

Chapter 6c

Most Significant 470/141 Pattern

... proves the Link Between Men and Angels

This pattern is without question one of the most significant ever discovered in theomantics. It is at the bedrock of the Angelfall message. It clearly proves the link between men and angels. It blankets this entire theme in the Bible—cover to cover.

This Will be Exhausting

It would take 500 to 700 pages at least to show all the examples discovered thus far with this pattern. We shall constantly be adding to this as more and more is found. The original files on this were almost two inches thick. It is a massive study and analysis.

The following is a compilation from the author's files of about half of the total number of examples jotted down during this investigation. Here the presentation will consist of around 300+ pages. Anyone who attempts to read and study all of this will be exhausted by it. Literally. As modern terminology would describe it, this will provide a classic example of what is termed "information overload."

Yet every bit of this presentation is saturated with profound and significant truth. The gold mine is deep. The key here is to go slow and THINK about what each Bible passage is saying. This analysis is not for the faint of heart—it will take time to chew and digest. It is very easy for a person to quickly become numb to the vastness of the presentation where after a while it just becomes one big blur. This can only be eaten one bite at a time.

The Challenge of this Presentation

In looking at all the hundreds of passages that implicate men and angels—there are so many references that cover such a wide range and diversity of themes and topics from the Bible—there are a thousand different ways (or sequential order) in which all of this data could be presented to the reader. In showing the Bible passages and features, I have done my level best in trying to find the best arrangements of themes and topics from the Bible and to match the theomantics features accordingly. Yet no matter how well the sequence of thought is presented, there will probably always be another better (or at least different)

way to spell all of this out. To spend too much time in trying to tweak the presentation—that would eventually become so laborious and time consuming. It would also become somewhat redundant and meaningless to most people who are trying to wade through all this stuff. So the challenge is to find a middle ground—showing everything in as progressive and organized a manner as much as possible, without just throwing everything mumbo jumbo into a bucket randomly.

Here are some important comments. Whenever I came across features that had knowingly been shown earlier in this presentation, I tried to indent them so the reader will know that I am not trying to puff the presentation by showing each hit as being original (or just one of a kind). However, there are so many hundreds of examples shown that it is very difficult to keep track. There may be a few instances where some of these fell through the cracks and are shown non indented, and which appear more than once elsewhere in this presentation.

Another comment is the following. When a feature seems to be key and more significant than others, I used a larger font to demonstrate that fact. Please understand that this is a somewhat subjective aspect, but it is being done this way for the sake of emphasis. About half the examples will be shown in the larger font.

Index and General Outline of Categories

The following are the general chapter headings or groupings of references within a specific theme. Many of these categories overlap.

- 1) General Angel verses and references involving the creation of man pg 3
- 2) Pre-existent References..... pg 49
- 3) Birth References..... pg 87
- 4) References to Man upon Earth..... pg 98
- 5) References to All Mankind..... pg 139
- 6) Casting Down from Heaven References..... pg 146
- 7) References to Redemption..... pg 190
- 8) References to Angelic law..... pg 216
- 9) References to do with Judgment..... pg 226
- 10) Prodigal Son Analysis..... pg 238
- 11) The Blind Man in John Chapter 9..... pg 244
- 12) References to Lost Sheep..... pg 244
- 13) Random References covering a wide range of topics (these are some of the best features or examples)..... pg 255

The Number 47

These two numbers, 47 and 141, unequivocally show the link, and the general manner of how all mankind dwelling upon earth—are tied into the subject of pre-existence and the very angelic realm itself. This specific numerical pattern saturates the Bible from one end clear to the other. It clearly shows the RELATIONSHIP.

The number 47 is a prime number. It is most foundational. For some mysterious reason God uses it as the basis for the very original creation of beings, i.e. the angel/man creation, and continues to use that 47 number theme all through scripture.

The largest number of examples to do with this topic will be multiples of 282 (or 47×6). Of somewhat lesser frequency will be multiples of 141 (or 47×3). Of course 141×2 equals 282. Both 141 and 282 are equally significant and mean the same thing (obviously just the 141 features would have secondary factors that are odd numbers, i.e. 141×3 , 141×5 , 141×7 , 141×37 , etc.), and 282 would be even multiples of 141.

What I observed in composing these findings, is that overall the number 282 seemed to definitely predominate on the more outstanding examples. When I put this study together, I almost decided to break down everything into 282 and 141 because the 282 clearly tipped the scales. But to keep things simple and more concise, I decided finally to show everything as simply 141 and not segregate the two numbers.

Here is the key feature for this entire design. The word "angels" in Hebrew.

ANGELS 141

Gen 19:15 מלאכים

Category 1: General Angel Verses and References Involving the Creation of Man

Here is the first mention in the Bible.

"God said, let us make man in our image according to our likeness; and let them have dominion over the fish of the sea..." (Gen 1:26).

This is the entire phrase.

GOD SAID, LET US MAKE MAN IN OUR IMAGE 141 x 11
ACCORDING TO OUR LIKENESS

Gen 1:26 יֹאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדִמּוּתֵנוּ

Here we find the 141 pattern with the key Hebrew word from this phrase.

LET US MAKE 141 x 3

נעשה"

Here is the 141 pattern again. Here the phrase that works out to 141 points direct to the object—the man himself. This feature is exceedingly significant.

MAN IN OUR IMAGE ACCORDING TO 141 x 2

אדם בצלמנו כ'

Of course the complete phrase, "let us make man in our image according to" is 141 x 5. But here is a very interesting feature—this is as specific as it gets.

The following two examples are key. The fact that both equal the same 470 is hardly a coincidence.

MAKE MAN 470

נעשה אדם

LET US MAKE 141 x 3 (47 x 9)

נעשה"

ACCORDING TO OUR LIKENESS 470

כדמות

The above could hardly be a coincidence. But here is verse 27 which follows. This is the most direct statement.

"So God He created the man in his image, in the image of God He created him male and female created he them" (Gen 1:27).

CREATED THE MAN IN HIS IMAGE 141 x 3

ברא האדם בצלמו" Gen 1:27

So what we are finding with the above, is that these two numbers—470 and 141—appear to be working together in concert at the very bedrock of the creation process.

The Name ELOHYM

Now here is an interesting fact that very few people know about. The word commonly translated as "God" in the Bible is the word ELOHYM in Hebrew. It actually means "angels." ELOHYM is the plural form of the word "EL." EL is the singular and it means simply "God," but the word used almost exclusively throughout the Hebrew Bible, is the

plural form ELOHYM and actually means "gods." Some translations literally render the word as "angels," or the "God of angels." We find the angel translation in Psalms.

"What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor" (Psa 8:4,5).

YOU MADE HIM A LITTLE 141 x 6 LOWER THAN (the angels)

Psa 8:5 ותחסדרו מעט מ'

Look at this! This is as direct as it gets. Compare the following two features., one here in Psalms and the other in the creation account of Genesis chapter one.

MADE 470

תחס

MAKE MAN 470

Gen 1:6 נעשה אדם

Whether in the above verse the translation should be "God" or "angels," is debatable. We show this simply to make the point that something to do with angels themselves is implicated in the very word "God" or "Gods." What is interesting to note, in Hebrew 2:7 from the New Testament, this verse is quoted from Psalms, and in the Greek translation the word "angels" is used specifically (see features from Hebrews 2:7 later in this presentation).

Now when we go back to the Genesis account, we find this in reference to the word "God" or ELOHYM.

"And the Lord God said, Behold, the man became like one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever" (Gen 3:22).

BEHOLD, THE MAN BECAME LIKE 141

Gen 3:22 הן אדם היה כ'

BECAME LIKE ONE OF US TO KNOW GOOD AND EVIL 141 x 7

היה באחד ממנו לדעת טוב ורע'

Please notice from the above that God defines Himself as "one of us" in the plural.

A Plurality of "gods?"

When the Bible says that God (ELOHYM) created man in Genesis 1:26, "Let us make man in our image, after our likeness," most Christians interpret this passage to mean that the triune Godhead (Father, Son, and Holy Spirit) decided to create man. While that may perhaps be true in certain respects, the text does not specifically mention trinitarianism and gives no clear indication of such a concept. There are other possible interpretations. The question that would be asked at this point is, What does this all mean? Especially about ELOHYM?

That is an interesting question because it implies that "God" Himself may in certain aspects, actually consists of a body of individuals, perhaps the highest class of angelic or heavenly beings??? So when the Bible says "let US make man," could this possibly be referring to a group of the highest angelic beings (under the heavenly Father's or Jehovah's direction of course), somehow involved in the creation of an infant class of angels just like themselves and are working out God's plan of redemption with those who will join their ranks (see our discussion on the prodigal son and Luke 15:10). It is no doubt a fact that the highest angels must have certainly been involved, in some fashion, in administering the creation process—both of the newly created angels in heaven and subsequent man cast down and placed upon earth (see Hebrews 1:14). While many fundamentalists would argue vigorously against such an idea, the clear language of scripture lends itself to that distinct possibility (who can prove otherwise?) Please understand that we are not saying that this is indeed the case, but simply asking questions (those questions are valid based upon the clear definition of the Hebrew words).

There is one rather startling example that seems to substantiate this conclusion concerning ELOHYM.

"And the house which I build is great: for great is our God above all gods" (2 Chr 2:5).

ALL GODS (or ALL ELOHYM) 141

2 Chr 2:5 כל האלהים

The fact that the expression "all ELOHYM" works out to 141 is pretty direct.

The word "ELOHYM" has a value of 86. This has been discussed extensively in other studies. This author's book, *The Original Code in the Bible* has an entire chapter on this (pp. 63-85). The number 86 indicates an eternal principle relative to truth itself and the discernment or proper dividing of truth.

Genesis 9:6

Now here is the other reference in Genesis to God creating man in His image, clear up in chapter 9.

"Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made [he] man" (Gen 9:6).

FOR IN THE IMAGE OF GOD MADE HE MAN 141 x 5

Gen 9:6 "כי בצלם אלהים עשה האדם"

Nothing could be more specific. The comes another clear cut 141 here points directly the angelic creation.

MADE HE MAN 141 x 3

"עשה האדם"

LET US MAKE (man) 141 x 3

Gen 1:26 "נעשה"

Genesis 2:7 and 2:8

These two verses contain a series of 141 features that are just incredible. Verse seven can be divided into three phrases. Here is the first phrase features.

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

THE Lord GOD FORMED 141 x 3

Gen 2:7 'ייצר יְהוָה אֱלֹהִים'

LET US MAKE 141 x 3

"נעשה"

And here comes the major 470. Again, compare the following three related expressions (hardly a coincidence).

THE LORD GOD FORMED MAN 470

"ייצר יְהוָה אֱלֹהִים הָאָדָם"

MAKE MAN 470

Gen 1:6 "נעשה אדם"

MADE 470

Psa 8:5 "תחם"

The following contains numerous phrase combinations that are 141 multiples. Here is probably the most distinct possible.

FORMED MAN FROM DUST OF GROUND 141 x 3 x 2

"ייצר אדם עפר מן אדמה"

Let's quickly jump and look at one example from the book of Romans. There is a direct connection between dust and clay (clay is simply dust with moisture in it).

"Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God, willing to show his wrath, and to make his power known, endured with much longsuffering unto the vessels of wrath fitted to destruction" (Rom 9:21,22).

POWER OVER THE CLAY OUT OF (the same lump to make) 1410

Rom 9:21 ἐξουσίαν πηλου εκ'

Now let's extend this verse from Genesis.

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

HE BREATHED INTO HIS NOSTRILS THE BREATH (of life) 141 x 7

Gen 2:7 יָפַח בְּאַפִּי נְשָׁמָה

And even the most basic expression fits the 141 pattern.

BREATH OF LIFE 141 x 2

Gen 6:17 רוּחַ חַיִּים

And this is the result.

"and he breathed into his nostrils the breath of life; and man became a living being" (Gen 2:7).

AND MAN BECAME A LIVING BEING 141 x 3 x 2

יָהִי הָאָדָם לְנֶפֶשׁ חַיָּה

MADE HE MAN 141 x 3

עָשָׂה הָאָדָם

The word "being" could be translated as "soul." When God created the spirits of the angels he subsequently created their conscious living souls. Look at this verse from the New Testament.

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God" (Rom 13:1).

EVERY (soul) 141 x 2

Rom 13:1 πασα

And here is the next verse in Genesis. Look at this consistency! All three expressions have the same exact value of 144 x 3 x 2.

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

THE MAN WHOM HE HAD FORMED 141 x 3 x 2

Gen 2:8 אדם אשר יצר

FORMED MAN FROM DUST OF GROUND 141 x 3 x 2

ייצר אדם עפר מן אדמה

AND MAN BECAME A LIVING BEING 141 x 3 x 2

ויהי האדם לנפש חיה

In light of the above, the following is just outstanding. The same basic phrase exhibits BOTH the 470 and 141.

"Behold, in his servants, he places no trust in them; and his angels he charged with folly: How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?" (Job 4:18).

IN THE DUST THE FOUNDATION IS 470

בעפר יסודם

The word "foundation," in the most basic root form (without the Hebrew letter YODH), produces this.

IN THE DUST THE FOUNDATION 141 x 3

בעפר סוד

Man Returns to Dust

What is the deeper meaning of the dust? God told Adam that when he sinned he would return to the dust—the place from where he originally came. Here we find the most impressive 1410.

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

THEN SHALL THE DUST RETURN TO THE EARTH IT CAME FROM 1410

Ecc 12:7 וישב העפר על הארץ כשהיה

AND THE SPIRIT RETURNS TO GOD WHO (gave it) 141 x 11

והרוח תשוב אל האלהים אשר

All through scripture angels are described as spirits who come from God the Father.

"Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: how much more shall we be in subjection unto the Father of spirits, and live?" (Heb 12:9).

Embedded in the above, is the perfect angel concept. It states, "how much more shall we be in subjection to the Father of spirits..." The "we" is talking about all of humanity that was created by the Father. The following is two Greek words.

HOW MUCH MORE SHALL 1410 (also 470 x 3) WE BE IN SUBJECTION

Heb 12:9 μαλλον υποταγισομεθα"

The prime number 43 is one of the key numbers in theomantics to do with God the Father.

IN SUBJECTION TO THE FATHER OF SPIRITS AND LIVE 141 x 43 υποταγισομεθα τω πατρι των πνευματων και ζησομεν"

Another verse that ties into the concept of the Father is this one.

"For in him we live, and move, and have our being; as certain also of your own poets have said, For of him also the offspring we are" (Acts 17:28).

OF HIM ALSO THE OFFSPRING (we are) 141 x 8 Act 17:28 του και γενος'

Nehemiah 9:6

We must at this juncture show the following spectacular passage. Here it is talking about Jehovah God creating the host of heaven.

"Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and you give life to all of them; and the host of heaven worshippeth thee" (Neh 9:6).

AND YOU GIVE LIFE TO ALL OF THEM 141 x 4 Neh 9:6 'ראתה מחיה בלם'

And look at this! This is yet another example of 470 that really nails the issue.

YOU GIVE LIFE 470 אתה מחיה

THE HOST 47 x 2 צבא

MAKE MAN 470

Gen 1:6 נַעֲשֶׂה אָדָם

As is a well known fact in theomantics that a 47 x 2 has the same exact symbolic significance as a 470 x 2 (although not as statistically impressive from a chance or probability standpoint).

Back to Genesis

Now back to Genesis. This just goes on and on. The next time it mentions Adam is in verse 15.

"And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden¹ to water the garden; and from thence it was parted, and became into four heads. And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it" (Gen 2:9-15).

The words "And Jehovah God took the man" equal 141 x 2. Here is the more distinct portion.

TOOK THE MAN 141 x 4

Gen 2:15 יָקַח אֶת אָדָם

AND PUT HIM IN THE GARDEN 141

וַיִּנְחֲלֵהוּ בְּגֶן

In going through this account, scores of minor 141 examples were found—in direct reference to Adam and Eve. It would be redundant to show these features. We are going to try and keep this discussion more definite and show the examples that are the most specific.

"And have put on the new [man], which is renewed in knowledge after the image of him that created him" (Col 3:10).

CREATED HIM 141 x 14

Col 3:10 κτίσαντος αὐτόν"

In the following, the word "image" is used in reference to BOTH the image of God and the image of man (of course man was created in God's image). This is just one good example of how these themes just keep popping up and up and over and over.

"And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things" (Rom 1:23).

GLORY OF THE INCORRUPTIBLE GOD 470 x 6

Rom 1:23 δοξαν του αφθαρτου θεου

THE IMAGE (of corruptible man) 141 x 3

εικονος"

Interestingly, in Colossians it talks about "the image of the invisible God." What this 470 seems to be indicating, is that it is the unseen SPIRITUAL ASPECT that is in view for man being created in the image of God, not just the biological form.

INVISIBLE (God) 470 x 2

Col 1:15 αορατου"

Another outstanding reference in relation to God's image and the number 470, is the following expression. After all that we have seen prior, it is hard to believe that this is a coincidence.

"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God" (Phil 2:5,6).

BEING IN FORM OF GOD 470 x 7

Phi 2:6 εν μορφη θεου υπαρχων"

There is one other very direct reference to the creation of man in Genesis chapter 5. These two examples of 141 are unmistakable. Here God calls both Adam and Eve together as "Adam."

"Male and female created he them; and blessed them, and called their name man (Adam), in day they were created" (Gen 5:2).

THEIR NAME ADAM IN DAY THEY WERE CREATED 141 x 8

Gen 5:2 'את שמם אדם ביום בראם'

THEIR NAME ADAM 141 x 3

"שמם אדם"

They Shall be One Flesh

Both of these following expressions work out to 141 in Hebrew and Greek. Here is the one time it is mentioned in the Old Testament. This too shows the cohesive nature of Both man and woman as comprising "Adam" or man.

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen 2:24).

THEY SHALL BE ONE FLESH 141 x 4

Gen 2:24 "היו לבשר אחד"

And when we come to the New Testament, the 141 saturates the text.

"And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Mat 19:5,6).

BUT FLESH (one) 141 x 3

Mat 19:6 αλλα σαρξ'

ONE FLESH 141 x 3

σάρκα μίαν

What is truly interesting, is that in the Old Testament, the expression "one flesh" appears just one time. But in the New, it is mentioned in five separate verses. This indicates HOW IMPORTANT this concept really is because the discussion of it is enlarged in the New Testament. It involves much more than physical marriage between an earthly husband and wife—it is a SPIRITUAL CONCEPT related to the male and female natures embedded into the persona of each individual person's makeup (see Chapter XX for a complete discussion on the male/female aspect).

This concept also has to do with our relationship to the Lord Himself as the bride of the Christ. In 1 Cor 6:16 it mentions the one flesh relationship in the context of being actually joined to the Lord. This indicates that the concept is a SPIRITUAL ONES, and not just a biological relationship of an earthy man and wife.

"What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit" (1 Cor 6:16,17).

Interestingly, the word "one" (μίαν') has a value of 100, or just 1. Just a quick example of how these patterns relate and tie together, this phrase from Gen 1:26 produces the following phenomenon

HE CREATED HIM MALE AND FEMALE 1000 (or just 1)

Gen 1:27 ברא אתו זכר ונקבה

ONE 100 (or just 1)

μίαν'

What this is indicating, is that the composite whole was not complete until the two halves of male and female come together. This goes right along with the one flesh concept—again, this is not talking about just two people becoming one in an earthly/physical sense, but the male and female aspects together compose what is called "man." That is why in Genesis 5:2 it states, "Male and female created he them; and blessed them, and called THEIR name man (Adam), in day they were created." This blending of male and female

is also implied in Gal 3:28, "there is neither male nor female: for ye are all one in Christ Jesus."

Mark 10:6

When we come to the New Testament, we find these very pertinent words of Jesus. This phrase carries a complete and concise thought.

"But from the beginning of the creation male and female made them God" (Mark 10:6).

THE BEGINNING OF THE CREATION MALE 141 x 36 AND FEMALE MADE THEM

Mar 10:6 αρχης κτισεως αρσεν και θηλυ εποιησεν αυτους'

More on Breath

Now we shall turn and focus our attention on one very important aspect related to all of this. Men and Angels are referred to in the Bible as Spirit Beings. This aspect will be discussed extensively here.

The following is a really good example of how the theomatics phenomenon works. As has been stated many times, things don't always work with all words in juxtaposition (side by side). The feature skips around the Hebrew word "of the almighty" (שדי), and brings out the perfect key feature and concept embedded in the phrase. All of these 141 x 3 features you have seen and will see below, testify to the fact that this principle (of words not being in juxtaposition) is a valid key concept.

"The spirit of God hath made me, and the breath of the Almighty hath given me life" (Job 33:4).

THE BREATH HATH GIVEN ME LIFE 141 x 3 x 3

Job 33:4 נשמת תחיני'

"So Zedekiah the king sware secretly unto Jeremiah, saying, As lives Jehovah who created unto us this breath, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life" (Jer 38:16).

JEHOVAH WHO GAVE TO US 141 x 3 x 2

Jer 38:16 יהוה אשר עשה לני'

THIS BREATH 141 x 3 x 2

הנפש הזאת"

Interestingly, the word "breath" means "spirit," and all through the Bible angelic beings are referred to as being "spirits." Here too there is a subtle angel/man connection that few

people have probably never comprehended. Our breath, which is our very life, comes from God Himself.

Let's go to the book of Daniel, to the well known event described in chapter 5, when the hand of God wrote on the wall.

"And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whom thy breath is in his hand, and whose are all thy ways, hast thou not glorified" (Dan 5:22,23).

IN WHOM THY BREATH IS IN HIS HAND 141 x 3 x 2

Dan 5:23 דִּי נִשְׁמַתְךָ בִּידֵהוּ

Now the word man or Adam, has a value of 45 without the article, and 50 with the article. In the Greek Adam has a value of 46. Now what is most interesting, is that throughout the Old Testament, with the attached preposition, the expression "in Adam" or "in man" has a value of 47. This indicates that the Spirit that was in man or Adam, is representative of the angel aspect. Here is the key expression.

IN MAN 47

Jer 17:5 בָּאָדָם

When I typed the above, I thought of one other reference in the Bible with the same expression. The following unequivocally confirms the significance of the 47 in the above.

"But Jesus did not commit himself unto them, because he knew all men, And needed not that any should testify of man: for he knew what was in man" (John 2:24,25).

HE KNEW WHAT WAS IN 141 x 16

Joh 2:25 αὐτὸς ἐγίνωσκεν τί ἦν ἐν'

HE KNEW 141 x 3 x 5

αὐτὸς ἐγίνωσκεν'

WHAT WAS IN (man) 141 x 3

τί ἦν ἐν

IN MAN 47

Jer 17:5 בָּאָדָם

Of course the above clearly points to the spirits of angels as inhabiting men upon earth. One the spellings of men in Greek equals the following. And a spelling of man also works out. Surprisingly, no spelling of the words angels by itself in Greek equaled 141.

This was probably the major disappointment relative to this design (the expression "and the angels" (τους δε αγγελους) from Jude 1:6 is 141 x 12). However, 47 x 19 for αγγελων is highly significant—Eve who "became mother of all living" equals 19, and she represents all the angels. Her children are the stars of heaven (obviously in that context Eve is symbolic). The expression "stars of heaven" equals 1900, and the Greek word for "men" (τοις ανθρωποις) equals 1900. So the 47 x 19 is definitely deliberate in theomantics. The number 19 would involve a whole discussion.

MAN 141 x 3

Joh 1:13 ανδρος"

AND THE ANGELS 141 x 3 x 4

Jud 1:6 τους δε αγγελους'

MEN 141 x 19

τους ανθρωπους'

ANGELS 47 x 19

αγγελων'

Interestingly, the above is 47 x 19, and Eve has a value of just 19.

Tying this whole thing together, are two very revealing verses in the book of Job. This feature points to the angelic spirit itself which resides in man.

"For a spirit is in man: and the inspiration of the Almighty giveth them understanding" (Job 32:8).

FOR A SPIRIT (is in man) 141 x 2

Job 32:8 "אבר רוח"

But what is really interesting here, is the verse that follows. Look at these words.

"Great men are not always wise: neither do the aged understand judgment" (Job 32:9).

These words in Hebrew actually transliterate, "not many are wise, and the ancient ones understand right."

NOT MANY (are wise) 141 x 2

Job 32:9 'לא רבים'

THE ANCIENT ONES UNDERSTAND (right) 141 x 2

זקנים יבין"

Wow! These unwise and aged ones are clearly pointing back to the angelic pre-existence and man not knowing how to ascertain between good and evil. And the verse just before that talked about the spirit which is in man itself (all of this contains vast esoteric meaning).

Man's Spirit is the Spirit of Angels

What is interesting about this passage, is that it says that "those who by reason of use have their senses exercised to discern both good and evil"—this applies to born again Christians who have been redeemed. We are NOW able to do that which Adam was forbidden to do.

"For who knows of men the things of man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (1 Cor 2:11).

WHO KNOWS OF MEN 141 x 18

1 Cor 2:11 τις οιδεν ανθρωπων'

SAVE THE SPIRIT OF MAN WHICH IS IN HIM 141 x 37

1 Cor 2:11 ει μη το πνευμα του ανθρωπου το εν αυτω"

SAVE THE SPIRIT OF MAN 470 x 7

ει μη το πνευμα του ανθρωπου'

WHICH IS IN 141 x 3

το εν"

Interestingly, the 470 x 7 feature above concerning the spirit of man—this has to do with man being originally created in God's image "which is in" the person itself which equals 141 x 3.

And in the book of Job, these words.

"But Job answered and said, How hast thou helped him that is without power? how savest thou the arm that hath no strength? How hast thou counseled him that hath no wisdom? and how hast thou plentifully declared the thing as it is? To whom hast thou uttered words? and whose spirit came from thee?" (Job 26:1-4).

AND WHOSE SPIRIT 141 x 6

Job 26:4 רנשמת מ'י

WHOSE SPIRIT CAME FROM (thee) 141 x 7

נשמת מ'י יצאה מ'י

Nothing could be more direct or significant than the following expression.

"The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him" (Zec 12:1).

AND FORMETH THE SPIRIT OF MAN 141 x 4

Zec 12:1 רִיצֵר רוּחַ אָדָם

SPIRIT OF MAN WITHIN 141 x 4

רוּחַ אָדָם בְּקֶרֶב

In light of the above, look at this next mind boggling feature. This is in reference to man's spirit which dwells inside of him—the 1410 points directly to the fallen angel.

"Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?" (James 4:5).

In the Greek it reads, "To envy yearns the spirit dwelling in us."

YEARS THE SPIRIT DWELLING 141 x 16

Jam 4:5 ἐπιποθεὶ πνεῦμα κατωκείσεν

And look at just this word!

DWELLING 1410

κατωκείσεν

Interestingly, the theomatic numbers to do with man lusting after the tree of knowledge, are all present in the above phrase.

Now look at this verse from Proverbs.

"The spirit of man is the candle of the Lord, searching all the inward parts of his being" (Prov 20:27).

THE INWARD PARTS OF HIS BEING 141 x 2

Pro 20:27 חֲדָרַי בְּטֶן

"For I will not contend for ever, neither will I be always wroth: for the spirit of man before me, and the breaths which I have made" (Isa 57:16).

SPIRIT OF MAN BEFORE ME 141 x 3

Isa 57:16 רוּחַ מִלְּפָנַי

Interestingly, in Hebrews it refers to angels as being spirits. And in the Old Testament in Psalms 104:4, and also Hebrews 1:7, it refers to God making His angels as spirits.

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

MAKETH HIS ANGELS (spirits) 141 x 3 x 7

Heb 1:7 ο ποιων αγγελους αυτου"

"to which of the angels did He say, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits for service being sent forth for them who shall be heirs of salvation?" (Heb 1:13,14).

WHICH OF THE ANGELS DID HE SAY 1410

Heb 1:13 τινα δε αγγελων ειρηκε

And the second half says, "Are they not all ministering spirits for service being sent forth..."

MINISTERING SPIRITS FOR SERVICE 141 x 16

Heb 1:14 λειτουργικα πνευματα εις διακονιαν'

The following is very interesting. This phrase is packed solid with all the theomatics to do with the tree of knowledge of good and evil and man deciding to be god himself.

"All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits" (Prov 16:2).

WEIGHETH (the spirits) 470

Pro 16:2 תכר

Interestingly, the words "weigheth the spirits" is 1090, and this is a number in theomatics specifically to do with the length of time man is allotted on earth to prove what is in his heart.

Along with this same concept, is this next verse. Man's spirit is his consciousness.

"But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every conscience of men in the sight of God" (2 Cor 4:2).

EVERY CONSCIENCE 141 x 9

2 Cor 4:2 πασαν συνειδησιν

And look here at the highly significant 470 number.

CONSCIENCE 470 x 2

συνειδησιν"

A persons conscience has to do with their essence of being. The following is no surprise.

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb 9:14).

YOUR CONSCIENCE 141 x 13

Heb 9:14 συνειδησιν ημων"

Making His Angels

Here now the reference in Psalms to God actually making or creating the angels.

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

MAKETH 47 x 8

Psa 104:4 עשה

Again, 47 x 8 has the same symbolic significance as though the words had been 470 x 8.

The Hebrew word "his angels" has a value of 107—a very significant number in reference to another parallel aspect of the angels (a whole structure exists on this in our files).

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

AND IN REFERENCE TO THE ANGELS 141 x 16

Heb 1:7 και προς μεν τους αγγελους"

The second portion says, "Who maketh his angels spirits, and his ministers a flame of fire"

MAKETH HIS ANGELS 141 x 3 x 7

ο ποιων αγγελους αυτου"

Now look at this!

HIS ANGELS 470 x 4

αγγελους αυτου"

MAKE MAN 470

נעשה אדם

Man's Inward Nature

Here is more on man's inward nature. The heart is the seat of man's innermost being.

"But [let it be] the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Pet 3:4).

BUT THE HIDDEN MAN OF THE HEART 141 x 24

1 Pet 3:4 ἀλλ κρυπτος της καρδιας ανθρωπος'

"That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man" (Eph 3:16).

THE SPIRIT IN THE INNER MAN 141 x 28 (141 x 25 without τον)

Eph 3:16 πνευματος εις τον εσω ανθρωπον"

In this verse it is talking about heaven and it is talking about angels. Then in the same breath it mentions the spirits of men upon earth.

"To the general assembly and church of the firstborn, which are written in heaven, and to God a Judge of all, and to the spirits of just [men] made perfect" (Heb 12:23).

A JUDGE OF ALL AND SPIRITS (of just men) 141 x 18

Heb 12:23 κριτη παντων και πνευμασι"

We have seen constantly that the references to man's spirit carry the angel number in theomantics. While the above is referring to God's Spirit within man, there is such collaboration between the two that it is hard to tell the difference. It is a proven fact that in literally dozens of New Testament passages, whenever the word "spirit" is used, it is impossible to tell whether or not it is referring to God's Holy Spirit, or man's own spirit. Of course man's spirit is part of God's spirit, which was breathed into our very being when we were created. So it makes perfect sense that the above work out to 141.

These numbers are clearly pointing to the fact that the creation of the angels and man is the same event. The angel creation is only the first step in the process of what God's ultimate objective was—man! JUST BECAUSE MAN LIVES IN A PHYSICAL BODY UPON EARTH, DOES NOT PROVE THAT THAT WAS THE ORIGINAL CREATION OF HIS ESSENTIAL BEING. When man is born into this world, his spirit being is simply "housed" in an dirt body.

The Nature of Angels

Now we talk specifically about the nature of angels. Probably the one expression that is most significant in relation to the connection of men to angels is the following example. Here the word "nature" in reference to the angelic nature is 141.

"For verily he took not on him the nature of angels; but he took on him the seed of Abraham" (Heb 2:16).

THE NATURE (of angels) 141 x 4

Heb 2:16 δηπου"

Speaking of our nature as human beings, let's examine this verse. What theomantics shows us here is that our inward nature is that of the fallen angel.

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

The word "man" is not in the original. It more correctly translates, "yet the inward nature is renewed day by day."

YET THE INWARD NATURE IS RENEWED 141 x 15

2 Cor 4:16 αλλ ο εσωθεν ανακαινιουται'

YET THE INWARD NATURE 141 x 8

αλλ εσωθεν"

Speaking of the nature of man, look at this.

"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 the others" (Eph 2:3).

(among) WHOM 141 x 2

Eph 2:3 οις"

WERE BY NATURE CHILDREN OF WRATH 141 x 14

ημεν τεκνα φυσει οργης

AS THE OTHERS 141 x 9

ως λοιποι'

Christians have always believed that man has a fallen nature. **They have for centuries made that assertion without having any conscious knowledge of the angelic connection to that fallen nature.** Here is the passage that talks about human nature.

"For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind" (James 3:7).

AND IS TAMED BY HUMAN NATURE 1410 x 2

Jas 3:7 και δεδαμασται φυσει ανθρωπινη

And this is interesting?

IS TAMED 141 x 4

Jam 3:7 δεδασται"

Man in a physical state is the rebellious angel within him being subdued. The woman in Revelation 12 being nurtured in the wilderness, is a taming process.

The word "nature" in reference to human nature, is 558 and 2, and there is a major theomatic study exclusively on the number 558—dozens of specific references to the actual fall from heaven—all multiples of 558. This is further confirmation that man has a fallen nature.

An interesting passage that relates to the concept of human nature is the following.

"All flesh is not the same flesh: but there is one kind is of men, another of beasts, another of fishes, and another of birds" (1 Cor 15:39).

BUT THERE IS ONE KIND OF MEN 141 x 15

1 Cor 15:39 αλλα αλλη μεν ανθρωπων'

A parallel verse to the above is this next one. Here too it points to the angel origin.

"And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things" (Rom 1:23).

THE IMAGE (of corruptible man) 141 x 3

Rom 1:23 εικονος"

2 Corinthians 12

Here is an interesting verse that seems to show a definition of what man is.

"I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or apart from the body, I cannot tell: God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter" (2 Cor 12:2-4).

It states in this passage, "And I knew such a man."

SUCH (a man) 141 x 9

2 Cor 12:3 τοιουτον'

The following seems to indicate the angelic spirit as well. There are numerous other 141 and 470 examples from these words.

APART FROM THE BODY 141 x 29

χωρις του σωματος"

And here is a similar 141 feature having to do with being IN the body—the diametric opposite of the above statement. This shows that while we are in our physical bodies, our 141 spirits are away from the Lord.

"Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord" (2 Cor 5:6).

AT HOME IN THE BODY 141 x 18

2 Cor 5:5 ενδημουτες εν σωματι

Here the word "of like nature," in reference to men has the same exact value as the word nature in reference to the nature of angels. The following two examples side by side are indeed amazing.

"And saying, Sirs, why do ye these things? We also are men of like nature with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein" (Acts 14:15).

(men) OF LIKE NATURE 141 x 4

Act 14:15 ομοιοπαθεις'

THE NATURE (of angels) 141 x 4

Heb 2:16 δηπου"

Men and Angels

Here is an interesting verse, the words of the apostle Paul.

"For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men" (1 Cor 4:9).

The words "men and angels" do not exhibit the 141 pattern. Yet the 141 pattern is unmistakably present in a slightly different manner. In the Greek it reads, "For a spectacle we became to the cosmos, and (both) to angels and men." The following Greek phrase is seven words. The expression "world" or "cosmos" in the Bible comprises both the angelic and human realms.

A SPECTACLE WE BECAME TO THE COSMOS 141 x 33 BOTH TO ANGELS AND MEN

1 Cor 4:9 θεατρον εγεννηθημεν τω κοσμω και αγγελοις και ανθρωποις'

TO THE COSMOS 141 x 8

κοσμῶ"

Embedded is a feature that specifically points to something—to angels and men.

A SPECTACLE—TO BOTH (angels and men) 141 x 4

θεατρον και"

The following is an interesting feature.

"I in them, and thou in me, that they may be made perfect in one; and that the cosmos may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17:23).

THE COSMOS MAY KNOW 141 x 12

Joh 17:23 γινωσκη κοσμος'

As it has been explained before, the word "world" (or cosmos), means not just the planet but the entire heavenly realm. Here the fact that the word itself works out to 141 shows the fact that the expression "world" throughout the Bible, really is all encompassing—it consists of both men AND angels collectively.

One Mediator

There is an indicative angelic connection with this next verse.

"For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim 2:5).

ONE MEDIATOR BETWEEN GOD AND MEN 141 x 24

1 Tim 2:5 εις μεσσητος θεου και ανθρωπων'

The Man Gabriel

Now here is something interesting. Just today I thought about a verse in the book of Daniel when the angel Gabriel appeared before Daniel. In that passage it specifically refers to the angel as being "a man."

"Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation" (Dan 9:21).

THE MAN GABRIEL 141 x 4

Dan 9:21 האי"ש גבריאל'

When we come to the New Testament, the account is given of this same man Gabriel appearing before the father of John the Baptist in the temple. In virtually every reference to the angel Gabriel, the 141 pattern appears explicitly.

Now lets look at another verse from Daniel to do with Gabriel.

"And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision" (Dan 8:15,16).

Do you recall all the features of 470 about God creating MAN in His image? They base prime number to do with this entire 141 pattern is the prime 47. It states in this passage in reference to the angel that "there stood before me as the appearance of a man."

THE APPEARANCE OF A MAN 470

Dan 8:15 כמרואה גבר

So right here we have a direct connection and confirmation of the same 470 pattern of God creating man in His image and an explicit angelic being—in reference to the very appearance or image itself.

There is yet one other verse in scripture that talks about the appearance of a man. This time the word used for "man" in the Hebrew is different—the word "Adam" is used. Here it is talking about the appearance of a man in heaven.

"And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it" (Ezek 1:26).

THE LIKENESS AS (the appearance of a man) 470

Eze 1:26 דמות כ

And the Bible says that man was created in the likeness of God. If you recall, the word God or "ELOHYM" means "angels," or the "God of angels" or a plurality of gods.

What about Michael the Archangel?

There is one other angel specifically mentioned in the Bible. What about Michael? Here in the book of Daniel, Daniel was sitting by the river waiting upon God when the following occurred.

"Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one

and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia" (Dan 10:12,13).

MICHAEL, ONE OF THE CHIEF PRINCES 141 x 9

Dan 10:13 מיכאל אחד השרים ראשנים

Once again Michael is specifically mentioned in Daniel, further confirmation yet of the specific 141 pattern.

"But I will show thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince" (Dan 10:21).

BUT MICHAEL 141

Dan 10:21 אם מיכאלי

The following verse is full of the 141 patterns. Here is the reference to Michael.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book" (Dan 12:1).

AT THAT TIME SHALL MICHAEL STAND UP, THE GREAT PRINCE 141 x 9

Dan 12:1 בעת ההיא יעמד מיכאל השר הגדול

Twice in the New Testament Michael is mentioned. Once in Revelation when Michael and his angels warred against the dragon. And in this verse in Jude where he contested over the body of Moses. Neither of these passages exhibited an outstanding 141 feature.

The Gods as men

Here is an interesting passage. It speaks specifically of "gods" coming down from heaven as men.

"And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods made like men are come down unto us" (Acts 14:11).

THE GODS AS MEN ARE COME DOWN UNTO 141 x 29

Act 14:11 οι θεοι ομοιωθεντες ανθρωποις κατεβησαν προς

Some translations say that "the gods in the likeness of men are come down..."

The Food of Angels

When the children of Israel were in the wilderness, God provided manna for them to eat. Few Christians realize the fact that the Bible refers to this manna as the "bread of angels." This fact is very interesting. A whole theomatic study has been done on this and references to manna are saturated with a 57 pattern.

"And had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food: he sent them meat to the full" (Psa 78:24,25).

MAN DID EAT ANGELS FOOD 141 x 5

Psa 78:25 לחם אבירים אכל איש

Here is the word "manna"

"Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat" (John 6:31).

FATHERS DID EAT MANNA 141 x 13

Joh 6:31 πατερες το μαννα εφαγον'

MANNA 141

μαννα'

We find further confirmation of the fact that "the fathers" as mentioned in the book of John, is not only referring to our earth ancestors—but the symbolic aspect of the Old Testament fathers is that they represent our angelic ancestors. Look at this!

"This is that bread which came down from heaven: not as did eat the fathers of you manna, and are dead: he that eateth of this bread shall live for ever" (John 6:58).

NOT AS DID EAT THE FATHERS 1410 x 2

Joh 6:58 ου καθως εφαγον πατερες

AS DID EAT THE FATHERS OF YOU MANNA 1410 x 3

καθως εθαγον οι πατερες υμων το μαννα"

MANNA 141

μαννα'

Look at the following passage. It points clearly to the angelic connection for all those who ate and drank in the wilderness.

"And were all baptized unto Moses in the cloud and in the sea; And all the same spiritual food did eat, and all the same spiritual drink they drank: for they drank of that spiritual Rock that followed them: and that Rock was Christa" (1 Cor 10:2-4).

ALL THE SAME 1410

1 Cor 10:3 παντες αυτο"

Angels are Brethren

The following word is very descriptive. The topic of brothers and brethren in the Bible is full of the 141 pattern. Interestingly, in the book of Revelation, the angel who showed everything to John referred to himself specifically as being one of John's brothers.

"And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things" (Rev 22:8).

THE ANGEL WHICH SHOWED 141 x 12

Rev 22:8 αγγελου δεικνυοντος'

Here is the next verse. The angelic being refers to himself as being simply one of the brethren of John (who was a human being on earth). The following two features really show the connection between the two. Look at this next example which is 1410.

"Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God" (Rev 22:9).

I AM THY FELLOWSERVANT AND OF THE BRETHERN 1410 x 6 OF THEE THE PROPHETS

Rev 22:9 συνδουλος σου ειμι και των αδελφων σου των προφητων"

THE BRETHERN 141 X 18

των αδελφων"

Along with the concept of brethren, the following fits right in.

"Honor thy father and thy mother: and, Thou shalt love the neighbor of thee as thyself" (Mat 19:19).

AND THOU SHALT LOVE THE NEIGHBOUR 141 x 7

Mat 19:19 και αγαπησεις τον πλησιον

The apostle Paul referred to himself in a somewhat strange manner. Of course the word "angel" can mean simply "messenger."

"And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus" (Gal 4:14).

ME AS AN ANGEL OF GOD 141 x 12

Gal 4:14 ως αγγελον θεου με'

This feature is sort of interesting. When in the book of Acts, the Lord's angels freed Peter from prison, and all the Christians were praying in a house, this is what happened.

"And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel" (Acts 12:15).

IT IS 141 x 4

Act 12:15 εστιν'

HIS ANGEL 141 x 11

αγγελος αυτου"

Angels are Stars

Here is a reference to men and stars/angels together with creation. Throughout the Bible God uses stars to symbolize angels (Rev 6:13 and Rev 12:4). This fact will be borne out thru ought this presentation.

"And the children of them you made numerous as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess it" (Neh 9:23).

THE CHILDREN YOU MADE NUMEROUS AS (the stars) 141 x 5

Neh 9:23 'בניה הרבית כ'

Notice who the land is promised to. This 141 points to the fathers prior angelic aspect. The expression "fathers" in the Bible many times point to the angelic origin.

PROMISED TO THEIR FATHERS 141 x 8

Neh 9:23 'אמרת לאבותיהם'

Now the Bible teaches that Adam was created when God breathed into his nostrils the breath of life. Likewise the angels were created the same way. This is obviously talking about the same event.

"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth" (Psa 33:6).

In the original Hebrew it reads, "and by the spirit of the mouth of him all the hosts." While the following translation may sound a little awkward, the perfect meaning exists with the phrase as quoted.

OF THE MOUTH OF HIM ALL THE HOSTS 141 x 2

Psa 33:6 "פיו כל צבאם"

In its most basic form, without the third person singular "of mouth of him," (פִּי), just the root word "of the mouth" (פִּי) produces the key feature.

OF THE MOUTH ALL (the hosts) 141

Psa 33:6 פִּי כָל

And in Deuteronomy,

ALL THE HOSTS 141

Deu 4:19 כָּל צְבָא

ANGELS 141

Gen 19:15 מַלְאָכִים

Probably the most famous passage to do with the hosts is found in Ephesians.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against the spiritual hosts of evil in the heavenlies" (Eph 6:12).

AGAINST THE SPIRITUAL HOSTS IN 1410

Eph 6:12 Eph 6:12 πρὸς πνευματικά ἐν

SPIRITUAL HOSTS IN THE HEAVENLIES 141 x 18

πνευματικά ἐν τοῖς οὐρανοῖς

Note. Interestingly, these inherent patterns manifest themselves apart from the Greek word "of evil," which indicates that the 141 pattern is attributable to hosts or angels in general, not just the evil ones. When the phrase includes the "of evil," the text is full of the 122 rebellion numbers.

Isaiah 40:25

Now let's look at a very significant verse in Isaiah.

"Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." (Isa 40:25,26).

This passage is very interesting because it brings out the fact that God created each angel individually, and each person has a name that God recognizes and calls them by. When one breaks down the Hebrew words, the most explicit terms possible exhibit the 141 pattern. In the Hebrew it reads, "...and behold who hath created these bringing out by number their host." The following translation may sound a little awkward in English, but the perfect meaning is present in the Hebrew within this one contiguous phrase.

THESE BRINGING OUT BY NUMBER THEIR HOST 141 x 5

Isa 40:26 "אלה המוציאים במספר צבאם"

Look at this direct statement!

THESE BRINGING OUT BY NUMBER 141 x 4

"אלה מוציאים במספר"

Embedded in the above, is another clear 141.

BRINGING OUT THEIR HOST 141 x 2

"מוציאים צבאם"

The second portion reads, "to all of them by name he calls..."

TO ALL BY NAME 141 x 3

לכל בשם

Hebrew note: The word "to all of them" (לכלם) is in third person plural. Without plural ending ם, the meaning is simply "to all." The 141 feature points to all the angels en masse and in general.

All four of the above examples clearly implicate the angelic connection. The next reference is another parallel confirmation of this.

Psalms 147:4

The following has two good examples of basic phenomena.

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

NUMBER OF THE STARS 470

Psa 147:4 "ספר לכוכבים"

The most basic 47 is found here, and goes right along with the 470 examples of God's very original creation of man. These two words exhibit the following. Here the stars contain actual names, which means that it is talking about much more than just celestial objects—the stars represent living beings.

STARS NAMES 141 x 8

"כוכבים שמות"

But now look at this whole passage. Here it is again with the verses following. Here all the rebellious fallen angels are implicated. This is a very significant passage.

"He telleth the number of the stars; he calleth them all by their names. Great is our Lord, and of great power: his understanding is infinite. The Lord lifteth up the meek: he casteth the wicked ones down to the ground" (Psa 147:4-6).

It says "He casteth the wicked ones down to the ground."

THE WICKED ONES DOWN TO (the ground) 141 x 5

Psa 147:6 רשעים עדי

The Heavenly Origin

While most people interpret the following passage to do with the "heavenly man" as being applicable to Christ—it carries the angelic 141 significance. There are a number of possible interpretations on this passage.

"As is the earthy, such are they also that are earthy: and as is the heavenly man, such are they also that are heavenly" (1 Cor 15:48).

THE HEAVENLY MAN 141 x 7

1 Cor 15:48 επουρανιος'

Back to Genesis

And here is the most famous reference.

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

AND ALL THE HOSTS 47 x 4

Gen 2:1 וכל צבאם'

ALL THE HOST 141

Deu 4:19 כל צבא

HOST 47 x 2

צבא'

It should be pointed out, that a 47 x 2 or a 47 x 4 has the same symbolic significance, as though the phrase had been 470 x 2 or 470 x 4, although a 47 is not as statistically impressive as a 470. Here the following expression is 47 x 4.

ANGELS OF GOD 47 x 4

Gen 28:12 מלאכי אלהים'

Psalms 113:6

This verse is quite revealing because it mentions the connection between heaven and earth, and the fact that man was taken out of the dust (residue of the fall).

"Who humbleth himself to behold the things that are in heaven, and in the earth! He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill" (Psa 113:6,7).

THE POOR OUT OF THE DUST 141 x 3

Psa 113:7 מעפר דל' ^ל

A Well Known Verse from Job

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

In the Hebrew it reads, "this you know from of old since to place man upon earth.

YOU KNOW FROM OF-OLD 47 x 14

Job 20:4 ידעת מני עד

Here the most direct words point to the origin of man—the 141 number placing him UPON the earth, along with the original creation number.

OF-OLD TO PLACE 141 x 3

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

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).

MADE MAN 141 x 3

Gen 6:6 עשה האדם "

MAN UPON 47

אדם ב

OF-OLD TO PLACE MAN 470

עד שים אדם'

And in Ecclesiastes, we have this definitive statement. The fact that the words "that God made man" work out to 1410, is just outstanding.

"Lo, this only have I found, that God made man upright; but they have sought out many inventions" (Eccl 7:29).

THAT GOD MADE MAN 1410 x 3 (470 x 3)

Ecc 7:29 "אשר עשה אלהים את אדם"

MADE MAN 141 x 3

"עשה האדם"

The words "they have sought out many intentions," has all the theomatics of eating of the tree of knowledge in order to become gods.

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).

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

Here is one of the most famous phrases in the Bible—God's promise to Abraham. The stars of course are symbolic of heavenly/angelic beings.

"And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed" (Gen 26:4).

AND I WILL MAKE THY SEED AS THE STARS 1410 (470 x 3)

Gen 26:4 "והרבית את זרעך ככוכבי"

Genesis 15:5

Here is the famous passage—God's promise to Abraham.

"And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if you can count them: and he said unto him, So shall thy seed be" (Gen 15:5).

THE STARS IF YOU CAN COUNT THEM 1410

Gen 15:5 'הכוכבים אם תוכל לספר אתם'

CAN COUNT THEM 141 x 9

"תוכל לספר אתם"

Deuteronomy 28:62

This passage has got to be one of the most significant, because it says explicitly that those living upon earth WERE AS the stars of heaven (past tense), and links man directly to pre-existence and the fall.

"And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God" (Deu 28:62).

God told Israel in Deuteronomy 28:62, that "you were as the stars of heaven." Within these few words have two 141 examples and one 470. The major phrase is 1410 x 2. Interestingly, the words "as men few" equals 570—the key theomatic number to do with man's disobedience when he ate of the tree of knowledge.

"And ye shall be left as men few, because ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God" (Deu 28:62).

YE SHALL BE LEFT AS MEN FEW, BECAUSE YE 1410 x 2

WERE AS THE STARS OF HEAVEN

Deu 28:62 "במתי מעט תחת אשר הייתם ככוכבי השמים"

YOU WERE AS 141 x 7

אשר הייתם כ'

And here now is the most distinct phrase from the Old Testament.

AS THE STARS OF HEAVEN IN MULTITUDE 141 x 5

ככוכבי השמים לרב

AS THE STARS OF HEAVEN 470

"ככוכבי שמים"

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

MAKE MAN 470

Gen 1:26 נעשה אדם

Again, the 470/141 pattern is one of the most pronounced I have ever found—particularly as it relates to the actual beginning and **origin** of the angels.

The Law of First Mention

There is a common and general rule in biblical interpretation, that if you want to discover the true meaning of something, look at the very first time it is mentioned in the Bible. This is called "the law of first mention." In the first chapter of Genesis, it talks about God creating the earth, the sun, the moon, and the stars. Obviously, this has to do with material and celestial objects. But it can also carry a symbolic function as well. Stars in the Bible unquestionably are a symbol for angelic beings, especially in the book of Revelation. So here is what we find in Genesis 1:16.

"And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also" (Gen 1:16).

GOD MADE THE STARS 141 x 4

Gen 1:16 יַעַשׂ אֱלֹהִים כּוֹכָבִים

A verse which relates to the above concerning the definition of stars, relative to the creation of the heavens, is found in 1 Corinthians.

"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory" (1 Cor 15:41).

AND ANOTHER GLORY OF THE STARS 141 x 12

1 Cor 15:41 καὶ ἄλλη δόξα ἀστέρων

GLORY 141

δόξη

What is Man?

There is one passage that clearly connects and implies that the creation of the stars is, in the same breath, representative of the creation of man.

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which you put in place; What is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Psa 8:3,4).

