

Chapter 9a

The MEANING of the SERPENT in the Garden

What does the serpent mentioned in Genesis really represent?

This question has been asked by many people over the ages. Without a doubt, this is one of the most important subjects in the entire Bible because it represents the ORIGIN of all sin and evil.

- 1) Most Christians believe that the serpent represents an archangel who fell from heaven by the name of "Lucifer" or "Satan." He was somehow able to sneak into God's brand new creation where he seduced Adam and Eve, our first parents. In order to fulfill his mission, he crawled inside a beast of the field, hid his identity, and used that as his mouthpiece. This connection is seemingly supported by several verses in the Book of Revelation that specifically mention "the serpent of old, who is the devil and Satan." Thus the Bible clearly links the serpent to Satan and the devil. Another verse Christians try to use to support this idea is 2 Corinthians 11:14, which says that "Satan transforms himself into an angel of light" (it is hard to understand how a serpent could be a bright shining angel).
- 2) A number of Christians (a minority to be sure) see the fact that there must be a much more complex and comprehensive explanation to all of these things mentioned in Genesis. The serpent must be symbolical of something very significant, rather than just something literal.

What we are about to discover, is that the #2 option above is definitely correct. The answer is very complex and involved, yet somewhat simple at the same time.

Theomatics sheds objective light on this subject. What you are about to witness here in this chapter is absolutely mind boggling. The spiritual intensity, power, and CLARITY of the examples shown in this chapter will be almost beyond belief. Brace yourself, because this is going to be huge. The forthcoming answer is going to be a solid and sure thing.

The Fall Message

It is presumed that most people reading this are familiar with both theomantics and the fall message, i.e. **Angelfall.com** (also **angels.net** and **angels.org**). We will not take the time to explain all that here, except to say that everything happening in the earthly Garden of Eden is only a model of what took place in a much bigger scenario, i.e, heaven.

The events described in Genesis evidently took place literally and historically 6000 years ago. Yet they are representative of the bigger picture that took place prior up in heaven. It all relates to the fall of the angels when they tried to usurp God's authority and were cast out of the heavenly paradise down to earth.

The Number 112 and the Cross of Calvary

A number of years ago an extensive scientific investigation was done of every Bible reference to the cross of Christ. It was discovered that virtually every verse from the New Testament (and a few from the Old Testament) were inundated with the number 112. Why this number appears with this topic of the cross in such overwhelming fashion is simply something that has been observed; the number 112 is a typical theomantics phenomenon. At the time it was discovered, it simply defied description.

Now this same 112 phenomenon re-appeared again—this time to do with the subject of the serpent in the garden. **In fact, what happened is that it opened the door of understanding relative to this entire topic to do with the meaning of the serpent in the Garden**, whom the Bible also describes as Satan and the devil.

In the Bible, the serpent is also linked to the cross of Christ. When the Hebrews from the Old Testament were wandering in the wilderness, 23,000 people who "rose up to play" and committed fornication—all died in one day, bitten by fiery serpents. But God told Moses to make a serpent of brass and place it on a pole. Those that simply looked at it were spared death. Jesus describes that event as being a type of His own crucifixion.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life"
(John 3:14,15).

So there is a positive connection between the serpent and the cross. This study here will provide confirmation of that fact.

Sharon's Question

What you are about to see opened itself up when I was having some email exchanges with a lady in Colorado by the name of Sharon. Sharon had written to me the following question.

Can I dare ask another question, I would very much like to hear your insights on the devil being a force rather than a single fallen angel. Where did this force come from and when did it have its origins? Since there is a definite ETERNAL END to the devil & all the fallen angels, I assume then too that there was a definite beginning?
God's best is yours. Blessings, Sharon

I replied at some length to Sharon's question and showed her a very impressive thematic pattern to do with the serpent/devil, with the number 630. All of this pointed to the fact that the serpent was both symbolical and spiritual—a **spiritual force and power within the thoughts and heart of fallen man**, which is really what the serpent is all about. Apparently it had nothing to do with another created personage or living being, i.e. fallen archangel of sorts, soliciting its will on Eve and seducing her into taking the first bite out of "the apple."

Here on Angelfall there is an entire chapter (see Chapter 4c) that specifically addresses the issue of whether or not Satan and devil is an actual person or conscious living being.

