

Isa 44:2 יצרך מבטן

Here are the 35s from this phrase.

DID NOT IN THE WOMB MAKING 35 x 15

לא בבטן עשני

AND HE FORMED US 35 x 4

ויכננו

FORMED US IN WOMB 35 x 11

יכננו ברחם

The Number 350

Here comes the key example. From the above verse in Job I noticed something very interesting. The word "placed," in reference to God placing man upon earth had a value of 350. Again, this word in Hebrew has the meaning of "to cast into." This goes right along with the concept of God PLACING man upon earth after he had been cast down. This number 350 has generally been a number in theomantics associated with holiness and purity. When I first encountered it, it seemed to be completely out of context here, and as I stared at it, it did not make a lot of sense to me. Then I remembered something in Genesis 2 that had also never made a whole lot of sense. Look at the following.

"Knowest thou not this of old, since man was placed upon earth" (Job 20:4).

PLACED 350

Job 20:4 שים

"And the Lord God formed man from the dust of the ground, and breathed into..."
(Gen 2:7).

DUST 350

Gen 2:7 עפר

Could there be some sort of connection between man placed upon earth and "created" out of the dust? We are about to find out. Look now at this verse—the first instance or mention of God creating man.

"And God created man in His image" (Gen 1:27).

AND GOD CREATED MAN 350

Gen 1:27 ויברא אלהים אדם

Note: The word "dust" in Greek equals 35 x 11 x 4 (earth = 11), and another spelling is 35 x 14. -This pattern of 35 x 11, or 385, is extremely prevalent in the Greek.

And in relation to all the above, look at these words from the book of Job.

"Art thou the first man that was born? or wast thou made before the hills?" (Job 15:7).

THE FIRST MAN THAT WAS BORN 350

Job 15:7 ראשון אדם תולד

The word "the first" in reference to the first man, is 141 x 4 (in a cluster of three). In 1 Timothy 2:13 it states that "Adam first was formed, then Eve." The word "first" in Greek is also 141 x 11.

Now look at this verse in Deuteronomy. This verse is clearly pointing **backwards** to pre-existence—to the time before the fall from heaven, to "the former days." Notice that this verse is entirely in a heavenly context, **it is talking about this matter as being "from one side of heaven unto the other."**

"For ask now about the former days, which were before thee, since the day when He created God man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?" (Deu 4:32).

THE FORMER DAYS 350 x 2

Deu 4:32 ימים ראשונים'

Here is the **time** of the original angelic creation.

THE DAY WHEN 141 x 4

היום אשר"

WHEN HE CREATED 141 x 5 (or 47 x 15, i.e. 15 is the # of power in theomatics)

אשר ברא

Absolutely nothing could be more direct than the following. Here is the next major feature.

CREATED MAN UPON 350

ברא אדם על"

PLACED 350

Job 20:4 שים

Now comes a major passage—Genesis 2:8. God placing man in Eden is the same as creating him upon earth.

"And the LORD God planted a garden eastward in Eden; and there he put the man whom he formed" (Gen 2:8).

HE PUT 350

Gen 2:8 שם

It is important to point out that the word meaning "he put" (שם) is a completely different Hebrew word than "placed" (שים) from Job. It uses the same three Hebrew letters (yodh, sheen, mem), but stands alone basically as a root word. The word "placed" from Job has a root of שום, and this too is different. The fact that **both** of these equal 350 is rather astounding. Here is the phrase again.

"... and there he put the man which he formed"

THE MAN HE FORMED 350

האדם יצר

Note: The little Hebrew word אשר translated as "which" is somewhat of a pointer similar to the untranslatable particle את, but is usually translated as "whom" or "which." It can be a variable in theomantics (just like the article principle). In some instances in the Old Testament the same identical phrase from one part of the Bible will include it, and in other parts it is nil. Its use appears to be arbitrary and not essential to the meaning.

We can now see why "whom" is in the phrase. It enables both 350 and 141 to co-exist.

THE MAN WHOM HE FORMED 141 x 6

אדם אשר יצר

THE MAN HE FORMED 350

האדם יצר

Here is a well known verse in Revelation.

"And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since man was upon the earth, so mighty an earthquake, and so great" (Rev 16:18).

MAN WAS (upon) 350 x 5

Rev 16:18 *ανθρωπος εγενετο*"

Here is a very well known verse just before Noah's flood.

"And the LORD said, I will destroy man whom I 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 6:7).

MAN I CREATED FROM THE FACE OF THE EARTH 350 x 4

Gen 6:7 *את האדם בראתי מעל פני האדמה*"

Here is the one verse in the entire Bible that says it all—in the New Testament book of Acts.

"And hath made of one blood all nations of men dwelling upon all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Act 17:26).

ALL NATIONS OF MEN UPON 350 x 7

Act 17:26 *παν εθνος ανθρωπων επι*

And would you believe this? Here is the word "man" in the book of Daniel. In this verse, where man equals 350, **it is specifically talking about man upon the earth.**

"The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter" (Dan 2:10).

MAN 350

Dan 2:10 אִנָּשׁ

DUST 350

Gen 2:7 עֶפֶר

And the Bible teaches that man is nothing more than dust.

An Important Scientific Comment

It is important to point out, that as impressive and logical as this data is, the 350 pattern in theomastics should not be regarded as a scientifically conclusive pattern. This is quite unlike numerous other theomatic patterns that CAN be specifically identified (either by a key word or other means), as comprising EVERY single reference to a specific word or topic—accordingly we are able to test the hypothesis by examining ALL mathematical possibilities—the hits including the misses. Then and only then can it be determined how far the results stretch beyond randomness, including the actual "p-factor" or probability of the occurrence. The odds of many specific theomatic patterns identified according to these controls, are millions and billions to one.

This 350 study skips and hops all through various categories related to the central theme of dust and man being placed upon earth. Many references are not directly associated with the specific theme at hand, yet related none the less (sort of like cousins). The smaller spheres touch and cross over into the larger central spheres. You will see more concerning this as we proceed.

Dust and Clay

Now we move on to those famous verses in the book of Job. The book of Job is the oldest book in the Bible, written before even Genesis, and it contains reams and realms of mysteries relative to the original creation of angels and the fall of man from heaven. Constantly Job refers to dust and clay. In the following verse clay and dust are tied together.

"Remember, that like clay you molded me; and wilt thou bring me into dust again?" (Job 10:9).

LIKE CLAY YOU MOLDED ME 350

Job 10:9 "נִאֲכִי בַחֲמוֹר"

"Behold, I am according to thy wish in God's stead: I also am formed out of clay" (Job 33:6).

FORMED OUT OF CLAY 350 x 3

Job 33:6 "חֲמוֹר קִרְצֵתִי"

The following expression points directly to the act of God in forming man from the dust/clay. Clay is a form of dust or soil that has been mixed with moisture.

"I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as upon mortar, and as the potter forms the clay" (Isa 41:25).

AS THE POTTER (forms the clay) 350

Isa 41:25 "מִזֶּרֶחַ יִצְרֶה"

And then I thought of the New Testament. There is no mention of man being created out of the dust, but this verse appears. This result is just astounding!

"Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" (Rom 9:20,21).

THE THING FORMED 350

Rom 9:20 "πλασμα"

The second part reads, "Not has authority the potter over clay out of same lump to make..." The following sounds a little awkward in English, but contains a perfect 350 pattern.

HAS AUTHORITY THE POTTER OVER CLAY OUT OF 350 x 8

Rom 9:21 "εχει εξουσιαν κεραμευς πηλου εκ"

This next feature is equally significant—as to man being fashioned or formed. It just popped out at me while doing general theomatics research.

"Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and in fashion was found as a man" (Phi 2:6,7).

AND IN FASHION AS A MAN 3500

Phi 2:7 "και σχηματι ως ανθρωπος"

COMMENT: Interestingly, the above phrase does not include the inserted word, "was found." This word has a value of 122×6 , the number of the casting down (the Lord was obviously sinless).

One relative feature must be inserted and shown at this juncture. In relation to the potter forming the vessel, look at this. This is a really good example of these concepts are embedded in the phrases of the Bible.

"If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and suitable for the Master, and prepared unto every good work" (2 Tim 2:21).

SUITABLE FOR THE MASTER 3500

2 Tim 2:21 εὐχρηστον τῷ δεσποτῇ

The words, "he shall be a vessel unto honor, sanctified, and suitable for the Master" is 350×14 .

And then in the story where Jesus healed the man born blind from birth, the word meaning "the blind man" = 470×3 or 1410 (141×10), and in Hebrew "angels" = 141 or 47×3 , the text states that he "spat on the earth and made clay." This concept of God taking inanimate and dead dust, and mixing His own moisture with it, and then opening the eyes of the blind, is incredibly significant.

AND MADE CLAY 350 x 2

Joh 9:6 και εποιησεν πηλον"

So with all the above, we see the connection of man being **placed** upon earth, created from the **dust**, and being **formed** from the clay.

The Stars Falling From Heaven

At the conclusion of this pattern, we will see the full meaning and significance of man created from the dust of the ground, a positively stupendous design of significance. It all relates to the stars falling from heaven—**stars and dust are connected**. Now look at this! The number 350 evidently points to the **very origin** of dust.

"The Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude, but you did not obey the voice of the Lord your God" (Deu 28:62).

AS STARS OF HEAVEN FOR MULTITUDE 350 x 2

Deu 1:10 כבוכבי שמים לרב

"And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven" (Deu 4:19).

AND THE STARS, ALL THE HOST OF HEAVEN 350 x 3

Deu 4:19 "את הכוכבים כל צבא השמים"

Now let us look at what happens to these disobedient and rebellious stars of heaven.

Jesus said this in Matthew 24:29.

THE STARS WILL FALL FROM HEAVEN AND THE POWERS OF THE HEAVENS WILL BE SHAKEN 350 x 22

Mat 24:29 αστερες πεσουνται εκ ουρανου και αι δυναμεις των ουρανων σαλευθησονται

The fall is the same thing as placing man upon the earth.

FALL 350

Luk 16:17 πεσειν

But the same almost identical parallel passage in Mark, it states more specifically:

"The stars will be out of heaven falling" (Mar 13:25).

WILL BE OUT OF HEAVEN 350 x 5

Mar 13:25 εσονται εκ ουρανου"

And this!

"And the tail of the dragon drew a third of the stars of heaven and cast them to earth" (Rev 12:4).

AND HIS TAIL DREW THE THIRD PART OF THE STARS 350 x 18

Rev 12:4 και η ουρα αυτου συρει το τριτον των αστερων"

Contained within this verse is the next example that points directly to the actual casting down.

THIRD PART OF THE STARS OF HEAVEN AND CAST 3500

τριτον αστερων ουρανου και εβαλεν'

CAST THEM TO EARTH 350 x 6

εβαλεν αυτους εις την γην"

[stars] WILL BE OUT OF HEAVEN 350

Mar 13:25 εσονται εκ ουρανου"

The above examples clearly shown where the **origin** of man extends from, and how he was "placed" and "created" upon earth. **HE CAME FROM THE STARS!**

"And the fourth angel sounded, and was struck the third part... of the stars; so as the third part of them was darkened" (Rev 8:12).

AND WAS STRUCK THE THIRD PART OF THE STARS 350 x 7

Rev 8:12 και επληγη τριτον αστερων'

THIRD PART OF STARS OF HEAVEN 350 x 14

Rev 12:4 το τριτον των αστερων ουρανου"

"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 were cast out with him" (Rev 12:9).

AND HIS ANGELS WERE CAST OUT WITH HIM 350 x 9

Rev 12:9 και αγγελιοι αυτου μετ αυτου εβληθησαν"

One of the more significant references in the Old Testament produces the same identical pattern as above—in theomatic significance.

"Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. How much less man, that is a worm? and the son of man, which is a worm? (Job 25:5).

THE STARS ARE NOT PURE IN HIS SIGHT 35 x 9

Job 25:5 וכוכבים לא זכו בעיניו'

IMPORTANT COMMENT: When a person sees a small number such as 315 (35 x 9), the passage contains the same symbolical significance as 3150 or 350 x 9, although statistically a multiple of 35 is not nearly as impressive as a 350. This sort of thing is normally shown with small numerical values with secondary factors less than 10. A really good example of an outstanding feature is the following. This one is 35 x 4—just as significant had it been 1400, or 350 x 4.

