

Chapter 6i

The Astounding 103 Fatted Calf, Serpent, Beast, Stars, Moon Pattern

Now the remaining part of this study is going to show an absolutely significant pattern relative to the fatted calf and how all of that is linked to some other related and key topics in the Bible. The consistency of this pattern throughout these "diverse" topics is absolutely mind boggling. It is all based upon the prime number 103.

This particular 103 pattern is important for two reasons. (1) Not just because of the spiritual symbolism that it portrays, which in itself is exceedingly significant, but (2) because of the statistical consistency on specific words and short explicit phrases. As is always the case, this one factor—the statistical consistency—in and of itself, PROVES OUTRIGHT the existence of theomatics.

The number 103 is a prime number, a truly large "odd-ball" number. The odds of it occurring in such a pronounced manner beyond chance expectation—within the numerical values of specific key words and phrases—it is 100% impossible. While some hyper skeptics might question the above examples as perhaps (according to them) being "arbitrary," i.e. the researcher is carefully "picking and choosing his examples, and if one tries hard enough they can find any amount of similar data"—here that subjective excuse will fall flat—it is thoroughly baseless, and not even remotely possible with what you are about to see demonstrated.

The five topics we will be examining are as follows:

1. The fatted calf and cattle
2. The Connection of the Serpent to Cattle
3. The Beast(s) of the Book of Revelation
4. The Stars and Angels Seduced by the Serpent/dragon
5. The subject of the Moon under the woman's feet and the moon turning to blood

These five subjects are all related and integrate with one another in a somewhat seamless fashion. This spiritual connection will be understood in an obvious manner as this presentation progresses.

It is important to mention, that this analysis within the prescribed topics, could easily swell to a presentation consisting of many hundreds of pages. So here we will attempt to keep things narrowly defined (as much as possible) within the appropriate topics. This means only showing or illustrating the most explicit and clear cut examples. Many related references from the Bible have not even been examined yet.

Topic #1 — The Fatted Calf and Cattle

The interesting part of this prodigal son's story was the portion concerning the fatted calf. When the rebellious son returned the celebration and big event relative to his homecoming was the killing of the fatted calf. What could this possibly represent? The calf was fatted, fully developed, ripened, and prepared. It was now ready to be killed, eaten, consumed, and digested. It was a time of great rejoicing.

What is most fascinating here is that throughout the Bible **worshipping a calf (which is a dumb idol) is related to worshipping the stars or angelic host of heaven.** There are eternal mysteries tied into this story from the Book of Luke. Here again, we will see the angelic connection—the deeper symbolism that someone just reading the story would never understand. We will look at numerous verses that clearly state openly that connection or link in the Bible. But the angelic connection will follow in topic #4 of this five part series. Much ground work will be laid first **showing how many spiritual concepts all come together in coherent fashion within the theomatics link.**

First of all, we are going to show the astounding statistical consistency from both the Old and New Testaments to do with the calf concept. Then we will explore further the meaning to all of it.

The Calf and 103 in the New Testament

Everything relating to calves in the Bible is connected to the number 103.

There are five instances in which the word "calf" is used in the New Testament. Three of the occurrences are in Luke 15.

"And bring hither the calf fatted, and kill it; and eat it, and be merry" (Luk 15:23).

BRING HITHER THE CALF FATTED 1030 x 4

Luke 15:23 φερετε τον μωσχον τον σιτευτον

EAT IT AND BE MERRY 1030 x 3

φαγοντες ευφρανθωμεν'

"He said unto him, For the brother of thee is come; and thy father hath killed the calf fatted" (Luk 15:27).

AND THY FATHER HATH KILLED THE CALF FATTED 103 x 41

Luke 15:27 και εθυσεν πατηρ σου μοσχον σιτευτον'

FATHER HATH KILLED THE CALF 103 x 26

εθυσεν ο πατηρ τον μοσχον

"But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed (for him) the calf fatted" (Luk 15:30).

KILLED THE CALF 103 x 22

Luke 15:30 εθυσας τον μοσχον'

And from all of these accounts, here is the numerical value for just the word "calf."

CALF 1030

μοσχον

In Acts 7:41 it talked all about when the children of Israel worshipped the golden calf and the host (or angels) of heaven. We will show all those features later in topic #4. Here a very long Greek verb is used meaning "they made a calf." The following example consists of only three Greek words (and the conjunction).

And they made a calf in the days those, and offered a sacrifice to the idol, and rejoiced in the works of their hands.

AND THEY MADE A CALF IN THE DAYS 103 x 18

Act. 7:41 και εμοσχοποιησαν εν ημεραις

IN THE DAYS THOSE 103 x 7

εν ημεραις εκειναις'

Here is the outstanding result, a direct product of this concept. The last half of the above verse states: "and offered a sacrifice to the idol." Of course the golden calf was THE IDOL itself.

OFFERED A SACRIFICE TO THE IDOL 103 x 7 x 5

Act. 7:41 ανηγαγον θυσιαν τω ειδωλω

THE IDOL 103 x 16

ειδωλω'

And after they offered a sacrifice to the idol, the text states that "they rejoiced in the works of their hands." Interestingly, the number 34 is the major number to do with Babylon, the city that man himself built.

THE WORKS OF THEIR HANDS 103 x 34

εργοις χειρων αυτων"

When we go to the Book of Isaiah, we find the expression "idols of gold."

"In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats" (Isa 2:20).

IDOLS OF GOLD 103

Isa. 2:20 "אֱלִילֵי זָהָב"

The above is just one example. At this point we could show a whole theomatics explosion of design relative to the subject of idolatry in general, and the number 103—this could go on and on relative to the subject of idolatry in general all through the Bible.

Here now is the last reference to a calf from the Book of Revelation. This is the only time that the spelling of calf does not equal 1030. The words in this phrase point explicitly to the calf itself.

"And the second living creature was like a calf" (Rev 4:7).

LIVING CREATURE WAS LIKE 103 x 12

Rev. 4:7 ζων ομοιον'

LIVING CREATURE 103 x 9

ζων

WAS LIKE (a calf) 103 x 3

ομοιον'

CALF 1030

μωσχον

So what we find right off the bat, is a pronounced and determined 103 pattern—specifically to do with the calf concept—on exceedingly short phrases. Here now, from all five references, are the shortest and most explicit phrases. These are vastly beyond any odds of random or chance occurrence. When the shortest possible hit is considered from each reference, these phrases average a little over two words in length.

BRING HITHER THE CALF FATTED 1030 x 4

Luke 15:23 φερετε τον μωσχον τον σιτευτον

CALF 1030 [1]

μσσχον

FATHER HATH KILLED THE CALF 103 x 26 [3]

Luke 15:27 εθυσεν ο πατηρ τον μσσχον

KILLED THE CALF 103 x 22 [2]

Luke 15:30 εθυσας τον μσσχον'

AND THEY MADE A CALF IN THE DAYS 103 x 18 [3]

Act. 7:41 και εμσσχοποιησαν εν ημεραις

LIVING CREATURE WAS LIKE (a calf) 103 x 12 [2]

Rev. 4:7 ζων ομοιον'

The Calf and 103 in the Old Testament

To begin, I want to show a pattern that is scientifically consistent. It links every single reference in Exodus 32 that refers in any way to the golden calf. Nearly all of these related references have a short explicit multiple of 103.

If you are not familiar with the well-known story of the golden calf, you may wish to read that story in its entirety from Exodus 32, before proceeding.

"And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Come make for us gods who will go before us" (Exo 32:1).

MAKE FOR US GODS WHO 103 x 13

WILL GO BEFORE US

Exo. 32:1 עשה לנו אלהים אשר ילכו לפנינו'

From the above Hebrew phrase of six words come the following three and very distinct words. The number 1030 sets the pace for this entire structure. A numerical value of 103 or 1030 is the most clear-cut feature possible.

MAKE GODS WHO WILL GO 1030

עשה אלהים אשר ילכו'

"And he received what they handed him, fashioning it with an engraving tool, and made a molten calf. Then he said, These are your gods, O Israel, who brought thee up out of the land of Egypt" (Exo 32:4).

A simpler translation of the above would be: "and he fashioned with the tool, and made a molten calf."

HE FASHIONED WITH THE TOOL 103 x 9

Exo. 32:4 'יצר אתו בחרט'

MADE A MOLTEN CALF 103 x 6

'עשהו עגל מסכה'

Here now are both the Hebrew and Greek words for "calf"—side-by-side. It would be hard for anyone to believe that the following is just a coincidence.

CALF 103

עגל

CALF 1030

μῦσχος

The mathematical probability that all of these short, distinct phrases could exhibit this phenomena is positively overwhelming. There is more yet to come. The fatted calf is explicitly defined as being "your gods."

"And he made a molten calf. Then he said, These are your gods, O Israel, who brought thee up out of the land of Egypt" (Exo 32:4).

THESE ARE YOUR GODS 103

Exo. 32:4 'אלה אלהיך'

The next mention of the calf, or worshipping the calf, is in verse 7.

"And the LORD said unto Moses, Go, get thee down; for became corrupt your people whom you brought from land of Egypt" (Exo 32:7).

BECAME CORRUPT YOUR PEOPLE WHOM 103 x 13

Exo. 32:7 'שחת עמך אשר'

I would like to leap ahead to verse 9, which specifically talks about the people who corrupted themselves with the idol. We see the same design to do with both the calf that corrupted the people and the people themselves that were corrupted because of it.

And the LORD said unto Moses, I have seen the people this, and behold, they are a people stiff of neck.

THE PEOPLE 103 x 5

Exo. 32:9 'את העם'

THEY ARE A PEOPLE STIFF OF NECK 103 x 9

'הנה עם קשה ערף'

A PEOPLE STIFF 103 x 5
עם קשה

Now we will back up to verse 8.

"They have turned aside quickly out of the way which I commanded them: they have made for themselves a molten calf, and bowed down to it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt" (Exo 32:8).

THEY TURNED QUICKLY FROM THE WAY 103 x 8
Exo. 32:8 סרו מהר מן דרך

It said, "They have made for themselves a molten calf, and bowed down to it."

THEY HAVE MADE A MOLTEN CALF, 103 x 13
AND BOWED DOWN
Exo 32:8 עשו עגל מסכה וישתחוו

MADE A MOLTEN CALF 103 x 6
Exo. 32:4 יעשהו עגל מסכה

CALF 103
עגל

Now look at the following. The term "camp" describes all those who were worshipping the calf.

THE CAMP 103
Exo. 32:17 מחנה

THE PEOPLE 103 x 5
Exo. 32:9 את העם

And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger burned.

SAW THE CALF 103 x 7
Exo. 32:19 ירא את העגל

And he took the calf which they had made, and burnt [it] in the fire, and ground [it] to powder.

TOOK THE CALF WHICH 103 x 7
Exo. 32:20 יקח עגל אשר

The text states that he ground the golden calf to "powder."

POWDER 103

Exo. 32:20 דִּקְיָ

And scattered it upon the water, and made the children of Israel drink of it.

DRINK OF IT 103 x 4

יִשְׁקוּ

And Moses said unto Aaron, What did this people do unto you, that you led them into such great sin.

LED THEM INTO SUCH GREAT SIN 103 x 6

Exo. 32:21 כִּי הִבֵּאתָ עֲלֵינוּ חַטָּאת גְּדוֹלָה

And Aaron said, Let not the anger of my lord burn hot: thou knowest the people, how inclined to evil they are.

THE PEOPLE, HOW INCLINED TO EVIL 103 x 4

Exo. 32:22 עַם כִּי בָרַע

THE PEOPLE 103 x 5

אֶת הָעָם

HOW INCLINED TO EVIL THEY ARE 103 x 3

כִּי בָרַע הוּא

Hebrew note: the word "they are" הוּא can be translated as "the this"

The first and last features are six word English translations, but the originals consisted of only three Hebrew words.

"For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we don't know what is become of him" (Exo. 32:23).

We saw above that the phrase "make us gods, which shall go before us" had two distinct features of 103.

And I said unto them, Whosoever hath any gold, let them take it off. So they gave it to me: then I cast it into the fire, and there came out the calf this.

CAME OUT THE CALF 103 x 2

Exo. 32:24 יָצָא עֲגֹל

And Moses returned unto the LORD, and said, Oh, this people sinned a great sin, and have made for themselves gods of gold.

THIS PEOPLE SINNED A GREAT SIN 103 x 2

Exo. 32:31 חַטָּאת עִם זֶה חַטָּאת גְּדוֹלָה

MADE FOR THEMSELVES GODS 103 x 5

ויעשו להם אלהים

"And the LORD struck the people with a plague, because of what they did with the calf that Aaron made" (Exo 32:35).

STRUCK THE PEOPLE 103 x 2

Exo 32:35 יגף העם

THE CALF THAT AARON MADE 103 x 12

עגל אשר עשה אהרן

All the References to the Calf Itself

The number 103 touches on many themes that relate in one way or another to the golden calf and the abomination that the children of Israel conjured in making "other gods." In the pockets where 103 appears, there are very distinct patterns as the thread weaves its way though the tapestry of this theme and its many related side topics.

MADE A MOLTEN CALF 103 x 6 [3]

Exo. 32:4 יעשהו עגל מזסכה

CALF 103 [1]

Exo. 32:8 עגל

SAW THE CALF 103 x 7 [2]

Exo. 32:19 ירא את העגל

TOOK THE CALF WHICH 103 x 7 [3]

Exo. 32:20 יקח עגל אשר

CAME OUT THE CALF 103 x 2 [2]

Exo. 32:24 יצא עגל

THE CALF THAT AARON MADE 103 x 12 [4]

Exo. 32:35 עגל אשר עשה אהרן

Scientific/statistical Conclusion

All six phrases that contained the very word itself fit this pattern—the word "calf" is included in all the above phrases. And the average length for each phrase is only 2.5 words. **If you put all those together, statistically, with the five short phrases from the New Testament, you really have something statistically. To try and duplicate ALL ELEVEN PHRASES, with any random number the size of 103, would be**

ludicrously impossible to do. That equals eleven phrases from both Old and New Testament, averaging only 2.3 words in length, i.e. 2.3 WLA. And all of these include the word "calf" in the phrase, or in the one exception from Rev 4:17—the feature words point directly at the calf and call it "a living creature."

Another Golden Calf Incident

One other incident is mentioned much later in the Old Testament in the book of Kings, concerning building a worshipping the golden calf.

"Whereupon the king (Jeroboam) took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. (9) And he set the one in Bethel, and the other put he in Dan. (30) And this thing became a sin: for the people went to worship before the one, even unto Dan. (31) And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi. (32) And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made" (1 Ki 12:28-32).

There are many 103's in the above. Without the word for "two," the essential thematic structure is present with the following words. (There is a consistent principle in theomantics that a phrase exhibits the proper value when the number word itself, i.e. "two" is not on the phrase).

AND HE MADE CALVES OF GOLD 103 x 5

1 Ki 12:28 ריעש עגלי זהב

It says in verse 30, "And this THING became a sin: for the people went to worship before the one, even unto Dan."

THING 103 x 2

1 Ki 12:30 דבר

It is interesting that one of the golden calves was placed in the tribe of Dan (see comment below about where in Genesis 49:17 Dan is called "a serpent by the road"). The words "the other (calf) he set up in Dan" equal 103 x 5.

Finally it says, "So did he in Bethel, sacrificing unto the calves that he had made."

THE CALVES THAT HE HAD MADE 1030

1 Ki 12:32 עגלים אשר עשה

This Could Go On and On

I went through the Old Testament looking at all the times the word "calf" or "calves" was used. I put together an entire page of outstanding 103 hits, all distinct short phrases. If I were to list these, this study would multiply, particularly in examining specific references to idol worship in the Old Testament. I compiled pages of quality examples—well over one hundred of them. Here are just a handful of those.

A Few More Old Testament Examples

There are a few other Old Testament passages where the word is used.

"And Abraham ran unto the herd, and fetched a calf of the herd, tender and good, and gave it unto a young man; and he hastened to dress it" (Gen 18:7).

AND FETCHED A CALF OF THE HERD 103 x 7
TENDER AND GOOD

Gen. 18:7 ויקח בו בקר רד וטוב

The following provides a clear thematic connection to this whole concept.

THE HERD 103 x 3

הבקר

FETCHED A CALF, TENDER AND GOOD 103 x 4

יקח בו רד וטוב

Here is the next verse.

"And he took butter, and milk, and the calf of the herd which he prepared, and set it before them" (Gen 18:8).

THE CALF OF THE HERD WHICH HE PREPARED 103 x 12

Gen. 18:8 בו הבקר אשר עשה

THE CALF WHICH HE PREPARED 103 x 9

Gen. 18:8 בו אשר עשה

We are focusing our attention on specific references to the word "calf"; however, there is one other mention of calves that will leave an indelible imprint on this design. Let's go right to the beginning of Genesis. We saw that the word "herd" above was 103. Look at this next example.

"And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life" (Gen 3:14).

ALL CATTLE 103

Gen. 3:14 כל בהמה

HERD 103 x 3

Gen 18:7 "הבקר"

The next mention of a calf takes place in Leviticus.

"And he said unto Aaron, Take for yourself a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the Lord" (Lev 9:2).

FOR YOURSELF A YOUNG CALF 103 x 2

Lev. 9:2 לך עגל בן

"Aaron therefore went unto the altar, and slew the calf of the sin offering, which was for himself" (Lev 9:8).

THE CALF OF THE SIN OFFERING 103 x 9

Lev. 9:8 את עגל החטאת

Now we come to a specific mention of the golden calf incident outside Exodus, but this time a completely different Hebrew reference in Deuteronomy. Here the Lord is found speaking.

