

## Chapter 6h

# *Theomatics and the Prodigal Son Angel Connection*

Here we will examine numerous theomatic patterns and features that securely anchor the foundational premise from the story that Jesus gave concerning the prodigal son. That assessment was given in Chapter 5g, entitled **The Prodigal Son Angel Connection**. If you are not familiar with that chapter, please read it first. The mathematical evidence here we will further concur the conclusions of that chapter. Here we will be looking at and assessing numerous theomatic patterns and key numbers relative to numerous topics.

### *The One Sinner that Repenteth*

The number 141 is THE key number in theomatics to do with angels, particularly the connection of men to angels. There is a 300 page theomatic study on this specific number and pattern that is absolutely mind-boggling—see Chapter 6c of this section. It is presumed that those reading this here are familiar with that specific design. No further introduction or explanation is needed here.

Let us begin with the first verse related to this account. Notice that it is the angels themselves who rejoice when someone gets saved. The words "joy before the angels" is  $141 \times 7$ .

"Likewise, I say unto you, there is joy (before the angels of God) over one sinner that repenteth" (Luk 15:10).

**JOY OVER ONE SINNER THAT REPENTETH**  $1410 \times 3$

Luk 15:10 χαρα επι ενι αμαρτωλω μετανοουντι

Nothing could be more significant than the number 1410, i.e.  $141 \times 10$ . This clearly shows the angelic ORIGIN of the repentant sinner.

**OVER ONE SINNER**  $558 \times 4$

επι ενι αμαρτωλω

The words "over one sinner" has a value of 558 x 4. Chapter **6d** of this section discusses the major theomatics study completed on the number 558 exclusively—dozens of the most clear and distinct words and phrases to do specifically with the casting out and fall from heaven, which are all multiples of 558.

**SINNER 122 x 17**

αμαρτωλω"

Nothing could be more direct than the fact that the word "sinner" is a multiple of 122. Chapter **6a** showed where almost every specific word and phrase to do with the actual rebellion and casting down, was saturated with the number 122—in that sense the word "sinner" totally applies.

**SINNER THAT REPENTETH 153 x 22**

αμαρτωλω μετανοουντι"

When Simon Peter pulled the 153 fishes out of the sea, it was the rebellion and hatred in the hearts of the fallen angels that God removed from the sea (the sea in theomatics speaks of the purposes and intents of the heart and all the collective philosophies of man). There is an entire chapter showing that virtually every reference to men resenting and hating God—is saturated with 153 (see Chapter **12b**). Here we find that the sin the sinner is repenting of, is the resentment and hatred in his heart for God.

Therefore, in the above we see at least four of the most important key numbers in theomatics identifying (1) who the sinner is, and (2) what they did, (4) the specific fall from heaven, (5) repentance from hating God. It all has to do with the prior rebellion in heaven.

Now let us continue with the specific 141 angel pattern throughout these verses. We will come back and look at numerous other theomatic patterns in between these. Please notice the specific nature of these features—they target the clear cut references to the two brothers themselves.

### ***The 141 Pattern***

The story itself begins in the very next verse. In the Greek it reads, "a man certain had two sons." We find three multiples of 141. This is conclusive evidence that the two brothers themselves are symbolic of angelic beings.

"And he said, A certain man had two sons" (Luk 15:11).

**HE SAID, A MAN CERTAIN HAD 141 x 18**

Luk 15:11 ειπε ανθρωπος τις ειχε"

These two words point directly towards the two sons.

CERTAIN HAD 141x 8

τις ειχε"

TWO SONS 141 x 11

δου υιουζ"

Here is the Greek word for "sons" that appears all through the New Testament. This is the dative case spelling.

SONS 141 x 9

τοις υιοις'

Now look at the next feature! The expression "of them" is referring to both the younger and older brothers.

"And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. " (Luk 15:12).

OF THEM 141 x 11

Luk 15:11 αυτων

Now comes the very short explicit reference to the younger son leaving home.

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

THE YOUNGER SON DEPARTED 141 x 19

Luk 15:13 ο νεωτερος υιος απεδημησεν"

The next feature appears in verse 15. This one is somewhat interesting.