THE STARS WHICH YOU PUT IN PLACE 141 x 8

Psa 8:3 כּוֹכָבִים אֲשֶׁר כּוֹנֵנְתָהּ

The words "what is man that you are mindful of him" (four Hebrew words), has a value of 1116, or 558 x 2. There is a major theomatic study where everything to do with man as being cast out and fallen is multiples of 558.

But there is an almost identical passage in Psalms. Only this time the word for man used is "Adam."

"Lord, what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him!" (Psa 144:3).

In the Hebrew it reads, "What is man and that care for him you take."

WHAT IS MAN THAT CARE FOR HIM 141 x 4

Psa 144:3 מַה אָדָם תִּדְעַ

Note: Hebrew "care for him" (תִּדְעַ) vs. "care for him you take" (תִּדְעֶהוּ) 3rd pers. sing.

At the top of this study we referred to this verse in the New Testament book of Hebrews which is a quote of Psalms. When we come to the Greek New Testament we find this.

"But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands" (Heb 2:6,7).

IS MAN THAT 141 x 16

Heb 2:6 ἐστὶν ἄνθρωπος ὅτι

The following word "is" working out to 141 gets right to the point. Nothing could be more direct.

IS 141 x 4

ἐστὶν

MAN THAT 141 x 12

ἄνθρωπος ὅτι

When man fell, in his unredeemed states, God made him a little lower than the angels. The following 1410 is hardly a coincidence.

A LITTLE LOWER (than the angels) 1410

Heb 2:7 βραχυ τι

Here in this passage we also find a direct parallel to Adam—"thou crownedst him with glory and honor, and didst set him over the works of thy hands."

GLORY 141

דוּלָה

A 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, or at least that was the core beginning of his existence. Yet theomantics clearly indicates the prior angelic premise with even the following verse in the Bible.

"Did not he that made me in the womb make him? and did not he form us in the womb same?" (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 לֹא בִבְטֶן

Of course 47 x 2 would have the same significance as 470 x 2. And the second phrase reads, "And he formed us in womb same."

AND HE FORMED US 141 (47 x 3)

וַיִּבְנֵנוּ

Adam in the New Testament

No references pinpoint the connection between angels and the symbolic representation of Adam, than these verses in the New Testament. Here is the numerical value of Adam in the Hebrew (45) and in the Greek (46). Both values are within the cluster of 47.

ADAM 47

אָדָם

ADAM 47

Αδάμ

Let's begin now with Romans chapter 5.

Our first example pinpoints who and what the one man represents.

"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" (Rom 5:12).

WHEREFORE, AS BY ONE 141 x 19

Rom 5:12 δια τουτο ωσπερ δι ενος

ONE MAN 141 x 13

ενος ανθρωπου"

But look what happens next. This verse states, "so death passed upon all men."

SO DEATH PASSED UPON ALL MEN 141 x 36

ουτως εις παντας ανθρωπους θανατος διηλθεν"

UPON ALL 141 x 6

εις παντας'

The words "for that all have sinned," has the 570 design to do with the original sin in the Garden.

Let's jump to a verse in 1 Corinthians.

"Thus and it is written, became the first man Adam unto a being living; the last Adam was made a quickening spirit" (1 Cor 15:45).

AND IT IS WRITTEN, BECAME THE FIRST MAN ADAM 141 x 28

1 Cor 15:45 και γεγραπται εγενετο ο πρωτος ανθρωπος Αδαμ

Now look at what happens! Here again is the 470 specifically to do with creation.

IT IS WRITTEN, BECAME 470 x 2

γεγραπται εγενετο"

THE FIRST 141 x 11

πρωτος'

Thus we find the 470 and the 141 with the most clear words possible. The fact that the word "the first" is 141, shows that Adam REPRESENTS all the angels in the original creation. The statistical odds that the following two expressions could be 141 is just outstanding.

ONE MAN 141 x 13

ενος ανθρωπου"

THE FIRST (man) 141 x 11

πρωτος'

This same feature appears in 1 Timothy.

"For Adam was first formed, then Eve" (1 Tim 2:13).

FIRST 141 x 11

πρωτος'

Here is the next verse. Look at the following interesting results. This verse is packed solid with all the theomatics to do with the fall in the garden. Of course the woman was TAKEN OUT OF the man.

"And Adam was not deceived, but the woman being deceived was in the transgression" (1 Tim 2:14).

ADAM 47

Αδამ'

THE WOMAN 470

η γυνη'

The above shows that BOTH the man and the woman constitute the same basic individual—it says in Genesis 5:2 that "God called THEIR name Adam."

Now let's continue discussing 1 Corinthians 15.

"Thus and it is written, became the first man Adam unto a being living; the last Adam was made a quickening spirit" (1 Cor 15:45).

But the above also has another incredible feature. The first says, "became the first man Adam unto a being living." Connect the following with the feature shown from the Genesis creation story.

UNTO A BEING (living) 141 x 14

εις ψυχην'

AND MAN BECAME A LIVING BEING 141 x 3 x 2

ויהי האדם לנפש חיה

So both the Old Testament and the New Testament have the same 141 in a short explicit phrase.

Some translations say that man became "a living soul" instead of being. Here is a verse that connects the Creator with the souls that He created.

"Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator" (1 Pet 4:19).

In the Greek it reads, "...to a faithful Creator let them commit the souls of themselves in well doing." Both features together of course add up to 141 x 37.

COMMIT THE SOULS 141 x 26

1 Pet 4:19 παρατιθεσθωσαν ψυχας'

OF THEMSELVES 141 x 11

αυτων

And along this same theme, is this verse.

"Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile" (Rom 2:9).

THE SOUL OF MAN THAT DOETH EVIL 1410 x 2

Rom 2:9 ψυχην ανθρωπου του κατεργαζομενου το κακον'

An interesting feature that relates to all of this must be shown at this juncture. This is from Hebrews where it talks about the priest Melchizedek from the Old Testament (who was a type of the eternal Christ). The 141 examples here show the same principle as Adam being created, and the fact that man's original angelic existence is both conditional and potentially terminal.

"To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually" (Heb 7:2,3).

NEITHER BEGINNING OF DAYS 141 x 15

Heb 7:3 μητε αρχην ημερων

NOR END OF LIFE 141 x 14

μητε ζωης τελος'

Relative to the above expression, I instantly thought of this verse.

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Rev 12:11).

THEIR LIVES 141 x 26

Rev 12:11 την ψυχην αυτων'

LIVES 141 x 15

την ψυχην'

Outstanding References on Adam

Now let's jump back to Romans chapter 5. Here is the next reference to Adam. This feature pinpoints the fact that death was involved with and came from the angels.

"But death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come" (Rom 5:14).

DEATH REIGNED FROM (Adam) 141 x 12

Rom 5:14 βασιλευσεν θανατος απο"

Next is verse 15. The phrase "by the one [man's] offence the many died," is so packed solid with features to do with the rebellion in heaven—pages could be written on just this one phrase. Here is the 141 example.

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

BY THE OFFENCE THE MANY (died) 141 x 22

Rom 5:15 τω παραπτώματι πολλοι'

Note: Because the word "offence" (παραπτώματι) is in the dative Greek case, it can be translated as "by the offence."

Now here is verse 18, the next explicit reference, and look what happens! This is just saturated with 141. This proves that the offence APPLIES TO ALL MEN, and all the fallen ones are representative in Adam.

"Therefore as by one man's offence came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life" (Rom 5:18).

ONE MAN'S OFFENCE CAME UPON ALL 141 x 33

Rom 5:18 ενος ανθρωπου παραπτώματος εις παντας"

ONE MAN'S 141 x 13

ενος ανθρωπου"

ONE MAN'S OFFENCE 141 x 27

ενος ανθρωπου παραπτώματος'

OFFENCE CAME UPON ALL (men) 1410 x 2

παραπτώματος εις παντας

UPON ALL 141 x 6

εις παντας'

MEN 141 x 19

Rev 9:10 τους ανθρωπους'

Here is the last verse from this passage that mentions Adam. The results will speak for themselves. Here is conclusive proof that Adam is representative of the entire gang.

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom 5:19).

DISOBEDIENCE OF THE ONE MAN 1410 x 2

Rom 5:19 της παρακοης ενος ανθρωπου"

OF THE ONE MAN 141 x 13

ενος ανθρωπου"

MANY WERE MADE SINNERS 1410 x 2

αμαρτωλοι κατεσταθησαν οι πολλοι"

This next feature is probably one of the most significant possible in pinpointing the connection between the symbolic aspect of Adam and all of the angels. Adam's transgression WAS the transgression of all the angels in heaven who fell. There are a whole lot of 141 features throughout various phrase combinations. Here is the most specific example. All the other numbers to do with the fall and the original sin are also present. The word "the likeness" is 1220 x 2—the key number to do with the angelic rebellion itself.

"Nevertheless death reigned from Adam to Moses, even over the ones not sinning in the likeness of Adam's transgression, who is the figure of him that was to come" (Rom 5:14).

THE ONES SINNING IN THE LIKENESS OF ADAM'S TRANSGRESSION 1410 x 4

Rom 5:14 αμαρτησαντας τω εν ομοιωματι της παραβασεως Αδαμ"

This is final definitive statement on Adam's existence. It clearly shows the angelic connection.

"And all the days that Adam lived were nine hundred and thirty years: and he died" (Gen 5:5).

ALL THE DAYS OF ADAM WHICH HE LIVED 141 x 5

Gen 5:5 יהיו כל ימי אדם אשר חי

This clearly shows the time span of what Adam represents —the angelic creation that failed.

ALL THE DAYS 141

יהיו כל ימי

Isaiah Chapter 53

We just saw above about the "many" that were made sinners because of Adam. Isaiah chapter 53 is one of the most famous passages in the Bible. It is a prophecy all about Jesus. Here is one of the verses.

"He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities" (Isa 53:11).

It states here that many will be justified.

MANY 141 x 2

Isa 53:11 לרבים

And that he would bear their iniquities.

THEIR INIQUITIES 141 x 4

עונותם

And the next verse.

"Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bore for many their sin, and made intercession for the transgressors" (Isa 53:12).

HE BORE FOR MANY (their sin) 141 x 2

Isa 53:12 הוּא חָמַא רַבִּים

MADE INTERCESSION FOR 141 x 5

THE TRANSGRESSORS

לפושעים יפגוע

And then we find this verse in the book of Hebrews. The following features point specifically for whom Christ was offered.

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb 9:28).

ONCE OFFERED FOR 141 x 12

Heb 9:28 ἀπαξ προσεγενεθεις εις

OFFERED FOR (the many) 141 x 11

προσεγενεθεις εις

Psalms 68:18

Here is just one example of scores of theomatic features that exist, embedded within the text of various passages. I show this simply to make a point of instances where nothing may seem to be apparent, but the hidden esoteric message is clear via the numbers.

"Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them" (Psa 68:18). KJV

In the Hebrew there are five words that read, "you received, gifts, from Adam, even also from, ones rebelling." Skipping around the word and conjunction "even also from," we see this.

FROM ADAM ONES REBELLING 141 x 4

Psa 68:18 באדם סוררים

God's Elect

What the following example shows is the fact that the elect Christians who are ultimately redeemed and saved, are actually angels that were harvested from the ends of the cosmos or universe. Just two verses prior in Matthew 24, is the verse that talks about the stars falling from heaven. The fact we see a 4700 example shows that God is taking from those whom He has gathered, the individuals that will fit His original purpose of why He created man—to be conformed to His image.

Here is one of the most famous expressions from Matthew 24.

"And he shall send his angels with a great sound of a trumpet, and they shall gather together the elect of him out of the four winds, from one end of heaven to the other" (Mat 24:31).

GATHER TOGETHER THE ELECT OF HIM OUT OF 4700

Mat 24:31 επισυναξουσιν τους εκλεκτους αυτου εκ"

GATHER TOGETHER THE ELECT 141 x 18

επισυναξουσιν εκλεκτους"

And here is Mark's similar account.

"And except that the Lord had shortened those days, no flesh should be saved: but for the sake of the elect whom he chose, he hath shortened the days" (Mark 13:20).

BUT FOR THE SAKE OF THE ELECT 141 x 8

Mar 13:20 αλλα δια εκλεκτους'

THE ELECT WHOM HE CHOSE 141 x 16

εκλεκτους ους εξελεξατο

The following would have presented an outstanding feature, but the words "and the elect angels" did not contain a 141.

"I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things" (1 Tim 5:21).

But the following is interesting. It fits the identical theme of Matthew 24 where the elect who are scattered throughout heaven are gathered.

"Peter, an apostle of Jesus Christ, to the elect who are scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied" (1 Pet 1:1,2).

THE ELECT WHO ARE SCATTERED 141 x 9

1 Pet 1:2 εκλεκτοις παρεπιδημοις'

Hebrews 5:14 and 1 Peter 2:2

This passage more than any other, says it all. What Hebrews 5:14 espouses and promotes—is the complete and exact opposite of what God commanded man (and the angels) in the Garden of Eden—not to do. If anyone touched the tree of the knowledge of good and evil, they would be zapped. Yet in Hebrews, because of what Jesus accomplished on the cross, Christians are actually admonished to eat of the tree and the "forbidden" fruit. Look now at this.

"For every one that useth milk is unskilled in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Heb 5:13,14).

The angels were babes in diapers. They did not understand the workings of the universe or all of God's created order. That is why they were forbidden to touch it.

Now let's look at this. The passage starts out by saying, "For every one that useth milk is unskillful in the word of righteousness..."

FOR EVERYONE PARTAKING OF (milk) 141 x 16

Heb 5:13 πας γαρ ο μετεχων'

EVERYONE 141 x 2

πας'

The complete phrase reads, "For every one that useth milk is unskilled in the word of righteousness, for he is a babe."

HE IS (a babe) 141 x 4

εστιν'

And interestingly, these words exhibit a very specific and pronounced feature. The way the example works out points straight to the 141 origin of man/angels created in innocence.

"And that from a babe thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim 3:15).

AND THAT FROM (a babe) 141 x 4

2 Tim 3:15 και οτι απο"

Now in the Greek, the last portion reads, "But of the mature is the solid food, whom because of their condition having their faculties exercised for the distinction of both good and evil."

BECAUSE OF THEIR CONDITION HAVING 141 x 21 THEIR FACULTIES (exercized)

Heb 5:14 δια εξιν τα αισθητηρια εχοντων"

BECAUSE OF THEIR CONDITION 141

δια εξιν'

The above points to the angelic origin, our situation or "condition" as beings who must learn to distinguish the good from the bad. There are so many theomatic patterns and structures in this passage—all relating back to the tree of knowledge and Divine knowledge—it would take pages to even begin explaining all of it.

In reference to milk and babes, there exists in 1 Peter a feature of supreme importance that clearly points towards the angelic pre-existence.

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Pet 2:2).

When I first looked at this verse, there was no 141 example was to be found. The words "as newborn" (ως αρτιγεννηται) added up to 1828 (as = 1000, and newborn = 828, and babes = 615). But then I noticed that the word newborn was actually the composite of two words—αρτι and γεννηται. The word ARTI means "before" and GENNETAI means "born." The following is unbelievably significant.

AS BEFORE (born) 1410

1 Pet 2:2 ως ἀπτι'

It is a well known fact that when the New Testament (and Hebrew Old Testament) was written, there was no space separation between words, none whatsoever. Everything was always written as one long continuous string of letters. That is why many words are actually the composite of two words. This here is a case in point.

Deuteronomy 1:39

This is one of the most significant verses in the Bible when it comes to this theme.

"Moreover your little ones, which ye said should be a prey, and your children who in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it" (Deu 1:39).

THE CHILDREN WHO 141 x 4

Deu 1:39 בני אִשְׂרָאֵל

IN THAT DAY HAD NO KNOWLEDGE BETWEEN GOOD OR EVIL 470

לֹא יָדְעוּ יוֹם טוֹב וְרָע

MAKE MAN 470

נִעְשָׂה אָדָם

The last feature above (short phrase in Hebrew) is exceedingly significant. The very original creation of man—the words "make man" equal 470—this shows the innocent state in which man was created.

In relation to man being created in the image of God, here is a pertinent passage.

"Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God" (James 3:9).

MEN WHICH ARE MADE 141 x 24

Jam 3:9 τοὺς ἀνθρώπους γεγονοτάς

MEN 141 x 19

τοὺς ἀνθρώπους

The Measure of an Angel

Here in the Bible it explicitly states that the measure of a man is actually that of an angel—the two natures are inextricably connected.

"And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel" (Rev 21:17).

THE MEASURE (of a man) 141 x 4

Rev 21:17 μετρον'

IS THAT (of an angel) 141 x 4

εστιν'

Another interesting verse that may throw some light and is similar to the above, is this verse in Revelation.

"And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man ... " (Rev 4:7).

HAD A FACE AS (a man) 1410 x 2

Rev 4:7 το προσωπον ως

As the Angels in Heaven

No reference could be more relevant than those passages where Jesus talked about those who inherit eternal life. He stated that they will be as the angels in heaven. This account is mentioned twice, once in Matthew and once in Mark's gospel.

"For in the resurrection they neither marry, nor are given in marriage, but are as the angels in heaven" (Mat 22:30).

BUT ARE AS THE ANGELS 1410

Mat 22:30 αλλ ως αγγελοι εισι"

Note: In Mark 12:25 εισι comes before ως.

ARE AS THE ANGELS IN HEAVEN 1410 x 2

ως αγγελοι εν ουρανω εισι"

And look at this further confirmation.

THE ANGELS OF HEAVEN 1410 x 2

Mat 24:36 οι αγγελοι των ουρανων"

Twelve Legions of Angels

Before Jesus went to the cross, he said this.

"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Mat 26:53).

TWELVE LEGIONS OF ANGELS 1410 x 2

Mat 26:53 δωδεκα λεγεωνας αγγελων

The Things of Men

"But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but the things of men" (Mat 16:23).

BUT THE THINGS OF MEN 141 x 16

Mat 16:23 αλλα τα ανθρωπων"

MEN 141 x 19

τους ανθρωπους'

MAN 141 x 3

Joh 1:13 ανδρος"

Philippians 3:20

This verse is very interesting. The result will be obvious and speak for itself.

"For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ" (Phil 3:20).

FOR OUR CITIZENSHIP IS IN HEAVEN 141 x 29

Phi 3:20 ημων γαρ πολιτευμα εν ουρανοις'

OUR CITIZENSHIP 141 x 13

ημων πολιτευμα '

This is one of the best known references in the Bible.

"And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven" (Mark 13:27).

SEND HIS ANGELS 1410

Mar 13:27 αποστελει αγγελους"

There are so many references to examine. Here is just two more.

"And all the angels stood round the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God" (Rev 7:11).

ALL THE ANGELS STOOD AROUND 1410 x 2

Rev 7:11 παντες αγγελοι εστηκισαν κυκλω"

Here it talks about those who take the mark of the beast.

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

BEFORE THE HOLY ANGELS 1410 x 2

Rev 14:10 ενωπιον αγγελων αγιων'

Men and Angels in Job Chapter 15

There are several verses in the book of Job that clearly link man who is born on earth with the angels of heaven. The connection between both man and angels is clearly stated and in a contiguous context.

"What is man, that he should be pure? and he which is born of a woman, that he should be righteous? Behold, in his only ones (angels) he places no trust in them; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, who drinketh like water iniquity?" (Job 15:14-16).

Here is the reference to man. "What is man that he should be pure?"

MAN THAT HE SHOULD BE PURE 141 x 3

Job 15:14 אִנֹּשׁ כִּי יִזְכָּה

In Hebrew it reads, "that he could be righteous one born of a woman."

THAT HE COULD BE RIGHTEOUS ONE BORN 141 x 2

כִּי יִצְדַּק יְלֹד"

Here now is the reference to angels. "Behold, in his only ones (angels) he places no trust in them." Notice that the expression "holy ones" or "saints" does not yield a 141, only the part about those in whom God places no trust.

HE PLACES NO TRUST IN THEM 141

Job 15:15 לֹא יֵאֱמָר

The last reference, "How much more abominable and filthy is man, who drinketh like water iniquity."

MAN WHO DRINKETH LIKE WATER (iniquity) 141 x 8

Job 15:16 "אִישׁ שֶׁתָּה כַּמַּיִם"

Thus from these three verses, in all three instances we find a clear portion of phrase that is 141. Men and angels are linked together in these verses.

"Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind" (Col 2:18).

WORSHIPPING OF ANGELS 141 x 17

Col 2:18 θρησκεία των αγγέλων"

There is a verse in the Old Testament about the worship of angels.

"And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods" (Jer 19:13).

UNTO ALL THE HOST OF HEAVEN 141 x 4

Jer 19:13 לְכָל צְבָא שָׁמַיִם

"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, even to the host of heaven; and it cast down to the earth from the host and from the stars, and stamped upon them" (Dan 8:9,10).

EVEN TO THE HOST OF HEAVEN 141 x 4

Dan 8:10 עַד צְבָא הַשָּׁמַיִם

IT CAST DOWN TO THE EARTH FROM THE HOST 141 x 7

"תִּפֹּל אֶרֶץ מִן צְבָא

This is probably one of the best references possible.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:13,14).

THERE WAS WITH THE ANGEL A MULTITUDE OF THE HEAVENLY HOST 1410 x 4

Luk 2:13 ἐγενετο συν τω αγγελω πληθος στρατιας ουρανιου

Christ Superior to Angels

"But to which of the angels has he said at any time, Sit on my right hand, until I make thine enemies thy footstool?" (Heb 1:13).

WHICH OF THE ANGELS HAS HE SAID 1410

Heb 1:13 τινα δε αγγελων ειρηκε

The expression "at any time" equals 456—the forbidden access number.

"For not unto the angels did he subject the world to come, whereof we speak" (Heb 2:5).

NOT TO ANGELS DID HE SUBJECT 141 x 12

Heb 2:5 ου αγγελοις υπεταξεν'

"Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands" (Heb 2:7).

A LITTLE LOWER 1410

Heb 2:7 βραχυ τι"

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man" (Heb 2:9).

A LITTLE LOWER 141 x 13

Heb 2:9 τον βραχυ τι

These passages in Hebrew, are a quote or takeoff from a verse in Psalms.

"What is man, that thou art mindful of him? and the son of man, that thou visitest him? For you made him a little lower than the angels, and hast crowned him with glory and honor" (Psa 8:4,5).

FOR YOU MADE HIM A LITTLE LOWER THAN 141 x 8

Psa 8:5 "תתחסדו מַעַט מַ"

"Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they" (Heb 1:4).

THAN THEY 141 x 11

Heb 1:4 παρ αυτους'

"Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows" (Heb 1:9).

ABOVE THY FELLOWS 141 x 18

Heb 1:9 παρα μετοχους σου'

And guess what? The above is a quote from Psalms. Here too the identical phrase is 141.

"Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows" (Psa 45:7).

ABOVE THY FELLOWS 141 x 2

Psa 45:7 "מחבר־יד"

ABOVE THY FELLOWS 141 x 18

Heb 1:9 παρα μετοχους σου'

Category 2: References to do with Pre-Existence

Eve—Mother of all the Living

The Bible says that Eve "became mother of all living." She represents the subjective/female nature within the personal of the angels (Adam represents the male nature). Her offspring or children are the stars of heaven or angels. Theomatics confirms this fact in a powerful manner.

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

FOR SHE BECAME MOTHER OF ALL LIVING 141 x 4

Gen 3:20 "כי הוא היתה אם כל חי"

Note: Both היתה and היתה third person singular, movable ה applies.

The Serpent Speaks to Eve

The following pointed feature clearly shows us the fact that Eve is representative of all the angels.

"And the serpent said unto the woman, Ye shall not surely die" (Gen 3:4).

SAID UNTO (the woman) 141 x 2

Gen 3:4 יאמר אל

The Serpent Deceives Eve

"But I fear, lest by any means, as the serpent beguiled Eve through the cleverness of him, so your minds should be corrupted from the simplicity that is in Christ" (2 Cor 11:3).

LEST BY ANY MEANS 141 x 8

2 Cor 11:3 μη πως

**THE SERPENT DECEIVED EVE 141 x 22
THROUGH CLEVERNESS**

ο οφεις εξηπατησεν Ευαν εν τη πανουργια'

This makes the application very personal to each one living on earth.

YOUR MINDS SHOULD BE CORRUPTED 141 x 19

φθαρη τα νοηματα υμων

In Greek the Woman, in specific reference to Eve, works out to 470—the original pure number of God creating man in his image.

THE WOMAN 470

1 Tim 2:14 η γυνη'

And if that is not enough confirmation, look at this next example. This is one word in Hebrew.

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen 2:24).

HIS MOTHER 47

Gen 2:24 אִמּוֹ

The Seed of the Woman Eve

This is one of the most famous verses in the entire Bible. While most people apply the expression "her seed" as a prophecy related to Jesus, this is only a part of the picture (Jesus obviously took upon Himself man's nature when He came to earth and he is the man child mentioned in Revelation 12). But the seed represents all the offspring, because Eve is mother of ALL the living (Gen 3:20).

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

HER OFFSPRING 141 x 2

Gen 3:15 זרעה

And now look at this spectacular feature, with the same value. Here is the complete passage.

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee" (Gen 3:15,16).

In the Hebrew it reads, "I will increase thy pain and childbearing of you." The following is one word .

AND CHILD BEARING OF YOU 141 x 2

Gen 3:16 'והרנך

HER OFFSPRING 141 x 2

Gen 3:15 זרעה

Thus, two of the most outstanding direct references possible, fit the 141. Now let's go to the New Testament.

"For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved through childbearing, if they continue in faith and charity and holiness with sobriety" (1 Tim 2:13-15).

SAVED BY CHILDBEARING 1410 x 2

1 Tim 2:15 σωθησεται της τεκνογονιας

Important Greek Comment: This phrase correctly translated reads, "she shall be saved through by childbearing" (σωθησεται δια της τεκνογονιας). The word "through" (δια) adds a double emphasis to the phrase. The word "by childbearing" by itself is in the Greek dative case, which gives it the full and complete meaning of "by childbearing" or "unto childbearing," which could also have been translated "through childbearing." Many times in the NT, the text uses stand alone word prepositions (such as "in," (εν or εις) "by," "through," (δια), etc., but these are not always essential to the meaning which is already implied in the case usage. We have observed that many times in theomantics, these double emphasis is a flexibility mechanism deliberately placed in the text, and enables various multiple patterns to appear in the phrases, once with the numerical value of the stand alone preposition, and once without it. In the above case the perfect and inherent meaning and pattern is still

present, either with or without the $\delta\iota\alpha$. The chance that these two words work out to 1410 by accident is both remote and impressive.

Now we come to a most significant verse. This is the first time in human history where sexual conception results in the birth of an individual person. The act of conception is the bringing down of the fallen angel spirit.

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

AND ADAM KNEW 141

Gen 4:1 והאדם ידע

EVE HIS WIFE 141 x 8

את חוה אשתו

HIS WIFE 141 x 5

אשתו

Of course the complete phrase is 141 x 9. The fact that "Eve his wife" is 141 indicates that she is representative of all the angels.

We saw prior that the most clear references to making man was 470. Look at this! The most basic expression carries the prime foundational number of the 141 pattern, which is of course the 47.

BROUGHT FORTH A MAN 470

קני איש

The second time conception is mentioned in reference to Adam, is when Seth was born.

"And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew" (Gen 4:25).

ADAM KNEW HIS WIFE AGAIN; AND SHE BARE A SON 1410

Gen 4:25 ידע אדם עוד אשתו ותלד בן

We interrupt this presentation to show the following example. It has the same 1410 value and parallels the above to do explicitly with conception and birth—this is in reference to the conception and birth of the baby Moses.

"And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months" (Exo 2:2).

THE WOMAN CONCEIVED AND BARE A SON 1410

Exo 2:2 תחר האשה ותלד בן

And in reference to Sarah conceiving a child, here is another 141.

"For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him" (Gen 21:2).

SARAH CONCEIVED AND BARE 141x 11

Gen 21:2 תהר ותלד שרה

Nothing could be more dramatic than this next example in the book of Hebrews.

"Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised" (Heb 11:11).

TO CONCEIVE SEED 141 x 12

Heb 11:11 εις καταβολην σπερματος'

Now Revelation 12 is THE chapter to do with Eve giving birth. This time it has to do with Jesus the man child, but the text is in direct reference to the promise given in Genesis 3 relative to the seed of the woman. Please understand that the 141 pattern to do with Jesus is NOT in reference to His divinity, rather the fact that he was born in the likeness of man and took upon Himself our nature.

"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).

The words "And she being with child," actually translates, "And she in womb having."

AND SHE IN WOMB HAVING 141 x 14

Rev 12:1 και εν γαστρι εχουσα"

"And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne" (Rev 12:5).

SHE BROUGHT FORTH A MAN CHILD 141 x 9

Rev 12:5 ετεκεν υιον αρσεν"

And here is one word that clearly points to the angelic origin, even though it is in reference to Jesus specifically—the concept of 141 is still present with the concept of the woman bearing her offspring.

"And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, that whenever she bears the child of her, he might devour it" (Rev 12:4).

WHENEVER (she bears the child) 141 x 3

Rev 12:4 οταν"

Of course, both the expression "the child of her" and "the man child," are 888 theomatically—the same as the word "Jesus." Of course Jesus is NOT one of the fallen angels because the Bible teaches us that He was born sinless and apart from Adam's blood line (that is why He had no earthly father). But he became man just like all of his, and the Bible refers to us as "His brethren."

Here is the last mention of the birth.

"And when the dragon saw that he was cast unto the earth, he persecuted the woman who bore the male" (Rev 12:13).

THE WOMAN WHO BORE THE MALE 141 x 15

Rev 12:13 γυναικα ητις ετεκε τον αρσενα

Now we saw earlier where the most spectacular feature possible, in reference to the offspring of Eve—where the words "her seed" being 141 x 2—here in Revelation it mentions specifically the seed of the woman. This time it is not just in reference to Jesus, but in the WHOLE HUMAN RACE. This proves that the seed mentioned in Genesis is talking about much more than just one person, i.e. Jesus.

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

WITH THE REST (of her seed) 141 x 18

Rev 21:17 μετα των λοιπων"

The words "her seed" contain other highly significant patterns.

In interesting verse that speaks about the remnant or "residue," is this one.

"That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things" (Acts 15:17).

THE RESIDUE OF MEN MIGHT SEEK 141 x 29

Act 15:17 εκζητησωσιν καταλοιποι ανθρωπων'

Here is probably the best known reference. Of course the children or sons of Israel are fallen angels along with the entirety of the human race.

"Esaias also crieth concerning Israel, Though be the number of the sons of Israel be as the sand of the sea, a remnant shall be saved" (Rom 9:27).

BE THE NUMBER OF THE SONS OF ISRAEL 141 x 15

Rom 9:27 η ο αριθμος υιων Ισραηλ"

THE NUMBER OF THE SONS 141 x 12

αριθμος υιων"

THE SONS OF ISRAEL 141 x 17

Rom 3:13 τους υιους Ισραηλ"

Of course the children or sons of Israel are fallen angels along with the entirety of the human race. One other reference that offers a strong confirmation is the following. Look at this! The word "tribes" is implies vast organized multitudes of people.

"And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the sons of Israel" (Rev 7:4).

TRIBES OF THE SONS (of Israel) 141 x 17

Rev 7:4 φυλης υιων'

What About Adam?

We have just seen a string of examples about Eve and her offspring. So what about Adam? Here too we find the same 141 design.

"And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters" (Gen 5:4).

SONS AND DAUGHTERS 141 x 4

Gen 5:4 "בנים ובנות"

"The Lord looketh from heaven; he beholdeth all the sons of men (Adam)" (Psa 33:13).

ALL THE SONS OF ADAM 141x 4

Psa 33:13 'את כל בְּכִי הָאָדָם'

And compare to this one as well.

"I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good upon the sons of men (Adam), which they should do under the heaven all the days of their life" (Eccl 2:3).

UPON THE SONS OF ADAM 141

Ecc 2:3 לְנִי הָאָדָם'

When the above was discovered, another verse was thought of in the book of 1 Thessalonians.

"As ye know how we exhorted and comforted and charged every one of you, as a father doth his children" (1 Th 2:11).

HIS CHILDREN 141 x 11

1 Th 2:11 ΤΕΚΝΑ ΕΑΥΤΟΥ'

Here now is indicative proof that the offspring of Adam represents all the angelic host.

"This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him" (Gen 5:1).

Interestingly, the word "generations" has a value of 840, which is not a multiple of 141. But in Genesis 2:4, where it also refers to the creation of man AND the angels combined—as "the generations of the heavens and the earth," the word "generations" adds one Hebrew letter, the definite article, which gives it a value of 846, or 141 x 6.

THE GENERATIONS 141 x 6

Gen 2:4 תּוֹלְדוֹת

This is final definitive statement on Adam's existence. It clearly shows the angelic connection.

"And all the days that Adam lived were nine hundred and thirty years: and he died" (Gen 5:5).

ALL THE DAYS OF ADAM WHICH HE LIVED 141 x 5

Gen 5:5 יְהִיוּ כָּל יְמֵי אָדָם אֲשֶׁר חָיָה

ALL THE DAYS 141

יְהִיוּ כָּל יְמֵי

OF ADAM WHICH HE LIVED 141 x 4

אָדָם אֲשֶׁר חָיָה

It is again important to point out the fact, that Adam represents the fallen "objective" male nature. God is forever finished with Adam (who has been replaced by a new male head, i.e. Jesus in Revelation 12). Yet God is going to have mercy on the woman and save only her.

Why 141 in Reference to Jesus?

It is important to point out here, that this is specifically in reference to the birth of Jesus. People may wonder why the 141 number, which has to do with angels, shows up in reference to the birth of the Son of God. In answer to this question, we must remember that the Bible says that Jesus,

"Wherefore it behoved him in all things unto his brethren to be made like, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb 2:17).

ALL THINGS UNTO HIS BRETHREN (to be made like) 141 x 13

Heb 2:17 παντα τοις αδελφοις'

BRETHREN 141 X 18

Rev 22:9 των αδελφων"

The design of 141 saturates the topic of brothers and brethren, and it is outstanding. And the last phrase above says, "to make reconciliation for the sins of the people."

The word "to be made like" is 1070, same as "joint heirs." The prime number of 107 is key to the glorified state of angels. The Hebrew word "his angels" in reference to the unfallen ones, is 107.

In reference to "the sins of the people," all the theomatics are present to do with the fall from heaven and eating of the tree of knowledge.

THE PEOPLE 141 x 9

του λαου"

Luke 19:44

This is an incredible passage in Luke's gospel that leaves no room for misunderstanding. Here it talks about two things—the casting down in conjunction with the children to be born upon earth. This passage is the lament of Jesus over Jerusalem. The theomatic numbers to do with the casting down itself are also present.

"Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall cast thee even to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation" (Luke 19:42-44).

AND THY CHILDREN WITHIN THEE 1410

Luk 19:44 και εκνα σου εν σου"

The word "thee" points to the earthly father of the children.

THEE 141 x 2

σοι"

There are four or five other outstanding 141s in the above with various phrase segments.

The Case for Pre-existence from the Bible

There are two individuals mentioned in the Old Testament, where the Bible seems to definitely indicate their pre-existence. One was Job, the other the prophet Jeremiah. Many people have clearly seen the implications of these accounts, particularly the one to do with Jeremiah. Of course certain fundamentalists will vigorously argue that these passages in no way represent a pre-existence, but those arguments are totally subjective.

Here is Job's account. We will now look at a passage in the book of Job consisting of nineteen verses.

(1) The Case of Job

In this verses God carries on a dialogue with Job. He asks him where he was at the time God created the physical planet earth. Interestingly, the name "Job" has a value of 19, the same as Eve. This would indicate the subjective female nature that God is dealing with in this man.

"Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where were you when I laid the foundations of the earth? declare, if thou hast understanding" (Job 38:3,4).

At the very beginning of this dialogue, God asks Job a specific question. Nothing could be more specific than the following. "Where were you when I laid the foundation of the earth."

WERE YOU 141 x 3

Job 38:4 "היית"

The 141 in this instance clearly denotes the angelic origin of Job. Let's read on.

"Who hath laid the measures thereof, for thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; When the morning stars sang together, and shouted for joy all the sons of God?" (Job 38:5-7).

WHEN THE MORNING STARS SANG TOGETHER, AND SHOUTED 141 x 8 FOR JOY ALL THE SONS OF GOD

Job 38:7 ברו יחד כוכבי בקר ויריע כל בני אלהים

See Hebrew text note elsewhere in this study.

If you read the flow of the context of this passage—it clearly places Job in the picture or time frame when the earth was created, AND at the time the angels were singing together and shouting for joy in heaven. Thus Job's pre-existence is clearly implied.

Let's read on here. There is so much to comment on from this passage.

"Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddlingband for it, And brake up for it my decreed place, and set bars and doors, And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed? Hast thou commanded the morning since thy days; and caused the dayspring to know his place; That it might take hold of the ends of the earth, that the wicked might be shaken out of it? It is turned as clay to the seal; and they stand as a garment. And from the wicked their light is withholden, and the high arm shall be broken. Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth? Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? Hast thou perceived the breadth of the earth? declare if thou knowest it all. Where is the way where light dwelleth? and as for darkness, where is the place thereof, That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof? If knowest thou it, because thou wast then born? or because the number of thy days is great?" (Job 38:8-21).

The key phrase exhibiting any significant theomatic pattern is the last sentence in this dialogue. This short Hebrew phrase reads in its exact order of wording, "You know for surely then you were born, and number of days of you many."

YOU KNOW FOR SURELY THEN YOU WERE 1410 BORN AND NUMBER OF DAYS OF YOU (many)

Job 38:21 ידעת כי אז תולד ומספר ימיו

The birth this is referring to is evidently NOT Job's physical birth onto planet earth, but his original creation/birth in heaven before the fall took place. We find evidence in the three Hebrew words, "surely, then, you-were-born." The word "then" (אז) means "at that time" you were born. It has a numerical value of just 7. For some reason without it the following appears. As is many times the case, the inherent and deliberate patterns work around various interjected expressions, but are present nonetheless.

SURELY YOU WERE BORN 470

כי תולד

And here is the last brief statement.

AND NUMBER OF DAYS OF YOU MANY 141 x 5

ומספר ימיו רבים"

After the second challenge of Satan and Job was inflicted with boils and painful suffering, he begins his lament with the following statement. The following clearly indicates that Job's initial birth was the angelic creation.

"After this opened Job his mouth, and cursed the day of his birth. And Job spake, and said, Let the day perish wherein I was born, and the night it was said, a man child is born" (Job 3:1-3).

OPENED JOB HIS MOUTH AND CURSED THE DAY 141 x 6 OF HIS BIRTH

פתח איוב פיהו ויקלל יומו Job 3:1

Here is the second pertinent phrase in Hebrew. It states, "Let perish the day I was born, and the night it was said, There is a man child is born."

THE DAY I WAS BORN, AND THE NIGHT IT WAS SAID, 141 x 6 THERE IS A MAN CHILD BORN

יום אולד בו והלילה אמר הרה גברי

And lastly, in reference to Job, these specific words to do with Job himself being on planet earth. Obviously, Job was originally part of the fall from heaven.

"And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" (Job 2:3).

THERE IS NONE LIKE HIM IN THE EARTH 141 x 3

אין כמותו בארץ" Job 2:3

(2) The Case of Jeremiah

Now we come to Jeremiah. These words have been very puzzling to many people over the centuries.

"The words of Jeremiah the son of Hilkiyah... Before I formed thee in the womb I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jer 1:1,5).

In the Hebrew the text reads, "in before I formed thee in the womb..."

BEFORE I FORMED THEE (in the womb) 141 x 4

Jer 1:5 "מִלִּפְנֵי" **מִלִּפְנֵי**

Note: The Hebrew word "before" (**מִלִּפְנֵי**) is preceded by the letter **ב**, a preposition meaning "in" or "at."

And in reference to Job.

WERE YOU 141 x 3

Job 38:4 "הֲיִיתִי"

Thus we find with both Jeremiah and Job, the absolute most specific and pointed expressions possible, relative to any assumed pre-existence, carries the angelic 141 signature. The odds of this happening by accident is not very likely.

Now look at the next words of Jeremiah.

"Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak " (Jer 1:6).

In the Hebrew it reads, "for a child am I."

FOR A CHILD AM 141 x 3

Jer 1:6 "כִּי נֶעַר אֲנִי" **כִּי נֶעַר אֲנִי**

Note: The ending letter yodh (**אֲנִי**) vs (**אֲנִי**) translates as "am I" vs. just "am."

Here too the most basic Hebrew words point directly to the angelic origin.

(3) The Case of the Apostle Paul

Here are the words of the apostle Paul.

"But when it pleased God, who separated me from the womb of the mother of me, and called me by his grace" (Gal 1:15).

SEPARATED ME (from the womb...) 141 x 8

Gal 1:15 ἀφορίσας με'

ME FROM THE WOMB OF THE MOTHER 141 x 8

με ἐκ κοιλίας μητρος'

There is yet another verse in reference to Paul that alludes to his pre-existence. He refers to himself as "one born out of due time."

"After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep... And last of all, as one born out of due time, he was seen by me also" (1 Cor 15:6,8).

BY ME ALSO 141

1 Cor 15:8 καμτοι

(4) David Alludes to His Pre-existence

The Psalmist David alluded to his pre-existence in the following passage.

"A Psalm of David. Hear my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant: for in thy sight is not justified all the living. For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead. Therefore is my spirit overwhelmed within me; my heart within me is desolate. I remember the days of old; I meditate on all thy works; I muse on the work of thy hands" (Psa 143:1-5).

The Psalmist David concludes his lament, by saying, "I remember the days of long ago."

DAYS OF LONG AGO 141 x 2

Psa 143:5 "ימים מקדם"

In reference to the days of long ago, look at this verse. Many people interpret it as referring to little children on earth. This is speaking of something much bigger than that—it is talking about the original angelic creation when the angels forgot who created them and rebelled.

And in reference to the subject of remembrance, how about this verse?

"Because thou hast not remembered the days of thy youth, but hast fretted me in all these things; behold, therefore I also will recompense thy way upon thine head, saith the Lord GOD: and thou shalt not commit this lewdness above all thine abominations" (Ezek 16:43).

BECAUSE THOU HAST NOT REMEMBERED 141 x 15 THE DAYS OF THY YOUTH

Eze 16:43 'יען אשר לא זכרתי את ימי נעוריד'

THOU HAST NOT REMEMBERED THE DAYS 141 x 8

Eze 16:43 'לא זכרתי את ימי'

And to top it off, the key expression.

"And remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccl 12:1).

THE DAYS OF THY YOUTH 141 x 5

Ecc 12:1 'ימי בחורתיך'

Do you recall all the very specific references to God actually creating man, all 470's?

AND REMEMBER THY CREATOR 470

"זכור בוראִיך"

This verse may hold some deep penetrating keys.

"And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood" (Ezek 16:22).

THOU HAST NOT REMEMBERED THE DAYS (of thy youth) 141 x 8

Eze 16:22 'לא זכרתי את ימי'

There are other references to the days of youth that fit the 141 patter. These will not be shown, except for this pretty impressive reference. This is from the story of the rich young ruler who came to Jesus seeking eternal life. When Jesus asked him if he had kept all the commandments, here was his reply.

"And he answered and said unto him, Master, these things all I observed from my youth" (Mark 10:20).

ALL I OBSERVED FROM (my youth) 141 x 11

Mar 10:20 πάντα εφυλαξαμην εκ'

And look at just the word "ruler."

THE RULER 141 x 11

Mat 9:18 αρχων'

(5) The Case of Abraham

There is an angelic allusion to Abraham in the following words of Jesus.

"Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am" (Joh 8:58).

In the Greek it reads, "Before Abraham to become, I am."

TO BECOME 141 x 2

Joh 8:58 γενεσθαι'

Interestingly, just before verse 58 is verse 57. This feature is an interesting allusion to the pre-existence.

"Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?" (John 8:57).

HAST THOU SEEN 141 x 8

Joh 8:57 ἑωρακας'

The People of Old Time

This verse is exceedingly significant as it relates to those cast down and pre-existence.

"When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living" (Ezek 26:20).

WITH THE PEOPLE 141

Eze 26:20 אל עם

PEOPLE OF OLD TIME 141 x 2

אל עם עלם'

Hebrew "old time" in root form (עלם) vs. noun masc. Sing. (עולם).

In relation to the people of old time, there is this verse.

"The Lord will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses" (Isa 3:14).

ANCIENTS OF HIS PEOPLE 141 x 2

Isa 3:14 זקני עמור'

A Feature in Romans Chapter 9

There is one passage in the book of Romans, that is absolutely spectacular when it comes to this issue of pre-existence. Here it is talking about the sovereignty of God in divine election. The example given concerns the birth of the twin brothers of Isaak—Esau and Jacob. Let's pick up the discussion at verse 8.

"That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sarah shall have a son. And not only this; but

when Rebecca also had conceived by one, even by our father Isaac; For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated" (Rom 9:8-13).

Here it is talking about the children not yet born. The word "children" is not in the original Greek, but simply implied in the context, "For the children being not yet born, neither having done any good or evil." This entire phrase is 141 x 31.

BEING NOT YET BORN 141 x 16

Rom 9:11 μηπω γεννηθεντων"

The above feature absolutely points to the angelic pre-existence—the children actually existed BEFORE they were born. The reference of not having done any good or evil, is talking about their original state of innocence in creation—just like Adam and Eve. The significant fact here is that this is implied as happening BEFORE their physical birth into this world.

But we find yet another outstanding 141—in the specific words to do with Rebecca conceiving or receiving the children into her womb.

"And not only this; but when Rebecca also had conceived by one, even by our father Isaac; For the children being not yet born ..."

CONCEIVED BY ONE 141 x 6

Rom 9:10 εξ ενος κοιτην"

In the book of Hebrews exist the most direct and potent passage about conception. This is in reference to Abraham's wife Sarah. Look at the connection here to 141.

"Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised" (Heb 11:11).

TO CONCEIVE SEED 141 x 12

Heb 11:11 εις καταβολην σπερματος'

"As for Ephraim, their glory shall fly away like a bird, from the birth, and to bear, from pregnancy and from conception" (Hosea 9:11).

FROM PREGNANCY AND FROM CONCEPTION 141 x 3

Hos 9:11 'ומבטן ומחר יוד'

Now when we go back to the beginning of the above passage from Hebrews, we find this verse.

"That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed" (Rom 9:8).

CHILDREN OF THE FLESH 141 x 9

Rom 9:8 τα τέκνα σαρκος'

The "children of the flesh" obviously refers to all those who are born into this world in sin. The last statement made will further enhance the outstanding nature of this pattern. It states that "the elder will serve the younger." In the Greek it means "the greater will serve the lesser."

SERVE THE LESSER 141 x 12

Rom 9:12 δουλευσει ελασσονι"

THE LESSER 141 x 4

ελασσονι"

But the interesting part of this chapter having to do with the sovereignty of God, is this verse.

"Nay but, O man, who art thou the one replying against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" (Rom 9:20).

WHO ART THOU 141 x 8

Rom 9:20 συ τις ει'"

THE ONE REPLYING AGAINST GOD 141 x 22

ο ανταποκρινομενος τω θεω'

Doesn't the above example have a familiar ring to it, when the sons of God appeared before Jehovah in the book of Job and contended and debated with the Almighty.

A Verse in Ephesians

A very interesting verse in Ephesians produces the following. The feature will speak for itself.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph 1:4).

US BEFORE THE FOUNDATION 141 x 8

Eph 1:4 ημας προ καταβολης"

Coming Naked into the World

These words of Paul imply both pre and post existence. To take something out implies going to another place or existence. To bring something in implies coming from another place

"For we brought nothing into the world, and it is certain we can carry nothing out" (1 Tim 6:7).

FOR WE BROUGHT NOTHING INTO THE WORLD 141 x 15

1 Tim 6:7 ουδεν γαρ εισηνεγκαμεν εις τον κοσμον

Interestingly, the word "carry out" has a value of the prime number 107 x 7. Everything to do with the "rapture," or being caught up to heaven is saturated with 107 in theomantics. There is an entire chapter in Theomantics II on the number 107 and the rapture.

A Most Interesting Verse —Luke 2:21

There is a 1410 feature in Luke chapter 2, to do with the birth of Christ, that is just too interesting to be ignored. Perhaps a remarkable coincidence, but one that should be shown.

"And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb" (Luke 2:21).

Now in the Greek, the words read in their respective order, "...Jesus, the name called by the angel before to be conceived Him in the womb."

Now the word "womb" has a value of 141 precisely. But look at these words.

BY THE ANGEL 141 x 13

Luk 2:21 υπο του αγγελου'

THE ANGEL BEFORE TO BE CONCEIVED 1410 x 2

αγγελου προ του συλλημφθηναι"

THE WOMB 141

κοιλια'

Obviously, the context here does not appear to be talking about angels themselves being conceived in the womb. But there is perhaps some subtle double and hidden meaning not obviously present in only the context of the angel naming Jesus—that does indeed relate to angels and conception and pre-existence in some manner. Hmmm!

The Blind Man in John Chapter 9

There is a huge study on the entire chapter of John 9 (dealing with the man born blind from birth and consisting of 63 pages in length), that is chock full of the 141 pattern—this study deals almost entirely with the subject of pre-existence.

Deuteronomy 4:32

Probably no verse in scripture is more potent than this one, when it talks about the original creation of man. The reason is that here, it mentions the creation of man in the context of the heavens.

The creation of man upon earth evidently caught the angelic realm by surprise. No one had any lead, evidently, that God was going to do something like this. As we have mentioned before, it is likely that the concepts of male and female was revealed to the universe for the first time when God created a man and a woman in the earthly garden of Eden. This of course represents the SPIRITUAL aspects of both male and female (objective and subjective aspects of the composite nature within created beings).

"For ask now of the days that are past, which were before thee, since the day when God created 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 DAYS FORMER ONES WHICH 1410 WERE BEFORE THEE

Deu 4:32 ימים ראשונים אשר היו לפניך

So what the above seems to be indicating, is that the former days has something to do with the angelic pre-existence. But look at this next feature. Here is connection between the former days and man being placed upon earth. Here is the verse again.

"For ask now of the days the former ones, which were before thee, from the day when God created man upon the earth, and ask from the one side of heaven unto the other... " (Deu 4:32).

FROM THE DAY WHEN GOD CREATED 1410 MAN ON THE EARTH

למן היום אשר ברא אלהים אדם על הארץ

THE DAY WHEN 141 x 4

היום אשר

The last comment, "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?"—this shows

that embedded in the creation of Adam and Eve upon planet earth, were eternal mysteries and eternal principles that, evidently, the prior heavenly creation had never seen before or contemplated. This statement is amazingly significant.

Colossians 1:16

Now we are about to witness a powerful connection between the earthly creation and the heavenly creation. The following show the unmistakable connection between beings created in heaven (angels) and beings upon earth (Adam and Eve).

"For by him were all things created, that are in heaven, and that are on earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him" (Col 1:16).

WERE CREATED ALL THINGS IN HEAVEN 1410 x 2

Col 1:16 εκτισθη παντα τα εν τοις ουρανοις'

AND THAT ARE ON EARTH 141 x 6

και επι της γης'

CREATED 141 x 6

εκτισται

The Former Days

Here is a passage which implies pre-existence.

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy" (1 Pet 1:13-16).

The significant portion here, is verse 14. In Greek it reads, "As children of obedience, not fashioning yourselves to the former in ignorance of you longings."

THE FORMER IN IGNORANCE OF YOU 141 x 16

1 Pe 1:14 προτερον εν αγνοια υμων'

This phrase concerning the former in ignorance longings, has all the theomatics to do with man eating of the tree of knowledge. But within this passage is another very interesting feature of great significance and meaning as it relates to this angel theme and those born upon earth.

"As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every one's work, pass the time of your sojourning here in fear" (1 Pet 1:14-17).

The following is one Greek word. It says that the Father "without respect of persons judgeth according to every one's work."

WITHOUT RESPECT OF PERSONS 1410 x 2

1 Pet 1:17 απροσωποληπτως'

And in reference to ignorance, here is yet another verse.