Some Important Scientific Comments

This is a large study. It displays over 450 examples of thematic phenomenon. **It is not a scientific presentation.** What that means is that in order to be scientific, every mathematical possibility that exists must be tabulated and considered, i.e. all references to a particular word or topic must be unambiguously defined **in advance**, and all phrase combinations and mathematical possibilities that exist from one singular text, calculated by computer (no picking and choosing allowed, i.e. showing what works but ignoring what doesn't).

Our investigation here covers a whole array of numerous and related topics. The examples shown in this study come from "all over the map," but also within some tightly defined parameters. These Bible passages may be somewhat difficult to define in scientific terms, but **the spiritual connection will be exceedingly obvious to anyone who has even a remote understanding of the Bible and spiritual matters**—they will be able to clearly see the amazing connection between these examples and the mind-boggling statistical consistency that prevails.

One more comment on how these examples will be displayed. We have enlarged the features in bolder type that are the most impressive and dramatic, and that specifically point to the target theme of this presentation, which for the most part is the actual effect of the serpent in the heart and mind—words and phrases that speak **directly of the serpent or sin dwelling WITHIN**. Please understand that this larger font distinction is somewhat subjective and arbitrary.

Isaiah 59:4,5 and the Birth of Evil

As I began to give all of this greater and deeper thought I came unexpectedly across a landmark passage of scripture in Isaiah 59:4,5. This verse was about to open up a very major new KEY in theomatics that literally exploded with meaning. It became the foundation of a whole new spiritual and scientific revelation. Please read the following verse carefully.

"None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. They hatch cockatrice' eggs (serpent eggs), and weave the spider's web: he that eateth of their eggs dieth, and that [egg] which is crushed breaketh out into a viper."

Now the first part of this verse speaks concerning the wickedness of mankind. No one calls for justice. No one pleads for the truth. People put their trust in things that are vain. They speak lies and conceive trouble. What a picture of the world we now live in!

As it was stated at the beginning, Christians seem to have the concept in their minds that a fallen archangel snuck into the garden of Eden and spoke to Eve through a reptile. Nowhere does the Bible teach such a concept. It is important to point out that the serpent/beast was ALREADY present in the garden and it "spoke" strictly for itself. As we shall soon find out, **the serpent is nothing more than the symbolic part of this Genesis story.**

Now the first example from this passage in Isaiah that jumped out at me, were the two Hebrew words "bring forth iniquity." These words actually mean "give birth to evil," or "give birth to iniquity."

GIVE BIRTH TO INIQUITY 112

Isa 59:4 חוליד און

And here from the Hebrew is just the word "iniquity" by itself.

"I know thy pride, and iniquity of thine heart" (1 Sam 17:28).

INIQUITY 112 x 6

1 Sa 17:28 את רע'

The following verse in 1 Samuel clearly establishes the above premise. The entire phrase contains the factors 112 x 17. The following points directly to the origin of evil.

"As saith the proverb of the ancients, Iniquity comes from the wicked" (1 Sam 24:13).

INIQUITY COMES FROM 112 x 6

1 Sam 24:13 יצא רשע'

Now let us go back to the original verse.

"None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and give birth to iniquity. They hatch cockatrice' eggs (serpent's egg), and weave the spider's web: he that eateth of their eggs dieth, and the [egg] that is crushed (or broken) hatches a viper."

Here now is the most specific word. In the Hebrew text it reads "the egg of a serpent they hatch."

THE EGG 112

ביצי

The last part of this verse reads "the [egg] that is broken hatches a viper."

THE EGG THAT IS BROKEN 112 x 2

הזוררה

Now we can see how the 112 pattern fits together an amazingly significant spiritual concept. Look at the following logical order.

THE EGG 112

ביצי

THE EGG THAT IS BROKEN 112 x 2

הזוררה

GIVE BIRTH TO INIQUITY 112

הוליד און

INIQUITY COMES FROM 112 x 6

1 Sam 24:13 'צא רשע'

INIQUITY 112 x 6

את רע'

And in the New Testament we find the same pattern.

"Then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Mat 7:23).

