

## Chapter 6f

# *The Blind Man of John Chapter 9*

## ... and the Fallen Angel Connection

John chapter 9 is without question is one of the most important passages in the entire Bible. The entire chapter—all of forty-one verses of it—are devoted exclusively to one singular story.

This account is all about the man that Jesus healed who was blind from his birth. Everybody who has read this marvelous story, has assumed that it is simply talking about the physical healing of a poor beggar that Jesus had mercy on. Of course we all recognize that there certainly are spiritual applications to this story, that the "blindness" has some sort of spiritual application. But most people would not have a clue as to the full depth of meaning.

What this story really represents is something much more ominous and far reaching.

When a litter of kittens are born, they are completely blind and their eyes do not open for days. This story in John, similarly—is speaking spiritually about the manner in which we ourselves were originally created. On the day that we popped into existence, we were born blind as to the depths and knowledge of God our Creator. We knew absolutely nothing. This is what it means when Christians refer to the fact that God created Adam and Eve in innocence.

**John 9 is talking about spiritual blindness and our inability to see and discern spiritual matters from the time right after we were first formed or created.**

All of this relates to the fall from heaven. Jesus opening the eyes of the man blind from birth parallels and is in reference to those who rebelled when the serpent tempted Eve to eat from the tree of the knowledge of good and evil—in the Garden of Eden Adam and Eve's eyes were blind. It was only after they partook of the forbidden fruit that their eyes were opened—they were prematurely opened to that which they did not and could not understand. And they were subsequently cast out of paradise for

**disobeying God's command. Jehovah warned them that if they tried to discern good from evil or right from wrong, they would surely die.**

The story in John 9 is packed solid with truths relative the original angelic creation, our birth, our innocence in that creation, and the subsequent fall and redemption. Not until the blind man washed the mud out of his eyes (the very dust from which he was created), he was not able to see or understand who Jesus really was.

The story of each one of our lives can be found in this account. John Chapter 9 is about the whole plan of redemption.

## ***John Chapter 9***

Here now is the rendering of this story from the King James of the Bible. Please take the time to carefully read this account and become familiar with it.

(1) And as Jesus passed by, he saw a man which was blind from his birth. (2) And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? (3) Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. (4) I must work the works of him that sent me, while it is day: the night cometh, when no man can work. (5) As long as I am in the world, I am the light of the world. (6) When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, (7) And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. (8) The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? (9) Some said, This is he: others said, He is like him: but he said, I am he. (10) Therefore said they unto him, How were thine eyes opened? (11) He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. (12) Then said they unto him, Where is he? He said, I know not. (13) They brought to the Pharisees him that aforetime was blind. (14) And it was the Sabbath day when Jesus made the clay, and opened his eyes. (15) Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. (16) Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. (17) They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. (18) But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. (19) And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? (20) His parents answered them and said, We know that this is our son, and that he was born blind: (21) But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. (22) These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any

man did confess that he was Christ, he should be put out of the synagogue. (23) Therefore said his parents, He is of age; ask him. (24) Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. (25) He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. (26) Then said they to him again, What did he to thee? how opened he thine eyes? (27) He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? (28) Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. (29) We know that God spake unto Moses: as for this fellow, we know not from whence he is. (30) The man answered and said unto them, Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes. (31) Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. (32) Since the world began was it not heard that any man opened the eyes of one that was born blind. (33) If this man were not of God, he could do nothing. (34) They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. (35) Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? (36) He answered and said, Who is he, Lord, that I might believe on him? (37) And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. (38) And he said, Lord, I believe. And he worshipped him. (39) And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. (40) And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? (41) Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

## ***Part I: Two Spectacular Patterns***

Theomatics interprets this story in the Bible. In going through it and analyzing it, I found almost two dozen unmistakable patterns. Most of these clearly indicated the embedded meanings that were present. In total, all of these patterns began painting an incredible landscape.

I shall now present to you these findings and the conclusions to those findings. The following is a commentary on what I see happening. It is important to point out two facts.

- Many of the patterns, particularly two of them—the 107/214 pattern and the 141 angel pattern—they are unmistakable and spectacular in their consistency. This proves unequivocally both (1) the validity of theomatics (the statistical and scientific aspect), and (2) the objective interpretive conclusions that those patterns reveal. The 141 pattern clearly demonstrates the angelic connection.
- Some of the other conclusions will seem a little more "subjective." By using the word subjective, this means that I am not presenting a staggering statistical consistency to make the point, but simply saying that based on how these same

numbers have performed in other portions of the Bible—they have been proven indicators of the meaning in those topics and theological concepts—this then is what they seem to be telling us in John chapter 9. For example, Pattern 7 on the number 126, to do with Jesus spitting on the ground, reveals some incredible facts.

Here now is the 107/214 design and the 141 design. After presenting these I will then get into a summary presentation and complete commentary of what this passage of John 9 is really talking about.

The following portion is a deep analytical study. You may want to quickly skim over these two designs and then come back to them later for review after the whole thing is explained to you. Again, the statistical consistency of these two patterns is absolutely amazing.

***Pattern #1:  
Jesus Opens Blind Eyes  
... and the Spectacular 107/214 Pattern***

Virtually every reference—specifically—to the ACTION of Jesus opening the eyes of the blind man in this chapter, works out multiples of 107. The number 107 is a prime number, and in theomantics it is a number specifically to do with the "rapture" and being caught up to heaven to forever be with the Lord (see Theomantics II, pp. 561-573).

Of extreme significance is  $107 \times 2$ , or 214. The number 214 is also specific to being filled with the Holy Spirit where God's very life and breath enters into the Christian (a whole study on this has been done). It is also a number to do with heaven specifically and God's own life that originates from heaven.

Here in this story of Jesus opening the eyes of the blind man, in virtually all the references—the key words and phrases to do specifically with **the actual opening of eyes**, were not only multiples of 107, but more specifically of 214, with the majority of the most clear cut examples being also multiples of 1070 ( $214 \times 5$ ).

We begin with the words of Jesus, who described the action of the opening of the blind man's eyes as being the work of God. Here is the most specific 107 feature from this phrase.

"Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him' (Joh 9:3).

**THE WORKS 107**

Joh 9:3 εργα"

It should be pointed out that the number 107, has the same symbolic significance as a 1070 (which is a number that will be seen throughout this presentation).

"When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay" (Joh 9:6).

In the original Greek the text reads, "and he put the clay upon the eyes." These are the most specific words to do with the specific action that Jesus performed.

**AND HE PUT THE CLAY OF HIM UPON 2140 (1070 x 2)**

Joh 9:6 και επεθηκεν αυτου τον πηλον επι"

**AND HE PUT 214 (107 x 2)**

και επεθηκεν'

**THE CLAY OF HIM UPON 214 x 9 (107 x 18)**

αυτου τον πηλον επι'

We will talk later about the significance of Jesus spitting on the ground.

And from the first part of the above verse, it says that Jesus "made clay."

**MADE 214 x 2 (107 x 4)**

εποιησεν

Thus we see right here that the ACTION ITSELF—both of Jesus making the clay and then anointing the eyes of the blind man—this number 214 will carry right on over to the parade of examples you are about to witness. Here is the next verse that follows.

"And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing (Joh 9:7).

**CAME SEEING 1070 (214 x 5)**

Joh 9:7 ηλθεν βλεπων'

And compare to this first feature we looked at.

**THE WORKS (of God) 107**

Joh 9:3 εργα"

This is the next instance from this story that specifically refers to the eyes being opened.

"The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were opened thine eyes?" (Joh 9:8-10).

**WERE OPENED THINE EYES 1070 x 3 (214 x 15)**

Joh 9:10 ηνεωχθησαν σου οι οφθαλμοι'

... followed by the next verse.

"He answered and said, A man that is called Jesus made clay, and anointed the eyes of me, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight" (Joh 9:11).

#### AND ANOINTED THE EYES 214 x 11

Joh 9:11 και επεχρισε οφθαλμους"

The last part of the phrase in Greek reads, "and going and washing I saw"

#### AND GOING AND WASHING (I saw) 2140 (1070 x 2)

απελθων δε και νιψαμενος'

He saw because he went and washed—that is why those words exhibit the 2140 pattern.

**Comment:** Interestingly, the word "Siloam" (τον Σιλωαμ) has a spectacular value of 1500. Anybody who has read all of our theomatics books, the number 1500 is the number of eyes and light and seeing. Entire chapters have been published on this.

Here now is the next reference.

"Then said they unto him, Where is he? He said, I know not. They brought to the Pharisees him that aforetime was blind. And it was the Sabbath day when Jesus clay made, and opened of him the eyes. " (Joh 9:12-14). The phrase "made Jesus and opened of him the eyes" is 214 x 27.

Now look at this specific hit!

#### OPENED OF HIM (the eyes) 2140 (1070 x 2)

Joh 9:14 ανεωξεν αυτου"

Interestingly, the words "and opened" (και ανεωξεν) have a value of 1000—thus showing the power and clarity aspect. This is a typical phenomenon in theomatics (see chapter 11, Theomatics II and pp 551-560).

Here comes another outstanding example. Here is verse 15 that follows. The next feature is two Greek words.

"Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon the eyes of me, and I washed, and do see" (Joh 9:15).

#### HOW HE RECEIVED HIS SIGHT 214 x 9

Joh 9:15 πως ανεβλεψεν"

The second part of the verse says, "clay He put upon the eyes of me..."

## HE PUT ON THE EYES 214 x 12

επεθηκεν επι τους οφθαλμους'

## MADE (clay) 214 x 2 (107 x 4)

εποιησεν

The words "and I washed, and do see" do not contain a 214 pattern. Those words are not specific to an actual action of Jesus performing the miracle.

"Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath Day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of him who opened your eyes?" (Joh 9:16,17).

## WHAT SAYEST THOU OF HIM WHO OPENED YOUR EYES 214 x 29

Joh 9:17 τι συ λεγεις περι αυτου οτι ηνεωξεν σου τους οφθαλμους'

Comment: Normally we would never show a phrase nine words in length (too many phrase combinations possible), but this intact phrase carried a complete and contiguous thought. The last part, "who opened your eyes" was one of the few possibilities that did not contain an explicit 107 or 214.

"But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? how then does he now see?" (Joh 9:18,19).

## HOW THEN DOES HE NOW SEE 2140

Joh 9:19 πως ουν βλεπει αρτι"

The next feature says exactly the same as the above only with different Greek words. Wow! Nothing could be more explicit.

"His parents answered them and said, We know that this is our son, and that he was born blind: But by what means he now seeth, we know not; or who opened his eyes, we know not: he is of age; ask him: he shall speak for himself" (Joh 9:20,21).

## BY WHAT MEANS HE NOW SEES 214 x 8

Joh 9:21 πως νυν βλεπει

Two chapters later in the book of John, in the story where Jesus raised Lazarus from the dead, there is another reference to Jesus opening the eyes of the blind man. Here the following words have the same identical value of 214 x 8.

"And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man (Lazarus) should not have died?" (John 11:37).

## OPENED THE EYES 214 x 8

Joh 11:37 ανοιξας οφθαλμους

But in the last part of verse 21 above, here is what it says. "But by what means he now seeth, we know not; or who opened his eyes, we know not."

## OR WHO OPENED HIS EYES 1070 x 3 (214 x 15)

η τις ηνοιξε αυτου οφθαλμους"

This next example contains those most famous of words.

"He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see" (Joh 9:25).

The above is not in reference to actual action of Jesus, but the next two examples are just amazing—the most explicit possible in reference to the action that Jesus performed.

"Then said they to him again, What did he unto thee? how did He open the eyes of thee?" (Joh 9:26).

## DID HE UNTO (thee) 214 x 2

Joh 9:26 εποιησεν

## DID HE OPEN THE EYES (of thee) 1070 x 3 (214 x 15)

ανεωξε τους οφθαλμους'

The next feature is kind of interesting and shows how these concepts are embedded within the structure. Here is the above verse 26, followed by the next verse.

"Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again?" (Joh 9:26,27).

## I HAVE TOLD (you already) 214

Joh 9:27 ειπον'

The question was repeatedly asked of the blind man, and finally in desperation said "I told you already." The word "I told" was in response to the manner in which Jesus opened his eyes, and thus reflects the 214 pattern. This fact is a really good illustration of the theomatics phenomenon. Here are the next verses.

"Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is" (Joh 9:28,29).

## FROM WHENCE 214

Joh 9:29 ποθεν



There is no reference in these two verses to Jesus opening the eyes of the blind man. But the fact that the above works out to 214—the same number to do with the opening of the eyes, is most fascinating. It seems to indicate that the heavenly source of where Jesus came from has a lot to do with what gives Him the power to open the eyes of the blind.

Now comes the most spectacular of examples.

"The man answered and said unto them, Why this is a marvelous thing, that ye know not from whence he is, and yet he opened the eyes of me" (Joh 9:30).

**WHY THIS IS A MARVELOUS THING 214 x 14**

Joh 9:30 εν τουτω θαυμαστον

Look at this next feature!

**A MARVELOUS THING 1070 (214 x 5)**

θαυμαστον'

**FROM WHENCE 214**

ποθεν

**AND HE OPENED THE EYES OF ME 214 x 13**

και ανεωξε μου οφθαλμους

**HE OPENED THE EYES (of me) 1070 x 3 (214 x 15)**

Joh 9:26 ανεωξε τους οφθαλμους'

### ***A Reference in Mark***

One reference from the Gospel of Mark simply must be shown here. Nothing could be more spectacular. This time, instead of Jesus making clay, it states that he spit directly onto his eyes.

