

Chapter 6e

Adam, Lucifer, the Cherub in Eden, and 45/90 Dominion

~ The Unmistakable Link ~

Comment: The following thematic study is a continuation of Chapter **5f** from the previous section entitled **Lucifer and the Guardian Cherub In Eden**. The following presentation you are about to witness will contain much greater meaning if a person is familiar with the content of the previous chapter—in chapter **6c** we discussed the connection of Adam to the angelic realm. Here now is the theomatics evidence and spectacular data that proves the unmistakable connection and link.

A Little Review

Over the centuries, there has been much debate among Christians as to who Adam really was. We know from reading the words of the Bible that he was the "first man" that God created on planet earth, sometime about "6000 years" ago. But little is known outside of that fact. Yet as all Christians must admit, according to the Bible every person born after Adam is by default a sinner because of that one man's transgression. Therefore, Adam is at the very root and foundation of everything. He represents the human race and is the beginning point not only of the creation of man himself, but also the beginning of all sin and death.

"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).

Yet as it was explained in Chapters **4d** and **4e**, the story of Adam and Eve and the events of the garden of Eden, do not make any sense whatsoever if taken literally, unless of course one understands the deeper spiritual and symbolic meaning that is present. And more particularly what the male/Adam aspect is all about.

Of course the common concept—universally accepted by all Christians—is that when God created the earthly garden of Eden, Satan or an archangel from heaven named Lucifer, slipped into the garden of Eden incognito, and through the agency of a serpent, seduced Eve (that whole concept at face value is non-sensical). Actually the picture is

much bigger and different than that, and much more involved (that of course was explained in Section 4).

As this somewhat extensive analysis here will seek to point out, there is a numerical connection in the Bible that holds some profound and truly awesome implications. Who was this anointed Cherub that the Bible tells us was in Eden the paradise of God, created perfect and beautiful? We are about to find out as theomatics holds the definite answer.

The Angel Connection

Earthly Adam represents and is symbolic of the male nature and is directly connected to the angels who were cast out of heaven. He is the quite literally the anointed guardian cherub whom the Bible says "was in Eden the Garden of God," which of course represents the heavenly paradise. If Adam is a cherub, then that makes him an angelic being. And if Adam is an angelic being, that connects all of us as humans to the angelic realm as well. Adam is also connected to the king of Babylon who is called Lucifer in Isaiah 14—who tried to climb into heaven and was cast out. All of this, of course, is highly symbolical.

Before commencing further, it might be suggested that the reader refresh himself with the content of Isaiah 14 and Ezekiel 28. These passages were quoted and discussed in Chapter 5f.

Isaiah Chapter 14 and Ezekiel Chapter 28

These two passages are the big players, the major scriptural portions that speak concerning Lucifer who fell from heaven—Isaiah describes Lucifer as the "king of Babylon." And Ezekiel describes the Anointed Cherub who was in the garden of Eden, as the "Ruler of Tyre." Some biblical scholars have tried to enforce the idea that these passages are speaking only of earthly kings and have no other application beyond that. But based upon the clear and undeniable statements made, it clearly goes way beyond just an earthly picture. God clearly uses the earthly kings to represent a heavenly being or the representation of such. Adam was created to have dominion, and that is why he is represented by earthly kings. Again, all of this of course is highly symbolical.

Now to begin here, we are going to do things in a somewhat reverse order. Our initial focus will be on Ezekiel 28 and Isaiah 14. Then we will go back to the Genesis account and discuss Adam specifically.

45 – The Theomatic Connection

We are about to discuss an amazing theomatic consistency that unmistakable links all of this together. First, I will show the pattern in Isaiah and Ezekiel, and afterwards we shall

move to Genesis and discuss Adam specifically. All of this will become more and more dramatic and spectacular as the presentation unfolds itself.

Many Bible scholars over the centuries have referred to Adam as "the Lord of Creation." He was created by God to rule and have dominion. In theomatics, as it has been many times presented, the numbers 150 and 225 (15 x 15) appear over and over again within the theomatic structure of the Bible—when the concept of power and authority is mentioned. The number 15 is foundational to this concept. All of our books have entire chapters that discuss these numbers 150 and 225 specifically.

Another directly relational number to these numbers 150 and 225 in concept is the number 45, or 15 x 3. Thus the number of power (225) equals 45 x 5, and the number 450 equals 225 x 2. There appears to be a very pronounced concept present with the number 15 to do with Adam, and particularly 45.

This study here is going to concentrate on just two of these numbers—the number 45 and far more predominantly the number 90, which is 45 x 2. Most all the examples will be multiples of 90, and a few very distinct examples will be divisible by 45 only.

Here are the key features from the Bible for this entire design—the name for Adam in both Hebrew and Greek.

ADAM 45
אדם

ADAM 45
Αδάμ'

Isaiah Chapter 14

Let us begin by deciphering the references in this account to do specifically with the King of Babylon (who is also called Lucifer). He is described as one who rules, reigns, and has dominion.

We begin with verse 3 of this chapter, it begins with the following.

"On the day the Lord gives you relief from suffering and turmoil and cruel bondage, you will take up this taunt against the king of Babylon" (Isa 14:3,4).

AGAINST THE KING OF BABYLON 45 x 5
Isa 14:3 על מלך בבל'

Here is the key word, the most specific possible.

THE KING 90 (45 x 2)

מלך

Again, the reason 45 appears here, is because the concept is of rulership and authority and having dominion. You will see this phenomenon happen over and over. Here now are the next verses.

"How the oppressor has come to an end! How the fury has ended! Jehovah has broken the rod of the WICKED, THE SCEPTER OF THE RULER, [and] the one who struck down peoples with unceasing blows, and THE ONE SUBDUING NATIONS in fury with relentless aggression" (Isa 14:5,6).

In the Hebrew it reads, "Broke Jehovah the rod [of] the wicked the scepter of [ones] ruling." And these three words carry the following meaning. The expression "wicked scepter of ones ruling" applies generally to all the wicked and to their authority—in the context of this passage—specifically to the king of Babylon.

WICKED SCEPTER OF ONES RULING 450 x 3 (90 x 15)

רשעים שבט משלים

So mixed into all the above phrase of four words, are the key numbers to do with ruling and reigning. Yet the following phrase is probably the most significant to do with the king of Babylon actually having dominion over something.

THE ONE SUBDUING NATIONS 90 x 3

Isa 14:6 "רדה גוים"

Let us move on to the next reference in this chapter to the King of Babylon specifically.

"Sheol below is astir FOR TO MEET YOU at your coming, all the spirits of the leaders of the world, he makes all the kings of the nations rise from their thrones."

FOR YOU TO MEET YOU 90 x 9

Isa 14:9 לד לקראת בואך

The following example points to precisely who the king of Babylon represents.

"All of them will say to you, You also have become weak, as we are; you have become like us" (Isa 14:10).

YOU ALSO 450

Isa 14:10 גם אתה

YOU 45 x 9

אתה

ADAM 45
אדם

ADAM 450
את אדם'

Interestingly, the Hebrew word "you have become weak," has a value of 450. Here is the **opposite** of the concept of strength. And the words "all of them" from the phrase "All of them will say to you," has a value of just 90—in reference to the kings and rulers of nations (the kings of the earth will be discussed later in this presentation).

"All your pomp has been brought down to Sheol, along with the noise of your harps; maggots are spread out beneath you and worms cover you."

The three Hebrew words "All your pomp has been brought down to Sheol," has a value of 90 x 7. We will move on to verse 12. Here is one of the most famous verses from the Old Testament.

"How you fell from heaven LUCIFER SON OF THE DAWN. You were cast down to earth, [you] who laid low the nations" (Isa 14:12).

YOU FELL FROM HEAVEN 90 x 11
Isa 14:12 נפלת משמים

LUCIFER SON OF THE DAWN 90 x 7
ילל בו שחר

LUCIFER 75 (15 x 5)
הילל

The following 13 English words translate from only 5 Hebrew words. The following exemplifies the dominion aspect of Adam and the result of his rebellion.

YOU WERE CAST DOWN TO THE EARTH, YOU WHO 450 x 3
LAID LOW THE NATIONS
נגדעת לארץ חולש על גרים

Important Comments on the word Lucifer: This word used in Isaiah is exceedingly ambiguous. First of all, it is unclear whether Lucifer could possibly be the name of an individual person, or is simply an attribute that applies to the king of Babylon (scholars and interpreters have never been able to agree on this). Its translation and application came originally from a Latin word and was applied over the centuries to become a "reference" to the devil, an rendition that was eventually applied to Satan (see comment at end of chapter 4c). Without the article, or variable ה, the word could potentially be related to one of two root Hebrew words. It could be either הלל or ילל (see Analytical Hebrew and Chaldee Lexicon, Macdonald Publishing, Florida, Davidson, p. CLXXXIII). The first word הלל, means: **to shine, boast, self glory, be proud**, etc. This is the commonly accepted root which has

become (arbitrarily) the understood meaning. The second possibility, ללל, means: **to wail, howl, lament, be an oppressor**, etc. This second meaning is probably the correct one for two reasons. (1) The King of Babylon is described specifically as an oppressor throughout the chapter, and (2) with the established principle in theomatics of the variable and untranslatable article ך in Hebrew, the word is most likely ללל in its consistent and actual form used in Isaiah. **If that is true, then the whole Christian concept of Lucifer being a bright shining light of sorts is erroneous, and the real meaning is that of a wailing and complaining oppressor.** The entire concept of Lucifer being another name for Satan was adopted by Christians, probably because of the similarity with the words of Jesus in Luke 10:18, "And he said unto them, I beheld Satan as lightning fall from heaven." While this is a somewhat noble attempt to understand the meaning of scripture, the real meaning is probably different—Adam who fell was a whining oppressor. The expression "son of the dawn" (or rising of the sun) goes right along with Adam's new creation in innocence—he was a babe when it came to understanding the eternal mysteries of God and that is why he was forbidden to eat of the tree of knowledge. Interestingly, the words "son of the dawn" has a value of 560, and the Hebrew word "day" in reference to the "first day" (or "sixth day"), etc. of creation, has a value of just 56.