AND HE FORMED US [in womb] 140 or 35 x 4

Job 31:15 "ויבננו"

This next example points directly to the fallen angels. Jesus refers to the men on His left as the "devil's angels."

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

AND THE ANGELS 350

Mat 25:41 και αγγελιοις"

Now look at this verse in Job.

"I have made the earth, and created man upon it: even my hands, have stretched out the heavens, and all their host I commanded" (Isa 45:12).

What does it mean when God commanded the host? Here again, as in Genesis, we see the connection between man upon earth and the host in heaven. Here now is something rather startling.

The Hebrew word for "commanded" actually means "to marshal." This word is a military expression and carries the context of directing, commanding and **disposing**. I believe from this verse in Job—it relates to the fall and the connection it has to the creation and placement of man upon earth. Now look at this.

ALL THEIR HOST I MARSHALLED 350 x 2

Isa 45:12 כל צבאם צריתי'

MARSHALLED 172 x 3

צריתי

The word "marshaled" has a very significant theomatic feature in it. The value of the Hebrew word is 516, which is 172 x 3. If you read chapter 6 of **The Original Code in the Bible**, everything to do with separating and dividing through the Bible—is based upon the number 172. Here when God marshaled the host of heaven, he separated and divided the angels, and some were marshaled and cast to earth. That is the dust that Adam came from—star dust.

In relation to the angels being marshaled or separated, there is another passage of extreme relevance. It has to do with the final judgment of the beings cast out of heaven to earth—all of humanity who dwell in all nations. Here we see the fundamental 141 pattern emerge as the unfallen angels of God divide the 141 righteous from the 141 unrighteous. Look at just a handful of theomatics orchestrating within the following short phrase.

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

SEPARATE THE WICKED FROM 141 x 24

Mat 13:49 αφορισουσιν τους πονηρους εκ"

SEPARATE 1410 (470 x 3)

αφορισουσιν'

Both Hebrew and Greek produce the key number 141.

ANGELS 141

Gen 19:16 מלאכים

THE ANGELS 141 x 19

τους αγγελους'

The text says the Lord separated,

THE WICKED FROM 141 x 14

τους πονηρους εκ'

THE WICKED FROM THE MIDST OF THE RIGHTEOUS 470 x 8

πονηρους εκ μεσου των δικαιων'''

SEPARATE THE WICKED 1120 x 3 (1120 is huge # to do with wickedness)

αφοριουσιν τους πονηρους'

THE WICKED FROM THE MIDST 1720 (key # in theomatics for separation)

πονηρους εκ μεσου εκ μεσου''

AND SEPARATE THE WICKED FROM 122 x 28 (122 is major casting out #)

και αφοριουσιν τους πονηρους εκ'

AND SEPARATE 103 x 14 (a major number to do with stars—see Chapter 6i)

Mat 13:49 και αφοριουσιν

THE WICKED 122 x 8

πονηρους ''

MIDST OF THE RIGHTEOUS 1610 (key # to do with redeemed body of Christ)

εκ μεσου μεσου δικαιων

Without going into all the theomatics, the other famous parallel passage to this one in Matthew 13 is the following. Here too we find the same 1410. This verse as well is packed solid with all the numbers from the previous chapter 13. Also, this short phrase is full of 172s—the separation number.

"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd separates the sheep from the goats" (Mat 25:32).

SEPARATES THE SHEEP FROM 1410

Mat 25:32 αφοριζει προβατα απο''

SEPARATES 141 x 5

αφοριζει''

A very interesting feature needs to be interjected at this point. When all the angels are cast to earth, there is a separation process that takes between the elect and non elect. Here are the words of the apostle Paul.

"For when was pleased God having separated me from the womb of my mother, and called me by his grace" (Gal 1:15).

SEPARATED ME 141 x 8

Gal 1:15 αφορισας με'

ME FROM THE WOMB 141 x 8

με εκ κοιλιας μητρος'

But embedded right in the key words is this result, going right along with God placing man upon earth—when God separated the apostle Paul from his mother's womb, that is when he PLACED him upon earth.

FOR WHEN GOD HAVING SEPARATED 350 x 5

οτε δε θεος αφορισας

Here is the source of where the "me" came from—the dust! Again, 35 x 2 is just as symbolically significant as 350 x 2.

ME FROM 35 x 2

με εκ

Star Dust (and Other Patterns)

Another major number to do with this whole theme of dust and how it connects to stars in theomantics, is the prime number 103 (see Chapter 6i for a complete discussion on 103). And also the number 133. There are distinct studies on these two numbers. The following clearly shows the connection between dust and stars/angels.

FINE DUST 103 x 2

Isa 29:5 אבק דק

DUST 103

אבק

STARS 103

Gen 1:16 כוכבים

Another key number to do with hosts (vast quantities) of heavenly beings, is 133.

AS FINE DUST 133

Exo 9:9 לאבק

ALL THE DUST (of the earth) 133 x 3

Exo 8:17 כל ע"ר

Both the Hebrew and Greek for "hosts" or angels of heaven, produces the 133.

"Thus the heavens and the earth were finished, and all the host of them" (Gen 2:1).

HOSTS 133

Gen 2:1 צבאים

HOSTS 133 x 3 (Greek N.T.)

Luk 2:13 πλουθους

HOSTS OF HEAVEN 133 x 3

Dan 4:35 חיל שמיא

THE STARS OF HEAVEN 133 x 15

τα αστρα ουρανου

Relative to the hosts being created, we looked earlier at the following passage in Job and the 141 feature. Here is the whole phrase.

HE FORMED US IN THE WOMB 133 x 3

Job 31:15 יכננו ברחם אחד

AND HE FORMED US 141

ויכנני

Again, the above clearly shows the connection between stars and angels and dust. There are a whole "host" of distinct patterns to do with the hosts or angels, based on 133 and Eve (Eve = 19, and 133 is 19 x 7). Again, there are entire thematic structures—all based on 103 and 133—that tie into these themes of stars, hosts, and dust. Just one example of how all of these numbers dovetail in one verse, let's look at Hebrews. The following feature and the word "as" points directly to what the stars are made of.

"Therefore sprang there even of one, and him as good as dead, so many as the stars of heaven in multitude, and as the sand which is by the sea shore innumerable" (Heb 11:12).

AS 1030

Heb 11:12 καθως

STARS 103

Gen 1:16 כוכבים

DUST 103

Isa 29:5 אבק

And from this passage the most significant expression possible to do with angels,

STARS OF HEAVEN 141 x 12

Heb 11:12 *αστρα ουρανου'*

God created man on earth—as the stars—out of the dust. This phrase is also full of numerous patterns that speak directly of the angels and ties man's earthly existence to his pre-existence in heaven. The "stars of heaven" is 141 x 12 and just the word "multitude" by itself is 141.

The one reference and thematic feature that clearly indicates the stars as the SOURCE of dust is found in Matthew. We saw this example previously.

"The stars will be out of heaven falling" (Mar 13:25).

WILL BE OUT OF HEAVEN 350 x 5

Mar 13:25 *εσονται εκ ουρανου"*

Now as a last example, this is an interesting one.

"Praise him, ye heavens of heavens, and ye waters that be above the heavens" (Psa 148:4).

HEAVENS 350

Psa 148:4 *שָׁמַיִם*

MAN 350

Dan 2:10 *אִנְשׁ*

The above perhaps indicates the ORIGIN of the star dust, and of course man's origin as well.

A Personal Connection

There is a personal connection to all of this. When I was in high school and Junior college, I played the trumpet. In fact, one of my teachers was Doc Sevirensen's father, who was a dentist in Portland, Oregon (Doc Severinsen is universally recognized by many people as the greatest trumpet player who ever lived). When I graduated from high school, I entered a music contest where I performed a trumpet solo of an old jazz classic. I remember the name of the song. It was called "Star Dust." I have often wondered how that song got its name, for there must certainly be some historical connection between stars and dust???

Remembering that We Are Dust

There is one verse in Psalms where God talks about both remembering and the subject of dust.

"For he knoweth our frame; he remembers that we are dust" (Psa 103:14).

REMEMBERS WE ARE DUST 350 x 2

Psa 103:14 זכור ע"ר אנחנו"

When Jesus spoke to the Ephesian Church, He said the following words.

"Remember then from where you have fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place" (Rev 2:5).

REMEMBER THEN FROM WHERE (you have fallen) 350 x 4

Rev 2:5 μνησθησθε ουν ποθεν"

And this example from Deuteronomy. Later in this chapter this passage in Deuteronomy will be discussed more extensively.

DUST FROM HEAVEN WILL COME DOWN 350 x 3

Deu 28:24 ע"ר מן השמים ירד"

Theomatics clearly shows, in this instance, the Ephesian Christians were to remember where they fell from (heaven), and the fact that they are nothing but dust.

Of utmost significance, is the fact that it is the book of Ephesians, it talks all about the believer's position in Christ, and how we are seating with Christ in the heavenlies. In fact, the entire context of Ephesians throughout the book, is a heavenly context, heavenly warfare, etc. Here is just one example.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenlies in Christ" (Eph 1:3).

IN THE HEAVENLIES 350 x 3

Eph 1:3 εν ουρανοις'

The presence of 350 here would seem to indicate the heavenly origin of dust as well.

Verses in Genesis

In Genesis God told Abraham to look to the heavens and count the stars. He also told him in Genesis 13:16 that his seed would also be "as the dust." Just one example bears

pointing out the fact that the dust is symbolic of fallen angels. Here we see the 470, the 141, the 188, and the 350.

"And I will make thy seed as the dust of the earth: so that if anyone can count the dust of the earth, then shall thy seed also be numbered" (Gen 13:16).

ANYONE CAN COUNT THE DUST OF THE EARTH 470 x 4

Gen 13:16 איש למנות את ע"ר ארץ

COUNT THE DUST OF THE EARTH 103 x 15

מנות את עפר הארץ

COUNT THE DUST 141 x 6

מנות עפר

THE DUST 47 x 16

את עפר

DUST 350

ע"ר

We saw how the expression "dust" was 350. The next expression is probably the single most significant possible.

THE DUST OF THE EARTH 350 x 2

את עפר הארץ

In Genesis 2:7 the Bible says that "Jehovah God formed man from dust of ground." This again shows the source of what the dust represents—fallen angels.

FORMED MAN FROM DUST OF GROUND 141 x 6

Gen 2:7 ייצר את אדם עפר מן האדמה

MAN FROM DUST OF GROUND 470 x 2 (also 188 x 5)

Gen 2:7 את אדם עפר מן האדמה

And from what did he form man?

FORMED 103 x 3

ייצר

DUST 103

Isa 29:5 אבק

There is just mountains of evidence that ties the 470/141 to the actual existence and falling of the stars and to dust. The connection is unmistakable (the next Chapter **6c**)

contains 300 pages on this 141 pattern, and involves a theomatic presentation of hundreds and hundreds of examples).

Adam Cast out of the Heavenly Paradise

We return to the theme of the casting out. The garden of Eden represents the heavenly paradise, which was the heavenly "home" (symbolically of course) of the angels before they fell (see Jude 1:6). The reason we know that is because in the book of Revelation, the tree of life is seen in the midst of the heavenly paradise of God (Rev. 7:7). When God booted man out of the earthly garden and put the flaming sword around the tree of life, that was **the event of the casting down of the angels because the tree of life is in heaven**. This is undoubtedly the same event as when God dispatched and marshaled the rebellious angels. **The two references to God dispatching Adam from the garden are full of every number to do specifically with the casting out of the angels from heaven.**

"So sent him Jehovah God from the garden of Eden to work the ground from where he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword..." (Gen 3:23,24).

SO HE SENT HIM 122 x 3

Gen 3:23 וישלחהו

Here is the key word. The entire phrase contains an explicit 350.