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

SOME PEOPLE 141 x 4

1 Cor 15:34 τινες'

As mentioned many times, the number 558 is key to do with the fall from heaven. The word "ignorance" is 558 x 2, and so is the expression "because of the shame" is also 558 x 2. What these numbers are telling us is that the above verse in reference to redeemed Christians is pointing right back to the fall.

Now we come to a verse in Ephesians.

"That ye put off concerning the former conduct of the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind" (Eph 4:22,23).

THE FORMER 141 x 5

Eph 4:22 προτεραν'

CONDUCT OF THE OLD MAN 141 x 22

αναστροφην τον παλαιον ανθρωπον

Now look at this!

"But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions" (Heb 10:32).

THE FORMER DAYS 141 x 8

Heb 10:32 προτερον ημερας'

I wondered what this worked out to in the Hebrew, and this was the first reference that I checked.

"But the Lord your God ye shall fear; and he shall deliver you out of the hand of all your enemies. Howbeit they did not hearken, but they did after their former manner" (2 Ki 17:39,40).

FORMER 141 x 4

2 Ki 39:40 "הָרֵאשׁוֹן"

Look at this twist on this theme.

"Say not thou, What is the cause that the days the former ones were better than these? for thou dost not inquire wisely concerning this" (Eccl 7:10).

THAT THE DAYS (former ones) 141 x 3

Ecc 7:10 "הַיָּמִים שֶׁהָיוּ"

And guess what now? In Zechariah the whole expression works out to 141.

"But now I will not be unto the remnant of this people as in the former days, saith the Lord of hosts" (Zec 8:11).

I WILL BE UNTO THE REMANT OF THIS PEOPLE 141 x 8

Zech 8:11 "אֲנִי לְשִׁרְיַת עַם הַזֶּה"

THE FORMER DAYS 141 x 5

Zec 8:11 "יָמִים הָרֵאשׁוֹנִים"

Here is another interesting verse.

"I have considered the days of old, the years of ancient times" (Psa 77:5).

THE DAYS OF OLD 141 x 2

Psa 77:5 "יָמִים מִקֶּדֶם"

Here is a well know verse in Isaiah:

"Remember ye not the former things, neither consider the things of old" (Isa 43:18).

NEITHER CONSIDER THE THINGS OF OLD 141 x 11

Isa 43:18 "קִדְמֵיּוֹת אֵל תִּתְּבַנֵּן"

The following is very interesting, because it talks about the actual memory of the past rebellion.

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind" (Isa 65:17).

In the Hebrew it reads, "and not will be remembered the former things shall not they will come to mind."

THE FORMER THINGS SHALL NOT 141 x 12 COME TO MIND

Isa 65:17 רֵאשִׁנוֹת וְלֹא תֵעָלֶינָה עַל לֵב

The Hebrew word "come" means "not they will come to mind." Here the 141 explicitly is emphasized as a remembrance of the fall from heaven.

THEY WILL COME (to mind) 141 x 4

תֵעָלֶינָה

But in Psalms, the former [sins] of the father produces 141.

"O remember not against us the former sins of the fathers: let thy tender mercies speedily prevent us: for we are brought very low" (Psa 79:8).

FORMER SINS OF THE FATHERS 141 x 8

Psa 70:8 עֲוֹנוֹת רֵאשִׁנוֹת

Finally, in relation to the fathers, there is this passage in Hebrews. As has been discussed elsewhere in Angelfall, the prophets in the Old Testament are symbolic of the AGENCY through which God communicated with the angels before the rebellion (see Chapter XX 3to12 for a discussion on the sun and the moon and the law and the prophets).

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets" (Heb 1:1).

GOD WHO SPOKE TO THE FATHERS BY THE PROPHETS 1410 x 2

Heb 1:1 θεος λαλῶσας πατράσιν ἐν προφηταῖς

WHO SPOKE TO THE FATHERS BY 141 x 9

λαλῶσας πατράσιν ἐν

THE PROPHETS 141 x 9

προφηταῖς

Ecclesiastes 1:11

This verse is so significant, it demands special attention.

"There is no remembrance of the former men of old; even ones who are to come, who they will be, they will not be remembered by those who follow" (Eccl 1:11).

Here is the complete thought. This is a short six word phrase in Hebrew.

THERE IS NO REMEMBRANCE OF THE FORMER MEN 141 x 12
OF OLD; EVEN THE ONES WHO ARE YET TO COME,
WHO THEY WILL BE
אין זכרון לראשנים וגם לאחרנים שיהיו"

But look at this. Nothing could be more significant and direct.

REMEMBRANCE 141 x 2

זכרון' Ecc 1:11

THE FORMER MEN OF OLD; EVEN THE ONES 141 x 7
WHO ARE YET TO COME
ראשנים וגם לאחרנים"

Interestingly, the words "men of old" is 456—the key number of man eating from the tree of knowledge.

Job Chapter 8 Verses 7 and 9

The book of Job always hold profound keys since it is the oldest book in the Bible and deals with angelic controversies. This was the second verse examined—a different word in Hebrew entirely.

Now look at this verse in the book of Job! How could anything be more pointed and significant?

"For inquire, I pray thee, of the former generations, and find out about the search (learning) of the fathers" (Job 8:8).

THE FORMER (generations) 141 x 4

רישון" Job 8:8

And in reference to the generations of the heavens and earth mentioned in Genesis,

GENERATIONS 141 x 6

תולדות Gen 2:4

We saw earlier how the number 47, particularly 470 was key to do with the creation of angels. In reference to this next verse, it should be stated that the Mosaic law is

representative of angelic law before the fall—the entire angelic realm was under a law system.

"For Moses from generations ancient in every city them that preach him, being read in the synagogues every Sabbath day" (Acts 15:21).

FROM GENERATIONS (ancient) 470 x 2

Act 15:21 εκ γενεων

The last part of the above, "and find out about the search (or learning) of the fathers" is 456 x 2. As mentioned many times, this number 456 along with 570 are the key numbers to do with man wanting to be like God when he ate of the tree of knowledge.

The Big Verse in the Book of Job

Look at this next verse from Job. This is the absolute the #1 passage in all of Angelfall to do with the fall from heaven. Look at how these next words connect with the prior verse we just looked at.

"For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers: For we are of yesterday, and know nothing, because our days upon earth are a shadow" (Job 8:8).

Here it states that when we are born, we know nothing (our memory is wiped out), but our days upon earth are a shadow or reflection. The word "shadow" means simply the image that is cast of the essential object—our days on earth are a shadow of the rebellion that took place in heaven and our prior existence. Here is now the feature from the Hebrew.

FOR OF YESTERDAY WE 141 x 4

Job 8:9 כי תמול אנח

Note: Root "we" (אנח) vs. "we are" (אנחנו).

OF YESTERDAY WE ARE, AND WE KNOW NOTHING, 141 x 8
BECAUSE OUR DAYS ARE A SHADOW UPON (earth)
תמול אנחנו ולא נדע כי צל ימינו עלי

Here is about the most explicit phrase possible.

WE KNOW NOTHING BECAUSE 141 x 3 OUR DAYS ARE A SHADOW

לא נדע כי צל ימינו

Look at this Hebrew word.

A SHADOW 141 x 4

Job 3:5 צל־מִוֶּתֶת

But there is an even more incredible and pointed feature in the above passage in Job. It states at the beginning, "For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers..." The words "the former age," actually reads, "the age the former one."

THE FORMER ONE 141 x 4

Job 8:8 רִישׁוֹן

And the words "about the learning of the fathers," is 456 x 3—the key number to do with the fallen angels partaking of the tree of knowledge.

Interestingly, the word "know" from the phrase "we KNOW nothing because our days are a shadow," is 124, the same numerical value as the word "Eden," which of course was the heavenly paradise. The verse says we know nothing, which theomantics implies this has to do with the prior state. The word shadow in reference to our days upon earth being a shadow—is 120, or in cluster of 122. This of course is the key number to do with the rebellion and war in heaven. And the words "a shadow our days," is 235. There is a 100 page theomatic study on the number 235, the topic of hell, the second death and lake of fire, which has to do with final destruction and annihilation of the soul.

And in Ecclesiastes,

"For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?" (Eccl 6:12).

AS A SHADOW 141

Ecc 6:12 כְּצֵלִי

In confirmation of the above, another passage that indicates the heavenly/angelic connection, is this verse in Hebrews.

"Who serve as an example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount" (Heb 8:5).

SHADOW OF HEAVENLY THINGS 141 x 32

Heb 8:5 σκία λατρευουσιν των ουρανιων

The People of Old Time

Here is another interesting verse. It goes right along with the theme of man's ancient past.

"I have considered the days of old, the years of ancient times" (Psa 77:5).

THE DAYS OF OLD 141 x 2

Psa 77:5 "ימים מקדם"

The following verse is very mysterious. It is apparently talking about those who go to their final judgment. The theomatic 141 feature below sheds some light.

"When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living" (Ezek 26:20).

WITH THE PEOPLE (of old time) 141

Eze 26:20 אל עם

Here is a reference to people of the earth.

"Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?" (Acts 4:25).

AND THE PEOPLE 141

Act 4:25 και λαοι

The Other Verse in 1 Chronicles

"For aliens we are before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is no hope" (1 Chr 29:15).

FOR ALIENS (we are) 141 x 2

1 Chr 29:15 כי גרים

LIKE A SHADOW (our days upon earth) 141

כצל

There are many longer phrase portions that contain the 141 pattern. The interesting part of this verse are the last words, "there is no hope." That shows the ultimate effect of the casting down. Only through Jesus is there hope of redemption.

A SHADOW OUR DAYS UPON EARTH, AND THERE IS NO HOPE 141 x 6

צל ימינו על ארץ ואין מקוה

The Words of Jesus

Jesus spoke the following words to the scribes and Pharisees. This is in reference to their unfaithfulness, and a key feature in this passage clearly points to the pre-existence and the unfaithfulness of the fallen angels.

"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" (Luke 16:10,11).

In the Greek it reads, "If therefore in the unrighteous mammon faithful not ye were, who will..."

YE WERE 141 x 2

Luk 16:11 εγενεσθε

2 Pet 2:3

This verse talks about those of old and their judgment.

"And through covetousness shall they with feigned words make merchandise of you: for whom the judgment of old lingereth not, and the damnation of them slumbereth not" (2 Pet 2:3).

FOR WHOM (the judgment of old) 141 x 2

2 Pet 2:3 οτις"

"and the damnation of them slumbereth not."

OF THEM 141 x 11

αυτων

Ephesians 2:2

And look at this from Ephesians. This is one of the most dramatic verses possible that implies pre-existence.

"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" (Eph 2:2).

IN TIME PAST YE WALKED 141 x 11

Eph 2:2 ποτε περιεπατησατε'

The words "according to the course of this world" actually read,

ACCORDING TO THE AGE OF THIS COSMOS 141 x 25

Eph 2:2 κατα αιωνα κοσμου τουτου'

But here is what the next verse says. Look at this feature!

"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 the others" (Eph 2:3).

(among) WHOM 141 x 2

Eph 2:3 οις"

WERE BY NATURE CHILDREN OF WRATH 141 x 14

ημεν τεκνα φουσει οργης

AS THE OTHERS 141 x 9

ως λοιποι

The Past Generations

NOW LOOK AT THIS! Here is the verse following. The terms "nations" in scripture represent ethnic groups of fallen angels.

"And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: Who in the past generations suffered all nations to walk in their own ways" (Acts 14:15,16).

In Greek it reads, "who in the past generations allowed all the nations to go the way of themselves."

THE PAST GENERATIONS 141 x 19

Act 14:16 ταις παρωχημενις γενεαις

ALLOWED ALL (nations) 141 x 5

ειασεν παντα"

"... all the nations to go the way of themselves."

OF THEMSELVES 141 x 11

αὐτῶν

Note: The phrase, "all the nations to go the ways" is 3800. Everything to do with God separating the waters above the firmament from the waters below, is 380—this is an entire design to do with the rebellion and God separating Himself from sinners.

Here is another reference that points to the original and past angelic creation in heaven.

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

THE FIRST (heaven) 141 x 11

Rev 21:1 πρωτος'

"And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and all as a garment will wax old; And as a vesture shalt thou roll them up, and they shall be changed: but thou art the same, and thy years shall not fail" (Heb 1:10-12).

ALL AS A GARMENT (will wax old) 141 x 15

Heb 1:11 παντες ως ιματιον"

SHALT THOU ROLL THEM UP 141 x 12

ελιξεις αυτους'

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places" (Rev 6:14).

HEAVEN DEPARTED AS A SCROLL 141 x 28

Rev 6:14 ο ουρανός απεχωρισθη ως βιβλιον

And in relation to the former things passing away, no verse is more powerful than this one. This points to and defines the angelic redemption.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor 5:17).

ANY [MAN] BE IN (Christ) 141 x 4

2 Cor 5:17 τις εν'

It says that "old things are passed away."

ARE PASSED AWAY 141 x 2

παρηλθεν'

Colosians 1:26

There exists in Colossians a key passage of incredible significance as it relates to the entire Angelfall premise.

"The mystery which hath been hid from ages and from generations, but now is made manifest to his saints" (Col 1:26).

The most significant key words produce a 141.

AGES AND GENERATIONS 141 x 27

Col 1:26 αἰώνων καὶ τῶν γενεῶν"

All Bible interpreters presume the generations this is talking about only concerns the generations of men upon earth. Theomantics proves that what this is REALLY talking about is also the angelic pre-earth generations. The expression "generations of the heavens" found in the creation account of Genesis, produced the following.

"These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens" (Gen 2:4).

THE GENERATIONS (of the heavens) 141 x 6

Gen 2:4 תולדות

Now what is interesting to point out from this passage in Colossians is two things. Within the phrase, "The mystery which hath been hidden from..."—this has all the numbers theomatically of the forbidden tree of the knowledge of good and evil, and man FORBIDDEN to eat from that, and delve into the eternal mysteries (both the key 570 and 456 multiples are present).

However, in the Greek the phrase reads, "The mystery having been hidden from the ages and from the generations now and manifested to the saints of Him." What has happened here, is that the translators have assumed that the thought breakes into two parts. Here now are the two possibilities, the first being the traditional reading, and then a second possibility.

"... hidden from the ages and from the generations, and now manifested to the saints..."

"... hidden from the ages and from the generations now, and manifested to the saints..."

In the second possibility, the words "the generations now," would mean "the now generations."

THE GENERATIONS NOW 1410

γενεῶν νῦν"

Thus the link is established between those NOW upon earth and the angels who fell from heaven.

Psalms 78:6

Here is a passage that relates to the pre-existence in a dramatic way.

"For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: That the generation to come might know them, even the children which should be born; who should arise and declare them to their children:" (Psa 78:5,6).

In the Hebrew it reads, "so that they would know generations future the children to be born; who would arise..."

KNOW GENERATIONS FUTURE 141 x 4

Psa 78:6 ידעו דור אחרון

THE FUTURE CHILDREN TO BE BORN 141 x 3

אחרון בנים ילדו

What Man Becomes

This passage is interesting because it implies pre-existence.

"... men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all, as also those became" (2 Tim 3:8,9).

THEIR FOLLY 141 x 12

2 Tim 3:9 η ανομια αυτων

OF THEM 141 x 11

αυτων

Look at the significance here. The last phrase says in Greek that the folly of those men upon earth is the same "as also of those became."

ALSO OF THOSE BECAME 1410

και εκεινων εγενετο

OF THOSE 470 x 2

εκεινων

The 470 here clearly points back to the original creation.

Romans 16:25

This verse is highly significant because it talks about the past creation, and the fact that the Gospel was kept secret since BEFORE the world even was (that implies pre-existence), but now it is being manifest to those who dwell upon the earth.

"Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in times eternal, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith" (Rom 16:25,26).

MAKE KNOWN TO ALL NATIONS 1410 x 2

Rom 16:26 εις παντα τα εθνη γνωρισθεντος"

Interestingly, these three Greek words produce the following. The times eternal refer BACK to the pre-existence.

KEPT SECRET IN TIMES ETERNAL 141 x 23

χρονοις αιωνιοις σεσιγημενου'

Rom 6:17

The following verse alludes to the past.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the slaves of sin, but ye have obeyed from the heart that form of doctrine which was delivered you" (Rom 6:16,17).

YE WERE SLAVES OF SIN 141 x 11

Rom 6:17 ητε δουλοι αμαρτιας'

The word "servants" or "slaves" are interchangeable in the translation. And two verse later, in verse nineteen of this same chapter,

"I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity" (Rom 6:19).

SERVANTS TO UNCLEANNESS 141 x 6

Rom 6:19 δουλα ακαθαρσια"

And here is the next verse. It goes right back into the fall.

"For when ye were the servants of sin, ye were free from righteousness" (Rom 6:20).

FOR WHEN YE WERE THE SERVANTS OF SIN 141 x 18

Rom 6:20 οτε γαρ δουλοι ητε της αμαρτιας'

Now let's jump to the very first verse of this chapter in Romans.

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. We who are dead to sin, how shall we live any longer therein?" (Rom 6:1,2).

WE WHO ARE DEAD TO SIN 1410

Rom 6:2 οτινες απεθανομεν μαρτια"

This shows that those who have been redeemed were all part of the fall.

Galatians 4:3

When God created Adam and Eve, they were created in innocence. In that sense that were babes and infants without the knowledge of good and evil. The following passage clearly points back to the pre-existence.

"Even so we, when we were children, were in bondage under the elements of the world: But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons" (Gal 4:3-5).

EVEN WE 141 x 13

Gal 4:3 ουτω ημεις

WHEN WE WERE INFANTS 141 x 5

οτε ημεν νηπιοι'

INFANTS UNDER THE ELEMENTS (of the cosmos) 141 x 14

νηπιοι υπο στοιχεια

THE COSMOS 141 x 8

κοσμω"

Titus 3:3

"For we ourselves also were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:3-5).

WE OURSELVES ALSO WERE FOOLISH, DISOBEDIENT, 1410 x 2 DECEIVED

Tit 3:3 ημεν ποτε και ημεεις ανοητοι απειθεις πλανωμενοι"

The above phrase is saturated with virtually every key number to do with the fall and the casting down from heaven. The beautiful part is verses four and five that exemplify God's grace.

Colosians 3:7

Now just to show it, here is the next verse—this points straight back to the pre-existence before the fall from heaven. It clearly ASSOCIATES people on this earth with the angelic aspect.

"Among whom ye also walked then, when ye lived in these things" (Col 3:7).

AMONG WHOM YE ALSO WALKED 141 x 15

Col 3:7 εν οις και υμεις περιπατησατε'

It states "Among WHOM ye also walked then..."

WHOM 141 x 2

οις"

Look at this. Nothing could be more direct and powerfully significant.

WALKED THEN 141 x 11

περιπατησατε ποτε'

The last word, "among whom ye also walked THEN," the word "then" has a value of 456—the key number with man's disobedience when the angels ate the forbidden fruit from the tree of knowledge. And yet this passage is speaking directly about humans on this earth—the connection is obvious.

Romans 6:17

The following, while referring to a person being a sinner during this lifetime, carries overtones of the past.

"But God be thanked, that ye were the slaves of sin, but ye have obeyed from the heart that form of doctrine which was delivered you" (Rom 6:17).

YE WERE THE SLAVES OF SIN 141 x 11

Rom 6:17 ητε δουλοι αμαρτιας'

Hebrews 6:4

This will need no special explanation.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb 6:4-6).

(ones) ONCE (enlightened) 141

Heb 6:4 απαξ'

Rom 5:8

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom 5:8).

In the original Greek it reads, "that while yet sinners being us."

THAT WHILE YET SINNERS BEING (us) 141 x 29

Rom 5:8 οτι επι αμαρτωλων οντων"

THAT WHILE YET SINNERS 1410 x 2

οτι επι αμαρτωλων"

This word points directly to the entire angelic concept.

BEING 141 x 9

οντων'

Romans 15:3,4

The following talks about the men who reproached Christ. The word "reproached" means to bring shame upon or to completely abandon in disgust—this is what happened in the hearts of those who rebelled and crucified our Lord and Saviour.

"For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom 15:3,4).

THE REPROACHES OF THEM THAT REPROACHED 141 x 14

Rom 15:3 οι ονειδισμοι ονειδιζοντων'

How does this relate to the fall? The next verse says, "For whatsoever things were written aforetime for our learning..."

FOR OUR LEARNING 1410

Rom 15:4 εις την ημετεραν διδασκαλιαν"

Thus we see the angel numbers, relative to the past and our connection to it, coming out of these examples.

1 Timothy 5:24

This is an outstanding passage as it relates to pre-existence.

"Some men the sins are clear beforehand, going before to judgment; and some men they follow after" (1 Tim 5:24).

SOME MEN THE SINS CLEAR BEFORE HAND (are) 141 x 28

1 Tim 5:24 τινων ανθρωπων αι αμαρτιαι προδηλοι"

SOME MEN 141 x 22

τινων ανθρωπων"

AND SOME [MEN] THEY FOLLOW AFTER 141 x 14

τισι δε και επακολουθουσιν'

Colosians 1:20,21

No verses say it more directly than these. Here it is talking about things in heaven being reconciled—we see clearly the 141 pattern—the "all things" this is talking about has something to do with the fallen angels.

"And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven" (Col 1:20).

RECONCILE ALL THINGS UNTO (himself) 141 x 11

Col 1:20 αποκαταλλαξαι τα παντα εις"

But look at the next verse.

"And you who then were alienated and enemies in your mind by wicked works, yet now hath he reconciled" (Col 1:21).

AND YOU WHO THEN WERE ALIENATED AND ENEMIES 141 x 38

Col 1:21 και υμας ποτε οντας απηλλοτριωμενους και εχθρους'

AND YOU WHO THEN 141 x 8

και υμας ποτε'

WERE ALIENATED AND ENEMIES 1410 x 3

οντας απηλλοτριωμενους και εχθρους

The word "then" which means "at that time," has a value of 456—the key number to do with man falling when he ate of the tree of knowledge.

Romans 5:10

Here is another verse where the entire thought carries the 141 pattern.

"For if, when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom 5:10).

FOR IF WHEN WE WERE ENEMIES WE WERE 141 x 28
RECONCILED TO GOD

Rom 5:10 ει γαρ εχθροι οντες κατηλλαγημεν τω θεω

Luke 16:11

Here the Lord speaks in the past tense.

"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" (Luke 16:10,11).

In the Greek it reads, "faithful not ye were."

YE WERE 141 x 2

Luk 16:11 εγενεσθε

Ezekiel Chapter 21

There are some verses in Ezekiel that are very interesting and revealing. This is a prophecy given against some pagan people's called the Ammonites and God's ultimate destruction of them in judgment. What is interesting about this passage is (1) What it says about the place of creation, and (2) the 141 pattern that clearly manifests itself on key words and phrases.

"And thou, son of man, prophesy and say, Thus saith the Lord GOD concerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword is drawn: for the slaughter it is furbished... upon the necks of them that are slain, of the wicked, whose day is come, when their iniquity shall have an end. Shall I cause it to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity. And I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, and skilful to destroy. Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no more remembered: for I the Lord have spoken it" (Ezek 21:28-32).

Now the interesting verse, is verse 30. Here it is talking about the wicked. In Hebrew it states, "In the place where was created you, in land of your ancestors, I will judge you."

WHERE WAS CREATED (you) 141 x 5

Eze 21:30 אשר ברא

LAND OF YOUR ANCESTORS 141 x 7

ארץ מכרותיך

(judge) YOU 141 x 3

אתך

Thus in this one phrase, we find three specific 141 features that point clearly to the heavenly origin of man's creation, and also that being the PLACE where God brings about the final destructive judgment. This reminds me of the other verse in Isaiah where it speaks of God's sword in the heavens.

"For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse unto judgment" (Isa 34:5).

THE PEOPLE UNTO (judgment) 141

Isa 45:5 עם לי

2 Peter 1:9

This reference is very clear as it relates to this theme.

"But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins" (2 Pet 1:9).

HATH FORGOTTEN 141 x 7

2 Pet 1:9 ληθην λαβων'

IN TIME PAST (sins) 141 x 9

των παλαι"

Ephesians 2:12

The following points explicitly to the past.

"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph 2:12).

In the Greek it reads, "That ye were at the time that without Christ..."

YE WERE AT THE TIME (that) 141 x 17

Eph 2:12 ητε εν τω καιρω"

AT THE TIME 141 x 7

εν καιρω'

Hebrews 7:3,6

Melchizedek, who had communion with Abraham, with bread and wine, was the incarnation of the eternal and indestructible nature of Jehovah. The following examples show that He was quite unlike the created angels.

"Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually" (Heb 7:3).

NEITHER BEGINNING OF DAYS 141 x 15

Heb 7:3 μητε αρχην ημερων

NOR END OF LIFE 141 x 14

μητε ζωης τελος'

The passage goes on to describe further. The following describes Melchizedek as being NOT of angelic origin.

"Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But this man who has not their genealogy received tithes of Abraham, and blessed him that had the promises" (Heb 7:4-6).

THIS MAN WHO HAD NOT THEIR GENEALOGY 141 x 8

Heb 7:6 ο δε μη γενεαλογουμενος'

The above is probably one of the most significant features possible—showing the angelic created order. Melchizedek was above all of that because He did not have angelic/human limitations, he was essentially eternal in nature.

1 Peter 4:3

The following passage is exceedingly significant as it might related backward in time. The "will of the nations" that this is talking about is the original fall from heaven.

"For the time past of our life may suffice us to have wrought the will of the nations, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries" (1 Pet 4:3).

THE TIME PAST OF OUR LIFE 1410 x 2

1 Pet 4:3 ο παρεληλυθως χρονος"

THE WILL OF THE NATIONS 141 x 13

το βουλημα εθνων"

The expression, "the purpose of the nations" has all of the 122 and 456 patterns to do with original rebellion in heaven and wanting to be like God.

Some Verses in Matthew 25

This next example is major in its significance. This is the chapter that talks about the great and final judgment of the devil's angels, where Jesus separates the sheep from the goats.

"Then shall they also answer him, saying, Lord, hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me" (Mat 25:44,45).

WHEN DID WE SEE THEE 141 x 6

Mat 25:44 ποτε σε ειδομεν"

The word "when" has a value of 456—the key number to do with man's rebellion in heaven when he took it upon himself to be like God and forget his Creator.

What the above seems to be indicating, is that this is referring back into the pre-existence. It was during that time that the fallen sinners treated God their Creator with disdain—they

did nothing to feed or clothe or visit the one who gave them their life in the first place. And the manner they treated their fellow created beings (Mat 25:40), reflects their attitude towards the Creator Himself. That is what this passage is talking about. Millions of Christians have read this passage for centuries and never had any idea what it was talking about. No literal interpretation of this passage is even possible in the context of this world.

Here is more evidence of the angelic connection.

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of these the least of the brethren of me, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Mat 25:40,41).

THE LEAST OF THE BRETHREN 141 x 24

Mat 25:40 ελαχιστων αδελφων"

THE BRETHREN 141 x 18

των αδελφων"

And as shown elsewhere in this study,

PREPARED FOR 141 x 6

Mat 25:41 ητοιμασμενον"

THE DEVIL AND THE ANGELS (of him) 141 x 9

διαβολω και αγγελοις'

Romans 11:30-32

This verse is highly significant. Here it is saying that Christians "in time past" had no faith in their Creator. But even in spite of all the disobedience, they will be redeemed.

"For as ye in times past have not believed God, yet have now obtained mercy through their unbelief" (Rom 11:30).

FOR AS YE IN TIMES PAST 141 x 17

Rom 11:30 ωπερ γαρ υμεις ποτε"

The Greek word "in time past" has a value of 456—the key number of the time when man ate from the forbidden tree of knowledge. Here is the last part of the verse, a very direct feature.

YOU OBTAINED MERCY THROUGH THEIR (disobedience) 141 x 22

Rom 11:30 νυν ηλεηθητε τη τουτων'

And the word "disobedience" has a value of just 122—the key number to do with the actual rebellion and casting out from heaven.

Let's move on to the next verse. Here the words "these disobeyed" has a value of 1220.

"Even so have these also now disobeyed, that through your mercy they also may obtain mercy" (Rom 11:31).

THEY ALSO MAY OBTAIN MERCY 141 x 17

Rom 11:31 αυτοι νυν ελεηθωσιν'

This last verse is full of the 122 pattern as well relative to disobedience. Here is the 141 design. Also the 380 pattern is prevalent relative to God shutting out those below the firmament.

"For God hath shut up all men in disobedience, that he might have mercy upon all" (Rom 11:32).

SHUT UP ALL MEN IN DISOBEDIENCE 141 x 21

Rom 11:32 συνεκλεισεν τους παντας εις απειθειαν"

ALL MEN IN 141 x 6

παντας εις'

The Story of Lazarus and the Rich Man

In the well known story that Jesus gave of Lazarus and the rich man, the idea of pre-existence is alluded to.

"But Abraham said, Son, remember that thou didst receive the good things of thee in thy lifetime, and likewise Lazarus evil things: but now he is comforted, and thou art tormented" (Luke 16:25).

THAT THOU DIDST RECEIVE 141 x 5

Luk 16:25 οτι απελαβες'

THE GOOD THINGS OF THEE 141 x 7

τα αγαθα σου'

And then we find this expression.

THE RICH MAN 141 x 8

Luk 16:22 ο πλουσιος"

Ephesians 2:13

The word "afar off" points back to the pre-existence.

"But now in Christ Jesus the ones then who were afar off are made nigh by the blood of Christ" (Eph 2:13).

THE ONES WHO WERE (afar off) 141 x 5

Eph 2:13 οἱ ὀυρῆς

The word "then" has a value of 456—the key number to do with the original sin.

Isaiah Chapter 26

Finally under this category, let us examine a somewhat obscure passage in Isaiah that is loaded with a wealth of information relative to this entire picture.

"Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them. (17) As a woman with child about to give birth, writhes and cries out in her pain; so have we been in thy presence, O Lord. (18) We have been with child, we have been in pain, we have as it were brought forth wind; not we brought salvation to the earth; neither have the inhabitants of the world fallen. (19) Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth will give birth to the dead of her. (20) Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. (21) For, behold, the Lord cometh out of his dwelling to punish the sin of the people of the earth: the earth also shall disclose her blood, and shall no more cover her slain" (Isa 26:16-21).

In verse 17 it states, "as a woman with child about to give birth, writhes and cries out in her pain..." This is directly talking about man being born into this world.

AS A WOMAN WITH CHILD IS ABOUT TO (give birth) 141 x 7

Isa 26:17 כִּמּוֹ הָרֵה תִקְרִיבִי

And then look now at the complete verse. This points back to the time in heaven when the angels were with God (compare Job 38:7). It states, "as a woman with child about to give birth, writhes and cries out in her pain, thus we were in thy presence Oh Lord."

WE WERE IN THY PRESENCE 141 x 2

הֵינּוּ מִפְּנֵיךָ

Then in verse 18 it states, "Salvation we have not we brought to the earth; and we have not given birth to the people of the world."

WE BROUGHT (to the earth) 141 x 3

Isa 26:18 נַעֲשֶׂה

The second statement here is very interesting, "and we have NOT given birth to the people of the world." The numerical value of "given birth" is 126, and this number 126 has to do with the woman (who represents the fallen angels) being in the wilderness for 1260 days (the numerical value of both the Greek words "woman" and "wilderness" is 1260). It states in Revelation 12:6 that this wilderness is "a place prepared by God." What all of this is apparently telling us, is that by Isaiah stating that "we have not given birth," that means that we ourselves did not create our own children. This verse also says that we did not bring salvation to the earth (that is God's doing), and LIKEWISE we ourselves did not give birth or create the people of the world"—God Himself cast them down here. The words "we did not give birth to the people" is 122 x 4—the number of the casting down, and the expression "give birth" is 126, and the words "give birth to the people of the world" is 126 x 7. The entire phrase is also 456 x 2, the number of the casting down due to the eating from the tree of the knowledge of good and evil.

Verse 19 talks all about the resurrection. It states "thy dead men shall live..." The word "dead men" has a value of 470 which has to do with man originally being created in God's image. The number 47 is the foundational angel prime number. In the last part of the verse it states, "Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth will give birth to the dead of her."

THE DEAD (of her) 141 x 2

Isa 26:19 רָפָא

THY DEAD MEN 470

מָתִיד

Verse 20 that follows then talks about God's wrath as being temporary and eventually passing. In verse 21 it states, "For, behold, the Lord cometh out of his dwelling to punish the sin of the people of the earth." The phrase "to punish the sin of the people of the earth" is 456 x 2, the number to do with the original sin in the garden. The last words about the earth disclosing her blood has to do with the spiritual nature of the fall—blood is symbolic of the specific spirit of life which is within the nature of each person.

There is so much to talk about in this passage.

Category 3: Birth and Coming into the World

We shall now collectively look at a group of references to do specifically with the actual process of people being born and coming into the world itself. There are many verses in

the Bible that speak of this, some quite general. So this will in no way be a comprehensive investigation of every possible reference. However, we will try to hit on most of the highly significant and more direct passages.

It should be mentioned that when it comes to the subject of birth, we have put together several other compilations with other numbers—especially a very impressive pattern with the number 61. This number along with 122 (which is 61×2), is specific to the actual casting down itself, and here it appears with explicit words and short phrases to do with men's actual birth into this world.

Our first example deals with the deceptive nature incurred during the fall.

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist" (2 John 1:7).

MANY DECEIVERS ARE ENTERED INTO 141 x 8

2 Joh 1:7 πολλοι πλανοι εξηλθος εις

Here is one of the most stark statements from the Bible.

"For we brought nothing into this world, and it is certain we can carry nothing out" (1 Tim 6:7).

FOR WE BROUGHT NOTHING 141 x 15 INTO THIS WORLD

1 Tim 6:7 ουδεν γαρ εισηνεγκαμεν εις τον κοσμον

Coming Into the World

We shall now look at a group of specific verses that refer to man coming into the world. These are of most major significance.

John 1:9

No passage could not be more significant than this one. If it not worked out, it would have been a tremendous loss to the impressiveness of this 141 design.

"That was the true Light, which lighteth every man that cometh into the world" (John 1:9).

EVERY MAN COMING INTO THE WORLD 141 x 26

Joh 1:9 παντα ανθρωπον ερχομενον εις τον κοσμον'

John 3:5

Probably the most famous verse relative to this theme is the one from John chapter 3 where Jesus spoke to Nicodemus.

"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? Not can he enter into the womb of the mother of him a second time and be born?" (John 3:4).

In the second half of this passage there are many phrase combinations possible. What is interesting is that the patterns did not work consistency with the Greek word "a second time." This is perfectly understandable because the phrase patterns work around that word which is not essential to the 141 thought; you will see that fact with these results. These are just some of the 141 phrase combinations that exist.

**CAN HE INTO THE WOMB OF THE MOTHER 141 x 24
OF HIM ENTER**

Joh 3:4 δυναται εις κοιλιαν μητρος αυτου εισελθειν'

CAN HE INTO THE WOMB OF THE MOTHER 141 x 17

δυναται εις κοιλιαν της μητρος'

The very place of placement also fits this pattern.

THE WOMB OF THE MOTHER 141 x 9

την κοιλιαν μητρος"

And here are the most brief and specific words.

INTO THE WOMB AND BE BORN 141 x 7

εις την κοιλιαν και γεννηθηναι"

Comment: Above it was mentioned that the phrases did not work out with the word "a second time." However the two words, "a second time to enter" have a value of 1260. This is the specific number in theomantics of the woman fleeing into the wilderness from Revelation chapter 12. The text says that she was in the wilderness 1260 days. Both the words "the woman" and "the wilderness" equal 1260 theomatically. The woman of course represents the female aspect of all the fallen angels.

Now Let's go back and look at the first part of this verse.

"Nicodemus saith unto him, How can a man be born when he is old?" (John 3:4).

I could not find any 141 in the above. When I went to check the footnotes in several manuscripts (H 28 Se) those specific Greek manuscripts add the word "another" (ανωθεν)

to the text. This word, amazingly, means and is defined as: "from above, the place of beginning or origin, from a higher place" And it is very significant in this instance and critically affects the meaning of the passage. Here NOW is how the verse reads.

"Nicodemus saith unto him, How can a man be born WHEN FROM ABOVE he is old?" (John 3:4).

What Nicodemus seems to be asking, is "how can a man be born into this world when he is old because his origin is from above (or heavenly)?" Well, guess how the complete phrase works out now?

A MAN TO BE BORN WHEN FROM 1410 x 3 ABOVE HE IS OLD

ανθρωπος γεννηθηναι ανωθεν γερωνων"

This is indeed revealing! If the above reading with "another" is original and genuine, then that means that God deliberately hid the correct translation (and the fall message) from mankind by allowing a lesser reading that was seemingly non sensical—to actually be valid and go unnoticed by Bible interpreters. Hmmm!

There is even one further 141 example of specific meaning that dances among these words. The following three words point directly to the man itself. In the original Greek the word arrangement is, "[not] [can] [man] [to be born] [from above] [old] [being]?"

CAN MAN FROM ABOVE OLD 141 x 28

δυναται ανθρωπος ανωθεν γερων'

John 3:6

Again, the above clearly seems to indicate the angelic origin of each living person on earth. A couple verses later in this chapter, Jesus said this.

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6).

THAT WHICH IS BORN OF THE FLESH 141 x 13

Joh 3:6 το γεγεννημενον εκ της σαρκος

IS (flesh) 141 x 4

εστιν'

And in Romans 8:8 it says,

"So then they that are in the flesh cannot please God" (Rom 8:8).

THEY THAT ARE IN (the flesh) 141 x 5

Rom 8:8 οἱ ὄντες

And now about this verse?

"That he no longer his time in the flesh to live in the lusts of men, but to the will of God" (1 Pet 4:2).

IN THE FLESH TO LIVE 1410

1 Pet 4:2 ἐν σαρκὶ βίωσαι

And in parallel of the above phrase and feature, how about this one?

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal 2:20).

NOW LIVE IN THE FLESH 141 x 12

Gal 2:20 νυν ζῶ ἐν σαρκὶ

And this reference in the New Testament goes right down the same theme. The earthen vessels house our angel spirits.

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

IN EARTHEN VESSELS 141 x 14

2 Cor 4:7 ἐν οσπράκινοις σκευεσιν

The sinfulness from the fall is contained in our very bodies. Compare to being born in the flesh to the following.

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom 6:6).

THE BODY OF SIN 141 x 12

Rom 6:6 σῶμα ἁμαρτίας

The following phrase really makes the connection to the cleansing work of God's grace.

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifies the ones polluted of the flesh it cleanses" (Heb 9:13).

SANCTIFIES THE ONES POLLUTED OF THE FLESH 1410 x 2

Heb 9:13 κεκοινωμένους ἀγιάζει πρὸς σαρκός

The following indicates that men who are in their fleshly physical bodies, are actually the spirits of fallen angels.

"For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh living, but live according to God in the spirit" (1 Pet 4:6).

THAT THEY MIGHT BE JUDGED ACCORDING TO MEN IN THE FLESH 141 x 26

1 Pet 4:6 ινα κριθωσι μεν κατα ανθρωπους σαρκι"

THAT THEY MIGHT BE JUDGED ACCORDING TO MEN 141 x 23

1 Pet 4:6 ινα κριθωσι κατα ανθρωπους'

MEN 141 x 19

τους ανθρωπους'

We the above examples, we have barely touched upon this theme.

Matthew 19:12

Jesus, in his discussion on marriage and divorce, said the following.

"For there are some eunuchs, were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it" (Mat 19:12).

In Greek the phrase reads, "For there are some eunuchs, who from womb of mother were born thus."

FROM WOMB OF MOTHER WERE BORN THUS 141 x 23

Mat 19:12 εκ κοιλιας μητρος εγεννηθησαν ουτως

And here is another example in Acts.

"And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked" (Acts 14:8).

FROM HIS MOTHER'S WOMB 141 x 16

Act 14:8 εκ κοιλιας μητρος αυτου'

The Book of Job

Here are the words of Job, from the oldest book in the Bible.

"Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!" (Job 10:18).

BROUGHT ME FORTH OUT OF THE WOMB 141 x 6

Job 10:18 מֵרֶחֱם הַצֶּלֶתִינִי

John 16:21

Here is a verse of great significance when it comes to this 141 pattern.

"A woman when she gives birth hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world" (John 16:21).

WHEN (she gives birth) 141 x 3

Joh 16:21 όταν"

The second line reads, "because her hour is come." Some texts read "because her day is come." In the latter the phrase is 141 x 11.

The second portion reads,

"But when she brings forth the child, she remembereth no more the anguish, for joy that a man is born into the world" (John 16:21).

WHEN (she brings forth the child) 141 x 3

οταν"

WAS BORN A MAN INTO THE WORLD 141 x 15

εγεννηθη ανθρωπος εις κοσμον"

Nothing could be more direct than the following.

A MAN INTO THE WORLD 141 x 14

ανθρωπος εις κοσμον'

And compare to the previously shown example...

EVERY MAN COMING INTO THE WORLD 141 x 26

Joh 1:9 παντα ανθρωπον ερχομενον εις τον κοσμον'

Mat 26:24

Jesus said the following words concerning Judas Iscariot.

"The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for him if not was born that man" (Mat 26:24).

NOT WAS BORN THAT (man) 141 x 7

Mat 26:24 ουκ εγεννηθη εκεινος'

BORN THAT MAN 470 x 4

εγεννηθη ο ανθρωπος εκεινος"

Important! What the above 470 feature indicates, is that the birth this is talking about is not just the physical birth into this world, but being born was the ORIGINAL creation of man in the image of God. When Judas Iscariot betrayed the Lord Jesus Christ, He was actually attempting to put to death HIS VERY OWN CREATOR. That shows the extreme nature of the horrible and heinous crime that he committed. Yet in essence, the crime of Judas is the same for all of us who fell in the rebellion.

Luk 1:15

These words were said about John the Baptist.

"For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb" (Luke 1:15).

FROM HIS MOTHER'S WOMB 141 x 16

Luk 1:15 εκ κοιλιας μητρος αυτου'

And then this also is said about John the Baptist when his mother Elizabeth was visited by the virgin Mary. Here it talks about the baby John the Baptist leaping in his mother's womb. Look at how the following two features work out.

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

IN HER WOMB 1410

Luk 1:31 εν τη κοιλια αυτης"

THE WOMB 141

κοιλια

The very PLACE of the placement of the baby John was in the womb, which is clearly denoted by the 141 pattern.

Galatians 1:15

Here are the words of the apostle Paul.

"But when it pleased God, who separated me from the womb of the mother of me, and called me by his grace" (Gal 1:15).

SEPARATED ME (from the womb...) 141 x 8

Gal 1:15 αφορισας με'

ME FROM THE WOMB OF THE MOTHER 141 x 8

με εκ κοιλιας μητρος'

The separation appears to be the taking out of the spirit that was placed in the womb.

A Verse in Psalms

Some people may attempt to use following verse to try and debunk the message of Angelfall. It may seem to indicate that those who are born in the future are actually created at that time. Theomatics indicates just the opposite. This passage is actually referring to the future "creation" of souls in human BODILY form who will be placed upon earth (see Job 20:4). It does not rule out pre-existence.

"He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise the Lord" (Psa 102:19).

The very brief Hebrew phrase works out perfectly.

GENERATION TO COME AND PEOPLE 141 x 6 TO BE CREATED

Psa 102:19 דור אחרון ועם נברא'

A Psalm of David

The following complete phrase and thought works out accordingly. It consists of six complete Hebrew words. These are the words of David, some of the most famous words in the Bible, when he lamented his great sin before the Lord.

"Behold, I was shapen in iniquity, and in sin did my mother conceive me" (Psa 51:5).

BEHOLD, I WAS SHAPEN IN INIQUITY, AND IN 141 x 9 SIN DID MY MOTHER CONCEIVE ME

הן בעון חוללתי ובחטא יחמטני אמי" Psa 51:5

Galatians Chapter 4

This passage in Galatians is highly significant. It has to do with the children born under the law and under bondage to the flesh vs. those who are born of the Spirit. This is in reference to all those who are fallen. It contains so many 141's it would be laborious to list them all. Here is the most significant example.

Here is the book of Isaiah.

"Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord" (Isa 54:1).

FOR MANY ARE 141 x 2

כי רבים Isa 54:1

THE CHILDREN OF THE DESOLATE 141 x 5

רבים בני שוממה

And here is the same identical reference quote in the New Testament of this passage in Isaiah. These results are simply spectacular—both from the Old Testament Hebrew and the New Testament Greek.

"But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for many are the children of the desolate rather than she which hath an husband" (Gal 4:23-27).

FOR MANY ARE THE CHILDREN OF THE DESOLATE 141 x 17

Gal 4:27 οτι πολλα τα τεκνα της ερημου"

FOR MANY ARE THE CHILDREN 141 x 9

οτι πολλα τα τεκνα'

This passage concludes,

"Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for not shall inherit the son of the bondwoman with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free" (Gal 4:28-31).

NOT SHALL INHERIT THE SON (of the bondwoman) 1410

Gal 4:30 μη κληρονομήσει ο υίος'

Interestingly, the express "of the bondwoman" (εκ παιδισκης) is 558—one of the key numbers to do with the fall from heaven. And the word "slavery" (δουλειαν) has a value of 570—they key number from eating of the tree of knowledge.

The Seed of the Woman

The following examples were shown in another part of this study, but bear repeating here.

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

HER SEED 141 x 2 (282)

Gen 3:15 רָעָה

"For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved through childbearing, if they continue in faith and charity and holiness with sobriety" (1 Tim 2:13-15).

SAVED BY CHILDBEARING 1410 x 2

1 Tim 2:15 σωθήσεται της τεκνογονιας

Important Greek Comment: This phrase correctly translated reads, "she shall be saved through by childbearing" (σωθήσεται δια της τεκνογονιας). The word "through" (δια) adds a double emphasis to the phrase. The word "by childbearing" by itself is in the Greek dative case, which gives it the full and complete meaning of "by childbearing," which could also have been translated "through childbearing." Many times in the NT, the text uses stand alone word prepositions (such as "in," (εν or εις) "by," "through," (δια), etc., but these are not always essential to the meaning which is already implied in the case usage. We have observed that many times in theomantics, these double emphasis is a flexibility mechanism deliberately placed in the text, and enables various multiple patterns to appear in the phrases, once with the numerical value of the stand alone preposition, and once without it. In the above case the perfect and inherent meaning and pattern is still present, either with or without the δια. The chance that these two words work out to 1410 is both remote and impressive.

The birth of Jesus in a certain sense, parallels the birth of everybody on earth. Although Christ was born of a virgin (and did not have Adam's blood), yet he took it upon himself to become like us in all respects and actually became sin for us (see Heb 2:17 and 2 Cor 5:21). So in that sense we would expect some references to Jesus to contain the same 141 fallen angel pattern.

"And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of the womb of thee (Luk 1:42).

BLESSED IS THE FRUIT OF THE WOMB 141 x 12

Luk 1:42 εὐλογημένος καρπὸς κοιλίας'

THE FRUIT 470

καρπὸς'

With the above 470 we see the innocence aspect. This brought to mind another verse mentioned in the above paragraph from 2 Corinthians, that I looked up, and guess what? Look at this.

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor 5:21).

WHO KNEW NO (sin) 470 x 2

2 Cor 5:21 τὸν μὴ γνόντα"

The way the following works out could not be more significant.

"And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and blasphemy: as when they come the children to birth, and there is not strength to bring forth" (2 Ki 19:3).

WHEN THEY COME THE CHILDREN (to birth) 141

2 Ki 19:3 כִּי בָאוּ בָנִים

Here is a verse from Job.

"How then can man be justified with God? or how can he be pure that is born of a woman? 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 25:4-6).

OR HOW CAN HE BE PURE THAT IS BORN (of a woman) 141

Job 25:4 רִמָּה יֹכֶה יֶלֶד

Here is an interesting verse from the rarely looked at book of Ruth.

"And Naomi said, Turn again, my daughters: why will ye go with me? are there yet to me sons inside of me, that they may be your husbands?" (Ruth 1:11).

TO ME SONS (inside of me) 141

Ruth 1:11 לִי בָנִים

Man From His Birth

Hidden inside the following verse, is a clear-cut theomatic pattern. This is a really good example of how God has embedded these patters—words relate within the context that are not always in juxtaposition (side by side), yet the meaning is clear in the context.

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

MAN FROM HIS BIRTH 141 x 3

Gen 8:21 אָדָם מִנְעֻרֵי

And the best confirmation is found right here in the book of James.

"For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass" (James 1:23).

Interestingly, the phrase "beholding his natural face, " is actually in Greek, "perceiving the reflection of the birth of himself in a mirror." Wow!

THE BIRTH 141 x 9

Jam 1:23 γινεσθως

The above is full of numerous key 141 features. Here are just two of those.

THE FACE OF THE BIRTH OF HIMSELF IN A MIRROR 141 x 39

προσωπον γινεσθως αυτου εν εσσητω

No words could be more direct relative to the pre-existence.

THE BIRTH IN A MIRROR 141 x 24

της γινεσθως εν εσσητω

The birth that this is talking about is the original creation in heaven. Obviously God created Adam in innocence, but the INCLINATION of his heart was towards the bad. The fact that he eventually YIELDED to temptation and fell proves that fact. Seeing the face of one's birth is a reflection back to the original creation.

Interestingly, also appearing in the book of James is this equally famous passage.

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

YOUR LIFE 141 x 15

Jam 4:14 η ζωη υμων"

A VAPOUR THAT APPEARETH FOR A LITTLE TIME 141 x 14

ατμης η προς ολιγον φαινομενη"

Both Soul and Body

The following example seems to indicate the incarnation of the angelic being.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Th 5:23).

BOTH SOUL AND BODY 1410 x 2

1 Th 5:23 και η ψυχη και σωμα'

Category 4: Man Upon the Earth

Now we are going to look at a flurry of design relative to specific references to mankind dwelling upon planet earth and inhabiting the earth—the most outstanding and clear cut statements possible.

Let us begin with the book of Revelation. I went through the entire apocalypse looking for every reference relative to man upon the earth. Listed below are the best of the examples.

"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).

The expression "all the world," in Greek actually reads, "all the inhabited earth." This expression appears many times in Revelation.

ALL THE INHABITED EARTH 141 x 12

Rev 3:10 της οικουμενης ολης"

And we again find this expression, only with different Greek words. Here now is the key value of 1410. This is in reference to the birth of Jesus in Luke chapter 2.

"And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the inhabited earth should be taxed" (Luke 2:1).

ALL THE INHABITED EARTH 1410

Luk 2:1 πασαν την οικουμενην"

In Luke chapter 4 the temptation of Jesus in the wilderness took place. There is much to discuss theomatically from this account. But essentially, it involves Satan setting up his kingdom in the midst of man who was created in God's image. Satan's kingdom is a kingdom of fallen angels (Mat 25:41).

"And the devil, taking him up into an high mountain, showed unto him all the kingdoms of the inhabited earth in a moment of time" (Luke 4:5).

ALL THE KINGDOMS OF THE INHABITED EARTH 1410 x 2

Luk 4:5 πασας τας βασιλειας της οικουμενης"

ALL THE KINGDOMS 470 x 2

πασας βασιλειας'

One other example must be interjected at this point. In the book of Daniel the story of Nebuchadnezzar is told of how God made him become a beast because of his pride. Here are his words after he repented.

"But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will" (Dan 5:20,21).

KINGDOM OF MEN 141 x 6

Dan 5:21 מלכות אנשא

In the book of Daniel, Nebuchadnezzar also spoke addresses all those who dwell in the earth.

"Nebuchadnezzar the king, unto all people, nations, and languages, who are the ones living in all the earth; Peace be multiplied unto you. I thought it good to show the signs and wonders that the high God hath wrought toward me" (Dan 4:1,2).

WHO ARE ONES LIVING IN (all the earth) 141 x 2

Dan 4:2 דִּי־דָאֲרִין ב'

Here is another great Old Testament passage. The phrase consists of four Hebrew words.