Let us move on to verse 13.

"For you said in your heart, to the heavens I will ascend above the stars of God I will raise my throne. I will sit on the mount of the assembly on the utmost heights of Zaphon. I will ascend above the top of the clouds, I will make myself like the most high " (Isa 14:13,14).

Earlier it was mentioned that Adam was created to have dominion. From the above verse comes this result—no feature could possibly be more specific or direct.

MY THRONE 90

(Isa 14:13) כסא'

THE KING 90

מלך

I WILL SIT ON MOUNT OF ASSEMBLY 90 x 7

אשב בהר מועד

The word "Zaphon" is interesting and would require a whole discussion. The King James says, " I will sit also upon the mount of the congregation, in the sides of the north." This expression in Hebrew means "that which is dark or gloomy." It undoubtedly has something to do with a location in the heavens (perhaps symbolic), and the veil that blocked the view of God's deepest secrets and eternal knowledge. It has a value of 57 x 4, which is a key number in theomatics for God's hidden secrets.

In the next verse that refers to the king of Babylon, the following presents itself. The first feature is three Hebrew words.

"The ones seeing you stare at you. About you they ponder, is this the man, the one shaking the earth."

ONES SEEING YOU STARE AT YOU 90 x 7

Isa 14:16 ראיך אליך ישגידו

Now comes the most significant features possible. "About you they ponder, is this the man, the one shaking the earth, making kingdoms tremble."

THEY PONDER, IS THIS 90 x 6

יתבוננו הזה'

THE MAN 45 x 7

האיש'

MAN (Adam) 45

אדם

The word for man here is different in Hebrew than Adam—it is the word EESH, which means "a man or male person." It appears throughout the Old Testament hundreds of times. The fact that it is 45 x 7 shows the completeness of what the 45 represents.

Normally, I do not present longer phrases. But this one is unmistakable. It is the square of 45.

THE MAN, THE ONE SHAKING THE EARTH, MAKING (2025) 45 x 45

KINGDOMS TREMBLE

האיש מרגיז ארץ מרעיש ממלכות'

The following feature from the next verse clearly shows the dominion aspect of Adam over the earth.

"... making kingdoms tremble. That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?" (Isa 14:17).

(that made) THE WORLD AS 450

Isa 14:12 תבל כ'

THE WORLD 450

κοσμος

Here is the Greek word for world, or cosmos. It applies to the heavenly realm as well as planet earth, i.e. Adam's domain as ruler.

The word "prisoners" (א'ירי) is 141 x 2, the key number in theomantics to do with the fallen angels themselves.

In all of these verses, there are many outstanding multiples of 90, but we are showing just a few of the more specific ones in reference to the king of Babylon himself and dominion.

"All the kings of the nations, even all of them, lie in glory, every one in his own house. But YOU ARE CAST OUT OF YOUR GRAVE AS A BRANCH that is abominable, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a corpse trodden under feet" (Isa 14:18,19).

YOU ARE CAST OUT OF YOUR GRAVE 90 x 17

Isa 14:18 'ואתה השלכת מקברך'

AS A BRANCH 90 x 4

כנצר

A branch would be something that draws its life and delegated authority from God, hence the 90 feature. The word "corpse" ("פגור") is also 141 x 2, to do with the fallen angels.

Here is the next verse.

"Not thou shalt be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evildoers shall never be renowned" (Isa 14:20).

The following is three Hebrew words.

THOU SHALT BE JOINED WITH THEM IN BURIAL 90 x 13

Isa 14:20 "תחד אתם בקבורה"

And the last feature is found in the last phrase. Here it is clearly implied that the king of Babylon is the seed source of the evildoers.

EVILDOERS 90 x 4

מרעים

In this Isaiah passage we have only shown some of the more pertinent features of 90—the ones that apply more directly refer to the king of Babylon himself and the subject of dominion. There are numerous other phrases that exhibit this pattern. The next series from Ezekiel is going to be far more impressive and direct.

Ezekiel Chapter 28

This now is the major passage from the Bible in reference to Adam. We saw how the words "against the king of Babylon" was a multiple of 45, and the word "king" was 90.

"Son of man (Adam), Say to the ruler of Tyre, this is what the sovereign Jehovah says" (Eze 28:2).

SAY TO THE RULER OF TYRE 90 x 7

Eze 28:2 אמר לנגיד צר

"This is what the sovereign Jehovah says: In the pride of your heart you say, 'I am god. On the throne of God I sit in the heart of the seas. But you are Adam and not God, though your mind thinks you are as wise as God' (Eze 28:2).

I AM GOD 90

אל אני

The following clearly shows the dominion/rulership aspect. The whole phrase says "You say, 'I am god. On the throne of God I sit...' The phrase just quoted is 90 x 21.

I SIT 90 x 8

ישבתי

However, the pattern inextricably presents itself with definite precision, with the following words from the second part of the verse. Look at this! The ruler of Tyre is SPECIFICALLY CALLED ADAM. "But you are Adam and not God."

YOU ARE ADAM 450 (90 x 5)

אתה אדם

YOU ARE 45 x 9

אתה

And now the word Adam itself, with the Hebrew particle (no translatable meaning similar to the article), is the following.

ADAM 450

Gen 2:8 את האדם

ADAM 45

אדם

But there is more yet. The next words are very significant to this pattern. In the Hebrew transliteration of the last phrase from the above verse, the words actually read, "though you think the mind of you as the mind of God." The words "though you think the mind of you" really means, "though your mind thinks..."

THOUGH YOUR MIND THINKS 450 x 2

תתן לבר

I AM GOD 90

אל אני

Verses 3 through 10 give an account of how this king would be pierced by the sword, slain, and brought down to the pit and die a violent death in the heart of the seas (similar to Lucifer in Isaiah). There are a number of features of 450 present in these verses. Here are just a few.

"To the pit they will bring you down, AND YOU WILL DIE the death of violence in the heart of the seas."

AND YOU WILL DIE 450

Eze 28:8 ומתה

Now look at this spectacular result—compared to the above. This is a different word in Hebrew. Both the words relative to the anointed cherub dying and Adam dying have the same 450 value. We'll talk specifically about Adam later in this presentation.

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

HE DIED 450

Gen 5:5 ימת

AND YOU WILL DIE 450

Eze 28:8 ומתה

Here is verse 9 that follows.

"Will you say, 'I am God' in the presence of the one slaying you."

SLAYING YOU 45 x 5

Eze 28:9 רגד

And of course, the Hebrew words "I am God" is 45 x 2. We will not quote verse 12, which begins the lament for the second time.

The following is one of the most significant passages concerning the creation of Adam himself.

"Son of Adam, take up a lament for the king of Tyre and say to him... You were the model of perfection, full of wisdom and perfect of beauty" (Eze 28:12).

YOU WERE THE MODEL OF PERFECTION, FULL OF 90 x 22

WISDOM AND PERFECT (of beauty)

Eze 28:12 חותם תכנית מלא חכמה וכליל אתה

YOU 45 x 9

אתה

And look at this. Here is the word "perfect," with a value of 90.

PERFECT 90

כליל

Now, in order to show how God expresses the critical elements descriptive of Lucifer the Anointed Cherub, here are four expressions shown side by side—all with a value of 90.

KING 90

מלך

MY THRONE 90

כסא

PERFECT 90

כליל

I AM GOD 90

אל אני

Here now is the key verse, verse 13.

"Thou hast been in Eden the garden of God; every precious stone adorned you, 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" (Ezek 28:13).

The first phrase in Hebrew, transliterates, "[The one] in Eden the Garden of God [you] were." The words in brackets are simply implied within the translation.

THE ONE IN EDEN THE GARDEN 90 x 2

Eze 28:13 בעדו גן

The words "you were" have a value of 141 x 3, the number of the angels.

"Every precious stone adorned you, the ruby, topaz, Emerald..."

ADORNED YOU 90 x 6

מסכתך

And the last portion says, "... the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created" (Ezek 28:13).

"Your settings and mountings were made of gold, on the day you were created they were prepared."

THOU WAST CREATED 45 x 5 (Adam with the article = 50 האדם)
בראך

We will talk shortly about 45 x 5, or 225 in Genesis. From the above, the words "the day that thou wast created" is 141 x 2, the angelic number.

Now we come to the mention of the cherubim aspect, which is the most significant.

"You were the cherub, the anointed one guarding; 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 CHERUB 90 x 7

Eze 28:14 'את כרוב'

LUCIFER SON OF THE DAWN 90 x 7

Isa 12:14 ילל בן שחר

Interestingly, "the Cherub" has the same value of 90 x 7, as "Lucifer, Son of the dawn."

But here now is the complete description. In Hebrew it transliterates, "the cherub the anointed one guarding." The following sounds nicer.

THE ANOINTED GUARDIAN CHERUB 90 x 8

כרוב ממשח וכר'

And BOTH the following words in Hebrew verify this design—the singular and the plural form. The plural comes from the cherubims who guarded the tree of life after Adam fell.

CHERUB 90 x 7

Eze 28:14 'את כרוב'

CHERUBIMS 90 x 3

Gen 3:24 "כרבים"

ADAM 90 x 5

Gen 2:8 'את האדם'

And yet one other spelling for the cherubim in the plural (הכרובים) equals 141 x 2, the angel number itself.

One other outstanding theomatic example in reference to the cherubims, occur in the well known account of Ezekiel and the wheels.

"And he spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire among the cherubims, and scatter them over the city. And he went in in my sight" (Ezek 10:2).

AMONG THE CHERUBIMS 90 x 9

Eze 10:2 מבינות לכרובים

The following is a little bit of a diversion from this pattern.