The calf which you made, I took and burned it with fire, and crushed it and ground it very small, even until it was as fine as dust.

THE CALF WHICH YOU MADE , 1030 x 2
I TOOK AND BURNED

Deu. 9:21 עשיתם עגל לקחתי ואשרף

THE CALF WHICH YOU MADE 103 x 9

עשיתם העגל

And now look at this expression—another outstanding example of 103—from the book of Hosea. Here it talks about molten idols and kissing the calves. Numerous 103 patterns exist.

"And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves" (Hosea 13:2).

KISS THE CALVES 103 x 6

Hos 13:2 עגלים ישקוד

The Subject of Dust

Look now at the following series of 103 to do with dust, from the above passage.

CRUSHED IT AND GROUND IT VERY SMALL 103 x 9
אבת אתו מזחור היטב

It was ground until it was "fine as dust."

FINE 103
דק

In the past, I have done considerable research on the subject of dust in the Bible (see **Theomatics II**, pp. 102-105). And I just happened to remember the story of the ten plagues in Egypt, where God speaks to Moses and Aaron.

And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become fine dust in all the land of Egypt.

FINE DUST 103
Exo. 9:9 אבק

FINE 103
דק

In Genesis God pronounced judgment on the serpent. "thou art cursed above all cattle; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." When Moses destroyed the calf he turned it into dust, and when God cursed the serpent, He pronounced that dust was to become his food. The subject of dust and serpents (and the symbolism related to all of that), opens up another whole topic which we will not get into at this time.

Topic #2 — The Connection of the Serpent to Cattle

Next comes a pivotal part of this whole discussion. In Genesis chapter 3, the Lord said this to the serpent. Here has been called "the serpent's curse."

"And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life" (Gen 3:14).

ALL CATTLE 103
Gen. 3:14 כל בהמה

AND ABOVE EVERY BEAST OF THE FIELD 103 x 8
ומכל חית שדה'

In Chapter 5g we discussed the prodigal son and the strange connection of the serpent to cattle. Yet in the Bible God specifically calls the serpent "cattle." Here is the first mention.

"Now the serpent was crafty above all 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).

CRAFTY ABOVE ALL BEAST 103 x 8
Gen 3:1 ערום מכל חית

ABOVE ALL BEAST OF THE FIELD 103 x 8
מכל חית השדה"

And how about just this expression all by itself, the most clear cut possible?

AND THE BEAST 103 x 8
2 Sam 21:10 'ואת חית

THE BEAST OF THE FIELD 103 x 11
2 Sam 21:10 'את חית השדה'

Now in Genesis the word "serpent" has a numerical value of 358. This is part of another design completely. Yet throughout the Old Testament, a different word appears for serpent, and guess what? It can be translated either singular or plural.

SERPENT (or SERPENTS) 103 x 4
Num 21:6 'הנחשים'

ALL CATTLE 103
Gen. 3:14 'כל בהמה'

THE BEAST OF THE FIELD 103 x 11
2 Sam 21:10 'את חית השדה'

Serpent References in the Old Testament

There are approximately 40 references in the Old Testament to serpents in one form or another. It would be redundant to try and show all the 103 features that exist. For now I will show just a few of these. The examples from the New Testament will be shown in much more exhaustive manner.

Let us look at all the references in the book of Genesis (we already saw Genesis 3:1 and 3:14 above). Here are the remaining verses that use the word "serpent" or "serpents."

"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).

"And the woman said unto the serpent, We may eat of the fruit of the trees of the garden" (Gen 3:2).

THE WOMAN SAID UNTO THE SERPENT 103 x 13

Gen 3:2 תאמר אשה אל נחש

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

AND THE SERPENT SAID 103 x 6

Gen 3:4 ויאמר הנחש

"And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat" (Gen 3:13).

The following is a relatively short and precise phrase in Hebrew.

AND THE WOMAN SAID, THE SERPENT BEGUILLED ME, AND I DID EAT

Gen 3:13 ותאמר אשה הנחש השיאני ואכל

There is one additional reference to a serpent in the book of Genesis. In the Old Testament, there were twelve tribes of Israel. What is interesting to note, is that in the book of Revelation chapter 7, it lists and names these twelve tribes. But for some strange reason the tribe of Dan is eliminated in the New Testament and replaced by another tribe that never existed in Old Testament days. Some people have suggested the reason is because of the following verse. The first part of this verse is 103 x 22.

"Will be Dan a serpent beside the road, an adder in the path, that biteth the horse heels, so that his rider shall fall backward" (Gen 49:17).

DAN A SERPENT 103 x 4

Gen 49:17 דן נחש

In going on through the rest of the Old Testament, the most pronounced reference to serpents (other than the fornication in the wilderness), was during the ten plagues of Egypt. When Moses and Aaron went before Pharaoh, God told Aaron to cast his rod on the ground and it would become a serpent. Pharaoh then called forth his magicians, and they threw their rods down as well, which also became serpents. But Aaron's rod swallowed all of the Egyptian snakes.

"And the LORD spake unto Moses and unto Aaron, saying, When Pharaoh shall speak unto you, saying, Show a miracle for you: then thou shalt say unto Aaron, Take thy rod, and throw it down before Pharaoh, and it shall become a serpent" (Exo 7:8,9).

Here are three Hebrew words, the most direct possible.

AND THROW IT DOWN AND IT SHALL BECOME A SERPENT 103 x 9

Exo 7:9 יהי לתנין ידו לשלד

"And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron threw down the rod of him before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods" Exo 7:10-12).

THREW DOWN THE ROD 103 x 4

Exo 7:10 ישלד מטה

What is interesting to note is that the two words "became a serpent" in reference to Aaron's rod, is not 103, but instead has a theomatic value of 570—this is the key number in all of theomatics to do with God's eternal knowledge than men were forbidden to touch. Everything to do with the serpent getting Eve (and Adam) to eat of the tree of knowledge, is saturated with multiples of 570 (a huge number statistically).

However, when Pharaoh's magicians threw down their sticks, this is what happened. "For they cast down every man his rod, and they became serpents. But Aaron's rod swallowed up their rods,"

AND THEY BECAME SERPENTS 103 x 6

Exo 7:12 ויהיו לתנינם

AARON'S ROD 103 x 3

Exo 7:12 מטה אהרן

It was Aaron's rod that destroyed the Egyptian serpents. Later I noticed that it also mentioned Aaron's rod in the New Testament, this time in Greek.

AARON'S ROD 103 x 13

Heb 9:4 η ραβδος Ααρων

The Serpent in the Wilderness

Let us jump back briefly to the Old Testament. In the book of Numbers, it gives a further description of what took place in the wilderness.

"And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and grew impatient the spirit of the people because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread" (Num 21:4-5).

Interestingly, both remarks concerning the specific sin of the people exhibits the 103 pattern—the words "and grew impatient the spirit of the people" is 103 x 13, and "spake the people against God" is 112 x 4. But here is what happened. The word "fiery" in reference to fiery serpents, means "venomous."

"And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died" (Num 21:6).

FIERY SERPENTS 103 x 14

Num 21:6 "את נחשים השרפים"

SERPENTS 103 x 4

הנחשים

"Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us" (Num 21:7).

TAKE AWAY FROM US THE SERPENTS 103 x 12

Num 21:7 יסר מעלינו את נחש'

FROM US 103 x 2

מעלינו

TAKE AWAY THE SERPENTS 1030

יסר את נחש'

"And Moses prayed for the people. And the Lord said unto Moses, Make thee a serpent, and set it upon a pole" (Num 21:8).

IT UPON A POLE 103 x 6

Num 21:8 אתו על נס'

"And it shall come to pass, that every one that is bitten, when he looketh upon it, shall live" (Num 21:8).

WHEN HE LOOKETH UPON IT 103 x 6

Num 21:8 וראה אתו'

WHEN HE LOOKETH 103 x 2

ראה

"And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten anyone, when he beheld the serpent of brass, he lived" (Num 21:9).

A SERPENT HAD BITTEN ANYONE 103 x 14

Num 21:9 נשד נחש את איש"

HE BEHELD THE SERPENT 103 x 4

הביט אל נחש"

Before we jump to the New Testament, which is even more dramatic, here is one more passage from the Hebrew.

"Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage; Who led thee through that vast wilderness, and the terrible serpent venomous, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint" (Deu 8:14,15).

THE TERRIBLE SERPENT 103 x 6

Deu 8:15 הנורא נחש"

Serpent References in the New Testament

Now when we come to the New Testament the same serpent/cattle number of 103 presents itself. This is what we find with the Greek word.

SERPENTS 103 x 25

1 Cor 10:9 των οφεων

So in both the Hebrew and Greek, the word for "serpents" is divisible by 103.

But in comparing cattle to serpents in the Bible symbolically, the following is also relevant.

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

The word the KJV translates for "serpents" can mean simply "reptiles" in Greek.

REPTILES 103 x 13

Jam 3:7 ερπετων'

Now look at this spectacular result. The following feature really pinpoints the calf/103 concept. Look at this verse in Acts. This is concerning the vision that Simon Peter had before he went to the house of Cornelius. The word TETRAPODA in Greek means a "four footed beast," precisely a cow.

"And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of four-footed beasts and wild beasts and reptiles of the earth, and wild beasts, and creeping things, and fowls of the air" (Acts 10:11,12).

ALL THE FOUR FOOTED BEASTS AND WILD BEASTS 103 x 25 AND REPTILES

Act 10:12 παντα τα τετραποδα και τα θηρια και ερπετα'

ALL THE FOUR FOOTED BEASTS 103 x 17 AND WILD BEASTS

παντα τα τετραποδα και θηρια'

THE FOUR FOOTED BEASTS AND WILD 103 x 17 BEASTS AND REPTILES OF THE EARTH

τετραποδα και θηρια και ερπετα γης'

The above are just some of the 103 features that are present. The complete thought is 103 x 32.

Here in the next chapter Peter explains his vision. The complete thought here, or phrase, also contains the pattern, i.e. 103 x 17.

"Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and reptiles, and fowls of the air" (Acts 11:6).

The following is two words and a conjunction.

AND SAW FOUR FOOTED BEASTS 1030

Act 11:6 και ειδον τετραποδα'

A WILD BEAST 103 x 6

Act 28:4 το θηριον'

AND REPTILES 103 x 8

και τα ερπετα'

REPTILES 103 x 13

Jam 3:7 ερπετων'

THUS IN TWO PASSAGES FROM THE VISION OF PETER, WE SEE BOTH THE CALF/COW CONCEPT LINKED DIRECTLY TO THE SERPENT/REPTILE.

Interestingly, the word "four footed beasts" by itself is 860, and this has to do with the concept of God and the discernment of solid truth (four footed), the beast being the very OPPOSITE of all that intellectually, which in theomantics is expressed with the same number. It is interesting to note that cows have four solid legs and serpents have none. What is also interesting to note, in Peter's vision God CLEANSSES all these things that were considered common and unclean to the Old Testament dispensation. All of this contains deep symbolic and spiritual meaning.

Back to the Serpent References

Now back to the serpent pattern. In going through the New Testament, the 103 pattern was prevalent relative to virtually every reference to snakes. Here are just a string of these.

In Matthew Jesus said,

"Behold, I send you forth as sheep in the midst of wolves: be ye then wise as a serpent, and harmless as doves" (Mat 10:16).

Some Greek manuscripts say "serpent," and others "serpents." Theomantics works on the singular usage.

BE YE THEN WISE AS A SERPENT 103 x 34

Mat 10:16 γινεσθε ουν φρονιμοι ως ο οφεις

In Luke's Gospel Jesus uttered these words.

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

POWER TO TREAD ON SERPENTS 103 x 35

Luk 10:19 εξουσιαν πατειν επανω οφεων"

At the end of Mark's gospel, Jesus said these words after his resurrection.

"And in their hands serpents they will take, and if they drink anything deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16:18).

THEIR HANDS SERPENTS THEY WILL TAKE 1030 x 3

Mar 16:18 ταις χερσιν οφεις αρουσιν"

THEIR HANDS SERPENTS 103 x 17

χερσιν οφεις'

The next line says, "and if they drink anything deadly..."

ANYTHING 103 x 3

τι'

The following are also well known words of Jesus.

"If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish instead give him a serpent?" (Luke 11:11).

WILL HE FOR A FISH INSTEAD GIVE HIM A SERPENT 103 x 48

Luk 11:11 μη αντι ιχθυος οφιν αυτω επιδωσει'

INSTEAD GIVE HIM A SERPENT 103 x 35

αντι οφιν αυτω επιδωσει'

Probably the most famous reference to the serpent in the New Testament, was when Jesus was speaking to Nicodemus in John chapter three. Nothing could be more direct than this astounding result (after everything else we have seen).

"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 1030 x 2 THE WILDERNESS

Joh 3:14 τον οφιν εν ερημω"

Interestingly, the word "wilderness" also fits this pattern.

THE WILDERNESS 103 x 8

Luk 8:29 ερημους'

What is important to notice about this (other than the fact that the calf also represents 103), in Revelation 12 where the confrontation took place between the woman and the serpent—this event took place symbolically in the wilderness. Yet in Genesis the serpent tempted Eve in the garden. The garden (where everything grows) and the wilderness (where nothing grows) are contrasted spiritually in the Bible. The angels in heaven were in "paradise" when they fell. Yet it also became a diametric/opposite spiritual wilderness, because of their lack of obedience and knowledge of God (which is what the earth now represents). Of course Jesus' mention of the serpent being lifted up in John, was a direct reference to the incident where the children of Israel worshipped the golden calf in the wilderness of Sinai, and were later bitten by serpents. God commanded Moses to lift up a pole with one of the serpents on it made of brass, and whoever looked at it was spared from death.

Now we show the crown jewel passage relative to this whole design, which is in first Corinthians.

"But with many of them God was not well pleased: for they were overthrown in the wilderness. (6) Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. (7) Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. (8) Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. (9) Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. (10) Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer" (1 Cor 10:5-10).

NEITHER IDOLATERS BE YE AS SOME (of them) 103 x 32

1 Cor 10:7 μηδε ειδωλολατραι γινεσθε καθως τινες'

AS 1030

καθως

And then it says, "Neither let us commit fornication as some of them committed, and fell in one day three and twenty thousand."

COMMIT FORNICATION AS SOME (of them) 103 x 31

1 Cor 10:8 πορνευωμεν καθως τινες"

AS 1030

καθως

This passage is saturated with the 141 angel pattern, which clearly shows that those who committed spiritual fornication in the wilderness are symbolic of the angels doing the same thing up in heaven. The word "some" has a value of 141 x 4, and "of them" equals 141 x 11. Together "some of them" is 141 x 15, just to mention one example. This points directly to the angelic origin of those upon earth.

Now comes the bottom line verse relative to the serpent in the wilderness. It would be hard for even the most jaded skeptic, to believe that the word "destroyed" working out to 1030, is a random coincidence.

"Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents" (1 Cor 10:9).

DESTROYED OF SERPENTS 103 x 35

1 Cor 10:9 των οφεων απολλυντο'

DESTROYED 1030

απολλυντο'

OF SERPENTS 103 x 25

των οφεων

This goes right along with the statement made at the conclusion of Exodus 32.

"And the LORD struck the people with a plague, because of what they did with the calf that Aaron made" (Exo 32:35).

STRUCK THE PEOPLE 103 x 2

Exo 32:35 "גַּךְ הָעָם"

Comment: The account of Moses lifting up the serpent on a pole is mentioned in the book of Numbers chapter 21, but not in the golden calf story itself in Exodus 32. Yet in the New Testament, in 1 Cor 10:5-10 there is an indication that all of it is connected in a symbolic sense to the golden calf worship, even though the Leviticus account of the serpent on a pole may have occurred at a different time and place.

References to the Serpent/Dragon in Revelation

Thirteen times in Revelation it mentions the dragon, which both warred in heaven in Revelation 12, and carried the great whore Eve on its back in Revelation chapter 17. What was most surprising, is that when it came to the subject of the dragon and specific words and phrases to do with the Greek word for "dragon," there was minimal 103 pattern—it dropped out of sight dramatically (some of this may be because of textual problems). This was completely unexpected. On about half of the thirteen references was there any sort of quality 103 pattern. The reason for this is that the symbolic function of the dragon itself, apparently transcends the basic meaning of the serpent and is more related to other symbolic aspects of the entire picture.

There are many 103s in the following passage that explicitly defines the serpent and the dragon as being one in the same. Here are just some of the 103 features.

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

THE DRAGON, THE GREAT SERPENT OF OLD 103 x 29

Rev 12:9 δρακων μεγας οφεις αρχαιος'

THE GREAT SERPENT 1030

μεγας οφεις'

CALLED THE DEVIL AND SATAN 1030 x 2

καλουμενος διαβολος και σατανας"

The word "Satan" fits the pattern (the word "devil" by itself does not).

SATAN 103 x 8

ο Σατανας'

Later in Revelation it again mentions this.

"And he laid hold of the dragon, the serpent of old, which is the Devil, and Satan, and bound him a thousand years" (Rev 20:2).

AND HE LAID HOLD OF THE DRAGON THE SERPENT OF OLD 103 x 26

Rev 20:2 και εκρατησε δρακοντα οφιν αρχαιον

The following is but three Greek words (and conjunction "and").

AND HE LAID HOLD OF THE DRAGON 103 x 22 THE SERPENT

και εκρατησε δρακοντα τον οφιν

Now we turn a passage in 2 Corinthians that mentions the serpent deceiving Eve.