"And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw clearly all things" (Mark 8:22-25).

**AND BESOUGHT HIM TO TOUCH HIM 214 x19**

Mar 8:22 και παρακαλουσιν αυτον ινα αυτου αψηται'

And what happened after Jesus touched him.

**AND SAW CLEARLY ALL THINGS 1070 x 3 (214 x 15)**

Mar 8:25 και ενεβλεψε τηλαυγως απαντας"

## *A Reference in Revelation*

Probably the most spectacular reference possible related to this theme of Jesus putting something on the eyes and anointing them, is found in the book of Revelation. Here Jesus Himself is talking about eye salve to be placed upon the eyes.

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and eyesalve to anoint the eyes of the that thou mayest see" (Rev 3:18).

### **EYESALVE TO ANOINT (the eyes) 2140**

Rev 3:18 κουλουριον εχρισε

(textual note: both of the above words come from same Majority "M" mss)

Here are the next verses in John 9.

"Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind" (Joh 9:31,32).

### **ANY MAN OPENED THE EYES 107 x 19**

Joh 9:32 ηνοιξε τις οφθαλμους

This was one of two outstanding example that was just 107 and not 214 (even multiples of 107). But there is a reason. As we shall see elsewhere in this study, the number 19 is one of the key numbers to do with God creating the host or angels of heaven. This passage is talking about the first time that God actually opened the eyes of those who were created in blindness. The words "since the world (of the age) began" is talking about the very first of our existence, and the prime number 19 has a lot to do with that. The numeric value of the female "Eve" is just 19 in Hebrew (Eve represents the female nature of all the angels).

The last instance in this story from John 9 of the actual opening of the eyes of the blind, is verse 39. This is the second multiple of just 107, one Greek word. It does not get anymore specific than this.

"And Jesus said, For judgment I am come into this world, that they which do not see, might see; and that they which see might be made blind" (Joh 9:39).

### **MIGHT SEE 107 x 11**

Joh 9:39 βλεπωσιν

We have now concluded our investigation of John chapter 9. Virtually every clear cut reference contained at least one 107, with the vast majority being either 214 or 1070 features.

***Pattern #2:  
The Angel Connection  
... and the 141Pattern***

This is where we see the true significance of what John chapter 9 is all about. Anybody who is familiar with theomatics, knows that the 141 pattern saturates practically every reference to the pre-existence and the connection of angels to men and men to angels. This 141 study consists of literally hundreds of pages of spectacular features that clearly show the connection (see Chapter 6c from this section of Angelfall).

Now as we get more deeply into this study of what the blind man himself represents, the whole story will take on a clear depth of meaning—a much deeper and significant meaning. **The 141 pattern in this passage proves unequivocally, that the blind man that Jesus healed is in reference to the fallen angels when they were all created blind.** To be created blind means simply that they were created in innocence—they did not know how to distinguish good from evil.

"And as Jesus passed by, he saw a man blind from birth" (Joh 1:9).

**A MAN BLIND FROM (birth) 141 x 18**

Joh 9:1 ανθρωπον τυφλον εκ"

Next, the disciples ask Jesus a question. The following expression working out to 141 has nothing to do with sin, but the person who WAS blind.

"And his disciples asked him, saying, Master, who did sin, this [man], or his parents, that he was born blind?" (Joh 9:2).

**MASTER, WHO DID SIN? 141 x 8**

Joh 9:2 ραββι τις ημαρτεν'

The last part points, again, directly to the man himself. The birth it is talking about here was His birth was when he was originally created as an angel in heaven. As was discussed in more detail elsewhere, the word "born" has a value of 133, the same as when God created the "hosts" in Genesis. Here we see the clear cut 141 angel number.

**THAT HE WAS BORN BLIND 141 x 12**

ινα τυφλος γεννηθη"

The following complete thought contains the 141 pattern.

"Jesus answered, Neither hath this man sinned, nor his parents: but that might be manifested the works of God in him" (Joh 9:3).

**BUT THAT MIGHT BE MANIFESTED 141 x 32**  
**THE WORKS OF GOD IN HIM**

Joh 9:3 αλλ ινα φανερωθη εργα του θεου εν αυτω"

Now we move on to the next instance where the blind man is specifically mentioned.

"When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. The neighbours therefore, and they who beheld formerly that a beggar he was?" (Joh 9:6-8).

**THAT A BEGGAR HE WAS 1410**

Joh 9:8 οτι προσαιτης ην"

The fact the above works out to 1410 clearly shows the angelic connection. A beggar is one who has no inherent rights—he must depend upon others. Here now is the remaining part of verse 8.

"... the neighbours therefore, and they who beheld formerly that a beggar he was? Is not this the one that sat and begged?" (Joh 9:8).

**THE ONE THAT SAT AND BEGGED 141 x 15**

ο καθημενος και προσαιτων

Amazingly, the following expressions all work out to 141. This shows the angelic relationship to everybody involved in this story—three incredibly distinct features.

"Some said, This is he: others said, Like unto him he is: but he said, I am he" (Joh 9:9).

**SOME 141**

Joh 9:9 αλλοι

**OTHERS 141**

αλλοι

**NO, BUT LIKE UNTO HIM 141 x 22**

ουχι αλλα ομοιος αυτω'

**HE IS 141 x 4**

εστιν'

Here is the next instance. This time the blind man refers specifically to himself.

"Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and I washed and I saw" (Joh 9:10-11).

**I WASHED 141 x 8**

Joh 9:11 νιψαμενος"

**I SAW 141 x 6**

Joh 9:18 ανεβλεψεν"

The fact that these two expressions are 141, shows forth the fact that blind angel was finally able to see and understand.

The story continues. The next instance that shows a 141 pattern is verse 13.

"They brought to the Pharisees that aforetime was blind" (Joh 9:13).

**THEY BROUGHT HIM UNTO THE PHARISEES, 141 x 31  
THAT AFORETIME (was blind)**

Joh 9:13 Αγουσιν αυτον προς Φαρισαιους τον ποτε'

This is the specific reference.

**HIM UNTO 141 x 9**

αυτον προς"

Comment: The word "aforetime" (ποτε') has a value of 456. This number 456 (57 x 8) along with 570, are the two key numbers related to man eating from the tree of knowledge and trying to be like God. The fact that the word "aforetime" works out points specifically to that event.

The story goes on for some length without any outstanding or direct references to the blind man. Let's pick up at verse 17.

"They say unto the blind [man] again, What sayest thou of him, that he hath opened thine eyes? " (Joh 9:17).

**THINE EYES 141 x 21**

Joh 9:17 σου τους οφθαλμους'

The fact the following phrase works out to 1410 x 2, shows the complete story of what this story represents and its connection.

"Did not believe concerning him, that he had been blind and saw again" (Joh 9:18).

**THAT HE HAD BEEN BLIND AND SAW AGAIN 1410 x 2**

Joh 9:18 οτι ην τυφλος και ανεβλεψεν"

And here is the entire verse. Look at the next example! One Greek word—the most clear cut possible.

"Did not believe concerning him, that he had been blind and he saw again, until they called the parents of the one having received his sight" (Joh 9:18).

**THE ONE HAVING RECEIVED HIS SIGHT 1410**

αναβλεψαντος

**HE SAW AGAIN 141 x 6**

ανεβλεψεν"

Here is another reference to the blind man from this chapter in John.

**THOU HAST SEEN 141 x 8**

Joh 9:37 εωρακας'

Now comes verse 19. Nothing could be more direct.

And they asked them, saying, This is the son of you, whom you say was born blind? how then doth he now see?" (Joh 9:19).

**IS THE SON OF YOU 141 x 18**

Joh 9:19 εστιν υιος υμων"

**IS 141 x 4**

εστιν '

Now we look at two features that could not be more direct. The 141 feature for the word "is" is repeated here as well.

"His parents answered them and said, We know that this is our son, and that he was born blind: But by what means he now seeth, we know not; or who opened his eyes, we know not: he is of age; ask him: about himself he will speak" (Joh 9:20).

**OPENED HIS EYES 141 x 26**

Joh 9:21 ηνοιξε αυτου τους οφθαλμους"

And then this specific feature. "Ask him: about himself he will speak."

**ASK HIM 141 x 18**

αυτον ερωτησατε"

**HE WILL SPEAK 141 x 2**

λαλησει"

This next verse contains the one feature most significant—the one that just HAD to fit the 141 pattern. The following expression provides absolute proof for the angelic connection. Nothing could be more direct, The age it is referring is the entire age of his being, going back to the pre-existence.

"These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, for He has age; you ask him" (Joh 9:22,23).

## FOR HE HAS AGE 141 x 8

Joh 9:23 οτι ηλικιαν εχει'

### YOU ASK HIM 141 x 18

αυτον ερωτησατε"

Now come the next two verses. Here we see a direct 141 in reference to the Greek word for "man" or ANTHROPOS (ανθρωπος).

"Then again called they the man that was blind, and said unto him, Give God the praise: we know that the man this a sinner is. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see" (Joh 9:24,25).

### THAT THE MAN (this) 141 x 12

Joh 9:24 οτι ανθρωπος"

The last phrase, "one thing I know, that, whereas I was blind, now I see," has one very interesting feature. The words "one thing I know" shows an individual's existence as a conscious (and thinking) being.

### ONE THING I KNOW 141

Joh 9:25 εν οιδα'

What the man was saying, was that his knowledge was limited to his created form, which of course the 141 indicates. He was obviously created in innocence and for the very first time, because of Jesus, he was able to see—his eyes were opened.

"Then said they unto him again, What did he unto thee? how opened he thine eyes?" (Joh 9:26).

### UNTO THEE 141 x 2

Joh 9:26 σοι"

### THINE EYES 141 x 21

σου τους οφθαλμους'

"Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is. The man answered and said unto them, Why herein is a marvelous thing, that ye know not from whence he is, and yet he has opened mine eyes" (Joh 9:28-30).

The number 15 is always the key number in theomantics to do with eyes and sight.

## AND YET HE HAS OPENED MY EYES 141 x 15

Joh 9:30 και ηνοιξεν μου οφθαλμους'

We find in the next example a direct pointer showing us for whom Christ offers salvation. Look at this feature of 141 (the word "man" in this instance is only implied in the translation).

"Now we know that God heareth not sinners: but if any man have fear of God, and doeth his will, him he heareth" (Joh 9:31).

## AND IF ANY MAN HAVE FEAR OF GOD 141 x 8

Joh 9:31 αλλ εαν τις θεοσεβης"

And this points directly to man himself.

## IF ANY MAN 141 x 4

Joh 9:31 εαν τις"

The conclusion to this 141 thread, is that it demonstrates the angelic 141 aspect throughout the words and phrases pertaining to the man himself.

## *Finally, the Pharisees and 141*

There is no more mention of the blind man in this chapter. But there is one very interesting feature in the last verse that will open up another box of truth.

"If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth" (Joh 9:33-41).

## WE SEE 141 x 2

Joh 9:42 βλεπομεν

What this feature shows is that in their fallen state, the Pharisees believed that they could still see. Jesus said that their "sin remaineth." They were still in their angelic fallen state.



(your) SIN REMAINS 141 x 4  
αμαρτια μενει'

The Pharisees in verse 40 asked, "are we not also blind?"

ARE WE 141 x 6  
Joh 9:41 ημεις εσμεν'

And finally, this.

PHARISEES 1410 x 2  
Joh 9:40 των Φαρισαιων"

## *Part II: Commentary on John Chapter 9*

I shall now discuss what this chapter is all about. A number of highly significant thematic patterns and numerical structures throw clear light on the meaning of this passage. We will examine numerous topics related to this passage, many of them in light of theomantics.

The key verse from this entire story is verse 32.

"Since the world began was it not heard that any man opened the eyes of one that was born blind" (John 9:32).

What does the term "world" mean? The way we answer that question will give us a completely different interpretation on this passage from the traditional one.

First the word for "world," which is "age," is not the same as the expression "earth." The term "earth" is referring pretty much to the planet itself, which is the physical dirt ball floating around a single star in the milky way galaxy. Two terms, "age" (αιωνος) and "world" or "cosmos" (κοσμος), **have a universal application** and refer to vast reaches in space and time, not just to the planet we call home. Years ago, Carl Sagan produced his famous TV series COSMOS, which of course had to do with the universe.

So when the Bible says, "Since the age began, was it not heard..."—what is this talking about? What age is this referring to? The following 141 is exceedingly significant because it points back in time.

"Since [beginning of] the age was it not heard that any man opened the eyes of one that was born blind" (Joh 9:32).

BEGINNING OF THE AGE 141 x 8  
Joh 9:32 αιωνος"

Now here is an interesting fact. The word for world in Greek is "cosmos." It means the universe or the heavenlies, as well as our geographic earth. Here it has the same value of 141 x 8 as "the age." This ties the angelic existence to the cosmos.

COSMOS 141 x 8  
κοσμος"

So we seen the original 141 angel number embedded with these most key expressions.

And in Romans 3:19 it talks about "all the cosmos." We'll talk about the 1330 shortly. The word "hosts" from the original creation account, is 133.