The Number 111

In reference to the Anointed or guardian cherub, I noticed that the Hebrew word "guarding" had a value of 111. But in turning to Genesis, the text says: "And Jehovah God took the man and put him in the garden of Eden to dress it and to keep it." The Hebrew word, "to keep it" (aw-bad), is a prime root. The meanings it carries are, "to work, till, keep, guard, secure, cause and make, husbandman, bond service, etc."

Thus we find here the direct link of the cherub in Eden with Adam in Genesis.

GUARDING 111

Eze 28:14 הסוכך

KEEP IT 111

Gen 2:15 לעבדה

And in Genesis, "And God said, Let us make man in our image, and let him rule..."

LET HIM RULE 111 x 2

Gen 1:26 "רדדו"

In the book of Hebrews it says that, "Thou hast made him the ruler over the works of thy hands, all things thou subjecteth under the feet of him."

THE RULER OVER 111 x 12

Heb 2:8 κατεστησας επι"

ALL THINGS UNDER THE FEET 111 x 28

παντα υποκατω ποδων'

I am going to digress here and show one feature from the New Testament that may relate to the above five features. The example I am going to show will indicate the incredible complexity and logic that comprises the theomatic structure. In looking at a verse in Romans 5 the following appeared. I believe that the reason the following works out to 1110, is because it relates to the concept of all the above examples. Because Adam failed to guard and keep the garden, sin and death came through the

one man's failure to keep that which was entrusted to him. I have put together a whole file on the subject of delegated authority and protecting God's interests—all based upon the number 111, another major design in theomatics.

"For if by the one man's offense, death reigned through the one [man]."

THROUGH THE ONE [MAN] 1110

Rom 5:17 $\delta\iota\alpha$ του ενοχ

And the words "through the one man" is also 90 x 16 (as we might expect).

Now Back to Ezekiel

We will look at the 45 patterns with the above later.

"... so I ordained you on the mount of holiness of God you were, amongst the stones of fire you walked. You were blameless in your ways from the day you were created, till wickedness was found in you."

YOU WERE BLAMELESS FROM (the day...) 900 (450 x 2)

Eze 28:15 תמים אתה ב'

BLAMELESS FROM DAY YOU WERE CREATED 90 x 9

Eze 28:15 תמים מיום בראד'

YOU WERE CREATED 45 x 5 (Adam with the article = 50 האדם)

בראד'

Just one example of the theomatic phenomena in the Bible, is the word "blameless" (תמים) in Hebrew. It has a value of 490, which is 70 x 7. The number 7 in the Bible is unequivocally the number of perfection and completeness. It is so hard to believe that things like this are a random coincidence (which of course would be the only conclusion if theomatics were not true).

"Through your widespread trade you were filled with violence, and you sinned, So I drove you in disgrace from the mount of God, and I expelled you guardian cherub from the midst of the stones of fire."

I DROVE YOU IN DISGRACE 90

Eze 28:16 אדללד'

I EXPELLED YOU O GUARDIAN CHERUB 90 X 4

אב דד כרוב הסכד'

"Your heart became proud on account of your beauty, and you corrupted your wisdom because of your splendor. So I cast you to the earth" (Eze 28:17).

I CAST YOU TO THE EARTH 90 x 13

Eze 28:17 על ארץ שלכתיד'

And interestingly enough, the term "earthly man" in reference to Adam specifically—from 1 Corinthians—has an exact similar value of 45 x 26. Incidentally, there is a whole infrastructure of 13 and 26 to do with the casting down of Lucifer and the anointed cherub, signifying the fact that he was cast initially from God's throne and God's presence.

THE EARTHLY MAN 90 x 13

1 Co 15:49 χοικου

I CAST YOU TO THE EARTH 90 x 13

Eze 28:17 על ארץ שלכתיד'

What the above theomatic similarity proves (or at least indicates) is that the earthly man mentioned in 1 Corinthians is the same man (or angel) who was cast to earth from heaven in Ezekiel 28, i.e. the anointed guardian cherub in Eden, which is a type of the heavenly paradise.

We will stop at this juncture. Many more examples could be shown. Let us move on to Genesis and the subject of Adam himself.

GENESIS and ADAM in The Garden

The patterns of 45 to do with Adam, and God creating man and placing him in the garden of Eden, are voluminous. I will show just a few of the more outstanding examples.

Here is the word *Adam* in both Hebrew and Greek.

ADAM 45

אדם

ADAM 45

Αδάμ'

Earlier we showed the following two examples, from Ezekiel, where Jehovah said to the anointed cherub, "you are Adam and not God."

YOU ARE ADAM 450

Eze 28:2 אתה אדם'

ADAM 450

Gen 2:8 את האדם'

Genesis 1:26, is the first mention in the Bible. It consists of four Hebrew words. Notice the factors of $3 \times 3 \times 3$, a very interesting observation.

LET US MAKE MAN IN OUR IMAGE AFTER OUR LIKENESS $45 \times 3 \times 3 \times 3$

Gen 1:26 נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדִמוּתֵנוּ

And verse 27 states, "So God created the man in his image..." Here the value is the same.

CREATED THE MAN $45 \times 3 \times 3 \times 3$

Gen 1:27 וַיִּבְרָא הָאֱלֹהִים

We will now see a full confirmation of why everything to do with Adam is structured on 45 and the numbers of power and dominion. The above verse says this.

"Let us make man in our image after our likeness, and let them have dominion over the fish of the sea and over the birds of the air and over the livestock and over all the earth, and over every crawler crawling on the ground."

LET THEM HAVE DOMINION OVER THE FISH 90×7

Gen 1:26 יִרְדּוּ בַדְּגַת יָם

DOMINION OVER THE FISH OF THE SEA 45×15 (225×3)

Gen 1:28 יֵרֵד בַּדְּגַת יָם

Here now is the one key Hebrew word.

LET THEM HAVE DOMINION 45×5 (225)

וִירְדוּ

Adam was created for the sole purpose of having dominion. Therefore, the following is no surprise from Ezekiel 28, in reference to the guardian cherub who was in Eden.

"Your settings and mountings were made of gold, on the day you were created they were prepared" (Eze 28:5).

YOU WERE CREATED 45×5 (225)

Eze 28:15 בְּרֵאשִׁית

"So God created the man in his image, in the image of God he created him, male and female he created them."

MALE AND FEMALE HE CREATED THEM 45×23

Gen 1:27 זָכָר וּנְקֵבָה בְּרָא אֹתָם

"Unto Adam and the wife of him the Lord God make coats of skins, and clothed them" (Gen 3:21).

UNTO ADAM AND THE WIFE (of him) 90 x 9

Gen 3:21 "לאדם ולאשת"

Again, in relation to the subject of dominion above being 225 (45 x 5), and Adam being created for the express purpose of having dominion, look at this!

MALE 45 x 5 (225)

"זכר"

The above verse has numerous multiples of 45, but this one stood out. Like God Himself, God created and vested in Adam the position of having authority. Again, we see 45 pattern.

IN THE IMAGE OF GOD HE CREATED [HIM] 450 (225 x 2)

בצלם אלהים ברא

In relation to man being created in God's image—after Adam fell, this is what God said. The following example shows that the dominion aspect is related to God Himself.

"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).

THE MAN BECAME LIKE (one of us) 90

Gen 3:22 'האדם היה כ'

Verse 29 is one of the most significant in this pattern. "And God said, See! I give to you every plant seed bearing..." The word "every" in this passage, could be translated as "all". Nothing could be more direct than the next two features.

GIVE UNTO YOU ALL 45 x 3 x 3 x 3

Gen 1:29 'את כלי'

UNTO YOU 90

לכם

Now we jump to the account of the creation story in Genesis Chapter 2.

"And Jehovah God formed the man from the dust of the ground..."

FORMED THE MAN 45 x 3 x 3

Gen 2:7 לכם אדם

FORMED 45 x 7

לכם

"And He breathed into his nostrils the breath of life, and became man into a being living."

BECAME MAN INTO A BEING 90 x 6
יהי האדם לנפש

A LIVING BEING 450
נפש חיה"

"Now Jehovah God planted a garden in the East in Eden, and he put there the man whom he formed."

THE MAN WHOM 45 x 3 x 7
Gen 2:8 "את אדם אשר"

Adam's place of dominion was supposed to be in Eden. Interestingly, the next feature presents itself.

PLANTED A GARDEN IN THE EAST IN EDEN 450
"טע גן בעדן מקדם"

PLANTED 90 x 2
"ט"

"And took Jehovah God the man, and put him in the Garden of Eden to work her and to care for her."

PUT HIM IN THE GARDEN 45 x 3
Gen 2:15 "נחורו בגן"

Look at the next series of features.

"And Jehovah said, 'It is not good to be the man alone. I will make for him a helper to suit him.'"

THE MAN ALONE 90
Gen 2:18 "האדם לבדו"

A HELPER TO SUIT HIM 90 x 4
עזר כנגדו

"And the man said, this is now bone of my bone, and flesh of my flesh. She shall be called woman, for from man she was taken this."

BONE OF MY BONE 450

Gen 2:23 **עצם מעצמי**

FROM MAN SHE WAS TAKEN 45 x 11 (the two ones side by side are interesting)

מאיש לקחה

The next major occurrence where Adam is mentioned, is after the temptation took place.

"And she took from its fruit and ate, and gave also to her husband with her, and he ate."

HER HUSBAND 45 x 7

אשה

One last reference is worthy of mention. One of the predominant patterns to do with Eve is 19. The value of the word "rib," that was taken from Adam is 190. Throughout scripture, 19 is predominant with the subject of the woman, or Eve. Look at the value of the next phrase.

THE MAN KNEW EVE HIS WIFE 45 x 19 (also 90 x 7 x 2)

Gen 4:1 **אדם ידע חוה אשתו**

We shall finish this account of Adam, with some references to him being cast out of the paradise of God.

"To the woman he said... in pain you will bear children, and unto your husband shall be your desire."

