

Chapter 6f

CAST FROM EDEN 124 CAST FROM HEAVEN

This analysis and discussion here will be somewhat brief.

A number of years ago, I performed an extensive theomatics investigation and collaborative analysis on two subjects in the Bible,

- (1) the Garden of Eden
- (2) the temple of God

This study was published by a large Christian Internet ministry, 8th Day Assembly, on their website. You can view that study here.

<http://members.cox.net/8thday/124.html>

The Garden of Eden—the Original Temple in Heaven

What was discovered during the inquiry, was the fact that the Garden of Eden mentioned in the book of Genesis, is actually **symbolical of the very first temple**—followed by the much more complex tabernacle in the wilderness built by Moses and later Solomon's temple. A number of well known Bible teachers around the world, over the years, have seen the definite connection between Eden and the temple, and have taught this concept.

The Garden of Eden in rough outline form, was the very first and original temple—the place where God the Creator dwelt and had fellowship with His creation. The Garden and the temple were both the confined places where this interaction between Creator and creature took place.

Of course in the New Testament the Bible teaches us that we ourselves, as Christians, are the real temple. And God dwells in us individually instead of temples made with human hands (1 Cor 3:16, and 2 Cor 6:16 and Act 7:48). It is important to point out that

everything to do with the temple is symbolism relative to our entire nature as created beings, and God living and manifesting Himself inside of us. The outer court represents man's body or visible expression, and the holy place and holy of holies represent the soul and deepest inward spirit of man.

The Number 124

The numerical value of the word "Eden" in Hebrew is 124. This number factors down to the largest prime of 31, i.e. $31 \times 4 = 124$. The prime number 31 is one of the key theomatic numbers to do with purity and holiness. This Eden/temple subject is a tremendous one, and one of which I am preparing a more extensive analysis concerning (my file on this is thick). **The 124 pattern clearly and unambiguously links together the garden of Eden and the concept of the temple.**

The Parallels of Eden

Here are a few things to point out relative to both Eden and the temple.

The gate of Eden was in the East. So was the entrance to the temple.

At the very epicenter of Eden were the two trees—the tree of life and the tree of the knowledge of good and evil, which the text says were both in the "middle" of the garden (Gen 2:9). Similarly, in the very center of the temple was the most holy place, or "holy of holies." Inside the holy of holies, was just one piece of furniture—the ark of the covenant.

If anyone touched the ark of the covenant, God struck them dead instantly. The same was true for the tree of knowledge. If one were to touch it, they would surely die as well. Theomatics clearly indicates that the ark of the covenant represents the tree of the knowledge of good and evil.

Now enclosed inside the ark of the covenant, were three things. (1) the stone tablets containing the ten commandments or law of God, (2) the bowl of manna which is described in the Bible as "angels food" (Psa 78:25), and (3) Aaron's almond rod that budded.

The interesting thing is, that all throughout Jewish history, the almond tree has always been known to be the "tree of life."

<http://mikeblume.com/wis5.htm>

Theomatics clearly shows the connection between Aaron's almond rod and the tree of life. Interestingly, it was Aaron's rod that swallowed up all of Pharaoh's serpents when the children of Israel left Egypt in the exodus.

When God kicked man out of the Garden, the Bible says that he put the cherubim (angels) around it, with the flaming sword pointed every direction to guard it and protect it. Woven into the veil going into the holy of holies, there were cherubim (anyone stepping past the veil was struck dead). But most importantly, covering the ark of the covering were two cherubim with their wings outstretched—protecting the tree of life within.

The angels spread their wings over the "mercy seat," which is symbolical of the very throne of God. God, the Only one who only has knowledge of good and evil, sits upon the throne, and it is God's intellectual power that protects the tree of life within, as well as the law of God and the food that nourishes angels. From the throne everything proceeds to the universe. **God protects the tree of life by being in sole control of the dimension of time in the universe.** The tree of life has everything to do with eternal life and living forever, and that can only be possible by having complete control of all past and future time (see our time Chapter 8a). All of God's creatures, apparently, are confined to time slots, and it is impossible for them to crawl out of those time slots. This is my understanding of how God controls everything.