"And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to one of the citizens of the country that; and he sent him into his fields to feed swine" (Luk 15:13-15).

THE CITIZENS OF THE COUNTRY 4700

Luk 15:15 των πολιτων της χωρας'

This number 4700 seems to indicate the overall population upon earth that was created in the image of God. Chapter 6c on the number 141, discusses 470 in depth. The number 141 is 47 x 3, and 47 is the prime number BASE for the entire 141 design. Everything to do with being originally created in God's image is full of 470s theomatically, and that branches out to the 141, or 47 x 3 which is more specific to angels themselves.

In a bit we will discuss more fully the far country that the prodigal son fled to.

The next features are truly significant. The first clearly shows the angel connection to the rebellion in heaven.

"And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee" (Luk 15:17,18).

## **FATHER, I SINNED AGAINST (heaven) 141 x 9**

Luk 15:18 πατερ ημαρτον εις'

Here is a good 470 example—it indicates that the sin was against God's created order since man was created to be in the very image of God the Father.

## **AGAINST HEAVEN AND BEFORE THEE 470 x 7**

ημαρτον εις ουρανον και ενωπιον σου'

The word "sinned" has a value of 570. Along with the number 456, these two numbers are the key numbers in theomantics to do with man eating from the tree of knowledge (see Chapters in Section **10** for a complete discussion). We will talk about that shortly.

"And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and no longer worthy am I to be called thy son" (Luk 15:20,21).

## **FATHER, I SINNED AGAINST (heaven) 141 x 9**

Luk 15:18 πατερ ημαρτον εις'

## **AM I TO BE CALLED THY SON 141 x 11**

ειμι κληθηναι υιος σου

"But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry" (Luk 15:22-24).

No example could be more direct! Two features in just a few words.

## **FOR THIS MY SON 141 x 19**

Luk 15:24 οτι ουτος ο υιος μου'

## **MY SON WAS DEAD 141 x 12**

υιος μου νεκρος ην'

Now we come to the second son, the older one. If this passage is talking about the angels, which both brothers represent, we would expect the 141 to continue here with the older son.

"Now his older son was in the field: and as he came and drew nigh to the house, he heard music and dancing" (Luk 15:25).

## HIS OLDER SON 141 x 24

Luk 15:25 υιος αυτου ο πρεσβυτερος'

But then look at this further confirmation.

"And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound" (Luk 15:26,27).

## THY BROTHER HAS COME 141 x 14

Luk 15:27 οτι ο αδελφος σου ηκει'

"And he was angry, and would not go in: therefore came his father out, and entreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf" (Luk 15:28-30).

The following is very enlightening. The older son talked about making merry "with my friends." Interestingly, the word friends has the same exact numerical value as the word "brothers" or "brethren" that appears dozens of times throughout the New Testament—an obvious connection is happening here. This whole story is about two men who were brothers.

## FRIENDS 141 x 18

Luk 15:29 των φιλων"

## THE BRETHERN 141 x 18

των αδελφων

But verse 30 says, "When the son of thee this having devoured thy living..."

## WHEN THE SON OF THEE THIS HAVING DEVoured 141 x 32

Luk 15:30 οτε υιος σου ουτος ο καταφαγων'

## WHEN THE SON 141 x 8

οτε ο υιος"

Our last example could not be more direct.

"And he said unto him, Child, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found" (Luk 15:31,32).

## THY BROTHER 141 x 11

Luk 15:32 ο αδελφος σου'

There are numerous other 141 features within the more obscure references to the two brothers, but the above are the most clear examples.

## *Dividing the Living*

The following was stated in the chapter 5g to do with the prodigal son.

"And the younger of them said to his father, Father, give me the portion of goods (or property) that falleth to me. **And he divided unto them the living**" (vs. 12).

What does it mean, "And he divided unto them the living?" The living here is talking about conscious living beings, **which means ALL the living angels and host of heaven**—the two brothers encompass all those who trusted and stayed with the Father vs. those who left—the two groups became divided. That is what is meant by "divided unto them his living."