"For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest as the serpent Eve seduced through his subtlety, so your minds should be corrupted from the simplicity that is in Christ" ((2 Cor 11:2,3).

BUT I FEAR LEST AS THE SERPENT EVE DECEIVED 103 x 51

2 Cor 11:3 φοβουμαι δε μη πως ως ο οφης Ευαν εξηπατησεν

The following two words point directly to the relationship between Eve and the serpent and contains the explicit 103 pattern.

THE SERPENT EVE (deceived) 103 x 12

οφης Ευαν

One other time Eve is mentioned in the New Testament in first Timothy, and in that passage it also talks about her being deceived. Here is how it reads in Greek.

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

DECEIVED 103 x 4

1 Tim 2:14 ηπατηθη"

BEING DECEIVED IN THE TRANSGRESSION 103 x 11

εξαπατηθεισα εν παραβασει"

There is so much theomatically in this passage. Here in this section we are simply trying to build a case showing the obvious connection of the serpent to cattle.

In Revelation 12 it speaks of the serpents attack on Eve.

"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" (Rev 12:15).

AND THE SERPENT CAST OUT OF (his mouth) 103 x 9

Rev 12:15 και εβαλεν οφεις εκ"

But look at the next verse!

"And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which cast the dragon out of his mouth" (Rev 12:16).

THE FLOOD WHICH CAST 103 x 7

Rev 12:16 ποταμον ον εβαλεν

THE DRAGON OUT OF HIS MOUTH 1030 x 4

δρακων εκ του στοματος αυτου"

THE FLOOD 1030

τον ποταμον'

The flood is obviously something that destroys everything in its path—numerous other theomatic patterns here indicate that waters have to do with evil thoughts and evil philosophies that Satan attempts to use in order to destroy humanity, i.e. the woman in Revelation 12 who represents the female/subjective nature of the angels.

The Woman Bound by Satan

Relative to this entire discussion of the woman and the serpent, here are the words of Jesus.

"The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?" (Luke 13:15,16).

WHOM SATAN HATH BOUND 1030

Luk 13:16 ην εδησε σατανας"

(this) BOND 103 x 7

δεσμου"

There is a major study on the power of Satan to bind people, and the number 180 in theomantics (see www.theomantics.com/theomantics/examp2.html). Of course we see the 1030 here because all of this to do with the woman relates to the angels, and numerous key phrases to do with Satan deceiving the fallen stars were all 1030s as well.

Topic #3 — The Beast(s) of the Book of Revelation

Here is where the statistical consistency really becomes dramatic. We have now connected two concepts: (1) the fatted calf and cattle, i.e. the dumb beast concept, and how that carries over to (2) the serpent/beast. Now we will see how this concept moves further up the ladder and carries over to the beast of Revelation. **What happens in Revelation affects the entire world and involves Satan deceiving mankind en masse—it is related directly to the serpent in the garden and the worship of the calf in the wilderness, and ultimately to the rebellion of the angels in heaven and then mankind upon earth** (see next Topic #4 on the Stars).

A Big Guessing Game

Much speculation exists as to the meaning of the beast in the book of Revelation chapter 13. Along with the serpent/dragon, there are actually two beasts mentioned in that chapter—the first one rising out of the sea, and later another one comes out of the earth. It is all very spiritual and very symbolic.

Many Bible prophecy proponents teach that the beast in Revelation is a supposed end time Antichrist. Chapter **13a** here in Angelfall discusses this entire issue of Bible prophecy. Needless to say, there is no proof whatsoever that that is what the beast in Revelation is all about. It is obviously talking about something more far reaching and symbolic, that simply telling us about a supposed future one world ruler.

We are now going to look at every instance where the word "beast" is used in the New Testament. The Greek word translated as beast is THERION (θηριον), and it occurs 44 times in all, and over 30 of these instances are in Revelation.

Before we get into that directly, let us introduce this phase of the presentation by looking at one very important passage in 2nd Peter. This will lay the foundation as to what the beast actually means and represents.

The Beast Nature — 2 Pet 2:12

There is an outstanding verse in 2 Peter that contains a flurry of design, that will set the stage for what you are about to see relative to the beast concept. It has been discussed how the whole concept of the fatted calf was discussed, and how this represented "a dumb beast." Here we will see literally an explosion of that concept.

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: But chiefly them that after the flesh walking in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption" (2 Pet 2:9-12).

Here is how the verse 12 reads in Greek where it translates the text as "brute beasts." The actual word for "men" is not in the Greek but simply implied. The following phrase contains six Greek words and one conjunction.

BUT THESE MEN AS WITHOUT REASON ANIMALS HAVING BEEN BORN NATURAL 1030 x 4

ουτοι δε ως αλογα ζωα γεγεννημενα φυσικα"

THESE MEN AS WITHOUT REASON 103 x 19

2 Pet 2:12 ουτοι ως αλογα"

WITHOUT REASON ANIMALS HAVING BEEN BORN NATURAL 103 x 22

αλογα ζωα γεγεννημενα φυσικα"

WITHOUT REASON 103

αλογα"

ANIMALS HAVING BEEN BORN 1030

ζωα γεγεννημενα"

NATURAL 103 x 11

φυσικα"

All the above 103's clearly demonstrates the whole concept of the dumb beast nature, and the dumb cow concept.

Earlier in verse 10, it spoke concerning the same as, those who "walk after the flesh walking."

AFTER THE FLESH (walking) 103 x 17

2 Pet 2:10 οπισω σαρκος

In the book of Jude there is a very similar parallel verse.

"But these men of those things which they know not they rail at: but what they know naturally, as brute beasts, in those things they corrupt themselves" (Jude 1:10).

THESE MEN OF THOSE THINGS 1030 x 2 WHICH THEY KNOW NOT

Jud 1:10 ουτοι οσα ουκ οιδασιν'

The last part in Greek reads, "But what things naturally as without reason animals they understand."

WHAT THINGS NATURALLY AS (without reason) 103 x 33

οσα φυσικως ως"

Interestingly, without the word "animals" the following embedded feature is present in the word arrangement (there may be some textual issues with this).

AS WITHOUT REASON THEY UNDERSTAND 1030 x 2

ως αλογα επιστανται"

WITHOUT REASON 103

αλογα"

Conclusive Meaning of the Beast?

The above examples set the stage for what we are about to find out from the book of Revelation—what one singular (or spiritual) aspect of the beast actually represents.

The beast concept at its very foundation is symbolic of wild godlessness that is out of control. It speaks of that which is natural and fleshly as opposed to that which is godly and spiritual and disciplined. It follows its natural instincts rather than truth. Animals do not live or exist by reason. They follow their natural or carnal instincts. Only man was created in God's image.

Before we go directly to the book of Revelation, let us look at just a few of the instances where the Greek word for "beast" or THERION is used from the rest of the New Testament. Some of these examples may be redundant, but they will demonstrate the astounding consistency of this pattern. We are going to look at every single time this word is used in the Greek New Testament. There are 44 occurrences total in both the singular and plural forms. (This list was taken from the Moulton & Geden Concordance to the Greek New Testament, pp. 459,460).

Beast References in the New Testament

#1 — The first incident is during the temptation of Jesus in the wilderness.

"And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him" (Mark 1:13).

WITH THE WILD BEASTS 103 x 24

Mar 1:13 μετα των θηριων'

#2 — This is concerning the vision of Simon Peter. We saw other 103 examples from this phrase earlier.

"Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and reptiles, and fowls of the air" (Acts 11:6).

FOURFOOTED BEASTS OF THE EARTH, AND WILD BEASTS, AND REPTILES 103 x 17

Act 11:6 τετραποδα γης και θηρια και ερπετα"

Paul's Shipwreck in the Book of Acts

This most interesting account took place in the Bible right after Paul's shipwreck in the book of Acts. 276 souls had been saved when he and all the survivors were finally on the shore. The first example next uses the word EXIDNA for "serpent" in Greek and not the word THERION for "beast."

"And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a serpent out of the heat, and fastened on his hand" (Acts 28:3).

THERE CAME A SERPENT OUT OF THE HEAT 103 x 24 (2470)

Act 28:3 εχιδνα απο της θερμης εξελθουσα'

Now here is a very interesting observation. This entire phrase has an exact value of 2471. The number 2472 is 103 x 24. But to the left is the number 2470. In verse four that follows it says this.

#3 — Here is the reaction of those who witnessed this.

"And when the barbarians saw the venomous beast hanging from his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live" (Act 28:4).

AND WHEN THE BARBARIANS SAW THE BEAST HANGING 1030 x 2

Act 28:4 ως δε ειδον βαρβαροι κρεμαμενον θηριον"

THE BEAST 103 x 6

το θηριον"

#4 — And the final result.

"And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a

great while, and saw no harm come to him, they changed their minds, and said that he was a god" (Acts 28:5,6).

SHOOK OFF THE BEAST INTO (the fire) 103 x 12

Act 28:5 αποτιναξας θηριον εις'

THE BEAST 103 x 6

το θηριον"

Here is the important part. The word "beast" by itself has the value of 247, and the phrase "there came a SERPENT out of the heat" was 2470 (the number 247 is another major key number to do with the beast concept). Everything to do with the beast in Revelation is the word THERION (θηριον) which is the same identical word used in the second instance here in Acts—**these verses from this story in the book of Acts shows that the beast of revelation is actually linked to the concept of the very serpent itself. And it attacked Paul, the great apostle and founder of the Church and revelator of the Gospel.** In Revelation 13:1 it says, "And I saw a best rising out of the sea." There the word used is THERION.

BEAST 247

θηριον

THE BEAST 616

το θηριον'

And in Revelation 13:18 it describes the number of the beast as 616. This is another whole subject (see Chapter 20, **Theomatics II**, pp. 497-512).

#5 — In Titus 1:12 it says, "One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies." There was no apparent 103 pattern with the two words "evil beasts."

#6 — This is talking about when in the Old Testament the children of Israel surrounded Mt. Sinai, God gave Moses the ten commandments.

"For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest ... For they could not endure that which was commanded, Even if a beast touch the mountain, it shall be stoned, or thrust through with a dart" (Heb 12:18,20).

EVEN IF A BEAST TOUCH THE MOUNTAIN 103 x 19

Heb 12:20 καν θηριον θιγη του ορους'

#7 — It is difficult to obtain a result from the following verse, because it is simply giving a list of items in succession, "For every kind of beasts and of birds, and of reptiles and of things in the sea, is tamed, and have been tamed of mankind" (Jam 3:7).

All the rest of the results are now to be found in Revelation.

The Book of Revelation

#8 — The first reference to THERION occurs in chapter six. Compare the feature with the first one shown from the Gospel of Mark.

"And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and by the wild beasts of the earth" (Rev 6:8).

BY THE WILD BEASTS 103 x 26

Rev 6:8 υπο των θηριων'

WITH THE WILD BEASTS 103 x 24

Mar 1:13 μετα των θηριων'

#9 — The second mention in Revelation concerns the two witnesses of chapter eleven.

"And when they shall have finished their testimony, the beast that ascendeth from the bottomless pit shall make war against them, and shall overcome them, and kill them" (Rev 11:7).

THE BEAST FROM THE BOTTOMLESS PIT 103 x 15

Rev 11:7 θηριον εκ αβυσσου

#10 — Now we go to the famous chapter thirteen of Revelation. Sixteen times in this chapter is the word THERION mentioned.

"And I saw out of from the sea a beast coming up, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy" (Rev 13:1).

FROM THE SEA A BEAST 103 x 11

Rev 13:1 θαλασσης θηριον αναβαινον"

#11 — Next, this beast is described. The various animals mentioned are obviously in reference to spiritual characteristics. The leopard is cunning. The bear walks all over things with no modesty, and the mouth of the lion destroys.

"And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority" (Rev 13:2).

THE BEAST WHICH I SAW WAS LIKE UNTO 103 x 8

Rev 13:2 θηριον ο ειδον ην ομοιον

THE BEAST WHICH I SAW 103 x 8

το θηριον ο ειδον"

THE BEAST 103 x 6

το θηριον"

LIKE UNTO 103 x 9

ομοιον'

The second part of this verse says that "the dragon gave to it the power of it, and its throne, and great authority." The dragon of course is the same as the serpent.

THE DRAGON GAVE TO IT THE POWER 103 x 38

εδωκεν αυτω δρακων δυναμιν'

#12 — Now we move on to verse three.

"And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast" (Rev 13:3).

AND WANDERED ALL THE EARTH AFTER 1030 x 3

Rev 13:3 και εθαυμαστωθη ολη η γη οπισω'

WANDERED ALL THE EARTH AFTER THE BEAST 103 x 43

εθαυμαστωθη ολη η γη οπισω του θηριου"

Of course the above concept of wandering after the beast goes right back to the worship of the golden calf when the people demanded it.

#13 — Now look at these next features. Absolutely stunning results!

"And they worshipped the dragon because he gave authority to the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with it?" (Rev 13:4).

BECAUSE HE GAVE AUTHORITY TO THE BEAST 103 x 29

Rev 13:4 οτι εδωκεν εξουσιαν θηριω

BECAUSE HE GAVE AUTHORITY 1030 x 2

οτι εδωκεν εξουσιαν

#14 — The next reference is in the same verse, "and they will worship the beast, saying..." Here the word "beast" is spelled completely different in Greek, but still contains another 103 pattern.

BEAST 103 x 9

θηριω

THE BEAST 103 x 6

το θηριον"

#15 — The final or third reference is in the same verse, "... saying, Who is like unto the beast? who is able to make war with it?" There were no original hits in this phrase including the word THERION.

LIKE UNTO 103 x 9

Rev 13:2 ομοιον'

THE BEAST 103 x 9

θηριω

CAN MAKE WAR WITH IT 103 x 29

δυνατος πολεμησαι μετ αυτου"

The beast itself is alluded to in the few verses that follow, but the word THERION is not used. Here is the best example.

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

WORSHIP IT 103 x 26

Rev 13:8 προσκυνησουσιν αυτον'

#16 — Now we move on to the second beast, this one rising from the earth. This beast causes the earth to worship the first beast.

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon" (Rev 13:11).

BEHELD ANOTHER BEAST 103 x 5

Rev 13:11 ειδον αλλο θηριον"

#17— Now this passage refers back to the first beast that rose from the sea, and we still see the 103 pattern. Here are just some of the features present.

"And the authority of the first beast all he exercises before it, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed" (Rev 13:12).

AND ALL THE AUTHORITY OF THE FIRST BEAST 103 x 45

Rev 13:12 και την εξουσιαν του πρωτου θηριου πασαν'

THE AUTHORITY OF THE FIRST BEAST 103 x 38

εξουσιαν του πρωτου θηριου'

THE FIRST (beast) 103 x 17

πρωτου'

In the Greek the word order arrangement reads, "and the authority of the first beast all it does..."

OF THE FIRST BEAST ALL 103 x 19

πρωτου θηριου πασαν'

#18 — The second half of this same verse states, "...and causeth the earth and them which dwell therein to worship the first beast, of whom was healed the stroke of death of it." Here the two words "the first beast" work out, whereas in the first part of the verse just the word "first" contained the pattern.

THE FIRST BEAST 103 x 16

Rev 13:12 θηριον πρωτον'

THE FIRST 103 x 17

πρωτου'

OF WHOM WAS HEALED THE STROKE OF DEATH 1030 x 2

ου εθεραπευθη η πληγη θανατου

#19 — The next mention of THERION is two verses later.

"And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the stroke of the sword, and lived again" (Rev 13:14).

TO MAKE AN IMAGE TO THE BEAST WHO HAD THE STROKE OF THE SWORD 1030 x 5

Rev 13:14 ποιησαι εικονα τω θηριω ος εχειν πληγην της μαχαιρης'

THE BEAST WHO HAD THE STROKE 103 x 34

τω θηριω ος εχειν την πληγην"

THE BEAST 103 x 9

θηριω

Textual Note: There are so many textual variants and numerical combinations in this passage as to render the longer portions statistically null (ος vs ο and εχειν vs εχει, and πληγην vs πληγης etc.—see Majority Footnotes).

#20 — This verse is packed solid.

"And he had power to give spirit (life) unto the image of the beast, that even might speak the image of the beast, and cause that as many as would not worship the image of the beast should be killed" (Rev 13:15).

LIFE TO THE IMAGE OF THE BEAST 103 x 13

Rev 13:15 πνευμα εικονι θηριου'

#21 — The second portion containing the word THERION says, "that even might speak the image of the beast." The word THERION does not appear in the phrase.

EVEN MIGHT SPEAK (the image) 103 x 3

και λαληση'

#22 — And the last occurrence of THERION, "...and cause that as many as would not worship the image of the beast should be killed."

WORSHIP IMAGE OF THE BEAST 103 x 39

προσκυνησωσι την εικονα του θηριου"

THE IMAGE 103 x 5

την εικονα'

The Image of Corruptible Man

In Revelation 13:18 it describes the number of the beast as the number of man. So in relation to the image of the beast, look at this connection. Here is a very well known verse in Romans. Here it talks about the image of corruptible man, and immediately thereafter it is talking about four-footed beasts and reptiles.

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

CORRUPTIBLE 1030

1 Cor 15:53 φθαρτον

Now back to the next verse in Revelation relative to the beast.

#23 — This is the most famous of passages.

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, except the one having the mark or the name of the beast, or the number of his name" (Rev 13:16,17).

THE MARK OR THE NAME OF THE BEAST 1030 x 3

Rev 13:17 το χαραγμα η το ονομα του θηριου"

THE NAME OF THE BEAST OR THE NUMBER OF ITS NAME 1030 x 3

ονομα θηριου η αριθμον ονοματος αυτου"

OR THE NUMBER OF ITS NAME 103 x 26

η αριθμον του ονοματος αυτου"

#24 — And finally, the last occurrence in chapter 13.