INIQUITY 112 x 2

Mat 7:23 ανομιαν"

And here is the word "evil" in Greek

EVIL 112 x 15

Phi 3:1 τους κακους'

The unmistakable connection is now made between the serpent and the ORIGIN of all sin and evil that took place in the garden of Eden. When man broke open the egg (that restricted and contained the evil), the serpent came forth.

The "Literal" Meaning of the Serpent

Here now is the important fact that all of this will point to.

The number 112 relates to the most critical JUNCTION where evil begins. It speaks of the CONCEPTION and BIRTH of evil—the SYMBOLIC ASPECT of what the serpent represents. What the number 112 is going to show, is that the very ORIGIN, the very SOURCE of evil begins INSIDE of each individual person. It begins with THOUGHTS and is CREATED (the egg hatches) WITHIN our minds.

The serpent is that which is potentially INSIDE each individual. If we allow the egg to be created, if we then allow the egg to hatch, we will create the serpent WITHIN, and in the end be poisoned to death.

Contrary to common evangelical belief, the serpent does NOT represent some external being or fallen archangel from heaven. It is nothing more than the evil power we create within ourselves (albeit all of this can be greatly influenced by demonic forces). It all relates back into the heavenly realm and to the fall of the angels when they decided to decide for themselves between good and evil. It involves the lust of the flesh, the lust of the eyes, and the pride of life. It is the desire to be God OURSELVES. It lines up perfectly with the new age belief that "we can discover god by looking INSIDE ourselves."

The Temple in Eden

Theomatics has done an incredible amount of research into the meaning of the garden of Eden. It is the original temple, the place and the environment that God set up to have fellowship with man. Now when we come to the New Testament, the Bible says that WE ourselves ARE the temple of God, and the Holy Spirit dwells in us (see 1 Cor 3:16). **So the serpent inside the garden represents the serpent in us.** There is a major theomatic study on the web that shows how theomatics proves that the original temple of God was Eden (<http://members.cox.net/8thday/124.html>).

An Important Fact

It is very important to keep in mind the fact that this 112 pattern is just one thread. There are many other significant numbers and patterns within the various segments of the phrases (that do not work out to 112), but do contain OTHER significant and

relative design—numbers and multiples that are part of the overall structure. Everything indeed works out perfectly, and once ALL the numbers are factors are understood and properly interpreted, there will be perfect harmony.

For example, one of the most incredible theomatic patterns I have ever uncovered has to do with eating the forbidden fruit and the numbers 570 and 456 or 57×8 (see Chapter **10a** on entering heaven's gate). There are over a thousand examples of this 570/456 design in our files (the numbers 570 and 456 are statistically HUGE!). In the above Isaiah passage it says that he who eats the eggs of a serpent will die. The word "eateth" has a value of 57, the word "die" is 456, and the word "hatches" in relation to hatching a viper, is 570. It is simply another theomatic pattern that relates to all this—it all points to the original sin in the garden.

The Serpent and the Forbidden Fruit

The serpent and the fruit from the tree of knowledge are somewhat synonymous (the same essential thing). To eat of the tree is a violation of the principle that the Creator Himself is the only one who has the right to determine good from evil. The serpent and the meaning of the serpent, is the SPIRITUAL FORCE that caused man to partake and disobey the Word of God. We are only created beings, beings made out of clay. And the clay has no right to question the authority of the Potter (see Romans 9:20).

As a created being, our number one priority is to manage our mind. To manage our thoughts. To keep our temple clean, i.e. to allow God to live in our temple. God is not going to do that for us. It is our responsibility NOT to listen to the serpent within. It is our responsibility not to allow the serpent into the garden (our personal temple) in the first place. And if we don't do it right, the serpent will get inside and hatch its thoughts and eventually kill us. **That is what the serpent in Eden is talking about!**

This Pattern is Major

There is so much evidence DIRECTLY related to this 112 pattern, that it is difficult to know where to begin showing it all. In short order my file swelled to many hundreds of outstanding examples of 112—explicit key words that were totally amazing and mind boggling. This is a tremendous design you are about to witness. Here in this presentation, I will try to show only the most explicit examples. Much more data exists.

The Word "serpent" by Itself

In Matthew, Jesus referred to the scribes and Pharisees as being "serpents, the offspring of vipers." It is the word "serpents," that is the final result. Evidently a viper is a little guy that just hatched, but a serpent is the fully grown version.