There are many other parallels of the garden to the temple. Much more is to come.

The important thing to point out, is that virtually every key reference to the garden and the temple, are chock full of the 124 pattern—it clearly links the temple to Eden. Again, this study is available on the internet for people to see.

The Purpose of this Study—the Heavenly Connection

What has been more recently discovered, however, is not only the direct connection between the heavenly paradise (or temple in heaven), **but this same 124 pattern clearly and distinctly manifests itself in the actual fall of man and his/her expulsion from the garden of Eden (or heavenly paradise).** Theomatics clearly indicates, albeit proves, that Adam and Eve being kicked out of the garden, is actually talking about the event of the angels being cast out of the heavenly paradise and thrown down to earth. They were banished from the presence and fellowship of their creator, and that is what it means when Adam was SENT from the garden. God drove out the man. There is just one word to describe the mathematical evidence you are about to witness confirming this fact. Awesome!

Sent from the Garden of Eden

"And sent him Jehovah God from the garden of Eden to work the ground from whence he was taken. So he drove out the man" "(Gen 3:23,24).

AND SENT HIM FROM GARDEN OF EDEN TO WORK GROUND 124 x 6

Gen 3:24 וישלחוהו מגן עדן לעבד האדמה

This following specific short phrase from the above could not be more direct—describing how man fell from the heavenly paradise to earth.

FROM GARDEN OF EDEN TO WORK GROUND 124 x 3

מגן עדן לעבד אדמה

EDEN 124

עדן

The Adam/Lucifer Connection

There is a whole chapter on this website showing the connection between Adam and Lucifer (Chapters 5f and 6e). The word "Lucifer" is not the name of a specific individual (and has nothing to do with Satan or the devil), but simply an attribute for the King of Babylon. All of this is very symbolical.

What the passage of Isaiah 14 is really talking about is Adam. It is all about warfare in heaven. The passage in Isaiah 14 is connected to Ezekiel 28 and parallels it. This is the passage that speaks concerning the anointed cherub who was in Eden the garden of God. The anointed cherub, an angelic being, is also called the "guardian cherub," and it was Adam whom God commanded to guard and keep the garden. Not a serpent. The anointed Cherub desired to be like the Most High and sit on the throne of God. None of this applies to a called serpent. It could only be referring to Adam. It would require a large discussion to adequately cover this topic.

Four Features in Isaiah 14

Here in just two of the most famous verses in the Bible are four explicit examples of 124—the most clear cut features possible—to do with climbing up to and being cast down from God's highest heaven. The reason we see the 124 is because that is the **location** from which the casting down took place.

"How you fell from heaven, O Lucifer, son of the morning! how art thou cut down to earth" (Isa 14:12).

FELL FROM HEAVEN 124 x 8

Isa 14:12 "נפלת משמים"

"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).

ASCEND INTO HEAVEN 124 x 4

Isa 14:13 שמים אעלה

The following is one of the most significant features possible. Most translations, such as the King James, read "I will sit also upon the mount of the congregation, in the sides of the north." The Hebrew word is actually "Zaphon," and it refers to God's highest heaven.

"I will sit also upon the mount of the congregation, in the uttermost height of Zaphon" (Isa 14:13). (Isa 14:13)

IN THE UTTERMOST HEIGHT OF ZAPHON 124 x 6

Isa 14:13 בִּרְכַתִּי צִפּוֹן

And here is the next verse. Zaphon and the Most High are connected.

"I will ascend above the heights of the clouds; I will be like the most High" (Isa 14:14).

BE LIKE THE MOST HIGH 124 x 2

Isa 14:14 אֲדַמְזָה לְעֵלִיִּד

Thus in just two verses, we see four really good examples that speak explicitly of the most high heaven being a type of the heavenly paradise, i.e. Garden of Eden.

Now let us look at some more examples that show the fact that God's heaven represents the heavenly paradise.