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and that under judgment may become all the cosmos before God." (Rom 3:19).

MAY BECOME ALL THE COSMOS 1330  
Rom 3:19 γενηται πας ο κοσμος"

ALL 141 x 2  
πας'

COSMOS 141 x 8  
κοσμος"

### ***Pattern #3: The Number 102 and Created in Innocence***

There is an outstanding theomatic pattern of just phenomenal consistency—having to do with the connection between babes and little children and angels when they were created in innocence—all based upon the number 102 (this pattern was shown in Chapter 2f). Also, to do with the creation of Adam and Eve when they as well were created as infants and babes in innocence.

In the very first instance of the creation process, we find this.

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

GOD CREATED MAN IN HIS IMAGE 102 x 9  
Gen 1:27 יברא אלהים את האדם בצלמו

CREATED HIM 102 x 6  
ברא אתו'

CREATED 102 x 2

ברא'

HIM 102 x 2

אתו'

And then in Genesis chapter five, the other parallel passage to the above occurs. This too shows the innocence aspect.

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

IN THE DAY THEY WERE CREATED 102 x 3

Gen 5:2 ביום הבראם

Now let's go to the second creation account in chapter 2.

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

AND THE LORD GOD FORMED MAN OF THE DUST 102 x 9

Gen 2:7 ויצר יהוה אלהים האדם עפר מן

AND HE BREATED INTO HIS NOSTRILS 102 x 2

וייח בא"יו'

AND MAN BECAME INTO 102

יהי האדם ל"

MAN BECAME INTO A BEING 102 x 5

האדם לנפש

And when it comes to the creation of the angels, there is this 102 which goes right to the point of creation showing the similarity between Adam and the host of heaven.

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

BY THE BREATH OF THE MOUTH 102 x 3

Psa 33:6 ברוח פי

And in relation to Adam,

AND HE BREATED INTO HIS NOSTRILS 102 x 2

ויפח באפי'

And we find further confirmation in the New Testament. Here the value is 1020. This again aims straight to the point of creation. The words "He" and "them" are simply implied in the translation.

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

**THAT HE WHICH CREATED THEM 1020**

Mat 19:4 οτι ο ποιησας'

I think we are starting to get the message with all of this. Again, everything in theomatics to do with babes, infants, little children, angesl, etc., is saturated with this 102 pattern, the number of innocence. The following Hebrew word is also 102.

**LITTLE CHILDREN 102**

Gen. 3:16 בנים

### *Here is the Word Angels*

Now look at this flurry of examples—four different spellings of the word "angels" equals 102 (practically all of them).

**THE ANGELS 102 x 2**

οι αγγελοις"

**THE ANGELS 1020 x 2**

των αγγελων"

**ANGELS 102 x 7**

αγγελους"

**ANGEL 102 x 5**

αγγελου"

And here is the Hebrew Old Testament word for angels.

**ANGELS 102**

Gen 28:12 מלאכי

The concept here with angels and 102, is the fact that they were created as babes in innocence.

**INFANTS or BABES 102 x 9**

Luk. 18:15 τα βρεφη"

Again, virtually every reference to little children in the New Testament, babes and infants, Jesus blessings the children, is absolutely saturated with this 102 pattern.

Now let's look at just one more passage, an incredibly significant verse in Deuteronomy. Here it talks about little children who do not yet have any knowledge of good or evil.

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

**YOUR CHILDREN 102**

Deu 1:39 בנים

**WHO IN THAT DAY HAD NO KNOWLEDGE 1020  
BETWEEN GOOD AND EVIL**

אשר לא ידעו יום טוב ורע הזמון

The issue of innocence goes right back to the Garden of Eden. We find two clearly spectacular theomatic examples in this the first verse to do with the temptation and original sin. Here is the 141 angel number, and the 102 babe/innocence numbers.

"Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?" (Gen 3:1).

**HE SAID UNTO 141 x 2**

Gen 3:1 'אמר אל'

**THE WOMAN 102 x 3**

אשה

This analysis could go on and on. This presentation is only intended to make a point. Let's now look at John chapter nine.

### ***The Number 102 and John Chapter Nine***

We likewise find it here in reference to the birth of the blind man the 102 pattern. It appears in distinct words and phrases that clearly point to the infant nature of his birth.

"And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?" (Joh 9:2).

**BLIND HE WAS BORN 102 x 16**

Joh 9:2 τυφλος γεννηθη'

And then specifically to do with the fact the man was blind. We see here the multiple of 19 as well.

"But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight" (Joh 9:18).

#### THAT HE WAS BLIND 102 x 19

Joh 9:18 οτι ην τυφλος

Another interesting result with this 102 pattern is this expression to do with the man's age. The reason is that the 102 clearly expresses in this instance the fact that the man was an infant or child.

"Therefore said his parents, He is of age; ask him" (Joh 9:23).

In the Greek it reads, "for age he has, ask him."

#### FOR AGE 102 x 5

Joh 9:23 οτι ηλικιαν'

The scribes and Pharisees recognized that this man was born into sin and knew nothing. In their arrogance, they defied him to teach them. Of course when man fell his innocence turned to sinfulness.

"If this man were not of God, he could do nothing. They answered and said unto him, In sins thou was born wholly, and dost thou teach us?" (Joh 9:33,34).

#### THOU WAST BORN WHOLLY 1020 x 2

Joh 9:34 ου εγεννηθης ολως"

The above is a very significant example, because it shows that the "wholly" aspect is signified by the infant nature of the blind man's existence—1020. (Interestingly, the words "thou was born" is 470 x 2, the number 470 being key in God creating man). The only reason the sinner aspect is mentioned is because this is simply something the Pharisees simply accused him of.

Another pin point example of this is the following word.

"The man answered and said unto them, Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened the eyes of me" (Joh 9:30).

#### OF ME 102 x 5

Joh 9:30 μου

### ***Pattern #4:***

### ***The Birth of the Blind Man and the Numbers 19 and 133***

The discussion on this pattern is going to be very extensive because it is so very important to the interpretation of this passage. Here is the key verse.

"Since the age began was it not heard that any man opened the eyes of one that was born blind" (John 9:32).

So the fact that the age itself is referred to—specifically—this is talking about much more than the blind man's physical birth into his earthly existence, i.e. onto this planet. **What we are about to find out is that "the age" is referring to both his physical life AND his life in the pre-existence as an angelic being who was created in innocence and then fell from grace. Thus, when the Bible mentions his "birth," it is referring to his very first conscious existence and not his biological life.**

One of the major key numbers tied to the angelic creation is the number 133. This number is  $19 \times 7$ , and 19 is a key number to do with existence. The number 7 in theomantics speaks of completeness.

The most basic form of the word "God" in Greek ( $\theta\epsilon\epsilon$ ), has a value of just 19. The numerical value of our "father" ( $\text{אבא}$ ) in Hebrew is also 19, and the name Eve, who became mother of all the living, is also 19. The prime number 19 is essentially a number having to do with the foundation or beginning of something. This is very apparent in theomantics and has been observed repeatedly.

"Since the age began was it not heard that any man opened the eyes of one that was born blind" (John 9:32).

**THE AGE 1900** ( $\alpha\iota\omega\nu\omicron\varsigma$ " also  $141 \times 8$ )  
Joh 9:32 του αιωνος'

And in the book of Titus, these words are found. Look at the value here!

"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present age" (Titus 2:12).

**IN THE PRESENT AGE 133 x 19** ( $19 \times 19 \times 7$ )  
Tit 2:12 εν τω νυν αιωνι'

We find the following flurry of key 19 numbers in the following four Greek words.

"For then shall be great tribulation, such as happened since the beginning of the world to this time, no, nor ever shall be" (Mat 24:21).

**HAPPENED SINCE 133 x 2**  
Mat 24:21 γεγονεν απ'

**THE BEGINNING OF THE COSMOS 190 x 9**  
αρχης κοσμου'

COSMOS 133 x 6 (κοσμος" also 141 x 8 as well as αιωνος"  
κοσμου"

The purpose of the following presentation on the numbers 19 and 133, is to show how theomatics relates to the meaning of the blind man and the timing of his birth. For that reason, the following series of features are given as simply a sampling of this design, only with the intention of making some very important points and drawing some careful conclusions. Please understand that these examples are simply skimmed off the top of another very involved structure relative to the foundational number 19.

### ***God Creates the Angels in Heaven***

Now when we go to Genesis, we find this comment, This is what was stated after God completed the seven days of creation.

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

AND ALL THE HOST 190 (also 47 x 4, the number 47 is root prime of 141)  
Gen 2:1 וְכֹל צְבָאִים

THE HOST 133 (19 x 7)  
צְבָאִים

ALL THE HOST OF HEAVEN 133 x 4  
Deu 4:19 כֹּל צְבָא שָׁמַיִם

Here is the word "host" from the Greek New Testament, in reference to the host of heaven.

THE HOST 133 x 3  
Luk 2:13 πλιθος"

One of the Hebrew words for "angels" has also the same value of 133 x 3. Another spelling is just 141 by itself. And just the word "men" by itself has the same identical value.

"The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place" (Psa 68:17).

ANGELS 133 x 3  
Psa 68:17 שְׁנַאֲן

MEN 133 x 3  
Deu 1:13 אַנְשִׁים



And this expression. The words "stars of heaven" is also 141 x 12. Stars are, of course, unquestionably referring to angels.

**STARS OF HEAVEN 133 x 15**

Heb 11:12 τα αστρα ουρανου'

And this one expression is significant.

**AS THE ANGELS IN HEAVEN 1330 x 2**

Mar 12:25 ως αγγελιοι εν τοις ουρανω"

**ANGELS IN HEAVEN 133 x 12**

Mat 22:30 αγγελιοι εν ουρανω"

And the expression "angels of heaven" is 1410 x 2.

Out of so many references, one that should be shown here is this one—here we see the connection to the age.

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

In the original Greek it reads, "for the sons of age this wiser than the sons of light in the generation of themselves are."

**THE SONS OF AGE THIS WISER THAN 1330 x 5**

Luk 16:8 οι υιοι του αιωνος τουτου φρονιμωτεροι υπερ'

**THE AGE 1900**

του αιωνος'

**THE GENERATION OF THEMSELVES ARE 1330 x 2**

την γενεαν την εαυτων εισιν'

The above is chock full of the 141 pattern as well, and the word "generations" in reference to the generations of Adam is also full of 141.

**THESE ARE GENERATIONS OF HEAVEN AND THE EARTH 1330 x 2  
IN THE DAY TO CREATE (Jehovah God the earth and heaven)**

Gen 2:4 "אלה תולדות שמים והארץ בהבראם ביום עשות"

The above features are just a mere sampling. Now let's go directly to the creation of man himself.

### ***The Very Original Creation of Man***

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

## CREATED THE MAN 133 x 5

Gen 1:27 'ברא את האדם'

The following points unmistakably to the original creation.

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

## ADAM WAS FIRST (was formed) 133 x 12

1 Tim 2:13 Αδαμ πρωτος

God creating Adam out of the earth or physical dirt, is symbolic of God creating the angels out of that which is both natural and worthless in itself. The earthy creation contains spiritual meaning and is a mirror reflection as it contains certain symbolic aspects as they relate to the creation of the angels in heaven.

"And as we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Cor 15:49).

## WE BORE THE IMAGE OF THE EARTHLY 1330 x 2

1 Cor 15:49 εφορεσαμεν την εικονα χαικου'

By saying that we also bear the image of the heavenly—this clearly proves the fact that the earthly represents what is ACTUALLY heavenly. The word "heavenly" (του επουρανιου) has a value of 103 x 19—the number 103 is the number of the stars in theomatics, along with the factor of 19 for Eve. Here, from the verse just prior, is the Greek word meaning "the heavenly ones."

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

## THE HEAVENLY ONES 133 x 6

1 Cor 15:49 επουρανοι"

There are many more outstanding features from the above verses. Now let's move back to Adam specifically.

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

## MAN INTO A LIVING SOUL 133 x 4

Gen 2:7 'האדם לנפש חיה'

Now look at this comparison—the following seems to confirm that the creation of Adam and the hosts is really the same event.

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

ALL THE HOST OF THEM BY THE BREATH (of His mouth) 133 x 3

Psa 33:6 ברוח כל צבאם

THE HOST 133 (19 x 7)

צבאם

And then this. The square of 19 really pinpoints the meaning.

BY BREATH OF HIS MOUTH ALL (the hosts) 361 (19 x 19)

ברוח פיו כל'

Here is another very significant feature and key to all of this.

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast set in place; What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than God, and hast crowned him with glory and honour" (Psa 8:3-5).

The word "set in place" is talking about the actual creation and placement of the hosts. The words "the stars which you set in place" is 141 x 8.

SET IN PLACE 133 x 4

Psa 8:3 כוננתה'

And then it says, "you made him a little lower than God."

YOU MADE HIM A LITTLE LOWER 133 x 6

תחזירו מעט

Here is another explicit verse to do with the creation of the hosts.

"Thy fathers went down into Egypt with threescore and ten persons; and now he made you Jehovah (the God of you) as the stars of heaven for multitude" (Deu 10:22).

MADE YOU JEHOVAH YOUR GOD AS THE STARS 133 x 4

Deu 10:22 שמך יהוה אלהיך ככוכביי"

Here again we find a real key in theomantics—the square of 19 showing the ORIGIN of creation.