UNTO YOUR HUSBAND 90 x 4

Gen 3:16 **אל אישך**

"And to Adam he said, because you listened to the voice of your wife..."

TO ADAM HE SAID 45 x 7

Gen 3:17 **לאדם אמר**

The following two examples show where Adam lost his dominion.

"And Jehovah God said. 'See! The man has become like one of us to know good and evil. And now lest he reach out his hand and take also from the tree of life and eat and live for ever.' So Jehovah God sent him from the garden of Eden to work the ground from which he was taken."

SENT HIM FROM THE GARDEN 450

Gen 3:23 **ישלחוהו מגן**

SENT HIM 90 x 4

ישלחורו'

And the three Hebrew words, "I expelled you guardian Cherub," have the same value of 45 x 8.

There are a number of other references to Adam in Genesis that all work out to 45's, but enough has been shown already. To conclude, here is the last time Adam is mentioned.

"And were the days of Adam after he fathered Seth eight hundred years, and he fathered sons and daughters."

WERE THE DAYS OF ADAM 45 x 3

יהיו ימי אדם'

Nothing could be more direct than this in reference to Adam's existence and dominion.

WERE THE DAYS 90

יהיו ימי' Gen 5:4

The above is outstanding, because earlier we saw how many significant features there were, all of them 45 x 2, that spoke of the authority of Lucifer and the anointed cherub.

But immediately after the above phrase, comes verse 5. Notice the value of 45 x 15. It shows forth the principle of completeness.

"And were all the days of Adam which he lived 930 years, and he died."

ALL THE DAYS OF ADAM WHICH HE LIVED 45 x 15

כל ימי אדם אשר חי' Gen 5:5

And here is the last feature, which will need no real explanation.

HE DIED 450

ימות'

The New Testament

The name Adam is mentioned only a few times in the New Testament. We will look at just a few outstanding examples of the pattern of 45. The first mention is in Luke chapter 3, where the genealogy of Christ is mentioned.

"... the [son] of Enos, the [son] of Seth, the [son] of Adam, the [son] of God."

ADAM THE [SON] OF GOD 90 x 23

Luk 3:38 του Αδάμ του θεου

Romans chapter 5 is the major passage of scripture that speaks concerning Adam.

"Therefore as through one man sin entered into the world, and through sin death."

THE WORLD 450

Rom 5:14 κοσμον

DEATH 90 x 7

θανατος'

"But reigned death from Adam until Moses, even over the ones not sinning in the likeness of the transgression of Adam who is a type of the one coming."

DEATH FROM ADAM 450

Rom 5:14 ο θανατος απο Αδαμ"

HE DIED 450

Gen 5:5 ΠΑ'

"... in the likeness of the transgression of Adam who is a type..."

ADAM WHO 45 x 7

Αδαμ ος'

WHO 90 x 2

ος

A TYPE OF ONE COMING 45 x 41

τυπος μελλοντος

"For if by the one man's offense many died, by much rather the grace of God..."

IF BY THE ONE MAN 90 x 16

Rom 5:15 ει τω ενος

"Through the disobedience of the one man, sinners were constituted the many."

THE DISOBEDIENCE OF THE ONE (MAN) 45 x 7 x 5

Rom 5:19 παρακοης του ενος

The phrase "sinners were constituted the many" has all the fallen angel theomatics. Interestingly, the word "sinners" is 450 x 3—showing how Adam's attributes and curse passed on.

And then this well known verse appears in 1 Corinthians.

"As in Adam all die, so also in Christ all shall be made alive."

AS IN ADAM 45 x 53

1 Co 15:22 ωσπερ εν τω Αδαμ'

Earlier we saw where from Genesis, the expression "a living soul," was 450, in reference to God's creation of Adam. The words from 1 Corinthians 15:45, make reference to what was written in Genesis.

"So also it has been written, 'Became the first man Adam unto a soul living.'"

THE FIRST MAN ADAM UNTO A SOUL 450 x 11

1 Co 15:45 ο πρωτος ανθρωπος Αδαμ εις ψυχην'

THE FIRST (man) 90 x 9 x 2

ο πρωτος

In relation to the topic of the first man, here are the words of Jesus.

"And he answered and said unto them, Have ye not read, that he which created at the beginning male and female he made them" (Mat 19:4).

AT THE BEGINNING MALE AND FEMALE HE MADE (them) 450 x 5

Mat 19:4 απ αρχης αρσεν και θηλυ εποιησεν"

MADE THEM 900 x 2 (450 x 4)

εποιησεν αυτους'

AT THE BEGINNING 90 x 11

απ αρχης

The unity of BOTH male and female comprising man, is illustrated further here.

"There is neither Jew nor Greek, there is neither bond nor free, neither is there male nor female: for ye are all one in Christ Jesus" (Gal 3:28).

IS THERE MALE NOR FEMALE 900 (450 x 2)

Gal 3:28 ενι αρσεν και θηλυ'

Probably the best confirmation of this concept—the fact that the woman came from the male and that is why BOTH male and female comprise man—is this phrase.

"And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man" (Gen 2:23).

SHE WAS TAKEN OUT OF MAN 900 (450 x 2)

Gen 2:23 מֵאִישׁ לָקַחָהּ זָאת

And in Mark's Gospel, the Greek wording is different. (Mark 10:6). It uses the word "from" instead of "at," as in Matthew.

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

AT THE BEGINNING 90 x 11

Mat 19:4 απ αρχης

OF THE CREATION MALE 90 x 21

Mar 10:6 κτισεως αρσεν'

Ruler Examples

"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 word "beginning" in Greek, ARCHE (root ARCH—such as in an arch-rival), actually means "to be primary, the first position, beginning, magistrate, power, principality, supreme rule." While in the above, the reference is to Jesus (who is also the SECOND ADAM), the symbolic principle is still present—as it applies to the first Adam, who was created to rule and have dominion. So from the above, the following result is not too surprising.

RULER OF THE CREATION 450 x 5

Rev 3:14 η αρχη κτισεως"

THE RULER 90 x 8

η αρχη"

Now compare the above two features to these next two. In three verses from the New Testament, it refers to the "ruler of this world." In this passage, it is undoubtedly referring to the first Adam (or the principle of the first Adam).

"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).

RULER OF THIS WORLD 90 x 44

Joh 12:31 ο αρχων κοσμου τουτου'

RULER 90 x 9 x 2

ο αρχων'

In both instances above, the words "ruler" are spelled different, but still divisible by 90.

Ephesians 6:12

This verse absolutely and unequivocally links Adam and his dominion over this world, to the angelic realm.

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

AGAINST THE RULERS 450 x 3

Eph 6:12 προς αρχας"

AGAINST 450

προς

THE RULERS 900

αρχας"

THE HEAVENS 900

ουρανοις'

The context of this passage—it is passage is talking about the spiritual hosts of evil in the heavenlies.

The next part of the phrase says this in Greek,

"... against the world rulers of darkness this."

AGAINST THE WORLD RULERS 90 x 29

προς τους κοσμοκρατορας"

WORLD RULERS 90 x 24

τους κοσμοκρατορας"

WORLD RULERS OF DARKNESS 90 x 38

τους κοσμοκρατορας σκοτους"

And then these words from Matthew.

"But Jesus called them unto him, and said, Ye know that the rulers of the nations exercise dominion over them, and they that are great exercise authority upon them" (Mat 20:25).

THAT THE RULERS OF THE NATIONS 900 x 3

Mat 20:25 οτι οι αρχοντες εθνων

The above are just some of the more outstanding phrases that are all divisible by 90. The statistical odds are absolutely staggering—random numbers would never produce this sort of consistency in a predictable manner.

Here is the other verse in the New Testament that refers to essentially the same thing as the ruler of this world.

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

IN WHOM THE GOD OF THE WORLD 90 x 28

2 Cor 4:4 εν οις θεος του αιωνος

The word "whom" has the 141 fallen angel number, as well as those who don't believe.

The words "the world this" mean "this world."

THIS WORLD 90 x 26

1 Cor 7:31 κοσμου τουτου

Going right along with this same concept, is the following.

"Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them" (Mat 4:8).

KINGDOMS OF THE WORLD 90 x 14

Mat 4:8 βασιλειας κοσμου'

But in the Luke account the word for word, i.e. cosmos is not used. Instead it is ΟΙΚΟΥΜΕΝΕΣ, which means "the inhabited earth."

"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).

KINGDOMS OF THE INHABITED EARTH 90 x 26

Luk 4:5 τας βασιλειας της οικουμενης'

But in Matthew the Greek word used is *cosmos*, or world.

"And the devil said unto him, All this power will I give thee, and the glory of them: because to me it has been delivered; and to whomsoever I will I give it" (Luke 4:6).

In the Greek it reads, "to thee I will give the authority this all..."

TO THEE I WILL GIVE THE AUTHORITY 90 x 32 (also 90 x 36)

Luk 4:6 σοι δωσω την εξουσιαν

BECAUSE TO ME IT HAS BEEN DELIVERED 90 x 12

οτι εμοι παραδεδοται'

What we see happening here, is the fact that not only is the world under Adam's power, but Satan is the real force and power behind everything due to the rebellion of Adam, and of course all that relates symbolically to the serpent and the original sin back in the garden. When Adam ate the forbidden fruit, he obviously came under Satan's dominion in all aspects. We see that with the following passage as well. The word "prince" means "ruler."

"Wherein in time past ye walked according to the course of this world, according to the prince (ruler) of the power of the air, the spirit that now worketh in the sons of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the sons of wrath, even as others" (Eph 2:2,3).

PRINCE OF THE POWER OF THE AIR 90 x 46

Eph 2:2 τον αρχοντα της εξουσιας του αερος"

The term air in this verse is obviously symbolic of a spiritual climate. Everything to do with the sons of disobedience (which are men upon earth), has all the fallen angel numbers in it (see Chapter 6c). The expression commonly interpreted as "world" really means "the age."