"Behold, the heaven and the heaven of heavens is the LORD'S thy God, the earth also, with all that therein is" (Deu 10:14).

HEAVEN OF HEAVENS 124 x 6

Deu 10:14 שָׁמַיִם וְשָׁמַיִם

"It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these" (Heb 9:23).

THINGS IN HEAVEN 124 x 17

Heb 9:23 τῶν ἐν οὐρανοῖς

The height of the stars is evidently referring to the highest heaven.

"Is not God in the height of heaven? and behold the height of the stars, how high they are!" (Job 22:12).

HIGH THEY ARE 124 x 2

Job 22:12 רָמֵי

The following passage in Jeremiah also parallels this concept of being cast down from heaven.

"Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, From there I will bring you down, saith the LORD" (Jer 49:16).

"Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, from there I will bring your down, saith the LORD" (Oba 1:4).

FROM THERE I WILL BRING YOU DOWN 124 x 5

Jer 49:16 'מזשם אור־ידד'

The Anointed Cherub in Eden

Now we move to the next account of Adam symbolically, which is Ezekiel 28. This is one of the most pivotal passages in the entire Bible because it encompasses a direct reference to the garden of Eden. Only four living beings were in the garden of Eden. (1) Adam, (2) Eve, (3) the serpent, and (4) all the rest of the animals, birds, fishes, etc. The unanimous conclusion is that the anointed covering cherub could only be referring to Adam.

"Thou hast been in Eden the garden of God; every precious stone was thy covering... the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created" (Ezek 28:13).

IN EDEN 124

Eze 28:13 "בעדן"

It is obvious that the expression "holy mount" in scripture, is referring to heaven (see Isa 14:13).

"Thou art the anointed cherub that covereth; and I have set thee so: on the holy mount of God you were; in the midst of the stones of fire you walked. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee" " (Ezek 28:14,15).

ON THE HOLY MOUNT OF GOD YOU WERE 124 x 12

Eze 28:14 'בחר קדש אלהים יית'

THE HOLY MOUNT 124 x 4

Isa 11:9 'הר קדשי'

GRAMMAR NOTE: The Hebrew word "you were" is preceded by the letter "he" (ה) from (היית) which is almost always the variable article in Hebrew. In a few instances, it appears that this letter is part of the actual Hebrew word itself and cannot be eliminated without affecting the word in the traditional sense. However, MANY OF THESE SITUATIONS IN HEBREW ARE AMBIGUOUS. Because of the

discovery of theomatics, it appears that in EVERY instance this letter "he" is ALWAYS a variable for the theomatic structure, even though there may not be another traditional or historical example of the word existing without the letter "he." No form of **הי** could be found in the Hebrew lexicon, although many Hebrew words do begin with a double "yodh." What is to say the **הי** might actually be a rare form of the word never catalogued, and the truly valid one from a theomatic standpoint. Remember that we are dealing here with a dead language that is obviously supernatural in origin! It seems unusual that this 124 pattern with a very precise meaning phrase, "on the holy mount of God you were," would not contain a perfect 124, which in this instance it does indeed appear? But without the "he."

Now we move on to verse 16. It was from the holy mount that Adam was cast. The "mount" is obviously symbolical of God's height. There were no mountains mentioned in Genesis.

"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 from the mount of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire" " (Ezek 28:16).

FROM THE MOUNT 124 x 2

Eze 28:16 מהרה

The Little Horn of Daniel

Here are some verses from the book of Daniel that are very well known.

"And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great to the host of heaven; and it cast down to the earth from the host and from the stars, and stamped upon them" (Dan 8:9,10).

WAXED GREAT TO THE HOST OF HEAVEN 124 x 8

Dan 8:10 תגדל עד צבא שמים

CAST DOWN TO EARTH FROM THE HOST 124 x 8

תפל ארצה מן הצבא

The above two examples show that waxing great TO the host, is talking about the heavenly paradise, and being cast down is FROM the heavenly paradise.