MADE 361 (19 x 19)

שמך'

The word "morning" in the Bible is in reference to a new beginning. There is one passage in the book of Job that is very enlightening in regards to what we are talking about. This

passage is unmistakably in reference to angelic beings in heaven. The word "morning" implies the very first beginning of something.

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

#### MORNING STARS 361 (19 x 19)

Job 38:7 כֹּכְבֵי בֹקֶר

I wondered if there were any other verses to morning stars, and found this one in Nehemiah. "Appearing" and "morning" go right along together in concept.

"So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared" (Neh 4:21).

#### TILL THE STARS APPEARED 133 x 5

Neh 4:21 עַד צֵאת כֹּכְבֵימִים

Of course in the New Testament Jesus is referred to as the bright morning star (singular). I wondered if the 19 concept could be found there?

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star" (Rev 22:16).

#### BRIGHT MORNING (star) 1900

Rev 22:16 λαμπρος ο πρωινος

The 1900 in this instance clearly points to the very beginning.

The trouble with presenting something like this, I keep finding more and more and more.

"And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun" (Mark 16:2).

#### THE FIRST DAY 361 (19 x 19)

Mar 16:2 τη μια

Getting back on track with our central theme, look now at this confirmation from the New Testament. Look at the theomatic value here! This is 19 x 19 x 7. No phrase could possibly be more significant than this next one.

"For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be" (Mark 13:19).

#### FROM THE BEGINNING OF THE CREATION 133 x 19

Mar 13:19 απ αρχης κτισεως

Here is the most direct word possible—pointing to the very origin.

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

**CREATED 190 x 3**

Mat 19:4 ποιησας'

The way this next phrase works out to 133, pinpoints the act of creation and bringing forth.

"This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called their name Adam, in the day when they were created" (Gen 5:1,2).

**HE CALLED THEIR NAME MAN IN THE DAY (they were created) 133 x 9**

Gen 5:2 "יקרא את שמם אדם ביום"

No phrase could be more direct and specific—showing that the original creation of Adam was the original creation of the angels (the whole creation account is saturated with 141).

**CALLED THEIR NAME MAN 141 x 8**

קרא את שמם אדם

### ***Born Into the Cosmos (or Universe)***

The following is the sort of feature you don't expect to find and are not necessarily looking for, but then all of sudden after you see the fact, you realize its significance and connection to the 133 concept. Here it is actually talking about the beginning of time, birth, and coming into the cosmos.

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

**EVERY MAN COMING INTO THE COSMOS 141 x 26**

Joh 1:9 παντα ανθρωπον ερχομενον εις τον κοσμον'

**INTO THE COSMOS 133 x 5**

εις κοσμον

**COSMOS 133 x 6**

κοσμου"

Here is another spectacular example that popped into my mind.

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

### **BROUGHT INTO THE COSMOS 133 x 8**

1 Tim 6:7 εισηνεγκαμεν εις κοσμον"

### **BROUGHT IN 133 x 3**

εισηνεγκαμεν"

Further confirmation is this feature.

"Say ye of him, whom the Father hath sanctified, and sent into the cosmos, Thou blasphemest; because I said, I am the Son of God?" (John 10:36).

### **AND SENT INTO (the cosmos) 133 x 7**

Joh 10:36 και απεστειλεν εις'

### **INTO THE COSMOS 133 x 5**

εις κοσμον

I just happened to see this verse in Exodus. Even though this verse is not directly related to our theme, the 133 in this instance is further confirmation of how the number 133 ties into the concept. These are the words of God to Moses.

"And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain" (Exo 3:12).

### **BRING FORTH (the people) 133**

Exo 3:12 'רצוֹאֵךְ

A major key word also fits this concept, as it relates to a new birth and coming into existence. Look at this!

"And again, when he brings the firstborn into the inhabited earth, he saith, And let all the angels of God worship him" (Heb 1:6).

### **THE FIRST BORN 133 x 14**

Heb 1:6 πρωτοτοκον"

Thus we find specific words and phrases having to do with coming into existence and the beginning of life, clearly contains the 133 and 190 factors.

And here is the 190 pattern!

"She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, the one coming into the cosmos" (John 11:27).

## COMING 190 x 6

Joh 11:27 ερχομενος

## INTO THE COSMOS 133 x 5

εις κοσμον

And this further example.

"I am a light into the cosmos having come, that whosoever believeth on me should not abide in darkness" (John 12:46).

## THE COSMOS HAVING COME 133x 7

Joh 12:46 κοσμον εληλυθα"

It just does not get any better than the next two examples.

"A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world" (John 16:21).

## IS BORN A MAN INTO THE COSMOS 141 x 15

Joh 16:21 εγεννηθη ανθρωπος εις κοσμον"

## A MAN INTO THE COSMOS 141 x 14

ανθρωπος εις κοσμον'

## IS BORN 133

Joh 9:2 γεννηθη

## A MAN INTO THE COSMOS 133 x 18

ανθρωπος εις τον κοσμον'

And would you believe another spelling of the word "born" is 141?

## BORN 141 x 8

Mat 2:2 τεχθεις'

## IS BORN 133

Joh 9:2 γεννηθη

John chapter 17 is where Jesus prayed for his own whom the Father had given Him. Here is another spectacular example.

"As thou hast sent me into the cosmos, even so have I also sent them into the world" (John 17:18).

## AS THOU HAST SENT 133 x 14

Joh 17:18 καθως απεστειλας

Here is the last example.

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

ARE ENTERED 190 x 2

2 Joh 1:7 εξηλθος"

INTO THE COSMOS 133 x 5

εις κοσμον

And right here we find another confirmation of the fallen angel theme—entering into both the universe or cosmos, and this world we now live in physically.

MANY DECEIVERS ARE ENTERED INTO 141 x 8

πολλοι πλανοι εξηλθος εις

MANY DECEIVERS 133 x 4

πολλοι πλανοι'

HOSTS 133 (19 x 7)

Gen 2:1 אבצ

## *The Very Beginning*

Now the very first verse of origins in the Bible.

IN THE BEGINNING GOD CREATED THE HEAVENS AND THE EARTH 1900

Gen 1:1 'בראשית ברא אלהים השמים והארץ'

And then this, the most famous phrase from the New Testament to beginning—just has to be John 1:1.

IN THE BEGINNING WAS THE WORD 133 x 9

Joh 1:1 εν αρχη ην λογος"

BEGINNING WAS THE WORD 190 x 6

αρχη ην λογος

BEGINNING 190 x 4

Heb 7:3 αρχην'



## ***Eve, Mother of all the Living***

Now let's go back and look at the hosts again. Please understand that this is just a smattering of examples among a whole host (no pun intended). I am showing these few simply to make the point. Look now at this feature.

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

**NAME OF HIS WIFE EVE 133 x 8**

Gen 3:20 שם אשתו חווה

**EVE 19**

חווה

**THE LIVING 19**

חי

The last phrase above, "mother of all the living" is 190 x 3.

**An Interesting Observation:** The Bible teaches from Genesis 3:15 that Jesus was the seed of the woman (in reference to Eve) who would ultimately crush the serpent's head. Of course Mary was Christ's mother, which makes the virgin Mary simply the fulfillment of the prophecy given in Genesis over Eve in which case that makes her an extension of Eve. Interestingly, Eve has a value of 19, and Mary (Μαριαμ) equals 190. Also, another interesting feature is when it talks about Eve being formed from Adam's rib. The word "rib" in Hebrew (צלע) has a value of 190.

But there is only one time that this expression concerning the living, appears in the New Testament. This is in reference to the poor widow woman who gave all she had. Here are the words of Jesus.

"For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had" (Luke 21:4).

**THE LIVING 133**

Luk 21:4 βιον'

This story contains highly symbolic meaning. The widow woman is one who has lost her husband (the old Adam and male covering is now dead), and the woman is destitute. In a certain sense she represents Eve. She now gives up all of her living.

**AND HE SAW A CERTAIN POOR WIDOW 190 x 11**

Luk 21:1 ειδεν τινα χηραν πενιχραν

The square of 19 with just the word "certain" really pin points the significance.

A CERTAIN 19 x 19

τινα

WIDOW 190 x 4

χιηραν'

This area or topic is one that could no doubt go on and on.

### *The Stars of Heaven*

This key number of 19 goes right back to the very beginning and origin of life. The woman Eve, whom the Bible says "became mother of all the living," is the very BASIS for the angels (it speaks of the female subjective nature—see Chapter 5d on the male/female principle).

In reference to Eve, in Genesis 3:15 it talks about the seed of the woman. The children of Eve are the stars of heaven (see Revelation 12). Look at this!

STARS OF HEAVEN 133 x 15

Heb 11:12 τα αστρα ουρανου'

STARS OF HEAVEN 141 x 12

αστρα ουρανου'

And now just the basic number 19. These three examples really tie things together.

STARS OF HEAVEN 1900

Rev 6:13 αστερες ουρανου"

SOULS 1900

Jam 1:21 ψυχας'

MEN 1900

τοις ανθρωποις

Of course we find the 141 with all the above as well. Here now is the most significant reference possible to the offspring of Eve in the Bible.

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

HER SEED 141 x 2

Gen 3:15 דרעו

## THY CONCEPTION 141 x 2

והרנדי

The seed or offspring of the woman are the star or angels of heaven. And her conception is of the same.

Now two of the most specific words possible to do with Eve giving birth, both produce 190.

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

## BROUGHT FORTH 190 x 3

Gen 4:1 קניתי

Here is the next verse, verse 2. These 190's are specific and clearly point to the point of origin.

"And she continued to bear his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground" (Gen 4:2).

## SHE CONTINUED TO (bear) 190 x 3

Gen 4:2 תסרל

## *Eve in the Book of Revelation*

Revelation 12 is all about Eve giving birth to Jesus, the man child. Both of the expressions "her child" and "the man child" equal 888 theomatically—same as the value of the name Jesus.

"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 was pregnant with child and cried travailing in birth and pained to be delivered" (Rev 12:1).

## SHE WAS PREGNANT 133 x 15

Rev 12:1 εν γαστρι εχουσαν

And look at the value of this word in Greek!

"Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" (John 3:4).

## THE WOMB 190

Joh 3:4 κοιλια'

The womb is the very place of origin. Obviously, it has a symbolic meaning. The entire chapter of John 3, where Jesus dealt with Nicodemus, is talking about heavenly and eternal issues. The fact that Nicodemus was talking about a second birth (entering an earthly mother's womb and being born in a natural way), clearly shows us the fact that there must have been a first or original birth somewhere else out there. Jesus then spoke concerning another birth yet—the new birth which is a Holy Spirit birth.

Now here is what happens four verses later.

"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 about to bear, that whenever she brings forth the child of her, he might devour it" (Rev 12:4).

**WOMAN ABOUT TO BEAR 133 x 16**

Rev 12:4 γυναικος μελλουσης τεκειν'

**BRINGS FORTH THE CHILD 133 x 9**

τεκη το τεκνον'

## *Summary*

It would take a great deal of effort here to explain all of these numbers, how the 133 and 141 features inter-react. The things are obviously happening way beyond the laws of chance expectation, but it is not always easy to explain why certain phrases are 133 and others 141, only that somehow they (along with all the other factors) are working towards some harmonious conclusion. But based upon all the data the conclusive evidence clearly indicates that all of this is referring to a preceding angelic creation.

There are many more 133 and 190 examples to do with the very first part of the creation, but that is another presentation for another time. Here I am only seeking to make a point relative to John chapter 9.

## *Now for the John 9 Examples*

All of this discussion on 19 and 133 is now leading up to two features from John chapter 9. Since we have seen the above pattern that clearly establishes the issue of the beginning, look now at this! We saw previously how the words "a man blind from" was 141 x 18.

"And as Jesus passed by, he saw a man which was blind from his birth" (Joh 9:1).

**HIS BIRTH 190 x 3**

Joh 9:1 γενετης'

"And his disciples asked him, saying, Master, who did sin, this man, or his parents, that blind he was born?" (Joh 9:2).

### HE WAS BORN 133

Joh 9:2 γεννηθη

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

### AND ALL THE HOST 190

Gen 2:1 וְכֹל צְבָאִים

### THE HOST 133

צְבָאִים

If that is not enough confirmation, here is a verse in the book of Romans—a clear indication of the pre-existence. This time the number is 1330, as well as the oft expected 141.

"And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (For the [children] being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)" (Rom 9:10,11).

### THE CHILDREN BEING NOT YET BORN 141 x 16

Rom 9:11 μηπω γεννηθεντων"

### BORN 1330

γεννηθεντων

The above two features of 133 and 1330 to do with being born, demonstrate and provide unequivocal evidence of the very original birth concept—the birth of the blind man that it is talking about was the original creation in heaven, not just his physical birth into this world.

Comment: It is important to point out that (obviously), every time the Bible mentions someone's birth, it is not talking about the very original creation in heaven. But in some instances it may carry that connotation.

## ***The Birth of the Apostle Paul***

These numbers are present in the following very significant passage—showing the same theological concept.

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

WHO SEPARATED ME 133 x 9

Gal 1:15 ο αφορισας με

SEPARATED ME 141 x 8

αφορισας με'

FROM MY MOTHER'S WOMB 133 x 12

εκ κοιλιας μητρος μου"

### ***The Passage of James 1:23***

Last night as I lay in bed, a spectacular verse popped into my mind, as it relates to this entire theme. It is found in the book of James.