"For, behold, the Lord cometh out of his place to punish the sin of the inhabitants of the earth upon them: the earth also shall disclose her blood, and shall no more cover her slain" (Isa 26:21).

THE SIN OF THE INHABITANTS OF THE EARTH UPON THEM 141 x 6

Isa 26:1 עוֹן יֹשֵׁב אֶרֶץ עָלֶיהָ

Here is what happened just before Noah's flood.

"And God looked upon the earth, and, behold, it was corrupt; for corrupted every person his way upon the earth" (Gen 6:12).

CORRUPTED EVERY PERSON 141 x 9

Gen 6:12 שָׁחִית כָּל בָּשָׂר

Let us now look again at the very first verse shown above from Revelation.

"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).

ALL THE INHABITED EARTH 141 x 12

Rev 3:10 τῆς οἰκουμένης ὅλης"

TO TRY THOSE THAT DWELL 1410 x 2

Rev 3:10 πειρασάι τοὺς κατοικοῦντας'

THOSE THAT DWELL UPON THE EARTH 141 x 16

Rev 3:10 κατοικοῦντας ἐπὶ τῆς γῆς

Here completely different Greek words are used, and the result is the same.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on those that dwell upon the earth?" (Rev 6:9,10).

ON THOSE THAT DWELL 141 x 15

Rev 6:10 ἐκ κατοικούντων'

THOSE THAT DWELL UPON THE EARTH 141 x 17

κατοικούντων ἐπὶ γῆς

Look at this! The most significant word possible.

THOSE THAT DWELL 141 x 23

των κατοικούντων"

Here is yet another phrase.

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

ALL THOSE THAT DWELL UPON 141 x 16

Rev 13:8 παντες οι κατοικουντες επι'

And in the book of Luke, another similar phrase works out with the word "all." These are the words of Jesus.

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth" (Luke 21:34,35).

ALL THOSE THAT DWELL UPON THE FACE 141 x 28

Luk 21:35 παντας τους καθημενους επι προσωπον"

THOSE THAT DWELL UPON THE FACE OF ALL (the earth) 141 x 27

τους καθημενους επι προσωπον πασης

And again, here is yet ANOTHER phrase, spelled completely different in Greek.

"And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and those that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is" (Rev 17:7,8).

THOSE THAT DWELL ON THE EARTH 141 x 13

Rev 17:8 οι κατοικουντες επι γης'

In Chapter 14, it talks about the angel flying in the midst of heaven.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto those that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Rev 14:6).

TO PREACH UNTO THOSE THAT DWELL 141 x 18

Rev 14:6 ευαγγελισαι επι τους καθημενους"

One of the better known passages in revelation concern the three woes.

"And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to those dwelling upon earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" (Rev 8:13).

WOE, WOE, WOE, TO THOSE DWELLING UPON 141 x 28

Rev 8:13 ουαι ουαι ουαι τους κατοικουντας επι"

THOSE DWELLING UPON THE EARTH 141 x 16

κατοικουντας επι της γης

Here it speaks of the beast.

"And he exerciseth all the power of the first beast before him, and makes the earth and those that dwell therein to worship the first beast, whose deadly wound was healed" (Rev 13:12).

MAKES THE EARTH AND THOSE THAT DWELL 141 x 19

Rev 13:12 ποιει γην και τους κατοικουντας

And then earlier in verse 3, it says this. The "earth" is obviously referring to the individual people who wander after the beast.

"And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and wondered all the earth after the beast" (Rev 13:3).

THE EARTH AFTER THE BEAST 141 x 18

Rev 13:3 γη οπισω του θηριου

This verse in Titus explicitly talks about those living in this present age, or world.

"Teaching us that, denying ungodliness and worldly lusts, soberly, righteously, and godly, we live in this present world" (Titus 2:12).

WE LIVE IN THIS PRESENT WORLD 141 x 18

Tit 2:12 ζησωμεν εν νυν αιωνι"

This is in reference to those who are Christians, who also inhabit the earth.

"Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end" (John 13:1).

HIS OWN WHICH WERE IN THE WORLD 141 x 28

Joh 13:1 ἰδίους τοὺς ἐν τῷ κόσμῳ'

Job 10:5

This verse in Job implicates man dwelling upon earth.

"Are thy days as the days of man? are thy years as man's days" (Job 10:5).

AS THE DAYS OF MAN 141 x 2

Job 10:5 כִּי־יָמַי גְּבוּרָה

Isaiah 24:5

In relation to this whole subject of the fall of man and the law, no reference could be more significant than this one in Isaiah. Here it talks about those who violated God's law and broke the eternal EVERLASTING covenant.

"Now the earth she is defiled by ones being people of her; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant" (Isa 24:5).

DEFILED BY ONES BEING PEOPLE (of her) 141 x 9

Isa 24:5 חֲנַף תַּחַת יֹשְׁבֵי

BY ONES BEING PEOPLE

תַּחַת יֹשְׁבֵי

Where the Harlot Sits

In relation to the people who sit upon the earth, nothing could be more significant from the book of Revelation. The waters are described as people.

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters" (Rev 17:1).

We'll talk about the waters in a second. Here is the next verse.

"With whom the kings of the earth have committed fornication, and became drunk ones dwelling on earth with the wine of her fornication" (Rev 17:2).

AND BECAME DRUNK ONES DWELLING ON EARTH 1410 x 2

Rev 17:2 και εμεθυσθησαν κατοικουντες την γην"

The text goes on over many verses explaining the beast and all sorts of stuff. Let's pick up at verse 15 where the waters are defined—they are symbolic of actual people.

"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 141 x 5

Rev 17:15 υδατα'

WHERE THE HARLOT SITS 141 x 8

ου πορνι καθηται'

WHERE 470

ου

The word "where" working out to 470, shows that what the harlot represents (a type of Eve who committed spiritual fornication with the serpent), is something that seeks to set itself up in man who was created in God's image.

Waters in the Bible are symbolic of vast numbers of people. Further confirmation is found in this verse in Revelation.

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth" (Rev 19:6).

VOICE OF WATERS (many) 141 x 21

Rev 19:6 φωνην υδατων"

VOICE 1410

φωνην"

Interestingly, in the following verse there is a connection between angels and waters.

"And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus" (Rev 16:5).

AND I HEARD THE ANGEL OF THE WATERS 141 x 28

Rev 16:5 και ηκουσα αγγελου των υδατων'

A verse that shows the link between Eve the spiritual fornicator (she represents all the angels who fell) is this one. The numerical value of the word "fornicator" is 570—one of two key numbers having to do with man eating from the tree of knowledge.

"For this ye know, that every fornicator, or unclean person, or covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God" (Eph 5:5).

EVERY (fornicator) 141 x 2

Eph 5:5 πας'

Deuteronomy 2:25

No feature could be more determinate than this one.

"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 unto the face of the nations under the whole heaven" (Deu 4:19).

THE NATIONS UNDER THE WHOLE HEAVEN 1410

Deu 4:19 "עמים תחת כל שמים"

Compare the above to the following.

ALL THE INHABITED EARTH 1410

Luk 2:1 πασαν την οικουμενην"

ALL THE HOST (of heaven) 141

"כל צבא"

This verse in Revelation is one of the most direct possible—relative to all the nations under heaven.

"And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea" (Rev 20:7).

THE NATIONS IN THE FOUR CORNERS 1410 x 2

Rev 20:7 τα εθνη τα εν τεσσαρσι γωνιαις'

One of the best known references to the nations on earth, are the words of Jesus.

"And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the nations be fulfilled" (Luke 21:24).

TIMES OF THE NATIONS 141 x 8

Luk 21:24 καιροι εθων"

The following feature as it relates to all those dwelling upon earth is outstanding—it shows the casting down in relation to all (or the fullness) of humanity upon earth..

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the nations come in" (Rom 11:25).

THE FULLNESS OF THE NATIONS 141 x 14

Rom 11:25 πληρωμα εθνων'

God told Abraham that he would "become father of many nations."

MANY NATIONS 141 x 14

Rom 4:17 πολλων εθνων

Of course when you find a feature like the above in the Greek New Testament that is quoting the Old Testament, you immediately wonder how the Hebrew counterpart works out?

"As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee" (Gen 17:4,5).

AND THOU SHALT BE A FATHER OF MANY (nations) 141 x 4

Gen 17:4 'והיית לאב המון'

The Greek word for "nation" is *ethnos*. It refers to a specific category of people, which in this case is represented by the number 141.

NATION 141 x 5

Luk 23:2 το εθνος'

Related to this 470 theme and God's specific creation of man, is this very interesting verse in Deuteronomy. It points to the fact that the creation of Adam is really involving all the peoples of the earth.

"And to make thee high above all nations which he hath made, in praise, and in name, and in honor; and that thou mayest be an holy people unto the Lord thy God, as he hath spoken" (Deu 26:19),

THE NATIONS WHICH HE HATH MADE 470 x 2

Deu 26:19 הגרים אשר עשה

Daniel 12:1

Relative to nations, this next feature in the book of Daniel is really key. It shows that the beginning of nations is really not just an issue related to the nationalities upon earth—the **beginning of nations (including Israel) goes back to the original angelic creations in heaven. It was Michael and his angels who warred against the dragon and his angels which took place in heaven.** The following is obviously talking about the big final judgment, because it alludes to those written in the Lamb's book of life.

"And at that time shall Michael stand up, the great prince the one protecting over the sons of thy people: and there shall be a time of trouble, such as never was since the beginning of the nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book" (Dan 12:1).

Here is the first 141.

PROTECTING OVER THE SONS (of thy people) 141 x 2

העמד על בני' Dan 12:1

Next it says, "... and there shall be a time of trouble, such as not happened since the beginning of the nation." Look at the 470 and the 141 in concert, both creation numbers. What beginning is this talking about relative to the sons?

HAPPENED 470

נהיתה

THE BEGINNING (of the nation) 141 x 3

היות"

So right here we see that the nations or ethnic groups upon earth—this is actually talking about companies of angelic beings who are fallen to earth, and the above examples of 470 and 141 clearly point to the original creation. There is an obvious connection relative to angels and the nations and races of the world.

The last part says, "even to that same time: and at that time shall be delivered thy people, every one that shall be found written in the book."

AT THAT TIME SHALL BE DELIVERED THY PEOPLE 141 x 5

בעת היא ימלט עמד"

Men on the Earth

Now we get back to the basic theme of this second—the men who dwell upon earth. This next feature is one of the most significant and direct items possible from the Old Testament.

"But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!" (2 Chr 6:18).

MEN ON THE EARTH 141 x 4

2 Chr 6:18 את האדם על הארץ

Here next is a very similar phrase. The features shown are just two of numerous 141s from this phrase.

"Now the man Moses was very meek, above all the men which are upon the face of the earth" (Num 12:3).

ABOVE ALL MEN 141

Num 12:3 מכל האדם

MEN WHICH ARE ON THE FACE 141 x 6 OF THE EARTH

האדם אשר על פני האדמה

"So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all men that are upon the face of the earth, shall shake at my presence" (Ezek 38:20).

Nothing could be more direct than the following words.

AND ALL MEN WHICH ARE ON 141 x 6 THE FACE (of the earth)

Eze 38:20 וכל האדם אשר על פני

MEN WHICH ARE ON THE FACE OF THE EARTH 141 x 6 האדם אשר על פני האדמה

One of the best know verses relative to men dwelling upon earth, is in Genesis chapter 6. This is where it talks about the wicked world just before Noah's flood.

"And it came to pass, when men began to increase upon the face of the earth, and daughters were born unto them" (Gen 6:1).

BEGAN MEN TO INCREASE UPON THE FACE (of the earth) 141 x 4

Gen 6:1 החל האדם לרב על פני

MEN TO INCREASE 141 x 2

האדם לרב

This verse is very revealing. The words "all their lifetime" in Greek means "all their time to live." This is referring to one's entire existence.

"And deliver them who through fear of death were all their lifetime subject to bondage" (Heb 2:15).

ALL THEIR TIME TO LIVE 141 x 11

Heb 2:15 δια παντος του ζην

We do not commonly see a 141 pattern to do with the topic of time, but time does relate to the fall and our time upon this earth. The following relates to the last feature.

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night" (1 Th 5:1,2).

THE TIMES 1410 x 2

1 Th 5:1 των χρονων

What is most interesting about the above, is immediately afterwards this verse appears. Look at the connection here! To angels.

"For verily he took not on him the nature of angels; but he took on him the seed of Abraham" (Heb 2:16).

THE NATURE (of angels) 141 x 4

Heb 2:16 δηπου

Deuteronomy 4:32

This passage shows the direct link between the heavenly creation of angels and man upon earth—both contain a 1410. Here is the opening phrase.

"For ask now of the days former ones which were before thee, since the day that God created 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 DAYS FORMER ONES WHICH 1410 WERE BEFORE THEE

Deu 4:32 ימים ראשנים אשר היו לפניך

So what the above seems to be indicating, is that the former days has something to do with the angelic pre-existence. But look at this next feature. Here is connection between the former days and man being placed upon earth.

"For ask now of the days the former ones, which were before thee, from the day when God created 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).

FROM THE DAY WHEN GOD CREATED 1410 MAN UPON THE EARTH

למן היום אשר ברא אלהים אדם על הארץ

THE DAY WHEN 141 x 4

היום אשר

DAY WHEN CREATED GOD 141 x 6

יום אשר ברא אלהים

The last comment, "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?"—this shows that embedded in the creation of Adam and Eve upon planet earth, were eternal mysteries and eternal principles that, evidently, the prior heavenly creation had never seen before or contemplated. This statement is amazingly significant. It clearly connects man's creation upon earth with cause/issues in heaven.

Psalm 33:6

One of the most important verses related to this whole theme is Job 20:4. A complete theomatic study consisting of 61 pages, has been done related to this one verse in Job.

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

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 difference 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, among others, will clearly point us in a direction relative to that fact.

This verse is full of numerous theomatic structure related to the fall. In the Hebrew this verse reads, "This you know from of old since to place man upon the earth."

OF-OLD TO PLACE 141 x 3

Job 20:4 עַד שִׁים

OF-OLD TO PLACE MAN 470

עַד שִׁים אָדָם

MAKE MAN 470

נַעֲשֶׂה אָדָם

Every Creature Under Heaven

"If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister" (Col 1:23).

EVERY CREATURE WHICH IS UNDER 141 x 12

Col 1:23 πᾶσι κτίσιν τῆς οὐπ

CREATURE WHICH IS UNDER HEAVEN 141 x 16

κτίσιν τοῦ οὐρανοῦ

Revelation 16:18

This well known passage in Revelation makes the point.

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

FROM WHEN MEN WERE UPON 1410 x 2

Rev 16:18 ἀφ' οὗ οἱ ἄνθρωποι ἐγένοντο ἐπὶ

Acts 17:26

This following verse is one of the most significant relative to man being on this earth.

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of

the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:24-16).

This verse says that "He gives to all life and breath." This clearly indicates the creation of the angels.

HE GIVES TO ALL LIFE AND BREATH 141 x 22

Act 17:25 αυτος διδους πασι ζωην και πνοην"

Now this next example is paramount. It says, "And hath made of one blood all nations of men for to dwell upon all the face of the earth."

OF ONE BLOOD ALL NATIONS OF MEN TO DWELL UPON 141 x 28

Act 17:26 εξ ενος αιματος παν εθνος ανθρωπων κατοικειν επι

Look at this! It shows where our source as humans really comes from.

ONE BLOOD ALL NATIONS 1410

ενος αιματος παν εθνος"

This clearly shows the connection between the original angelic creation, when God created the breath of each person—and the fact that this creation consists of all nations upon earth. This immediately brings to mind another landmark passage from the first chapter of John.

"He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:11-13).

OF BLOOD 141 x 3 x 3

Joh 1:13 εξ αιματων"

The word "man" (ανδρος) from this verse has a value of 141 x 3. This clearly shows that man's blood line is explicitly linked to the angelic realm in some manner (this is also why demons hate so much the blood of Jesus—another topic for another discussion). And the word for "blood" in is also 141 x 3.

BLOOD 141 x 3

Joh 6:54 το αιμα'

MAN 141 x 3

ανδρος"

NOW LOOK AT THIS! Here is the verse following. The terms "nations" in scripture represent ethnic groups of fallen angels.

"And saying, Sirs, why do ye these things? We also are men of like nature with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: Who in the past generations suffered all nations to walk in their own ways" (Acts 14:15,16).

In Greek it reads, "who in the past generations allowed all the nations to go the way of themselves."

THE PAST GENERATIONS 141 x 19

Act 14:16 ταις παρωχημενις γενεαις

ALLOWED ALL (nations) 141 x 5

ειασεν παντα"

"... all the nations to go the way of themselves."

OF THEMSELVES 141 x 11

αυτων

Note: The phrase, "all the nations to go the ways" is 3800. Everything to do with God separating the waters above the firmament from the waters below, is 380—this is an entire design to do with the rebellion and God separating Himself from fallen and cast out sinners.

The following from the Gospel of Matthew, is a prophecy from Isaiah about Christ.

"That it might be fulfilled which was spoken by Esaias the prophet, saying, The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up" (Mat 4:14,16).

THE PEOPLE WHICH SAT (in darkness) 141 x 5

Mat 4:16 λαος καθημενος'

The Blood of Jesus

Since at this point in this discussion we are talking about the subject of blood, the following shows that the blood of Jesus which was perfect and sinless, was necessary for cleansing the heavenly rebellion itself.

"And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary for the example of the things in the heavens by these to be cleansed" (Heb 9:22,23).

IT WAS NECESSARY FOR THE EXAMPLE OF 141 x 22 THE THINGS IN THE HEAVENS

Heb 9:23 αναγκη υποδειγματα των εν ουρανοις'

THINGS IN HEAVENS BY THESE TO BE CLEANSED 141 x 19

εν τοις ουρανοις τουτοις καθαριζεσθαι

The key words, "the things in the heavens" has a value of 122 x 22—the key number to do with the rebellion itself. There are numerous other clear cut patterns present here to do with hatred towards God and eating from the tree of knowledge, all combining various aspects of the entire heavenly rebellion and fall. It is those things that were necessary to be cleansed.

Psalms 107

We interrupt the flow here, briefly, to jump to a verse in Psalms with great implications—as it relates to the above example of the people who sit in darkness. This passage also is the real picture behind the rebellion in heaven.

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness. Such as sit in darkness and in the shadow of death, being bound in affliction and iron; Because they rebelled against the words of God, and the counsel of the most High they despised" (Psa 107:8-11).

Verse 10 states in the Hebrew, "Such as sitting in darkness and deep gloom, prisoners suffering in iron." The words "such as sitting in darkness and deep gloom," is 1220, the key number of the heavenly rebellion. But the next words are these.

THE PRISONERS 141 x 2

Psa 107:10 אסירי

Now the next verses says, "for they rebelled against the words of God and the counsel of the most High they despised."

FOR THEY REBELLED AGAINST THE WORDS OF GOD 141 x 4

Psa 107:11 כי המרד אמרי אלי

FOR THEY REBELLED 141 x 2

כי המרד אמרי אלי

Clearly this passage is talking about men who dwell on planet earth, but the context implied is a heavenly rebellion against the Most High God. A parallel to the above is found in the book of 2nd Peter. In Psalms it talks about prisoners suffering in iron, and in 2 Peter angels in chains (obvious connection).

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (2 Pet 2:4).

Now let's return to the New Testament.

Since we mentioned the word "people," here is another reference. This is from the story where Jesus healed the woman who had the issue of blood.

"And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately" (Luke 8:47).

ALL THE PEOPLE 141 x 14

Luk 8:47 παντος του λαου"

And in Acts, it talks about "the multitude of people."

MULTITUDE OF PEOPLE 141 x 9

Act 21:36 το πληθος λαου'

In Mark 9:15 it also talks about "all the people."

ALL 141 x 2

Mar 9:15 πας'

And how about this? Just the word people.

THE PEOPLE 141 x 9

του λαου"

Jesus spoke in no uncertain terms concerning the people of His day.

"This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me" (Mat 15:8).

THIS PEOPLE 1410

Mat 15:8 ο λαος ουτος'

This expression, "the people" (Greek word LAOS) appears over 230 times in the New Testament alone. No term could be more important relative to those who dwell on the earth.

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Mat 1:21).

SAVE HIS PEOPLE 141 x 18

Mat 1:21 σωσει λαον αυτου'

Now in the Old Testament we find two spectacular features in reference to people. The expression "to the people" is one word in Hebrew.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan 7:27).

TO THE PEOPLE 141

Dan 7:27 לעם'

OF THE SAINTS 141 x 3

קדושי'

The above 141 examples are just a few among many that exist. I have not even begun to take the time to check them all out. Here is just one more.

The following shows the angelic origin of those dwelling upon earth. Some translations use the word "sojourners," and others say "pilgrims" on the earth.

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that strangers and pilgrims they were on the earth" (Heb 11:13).

PILGRIMS THEY WERE ON THE EARTH 141 x 7

Heb 11:13 παρεπιδημοι εισιν επι γης"

Now look at this important verse that relates to the one above. The following is talking about Abraham and the patriarchs who lived in tents.

"By faith Abraham sojourned in the earth of promise, as in a strange country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise" (Heb 11:9).

ABRAHAM SOJOURNED 1410

Heb 11:9 Αβρααμ παρωκησεν'

Here is another verse that clearly connects the stars of angels of heaven, with the nations upon the earth.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth anxiety of nations in perplexity at the sound of the sea and surf" (Luke 21:25).

THE EARTH ANXIETY OF NATIONS 141 x 21

Luk 21:25 της γης συνοχη εθνων

Few terms are as pertinent as this one.

"And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev 13:7,8).

KINDREDS 141 x 7

Rev 13:7 φυλην'

This Old Testament verse and the 141 feature is truly outstanding. Nothing could be more perfect than this.

"Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein" (Isa 42:5).

UNTO THE PEOPLE (upon it) 141

Isa 42:5 לעם'

And the next line says, "and spirit to them that walk therein." Remember all the features shown in this study relative to angels being spirits?

TO THEM THAT WALK THEREIN 141

להלכים בה'

Romans 16:25

This verse is highly significant because it talks about the past creation, and the fact that the Gospel was kept secret since BEFORE the world even was (that implies pre-existence), but now it is being manifest to those who dwell upon the earth.

"Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in times eternal, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith" (Rom 16:25,26).

MAKE KNOWN TO ALL NATIONS 1410 x 2

Rom 16:26 εις παντα τα εθνη γνωρισθεντος"

Daniel 4:35

In this most awesome of Bible passages, we find the clear 141 pattern from the book of Daniel. This passage is significant because in the same breath it connects the hosts and powers of heaven with those who dwell upon earth. The connection here is obvious, the kind of thing people read and never see.

"And all the inhabitants of the earth are as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Dan 4:35).

ALL THE INHABITANTS OF THE EARTH 141 x 4 ARE AS (nothing)

Dan 4:35 כל דארי ארעא כ'

The word "nothing" has a value of 35, and "dust" is 350. There is a major theomatic study consisting of over 60 pages, having to do with man created from the dust. Dust in the Bible is symbolic of worthless nothingness.

The Completion of the Age

The following feature is just too important not to mention. Matthew 24 is without question one of the most famous passages in the entire Bible. Here is one of the first verses. The words "end of the world" in Greek more accurately translate "the end of the age." The question here is, What age?

"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Mat 24:3).

THE COMPLETION OF THE AGE 141 x 22

Mat 24:3 συντελειας του αιωνος

Under the Sun

Throughout the book of Ecclesiastes it talks about how all things are vanity, and refers many times to those who live under the sun. The following reference is very significant.

"I considered all the living which walk under the sun, with the second child that shall stand up in his stead" (Eccl 4:15).

ALL THE ONES LIVING WHO WALK UNDER THE SUN 141 x 15

Ecc 4:15 את כל חיים מהלכים תחת שמש

Without the word "who walk," this appears.

ALL THE ONES LIVING UNDER THE SUN 141 x 14

את כל החיים תחת שמש"

Living in the World

The above brought immediately to mind a verse in the New Testament book of Titus.

"Teaching us that, denying ungodliness and worldly lusts, righteously, and godly, we might live in this present age" (Titus 2:12).

WE MIGHT LIVE IN THIS PRESENT AGE 141 x 18

Tit 2:12 ζησωμεν εν νυν αιωνι"

And yet one more in John 17.

"And now I am no more in the world, but these are in the world" (John 17:11).

ARE IN THE WORLD 1410

Joh 17:11 εν κοσμω εισι

Look at this parallel!

"Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so we are in this world" (1 John 4:17).

WE ARE (in this world) 141 x 4

1 Jo 4:17 ημεις εσμεν'

The word "world" in Greek is the cosmos.

THE COSMOS 141 x 8

κοσμω"

And then these famous words of Jesus.

"If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:19).

WOULD LOVE ITS OWN 141 x 5

Joh 15:19 ιδιον επιλει'

BECAUSE OF THE WORLD (ye are not) 141 x 14

ΟΤΙ ΕΚ ΤΟΥ ΚΟΣΜΟΥ'

I CHOSE YOU OUT OF THE WORLD 141 x 18

ΕΓΩ ΕΞΕΛΕΞΑΜΗΝ ΥΜΑΣ ΕΚ ΚΟΣΜΟΥ

This next one just has to be one of the most famous words of Jesus in all of scripture.

"I have manifested thy name unto the men which thou gavest to me out of the world" (John 17:6).

THE MEN THOU GAVEST OUT OF THE COSMOS 141 x 28

Joh 17:6 ανθρωποις εδωκες εκ του κοσμου'

The next part of this same verse says,

"Unto thee they were, and to me them thou gavest; and they have kept thy word" (John 17:6).

UNTO THEE (they were) 141 x 2

σοι"

TO ME (them thou gavest) 141

καμοι

Thus the above two features shows the complete transfer—the Father possessed the angels in eternity past and those who are redeemed are give to Christ.

Going along perfectly with the above from John 17, is the following. Which shows that those who are redeemed and give to Christ, originated from the fall.

"And again, I will put my trust in him. And again, Behold I and the children which gave to me God" (Heb 2:13).

THE CHILDREN WHOM GAVE TO ME (God) 1410

Heb 2:13 τα παιδια α μοι εδωκεν"

Those in Time Past

And look at this from Ephesians.

"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" (Eph 2:2).

IN TIME PAST YE WALKED 141 x 11

Eph 2:2 ποτε περιεπατήσατε'

ACCORDING TO THE AGE OF THIS COSMOS 141 x 25

Eph 2:2 κατα αιωνα κοσμου τουτου'

In relation to the cosmos, this verse...

"Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father. Even so we, when we were infants under the elements of the world" (Gal 4:1-3).

The above states in Greek, "over so long a time as he is an infant..." Look at this example!

OVER SO LONG A TIME AS (he is an infant) 141 x 13

Gal 4:1 εφ οσον χρονον"

But look at the flurry of design here! This also points directly back to the fall and pre-existence.

SO WE 141 x 13

Gal 4:3 ουτω ημεις

WHEN WE WERE INFANTS 141 x 5

οτε ημεν νηπιοι'

INFANTS UNDER THE ELEMENTS (of cosmos) 141 x 14

νηπιοι υπο στοιχεια

The Creation Itself

The expression "the creation" is in reference to actual people who dwell upon earth.

"For we know that the whole creation groaneth and travaileth in pain together until now" (Rom 8:22).

FOR WE KNOW THAT THE WHOLE CREATION (groaneth) 141 x 12

Rom 8:22 οιδαμεν γαρ οτι πασα η κτισις"

THAT THE WHOLE CREATION 1410

οτι πασα η κτισις

The following is exceedingly significant—it shows that all who are on earth are part of the angelic rebellion from heaven.

WHOLE (creation) 141 x 2

πασα

Since we are on this theme of the whole creation, here are the words of Jesus.

"For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be" (Mark 13:19).

THE CREATION WHICH GOD CREATED 141 x 18

Mar 13:19 κτισεως ην εκτισεν ο θεος'

The complete phrase, "from the beginning of the creation which God created" is 141 x 25.

And in Revelation, these words.

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God" (Rev 3:14).

THE BEGINNING OF THE CREATION OF GOD 141 x 23

Rev 3:14 η αρχη της κτισεως θεου'

Romans Chapter 1

Romans chapter 1 is the watershed passage when it comes to man's sinful nature. Let us look at a number of verses. This verse definitely alludes to pre-existence. Interestingly, the multiple of 141 x 39—the number 390 is the number of the heavens.

"Because that which may be known of God is manifest in them; for God hath showed it unto them" (Rom 1:19).

BECAUSE THAT WHICH MAY BE KNOWN OF GOD 141 x 39 IS MANIFEST IN THEM

Rom 1:19 διوتي γνωστον του θεου φανερον εστιν εν αυτοις'

FOR GOD SHOWED IT TO THEM 141 x 22

ο θεος γαρ αυτοις εφανερωσε''

Now look at this next verse. Even though this is speaking of all God's creative works—both spiritual and the physical/material realm—the angel creation is definitely implicated.

"For the invisible things of him from the creation of the world by things made,, are clearly seen and understood, even his eternal power and Godhead; so that they are without excuse" (Rom 1:20).

THE CREATION OF COSMOS BY THINGS MADE 141 x 24

Rom 1:20 κτισεως κοσμου τοις ποιημασιν

COSMOS 141 x 8

κοσμω"

And look at this! The 470 goes right with the theme of man created in the image of God.

THINGS MADE 470

ποιημασιν'

The last phrase here has one very significant feature.

THEY ARE WITHOUT EXCUSE 141 x 22

το ειναι αυτους αναπολογητους"

Here is the next verse, verse 21.

"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened" (Rom 1:21).

IN THE IMAGINATION OF THEMSELVES 141 x 16

Rom 1:21 εν διαλογισμοις αυτων"

OF THEMSELVES 141 x 11

αυτων

References to this Wicked Generation

We shall now turn and look at a few highly significant passages to do with word "generation." The Bible many times refers to men who dwell upon earth as being of this generation. This term can refer to those who are alive at the time the words are spoken, or it can be a much broader term describing all mankind upon earth over an extended period of time.

"Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation" (Mat 12:45).

In the original Greek the text reads, "Even so it will be also to generation this wicked."

ALSO TO GENERATION THIS 1410

Mat 12:45 και τη γενεα ταυτη"

The words "generation this wicked" means the same as,

THIS WICKED GENERATION 141 x 12

γενεα ταυτη τη πονηρα"

This verse provides further confirmation of the specific 141 pattern.

"And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet" (Luke 11:29).

In the original it reads, "Generation this a generation wicked is."

GENERATION THIS A GENERATION (wicked is) 141 x 6

Luk 11:20 η γενεα αυτη γενεα'

Here again are the words of Jesus.

"Verily I say unto you, All these things shall come upon this generation" (Mat 23:36).

UPON THIS GENERATION 141 x 9

Mat 23:36 επι γενεαν ταυτην'

Here is one of the best known.

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

IN THIS GENERATION 141 x 8

Mar 8:38 εν γενεα ταυτη

Jesus foretold His own death with the following words.

"But first must he suffer many things, and be rejected of the generation this" (Luke 17:25).

REJECTED OF THE GENERATION (this) 141 x 7

Luk 17:25 αποδοκιμασθηναι απο γενεας"

These words are very specific.

"And the Lord said, To whom then shall I liken the men of the generation this? and to what are they like?" (Luke 7:31).

The words "To whom then shall I liken the men of generation this" is 141 x 43. Here is the most specific words.

THE MEN OF THE GENERATION (this) 141 x 14

Luk 7:31 ανθρωπους γενεας

And here now is another identical feature, only with different Greek words. The longer phrases have numerous 141 features as well.

"The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here" (Luke 11:31).

THE MEN OF THE GENERATION (this) 141 x 9

Luk 11:31 ανδρων γενεας

This next verse is interesting as it relates to the present generation.

"But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows" (Mat 11:16).

IT IS 141 x 4

Mat 11:16 εστιν'

LIKE UNTO CHILDREN SITTING 141 x 7

ομοια παιδιοις καθημενοις"

It states that these children of the present generation were "calling unto their fellows."

THEIR FELLOWS 141 x 9

τοις ετεροις'

This next reference is astounding in its significance. This reference is not only referring to past biological generations in the Old Testament dispensation, but to past ages and past generations—going way into the pre-existence/angelic realm.

"Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints" (Col 1:26).

The key phrase is 141 x 55. Here is the most clear portion.

HID FROM GENERATIONS 141 x 24

Col 1:26 το αποκεκρυμμενον των γενεων

Note: των γενεων in genitive plural, απο not required.

And related to the above, as was shown elsewhere in this study, this example from the Hebrew. The word "generations" in the following heavenly context, clearly denotes angelic beings.

"These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens" (Gen 2:4).

THE GENERATIONS 141 x 6

Gen 2:4 תולדות

The word "generations" has the same 456 x 2 value as the word "gentiles." This is the key theomatic number for those who sought to have God's wisdom by eating from the tree of knowledge.

This next verse, that occurs in Acts, is about the death of Christ. The numerical value of the word "generation" is very interesting, because this is referring to the generation of Christ, which comprises that of all humans—of whom God's original intent was to create them in His image.

"In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth" (Acts 8:33).

THE GENERATION 470

Act 8:33 γενεαν

Here is a very significant verse.

"And the lord commended the unjust steward, because he had done wisely: for the sons of this world are in their own generation wiser than the children of light" (Luke 16:8).

SONS OF THIS WORLD 141 x 23

Luk 16:8 οἱ υἱοὶ αἰῶνος τούτου

ARE IN THEIR OWN (generation) 141 x 13

ἐαυτῶν εἰσιν

After gathering together all the above examples, I wondered if there were any similar phrases in the Hebrew Old Testament. There was just one. The way the two examples of 141 work out clearly pinpoints the design.

"Surely there shall not one of these men of this evil generation see that good land, which I swear to give unto your fathers" (Deu 1:35).

MEN OF GENERATION EVIL (this) 141 x 4

Deu 1:35 אנשי הדור רע

(generation) EVIL THIS 141 x 2
רע זה

All the above reference to generations, are simply a few of the 141 examples gleaned from the text.

The following Greek phrase is only ten words—one complete and concise thought.

"That ye may be blameless and harmless, the children of God, without fault, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world" (Phil 2:15).

CHILDREN OF GOD, WITHOUT FAULT, IN THE MIDST OF A 1410 x 3
CROOKED AND PERVERSE GENERATION, AMONG WHOM
Phi 2:15 τέκνα θεου αμωμα μεσον γενεας σκολιας και διεστραμμενης εν οις'

(among) WHOM 141 x 2
οις"

One of the great characteristics of the fallen generation of men, is lack of faith. Here are some words from the Old Testament book of Deuteronomy.

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

In Hebrew it reads, "For generation the perverse ones they children not faithful among them."

THE PERVERSE ONES, CHILDREN 141 x 8
NOT FAITHFUL
Deu 32:20 תהפכת בנים לא אמן'

The Great Commission

From an evangelical standpoint, this verse needs no special introduction.

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

FOR A WITNESS UNTO ALL NATIONS 141 x 9
Mat 24:14 εις μαρτυριον πασιν τοις εθνεσιν"

A WITNESS UNTO ALL 1410
μαρτυριον πασιν"

The phrase "God ye into all the world, and proclaim the gospel to every creature" is 141 x 35. Here are the most direct words.

THE GOSPEL TO EVERY CREATURE 1410

Mar 16:15 ευαγγελιον παση κτισει'

"He that believeth and is baptized shall be saved; but he that believeth not he shall be damned" (Mark 16:16).

HE SHALL BE DAMNED 141 x 7

Mar 16:16 κατακριθησεται"

Interestingly, the word "he that believeth not" has a value of 1000. That shows that he is alone and by himself—lost.

Job Chapter 8 Verses 7 and 9

Now look at this verse in the book of Job! How could anything be more pointed and significant in relation to generations?

"For inquire, I pray thee, of the former generations, and find out about the search (learning) of the fathers" (Job 8:8).

THE FORMER (generations) 141 x 4

Job 8:8 "רִישׁוֹן"

THE GENERATIONS 141 x 6

Gen 2:4 תולדות

And guess what the numerical value is of the word "our fathers" or "our forefathers" in Hebrew. This feature is truly foundational.

OUR FOREFATHERS 470

Mic 7:20 אבותינו'

The last part of the above, "and find out about the search (or learning) of the fathers" is 456 x 2. As mentioned many times, this number 456 along with 570 are the key numbers to do with man wanting to be like God when he ate of the tree of knowledge.

Micah 7:13

Here in the Old Testament book of Micah, it talks about those who inhabit the earth.

"Will become the earth into desolation because of those inhabiting it, for the fruit of their doings" (Micah 7:13).

WILL BECOME THE EARTH INTO DESOLATION 141 x 11
BECAUSE OF THOSE INHABITING IT

Mic 7:13 "חיתה ארץ לשממה על ישיביה"

BECAUSE OF THOSE WHO INHABIT 141 x 3
על ישיבי

The words "for the fruit of their doings" has the theomatics to do with man eating from the tree of knowledge in the heavenly paradise.

And now comes this passage from Isaiah.

"Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and those that dwell therein shall die as flies: but my salvation shall be for ever" (Isa 51:6).

AND THOSE THAT DWELL THEREIN SHALL DIE 141 x 6
וישיביה ימותני' Isa 51:6

Men on Earth Connected to Angels in Heaven

In one brief statement the connection between men and angels is mentioned together in context.

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

THE EARTH AND MAN UPON IT I CREATED 141 x 8
ארץ ואדם עלי בראתי אני" Isa 45:12

Note: Word for "upon her" (עליה) in different form, cluster of three otherwise.

AND ALL THEIR HOST I COMMANDED 141 x 5
וכל צבאם צויתי

The Parable of the Wheat and the Tares

Now we come to the famous story that Jesus gave concerning the wheat and the tares. This contains a powerful confirmation of the 141 design. Some of the most outstanding words and short phrases possible relative to man upon earth—contain the 141 signature. Here is the entire account from Matthew.

"Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: (25) But while men slept, his enemy came and sowed tares among the wheat, and went his way. (26) But when the grass

was sprung up, and brought forth fruit, then appeared the tares also. (27) So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? (28) He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? (29) But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. (30) Allow both grow together until the harvest: and in the time of harvest I will say to the reapers, Collect ye first the tares, and bind them in bundles to burn them: but gather the wheat into my barn...

(36) Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. (37) He answered and said unto them, He that soweth the good seed is the Son of man; (38) The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; (39) The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. (40) As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. (41) The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and which do iniquity; (42) And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. (43) Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear" (Mat 13:24-30,36-43).

The first reference is the first verse.

"Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field" (Mat 13:24).

SOWED GOOD SEED IN (his field) 1410

Mat 13:24 σπειραντι καλον σπερμα εν"

As the above clearly indicates, the good seed represent the fallen angels who will ultimately be redeemed.

"But while men slept, his enemy came and sowed tares among the wheat, and went his way" (Mat 13:25).

MEN 141 x 19

Mat 13:25 τους ανθρωπους'

TARES AMONG THE WHEAT 141 x 16

ζιζανια ανα μεσον του σιτου"

The men sleeping shows us the fact that **those upon earth evidently have little or no spiritual conception of why they are here—during the time they are sleeping the growing of the wheat and tares is taking place.** The sowing of the good seed and the sowing of the tares, shows that the seed that fell to the earth and grew came from above.

Now comes the most significant feature.

"But when the grass was sprung up, and brought forth fruit, then appeared the tares also" (Mat 13:26).

THE GRASS 1410

Mat 13:26 ο χορτος

THEN APPEARED ALSO (the tares) 141 x 9

τοτε εφανη και'

APPEARED 141 x 4

εφανη"

The above absolutely confirms this 141 pattern.

Now we briefly interrupt this presentation in Matthew to show a very significant example. The following shows conclusively that grass is symbolic in the Bible for people themselves.

"The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass" (Isa 40:6,7).

THE PEOPLE IS GRASS 141 x 3

Isa 40:7 חציר העם

The grass that sprouted comprised BOTH the wheat and the tares together. The tares appearing are the bad fallen angels in the midst of the fallen righteous. But look at this! The word "from whence," has a value of 214, a number to do specifically in theomantics with heavenly origins.

"So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?" (Mat 13:27).

HATH IT TARES 141 x 5

Mat 13:27 εχει ζιζανια'

"He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?" (Mat 13:28).

THEM 141 x 5

Mat 13:28 αυτα"

"But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Allow both to grow together until the harvest" (Mat 13:29-30).

BOTH TO GROW TOGETHER UNTIL 141 x 28 THE HARVEST

Mat 13:29 συναυξανεσθαι αμφοτερα αχρι θερισμου'

The following words "in the time" equal 141 x 7.

"And in the time of harvest I will say to the reapers, Collect ye first the tares, and bind them in bundles to burn them: but gather the wheat into my barn" (Mat 13:30).

COLLECT YE FIRST THE TARES 1410 x 2

Mat 13:30 συλλεξατε πρωτον τα ζιζανια"

Interestingly, the phrase "gather the wheat into my barn" does not contain the 141 pattern.

Now we come to the really key feature in this design. Look at this.

"Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the sons of the evil one" (Mat 13:36-38).

ARE THE SONS (of the kingdom) 141 x 6

Mat 13:38 εισιν οι υιοι'

And in the latter, the more complete phrase,

THE TARES ARE THE SONS OF THE EVIL ONE 141 x 17

ζιζανια εισιν υιοι του πονηρου"

ARE THE SONS (of the evil one) 141 x 6

εισιν οι υιοι'

What the above exemplifies, is that BOTH the good seed and the evil seed are of the same 141 lot. Here is the next verse.

"The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels" (Mat 13:39).

In the Greek it reads, "and the reapers angels are."

AND THE REAPERS ANGELS 141 x 6

Mat 13:39 οι δε θερισται αγγελοι

Now we come to the last references to do with the tares.

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

AS THE TARES ARE GATHERED 141 x 16

Mat 13:40 ωσπερ συλλεγεται ζιζανια'

COLLECT YE FIRST THE TARES 1410 x 2

Mat 13:30 συλλεξατε πρωτον τα ζιζανια"

"The Son of man shall send forth the angels of him, and they shall gather out of his kingdom all things that offend, and which do iniquity" (Mat 13:41).

We keep finding the specific references to angels in this passage confirming the 141 pattern.

SEND FORTH THE ANGELS 1410

Mat 13:41 αποστελει αγγελους"

AND THE REAPERS ANGELS 141 x 6

Mat 13:39 οι δε θερισται αγγελοι

"And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth" (Mat 13:42).

THEM INTO A FURNACE OF FIRE 141 x 19

Mat 13:42 αυτους εις καμινον πυρος"

The Seed and the Soils

Another story is similar to the above account of the wheat and the tares, has to do with the seed and the soils. Here are the words of Jesus.

"And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; (4) And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: (5) Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: (6) And when the sun was up, they were scorched; and because they had no root, they withered away. (7) And some fell among thorns; and the thorns sprung up, and choked them: (8) But other fell into the earth good, and brought forth fruit, some an hundredfold, some sixty fold, some thirty fold. (9) Who hath ears to hear, let him hear" (Mat 13:3-9).

OTHERS FELL INTO THE EARTH 141 x 6

Mat 13:8 αλλα επεσεν επι γην'

It should be stated that the seed does not represent people or angels directly—it is the word of God. The soils represent the condition of the hearts of individuals. Yet the seed can be contained in the fallen angels when they fell, and based upon what soil it falls upon, that represents the character flaws of the individual.

The Harvest of the Earth

Another powerful confirmation of all this is the next feature. Nothing could be more direct as evidence of the 141 pattern. This is from the book of Revelation.

"And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe" (Rev 14:15).

THE HARVEST OF THE EARTH 141 x 6

Rev 14:15 θερισμος γης'

Now when we continue on in this passage in Revelation, here are the next words. There are other 141s in the following verses. I will show just the best example.

"And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God" (Rev 14:17-19).

THE VINE OF THE EARTH 141 x 6

Rev 14:19 την αμπελον γης'

And in reference to the harvest, nothing could be more direct than this.

"Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest" (Luke 10:2).

THE HARVEST 141 x 5

Luk 10:2 ο θερισμος'

What this is obviously referring to, is the harvesting of souls.

The Threshing Floor

Now look at this next verse in parallel with all the above concerning the wheat and the tares. The threshing floor is where the wheat is separated from the chaff.

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

THOROUGHLY CLEANSE THE 1410 THRESHING FLOOR

Mat 3:12 διακαθαριει την αλωνα'

The words "the wheat into" is 141 x 6. The numerical value of "chaff" is 1220, the number of rebellion and the casting down. Interestingly, the numerical value of "the threshing floor" is 1240—the same numerical value of the word "Eden" in Hebrew, which is 124. It was in the Garden of Eden (or the heavenly paradise) that God tested men/angels to see which way he would go.

Sown in Dishonor

There is a passage that shows a powerful connection between Adam and the story of the wheat and the tares. We have just seen how everything to do with the sowing of the seed contains the 141 pattern. Now look at this!

"It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, became the first man Adam... " (1 Cor 15:43-45)

SOWN IN DISHONOR 141 x 8

1 Cor 15:43 σπειρεται εν ατιμια

(sown in) WEAKNESS 141 x 2

ασθενεια'

But just a few verses later in this chapter, the following is said.

AND THE DEAD WILL BE RAISED 141 x 8

1 Cor 15:52 και οι νεκροι εγερθησονται'

The Mark of the Beast

The mark of the beast is the mark of the fall from heaven. It applies to all those who dwell upon earth who have already received the mark of the beast when they forsook their Creator and bought into the serpent's lie. When Jesus died on the cross he bore the crown of thorns in his forehead and the nail wounds in his hand, taking upon himself all the marks of sin from the fall (of man's thoughts and actions)—he destroyed the seed of the serpent. Only the marks that Jesus took on the cross in our stead, can free a person from the judgment that will come upon all who have the mark (this is a huge subject for another discussion). It is through faith and repentance and a complete dependence upon Christ's sacrifice, that there is any hope of redemption and a reversal from the effects of the fall.

The word "mark" has a value of 558 x 2, and this number is paramount to the actual casting out of the angels who rebelled (a huge study has been completed on this—all multiples of 558).

Again, everybody born into this work has voluntarily taken the mark of the beast (the event happened in heaven).

The beast(s) of Revelation 13 that rise out of the sea and the earth, along with the Satan/dragon, are all related to the serpent in the garden. This has little or nothing to do with a supposed end time Antichrist or "end time" events. The beast chapter of Revelation 13 is the full manifestation of what began in the Garden. Eve is symbolically the great harlot of Revelation. She committed spiritual fornication with the serpent.

Let us examine a few of the references that refer specifically to those who have taken the mark. Here we will again see the 141 pattern on very specific words and phrases, particularly multiples of 1410. Every reference to the mark of the beast will be examined.

"And he causeth all, both small and great, rich and poor, free and bond, that they should be given a mark upon the right hand of them, or in the foreheads of them" (Rev 13:16).

THAT THEY SHOULD BE GIVEN A MARK UPON 141 x 28

Rev 13:16 ινα δωσωσιν αυτοις χαραγμα επι'

The mark is upon the right hand of them or upon the forehead of them.

OF THEM 141 x 11

αυτων

"And that no man might buy or sell, save he that had the mark the name of the beast, or the number of his name" (Rev 13:16).

HE THAT HAD THE MARK THE NAME 141 x 23

Rev 13:16 ο εχων το χαραγμα το ονομα'

What is interesting (and somewhat perplexing) are the following features. Evidently the number of the name of the beast ties into the 141 pattern in some manner.

OR THE NUMBER OF ITS NAME 141 x 17

η τον αριθμον ονοματος αυτου'

THE NUMBER 141 x 2

αριθμον"

OF ITS NAME 141 x 14

ονοματος αυτου"

The word "name" has a value of 830, same as the "third part" of the stars that fell. There is a whole structure on this. Here is the last verse of this chapter. The following feature points to the meaning of the word "man."

Finally, the chapter concludes,

"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is 616" (Rev 13:18).

This verse states in Greek, "for the number of man it is."

(of man) IT IS 141 x 4

Rev 13:18 εστιν'

"And the third angel followed them, saying with a loud voice, If any one worships the beast and his image, and he receives the mark in his forehead, or in his hand" (Rev 14:9).

ANY ONE WORSHIPS THE BEAST 141 x 12

Rev 14:9 τις προσκυνει θηριον

The following word is exceedingly significant. It says, "and he receives the mark in..."

HE RECEIVES (the mark) 141

λαμβάνει"

Please understand on these examples, that we are only showing the shortest and most explicit word and phrases—those that refer specifically to the individuals who actually have the mark of the beast. Here are the next two verses.

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

THOSE WHO WORSHIP THE BEAST 1410 x 2 AND THE IMAGE

Rev 14:11 οι προσκυνουντες θηριον και την εικονα"

ANY ONE WORSHIPS THE BEAST 141 x 12

Rev 14:9 τις προσκυνει θηριον

Now let's go back and look at the end portion of verse 11.

"They have no rest day nor night, who worship the beast and the image of it, and whosoever receives the mark of his name" (Rev 14:11).

Nothing could be better than this.

WHOSOEVER RECEIVES THE MARK 1410

ει τις λαμβανει χαραγμα

RECEIVES 141

λαμβάνει"

For some reason, the following expression also works out. This is the mark, evidently, of the fall placed upon the rebellious angels.

MARK OF THE BEAST 141 x 15

Rev 19:20 χαραγμα του θηριου"

Here now is chapter 15.

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

THEM THAT OVERCAME THE BEAST 1410 x 2

Rev 15:2 νικωντας εκ του θηριου"

Since we are talking about those who did not succumb to the beast, let's jump back to verse 15 of chapter 13 for the best reference of all. Here it is talking about those individuals who do not worship the image of the beast, but they again are representative of the same 141 pattern.

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed" (Rev 13:15).

THAT AS MANY AS WOULD NOT WORSHIP THE IMAGE 1410 x 2

Rev 13:15 ινα οσοι εαν μη προσκυνησωσι εικονι"

Now we come to the most specific reference of all in chapter 16.

"And the first (angel) went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon those who worshipped the image of it" (Rev 16:2).

THE MEN HAVING THE MARK 141 x 33

Rev 16:2 τους ανθρωπους εχοντας χαραγμα'

THE MEN 141 x 19

τους ανθρωπους'

HAVING THE MARK 141 x 14

εχοντας χαραγμα"

And the last part says, "upon those who worshipped the image of it."

AND UPON THOSE WHO WORSHIPPED 141 x 14

και προσκυνουντας"

THOSE WHO WORSHIPPED THE IMAGE 141 x 24

τους προσκυνουντας τη εικονι

Next is chapter 19 of Revelation. The phrase is only five words in Greek.

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

BY WHICH HE DECEIVED THOSE HAVING RECEIVED THE MARK 141 x 15

Rev 19:20 εν οις επλανησε λαβοντας χαραγμα'

Here is the last reference.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and the those whom did not worship the beast or the image of it, neither had

received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years" (Rev 20:4).

WHOM DID NOT WORSHIP THE BEAST OR THE IMAGE 141 x 22

Rev 20:4 τινες ου προσεκυνησαν θηριον ουδε εικονα '

WHOM 141 x 4

τινες'

And here is one more outstanding reference along this theme.

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

ONLY THE MEN (those) 141 x 18

Rev 9:4 ανθρωπους μονους"

THE MEN 141 x 19

τους ανθρωπους'

There is much more to all of this. This discussion has been somewhat brief.

The following expression is extremely pertinent.

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains" (Rev 6:15).

AND THE GREAT MEN 141 x 6

Rev 6:15 και μεγαστανες'

Here are the words of Daniel.

"That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan 4:25).

THE KINGDOM OF MEN 141 x 6

Dan 4:25 מלכות אנשא'

After finding the above, I thought of this obvious reference. This is talking about the temptation of Jesus in the wilderness when the devil showed him all the kingdoms of the world.

"And the devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time" (Luke 4:5).

KINGDOMS OF THE WORLD 141 x 13

Luk 4:5 τας βασιλειας οικουμενης

The word translated as "world," actually means "the inhabited earth"—it is referring specifically to those who dwell upon earth.

But look now at the complete phrase.