"Ye serpents, the offspring of vipers, how can ye escape the judgment of hell?" (Mat 23:33).

SERPENTS 112 x 7

Mat 23:33 οφεις'

And just the word "viper" also fits this pattern.

VIPER 112 x 6

Act. 28:3 εχιδνα"

Related to the above examples, let's skip over and show the following verse from Isaiah. The following consists of only four Hebrew words, a preposition, and a conjunction.

FROM THE ROOT OF THE SERPENT WILL SPRING UP A VIPER 112 x 14

Isa 14:29 כי משרש נחש יצא צפע'

The above phrase concerning the root of the serpent is packed with other theomatic patterns all relate to the tree of knowledge. Here is another significant passage.

"Lest there should be among you a root that produces poison and bitterness" (Deu 29:18).

PRODUCES POISON 112 x 7

Deu 29:18 פרה ראש"

"Their poison is like the venom of a serpent: they are like the deaf cobra that stoppeth her ear" (Psa 58:5).

LIKE THE VENOM 112 x 4

Psa 58:5 דמת חמת"

VENOM 112 X 8

חמת

As in all cases, the mathematical odds of two multiples of 112 from the above is extremely remote.

"They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the venom of serpents of the dust" (Deu 32:24).

WITH THE VENOM 112 x 5

Deu 32:24 עם חמת"

Here is yet another Greek spelling of the word "serpents."

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

SERPENTS 112 x 23

1 Cor 10:9 των οφεων'

SERPENTS 112 x 7

Mat 23:33 οφεις'

In Romans 3 this verse appears.

"There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of serpents is under their lips" (Rom 3:11-13).

THE POISON OF SERPENTS IS UNDER THEIR LIPS 1120 x 4

Rom 3:13 ιος ασπιδων υπο τα χειλη αυτων

When the above example was discovered poison of serpents under the lips, this next verse came to mind.

"For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile" (1 Pet 3:10).

GUILE 112 x 2

1 Pet 3:10 δολον

One of the best known words of Jesus were these.

"Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, nor a serpent he will give to him?" (Mat 7:9,10).

NOR A SERPENT HE WILL GIVE 112 x 16

Mat 7:10 μη οφεις επιδωσει

It should be pointed out that our objective in showing these examples, is not to establish a 112 pattern with primarily the topic of snakes and serpents. In a moment we are going to focus on a much more definitive aspect of all this. The 112 pattern with serpents and venom is just one thread weaving its way through the deliberate and inherent structure. The features above are just the appetizer for what you are about to see demonstrated.

The Serpent of Old

While the number 112 is by no means linked to all the references to Satan and the devil, it does have an identifying signature attached to it. Look at this one spectacular example of theomantics phenomenon and staggering statistical consistency from the book of Revelation.

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

AND WAS CAST THE GREAT DRAGON 112 x 13

Rev 12:9 και εβληθη ο δρακων ο μεγας'

THE SERPENT OF OLD 112 x 17

ο οφεις ο αρχαιος"

CALLED THE DEVIL 112 x 12

ο καλουμενος διαβολος'

THE DEVIL 112 x 18

Mat 25:41 τω διαβολω'

AND SATAN 112 x 7

και Σατανας

SATAN WHO DECEIVES 112 x 17

ο Σατανας ο πλανων

Later in Revelation there is another mention of the dragon, the serpent of old. This time different Greek words are used.

THE DRAGON, THE SERPENT OF OLD 112 x 25

Rev 20:2 τον δρακοντα ο οφεις αρχαιος"

And as was indicated earlier in this presentation, Satan and the devil is an entity that we created within ourselves when man disobeyed the Word of God. The fact that both these expressions above, "the devil," "and Satan" work out to 112, goes right along with that concept.

The Serpent in the Garden

The word "serpent" in Hebrew has a value of 358. This is part of another theomatic pattern. However, here is the first time the subject is mentioned in the Bible.

"Now the serpent was crafty more than any beast of the field which the LORD God had made" (Gen 3:1).

WAS CRAFTY 112 x 3

Gen 3:1 היה ערום

In the dialogue, the whole process of the serpent interjecting his venom was to put doubt into the mind of Eve—to get her to question God's word? That is how the deception took

place. Right here is the very point where the serpent injected his poison into Eve—he challenged the very Word of God almighty.