"And the lord commended the unjust steward, because he had done wisely: for the sons of this the age this are in their generation wiser than the children of light" (Luke 16:8).

SONS OF THE AGE THIS 90 x 9 x 4

Luk 16:8 οι υιοι αιωνος τουτου'

SONS OF THE AGE 90 x 9 x 2

υιοι αιωνος'

SONS 90 x 12

υιους

All of the above go right along with the concept of world rulers. The dominion that God granted to Adam goes right along with the sons of men who are in a certain sense play the role of Adam's deputies.

MEN 90 x 21

ανθρωπων

But compare that to this. The words "such power" is 45 x 43.

"But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men" (Mat 9:8).

GIVEN SUCH POWER TO MEN 90 x 52

Mat 9:8 τον δοντα εξουσιαν τοιαυτην τοις ανθρωποις

Here are some words concerning Jesus.

"While he spake these things unto them, behold, a certain ruler came, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live" (Mat 9:18).

BEHOLD A CERTAIN RULER 450 x 5

Mat 9:18 ιδου αρχων εις

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?" (Mat 24:45).

THE LORD HATH MADE RULER 90 x 21

Mat 24:45 κατεστησεν κυριος'

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power" (1 Cor 15:24).

ALL RULE AND ALL AUTHORITY 450 x 5

1 Cor 15:24 πασαν αρχην και πασαν εξουσιαν

When it comes to Adam being given dominion over God's created order, the following expression really hits the nail on the head. Here are the next two verses from the above.

"Blessed is that servant, whom his lord when he cometh shall find so doing" (Mat 24:46).

THAT (servant) 90 x 4

Mat 24:46 εκεινος

"Verily I say unto you, That over all the goods of him he will appoint him" (Mat 24:47).

ALL THE GOODS 450 x 5

Mat 24:47 πασιν υπαρχουσιν"

THE GOODS OF HIM HE WILL APPOINT HIM 90 x 55

υπαρχουσιν αυτου καταστησει αυτον"

Now compare the above to this. The direct object of the authority works out to 450.

"And Jesus came and spake unto them, saying, has been given unto me all authority in heaven and upon earth" (Mat 28:18).

ALL AUTHORITY IN 90 x 12

Mat 28:18 πασα εξουσια εν"

IN HEAVEN AND UPON EARTH 900 x 2 (450 x 4)

εν ουρανοις και επι της γης'

ALL THE GOODS 450 x 5

Mat 24:47 πασιν υπαρχουσιν"

HEAVEN 900 (450 x 2)

ουρανοις'

The numbers 4 and 8 are key numbers to do with the earth itself.

EARTH 90 x 8

της γης'

The fact that BOTH the expressions heaven and earth—particularly the earth being 900 shows the extent of Adam's authority. However, when I found the above I immediately thought of the following.

"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 POWERS OF THE HEAVENS 90 x 37

Mat 24:29 δυναμεις των ουρανων'

THE POWERS 90 x 8

αι δυναμεις'

THE HEAVENS 900

ουρανοις'

Thus we see within the context of all the above, the 90/45 pattern manifesting itself.

The following is in reference to Moses.

"And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?" (Acts 7:26,27).

RULER AND A JUDGE OVER 450 x 5

Act 7:27 αρχοντα και δικαστην εφ'

"And when they bring you unto the synagogues, and unto rulers and authorities, take ye no thought how or what thing ye shall answer, or what ye shall say" (Luke 12:11).

RULERS AND AUTHORITIES 90 x 32

Luk 12:11 τας αρχας και τας εξουσιας'

RULERS 900

αρχας"

Now look at this! Here in this next verse it is talking about angels and authorities and powers. Look at how the feature works out.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers" (Rom 8:38).

NOR ANGELS 900

Rom 8:38 ουτε αγγελιοι"

ANGELS 900

τοις αγγελιοις"

"To the intent that now unto the rulers and authorities in the heavenlies, might be known by the church the manifold wisdom of God" (Eph 3:10).

NOW UNTO THE RULERS AND AUTHORITIES IN THE HEAVENLIES 90 x 44

Eph 3:10 νυν αρχαις και ταις εξουσιαις εν επουρανιοις'

THE AUTHORITIES IN THE HEAVENLIES 90 x 28

ταις εξουσιαις εν επουρανιοις

"And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it" (Col 2:15).

RULERS AND AUTHORITIES 90 × 32

Col 2:15 τας αρχας και τας εξουσιαις'

RULERS 900

αρχας"

But then in this verse, we see this twist relative to this design.

"Put them in remembrance unto rulers, to the authorities be subject, to be ready to every good work" (Titus 3:1).

TO THE AUTHORITIES BE SUBJECT 90 x 9 x 3

Tit 3:1 εξουσιαις υποτασσεσθαι"

And now this in reference to Christ.

"Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him" (1 Pet 3:22).

ANGELS AND AUTHORITIES 90 x 28

1 Pet 3:22 αγγελων και εξουσιων"

POWERS 450 x 3

δυναμεων

Thus we find that all three expressions are 450. Yet they come from different verses. What this demonstrates is the flexibility of theomantics—God applies different spellings with different numerical values at different locations to make everything fit appropriately. Yet when one examines the key expressions from all the different sources, that is when the following type of thing manifests itself.

ANGELS 450 x 2

τοις αγγελοις"

RULERS 450 x 2

αρχας"

POWERS 450 x 3

δυναμεων

ADAM 450

אָדָם אָדָם

2 Peter 2:11

Here now is a verse in 2 Peter that definitely connects Adam and dominion, to the whole angel thing.

"But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord" (2 Pet 2:10,11).

In the Greek it reads, "Whereas angels in strength and in power greater being..."

AND IN POWER 90 x 6

2 Pet 2:11 και δυναμει'

IN POWER GREATER 900

2 Pet 2:11 δυναμει μειζονες"

Ruling and Authority in General

Literally hundreds, if not thousands, of passages could be analyzed from the Bible having to do with rulership, power, dominion, and authority in general. To suffice, here is just two of them.

ALL RULE AND ALL AUTHORITY 450 x 5

1 Cor 15:24 πασαν αρχην και πασαν εξουσιαν

HAVING AUTHORITY 450 x 5

Mat 7:29 εξουσιαν εχων'

ADAM 450

אֲדָמָה

Psalms 144:3

Here is the most concrete confirmation of this whole concept.

"LORD, what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him! Man is like to vanity: his days are as a shadow that passeth away" (Psa 144:3,4).

WHAT IS MAN 90

Psa 144:3 מַה אָדָם

WHAT IS 45

מָן

MAN 45

אָדָם

All Things Under—Psalm 8:6 and Hebrews 2:7,8

There exists two passages in scripture that definitely point to Adam and the dominion that God gave to him when He created him. One is in the New Testament book of Hebrews, which is a quotation from the original passage in Psalms.

"Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and made him ruler over the works of thy hands Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him" (Heb 2:7,8).

Now the first phrase of this verse has a most interesting feature. "Thou madest him a little lower THAN the angels." This feature seems to point to the fact that the dominion aspect relates somewhere to the angels themselves.

THAN (the angels) 90 x 2

Heb 2:7 παρ'

Comment: The words "lower" is not in the Greek but simply added by the translators. The words are simply "little than,"—"thou makest him a little than..." However, that expression could have many possible meanings—(βραχυ τι") is 1410—the key number in theomantics to do with ALL the angels.

The next part reads, "thou crownedst him with glory and honour, and him made ruler over the works of thy hands."

MADE RULER OVER THE WORKS 90 x 16

κατεστησας επι εργα'

Now look at the next feature. "All things thou hast put in subjection underneath the feet of him." The following is three Greek words. Nothing could be more direct and to the point.

ALL THINGS THOU HAST PUT IN 450 x 7
SUBJECTION UNDERNEATH

Heb 2:7 παντα υπεταξας υποκατω

Next it states, "For in subjective [to him] all things, nothing he left to him unsubjected."

FOR IN SUBJECTING [to him all things] 90 x 12

εν γαρ υποταξαι'

Thus we see from the above, some of most significant key phrases, exhibit the dominion pattern. But now look at this confirmation—just one Greek word from Ephesians.

"And hath put all things subjected under his feet, and gave him to be the head over all things to the church" (Eph 1:22).

SUBJECTED UNDER 900

Eph 1:22 υπεταξεν'

Here now is the passage from Psalms in Hebrew. Although the pattern does not exhibit the more consistent multiple of 90, it does show the following phenomenon. The following feature is only two Hebrew words.

"Thou madest him ruler over the works of thy hands; thou hast put all things underneath his feet" (Psa 8:6).

THOU MADEST HIM RULER OVER THE WORKS 45 x 9

Psa 8:6 תמזשילהו במישי'

Interestingly, the Hebrew word "of thy hands (ידִי), has a value of just 45. The total phrase is 90 x 14 (cluster of three).

But the next part reads, "thou hast put all things underneath his feet," followed by the complete phrase from the Greek New Testament.

UNDERNEATH 90 x 9

תחת'

ALL THINGS THOU HAST PUT IN SUBJECTION UNDERNEATH 450 x 7

Heb 2:7 παντα υπεταξας υποκατω

Now here is something very revealing. I felt that the above Hebrew phrase in Psalms should perhaps contain a little more dramatic presentation of the 90 pattern. So in carefully examining the Hebrew, as is many times the case, the patterns are hidden within the root words themselves. Various spellings of Hebrew words give characteristics of singular, plural, pronouns attached, etc. When these attached items are removed from the basic word, the clear and inherent patterns emerge. The above phrase reads, "All things YOU put under the feet OF HIM." Thus we find within this phrase the inherent and outstanding 900/450 value.

ALL THINGS PUT UNDERNEATH THE FEET 900 x 2 (450 x 4)

כל שת(ה) תחת רגלי(ה)

Hebrew Note: The little letters in brackets (ה) and (ל) give the pronouns "YOU put" and "feet OF HIM." (Please note that both שתה and שת have the same root שית (see Analytical Hebrew and Chaldee Lexicon, Macdonald Publishing, Florida, Davidson, p. CLXXXIII).