"For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was" (James 1:23,24).

This translation really does not reveal the depth of meaning of this verse. It's not even close! Correctly transliterated from the Greek, it states,

"This is like a man seeing the face of the birth of him in a mirror."

What does this mean? The face of something is the revealed reality of whatever that something is. If I look into your face I see the revealed essence of your being, personality, mood—everything that is really you! When the text states that a man perceives or sees the face of his birth, it means that he is actually viewing a reflection of his very created origin. That which is the source of his essence.

When I thought of this passage, I immediately wondered if it would contain the 190/133 pattern and perhaps even the 141 pattern. It did not take long to find out.

"For if any be a hearer of the word, and not a doer, this is like a man seeing the face of his in a mirror" (Jam 1:23).

A MAN SEEING THE FACE OF HIS BIRTH 141 x 44

Jam 1:23 ανδρι κατανοουντι το προσωπον της γενεσεως αυτου

The number 39 is the key number to do with the heavens in theomantics. It is indicative here showing the connection between the angel number (141) and the heavens (39).

THE FACE OF HIS BIRTH IN A MIRROR 141 x 39

προσωπον γενεσεως αυτου εν εσοπτρω

This points straight back to the angelic pre-existence—in this verse the angelic aspect is reflected. Nothing could be more direct than the following.

## THE BIRTH IN A MIRROR 141 x 24

της γενεσεως εν εσοπτρω"

The birth itself is the incarnation, we began our existence in heaven as angels.

## THE BIRTH 141 x 9

γενεσεως'

Now comes the 133 pattern. In the original Greek, the pronoun "of him" comes after the word "birth."

## IS LIKE A MAN SEEING 133 x 12

εικεν ανδρι κατανοουντι'

Seeing the face of the birth is looking back directly on the very origin of existence.

## SEEING THE FACE OF THE BIRTH OF HIM IN (a mirror) 133 x 42

κατανοουντι το προσωπον γενεσεως αυτου εν

## SEEING THE FACE OF THE BIRTH 1330 x 3

κατανοουντι προσωπον γενεσεως

It is interesting to note, that the phrases that include the word "seeing" have the 133 pattern?

Now comes the specific mention of the fall from heaven. Here is the next verse. Going one's way and forgetting who you are is the reason people lose their faith in God.

"For he beholdeth himself, and goeth his way, and straightway forgets what sort he was" (James 1:24).

This phrase is jamb packed with incredible theomatics. The first words "For he beholdeth himself" is 1120 x 2. A hundred page study has been done on the number 112 to do with self righteousness and how we perceive and justify ourselves.

## AND GOETH HIS WAY, AND IMMEDIATELY 141 x 22

### FORGETS WHAT SORT (he was)

Jam 1:24 και απεληλυθεν και ευθεως επελαθετο οποιος"

## FORGETS WHAT SORT HE WAS 133 x 8

επελαθετο οποιος ην'

By going our own ways, we are expressing our independence away from God our Creator, and forgetting what we really are (fallen rebellious beings). The words "what sort he was" is 558. An amazing theomatic study on the specific number 558 and the casting down has been completed.

I have briefly touched on this 133 pattern. I present it simply to prove a point.

### ***The 470 Example Relating to Birth (more confirmation)***

One other feature of outstanding significance needs to be shown and explained relative to this issue of the original creation of the blind man. This has to do with the 470.

The number 47 is the key prime number to do with the 141 pattern we just discussed earlier ( $47 \times 3 = 141$ ). The following is most foundational. Here are just a few examples.

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

#### **MAKE MAN 470**

Gen 1:26 נַעֲשֶׂה אָדָם

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

#### **THE LORD GOD FORMED MAN 470**

Gen 2:7 "יִצַר יְהוָה אֱלֹהִים הָאָדָם"

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

#### **AS THE STARS OF HEAVEN 470**

Deu 28:62 "כְּכֹכְבֵי שָׁמַיִם"

Look at this!

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

#### **MAN UPON 47**

אָדָם ב

Now let's look at one feature from John Chapter 9.

"They answered and said unto him, In sins thou was born wholly, and dost thou teach us? And they cast him out" (Joh 9:34).

#### **THOU WAST BORN 470 x 2**

Joh 9:34 σὺ ἐγεννηθης"

This is more confirmation that the birth of the man is talking about the time of actual original creation.



## ***Pattern #5:***

### ***The Opening of the Eyes and the Number 112***

Now we will look at another subject from John chapter 9. Several facts are immediately obvious here. The serpent promised Eve that her eyes would be opened. This clearly implies that her eyes must have been shut and that this was referring to spiritual enlightenment instead of physical sight (you obviously can't open eyes to see unless you are blind in the first place, which was obviously the case with Eve). The whole idea behind the deception of having her eyes opened, was so that she could be like God—something that she was incapable of handling and had been forbidden to do.

So this clearly implies that the angels were born spiritually blind as to the depths of God and they were not permitted to look beyond the veil. **That is what being born blind is talking about in John chapter 9, and that is what the veil of the temple is all about going into the Holy of Holies.** So when Eve sinned via the serpent, she forced her own eyes opened against the command of God—in order to discern good from evil—and that caused the fall when the fruit became part and parcel of her very nature/being. Not until John 9 did God ever fully open anyone's eyes LEGITIMATELY, which Jesus did by mixing dead earth (which man was formed out of) with the moisture of His very divine nature.

I will now show just a brief pattern that shows the connection between the blind eyes being opened and the garden of Eden.

### ***Excerpt from the Garden of Eden 112 Examples***

Those who are familiar with theomatics, should definitely be familiar with the spectacular 112 pattern. The published study on this is entitled, "The Number 112, and the Meaning of the Serpent in the Garden." It is presently almost 80 pages long and clearly shows us what the serpent represents.

This number, 112 has to do with the heart of man and the thoughts of the heart—the most intimate aspects of our inward being, our very thoughts, how we perceive things, and so on.

It is not surprising that we find a direct link to the eyes of the blind man and the opening of the eyes in Genesis. Let's first start with Genesis.

“And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die" (Gen 3:2,3).

**BUT OF THE FRUIT 112 x 3**

Gen 3:3 וְנֹמַרְי

THE FRUIT OF THE TREE 112 x 4

"פרי עץ"

“And the serpent said unto the woman, Ye shall not surely die: 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 3:4,5).

THAT IN THE DAY YOU EAT FROM IT 112 x 3

Gen 3:5 כי ביום אכלכם ממנו'

YOU EAT 112

אכלכם'

EAT FROM 112

אכלך מ'

Now let's look at all the goodies that this tree represented to Eve. “For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods.”

YOUR EYES SHALL BE OPENED 112 x 4

ונפקחו עיניכם"

AND YE SHALL BE AS GOD, KNOWERS 112 x 6

והייתם כאלהים ידעי"

Now theomatics reveals something very interesting here. When the serpent presented the tree to Eve, all she saw of course were the benefits, the good that could come from it. But within that good was hiding the poison of death, which was self worship instead of God worship. The next two features are extremely significant.

"And when saw the woman that the tree was good for food, and that it was pleasant to the eyes, she took from its fruit and ate" (Gen 3:6).

SAW THE WOMAN THAT THE TREE WAS GOOD 1120

Gen 3:6 תרא אשה כי טוב העץ'

The above is 1120. Now look at this!

KNOWERS OF GOOD 112

Gen 3:5 ידעי טוב'

“And when saw the woman that the tree was good for food, and it was pleasant to the eyes.” (Gen 3:6)

AND IT WAS PLEASANT 112 x 4

וכי תאוה

TO THE EYES 112 x 2  
"הוא לעינים"

"and being desirable the tree to gain wisdom,"

THE TREE TO GAIN WISDOM 112 x 5  
העץ להשכיל

"and she took from its fruit, and did eat, and gave also unto her husband with her; and he did eat

FROM ITS FRUIT 112 x 3  
מפריו Gen 3:6

"Then were opened the eyes of both of them, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons" (Gen 3:7).

WERE OPENED THE EYES 112 x 7  
תפקחנה עיני Gen 3:7

So we see the 112 multiple here, at the very root on the concept of insight and understanding within the mind and heart of man. It all relates to perception! The whole idea of Eve eating of the tree was that her eyes might be opened. Look now at these four examples lumped together.

YOUR EYES SHALL BE OPENED 112 x 4  
ונפקחו עיניכם"

AND IT WAS PLEASANT 112 x 4  
וכי תאווה

TO THE EYES 112 x 2  
"הוא לעינים"

WERE OPENED THE EYES 112 x 7  
תפקחנה עיני Gen 3:7

Now let's jump to John chapter 9 and see what happens.

### ***The 112 Pattern in John 9***

Here is our first example from this story.

"Therefore said they unto him, How were thine eyes opened?" (Joh 9:10).

THINE (eyes) 112 x 6  
Joh 9:10 σου"

The fact that the word "thine" in reference to the eyes of the blind man, is 112, clearly shows the inward and possessive nature of the eyesight.

The next verse in John 9 is verse 11. Here is the key expression in relation to the blind man. When the text is referring to his eyes and receiving sight, what it is really talking about is the understanding of the heart. Interestingly, the value here is 112 x 25, the number 25 being key to that which is eternal. When his eyes were opened, he was able to understand eternal things.

"He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight" (Joh 9:11).

**MY EYES 112 x 25**

Joh 9:11 μου τους οφθαλμους

"Then said they to him again, What did he to thee? how opened he the eyes of thee?" (Joh 9:26).

**OPENED THE EYES OF THEE 112 x 26**

Joh 9:26 ανεωξε σου οφθαλμους'

**OPENED THE EYES 1120 x 2**

ανεωξε οφθαλμους'

**OF THEE 112 x 6**

σου"

**THINE (eyes) 112 x 6**

Joh 9:10 σου"

Here is the landmark verse from this passage, verse 32. Without the word "anyone" the 112 feature gets right to the point.

"Since the world began was it not heard that anyone opened the eyes of one that was born blind" (Joh 9:32).

**THAT OPENED THE EYES 112 x 17**

Joh 9:32 οτι ηνοιξε οφθαλμους'

Here is a clear cut phrase from another chapter in John.

**OPENING THE EYES OF THE BLIND 112 x 46**

Joh 11:37 ανοιξας τους οφθαλμους του τυφλου

The major thing that occurred in the miracle of this story, is that after the man's eyes were opened, he could genuinely see who Jesus was, not with his physical eyes (anybody could

do that), but with SPIRITUAL eyesight. This shows that the seeing of Jesus is really something that takes place inwardly, with eyes that are not natural but spiritual.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

#### **WE SHALL SEE 112 x 8**

1 Joh 3:2 οψομεθα'

The conclusion on this 112 pattern is that it is only indicative of the inward inherent nature of each person. There is a direct and measurable link between what happened in the Garden of Eden—spiritual insight and opening of the eyes—to the blind man's eyes being opened. While all the references in the Bible to blind eyes being opened do not exhibit a statistically significant pattern of 112, the 112 pattern in these instances do provide a numerical thread within clearly distinct words and phrases, that objectively establishes the conclusion.

#### ***Pattern #6:***

#### ***The Number 235 and the Impotence of Blindness***

This pattern was totally different and unexpected from this passage, but it brings out a powerful aspect of truth related to this story. A little overview is necessary.

There is a spectacular theomatic design with the number 235 to do with the subject of hell. This study currently is 100 pages long. Virtually everything to do with hell and the fire that consumes is saturated with multiples of 235. References to the lake of fire, second death, destroying both body and soul, etc. etc, all fit this 235 pattern. It is emphatically the number of complete destruction and finality and death.

We find it here in John 9, on the specific references to do with the topic of blindness and impotency. This seems to clearly indicate that the poor beggar's blindness made him as good as dead. Again, if the reader here was familiar with this 235 pattern, the display of the following features would be very obvious.

Now here is the story of the blind man.

"And as Jesus passed by, he saw a man blind from his birth" (Joh 9:1).

#### **SAW A MAN BLIND 235 x 11**

Joh 9:1 ειδεν ανθρωπον τυφλον'

"And they asked them, saying, Is this your son, who ye say that blind he was born? how then doth he now see?" (Joh 9:19).

## THAT BLIND 235 x 8

Joh 9:19 οτι τυφλος

"He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see" (Joh 9:25).

## WHEREAS I WAS BLIND 2350

Joh 9:25 τυφλος ων

And this shows his complete impotency.

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

## CANNOT (see) 235 x 2

Joh 3:3 ου

Again, these clear examples of 235 are indicative of the total helplessness of the blind man.

### ***Pattern #7:***

### ***The Significance of Spitting on the Earth***

The most significant thing that took place in this story, when the eyes of the blind man were opened, was that Jesus spat on the ground. What does that mean? There are some amazing truths to be discovered here. This may be the most revealing and exciting aspect of this story.

The first clue is to understand what spitting represents in the Bible. Generally, **it represents utter distain and contempt for something.** To spit in someone's face is the most insulting thing a person can do—a total act of immodest hatred. That is what happened at the crucifixion of our Lord, in the most horrific manner that human spite could possibly express (Mat 26:67, 27:30, Mar 10:34,14:65,15:19).

So when Jesus spat upon the ground, he was showing utter disgust and distain for the dust of the earth. There is a reason for that which we will talk about shortly. But first...