Here is the next verse. Notice that that the fall of the angels is linked to heaven and called "the place of the sanctuary." The word "sanctuary" is another term for temple/Eden.

"Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and was cast down the place of the sanctuary of him" (Dan 8:11).

WAS CAST DOWN THE PLACE 124 x 7 OF SANCTUARY

שלד מכוון קדש"

Eden and Paradise

The connection between the garden of Eden and paradise should be obvious.

"How he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter" (2 Cor 12:4).

CAUGHT UP INTO PARADISE 124 x 14

2 Cor 12:4 οτι ηρπαγη εις τον παραδεισον

The expression "third heaven" has always been recognized to be God's heaven or dwelling place. As generally understood, the first heaven would be the atmosphere around the earth, the second heaven is the visible universe, and the third heaven is "somewhere" out there above it all where God dwells.

"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).

CAUGHT UP TO THE THIRD 124 x 22

2 Cor 12:2 αρπαγεντα εως τριτου"

When Jesus was dying on the cross, He said this to the thief on His right.

"And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise" (Luke 23:43).

IN PARADISE 124 x 19

Luk 23:43 εν τω παραδεισω

The best known verse to do with paradise, would probably have to be this one in Revelation. There are many multiples of 124 in this phrase. Here are just some of them. The first example points directly to paradise.

"He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" ((Rev 2:7).

WHICH IS IN THE MIDST OF PARADISE 124 x 21

Rev 2:7 ο εστιν εν μεσω παραδεισου"

IS IN 124 x 5

ΕΣΤΙΝ ΕΝ

IN THE MIDST OF THE PARADISE OF GOD 124 x 26

ΕΝ ΜΕΣΩ ΠΑΡΑΔΕΙΣΟΥ ΤΟΥ ΘΕΟΥ'

PARADISE 124 x 7

παράδεισου'''

And it should be mentioned that in relation to being "in paradise," these expressions also fits the pattern (as might be expected).

IN THE TEMPLE OF GOD 124 x 7

2 Th 2:4 εις ναον θεου''

TEMPLE OF GOD 124 x 12

Mat 21:12 ιερον του θεου'

Interestingly, this expression from the above passage in Revelation is 1240. It is the one who overcomes that will be able to return to the garden of Eden and eat of the tree of life, something Adam was forbidden to do. In Genesis God protected the tree of life with the flaming sword.

HE THAT OVERCOMETH 1240

ΝΙΚΩΝΤΙ

Abraham's Bosom and Paradise

Throughout history, the expression "Abraham's bosom" has always been referred to as "paradise" by the Jewish people. When Lazarus died and went to heaven (and the rich man was in Hades), it says that he was in the bosom of Abraham.

"And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in the bosom of him" (Luke 16:23).

IN THE BOSOM 124 x 9

Luk 16:23 εν τοις κολποις'

THE BOSOM OF HIM 124 x 18

τοις κολποις αυτου'

And this well known expression... Of course, in the story of Lazarus and the rich man, the rich man while in hell referred to "father Abraham" (verse 30).

"No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him" (John 1:18).

WHO IS IN THE BOSOM OF THE FATHER 124 x 12 x 2

Joh 1:18 ο ων εις κολπον του πατρος

BOSOM OF THE FATHER 124 x 12

τον κολπον πατρος"

The Beginning Place of the Temple

Everything to do with the temple is 124 (see <http://members.cox.net/8thday/124.html>). The garden of Eden or the heavenly paradise was of course where everything began. An outstanding example showing this whole connection is a verse in Jeremiah. The following passage is all about the fall of man, and the "fruit of his doings" has to do with eating the fruit from the tree of the knowledge of good and evil.

"I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings. As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool. A glorious high throne from the beginning place of our sanctuary" (Jer 17:10-12).

THE BEGINNING PLACE OF OUR SANCTUARY 1240

Jer 17:12 "ראשון מקדשנו"

THE BEGINNING PLACE 124 x 6

ראשון מקדש

And then this one expression in the book of Revelation puts a cap on the meaning.