The Stewardship of Adam

Another whole aspect of this design involves the stories Jesus gave concerning the talents—those individuals (similar to Adam), to whom the Lord gave responsibility.

"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" (Luke 19:15).

TO WHOM HE HAD GIVEN THE MONEY 900 x 4

Luk 19:15 τουτους ος δεδωκει αργυριον"

The words "to whom" and "to whom he had given" has all the 141 angel numbers.

When I found the above, I wondered what the word "steward" would work out to theomatically? Here in Luke it talks about the steward who wasted His master's goods.

"And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods" (Luke 16:1).

STEWARD 450

Luk 16:1 οικονομον

ADAM 450

את האדם

When God created Adam and gave him dominion, and commanded him to guard and keep the garden of Eden, he was obviously given a stewardship. It says in the above, that this steward "wasted" his master's goods.

WASTED 450 x 3

διασκοπιζων"

When God created Adam as male, he was given dominion. Both the words "male" and "let him rule" in Hebrew have values of 225. Look now at this.

"And he called him, and said unto him, How is it that I hear this of thee? Give the account of thy stewardship; for thou mayest be no longer steward" (Luke 16:2).

THE ACCOUNT 225 (45 x 5)

Luk 16:2 λογον"

STEWARDSHIP 90 x 6

οικονομας'

Look at this!

FOR THOU MAYEST NO LONGER BE (steward) 450 x 3

ου γαρ δυνα ετι'

Comment: All of this is full of the 141 pattern to do with the fallen angels themselves, plus numerous other angelic numbers relative to the fall. There are mountains of data here that we are neglecting to show (an entire chapter could be written relative to just this one passage).

"Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed" (Luke 16:3).

MY LORD TAKETH AWAY FROM ME (the stewardship) 450 x 5

Luk 16:3 κυριος μου αφαιρειται"

The word "taketh away" has a value of 470 x 2, which is the key number of the life God gave man to have within himself. In this instance, the word "stewardship" has a value of 390—the key number to do with the heavens and keeping the heavens. Another highly significant fact, is that the last portion says "I cannot dig." What was the curse that God placed upon Adam when he booted him from the garden. He was condemned to working the soil and the ground!

"I am resolved what to do, that, when I am removed out of the stewardship, they may receive me into their houses" (Luke 16:4).

The word meaning "removed out of" the stewardship, has the theomatics to do with the casting out of heaven and expulsion from the garden. Also this. Again.

WHEN I AM REMOVED OUT OF THE STEWARDSHIP 450 x 7

Luk 16:4 οταν μετασταθω εκ της οικονομας'

MY LORD TAKETH AWAY FROM ME (the stewardship) 450 x 5

Luk 16:3 κυριος μου αφαιρειται"

FOR THOU MAYEST NO LONGER BE (steward) 450 x 3

Luk 16:2 ου γαρ δυνα ετι'

The account goes on to describe how the steward cut a deal with his own debtors and as Jesus said in conclusion,

"And the lord commended the unjust steward, because he had done wisely: for the children of the world this are in their generation wiser than the children of light" (Luke 16:8).

CHILDREN OF THE WORLD 90 x 9 x 2

Luk 16:8 υιοι αιωνος'

There is so much to discuss here. I have shown just a sampling of data.

The Gods of the Earth

The following passage is the sort of thing that can absolute prove a theomatic/theological connection and concept. Look at the logic of this!

"The LORD will be terrible unto them: for he will famish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen" (Zep 2:11).

ALL 450

Zep 2:11 את כלי'

THE GODS 45

אלהי'

ADAM 45

אדם

The word Elohyim is the plural form for the word God, El is the singular. It has a basic value of 86. With the Hebrew article, which appears in many instances, here is the result.

GODS 90

האלהים

So one spelling of Gods is 45, and other 90. Hardly a coincidence.

"For if there be that are called gods, whether in heaven or in earth, as there be gods many, and lords many" (1 Cor 8:5).

FOR THERE BE THOSE THAT ARE CALLED [gods] 90 x 6

1 Cor 8:5 και εισι λεγομενοι'

GODS WHETHER IN HEAVEN 90 x 21

θεοι ειτε εν ουρανω

The complete phrase above is 90 x 9 x 3. But here are the last words that point directly to the dominion aspect.

LORDS MANY 900 (450 x 2)

κυριοι πολλοι

Here the gods are actually described as being made in the likeness of men.

"And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, Are come down to us the gods made in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker" (Acts 14:11,12).

UNTO (us) 450

Act 14:11 προς

MADE IN THE LIKENESS OF MEN 90 x 32

ομοιωθεντες ανθρωποις'

A number of other references to gods also work out to 90. Most all of these references in the Bible, particularly in the Old Testament, has to do with false idols. Here is a typical example from the book of Acts.

"Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands" (Acts 19:26).

THEY BE NO GODS 90 x 9

Act 19:26 ουκ εισι θεοι'

Another interesting feature—the way it worked out theomatically—is this one from Genesis.

"For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" Gen 3:5).

YOUR EYES SHALL BE OPENED 450

Gen 3:5 ונפקחו עיניכם

GODS KNOWING (good and evil) 90 x 2

אלהים ידע

This indicates that knowledge and having certain knowledge, being able to see and perceive things, is what makes God God. This inherent pattern goes on with the next verse.

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew they were naked; and they sewed fig leaves together, and made themselves aprons" (Gen 3:6,7).

THE EYES 90 x 2

עינים

THEY REALIZED 90

ידו

THEY 45

הם

WERE NAKED 90 x 4

עירמם

And then later, Jehovah said this.

"And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" (Gen 3:11).

THOU EATEN 450

Gen 3:11 אכלת

The challenge is in interpreting this kind of data, which is obviously highly symbolical. The key fact here is that there is a 45 connection between God and being able to see, and how that relates to dominion. When man fell he lost his dominion and his spiritual insight. He would be relegated to working the soil (which means that he could only understand and interpret things literally instead of spiritually). The word "ground" in reference to man working the ground, also has a value of 450 (את אדמה)—the exact opposite of being as god and having dominion.

Luke 19:27

Here is just one example from the Bible that shows how these theomatic concepts are so cleverly placed into the text by God. In Luke 19 Jesus gave the parable (in reference to Himself), of how a man went to a far away country to receive a kingdom and return. At the conclusion of the story this is what happened.

"But those mine enemies, the ones not wishing me to reign over them, bring hither, and slay them before me" (Luke 19:27).

NOT WISHING ME 900

Luk 19:27 μη θελησαντας με"

ME 45

με

ME TO REIGN OVER 90 x 11

με βασιλευσαι επ'

Just the little word "me" has a value of 45, the one who was supposed to rule and reign.

The Will of Man

When God gave man dominion, it had everything to do with his inward nature, his thoughts, and his making decisions. Here is a subtle theomatic example that bears this fact out. The value here is 45 x 9.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pet 1:21).

THE WILL (of man) 45 x 9

2 Pet 1:21 θεληματι"

Now one more example will keep us on the path of this same concept. Look at this. Man's realm of dominion begins and is confined to his thoughts.

"For from within, out of the heart of men, thoughts evil come forth, adulteries..." (Mar 7:21).

OUT OF THE HEART OF MEN 450 x 5

Mar 7:21 εκ καρδιας ανθρωπων'

And what comes forth out of the heart?

THOUGHTS 450

Mar 7:21 διαλογισμοι"

Literally pages and pages of features could easily be shown at this juncture—all based upon this explicit pattern—to do with man controlling and having dominion over the thoughts of his heart and his subsequent actions. Here is just one more example. This is in reference to Jesus after His resurrection and the disciples He met on the road to Emaus.

"But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?" (Luke 24:37,38).

THOUGHTS ARISE IN (your hearts) 450 x 3

Luk 24:37 διαλογισμοι αναβαινουσιν εν"

At the last, I thought of this reference. This speaks of what the dominion is related to—our own wills and thoughts.

"Nevertheless he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well" (1 Cor 7:37).

(power) OVER HIS OWN WILL 450 x 3

1 Co 7:37 περι ιδιου θεληματος"

What we learn from this, is the fact that when God gave dominion, it was not just some sort of political dominion—it encompassed man's ability to think and decide matters for himself.

Ananias and Saphira

In this well known story from the early New Testament church, comes just one example of how this pattern pops up in so many different ways. When God gave Adam rule and dominion, that means that he had it within himself to decide certain things. In the life of each person, your realm of being able to make decisions and chose your actions (no matter how mundane), is the realm of dominion that God has given to you.

"But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God" (Acts 5:3,4).

WAS IT NOT IN THINE OWN POWER 450 x 5

Act 5:4 εν ση εξουσια υπηρχεν"

Pontius Pilate

As far as this whole theme is concerned, no expression could be more appropriate than the following. This is in reference to Jesus being delivered to Pilate.

"And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor" (Mat 27:2).

AND DELIVERED HIM TO PONTIUS PILATE THE GOVERNOR 900 x 4

Mat 27:2 και παρεδωκαν Πιλατω τω ηγεμονι'

"And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor" (Luke 20:20).

THE RULE AND AUTHORITY OF THE GOVERNOR 900 x 3 (450 x 6)

Luk 20:20 αρχη και εξουσια του ηγεμονος"

AND AUTHORITY OF GOVERNOR 90 x 17

και τη εξουσια ηγεμονος

I filled up a whole list of numerous references to Pilate and multiples of 90. Here is just one example of the type of thing that runs rampant.

"Now in the fifteenth year of the reign of Tiberius Caesar, being governor Pontius Pilate of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene..." (Luke 3:1).

BEING GOVERNOR PONTIUS (Pilate) 450 x 5

Luk 3:1 ηγεμονευοντος Ποντιου'

After I had typed the above, I thought of another reference to a governor.