... when I realized this fact, the idea popped into my mind that spitting would probably have the number 315 attached to it. On pages 110 to 112 of **The Original Code in the Bible**, this little gem of a pattern was shown. I will show it here and then we will discuss how this relates to the John 9 account of Jesus spitting on the earth. Here is the direct quote from the book itself.

## *If the World Hates You*

Just the other evening, as I was preparing to retire, I looked down at an open page in my interlinear and saw the following verse in the Gospel of John.

"The world cannot hate you, but me it hates, because I witness concerning it that its works are evil" (Joh 7:7).

I noticed that the word "hate" had a value of 315. This stuck out because the value of 315 is very significant. It carries the concept of power ( $3150 = 225 \times 14$ ). But 315 also intersects one of the more sinister numbers in theomantics, 63—the serpent number, i.e. 315 is  $63 \times 5$ . I have done an entire statistical study on 63 and the subject of serpents, venom, and death by serpents, all structured around 63, 315, and 630s. I immediately looked at the second occurrence in this phrase to the word "hate," and it had a value of 265. But when it is joined with the word "me" in reference to Jesus, this is what happened.

**ME IT HATES 315**

Joh 7:7 εμε μισει

**HATE 315**

μισειν

As always, this little discovery immediately let me know that I was most likely on to something. It must be a key! So I looked up every reference to the world hating Christ and His Father, and every reference to the world hating Christians.

The statistical and mathematical probability of all the following short and simple phrases having a factor the size of 315 is minute.

In Greek two words are used for hate or hatred. MISEO (μισοεο) occurs thirty six times, and EXTHRA (εχθρα) occurs five times. Only a few of all these actually refer to the world hating Christ, the Father, and Christians. Virtually every major reference that I examined panned out to 315.

Jesus said this to His disciples:

**AND YE WILL BE HATED BY ALL NATIONS 315 x 13**

Mat. 24:9 και εσεσθε μισουμενοι υπο παντων εθνων'

Jesus also told his disciples this:

**YE WILL BE HATED BY ALL MEN 315 x 10**

Mat. 10:22 εσεσθε μισουμενοι υπο παντων

"And Jesus said again to His disciples: Blessed are ye when men hate you" (Mat 10:22)

**WHEN MEN HATE YOU 315 x 12**

Luke 6:22 οταν μισησωσιν υμας οι ανθρωποι

In light of the above, the following is interesting.

### **MEN 315 x 6**

1 John 5:9 ανθρωπων

This next phrase appears many times in the New Testament.

"If the world hates you, ye know that me before it has hated" (joh 15:18).

### **THE WORLD HATES YOU 315 x 5**

John 15:18 ο κοσμος υμας μισει'

Now comes this from John Chapter 17, the prayer Jesus gave before He went to the cross.

"I have given them thy word, and the world hated them, because they are not of the world even as I am not of the world" (Joh 17:14).

### **AND THE WORLD HATED THEM 315 x 8**

John 17:14 και κοσμος εμισησεν αυτους

### **HATED THEM 315 x 6**

εμισησεν αυτους'

1 John again refers to the world hating Christians, but this time the order of the Greek words used is completely different.

"Do not marvel brothers, if hates you the world. We know that we have been removed out of death into life" (Joh 3:13).

### **HATES YOU THE WORLD 315 x 5**

1 John 3:13 μισει υμας ο κοσμος'

But then Jesus turns around and says this to his disciples.

"But I say to you that hear, Love your enemies, do good to those who hate you" (Luk 6:27).

### **DO GOOD TO THOSE WHO HATE YOU 315 x 10**

Luke 6:27 καλως ποιειτε μισουσιν υμας"

In those references of the world hating God and Christ, I could quickly peruse only a handful. We of course saw first off the reference in John 7:7. Here are the words of Jesus in John 3:20. Jesus, of course, is the Light of the world.

"Everyone doing evil hates the light and does not come to the light" (Joh 3:20).



## EVERYONE DOING EVIL HATES THE LIGHT 315 x 14

John 3:20 πας φουλα πρασσων μισει φως'

The next feature is outstanding, even though the breakdown of the thematic pattern is strange-sounding. Here it is quoted straight from the Greek.

"Know ye not that friendship of the world hatred of God is" (Jam 4:4).

## KNOW YE NOT THAT 315 x 4

Jam. 4:4 ουκ οιδατε οτι

## FRIENDSHIP OF THE WORLD HATRED 315 x 9

φιλια του κοσμου εχθρα'

"If I had not done among them the works which no one else did, they would not have sin; but now they have seen and both hated me and the Father of me" (Joh 15:24).

## HATED ME AND THE FATHER 315 x 5

John 15:24 μεμισηκασιν εμε και τον πατερα"

Here is the last example. Nothing could be more straightforward.

"The one hating me, also hates my Father" (Joh 15:24).

## HATES MY FATHER 315 x 4

John 15:24 πατερα μου μισει"

There is one passage that uses the word "despised," in reference to hating God. It appears twice, in 2 Peter 1:10 and Jude 8, as "those who despise dominion." Despising dominion is the same thing as hatred for God.

## DESPISE DOMINION 315 x 7

Jude 8 κυριστητα αθετουσι'

The surface of this topic and the associated numbers has barely been scratched. Let's stop at this point.

## ***Back to John 9***

The following seven Greek words carry a complete thought. The fact that the word "He had thus spoken" preceding the complete thought (and works out to 315), accentuates the fact.

"When he had thus spoken, he spat on the ground, and made clay of the spittle" (Joh 9:6).

## HE HAD THUS SPOKEN 315 x 3

Joh 9:6 επων

## HE SPAT ON THE GROUND AND MADE 315 x 15 CLAY OF THE SPITTLE

επτυσσε χαμαι και εποιησεν πηλον εκ του πτυσματος

Now here is a direct reference to the crucifixion of our Lord, one from Matthew's gospel and one from Mark's gospel.

"Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands" (Mat 26:67).

## IN HIS FACE 315 x 9

Mat 26:67 εις προσωπον αυτου'

"And they will mock him, and spit upon him, and scourge him, and shall kill him: and the third day he shall rise again" (Mark 10:34).

## AND THEY WILL MOCK AND SPIT UPON HIM 315 x 13

Mar 10:34 και εμπαιξουσιν και μαστιγωσουσιν αυτον"

Now the Greek did not exhibit a 315 with just the word "spit" by itself. But guess what happened when I looked up the word in the Hebrew?

"Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house" (Deu 25:9).

## SPIT 315

Deu 25:9 יִרְקֶה

Now there is one essential passage that relates to this entire theme of Jesus spitting on the earth, that simply had to be examined. This is what happened right after Noah's flood.

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

## AGAIN CURSE THE MAN (or ground) 315

Gen 8:21 לקלל ערד אדם

**Comment:** Many times in theomantics the pattern appears with just the root word within the word. The word "ground" is the same identical word as "man" or "Adam" (אדמה vs. אדם). In fact, Adam itself is the explicit root word for ground—it simply adds the letter "heh" (ה) at the end. And of course the Bible says that God created man

from the dust of the ground. What is interesting here, without the ending letter "heh" the word Adam/ground produces the perfect 315.

Another interesting and prominent expression from the Old Testament also produces 315.

### DRY GROUND 315

Exo 14:22 "יבשה"

I have not spent a great deal of time on this theme. There is no doubt much more design relative to hatred and the number 315. In a few minutes we will come back to this number 315 and how it relates to the dust of the earth. A little preliminary discussion is necessary first.

### *The Woman Sent into the Wilderness*

When God cast the angels from heaven to earth, the Bible describes the event in Revelation 12 as the woman fleeing into the wilderness (Rev 12:6,14). It would take a great deal to discuss that subject here, but in the Bible, the wilderness is unquestionably symbolic or a type of this earth—a spiritual wilderness of dust where nothing grows. John the Baptist came as a voice crying in the wilderness, and Jesus began His ministry in the wilderness. The words "and the woman fled into the wilderness" is 122 x 16, and the words "and the woman fled" is 122 x 8—the number 122 being key to the casting down of the angels from heaven (see Chapter 6a). So this is talking about the actual casting out and ultimate redemption.

"And there appeared a great sign in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" (Rev 12:1).

The woman unquestionably represents Eve, mother of all the living. The Bible says she is a sign and she symbolizes all the angels of heaven who rebelled (see Chapters 5a and 5d). The sun and moon are very significant and contain realms of spiritual truth. Here are the most distinct phrases from the above.

AND THERE APPEARED A GREAT SIGN IN HEAVEN, 1410 x 3

A WOMAN CLOTHED WITH THE SUN

Rev 12:1 και σημειον μεγα ωφθη εν ουρανω γυνη περιβεβλημενη ηλιον

IN HEAVEN A WOMAN CLOTHED WITH 141 x 24

εν τω ουρανω γυνη περιβεβλημενη

And the woman has a value of just 470, which is the foundational prime number of the 141 pattern, and has everything to do with the original creation of man and the angels. So the number 47 is fundamentally key. As discussed previously (see Chapter 5d), the woman represents the female nature within the angel's persona, Adam represents the male nature (these are spiritual concepts).

## THE WOMAN 470

Rev 12:6 η γυνη'

"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days" (Rev 12:6).

## THE WOMAN FLED INTO THE WILDERNESS WHERE 141 x 18

Rev 12:6 η γυνη εφυγεν εις ερημον οπου"

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

## UNTO THE WOMAN TWO WINGS OF A GREAT EAGLE 141 x 18

Rev 12:14 γυναικι δυο πτερυγες αετου μεγαλου"

## SHE MIGHT FLY INTO THE WILDERNESS, UNTO HER PLACE 141 x 26

πετηται εις την ερημον εις τον τοπον αυτης"

## SHE MIGHT FLY INTO THE WILDERNESS 141 x 11

πετηται εις την ερημον'

## SHE MIGHT FLY 141 x 5

πετηται'

"And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was enraged over the woman, and went to make war with the rest of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (Rev 12:15-17).

## AND THE DRAGON WAS ENRAGED OVER THE WOMAN 141 x 22

Rev 12:17 και ωργισθη ο δρακων επι τη γυναικι'

The fact that the following word works out seems to point to the focus of the wrath—the angels!

## WAS ENRAGED 141 x 8

ωργισθη"

All the above clearly points to the fact that the woman is representative of the angels who fell from heaven.

In the last verse it states,

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

## WITH THE REST OF HER SEED 470 x 7

μετα λοιπων σπερματος αυτης'

## WITH THE REST 141 x 18

μετα των λοιπων"

And now from Genesis, in reference to the seed of the woman.

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

## HER SEED 141 x 2

Gen 3:15 הַרְבֵּה

There is so much theomantics here in Revelation 12, it would take entire chapters to cover all of the different patterns that dovetail within the various verses and theological concepts. I show the above examples simply to illustrate the fact that the woman is linked to the angels. That brings us to the next area of discussion—what the wilderness represents.

The woman fleeing into the wilderness represents all the men who are born into this world. This earth is a spiritual wilderness, and during this time the woman is nurtured. She is to be saved through by her childbearing (see 1 Tim 2:14,15).

## SAVED THROUGH CHILDBEARING 1410 x 2

1 Tim 2:14 σωθησεται της τεκνογονιας

**Comment:** The Greek word "through" or "by" (δια) is optional in many similar readings in the NT (some mss. add it and some simply don't have it at all), but the perfect translation can still be "through" or "by," i.e. της is in genitive case, thus "through childbearing."

## *What is the Meaning of the Dust?*

Next I will show a whole series of topics and patterns that will reveal some profound truths—truths that will clearly show us the meaning of the dust and clay that Jesus placed onto the eyes of the blind man, when he told him to go wash so he could then see. What the following series of presentations and patterns are going to show us, is the following.

**The dust of the earth (and the clay that Jesus subsequently made) clearly carries the meaning of a lack of spiritual understanding—that which is temporal and earthly and cannot be seen with the spiritual eye.**

Note: There is an enormous study in theomantics on dust and man being created out of the dust—all based upon the number 350 (see Chapter **6b**).

Right after man fell God pronounced His judgment. He told Adam (Gen 3:17,18) that he would be forced to work the ground (no, this is not in reference to farming). To the woman, He told her that she would bear children in pain (Gen 3:16). But God's pronouncement of judgment on the serpent, "on your belly you will crawl and dust you will eat all the days of your life" (Gen 3:14).

What does it mean that the serpent would eat dust? The serpent in this story is obviously symbolic of the thoughts and reasoning that went on in the minds of those who rebelled (see one hundred page theomatic study on the meaning of the serpent in the Garden, Chapter 9a).

**The dust of the ground has to do with literal interpretation. To be relegated to eating dust or working the soil, means that one can only see and perceive the literal interpretation or meaning of something in lieu of that which is spiritual and eternal. The dust also represents the scientific/materialistic universe that can only be understood through the physical sense organs.**

When man fell after disobeying God's command, he lost his spiritual compass. He does not and cannot understand spiritual things (see the story of Nicodemus in John 3). He is relegated to living a life only pleasing to the flesh. The only world he sees and understands is the natural world, the scientific world. That is why science and theology are poles apart. Man can only believe what he sees and perceives through his physical senses. He has no knowledge of the spiritual realm or of a future beyond the grave.