ALL THE KINGDOMS OF THE WORLD 1410 x 2

πασας τας βασιλειας της οικουμενης"

And it was the devil "himself" who showed Jesus the kingdoms of the world. And in Matthew 25:41, it refers specifically to mankind as being "the devil's angels."

The Woman Flees into the Wilderness

The woman in Revelation 12, who is a type of Eve—represent all the angels. This passage talks all about her fleeing into the wilderness, which is obviously symbolic of this world and man's time of existence upon planet earth. The earth is described throughout the Bible as being a spiritual wilderness.

A number of outstanding words and phrases concerning this carry the symbolic 141 angel identification. While these phrases do not specifically include the woman, they clearly indicate her PLACE or PLACEMENT as being identified with the number 141.

"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days" (Rev 12:6).

INTO THE WILDERNESS 141 x 6

Rev 12:6 εις την ερημον

A PLACE PREPARED FROM GOD 1410 x 2

τοπον ητοιμασμενον απο του θεου'

PREPARED 141 x 6

ητοιμασμενον"

"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).

FLY OFF TO THE WILDERNESS 141 x 11

Rev 12:14 πετηται εις την ερημον'

The following is interesting in that angels supposedly have wings to fly (that may not have anything to do with the meaning of the woman flying)?

FLY 141 x 5

πετηται'

UNTO PLACE OF HER 141 x 15

εις τοπον αυτης"

And as shown elsewhere in this study, the "woman" has a value of 470.

THE WOMAN 470

Rev 12:6 η γυνη'

The Stroke of Death

In Revelation chapter 13, it talks about the beast that was slain with the sword and yet came back to life. This is mentioned in verses

"And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the earth wondered after the beast. (4) And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? (5) And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. (6) And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. (7) And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. (8) And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. (9) If any man have an ear, let him hear. (10) He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints. (11) And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. (12) And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. (13) And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, (14) And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live" (Rev 13:3-13).

This passage evidently relates to the fall from heaven. The beast (actually there were two, one from the sea and the other from the earth), are symbolic of the spirit of rebellion of the angels. It comes out of the sea (men's thoughts) and later from the dry land. The

stroke of death is referring to God's slaying of Adam for eating from the tree of knowledge.

Yet the beast comes to life again on this earth, as what it symbolizes is expelled from the hearts of fallen men. The waters are symbolic of the same waters in Genesis when the Spirit of God hovered over the waters and the darkness of the deep.

This of course would require a much enlarged discussion, but there are two examples of 1410 that clearly point to the angelic connection related to this. Here is the first verse from the above.

"And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the earth wondered after the beast" (Rev 13:3).

SAW ONE OF THE HEADS OF IT 1410 x 2

Rev 13:3 ειδον μιαν κεφαλων αυτου"

Earlier it was shown, how the words "the earth wondered after the beast" was 141 x 18.

"And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, of which was healed the stroke of death of it" (Rev 13:12).

OF WHICH WAS HEALED THE STROKE 1410 x 2 OF DEATH

Rev 13:12 ου εθεραπευθη πληγη του θανατου"

HEALED THE STROKE OF DEATH OF IT 141 x 25

εθεραπευθη πληγη του θανατου αυτου"

There are many more 141 features in key phrases in this passage. Much more remains to be discovered. But all of this in Revelation 13 to do with the two beasts, the mark of the beast, and the image of the beast, and the number of its name—to the fall from heaven and man's part in all of that.

Category 5: References to All Men

We shall now look at a classification of examples that refer to all men in general. This pinpoints those who dwell upon earth in their entirety. This category of features is exceedingly significant as it relates to man upon earth—the 141 features really pinpoint who we are. Here we have only gleaned off the top the most explicit and clear cut examples found.

"Now the man Moses was very meek, above all the men which were upon the face of the earth" (Num 12:3).

ABOVE ALL MEN 141

Num 12:3 מכל האדם

MEN WHICH WERE UPON THE FACE OF THE EARTH 141 x 6

האדם אשר על פני האדמה

The word for "men" is actually the word Adam in Hebrew.

No passage in the entire Bible, could be more significant than this one.

"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" (Rom 5:12).

SO DEATH PASSED UPON ALL MEN 141 x 36

Rom 5:12 ουτως εις παντας ανθρωπους θανατος διηλθεν"

UPON ALL 141 x 6

εις παντας'

Look at the flurry of design here in reference to all men.

"Therefore as by one man's offence came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life" (Rom 5:18).

ONE MAN'S OFFENCE CAME UPON ALL 141 x 33

Rom 5:18 ενος ανθρωπου παραπτωματος εις παντας"

ONE MAN'S 141 x 13

ενος ανθρωπου"

OFFENCE CAME UPON ALL (men) 1410 x 2

παραπτωματος εις παντας

UPON ALL 141 x 6

εις παντας'

MEN 141 x 19

Rev 9:10 τους ανθρωπους'

The following pinpoints all those who dwell upon earth.

"So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence" (Ezek 38:20).

AND ALL MEN THAT ARE ON THE FACE (of the earth) 141 x 6

Eze 38:20 וְכָל הָאָדָם אֲשֶׁר עַל פְּנֵי

This shows the universal nature of those created in God's image and the number 470.

"And the times of this ignorance God winked at; but now commandeth all men every where to repent" (Acts 17:30).

NOW DECLARES TO ALL MEN EVERYWHERE 4700

Act 17:30 νυν απαγγελλει τοις ανθρωποις παντας πανταχου"

What could be more perfect than this?

MEN EVERYWHERE 1410 x 2

ανθρωποις πανταχου"

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

WHEREFORE, AS BY ONE 141 x 19

Rom 5:12 δια τουτο ωσπερ δι ενος

ONE MAN 141 x 13

ενος ανθρωπου"

But look what happens next. This verse states, "so death passed unto all men."

SO DEATH PASSED UNTO ALL MEN 141 x 36

ουτως εις παντας ανθρωπους θανατος διηλθεν"

UNTO ALL 141 x 6

εις παντας'

Here it refers to "all the creation."

"For we know that all the creation groaneth and travaileth in pain together until now" (Rom 8:22).

FOR WE KNOW THAT ALL THE CREATION (groaneth) 141 x 12

Rom 8:22 οιδαμεν γαρ οτι πασα η κτισις"

THAT ALL THE CREATION 1410

οτι πασα η κτισις

The following is exceedingly significant—it shows that all who are on earth are part of the angelic rebellion from heaven.

ALL (the creation) 141 x 2

πασα

And now this. Here is the great commission.

"And he said unto them, Go ye into all the world, and preach the gospel to all the creation" (Mark 16:15).

THE GOSPEL TO ALL THE CREATION 1410

Mar 16:15 ευαγγελιον παση κτισει'

"Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and all men they are contrary" (1 Th 2:15).

AND ALL MEN 141 x 6

1 Th 2:15 και πασιν ανθρωποις

Here are the famous words of Jesus.

"And ye shall be hated by all men for my name's sake: but he that endureth to the end shall be saved" (Mat 10:22).

BY ALL MEN 141 x 13

Mat 10:22 υπο παντων"

The following sort of fits into this theme—the words of Jesus.

"But I receive not testimony from man: but these things I say, that ye might be saved" (John 5:34).

FROM MAN 141 x 12

Joh 5:34 παρα ανθρωπου

Compare the above to this.

"I receive not honour from men" (John 5:41).

HONOUR FROM MEN 141 x 16

Joh 5:41 δοξαν παρα ανθρωπων'

In reference to all men, this is a powerfully significant passage.

"But the scripture hath concluded all [mankind] under sin, that the promise by faith of Jesus Christ might be given to them that believe" (Gal 3:22).

CONCLUDED ALL MANKIND UNDER (sin) 141 x 16

Gal 3:22 συνεκλείσεν τα πάντα υπο"

CONCLUDED ALL MANKIND 1410

συνεκλείσεν πάντα"

An interesting passage that relates somewhat to the all concept, is this one.

"Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If anyone keeps my word, he shall never taste of death" (John 8:52).

IF ANYONE 141 x 4

Joh 8:52 εαν τις"

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

ANY (should perish) 141 x 4

2 Pet 3:9 τινας"

ALL UNTO (repentance) 141 x 6

παντας εις'

For whom did Christ die? Her is the answer.

"He that spared not his own Son, but on behalf of all of us delivered up him, how shall he not with him also freely give us all things?" (Rom 8:32).

OF ALL OF US DELIVERED (him) 141 x 23

Rom 9:32 ημων παντων παρεδωκεν'

It is interesting the just the word "savior" carries the angel number. This goes right along with the theme of redemption, which means to "buy back." You can't buy something back unless you once had it.

"For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe" (1 Tim 4:10).

WHO IS THE SAVIOUR OF ALL (men) 141 x 25

1 Tim 4:10 ος εστιν σωτηρ παντων'

IS THE SAVIOUR 141 x 14

ΕΣΤΙΝ σωτηρ'

SAVIOUR 1410

σωτηρ"

"Now when the sun was setting, all as many as had divers diseases brought them unto him; and he laid his hands on every one of them, and healed them" (Luke 4:40).

ALL AS MANY AS (had diseases) 141 x 7

Luk 4:40 απαντες οσοι

No passage in reference to all men could be more famous than this one. Here are the words of Jesus.

"Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me" (John 12:31,32).

DRAW ALL MEN UNTO 141 x 18

Joh 12:32 παντας ελκυσω προς'

Through the gospels, Jesus was constantly feeding the multitudes of humanity.

"And the ones eating of the loaves were about five thousand men" (Mark 6:44).

THE ONES EATING OF THE LOAVES 141 x 18

Mar 6:44 ησαν οι φαγοντες αρτους'

THE ONES EATING 141 x 8

φαγοντες '

This story of the feeding of the multitudes began back in verse 34.

"And Jesus, when he came out, saw a great multitude, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things" (Mark 6:34).

SAW A GREAT (multitude) 141 x 5

Mar 6:34 ειδεν πολυν'

I happened to think of this passage at this juncture.

"Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water" (John 5:2,3).

LAY A GREAT MULTITUDE 141 x 8

Joh 5:3 κατεκειτο πληθος

And this verse really cements this design.

"In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them" (Mark 8:1).

MULTITUDE BEING VERY GREAT 141 x 18

Mar 8:1 πολλου οχλου οντος

Time and after time through the Gospels it talks about Jesus ministering to the multitudes. This is as specific as it gets.

THE MULTITUDES 141 x 11

Luk 11:29 οχλων'

Here it talks about the multitudes who believed on Jesus.

"Then they sought to take him: but no man laid hands on him, because his hour was not yet come. And of the multitude many believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?" (John 7:30,31).

OF THE MULTITUDE MANY (believed) 141 x 16

Joh 7:31 εκ του οχλου πολλοι'

The following passage and feature has clear overtones of the fall. These are the words of Jesus before he went to the cross.

"And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children" (Luke 23:27,28).

AND THERE FOLLOWED HIM A GREAT MULTITUDE 141 x 22

Luk 23:27 ηκολουθει αυτω πολυ πληθος

OF THE PEOPLE 141 x 9

του λαου

Jesus replied, "Daughters of Jerusalem, weep not for me, but over yourselves weep, and over the children of you."

OVER YOURSELVES (weep) 1410 (470 x 3)

Luk 23:28 εφ εαυτας

OVER THE CHILDREN 470

ΕΠΙ ΤΕΚΝΑ'

According to Man

Here are the words of Simon Peter just before he denied Christ three times.

"But Peter said unto him, If even all men shall be offended, yet will not I" (Mark 14:29).

EVEN ALL MEN ARE OFFENDED 141 x 13

Mar 14:29 και παντες σκανδαλισθησονται"

Here are the words of Jesus.

"And he said, The things which are impossible with men are possible with God" (Luke 18:27).

IMPOSSIBLE WITH MEN 141 x 16

Luk 18:27 αδυνατα παρα ανθρωποις"

The apostle Paul said this.

"But I certify you, brethren, that the gospel which was preached of me is not according to man" (Gal 1:11).

NOT IS ACCORDING TO MAN 141 x 18

Gal 1:11 ουκ εστιν κατα ανθρωπον'

IS 141 x 4

εστιν'

Look at this expression. This is in reference to the angels who appeared to the disciples. Here they are actually called "men."

"And while they looked stedfastly toward heaven as he went up, behold, men two stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:10,11).

BEHOLD, MEN 141 x 6

Act 1:10 ιδου ανδρες"

The above references to men in general are some that were gleaned right off the top.

Category 6: ***Casting Down from Heaven References***

Revelation chapter 12, which is the enlarged version of Genesis chapter 3, is without question the most important chapter in the entire Bible relative to the Angelfall message. It is all about angels and the war in heaven, and how that is connected to the garden of Eden. It is also speaking concerning the very original creation when the angels were created in innocence and clothed with God's glory. It begins at verse one concerning the great sign of the woman in heaven—this is most definitely talking about Eve who represents the female nature within all the angels.

"And a great sign appeared 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 was pregnant, travailing in birth, and pained to be delivered" (Rev 12:1,2).

The following points directly to the angels. This is the key reference from the Bible.

AND A GREAT SIGN APPEARED IN HEAVEN, 1410 x 3 A WOMAN CLOTHED WITH THE SUN

Rev 12:1 και σημειον μεγα ωφθη εν ουρανω γυνη περιβεβλημενη ηλιον

The phrase "and the moon under her feet" is 141 x 36. Let's break this phrase down further.

AND A GREAT SIGN APPEARED IN (heaven) 141 x 3

και σημειον μεγα ωφθη εν"

IN HEAVEN A WOMAN CLOTHED 141 x 17 WITH THE SUN

ουρανω γυνη περιβεβλημενη ηλιον"

Note: τω ουρανω in dative case which still means "in heaven" without the εν.

IN HEAVEN A WOMAN CLOTHED WITH 141 x 24

εν τω ουρανω γυνη περιβεβλημενη"

Here is the original creation.

IN HEAVEN A WOMAN 470 x 4

ουρανω γυνη"

How about just the word "woman" by itself?

THE WOMAN 470

Rev 12:6 η γυνή'

THE WOMAN 141 x 6

Rev 12:13 την γυναίκα"

In the Genesis account, it states that "a man shall leave his Father and Mother and cleave to his wife." The word "his mother" (אִמּוֹ) has a value of 47. Here again, this is referring to the female nature within man.

Note: Another spelling of the word "woman" (της γυναίκος) has a value of 1260. The word "wilderness" (τη ερημω) also has a value of 1260. And throughout Revelation 12, it states that the woman was in the wilderness for 1260 days—both of these expressions add up to 1260 (this of course is just a coincidence??).

Now this verse states (we'll quote it again),

"And a great sign appeared 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 was pregnant, and she cries suffering birth pangs, and pained to be delivered" (Rev 12:1,2).

AND SHE WAS PREGNANT 141 x 14

Rev 12:2 και εν γαστρι εχουσα"

SHE CRIES 141

κραζει"

The pregnancy and distress all is related to the angels. The children of Eve are the stars of heaven.

Now let's move on to the next verse. Here the connection is made between the woman in heaven and the angels who fell from heaven.

"And there appeared another sign in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth" (Rev 12:3,4)

HIS TAIL DREW THE THIRD PART 141 x 26

Rev 12:4 η ουρα αυτου συρει το τριτον'

This is about as direct as it can get.

THE THIRD PART OF THE STARS 141 x 3 x 3 x 3

το τριτον των αστερων'

The following phrase with the 1410 value emphasizes the specific casting down.

THE THIRD PART OF THE STARS 1410 x 4 OF HEAVEN AND CAST THEM

τρίτον αστερων του ουρανου και εβαλεν αυτους"

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

THE THIRD PART OF THE STARS 141 x 3 x 3 x 3

Rev 8:12 το τρίτον των αστερων'

(the third part) OF THEM 141 x 11

αυτων'

But hidden and clearly embedded in the above Greek phrase is this clear cut and awesome result—obviously placed in the text by design. The first part of the phrase, "And was struck" jumps over the sun and the moon, and clearly links to the stars.

AND WAS STRUCK THE THIRD PART 1410 x 2 OF THE STARS

Rev 8:12 και επληγη το τρίτον αστερων'

The Sun and the Moon

A few words are in order here in reference to the sun and the moon. The woman Eve (who represents the angels) was clothed with the sun and the moon was under her feet. This is evidently referring to the situation in heaven before the fall when everything was "perfect."

In the creation account, God gave man the sun for light and understanding to rule the day, and the moon to rule the night (Gen 1:16). The sun represents the limited source of knowledge that the angels were granted.—MAN'S KNOWLEDGE DID NOT ESSENTIALLY COME DIRECT FROM GOD HIMSELF AND WAS LIMITED TO WHAT WAS GIVEN THROUGH THE SUN (this is an entire area of major discussion). Therefore, the sun is symbolical of that aspect. The moon could only reflect the light of the sun, and man was to have this reflected glory under his feet or control.

How do we know this premise is true? Because in Revelation the Lamb of God HIMSELF becomes our source—directly—and the Bible explicitly says that the sun and moon will be done away with. We now have direct relationship with our Creator (see Rev 21:23).

Revelation 6:13

Revelation 6:13 is one of the most pronounced passages in the Bible relative to this theme. This is definitely referring to fallen angels.

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

**THE STARS OF HEAVEN FELL UNTO THE EARTH 141 x 36
AS THE FIG TREE CASTS**

Rev 6:13 οι αστερες του ουρανου επεσαν εις γην ως συκη βαλλει'

THE STARS OF HEAVEN FELL UNTO 141 x 18

οι αστερες ουρανου επεσαν εις

THE FIG TREE CASTS (her untimely figs) 141 x 5

συκη βαλλει'

The expression "her untimely figs" has a value of 2140, which is highly significant. It is a key number to do with spiritual maturity (or lack thereof).

Mark 13:25 and Matthew 24:29

Matthew and Mark's gospels contain two parallel accounts—the words of Jesus Himself.

"And the stars of heaven shall fall, and the powers that are in heaven shall be shaken" (Mark 13:25).

THE STARS WILL BE OUT OF (heaven falling) 141 x 11

Mar 13:25 οι αστερες εσονται εκ'

The most direct words possible produce this.

THE STARS OUT OF HEAVEN FALLING 141 x 22

οι αστερες εκ ουρανου πιπτοντες

The expression "the powers that are in heaven" is 141 x 16.

In Matthew's parallel account, the words of Jesus are completely different in Greek. Only the complete phrase contains the following. What makes this feature stand out is the 1410 value (there are so many phrase combinations possible in long phrases).

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken" (Mat 24:29).

THE STARS WILL FALL FROM HEAVEN, 1410 x 6 AND THE POWERS OF THE HEAVENS SHALL BE SHAKEN

Mat 24:29 ἀστέρες πεσούνται ἐκ τοῦ οὐρανοῦ καὶ δυνάμεις τῶν οὐρανῶν σαλευθήσονται'

POWERS IN THE HEAVENS 141 x 16

Mar 13:25 δυνάμεις αἱ ἐν τοῖς οὐρανοῖς'

The Stars of Heaven

The following expressions from the book of Hebrews is the most powerful example possible. It has to do with God's promise to Abraham. Here are the most distinct words that unequivocally prove this 141 pattern statistically.

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

THE STARS OF HEAVEN 141 x 12

Heb 11:12 ἀστέρα οὐρανοῦ'

IN MULTITUDE 141

πληθεῖ'

We looked earlier at this most famous of verses.

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which you put in place" (Psa 8:3).

THE STARS WHICH YOU PUT IN PLACE 141 x 8

Psa 8:3 "כוכבים אשר כוננתה"

Luminaries in the Cosmos

There is another reference that shows some amazing theomatics. It does not mention stars specifically, but clearly indicates such—this verse ties together man upon earth to the stars in the cosmos from which he originated.

"That ye may be blameless and harmless, the children of God, without fault, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world" (Phil 2:15).

CHILDREN OF GOD, WITHOUT FAULT, IN THE MIDST OF A CROOKED AND PERVERSE GENERATION, AMONG WHOM 1410 x 3

Phi 2:15 τέκνα θεου αμωμα μεσον γενεας σκολιας και διεστραμμενης εν οις'

AMONG WHOM YE SHINE AS LUMINARIES 1410 x 3

εν οις φαινεσθη ως φωστηρες"

The "whom" among whom Christians shine, is the rest of humanity from the fall.

WHOM 141 x 2

οις"

YE SHINE AS LUMINARIES IN THE COSMOS 141 x 36

φαινεσθη ως φωστηρες εν κοσμω"

THE COSMOS 141 x 8

κοσμω"

The following expression goes right along with the stars. In theomantics, 15 is the number of light, and here the value is 141 x 15.

LUMINARIES 141 x 15

φωστηρες"

In reference to shining as luminaries, look at this very famous verse from Daniel. It contains many 141 features.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of heaven; and they that turn many to righteousness as the stars for ever and ever" (Dan 12:2,3).

THEY WILL SHINE AS THE BRIGHTNESS OF HEAVEN 141 x 6

Dan 12:3 יִזְהָרוּ כְּזֹהַר הַרְקִיעַ'

A Star Falls from Heaven

In the ninth chapter of Revelation, it speaks concerning a singular star falling to earth. Even though this is not in the plural, it is still significant and probably has an angelic meaning attached to it, even though it is probably not talking about angels falling, per se. Some people think this is referring to the person of Satan, but it is my opinion that this has a much broader and symbolic meaning attached to it.

"And the fifth angel sounded, and I saw a star fall out of heaven having fallen to earth: and to him was given the key of the bottomless pit" (Rev 9:1).

STAR HAVING FALLEN TO EARTH 141 x 18

Rev 9:1 ἀστέρα πεπτωκότα εἰς γῆν'

There is one other reference in Revelation to a singular star falling.

And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters" (Rev 8:10).

A GREAT STAR FROM HEAVEN 141 x 14

Rev 8:10 ἐκ οὐρανοῦ ἀστὴρ μέγας

And of course the expression, "stars of heaven in multitude" equal 141 x 13.

Wandering Stars in the Book of Jude

In the book of Jude it talks about,

"Wandering stars, for whom is reserved the blackness of darkness for ever" (Jude 1:13).

FOR WHOM THE GLOOM 141 x 8

Jud 1:13 οἱς ζῶφος'

FOR WHOM 141 x 2

οἱς"

Now the passage in Jude goes on to say about these fallen angels, "Likewise also these dreaming ones who defile the flesh, who despise doming, and speak evil of dignities."

DREAMING ONES 141 x 6

Jud 1:8 ἐνυπνιαζόμενοι"

Verse 4 of the book of Jude really spells this out.

"For there are certain men crept in unawares, who were before of old ordained 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).

CERTAIN (men) 141 x 4

Jud 1:4 τινες'

UNGODLY MEN 141 x 3

ασεβεις

The above clearly shows the link between men and angels—this is entire book of Jude is about the fall from heaven. The context of men is in the same breath with the angels who deserted their dwelling place (verse 6) and the wandering stars (verse 13).

The Dragon's Angels

The entire phrase works out to the most significant 1410.

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and the angels of him" (Rev 12:7).

THE DRAGON FOUGHT AND THE ANGELS 1410 x 2 OF HIM

Rev 12:7 δρακων επολεμησε και οι αγγελοι αυτου"

THE DRAGON AND THE ANGELS 141 x 8

δρακων και αγγελοι

THE DEVIL AND THE ANGELS 141 x 9

διαβολω και αγγελοις'

Here is the next phrase.

"And the dragon fought and his angels, And prevailed not; nor was there a place for them found any more in heaven" (Rev 12:7,8).

WAS THERE A PLACE FOUND FOR THEM 1410 x 4 ANY MORE IN HEAVEN

Rev 12:8 τοπος ευρεθη αυτω ετι εν τω ουρανω'

FOUND FOR THEM ANYMORE IN 141 x 17

ευρεθη αυτω ετι εν'

What all the above is showing us, is that the devil/serpent/dragon is the spirit of rebellion within the angels and is NOT some other creature, i.e. Lucifer, fallen angel, etc. The devil and the dragon is a SPIRITUAL CONCEPT embedded together within the angels themselves.

The Devil's Angels

The dragon's angels and the devil's angels are the same thing (Rev 12:9, 20:2).

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

PREPARED FOR 141 x 6

Mat 25:41 ητοιμασμενον"

THE DEVIL AND THE ANGELS 141 x 9

διαβολω και αγγελοις'

THE DRAGON AND THE ANGELS 141 x 8

Rev 12:7 δρακων και αγγελοι

Of course the entire phrase is 141 x 15.

Note: As explained in an entire chapter in Angelfall, the devil is not referring to a single individual, rather it is the devil of Satan SPIRIT within the angels themselves.

Here the direct connection is made between the devil's angels and Satan deceiving man on the earth—IT IS ALL ONE IN THE SAME.

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, who deceives all the inhabited earth: he was cast out into the earth, and his angels were cast out with him" (Rev 12:7).

AND SATAN WHO DECEIVES ALL THE INHABITED EARTH 141 x 22

Rev 12:9 και σατανας ο πλανων την οικουμενην ολην"

We'll show many features in another part of this study to do with the inhabitants of the whole world. There are many other 141 features in this passage (too many to show).

In reference to the above, I thought of this passage in 2 Thessalonians.

"Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish" (2 Th 2:9).

THEM THAT PERISH 141 x 7

2 Th 2:9 απολλυμενοις'

The Accuser of the Brethren

Here is another interesting confirmation—as it relates to the angels. Satan is referred to as the accuser of the brethren (same thing as in the book of Job). The concept of brotherhood throughout the Bible is saturated with the 141 pattern—this too points to the concept as originating in heaven. Here is the next verse.

"And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night" (Rev 12:10).

THE BRETHREN 141 x 18

Rev 12:10 των αδελφων"

Satan Falls from Heaven

The following is one of the major passages used to try to pinpoint Satan as an actual person or being. Theomatics clearly indicates the angelic connection—Satan falling is the spirit of the devil and Satan within the angels themselves who are the ones who actually fell. The entire phrase is 141 x 35.

"And he said unto them, I beheld Satan as lightning out of heaven falling" (Luke 10:18).

SATAN AS LIGHTNING OUT OF HEAVEN 1410 x 3

Luk 10:18 σαταναν ως αστραπην εκ του ουρανου'

Interestingly, just this word is divisible by 141.

FALLING 141 x 5

πεσοντα'

Lucifer Falls

Probably the best known reference to the so called casting down of "Satan" is found in Isaiah (actually it has little to do with a so called being named Satan). Here too we find another 1410 example. What this is indicating is that Lucifer (which is strictly symbolic as it applies to the king of Babylon—who is a type of Adam) represents the angelic aspect in a specific manner. The terms "son of the morning or dawn" indicates the angelic infancy.

"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).

In Hebrew it reads, "... Lucifer, son of morning cast down to the earth."

SON OF THE MORNING CAST DOWN TO EARTH 1410

Isa 14:12 "בן שחר נגדעת לארץ"

This expression, "son of the Morning," indicates newly created birth. All Christians are taught that Adam and Eve were originally created in innocence, and this fact applies here

to the newly created infant angels. They were children of the dawn. They had not yet faced the heat of the sun.

Further confirmation is further found in Genesis. Both references to God casting man from the Garden—the most explicit phrases possible—exhibit the 141.

"So the Lord God sent him from the garden of Eden, to till the ground from whence he was taken" (Gen 3:23).

SO THE Lord GOD SENT HIM 141 x 4
FROM THE GARDEN

Gen 3:23 ישלחו יְהוָה אֱלֹהִים מִגֶּן

Here now is the complete passage.

"So the Lord God sent him from the garden of Eden, to till the ground from whence 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 which turned every way, to keep the way of the tree of life" (Gen 3:23,24).

DROVE OUT THE MAN 141 x 4

Gen 3:24 יגרשׁ האדם׳

So what the above examples demonstrate, is that God casting Adam from the earthly Garden of Eden, is representative of God casting the angels out of the heavenly paradise.

Ezekiel Chapter 28— and the 141 Angel Connection

The parallel chapter to Isaiah 14 and Lucifer, is Ezekiel chapter 28. This is without question, one of the most revealing and potent chapters in the entire Bible. There has been much discussion on Angelfall about Ezekiel 28. This is where it talks about the anointed and guardian cherub who was in Eden the Garden of God (see Chapter XX for complete discussion on Ezekiel 28).

In this passage the heavenly angelic cherubim, is symbolized by the ancient and wicked ruler of the city of Tyre on the Mediterranean coast. The anointed cherub who was in Eden, as opposed to what many Christians believe, has got nothing to do with a serpent or fallen archangel or a so called "being" named Satan. After a careful analysis of this chapter, **the only possible conclusion is that the anointed angelic cherub is representative of Adam**—theomantics proves that this ruler/cherub is symbolic and represents none other than Adam himself (and what Adam symbolically represents).

- Conclusive proof of the Adam/cherub connection is found in the following facts. First, who did God command to guard and keep the garden of Eden? It was not a serpent or beast of the field. It was of course Adam! —the anointed cherub in this passage is also called the "guardian cherub."

- Secondly, this anointed cherub it says wanted to be like God and sit on the throne of God. Who was it in the garden that wanted to be like God? Nothing is said about a serpent desiring to be as God. It was Adam who wanted to be "as God."

There are other parallels as well that prove conclusively that the angelic cherub represents Adam.

Comment: It is downright amazing, that for centuries Christians and theologians have never seen or understood this connection. They have tried to associate all this in Ezekiel 28 (and Isaiah 14) only with a serpent or snake—a wild assumption that has no clear basis.

Here now is the clear and unmistakable angel connection from this passage. The examples you are about to see are absolutely spectacular—the best short and explicit phrases possible—all multiples of 141.

(1) The word of the Lord came again unto me, saying, (2) Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God: (3) Behold, thou art wiser than Daniel; there is no secret that they can hide from thee: (4) With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: (5) By thy great wisdom and by thy traffic hast thou increased thy riches, and thine heart is lifted up because of thy riches: (6) Therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God; (7) Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. (8) They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. (9) Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee. (10) Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord GOD. (11) Moreover the word of the Lord came unto me, saying, (12) Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. (13) Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. (14) Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. (15) Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. (16) By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. (17) Thine heart was lifted up because of

thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. (18) Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. (19) All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.

This passage is so jamb packed with eternal truth relative to the fall of man—it **brings out entire aspects of what took place in Eden that Genesis does not specifically mention**. The theomatic designs and structures are just incredible. It would take many pages to even begin an adequate analysis and discussion of these verses. It all relates back to the rebellion that took place in heaven. Here we are going to focus just on the 141 pattern.

Let's pick up with verse 2. Here it states, "yet thou art a man, and not God." In the Hebrew it reads, "yet thou art Adam, and not God." These words "thou art Adam" do not exhibit a 141 pattern but equal 450, and Adam by itself is 45 (an entire study has been completed on the number 450 as it relates to Adam and dominion). Here it is in Hebrew. The feature shows the angelic connection. Interestingly, the word "ELOHYM" for God is actually the plural form (El is singular), and could be translated as "mind of the gods."

"Yet thou art Adam, and not God, though think mind of you as mind of God" (Eze 28:2).

THINK MIND OF YOU AS GOD 141 x 7

Eze 28:2 תתן לבך אלהים

In relation to Adam and sitting on a throne to become like God, this well known verse comes to mind in 2 Thessalonians. Here are just a handful of the 141 features that are present in these phrases.

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. (2 Th 2:4).

EXALTETH HIMSELF ABOVE ALL THAT IS CALLED GOD 141 x 15

2 Th 2:4 υπεραυρομενος επι παντα λεγομενον θεον

EXALTETH HIMSELF 141 x 8

υπεραυρομενος"

And he sits "in the temple of God, showing himself that he is God."

HE IS 141 x 4

2 Th 2:4 εστιν'

GOD 141 x 2

θεος"

Is not this what man or Adam wanted to be in the Garden—like God? Incidentally, the above passage apparently has little or nothing to do with a supposed end time Antichrist. It is all referring back to Adam, Ezekiel 28, and the overall desire of the angels and Adam to be like God.

Going back, there are many 141's sprinkled within these first verses of Ezekiel 28. The major theomatics has the same patterns (particularly 570 and 456) to do with man eating of the tree of knowledge and wanting to be like God. Let's now pick up at verse 12.

"Son of man, take up a lamentation concerning the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. (13) Thou hast been in Eden the garden of God..." (Eze 28:12,13).

The following three Hebrew words point directly to the ruler himself.

TAKE UP A LAMENTATION CONCERNING (king of Tyre) 141 x 4

Eze 28:12 "שָׂא קִינָה עָלַי"

Here comes the major result—the 141 points directly to the heavenly paradise. In Hebrew it reads, "In Eden the garden of God you were."

THE GARDEN OF GOD YOU WERE 141 x 4

גן אלהים היית

Nothing could be more pointed than this.

YOU WERE 141 x 3

"היית"

Now let's quote the entire passage.

"In Eden the Garden of God you were, every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day you were created" (Eze 28:12,13).

Nothing could be more direct than the following. This example of 141 goes along perfectly with all the other 141 features from Genesis—the most explicit words possible to God creating man in paradise.

THE DAY YOU WERE CREATED 141 x 2

Eze 28:13 "יום הבראד"

Now let's move on to the cherub itself. This feature is perfect.

"Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire" (Eze 28:14).

THE ANOINTED CHERUB THAT COVERETH 141 x 8

Eze 28:14 את כרוב ממשח הסוכר

And how about the following confirmation? Here is the word "cherubim" in Hebrew. We would expect, of course, to see the angel identification factor of 141 here.

CHERUBIM 141 x 2

Psa 80:2 הכרובים

The Hebrew word "that covereth" means "to guard." And emphatically, it was Adam whom God commanded to guard and keep the garden (Gen 2:15 —that verse from Genesis is full of the 141 pattern as well).

Now the second part of this verse shows the connection between Eden and the heavenly paradise. Here is how it reads in Hebrew.

UPON THE HOLY MOUNTAIN OF GOD YOU WERE 141 x 11 AMONG (the stones of fire you walked)

בהר קדש אלהים היית בתוך

YOU WERE 141 x 3

היית

Here is the next verse, verse 15.

"Perfect you in your ways from the day you were created, till iniquity was found in thee" (Eze 28:15).

YOU IN YOUR WAYS FROM THE DAY YOU WERE CREATED 141 x 7

Eze 28:15 אתה בדרכיך מיום הבראך

THE DAY YOU WERE CREATED 141 x 2

יום הבראך

Here is the next reference. It contains many 141s. Here is the most pointed feature. This entire phrase contains all the theomatics of God expelling man from the Garden of Eden in Genesis.

"By the multitude of thy merchandise they have filled the midst of thee with violence, and you sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire" (Eze 28:16).

AND YOU SINNED 141 x 3

Eze 28:16 "ותחטא"

There is so much to discuss here. The last examples to be shown are interesting because it shows the 141 pattern in the context of the residue of the fall from heaven—the ashes represent what is left from the fire of rebellion. In the book of Job, Job describes HIMSELF as being nothing more than dust and ashes.

"I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee" (Eze 28:17-18).

TO ASHES UPON THE EARTH 141 x 5

Eze 28:18 "לאפר על הארץ"

ASHES 141 x 2

אפר

In relation to the residue of ashes, this expression definitely relates to that.

"And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth"(Ezek 39:14).

THOSE THAT REMAIN 141 x 5

Eze 39:14 "נותרים"

Finally from Ezekiel 28, there is one clear reference in this account to do specifically with all those who dwell upon earth.

"All ones knowing you among the nations shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more" Ezek 28:19).

ONES KNOWING YOU AMONG THE NATIONS 141 x 2

Eze 28:19 "ידעיד בעמים"

Isaiah Chapter 34

This one chapter in Isaiah contains a few verses that are highly significant and relate directly to the statements Jesus made in Matthew and Mark about the stars falling from heaven. The direct and unmistakable connection is made here between the nations of the world and the starry host of heaven.

"Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it." (Isa 34:1).

Now notice the connection between the peoples of the earth who are called the hosts. Here is the next verse.

"For the anger of Jehovah is upon all nations, and his fury upon all their hosts: he hath utterly destroyed them, he hath delivered them to the slaughter" (Isa 34:2).

THE ANGER OF JEHOVAH IS UPON ALL THE NATIONS 141 x 4

Isa 34:2 כי קצף ליהוה על כל גוים

UPON ALL THEIR HOSTS 141 x 2

על כל צבאם

Here is the next verse. Interestingly, the expression "the heavens shall be rolled together as a scroll" is in direct reference to the book of Revelation when the books (or scrolls) are opened, and the dead are judged by the things written in scrolls—having to do with each person's specific rebellion in heaven.

"Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree" (Isa 34:3,4).

ALL THE HOST (or STARS) 141

Isa 34:4 כל צבא

The Hebrew word can be translated as either "host" or "stars." The following theomatic example appears many times, over and over, throughout the Old Testament.

"For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them... And he built altars unto all the host of heaven in the two courts of the house of the Lord."" (2 Ki 21:3,5).

AND HE BUILT ALTARS UNTO ALL THE HOST 141 x 5

2 Ki 21:3 ויבן מזבחות לכל צבא

UNTO ALL THE HOST OF HEAVEN 141 x 4

לכל צבא שמים

ALL THE HOST 141

Isa 34:4 כל צבא

The next phrase says is mentioned again in Revelation 6:13, which we previously examined, "And all the host shall fall down as to wither the leaf from off the vine, and as a falling fig from the fig tree."

THE HOST WILL FALL AS TO WITHER 141 x 2

צבאם יבול כנבלי

THE STARS OF HEAVEN FELL UNTO 141 x 18

Rev 6:13 οι αστερες ουρανου επεσαν εις

THE FIG TREE CASTS (her untimely figs) 141 x 5

συκη βαλλει'

Everything to do with the fruit falling from the fig tree relates to the tree of knowledge.

But look at this verse in Isaiah. It also talks about the withering leaves on the tree, and connects man (in the first person plural) to the heavenly rebellion.

"And we became unclean all of us, and all our righteous nesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away" (Isa 64:6).

AND WE BECAME UNCLEAN 141

Isa 64:6 ונחיי כטמא

Here is the last verse. Here it talks about God's sword being bathed with blood in heaven (obviously symbolic language). Embedded in this brief phrase is the key 141 example.

"For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse unto judgment" (Isa 34:5).

THE PEOPLE UNTO (judgment) 141

Isa 45:5 עם לי

The Heavens are Shaken

In reference to the rebellious host in the heavens, look at how this feature works out from the Old Testament book of Haggai. This points to the angelic aspect.

"For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land" (Hag 2:6).

SHAKE THE HEAVENS 1410

Hag 2:6 מרעיש את שמים'

When I found the above, I immediately thought of a perfect parallel passage in Hebrews. Here it is talking about the shaking and removal of the things being made. What are those "things" that are made?

"And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain" (Heb 12:27).

In the Greek it reads, "Yet once declares of the things shaken removal of things that are made, in order that may remain things not shaken."

REMOVAL OF THINGS THAT ARE MADE 1410 x 2

Heb 12:27 μεταθεσιν ως πεποιημενων

"For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water" (2 Pet 3:5).

THE HEAVENS OF OLD 141 x 6

2 Pet 3:5 ουρανοι εκπαλαι

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor 5:17).

(old things) ARE PASSED AWAY 141 x 2

2 Cor 5:17 παρηλθεν

Since we are on this theme, how about this verse.

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

PUT OFF THE OLD 141 x 8

Col 3:9 απεκδυσαμενοι παλαιον

Here is the other reference in the New Testament to the old man.

"That ye put off concerning the former conduct of the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind" (Eph 4:22,23).

THE FORMER 141 x 5

Eph 4:22 προτεραν

CONDUCT OF THE OLD MAN 141 x 22

αναστροφην τον παλαιον ανθρωπον

Daniel 8:10

The following is a well known passage in the prophetic book of Daniel.

"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, 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 8:9,10).

It states that, "it waxed great, even to the host of heaven."

EVEN TO THE HOST OF HEAVEN 141 x 4

Dan 8:10 "עד צבא השמים"

Then it states, "And it cast down to the earth from the host and from the stars."

CAST DOWN TO THE EARTH FROM THE HOST 141 x 7

"תפל ארצה מן צבא"

Deuteronomy 4:19

Here is a dramatic verse that scores a direct hit—the unmistakable connection between the stars of heaven and those who dwell upon earth. We show this category elsewhere in this study, but one feature should be pointed out here.

"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 unto all nations under the whole heaven" (Deu 4:19).

Compare the following two examples.

ALL THE HOST 141

Deu 4:19 "כל צבא"

THE NATIONS UNDER THE WHOLE HEAVEN 1410

Deu 4:19 "עמים תחת כל שמים"

This passage is packed solid with all the theomatics to do with the fall from heaven.

Isaiah 24:20, 21

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

Here is another verse showing the link between the host of heaven and those upon earth.

"And it shall come to pass in that day, that the Lord shall punish the host of heaven in heaven, and the kings of the earth upon the earth" (Isa 24:21).

THE Lord WILL PUNISH THE HOST OF HEAVEN IN HEAVEN 141 x 7

Isa 24:21 יפקד יחור על צבא מרום במרום

**THE Lord WILL PUNISH 141 x 5
THE HOST OF HEAVEN**

יפקד יחור על צבא המרום

Now there are three more features in the verse just before the above verse—that further confirms the connection between the garden of Eden and the rebellion in heaven.

"The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and is heavy upon her the transgression of her; and it shall fall, and not rise again" (Isa 24:20).

IS HEAVY UPON HER 141

Isa 24:20 כבד עליה

And the Hebrew word "the transgression of her" has the spectacular value of 456—they key number of Eve committing spiritual fornication and eating from the tree of knowledge. And the two words "upon her the transgression of her," equal 570—the other number along with 456 to do specifically with the original sin.

Job 4:17-19

Here is another verse about the rebellious angels. The first part of the phrase is reference to man, but the entire context of the passage connects to the angelic realm.

"A mortal is he righteous more than God? shall a man be more pure than his maker?" (Job 4:17).

A MORTAL IS HE RIGHTEOUS (more than God) 141 x 4

Job 4:17 האננה יצדק

The second part reads in Hebrew, "or from one making him pure man?"

FROM ONE MAKING HIM 141 x 3

מַעֲשֵׂהוּ

FROM (one) MAKING HIM PURE MAN? 141 x 4

אִם מַעֲשֵׂה יִטְהַר גִּבּוֹר

(Hebrew Note: Without the ending ך or third person singular, just "making" produces another 141)

The above clearly has the angel 141 signature. Here now in the next verse when it is referring to "the servants"—it is speaking of the angels. It is all one context, men and angels are clearly connected.

"Behold, in the servants of Him He places no trust in them; and his angels he charged with folly" (Job 4:18).

BEHOLD, IN THE SERVANTS 141

Job 4:18 הֵן בַּעֲבָדָיו

IN THE SERVANTS OF HIM 47 x 2

בַּעֲבָדָיו

HE PLACES NO TRUST IN THEM 141

לֹא יֶאֱמִין

The phrase "his angels he charged with folly," is 456 x 2, the key number to do with eating from the tree of knowledge. Here is the next phrase—notice the connection between the rebellious angels and those upon earth.

"Behold, he put no trust in his servants; and his angels he charged with folly: How much more them that dwell in houses of clay, who in the dust the foundation is" (Job 4:18,19).

HOW MUCH MORE THEM THAT DWELL IN HOUSES 141 x 14
OF CLAY WHO IN THE DUST (the foundation is)

Job 4:19 אִף שֹׁכְנֵי בְּתֵי חֹמֶר אֲשֶׁר בַּעֲפֹר

Here is something interesting—the key 470 number to do with the very original creation of man from the dust (remember the Genesis account?)

IN THE DUST THE FOUNDATION IS 470

בַּעֲפֹר יְסוּדָם

The word "foundation," in the most basic root form (without the yodh), produces this.

IN THE DUST FOUNDATION 141 x 3

בַּעֲפֹר סוּד

The Hebrew word "them that dwell" has a value of 380—the key number in theomantics with those who have been placed UNDER the firmament of heaven.

And this reference in the New Testament goes right down the same theme. The earthen vessels house our angel spirits.

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

IN EARTHEN VESSELS 141 x 14

2 Cor 4:7 εν οσπράκινους σκευεσιν"

The Sons of God in the Old Testament

In the Old Testament it refers to the sons of God five times. The Hebrew expression, "bene ELOHYM" is always referring to angels. The first account concerns the days of Noah before the flood where the sons of God came down and married the daughters of men, thus producing the nephilim (weir convoluted giants). God destroyed the ancient world because of this inordinate relationship between angels and female humans. The second account is in the book of Job, where the sons of God challenged Job's loyalty to God. The spirit of satan was among them.

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

WHEN THE MORNING STARS SANG TOGETHER, AND SHOUTED 141 x 8 FOR JOY (they) ALL THE SONS OF GOD

Job 38:7 ברו יחד כוכבי בקר וידיע כל בני אלהים

Hebrew Note: The Hebrew word "shouted for joy they" (יִרְעוּ) is in the third person plural masculine vs. "shouted for joy" (יָרַע) in the singular masculine. The difference is that the former simply adds the ending letter vau (ו). As is many times the case in theomastics, the inherent feature presents itself when the most basic form of the word is used in the phrase without the possessive pronoun inflection.

"Now there was a day, and came the sons of God to f before the Lord, and came also Satan among them" (Job 1:6).

Here is the most direct phrase.

CAME THE SONS OF GOD TO PRESENT 141 x 5 THEMSELVES

Job 1:6 יבאו בני אלהים להתיצב

Now look at these features.

ALSO CAME SATAN AMONG 141 x 3

יגם ברא שטן ב

Embedded in these words is the following.

CAME SATAN AMONG THEM 141 x 6

יברא שטן בתוכם

AMONG THEM 470

בתוכם"

Nothing could be more direct than the above. These numbers, which are also associated with the creation of earthly Adam, provide conclusive proof that Satan is the spirit that was in and amongst the angels when they questioned and challenged God's righteousness throughout the book of Job. Satan came to indwell the innermost being of those who were originally created in God's image (number 470). The book of Job was never a debate between the Lord and a so called being named Satan, but rather a debate with the angels who had the spirit of Satan residing in their hearts.

The entire book of Job is all about Job's troubles, and the dialogue that went on between Job's three friends. Interestingly, the following word works out to 141. These three men, along with Job, represent those dwelling upon earth who are trying to figure God out.

"Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him" (Job 2:11).

(Job's) FRIENDS 141 x 2

Job 2:11 "רע"

Romans 9:26

As I was working on the above, a passage in Romans immediately popped into my mind relative to the angels who challenged God. So I thought I would check it out.

"Nay but, O man, who art thou, the one replying against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" (Rom 9:20).

THE ONE REPLYING AGAINST GOD 141 x 22

Rom 9:20 ο ανταποκρινόμενος τω θεω'

Now the other time the sons of God are mentioned in the Old Testament, is in the days of Noah before the flood. Our first example seems to clearly show that men being born is the casting down process.

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

MEN TO INCREASE 141 x 2

Gen 6:1 האדם לרב

"That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose" (Gen 6:2).

THE SONS OF GOD SAW THE DAUGHTERS OF MEN 141 x 9

Gen 6:2 יראו בני אלהים את בנות אדם

The phrase, "and they took them wives of all which they chose" is 1410.

The second mention, is down in verse 4.

"There were giants (Nephilim) in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown" (Gen 6:4).

THE SONS OF GOD CAME IN UNTO THE DAUGHTERS OF MEN 141 x 5

Gen 6:4 יבאו בני אלהים אל בנות האדם

The two Hebrew words, "men of renown" is 141 x 5.

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart" (Gen 6:5,6).

MADE MAN 141 x 3

Gen 6:6 עשה האדם

The expression, "sons of God" by itself in Hebrew (**בני האלהים**) has the value of 153 with the Hebrew article attached to the word God, and 148 without. "Sons" by itself is 62. None of these show the 47/141 pattern.

Sons of God in the New Testament

In the New Testament, there are many dozens of references to the sons of God. The usage appears somewhat different than the Old Testament usage, because in most instances this expression in the New Testament is in reference to those who are actually saved and redeemed. Two words are used in Greek, one is "tekna" which really means "children." The other is "uioi," which is better translated as "sons." Unfortunately the King James completely messes this up by arbitrarily using the word "children" or "sons" to translate either of these Greek words—there is no apparent rhyme or reason for this haphazard translation and everything in the KJV is totally arbitrary.

When I began this investigation, I only looked at references that used the word υιοι, not tekna. I jotted down less than two dozen references that could apply to this theme. These were the only ones I looked at. Virtually all of them contained at least one spectacular 141 example—a short explicit or pointed phrase in relation to the word "sons." The 141 pattern applies to BOTH unfallen and disobedient sons and those who continue to be sons through redemption.

Let us look at just some of the references from the New Testament. No statement in reference to the fallen angels could be more perfect than this first example.

"And the lord commended the unjust steward, because he had done wisely: for the sons of this age are in their generation wiser than the children of light" (Luke 16:8).

SONS OF THIS AGE 141 x 23

Luk 16:8 οι υιοι αιωνος τουτου"

This well known reference needs no special introduction. Here the most critical word possible works out to 141.

"Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation" (Mark 3:28,29).

THE SONS (of men) 141 x 9

Mar 3:28 τοις υιοις'

MEN 141 x 19

τους ανθρωπους'

And here is the same expression from the Hebrew Old Testament.

"I have seen the travail, which God hath given on the sons of men to be exercised in it" (Ecc1 3:10).

ON THE SONS OF MEN 141

Ecc 3:10 לבני האדם

Interestingly, this expression contains a 141. This expression is of foundational significance.

SON OF MAN 141 x 21

Mat 8:20 υιος του ανθρωπου'

In relation to the sons of man, is this passage from the book of Psalms.

"God from heaven looked down upon the sons of men to see if there were any that did understand, that did seek God. Every one turned away together: they are altogether become filthy; there is none that doeth good, no, not one" (Psa 53:2,3).

FROM HEAVEN LOOKED DOWN UPON SONS OF MEN 141 x 8

Psa 53:2 מַשְׁמִים שְׁקִיף עַל בְּנֵי אָדָם

UPON THE SONS OF MEN TO SEE 141 x 6

עַל בְּנֵי אָדָם לִרְאוֹת

And then it states,

EVERY ONE TURNED AWAY TOGETHER 141

Psa 53:3 כָּל סֶג יָחַד

This reference has to do with the children or sons of the fallen kings of this earth.

"He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? From the sons of them, or of strangers?" (Mat 17:25).

FROM THE SONS OF THEM 141 x 21

Mat 17:25 ἀπο υἱῶν αὐτῶν

OF THEM 141 x 11

αὐτῶν

FROM THE SONS 1410

ἀπο υἱῶν

Jesus said this constantly throughout the gospels, when the scribes and Pharisees falsely accused Him.

"And if I by Beelzebub cast out devils, by whom do your sons cast them out?" (Mat 12:27).

BY WHOM DO YOUR SONS CAST THEM OUT 141 x 22

Mat 12:27 οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβαλλουσιν

Jesus entire earthly ministry was a constant battle with the Pharisees—they were His constant thorn. The Pharisees, who were the main instigators in the crucifixion, are the full exemplification of the rebellion in heaven.

PHARISEES 1410 x 2

Joh 9:16 τῶν Φαρισαίων

This next reference to the sons points back to the past generations.

"Whereby, when ye read, ye may understand my knowledge in the mystery of Christ; Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit" (Eph 3:4,5).

WHICH IN OTHER AGES WAS NOT MADE KNOWN TO THE SONS 141 x 24

Eph 3:5 ο εν ετεραις γενεαις ουκ εγνωρισθη υιοις'

THE SONS 141 x 9

τοις υιοις'

The parable in Matthew 13 concerning the what and the tares, is highly significant. Look now at these two explicit examples.

"The field is the world; the good seed are the sons of the kingdom; but the tares are the sons of the wicked one" (Mat 13:38).

ARE THE SONS (of the kingdom) 141 x 6

Mat 13:38 εισιν οι υιοι'

SONS OF THE WICKED ONE 141 x 9

υιοι πονηρου'

Since the angels were mentioned right on the heels of the above, I thought I should check it out.

"The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers angels are" (Mat 13:38).