"And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor who will rule my people Israel" (Mat 2:6).

A GOVERNOR WHO WILL RULE 90 x 21

Mat 2:6 ηγουμενος οστις ποιμανει"

The Kings of the Earth

The following passage shows the connection and DIRECT LINK between the rebellion of the angels in heaven, and the kings of the earth upon the earth. Some features from these words will be looked at a little further in this presentation.

"The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. **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 (or punished)" (Isa 24:20-22).

This is without a doubt one of the most significant aspects of this entire 45/90 design. More than 100 pages of outstanding features could easily be presented.

Throughout the Bible it talks hundreds of times about various kings and rulers upon and of the earth. What many people have perhaps never realized—virtually the entire topic of kings, rulers, those who among men exercise authority and dominion, etc.—all relates to Adam in various aspects.

We have already seen how the king of Babylon, the ruler of Tyre, and Pharaoh king of Egypt, are all symbolically connected to Adam. Likewise every other wicked king in the Bible—from all the wicked kings of Israel, to wicked king Herod and Pontius Pilate, to Caesar of Rome, and all the numerous instances the kings of the earth are mentioned in the book of Revelation—all of it is connected to and embodied in what Adam represents.

When God created Adam he was given a vested authority to rule and have dominion. When man fell, that dominion aspect became wicked and corrupt. **What happened in the garden of Eden is then translated throughout the Bible to all the perverse kings of the earth.**

It will be difficult to throttle back on this topic and show just a few examples, but that is what we will do here. We will only look at a sampling of the most clear cut terms and references.

Kings in the Old Testament

Here are just a few of the key examples gleaned right off the top.

"And there came of all people to hear the wisdom of Solomon, from all kings of the earth, whom had heard of his wisdom" (1 Ki 4:34).

ALL THE KINGS OF THE EARTH WHOM 450 x 3

1 Ki 4:34 "את כל מלכי הארץ אשר"

The following really hits the nail on the head.

ALL (the kings) 450

את כל

The following pinpoints this concept even further.

"Kings of the earth, and all the nations princes, and all rulers of the earth" (Psa 148:11).

TO ALL THE NATIONS' PRINCES 90 x 8

Psa 148:11 כל לאומים שרים

ALL THE ONES RULING (the earth) 450

כל שפטי

ALL (the kings) 450

את כלי

Here is the confirmation that Adam connects to the kings of the earth.

"And king Solomon passed all the kings of the earth in riches and wisdom. And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart" (2 Chr 9:22,23).

AND ALL THE KINGS OF THE EARTH 450

2 Chr 9:23 וכל מלכי הארץ

ALL (the kings) 450

את כלי

And from the book of Revelation.

THE KINGS (of the earth) 450 x 5

Rev 1:5 των βασιλεων

ADAM 450

Gen 2:8 את האדם

Of course the word "kings" in the singular, as shown previously, has a value of 90. The plural form equals 100 theomatically, which is definitely a number of ruling and reigning. In Genesis 14:10, it mentions "the kings of Sodom and Gomorrah." The word "king" is translated in the plural as "kings" in that instance.

KING(S) 90

מלך

But the plural form itself also contains the 90. There are many multiples of 90 in the following.

"He withdraweth not his eyes from the righteous: but with kings are they on the throne; yea, they are enthroned for ever, and they are exalted" (Job 36:7).

THE KINGS 90 x 6

Job 36:7 את מלכים

THEY ARE ENTHRONED 90 x 4
"שִׁבְּם"

Interestingly, the word for "kings" in the Greek New Testament has the same value of 90 x 6.

THE KINGS 90 x 6
οι βασιλεις"

Here is yet further design, another key phrase.

"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" (Isa 24:21).

AND THE KINGS OF THE EARTH UPON (the earth) 90 x 4
Isa 24:21 וְעַל מַלְכֵי הָאָדָמָה עֲלֵי

And from Isaiah 14, the chapter to do with Lucifer and the king of Babylon, comes this. The Hebrew word "kings" in this instance is different, and should be more accurately translated as "rulers."

"Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations" (Isa 14:9).

ALL THE RULERS (of the nations) 90 x 6
Isa 14:9 כָּל עֲתוּדֵי

And then this key feature appears. The following is one Hebrew word.

"All the kings of the nations, all of them, lie in glory, every one in his own house" (Isa 14:18).

ALL OF THEM 90
Isa 14:18 כָּלֵם

The word "kings" appears 301 times in the King James translation of the Old Testament, and the word "king" happens 2170 times. It would be impractical to even begin an exhaustive examination of every phrase.

Jeremiah 25:26

This verse may have some profound and heavenly implications.

"And all the kings of the north, the ones far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them" (Jer 25:26).

ALL THE KINGDOMS 90 x 11

Jer 25:26 "את כל הממלכות"

ALL 450
את כל

THE KINGDOMS 90 x 6

הממלכות

The entire phrase is 90 x 9 x 2.

THE KINGDOMS OF THE WORLD, WHICH ARE UPON THE FACE OF THE EARTH

ממלכות ארץ אשר על פני אדמה"

There are many more multiples of 90 in various phrase segments of the above.

What is interesting to note from this passage, is that the first portion says, "And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth..." Here it talks about "all the kings of the north," and that is directly linked to the kingdoms of the world." The interesting thing here is that the word North, is the identical word used in Isaiah in reference to Lucifer.

"For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north" (Isa 14:13).

The words, "The kings of the North, the ones far and hear, one with another" has a value of 1410—the key number in theomatics to do with angelic beings and the fallen angels.

Even though this verse in Jeremiah is talking about earthly kings from the earthly north, it may contain a heavenly symbolism of sorts. The word "North" in Hebrew is the word Zaphon ("צפון"), and it has a value of 225, or 45 x 5, the same 225 as the words "male" and "dominion" from Genesis. This direction (symbolically of course) relates to the highest heaven. It would be very interesting to do a more thorough study on the direction of the North in the Bible.

Kings in the New Testament

If the following does not substantiate this theomatic concept and verify it, nothing does.

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well" (1 Pet 2:13).

TO THE KING AS SUPREME 90 x 32

1 Pet 2:13 βασιλει ως υπερεχοντι"

Look at the value of this word! Nothing could be more significant.

SUPREME 90 x 9 x 2

υπερεχοντι

Another good example of the dominion aspect in the theomatic structure, is this feature from Revelation.

"And they have over them a king, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon" (Rev 9:11).

THEY HAVE OVER THEM (a king) 90 x 33

Rev 9:11 εχουσιν επ αυτων'

A little Statistical Consistency

So far in this analysis, we have been skipping here and there showing some outstanding examples of the number to theological concept phenomenon. As some skeptics would protest, we are "picking and choosing" the things that work (but perhaps ignoring other possibilities that do not). Now we will show all of this with a little different format that debunks those who would protest in such a manner. In order to show the staggering consistency of theomatics relative to all of this, let us look at EVERY SINGLE INSTANCE the word "kings" is used in the New Testament (from Strong's Concordance). The objective here is to examine the shortest and most clear cut example of 90 that exists in each independent occurrence. As will be immediately obvious, these examples far supercede anything that could be happening by chance or random coincidence—thus proving (if nothing else) the existence of theomatics.

Here is the first mention in Matthew.

Ref #1

"... and also before governors and kings ye shall be brought for my sake, for a testimony against them and the Gentiles" (Mat 10:18).

ALSO BEFORE GOVENORS AND KINGS 90 x 11

Mat 10:18 και επι ηγεμονας και βασιλεις"

Ref #2

"But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in houses of kings" (Mat 11:8).

IN HOUSES OF KINGS 90 x 17

Mat 11:18 εν οικοις βασιλεων"

KINGS 450 x 5

Mat 11:18 των βασιλεων"

Ref #3

Here is a different Greek spelling of kings.

"He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? The kings of the earth from whom do they take custom or tribute? Of their own children, or of strangers?" (Mat 17:25).

THE KINGS OF THE EARTH FROM (whom) 900

Mat 17:25 οι βασιλεις γης απο

THE KINGS 90 x 6

οι βασιλεις"

Ref #4

"But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them" (Mark 13:9).

BEFORE RULERS AND KINGS 450 x 5

Mar 13:9 επι ηγεμονων και βασιλεων

Ref #5

"But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts" (Luke 7:25).

KING' COURTS 90 x 6

Luk 7:25 βασιλεις

Ref #6

"For I tell you, that many prophets and kings desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Luke 10:24).

MANY PROPHETS AND KINGS DESIRED 90 x 24

Luk 10:24 πολλοι προφηται και βασιλεις ηθελησαν'

Ref #7

"But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for the sake of the name of me" (Luke 21:12).

KINGS AND GOVERNORS FOR THE SAKE OF THE NAME 900 x 2

Luk 21:12 βασιλεις και ηγεμονας ενεκεν ονοματος"

Ref #8

This is an outstanding example.

"And he said unto them, The kings of the nations exercise lordship over them; and they that exercise authority upon them are called benefactors" (Luke 22:25).

THE KINGS OF THE NATIONS EXERCISE LORDSHIP OVER THEM 90 x 51

Luk 22:25 βασιλεις εθνων κυριευουσιν αυτων"

KINGS OF THE NATIONS 90 x 28

βασιλεις των εθνων"

Ref #9

"Came the kings of the earth and the rulers assembled together against the Lord, and against his Christ" (Acts 4:26).

CAME THE KINGS OF THE EARTH AND THE RULERS 90 x 33

Act 4:26 παρεστησαν βασιλεις γης και αρχοντες'

THE KINGS OF THE EARTH AND RULERS ASSEMBLED 90 x 46

οι βασιλεις της γης και αρχοντες συνηθησαν'

THE KINGS 90 x 6

οι βασιλεις"

Ref #10

The way the following phrase worked out is in direct line with the Greek.

"But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings the sons of Israel" (Acts 9:15).