The prime number 103 is a key number in theomantics to do with the stars of heaven. We will discuss that number extensively here. The other major pattern to do with the host of heaven specifically is 133. There is a major study on this. The number 133 is 19 x 7, i.e. Eve = 19. And of course the number 141. Here they all are.

## AND HE DIVIDED UNTO THEM 141 x 8

Luk 15:12 και διειλεν αυτοις"

## HE DIVIDED UNTO THEM THE LIVING 103 x 16

διειλεν αυτοις τον βιον'

## THE LIVING 133

βιον'

The following two examples point directly to who the living are.

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

## THE HOST (of heaven) 133

קַבָּלָה

## THE LIVING 133

βιον'

Thus we see in these three Greek words and one conjunction, three positive identifiers to do with angels (141), stars (103), and hosts (133). What more can be said? There is a great body of additional data throughout the Bible to substantiate these concepts.

One other time in this passage it again talks about "the living."

"And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son was come, which he devoured the living of thee with harlots, thou hast killed for him the fatted calf" (Luk 15:29,30).

**HE DEVOURED THE LIVING OF THEE WITH (harlots) 141 x 23**

Luk 15:30 καταφαγων σου τον βιον μετα'

**THE LIVING 133**

βιον'

Here we again find the 141 number to do with the angels and the living. The living themselves being devoured with harlots all has to do with Eve and/or the angels committing spiritual fornication with the serpent. Adam who was created to have dominion, and is represented by the kings of the earth (see Chapter 5f), likewise committed fornication—the same as the kings of the earth in Revelation committed fornication with the great harlot Babylon (Rev 18:3,9).

## *Unto a Far Country*

The verses in reference to the son leaving and going into a far country, speaks of two things: (1) The spiritual realm of rebellion and famine that he entered into, and (2) being born into the physical planet earth.

Throughout Revelation 12 it speaks concerning the woman who fled into the wilderness (see Chapters in Section 14). What this is talking about, is God protecting and nourishing the angels during their birth and sojourn on planet earth (and redeeming out of them a people for His name).

"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days (1260 days). And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels... (Rev 12:6,7).

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time (1260 days), from the face of the serpent" (Rev 12:14).

Both the expression "the woman" (της γυναικος") and "wilderness" (τη ερημω') equals 1260 in theomantics. And the text says that the woman was in the wilderness 1260 days. Hardly a coincidence.

There is a whole design and major discussion in Theomantics II about the number 126 and the wilderness (see Chapter 17, pp. 455-476).

Here is how the verse reads in Greek.

"And the younger of them said to his father, Father, give me the portion of property that falleth to me. And he divided unto them his living. (13) And not many days after having gathered all things, the younger son departed into a country far, and there wasted the property of him living prodigally" (vs 12, 13).

#### THE YOUNGER SON DEPARTED UNTO 126 x 23

Luk 15:13 ο νεωτερος υιος απεδημησεν εις"

#### UNTO A COUNTRY 126 x 14

εις χωραν"

The words "a country far" means simply "a far country."

#### A FAR COUNTRY 126 x 14

χωραν μακραν'

It says "he wasted the property of him living prodigally."

#### HE WASTED 126 x 6

διεσκορπισεν"

#### THE PROPERTY 126 x 7

Luk 15:12 ουσιας'

Interestingly, going right along with this theme, in verse 32 it says, "It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again."

#### WAS DEAD 126 x 4

Luk 15:32 νεκρος ην'

Wasting the property and being dead has the connotation of a wilderness, which is a wasteland—thus we see the 126 pattern explicitly tied to that concept. And it is in the wasteland of a wilderness that nothing grows, i.e. the result is a spiritual famine.

"And when he had spent all, there arose a mighty famine in that land; and he began to be in want" (vs 14).



## FAMINE 126 x 7

Luk 15:17 λιμω"

## THE WILDERNESS 1260

τη ερημω'

In Revelation 12, it says that Satan the dragon was cast to earth, who "deceived all the inhabited earth." And then in the last chapter of Mark, Jesus gave the great commission, in which he said to "go ye into all the world and preach the gospel to every creature." And in Romans with different Greek words, "That every mouth may be stopped, and all the world may become guilty before God."