SENT 350

ישלח

FALL 350

Luk 16:17 πᾶσαι

ALL THEIR HOST I MARSHALLED 350 x 2

Isa 45:12 כל צבאם צרית

Lucifer and the Anointed Cherub

In the past I have written at length about Isaiah 14 and Ezekiel 28 (see Chapter 5f). In Isaiah 14 it talks about Lucifer who fell from heaven. In Ezekiel, it talks about the anointed Cherub who was in Eden the garden of God. Both of these passages are painting for us the heavenly picture of who Adam really was (or is). Obviously, all of this is symbolic of the male aspect of the angels persona. The casting down of Lucifer (not an individual person) and the anointed cherub (all of this is symbolic language), is the same event as God dispatching Adam from the garden of Eden.

In relation to Lucifer, the passage in Isaiah begins with this verse. **Here we find the same 122 and 350 combination.**

"That thou shalt take up this taunt against the king of Babylon, and say, How has ended the oppressor!" (Isa 14:4).

HOW HAS ENDED 122 x 6

Isa 14:4 'איך שבת'

HAS ENDED 350 x 2

"שבת"

"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!" (Isa 14:12).

This passage contains some very significant theomatic structures—too much to explain here. There is one multiple of 350 present. The text reads, "How you fell from heaven Lucifer son of morning cast down to earth laying low to nations."

SON OF MORNING CAST DOWN TO EARTH LAYING LOW 350 x 5

Isa 14:12 "בן שחר נגדעת לארץ חולש"

Comment: The expression "son of morning" is very important. It has a value of 560, and the Hebrew value for the word "day" from the creation account is 56 (another theomatic structure to do with the sunrise of beginning of a new day). In the book of Job, angels are called "morning stars," which means very simply that they were newly birthed in their existence. Obviously immature and inexperienced in the knowledge of good and evil.

This passage contains angel numbers as well. The 47 x 7 is very significant and indicates completeness, i.e. they "sang together."

"When the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:7).

MORNING STARS SANG TOGETHER 47 x 7

Job 38:7 "יד יחד כוכבי"

THE MORNING STARS SANG 103 x 3

"יד כוכבי"

The expression "morning stars" is 361, which is 19 x 19, part of another extensive pattern having to do with the birth of the stars.

More on Dust and 350

Now comes the theme of dust from this passage in Isaiah. Look at this!

"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. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; That made the world a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? (Isa 14:13-17).

THE WORLD A WILDERNESS 350 x 2

Isa 14:17 תבל כמדבר

Throughout the Bible, the theme of wilderness, devastation, dust and ashes, all go together. So does the theme of famine go right along with the fall from heaven—a spiritual famine in a spiritual wilderness. That is an entirely different avenue of this investigation.

"And when he had spent all, there arose a mighty famine in that land; and he began to be in want" (Luk 15:14).

FAMINE 350

Luk 15:14 λιμος

Here is another famous expression which carries the same obvious meaning as famine and worthlessness.

THE ABOMINATION OF DESOLATION 350 x 9

Mat 24:15 βδελυγμα της ερημωσης'

It was the serpent that caused the fall in the garden. And the serpent was to eat dust (fallen humanity) all the days of its life. Dust was the serpent's food.

THE SERPENT 350 x 3

Joh 3:14 τον οφιν

Now look at this from Ezekiel. The first feature of 470 shows the origin of the ashes, what the ashes were extracted from, i.e. angels.

"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 you reduced you to ashes upon the earth in the sight of all them that behold thee" (Eze 28:18).

I REDUCED YOU [to ashes] 470

Eze 28:18 'אתנדר

TO ASHES UPON THE EARTH 350 x 2

לאפר על ארץ

Thru ought scripture dust and ashes always go together. Ashes are nothing but dust **after the fire of rebellion** has gone out. The word "ashes" has a value of 141 x 2, the number related to the original angelic creation. Now all that is left from that is dust and ashes.

From the above in Ezekiel, this occurs. Both of the key number to do with the angels. To devour something means that it ceases to exist. All that is left of the rebellious fallen angels is ashes and dust.

ASHES 141 x 2

אפר

DEVOUR THEE 470

אבלתך

I REDUCED YOU [to ashes] 470

'אתנדר

Now look at another expression that parallels ashes. This time it is talking about the stars.

"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" (Jer 8:2).

TO ALL THE HOST OF HEAVEN 141 x 4

Jer 8:2 לכל צבא שמים

ALL THE HOST 141

כל צבא

It states that "they will be buried as dung on surface of earth." This phrase equals 122 x 6, the number of the casting down.

BURIED AS 350

יקברו ל

DUNG 47 x 2

דמז

HOST 47 x 2

צבא

Both "dung" and "ashes" equal 141 x 2, the word "dung" in Hebrew is 47, in Greek 141—both angel numbers. This indicates the angelic RESIDUE of the fall.

DUNG 141 x 2

Luk 13:8 κοπρία'

ASHES 141 x 2

Eze 28:18 'אפר

Then I thought of this verse from Job, another passage in relation to birth. This connects the dust with the utter destitute nature of man after the fall.

"Why did I not perish at birth? From the womb I came forth and died" (Job 3:11).

FROM THE WOMB I CAME FORTH AND DIED 350 x 2

Job 3:11 'מבטן יצאתי ואנועי'

TO DIE 141 x 6

Gen 2:17 תמות

DUNG 141 x 2

Luk 13:8 κοπρία'

ASHES 141 x 2

Eze 28:8 'אפר

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

THE DEAD 141 x 6

Rev 20:13 νεκρους'

And when Job went through his trials, he covered himself with dust and ashes.

It is interesting to note, that the Hebrew word for ashes can also be translated as dust. Some translations such as the NIV, say that the king of Nineveh "sat in the dust." Some translations actually render the word "ashes" as the word "dust."

"For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes" (Jonah 3:6).

SAT IN ASHES (or DUST) 350 x 2

Jonah 3:6 'ישב על האפר'

"Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, in sackcloth and ashes sitting" (Luke 10:13).

SITTING IN ASHES 350 x 4

Luk 10:13 και σποδω καθημενοι"

In relation to coming down from above, and dust, look at this expression! And the angel connection.

"God will bring you down to ruin, he shall take thee away, and pluck thee out of thy dwelling place" (Psa 52:5).

WILL BRING YOU DOWN 141 x 4

Psa 52:5 גם יתצד"

BRING YOU DOWN TO RUIN 350 x 2

"יתצד לנצח"

Look at the angel connection here too!

"Look on every one that is proud, and bring him low; and tread down the wicked in their place.
bury them in the dust together; and bind their faces in secret" (Job 40:13).

BURY THEM IN 141

Job 40:13 טמנם ב

THE DUST 350

עפר

The Prodigal Son

In The Original Code in the Bible there was an entire chapter on Luke 15 and the story of the prodigal son. Theomatics proves conclusively that this passage is talking about all the angels of heaven—the young immature prodigal angels who fell vs. the good angels who stayed faithful to the Father. Everything in this passage related to the two brothers is based upon 90. In fact, we completed a major 85 page scientific paper on this Luke 15 pattern, and the p-factor or statistical odds of this pattern being by chance within just this one chapter of Luke, was better than a million to one. In this story, we too find the concepts of separation and marshalling (it would take pages to show all the theomatics).

We saw how specific expressions of the stars and angels falling from heaven, Adam being kicked from the garden, all contained the 350 pattern. These expressions from this on the prodigal son, are packed solid with virtually all the key numbers (141, 470, 103,

133, etc.) to do with the angels—all the references to both the younger and older brothers—who comprise the mature and immature angels. Here are just a few instances. The sons are definitely referring to angels, and the following 141 examples will conclusively prove that fact.

"And he said, A certain man had two sons" (Luk 15:11)

TWO SONS 141 x 11

Luk 15:11 δυο υιους"

The attitude of the younger son, shows the attributes of immaturity and arrogance (give me my rights!)

"And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living" (Luk 15:11,12).

THE YOUNGER OF THEM 350 x 9

Luk 15:12 ο νεωτερος αυτων'

OF THEM 141 x 11

αυτων

The 350 present above, shows the entire casting out aspect and leaving heaven (see Jude 1:6). Here too we find the 350/141 combination.

"And not many days after having gathered all [things] the younger son departed into a far country, and there wasted his substance with riotous living" (Luk 15:13).

HAVING GATHERED ALL THE YOUNGER SON DEPARTED 350 x 13

Luk 15:13 συναγαγων παντα νεωτερος υιος απεδημησεν'

THE YOUNGER SON DEPARTED 141 x 19

νεωτερος ο υιος απεδημησεν"

"And he went and joined himself to one of the citizens of country that; and he sent him into his fields to feed swine. 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 perish with famine!" (Luk 15:15-17).

FAMINE 350

Luk 15:14 λιμος

The citizenship of this earth is comprised of the very original angel creation.

CITIZENS OF COUNTRY 4700

Luk 15:15 των πολιτων χωρας'

Here is what the Father said when the son returned.

"For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry" (Luk 15:24).

Here we find the theme of dust and death, again the 350/141 combination.

FOR THIS THE SON OF ME 141 x 19

Luk 15:24 οτι ουτος ο υιος μου'

SON OF ME WAS DEAD 141 x 12

υιος μου νεκρος ην'

Here is the death/dust part.

FOR THIS THE SON 350 x 6

οτι ουτος υιος

THIS THE SON OF ME WAS DEAD 350 x 8

ουτος ο υιος μου νεκρος ην''

"Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant" (Luk 15:26).

HIS OLDER SON 141 x 24

Luk 15:25 υιος αυτου ο πρεσβυτερος'

"And he said unto him, for thy brother is come; and thy father hath killed the fatted calf" (Luk 15:27).

FOR THY BROTHER IS COME 141 x 14

Luk 15:26 οτι ο αδελφος σου ηκει'

Here is the conclusion.

"And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found." (Luk 15:29-32).

THY BROTHER 141 x 11

Luk 15:32 ο αδελφος σου

He was both dead and completely lost (lost means there is no value left). Notice that the lost part follows death as the ultimate result of being dead and becoming dust. "...was dead... and was lost."

AND WAS LOST 350 x 6

και απολωλως ην

Now comes a passage in the book of Jude that perfectly parallels the story of the prodigal son. The following feature carries the same perfect thought represented by the 350 pattern above.

"And the angels who kept not their first estate but abandoned own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jud 1:6).

AND THE ANGELS 141 x 12

Jud 1:6 αγγελους δε τους' (τους modifies αγγελους)

WHO KEPT NOT THEIR FIRST ESTATE BUT ABANDONED OWN 350 x 16

τους μη τηρησαντας εαυτων αρχην αλλα απολιποντας ιδιον'

Two Verses in Job

There are two verses in Job that are profoundly significant, when it comes to this entire issue of pre-existence and the fall from heaven. These verses clearly and unambiguously state the pre-existence.

"Indeed ask now about the generation the former one, and find out what their fathers learned. For we are of yesterday, and nothing we know, because our days upon earth are a shadow " (Job 8:8,9).

A shadow is something that is cast by the real matter of substance. If our days on earth are a shadow, then where is the substance? This verse is saying that our real substance or existence is of yesterday (a prior existence most certainly), and that our earthly time is simply a reflection or shadow of that. And when we are born we have no knowledge of that fact.

ABOUT THE GENERATION THE FORMER ONE 133 x 6

Job 8:8 "לדר רישון"

HOSTS 133

Gen 2:1 צבים

Nothing could be more conclusive than this.

ASK ABOUT THE GENERATION 141 x 4

שאל לדור

THE FORMER ONE 141 x 4

רִישוֹן

The next phrase, "and find out what their father's learned," is 456×2 —the key number to do with man eating of the tree of knowledge and trying to be like God (another huge theomatic presentation consisting of over 100 pages). The Hebrew reads, "and find out about the learning of their fathers." The following phrase with the number 470—points straight to the angelic origin of the fathers, i.e. angels.

"Indeed ask now about the generation the former one, and find out about the learning of their fathers."

FIND OUT ABOUT THE LEARNING OF 470

וכונן לחקר

The Hebrew word "about the learning" equals 340, and "of the fathers" is 112×4 . A key number to do with the fall and all the wisdom of Babylon in theomatics is 340, which is symbolic of this earth's wisdom and knowledge, and the number 112 is the number of man's own personal perception of things due to the fall (there are studies on both of these patterns as large as this one on dust—see Chapter 9a).