"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred ten and six" (Rev 13:18).

THE NUMBER OF THE BEAST 103 x 16

Rev 13:18 αριθμον του θηριου'

THE BEAST 103 x 6

το θηριον"

(and its number) IS 103 x 5

εστι

We will not get into a discussion of this subject here. Theomatics proves that the correct reading is 616 and not 666 (see Chapter 20, p 497 of **Theomatics II**). The number 616 is another relational factor to this entire concept.

THE BEAST 616

το θηριον'

#25 — Now we jump to chapter 14. Nothing could be more direct than the following.

"And the third angel followed them, saying with a loud voice, If anyone worships the beast and the image of it, and receive its mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God... " (Rev 14:9,10).

IF ANYONE WORSHIPS THE BEAST AND THE IMAGE 103 x 22

Rev 14:9 ει τις προσκυνει το θηριον και εικονα"

ANYONE WORSHIPS THE BEAST 1030 x 2

τις προσκυνει το θηριον"

#26 — In chapter 14 it talks about the final judgment.

"And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and the image of it, and whosoever receiveth the mark of his name" (Rev 14:11).

Here different Greek words were used, and there was no outstanding 103 present with THERION. The words "worshipping its image," and skipping over "the beast and" yielded 103 x 36. But the latter part of the verse contained this impressive result.

THE MARK OF ITS NAME 1030 x 3

το χαραγμα ονοματος αυτου"

#27 — This verse contained one very straightforward feature.

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over the image of it, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God" (Rev 15:2).

OVER THE BEAST AND OVER ITS IMAGE 103 x 27

Rev 15:2 εκ θηριου και εκ της εικονος αυτου'

There are so many 103s in various phrase segments of the above, that it would pointless to list all of them here.

#28 — This verse in reference to the actual men is significant.

"And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image" (Rev 16:2).

MEN HAVING THE MARK OF THE BEAST 103 x 49

Rev 16:2 ανθρωπους εχοντας χαραγμα του θηριου"

HAVING THE MARK OF THE BEAST 103 x 36

εχοντας το χαραγμα του θηριου'

#29 — Here is another significant 1030. The words "and its kingdom was full of darkness" was 103 x 33.

"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain" (Rev 16:10).

VIAL UPON THE THRONE OF THE BEAST 1030 x 2

Rev 16:10 φιαλην επι τον θρονον θηριου

#30 — This next feature is fairly straightforward.

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles..." (Rev 16:13,14).

OUT OF THE MOUTH OF THE BEAST 103 x 25

Rev 16:13 εκ στοματος του θηριου"

#31 — This feature is impressive

"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns" (Rev 17:3).

A SCARLET COLOURED BEAST 103 x 9

Rev 17:3 θηριον το κοκκινον

SCARLET COLOURED 103 x 3

ΚΟΚΚΙΝΟΝ'

#32 — This shows the positive connection between Satan and Eve.

"And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast carrying her, which hath the seven heads and ten horns" (Rev 17:7).

THE WOMAN AND THE BEAST CARRYING 1030 x 3

Rev 17:7 της γυναικος και θηριου βασταζοντος'

#33 — This verse contains two references to the beast.

"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold that the beast was and not is, and yet is" (Rev 17:8).

THE BEAST WAS AND NOT (IS) 103 x 8 and 103 x 13

Rev 17:8 θηριον ην και ουκ"

IS 103 x 5

εστι

#34 — The second part says, "when they behold that the beast was, and not is, and yet is."

THE BEAST WAS AND NOT (IS) 103 x 8 and 103 x 13

Rev 17:8 θηριον ην και ουκ"

The second reference is virtually identical to the first and contains the same example. Both instances produce a singular independent and non redundant 103 feature.

#35 — Here are three verses later. It is the same working but adds the conjunction and the demonstrative pronoun "which."

"And the beast that was, and not is, even he is the eighth, and is of the seven, and goeth into perdition" (Rev 17:11).

AND THE BEAST THAT WAS AND NOT (IS) 103 x 9 and 103 x 14

Rev 17:11 και θηριον ο ην και ουκ εστι

#36 — There was no outstanding 103 feature in the following that contained the word THERION. The words "kingdom" was 103 x 3, and "one hour they receive" is 103 x 18. There were other multiples of 103 since the wording in this phrase is not necessarily juxtapositioned, but it would not be statistically significant to show these examples.

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

#37 — Just the one word worked out, but "the beast" being in the dative (unto) case, is significant. There were other 103s in this passage, but it was absolutely rife with textual variants as to render any of these results statistically null, so I will deliberately forgo this passage until further research determines the correct reading.

"These have one mind, and shall give their power and strength unto the beast" (Rev 17:13).

UNTO THE BEAST 103 x 9

Rev 17:13 θηριω

#38 — One textual reading says "ten horns and the beast," the other says "ten horns upon the beast." As is usually the cast, the symbolic theomatic meaning does not usually include the numerical word, i.e. "ten."

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire" (Rev 17:16).

THE HORNS UPON THE BEAST 103 x 14

Rev 17:16 τα κερατα επι το θηριον"

THE HORNS UPON 103 x 8

τα κερατα επι'

#39 — Nothing could be more direct or significant than the following.

"For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled" (Rev 17:17).

KINGDOM UNTO THE BEAST 103 x 12

Rev 17:17 βασιλειαν θηριω

THE KINGDOM 103 x 3

βασιλειαν

#40 — The following is interesting because it is one of the handful of passages that contained NO multiple of 103 within the phrase that contained the word THEORION. **This passage talks about the armies as belonging TO BOTH the beast and the kings of the earth.** Look what happens here.

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

THE BEAST 103 x 6

το θηριον"

THE ARMIES OF THEM 103 x 34

Rev 19:19 τα στρατευματα αυτων"

THE ARMIES 103 x 16

στρατευματα

What is interesting here is that these armies are fighting against Christ sitting on the horse "and against his army." There is obviously some deep and deliberate symbolism going on here.

HIS ARMY 1030 x 3

στρατευματος αυτου"

#41 — There are two uses of THEORION here. The first is relatively insignificant because it is simply listed along with other things.

"And was seized the beast and with it the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone" (Rev 19:20).

THE BEAST AND WITH IT (the false prophet) 103 x 21

Rev 19:20 θηριον και μετα τουτου'

#42 — But the second half of the verse has a truly outstanding result. It says "...with which he deceived them that had received the mark of the beast."

DECEIVED THOSE WHO RECEIVED 1030

Rev 19:20 επλανησε λαβοντας"

RECEIVED THE MARK OF THE BEAST 103 x 23

λαβοντας το χαραγμα θηριου"

RECEIVED THE MARK 103 x 23

τους λαβοντας χαραγμα'

The above are just some of the 103s that exist in this phrase.

#43 — This is the final testimony of those who overcame the beast.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and who had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years" (Rev 20:4).

WHO HAD NOT WORSHIPPED THE BEAST 103 x 42

Rev 20:4 οιτινες ου προσεκυνησαν τω θηριω

#44 — Here is the final judgment of the beast.

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Rev 20:10).

WHERE THE BEAST 103 x 12

Rev 20:10 οπου το θηριον'

Conclusion to this Beast Pattern

As was mentioned at the top, we have presented this study on the beast and 103 as to be exhaustive of all 44 occurrences in Greek. This is a good way to show that the results are not simply derived from what works (but the investigator then ignores what does not).

Everything that existed was considered. These results are impressive statistically. The only downside is that there are many textual variants in Revelation. In doing any sort of statistical analysis either one text has to be adhered to in an a-priori manner, or else all

variants are fair game. Obviously when one checks things out with theomatics, the results are a strong indicator of what readings are correct from God's standpoint. This would obviously require a thorough analysis in its own right. No one pattern can prove a correct reading, only a kaleidoscope of proven and established numbers all orchestrating together on a particular reading before a person "can be sure." There is also the possibility that God may use multiple readings in some instances in order to bring out various aspects of truth (although some readings are no doubt erroneous—see Appendix D: p.625, **Theomatics II**).

Topic #4 — The Stars of Heaven

We began this study on the number 103, by first showing its relationship to the fatted calf and the subject of cows and cattle. The next topic we examined showed the serpent connection to cattle and the beast of the field. And then in the last topic, an exhaustive analysis was made on all the references to the word "beast" in the New Testament. There was an obvious direct serpent connection—the various sinister aspects of the beast(s) throughout the book of Revelation was related to all of this.

Now we are going to move on up and look at how all this connects to Satan deceiving the stars or angels of heaven. This all relates to the same exact thing as what happened between the woman and the serpent in the garden—it is simply the earthly symbolism of the bigger picture that actually took place up in heaven with the rebellion of the angels (and also alluded to in the book of Job). It is all interconnected.

It is important to point out that this 103 design occurs within the most specific phrases to do with the fallen angels and Satan deceiving them, i.e. the sin that was committed that caused the sun to lose its light, the moon and stars to go dark, and the angels to fall.

So now let's get started.

The Sun, the Moon, and the Stars

These three items, i.e. the sun, moon, and stars, carry tremendous symbolic significance. It has been discussed in many chapters of *Angelfall* what these items represent.

In a nutshell, the sun and moon are symbolic of the SOURCE of light and truth that God provided man in the garden of Eden at the very beginning of creation. In that sense the sun and moon not only provided physical light for the planet, but they were also SPIRITUALLY SYMBOLIC. In that symbolic sense, they apply to spiritual concepts, and these concepts relate to the universe and to the angels.

Before the fall, God evidently did not have a close intimate personal relationship with angels (or at least certain groups of them). **The sun represents in a symbolic sense, the limited manner and the MEDIUM through which Jehovah God communicated truth and light and understanding to the angels** (and it also represents the male

nature). The moon represents the light that the sun reflects (and is associated with the female nature). The sun was to give light during the day, or the visible portion of everything. The moon was to give light against the total darkness of the night (as were the stars), but it was required to get its light from the sun and REFLECT it back. In a certain sense the Sun is also symbolic of the prophets in the Old Testament—God generally spoke only through his servants the prophets, not by direct means (such as by the indwelling Holy Spirit). People in the Old Testament did not have direct access to the throne of grace. God's relationship was based upon the law through Moses, and what was told the people through the law and by the prophets.

When we come full circle in God's plan of redemption, the Bible says in Rev 12:21-23 that there will no longer be any need for the sun and moon, **God will then communicate with his creatures directly.**

So that is why all through the Bible, in many verses, it talks about the sun being darkened, the moon losing its light, and the stars falling from heaven. **It all relates to a complete breakdown of communication between God and the fallen angels who rebelled against their Creator in heaven.** When that happened the sun was darkened and so were the moon and stars.

Stars and Angels

The first time stars are mentioned is in Genesis 1:15.

"And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also" (Gen 1:15,16).

STARS 103

Gen 1:15 הכוכבים

Here is an expression from Deuteronomy.

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

THE STARS, ALL THE HOST OF HEAVEN 1030

Deu 4:19 את כוכבים כל צבא שמים

Now right after Adam and Eve were created, this is what God said. The word "generations" unequivocally has to do with angelic beings. Interestingly, the value here is 103 x 12, and Eve who represents the stars of heaven wore a crown of twelve stars.

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

GENERATIONS OF THE HEAVENS 103 x 12

תולדות שמים Gen 2:4

In Genesis five these words appear, also 103 x 12.

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

THIS IS THE ACCOUNT OF THE GENERATIONS OF ADAM 103 x 12

זה ספר תולדת אדם Gen 5:1

A few verses later it says this about Adam.

AND HE FATHERED SONS AND DAUGHTERS 103 x 6

יולד בנים ובנות Gen 5:4

It has been mentioned previously in Angelfall that Eve, the woman seen in heaven in Revelation, is the mother of all living. Her children are the stars. The following is what God told Eve right after she sinned. The Hebrew word "child bearing" is 141 x 2 as is the expression "her seed" is also 141 x 2—the specific number to do with the angels. But the expression "children" is 103.

"And child bearing of you in pain you will bear children" (Gen 3:16).

CHILDREN 103

בנים

And finally, here is the word for "angels" in Hebrew.

ANGELS 103

מלאכי Job 4:18

STARS 103

הכוכבים Gen 1:15

CHILDREN 103

בנים

What Does This Mean?

The above examples are just a handful. Just a sampling in fact. The pattern of 103 is by no means consistently found throughout the Bible in all references, words and phrases, to do with stars and angels in general, and in this topic we are not presenting any sort of statistical consistency (as in the last topic where every reference to the beast was examined). The specific angel pattern exists with a much larger number—the number 141 (see our huge 300+ page study the angel/141 pattern).

Yet what this 103 immediately indicates—in light of what we saw previously with the calf/cow/beast concept and 103—is **the fact that angels are inherently ignorant, at least at the time they are created. The number 103 is tied into the concept of infancy and being created in innocence.**

This expression from the New Testament is the most significant possible as it relates to what you are about to see demonstrated.

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

NEWBORN BABES 103 x 14

1 Pet 2:2 ἀρτιγεννητα βρεφη'

The angels at the instant they were created were newborns. They certainly did not possess God's knowledge in the ultimate sense. So that is why here, in this presentation, we are going to examine the concept of the angels being deceived and pulled down from the height of heaven because of their ignorance and lack of knowledge, and stupidity. Like a newborn calf that romps around in its youthful immaturity and exuberance—they were deceived by Satan who was the predator/serpent/dragon in heaven (which is totally spiritually symbolic—see Chapter 9a on the meaning of the serpent).

Two Parts to This Study

Now in looking at this pattern and how it relates in general to this topic of the stars and angels being deceived—this topic here on the stars will be presented in two parts. In the Part I, we are going to show that the number 103 is prevalent **to do with the actual creation process of man at the get go—it speaks of both innocence and ignorance (lack of knowledge) at the moment of birth.** This of course relates to the dumb cow/calf concept. That is why at the very point of man's beginning we see a pronounced manifestation of the 103 design. We will call this the "flash point" of man's creation (you will understand this concept as you view the theomatics data). That will set the stage for Part II, which will then show how Satan or the serpent/dragon deceived mankind in their INNOCENT STUPIDITY, which is what brought down the stars from heaven.

PART I: Man Created in Innocence (and Ignorance)

Innocence and ignorance and stupidity always go hand in hand. What is interesting to note, is that the number 102 contains a spectacular design and theomatic consistency to do with little children and newborn infants (see Chapter 2f—this design on 102 is absolutely mind boggling in its consistency). But the prime number of 103 immediately

follows the number 102, and it can carry a similar meaning, yet one that is unique to itself.

The very first mention of God creating man is Genesis 1:26.

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen 1:26).

AND GOD SAID, LET US MAKE MAN IN OUR IMAGE 1030

Gen 1:26 "ויאמר אלהים נעשה אדם בצלמנו"

So right here, with the very foundational statement, we see the number 1030. Now here is the next famous statement that follows and is found in the next verse.

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

HE CREATED GOD THE MAN IN HIS IMAGE 103 x 5

Gen 1:27 "יברא אלהים האדם בצלמו"

CREATED MAN IN HIS IMAGE 103 x 6

"ברא את האדם בצלמו"

Now both the words "man" and "woman" in Hebrew are divisible by 103. This word in Hebrew is ISH, and it is a different word than Adam, and it appears all through the Old Testament.

MAN 103 x 3

"איש"

WOMAN 103 x 3

"האשה"

STARS 103

Gen 1:15 הכוכבים

ANGELS 103

Job 4:18 מלאכי

Here is the Flash Point of Creation

Now the second creation account of Genesis appears in chapter two. That is where man is formed from the dust of the ground. The following is precisely how the verse reads in Hebrew. In Genesis 3:19 it says that man actually IS dust.

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

AND HE FORMED JEHOVAH GOD MAN DUST 103 x 8

Gen 2:7 וייצר יהוה אלהים אדם עפר'

Here is the flash point.

HE FORMED 103 x 3

ייצר'

Here is more flash point. The next line says, "And He breathed into his nostrils the breath of life, and became man into a living being."

AND HE BREATHED 103

Gen 2:7 ויפח'

HE FORMED 103 x 3

ייצר'

AND BECAME MAN INTO 103

יהי האדם ל'

In Jeremiah there is a specific verse that hits the flash point square on the head.

"So Zedekiah the king swore secretly unto Jeremiah, saying, As the Lord liveth, who He gave to us the breath this, I will not put thee to death" (Jer 38:16).

UNTO US THE BREATH THIS 103 x 9

Jer 38:16 לנו נפש הזאת'

UNTO US THE BREATH 103 x 5

לנו נפש'

THIS 103 x 4

הזאת

The expression "the breath this" means simply "this breath." What we see happening explicitly with the above (and many more examples to come), is the fact that at the very point man came into being, we see the 103 popping up for some reason.

The Angels ALSO WERE CREATED by the Breath of God

Now here is something more that is very significant. In Psalm 33:6 it mentions **God creating the actual angels of heaven** by the breath of His mouth—this is obviously

talking about the same thing as the creation of Adam (symbolically of course). This verse is critically significant relative to this concept.

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

THE BREATH OF HIS MOUTH 103 x 3

Psa 33:6 רוח פִּיר

AND HE BREATHED 103

Gen 2:7 רִפָּח

And here is one other reference to God creating the angels. The word "spirits" in the Bible means the same as "breaths."

"Who maketh his angels spirits; his ministers a flaming fire" (Psa 104:4).