## ALL THE INHABITED EARTH 126 x 7

Rev 12:9 οικουμενην ολην'

## ALL THE WORLD 126 x 7

Mar 16:15 κοσμον απαντα'

## ALL THE WORLD 126 x 7

Rom 3:19 πας κοσμος'

## A FAR COUNTRY 126 x 7 x 2

Luk 15:13 χωραν μακραν"

In the book of Revelation, it talks about the stars of heaven falling to earth. This is obviously in reference to angels (this also contains the 141 design). This ties right into the concept of the woman fleeing into the wilderness of this earth.

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

Rev 6:13 αστερες ουρανου επεσαν εις γην'

And then, this interesting verse. The words "one blood all nations of men" has all the 1410 angel numbers in it.

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

## THE FACE OF THE EARTH 1260 x 2

Act 17:26 προσωπου της γης'

## THE DWELLING 126 x 5

κατοικιας"

## OF THEM 141 x 11

αυτων'

Much more could be added to this. The meaning is all pretty obvious. Virtually every key reference in the Bible—specifically to those peoples who dwell upon the earth—is saturated with the 141 angel design (see Chapter 6c).

## *Living Prodigally*

Another very interesting pattern concerns the aspect of the younger son living prodigally and committing fornication with harlots. Here is a verse in 1 Corinthians. This is reference to worshipping the golden calf. The expression "the people rose up to play" is a reference to some sort of sex orgy.

"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. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer" (1 Cor 10:7-10).

Now as is always the case, we find a key theomatic number here with the specific mention in the text of the number 23,000. There is a whole theomatic structure to do with fornication—all based upon the prime number of 23, i.e. multiples of 230.

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

### **HARLOTS 230 x 5**

Luk 15:30 πορνῶν

The Greek word for "harlots" is PORNOS (from which "pornography" comes from). It is simply the plural form for the word meaning "fornicators." In the Hebrew, the similar word meaning "fornication" or "commit fornication" also produces 230. It also means "to prostitute" or "be a harlot."

### **COMMIT FORNICATION 230 x 2**

Is 23:17 זנתה

Not surprisingly, then this feature results.

"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" (vs. 13).

The words "with riotous living" is a KJV translation. It is actually one word in Greek, ASOTIA, and the phrase should have been translated, "and he wasted the property of him living prodigally."

## PRODIGALLY 2300

Luk 15:13 ασωτως'

Interestingly, in verse 20, it states, "And he arose, and came to his father. But yet when he was yet a great way off, his father saw him, and had compassion..." The following goes right along with living prodigally.

## HE WAS A GREAT WAY OFF 230 x 112

Luk 15:20 αυτου μακραν απεχοντος'

The number 23 is a prime number, and there is an interesting spiritual concept with this. In Genesis it states, "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen 2:7). Translated literally in Hebrew, the phrase reads, "and became man into being living."

## AND BECAME MAN INTO BEING LIVING 141 x 4

Gen 2:7 ויהי האדם לנפש חיה

## MAN (Adam) 23 x 2

Gen 2:7 אדם

## INTO BEING 230 x 2

לנפש

## LIVING 23

חיה

In 1 Corinthians it states, "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit" (1 Cor 15:45). In Greek it reads, "the first man Adam unto a being living"

## MAN 230 x 5

1 Cor 15:45 ο ανθρωπος

## UNTO A BEING 141 x 14

εις ψυχην'

## LIVING 23 x 23 x 2

ζωσαν

## LIVING 23

חיה

It is interesting here how we see just the number 23 with the Hebrew word "living" in the Old Testament, but here in the New it is the square of 23.

In relation to the flesh life, look at this verse in Romans.

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

THE SOUL OF MAN THAT WORKETH EVIL 1410 x 4

Rom 2:9 ψυχην ανθρωπου του κατεργαζομενου το κακον'

THE SOUL THAT WORKETH EVIL 230 x 13

ψυχην κατεργαζομενου κακον'

THAT WORKETH 230 x 8

του κατεργαζομενου"

The number 7 in theomatics speaks of completeness.