"Indeed, really did God say, not you must eat from any tree in the garden."

INDEED, REALLY 112

אפ כי'

Everything to do with eating the forbidden fruit is 112. Let's jump to verse 11.

"And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman, What have you done? And the woman said, The serpent beguiled me, and I did eat" (Gen 3:11-13).

WHAT HAVE YOU DONE? 112 x 11

Gen 3:13 'מה זאת עשית'

THE WOMAN SAID, THE SERPENT DECEIVED ME 112 x 15

תאמר אשה נחש השיני'

Grammatical note: The words "the serpent deceived me and I ate" equal 112 x 7, but we are not sure of the letter ך on the front of the verb "deceived me" (which is usually always the definite article). This needs to be looked at by a Hebrew grammarian because it is ambiguous.

Now let's jump to the New Testament, to 2 Corinthians.

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

AS THE SERPENT DECEIVED EVE 112 x 27

2 Cor 11:3 ως ο οφεις εξηπατησεν Ευαν'

THE SERPENT DECEIVED 112 x 14

ο οφεις εξηπατησεν'

And now look at the complete phrase. Here the value is an unmistakable 1120.

AS THE SERPENT DECEIVED EVE THROUGH HIS SUBTLETY 1120 x 5

ως οφεις εξηπατησεν Ευαν εν τη πανουργια ουτω'

And in Genesis, these words apply directly to the above.

"And said the serpent unto the woman, Indeed, really did God say..."

UNTO THE WOMAN 112 x 3

Gen 3:1 'אל אשה'

Now this passage in 2 Corinthians states that as the serpent deceived Eve, "thus your minds should be corrupted..." The Greek word for "thus," means in essence "in the same manner your minds should be corrupted..." The following is the most clear cut and significant example possible.

IN THE SAME MANNER 112 x 14

οὕτω"

YOUR MINDS 112 x 15

Rom 12:2 νοος υμων

The main focus of this entire theme is the fact that the serpent represents what GOES ON IN THE MIND.

Jesus told his disciples to,

BE WISE AS SERPENTS 112 x 26

(vñ) Mat 10:16 γινεσθε φρονιμοι ως οφεις

SERPENTS 112 x 7

Mat 23:33 οφεις'

And going right along with this theme of the serpent deceiving Eve, this feature popped up.

"O foolish Galatians, who hath bewitched you, that ye should not obey the truth?"
(Gal 3:1).

BEWITCHED 112 x 3

Gal 3:1 εβασκανεν"

Eve and the Serpent in Revelation 12

Revelation 12 is the key chapter in the Bible that explains the meaning of the serpent and the direct connection to the Garden of Eden. Please take the time to study this passage carefully. The scenario of Eve and the serpent is all related to the fall of the angels from heaven. We'll examine the angel issue a little later in this study and look at many examples from Revelation 12. Here are four quick examples from that passage.

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered. 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" (Rev 12:1-3).

AND BEHOLD A GREAT RED DRAGON 112 x 24

Rev 12:3 και ιδου δρακων μεγας πυρρος'

A dragon is nothing more than the full and complete manifestation of the serpent.

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

AND THE DRAGON STOOD BEFORE THE WOMAN 112 x 35

Rev 12:4 και δρακων εστηκεν ενωπιον της γυναικος'

The expression, "face of the serpent," has everything to do with the open manner in which Satan presents himself to the woman. Revelation chapter 12 will cover this in more detail, but here are two direct examples that relate specifically to Genesis.

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

FACE OF THE SERPENT 112 x 37

Rev 12:14 προσωπου του οφεως'

Later in these same verses is another reference to the dragon that will be shown here.

"And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night" (Rev 12:10).

THE ACCUSER 112 x 11

Rev 12:10 κατηγορ

And we must show the following. Probably the best known expression concerning the serpent or Satan, is the expression "the tempter." When Jesus was tempted in the wilderness, here is what took place.

"And approaching the tempter said to Him, If thou be the Son of God, command that these stones be made bread" (Mat 4:3).