ANGELS SPIRITS 103 x 7

Psa 104:4 מְלֵאכֵי רוּחוֹת

ANGELS 103

Job 4:18 מְלֵאכֵי

SPIRITS 103 x 6

"רוחות"

This same passage is quoted in the New Testament book of Hebrews. Here the complete thought carries the 103 pattern. Other 103 patterns are present as well.

HE MAKETH HIS ANGELS SPIRITS 103 x 46

Heb 1:7 ποιων τους αγγελους αυτου πνευματα"

Interestingly, just the little word "Adam" by itself is 46 in both Hebrew and Greek.

Adam Specifically

Now let us look at a spectacular confirmation of this whole concept. This time from 1 Corinthians. Here it talks about Adam becoming a living soul, the same as in Genesis.

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

BECAME THE FIRST 1030 x 2

1 Cor 15:45 εγενετο πρωτος"

So right here we see the original star creation confirmed (The word "first" is 141 x 11). Now let us go back to this famous passage in Genesis chapter five, as it reads in Hebrew. This is a short phrase in Hebrew.

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

THEIR NAME ADAM (or man), IN THE DAY WHEN HE CREATED THEM 103 x 11

Gen 5:2 'את שמם אדם ביום הבראם'

Embedded in the above is the explicit flash point.

ADAM IN THE DAY 103

אדם ביום

WHEN CREATED 103 x 2

"ברא

These are the most specific words possible in relation to God creating man in innocence (upright).

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

GOD CREATED MAN (Adam) 103 x 5

Ecc 7:29 'עשה האלהים האדם'

CREATED ADAM 103 x 4

"עשה את האדם"

The words "sought out many inventions" has all the theomatics of eating from the tree of knowledge and building the tower of Babel.

And yet another flash point. This shows man created to have a free will and reign.

"And you created man as the fishes of the sea, as the creeping things, that have no ruler over them?" (Hab 1:14).

AND YOU CREATED ADAM 103 x 8

Hab 1:14 "ותעשה אדם"

Here is another confirmation of the flash point of creation. This time the words of Jesus. The feature words point directly to the actual beginning.

"And he answered and said unto them, Have ye not read, that he which created them from the beginning created them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?" (Mat 19:4,5).

CREATED THEM FROM (the beginning) 103 x 7

Mat 19:4 ο ποιησας απ'

Here now is just an astounding reference and confirmation of this whole concept, that popped into this author's mind, as it relates to the actual flash point of creation. Look at this verse!

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

THE THING FORMED 103 x 7

Rom 9:20 το πλασμα'

WHY 103 x 3

τι'

HAST THOU CREATED ME 103 x 6

με εποιησας'

Here is yet another reference to the concept of days that pinpoints the precise time of man created in innocence and without too much knowledge. This is talking about the time BEFORE man became involved in trying to figure out good from evil.

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

DAYS OF THY YOUTH BEFORE (the evil days) 103 x 7

Ecc 12:1 בחורתיך עד'

Men Created as Stars—Specifically!

Let us now go back to Genesis. The words here are another flash point. Here it specifically mentions the stars or host or angels of heaven (or specifically points to them).

"Thou, even thou Oh Lord by yourself you created the heaven, the heaven of heavens, with all their host" (Neh 9:6).

BY YOURSELF YOU CREATED 103 x 12

Neh 9:6 לבדך את עשית'

Let us go to the book of Nehemiah. The promised land in the Old Testament is symbolic of the heavenly inheritance (see Heb 11:9,10).

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

THEIR SONS YOU MADE NUMEROUS (as the stars) 103 x 7

Neh 9:23 בניהם רבית

YOU MADE NUMEROUS 103 x 6

רבית

Now let us go to the book of Deuteronomy.

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

THE LORD THY GOD HATH MADE THEE (as the stars) 103 x 9

Deu 10:22 עתה שמד יהוה אלהיך

But look now at this other verse in Deuteronomy. Here men themselves are referred to specifically as being "stars."

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

YOU WILL BE LEFT AS MEN FEW BECAUSE 103 x 23

Deu 28:62 נשארתם במתי מעט תחת

YOU WILL BE LEFT AS MEN 103 x 14

נשארתם במתי

The words "men few" is 570, which is the direct result of eating from the tree of knowledge, and that is what caused the fall. Here is the second part of this phrase.

**BECAUSE YOU WERE AS THE STARS OF HEAVEN 103 x 24
FOR MULTITUDE**

Deu 28:62 תחת אשר הייתם ככוכבי שמים לרב

BECAUSE YOU WERE AS THE STARS 103 x 18

תחת אשר הייתם ככוכבי

AS (the stars of heaven) 1030

Heb 11:20 καθως

There is much more data out there related to all of this. Let's talk briefly about just one more example.

The Blind Man in John Chapter 9

There is an extensive chapter in Angelfall all about the blind man in John chapter nine, whom the Bible says was born "blind from birth," and whom Jesus healed when he washed the clay from his eyes (see Chapter 6g).

The theomatics evidence shows that the birth and blindness this is talking about is not his physical birth on planet earth, but rather the time in heaven when he was created in innocence as an angelic being and was "born" spiritually blind. Again, theomatics clearly establishes this premise. The chapter on this is extensive and consists of over 70 pages.

Here in this story we see this same 103 pattern manifest itself. Here are just a few of the more obvious phrases that work out.

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

SAW A MAN 103 x 12

Joh 9:1 ειδεν ανθρωπον"

The innocence aspect of this story is proven in verse two by the words of Jesus.

"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" (John 9:2,3).

(neither) HATH THIS MAN SINNED 103 x 15

Joh 9:2 ουτος ημαρτεν'

Here is the key verse from this story.

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

NOT SINCE THE AGE (began) 103 x 16

Joh 9:32 εκ αιωνος ουκ"

THE AGE 103 x 11

αιωνος "

The "age" is referring to the flash point and beginning of the creation of this man who was blind, and that statement is followed by this result.

THE EYES OF ONE THAT WAS BORN BLIND 103 x 36

Joh 9:32 οφθαλμους τυφλου γεγεννημενου'

And these simple words from verse 24.

THE MAN WHO WAS BLIND 103 x 29

Joh 9:24 ανθρωπον ος ην τυφος'

When Jesus made the clay and the man washed it out of his eyes, that was the moment in time symbolically that the limitations that had been in place were removed—having to do with the symbolic representation of what being created from the dust meant, and also being formed out the clay—those limitations were removed so that the man could now see clearly the things of God and perceive who Jesus really was and also worship Him (vs 38). Like what took place on the Mount of transfiguration, this story in John 9 is a pivotal and complete turning point in the history of God's dealing with creatures who were created in His image, but were also born blind.

James 1:23

There is a very interesting verse in the book of James related to the birth of man, that is packed solid with all the angel and pre-existence numbers.

"But be ye doers of the word, and not hearers only, deceiving your own selves. 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 1:22-24).

Now in the Greek this transliterates as, "this one is like a man perceiving the face (reflection) of the birth of him in a mirror." What that is essentially saying, is that one is looking back at the reflection of the time of his birth.

PERCEIVING THE REFLECTION 1030 x 3

Jam 1:23 κατανοουντι το προσωπον"

THE REFLECTION OF THE BIRTH 1030 x 3

Jam 1:23 το προσωπον γενεσεως"

The word "of the birth" is 141 x 9, which of course is the angel number. This phrase is chock full of many 103s and 141s, as well as numerous other numbers all orchestrating together. It would be redundant to show all that here. What the above clearly indicates is that man's origin and birth is from the stars.

The Prodigal Son

The story of the prodigal son has been analyzed extensively throughout this website (see Chapters **5g** and **6h**). There are two features related to that, which apply to the 103 concept of the stars and early birth.

"And he said, A certain man had two sons: And said the younger of them to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living" (Luke 15:11-13).

SAID THE YOUNGER 103 x 17

Luk 15:12 ειπεν ο νεωτερος'

But the interesting feature is this one. In verse 13 it says, "and not many days after, the younger son gathered all together, and took his journey..." This feature is incredibly significant.

NOT MANY DAYS 103 x 12

Luk 15:13 ου πολλας ημερας'

In Revelation 12, the woman in heaven had a crown of 12 stars. What all this here indicates is the short time it took the immature angels to rebel, after the birth of their creation.

We have just seen and demonstrated a specific 103 pattern to do with the creation aspect at the "flash point" of creation. Now we will be about to see this same number manifest itself at the "flash point" of Satan deceiving the host of heaven which resulted in the casting down and fall of the angels.

PART II: Satan Deceiving the Fallen Angels

In the book of Job, Satan appeared before Jehovah among the angels in order to challenge God's placement of man upon earth. The first phrase of this is 103 x 9 in the Hebrew.

"Now there was a day when the sons of God came to present themselves before the LORD, and came also Satan in among them" (Job 1:6).

The word for "sons" in Hebrew equals the following. Embedded in the first part of this verse are the most clear and precise words in Hebrew. As is many times the case, the pattern skips around a descriptive word (such as "of" something) and goes to the main point.

CAME THE SONS TO PRESENT THEMSELVES 103 x 6
יבאו בני להתיצב

SONS 103
בנים'

But here is where the real meat of the meaning exists. This is the flagship feature. The text states "and came also Satan in among them."

SATAN IN AMONG THEM 103 x 8

Job 2:1 "השטן בתכם"

The word "Satan" has a value of 359 in Hebrew, and this is part of another design/concept (see www.theomatics.com/theomatics/examp2.html). In Greek the value of Satan is 103 x 8. All of this to do with the devil and Satan in the Bible is highly spiritually symbolic (see Chapter 4c on the literal existence of Satan).

SATAN 103 x 8
Joh 13:27 ο Σατανας'

There is one other verse in Job that speaks concerning these stars. This is evidently talking about the time before the fall took place. Here is Job 38:7, which is nine words in Hebrew.

WHEN THE MORNING STARS SANG TOGETHER, 103 x 11
AND SHOUTED FOR JOY ALL THE SONS OF GOD

Job 38:7 ברו יחד כוכבי בקר ויריעו כל בני אלהים'

In the Hebrew it reads, "When to sing together the stars of the morning..." This pinpoints the time of innocence. The word "morning" implies the early time of one's creation.

WHEN TO SING THE STARS 103 x 3

ברו כוכבי'

AND SHOUTED FOR JOY ALL THE SONS 103 x 4

ויריעו כל בני"

The Morning Star

Immediately after typing the above, I wondered what the following well known expression might produce? Here are the words of Jesus from the book of Revelation.

"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).

THE MORNING STAR 1030 x 2

Rev 22:16 αστηρ ο πρωινος'

And earlier in Revelation, Jesus said this about the one who overcometh.

"And I will give him the morning star" (Rev 2:28).

STAR 1030

Rev 2:28 τον αστερα"

Three times the word "morning star" is used, and in this verse from 2 Peter it is completely different in Greek.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the morning star arise in your hearts" (2 Pet 1:19).

AND THE MORNING STAR 103 x 24

2 Pet 1:19 και φωσφορος'

And believe it or not, yet two more spellings of just the word Star in the singular from the New Testament yields the following.

THE STAR 103 x 16

Rev 8:11 του αστερος"

STAR 103 x 7

Act 7:43 αστρον

THE STAR 1030

Rev 2:28 τον αστερα"

All the above short and EXPLICIT expressions provide an incredibly small statistical windows to occur by chance.

A Verse in Job

A verse in job also talks about the morning stars.

"May they become dark stars of their morning; let it look for light, but have none; neither let it see the dawning of the day" (Job 3:9).

BECOME DARK STARS OF THEIR MORNING 103 x 8

Job 3:9 "חשך כוכבי נשפור"

The Tail of the Dragon Sweeps the Stars

Now we will get right to the point of what this portion of our study is all about. Here is Revelation chapter twelve. This is the major verse.

"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: And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman..." (Rev 12:1).

The opening phrase all about the woman clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars—is saturated with all the theomatics angel numbers including many 103 features. Literally pages could be written on this and it would be redundant to show all of that here. As Chapter 5a explained, this chapter of Revelation 12 is all about Eve and the angels of heaven and **the heavenly picture of what Genesis and the serpent in the garden is all about.**

Here now is are the specific results related to what Satan actually did.

"And his tail drew the third part of the stars of heaven, and cast them to the earth: and the dragon stood before the woman..." (Rev 12:4).

AND THE TAIL OF HIM DRAWS THE THIRD 1030 x 5 PART OF THE STARS

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

This is the deception aspect.

THE TAIL OF HIM 103 x 17

η ουρα αυτου'

The number 15 is the number of power in theomatics. This is the flash point of the deception.

DRAWS THE THIRD PART 103 x 15

συρει τριτον

THIRD PART OF THE STARS OF HEAVEN 103 x 55

το τριτον των αστερων του ουρανου"

And what was the result? The text says,

(and cast) THEM TO EARTH 103 x 16

αυτου εις γην'

Now in the book of Isaiah it talks more about all of this (this passage was discussed in Chapters 6c and 5a and in other portions of Angelfall). When the angels fell, it was the serpent's lie in the garden that taught the woman to commit spiritual fornication.

"The ancient and honorable, he is the head; and the prophet, he that teacheth lies is the tail" (Isa 9:15).

HE THAT TEACHETH LIES IS THE TAIL 103 x 27

Isa 9:15 מזרה שקר הוא הזנב

More on the Third Part

In Revelation 12 it says that " of the stars" were swept from heaven. In Revelation 9:15, it talks about the third part of men.

"And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men" (Rev 9:15).

THIRD PART OF MEN 1030 x 3

Rev 9:15 το τριτον ανθρωπων

The third part of men is evidently the same third part of the angels that fell. This expression "third part" is not necessarily referring to a numerical third (such as splitting a pie into thirds), but carries some sort of symbolic meaning. Thus all men living upon earth would be the "third part" **since that expression would have something to do with various aspects of the whole.** For example, man is a trinity of spirit, soul, and body. When thy angels rebelled their spirit life died and they no longer can communicate with God at all. So now all that is left is mans flesh and soul life (this is just one possible interpretation).

One other verse in revelation refers to the third part of the stars.

"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as to become dark the third part of them" (Rev 8:12).

TO BECOME DARK THE THIRD PART (of them) 103 x 16

Rev 8:12 σκοτισθη τριτον'

The Greek word "of them" has a value of 141 x 11, the key number to do with the fallen angels themselves.

Important Note: In Chapter **3b** in the first part of Angelfall, that discusses the symbolic use of numbers in the Bible, there is a very interesting discussion concerning the "third part"—explaining the symbolic use of the number 3 throughout the Bible. This also explains one aspect of the meaning of the "third part of the stars" that fell from heaven and were cast down to earth. All through the book of Revelation it talks about the third part of all sorts of things, as being destroyed—the third part of trees burned up, the third part of the sea becomes blood, and a third of the creatures die, the third part of rivers are struck and the third part of waters are turned into wormwood, the third part the sun, moon, and stars are smitten, and the third part of men are destroyed and killed. Understanding the symbolic meaning of the number three in the Bible opens up the meaning behind all of this (see Chapter **3b**).

Jude 1:13

In relation to the stars becoming dark, in the little book of Jude it refers to sinful men as,

"Wandering stars, for whom is reserved the blackness of darkness for ever" (Jude 1:13).

The word "for whom" in Greek is 141 x 2, and the number to do with the angels.

IS RESERVED 1030

Jud 1:13 τετηρηται"

THE BLACKNESS OF DARKNESS FOREVER 103 x 35

ζοφος σκοτους εις τον αιωνα'

Also, the number 35 is the number of dust and nothingness in theomatics (see Chapter **6b**). This could relate to the concept of "star dust" (also discussed in Chapter **6b**).

Daniel 8:9

Now in the book of Daniel it talks about Daniel's "little horn." This does in a certain sense relate to Satan and the beast of Revelation (it would require a complete discussion in its own right). Here are the theomatics.

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

ONE OF THEM 103 x 4

Dan 8:9 "אחת

THERE CAME OUT 103

"צא

ANOTHER SMALL ONE 103 x 8

אחת מצעידה

Interestingly, the following is also 103 x 8.

SATAN 103 x 8

ο Σατανας

The latter phrase from the following contains many 103s. Here is the most specific one. It also contains all the fallen angel numbers showing that Satan falling is actually referring to the spiritual deception of the stars themselves.

"And he said unto them, I beheld Satan as lightning out of heaven fall" (Luke 10:18).

SATAN AS LIGHTNING OUT OF 103 x 23

Luk 10:18 Σαταναν ως αστραπην εκ'

Let's go back now to Daniel and the little horn.

"And it waxed great, even unto the host of heaven; and it cast down some of the host and of the stars to the ground, and trampled them" (Dan 8:10).

AND IT WAXED GREAT, EVEN UNTO (the host of heaven) 103 x 5

Dan 8:10 ותגדל עד

AND IT CAST DOWN 103 x 5

ותפלי

(and cast) THEM TO EARTH 103 x 16

Rev 12:4 αυτου εις γην

FROM THE HOST AND FROM THE STARS, AND TRAMPLED THEM 103 x 11

מן הצבא ומן הכוכבים ותרמסם

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

AND THE PLACE OF ITS SANCTUARY WAS CAST DOWN 103 x 27

Dan 8:11 והשלך מכוון מקדשו

The "place of its sanctuary" is obviously referring to the abode or habitation that the angels left. It has a value of 141 x 4 which points directly to the angelic state.

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

AND THE ANGELS 103 x 7

Jud 1:6 αγγελους δε

THEIR OWN (habitation) 103 x 5

το ιδιον'

What the angels deserted was their state of innocence when they ate from the tree of knowledge, and that seems to be what the 103 is here indicating.