### ***The Meaning of the Wilderness***

A wilderness is a place where nothing grows. It is the exact opposite of the garden of Eden, which was the perfect paradise. Everything grew wonderful in the garden. When man fell his penalty was to toil the soil and that is why he was sent into the wilderness.

The wilderness is also the abode of serpents. The great pronouncement that Jehovah made on the serpent, was that it would eat dust all the days of its life (Gen 3:14). It was in the wilderness that Moses lifted up the serpent (Joh 3:14). Theomatically, the numbers 63 and 126 are synonymous with both wilderness and the serpent. Here we find the following cute little pattern. The text specifically says that the woman was in the wilderness for 1260 days (Rev 12:6). Both "woman" and "wilderness" equal 1260 theomatically (that's just a coincidence of course).

"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her a thousand two hundred and sixty days" (Rev 12:6).

**THE WOMAN FLED INTO THE WILDERNESS 126 x 18**

Rev 12:6 γυνή εφυγεν εις την ερημον"

**Note:** An interesting observation is that the above phase is 126 x 18. One of the great miracles that Jesus performed was in healing the woman who had an issue of blood. She had been bound by Satan (the serpent) for eighteen years (Luke 13:16).

#### THE WOMAN 1260

Rev 12:4 της γυναικος"

#### THE WILDERNESS 1260

Mat 3:1 τη ερημω'

#### SHE HAS A PLACE PREPARED OF GOD 1260 x 2

εχει τοπον ητοιμασμενον θεου"

And then just a few verses later this almost identical verse. The term "time, and times, and half a time" is another expression for 1260 days.

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

#### HER PLACE WHERE 1260 x 2

Rev 12:14 τον τοπον αυτης οπου'

#### SHE IS NOURISHED THERE 1260

τρεφεται εκει'

Comment: It must be very difficult for any hardened skeptic to believe that all the above 1260's are coincidence, when the text specifically mentions 1260 days.

When the entire Gospel began in the New Testament, it started when John the Baptist came proclaiming in the wilderness of Judea.

#### IN THE WILDERNESS OF JUDEA 1260 x 2

Mat 3:1 εν τη ερημω της Ιουδαιας

#### IN THE WILDERNESS 126 x 8

1:4 εν ερημω

Again, who can possibly doubt the validity of theomatics after seeing all the above 1260's, especially after the text specifically mentions 1260 days. Now look at these random expressions. The wilderness represents this very earth that we all live on.

#### THE FACE OF THE EARTH 1260 x 2

Act 17:26 προσωπου της γης'

#### THE BREADTH OF THE EARTH 1260

Rev 20:9 το πλατος γης"

## ALL THE EARTH 126

Rev 13:3 ολη η γη'

## KINGDOMS OF THE WORLD 1260

Mat 4:8 βασιλειας κοσμου'

## THE DISPENSATIONS OF TIME 1260 x 2

Eph 1:10 οικονομιαν των καιρων"

Jesus constantly talked about how,

## IT WILL BE AT THE COMPLETION OF THE AGE 1260 x 3

Mat 13:40 εσται εν τη συντελεια του αιωνος'

And this very significant verse appears in Acts. Here it talks about man being confined to this earth.

"And hath made of one blood all nations of men for to dwell on all the face of the earth, fixing the appointed seasons and boundaries of the dwelling of them." (Acts 17:26).

## FIXING THE APPOINTED SEASONS AND BOUNDARIES 1260 x 4 OF THE DWELLING

Act 17:26 ορισας προσεταγμενους καιρους και οροθεσιας της κατοικιας"

## THE DWELLING 630 (126 x 5)

κατοικιας"

Relative to the word "dwelling," another spelling of "the wilderness" equals 630 instead of 1260. The number  $630 \times 2 = 1260$ .

## THE WILDERNESS 630 (126 x 5)

Joh 3:14 την ερημον'

All of the above features here could simply be labeled as "appetizers." There is much more to all of this 1260 design (see Chapter 17, p 455, **Theomatics II**).

## *Man Condemned to the Ground*

All the theomatics to do with the casting out of the garden parallel the casting of the angels from the heavenly paradise.

The following is even further confirmation of the connection to the woman fleeing into the wilderness (the same essential event—man was cast and thrown out, but woman fled—this distinction is significant). The following phrase is just saturated with multiples of 126. Here is the key phrase.



"Therefore the LORD God sent him forth from the garden of Eden, to work the ground from whence he was taken" (Gen 3:23).

#### WORK THE GROUND 126

Gen 3:23 עבד אדמה

#### THE WILDERNESS 1260

Mat 3:1 τη ερημου'

And here is even more specific confirmation. These are the words spoken to Cain, the first child of Adam and Eve, after he murdered his brother Abel.

"And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; When you work the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth" (Gen 4:11,12).

#### WHEN YOU WORK (the ground) 126 x 4

Gen 4:12 "כי תעבד"

#### WORK THE GROUND 126

Gen 3:23 עבד אדמה

When man was kicked out of the garden to work the ground—what this is really talking about is the angels being cast out of the heavenly paradise down to earth. There is a 1260 pattern connection with man being cast from the Garden of Eden to work the ground, and the stars of heaven falling to earth. This is the most distinct phrase possible.

#### THE STARS OF HEAVEN FELL TO EARTH 1260 x 2

Rev 6:13 αστερες ουρανου επεσαν εις γην'

In the book of Acts, when God struck the apostle Paul with the light from heaven, this is what happened.

"And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?" (Acts 9:4).

#### AND HE FELL UNTO (the earth) 1260

Act 9:4 και πεσων επι'

Here is another clear cut theomatic example.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring" (Luke 21:25).

#### AND UPON (the earth) 126

Luk 21:25 και επι

In Revelation 12 it talks about the tail of the serpent sweeping the stars from heaven.

"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).

#### AND DID CAST 126

Rev 12:4 και εβαλεν"

And this significant and pin point phrase produces a 126.

#### CAST UNTO THE EARTH 126 x 6

Rev 8:5 και εβαλεν εις την γην"

And interestingly, one spelling of the Greek word "to be born" shows us this pattern.

"We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen" (Isa 26:18).

In the original Hebrew, in lieu of the word "fallen," it can read, "... and not to be born the people of the earth." The words "to be born people of the earth" is 126 x 7. And in Revelation the Greek words "all the inhabitants of the earth" (οικουμενην ολην') is also 126 x 7.

#### TO BE BORN 126

Isa 26:18 ילד"

This next passage appears to be very significant. Here it is talking about the great harlot in the book of Revelation. The great harlot is also the same identical woman (symbolically) as in Revelation 12. Eve became the great harlot when she committed spiritual fornication with the serpent and was sent out into the wilderness.

"And in her was found the blood of prophets, and of saints, and all that were slain upon the earth" (Rev 18:24).

#### AND ALL THEM SLAIN UPON THE EARTH 1260 x 3

Rev 18:24 και παντων εσφαγμενων επι της γης

And of course the woman was only to be saved through her childbearing. All except those who have faith in Jesus, will be slain upon the earth.

Please understand that these few examples being shown are simply that—a few examples.

## ***Man Himself is Dust***

Here is a direct connection. Since man himself was taken from the dust, then in that sense he IS dust. These various words and phrases produce the 126 pattern.

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

FOR DUST 126 x 3

Gen 3:19 "כי עפר"

DUST THOU ART 126 x 6

עפר אתה

DUST 126 x 6

Deu 9:21 'את עפר'

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

RETURN TO DUST 126 x 6

Psa 104:29 'אל עפר ישובו'

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

GROUND FROM WHICH IT CAME 126 x 5

Ecc 12:7 'ארץ כשהיה'

## ***Being of the Earth***

Here now again are the words of Jesus.

"He that cometh from above is above all: he that is of the earth, of the earth is, and speaketh of the earth: he that cometh from heaven is above all" (John 3:31).

OF THE EARTH IS 1260

Joh 3:31 'εκ της γης εστι'

## ***The Serpent and Dust***

And now look at this! Do you see any connection with dust? The Lord told the serpent that he would crawl on his belly and eat dust all the days of his life. Of course 630 is half of 1260 and equals 126 x 5.

## THE SERPENT 630

Joh 3:14 σφιv

## ON YOUR BELLY YOU WILL CRAWL 630

Gen 3:14 'על גחנך תלך'

## THE WILDERNESS 630 x 2

Joh 3:14 την ερημον'

And then this most famous of verses in John.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3:14).

## THE SERPENT IN THE WILDERNESS 126 x 13

Joh 3:14 σφιv εν ερημω

And then this verse in the Old Testament book of Micah.

"They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee" (Micah 7:17).

## LIKE A SERPENT 126 x 3

Mic 7:17 כנחש

And in Genesis.

## THE SERPENT WAS 126 x 3

Gen 3:1 נחש היה'

## CRAFTY 63 x 5

ערום

It is interesting to note that the word crafty, which is 63 x 5—this number equals 315—the specific design we just looked at prior, to do with hating God.

And then in Revelation it talks about the serpent being cast to the ground.

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the ground (or earth), and his angels were cast out with him" (Rev 12:9).

## DECEIVETH THE WHOLE WORLD 630 x 3

Rev 12:9 πλανων οικουμενην ολην"

## DECEIVE 126 x 3

Rev 20:3 πλανησι'

This theme could go on and on. I show the above simply to give you, the reader a general idea of where all this stuff is headed theomatically along with a general overview of what it clearly seems to be indicating. We find these common numerical threads throughout these references.

## ***Spitting on the Ground***

Before looking at the specific verse in John 9 of Jesus contempt for the earth, here is another story from the previous chapter. This is from the well known story of the woman taken in adultery. When the religious hypocrites brought her to Jesus, this is what happened. Here we see the 1260 pattern clearly emerge.

"And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, They say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not" (John 8:2-6).

### **WROTE ON THE GROUND 1260**

Joh 8:6 κατεγραφεν εις γην'

"So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground" (John 8:7,8).

### **HE STOOPED DOWN AND WROTE ON (the ground) 1260 x 2**

Joh 8:8 κατακυψας εγραφεν εις"

Now in John 9 when Jesus spat on the ground, we do not find a 1260. The following feature of 126 x 31, which is a very long phrase, is not statistically significant from a probability standpoint. We show it to simply demonstrate that there is some inherent 126 design with a longer phrase portion that few people would give much thought concerning.

"When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay" (John 9:6).

### **HE SPAT ON THE GROUND, AND MADE CLAY 126 x 31 FROM THE SPITTLE**

Joh 9:6 επτυσσε χαμαι και εποιησε πηλον εκ πτυσματος'

### **MADE 126 x 3**

εποιησε

The number 31 in theomantics is a prime number, and is a number emphatically associated with God's pure holiness. The word "he spat" has a value of 990, and this is clearly a number in theomantics to do with the water of life (the life of Jesus was in combination with the dry worthless dust of earth). There are a whole host of patterns here that bear tremendous significance relative to 990 and 310 (time will not permit a complete discussion). So there is more happening here than just the concept of contempt for the earth—the very life of God was taking place in that process of making clay.

Here now is verse 14. The number 7 is also a number of perfection and holiness.

"And it was the Sabbath, on the day when the clay made Jesus and opened his eyes" (John 9:14).

#### ON THE DAY WHEN THE CLAY MADE 126 x 7

Joh 9:14 εν η ημερα πηλον εποιησεν'

The best known passage to do with this subject is in Romans 9. Here it is talking about God the potter who has authority over the clay.

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

#### POWER OVER THE CLAY 126 x 11

Rom 9:21 εξουσιαν πηλου"

#### TO MAKE 126 x 3

ποιησαι'

Enough has been shown here to establish the fact that clay and earth and wilderness are all sort of tied together.

### ***The Passage in 1 Corinthians 15***

Another interesting and very significant passage is this one.

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

#### SUCH ARE THEY ALSO (that are earthy) 1260

1 Cor 15:48 τοιουτοι και'

Now here is the most significant feature in verse 49.

"And as we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Cor 15:47-49).

AS WE BORE THE IMAGE (of the earthly) 1260 x 2

1 Cor 15:49 καθως εφορεσαμεν την εικονα

SUCH ARE THEY ALSO (that are earthly) 1260

1 Cor 15:48 τοιουτοι και'

There is also the angelic numbers in this passage. Here is the verse complete. We find both the 141 and 133 angel numbers in specific fashion.

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

THE HEAVENLY 141 x 7

1 Cor 15:48 επουρανιος'

THE HEAVENLY ONES 133 x 6

επουρανιοι"

Interestingly, the word "the first" in reference to "the first man," also has the number of the angels.

THE FIRST 141 x 11

1 Cor 15:47 πρωτος'

And I simply must show this from the book of Job.

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

THE FIRST MAN 141 x 6

Job 15:7 "ראשון" (derived from "ראשונה")

The earthly man Adam is of course the shadow of what took place in the heavenly dimension, and the earthly creation of Adam represents the limited knowledge that the angels had who were symbolically created in innocence out of the dust of the ground (see Chapters 4e and 6b).

### *The Interpretation of Jesus Making Clay*

After reviewing the above patterns, we now finally come to the place of talking about what all of this means. **Being earthly or of this earth, simply means that one does not have a comprehension or understanding of spiritual matters. He is fundamentally blind as to the eternal mysteries of God. His world view is limited to the physical/now-in-time dimension, the realm that only science can discover. He is incapable of seeing anything beyond that.**

"Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If earthly things I told you, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (Joh 3:9-12).