Here now is the next verse. See what it specifically states about the 141 former generations. This has to be one of the most pivotal verses in the entire Bible.

"For we are of yesterday, and know nothing, because our days upon earth are a shadow" (Job 8:9).

FOR OF YESTERDAY WE ARE, AND KNOW NOTHING, 350 x 3 BECAUSE A SHADOW OUR DAYS

Job 8:9 כי תמול אנחנו ולא נדע כי צל ימינו

Now look at this extraction from the phrase. Here is the clear meaning and intent of the dust. It shows both the past and the fact that we know nothing. Our specific memory during this lifetime has been wiped out. In the original Hebrew it reads, "of yesterday we are and nothing know."

YESTERDAY WE ARE AND NOTHING KNOW 350

מול אנחנו ולא נדע

AND NOTHING 35

ולא

NOTE: The Hebrew word meaning "of yesterday" (תמול) is an adverb, and it has the root word contained within it without the beginning letter ת, which results in מול. As is many times the case, within a word form the singular root carries the thematic design. This is then more purely translated as "yesterday we are..."

Here now is the 141 in the phrase consisting of eight Hebrew words.

OF YESTERDAY WE ARE, AND KNOW NOTHING, 141 x 8
BECAUSE A SHADOW OUR DAYS UPON

תמול אנחנו ולא נדע כי צל ימינו עלי Job 8:9

There is much other angelic numbers here as well. Remember the 188?

OF YESTERDAY WE ARE, AND NOTHING [know] 188 x 4 (47 x 16)

תמול אנחנו ולא נדע

FOR A SHADOW OUR DAYS UPON 188 x 2 (47 x 8)

כי צל ימינו עלי

The "host" number of 133 is also present.

FOR A SHADOW OUR DAYS 133 x 2

כי צל ימינו

Comment: There are numerous other clearly recognizable patterns to comment on, but we won't take the time here. The phrase "And know nothing, for a shadow our days upon earth" equals 830. This number has everything to do with babies who are born in infancy and know nothing. We have an entire study based upon 415 (415 x 2 = 830), that speaks specifically of man's undeveloped infant knowledge.

Colosians 3:6 and Ephesians 2:2

No verses related to the fall is more significant than the following two. These are very significant as it relates to dust.

"For which things' sake the wrath of God cometh on the children of disobedience: In the which ye also walked then, when ye lived in these things" (Col 3:6).

IN WHICH YE WALKED THEN 141 x 18

Col 3:6 εν οις υμεις περιεπατησατε ποτε"

WALKED THEN 141 x 11

περιεπατησατε ποτε'

The following passage in Ephesians concludes in the dust.

"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air," the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others" (Eph 2:2).

WHEREIN IN TIME PAST 103 x 3

Eph 2:2 εν αις ποτε

IN TIME PAST YE WALKED 141 x 11

ποτε περιεπατησατε'

"... according to the prince of the power of the air; the spirit that now worketh in the children of disobedience" (Eph 2:2).

**NOW OPERATING IN THE CHILDREN 1410 x 2 (470 x 5)
OF DISOBEDIENCE**

νυν ενεργουντος εν τοις υιοις απειθειας'

THE CHILDREN 141 x 9

τοις υιοις'

It is the spirit of death that operates in the children of disobedience.

NOW OPERATING 350 x 5

νυν ενεργουντος'''

CHILDREN OF DISOBEDIENCE 350 x 4

Col 3:6 υιους απειθειας'

"Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind" (Eph 2:2).

WHOM 141 x 2

οις"

"... fulfilling the desires of the flesh and of the mind; and we were by nature the children of wrath, even as others" (Eph 2:3).

WE WERE CHILDREN BY NATURE 141 x 14

εμεθαν τεκνα φυσει οργης'

WE WERE 103

εμεθαν

STARS 103

Gen 1:16 כוכבים

AS THE REST 141 x 9

Eph 2:3 ως λοιποι'

The reason the following is so powerfully significant, is because the expression "the rest" means the remainder or remnant. Here we see the number 350 of dust. After the fall, all that was REMAINING was dust, i.e. "the rest."

THE REST 350

οι λοιποι

Here again we find the 141 and the 350.

"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).

ON THEM WHICH FELL 141 x 14

Rom 11:22 επι τους πεσοντας"

THEM WHICH FELL, SEVERITY 350 x 7

τους πεσοντας αποτομια"

Back to 350

Now let us look again at the theme of God "placing" man (350) and "dust" (350). The next verse will really lock all this in. Nowhere in the New Testament does it talk about Adam being created from the dust. But this verse appears.

"The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly" (1 Cor 15:47,48).

SUCH ARE THEY 350

1 Cor 15:47 οιος

Both the "such are they" that are earthly AND the "such are they" that are heavenly—both have the same 350 pattern. ***Thus we can see that the two are inextricably linked!!!***

Then down in verse 53,

"For this corruptible must put on incorruption, and this mortal must put on immortality."

CORRUPTIBLE 350 x 4

1 Cor 15:53 το φθαρτον

Then the Apostle Paul says this at the beginning of the passage. The earthly is temporal, the heavenly is spiritual and eternal. It is the natural which comes first.

"Howbeit that was not firstly which is spiritual, but that which is natural; and afterward that which is spiritual" (1 Cor 15:46).

FIRSTLY (the natural) 350 x 4

1 Cor 15:46 πρωτον

Look at this next one connects to the theme of corruption.

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

FOR THOUGH OUR OUTWARD MAN 350 x 9

2 Cor 4:16 αλλ ει εξω ημων ανθρωπος'

The first man Adam was corruptible and of this earth, created out of dust. The Bible also refers to the old Adam with the following expression.

"Lie not one to another, seeing that ye have put off the old man with his deeds" (Col 3:9).

THE OLD MAN 350 x 4

Col 3:9 παλαιον ανθρωπον"

And in relation to dust being corruptible and natural, this one is outstanding.

"This wisdom descendeth not from above, but is earthly, sensual, devilish. or where envying and strife is, there is confusion and every worthless practice" (Jam 3:15,16).

WORTHLESS 350 x 3

Jam 3:16 φαυλον'

Dust is worthless, devoid, and incurable—which means it cannot make anything of itself.

"The heart is deceitful above all things, and incurable: who can know it?" (Jer 17:9).

INCURABLE 350

Jer 17:9 'שן

CORRUPTIBLE 350 x 4

1 Cor 15:53 το φθαρτον

DUST 350

Gen 2:7 עפר

WORTHLESS 350 x 3

Jam 3:16 φαλον'

In relation to dust and worthlessness, the following example must be shown. This is from the book of Daniel.

"And all the inhabitants of the earth are as nothing" (Dan 4:35).

ALL THE INHABITANTS OF THE EARTH ARE AS 141 x 4

Dan 4:32 וכל דאר ארעא כ'

And now just this word as total confirmation.

NOTHING 35

לה

Hiding inside the second part of this verse is the following phrase. **Here we see the 350 positively linking the host of heaven with the peoples of the earth.** God "doing" with them clearly implies MAKING man from the dust. There are numerous other theomatics in this phrase that we will not take the time to present

"And all the inhabitants of the earth are as nothing: and according to his will doeth with the hosts of heaven and peoples of the earth: and none can stay his hand, or say unto him, What doest thou? (Dan 4:32).

DOETH WITH THE HOSTS OF HEAVEN AND PEOPLES 350 x 2

עבד בחיל שמיא וראר"

Some Random Examples

Here is a bunch of random examples that I had difficulty putting under certain distinct categories in this presentation. So I sort of dumped them into this bucket. This will give you a little bit of an overview of so many different subject categories that are affected by this 350 pattern.

"Awake to righteousness, and sin not; for ignorance of God some [people] have: I speak this to your shame" (1 Cor 15:34).

IGNORANCE OF GOD SOME PEOPLE HAVE 3500

1 Cor 15:34 αγνωσιαν θεου τινες εχουσιν'

SOME PEOPLE 141 x 4

τινες'

Here is what happened during the fall, to all the knowledge the angels possessed.

"Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" (1 Cor 1:20).

MADE FOOLISH 350 x 3

1 Cor 1:20 εμωρανευ'

In 1 Corinthians 8:1 it talks about all knowledge that we as fallen beings possess. Nada!

ALL KNOWLEDGE 350 x 2

1 Cor 8:1 παντες γνωσιν'

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor 4:4).

BLINDED THOUGHTS OF UNBELIEVERS 350 x 12

2 Cor 4:4 ετυφλωσεν νοηματα απιστων'

An interesting feature from the above is the word "thoughts." It has a value of 470. We have done an entire theomatic study showing that all man is—all we are as individually created beings—is thoughts. Our thoughts is us.

THOUGHTS 470

νοηματα

MADE MAN 470

Gen 1:26 נַעֲשֶׂה אָדָם

As I was editing this study, earlier in the evening, had come across some filthy pornographic web sites while surfing the internet. I had to pray that God remove the pictures from my mind. And then I thought of a verse in 1 John. Look at these next three features!

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

CLEANSSES US FROM ALL 350 x 3

1 Joh 1:7 καθαριζει ημας απο πασης"

CLEANSSES 350

1 Joh 1:9 καθαριση'

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit" (2 Cor 7:1).

ALL 350 x 2

2 Cor 7:1 παντος'

No doubt hundreds and hundreds of examples, of how the number 350 relates specifically to the theme of sin and worthlessness, could no doubt be demonstrated in some capacity. All of this is starting to put together an amazing picture.

In relation to the old man or fallen nature, here is a really good parallel.

"For there are certain men crept in unawares, the ones of old recorded to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (Jude 1:4).

ONES OF OLD RECORDED 350 x 2

Jud 1:4 παλαι προγεγραμμενοι'

Conception and Birth

Now let us examine a few verses concerning the human birth process. Here too we will see a powerful confirmation of the fact that **God did indeed PLACE man upon earth.**

"That was the true Light, which lighteth every man coming into the world" (Joh 1:9).

EVERY MAN COMING INTO WORLD 141 x 26

Joh 1:9 παντα ανθρωπον ερχομενον εις τον κοσμον'

EVERY MAN COMING INTO 350 x 8

παντα ανθρωπον ερχομενον εις"

This next phrase is about Jesus, but the 350 concept is still present explicitly. Compare this to the flagship feature at the beginning of this study.

"I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father" (Joh 16:28).

COME INTO 350 x 2

Joh 16:28 ελιλυθα εις"

PLACED (man) 350

Job 20:4 ׀ש

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Joh 5:12).

ENTERED INTO THE WORLD 350 x 4

Rom 5:12 εις τον κοσμον εισηλθεν"

Here is what happens when the fallen ones are born into this world. If I had to pick one verse anywhere in the entire Bible, that would be the most significant possible relative to this entire process—this is the verse. It also contains numerous 141 examples.

"Nicodemus saith unto him, How can a man be born when he is old? Can he enter the womb of the mother of him a second time, and be born?" (Joh 3:4).

ENTER THE WOMB OF THE MOTHER 350 x 6

Joh 3:4 την κοιλιαν της μητρος εισελθειν'

The entire phrase from the last portion of this verse is 350 x 14. Here now is a verse from Isaiah.

"And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him" (Isa 49:5).

FORMED ME FROM 350

Isa 49:5 יצריני

AND HE FORMED US [in womb] 35 x 4

Job 31:15 "ויבננו"

Now the story of Jeremiah is one of the most poignant as it relates to pre-existence. Many Christians have seen this one passage from scripture as indicative proof of pre-existence. Look at the following. Nothing could be more conclusive than the first feature.

"At before I formed you in the womb I knew you; and before you came forth from the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jer 1:5).

BEFORE I FORMED YOU (in the earthly womb) 141 x 6

Jer 1:5 "טרם אצורדך"

The following clearly shows the relationship to the stars.

I KNEW YOU 103 x 5

ידעתיד'

BEFORE YOU CAME FORTH FROM THE WOMB 1030

"טרם תצא מרחם"

STARS 103

Gen 1:16 כוכבים

There are so many other patterns orchestrating among all these verses in Jeremiah—amidst all the phrase combinations. We are only focusing and commenting on specific patterns in this treatise. Just to give one example, the one Hebrew word is to do with birth and placement upon earth—both the 35 and the 14 are very significant within a whole different theomatic concept (one that we have never formally presented but is a clearly established pattern in our files).