Revelation 12:9

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

AND SATAN WHO DECEIVETH THE INHABITED EARTH WHOLE 103 x 26

Rev 12:9 και Σατανας πλανων οικουμενην ολην"

SATAN WHO DECEIVEITH 103 x 29
THE INHABITED EARTH

ο Σατανας ο πλανων την οικουμενην"

SATAN 103 x 8

ο Σατανας

The number 7 is the number of completeness in theomantics. Thus we see 103 x 7 related to the inhabited earth which shows that it is FULL of fallen angels who are deceived.

THE INHABITED EARTH 103 x 7

οικουμενην"

Parallel to the above, look at this verse in the next chapter of Revelation concerning the beast.

"And it deceives the ones dwelling on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live" (Rev 13:14).

DECEIVES ONES DWELLING 103 x 25

Rev 13:14 πλανα τους κατοικουντας'

ONES DWELLING 103 x 7 x 2

κατοικουντας

THE INHABITED EARTH 103 x 7

οικουμενην"

Matthew 24:29

Now we go specifically to the words of Jesus in Matthew's gospel and Mark's gospel.

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars will fall out of heaven, and the powers of the heavens shall be shaken" (Mat 24:29).

AND THE STARS WILL FALL OUT 1030 x 2

Mat 24:29 και οι αστερες πεσουνται εκ'''

AND THE STARS WILL FALL 103 x 19

και αστερες πεσουνται'

Mark 13:25

"But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, And the stars will be out of heaven falling, and the powers in the heavens will be shaken" (Mark 13:24,25).

THE STARS WILL BE OUT OF HEAVEN FALLING 103 x 43

Mar 13:25 αστερες εσονται εκ του ουρανου πιπτοντες'

WILL BE OUT OF HEAVEN 103 x 17

εσονται εκ ουρανου'

Here is the second comment.

THE POWERS IN THE HEAVENS 103 x 22

αι δυναμεις αι εν τοις ουρανοις"

THE POWERS 103 x 7

αι δυναμεις

Revelation 12:9

This verse was looked at earlier. Here is the last portion and significant part that refers specifically to the angels being cast out along with the dragon.

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

AND THE ANGELS WITH HIM WERE CAST OUT 1030 x 2

Rev 12:9 και οι αγγελιοι μετ αυτου εβληθησαν"

Matthew 25:41

No passage could be more significant than this one from Matthew as it relates to the devil and the angels. These are the words of Jesus.

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

THE DEVIL AND HIS ANGELS 1030 x 4

Mat 25:41 τω διαβολω και τοις αγγελιοις αυτου'

AND THE ANGELS WITH HIM WERE CAST OUT 1030 x 2

Rev 12:9 και οι αγγελιοι μετ αυτου εβληθησαν"

Revelation 6:13 and Isaiah 34:4

There are two verses in scripture that parallel each other, one from the Old Testament and the other from the book of Revelation. Here is the verse in Isaiah. (These were discussed extensively in Chapter **5b** and **6c** and other chapters in Angelfall).

"And they will be dissolved all the host of heaven, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree" (Isa 34:4).

WILL BE DISSOLVED ALL THE HOST OF HEAVEN 103 x 7

Isa 34:4 "נמק כל צבא שמים"

The number 7 of course is the number of completeness, i.e. 103 x 7.

Here is the most significant part of this verse. The following short phrase is only seven Hebrew words.

AND ALL THEIR HOST WILL FALL DOWN, 103 x 6 AS TO WITHER THE LEAF FROM THE VINE

Isa 34:4 וכל צבאם יבול כנבל עלה מגפן'

AS TO WITHER THE LEAF 103 x 2

כנבל עלה

AS TO WITHER 103 x 2

כנבל עלה

THE LEAF 103

עלה

There are reams of things to discuss here. The fig tree has a value of 456, which is one of the two most important key numbers in all theomatics to do with the forbidden tree of knowledge (along with 570). When Adam and Eve fell, they covered themselves with fig leaves (the fruit had been eaten). Jesus in the gospels cursed the fig tree, and when he did it no longer contained fruit but only leaves (Mat 21:19).

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as the fig tree casteth her untimely figs, when she is shaken of a mighty wind" (Rev 6:12,13).

AND THE STARS OF HEAVEN FELL TO EARTH 103 x 33

Rev 6:13 και οι αστερες του ουρανου επεσαν εις γην'

AND THE STARS OF HEAVEN 103 x 27

και οι αστερες του ουρανου"

THE STARS OF HEAVEN FELL 1030 x 3

οι αστερες του ουρανου επεσαν"

FELL TO EARTH 103 x 6

επεσαν εις γην'

The last portion says, "even as the fig tree casteth the unripe figs of her."

AS THE FIG TREE CASTS THE UNRIPE FIGS 103 x 44

ως συκη βαλουσα τους ολυνθους'

CASTS THE UNRIPE FIGS OF HER 103 x 37

βαλουσα τους ολυνθους αυτης'

This expression is extremely significant. The Greek word meaning "untimely figs" has to do with spiritual immaturity. In horticulture, these would be early drops—fruit that falls off the vine before it is ripe. That is precisely what happened when the angels fell.

Stars in General

Now here are some verses to do with stars in general, showing the 103/symbolic relationship.

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

AS (the stars of heaven) 1030

Heb 11:12 καθως

Everything to do with "the stars of heaven in multitude" is full of the 141 pattern to do with the actual angels themselves. The word "as" being 1030 points to all of that.

Here is another relevant passage.

"And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters" (Rev 8:10).

THERE FELL OUT OF HEAVEN A GREAT STAR 1030 x 3

Rev 8:10 επεσεν εκ του ουρανου αστηρ μεγας

The fact that it burned like a lamp and polluted everything showed that it flamed out early—this goes right along with the 103 concept. This verse about a star falling to earth is obviously spiritually symbolic (to take it literally would be absurd).

"And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter" (Rev 8:11).

THE STAR 103 x 16

Rev 8:11 του αστερος"

Here is yet more confirmation of this. The above word for "star" in the Greek genitive case is 103 x 16. But in Acts it again refers to a star. This ties into the whole golden calf idolatry concept when the Israelites worshipped the host of heaven, and is referring to the worship of heavenly idols.

STAR 103 x 7

Act 7:43 αστρον

And of course the Hebrew word.

STARS 103

Gen 1:15 הכוכבים

Some Old Testament Examples

There are a number of highly significant Old Testament verses to do with the rebellion and fall of the stars (or angels) from heaven. This passage in Job is packed solid with many aspects of both the birth of the angels and the heavenly rebellion.

"How then can man be justified with God? or how can he be clean that is born of a woman? Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. How much less man, that is a worm? and the son of man, which is a worm?" (Job 25:4-6).

AND THE STARS 103

Job 25:5 'וכוכבים'

THE STARS ARE NOT PURE IN HIS SIGHT 103 x 3

כוכבים לא זכו בעיניו'

Ecclesiastes 12:2

The first part of this passage concerning "the days of thy youth" contains both the 103 and 141 angel pattern. The second portion is where it talks about the stars becoming dark.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain" (Eccl 12:1,2).

THE STARS DARKENED 103 x 8

Ecc 12:2 "כוכבים תחשך"

This verse in Ezekiel is even more pronounced.

"And I will cover when I snuff out the heaven, and I will darken their stars; I will cover the sun with a cloud, and the moon shall not give her light" (Ezek 32:7).

I WILL COVER WHEN I SNUFF OUT THE HEAVEN 103 x 13

Eze 32:7 'כסיתי בכבודתך שמים'

AND I WILL DARKEN THEIR STARS 103 x 8

והקדרתי ככביהם"

And then just this one word.

I WILL DARKEN 103 x 7

"הקדרתי"

Ezekiel 32:8

But the next verse says this. This mention is obviously referring to everything, including the stars. This is one of the most significant passages in the Bible related to all of this.

"All the shining ones of light of the heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD" (Ezek 32:8).

ALL THE SHINING ONES OF LIGHT 103 x 5

כל מאורי אור' Eze 32:8

ALL THE SHINING ONES 103 x 3

"כל מאורי"

The complete basic thought also contains the 103 pattern.

THE SHINING ONES OF LIGHT OF HEAVEN I WILL 103 x 13
MAKE DARK OVER THEE

מאורי אור בשמים אקדירים עליך"

It should be mentioned that before they fell, Adam and Eve were surrounded by God's light.

Joel 2:10

"The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining" (Joel 2:10).

Just this one word produced a 103.

SHALL BE DARK 103 x 3

קדרר' Joel 2:10

AND THE STARS 103

וכוכבים'

Without the plural ending letter NUN, the basic word for "stars" produces the following.

THE STARS SHALL WITHDRAW (their shining) 103 x 2

כוכב' אספו'

Job 4:18

This verse is very special and significant in that it is one of the few from the Old Testament that actually mentions the sin of fallen angels directly.

"Behold, he put no trust in his servants; and in the angels of him he charges error: How much less in them that dwell in houses of clay, whose foundation is in the

IN THE ANGELS (he charges error) 103

Job 4:18 במלאכי

ANGELS 103

"מלאכי"

The phrase "and in the angels of him he charges error," has all the theomatics of man eating from the forbidden tree of knowledge.

Psalm 78:49

Here is another verse concerning wicked angels. Here just the word itself works out, which of course relates to the word "stars" also being 103.

"He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them" (Psa 78:49).

(evil) ANGELS 103

Psa 78:49 "מלאכי"

Job 15:15

This is interesting, because it points to the angels in purity before the fall, but then states that the heavens themselves became impure.

"What is man, that he should be clean? and he which is born of a woman, that he should be righteous? Behold, he putteth no trust in his holy ones (angels); yea, the heavens they are not clean in the sight of him" (Job 15:14,15).

IN HIS HOLY ONES 103 x 4

Job 15:15 בקדשו

THE HOLY ONES 103 x 4

"קדשו"

THEY ARE NOT CLEAN IN THE SIGHT (of him) 103 x 2

לא זכר בעיני

The next verse says,

"How much more abominable and filthy is man, which drinketh iniquity like water?"(Job 15:16).

MAN 103 x 3

"איש"

STARS 103

Gen 1:15 הכוכבים

ANGELS 103

"מלאכי"

Of course waters have everything to do with wicked thoughts and imaginations.

The Anointed Guardian Cherub in Eden

There are two entire chapters (see Chapters **5f** and **6e**) that thoroughly discuss the cherub (or angelic being) whom that Bible explicitly states "was in Eden the garden of God). Theomatics thoroughly proves that this cherub or angelic being is in reference to Adam (not some serpent or snake). **It was Adam whom God commanded to guard and keep the garden, and also this same cherub the Bible says wanted to be like God (nowhere do those attributes apply to a serpent or beast of the field). They can only apply to Adam.**

We will now see how the 103 pattern carries right over into that angelic theme as well.

"The word of the LORD came again unto me, saying, Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art Adam, and not God, though thou set thine heart as the heart of God" (Ezek 28:1,2).

YET THOU ART (Adam) 103 x 4

Eze 28:2 ואתה

The features we are going to show here deal primarily with the number 103 attached to Adam or the cherub itself. For that reason we will not wander off into various side topics.

Remember all the earlier examples under topic #3, of the flash point of creation containing the 103 pattern. Now look at this!

"Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy mountings in thee were prepared in the day that you were created" (Ezek 28:12,13).

The longer part of the phrase is 103 x 6. The following long English translation is from one very short phrase of only three Hebrew words. The next two features get right to the point.

WERE PREPARED IN THE DAY THAT 103 x 4 YOU WERE CREATED

Eze 28:13 ביום בראד כוננו

CREATED 103 x 2

Eze 28:15 הברא

Here now is the main verse that identifies the angelic being, Adam the cherub.

"Thou art the anointed cherub the one guarding; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire" (Ezek 28:14).

THE ANOINTED CHERUB THE ONE GUARDING 103 x 7

Eze 28:14 כרוב ממשח סוכד

THE ANOINTED CHERUB 103 x 6

"כרוב ממשח"

THE ONE GUARDING 103

Eze 28:16 הסכד

There are a number of 103 patterns within various phrase segments that relate directly to the sin of Adam from this passage, but it would be redundant to show all of that here. We have adequately shown the inherent angel/103/cherub connection.

Topic #5 — The Moon, Blood, and Crazyness

Now we turn to the topic of the moon, the fourth discussion in this series. However, before we show a spectacular design on the moon specifically, and discuss how the moon connects to the dumb cow concept and also the concept of lunacy or crazyness, we are going to take a short diversion from that theme and look at another related aspect with the number 103 (the crazyness aspect will be the last item we talk about under this topic).

What does the Bible mean when it says that the moon will turn to blood? To find an answer let us look at the evaluation of a great miracle that Jesus performed during His time upon earth, when he healed the woman with the issue of blood when she touched the hem of his garment. This will definitely link together the concept of the stars and the woman in Revelation 12 who was seen in heaven.

The Moon Turning to Blood

Here is a portion of a quote that appeared in Chapter 13a of Angelfall and also on p. 217 of **The Original Code in the Bible**.

One of the things constantly foretold in Revelation, the Old Testament, and by Jesus Himself in the gospels, is the sun being darkened, the moon turning to blood, and the stars falling from heaven. Now when the Bible says that the moon will be turned to blood, what does that mean?

All through the Bible specific thematic patterns surround women who have an issue of blood or hemorrhage. In other words, blood or life flows out much as when a woman has her monthly cycle (which are based upon the phases of the moon). In all three gospels of Matthew, Mark, and Luke, the story is told of how Jesus healed the woman who had the issue of blood. She had wasted all of her resources on human doctors who could do nothing to help her. She is dead broke and dying as her life ebbs away.

When we go to Revelation 12, where do we see the moon? It is under the feet of the woman. And if a woman is bleeding to death, where is the blood going to flow to? It is going to run down her legs to her feet. And if the moon is under her feet, what is going to happen to it? It is going to turn to blood! **Numerous thematic patterns clearly indicate that the moon turning to blood and the woman having a flow or issue of blood that Jesus healed—are in reference to the same thing. It is all very symbolic of something far reaching.** One must understand the spiritual symbolism related to all of this before any of it can make much sense.

All of this has tremendous symbolic significance as it relates to Eve, the woman who fell from heaven after she lost her glory and protective male covering. Her sun or source of light has now gone out, and the moon that was supposed to be under her dominion is now turning to blood as her life ebbs away and she slowly bleeds to death.

Here now is the major passage.

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood" (Rev 6:12).

THE WHOLE MOON BECAME AS (blood) 103 x 18

Rev 6:12 η σεληνη ολη εγενετο ως'

Here is just the word by itself.

THE MOON 103 x 3

η σεληνη

In the Greek it reads, "the moon the whole became as blood."

THE WHOLE BECAME AS 103 x 15

η σεληνη ολη εγενετο ως'

Here is even more power confirmation from the book of Acts. The way the following phrase works out points directly to the blood aspect, the same as the verse in Revelation.

"The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come" (Acts 2:20).

THE MOON INTO (blood) 103 x 5

Act 2:20 σεληνη εις'

THE WHOLE MOON BECAME AS (blood) 103 x 18

Rev 6:12 η σεληνη η σεληνη'

In only one other instance, does the reference to the moon and blood appear, and that is from the book of Joel in the Old Testament.

"The sun shall be turned to darkness, and the moon [turned] to blood, before the great and the terrible day of the LORD come" (Joel 2:31).

The word "turned to" points to BOTH the sun (to darkness) and the moon (to blood), i.e. it links to either.

THE MOON TURNED TO BLOOD 103 x 4

Joel 2:31 יהפך הירח לדם

And the Hebrew word also works out.

THE MOON 103 x 6

Deu 4:19 אֵת יָרֵחַ

THE MOON 103 x 3

η σεληνη

Interestingly, just the word "blood" produces the 103 pattern in Hebrew. This is one of the most famous blood verses in the Bible. It is translated as "your blood."

"And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man" (Gen 9:5).

YOUR BLOOD 103

Gen 9:5 דמכם

There is a complete chapter in Angelfall that discusses the significance of blood, particularly the blood of Jesus. In the Bible blood is symbolic of the spiritual nature and disposition of each being that possesses it. A person's very soul life is locked up in their blood. This is a vast subject and one of the most important in the entire Bible (see Chapter 7f on the Significance of the Blood of Jesus).

The Woman With the Issue of Blood

Now as we might suspect, an absolutely astounding and incredible 103 pattern emerged in the gospel accounts of the woman that Jesus healed. **These examples of 103 will positively confirm the link within the framework of this entire discussion relative to the moon being under the feet of the woman, and the moon also turning to blood.** What could all of this possibly represent?

It would require the treatment of an entire chapter to even begin discussing the implications of this passage and the meaning of the woman's blood and the loss of blood. There are numerous thematic patterns orchestrating together within various aspects of these accounts. Here we shall basically limit our discussion to the consistency found with only the number 103 and what that specific aspect represents.

In a nutshell, the blood of a person represents and is symbolic of their entire disposition. Everything that constitutes the life is found in the blood (see Lev 17:11 and Deu 12:23). It represents a person's very soul. To shed one's blood means to give up one's life.

This account appears in three of the gospels (Matthew, Mark, Luke). The accounts given in Mark and Luke are more extensive than Matthew. Let us begin with the brief account in Matthew's gospel.

The Account in Matthew

"And Jesus arose, and followed him, and so did his disciples. And, behold, a woman, which was diseased with an issue of blood twelve years having from the weakness of her, came behind him, and touched the hem of his garment: (21) For she said within herself, If I may but touch his garment, I shall be whole. (22) But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour" (Mat 9:19-22).