AND THE REAPERS ANGELS 141 x 6

Mat 13:38 οι δε θερισται αγγελοι

This story has numerous 141 features to do with wheat and tares and the sowing of the seed in the earth. For instance, in verse 26 which says, "and when the grass sprung up, then appeared also the tares." The Greek word for "the grass" is 1410—the grass contained BOTH the wheat and the tares.

THE GRASS 1410

ο χορτος

Since we are on the theme of angels here, look at this next feature—absolutely direct in its significance!

"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal to angels and sons of God are, being the children of the resurrection" (Luke 20:35,36).

ARE EQUAL TO ANGELS AND SONS 141 x 8

Luk 20:36 ἰσαγγελοι εἰσιν καὶ υἱοι

Perhaps the following goes along with this theme.

"Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? And Jesus said unto them, Can the children of the bride chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast" (Mat 9:14,15).

SONS OF THE BRIDECHAMBER 141 x 19

Mat 9:15 οἱ υἱοὶ νυμφωνος'

Another expression that appears constantly throughout the Bible, is in reference to "the sons of Israel." While this is not a description of all humanity, yet all people who are of Israel, are part of the fall. So we find the same inherent pattern with this highly appropriate phrase.

"Esaias also crieth concerning Israel, Though the number of the sons of Israel be as the sand of the sea, a remnant shall be saved" (Rom 9:27).

THE NUMBER OF THE SONS 141 x 12

Rom 9:27 ἀριθμος υἱων"

SONS OF ISRAEL 141 x 17

Act 7:23 τοὺς υἱοὺς Ἰσραὴλ"

And this expression from the Old Testament.

THE WHOLE COMMUNITY OF THE SONS OF ISRAEL 141 x 8

Exo 16:10 כָּל־עֵדֶת בְּנֵי־יִשְׂרָאֵל'

In light of the above, look at this next feature of 141.

"And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger" (Exo 16:3).

ASSEMBLY 141

Exo 16:3 הַקָּהָל'

Interestingly, in Hebrews this expression appears in relation to an assembly.

"But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, an assembly and church of the firstborn, which are written in heaven" (Heb 12:22,23).

ANGELS AN ASSEMBLY 141 x 11

Heb 12:22 αγγελων πανηγυρει"

Now here is another verse where the word "assembly" is used.

"And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?" (Num 20:10).

HEAR YE REBELS 141 x 5

Num 20:10 'שמעו מזרים'

Since this verse is a quote from the Old Testament text of Isaiah, this just had to be examined.

"For though the people of thee Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness" (Isa 10:22).

THOUGH THE PEOPLE 141

Isa 10:22 'יהיה עמ'

Here are the following well known words of Jesus.

"But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be sons of the Highest: for he is kind unto the unthankful and to the evil" (Luke 6:35).

YE SHALL BE (sons) 141 x 3

Luk 6:35 εσεσθε'

Now compare the above pointed feature to the next pointed feature.

"And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the sons of the living God" (Rom 9:26).

SHALL BE CALLED (sons) 141 x 5

Rom 9:26 κληθισονται'

And then in Galatians, these explicit words appear.

"For ye are all the sons of God by faith in Christ Jesus" (Gal 3:26).

YE ARE ALL SONS (of God) 141 x 8

Gal 3:26 πάντες υιοί"

Now for the big one.

"For the earnest expectation of the creation waiteth for the manifestation of the sons of God" (Rom 8:19).

SONS OF GOD 141 x 26

Rom 8:19 τῶν υἱῶν τοῦ θεοῦ"

This next reference goes right along with the sons of God.

"If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" (Heb 12:7).

AS WITH SONS 141 x 12

Eph 12:7 ὡς υἱοῖς"

To close this brief discussion, here are just a few more outstanding examples to do with the number 141 and the fallen angels.

"Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the sons of disobedience" (Eph 5:6).

THE WRATH OF GOD UPON THE SONS 1410 x 2

Eph 5:6 ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς"

No phrase could be more direct—a multiple of 1410.

"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 sons of disobedience" (Eph 2:2).

NOW WORKETH IN THE SONS OF DISOBEDIENCE 1410 x 2

Eph 2:2 νῦν ἐνεργούντος ἐν υἱοῖς ἀπειθείας'

THE SONS 141 x 9

τοῖς υἱοῖς'

And of utmost significance, it states "Wherein in time past ye walked according..." This points right back to the pre-existence and the fall.

IN TIME PAST YE WALKED 141 x 11

ΠΟΤΕ ΠΕΡΙΕΠΑΤΗΣΑΤΕ'

But here is what the next verse says. Look at this feature!

"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 the others" (Eph 2:3).

(among) WHOM 141 x 2

Εφ 2:3 οἰς"

WERE BY NATURE CHILDREN OF WRATH 141 x 14

ἡμεν τέκνα φύσει ὀργῆς

AS THE OTHERS 141 x 9

ὡς λοιποὶ'

Speaking of children of wrath, how about this best known passage in Romans chapter 9.

"Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonor? What if God, willing to show his wrath, and to make his power known, endured with much longsuffering unto the vessels of wrath fitted to destruction" (Rom 9:21,22).

UNTO THE VESSELS (of wrath) 141 x 6

Ρομ 9:22 εἰς σκευὴ"

Let's move on to another reference to the sons of disobedience, this time in Colossians.

"For which things' sake is coming the wrath of God upon the sons of disobedience" (Col 3:6).

THE WRATH OF GOD UPON THE SONS 1410 x 2

Κολ 3:6 ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς"

Now just to show it, here is the next verse—this points straight back to the pre-existence before the fall from heaven.

"Among whom ye also walked then, when ye lived in these things" (Col 3:7).

AMONG WHOM YE ALSO WALKED 141 x 15

Κολ 3:7 ἐν οἷς καὶ ὑμεῖς περιεπατήσατε"

WALKED THEN 141 x 11

ΠΕΡΙΕΠΑΤΗΣΑΤΕ ΠΟΤΕ'

Nothing could be more direct than this word.

WHOM 141 x 2

οις"

The last word, "among whom ye also walked THEN," the word "then" has a value of 456—the key number with man's disobedience when the angels ate the forbidden fruit from the tree of knowledge.

In reference to sons (legitimate and illegitimate), the following features fits right in. The expression "bastards" certainly applies to the fallen angels.

"But if ye be without chastisement, whereof all are partakers, then all are bastards, and not sons" (Heb 12:8).

ALL ARE BASTARDS 141 x 6

Heb 12:8 παντες νοθοι'

The Gods Come Down

It appears that in the Bible there is a connection between fallen angels who are referred to as "gods" in the plural. Of course the Bible teaches us clearly that there exists only One God; when one goes back to the garden of Eden, the main objective of the original temptation and sin, was that man could become a God himself (this is also the great lie of Mormonism). Let's look at a few verses that clearly show this connection. This is in reference to the story of the apostle Paul after the lame man was healed in the book of Acts.

"And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods in likeness of men are come down unto us" (Acts 14:11).

**THE GODS IN LIKENESS OF MEN ARE 141 x 29
COME DOWN UNTO (us)**

Act 14:11 οι θεοι ομοιωθεντες ανθρωποις κατεβησαν προς'

THE GODS ARE COME DOWN UNTO 141 x 8

θεοι κατεβησαν προς'"

Now when we go to another verse, we see the absolute power of this 141 design in the most potent key words. Here it is talking about beings both in heaven and on earth (fallen angels)—vs. the fact that there is only One God.

"As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be those that are called gods, whether in heaven or in earth, as there are gods many, and lords many, But to us there is but one God, the Father, from whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him" (1 Cor 8:4-6).

FOR THOUGH THERE BE THOSE WHO ARE CALLED GODS 141 x 7

1 Cor 8:5 και γαρ ειπερ εισιν λεγομενοι θεοι

THOSE WHO ARE CALLED (gods) 141 x 2

λεγομενοι'

Then the verse says, "...there be those who are called gods, whether in heaven or in earth, as there are gods many..." Here it points directly the origin of the many gods.

AS THERE ARE (gods many) 1410

ωσπερ εισι

The above is interesting, in that the words "are gods many" does not work out (the value is 610 or 122 x 5—key to do with the heavenly warfare and rebellion), but the 1410 pattern is unmistakably present as well. This is so typical of how much in theomantics—all the different patterns dovetail and fit together.

Then the verse says, "But to us there is but one God, the Father, from whom all things are." Here we find both the 141 and 470 pattern, to do with God originally creating man in His image.

FROM WHOM ALL THINGS ARE 141 x 9

1 Cor 8:6 εξ ου τα παντα'

WHOM 470

ου

Here are the words of Jesus from the book of John.

"Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken" (John 10:34,35).

IF HE CALLED THEM GODS UNTO WHOM 141 x 19

Joh 10:35 ει εκεινους ειπε θεους προς ους

And the last outstanding example of plural gods is in Galatians.

"Howbeit then, when ye knew not God, ye did service unto those who by nature are no gods" (Gal 4:8).

THOSE WHO BY NATURE (are no gods) 141 x 8

Gal 4:8 τοις φυσει"

And interestingly, as shown elsewhere in this study, in the book of Hebrews, it talks about the actual nature of angels. Look at what happens here!

"For verily he took not on him the nature of angels; but he took on him the seed of Abraham" (Heb 2:16).

THE NATURE (of angels) 141 x 4

Heb 2:16 δηπου"

Recently this most revealing feature was found in the book of Exodus.

"And Jethro said, Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly he was above them" (Exo 18:10,11).

ALL GODS 141

Exo 18:11 כל האלהים

Earlier in this investigation we saw how the most basic expressions of God creating man in His image were multiples of 470. Well, look at this—the word for "gods" in Hebrew.

GODS 47

Jer 10:11 אלהים

Psalms 89:7

There is one verse that holds an outstanding theomatic feature of special note. Here is verse 5, the verse prior.

"For who in the heaven can be compared with Jehovah? who among the sons of the mighty can be likened unto the Lord?" (Psa 89:7).

These words point to the angels.

FOR WHO IN HEAVEN CAN COMPARE WITH JEHOVAH 141 x 6

Psa 89:7 כי מי בשחק יערך ליהוה

Now the expression "sons of the mighty" (KJV) that follows, in Hebrew actually means, "sons of the heavenly beings."

SONS OF THE HEAVENLY BEINGS 141

Psa 89:6 "בני אֱלֹהִים"

The Story of Eutychus

Relative to the fall from heaven, the following is very interesting. This is a story in the book of Acts when the apostle Paul was preaching in the upper floor of a building.

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted" (Acts 20:7-12).

EUTYCHUS 141 x 14

Act 20:9 Ευτυχος'

And in reference to those who sleep...

"Therefore let us not sleep, as do others; but let us watch and be sober" (1 Th 5:6).

AS DO OTHERS 141 x 9

1 Th 5:6 ὡς λοιποί'

The Verses in Jude

Here is a very pertinent passage in the book of Jude.

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these dreaming ones who defile the flesh, they despise dominion, and speak evil of dignities" (Jude 1:6-8).

AND THE ANGELS (who did not keep) 141 x 6

Jud 1:6 τοὺς δὲ ἀγγέλους'

BUT THEY DESERTED THEIR OWN 141 x 15 HABITATION

αλλα απολιποντας το ιδιον οικητηριον'

Compare the above to this verse.

"Take heed, brethren, lest there be in anyone of you an evil heart of unbelief, in departing from God the living" (Heb 3:12).

IN ANYONE OF YOU AN EVIL HEART OF UNBELIEF 141 x 21

Heb 3:12 εν τινι υμων καρδια πονηρα απιστιας'

IN ANYONE 141 x 3

εν τινι"

IN DEPARTING FROM GOD 1410

εν αποστηναι απο θεου

It was lack of faith or believing that caused the fallen angels to split ranks and depart.

Acts 19:20 and the parallel to Judas

A very interesting verse that seems to parallel the above concerns Judas Iscariot. There is no doubt some connection between Judas betraying Christ and the angels turning against their Creator. Look at the following two features from the following—the most clear examples. In this account it describes how Judas hanged himself.

"And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his dwelling become deserted, and let not be the one dwelling in it: and his position let another take' (Acts 1:19,20).

BECOME DESERTED 141 x 3

Act 19:20 ερημος

THE ONE DWELLING 141 x 9

κατοικων"

The above show the desertion, and the "one dwelling" refers to those who did indeed desert. But look at this! The last phrase says, "his position let another take."

HIS POSITION 141 x 12

επισκοπην αυτου"

Notice the 141 x 12. Judas was constantly described as "one of the twelve," and was replaced in Acts 1:26 by Matthias, who took over his position. The numerical value of the word Matthias is 120.

When it comes to Judas Iscariot, in a certain sense he represents those in heaven who betrayed their Lord. The following feature seems to point directly to that fact. At the very least, Judas was definitely one of the fallen angels.

"And as they did eat, he said, Verily I say unto you, that one of you shall betray me" (Mat 26:21).

ONE OF (you) 141 x 2
Mat 26:21 εις εξ"

And this word also works out.

"And from that time he sought opportunity that him he might betray" (Mat 26:16).

HE MIGHT BETRAY 141 x 7
Mat 26:16 παραδω'

There are a number of other significant phrases in all of this that fit the 141 pattern. Here is an interesting verse in 2 Peter that relates to the above.

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness" (2 Pet 3:17).

YOUR OWN STABILITY 141 x 17
2 Pet 3:17 του ιδιου στηριγμου"

Leaving our First Love

But in reference to those angels who left their first abode, look at these words of Jesus from the book of Revelation. Here He is talking to Christians on earth. His words point directly back to the fall from heaven when the angels deserted their habitation and lost their love for their Creator.

"Nevertheless this I have against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev 2:4,5).

I HAVE AGAINST THEE 141 x 17
Rev 2:4 εχω κατα σου

THOU HAST LEFT THY FIRST LOVE 141 X 23

αγαπην σου την πρωτην αφηκες

BUT THEY DESERTED THEIR OWN HABITATION 141 x 15

Jud 1:6 αλλα απολιποντας το ιδιον οικητηριον'

Immediately following the above words, Jesus said "remember from whence thou hast fallen." Those four Greek words did not contain a 141, but did have numerous patterns to do directly with the fall from heaven.

Now this next verse in Hebrews definitely relates. The way the feature works out is about as direct and pointed as it can get.

"For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labor therefore to enter into that rest, lest any man fall after the same example of disobedience" (Heb 4:10,11).

In Greek it reads, "lest in the same manner anyone falls of disobedience."

IN THE SAME MANNER ANYONE (falls) 141 x 29

Heb 4:11 εν τω αυτω τις υποδειγματι

And compare the above theme with this verse in Hebrews.

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

THEIR CORPSES FELL IN (the wilderness) 141 x 11

Heb 3:17 τα κωλα επεσεν εν'

Ephesians 6:12

One passage that comes immediately to mind relative to the wicked angels in heaven, is this one.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual hosts of evil in the heavenlies" (Eph 6:12).

AGAINST THE SPIRITUAL HOSTS OF EVIL IN THE HEAVENLIES 141 x 27

Eph 6:12 προς τα πνευματικα πονηριας εν τοις επουρανιοις'

As is many times the case in theomantics, the pertinent feature will skirt around the descriptive feature and get right to the key meaning—the words "of evil" is only the descriptive part of the phrase.

SPIRITUAL HOSTS IN THE HEAVENLIES 141 x 18

πνευματικά ἐν τοῖς ἐπουρανίοις'

The above is talking about the wicked host of heaven and in the same breath it mentions those who rule upon earth. All throughout the book of Revelation it talks about the kings of the earth. This has little or nothing to do with world political leaders—the kings represent the ruling spiritual forces in general. The word "kings" is in the plural (מְלָכִי) and has a value of 100. Without the last Hebrew letter "yodh," the value is 90. "Ruler of the earth" is 141, and it was Adam whom God gave to have dominion.

"Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the leaders of the age this, who come to nought" (1 Cor 2:6).

The phrase, "neither the leaders of the age this, who come to naught" is 141 x 63.

LEADERS OF THE AGE 141 x 22

1 Cor 2:6 ἀρχόντων αἰῶνος

THE LEADERS 141 x 14

ἀρχόντων"

Isaiah 13:11

In relation to those upon earth, this verse in Isaiah pretty much spells it out.

"And I will punish the world for their evil, and the wicked for their iniquity; and I will bring to an end the arrogance of the proud, and the haughtiness of the ruthless I will humble them" (Isa 13:11).

I WILL PUNISH THE WORLD 141 x 8

Isa 13:11 פקדתי על תבל"

The following is three Hebrew words and one conjunction. This also contains the theomatics casting down numbers as well.

AND BRING TO AN END THE ARROGANCE 141 x 6 OF THE PROUD

והשבתי גאון זדים"

The last portion says, "and the haughtiness of the ruthless I will humble them."

I WILL HUMBLE THEM 141 x 3

אשפיל"

The Spirits in Prison

There is been much speculation that what the Bible refers to as the "spirits in prison" is talking about fallen angels.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water" (1 Pet 3:18-20).

In Greek it reads, "by which also to the in prison spirits he went and proclaimed..."

ALSO TO THE IN PRISON SPIRITS 141 x 13

1 Pet 3:20 και εν φυλακη πνευμασι"

After finding and writing the above, later that same day I bumped into this passage in Isaiah. LOOK AT THIS! Here we find the direct connection between the spirits in prison and the fallen angels.

"And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited" (Isa 24:21,22).

WILL PUNISH THE Lord THE HOST OF HEAVEN IN HEAVEN 141 x 7

Isa 24:21 יפקד יהוה על צבא מרומ במרומ

WILL PUNISH THE LORD 141 x 5 THE HOST OF HEAVEN

יפקד יהוה על צבא המרומ

The second portion says, "And they shall be herded together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited."

THEY SHALL BE HERDED TOGETHER AS PRISONERS 141 x 4

Isa 24:22 אספּו אספּה אסיר

SHALL BE HERDED (together) 141

אספּ

Isaiah 66:24

This verse is so significant that it deserves special attention.

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

AND LOOK ON THE DEAD BODIES OF 1410 THE MEN REBELLING

Isa 66:24 'וראו בפגרי אנשים פשעים'

What is significant about this verse is that both has the unmistakable 1410 in it, but also refers to hell in the same words of Jesus throughout the New Testament—as it applies to rebellious men upon earth. The words "the men rebelling against me" is 456 x 2, one of the two key numbers to do with man eating from the tree of knowledge.

Job 30:19

Look at this verse, the words of Job. Here is the clear theme of one who has been cast down.

"He hath cast me into the mire, and I am become like dust and ashes" (Job 30:19).

HE HATH CAST ME INTO THE MIRE, AND I AM BECOME 141 x 12 AS DUST

Job 30:19 "חרני לחמר ואתמשל בעפר"

Compare to this.

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

COUNT THE DUST 141 x 6

Gen 13:16 מנות עפר

ASHES 141 x 2

Job 30:19 'אפר'

Dust and ashes are the left over remnants and residue after the fall and the fires of rebellion have gone out. God formed earthly Adam from the dust. Look at the following phrase that works out to 141.

"Therefore the Lord God sent him forth from the garden of Eden, to work the ground from which he was taken from there" (Gen 3:23).

THE GROUND FROM WHICH HE WAS TAKEN FROM 141 x 8

Gen 3:23 "את אדמה אשר לקח מ"

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

FOR OUT OF IT YOU WERE TAKEN 141 x 5

Gen 3:19 "כי ממנה לקחת"

FORMED MAN FROM DUST OF GROUND 141 x 6

Gen 2:7 "יצר אדם עפר מן אדמה"

Psalms 113:6

This verse is quite revealing because it mentions the connection between heaven and earth, and the fact that man was taken out of the dust (residue of the fall).

"Who humbleth himself to behold the things that are in heaven, and in the earth! He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill" (Psa 113:6,7).

THE POOR OUT OF THE DUST 141 x 3

Psa 113:7 "מעפר דלי"

Here is another verse—directed at Christians—relative to the fall.

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stability" (2 Pet 3:17).

YOUR OWN STABILITY 141 x 17

2 Pet 3:17 "του ιδιου σταθμιζουσ"

Amazingly, the words "fall from your own" has a value of 1116 or 558 x 2—the key number of the angels themselves being cast from heaven.

The Tabernacle of David

This is an interesting subject. The tabernacle of David was a tent where the ark of the covenant was kept. In the Old Testament people rejoiced and danced around it before the Lord. In the Old Testament book of Amos, there is a prophecy that in future days this temple would be rebuilt again. Theomantics seems to indicate that this has something to do with the prior heavenly domain—the ark of the covenant represents the tree of knowledge of good and evil protecting the tree of life (Aaron's almond rod that budded that swallowed all of Pharaoh's serpents in Egypt, was hidden inside the Ark—the almond tree in Jewish history has always represented the tree of life).

"In that day will I restore the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this" (Amos 9:11,12).

IN THAT DAY I WILL RESTORE THE TABERNACLE 141 x 12 OF DAVID THAT IS FALLEN

Amo 9:11 ביום הוא אקים את סכת דוד הנפלת'

THAT IS FALLEN 141 x 4 הנפלת'

The last part says (three words in Hebrew)—this points back to the fall.

I WILL REBUILD IT AS IN THE DAYS OF OLD 141 x 5 בניתיה בימי עולם"

Now in the New Testament, in the book of Acts, it mentions the fulfillment of this Old Testament prophecy.

"After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things" (Acts 15:16).

The following feature is strong confirmation that this interpretation is correctly understood.

THE TABERNACLE OF DAVID HAVING FALLEN 1410 x 2

Act 15:16 την σκηνην Δαβιδ την πεπτωκυαν'

THAT IS FALLEN 141 x 4 Amo 9:11 הנפלת'

Now look at the next verse that immediately follows.

"That might seek the residue of men after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things" (Acts 15:17).

MIGHT SEEK THE RESIDUE OF MEN 141 x 29

Act 15:17 εκζητησωσιν καταλοιποι ανθρωπων'

The expression "residue" speaks of a small number left over, i.e. God's overcomers. This is in the same context as the woman in Revelation 12 when it talks about "the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (Rev 12:17).

Hebrews 7:26

The following verse indicates the heavenly/angelic connection.

"For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb 7:26).

SEPARATE FROM SINNERS 141 x 31

Heb 7:26 κεχωρισμενος απο αματωλων"

AND HIGHER THAN THE HEAVENS 141 x 24

και υψηλοτερος ουρανων'

This passage is just outstanding.

"A Song of degrees of David. Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me" (Psa 131:1).

The words "or in things too high" is 570—the key theomatic number to do with man wanting to climb and be like God. Here is the angel number as well.

(or in things too high) FOR ME 141

Psa 131:1 במנני

The above shows that Jesus is ABOVE the heavenly abode of the sinning angels that fell.

The Third Part in Zechariah

This is a very important Old Testament passages that seems to definitely related to the third part of the stars that were cast down. The "shepherd" this passage is talking about, is not just representative of Jesus dying on the cross, but of Adam who was entrusted with God's created order.

"Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God" (Zec 13:7-9).

SMITE THE SHEPHERD 141 x 5

Zec 13:7 'הך את הרעה'

THE SHEPHERD 141 x 2

הרעה"

THE SHEEP 141

צאן

AND I WILL BRING MY HAND AGAINST (the little ones) 141 x 6

והשבתי ידי עלי'

PORTION TWO WILL BE STRUCK DOWN 141 x 8

Zec 13:8 "פי שנים יכרתו"

The word "portion two will be struck down and they will perish" is 1220—the key number of the actual casting down.

The expression "the third part" is 1440—the key number of all the redeemed. In Revelation the expression "third part" equals 1200, the other key counterpart number to 1440 ($144 = 12 \times 12$). The reason this is happening here is that this third part is the portion out of which God is gathering His redeemed.

I WILL REFINE THEM AS (silver is refined) 141 x 6

וצרפתים כ

Some Major References to the Fallen Angels

Here are three passages that would best sum up the fall from heaven.

"The wicked shall be turned into hell, and all the nations of them that forget God" (Psa 9:17).

THEM THAT FORGET GOD 141 x 3

Psa 9:17 שכח אלהים'

"For if God spared not the natural branches, take heed lest he also spare not thee. 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 11:21,23).

UPON THEM WHICH FELL 141 x 14

Rom 11:22 επι τους πεσοντας"

The following verse came to mind in relation to this train of thought. Our weaknesses as humans is because of fragile nature.

"Likewise the Spirit also helpeth our weaknesses: for we know not what we should pray for as we ought" (Rom 8:26).

WEAKNESSES (of us) 141 x 2

Rom 8:26 ασθενεια'

A Grain of Wheat Falls

During His ministry, Jesus spoke these words.

"Verily, verily, I say unto you, Except a grain of wheat falls into the ground and dies, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal" (John 12:24,25).

What is meant by a corn or grain of wheat falling into the ground? Many people refer this to Jesus Himself, His death, burial, and resurrection. Yet in the parable of the wheat and tares, the seed clearly represents people themselves. The following two clear cut examples are worth considering. The entire phrase is 141 x 26.

EXCEPT A GRAIN OF WHEAT 141 x 16

Joh 12:24 εαν μη κοκκος του σιτου"

WHEAT FALLS 141 x 15

σιτου πεσων

FALLS INTO GROUND 1410

πεσων εις γην'

Interestingly, the word "grain" is 133 x 3. There is a whole theomatic structure to do with hosts or vast numbers of things such as grain, dust, stars, etc.—all based upon 133. The numerical value of the word "hosts" in reference to the hosts of heaven is both 133 in Hebrew and Greek.

Some Verses in Job

The following three "obscure" verses in Job all relate to the fall from heaven. The numbers are present here to do with man's original rebellion in the heavenly paradise.

"Hast thou marked the way of old that men have trodden?" (Job 22:15).

HAST THOU MARKED THE WAY OF OLD THAT WICKED MEN HAVE TRODEN

Job 22:15 הארח עולם תשמר אשר דרכו מתי און

"Which were cut down out of time, whose foundation was overflown with a flood" (Job 22:16).

This verse is significant. It states that these wicked men of old were cut down out of time—they were the unripe figs falling from the tree in chapter six of Revelation. They were then overrun with a flood of wicked thoughts and imaginations.

"Which said unto God, Depart from us: and what can the Almighty do for them?" (Job 22:17).

In the Hebrew this reads, "the ones saying unto God leave alone from of us."

THE ONES SAYING, LEAVE ALONE (from of us) 141 x 4

Job 22:17 "האמרים סור"

The meaning here is obvious. The angels who rebelled in heaven wanted God to leave them alone. They basically thumbed their nose at God. They lost all fear of what He might do to them. What profound statements these are in the book of Job.

Conclusion

Relative to the specific casting down theme, there are so MANY passages that we have not even looked at. This theme saturates the Bible—cover to cover.

Category 7: References to Redemption

No expression is more pertinent to the fall from heaven, and God saving us from sin, than the word "redemption." By its very inherent nature, the word means to buy something back. The key point here is simply this. You can't buy something back unless you once possessed it. Therefore, when it comes to the fallen angels and God saving us from our sin—the Bible teaches that Jesus redeemed us by His precious blood sacrifice on Calvary.

The entire issue of the fall from heaven and predestination is implicated in the word redemption.

Here is the first mention of Redemption in the New Testament.

"And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem"(Luke 2:36-38).

This account is packed with eternal mysteries that are absolutely profound and significant. Anna relates back to Eve and the fall from heaven—but she was the opposite—a godly woman who was doing everything right in order to be redeemed. The numbers of the fall are all present in this passage. The word "virginity" has a value of 456, the key number in theomantics to do with Eve becoming a harlot and committing fornication with the serpent when she ate of the tree of knowledge (opposite concepts in theomantics have the same exact values). The name "Anna" has a value of 102—the key number in theomantics to do with babes created in innocence.

The key feature here is that it says "she was of great age." In the Greek it reads, "she was advanced in days many."

SHE WAS ADVANCED 1410

Luk 2:36 αυτη προβεβηκυια"

(in days) MANY 141 x 3

πολλαις"

And finally the following phrase which has a value of 141 x 47.

SPOKE OF HIM TO ALL THOSE LOOKING FOR 141 x 47 REDEMPTION IN JERUSALEM

Luk 2:38 ελαλει περι αυτου πασιν τοις προσδεχομενοις λυτρωσιν Ιερουσαλημ'

In relation to Jerusalem, how about this?

"But we trusted that it had been he which was about to redeem Israel: and beside all this, to day is the third day since these things were done" (Luke 24:21).

ABOUT TO REDEEM ISRAEL 141 x 23

Luk 24:21 μελλων λυτρουσθαι τον Ισραηλ'

Now let's get right to the most specific words possible. The "transgressions that were under the first covenant" speak of the law and relate to angelic law that was violated in the heavenlies during the pre-existence.

"And for this cause he is the mediator of the new covenant, that by means of death, for the redemption of the transgressions that were under the first covenant, they which are called might receive the promise of eternal inheritance" (Heb 9:15).

FOR THE REDEMPTION 141 x 16

Heb 9:15 εις απολυτρωσιν

The following says it all.

"Being justified freely by his grace through the redemption in Christ Jesus" (Rom 3:24).

THROUGH THE REDEMPTION IN 141 x 48 CHRIST JESUS

Rom 3:24 δια της απολυτρωσεως της εν Χριστω Ιησου"

And here is the word itself.

"Who hath delivered us from the authority of darkness, and hath translated us into the kingdom of his dear Son: In whom we have the redemption through his blood, even the forgiveness of sins" (Col 1:13,14).

IN WHOM WE HAVE THE REDEMPTION 141 x 26

Col 1:14 εν ω εχομεν απολυτρωσιν

THE REDEMPTION 141 x 17

Col 1:14 την απολυτρωσιν"

The Forgiveness of Sins

Going right along with God's redemption is the forgiveness of our past sins.

The words from the Lord's prayer, tell specifically who the Father forgives.

"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil" (Luke 11:2-4).

AND FORGIVE US 141 x 6

Luk 11:4 και αφες ημιν'

FORGIVE 141 x 5

αφες'

OUR SINS 141 x 11

αμαρτιας ημων

And of course the entire phrase is 141 x 17.

In relation to God forgiving us our sins, look at these two examples.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

FORGIVE US OUR SINS 141 x 9

1 Joh 1:9 αφη ημιν αμαρτιας'

AND CLEANSE US FROM ALL (iniquity) 141 x 9

και καθαριση ημας απο πασης

What really cements the above two features, is this next one that appears just two verses later. This shows our guilt as one of the fallen ones, even though God has redeemed us and continues to forgive us. What a blessing to know this.

"My little children, these things write I unto you, that ye sin not. And if anyone sins, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1).

IF ANYONE (sins) 141 x 4

1 Joh 2:1 εαν τις"

The significant feature is found earlier in the previous verse.

DELIVERED US FROM THE AUTHORITY (of darkness) 141 x 17

Col 1:13 ερρυσατο ημας εκ εξουσιας'

Now let's go to a similar passage in Ephesians.

"In whom we have redemption through the blood of Him, the forgiveness of sins, according to the riches of his grace" (Eph 1:7).

WE HAVE THE REDEMPTION THROUGH THE BLOOD 141 x 27

Eph 1:7 εχομεν την απολυτρωσιν δια αιματος'

REDEMPTION THROUGH THE BLOOD 141 x 19

απολυτρωσιν δια αιματος'

This is probably one of best known passages.

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

YOUR REDEMPTION DRAWETH NIGH 141 x 25

Luk 21:28 εγγιζει απολυτρωσις υμων'

Now the following is interesting because the first part of the verse does not contain the pattern, but the second half does. Those under the law were once under angelic law (there is a whole section in this 141 study specifically about those who are under the law).

"To redeem them that were under the law, that we might receive the adoption of sons" (Gal 4:5).

THE LAW 141 x 2

Gal 4:5 νομον"

The following is two Greek words. Redemption is the receiving back.

WE MIGHT RECEIVE THE ADOPTION OF SONS 141 x 13

υιοθεσιαν απολαβωμεν"

In reference to the law and 141, look at this passage!

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Gal 3:13).

CHRIST REDEEMED US FROM 141 x 16

Gal 3:13 Χριστος ημας εξαγορασεν εκ

BECOMING ON BEHALF OF US 141 x 14

γενομενος υπερ ημων"

A CURSE 141 x 3

καταρα

It is interesting that the word "curse" works out to 141. This must indicate that the whole past creation that rebelled is under a 141 curse.

Going right along with this concept, is this verse.

"Blessed be the Lord God of Israel; for he hath visited and redeemed his people" (Luke 1:68).

HIS PEOPLE 141 x 22

Luk 1:68 τω λαω αυτου

WE MIGHT RECEIVE THE ADOPTION OF SONS 141 x 13

υιοθεσιαν απολαβωμεν"

What about redemption in the Old Testament? The following is almost an exact parallel to the above feature.

"He has brought redemption for the people of him: he hath commanded his covenant for ever: holy and reverend is his name" (Psa 111:9).

FOR THE PEOPLE (of Him) 141

Psa 111:9 'עַל

HIS PEOPLE 141 x 22

Luk 1:68 τω λαω αυτου

And here is another explicit Old Testament example.

"Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O Lord, till the people pass over, whom thou hast redeemed" (Exo 15:16).

In the Hebrew it reads, "until passes over the people whom redeemed you."

(people) WHOM REDEEMED 141 x 4

Exo 15:13 זך קנתי

The interesting example is this word. What this is evidently showing is the redemptive transition between the old and the new.

PASSES OVER 141 x 2

יעבר'

This is one of the best examples possible.

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:14).

REDEEM US 141 x 17

Tit 2:14 λυτρωσεται ημας'

And this goes right along with the above.

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Gal 3:13).

CHRIST HATH REDEEMED US FROM 141 x 16

Gal 3:13 Χριστος ημας εξαγορασεν εκ

While the following passage is not speaking specifically concerning redemption, it carries with it the same connotation and ties in perfectly with the above feature.

"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation" (2 Cor 5:18).

RECONCILED US TO HIMSELF 1410 x 2

2 Cor 5:18 καταλλαξαντος ημας εαυτω'

Here is another outstanding one.

"For you were redeemed with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor 6:20).

YOU WERE REDEEMED 141 x 5

1 Cor 6:20 ηγορασθητε'

And in relation to being reconciled, no passage is more significant than this one. Here it is talking about things in heaven being reconciled—we see clearly the 141 pattern—the "all things" this is talking about has something to do with the fallen angels.

"And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven" (Col 1:20).

RECONCILE ALL THINGS UNTO (himself) 141 x 11

Col 1:20 αποκαταλλαξει τα παντα εις"

Here is yet another verse that speaks of reconciliation, along with pre-existence. This is a short phrase in Greek, but powerfully significant.

"For if, when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom 5:10).

FOR IF WHEN WE WERE ENEMIES WE WERE 141 x 28 RECONCILED TO GOD

Rom 5:10 ει γαρ εχθροι οντες κατηλλαγημεν τω θεω

The 144 Thousands

In the book of Revelation it talks about the 144 thousands. This has been shown in all of our theomatics books, that the number 144 is symbolic of all those who are saved and become Christians.

"And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, the ones redeemed from the earth" (Rev 14:3).

THE ONES REDEEMED FROM (the earth) 141 x 5

Rev 14:3 ηγορασμενοι απο"

"And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." (Rev 7:2,3).

THE SERVANTS OF OUR GOD 141 x 25

Rev 7:3 τους δούλους θεου ημων'

And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the sons of Israel" (Rev 7:2-4).

HEARD THE NUMBER OF THEM WHICH WERE SEALED 141 x 32

Rev 7:4 ηκουσα τον αριθμον των εσφραγισμενων'

The following shows the symbolic connection.

THE NUMBER 141 x 2

αριθμον"

A few verses later, John describes this great multitude of 144 thousands.

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands" (Rev 7:9).

LO, A GREAT MULTITUDE WHICH NO MAN COULD NUMBER 141 x 36

Rev 7:9 ιδου οχλος πολυς ον αριθμησαι αυτον ουδεις ηδυνατο

It says that they were sealed out of every tribe of the sons of Israel. Look at these features!

"Esaia also crieth concerning Israel, Though the number of the sons of Israel be as the sand of the sea, a remnant shall be saved" (Rom 9:27).

THE NUMBER OF THE SONS 141 x 12

Rom 9:27 αριθμος υιων"

THE NUMBER 141 x 2

αριθμον"

SONS OF ISRAEL 141 x 17

Act 7:23 τους υιους Ισραηλ"

What all the above goes to prove, is that Israel and the 144 thousands is symbolic representation of God's redeemed fallen angels. Later in this passage, John the beloved asks the question.

"And one of the elders answered, saying unto me, These the ones clothed in white robes. Who are they, and from where have they come?" (Rev 7:13).

THESE THE ONES CLOTHED IN WHITE ROBES 141 x 27

Rev 7:13 οι ουτοι περιβεβλημενοι τας στολας τας λευκας'

THESE THE ONES CLOTHED 141 x 9

ουτοι περιβεβλημενοι"

It says, "who are they, and from where have they come."

WHO (are they) 141 x 4

τινες'

The two Greek words, "from where have they come," has a value of 380—the key theomatic number of God separating the good angels from the bad ones after the fall. The 380 ties into the fallen ones below the firmament. And the word "from where" is 107 x 2, a key number tied into heaven itself.

"And I said unto him, Sir, thou knowest. And he said to me, These are the ones who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb"(Rev 7:14).

THESE ARE 141 x 12

Rev 7:14 ουτοι εισιν"

THE ONES WHO CAME OUT OF GREAT TRIBULATION 141 x 25

ερχομενοι εκ φλινεως της μεγαλης'

These saints are also described back in verse 3 of the same chapter.

"Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads" (Rev 7:3).

SERVANTS OF OUR GOD 141 x 25

Rev 7:3 τους δουλους θεου ημων'

The great tribulation this is talking about, is not some end time late great planet earth scenario lasting three and one half or seven years. Rather the great tribulation covers the entire scope of this world and the fall from heaven—that is the great tribulation this is talking about.

Now let's go to chapter 14 of Revelation, where it further describes these 144 thousands. Here we see the theme of redemption.

"These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men as first fruits to God and to the Lamb" (Rev 14:4).

FROM MEN AS FIRSTFRUITS TO GOD 141 x 34

Rev 14:4 απο των ανθρωπων απαρχη θεω'

The following clearly and unambiguously points towards whom Christ died.

"So Christ was once was offered for many to bear [their] sins; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb 9:28).

ONCE OFFERED FOR 141 x 12

Heb 9:28 ἀπαξ προσενεχθεις εις'

ONCE 141

ἀπαξ'

OFFERED FOR (many) 141 x 11

προσενεχθεις εις''

"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 sin) 141 x 4

1 Joh 1:7 καθαριζει ημας απο'

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Rev 5:9).

REDEEMED US TO GOD BY THY BLOOD 141 x 35

Rev 5:9 ηγορασας τω θεω ημας εν τω αιματι σου''

The following contains three distinct multiples of 141, although they target the specific words to do with the redemption itself rather than the recipients.

"For even the Son of man came not to be ministered unto, but to minister, and to give the life of him as a ransom instead of many" (Mark 10:45).

AND TO GIVE 141 x 4

Mar 10:45 και δουναι'

THE LIFE 141 x 15

την ζυχην''

TO GIVE THE LIFE AS A RANSOM 141 x 23

δουναι ψυχην λυτρον

The beauty of the above passage and the patterns of 141, is that Christ substituted His own life to purchase us.

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28).

WHICH HE HATH PURCHASED WITH HIS OWN BLOOD 141 x 26

Act 20:28 ἡν περιεποιήσατο δια του αιματος του ιδιου"

Remember all the features to do with God created man originally in His own image and the number 470?

HE HATH PURCHASED 470 x 2

περιεποιήσατο'

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet 1:18,19).

In the Greek it reads, "ye were redeemed from the vain of you conduct derived from your fathers."

YE WERE REDEEMED FROM THE VAIN 141 x 18

1 Pet 1:18 ελυτρώθητε εκ ματαιας"

Look at the explicit meaning of the next two features, the last being just a four word phrase in Greek. It states that "we have been redeemed,

FROM THE VAIN OF YOU CONDUCT 141 x 27

εκ της ματαιας υμων αναστροφης'

THE VAIN OF YOU CONDUCT DERIVED FROM YOUR FATHERS 141 x 38

της ματαιας υμων αναστροφης πατροπαράδοτου

The fathers here is obviously referring to our fallen angel ancestors. Look now at this verse from Psalms that speaks of redemption.

"O God, why hast thou cast us off for ever? why doth thine anger smoke against the sheep of thy pasture? Remember the people whom your redeemed of old; the rod of thine inheritance, which thou hast redeemed; this mount Zion, wherein thou hast dwelt" (Psa 74:1).

WHOM YOU REDEEMED OF OLD 141 x 5

Psaa 74:1 קניית קדם'

In reference to redemption, the following feature fits in perfectly with this theme of redemption, which is a form of restoration.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal 6:1).

(restore) SUCH AN ONE 141 x 9

Gal 6:1 τοιούτον'

Long after this 141 study was complete, I was reading this verse in James.

"Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5:19,20).

The word "convert" means "to turn back him."

TO TURN BACK (him) 1410

Jam 5:19 επιστρεψη"

Isaiah Chapter 53

This is from the great prophecy concerning Christ.

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he the sin of many bore, and made intercession for the transgressors" (Isa 53:12).

HE THE SIN OF MANY (bore) 141 x 2

Isa 53:12 חוּרָא חַטָּא רַבִּים

HE MADE INTERCESSION FOR 141 x 5 THE TRANSGRESSORS

לְפִשְׁעִים יַפְגִּיעַ"

Romans Chapter 9

A lot of people have a problem with Romans chapter 9, theologically. This has been referred to as the "predestination chapter"—which shows God's grace in divine election. What that means is that God Himself picks and chooses who is going to be saved and who is not. This has also been referred to as the well known doctrine of "Calvinism."

This chapter begins by the apostle lamenting the rejection of Christ by the Jewish people.

"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom 9:1-3).

BRETHREN 141 x 18

Rom 9:3 των αδελφων"

KINSMEN ACCORDING TO (the flesh) 141 x 13

συγγενων κατα

These two features point to the 141 aspect as it relates to the human race as a whole—both jewish and gentile.

Now when we jump up to verse 8, we find this feature.

"That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed" (Rom 9:8).

CHILDREN OF THE FLESH 141 x 9

Rom 9:8 τα τεκνα σαρκος'

KINSMEN ACCORDING TO (the flesh) 141 x 5

συγγενων κατα

The "children of the flesh" obviously refers to all those who are born into this world as sinful flesh (the fleshly nature is spiritually symbolic). The last statement made will further enhance the outstanding nature of this pattern. Furthermore, these words of Jesus from the book of John could not possibly be more direct.

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6).

THAT WHICH IS BORN OF THE FLESH 141 x 13

Joh 3:6 το γεγεννημενον εκ της σαρκος

Here is verse 4. In this section we have been discussing the subject of redemption. Look at the following word that goes along perfectly with the idea of redemption or buying something back—the word "adoption."

"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises" (Rom 9:4).

THE ADOPTION 141 x 5

Rom 9:4 υιοθεσια

Here are the next two verses in this chapter.

"Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. Not as though the word of God hath taken none effect. For they are not all the ones of Israel, which are of Israel" (Rom 9:5,6).

THE ONES OF ISRAEL WHICH ARE OF ISRAEL 141 x 12

Rom 9:6 οι εξ Ισραηλ ουτοι Ισραηλ'

Again, the 141 as it applies to Jews as well as gentiles. And this fact is further exemplified in the next verse. Look at this example—a direct pointer.

"Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called" (Rom 9:7).

NEITHER BECAUSE THEY ARE (the seed of Abraham) 141 x 8

Rom 9:7 ουδ οτι εισιν'

"That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed" (Rom 9:8).

CHILDREN OF THE FLESH 141 x 9

Rom 9:8 τα τεκνα σαρκος'

Here are the next two verses. There is no feature of 141 to do with the son of Sarah. But there is in reference to the conception of the two sons of Isaac, Jacob and Esau.

"For this is the word of promise, At this time will I come, and Sarah shall have a son. And not only this; but when Rebecca also had conceived by one, even by our father Isaac" (Rom 9:9,10)

CONCEIVED BY ONE 141 x 6

Rom 9:10 εξ ενος κοιτην"

In the book of Hebrews exist the most direct and potent passage about conception. This is in reference to Abraham's wife Sarah. Look at the connection here to 141.

"Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised" (Heb 11:11).

TO CONCEIVE SEED 141 x 12

Heb 11:11 εις καταβολην σπερματος'

Now the next verse goes on describing the birth of these two boys that were "conceived by one."

"For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that

calleth; It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated" (Rom 9:8-13).

Here it is talking about the children not yet born. The word "children" is not in the original Greek, but simply implied in the context, "For the children being not yet born, neither having done any good or evil." This entire phrase is 141 x 31.

BEING NOT YET BORN 141 x 16

Rom 9:11 μηπω γεννηθεντων"

The above feature absolutely points to the angelic pre-existence—the children actually existed BEFORE they were born physically. The reference of not having done any good or evil, is talking about their original state of innocence in the creation—just like Adam and Eve. The significant fact here is that this is implied as happening BEFORE their physical birth into this world.

Let's now go back and look at yet another example from the above verse. It states that "the children being not yet born, neither having done any good or evil, that the according to election purpose of God might stand, not of works, but of him that calleth. "

TO ELECTION PURPOSE OF GOD 141 x 15

εκλογην προθεσις του θεου'

THE ADOPTION 141 x 5

Rom 9:4 υιοθεσια

The above clearly shows the choosing aspect of God. He has exclusive right to choose who to save of the fallen angels—based upon His own choice and eternal purpose.

Here is the next verse.

"It was said unto her, The elder shall serve the younger" (Rom 9:12).

It states that "the elder will serve the younger." In the Greek it means "the greater will serve the lesser."

SERVE THE LESSER 141 x 12

Rom 9:12 δουλευσει ελασσονι"

THE LESSER 141 x 4

ελασσονι"

"As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but the one having mercy of God" " (Rom 9:13-16).

THE ONE HAVING MERCY 141 x 8

Rom 9:16 ελεουντος"

This next feature from Genesis is very significant, because it shows the connection between those who are lost vs. those who will be redeemed. God told Rebekah, the wife of Isaac, the following, in reference to the births of Jacob and Esau. One was to be redeemed, and the other one God hated (Romans 9:13).

"And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger" (Gen 25:23).

TWO NATIONS 141 x 3

Gen 25:23 שני גיים

Now let's go back to Romans 9.

"For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth" (Rom 9:17,18).

Since all of us are fallen, God is not required to save anybody. The fact that anyone is redeemed is strictly an act of God's supernatural grace.

(He hath mercy) ON WHOM HE WISHES 141 x 2

Rom 9:18 αρα ον θελει'

THE ONE HAVING MERCY 141 x 8

Rom 9:16 ελεουντος"

Let's move on.

"Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? 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?" (Rom 9:19,20).

WHO ART THOU 141 x 8

Rom 9:20 ου τις ει'"

WHO REPLIEST AGAINST GOD 141 x 22

ο ανταποκρινομενος τω θεω'

The above is very significant as it relates to angelic controversy. These words go right along with the book of Job, where the sons of God (angels) appeared before Jehovah to

contest His sovereignty. Most amazingly, the word "who repliest against" is 558 x 2—they key number to do with the actual casting down (a huge major study has been completed on just the number 558 and God SPECIFICALLY kicking the angels out of heaven).

But hidden in the above is another significant feature. Remember all the 470 features to do with God specifically creating man? "Not shall say the thing formed say to him that formed it, Why hast thou made me thus?"

SHALL SAY THING FORMED 470

ερει πλάσμα"

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

OVER THE CLAY OF THE SAME LUMP 141 x 35

Rom 9:21 του πηλου εκ του αυτου φυραματος'

What is amazing about the above, is that there is a whole theomatics study based upon the number 350 (or 35), having to do with God creating man from the dust or out of nothingness. And here we find the intersection of both the 141 and 35.

Now look at this!

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

UNTO THE VESSELS 141 x 6

Rom 9:22 εις σκευη"

VESSELS OF WRATH PREPARED 141 x 23 FOR DESTRUCTION

σκευη οργης κατηρτισμενα εις απωλειαν"

"And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles?" (Rom 9:23,24).

And God's grace is upon the fallen angels whom He predestined.

VESSELS OF MERCY, WHICH HE HAD AFORE 141 x 19 PREPARED UNTO GLORY

Rom 9:23 σκευη ελεους α προητοιμασεν εις δοξαν'

But the last part states, "Even us, whom he called..."

EVEN US 141 x 2

Rom 9:24 και ημας"

WHOM HE CALLED 141 x 7

ους εκαλεσεν'

But the best feature is in the next verse. This shows God's love and grace in redemption.

"As he saith also in Hosea, I will call them my people, which were not my people; and the ones not having been loved, as being loved" (Rom 9:25).

In the Greek it reads, "I will call those not the people of me, a people of me."

THOSE NOT THE PEOPLE OF ME 141 x 11

Rom 9:25 τον ου λαον μου

But here is the complete phrase, yet another 141 embedded within an explicit thought and theological concept. In Greek it reads, "I will call those not the people of me, a people of me, and the ones not having been loved, as being loved."

THE ONES NOT (having been loved) 141 x 6

την ουκ"

The above is a quote from the Old Testament book of Hosea. Of course this demands that we check that out. Nothing could be more explicit than the following 141.

"And I will say to them which were not the people of me, Thou art my people; and they shall say, Thou art my God" (Hosea 2:23).

NOT THE PEOPLE (of me) 141

Hos 2:23 לא עם

But we find yet more in the verse to follow. Look at the astounding significance of this next feature. Wow!

"And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God" (Rom 9:26).

IN THE PLACE WHERE IT WAS SAID (to them) 141 x 22

Rom 9:26 εν τω τοπω ου ερρεθη

Look at this!

THE PLACE WHERE 1410 x 2

τω τοπω ου

The "place where" is referring to the angelic state. The numbers of the fall, and Eden, and the original rebellion are all through these words. Let's quote the verse again.

"And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the sons of the living God" (Rom 9:26).

The second half contains numerous 141 features. The first part in Greek reads, "not a people of me ye there they will be called sons of God living."

NOT A PEOPLE OF ME YE THERE 141 x 14

Rom 9:26 ου λαος μου υμεις εκει"

Greek Note: Translators place punctuation after word "ye," but the break is arbitrary. It could read "Not a people of me ye, there they will be called..." or, "Not a people of me ye there, they will be called..."

But this word also works out.

THEY WILL BE CALLED (sons) 141 x 5

κληθησονται'

But here is the last verse. The feature is unmistakable.

"Esaias also crieth concerning Israel, Though the number of the sons of Israel be as the sand of the sea, a remnant shall be saved" (Rom 9:27).

IF BE THE NUMBER OF THE SONS OF ISRAEL AS 141 x 22

Rom 9:27 εαν η αριθμος υιων Ισραηλ ως'

THE NUMBER OF THE SONS 141 x 12

αριθμος υιων"

SONS OF ISRAEL 141 x 17

Act 7:23 τους υιους Ισραηλ"

The two words "a remnant shall be saved" did not contain the 141 pattern. But this verse in chapter 11 of Romans did contain something interesting. Notice the connection here to divine election.

"Even so then at this present time also there is a remnant according to the election of grace" (Rom 11:5).

(a remnant) ACCORDING TO THE ELECTION OF GRACE 141 x 14

Rom 11:5 κατ εκλογην χαριτος γεγονεν

Just the word "remnant" has a value of 126. This number has to do with the woman fleeing into the wilderness in Revelation 12, and man dwelling upon the earth for a limited period of time.

Another reference is in Revelation 12 where it talks about the remnant of the seed of Eve, which of course represents all humanity.

"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 Christ" (Rev 12:17).

(war) WITH THE REMNANT 141 x 18

Rev 12:17 μετα των λοιπων"

Let's move on to God's election and choosing.

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because chose you God as firstfruits to salvation through sanctification of the Spirit and belief of the truth" (2 Th 2:13).