KINGS THE SONS 90 x 39

Act 9:15 των βασιλεων υιων"

KINGS 450 x 5

Mat 11:18 των βασιλεων"

THE SONS 90 x 14

υιων

Ref X

This next reference does not contain the word "kings" at all in the Greek, only the word "reigned." But look at the values of the last two clear cut phrases—the 90 aspect is still brought out.

"Now ye are full, now ye are rich, ye have reigned as kings without us: and I wish ye did reign, that we also might reign with you" (1 Cor 4:8).

I WISH YE DID REIGN 90 x 21

1 Cor 4:8 οφελον γε εβασιλευσατε"

THAT WE ALSO MIGHT REIGN WITH YOU 90 x 9 x 4

ινα και ημεις υμιν συμβασιλευσωμεν"

Interestingly, the Greek verb "shall reign" also fits this pattern.

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

SHALL REIGN 90 x 17

Rev 20:6 βασιλευσουσι"

Ref #11

The following does not have the word "kings" within the feature itself, but the most explicit remark that point to the kings themselves—"all the ones" who are in eminence works out to 90 x 9.

"For kings, and all those who are in eminence; that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim 2:2).

ALL THE ONES 90 x 9 x 3

1 Tim 2:2 παντων των'

EMINENCE 90 x 14

υπεροχη"

Ref #12

The following expression needs no special introduction.

"Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords" (1 Tim 6:15).

KING OF KINGS AND LORD OF LORDS 900 x 9

1 Tim 6:15 βασιλευς των βασιλευοντων και κυριος των κυριευοντων"

Ref #13

While the following is not an outstandingly significant reference, in and of itself, it still exhibits the kingly concept, i.e. 90 x 9.

"For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him" (Heb 7:1).

RETURNING FROM THE SLAUGHTER OF THE KINGS 90 x 9 x 4

Heb 7:1 υποστρεφοντι απο κοπης των βασιλεων"

Ref #14

This is in reference to Jesus Himself.

"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the ruler of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood" (Rev 1:5).

RULER OF THE KINGS 90 x 43

Rev 1:5 ο αρχων των βασιλεων"

THE RULER 90 x 9 x 2

ο αρχων

RULER OF THE KINGS OF THE EARTH 90 x 51

ο αρχων των βασιλεων της γης"

Ref #15

The word "kings" does not appear in the original, it is the word in Greek for simply "kingdom."

"And made us kings and priests to God; to him be glory and dominion for ever and ever. Amen" (Rev 1:6).

AND MADE US KINGS AND PRIESTS TO GOD 90 x 26

Rev 1:6 και εποησεν ημας βασιλεις και ιερεις θεω'

AND PRIESTS 90 x 4

και ιερεις'

Ref #16

The following has a textual variation "kingdom" vs. "kings." It appears that the former is most likely correct, because with "kings" there is no clear pattern of 90.

"And hast made us unto our God kings and priests: and we shall reign on the earth" (Rev 5:10).

Ref #17

This is the most significant expression possible.

"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).

KINGS OF THE EARTH 90 x 14

Rev 6:15 οι βασιλεις της γης"

KINGS 90 x 6
οι βασιλεις"

OF THE EARTH 90 x 8
της γης"

Ref #18

The following is simply magnificent.

"And he said unto me, Thou must prophesy again before peoples, and nations, and tongues, and many kings" (Rev 10:11).

MANY KINGS 450 x 3
Rev 10:11 βασιλευσι πολλοις"

Ref #19

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared" (Rev 16:12).

THE WAY OF THE KINGS 90 x 16
Rev 16:12 οδος βασιλεων"

Ref #20

"For they are the spirits of devils, working miracles, which go forth unto the kings of the whole world, to gather them to the battle of that great day of God Almighty" (Rev 16:14).

GO FORTH UNTO THE KINGS 90 x 28
Rev 16:14 εκπορευεται επι τους βασιλεις'

THE KINGS OF THE WHOLE WORLD 90 x 29
τους βασιλεις οικουμενης ολης'

Ref #21

The following phrase is only 5 words in Greek.

"The great harlot... with whom practiced fornication the kings of the earth, and the inhabitants of the earth have been made drunk with the wine of her fornication" (Rev 17:2).

**WITH WHOM PRACTICED FORNICATION 90 x 21
THE KINGS OF THE EARTH**

Rev 17:2 μεθ ης επορνευσαν βασιλεις γης"

KINGS 90 x 6

οι βασιλεις"

Ref #22

The following is a listing of sorts and contains no pattern.

"And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space" (Rev 17:10).

Ref #23

The following relates to the beast of Revelation.

"And the ten horns which thou sawest ten kings are, which have received no kingdom as yet; but receive power as kings one hour with the beast" (Rev 17:12).

TEN HORNS WHICH THOU SAWEST TEN KINGS 90 x 13

Rev 17:12 δεκα κερατα α ειδες δεκα βασιλεις

WHICH THOU SAWEST TEN KINGS ARE 90 x 11

α ειδες δεκα βασιλεις εισιν"

POWER AS KINGS RECEIVE 90 x 34

εξουσιαν ως βασιλεις λαμβανουσι"

KINGS RECEIVE (power) 90 x 14

βασιλεις λαμβανουσι"

Ref #24

We already saw from 1 Timothy 5:15, where "King of kings and Lord of Lords" was 900 x 9.

"These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful" (Rev 17:14).

Ref #25

This next feature is outstanding.

"And the woman which thou sawest is that great city, which reigneth over the kings of the earth" (Rev 17:18).

OVER THE KINGS OF THE EARTH 90 x 34

Rev 17:18 επι των βασιλεων της γης"

Ref #26

"For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth with her have committed fornication, and the merchants of the earth are waxed rich through the abundance of her delicacies" (Rev 18:3).

KINGS OF THE EARTH WITH HER 90 x 9 x 3

Rev 18:3 βασιλεις της γης μετ αυτης'

Ref #27

Both features from the following are 90 x 9, but the second one is 90 x 45.

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

WAIL OVER HER THE KINGS OF THE EARTH 90 x 9 x 4

Rev 18:9 κοπονται επ αυτην βασιλεις της γης"

**THE KINGS OF THE EARTH, THE ONES WITH HER 90 x 9 x 5
HAVING COMMITTED FORNICATION**

οι βασιλεις της γης οι μετ αυτης πορνευσαντες"

An Important Observation

This is important and of major significance. In a certain sense the kings of the earth (whose significance is their dominion aspect), are representative of Adam. And they

commit fornication with the woman. That is exactly what Adam did when he received the forbidden fruit from the hand of his wife and ate it.

Ref #28

We already saw from 1 Timothy 5:15, where "King of kings and Lord of Lords" was 900 x 9. This phrase is a repeat of Ref #24.

"And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS" (Rev 19:16).

Ref #29

"That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great" (Rev 19:18).

THE FLESH OF KINGS 90 x 9 x 2

Rev 19:18 σαρκας βασιλεων

The word "captains" (ισχυρων) has to do with rulers. It has a value of 90 x 24.

Ref #30

As is always the case, the word "saw" links up to both the beast and the kings—thus the unmistakable 90 x 9 appeared.

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army" (Rev 19:19).

SAW THE KINGS OF THE EARTH 90 x 9

Rev 19:19 ειδον βασιλεις γης"

Ref #31

"And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring to it glory and honour of the nations into it" (Rev 21:24).

THE KINGS OF THE EARTH DO BRING TO IT GLORY 90 x 41

Rev 21:24 βασιλεις γης φερουσιν αυτω δοξαν

Conclusion

We have now carefully examined every instance from the New Testament where the plural form of the word for "kings" exists. Virtually every single reference exhibits a short explicit phrase that was divisible within the cluster of 90. Again, this proves if nothing else, the existence of theomantics. It would be ludicrously impossible for a person to take a random allocation of numerical values to all the letters and words of the text, and then take any multiple the size of 90, and even come remotely close to demonstrating the same consistency we have just witnessed.

Addendum Features:

Here are some examples that have been added to this study.

Mark 10:42 and Luke 22:25

The following two passages, one from Matthew and the other from Luke's gospel, have the implications of Adam written all over it. Here are the two verses.

"But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule the nations, exercise lordship over them; and the great ones of them exercise authority upon them" (Mark 10:42).

"And he said unto them, The kings of the nations exercise lordship over them; and they that exercise authority upon them are called benefactors" (Luke 22:25).

These are the features from the Matthew account.

YE KNOW THAT THEY WHICH ARE ACCOUNTED (to rule) 90 x 21

Mar 10:42 οιδατε οτι δοκουντες'

**THEY WHICH ARE ACCOUNTED TO 90 x 49
RULE THE NATIONS**

οτι οι δοκουντες αρχειν των εθνων'

TO RULE 45 x 17

αρχειν'

There is another unmistakable feature in the above. There are various ways to translate and delegate the meaning out of the first part of the verse. In the Greek interlineation it reads, "Ye know that they which are accounted to rule, of the nations exercise lordship over them."

OF THE NATIONS EXERCISE LORDSHIP 450 x 9

των εθνων κατακυριεουσιν'

Intereritingly (and as one might expect), the following word works out to 90 x 9 in Greek.

LORD 90 x 9 x 3

τω κυριω

The next portion talks about those who do rule the nations.

AND THE GREAT ONES 90 x 3

και οι μεγαλοι

THE GREAT ONES OF THEM 90 x 19

μεγαλοι αυτων

The second part says, "and they that exercise authority upon them are called benefactors."

ARE CALLED BENEFACTORS 90 x 19

ευεργεται καλουνται'

Interestingly, the words "and they that exercise authority upon them" does not contain any 90, but is 1410 and 141 x 21 and 141 x 11—all the numbers to do with the fallen angels.

It has been mentioned many times that Adam was created to have dominion.

"And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen" (Rev 1:6).

AND DOMINION 90 x 8

Rev 1:6 και κρατος"