The first verse says, "And behold, a woman, which was diseased..." Anytime you have the following sort of feature, it points directly to the meaning of what follows—in this case the woman herself.

AND BEHOLD (a woman) 103 x 5

Mat 9:19 και ιδου

**BEHOLD, A WOMAN WITH A FLOW OF BLOOD TWELVE 103 x 43
YEARS HAVING (from the weakness of her)**

ιδου γυνη αιμορροουσα δωδεκα ετη εχουσα'

Some Greek manuscripts add additional words "having from the weakness of her." The word meaning "the weakness of her" (ασθενεια') is 141 x 2, the original angel number. This clearly indicates the "weakness" or lack of knowledge that the angels possessed when they were created in innocence.

In later verses we will look at the specific references to do with the issue (or flow) of blood itself. But let us look at one specific example from the last verse in Matthew when Jesus healed the blood flow. It states, "And the woman was made whole from that hour." According to theomantics, that is apparently an incorrect translation or interpretation. It implies that the hour was in reference to the time she was healed. In the Greek it states, "And was healed the woman from the hour that."

THE WOMAN FROM 103 x 6

Mat 9:22 η γυνη απο'

The following translation is a little easier to understand.

FROM THAT HOUR 1030 x 2

απο της ωρας εκεινης"

The expression "that hour"—this is referring to is, apparently, the time during the fall from heaven, which is what caused her problem. This entire passage is packed solid with the 141 angel features pointing directly to the fact that this woman represents the same woman found in Revelation 12, i.e. she is symbolic of Eve. Without the definite article της, the value for "from that hour" is 141 x 11—here we see both aspects, i.e. the 103 and the 141. In a nutshell, "that hour" **is referring to the time of the angelic existence, and the healing that had to take place in this woman's life was because of the rebellion and fall from heaven. It was because of that rebellion THAT TIME that her life is slipping away** (because the Bible teaches that life is in the blood).

The Twelve Years

The issue of blood happened in the woman's life over a period of twelve years, and in Revelation 12 the woman in heaven wore a crown of twelve stars. **This number 12 in theomantics speaks of a time of specific dominion or governmental order.**

Interestingly, in John 1:13 it talks about those "which were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God." The word "bloods" (αιματων") has a value of 1200, and the expression "of bloods" (εξ αιματων") equals 141 x 9. There is some deep spiritual symbolism here going back into the angelic realm. The important fact to realize is that biological blood is spiritually symbolic of a person's soul/spirit life.

Now let us go to the far more extensive account in the book of Mark. This is where the 103 pattern really explodes on the scene.

The Account in Mark

"And Jesus went with him; and much people followed him, and thronged him. (25) And a certain woman, which had an issue of blood twelve years, (26) And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, (27) When she had heard of Jesus, came in the press behind, and touched his garment. (28) For she said, If I may touch but his clothes, I shall be whole. (29) And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. (30) And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? (31) And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? (32) And he looked round about to see her that had done this thing. (33) But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. (34) And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague" (Mark 5:24-34).

In this account it states that just before Jesus performed the miracle of healing the woman, a great multitude of people were following and pressing upon Him. In the first verse, verse 24, it states, "And followed him a multitude great."

FOLLOWED HIM A MULTITUDE 1030 x 3

Mar 5:24 ηκολουθει αυτω οχλος"

The words "a multitude great" mean simply,

A GREAT MULTITUDE 103 x 17

οχλος πολυς'

The complete phrase reads, "And followed him a multitude great, and pressed upon him."

PRESSED UPON HIM 103 x 16

συνεθλιβον αυτον'

PRESSED UPON 103 x 8

συνεθλιβον"

For some reason, there is a direct connection between the crowd around Jesus and the woman who finally made her way through all the mass of swarming people, just to touch the hem of his garment. Thus we see 103 having to do with BOTH the human race in general and the woman who was healed. Of course the pattern of 103 exists with the subject of stars—the stars are always represented in the Bible as being a very large quantity, i.e. a vast multitudes of people (Abraham's seed as the stars of heaven) and myriads of stars.

Now Come the Major Results

Now let us begin looking at the core examples to do specifically with the issue of blood. Here is where we see this 103 pattern literally explode in spectacular fashion.

"And a woman, which had an issue of blood for years twelve, And many things suffering by many physicians, and having spent all that she had, and was profited, but rather grew worse" (vs. 25).

Here is a whole string of spectacular features from just five Greek words and one conjunction.

A WOMAN BEING 103 x 11

Mar 5:25 γυνη ουσα'

BEING IN A FLOW 103 x 14

ουσα εν ρυσει'

BEING IN A FLOW OF BLOOD 1030 x 2

ουσα εν ρυσει αιματος'''

A FLOW OF BLOOD 103 x 13

ρυσει αιματος''

A FLOW OF BLOOD FOR YEARS (twelve) 103 x 16

ρυσει αιματος ετη''

Now compare to this! Now the most significant phrase in reference to the moon, is the verse in Revelation 12:1 concerning the woman in heaven.

"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" (Rev 12:1).

AND THE MOON UNDER HER FEET 103 x 19 x 2

Rev 12:1 και σεληνη υποκατω ποδων αυτης''

THE MOON 103 x 3

η σεληνη

The numerical value of the name "Eve" (חַוָּה) in Hebrew is 19, and in Greek (Ευαν) it is 19 x 12).

It next states that "and many things suffering by many physicians." The words "suffering by many" equals 103 x 23, and the word "physicians" (ιατρων) has a value of 1260, which is 630 x 2, i.e. the serpent number in theomantics. But in Revelation 12 the woman fled to the wilderness for 1260 days where she is nourished from the face of the serpent, and goes through a healing process. The word "physicians" equaling 1260 is an interesting result—right here we see the /deception umbers manifesting themselves.

Note: It is also interesting to point out, that the Greek word for "witchcraft" or occult type seductions, is PHARMACEA (go figure).

Now the next verse from this account reads as follows.

"And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse" (vs 26).

HAD SPENT ALL THAT SHE HAD 103 x 23

Mar 5:26 δαπανησασα τα παρ αυτης παντα

We see yet another embedded feature of 1030. In Greek it states, "and had spent the things with her all, and nothing having been profited..."

HAD SPENT THE THINGS WITH (her all) 1030

Mar 5:26 δαπανησασα τα παρ"

The concept here is that the bleeding profusely was her very life going out of her after she had nothing left. But the phrase following, "and nothing was profited, but rather grew worse"—those words have to do with the benefits that Eve sought by eating from the tree of knowledge—she wanted to be like God and have all the benefits to gain wisdom that the tree offered, but nothing ever came of it. Things went downhill after that. We find the theomantics numbers here that confirm this interpretation (no time to discuss that here).

Here is what happened next.

"When she had heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but his garments, I shall be healed" (vs. 27,28).

She said, "If I may touch but his garments, I shall be healed." The 103 in this instance points to what she was actually healed from.

I SHALL BE HEALED 103 x 13

Mar 5:28 σωθησομαι'

Here is yet another Greek feature to do specifically with the issue or flow of blood.

"And immediately the fountain of blood of her was dried up" (vs. 29).

IMMEDIATELY WAS DRIED THE FLOW OF BLOOD OF HER 103 x 28

Mar 5:29 ευσθς εξηρανθη πηγη αιματος αυτης'

THE FLOW OF BLOOD 103 x 7

πηγη αιματος''''

FLOW OF BLOOD 103 x 13

Mar 5:25 ρυσει αιματος''

Interestingly, the words "the blood of her," has a value of 1530, and the number 153 in theomantics is the key number for rage and hatred towards God that resulted from the fall from heaven (that is what the 153 fishes pulled out of the sea represent—see extensive Chapter 12b on this). **The DISPOSITION of this woman's SOUL BLOOD was a result of the fall and what was in her spirit. And she desperately needed to be healed from that.**

Now look at the next feature, after all that we have seen already.

"And immediately the fountain of blood of her was dried up; and she knew in her body that she was healed of the plague" (vs. 29).

The words "knew in her body" has a value of 1120, and this is the key number in theomantics to do with what goes on inside the inward man (see Chapter 9a).

IN HER BODY THAT SHE WAS HEALED FROM THE PLAGUE 103 x 45

Mar 5:29 τω σωματι οτι ιαται απο της μαστιγος'

THE PLAGUE 103 x 8

μαστιγος

Let's move on with this story. Here is now it ended.

"And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague" (vs. 30-34).

Jesus said, "thy faith has made thee whole."

THEE 103 x 2

Mar 5:34 σε'

Now look at this! The last phrase says in Greek, "and be ye whole from the plague of thee."

AND BE YE HEALED FROM THE PLAGUE 103 x 18

και ισθι υγιης απο μαστιγος"

The following points directly to the plague.

AND BE YE HEALED FROM 1030

Mar 5:34 και ισθι υγιης απο"

THE PLAGUE 103 x 8

μαστιγος

HEALED FROM THE PLAGUE OF THEE 103 x 22

υγιης απο μαστιγος σου

Now let us look at the last account in Luke, and see what different phenomena there is yet.

The Account in Luke

"But as he went the people thronged him. (43) And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, (44) Came behind him, and touched the border of his garment: and immediately her issue of blood stanch'd. (45) And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? (46) And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. (47) And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. (48) And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace" (Luke 8:42-48).

The first part of the above, "And a woman having an issue of blood twelve years" has all the identical features we just saw from Mark's gospel. Here is verse 44.

"Came behind him, and touched the border of his garment: and at once stopped the flow of blood of her" (vs 44).

AND AT ONCE STOPPED THE FLOW OF BLOOD OF HER 103 x 38

Luk 8:44 και παραχημα εστη ρυσις αιματος αυτης"

AT ONCE STOPPED 103 x 14

παραχρημα εστι"

STOPPED 103 x 5

εστι"

Now this is what Jesus said next. This is in direct reference to the woman herself—that is why we see the 103 pattern with her specifically.

"And Jesus said, Who is the one touching me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?" (vs. 45).

WHO IS THE ONE TOUCHING 103 x 16

Luk 8:45 τις ο αψαμενος'

THE ONE TOUCHING ME 103 x 16

ο αψαμενος μου'

"And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately" (vs. 46,47).

Now this next feature is truly significant. It states that the woman "declared unto him before all the people for what reason she touched him."

WHAT REASON SHE TOUCHED HIM 103 x 26

Luk 8:47 ην αιτιαν ηψατο αυτου"

And finally look at the last words. It states, "and how she was cured at once"—the 103 points directly to what she was healed of.

AND HOW 1030

και ως'

HOW SHE WAS CURED AT ONCE 103 x 19

ως ιαθη παραχρημα"

HOW SHE WAS CURED 1030

ως ιαθη"

A Passage in the Old Testament

There is one very interesting passage in Leviticus that somehow relates to this whole thing.

"And if a woman have an issue of her blood many days out of the time of her period, or if it run beyond the time of her period; all the days of the issue of her uncleanness shall be as the days of her period: she shall be unclean. Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her period. And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even. But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean" (Lev 15:25-28).

There is obviously some tremendous symbolism to all of this. One very significant feature of note appears in the first verse. In Hebrew the text reads, "And a woman when she discharges a discharge of her blood for days many, and it is not the time of her period..." Without the possessive "of her," this concise meaning appears.

A DISCHARGE OF BLOOD FOR DAYS MANY 103 x 4

Lev 15:25 זֹבַדַּמַּ יָמִים רַבִּים

The next portion reads, "or when she discharges beyond her period, all the days of the issue of her uncleanness shall be as the days of her period, for she is unclean."

WHEN SHE DISCHARGES BEYOND (her period) 103 x 5

תִּזְבַּח עַל

This is obviously what happened to the woman that Jesus healed—her bleeding was not during her normal periods, but it WOULD NOT STOP. We see here the same outstanding 103 related to that concept. Interestingly, the Hebrew word meaning "her uncleanness" (**טִמְאָתָהּ**), has a value of 456—one of the two most important numbers (along with 570), to do with Eve committing spiritual fornication with the serpent in the garden.

Again, what all this means is that a person's blood represents their very life. And when you cannot stop bleeding, your very life is draining from you and you are desperately in need of the Master's touch, else you will die,

The Hem of His Garment

There is one more interesting comment to add here as to the meaning and significance of this account, particularly the garments of Jesus. The following passage in Hebrews is in reference to the heavens.

"They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years

shall not fail' But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?" (Heb 1:11-13).

Now what is interesting to note, the expression "the hem of the garment" in Luke 8:44, has a value of 570 x 3 and 3249 which is 57 x 57 (του κρασπεδου του ιματιου). This number in theomantics is emphatically the number of heaven's gate—it expresses the unreachable domain of God's throne that the angels were forbidden to trespass against. Everything to do with man eating from the tree of knowledge has to do with the angels wanting to be like God and usurp His authority. There is a whole host of other numerical patterns within this expression that have to do with God's throne in heaven as well.

So the above passage from Hebrews is interesting for two reasons. It talks about the heavens being as "a garment." And then it mentions the angels, **and the fact that NONE OF THEM were allowed to sit at God's right hand** (as the redeemed saints will one day be allowed to do—see Rev 3:21). The old heavens before the fall are thus described as to being like a garment that will someday fail. But verse 12 talks about the fact that the Lord is forever and He never changes.

Now what all this seems to be saying and pointing to is simply this. When the woman approached Jesus from behind and touched the hem of his garment, she was in a sense reaching for the heavens (as the angels who fell), but this time clothed inside of those garments was the living Son of God. She reached out as Eve towards the heavens (see Revelation 18:5), but this time to the RIGHT SOURCE of truth. And that is when her bleeding and the loss of her soul life stopped and she was healed. What healed her was the power that went out from Jesus Himself. What is truly significant—at that instant Jesus spoke peace into her heart when he called her "daughter" and told her to "go in peace." This peace was the opposite and a complete change that the turmoil of rebellion and restlessness had brought about. She had finally entered into God's rest (Heb 4:7-10).

Another interesting observation related to this—in Revelation 12:1 it states that the woman in heaven was "clothed with the sun, and the moon under her feet." All through the Bible the light of the sun goes out which means that the woman has lost her clothes or covering (in Rev 6:12 it says that the "sun became black as SACKCLOTH of hair," which is a type of garment or fabric). Then when the woman that Jesus healed reached out, she reached for his garments.

There is much, so much more to discuss to all of this.

The Widow With the Two Mites

Going right along with this theme of the woman who had the issue of blood, is another woman. We see the same 103 pattern emerge here as well.

"And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: For all these

have of their abundance cast in unto the offerings of God: but she from the poverty of her, cast in all the living that she had" (Luke 21:2-4).

BUT SHE FROM THE POVERTY (of her) 103 x 23

Luk 21:4 αυτη δε εκ υστερηματος"

FROM THE POVERTY 103 x 16

εκ υστερηματος'

In verse four, Jesus said the following. This is how it reads in Greek. "For the widow poor this cast in more than they all."

FOR THE POOR WIDOW 103 x 28

οτι η χηρα πτωχη'

A widow is a woman who has lost her male covering (because the husband is dead), which is a very good description of Eve in the book of Revelation. God is finished forever with the old Adam, but the woman will be saved by her childbearing (see 1 Tim 2:14,15).

WIDOWS 103 x 7

Luk 4:25 χηραι"

Let's now move on to the major core of this discussion which will involve the moon itself. In Revelation 12:1, the text states that the woman in heaven—the moon that reflected light from the sun, was supposed to be under her feet or dominion.

The Moon Specifically

Let us now look specifically at the light of the moon.

"Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound" (Isa 30:26).

THE LIGHT (of the moon) 103 x 2

Isa 30:26 אור"

Now when we come to the New Testament, this is what we find.

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken" (Mat 24:29).

HER LIGHT 1030 x 2

Mat 24:29 το φεγγος αυτης

And in the next to last chapter of the Bible, this verse is found.

"And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (Rev 21:23).

THE MOON TO SHINE IN IT 103 x 33

Rev 21:23 της σεληνης ινα φαινωσιν αυτη'

What is interesting about the above, is the following results. The text states that the holy city has no need for the moon to shine in it.

HAS NO NEED 103 x 18

ου χρειαυ εχει"

NO NEED 103 x 12

ου χρειαυ

But here is the same verse in the Hebrew, from Isaiah.

"The sun shall be no more thy light by day; nor the moon shine unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory" (Isa 60:19).

NOR THE MOON SHINE UNTO THEE 103 x 6

Isa 60:19 ולנגה הירח לא יאיר לך'

In Hebrew the text for the above feature, reads, "and as the brightness of the moon not shall shine on you." The following is two explicit words in Hebrew.

AS THE BRIGHTNESS OF THE MOON 103 x 3

"לנגה הירח"

The Light of the Moon and the Cow

We saw at the beginning of this chapter how everything to do with the dumb beast was based upon 103. In that sense, the light of the moon is equally stupid. The reason the light of the moon is "stupid," is because the moon in fact has no light. It is the most dead cold and dark place imaginable. Its light is solely reflected light (or dumb light). So that is perhaps one reason why we see 103 in reference to the light of the moon.

The Moon Created

The first mention of the moon in the Bible is in the first chapter of Genesis. Here God is talking about the creation of the sun and the moon and the stars.

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

AND THE LESSER LIGHT 103 x 8

Gen 1:16 'מאור הקטן'

THE LESSER LIGHT 103 x 4

'מאור הקטן'

Here is the word "moon" in Hebrew.

THE MOON 103 x 3 x 2

Deu 4:19 'את ירח'

Here is the word in Greek.