EVIL 23 x 7

κακον

PRODIGALLY 2300

Luk 15:13 ασωτως'

Apparently, the number 23 in theomatics speaks of the soul or the natural life, as when man "became a living soul." To live prodigally or immorally, is the ultimate manifestation of the fleshly soul life. **What the prodigal son and his actions actually represent, is the full embodiment and ripening of man's soul nature, which takes control over all of his actions. In other words, living in the flesh and doing the carnal desires of the flesh—that is the "riotous living" that this Luke 15 passage is talking about. We see it EVERYWHERE today in our society. It applies to everybody in this world in general.**

In the final judgment, Jesus said,

"Depart from me all workers of evil (or iniquity)."

ALL WORKERS OF INIQUITY 230 x 6

Luk 13:27 παντες οι εργαται αδικιας"

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity" (Mat 13:41).

AND THOSE WHO DO INIQUITY 230 x 12

Mat 13:41 και τους ποιουντας την ανομιαν"

"That the righteousness of the law might be fulfilled in us, who walk not as those after the flesh, but after the Spirit" (Rom 8:4).

THOSE WHO WALK AFTER THE FLESH 230 x 11

Rom 8:4 τοις κατα σαρκα περιπατουσιν

Now look at this result.

"Yet not altogether with the fornicators of the world this, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world"(1 Cor 5:10).

#### FORNICATORS OF THE WORLD 230 x 5

1 Cor 5:10 πορνοις κοσμου

"Wherefore remember, that ye being in time past nations in the flesh, who are called Uncircumcision... " (Eph 2:11).

#### NATIONS IN THE FLESH 230 x 2

Eph 2:11 εθνη εν σαρκι"

"This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other" (Gal 5:16,17).

#### LUST OF THE FLESH 230 x 4

Gal 5:17 σαρξ επιθυμει

There is much more theomatically to this topic/theme throughout the Bible. This could go on and on. A listing of features could blossom into a major chapter showing literally hundreds of examples. The main point is that these 230 examples simply show the broad perspective of what it means to live prodigally—it encompasses all of humanity who are living in wickedness and spiritual fornication. The above design was simply shown to make the point of what the riotous living or the word "prodigally" itself represents. It is just one small part of the whole theomatic/concept structure.

## *The Exact Sin of the Prodigal Son*

Let's talk briefly about the actual sin committed by the prodigal son. This discussion will be rather brief.

Theomatics clearly indicates the actual sin committed and how that ties into the angelic realm. Two numbers leap out from these verses—the numbers 112 and 570. Here is what was stated in Chapter **5g** that discussed in general terms this Luke 15 parable.

### *The Number 112*

Chapter **9a** on the meaning of the serpent in the garden, shows an enormous theomatic pattern based upon the number 112. The serpent represents man determining everything **WITHIN HIS OWN BEING**, instead of listening to the Creator who made him. In other words, man himself becomes a god.

"And the younger of them said to his father, Father, give to me the falling upon share of the property. And he divided unto them his living" (vs 12).

#### GIVE TO ME THE FALLING UPON SHARE 112 x 13

Luk 15:12 δος μοι το επιβαλλον μετος'

#### GIVE TO ME THE FALLING UPON 112 x 6

δος μοι επιβαλλον

These two multiples of 112 clearly indicate, what this is talking about—the "property" represents MAN'S FREE WILL, or the spiritual/physical domain in which man exercises that will. When God created man he gave him independent will and consciousness. Man can either chose to live life unto himself and determine good or evil within himself, or he can turn and fall down worshipping his Creator, and learning from him right from wrong.

Now here is the next verse. The following phrase sounds a little awkward, but the concise meaning is present.

"And not many days after having gathered all things the younger son took his journey into a far country..." (vs 13).

#### HAVING GATHERED ALL THINGS THE YOUNGER (son) 112 x 31

Luk 15:13 συναγαγων παντα νεωτερος"

Again, when it states that the younger son gathered all his own things together, **that further means that he took it upon himself to discern both good from evil.** Theomatics clearly points to that fact. He grabbed all he could from the Father's household and gathered it UNTO AND WITHIN HIMSELF—he would become the determiner!