YOU CAME FORTH OUT OF 35 x 14

תצאע

Where is the 350 feature some people may ask? Here is Jeremiah's response. This shows his utter nothingness and helplessness as dust upon earth.

"Then said I, Ah, Lord God! Behold, I cannot speak: for a child I am" (Jer 1:6).

FOR A CHILD 350

Jer 1:6 כי נער

The above passage is saturated with patterns related to the pre-existence. The fact that the phrase "for a child" works out to 350—this specifically points to the physical birth and placement of Jeremiah upon earth. He knew nothing and was helpless as dust. In light of that fact, I just had to show this next example. Jesus touching the little children is the same as making something out of the clay.

"And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them" (Luk18:15).

HE WOULD TOUCH 350 x 2

Luk 18:15 αψησται

THEM 141 x 11

αυτων

Now look at these next two! **Here is the very first recorded birth into the world.** Connect the following with all the previous examples and specific references to the angels falling to earth.

"And Adam knew Eve his wife; and she conceived and bare Cain, and said, I have gotten a man from the LORD" (Gen 4:1).

CONCEIVED AND BARE 350 x 3

Gen 4:1 ותהר ותלד

Now look at this!

"Through faith also Sara herself received strength to conceive seed, when she was past age" (Heb 11:11).

TO CONCEIVE SEED 141 x 12

Heb 11:11 εις καταβολην σπερματος'

TO CONCEIVE 350 x 2

εις καταβολην"

Again, these verses are saturated with the numbers to do with the angels being cast to earth. The above is just one small sampling from pages and pages of data—that point to the concept of man coming into, or being PLACED upon the earth—from an angelic pre-existence.

We have not even taken the time to systematically present all of this, but these numbers saturate the Bible on the topics of conception and birth.

Another interesting example is this verse, in relation to the birth of John the Baptist.

"And it came to pass, that, when Elisabeth heard the salutation of Mary, leaped the babe in the womb of her. and Elisabeth was filled with the Holy Ghost" (Luk 1:41).

THE BABE IN THE WOMB 350 x 5 (also 103 x 17)

Luk 1:41 το βρεφος εν τη κοιλια'

THE WOMB OF HER 350 x 3

κοιλια αυτης

THE WOMB 141

κοιλια

IN THE WOMB OF ME 141 x 5

Luk 1:44 εν κοιλια μου'

In the book of Acts this occurred. The reason, apparently, that the words "and a certain man" is 350 instead of the 141, is that the 350 is showing the helplessness of the lame man. Coming forth out of the womb shows the prior angelic origin of his birth.

"And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple" (Act 3:2).

AND A CERTAIN MAN 350 x 2

Act 3:2 και τις ανηρ

FROM HIS MOTHER'S WOMB 141 x 16

εκ κοιλιας μητρος αυτου'

John Chapter 3

This verse of scripture reveals much about the fall from heaven and man's subsequent birth into this world. This is one of the most significant verses in the entire Bible.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter into the womb of the mother of him a second time, and be born?" (Joh 3:3-4).

We have already seen how the following words contained an incredible 350.

ENTER THE WOMB OF THE MOTHER 350 x 6

Joh 3:4 την κοιλιαν της μητρος εισελθειν'

Now we focus on the first part, which is this.

"How can a man be born when he is old?"

Here is something amazing. In examining this passage, I was looking for a number of specific numbers, primarily a 350 and a 470. Nothing worked. So I went and checked the textual readings, and found one variant. Some manuscripts showed the addition of another word that appeared to be totally out of context. It was the Greek word *ανωθεν* (root *ανω*, ANO). With this word included, here now is how the text reads and translates.

"How can a man be born from above when he is old?"

THIS CHANGES EVERYTHING! The real definition of *ανωθεν* (ANOTHEN) is pretty significant. The word means according to **The Analytical Greek Lexicon**, Zondervan,

*ανω: upwards, above, from above, from a higher place, a higher place, **from the first place or beginning.***

What the addition of this word does, is clearly and unambiguously change the whole contextual meaning of this passage to indicate a prior existence in heaven. It shows that before entering into the womb, man came from heaven. This interpretation goes against standard evangelical thinking but is completely logical within the context of the passage and message of Angelfall.

The next part of the verse talks about a man "entering into the womb of the mother of him" and being born. You can't enter a house from outside, unless you had a prior existence and were at one time **OUTSIDE** the structure. **The entering aspect proves that the man had to exist somewhere other than being created in the womb, prior to his entrance.**

This phrase could easily be translated or paraphrased as,

"How can he a man be born from the higher place of beginning above, when he is old?"

HOW	πως	1080	
CAN HE	δυναται		766
A MAN	ανθρωπος	1310	
TO BE BORN	γεννηθηναι	194	
FROM ABOVE	ανωθεν	915	
OLD	γερων	958	
BEING?	ων	850	

Well, guess what happens what the word "from above" is in this phrase?

The two most important numbers in theomatics to do with the angels is 470 and 141 and the number of the stars, 103.

A MAN TO BE BORN FROM ABOVE WHEN HE IS OLD 470 x 7 and 1410 x 3
ανθρωπος γεννηθηναι ανωθεν γερων ων"

A MAN WHEN HE IS OLD 103 x 22
ανθρωπος γερων"

STARS 103
Gen 1:16 כוכבים

Now comes the big hit. This phrase contains the word "can he?" (δυναται), which is really an inserted thought, asking a question. In that context it has a future connotation in asking about the new birth. The perfect theomatic pattern skirts around this future context word, and **simply states unequivocally the manner in which man is or has been born**. He has been placed upon earth and created from the dust. Look at this!

HOW A MAN IS BORN FROM ABOVE 3500
πως ανθρωπος γεννηθηναι ανωθεν'

PLACED 350
Job 20:4 שים

DUST 350
Gen 2:7 עפר

What we discover from this verse in John, is that the Holy Spirit inspired one small group of manuscripts, one branch of the textual lemma tree, to contain a key word that really affects everything to do with the meaning of this passage. With theomatics, we have the tool that clearly indicates that God intended this word to be part of the text, revealing the

source of man's origin, thus completely changing the assumed theological interpretation of this verse.

In addition to the above examples, there are numerous other theomatic patterns present, a few being the following. No doubt every distinct number in this phrase will have some clear meaning when all the orchestration is understood.

Now Jesus again mentions this being born from above, in verse 7.

"Marvel not that I said unto thee, Ye must be born again" (Joh 3:7).

Thus the King James gives all of us the commonly accepted translation of this passage. **It may be quite incorrect.** According to the Greek lexicon, it does not necessarily have a future context of meaning as is commonly believed. In the Greek it reads, "Not marvel because I told you, indeed you [are] born from above." This contains the same word "from above" (ανωθεν) as in verse 4—meaning the very source of origin.

One key here is the word "it behoves" (δει). This word is not future, but is third person singular present impersonal. It could be translated "indeed you **are** born from above." Secondly, the word "must be born," as it is commonly translated is also incorrect. This word is a Greek verb, and it is in the aorist infinitive mood passive. The aorist tense for the Greek verb is timeless, and this proves or at least indicates that this is not talking about some future thing (as everybody interprets it), **but is Jesus simply stating to Nicodemus that his birth was ALREADY of heavenly origin.** Then in verse 8 Jesus talks about being born of the Spirit, of which Nicodemus asks in verse 9, "How can these things be?" That is the new birth experience that takes place in the life of Every Christian. Here is the theomatics, from "indeed you [are] born from above." Both the casting down number, 122, and the dust from heaven number, 350, are present.

INDEED YOU [ARE] BORN 122 x 8

Joh 3:7 δει υμας γεννηθηναι

YOU [ARE] BORN FROM ABOVE 350 x 5

υμας γεννηθηναι ανωθεν

Now we go to the third instance this expression occurs, which is found in verse 3.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (Joh 3:3).

Here is now it reads in Greek. "If not anyone born from above, he cannot see..."

IF ANYONE BORN 350 x 2

Joh 3:3 εαν τις γεννηθη'

IF ANYONE 141 x 4

εαν τις"

BORN 133

γεννηθη

"Thus the heavens were completed and all their hosts" (Gen 2:1)

HOSTS 133

Gen 2:1 צביו

All of these things in John is really talking about the creation of the angels—something that theologians have now knowledge of. God has hidden this fact esoterically.

The 133 showing up in both instances, clearly indicates that the birth this verse is talking about is the original creation of all the hosts of heaven. Thus all three instances from John chapter 3, of being born from above—these exhibit clear cut multiple of 350.

Conclusion of John 3

What conclusion can we draw from John Chapter 3?

In this chapter Jesus is talking about two different births. One is a birth from above or natural "fleshly" birth (John 3:6). And the other is a birth of the Spirit (also verse 6). One cannot enter God's kingdom unless he experiences BOTH of these births. (Note: the word "flesh" as used in the Bible applies to the natural sinful tendencies and appetites of our spiritual fallen nature, not just to our physical bodies or bodily appetites).

Being born of water or the flesh is talking about the original angelic creation. There is no basis for believing that water is referring to placenta at physical birth (as most evangelicals interpret this passage). In Genesis chapter one, God separated the waters from the waters. All of this concerning the waters above and below the firmament, is symbolism, involving the rebellion in heaven and casting down of the angels (this will require a huge discussion—**waters have everything to do with the thoughts and intentions of the heart**). In connecting waters with earthly birth, look at this verse in Job.

"Or who shut up the sea with doors, when it brake forth, as if it had from womb come forth?" (Job 38:8).

SHUT UP THE SEA 141

Job 38:8 יעד ים

WOMB COME FORTH 350

רחם יצא

Waters are also symbolical of fallen angels. Look here.

"And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues" (Rev 17:15).

WATERS THOU SAWEST WHERE 350 x 4

Rev 17:15 ὕδατα α εἶδες οὐ'

WHERE 470

οὐ

And here is the 141 angel number.

THE WATERS 141 x 5

ὕδατα'

So now we have a little better definition of what it means to be born of water "from above."

In relation to the womb, no expression could be more significant than this.

"And Jacob's anger was kindled against Rachel: and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb?" (Gen 30:2).

FRUIT OF THE WOMB 350

Gen 30:2 'רִי בִטֶן'

WOMB COME FORTH 350

Job 38:8 'צֵן צֵן'

As the above verse from Job clearly indicates, our water or fleshly birth is representative of our heavenly birth, and this is the first requirement to enter into God's kingdom. We have to have been part of an angelic creation, which ended in failure (even the unfallen angels will require Christ's redemptive blood which is an eternal spiritual principle—see Heb 9:22-24). Every living being must ultimately be redeemed by the blood of the Lamb.

THAT WHICH IS BORN OF THE FLESH IS FLESH 1880 (470 x 4)

Joh 3:6 γεγεννημενον εκ σαρκος σαρξ εστιν'

A MAN TO BE BORN 188 x 8 (47 x 4)

Joh 3:4 ανθρωπος γεννηθηναι

IF ANYONE [born from above] 141 x 4

Joh 3:3 εαν τις"

But there is a second birth required, and that is being born of the Spirit—something that only takes place in the life of a Christian who has submitted to the Holy Spirit.

The word "from above" (ανωθεν), appears only eleven times in the New Testament. One time it appears in John 19:23 in a unique manner, where we find this spectacular theomatic result. God has hidden these jewels through the text, where something here might relate to something over there.

"Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from above throughout" (Joh 19:23).

Without discussing the deeper meaning of Jesus robe—the word ανωθεν as used in this strange context is accompanied by the preposition "of" (εκ). It has a value of 470—the prime angel number found throughout theomatics to do with the creation of man. This is very interesting.

FROM ABOVE 470 x 2

Joh 19:23 εκ ανωθεν

All of this is opening up huge areas to study and investigate. We have hardly scratched the surface. To complete this study, I just happened to see something at the very last. It was Nicodemus who came to Jesus by night asking these questions about birth and origin. Guess what the numerical value is for Nicodemus?