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple in heaven, from the throne, saying, It is done" (Rev 16:17).

THE TEMPLE IN HEAVEN 124 x 13

ναου ουρανου'

And in relation to the beginning place, the following expression really nails the issue. Look at this!

"The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing" (Heb 9:8).

THE FIRST 124 x 12

Heb 9:8 πρωτης

TABERNACLE 124 x 8

Rev 15:5 της σκηνης"

Falling From a Window

Now we will begin looking at many passages to do with being cast or falling from heaven.

Previously, we looked at the following example.

"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).

CAUGHT UP TO THE THIRD 124 x 22

2 Cor 12:2 αρπαγεντα εως τριτου"

Now in the book of Acts there is a very interesting story. Everything that God places in the Bible, has deeper symbolic meaning, including this account.

"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 we were gathered together" (Act 20:7-8).

THE UPPER CHAMBER WHERE WE WERE GATHERED 124 x 29

Act 20:8 υπερωω ου ημεν συνηγμενοι"

In the book of Acts there is an extremely interesting story that parallels the third heaven. Paul was preaching a message, and a young man named Eutychus was obviously not listening to Paul's words because he fell asleep. This is what happened.

"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" (Act 20:9-10).

The text states that the young man "fell down from the third loft..." The symbolic meaning and connection here should be obvious.

FELL DOWN FROM (the third loft) 124 x 4

Act 20:9 επεσεν απο

Interestingly, the young man's name "Eutychus," equals 141 x 14, and the words "where we were gathered" is 1410. All through this story are the numbers to do with the fallen

angels from God's highest heaven. The fact that Eutychus was a "young man," has thematic patterns to do with the fact that the angels were immature and infants. The fact that he was in a deep sleep, shows his lack of spiritual perception. The fact that he did not totally die from his fall, shows the fact that God will still redeem certain ones. The "considerable lamps" that were in the upper room, are symbolical of the sun and moon—it says in the Genesis account that God created two great lamps in the heavens.

All of this contains great depth of meaning—spiritual depth of meaning exists in these passages—matters and issues that no one has even thought of.

Revelation 12

This is one of the most significant chapters in the entire Bible. It is all about the woman in heaven who represents Eve, "mother of all the living." Her children are the stars who were cast to earth.

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

APPEARED A GREAT WONDER IN HEAVEN 124 x 26

Rev 12:1 σημειον μεγα ωρθη εν ουρανω'

Now notice here the connection. The woman is in the heavenly paradise. And so is the dragon/serpent. And all these events are happening in heaven, which is proof that the earthly garden of Eden represents the heavenly paradise. The garden of Eden connection is obvious. And it is all happening upstairs, not on earth.

"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" (Rev 12:2).

THE WONDER IN HEAVEN 124 x 15

Rev 12:3 σημειον εν ουρανω'

The 124 present in the following phrase, is simply a general indicator of where the stars came from.

"And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born" (Rev 12:4).

DREW THIRD PART OF STARS OF HEAVEN 124 x 33

Rev 12:4 ουρει τριτον αστερων ουρανου

The following clearly indicates the source of where the stars came or fell from.

AND DID CAST (them to earth) 124

και εβαλεν

Later in this same chapter, we read this.

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither the place of it was found any more in heaven" (Rev 12:7,8).

NEITHER THE PLACE OF IT WAS 124 x 29 FOUND ANY MORE

Rev 12:8 ουδε τοπος ευρεθη αυτω ετι εν'

ANY MORE 124 x 3

ετι εν"

The words "any more" clearly indicate the significance of the place. Interestingly, the two Greek words "neither the place" has a value of 1200, and "place" equals 120 x 6. The woman, who represents the stars, had a crown of twelve stars which indicates her legal position in a symbolic sense. Of course the 124 is just one of a host of patterns orchestrating in all of this.