CHOSE YOU GOD 1410

2 Th 2:13 ειλαατο υμας ο θεος'

And then this fits right in with the theme of election. Here is how the apostle Peter begins his epistle. The word "elect" is the same as the word "chosen."

"Peter, an apostle of Jesus Christ, to the elect sojourners scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia" (1 Pet 1:1).

THE CHOSEN SOJOURNERS 141 x 9

1 Pet 1:1 εκλεκτοις παρεπιδημοις'

Here is one of the most famous expressions from Matthew 24.

"And he shall send his angels with a great sound of a trumpet, and they shall gather together the elect of him out of the four winds, from one end of heaven to the other" (Mat 24:31).

GATHER TOGETHER THE ELECT 141 x 18

Mat 24:31 επισυναξουσιν εκλεκτους"

And here is Mark's similar account.

"And except that the Lord had shortened those days, no flesh should be saved: but for the elect whom he chose, he hath shortened the days" (Mark 13:20).

BUT FOR THE ELECT 141 x 8

Mar 13:20 αλλα δια εκλεκτους'

THE ELECT WHOM HE CHOSE 141 x 16

ΕΚΛΕΚΤΟΥΣ ΟΥΣ ΕΞΕΛΕΞΑΤΟ

This has got to be one of the most significant examples possible when it comes to salvation and redemption.

"I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left" (Luke 17:34,35).

THE ONE SHALL BE TAKEN, 1410 x 2 AND THE OTHER LEFT

Luk 17:35 η μια παραλημφθησεται η δε ετερα αφεθησεται'

In perfect confirmation of the above, is this verse. It shows that the 141 applies to BOTH the good and bad who are living upon earth—they all came from the same source.

"That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil [men] and on the good [men], and sendeth rain on the just and on the unjust" (Mat 5:45).

EVIL MEN AND GOOD MEN 141 x 12

Mat 5:45 πονηρους και αγαθους'

In the second part, only this expression fits the 141 pattern. The expression "on the just" is 270 x 3—a key number to do with those who are saved and redeemed.

THE UNJUST 141 x 5

αδικους

The following, as well, fits in nicely with the theme of redemption.

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue" (2 Pet 1:3).

HATH CALLED US 141 x 8

2 Pet 1:3 καλεσαντος ημας"

Going right along with this theme of redemption and God purchasing us back, is this verse.

"And have put on the new man, which is renewed in knowledge after the image of him that created him" (Col 3:10).

THE NEW MAN WHICH IS 1410 (also 141 x 13) RENEWED

Col 3:10 τον νεον τον ανακαινουμενον

The following verse is one of this author's personal favorites. It shows the direct angelic connection with the aspect of human responsibility.

"If any one therefore cleanse himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work" (2 Tim 2:21).

1410 (also 141 x 13)

2 Tim 2:21 εαν τις"

Mark 8:35-37

This just has to be one of the most significant passages in all of scripture. We would certainly expect some solid 141 features here.

"For whosoever wishes the life of himself to save shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it" (Mark 8:35).

WHOEVER WISHES THE LIFE OF HIMSELF (to save) 141 x 26

Mar 8:35 ος εαν θελη την ψυχην αυτου'

THE LIFE 141 x 15

την ψυχην'

The latter part says, "But whosoever shall lose his life for my sake and the gospel's, the same shall save it." Here we see possession of the 141 being retained because those who believe on Jesus are willing to be baptized and give up their own self wills so they can live unto God.

THE SAME SHALL SAVE IT 141 x 14

σωσει αυτην

Now comes the next verse.

"For what shall it profit a man, if he shall gain the whole cosmos, and lose the soul of himself? Or what shall a man give in exchange for his soul?" (Mark 8:36,37).

WHAT SHALL IT PROFIT A MAN 1410 x 2

Mar 8:36 τι ωφελεται ανθρωπον

THE SOUL (of himself) 141 x 15

την ψυχην'

OR WHAT SHALL A MAN GIVE IN EXCHANGE FOR 141 x 22

Mar 8:37 η τι δώσει ανθρωπος ανταλλαγμα"

Interestingly, the last phrase "Or what shall a man give in exchange for his soul"—the word "in exchange for" is 456—the number of the eating from the tree of knowledge when man fell. The sentence God pronounced was death for that sin, and that is what man exchanged his soul for—to attempt to be like God without the ability to do such. There are also spectacular other numbers in the phrase "gain the whole world" (or cosmos), i.e. the number 1220 to do with the heavenly warfare, and 340 to do with man seeking the wisdom of Babylon.

And here is the parallel passage in Matthew's Gospel.

"Then said Jesus unto his disciples, If any man wishes after me to follow, let him deny himself, and take up his cross, and follow me" (Mat 16:24).

IF ANY MAN WISHES AFTER ME (to follow) 141 x 16

Mat 16:24 ει τις θελει οπισω μου"

The next verse has the same features as in Mark's Gospel. Verse 26 that follows, however, has different Greek words with yet another outstanding 141.

"For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Mat 16:25,26).

FOR WHAT IS A MAN PROFITED 141 x 24

Mat 16:26 τι γαρ ωφεληθησεται ανθρωπος

And here is the parallel passage in Luke's gospel. It contains the same features as above in Mark's account, but the last part is a different Greek phrase.

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

LOSE HIMSELF 1410

Luk 9:25 εαυτον απολεσας"

It is hard to look at the following feature and not cry.

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor 8:9).

YOUR SAKES HE BECAME POOR 141 x 22

2 Cor 8:9 δι υμας επτωχευσεν"

"Who was delivered for our offences, and was raised again for our justification" (Rom 4:25).

AND WAS RAISED FOR OUR JUSTIFICATION 141 x 18

Rom 4:25 και ηγερθη δια την δικαιοσιν ημων"

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath regenerated us again unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Pet 1:3).

MERCY HATH REGENERATED US 141 x 8

1 Pet 1:3 ελεος αναγεννησας ημας

This verse goes right along with the theme of redemption.

"Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified" (Rom 8:30).

WHOM HE CALLED 141 x 7

Rom 8:30 ους εκαλεσεν'

Here is verse 32 that follows.

"He that spared not his own Son, but on behalf of all of us delivered up him, how shall he not with him also freely give us all things?" (Rom 8:32).

OF ALL OF US DELIVERED (him) 141 x 23

Rom 9:32 ημων παντων παρεδωκεν'

"Seeing therefore it remaineth that some must enter into it, and they to whom it was first preached entered not in because of unbelief" (Heb 4:6).

REMAINETH THAT SOME MUST ENTER INTO 141 x 12

Heb 4:6 απολειπεται τινας εισελθειν εις

SOME 141 x 4

τινας"

This passage clearly goes along with the theme of redemption.

"Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself" (Heb 7:27).

THEN FOR THE PEOPLE'S 1410 x 2

Heb 7:27 ΕΠΕΙΤΑ ΤΩΝ ΤΟΥ ΛΑΟΥ'

THE PEOPLE'S 141 x 9

του λαου"

The following verse is very comforting, to say the least.

"God has not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel" (Rom 11:2).

HAS NOT CAST AWAY HIS PEOPLE WHOM 141 x 24

Rom 11:2 ουκ απωσατο λαον αυτου ον

These words are comforting.

"Who out of so great a death delivered us, and doth deliver: in whom we trust that he will yet deliver us" (2 Cor 1:10)

A DEATH DELIVERED US 141 x 16

2 Cor 1:10 θανατου ερρυσατο ημας

The following is truly a comforting passage of scripture.

"Arise for our help, and redeem us because of your unfailing love" (Psa 44:26).

REDEEM US BECAUSE OF YOUR UNFAILING LOVE 141 x 3

Psa 44:26 פִּדְנוּ לַמֶּעַן חַסְדְּךָ

REDEEM US 141

פִּדְנוּ

And from the New Testament.

REDEEM US 141 x 17

Tit 2:14 λυτρωσεται ημας'

In relation to the subject of redemption and God saving us, it is highly significant that the following word works out to 1410.

"For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe" (1 Tim 4:10).

WHO IS THE SAVIOUR OF ALL (men) 141 x 25

1 Tim 4:10 ος εστιν σωτηρ παντων'

IS THE SAVIOUR 141 x 14

ΕΣΤΙΝ ΣΩΤΗΡ'

SAVIOUR 1410

σωτηρ"

And along this same theme, how about the most famous verse in the entire Bible. The following feature is common to both verses 15 and 16. The following clearly proves that God's extension of forgiveness is to the angels who fell from heaven.

"That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:15,15).

THAT WHOSOEVER BELIEVETH 141 x 16

Joh 3:15,16 ινα πας ο πιστευων'

WHOSOEVER 141 x 2

πας'

And here it the following. The fact that the following clear cut pattern relative to the cosmos works out, is exceedingly significant as it relates to the 141 pattern.

"For God sent not his Son into the world to condemn the world; but that might be saved the world through him" (John 3:17).

MIGHT BE SAVED THE WORLD THROUGH (Him) 141 x 5

Joh 3:17 ινα σωθη κοσμος δι'

THE SAVIOUR 1410

1 Tiim 4:10 σωτηρ"

This opens up the whole topic of salvation and the possibility of the 141 pattern which I have not even begun looking into.

Christ Died for Our Sins

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:9,10).

THE PROPITIATION FOR OUR SINS 141 x 28

1 Joh 4:10 ιλασμον περι των αμαρτιων ημων"

FOR OUR SINS 141 x 17

περι αμαρτιων ημων "

The same two features are found in the following reference, plus a few more. Look at these!

"And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 John 2:2).

FOR OUR SINS 141 x 17

περι αμαρτιων ημων"

NOT FOR OURS 141 x 14

1 Joh 2:2 ου περι ημετερων'

ONLY 141 x 2

μονον"

BUT FOR THE SINS OF THE WHOLE COSMOS 141 x 17

αλλα περι ολου του κοσμου

The above clearly shows the universality of the big picture in heaven.

And even more outstanding and specific feature is in this verse along this theme.

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Pet 2:24).

OUR SINS 141 x 11

1 Pet 2:24 αμαρτιας ημων

And look at this from Revelation!

"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood" (Rev 1:5).

The word "washed" from the KJV actually, In Greek, means "having loosed us from our sins." In relation to the fall, the following is more appropriate.

AND LOOSED US 141 x 9

Rev 1:5 και λυσαντι ημας"

Now this well known passage. Embedded in these words is a key expression containing the 141 pattern.

"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven to you all the trespasses" (Col 2:13).

TO YOU THE TRESPASSES 141 x 15

Col 2:13 ημιν τα παραπτώματα"

As far as man dwelling on earth is concerned, the following is perfect. The tabernacle here is referring to the physical body that our fallen spirit inhabits.

"For 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 5:4).

THE ONES BEING (in this tabernacle) 141 x 5

2 Cor 5:4 οι οντες

Paul said this about those to whom he was called. The word "gentiles" actually is the word in Greek for nations of the earth.

"For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation them which are my flesh, and might save some of them" (Rom 11:13,14).

FOR I SPEAK TO YOU NATIONS 141 x 16

Rom 11:13 υμιν δε λεγω τοις εθνεσιν

This feature is very significant. He said that he "might save some of them."

SOME 141 x 6

Rom 11:14 τινας"

OF THEM 141 x 11

αυτων

But the next verse really points to the fallen angel aspect. Look at this!

"For if the casting away of them be the reconciling of the cosmos, what shall the receiving of them be, but life from the dead?" (Rom 11:15).

IF THE CASTING AWAY OF THEM 141 x 13

Rom 11:15 ει η αποβολη αυτων"

OF THEM 141 x 11

αυτων

The Rising Again of Many

The following passage contains a very interesting feature as it relates to the fall from heaven and the concept of redemption.

"And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marveled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against" (Luke 2:25-33).

AND RISING AGAIN (of many) 141 x 4

Luk 2:34 και αναστασιν"

The words "is set" from the phrase "is set for the fall" has the value of 558, one of the key numbers of the casting down from heaven. The words "this is set for the fall" has a value of 380 x 4. The number 380 is the key number to do with God setting the fallen ones below the firmament of heaven and restricting their access to Divine knowledge.

Category 8: References to Angelic Law

The expression "the first covenant" seems to have an angelic connection, and even though it is referring to the Old Testament covenant carried out with the patriarchs and the nation of Israel—based upon works of law—it carries over into the realm of the angelic law and is actually symbolic of angelic law and the manner of relationship that God had with the angels in ages past. The Bible calls this the "first covenant."

"And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first covenant, they which are called might receive the promise of eternal inheritance" (Heb 9:15).

UNDER THE FIRST (covenant) 141 x 12

Heb 9:15 επι τη πρωτη'

And this expression which appears throughout the Bible... nothing could be more direct.

UNDER THE LAW 141 x 15

Rom 3:19 εν τω νομω

In Hebrews 8:7 it again mentions the first covenant.

"For if that first covenant had been faultless, then should no place have been sought for the second" (Heb 8:7).

IF THAT FIRST COVENANT 1410

Heb 8:7 ει η πρωτη εκεινη'

Here is a specific mention of the covenant.

"Ye are the sons of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed" (Acts 3:25).

SONS OF THE PROPHETS 141 x 17

Act 3:25 υιοι προφητων'

THE COVENANT WHICH GOD MADE 141 x 12

και της διαθηκης ης θεος διεθετο"

OUR FATHERS 141 x 14

πατερας υμων"

Now this verse in Hebrews points directly back to the original covenant that God made with the Fathers. Even though this is obviously talking about an earthly covenant that God made when He brought the children of Israel out of Egypt, yet angelic overtones are present.

"For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt" (Heb 8:8,9).

ACCORDING TO THE COVENANT WHICH (I made with the Fathers) 141 x 6

Heb 8:9 κατα την διαθηκην ην"

The above refers to the "covenant which I made with the fathers of them."

OF THEM 141 x 11

αυτων

But here is the entire verse 9.

"Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in my covenant, and I regarded them not, saith the Lord" (Heb 8:9).

THEY DID NOT (continue) 141 x 9

Heb 8:9 αὐτοὶ οὐκ

This outstanding passage in Deuteronomy (one of the most pronounced in the Bible), clearly shows the angelic relationship to the original covenant.

"And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them" (Deu 31:16).

BREAK MY COVENANT WHICH (I made with them) 1410

Deu 31:16 "הפך בריתי אשר"

And then in Zechariah, there is a very interesting verse, because here it talks about the covenant that God made with ALL the nations. This is a revealing discovery, because most people would believe that the only covenant God made was with Israel and the patriarchs (where else in the Bible does it say God made a covenant with all the nations of the world?). But this verse in Zechariah, the Lord God talks about the covenant he made with all the people of the earth. The words "all the people" is actually "all nations" in Hebrew.

"And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I made with all the nations" (Zec 11:10).

MADE WITH ALL NATIONS 141 x 6

Zech 11:10 כרתי כל העמים

There are many features of 141 present in the following, but here is the most pertinent one.

"For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them (Gal 3:10).

EVERY ONE (that continueth not) 141 x 2

Gal 3:10 πᾶς

But the immediate verse following, states,

"For by law no one is justified before God, it is evident: for, The just shall live by faith" (Gal 3:11).

FOR BY LAW NO ONE IS JUSTIFIED BEFORE (God) 141 x 22

Gal 3:11 οτι δε εν νομω ουδεις δικαιουται παρα'

Here is the best part about all this. It pinpoints those who have been redeemed.

"And the law is not of faith: but, The man that doeth them shall live in them. Christ redeemed us from the curse of the law, being made on behalf of us a curse: for it is written, Cursed is every one that hangeth on a tree" (Gal 3:12,13).

CHRIST REDEEMED US FROM 141 x 16

Gal 3:13 Χριστος για εξηγορασεν εκ

BEING MADE ON BEHALF OF US 141 x 14

γενομενος υπερ ημων"

A CURSE 141 x 3

καταρα

The fact that the word "curse" falls under this multiple indicates the curse of the fall—which the relationship between God and His creatures was based strictly on do's and don's—was not on a love relationship. It was part of the old angelic creation.

"So the law was our trainer to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus" (Gal 3:24).

SO THE LAW WAS OUR TRAINER 141 x 27

Gal 3:24 ωστε νομος παιδαγωγος ημων"

Actually, the phrase reads in Greek, "So the law the trainer of us has become."

THE TRAINER OF US HAS BECOME 141 x 16

παιδαγωγος ημων γεγονεν

"But after that faith is come, we are no longer under a schoolmaster. For ye are all sons of God by faith in Christ Jesus" (Gal 3:25,26).

WE ARE NO LONGER UNDER A SCHOOLMASTER 141 x 19

Gal 3:25 ουκετι υπο παιδαγωγον εσμεν"

The words "trainer" and "schoolmaster" are the same word in Greek. In relation to all this, it states in Hebrews 7:19 that "the law perfected nothing."

NOTHING 1410

Heb 7:19 ετελειωσεν

And the most blessed example is this feature.

"But if ye be led of the Spirit, ye are not under the law" (Gal 5:18).

YE ARE NOT UNDER 141 x 11

Gal 5:18 ουκ εστε υπο'

All of these phrases clearly point to the 141 significance and the fact that the law is tied to the realm of angels. It finally says, "For ye are all sons of God by faith." One instance of this produces a 141.

SONS OF GOD 141 x 26

Rom 8:19 των υιων του θεου"

All of these phrases clearly point to the 141 significance and the fact that the law is tied to the realm of angels.

Romans 7:1

One verse that definitely shows the angelic connection to the law and man's existence, is the following verse in Romans. The words "as long as he liveth" has to do with the time of his existence.

"Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man over such time as he lives?" (Rom 7:1).

THE LAW HATH DOMINION OVER A MAN 141 x 21

Rom 7:1 ο νομος κυριευει ανθρωπου'

OVER SUCH TIME AS (he lives) 141 x 13

εφ οσον χρονον"

Hebrews 8:4

There is one verse and feature that really cements this entire law issue and shows its connection to the heavenly realm of angels.

"For if he were on earth, he should not be a priest, seeing that there are those who offer gifts according to the law: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount" (Heb 8:4,5).

THERE ARE THOSE WHO (offer gifts according to the law) 141 x 9

Heb 8:4 οντων'

The phrase "there are those who offer gifts according to the law" is referring to angelic beings, because it states that they "serve unto the example and shadow of heavenly things" or matters. All of this relates to Moses in the mount (the mount represents God's highest heavenly domain), and these things on earth are simply a pattern of the heavenly picture.

The Law and Angels

There is a landmark passage of scripture that directly connects the law the realm of angels. This has to do with the sermon that Steven preached before he was stoned to death in the book of acts.

"Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: Who have received the law by the disposition of angels, and have not kept it. When they heard these things, they were cut to the heart, and they gnashed on him with their teeth" (Acts 7:52-54).

Here Steven is addressing the men, and tells them that they "received the law by the disposition of angels." The word disposition means "according to the ordinance" or regulations of angels.

WHO RECEIVED THE LAW 141 x 12

Act 7:53 οἱ τινες ἐλάβετε τὸν νόμον

THE LAW 141 x 2

νόμον"

THE DISPOSITION OF ANGELS 1410

διατάγας ἀγγέλων"

It is interesting that just the word "law" by itself fits this 141 pattern of angels to which it applies. Most translators and Bible commentators would never see the obvious connection between men and angels. What is most interesting here, is that if we go to the verse just before the ones quoted above, we read this.

"Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as the fathers of you did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One..." (Act 7:51,52).

AS THE FATHERS 141 x 12

Act 7:51 ὡς πατέρες'

WHO RECEIVED THE LAW 141 x 12

Act 7:53 οἱ τινες ἐλάβετε τὸν νόμον

What the above is clearly telling us, is that the fathers (ancestors) are really the fallen angels who received the law that was stipulated for angelic beings.

The words "disposition of angels" mean the "ordinances or regulations that came by or through angels." These people, who are obviously part of the angelic rebellion, did not keep the law but became betrayers of their Creator and eventually murdered the Creator Himself. This passage says, "of whom now betrayers and murderers ye became, who received the law by the disposition of angels."

YE BECAME 141 x 2

ἐγενεσθε

The Apostle Paul

The apostle Paul was the epitome of what the law represents (see Acts 22:3).

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to those coming to believe on him to life eternal" (1 Tim 1:15).

SINNERS OF WHOM I AM CHIEF 141 x 37

1 Tim 1:15 ἁμαρτωλοῦς ὡν πρῶτος εἰμι ἐγώ

CHIEF 141 x 11

πρῶτος

And in light of the above features, the following words by the apostle Paul is icing on the cake.

"For if I build again the things which I destroyed, myself a transgressor am constituted. For I through the law am dead to the law, that I might live unto God" (Gal 2:18,19).

MYSELF A TRANSGRESSOR 1410

Gal 2:18 παραβατὴν ἐμαυτοῦ

The word "chief" means "first." Paul here exemplifies himself as being the forerunner of everybody else. He concludes his remark with this statement.

FOR A PATTERN TO THOSE COMING TO BELIEVE ON 141 x 38

προς υποτυπώσιν μελλόντων πιστεῦειν ἐπ’

Hebrews 6:4

This passage is of paramount importance and significance. There are several reasons. One of them is the fact that this verse has been used repeatedly as the major passage against the precious doctrine of the eternal security of the believer. Proponents of the false doctrine of Armenianism (those who believe a saved Christian can ultimately backslide and lose their salvation), have used this as their flagship passage. On the surface, it does seem to indicate that those who were once saved, can ultimately lose it all. However, what theomantics seems to indicate is that these verses are actually referring back to the pre-existence—those who fall away are the rebellious angels and the falling away that this is talking about took place way back in eternity (that interpretation changes everything). Here is what the verses say.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb 6:4-6).

We find the key number 1410 embedded here.

THOSE WHO WERE ONCE ENLIGHTENED AND (have tasted) 1410 x 2

Heb 6:4 ἀπαξ φωτισθέντας τε"

Greek Note: The τε comes before "having tasted."

THOSE WHO WERE ONCE (enlightened) 141

Heb 6:4 ἀπαξ'

Now here is the last portion of the passage. Look at how it ties together.

"If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb 6:6).

TO RENEW THEM AGAIN TO REPENTANCE 141 x 8

Heb 6:6 παλιν ανακαινίζειν εἰς μετάνοιαν

The words, "and they shall fall away" is 1120—the key number to do with the serpent deceiving the thoughts. But look at the next key feature. In the Greek it states, "seeing they crucify again unto themselves the Son of God."

UNTO THEMSELVES 141 x 7

εαυτοις'

Those Who are Under the Law

This is a major area of discussion as it relates to this whole fallen angel concept.

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God" (Rom 3:19).

UNDER THE LAW 141 x 15

Rom 3:19 εν τω νομω

THE LAW 141 x 2

νομον"

God's relationship with the angels must have surely been on a law basis. The entire angelic order must have operated upon "angelic law" of some sort. This is evidence by God's command to man in the paradise as to which trees (resources of life) he was permitted to eat from (or not to eat from). The whole basis of relationship between God and his created beings had to be based upon this system of justice. There were rewards for obedience, and dire implications if man did not obey.

"And commanded the Lord God unto the man, saying, Of every tree of the garden thou mayest freely eat. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen 2:16,17).

UNTO THE MAN, SAYING 141 x 3

Gen 2:16 על האדם לאמר"

Now this fact is confirmed by the following unmistakable feature.

"And unto the Jews I became as a Jew, that I might gain the Jews; to those who are under the law, as under the law, that I might gain them that are under the law" (1 Cor 9:20).

THOSE WHO ARE UNDER THE LAW 1410

1 Cor 9:20 τοις υπο νομον

THOSE WHO ARE UNDER 141 x 8

τοις υπο"

The entire phrase reads, "to those who are under the law, as under the law."

AS UNDER (the law) 141 x 11

ως υπο'

Galatians 3:23

Before there was faith there was the law, and during that time everybody was shut up under sin for having disobeyed the law.

"But the scripture hath shut up all mankind under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before to come faith, we were kept under the law, shut up unto the faith which should afterwards be revealed" (Gal 3:22,23).

SHUT UP ALL MANKIND UNDER (sin) 141 x 16

Gal 3:22 συνεκλειςεν τα παντα υπο"

SHUT UP ALL MANKIND 1410

συνεκλειςεν παντα"

The word "shut up" is spelled two different ways in all the above. Once it is 976 or 122 x 8, the number of the casting down. And the other instance is 912 is 456 x 2, the number when man fell from eating of the tree of knowledge. Also the phrase "before to come faith" is 456 x 3.

But the next verse says that, "before to come faith under law we were guarded." This feature is very significant.

BEFORE TO COME (faith) 141 x 8

Gal 3:23 προ του ελθειν'

UNDER THE LAW (we were guarded) 141 x 15

εν τω νομω

Then it says, "under law guarded being shut up until the about to be revealed faith." Interestingly, the word "being shut up" can also be translated as "we were restrained."

WE WERE RESTRAINED UNTIL 141 x 8

συνγκλεισμενοι εις

Even though the fallen angels lost their faith in God when they fell, there existed no such thing in the past dimension as saving faith, the kind of trusting faith that God's heart was truly after—it was only a head belief or recognition that the angels were expected to perform.

In the following words, we have the blessed truth of how we, as Christians living upon earth, have been freed from the constraints of the law.

"Wherefore, my brethren, also you have become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God" (Rom 7:4).

YOU HAVE BECOME DEAD TO THE LAW 141 x 22

Rom 7:4 υμεις εθανατωθητε νομω'

What the above is clearly pointing to is angelic law.

A Revealing Verse in John

There is a whole section of this 141 study to do with the word "gods" in the plural. This expression of gods is definitely tied into the fallen angels, whom of course in Genesis wanted to become as God. Take a look at this verse.

"The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in the law of you, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken" (John 10:33-35).

WRITTEN IN 141 x 3

Joh 10:34 γεγραμμενον εν'

IN THE LAW (of you) 141 x 15

εν τω νομω

WITH WHOM THE WORD OF GOD (was) 1410 x 2

Joh 10:35 προς ους ο λογος του θεου"

All of the above is talking about angelic law, and goes back into the pre-existence. Here the Jews accused Jesus of wanting to become a god Himself—the very thing they were thrown out of heaven for. These fallen angels had been given God's word, and they did not obey it. Jesus declared unto them that the Scripture would not be violated (see section on Gods for other 141 features).

Hebrews 10:1

This verse and the following feature absolutely cements this 141 design related to those who are under the law.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make perfect the ones approaching" (Heb 10:1).

THE ONES APPROACHING 141 x 21

Heb 10:1 τους προσερχομενους'

2 Peter 2:21

This passage clearly points back to angelic law. The two features that worked out are short distinct phrases with perfect meaning.

"For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the delivered unto them holy commandment" (2 Pet 2:21).

FOR THEM NOT TO HAVE KNOWN 141 x 15

2 Pet 2:21 ην αυτοις μη επεγνωκεναι'

FROM THE DELIVERED TO THEM 141 x 12

εκ παραδοθεισης αυτοις"

There is much more on all this, relative to 141 and references to the law. The above examples are far from exhaustive.

Category 9: ***References to do with Judgment***

This area of discussion is enormous—the references to God judging the hearts and minds of those dwelling upon earth. There are perhaps hundreds of verses in the Bible that refer to God's righteous judgment. I have collected just a few of these, probably the best examples that are out there.

"And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth" (Rev 11:16-18).

AND THE TIME OF THE DEAD (to be judged) 141 x 19

Rev 11:18 και ο καιρος των νεκρων"

Here are a couple of passages from 2 Peter.

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

THE UNJUST MEN 141 x 5

2 Pet 2:9 αδικους

"But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption" (2 Pet 2:12).

THEIR OWN CORRUPTION 141 x 18

2 Pet 2:12 τη φθορα αυτων'

The word "corruption" has a value of 680 or 340 x 2, the key number to do with Babylon and man's wisdom against God.

"And for this cause God shall send them strong delusion, that they should believe a lie: That might be judged all who believed not the truth, but had pleasure in unrighteousness" (2 Th 2:11,12).

THAT MAY BE JUDGED ALL THOSE 141 x 14

2 Th 2:12 ινα κριθωσιν παντες οι"

MAY BE JUDGED ALL 141 x 13

κριθωσιν παντες"

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

EVEN AS OTHERS WHICH HAVE NO HOPE 1410 x 2

1 Th 4:13 καθως και λοιποι οι μη εχοντες ελπιδα'

And this passage speaks of the final judgment.

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

THE SOUL THAT SINNETH 141 x 6

Eze 18:4 "נפש חטאת"

SHALL DIE 141 x 6

תמות

Revelation Chapter 20

This passage is without question the consummate text to do with the fall from heaven and the final judgment of the fallen angels.

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them" (Rev 20:11).

THE EARTH AND THE HEAVEN FLED AWAY 141 x 14

Rev 20:11 εφυγεν η γη και ο ουρανος

The reason we find the 141 multiple here is because this is referring to those who rebelled in heaven AND who are dwelling upon earth—this is obviously talking about conscious living beings, not the physical planet or galaxies.

Now comes the big hit!

"And I saw the dead standing before God, the small and great " (Rev 20:12).

AND I SAW THE DEAD STANDING 1410 x 2

Rev 20:12 και ειδον νεκρους εστωτας'

THE DEAD 141 x 8

νεκρους'

This clearly and unambiguously shows that the dead men who are judged in the book of Revelation are the fallen angels, because this passage is obviously talking about men on earth. Here is the complete verse.

"And I saw the dead standing before God, the small and the great; and the books were opened: and another book was opened, which is the book of life: and were judged the dead according to those things written in scrolls, according to their works" (Rev 20:12).

There are many phrase portions that work out to 141. Here are a few.

AND WERE JUDGED THE DEAD ACCORDING TO 141 x THOSE THINGS WRITTEN

Rev 20:12 και εκριθησαν νεκροι εκ των γεγραμμενων

THE DEAD ACCORDING TO 141 x 2

νεκροι εκ"

THEIR (works) 141 x 11

αυτων

The words "according to their works of themselves" has all the theomatics to do with the fall in the garden and eating from the tree of knowledge—both 570 and 456.

Let's move on to the next significant reference in Revelation.

"And the sea gave up the dead in it; and death and Hades gave up the dead which were in them" (Rev 20:13).

**AND DEATH AND HADES GAVE UP THE DEAD 141 x 26
WHICH WERE IN THEM**

Rev 20:13 και θανατος και αθης εδωκαν νεκρους εν αυτοις"

Hades is the above of the fallen dead, therefore we find this...

HADES 141 x 2

Rev 20:14 ο αθης'

THE DEAD 141 x 8

νεκρους'

This next series of features from one tiny Greek phrase is about as specific as it gets.

"And were judged each one according to the works of them" (Rev 20:13).

**AND WERE JUDGED EACH ONE 141 x 11
ACCORDING TO**

Rev 20:13 και εκριθησαν εκαστος κατα'

**WERE JUDGED EACH ONE 141 x 11
ACCORDING TO HIS WORKS**

εκριθησαν εκαστος κατα τα εργα αυτου

EACH ONE ACCORDING TO HIS WORKS 141 x 17

εκαστος κατα εργα αυτου'

And in reference to this whole theme, is a very well known verse.

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

AND OF EVERY MAN'S WORK OF WHAT SORT 141 x 14

1 Cor 3:13 και εκαστου το εργον οποιον'

And in Romans chapter 2, we find these verses.

"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds" (Rom 2:5,6).

WILL RENDER TO EVERY MAN ACCORDING TO (his works) 1410 x 2

Rom 2:6 αποδωσει εκαστω κατα"

No Respect of Persons

This is one of the favorite verses Christians love to quote showing that God is impartial.

"But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons" (Col 3:25).

THERE IS NO RESPECT OF PERSONS 141 x 23

Col 3:25 ουκ εστιν προσωπολημψια'

Matthew 16:27

There is another verse in the New Testament that parallels the above almost perfectly.

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Mat 16:27).

REWARD EVERY MAN ACCORDING TO (1410 x 2)

Mat 16:27 αποδωσει εκαστω κατα"

The words "his works" has a value of 122 x 15. The number 122 is the key number of the actual rebellion and fall from heaven. Thus we see both the angel number of 1410 and the 122 rebellion number in perfect order. And in Revelation 20:13, it states that "the dead were judged according to the words of themselves." The words "according to the works" is 122 x 6, and "of themselves" is 141 x 11.

Romans 14:12

"So then every one of us shall give account of himself to God" (Rom 14:12).

EACH ONE OF US 141 x 12

Rom 14:12 εκαστος ημων"

The above feature pretty much spells out who we are as human beings. I also found the following right after the above.

The Scroll Connection

What is interesting and revealing about this final judgment, is that it describes the works of fallen humanity (aka fallen angels) being written in scrolls. Look now at this verse in Revelation. Do you see the connection?

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places" (Rev 6:14).

Here the heaven is rolled up like a scroll. What this is hinting at, is that the scrolls or books that the dead are judged from in Revelation 20—**are the events that actually took place in the heavens during the rebellion**. Those events are rolled up as a scroll and the deeds are all recorded in all of that.

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

Here the connection is made between heaven and earth, which are both kept in store for judgment. Look at the following three explicit terms in reference to this judgment. All of them have the inherent 141 pattern—which is pointing to who the judgment is for. This verse has many 141's all through it.

ARE KEPT IN STORE (for fire) 1410

2 Pet 3:7 τεθησαυρισμενοι"

RESERVED FOR (judgment) 141 x 9

τηρουμενοι εις'

THE DESTRUCTION (of ungodly men) 141 x 8

απωλειας'

Here is more design to do with the scroll. These two features as well, point to who this is really talking about.

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

BLOT OUT HIS NAME 141 x 24

Rev 3:5 εξαλειψω το ονομα αυτου'

AND I WILL CONFESS THE NAME 141 x 11

και ομολογησω ονομα"

Hebrews 9:27

This just has to be one of the most significant verses. The dying that this is talking about, is the promise that God gave Adam that if he ate of the forbidden fruit, that he would die. Look at the angel numbers here. This passage points right back to the original angel creation.

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

AS IT IS APPOINTED UNTO MEN 1410 x 2

Heb 9:27 καθ' οσον αποκειται τοις ανθρωποις"

APPOINTED UNTO MEN 141 x 17

αποκειται τοις ανθρωποις

ONCE (to die) 141

απαξ'

Of course the entire phrase is 141 x 21 and "appointed unto men once" is 141 x 18. The fact that the word "once" works out to just 141, is indicative that the original creation is a person's one shot at eternal life—you either go God's way of original obedience and faith and/or through the cross, or else die of disobedience from having eaten the forbidden fruit.

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

THOSE THAT ARE LOST 141 x 7

2 Cor 4:3 απολλυμενοις'

The same Greek word is used in the following passage as well.

"For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish" (2 Cor 2:15).

THEM THAT PERISH 141 x 7

2 Cor 2:15 απολλυμενοις'

The next verse says,

"To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?" (2 Cor 2:16).

TO THE ONE 141 x 2

2 Cor 2:16 οις"

TO THE OTHER 141 x 2

οις"

In light of all the above, the following is a precious verse to those who know Christ. This verse clearly identifies those who are saved and redeemed as coming from the angelic realm.

"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Th 5:9).

HATH NOT APPOINT US (to wrath) 141 x 8

1 Th 5:9 ουκ εθετο ημας

Rom 2:9

Here is a verse that refers to all the souls of fallen men.

"But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile" (Rom 2:8,9).

THE SOUL OF MAN THAT DOETH EVIL 1410 x 4

Rom 2:9 ψυχην ανθρωπου του κατεργαζομενου το κακον'

Romans Chapter 1

The first chapter of Romans is the stellar passage that really pinpoints who sinful man really is.

"And even as they did not see fit God to have in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenant breakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Rom 1:28-32).

THEY WHICH COMMIT SUCH THINGS ARE 1410 x 2 WORTHY (of death)

Rom 1:32 οι τα τοιαυτα πρασσοντες αξιοι

Comment: The word "death" has a value of 830 and the "third part" of the angels who fell in Revelation 12, is also 830. This is another theomatic structure.

Right at the beginning of this passage are these words.

THEY DID NOT SEE FIT GOD TO HAVE 141 x 15

Rom 1:28 ουκ εδοκιμασαν τον θεον εχειν

Let's go back to verse 25.

"Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature" (Rom 1:25,26).

AND SERVED THE CREATURE 141 x 14

Rom 1:25 και ελατρευσαν τη κτισει"

Noah's Flood

And this reference to the days of Noah also pinpoints the judgment.

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

AND DESTROYED THEM ALL 141 x 13

Luk 17:27 και απωλεσεν παντας'

And look at this! Here the flood is mentioned in the context of rebellious sinning angels.

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly" (2 Pet 2:4,5).

**BRINGING IN THE FLOOD UPON THE WORLD 141 x 26
OF THE UNGODLY**

2 Pet 2:5 κατακλυσμον κοσμω ασεβων επαξας'

THE WORLD (of the ungodly) 141 x 8

κοσμω"

And how about this complement from the book of Jude. Here it talks about "all the ungodly."

"To execute judgment upon all, and to convince all those that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 1:15).

THOSE THAT ARE UNGODLY 141 x 3

Jud 1:15 ασεβεις

The Straight Gate

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

MANY THERE BE (which go in thereat) 141 x 4

Mat 7:13 πολλοι εισιν'

"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Luke 13:24).

MANY I SAY (will seek to enter) 141 x 8

Luk 13:24 πολλοι λεγω

Thus we find in both the above passages, the most clear specific words concerning those specifically who seek to enter out of the mass of humanity—contains the 141 pattern.

Here again it talks about the many.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Mat 7:21-23).

(not) EVERYONE 141 x 2

Mat 7:21 πας'

MANY WILL SAY TO ME IN THAT DAY 141 x 1

Mat 7:22 πολλοι ερουσιν μοι εν εκεινη ημερα'

MANY WILL SAY 141 x 8

Mat 7:22 πολλοι ερουσιν''

(I never) KNEW YOU 141 x 11

Mat 7:23 εγνω υμας"

Interestingly, the expression "ye that work iniquity" is 470. When man does everything counter to God, this shows the diametric opposite of being created in God's image.

The End of the "Cosmos"

This is another huge topic for discussion, but in Genesis chapter 1, it talks all about the spirit of God hovering over the waters. It talks about God separating the waters above the firmament from those below. Waters could have a number of different interpretations. In revelation the waters refer to vast quantities of people (Rev 17:15). Waters in the Bible also has to do with the thoughts in the human mind (Pro 20:5 and numerous other verses).

"For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished" (2 Pet 3:5).

When the Bible states that the cosmos is destroyed by water, this can have a spiritual application. It all can relate to the rebellion of the angels. Look at the following powerful example.

WHEREBY THE COSMOS THAT THEN WAS 1410

2 Pet 3:5 δι' οὗ τότε κόσμος'

Here again, the above is obviously pointing to much more than astrological objects. Another interesting features, is that everything to do with God separating the waters (or thoughts), has an astounding pattern of 380 associated with it. The key feature from the above works out to 3800.

Here is verse 16 of the same chapter in 2 Peter 3, a verse that directly relates back to Genesis 3.

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

THEIR 141 x 11

2 Pet 3:16 αὐτῶν

OWN DESTRUCTION 1410

τὴν ἰδίαν ἀπώλειαν

In the garden of Eden, when the angels fell, Satan tempted Eve to twist the word of God. The result was death and destruction eternal.

Look now at this feature from the book of Hebrews. No term could be more applicable to those who have a rebellious spirit.

"But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb 10:27).

THE ADVERSARIES 141 x 18

Heb 10:27 τους υπεναντιους"

Jesus constantly warned about those who would not be watching and waiting.

"But and if the servant that says in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken " (Luke 12:45).

THE SERVANT (that) 141 x 6

Luk 12:45 ο δουλος"

Here is the next verse. The key feature here is outstanding.

"The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers" (Luke 12:46).

In the Greek it reads, "his portion with the unbelievers will appoint."

WITH THE UNBELIEVERS WILL APPOINT 1410 x 2

Luk 12:46 των απιστων θησει"

Note: "unbelievers" in genitive case, still means "with."

Christians love to refer to this next verse when it comes to God's final judgment.

"For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God" (Rom 14:11).

EVERY (tongue shall confess) 141 x 2

Rom 14:11 πασα

And here is the next verse.

"So then each one of us shall give account of himself to God" (Rom 14:12).

EACH ONE OF US 141 x 14

Rom 14:12 εκαστος ημων"

This is the consummate statement about the final judgment.

"Who shall give account to him that is ready to judge the living and the dead. For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit" (1 Pet 4:5,6).

JUDGE THE LIVING 141 x 11

1 Pet 4:5 κριναι ζωντας"

(and) THE DEAD 141 x 6
νεκρους'

THAT THEY MIGHT BE JUDGED ACCORDING TO MEN IN THE FLESH 141 x 23

1 Pet 4:6 ινα κριθωσι μεν κατα ανθρωπους σαρκι'

THAT THEY MIGHT BE JUDGED ACCORDING TO MEN 141 x 23

ινα κριθωσι κατα ανθρωπους'

The following is very descriptive of those who are fallen.

"Holding faith, and a good conscience; which some who having put away concerning faith have made shipwreck" (1 Tim 1:19).

SOME 141 x 4

1 Tim 1:19 τινες'

WHO HAVING PUT AWAY CONCERNING THE FATH 1410 x 2 HAVE MADE SHIPWRECK

απωσαμενοι περι πιστιν εναυαγησαν'

Babylon the Great

Throughout the book of Revelation there is much to say about Babylon the Great—the city which represents the entire consummation of man's sin, wickedness, and rebellion which originated in heaven. There is no doubt much present in theomantics.

"And cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate" (Rev 18:18,19).

THE GREAT CITY 141 x 2

Rev 18:18 πολει μεγαλη

BABYLON THE GREAT WAS REMEMBERED 141 x 12

Rev 16:19 Βαβυλων μεγαλη εμνησθη

Category 10:

Prodigal Son Analysis

This parable that Jesus gave, ties the whole Angelfall message together. The story of the prodigal son is a story exclusively about angels and little else. This interpretation should be obvious and it is quite obvious and clear. To try to understand this story any differently (the standard evangelical interpretation which would try to make this apply only to people during their earthly sojourn), renders this story devoid of any deep inherent significance. The story of the prodigal son and the two brothers, lays out the whole rebellion in heaven and how that involves the good angels (those who remained faithful to God), vs. the young immature angels who left the Father's estate in willful rebellion.

This account appears in Luke 15, verses 10 to 32, a total of 23 verses in all. **This large section of text only goes to prove the point that the message this account contains, has obvious great meaning and is very significant. Otherwise God would not have treated it with such prominence.**

The 141 pattern hits the nail on most all the key references to the two brothers, who represent angelic beings and is depicted by Jesus in our human relationship to the original angelic creation. Let us now quote the entire passage from the King James.

(10) Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. (11) And he said, A certain man had two sons: (12) And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. (13) And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. (14) And when he had spent all, there arose a mighty famine in that land; and he began to be in want. (15) And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. (16) And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. (17) And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! (18) I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, (19) And am no more worthy to be called thy son: make me as one of thy hired servants. (20) And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. (21) And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. (22) But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: (23) And bring hither the fatted calf, and kill it; and let us eat, and be merry: (24) For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. (25) Now his elder son was in the field: and as he

came and drew nigh to the house, he heard music and dancing. (26) And he called one of the servants, and asked what these things meant. (27) And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. (28) And he was angry, and would not go in: therefore came his father out, and entreated him. (29) And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: (30) But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. (31) And he said unto him, Son, thou art ever with me, and all that I have is thine. (32) It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Let us begin with the first verse related to this account. Notice that it is the angels themselves who rejoice when someone gets saved.

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

JOY OVER ONE SINNER THAT REPENTETH 1410 x 3

Luk 15:10 χαρά επι ενι αμαρτωλω μετανοουντι

Note: The words "over one sinner" has a value of 558 x 4. A major theomatics study has been completed on the number 558 exclusively—dozens of the most clear and distinct words and phrases to do specifically with the casting out and fall from heaven, which are all multiples of 558.

The story itself begins in the very next verse. In the Greek it reads, "a man certain had two sons." We find three multiples of 141.

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

HE SAID, A MAN CERTAIN HAD 141 x 18

Luk 15:11 ειπε ανθρωπος τις ειχε"

CERTAIN HAD 141x 8

τις ειχε"

TWO SONS 141 x 11

δουο υιους"

Now look at the next feature! The expression "of them" is referring to both the younger and older brothers.

"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 15:12).

OF THEM 141 x 11

Luk 15:11 αυτων

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

THE YOUNGER SON DEPARTED 141 x 19

Luk 15:13 ο νεωτερος υιος απεδημησεν"

The next feature appears in verse 15. This one is somewhat interesting.

"And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to one of the citizens of the country that; and he sent him into his fields to feed swine" (Luk 15:13-15).

THE CITIZENS OF THE COUNTRY 4700

Luk 15:15 των πολιτων της χωρας'

This number 4700 seems to indicate the overall population that was created in the image of God. There are a whole host of theomatic features related to the country itself, as it applies to planet earth. The expression "a far country" has the same 126 design to do with the wilderness in Revelation 12 and the woman fleeing into the wilderness for 1260 days, which is definitely a type of this world. The earth in the Bible is described as a spiritual wilderness. Also, the expression "the citizens" is 830 x 3, which is the same value as "the third part" of the stars that fell. There is much going on with all of this.

The next features are truly significant. The first clearly shows the angel connection to the rebellion in heaven.

"And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee" (Luk 15:17,18).

FATHER, I SINNED AGAINST (heaven) 141 x 9

Luk 15:18 πατερ ημαρτον εις'

The following indicates that the sin was against God's created order since man was created to be in the image of God.

AGAINST HEAVEN AND BEFORE THEE 470 x 7

ημαρτον εις τον ουρανον και ενωπιον σου'

The word "sinned" has a value of 570. Along with the number 456, these two numbers are the key numbers in theomantics to do with man eating from the tree of knowledge.

"And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry" (Luk 15:20-24).

No example could be more direct! Two features in just a handful of words.

FOR THIS MY SON 141 x 19

Luk 15:24 οτι ουτος ο υιος μου'

MY SON WAS DEAD 141 x 12

υιος μου νεκρος ην'

Now we come to the second son, the older one. If this passage is talking about the angels, we would expect the 141 to continue here as well.

"Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing" (Luk 15:25).

HIS ELDER SON 141 x 24

Luk 15:25 υιος αυτου ο πρεσβυτερος'

But then look at this further confirmation.

"And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound" (Luk 15:26,27).

THY BROTHER HAS COME 141 x 14

Luk 15:27 οτι ο αδελφος σου ηκει'

"And he was angry, and would not go in: therefore came his father out, and entreated him. 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" (Luk 15:28-30).

The following is very enlightening. The older son talked about making merry "with my friends." Interestingly, the word friends has the same exact numerical value as the word "brothers" or "brethren" that appears dozens of times throughout the New Testament—an obvious connection is happening here. This whole story is about two men who were brothers.

FRIENDS 141 x 18

Luk 15:29 τῶν φίλων"

THE BRETHREN 141 x 18

τῶν ἀδελφῶν"

But verse 30 says, "When the son of thee this having devoured thy living..."

WHEN THE SON OF THEE THIS HAVING DEVoured 141 x 32

Luk 15:30 ὅτε υἱὸς σου οὗτος ὁ καταφαγῶν'

WHEN THE SON 141 x 8

ὅτε ὁ υἱός"

Our last example could not be more direct.

"And he said unto him, Child, 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 15:31,32).

THY BROTHER 141 x 11

Luk 15:32 ὁ ἀδελφός σου'

No reference to brethren or brothers could be more famous than the first story of brotherhood from the Bible—the story of Cain and Abel.

"And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?" (Gen 4:9).

In the Hebrew it reads, "the keeper of my brother am I?"

KEEPER OF MY BROTHER 141 x 6

Gen 5:9 'השמר אחי'

Luk 19:15

Along with the theme of the prodigal son, this passage shows the same aspect of stewardship and having belongings.

"He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called ten servants of himself, and delivered to them ten pounds, and said unto them, Occupy till I come" (Luke 19:12).

HE CALLED TEN SERVANTS OF HIMSELF, AND DELIVERED 4700 TO THEM (ten pounds)

Luk 19:12 καλεσας δεκα δουλους εαυτου εδωκεν αυτοις"

The 4700 feature shows the absolute responsibility given to man/angels in the original creation. Adam was to guard and keep the garden of God's possessions.

"But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know what any one had gained by trading" (Luke 19:14,15).

TO WHOM HE HAD GIVEN (the money) 141 x 8

Luk 19:15 ος δεδωκει

TO WHOM 141 x 2

οις"

The last part says, "that he might know what every man had gained by trading.

THAT HE MIGHT KNOW WHAT ANY ONE 141 x 5

ινα γνοι τις'

"Then came the first one, saying, Lord, thy pound hath gained ten pounds" (Luke 19:16).

THE FIRST ONE 141 x 11

Luk 19:16 πρωτος'

Look at the interesting value with this next feature!

"And he said unto him, Well done, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities" (Luke 19:17).

WELL DONE, THOU GOOD SERVANT 470 x 2

Luk 19:17 ευ γε αγαθε δουλε'

Finally the story goes on describing at length the second servant who gained five pounds, and finally the third servant who did nothing with what he had been given. (Luke 19:24) And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. Jesus referred to those who had been money and responsibility, but forfeited everything. Who are these enemies of God?

"For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. Yet those who were mine enemies, which would not that I should reign over them, bring hither, and slay them before me" (Luke 19:26,27).

YET THOSE WHO WERE MY ENEMIES 1410 x 2

Luk 19:27 πλην εχθρους μου εκεινος"

In the Greek it reads, "yet the enemies of me those..."

YET THE ENEMIES 141 x 11

πλην εχθρους'

Category 11: John Chapter 9 Analysis

See separate file for this study, as it applies to the 141 design.

Category 12: References to Sheep

Elsewhere in this study, we saw where the theme of wandering stars held the 141 pattern. An exact parallel to wandering stars in the Bible are wandering sheep—it is talking about the same exact thing. The fallen angels in the Bible are described as "wandering sheep."

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa 53:6).

In the original it reads "all as sheep gone astray each of us unto his own way turned."

SHEEP GONE ASTRAY EACH OF US 141 x 7

Isa 53:6 צאן תעינר איש'

The way the above phrase works out pinpoints those who are individuals. Now look at this.

SHEEP 141

צאן

ANGELS 141

Gen 19:15 מלאכים

Now we come to the New Testament, where it talks about sheep who wander.

"For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls" (1 Pet 2:25).

WANDERING SHEEP 141 x 12

1 Pet 2:25 προβατα πλανωμενοι"

Here is the reference to wandering stars." There is no difference between wandering stars and wandering sheep—they are both essentially the same thing. In the book of Jude it talks about,

"Wandering stars, for whom the gloom of darkness is reserved for ever" (Jude 1:13).

FOR WHOM THE GLOOM 141 x 8

Jud 1:13 ος ζοφος'

FOR WHOM 141 x 2

ος"

The following expression concerning lost sheep, is the most outstanding possible.

"These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel" (Mat 10:5,6).

LOST SHEEP 141 x 18

Mat 10:6 τα προβατα τα απολωλοτα

WANDERING SHEEP 141 x 12

1 Pet 2:25 προβατα πλανωμενοι"

Now compare all the above to the following.

"And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad" (John 11:51,52).

CHILDREN OF GOD SCATTERED ABROAD 141 x 16

Joh 11:52 τα τεκνα θεου τα διεσκορπισμενα'

Here is an exact and similar expression.

"Thou shalt not see thy brother's ox or his sheep wander, and hide thyself from them: thou shalt in any case bring them again unto thy brother" (Deu 22:1).

SHEEP WANDER 141 x 3

Deu 22:1 שִׁי נִדְחִים

Here are words from the prophet Jeremiah.

"My people hath been lost sheep: their shepherds have caused them to go astray, they have been led astray on the mountains: they have gone from mountain to hill, they have forgotten their resting place" (Jer 50:6).

In the Hebrew it reads, "sheep being lost were my people."

SHEEP (being lost) 141

צֹאן

WERE MY PEOPLE 141

Jer 50:6 הִיָּה עַמִּי

The second part says, "they have been led astray on the mountains..."