The following brief phrase produces two 126 features.

**EARTHLY THINGS I TOLD YOU 126 x 5 (630)**

Joh 3:12 τα επιγεια ειπον

**I TOLD YOU AND YOU BELIEVED NOT 1260 x 2**

ειπον υμιν και ου πιστευετε'

### ***The Amazing Passage of Mark 8:21-24***

Now there is an amazing parallel passage in Mark—the other passage where Jesus opened the blind eyes by spitting. But look what happens here?

"And he said unto them, How is it that ye do not understand? And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees, walking" (Mark 8:21).

**HOW IS IT THAT YOU DO NOT UNDERSTAND 1260 x 2**

Mar 8:21 πως ου συνιετε

Now right here, in plain sight—just before Jesus opened the blind man's eyes—our Lord talks about the fact that men do not and cannot perceive spiritual things. We then see the most perfect 1260 pattern emerge. Then he opens the eyes of the blind man who is finally able to clearly see all things. There is much in all of this account that we do not have time here to discuss.

Here is a verse in Acts.

"Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive" (Acts 28:26).

**AND SHALL NOT UNDERSTAND 126 x 12**

Act 28:26 και ου μη συνιετε

The reason men do not understand, is because the serpent Satan takes away the word that is sown in their hearts (more on that in a few minutes).

And finally, here are probably the best verse possible related to all this, from the entire Bible.



"But the natural man does not understand the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor 2:14).

### THE NATURAL MAN DOES NOT (understand) 1260 x 3

1 Cor 2:14 ψυχικός άνθρωπος ου

Here are the most direct words possible.

"Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he does not understand what thou sayest?" (1 Cor 14:16).

### DOES NOT UNDERSTAND 630 (126 x 5)

1 Cor 14:16 ουκ οιδεν'

The reason man does not understand is because of Satan. We see right here that the symbolic meaning of the serpent is an entity that simply does not know or understand God.

The following is interesting and seems to work out because 126 with just the word "understandeth," points to the fact that there is a lack of understanding.

"There is none that understandeth, there is none that seeketh after God" (Rom 3:11).

### UNDERSTANDETH 126 x 12

Rom 3:11 συνιων'

The same identical principle as above, happens again in the book of Job.

"God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend" (Job 37:5).

### COMPREHEND 126

Job 37:5 "נדע"

But then look at these famous words of Jesus.

"And the light shineth in darkness; and the darkness comprehended it not" (John 1:5).

### COMPREHENDETH IT NOT 126 x 7

Joh 1:5 ου κατελαβεν'

Not being able to comprehend also means lack of knowledge or not being able to know.

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

**YE DO NOT (know) 126 x 9**

Jam 4:14 οἱτινες οὐκ

"But he that hateth his brother is in darkness, and walketh in darkness, and does not know where he is going, because that darkness hath blinded his eyes" (1 John 2:11).

**DOES NOT KNOW 126 x 5**

1 Joh 2:11 οὐκ οἶδεν'

And now the book of Proverbs from the Old Testament.

"Boast not thyself of to morrow; for you do not know what a day may bring forth" (Prov 27:1).

**YOU DO NOT KNOW 126 x 4**

Pro 27:1 'עֲדָתֶךָ

Interestingly, the word "doubting" goes right along with this theme and has the same 630 value as the serpent. Here it is talking about those who lack wisdom. It is the doubting that causes a lack of faith and knowledge.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting. For he that doubteth is like a wave of the sea driven with the wind and tossed" (James 1:5,6).

**DOUBTING 126 x 5**

Jam 1:6 διακρινόμενος

### ***Taking Away the Word***

Now we come to a series of verses that carry this same connotation—lack of understanding and doubting takes place because Satan, the evil one, and the devil come and take away the Word.

"And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts" (Mark 4:15).

**AND TAKETH AWAY THE WORD 126 x 3**

Mar 4:15 και αιρει λογον"

## TAKETH AWAY 126

αιρει

I would not have been so impressed with the fact that "taketh away" equals 126, if it had not been for this next parallel passage. Look at this! Here it is talking about the wicked one causing a lack of understanding.

"When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and taketh away that which was sown in his heart. This is he which received seed by the way side" (Mat 13:19).

## AND TAKETH AWAY THAT WHICH WAS SOWN IN 1260

Mat 13:19 και αρπαζει το εσπαρμενον εν'

And then the third instance mentions the devil specifically.

"Those by the way side are they that hear; then cometh the devil, and taketh away the word from the hearts of them, lest they should believe and be saved" (Luke 8:12).

## AND TAKETH AWAY THE WORD 126 x 3

Luk 9:12 και αιρει λογον"

## TAKETH AWAY THE WORD FROM THE HEARTS 126 x 14

αιρει τον λογον απο της καρδιας

## TAKETH AWAY 126

αιρει

Remember that dust was the serpent's food. The snake's entire objective is to blind men as to spiritual truth by only seeing the natural or physical.

Look now at this!

"In whom the god of this age 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 THIS AGE HAS BLINDED 1260 x 5

2 Cor 4:4 εν οις θεος του αιωνος τουτου ετυφλωσε

Here is a verse in Romans.

"Let be darkened the eyes of them that they may not see, and bow down their back always" (Rom 11:10).

## LET BE DARKENED THE EYES 126 x 23

Rom 11:10 σκοτισθησαν οφθαλμοι

The following is so typical.

"But he that hateth his brother is in darkness, and walketh in darkness, and does not know where he is going, because that darkness hath blinded his eyes" (1 John 2:11).

DOES NOT KNOW 126 x 5

1 Joh 2:11 ουκ οιδεν'

THE DARKNESS HAS BLINDED 126 x 23

η σκοτια ετυφλωσεν'

And then I casually remembered from prior research seeing the fact that this word equals 1260

DARKNESS 1260

Jud 1:13 σκοτους

Please understand that all these examples are a mere sampling. Spiritual blindness and dust (lack of spiritual insight) go hand in hand. Lack of insight and spiritual blindness is saturated with this 126 pattern.

### ***Now the Blind Man in John 9***

And now comes the most conclusive feature. When the blind man was asked how he saw, he showed his utter innocence.

"Then said they unto him, Where is he? He said, I know not" (Joh 9:12).

HE SAID, I DO NOT KNOW 126 x 5

Joh 9:12 λεγει ουκ οιδα"

"And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?" (Joh 9:19).

BORN BLIND 126 x 13

Joh 9:19 τυφλος εγεννηθη

There is so much here. This investigation could continue on and on. Let's just stop.

### ***Conclusion***

The conclusion that we can arrive at—based on both the theomatic and logical evidence (and the reason this story is even in the Bible), is that being born blind has to do with spiritual matters, not just a nice story of Jesus restoring to a man his physical sight.

## *The Significance of "His Parents"*

I will briefly discuss one other aspect of this story that bears brief mentioning. The significance of the parents of the blind man. Where does that fit into this big picture? The passage begins as follows.

"And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him" (Joh 9:1-3).

What is the meaning of the man's parents? Since each person born into this world is born into sin, and the Bible clearly teaches that the sins of the fathers passes from one generation to another, why then did the Lord say that "Neither hath this man sinned, nor his parents."

We have already established the fact that the blind man represents the very original creation of the angels in innocence. If that be true, the man in John 9 would never have had any parents. Right?

The answer can simply be found by going back to Genesis and looking at Adam's creation. Here is what the Lord said after creating Eve for Adam. Remember that earthly Adam apparently did not have any biological parents either.

"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. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen 2:23,24).

So why did God mention parents in context of Adam who apparently had no parents?

**The parents in this story, and also in Genesis, are a symbolical representation. They represent the spiritual aspect of the male/female principle. They are not real physical people in the spiritual/symbolical sense. This is borne out by the fact that in verses 20 and 21, the parents of the blind man were completely dumb and did not have a clue as to anything about their son or how he could see. This indicates their total innocence and lack of individuality as actual beings, for Jesus had declared that the man's parents had NEVER been sinners (this directly contradicts the Bible which emphatically says that "all have sinned"). As it has been discussed prior (see Chapter 5d), the male and female concepts are spiritual concepts. They represent the objective and subjective aspects of each individuals personality and make up. When in proper balance, male and female hold everything together in God's master plan.**

So the parents simply represent a spiritual principle in the original creation. The importance of this principle is further brought out in one of the ten commandments.

"Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee" (Exo 20:12).

The Bible stresses over and over the importance of honoring the male/female principle, which is what EVERYBODY originated from. This issue is so serious to God, that those who cursed mother of father in the Old Testament were commanded by God to be put to death (see Exo 21:17 and Matt 15:4).

In the natural and spiritual sense, our father and mother are to be our instructors for all things pertaining to life and godliness. These two factors in balance are most critical in God's plan. Even secular social workers recognize that children are the most healthy when raised in a good home with both a father and mother influence.

So what can theomantics tell us about the parents of the blind man? I will present a few scant and preliminary findings.

### **PARENTS 338 (26 x 13)**

Joh 9:2 γονεις

The number 338 is one of the most key numbers to do with the divinity and completeness of the godhead. An entire chapter in Theomantics II (chapter 9, p 205) discusses this number extensively.

### **HIS PARENTS 1240 x 2**

Joh 9:18 τους γονεις αυτου'

The number 124, or 1240 is the number of Eden. It is a number of perfect tranquility and paradise. Eden of course is a place where everything was in perfect harmony. A major study has been done on 124 to do with the temple of God, and God himself dwelling within man (see study on line at <http://members.cox.net/8thday/124.html>). The fact that "his parents" displays this number shows that things are in perfect balance.

The other number associated with the parents was 86 and 172. These two numbers in theomantics are unequivocally related to rightly dividing and understanding truth. I found half a dozen significant and explicit examples of this pattern to do with the parents specifically. I won't take the time to present that here.

## ***Some Interesting Features***

Here is a random listing of some of the other numerical values in this chapter that reveal outstanding truths.

## ***Created in God's Image***

One of the most significant and precious aspects of this story is this one. It is hard not to cry when reading these words.

"They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him?" (Joh 9:34-36).

#### WHO IS HE SIR THAT I MAY BELIEVE ON HIM 4700

Joh 9:36 τις εστιν κυριε ινα πιστευσω εις αυτον"

"And Jesus said unto him, Thou hast both seen him, and he that speaketh with thee, that one it is" (Joh 9:37).

#### AND HE THAT SPEAKETH 470 x 2

Joh 9:37 και λαλων"

It was mentioned earlier that the expression where God said, "let us make man," the words "make man" had a value of 470. The number 47 is key to God creating man/angels in His image. What the above features tell us is that when God opened the eyes of the blind man, He was restored to being made in the image of the one Creating Him and entails everything that God planned and created him to be. He could now understand Who and why.

### ***The Pool of Siloam***

In all of the books on theomatics, the number 15 and particularly 1500 is the number of light and eyes. Entire chapters have been written on these designs.

#### SILOAM 1500

Joh 9:11 τον Ζιλωαμ'

The numbers 86 and 172 are unequivocally numbers in theomatics to do with rightly understanding and dividing truth. It is interesting that "pool of Siloam" has a value of 172 and 15, the number of light.

#### POOL OF SILOAM 860 x 3 (172 x 15)

Joh 9:7 κολυμβηθραν του Σιλωαμ'

### ***The "Works of God in Him"***

"Neither hath this man sinned, nor his parents: but that might be manifested the works of God in him" (Joh 9:3).

#### MIGHT BE MANIFESTED THE WORKS OF GOD 172 x 12

Joh 9:3 φανερωθη εργα θεου"

## THE WORKS OF GOD IN HIM 86 x 25

εργα θεου εν αυτω'

## THE WORKS OF GOD IN 1720 (860 x 2)

τα εργα του θεου εν'

There are many more 86/172 features in this short phrase. The 86/172 pattern unmistakably points to the fact that the works of God enabled the man to finally discern good from evil (the fulfillment of Heb 5:14). The factors of 86 x 25, the number 25 being key to the subject of eternal truth, could not be more significant. Only followed by the 1720.

The next verse says,

"I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (Joh 9:4).

The phrase "work the works of him that sent me" is 86 x 35. But what is most significant is the following phrase. There is a huge 188 thematic design to do with our relationship to the heavenly father and the work of the Father itself—all contain a stupendous pattern saturated with 188 features. In line with that fact, this next feature points directly to the Father.

## WORK THE THE WORKS (of the one having sent Me) 188 x 4

Joh 9:4 εργαζεσθαι τα εργα'

And this is in reference to the blind man himself.

## THAT MIGHT BE MANIFESTED THE WORKS OF GOD (in him) 188 x 17

Joh 9:3 ινα φανερωθη τα εργα του θεου"

### ***Clustering Results***

All of the above were tabulated and recorded without giving any consideration whatsoever to clustering characteristics, or where the hits fell within the cluster. After removing the redundant examples (those shown more than once and indented), the following is the result. The p factor was .00000051, i.e. or one chance in almost two million occurrences. These clustering statistics were not even looked at or tabulated until two to three years after this study was completed.



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

	Observed		% distribution
0 HITS	99	16.75137	0.300912
-1, +1	138	0.311246	0.419453
-2, +2	92	11.91611	0.279635
Total	329	28.97872	
p factor =		5.1E-07	
1 chance		1961778	