Revelation 18:5

This is absolutely one of the most significant passages in the entire Bible. Eve, who became mother of all living, represents the stars or angels of heaven. She committed spiritual fornication with Satan in the garden. She desired to be like God and reach for the tree(s) in the middle of God's paradise. That is why in the book of Revelation, she becomes the great harlot. Here is a verse that describes her sinfulness.

"For her sins have reached unto heaven, and God hath remembered her iniquities"
(Rev 18:5)"

REACHED UNTO HEAVEN 124 x 18

Rev 18:5 εκολληθησαν αχρι ουρανου'

HEAVEN 124 x 15

του ουρανου'

And in the story of the prodigal son, this further confirmation is found. Heaven is the PLACE of the Garden of Eden.

"I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee" (Luke 15:18).

HEAVEN 124 x 6

Luk 15:18 ουρανον"

Incidentally, the word "sinned" in this story has a value of 570, and from Revelation 18, the words "reached unto" is also 570 x 2. This number 570 in theomantics, is the key number having to do with trying to eat of the forbidden tree of knowledge and become like God. There are hundreds and hundreds of pages on this 570 pattern in our files (also the number 456, which is 57 x 8).

The next example seemingly indicates leaving the heavenly paradise.

"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. And not many days having gathered all things, the younger son departed into a far country, and there wasted his substance with riotous living" (Luke 15:12,13).

THE YOUNGER SON DEPARTED INTO A FAR COUNTRY 124 x 37

Luk 15:13 νεωτερος υιος απεδημησεν εις χωραν μακραν'

Now the only other real reference to the garden of Eden or heavenly paradise, is found later in this story, where it refers to the "house" of the Father.

"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. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. 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 15:21-27).

DREW NIGH TO THE HOUSE 1240 x 2

Luk 15:25 ως ερχομενος ηγγισε οικια

This one feature is virtual confirmation that the house refers to the heavenly paradise in which dwelt both the good and rebellious angels.

I just knew that somewhere, one Greek spelling of "house," would be a 124. The following phrase is 124 x 28. This verse hints of the fall from heaven.

"Behold, your house is left unto you desolate" (Mat 23:38).

HOUSE 124 x 6

Mat 23:38 οικος"

The word "house" in the King James is used over 2000 times in the Bible, and 206 times in the New Testament. It has numerous applications.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (Joh 14:2,3).

IN MY FATHER'S HOUSE 124 x 14

Joh 14:2 εν τη οικια πατρος μου'

Jesus said in the following verse, "and if I go and prepare a place for you..." The place of course is the temple or paradise where God dwells with man.

AND PREPARE A PLACE 1240

Joh 14:3 και ετοιμασαι τοπον"

The expression from the King James, "many mansions" is a bad mistranslation. Actually, the expression means "many abodes" or "many dwelling places." Interestingly, this expression equals 390—a term that is very pronounced to do with universe or the heavens. There is a whole structure of 390 having to do with the heavenlies.

MANY DWELLING PLACES 390

μοναι πολλαι"

THE HEAVENS (Hebrew) 390

שמים

THE HEAVENS (Greek) 390 x 2

οι ουρανοι"

What the above clearly indicates, is that the Father's house represents Eden or paradise, and the "many dwelling places" are all the stars and galaxies and planets (and everything else out there) that God created for the angels to dwell in and inhabit. The fact that the Eden of heaven comprises the whole cosmos, is confirmed further by this result. The phrase reads, "in my Father's house many dwelling places there are."

DWELLING PLACES THERE ARE 124 x 4

πολλαι εισιν

Another well known passage clearly establishes the LOCATION of the heavenly paradise—as a type of Eden. Here are the words of Jesus.

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Mat 6:20).

The text talks about laying up "treasures in heaven where..." The following feature really pinpoints it.

WHERE 124 x 5

Mat 6:20 οπου

Without going into a complete thematic study, one more example will be shown in reference to the Father's house. The following passage is where Jesus drove the money changers out of the temple.

"And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up" (Joh 2:16,17).