THEY HAVE BEEN LED ASTRAY 141 x 6

רָעִיָּהֶם הִתְעוּם

In light of the above, I thought of this passage from Romans.

"There is none that seeketh after God. They are all gone astray, they are together become unprofitable; there is none that doeth good, no, there is not one" (Rom 3:11,12).

THERE IS (none that seeketh after God) 141 x 4

Rom 3:11 ἔστιν

The following is two Greek words.

THEY ARE TOGETHER BECOME UNPROFITABLE 141 x 13

Rom 3:12 ἀμα ἡχρησθησαν

THERE IS (none that doeth good) 141 x 4

ἔστιν

THERE IS (not one) 141 x 4

ἔστιν

Feed My Sheep

In John chapter 21, the great miracle of the 153 fishes occurs. This event took place after Jesus had risen from the dead. After the disciples had eaten breakfast together, Jesus said the following famous words to Simon Peter.

"This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead. So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep" (John 21:14-17).

In the first instance, the word "lambs" is used.

FEED MY LAMBS 141 x 9

Joh 21:15 βοσκει τα αρνια μου'

But in the second instance, the word used means "little sheep."

LITTLE SHEEP 141 x 4

προβατια

As a comparative note, look at this most interesting passage.

"Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost" (Mat 18:10,11).

THESE LITTLE ONES 141 x 29

Mat 18:10 των μικρων τουτων'

The second phrase in Greek reads, "That in heaven the angels of them do always behold the face of my Father..." The word "of them" is in explicit reference to the little ones.

(angels) OF THEM 141 x 11

αυτων

Since we are on this theme of little children, here are two more outstanding examples. The 1410 clearly shows the angelic origin aspect of the little child born into this world that Jesus was referring to—created originally in innocence.

"And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Mat 18:3).

BECOME 141 x 2

Mat 18:3 γενησθε"

AS CHILDREN 1410

ως τα παιδια""

"Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one child such in my name receiveth me" (Mat 18:4,5).

ONE CHILD (such) 141 x 2

Mat 18:5 εν παιδιον"

This outstanding phrase must be shown.

"And they brought children to him, that he should touch them" (Mark 10:13).

AND THEY BROUGHT CHILDREN TO HIM 1410 x 2

Mar 10:13 και προσεφερον αυτω παιδια"

The 141 here really makes the point of emphasis.

THEY BROUGHT 141 x 8

Mat 19:13 προσηνεχθη"

We find further pointed emphasis with this feature.

"And Jesus, perceiving the thought of their heart, took a child, and set him by him" (Luke 9:47).

TOOK (a child) 141 x 4

Luk 9:47 επιλαβομενος'

Here is yet another.

"And they brought unto him also infants, that he would touch them" (Luke 18:15).

THEY BROUGHT UNTO HIM 141 x 19

Luk 18:15 προσεφερον αυτω"

UNTO HIM BABES 141 x 15

αυτω βρεφη'

The Parable of the Ninety and Nine

Now here is the interesting part. Immediately after Jesus talks about earthly children, he starts talking about this subject—the subject of sheep.

"How think ye? if a man have an hundred sheep, and wanders one of them, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that one, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish" (Mat 18:12-14).

Interesting, the expression "one hundred sheep" has a numerical value of 1000. The text says, "... if a man have an hundred sheep, and wanders of them one."

AND WANDERS OF THEM (one) 141 x 13

Mat 18:12 και πλανηθη εξ αυτων

Note: The parallel account in Luke 5:4 places "one" (εν) at end of phrase.

AND WANDERS OF 141 x 2

και πλανηθη εξ

THEM 141 x 11

αυτων

There are a number of other 141 features within these words. What is most interesting, is that this account ends with the same phrase as the little children.

"Even so it is not the will of your Father which is in heaven, that one of these little ones should perish" (Mat 18:14).

THESE LITTLE ONES 141 x 29

Mat 18:10 των μικρων τουτων'

And of course in Luke's gospel, Jesus said this.

"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and goeth after that which is lost, until he find it?" (Luke 15:4).

LOSE OF THEM ONE 141 x 16

Luk 15:4 απολεσας εξ αυτων εν"

OF THEM 141 x 11

αυτων

Interestingly, the expression "one hundred sheep" has a theomatic value of 1000. This number is obviously showing completeness and is highly symbolic.

Now the last brief Greek phrase in this verse states that he goeth,

AFTER THAT WHICH IS LOST UNTIL HE FIND IT 141 x 26

επι απολωλος εως ευρη αυτο'

No reference in the entire Bible to the theme of wandering and wilderness, could be more significant than the children of Israel who wandered in the wilderness for forty years. The wilderness is of course a type of this world and the forty years represents the entire scope of man's existence in this wilderness. The following is two Hebrew words.

"And the Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the Lord, was consumed" (Num 32:13).

AND MADE THEM WANDER IN THE WILDERNESS 141 x 3

Num 32:13 'יָנַעַם בַּמִּדְבָּר

The second phrase in Hebrew reads, "until to be gone the whole generation doing evil in the eyes of the Lord."

TO BE GONE THE WHOLE GENERATION 141 x 5

תָּם כָּל הַדּוֹר

In the Old Testament book of Joel it talks about flocks of sheep.

"How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate" (Joel 1:18).

FLOCKS OF SHEEP 141 x 3

Joel 1:18 "עֲדָרֵי צֹאן"

FLOCKS 141 x 2

"עֲדָרֵי"

Sheep Without a Shepherd

In relation to lost sheep, the following is pertinent.

"And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things" (Mark 6:34).

THEY WERE AS SHEEP NOT HAVING SHEPHERD 141 x 25

Mar 6:34 ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα"

The other famous passage concerning lost sheep is this one in Matthew.

"But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered, as sheep not having shepherd" (Mat 9:36).

AND THEY WERE SCATTERED AS SHEEP NOT HAVING (shepherd) 141 x 22

Mat 9:36 καὶ ἐρριμμενοὶ ὥσει πρόβατα μὴ ἔχοντα"

"Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad" (Mat 26:31).

AND WILL BE SCATTERED THE SHEEP 141 x 15

Mat 26:31 καὶ διασκορπισθησεται τα πρόβατα'

Interestingly, there is no 141 pattern with the word flock. But in the most famous chapter in the Bible to do with sheep—John chapter 10—these words are found.

"Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep" (John 10:1,2).

INTO THE FOLD 141 x 5

Joh 10:2 εἰς αὐλὴν'

THE FOLD (of the sheep) 141 x 6

τὴν αὐλὴν'

Nothing could be more significant. The fold is the corral or place where ALL the sheep are kept collectively.

One of the parables Jesus gave is about the sheep that fell into a pit on the Sabbath.

"And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out?" (Mat 12:11).

AND IF IT FALL 141 x 3

Mat 12:11 και εαν εμπεση"

In the last great judgment, all of the nations are gathered and from those individuals Jesus separates the sheep from the goats. Here too we find in the midst of the key words, the 141 pattern.

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

SEPARATES THE SHEEP FROM 1410

Mat 25:32 αφοριζει προβατα απο"

And the key words, in relation to the dividing of the fallen angels, produces yet another 141.

SEPARATES 141 x 5

αφοριζει"

And of course at the beginning of the verse it said,

WILL BE ASSEMBLED BEFORE HIM ALL (nations) 141 x 28

Mat 25:32 συναχθησεται εμπροσθεν αυτου παντα"

All of the above is simply the cream of the crop that was discovered after a quick perusal. These are scores of other highly significant phrases here—all multiples of 141—that I am not taking the time to show.

All of the above is simply the cream of the crop that was discovered after a quick perusal. Here for the last example is probably the best one.

"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost" (Luke 15:4-6).

MY SHEEP 141 x 11

Luk 15:6 το προβατον μου"

Here is a direct reference to the fall of rebellion.

"O God, why hast thou cast us off for ever? why Oh God do you reject forever? Thine anger smokes against the sheep of thy pasture? Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this mount Zion, wherein thou hast dwelt" (Psa 74:1).

SHEEP 141

Psa 74:1 צאן

But the key phrase follows, which is, "Remember thy congregation, whom thou hast purchased of old."

WHOM THOU HAST PURCHASED OF OLD 141 x 5

קנית קדם

Separating the Fish of the Sea

Here is another similar parallel to gathering and separating the righteous from the unrighteous—specific references to fishes.

"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind" (Mat 13:47).

AND GATHERED OF EVERY KIND 1410 x 2

Mat 13:47 και εκ παντος γενους συναγαγουση'

"Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away" (Mat 13:48).

THE GOOD INTO VESSELS 141 x 2

Mat 13:48 καλα εις αγγη

The word "the bad " has a value of 380—the key number of God separating the sinners from the ungodly in Genesis.

"So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth" (Mat 13:49,50).

SEPARATE 1410

Mat 13:49 αφοριουσιν'

THE EVIL MEN FROM (the righteous) 141 x 14

τους πονηρους εκ'

Men as the Fishes of the Sea

There has been much said about the concept that fishes in the Bible represent mankind. Theomantics seems to confirm this hypothesis.

"And thou makest men as the fishes of the sea, as the creeping things, that have no ruler over them?" (Hab 1:14).

AND THOU MAKEST MEN AS (the fishes) 141 x 8

Hab 1:14 ותעשה אדם כ

"And he saith unto them, Follow me, and I will make you fishers of men" (Mat 4:19).

I WILL MAKE YOU FISHERS OF MEN 141 x 28

Mat 4:19 ποιησω υμας αλεις ανθρωπων"

Look how the above phrase dovetails with the next expression—this is the second account in Mark's gospel.

"And Jesus said unto them, Come ye after me, and I will make you to become fishers of men" (Mark 1:17).

I WILL MAKE YOU TO BECOME FISHERS OF MEN 1410 x 3

Mar 1:17 ποιησω υμας γενεσθαι αλεις ανθρωπων"

TO BECOME (fishers of men) 141 x 2

γενεσθαι'

Many times, over and over, it talks about two fishes when Jesus fed the multitudes. Evidently this has some symbolic meaning as it relates to humanity.

"And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all" (Mark 6:41).

THE FISHES HE DIVIDED TO ALL 141 x 14

Mar 6:41 ιχθυας εμερισεν πασιν"

And this key expression also works out.

THE TWO FISHES 141 x 12

Mat 14:17 δυο ιχθυας"

It is hard to believe that all the following is a coincidence.

"Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught" (Luke 5:4).

THE DEEP 141 x 2

Luk 5:4 βαθος

YOUR NETS FOR A DRAUGHT 141 x 17

δικτυα υμων εις αγραν"

And what was the result?

"For he was astonished, and all that were with him, at the draught of the fishes which they caught" (Luke 5:9).

THE DRAUGHT OF FISHES 141 x 14

Luk 5:9 αγρα ιχθυων

FISHES WHICH THEY CAUGHT 141 x 25

ιχθυων ων συνελαβον"

This is probably the most pertinent passage showing the connection between fishes and humanity.

"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just" (Mat 13:47-49).

AND GATHERED OF EVERY KIND 1410 x 2

Mat 13:47 και εκ παντος γενοϋς συναγαγουση'

(gathered) THE GOOD INTO VESSELS 141 x 2

καλα εις αγγη

THE BAD OUT (cast) 141 x 11

τα απρα εξω"

The expression "the bad" is 380—the key number of God separating the wicked from the just.

A complete study of the 141 pattern relative to fishes has not been completed. The above are simply a few examples that were garnered in short order.

Category 13: Random References

This last segment of the 141 investigation is the catch basin. Here is where everything was "dumped" that did not seem to fit into the prior categories. Yet some of the best and most spectacular examples of this 141 pattern will be found here.

Who is the Greatest?

The Bible says that the disciples constantly had a "rivalry" amongst themselves as to who would be the greatest. All of this points back to the time before the fall when the angels were apparently jostling for position. The Bible also says that the scribes and Pharisees were always seeking the "chief seats." Man's ambition has always been to prove that he can be the best and superior to others (look at sports and other aspects of competition).

In the Gospel of Mark these words are found.

"But they held their peace: for by the way they had disputed among themselves, who should be the greatest" (Mark 9:34).

DISPUTED AMONG THEMSELVES 141 x 12

Mar 9:34 ἀλλήλους διελεχθησαν'

In Luke the debate continues.

"Then there arose a reasoning among them, which of them should be greatest" (Luke 9:46).

OF THEM SHOULD BE THE GREATEST 141 x 18

Luk 9:46 ἀν εἰη μείζων αὐτῶν'

OF THEM 141 x 11

αὐτῶν

Another passage in Luke uses completely different words.

"And there was also a rivalry among them, which of them should be accounted the greatest" (Luke 22:24).

RIVALRY 141 x 5

Luk 22:24 φιλονεικία'

WHICH OF THEM SHOULD BE 141 x 18

το τις αὐτῶν δοκεῖ"

OF THEM 141 x 11

αὐτῶν

Cain Kills Abel

Going right along with this theme of competitive self exaltation, was the first confrontation between individuals in the Bible. This involved a matter of how one was to please God.

"And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?" (Gen 4:9).

BROTHER'S KEEPER 141 x 4

Gen 4:9 יָדַעְתִּי שֶׁאֶמְרָא

But in the New Testament we find this verse.

"Not as Cain, who was of that wicked one, and slew his brother (1 Joh 3:12).

AND SLEW HIS BROTHER 141 x 22

1 Joh 3:12 και εσφαξεν τον αδελφον αυτου'

HIS BROTHER 141 x 13

αδελφον αυτου"

The Eternal Security of the Believer

This verse is one of the most comforting in the Bible.

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

ANY (to perish) 141 x 4

2 Pet 3:9 τινας"

ALL UNTO (repentance) 141 x 6

παντας εις'

Blasphemy Against the Holy Ghost

For centuries Christians and people who read the Bible, have been somewhat mystified by those references where Jesus talked about the unpardonable sin—blasphemy against the Holy Spirit. What does that mean?

Theomatics throws some light on the issue. First, it needs to be understood that God's very own Spirit is what holds the entire universe together. All that exists was created by Him, and can only be sustained the life of His Spirit. When the angels rebelled and fell from heaven, they no doubt spurned God's Spirit to some degree. Although the Bible makes it clear that the Holy Spirit was not fully given until Jesus resurrected and was glorified (John 7:39), there are some verses in the Old Testament that talk about God's Holy Spirit. One example is David, who prayed that God would not remove His Holy Spirit from him (Psalms 51:11). It may be that the Holy Spirit was somewhat different in

the Old dispensation vs. the time of the New Testament. Yet God's Spirit must have existed to some degree in the past dispensations.

In any case, we find with the following some indication that the angels, when they fell, committed Holy Ghost blasphemy. That sin, in and of itself, is an eternal sin and there is no forgiveness for it whatsoever. Evidently, this is not something that is done once with no way back out of it, but IS A PROCESS that eventually brings about death. Those who do not believe in God, repent, and have saving faith, or actively committing this sin.

First in Matthew. The two most clear cut expressions produce the following.

"And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, not it shall be forgiven him, neither in this world, neither in the world to come" (Mat 12:32).

WHOSOEVER 141 x 2

Luk 12:10 πας'

(not) IT SHALL BE FORGIVEN HIM 141 x 18

Mat 12:32 αφεθησεται αυτω"

Next in Luke.

"And whosoever shall speak a word against the Son of man, it shall be forgiven him: but to him who against the Spirit Holy blasphemeth, it shall not be forgiven" (Luke 12:10).

WHOSOEVER 141 x 2

Luk 12:10 πας'

BUT TO HIM WHO AGAINST THE SPIRIT HOLY BLASPHEMETH 141 x 24

τω δε εις αγιον πνευμα βλασφημησαντι

TO HIM WHO AGAINST THE SPIRIT HOLY 141 x 17

τω εις το αγιον πνευμα"

Here is just one of the features from the gospel of Mark's account. The number 15 is the number of power and forcefulness.

"But whosoever shall blaspheme against the Spirit Holy hath never forgiveness, but is guilty of an eternal sin" (Mark 3:29).

**WHOSOEVER SHALL BLASPHEME 141 x 15
AGAINST THE SPIRIT**

Mar 3:29 ος δ αν βλασφημηση εις πνευμα"

The above examples seem to definitely point to the angelic realm. Interestingly, the expression "an eternal sin," has a value of 2401, which is $7 \times 7 \times 7 \times 7$.

Binding the Strong Man

Throughout the gospels Jesus talked about Satan's kingdom and the binding the strong man, who is symbolic of Satan.

"And if Satan cast out Satan, he is divided against himself; how then will his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house" (Mat 12:26-29).

The number 15 in theomantics is the number of power—the 141×15 here points back to the angelic aspect and shows the opposite concept of weakness and collapse.

HOW WILL STAND (his kingdom) 141×15

Mat 12:26 πως σταθησεται'

Next it says, "And if I by Beelzebub cast out devils,

BY WHOM DO YOUR SONS CAST THEM OUT? 141×22

Mat 12:27 οι υιοι υμων εν τινι εκβαλλουσιν'

SONS 141×9

τοις υιοις'

And finally, "Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house."

HIS HOUSE 141×12

Mat 12:29 την οικιαν αυτου"

And of course the expressions "sons" and "his house" is referring specifically to those who belong to Satan's kingdom.

One other interesting account to do with the destruction of the house, is this well known passage.

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

WAS THE RUIN OF THE HOUSE 1410

Luk 6:49 εγενετο ρηγμα της οικιας'

RUIN OF THE HOUSE THAT 141 x 9

ρηγμα της οικιας εκεινης

Virtually every key number to do with the original sin of rebellion and actual casting down from heaven, is found in this brief phrase (the numbers 122, 610, 380, 570, 558, etc.). It is an amazing thing to witness this. Satan's house and Satan's kingdom is a kingdom of the devil's fallen angels.

Those Who have Not Seen

As it has been discussed many times, the angels rebelled because they did not have full access to God's knowledge. God's ultimate reality was not visible to the eye. This verse also seems to confirm that fact.

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor 2:9).

EYE HATH NOT (seen) 1410

1 Cor 2:9 οφθαλμος ουκ

The heart is the central core of man's being. Here the 141 confirms the angel connection as well.

INTO THE HEART (of man) 141 x 2

επι καρδιαν'

The Hour of Darkness

In eternity past, the great thing the angels wanted to do was destroy Jehovah (who was Jesus the Creator who held the keys). They did not want their Creator to rule over them. That is why it states in Luke, the words of Jesus, concerning the crucifixion which was to take place.

"When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness" (Luke 22:53).

IS 141 x 4

Luk 22:53 εστιν'

YOUR HOUR AND THE POWER OF DARKNESS 1410 x 3

υμων ωρα και εξουσια σκοτους"

God's entire program for the fallen angels (represented by Adam and Eve), was that someday they would be partakers of the Holy Ghost and be able to discern good from evil (Heb 5:14). In eternity past the angels were allowed to no doubt smell the aroma and even taste (or sample) the wonderful blessings that were to come. But instead they took the shortcut when they decided to eat of the tree of knowledge and determine for themselves right from wrong. Death was the end result.

Rebuffing God's Authority

The following account is unmistakably in reference to Jesus. Notice who the enemies are at the end of the story.

"He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. (13) And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. (14) But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. (15) And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. (16) Then came the first, saying, Lord, thy pound hath gained ten pounds. (17) And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. (18) And the second came, saying, Lord, thy pound hath gained five pounds. (19) And he said likewise to him, Be thou also over five cities. (20) And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: (21) For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. (22) And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: (23) Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? (24) And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (25) (And they said unto him, Lord, he hath ten pounds.) (26) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. (27) But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me" (Luke 19:12-27).

BUT THOSE MINE ENEMIES 1410 x 2

Luk 19:27 πλην εχθρους μου εκεινους"

When I found the above feature, I immediately thought of this passage in Jude.

"Likewise also these filthy dreamers defile the flesh, who despise dominion, and who speak evil of dignities" (Jude 1:8).

FILTHY DREAMERS 141 x 6

Jud 1:8 ενυπνιαζόμενοι"

WHO DESPISE DOMINION 141 x 16

κυριοτητα αθετουσιν"

The next verse talks about the angelic confrontation between Michael and the devil over the body of Moses (which relates to angelic law). Of course in Matthew 25:41 fallen men are specifically referred to as "the devil's angels."

The Rebellion in the Wilderness

The children of Israel being destroyed by serpents in the wilderness (23,000 died in one day), is a type of the fall from heaven—coincides with the serpent deceiving Eve in the Garden.

"Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer" (1 Cor 10:8-10).

SOME OF THEM 141 x 15

1 Cor 10:9 τινες αυτων'

SOME 141 x 6

τινες'

OF THEM 141 x 9

αυτων

The angelic connection with the above, is absolutely confirmed with the above feature from John chapter 3. These verses in John are referring to the incident in the Old Testament when Moses put the serpent up on the pole, and whoever looked at it was spared of dying from the serpents.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life" (John 3:14,15).

WHOSOEVER (believeth) 141 x 2

Joh 3:15 πας'

Now two verses later in 1 Corinthians, comes the true power of theomatics. What we are about to find out, is that what happened in the wilderness really reflects back up to heaven and the angelic rebellion. Here is the next verse after the above.

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

NOW ALL THESE THINGS SYMBOLICALLY 1410 x 2

1 Cor 10:11 ταυτα δε τυπικως'

It states that this was "written for our admonition."

OUR ADMONITION 141 x 12

νουθεσιαν ημων'

The word "symbolically" could be translated as "representatively." The events that took place in the Old Testament area speaking about a much bigger chain of events. It states in this account that the people sat down to eat (which is a type of eating of the tree of knowledge), and to drink (obviously the wine of drunkenness), and then rose up to play (sexual immorality and fornication). All of that relates to man eating in the garden and committing spiritual fornication.

Bitterness of Soul

"Wherefore is light given to him that is in misery, and life unto those who are bitter of soul" (Job 3:20).

UNTO THOSE WHO ARE BITTER (of soul) 141 x 2

Job 3:20 "למר"

The Raising Lazarus from the Dead

The story of Lazarus is full of the 141 pattern. Lazarus is evidently symbolic of the fallen angels who fell from heaven. The most outstanding feature is in the first verse.

"Now a certain man was ailing, named Lazarus, of Bethany, the town of Mary and her sister Martha" (John 11:1).

This passage says that Lazarus was from Bethany. What could Bethany possibly represent symbolically? Interestingly, here is how it works out.

BETHANY 141 x 2

Joh 11:1 Βηθανιας'

Further confirmation of Bethany as a place, is found later in John chapter 12.

"Then Jesus six days before the Passover came to Bethany, where was Lazarus who had been dead, whom he raised from the dead" (John 12:1).

CAME TO BETHANY WHERE WAS 141 x 8

Joh 12:1 ηλθεν εις Βηθανιαν οπου ην"

The word "ailing" in reference to Lazarus ailing, has a value of 1116, or 558 x 2. Everything in reference to the casting down of the angels and falling from heaven to earth, is saturated with multiples of 558 (a huge theomatic study is completed on this). This number 558 is a major key number to do with the actual casting out process.

And then in verse 3 it also mentions Lazarus being sick.

"Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest he is ailing. When Jesus heard that, he said, This ailment is not unto death, but for the glory of God, that the Son of God might be glorified thereby" " (Joh 11:3,4).

Both the word "ails" and "ailment" are 141. These two features unmistakably point to the fall from heaven and angelic aspect of the ailment.

AILS 141 x 2

Joh 11:3 ασθενει"

AILMENT 141 x 2

ασθενεια'

"Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was" (John 11:5,6).

HE WAS SICK 141 x 2

Joh 11:6 ασθενει"

The account goes on relative to other topics. Let's pick up at verse eleven. This feature points to the angelic association.

"These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep" (John 11:11).

OUR FRIEND LAZARUS 141 x 15

Joh 11:11 Λαζαρος φιλος ημων"

"Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead" (John 11:12-14).

A major study on this account of Lazarus has been completed—all multiples of 122. Virtually everything to do with Lazarus and his grave is saturated with 122. This is the other key number to do with the actual casting down. The words "Lazarus is dead" is 122

x 5. These 122 features are everywhere relative to the death of Lazarus. Let's pick up at verse 17.

"Then when Jesus came, he found that he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off. And many of the Jews came to Martha and Mary, to comfort them concerning their brother" (John 11:17-19).

CONCERNING THEIR BROTHER 141 x 14

Joh 11:19 περι του αδελφου'

Virtually everything to do with brotherhood in the Bible, is full of the 141 pattern.

"Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, would not have died the brother of me" (John 11:20,21).

WOULD NOT HAVE DIED THE BROTHER 141 x 13

Joh 11:21 ο αδελφος ουκ αν εετηνηκει

Note: All the various mss. list these words in various word order arrangements.

"But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again" (John 11:22,23).

THY BROTHER 141 x 11

Joh 11:23 ο αδελφος σου'

The passage goes on where it talks about the resurrection in the last day, and those who believe, though they be dead, yet shall they live. Let's jump to verse 43 to do with the actual resurrection.

"And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And came forth the one having died bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go" (Joh 11:43,44).

AND CAME FORTH THE ONE HAVING DIED BOUND 141 x 14

Joh 11:44 και εξηλθεν τεθνηκως δεδεμενος'

"Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might also see Lazarus whom he raised from the dead" (John 12:9).

SEE LAZARUS WHOM HE RAISED FROM THE DEAD 141 x 22

Joh 12:9 τον Λαζαρον ιδωσιν ον ηγειρεν εκ νεκρων"

"These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done

these things unto him. The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record" (John 12:16,17).

WHEN HE CALLED LAZARUS 141 x 16

Joh 12:17 οτι Λαζαρον εφωνησεν'

Another feature appears later in chapter 12 of John.

"There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him" (John 12:2).

BUT LAZARAS WAS ONE 141 x 5

Joh 12:2 ο δε Λαζαρος εις"

Our Brothers Upon Earth

Here is something interesting. In the book of Job the sons of God appeared before Jehovah to accuse poor Job. The spirit of Satan was among them. This story obviously involved angels and man in some sort of corroboration. In the book of Revelation we find this statement concerning Satan or the devil.

"And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night" (Rev 12:10).

THE BRETHREN 141 x 18

Rev 12:10 των αδελφων"

Here we clearly find that in relation to man on earth and earthly brotherhood—the angel number of 141.

In 1 Corinthians it talks about "all the brethren."

"Wherefore it behoved him in all things to the brethren to be made like, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb 2:17).

ALL THINGS TO THE BRETHREN 141 x 13

Heb 2:17 παντα τοις αδελφοις'

No features could be more direct than the following! In Matthew Jesus asked the question?

"But he answered and said unto him that told him, Who is my mother? and who are my brethren?" (Mat 12:48).

WHO 141 x 4

Mat 12:48 τινες'

MY BRETHREN 141 x 8

αδελφοι μου"

In just a few minutes, I found a whole page of references to do with brethren and brotherhood—all loaded with 141 features. I will not take the time to present that here because something like this could just go on and on. Here is just one example. I show this one because it specifically mentions those who are living in this world.

"Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world" (1 Pet 5:9).

AFFLICTIONS IN YOUR BRETHREN 141 x 27

1 Pet 5:9 παθημάτων υμών αδελφοτήτι

1 Corinthians 5:12

This verse has some interesting features. It is in reference to those who are outside the church vs. those who are in the church.

"For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person" (1 Cor 5:12,13).

THEM THAT ARE WITHOUT 141 x 13

1 Cor 5:12 τους εξω"

THEM THAT ARE WITHIN 141 x 14

τους εσω'

PUT AWAY FROM AMONG YOURSELVES THAT WICKED PERSON 141 x 27

1 Cor 5:13 εξαπατο πονηρον εξ υμων αυτων'

YOURSELVES 141 x 11

αυτων

What all this goes to show is that the fallen angels consists of those who both redeemed vs. those who are not.

The Topic of Demons

The topic of demons is another aspect of the whole angelic rebellion (demons are the worse of the fallen angels who are beyond any possibility of redemption). The following

reference is interesting because it points to perhaps a certain aspect of the angelic incarnation—the demon or unclean spirit is part of man's alter-ego derived from the fall.

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none" (Mat 12:43).

THE UNCLEAN SPIRIT 141 x 8

Mat 12:43 ακαθαρτον πνευμα

THE SPIRIT GOES OUT FROM (the man) 141 x 6

πνευμα εξελθη απο"

After Jesus cast the demons out of the Gadarene demoniac, it states this.

"Now the man from whom had gone out the demons, besought him that he might be with him: but Jesus sent him away, saying" (Luke 8:38).

THE MAN FROM WHOM HAD GONE OUT (the demons) 141 x 12

Joh 8:38 ανηρ αφ ου εξεληλυθει

THE MAN FROM WHOM 141 x 8

ανηρ αφ ου"

From These Stones

One of the key ingredients of the fall and rebellion against their Creator—men's hearts have been made as cold and hard as stone. The Bible describes those who fell as stones.

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the heart of stone from your flesh, and I will give you an heart of flesh" (Ezek 36:26).

YOUR FLESH 141 x 4

Eze 36:26 "בשרכם"

We saw earlier these features

THAT WHICH IS BORN OF THE FLESH 141 x 13

Joh 3:6 το γεγεννημενον εκ της σαρκος

THEY THAT ARE IN (the flesh) 141 x 5

Rom 8:8 οι οντες

IN THE FLESH TO LIVE 1410

1 Pet 4:2 εν σαρκι βιωσαι'

In reference to stones and a heart of stone, In Ezekiel 28:14,16 it talks about the anointed guardian cherub who walked among the stones of fire (there is a whole chapter on Angelfall on Ezekiel 28). What are these stones of fire? There are many possibilities, but I believe that they are referring to the hard stony hearts of the angels that contain the fire of rebellion. In 1 Peter 2:5 people are actually called stones. There are other interpretations and meanings possibly present. Anyhow, in light of all that the following is interesting.

"And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham" (Mat 3:9).

THESE STONES 1410 x 2

Mat 3:9 λιθων τουτων'

Probably the best known reference is this one.

"And he answered and said unto them, I tell you that, if these should hold their peace, the stones would cry out" (Luke 19:40).

STONES WOULD CRY OUT 141 x 6

Luk 19:40 οι λιθοι κεκραξονται

And in reference to stones being cast down, here is a well known passage. The feature is the most direct and relevant words possible.

"And Jesus answering said unto him, Seest thou these great buildings? there shall not be left here stone upon stone, that shall not be thrown down" (Mark 13:2).

HERE STONE 141 x 12

Mar 13:2 ωδε λιθος

There is much more on all this related to stones that we will not try to go into here (or even take the time right now to investigate). The key fact is that for those of mankind who have fallen and set their hearts as a flint—their spirit and disposition has become stone.

Mark 10:24

I find the following passage very interesting and very revealing. It shows how difficult it is for someone from the old angelic order of things to enter into God's genuine kingdom.

"And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Mark 10:24,25).

SAITH UNTO THEM, CHILDREN 1410

Mar 10:24 λεγει αυτοις τεκνα

DIFFICULT IT IS 1410

δυσκολον εστιν'

DIFFICULT 141 x 6

δυσκολον"

Minds Defiled to do Evil

The word "defiled" has a value of 456—one of the two key numbers to do with man originally eating from the tree of the knowledge of good and evil, in the garden.

FOR HAS BEEN DEFILED OF THEM THE MIND AND CONSCIENCE 141 x 28

Tit 1:15 αλλα μεμιανται αυτων νους και η συνειδησις"

OF THEM 141 x 11

αυτων'

This goes right along with the same theme.

"Having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph 4:18).

THEIR UNDERSTANDING DARKENED 141 x 8

Eph 4:18 εσκοτισμενοι διανοια"

THAT IS IN THEM 141 x 15

την ουσαν εν αυτοις

Also this verse.

"In whom the god of this age has blinded the minds of unbelievers, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor 4:4).

THIS AGE HAS BLINDFED THE MINDS OF UNBELIEVERS 141 x 62

2 Cor 4:4 του αιωνος τουτου ετυφλωσε νοηματα των απιστων

Interestingly, the word "minds" has the same value of God originally created man in innocence.

MINDS 470

νοηματα

No Knowledge of God

Another very pertinent verse from Jude is this. It has to do with the theme of how spiritually blind fallen humanity is.

"But these men by what things they know not, rail at, but what they know naturally, as brute beasts, in those things they corrupt themselves" (Jude 1:10).

THESE MEN BY WHAT THINGS 141 x 8

Jud 1:10 οὗτοι δε οσα"

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor 2:14).

NEITHER CAN HE KNOW 141 x 9

1 Cor 2:14 και ου δυναται"

The long phrase, "The natural man receiveth not the things of the Spirit of God," is 141 x 58. The above verse says "neither can he know them." The word "them" has a value of 456, the key number to do with the tree of knowledge that God told man he could not touch. Here we see the absolute angelic connection.

Here is another very pertinent verse related to this theme.

"Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen." (1 Tim 6:16).

In the Greek it states, "Light inhabiting which saw no one of men, nor to see can."

LIGHT WHICH SAW (no one of men) 141 x 12

1 Tim 6:16 φως ον ειδεν"

Also this verse.

"For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men" (1 Pet 2:15).

THE IGNORANCE OF FOOLISH MEN 141 x 22

1 Pet 2:15 την αφρονων ανθρωπων αγνωσιαν"

These are the words of Jesus.

"For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (John 3:20).

FOR EVERY ONE THAT DOETH EVIL 1410 x 2

Joh 3:20 πας γαρ ο φ αυλα πρασων"

EVERYONE 141 x 2

πας'

Perhaps the above explains these results from the previous verse.

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because was evil the works of them" (John 3:19).

MEN LOVED (darkness) 141 x 11

Joh 3:19 ηγαπησαν οι ανθρωποι'

OF THEM 141 x 11

αυτων

The Marriage Feast

One of the better known parables that Jesus gave, concerned the marriage feast for the Son. The 141 pattern in this story is just outstanding.

"And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call those that were invited to the wedding: and they would not come" (Mat 22:1-3).

THOSE THAT WERE INVITED 141 x 6

Mat 22:3 κεκλημενους"

After those who were invited refused to come, this is what the Master of the feast said.

"Go ye therefore into the highways, and as many as ye shall find, call them to the marriage" (Mat 22:9).

AS MANY 470 x 2

Mat 22:9 οσους

CALL THEM 141 x 4

καλεσατε"

What all the above shows is that both those who were originally invited, and those that were compelled to come, are comprised out of the same lot of the fallen ones. The following feature shows that fact clearly.

"So those servants went out into the highways, and gathered together all as many as they found, both the bad and the good: and the wedding was furnished with guests" (Mat 22:10).

THE BAD AND THE GOOD 141 x 12

Mat 22:10 πονηρους και αγαθους'

Here is what happened next.

AND THE WEDDING WAS FURNISHED WITH GUESTS 141 x 23

Mat 22:10 και επλησθη νυμφων ανακειμενων

But the story does not end just yet. Here is the final result.

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment?" (Mat 22:11,12).

FRIEND 141 x 3

Mat 22:12 εταιρε"

"And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen" (Mat 22:11-14).

MANY ARE (called) 141 x 4

Mat 22:14 πολλοι εισιν"

This account also appears in similar fashion in the Gospel of Luke.

"And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of the men those who were bidden shall taste of my supper" (Luke 14:23,24).

NONE OF THE MEN 141 x 12

Luk 14:24 ουδεις ανδρων"

THOSE 470 x 2

ΕΚΕΙΝΩΝ

The Book of Revelation

In the book of Revelation, it also talks about those who are invited to God's marriage supper. When God created man and placed him the garden, He called EVERYBODY.

There are many multiples of 141 in this phrase, here is the most direct.

"And he saith unto me, Write, Blessed are the ones unto the supper of marriage of the Lamb having been called. And he saith unto me, These are the true sayings of God" (Rev 19:9).

THE ONES UNTO THE SUPPER (of marriage of the Lamb) 141 x 4

Rev 19:9 οι εις δειπνον

This is one of the most comforting verses in the Bible.

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor 15:51-54).

AND THE DEAD SHALL BE RAISED 141 x 8

1 Cor 15:52 και οι νεκροι εγερθησονται'

It states that "this corruptible must put on incorruption."

THIS CORRUPTIBLE 141 x 18

1 Cor 15:53 το φθαρτον τουτο"

The Subject of Resurrection

The subject of resurrection carries the 141 angel number throughout—on specific references to do with those who come from death into life. When a person is resurrected from the dead, they are actually coming back out of the old creation and pre-existence. Here are the words of Jesus.

"And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, neither if someone rose from the dead" (Luke 16:31).

IF SOMEONE 141 x 4

Luk 16:31 εαν τις"

Here again are the words of Jesus.

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and the ones hearing shall live" (John 5:25).

WHEN THE DEAD SHALL HEAR 141 x 13

Joh 5:25 οτε οι νεκροι ακουσονται'

THE DEAD 141 x 6

Rev 20:13 νεκρους'

The following shows the redemptive nature of those who fell.

THE ONES HEARING SHALL LIVE 141 x 14

οι ακουσοντες ζησονται'

"Marvel not at this: for the hour is coming, in which all those in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28,29).

IN WHICH ALL THOSE IN THE GRAVES 141 x 9

Joh 5:28 εν η παντες οι εν μνημειοις"

The following is in reference to Lazarus.

"Martha saith unto him, I know that he shall rise again in the resurrection at the last day" (John 11:24).

THE RESURRECTION IN THE LAST DAY 141 x 17

Joh 11:24 αναστασει εν τη εσχατη ημερα"

We saw earlier where everything to do with being equal to angels was 141 based.

"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being children of the resurrection. Now that the dead are raised, even Moses showed at the bush..." (Luke 20:35-37).

BEING CHILDREN OF THE RESURRECTION 141 x 24

Luk 20:36 της αναστασεως υιοι οντες"

NOW THAT THE DEAD ARE RAISED 141 x 9

Luk 20:37 οτι εγειρονται οι νεκροι

"And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15).

SHALL BE A RESURRECTION OF THE DEAD 1410

Act 24:15 ἀναστασιν μελλειν εσσεσθαι'''

BOTH OF THE JUST AND UNJUST 141 x 15

δικαιων τε και αδικων'

The above are just a few examples that were skimmed off the top. A thorough investigation of this theme has not been completed.

The Tower of Babel

In Genesis chapter 11, the well known story concerning the tower of Babel occurs. This event happened right after Noah's flood.

"And the whole earth was of one language, and of one speech. (2) And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. (3) And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. (4) And they said, Come, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. (5) And the Lord came down to see the city and the tower, which the children of men builded. (6) And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, what they have planned to do. (7) Go to, let us go down, and there confound their language, that they may not understand one another's speech. (8) So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. (9) Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from there did the Lord scatter them abroad upon the face of all the earth" (Gen 11:1-9).

THE EARTH WAS ONE LANGUAGE 1410 AND ONE SPEECH

Gen 11:1 ארץ שפה אחת ודברים אחדים

The last verse from this story says this.

"Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth" (Gen 11:9).

THE LANGUAGE OF ALL THE EARTH 141 x 8

Gen 11:9 שפת כל הארץ"

The word Babel in Hebrew is the identical word for Babylon. What happened in Genesis is characteristic of Babylon the Great—the final consummation of man's earthly system

of wisdom and knowledge that occurs in the book of Revelation. There is a direct parallel between the tower of Babel and the fall from heaven. What men did right after the flood was to go IMMEDIATELY BACK to what was in their hearts during the angelic rebellion—build themselves a city and a tower that reached to the heavens—it was Lucifer's and Adam's desire to ascend above the heights of the clouds.

The words "what they have planned to do," has a value of 456—the key theomatic number to do with man trying to eat from the tree of knowledge.

Another interesting observation, was that the Bible says that it was in the East of Eden that God protected the tree of life with the cherubim and the flaming sword (Gen 3:24). And when men desired to build their city and tower, they headed to the East to do it.

Now the key reference in this passage that pretty much proves the angelic origin, is the following feature from verse three.

"And they said one to another, Go to, let us make brick..." (Gen 11:3).

In the Hebrew, the word meaning "to one another," is, "And they said each to his fellow."

HIS FELLOW 141 x 2

Gen 11:3 רעהו

Verse 4, "And they said, Come, let us build us a city and a tower, whose top may reach unto heaven; and let us make for ourselves a name..." This has all the theomatics found in the Garden of Eden when man wanted to become as God and eat of the tree of knowledge.

MAKE FOR OURSELVES A NAME 141 x 6

Gen 11:4 נעש לנו שם

The words "And from there did the Lord scatter them abroad upon the face of all the earth," have the same theomatics as man being cast out of heaven.

There are many other 141 features in these verses, but to show all of them would be somewhat redundant.

The Tower in Luke 14:30

Going right along with the tower of Babel theme, is this outstanding reference.

"For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, when he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish" (Luke 14:28-30).

OF YOU INTENDING 141 x 16

Luk 14:28 υμων ο θελων"

Greek Note: υμων means "of you" in genitive without εξ

The above feature really pin points the angelic rebellion, but this next one does even better. The word "when" in reference to "when he hath laid a foundation," is 456 theomatically—the number having to do with man eating of the tree of knowledge.

THIS MAN BEGAN (to build) 141 x 21

Luk 14:30 ουτος ο ανθρωπος ηρξατο"

All the theomatics are present here of the angels wanting to ascend into heaven. There is yet another verse in Revelation that relates to all this. It is talking about the great harlot, who represents Eve. The following has all the theomatics to do with Eve eating from the tree of knowledge and wanting to be like God.

"For her sins have reached unto heaven, and God hath remembered of her the iniquities" (Rev 18:5).

HER SINS HAVE REACHED UNTO 141 x 21

Rev 18:5 εκολουθησαν αυτης αι αμαρτιαι αχρι'

GOD HATH REMEMBERED OF HER 141 x 15

εμνημονευσεν αυτης θεος'

REMEMBERED OF HER 141 x 13

εμνημονευσεν αυτης'

All of this is a type of Eve, mother of all the living, who represents the female nature is all the fallen angels. The oldness aspect points back to the pre-existence. This next verse from Proverbs is talking about the victims of the wicked prostitute or harlot.

"Let not thine heart decline to her ways, go not astray in her paths. For many are the victims that she hath cast down wounded: yea, many strong have been slain by her. Her house is the way to hell, going down to the chambers of death" (Prov 7:25-27).

FOR MANY (are the victims) 141 x 2

Pro 7:26 כִּי־רַבִּים

Ascending to Heaven in the book of John

The following feature is totally different, but carries great significance. It does not work out to 141 or even 47, but look at this result. The ascension this is talking about, is not the

heaven that the angels dwell in, but the highest heaven where Lucifer desired to set his throne—the third heaven where God Himself dwells.

"And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (John 3:13).

NO MAN HATH ASCENDED UP TO HEAVEN 47 x 47

Joh 3:13 ουδεις αναβηκεν εις τον ουρανον

Now when I found the above and wrote the above, I just had to check out a verse by the apostle Paul. And guess what happened. The same 2209, or 47 x 47 manifested itself confirming the above result. Most Bible scholars interpret the following passage as Paul speaking about himself and his own supernatural experience.

"I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven" (2 Cor 12:2).

SUCH A ONE CAUGHT UP UNTO THE THIRD (heaven) 47 x 47 x 2

2 Cor 12:2 αρπαγεντα τον τοιουτον εως τριτου"

SUCH A ONE 141 x 12

ΤΟΝ ΤΟΙΟΥΤΟΝ"

The above clearly indicates that the third heaven, or God's dwelling, is what the Bible is referring to when it talks about the fact that "no man hath ascended up to heaven."

"And the multitude of them that believed were of one heart and of one soul" (Acts 4:32).

THEM THAT BELIEVED 141 x 17

Act 4:32 πιστευσαντων'

Old Women

The following theme is very interesting. Old women go right along symbolically with the female nature of Eve.

"Thus saith the Lord of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age" (Zec 8:4).

OLD WOMEN 141 x 4

Zech 8:4 זקנות'

Now look at this. These are the words of Zechariah, father of John the Baptist, as he spoke with the angel Gabriel in the temple.

"And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife advanced in her days" (Luke 1:18).

ADVANCED IN HER DAYS 141 x 18

Luk 1:18 προβεβηκυια εν ταις ημεραις αυτης'

Now here is the fulfillment when the wife of Zacharias gave birth.

"And, behold, thy cousin Elisabeth, she hath also conceived a son in the old age of her: and this is the sixth month with her, who was called barren" (Luke 1:36).

SHE CONCEIVED A SON IN THE OLD AGE (of her) 141 x 19

Luk 1:36 αυτη συνειληφεν υιον εν γηρει'

When I saw that the following word was 141, I said "wow."

WIDOWS 1410

Act 9:41 τας χηρας

When I saw the above, I thought of this verse in reference to the great harlot, who is Eve. She represents all humanity.

"How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit as a queen, and a widow not I am, and sorrow by no means will I see" (Rev 18:7).

I SIT A QUEEN AND A WIDOWS NOT (I am) 141 x 14

Rev 18:7 καθημαι βασιλισσα και χηρα ουκ'

The Angels Visit Lot

In the Old Testament story concerning the destruction of Sodom and Gomorrah, just before that event took place, the Bible says that Abraham was sitting in front of his tent when three men appeared before him. This event is called by theologians as a theophanies, which was the visible and physical manifestation of Jesus as Jehovah before his earthly birth in Bethlehem. Accompanying him were two other men who were obviously angels.

These other two men eventually left and went to Sodom and Gomorrah and they are the ones who prepared Lot and his family to flee the city before God destroyed it with fire from heaven.

Theomatics confirms in a powerful and unmistakable way the angelic connection with this two men.

"And the Lord appeared unto him (Abraham) in the plains of Mamre: and he sat in the tent door in the heat of the day; And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground" (Gen 18:1,2).

LO, THREE MEN STOOD BY HIM 1410

Gen 18:2 והנה שלשה אנשים נצבים עלי

This is a very long story (Gen 18:1-Gen 19:22). It may be good if you read the entire thing, it is a great story. I will only show specific references to do with the angels.

Abraham then fed the men and gave them a feast. Here is the next mention.

"And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way" (Gen 18:16).

AND THE MEN ROSE UP 141 x 4

Gen 18:16 ויקמו אנשים

What is interesting is the next account.

"And the Lord said, Shall I hide from Abraham that thing which I do; (18) Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? (19) For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him. (20) And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; (21) I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. (22) And the men turned their faced from thence, and went toward Sodom: but Abraham stood yet before the Lord" (Gen 18:17-23).

The Hebrew reads, "and they turned from there the men and went toward Sodom."

THERE THE MEN 141 x 5

Gen 18:22 שם האנשים

Now the men arrive in Sodom. Here they are specifically referred to as "angels."

"And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground" (Gen 19:1).

ANGELS 141

Gen 19:1 מלאכים

Here is another specific reference to the men/angels.

"And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he persisted greatly to them greatly; and they went in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat" (Gen 19:2,3).

THEY WENT (in unto him) 141 x 2

Gen 19:3 ויסרו

Now we come to the place in the story where the homosexual men stormed the house of Lot and demanded that he bring out his two visitors.

"But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them" (Gen 19:4,5).

The expression "city" encompasses all who dwell therein. Other expressions also work out to 141 which I will not take the time here to point out.

(the men) OF THE CITY 141 x 2

Gen 19:4 עיר

But the outstanding reference is the phrase, "...and said unto him, 'Where are the men...'"

WHERE ARE THE MEN 141 x 3

Gen 19:5 איזה האנשים

Now here is the next specific reference.

"And Lot went out at the door unto them, and shut the door after him... And they pressed sore upon the man, even Lot, and came near to break the door. But they reached out the men their hand, and pulled Lot into the house to them, and shut to the door" (Gen 19:6,9,10).

REACHED OUT THE MEN 141 x 5

Gen 9:10 יִשְׁלַחַנִּי

The story goes on to describe how the angels took lot by force and commanded him to leave the city immediately.

Those Crucified with Christ.

Here we come to the story of the two thieves on the cross.

"And also there were two other criminals with him to be put to death" (Luke 23:32).

TWO OTHER CRIMINALS WITH HIM 141 x 27

Luk 23:32 ἄλλοι κακούργοι δύο συν αὐτῷ

And how about just the criminals themselves?

THE CRIMINALS 141 x 16

Luk 23:33 τοὺς κακούργους

Now let's jump down a few verses further.

"And one of the hung criminals blasphemed him, saying, If thou be Christ, save thyself and us" (Luke 23:39).

AND US 141 x 2

Luk 23:39 καὶ ἡμᾶς

The phrase "And one of the hung criminals blasphemed" is 141 x 37. In this instance, the word "criminals" is 122 x 12, the worst number to do with the casting down itself.

"But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we received the due reward of our deeds: but this man hath done nothing amiss" (Luke 23:40,41).

FOR WE RECEIVED THE DUE REWARD OF OUR DEEDS 141 x 23

Luk 23:41 καὶ ἡμεῖς μὲν δικαίως ἀξία γὰρ ὧν ἐπραξαμεν ἀπολαμβανομέν'

And the phrase in reference to the deeds themselves, has a value of 456 x 3—the key number having to do with man (and the angels) eating from the tree of knowledge, which ties the thieves on the cross directly to the pre-existence.

Losing their faith

The reason the rebellious angels fell, is because they lost their faith in their Creator.

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

In Hebrew it reads, "For generation perverse ones they are, children in whom is no faith."

GENERATION PERVERSE ONES THEY ARE CHILDREN 141 x 9

Deu 32:20 דֹּר תִּהְיֶה כִּנְיָהּ בְּנִים

Without the "they," the perfect and complete phrase presents itself. The expression "they are" is really not part of the essential context, as follows.

**FOR GENERATION PERVERSE ONES 1410
CHILDREN IN WHOM IS NO FAITH**

כִּי דֹר תִּהְיֶה כִּנְיָהּ בְּנִים לֹא אֱמוּנָה בָּם

The following shows that those who are redeemed and give to Christ, originated from the fall.

"And again, I will put my trust in him. And again, Behold I and the children which gave to me God" (Heb 2:13).

THE CHILDREN WHOM GAVE TO ME (God) 1410

Heb 2:13 τὰ παῖδιά αὐμοῖ ἐδωκεν

There are no doubt many more dozens of examples that could be shown related directly to birth. Some of these will be added to this section from time to time, and some may be shown elsewhere in this 141 study.

The following points to everyone who is born a sinner into this world.

"Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him" (1 John 3:6).

WHOSOEVER SINNETH 141 x 12

1 Joh 3:6 πᾶς ὁ ἁμαρτανῶν

WHOSEOVER 141 x 2

πᾶς

Here it talks about unbelievers who are outside the Church.

"Walk in wisdom toward them those that are outside, redeeming the time" (Col 4:5).

THOSE THAT ARE OUTSIDE 141 x 13

Col 4:5 τους εξω"

Those Who are Rebellious

This shows clearly God looking over all those who dwell upon the earth.

"He ruleth by his power for ever; his eyes behold the nations: let not the rebellious rise up against him" (Psa 66:7).

LET NOT REBELLIOUS RISE UP AGAINST (Him) 141 x 6

Psa 66:7 "הסוררים אל ידימו ל"

Related to the topic of rebellion, I thought of this verse in 2 Peter.

"Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: Who have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness" (2 Pet 2:14,15).

CURSED CHILDREN WHO HAVE FORSAKEN 141 x 22 THE STRAIGHT WAY

2 Pet 2:14,15 καταρας τεκνα καταλειποντες την ευθειαν οδον'

[THOSE] WHO HAVE FORSAKEN 141 x 11 THE STRAIGHT

καταλειποντες ευθειαν

Embedded in the above are the numbers having to do with man disobeying God and eating from the tree of knowledge.

With the following words that Jesus spoke to men about our present world—here in a very pointed manner Christ alludes to the fall.

"Many things I have about you to speak: but he that sent me is true; and I speak to the world those things which I have heard of him" (John 8:26).

MANY THINGS I HAVE ABOUT YOU (to speak) 141 x 22

Joh 8:26 πολλα εχω περι υμων'

Conclusion

Finally, it should be pointed out that all the above is only a fraction of what is present. Hundreds of further Bible passages throughout the Bible contain more of the specific 141 pattern. Again, the above is less than half of those recorded in my files.