NICODEMUS 470

Joh 3:1 Νικοδημος"

The Inhabitants and Dwellers of the Earth

Another significant branch of the 350 tree, is the term "inhabitants," which also implies the concept of placement. Most people who inhabit something are not created in or upon that something. They are visitors who take temporary possession of something and simply dwell there for a time as inhabitants. Inhabitants are basically the same as, we would say, "happy campers."

"From the place of his habitation he looketh on all the inhabitants of the earth" (Psa 33:14).

ON ALL THE INHABITANTS OF THE EARTH 350 x 2

Psa 33:14 אל כל ישרי הארץ"

No expression could be more direct and to the point than this next one.

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try those that dwell upon the earth" (Rev 3:10).

THOSE THAT DWELL UPON THE EARTH 350 x 5

Rev 3:10 κατοικουντας επι γης"

Numerous examples of 141 could be shown. Here is just one of them. Here we see the multiple/pattern orchestration of theomantics.

THOSE THAT DWELL UPON THE EARTH 141 x 16

κατοικουντας επι της γης"

The following expression, which is the same, is spelled differently in Greek.

"And all the ones dwelling upon the earth shall worship him (the beast), whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev 13:8).

THE ONES DWELLING UPON THE EARTH 350 x 5

Rev 13:8 κατοικουντες επι της"

"And shall go out to deceive the nations in the four corners of the earth" (Rev 20:8).

NATIONS IN THE FOUR CORNERS OF THE EARTH 3500

Rev 20:8 εθνη εν ταις τεσσαρασιν γωνιας της γης"

And the text states that these nations are "as the sand of the sea," of course the numerical value of "sand" being 350 as well.

The following verse, in reference to dust (as we will soon see), was shown earlier. Here it talks about ALL the face or surface of the earth." This shows how each theological concept is placed within a phrase or passage, as all the numbers and patterns dovetail and fit together.

"And hath made of one blood all nations of men dwelling upon all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Act 17:26).

ALL NATIONS OF MEN UPON 350 x 7

Act 17:26 παν εθνος ανθρωπων επι

The expression "all," in reference to "all the face of the earth" appears to be significant in relation to dust and man's dwelling place.

ALL 350 x 2

παντος'

Look at this! Here are the explicit theomantics showing man's original angelic origin of being placed upon earth.

OF ONE BLOOD EVERY NATION OF MEN TO DWELL UPON 141 x 4

εξ ενος αιματος παν εθνος ανθρωπων κατοικειν επι

ONE BLOOD EVERY NATION 1410 (470 x 3)

ενος αιματος παν εθνος"

The word "habitation" has a value of 630, same as the word "wilderness," with a value of 630 or 35 x 18. And the word "face" in reference to the face of the earth is 1800, which comprises another different and highly significant theomatic pattern. The word "sent" in relation to those sent into the world, is also 35 x 18.

Now look at how the stars and the nations upon earth are linked together.

"And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided to all nations under the whole heaven" (Deu 4:19).

TO ALL NATIONS UNDER 350 x 3

Deu 4:19 "לכל עמים תחת"

The Woman in Revelation 12

One other very significant passage (that would take a great deal to explain) is Revelation chapter 12, where it talks about the woman in the wilderness, previously seen in heaven clothed with the sun and the moon under her feet. The woman of course represents Eve and the female nature of all the fallen angels (mankind), who are protected for a period of time in the wilderness from Satan's power—during their lifetimes on this earth. This earth is, of course, a spiritual wilderness.

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered" (Rev 12:1,2).

IN HEAVEN A WOMAN 470 x 4

Rev 12:1 ουρανω γυνη" (word heaven is dative "in")

THE WOMAN 470

Rev 12:6 η γυνη'

And the woman wore a crown of stars.

AS THE STARS OF HEAVEN 470

Deu 28:62 "ככוכבי שמים"

The expression "made man" in genesis equals 470. What the above tells us is that the woman represents all mankind upon earth, which has now lost the male covering and dominion aspect (Adam) of the original angelic creation. The woman no longer has the male **objective** covering and is a fair maiden for the dragon/serpent to try and devour—now wandering in the wilderness of this earth, a place of spiritual famine and dust.

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place where she is nourished for a time, and times, and half a time, from the face of the serpent" (Rev 12:14).

HER PLACE WHERE 350 x 6

Rev 12:14 τοπον αυτης οπου'

Note: Numerous spellings of "wilderness" are all divisible by 35. την ερημον is 630 or 35 x 18, and τη ερημον is 1260, or 35 x 36. And the text states that the woman was in the wilderness 1260 days. The numerical value of "the woman" is also 1260.

Here it talks about her place—which indicates placement. And of course the Hebrew word "placed" is also 350.

The above examples are just that—examples showing the theme of man as being placed upon the face of the earth. Just as I was editing this, I thought of one verse in Genesis that refers to the dry ground. Look at this.

"And God said, Let the waters under the heaven be gathered unto one place, and let the dry land appear: and it was so" (Gen 1:9).

GATHERED UNTO ONE PLACE 350

Gen 1:9 יקוו אל מקום אחד

This expression from Isaiah goes right along with the above example.

DRYING UP THE SEA 350 x 2

Isa 51:10 מחרבת ים

"... and let dry land appear. And God called the dry land earth, and to the gathering of waters he called seas."

THE DRY LAND 350

ליבשה"

"And the LORD spake unto the fish, and it vomited out Jonah upon dry land" (Jon 2:10).

UPON DRY LAND 350

Jon 2:10 אל יבשה"

And in Isaiah, this was found.

"For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him" (Isa 53:2).

The Hebrew word for dry has a value of 105. As stated previously, a 35 x 3 is just as significant symbolically as 350 x 3

DRY 35 x 3

Isa 53:2 צִיָּה

Interestingly, the phrase "as a root out of dry ground," has a value of 1260—same as the wilderness.

The waters also in scripture represent the falling of the angels. This is where God's Spirit hovered over the deep and He separated waters from waters. Waters have to do with thoughts and the intentions of the heart (see Proverbs 20:5). Here they were gathered unto the earth. Throughout the Bible waters many times refer to vast numbers of people (see Rev. 17:1). This concept of water and one that we have complete thematic files concerning.

The Creation of Adam

As it was stated earlier, everything to do with the **very beginning** of the angelic creation is saturated with 141. Nothing could be more straightforward than the following feature.

"And so it is written, Became the first man Adam unto a soul living; the last Adam was made a quickening spirit" (1 Cor 15:45).

UNTO A SOUL 141 x 14

1 Cor 15:45 εις ψυχην'

And here is something very revealing. Remember the premise of Angelfall, that the creation of Adam is really talking about the original creation of the angels. In this verse it talks about "the first man Adam."

THE FIRST 141 x 11

παντος'

Here is the original mention in Genesis.

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

AND MAN BECAME A LIVING SOUL 141 x 4

Gen 2:7 יָדִי הָאָדָם לִנְשָׁחַיָּה

And in Acts 3:23, it talks about "every soul" of man.

EVERY 141 x 2

Act 3:23 πασα

We are showing just a smattering of examples here to bring out a point. No expression from Genesis could be more direct than this one. Eve became mother of all living, and **her children are the stars/angels of heaven.**

"And I will put enmity between thee and the woman, and between thy seed and between her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen 3:15).

AND BETWEEN HER SEED 350

Gen 3:15 וּבֵין זֶרְעָהּ

HER SEED 141 x 2

זֶרְעָהּ

STARS OF HEAVEN 141 x 12

Heb 11:12 αστρα ουρανου'

ANGELS 141 (47 x 3)

Gen 19:16 מַלְאָכִים

THE ANGELS 141 x 19

τους αγγελους'

The above verse concerning the "stars of heaven" in Hebrews, is stating that God's promise to Abraham would be that his seed would be "as the stars of heaven in multitude." The word "multitude" is a cluster of both 141 and 35. It has a value of 140 which is 35 x 4. Again, it should be pointed out that this word contains the same significance symbolically as though the word were 1400, or 350 x 4. Obviously a multiple of 350 is more impressive statistically, but the spiritual interpretation of "multitude" and "dust" is still present with just the 35. The terms multitude and dust are totally synonymous.

MULTITUDE 35 x 4 (also 141)

πληθει"

Eve represents all the stars and angels of heaven, and is their mother. **Her seed or offspring are the stars or angels of heaven.** These are what comprise dust.

This is probably the most significant reference possible.

"And Adam called his wife's name Eve; because she became mother of all living" (Gen 3:20).

FOR SHE BECAME MOTHER OF ALL LIVING 141 x 4

Gen 3:20 "כי הוּא הִיָּת אִם כָּל חַיִּי"

Note: word "became" הִיָּתָה (vs הִיָּת) is same 3rd person fem singular with variable ה

There is only one other reference in the Bible to the seed or offspring of Eve. It is found in the twelfth chapter of the book of Revelation. We have performed very extensive research on this passage, and it is one of the most pivotal chapters in the entire Bible—it is the expanded version of the same liaison between the woman/Eve and the serpent/dragon found in Genesis. Here is the concluding verses of that chapter. Here we find all the same numbers of 350 and 141 as in Genesis.

"And the dragon was wroth with the woman, and went to make war with the remnant of the seed of her, who keep the commandments of God, and have the testimony of Jesus Christ" (Rev 12:17).

WITH THE REMNANT OF THE SEED 350 x 9

Rev 12:17 μετα λοιπων του σπερματος"

THE REMNANT 350

Eph 2:3 οι λοιποι

WITH THE REMNANT OF THE SEED OF HER 470 x 7

μετα των λοιπων του σπερματος αυτης'

WITH THE REMNANT 141 x 18

μετα των λοιπων"

The reason the 350 is present with the seed of the woman, is because the "remnant" is what was left over after the death and devastation of the fall. Her offspring are nothing but dead dust.

The Meaning of the Dust of the Ground

Now we are about to see one of the most spectacularly significant discoveries ever made in theomantics. From the above we see the 350 pattern relative to the fallen angels, mankind coming into the world as inhabitants of the earth, and being **placed** upon this planet. Then being formed from the dust of the ground.

So what is the meaning of the dust of the ground? Why did God make earthly Adam from the dust? Look at this!

"For we know that if our earthly house of the 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 350 x 4

2 Cor 5:1 η επιγειος ημων οικια

What this verse clearly implies, is that we ourselves come from somewhere different, but our bodies on planet earth is simply a **temporary** house that the real us (the spirit and soul) live in. Here again, **placement** is implied.

"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. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we the ones being in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life" (2 Cor 5:1-4).

THE ONES BEING 141 x 5

2 Cor 5:4 οι οντες

IN THIS TABERNACLE 350

εν σκηνηι"

The fact that both the above work out to 350 is just incredible.

Now here is another very significant 350 from this same passage. The words from the following feature mean that when we are in this present body, we are away from our heavenly home. If our home is heavenly, would that not imply that that was where we originally came from?

"Therefore we are always confident, knowing that, whilst we are at home in the body we are absent from the Lord: We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (2 Cor 5:6-8).

IN THE BODY WE ARE ABSENT 350 x 9

2 Cor 5:6 εν τω σωματι εκδημουμεν"

And then this word was discovered to be 350 in the New Testament.

THE BODY 350 x 5

Mk 3:29 τω σωματι'

OUR EARTHLY HOUSE 350 x 4

2 Cor 5:1 η επιγειος ημων οικια

This passage in 2 Corinthians, provides absolute proof that we as humans, are spiritual beings—fallen angels—that were deposited and PLACED upon this earth, and we temporarily live in houses of clay. In other words, we are the earthen vessels—it is simply

our angelic shell. The treasure is the dust. Why the dust? Because out of the dust and clay God (who is the Master Potter) makes something new and beautiful.

Here now is the other famous New Testament passage related to this theme. Here too we find the 350/141 combination.

"But we have this treasure in earthenware vessels, that the Excellency of the power may be of God, and not of us" (2 Cor 4:7).

WE HAVE THIS TREASURE 350 x 8

2 Cor 4:7 Εχομεν θησαυρον τουτον"

THIS TREASURE 350 x 7

τον θησαυρον τουτον"

IN EARTHENWARE VESSELS 141 x 14

εν οστρακινοις σκευεσιν'

Look at this 350/141 parallel that was shown previously.