THINE HOUSE 1240

Joh 2:17 οικου σου

This prophecy concerning Christ, clearly shows that the heart of Jesus is in love with temple in Eden, and God's Spirit dwelling within man in perfect communion. That is the passion of Christ and what He died for—to bring us into fellowship and communion with the Father.

An Important Comment

One thing that should be pointed out in this discussion, is that Eden is much more than a geographical place in the cosmos. It is an environment, a spiritual environment. In a sense, we ourselves are the garden, because the garden is the temple, and the Bible specifically states that WE ARE the temple of God. It should always be kept in mind that Eden, paradise, etc., are spiritual concepts as well as, perhaps, specific places in the cosmos.

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

AND THE ANGELS WHO NOT KEPT THEIR FIRST ESTATE 124 x 45

Jud 1:6 αγγελους δε τους μη τηρησαντας την εαυτων αρχην

KEPT THEIR FIRST ESTATE 124 x 31

τηρησαντας την εαυτων αρχην"

And earlier, we saw this passage.

"Nevertheless I have somewhat against thee, because you left your first love" (Rev 2:4).

LEFT YOUR FIRST LOVE 124 x 29

Rev 2:4 την αγαπην σου την πρωτην αφηκας'

With the preposition, we still find the 124 pattern.

The Angels Cast Out

Now come the truly spectacular examples of this 124 pattern. Here are the words of Jesus from the famous passage of Matthew 24.

"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 out of heaven, and the powers of the heavens shall be shaken" (Mat 24:29).

AND THE STARS FELL OUT 124 x 16

Mat 24:29 και αστερες πεσουνται εκ'

Nothing could be more direct than the following examples. These clearly set forth and show the SOURCE from where the stars fell—from Eden the heavenly paradise.

FELL 124 x 9

ΠΕΣΟΥΝΤΑΙ

OUT OF HEAVEN 124 x 9

ΕΚ ΟΥΡΑΝΟΥ

And where did the stars come from? What was the heavenly paradise that they came out of? They "fell out of heaven."

OF HEAVEN 124 x 15

του ουρανου' (genetive case means "from")

The fact that both expressions, "fell" and "out of heaven," and "of heaven" equal 124, is just outstanding—three independent multiples of 124 within three Greek worlds. Amazing!

Now we turn to the sister passage in the gospel of Mark. Only this time, different Greek words are used. Also, notice how the feature skirts around the inserted expression "will be," and goes more to the direct meaning.

"And the stars will be out of heaven falling, and the powers that are in heaven shall be shaken" (Mark 13:25).

THE STARS OUT OF HEAVEN FALLING 124 x 25

Mar 13:25 οι αστερες εκ ουρανου πιπτοντες"

OUT OF HEAVEN 124 x 9

εκ ουρανου

OF HEAVEN 124 x 15

του ουρανου'

Now when we go to this verse in Revelation, look what happens.

"And the fifth angel sounded, and I saw a star out of heaven having fallen unto earth: and to him was given the key of the bottomless pit" (Rev 9:1).

SAW A STAR OUT OF HEAVEN 124 x 15

Rev 9:1 ειδον αστερα εκ ουρανου"

OUT OF HEAVEN 124 x 9

εκ ουρανου

OF HEAVEN 124 x 15

του ουρανου'

Within these words is the clear direct pattern showing the source of the stars—this time 1240.

A STAR HAVING FALLEN UNTO 1240 x 2

αστερα πεπτωκοτα εις"

And then there is one more verse from Revelation—a sister verse to the above, that shows even more spectacular and distinct design—same 124 distinction, different Greek words.

"And the third angel sounded, and there fell out of heaven a star great 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).

THERE FELL OUT OF HEAVEN 124 x 18

Rev 8:10 επεσεν εκ του ουρανου'

THERE FELL OUT 124 x 3

επεσεν εκ"

All of these 124s—what this is telling us, is that the falling from or falling out of aspect—and the 124—represents falling from the heavenly Eden.

This next passage in Revelation chapter six, is one of the most significant possible.

"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. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places" (Rev 6:13,14).