THE MOON 103 x 3

Mat 24:29 η σεληνη

Overview—New Testament Examples

The moon is mentioned in ten verses in the New Testament. Virtually all of these are addressed somewhere in this study. Here are a few more.

"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).

SIGNS IN THE MOON 103 x 6

Luk 21:25 σημεια εν σεληνη"

The following expression points directly to the moon itself.

"There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory" (1 Cor 15:40,41).

ANOTHER GLORY (of the moon) 103 X 2

1 Cor 15:41 αλλη δόξα"

Just to show one somewhat arbitrary example of how these patterns and concepts weave themselves through the thematic structure and related topics, here is a verse from 1 Corinthians. The above talks about the glory of the moon (which is associated with the woman in Revelation).

"For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman the glory of man is" (1 Cor 11:7).

THE WOMAN THE GLORY OF MAN 1030

1 Cor 11:7 η γυνη δόξα ανδρος'

Overview—Old Testament Examples

There are 41 instances where the English word for "moon" is used in the Old Testament. In Genesis 1:16 the moon is specifically referred to by a different expression as "the lesser light." Nine of the references are in reference to "a new moon," which is really not part of the central theme relative to 103, which leaves 32 instances. As might be expected, many of these references exhibited a 103 pattern. We will show a few of the more obvious and significant references. The first batch of references will show the 103 pattern when BOTH the moon and stars are mentioned in tandem. Remember that in Psa 136:9, Jer 31:35, Rev 8:12, the moon and stars are specifically to "rule the night."

The first instance the moon is referred to specifically, is in the dream that Joseph had. If you recall the story, Joseph dreamed many dreams which made his brothers jealous of him, and that is when they sold him into Egypt.

"And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars bowing to me" (Gen 37:9).

THE MOON AND ELEVEN STARS BOWING TO ME 103 x 17

Gen 37:9 ירח ואחד עשר כוכבים משתחווים לי"

The next references produces a similar feature.

"And lest thou lift up thine eyes unto heaven, and thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them" (Deu 4:19).

THE MOON AND THE STARS 103 x 13

Deu 4:19 את הירח ואת הכוכבים'

Now here is the most clear and distinct feature possible. The times 7 indicates completeness.

"The moon and stars to rule by night: for his mercy endureth for ever" (Psa 136:9).

THE MOON AND THE STARS 103 x 7

Psa 136:9 "את ירח וכוכבים"

THE MOON 103 x 6

את ירח'

AND THE STARS 103

וכוכבים'

THE STARS 103

הכוכבים

And yet another similar reference.

"And hath gone and worshipped other gods, and bows down to them, either the sun, or to the moon or any of the stars of heaven, which I have not commanded" (Deu 17:3).

TO THE MOON OR TO ANY OF THE STARS OF HEAVEN 103 x 8

Deu 17:3 לירח או לכל צבא השמים'

And yet again, another one. This has the same value of 103 x 8. Compare the two.

"And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth" (Jer 8:2).

UNTO THE MOON AND ALL THE STARS OF HEAVEN 103 x 8

Jer 8:2 לירח ולכל צבא השמים"

Here in Psalms, in a most famous of verses, we again find the 103 pattern to do with the moon and stars collectively.

"When I consider thy heavens, the work of thy fingers, the moon and the stars which you set in place" (Psa 8:3).

THE MOON AND STARS WHICH 103 x 8

Psa 8:3 ירח וכוכבים אשר'

The following verse is not a reference to the moon but of harvests. The word is in the plural as "moons."

"And for the precious fruits brought forth by the sun, and for the precious things put forth by the moons" (Deu 33:14).

This is the famous passage where Joshua made the sun stand still. We find the 103 expressed in the effect of the moon over the valley of Ajalon.

"Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon" (Josh 10:12).

(the moon) OVER THE VALLEY OF AJALON 103 x 3

Josh 10:12 בעמק אילון

"And the sun stood still, and the moon stopped until the people had avenged themselves upon their enemies" (Josh 10:13).

AND THE MOON STOPPED UNTIL 103 x 4

Josh 10:13 וירח עמד עד

The thing to note here is that in verse after verse, we keep seeing these 103 patterns manifesting themselves within various phrase segments to do with the moon.

"And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven" (2 Ki 23:5).

Here again and similarly, we find the complete thought contains the 103 pattern.

**TO THE MOON, AND TO THE PLANETS, AND TO ALL 103 x 13
THE HOST OF HEAVEN**

2 Ki 23:5 לירח ולמזלות ולכל צבא השמים

Here it refers to the worship of the moon and hosts as actually being Baal worship.

All through the Old Testament Baal was probably the number one idol and false God and is mentioned 62 times. Here too we find the same 103 design as with the golden calf worship, which was ANOTHER IDOL.

BAAL 103

בעל

Here is the next mention in the book of Job. This feature is outstanding.

"Behold to the moon even it shineth not; yea, the stars are not pure in his sight" (Job 25:5).

THE MOON EVEN IT SHINETH NOT 103 x 3

Job 25:5 ירח ולא יארהיל

Opposites in theomatics many times have the same numerical values. That means that there are undoubtedly many positive aspects to 103 as well as negative ones. The following is related to the moon unquestionably in some certain aspect. The word "in splendor" does not necessarily mean a positive thing—it is simply descriptive.

"If I beheld the sun when it shined, or the moon in splendor moving" (Job 31:26).

(the moon) IN SPLENDOR 103 x 3

Job 31:26 יקר

The following passage clearly indicates the symbolic role of the moon during the angelic existence. The feature sort of skips around the words within the phrase. Here is how it reads in Hebrew.

"Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah" (Psa 89:35-37).

In Hebrew it reads, "like the moon it will be established forever and a witness in heaven the one being faithful. Selah."

AS THE MOON A WITNESS IN HEAVEN 103 x 7

Psa 89:37 כירח עד בשחק

Interestingly, the Hebrew word "the one being faithful" (נאמן) in reference to the moon, has a value of 141. This indicates the ROLE OF THE MOON during the angelic existence.

This verse is kind of interesting and strange.

"In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon" (Isa 3:18).

LIKE THE MOON 103 x 6

Isa 3:18 והשהרנים

The Woman/Moon Connection

Now we shall look at a number of references that show a direct link the topic of the woman herself and the number 103. The best way to illustrate this is to look at the first string of references in Genesis where the woman is first mentioned. This will

unequivocally establish a footing of statistical consistency—showing the clear 103 link to the woman.

The first mention of the woman is in Genesis.

"And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man" (Gen 2:22,23).

CALLED WOMAN 103 x 6

Gen 2:22 'קרא אשה'

WOMAN 103 x 3

Gen 3:1 "אשה"

What was most interesting, is that in going through the New Testament I could not find a single 103 feature to do with the word "woman" or "women," or the topic of women in general.

Now the most significant phrase in reference to the moon, is the verse in Revelation 12:1 concerning the woman in heaven.

"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" (Rev 12:1).

AND THE MOON UNDER HER FEET 103 x 19 x 2

Rev 12:1 και σεληνη υποκατω ποδων αυτης"

THE MOON 103 x 3

η σεληνη

References to Eve

The name "Eve" appears four times in the Bible—twice in the Old Testament, and twice in the New. All four exhibit a short and explicit 103 feature. Here are the two instances from the Old Testament.

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

WIFE EVE 103 x 7

Gen 3:20 'אשת חווה'

"And Adam knew Eve the wife of him; and she conceived, and bare Cain" (Gen 4:1).

KNEW EVE 103

Gen 4:1 דַּע חַוָּה

EVE THE WIFE 103 x 7

חַוָּה אִשְׁתִּי

Now to the New Testament.

"But I fear, lest as the serpent Eve deceived through his subtlety, so your minds should be corrupted from the simplicity that is in Christ" (2 Cor 11:3).

BUT I FEAR LEST AS THE SERPENT EVE DECEIVED 103 x 51

2 Cor 11:3 φοβουμαι δε μη πως ως ο οφεις Ευαν εξηπατησεν

The following two words point directly to the relationship between Eve and the serpent and contains the explicit 103 pattern.

THE SERPENT EVE (deceived) 103 x 12

οφεις Ευαν

Here is the last instance.

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

THEN EVE 103 x 7

1 Tim 2:13 ειπα Ευα'

Here is the next verse. These features were shown earlier. Here the 103 manifests itself specifically to do with deception.

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

DECEIVED 103 x 4

1 Tim 2:14 ηπατηθη"

(the woman) BEING DECEIVED IN THE TRANSGRESSION 103 x 11

εξαπατηθεισα εν παραβασει"

In doing a concordance search on the word "woman" and "deceived," one other verse cam up in the Bible. This from the book of Job.

"If mine heart have been deceived by a woman, or if I have laid wait at my neighbor's door" (Job 31:9).

IF MY HEART HAVE BEEN DECEIVED (by a woman) 103 x 6

Job 31:9 אם נפתה לבי

After typing the above, I immediately thought of this verse.

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto the husband of her with her; and he did eat" (Gen 3:6).

SHE GAVE ALSO UNTO THE HUSBAND 103 x 12

Gen 3:6 "תתן גם לאיש"

The Word Lunacy

The word "lunacy" comes from the word "lunar," and it appears twice in the Greek New Testament. It means to be moonstruck. All through history, the moon has been associated with craziness.

"And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic (moonstruck), and those that had the palsy; and he healed them" (Mat 4:24).

The word "those which were lunatic" (τους σεληνιαζομενους) does not produce a 103. Instead, the value is 2115, which is 141 x 15, the specific number that ties together the fallen angels from heaven with men upon earth.

Here now is the second occurrence.

"And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, Lord, have mercy on my son: for he is a lunatic (moonstruck), and sore vexed: for oft times he falleth into the fire, and oft into the water" (Mat 17:14,15).

In the Greek it reads, "Lord, pity of me the son that is moonstruck and ill has."

THE SON THAT IS MOONSTRUCK 103 x 19

Mat 17:15 τον υιον οτι σεληνιαζεται

The words "and ill has," means simply "and has illness." The following points directly to the illness.

HAS (illness) 103 x 6

εχει"

Beauty and the Beast

Without going into great elaboration, in chapters 17 and 18 of Revelation, it speaks concerning the great harlot and Babylon the Great. The most significant factor concerning all of this, is that the woman herself, whom the Bible calls the "great harlot," is riding on the back of the SAME seven headed beast mentioned in Revelation 12, which was the serpent/dragon in heaven. It is important to understand the fact that the simple serpent mentioned in Genesis, is expanded into this huge dragon/monster in Revelation. The entire original picture of Genesis is ENLARGED in Revelation.

"And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns" (Rev 17:7).

THE WOMAN AND BEAST THAT CARRIETH 1030 x 3

Rev 17:7 της γυναικος και θηριου βασταζοντος'

This expression has a 103 present.

BABYLON THE GREAT, MOTHER OF HARLOTS 103 x 29

Rev 17:5 Βαβυλων η μεγαλη μητηρ πορνων'

The word "mother" (μητηρ) has a value of 456, which is the key number related to the abomination committed in Eden when Eve partook of the forbidden fruit. The name Eve in Greek (Ευαν) has a value of 456.

The Great Harlot

The woman in Revelation 12 represents Eve, whom later in the book of Revelation is called "the great harlot." The reason is because she committed spiritual fornication with the serpent and later the kings of the earth (which represent Adam and dominion—see chapter 6e).

Without getting too involved in this aspect, here are just a handful of examples.

THE HARLOT 103 x 3

Rev 17:15 πορνη'

It states that,

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication" Rev 14:8).

FROM THE WINE OF THE WRATH OF THE FORNICATION (of her) 1030 x 2

Rev 14:8 εκ οινου θυμου πορνειας

THE FORNICATION 103 x 5

Rev 14:8 πορνείας'

There are other outstanding 103 features in other phrase segments of the above. Here is one more.

WHERE THE HARLOT SITS 103 x 11

Rev 17:11 ου η πορνη καθηται"

Sin in Heaven

This is the consummate verse in relation to the great harlot—showing the connection to the woman in heaven. The clear connection is made here to the stars and the heavenly picture which definitely relates to the 103.

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

In the Greek the text reads, "for have reached of her the sins up to heaven."

HAVE REACHED OF HER 103 x 13

Rev 18:5 εκολληθησαν αυτης'

THE SINS UP TO HEAVEN 103 x 22

αμαρτιαι αχρι ουρανου'

When I found the above, I immediately thought of the following expression from the book of Ephesians.

SPIRITUAL HOSTS OF EVIL IN THE HEAVENLIES 103 x 29

Eph 6:12 πνευματικα της πονηριας εν επουρανοις"

EVIL (in the heavenlies) 1030

της πονηριας"

Interestingly it says that the sins of the great harlot have reached up to heaven. In reference to the word "reached," look at this.

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof" (Gen 3:6).

SHE TOOK (from the fruit) 103 x 5

Gen 3:6 'אָכַל

When I typed the above, I immediately thought of another instance of reaching into heaven—the well known story of the tower of Babel.

"And they said, Come, let us build for ourselves a city and a tower, whose top reaches unto heaven; and let us make us a name" (Gen 11:4).

COME, LET US BUILD FOR OURSELVES 103 x 2

Gen 11:4 הבה נבנה לנו

AND A TOWER, WHOSE TOP REACHES UNTO (heaven) 103 x 5

וראשו ב

"And the LORD came down to see the city and the tower that built they the children of men" (Gen 11:5).

Here are the most clear cut words possible.

THE TOWER THAT BUILT 1030

Gen 11:5 את מגדל אשר בני

Interestingly, going back to the golden calf, one of the major things mentioned is how the idol was fashioned (or built). There appears to be a clear 103 pattern throughout scripture to do with anything that man builds himself, which then becomes HIS OWN GOD.

In going through the Bible, one will discover a predominant 103 pattern to do with anything that man builds or sculptures himself. This all has to do with idolatry, of which the fashioned golden calf symbolizes.

Even as I was typing the above paragraph, I immediately turned to this verse.

"Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years it took to build this building, and wilt thou rear it up in three days?" (John 2:19,20).

TO BUILD 103 x 3

Joh 2:20 οικοδομηθη

This could go on and on. I have barely even scratched researching some of these categories.

The Basic Meanings of the 103 Design

There are so many roads and tributaries that this whole thing can head off into, particularly as it may deal with the dumb calf/cow/beast concept that was talked about at the beginning of this study. The moon represents craziness, which could be fundamentally defined as any knowledge that sets itself apart from God's knowledge.

Any time a person thinks that they are smarter or know more than God, that makes them crazy (no matter how sophisticated or educated they are).

We find the 103 thread weaving its way through various topics such as,

- The subject of ignorance
- Spiritual blindness
- The subject of being in darkness
- Unbelief
- Lack of faith in God
- No knowledge or perception of God
- The corruptible nature of man

Many of the above were presented or touched upon throughout this chapter on 103. There are so many areas here to explore, and one will be no means find an absolute statistical consistency with 103 related to many of these topics. But the design is still present. We will limit ourselves to showing just a few examples. These topics have by no means been thoroughly researched.

The following brief display is only a random sampling of the type of thing that exists within this concept/pattern.

The Subject of Ignorance

"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of ignorance God winked at; but now commandeth all men every where to repent" (Acts 17:29,30).

AND THE TIMES OF IGNORANCE 103 x 33

Act 17:30 τους μεν χρονους της αγνοιας'

The following really points to the dumb cow concept.

"The intellect having been darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph 4:18).

In Greek it reads, "having been darkened the intellect being."

THE INTELLECT HAVING BEEN DARKENED 1030 x 2

Eph 4:18 εσκοτισμενοι τη διανοια οντες'

The next line says, "being alienated from the life of God through the ignorance that is in them."

THROUGH THE IGNORANCE BEING IN THEM 103 x 19

δια πωρωσιν ουσαν εν αυτοις'

The following Greek word points directly to the meaning—"the ignorance being in them."

BEING 103 x 7

ουσαν

Above it says that their intellect was darkened. Here is just the word "darkened" in Greek.

"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and was darkened the undiscerning of them heart" (Rom 1:21).

DARKENED 103 x 8

Rom 1:21 εσκοτισθη"

THE UNDISCERNING (of them heart) 103 x 12

η ασυνετος"

In relation being undiscerning, here are the words of Jesus.

"And he said unto them, How is it that ye do not understand?" (Mark 8:21).

NOT UNDERSTAND 103 x 14

Mar 8:21 ου συνιετε"

Now look at this! Remember the concept of the golden calf being fashioned? Here that concept is directly linked to ignorance.

"As obedient children, not fashioning yourselves unto the former in ignorance of you lustst" (1 Pet 1:14).

NOT FASHIONING YOURSELVES 1030 x 2

1 Pet 1:14 μη συσχηματιζομενοι'

UNTO THE FORMER IN (ignorance) 103 x 13

ταις προτερον εν"

And now look at this!

"For so is the will of God, that with well doing ye may put to silence the foolish ignorance of men" (1 Pet 2:15).

THE FOOLISH IGNORANCE 1030 x 3

1 Pet 2:15 των αφρονων εργασιαν'

So with all the above we have a direct confirmation of the 103 pattern to do with the concepts of the dumb cow and ignorance.

And lastly, here is the ultimate result of those who are ignorant. They are unbelievers. Lack of faith is the ultimate foolishness.

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

The expression "them which believe not" is one word in Greek.

UNBELIEVERS 103 x 14

2 Cor 4:4 απιστων'

The word "corruption" has a value of 1030—the ultimate result of ignorance and unbelief.

CORRUPTION 1030

1 Cor 15:54 φθαρτον

This could go on and on.