THE BABE IN THE WOMB 350 x 5

Luk 1:41 το βρεφος εν τη κοιλια αυτης'

THE WOMB 141

κοιλια

And where did the "earthenware" originate? Star dust.

EARTHENWARE 1030

οστρακινοις'

STARS 103

Gen 1:16 כוכבים

DUST 103

Isa 29:5 אבק

The fact that the above phrase worked out the way it did, was unmistakable. The treasure or deposit points directly towards the earthen vessel. But why? Then I noticed this. Here is the most important number to do with the original angels.

IN EARTHEN VESSELS 141 x 14

εν οστρακινοις σκευεσιν"

All of the above patterns are unmistakable, but will require significant thought to decipher its full and complete meaning. Another interesting fact, is that the expression "this treasure" not only contains the 350's, but has a value of 1260—the numerical value

of the "wilderness" and "woman" of Revelation 12, who was in the wilderness (dust) 1260 days—man's time upon earth.

The Double Meaning of Dust

It is important to point out that the dust creation story from Genesis 2, as opposed to the original creation of Genesis 1, has a two fold interpretation. This fact is exceedingly important. Let us look at these.

The Residue of the Fall

- When God created Adam from the dust, he did so **from the residue of the fall**. The dust and ashes represents the pulverized condition and totally ruinous state that the angels (you and me) had arrived in after the fall—after Satan had stamped them into the ground. So when God took the first earthly man and created Him, he did so out of the residue. That is the meaning of the dust—star dust.
- The second application, is that God creating man out of the dust, must also refer to the very original creation from the get go. The reason we know this, is because in the Genesis 2 account God breathed into Adam's nostrils the breath of life; and it states in Psa 33:6, that "By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth." So in that sense Genesis 2 must ALSO be referring to the very first creation in heaven. If the host of heaven were created by the breath (same event as Adam), then God must have formed them in an EQUAL process (they had to come from something originally, i.e. "star" dust).

That means that Genesis 2 is what I like to term, a "crossover" passage. It applies to two different scenarios of events, yet each one is at a different contextual level of understanding and meaning. Let me explain further.

Astronomers refer to the concept that the stars were created out of dust in the heavens, i.e. "star dust." Since I started writing this article, I found numerous astronomical web sites that talk about the origins of the stars and star dust. These could be the hydrogen atoms floating around in the heavens, which eventually compress through gravity to form stars and eventual black holes. All physical and chemical elements eventually come out of this process.

So the idea that God created the original angels in heaven from the dust, could apply equally as it did to earthly Adam. Dust is the cheapest, most plentiful, and worthless matter possible in the entire universe. It represents that which ultimately has no life whatsoever, in and of itself. The most impossible thing imaginable, would be for life to come out of dust. So when God took the dust, formed clay, and made independent creatures in His very own image, he did so by putting life and meaning into something that had absolutely no life or meaning just by itself. That was the miracle of creation.

The dust symbolizes nothing of value—it was the breath of Jehovah that gave meaning to man's existence.

We must understand that all of this is very symbolic spiritually, and carries meanings which are not only an issue of the physical creation, but are intended by the Creator to ultimately convey ETERNAL TRUTHS that go way beyond just the natural. That is why the Bible says that the natural comes first, then the spiritual/eternal (1 Cor. 15:46).

No doubt there is much more to all this than what has been set forth in this study.

A Spectacular Passage

Now look at this verse in Job where **the fallen angels are directly connected and tied into the dust of the earth.** Our very original creation from the beginning was in a foundation made of dust.

"Behold, he put no trust in his servants; and to his angels he charges error" (Job 4:18).

TO HIS ANGELS HE CHARGES 470

Job 4:18 במל'אביר ישים

"... and to his angels he charges error; how much more them that dwell in houses of clay who in the dust the foundation [of them]?"

HOW MUCH MORE THEM THAT DWELL IN HOUSES 141 x 14
OF CLAY WHO IN THE DUST

אף. שכני בתי חמר אשר בעפר

Here is where it points to our origin!

IN THE DUST THE FOUNDATION 470

בע"ר יעודם"

MADE MAN 470

Gen 1:26 נעשה אדם

And right in the Bible in one contiguous and distinct thought, the angels and the rebellion in heaven are directly linked to the original creation of man from the dust in Genesis. So scripture declares. That fact is amazing!

And here now, from the above passage, the key expression.

IN THE DUST 350

בעפר"

NOTE: The above with the preposition is a different word than the word dust by itself, which is also 350. The preposition כ is added, yet God designed it so the 350 feature would still be contained within the cluster.

And if you recall earlier, we looked at the passage that referred to the treasure in earthen vessels?

IN HOUSES [of clay] 103 x 4
בתי

EARTHEN [vessels] 1030
οστρακινους'

There are many more thematic examples that could be shown and expounded upon from these verses. We'll stop at this point.

What is Dust?

We talked earlier about stars being synonymous with dust ~ star dust! In relation to this amazing subject and premise, here now is one of the most important verses in the Bible. It is saturated with numbers that clearly show that the dust coming from heaven is symbolical of the stars (or angels) falling to earth.

"The LORD shall make the rain of thy land stars and dust will come down from heaven upon thee, until thou be destroyed" (Deu 28:24).

DUST FROM HEAVEN WILL COME DOWN 350 x 3
ע"ר מן השמים ירד' Deu 28:24

Two completely different words from the above can be translated as dust. One has a value of 350, and here is the other one. The one Hebrew words for stars can be translated either as "stars" or "dust."

DUST 350
עפר

STARS (or DUST) 103
אבק

The phrase "until thou be destroyed" equals 570, the key number (along with 456), having to do with the tree of knowledge of good and evil and the horrible consequences that followed that. Thus we see the transitional elements of the entire fall in these few words.

God told Abraham that his seed would be as both the stars of heaven and dust of the earth. Here in this verse both dust and stars are connected together—as coming from

heaven. The reason "your seed" is 350, is because it was from nothing that God made something—through the faith of Abraham.

YOUR SEED 350 x 2

Gen 22:17 "את זרעך"

AS THE STARS OF HEAVEN 470

Deu 28:62 "ככוכבי שמים"

STARS AND DUST FROM HEAVEN 470 x 2

Deu 28:24 "אבק וע"ר מן השמים"

What is significant about the above phrase—**both stars and dust are linked. First comes stars and then dust from heaven.**

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, 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).

In the original Greek it reads, "... in the which the heavens with rushing sound will pass away the elements and burning be dissolved." The elements being dissolved definitely relate to the subject of dust coming down from heaven.

WILL PASS AWAY THE ELEMENTS 350 x 7

2 Pet 3:10 "παρελευσονται στοιχεία"

From the above, here now is both the word "heavens" in Hebrew and Greek. Both are 350. Look now at the following progressive order.

HEAVENS 350 x 2

2 Pe 3:10 "ουρανοι"

HEAVENS 350

Dan 4:30 "שמיא"

HEAVEN WILL PASS AWAY 350 x 6

Mat 24:35 "ο ουρανος παρελευσεται"

DUST 350

Gen 2:7 "עפר"

DUST FROM HEAVEN WILL COME DOWN 350 x 3

Deu 28:24 "ע"ר מן השמים י"ד"

MAN 350

Dan 2:10 "אנש"

In reference to the stars falling to the earth and the connection to dust—look at this verse in Psalms.

"Let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honor in the dust" (Psa 7:5).

MY LIFE UPON THE EARTH 350

Psa 7:5 לְאָרֶץ חַיִּי

This expression sort of ties everything together.

FIRST HEAVEN AND FIRST EARTH 350 x 11

Rev 21:1 ο πρωτος ουρανος και η πρωτη γη'

Here is a specific reference to men being born and flooding the earth.

"And it came to pass, when men began to increase on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of me" (Gen 6:1,2).

All of this connects to the actual process of creation of man upon earth. Man is nothing but star dust.

WHEN MEN BEGAN TO INCREASE UPON 470

Gen 6:1 יהי כי חל אדם לרב על

THE LORD GOD FORMED MAN 470

Gen 2:7 ייצר יהוה אלהים האדם

MAKE MAN 470

Gen 1:26 נעשה אדם

And here again we see the casting down/birth aspect of **man coming INTO the world, not actually being created in it.**

WHEN MEN BEGAN TO INCREASE 350

כי החל אדם לרב

Now look at the following two side by side. Here is the absolute theomatic confirmation.

"He telleth the number of the stars; he calleth them all by their names" (Psa 147:4).

THE NUMBER OF THE STARS 470

Psa 147:4 ע"ר לכוכבים

"And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered" (Gen 13:16).

Here the dust points straight back—to the original angelic creation.

ANYONE CAN NUMBER THE DUST OF THE EARTH 470 x 4

Gen 13:16 איש למנות את ע"ר ארץ

NUMBER THE DUST 141 x 6

מנות עפר

THE DUST 350

עפר

The Nature of Angels

We just talked about the seed of Abraham being as the stars of heaven and the dust of the earth. Look now at this passage.

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And release these as many who through fear of death were all their lifetime subject to bondage." (Heb 2:14,15).

Here it is talking about the children of the devil, i.e. the devil's angels, who are kept in bondage. Look at the significance of these next two examples. The numbers 122 and 350 show **what the release is from**.

RELEASE THESE 122 x 16

απαλλαξη τουτους'

AS MANY WHO 350

οσοι

The "as many who" are the fallen ones (122) going back to dust (350) because of the rebellion. That is why we see these two numbers in juxtaposition.

Here now is the complete thought. Here comes the spectacular result. The text states that he would "release these as many who through fear of death all their lifetime were subject to bondage."

THESE AS MANY WHO THROUGH FEAR OF 141 x 36
DEATH ALL THEIR LIFETIME

Heb 2:15 τουτους οσοι φοβω θανατου δια παντος ζην"

"... who through fear of death all their lifetime" represents the time—all their lifetime—evidently including all the time during the pre-existence.

ALL THEIR LIFETIME 141 x 11

παντος του ζην

LIFETIME SUBJECT UNTO [bondage] 141 x 8

ζην ενοχοι ησαν'

Yet notice that this passage is specifically talking about US—the people living upon earth — who all during their existence have been held in the bondage of Satan.

Please notice the next verse that follows in this passage. All of sudden, right in the same breath, this passage starts talking about the **angelic connection** to this discussion.

"For verily he took on himself not the nature of angels; but he took on him the seed of Abraham."

NOT 470

Heb 2:16 ου

THE NATURE (of angels) 141 x 4

δηπου"

Again, the numbers 470 and 141 are the most significant possible in theomatics, to do with angels in general. And here the word "nature" in reference to the very nature of angels is 141 (all of this will be discussed in the next chapter on the number 141 specifically).

What all the above is telling us, is that the seed of Abraham actually is going to replace and supercede the former angelic creation and realm. We, the fallen ones, are presently held in bondage to the devil. And God is no longer concerned with the former creation, i.e. the "nature of angels." **He is concerned with a brand new relationship that He established with Abraham, who actually became the "friend" of God.** He was not afraid to call his close personal "friend." (No Muslim would dare think of calling "Allah" their close personal friend). I do not believe that the angels formerly ever knew God intimately as "friend" or even as their loving heavenly Father. But we who have been redeemed, will know God as a personal friend. This fact is further confirmed that God continuously told Abraham and compared his offspring with stars and dust and sand. When God called Abraham, he came out of a pagan land that were star gazers and sun worshippers. The promise to Abraham—through **spiritual** Israel—is the restoration from original rebellion in heaven.

The Dust Under the Feet

Now we come down to the real significance and meaning of the dust—why God created the earthly Adam from the dust of the ground. One very interesting and key multiple of

350 occurs in Genesis. We saw these next two examples earlier. **Notice that in this passage in which the 350 occurs, it is talking about feet.** You will see why shortly.

"And I will put enmity between thee and the woman, and between thy seed and between her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen 3:15).

AND BETWEEN HER SEED 350

Gen 3:15 רבין זרעה

The dragon/serpent is now warring against those who are fallen from heaven. The serpent's or Satan's food is the dust of the earth.

"And the dragon was wroth with the woman, and went to make war with the remnant of the seed of her, which keep the commandments of God, and have the testimony of Jesus Christ" (Rev 12:17).