The most distinguishable words possible, relative to the stars of the heavenly paradise being cast down, are the following—a multiple of 1240.

HEAVEN FELL TO EARTH 1240 x 2

Rev 6:13 του ουρανου επεσαν εις γην"

HEAVEN 124 x 15

του ουρανου'

Now here comes the really big hit. Look at this! It says that, "and the heaven departed as a scroll rolled up." This shows the collapse of the heavenly paradise.

AND THE HEAVEN 124 x 8

Rev 6:14 και ο ουρανος

DEPARTED AS A SCROLL ROLLED UP 1240 x 3

απεχωρισθη ως βιβλιον ελισσομενον"

The fact that the following expression from Deuteronomy works out to 1240, clearly indicates that man's position presently on earth now, is under the Edenic heavenly paradise from which he was expelled.

"And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them" (Deu 7:24).

FROM UNDER HEAVEN 1240

Deu 7:24 מִתַּחַת שָׁמַיִם"

In the book of Revelation, when Jesus spoke to the Ephesian church, He said the following.

"Nevertheless I have somewhat against thee, because you left your first love" (Rev 2:4).

LEFT YOUR FIRST LOVE 124 x 29

Rev 2:4 την αγαπην σου την πρωτην αφηκας'

Adam and Eve were lost, dead in trespasses and sins, WHILE they were still in the Garden.

"But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved" (Eph 2:4,5).

WHEN 124 x 5

Eph 2:5 οντας'

Now compare to this (Note: The following passage would need more in depth explanation relative to the context).

"Wherefore remember, that when ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands..." (Eph 2:11).

THAT WHEN YE 124 x 12

Eph 2:11 οτι ποτε υμεις"

But here is the next verse.

"... 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 2:11,12).

AT THAT TIME 124 x 24

Eph 2:12 εν τω καιρω εκεινω

And here is the next verse.

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

(from where) YOU HAVE FALLEN 124 x 12

Rev 2:5 πεπτωκας"

The Greek word translated "you have fallen," indicates or points to the location—the heavenly paradise—from which man fell. The Greek word "from where" indicates directly the place, but it has a value of 214, or 107 x 2, a number to do with the presence of God dwelling within by the Holy Spirit. So when man fell, he fell from both God's presence and the location was paradise.

Here is the last example.

"Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus" (2 Cor 7:6).

CAST DOWN 124 x 12

2 Cor 7:6 ταπεινους

All of these specific words to do with falling and casting down, clearly show the place from which the casting originated—heaven!

We have only sparingly examined this 124 pattern. With certainty, there will be dozens more examples embedded throughout scripture that relate to all this.

Job 8:9

One of the key verses in all scripture to do with the fall, is this one in Job.

"For we are of yesterday, and we know thing, because our days upon earth are a shadow" (Job 8:9).

FOR WE ARE OF YESTERDAY 124 x 5

Job 8:9 כי תמול אנוחנו

WE KNOW (nothing) 124

נדע

We know nothing about our prior Edenic existence, because our days on earth are simply a shadow and reflection of "yesterday." This phrase contains most all the specific number to do with the angels and the fall from heaven.

"God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living" (Psa 52:5).

AND PLUCK THEE OUT OF THY DWELLING PLACE 124 x 5

Psa 52:5 מארדך ויסחד מארדלך

Revelation 11:2

An interesting feature that combines the two concepts of the sanctuary or temple, and the casting down is found in these verses. This is from the book of Revelation having to do with the "two witnesses."

"And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months" (Rev 11:1,2).

MEASURE THE TEMPLE 124 x 11

Rev 11:1 μετρησον τον ναον

In the Greek it reads, "But the court outside the temple cast it out and do not measure it."

CAST IT OUT 124 x 8

Rev 11:2 εκβαλε εξωθεν

The court outside obviously represents man's outer being, which has no value to God. Only the spiritual interior workings of a man's soul and spirit has value.

Conclusion

There is no doubt much more to this yet to be discovered. I have not spent a lot of time on this.