When man was placed upon this earth, God completely hid himself, and man was allowed to "do his thing" apart from the Creator hovering over him. Therefore, it is here upon this earth that sin has free reign, and we see the full manifestation of evil and wickedness take place.

Now look at this next feature. It confirms what the 112 is saying—the property was the younger son's own free will.

"And not many days after having gathered all things the younger son took his journey into a far country; and there he scattered his own property living prodigally (vs 13).

#### HIS OWN PROPERTY 112 x 17

ουσιαν αυτου"

Now look at the next verse!

"And when he had spent all, there arose a mighty famine in that land; and he began to be in want." (vs 14).

#### AND WHEN HE HAD SPENT ALL 112 x 23

Luk 15:14 δαπανησαντος δε αυτου παντα'

Also, the motive behind the son gathering "all together" was greed. We see that everywhere in the world today. People are going after money or fame or power or pleasure, and anything else they can get their hands on. The word "share" in reference to the "falling upon share of the property," has a value of 415. And the phrase "having gathered all things the younger son" is 4150. There is a major theomatic study on the number 415 and financial greed. Throughout the Bible specific words and phrases to do with greed for material gain is full of this 415 pattern (another theomatic phenomenon).

This 112 concept is further confirmed here.

"unto himself and coming he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!" (vs. 17).

#### HIMSELF AND COMING HE SAID 1120 x 2

Luk 15:17 εαυτον δε ελθων εφη"

#### COMING 112 x 8

ελθων"

This next one again shows the INDIVIDUALITY of his sin.

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

#### I HAVE SINNED AGAINST 112 x 7

Luk 15:18 ημαρτον εις

### ***The Number 570***

The numbers 570 and 456 (57 x 8), are the two key numbers to do with man eating the forbidden fruit from the tree of knowledge of good and evil and wanted to be like God and take over heaven. Literally! An enormous theomatic design is shown on this (see Chapter 10a on entering heaven's gate). Virtually every key word and phrase to do with this subject all through the entire Bible, works out to either 570 or 456—huge numbers by mathematical/probability odds. The file on this study is inches thick.

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

## I HAVE SINNED 570

Luk 15:18 ημαρτον'

Interestingly, the expression "the younger son" has this same 570 pattern, which clearly indicates that his youth has everything to do with thinking the idea that he could be as God, or that this was even feasible.

## THE YOUNGER SON 570 x 4

Luk 15:13 ο νεωτερος υιος

There is one clear Greek wording from this account that pinpoints the 570. It occurs at the tail end of this story. This is an excellent example of how these concepts are embedded in the phrases. Here is how it reads in Greek.

"But when the son of thee this he devoured the living of thee with harlots came, thou hast killed for him the fatted calf" (vs. 30).

## WHEN HE DEVOURED OF THEE THE LIVING (with harlots) 570 x 5

Luk 15:30 στε καταφαγων σου βιον"

The devouring of the living with harlots—this represents the living angels committing spiritual fornication, and it all relates back to the great harlot Eve in the garden of Eden and the very original sin itself.

## *Sinning Against Heaven*

Another clear example is this. In theomantics the number 86 has to do with the realm of God's divine truth and God's ultimate and exclusive authority in being able to rightly divide and determine good from evil. There is a big portion in **The Original Code in It the Bible** (see Chapter 6) that deals specifically with this design. Also, the number 16 in theomantics speaks of solidity, certainty, and truth. Thus we see 86 x 16. In verse 18, the prodigal son said, "I have sinned against heaven." He was essentially putting his own understanding (112) of good or evil (570) above God's own authority (86).

## I HAVE SINNED 570

Luk 15:18 ημαρτον'

## I HAVE SINNED AGAINST 112 x 7

ημαρτον εις

## AGAINST HEAVEN 86 x 16

εις τον ουρανον

With all of the above, we have simply shown a few of the more pertinent patterns that clearly confirm the Angelfall conclusion relative to the meaning of this story. Let us now move on and discuss a pattern that links together a number of these concepts in dramatic fashion.