WITH THE REMANT OF THE SEED 350 x 9

Rev 12:17 μετα λοιπων του σπερματος"

Now comes the Big Hit

The following feature is in my opinion, the single most significant possible from the entire Bible, in helping us to understand the significance of dust and why in the second creation account in Genesis 2, man was taken from the dust of the ground. In Daniel chapter 8, it talks about the little horn.

"And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land" (Dan 8:9).

THE HORN 350

Dan 8:9 קרן

The purpose of the horn was to crush and destroy. Here is the complete passage.

"And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great to the host of heaven; and it cast down to the earth from the host and from the stars, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and was cast down the place his sanctuary" (Dan 8:9-11).

WAS CAST DOWN (the place of the sanctuary) 350

Dan 8:11 שלד

NOTE: The place of the sanctuary is the heavenly paradise, or the temple of Eden. We have prepared a complete independent study on this.

"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).

What does the above say that the little horn did to the stars of heaven?

STAMPED UPON 350 x 2

Dan 8:10 תרמז

Note: Compare 2 Kings 14:9, 2 Chronicles 25:18, for Hebrew version of same identical word, different morphology without ending letter MEM מ.

Here now is the complete passage. We find one more very significant feature.

If the above is not proof or confirmation enough, the following is another completely different word in Hebrew.

"I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury" (Isa 63:3).

AND TRAMPLE THEM IN (my fury) 350 x 2

Isa 63:3 וארמזם ב'

This is very key and very significant. The Hebrew word for "stamped" or "stomped" is *RAMAC*. It is an expression of a potter who would stomp on the vessel until it was pulverized and ground to dust. The angels that rebelled against the Creator and fell were vessels that were broken and no longer useful to the Master. As I was typing this up, a somewhat obscure verse in Jeremiah popped into my mind. I thought to myself, "this just had to be 350—that is, if the above interpretation and definition was correct." And when I checked it out, it came out perfectly. Here now is the connection to the above.

"And shalt say unto them, Thus saith the LORD of hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again" (Jer 19:11).

AS ONE BREAKETH A POTTER'S VESSEL 350 x 4

Jer 19:11 כאשר ישבר כלי יוצר'

Shaking off the Dust of the Feet

In Daniel it says that the horn stamped upon the fallen stars.

STAMPED UPON 350 x 2

Dan 8:10 תרמגע

Now comes this expression from Nahum 1:3. Here it ties all together.

THE DUST OF THE FEET 350

Nah 1:3 אבקר גליו

Before we come back and look more closely at this theme, let us examine the instances where dust is found in the New Testament. The 350 multiple saturates these passages. I will show just a few of the more outstanding examples. Throughout the gospels, Jesus constantly told his followers to shake off the dust of their feet. What in the world could that possibly mean?

"And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under the feet of you for a testimony against them" (Mar 6:11).

SHAKE OFF THE DUST UNDER THE FEET 350 x 13

Mar 6:11 εκτιναξατε χουν υποκατω ποδων"

DUST = 35 x 32 and 35 x 44

τον χουν

"But they shook off the dust of the feet against them, and came unto Iconium" (Act 13:51).

SHOOK OFF THE DUST OF THE FEET AGAINST 350 x 7

Act 13:51 εκτιναξαμενοι κονιορτον ποδων επ'

SHOOK OFF 350 x 2

οι εκτιναξαμενοι"

"Even the dust adhering to us, of the city of you, on your feet shake off" (Luk 10:11).

EVEN THE DUST ADHERING TO US 350 x 4

Luk 10:11 και κονιορτον κολληθεντα ημιν"

ADHERING TO US 350 x 3

τον κολληθεντα ημιν'

Only two other instances in the New Testament refers to dust. In Acts 22:23, it talks about throwing dust in the air. In Revelation 18:19, those who mourned the loss of Babylon, cast dust upon their heads. All of this is extremely significant and speaks of ultimate sorrow. We will not go into an explanation here

Judas Iscariot and Israel

When Judas Iscariot hung himself, the scribes and Pharisees took the "price of blood"—the thirty pieces of silver—and used it to purchase the potter's field. The potter's field was a piece of land that was a dumping ground for pottery makers, who took and cast away their defective and broken vessels which no longer had any potential of being useful or of value.

AS ONE BREAKETH A POTTER'S VESSEL 350 x 4

Jer 19:11 כֹּאשֵׁא יִשְׁבֵּר כְּלִי יִדְצָר

There is one example that is most revealing as it relates to pottery, clay, and dust. When Judas Iscariot betrayed Christ, here is what took place.

"And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in" (Mat 27:6,7).

This is very significant. Again, the potter's field was a dumping ground. What a picture of Judas!

"Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; And gave them for the potter's field, as the Lord appointed me" (Mat 27:9-10).

FOR THE POTTER'S FIELD 350 x 8

Mat 27:9-10 εις τον αγρον του κεραμεως

The text states that the children of Israel put great value on the potter's field. That is certainly a strange statement appearing in the Bible. This is a controversial topic, but Old Testament Israel rejected Christ as God their savior. It is this author's belief that the Church has now replaced Israel, and is now the true Israel (replacement theology vs. pre-millennial dispensationalism). Is the following then a coincidence?

PRICED FROM THE CHILDREN 141 x 17

ετιμησαντο απο υιων"

CHILDREN OF ISRAEL 141 x 17

Act 7:23 τους υιους Ισραηλ"

THE CHILDREN 141 x 9

Act 7:37 τοις υιοις'

ISRAEL 350

Ισραηλ'

The children of Israel (in the flesh), are fallen angels just like everybody else. Natural Israel ended up totally lost and devoid of understanding—just like the dust. **Only the spiritual "Israel of God" (Galatians 6:16) will continue onwards—which is comprised of ALL believers who have been regenerated by God's Holy Spirit. The literal Israel ends in the dust.** What an opposite concept to pre-millennial dispensationalism that glorifies the concept of national biological Israel and a literal 1000 year millennium. (What other conclusion can be drawn from the fact that Israel = 350).

"Isaiah also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved" (Rom 8:27).

NUMBER OF THE CHILDREN 141 x 12

Rom 9:27 αριθμος υιων"

SAND 350

αμμος'

Later the following Hebrew word was found. In context of the above discussion. This had to be shown.

UNCIRCUMCISED ONES 350

Eze 31:18 ערלים

The natural Israelites NEVER WERE circumcised in their hearts, and are thus not part of the Church of the Living God, i.e. the body of Christ.

And He Stood Upon the Sand of the Sea

Now let us continue examining this theme of Satan stamping upon the stars with his feet. The following passage is just too much to be a coincidence. The same theme here is unmistakable. Look at this!

Revelation 12 talks about the dragon warring over the woman and her offspring. After the woman's child is caught up to heaven, the dragon went off to make war with the rest of her seed. The passage concludes with this statement.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus. And he stood upon the sand of the sea" (Rev 12:17).

We have already seen where the 350 pattern covers the topic of dust and ashes. There is yet one more—sand!

AND HE STOOD UPON 350 x 2

Rev 12:17 και εσταθην επι'

THE SAND 350

Rom 8:27 αμμος'

The next one is one of the most significant possible, as it relates to this theme of stamping. Here Satan is referred to as "the destroyer." When the stars were stamped upon to dust, they essentially were destroyed by the destroyer.

"Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer" (1 Cor 10:10).

DESTROYED 350 x 4

1 Cor 10:10 απωλοντο'

Here is the Hebrew word from the account of Lucifer.

DESTROY 350

Is 14:23 "משחית"

And how does the devil destroy? We found this interesting feature worth presenting here.

"Then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved" (Luk 8:12).

TAKETH AWAY THE WORD 350

Luk 8:12 αιρει λογον'

For our last example, this one will speak for itself. Nothing could be more final destruction than death, when man must return to the dust from whence he was taken. The Bible describes death as an enemy to be crushed under one's feet.

"For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (1 Cor 15:25,26).

DEATH 350 x 2

1 Cor 15:26 ο θανατος'

All things Under the Feet

Before coming to Christ, we were under Satan's dominion. Before examining some specific verses related to that, here is one key passage that will show this 350 theme specifically in general. The following long phrase consists of only three Greek words.

"All things thou hast put in subjection underneath the feet of him" (Heb 2:8).

ALL THINGS THOU HAST PUT IN SUBJECTION UNDERNEATH 350 x 9

Heb 2:8 παντα υπεταξας υποκατω

The following is one Greek word.

THOU HAST PUT IN SUBJECTION 350 x 3

υπεταξας"

Now look at this verse. Here comes the final act of stamping under the feet. This time it will be us who will destroy the devil.

"And the God of peace shall crush Satan under your feet shortly" (Rom 16:20).

CRUSH SATAN 350 x 8

Rom 16:20 συντριψει τον Σαταναν"

Long after this study was complete, I bumped into this passage—probably the best known one of all. Here are the words of Jesus. The expression "to tread" means to walk all over or crush with the feet.

"Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you" (Luke 10:19).

UNTO YOU POWER TO TREAD 350 x 5

Luk 10:19 υμιν την εξουσιαν πατειν

A Verse in Ecclesiastes

This is one of the most significant verses possible.

"Will return the dust to the ground from which it came: and the spirit shall return unto God who gave it." (Ecc 12:7).

This verse speaks of what happens when we return to God. Look at the very obvious numbers present.

WILL RETURN THE DUST TO GROUND FROM WHERE IT CAME 350 x 4

Ecc 12:7 וישב עפר על ארץ כשהיה

WILL RETURN THE DUST TO GROUND 350 x 3

ישב ע"ר על ארץ"

WILL RETURN THE DUST TO GROUND FROM 470 x 3 (141 x 10)
WHERE IT CAME

Ecc 12:7 וישב הע"ר על ארץ כשהיה"

And here the 141 points explicitly to our angelic origin. There is also another thematic pattern to do with angels and the word "spirit."

"And the Spirit returns unto God who gave it."

UNTO GOD WHO GAVE IT 141 x 8
אל האלהים אשר נתנה

And where is the verse in the Bible that speaks explicitly of the time God gave His spirit to create man in heaven.

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

AND MAN BECAME A LIVING BEING 141 x 4
ויהי האדם לני"ש חיה

UNTO GOD WHO GAVE IT 141 x 8
אל האלהים אשר נתנה

One very interesting passage shows a 350 pattern of unmistakable significance. It will speak for itself. All we are without God's Spirit and breath of life, is dead dust.

"For as the body without the spirit is dead, so faith without works is dead also" (James 2:26).

WITHOUT THE SPIRIT IS DEAD 350 x 9
Jam 2:26 χωρις πνευματος νεκρον'

So much could be shown at this point. We'll stop here.

Conclusion

The investigation into this specific pattern is only in its infancy. Several things are important to point out.

The number 350 is simply one of a host of numbers related to this theme. It is far short of being the most extensive pattern found in relation to the fall. The 340 pattern is far more powerful in certain respects (and one that is already over 100 pages long.) There are very specific patterns related to the fall—based upon 558, 68 and 340, 610 and 122, upon 102 and 103, 133, 616, 140, 450, 83 and 830, and numerous others, just to list a few.

Along with 350, all these other numbers and patterns are equally incorporated within the structure to do with the rebellion in heaven, within their own specific contexts. Here we

have only examined one thread which weaves its way through the theme. But the places the 350 occurs are deliberate and unmistakable and quite revolutionary in concept.

As I have demonstrated, the number 350 weaves its way through many themes and context, yet all of them are remarkably related to one another. The deliberate and inherent nature of this pattern, and the themes that are connected by it, are diverse.

Here is one last example.

"And it is easier for heaven and EARTH TO PASS AWAY, than one tittle of the law to fall" (Luk 16:17).

EARTH TO PASS AWAY 350

Luk 16:17 γην παρελθειν'

Clustering Stats

Here are the clustering stats. Every effort was made to eliminate any redundant hits (those shown more than once). The odds of this happening by accident is but one chance in almost four million.

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

	Observed		% distribution
0 HITS	96	18.3672	0.308682
-1, +1	129	0.170096	0.414791
-2, +2	86	11.85338	0.276527
Total	311	30.39068	
p factor =		2.52E-07	
1 chance		3974214	