AND APPROACHING THE TEMPTER SAID 112 x 23

Mat 4:3 και προσελθων πειραζων ειπεν"

APPROACHING 112 x 12

προσελθων

Nothing could be more direct or spectacular than the next result. How about this?

THE TEMPTER 1120

ο πειραζων"

The Serpent Eats Dust

Another significant fact is that when God pronounced judgment on the serpent, it was told that dust would be its food. Isn't the following interesting?

"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 you will eat dust all the days of your life" (Gen 3:14).

EAT DUST ALL THE DAYS OF YOUR LIFE 112 x 5

Gen 3:14 עפר אכל כל ימי חייד'

There is one verse in the Old Testament book of Micah that talks about the serpent eating dust.

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

LICK THE DUST LIKE A SERPENT 112 x 7

Mic 7:17 לחר עפר כנחש"

And here is the New Testament Greek word for dust.

DUST 1120

Rev 18:19 χουν

There is much more to this issue of dust and what dust is symbolical of.

The Father of Lies

Now there is one other very famous passage related to all this, that we must examine. There are many 112's in this passage. Here are some of those. Here is John 8:44.

"Ye of father the devil are, and the desires of your father ye wish to do" (Joh 8:44).

YE OF FATHER THE DEVIL 112 x 18

Joh 8:44 υμεις εκ πατρος διαβολου"

THE DEVIL 112 x 18

Mat 25:41 τω διαβολω'

AND THE DESIRES 112 x 7

και επιθυμιας"

It states that "the desires... ye wish to do." Here we see the action aspect of what the 112 represents—it points directly to our own actions as the result of the devil's work.

TO DO 112 x 2

ποιειν'

Next it states, "He was a murderer from the beginning." Certainly the serpent was associated with death at the very beginning.

HE WAS A MURDERER 1120 x 2

εκεινος ανθρωποκτονος ην"

"He was a murderer from the beginning, and abode not in the truth, because there is no truth in him." Here is the real definition of the serpent—that element or instigating force that is 100% devoid of truth.

THERE IS NO TRUTH 1120

ουκ εστιν αληθεια'

Next it states "When he speaks the lie, he speaketh of his own." This is an absolutely spectacular result in light of the key meaning of the serpent who deceived Eve in the garden.

WHEN HE SPEAKS THE LIE 1120

οταν λαλη το ψευδος'

And lastly. "for he is a liar, and the father of it." The father means the SOURCE of lies.

THE FATHER 112 x 5

ο πατηρ'

Let's back up some, and quote the verses just before Jesus made the statement concerning the scribes and Pharisees being of their father the devil.

"I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and you therefore what you heard from your father, you do. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.... Ye are of your father the devil" (Joh 8:37-39,44).

In the above passage, just before Jesus addressed the scribes and Pharisees, He told them that "ye therefore what you heard from [your] father, ye do."

WHAT YOU HEARD FROM YOUR FATHER 112 x 17

Joh 8:37 εωρακατε παρα πατρι'

This is really the key feature of what the serpent accomplishes in the mind.

WHAT YOU HEARD 112 x 11

εωρακατε

FROM YOUR FATHER 112 x 6

παρα πατρι'

What an amazing thing we see happening here. The devil is the father of lies just as the serpent is the source of lies. The serpent and the devil are one in the same (see Revelation 12:9). There is absolutely no truth in Him whatsoever. Yet, our heavenly father is the very source of truth, the one in whom there is ALL truth—just the exact opposite.

Believing a Lie

Here now is one more passage that is probably the most significant possible as it relates to the above.

"And for this cause God shall send them strong delusion, that should believe them a lie" (2 Th 2:11).

SHOULD BELIEVE 112 x 16

2 Th 2:11 εις το πιστευσαι'

BELIEVE THEM 112 x 23

πιστευσαι αυτους'

And then in Revelation, it talks about all those "making a lie." Both believing a lie and making a lie carry this distinct 112 pattern. The fact that the pattern fits just the word "making" clearly establishes that the significance of the 112 is in the act of MAKING the lie. This further confirms the concept that the serpent is something that we created within ourselves.

MAKING 112 x 9

Rev 22:15 ποιων'

And then in the book of first John, this Greek verb appears.

TO LIE 112 x 11

1 Jo 1:6 ψευδομεθα"

The Fruit of the Tree of Knowledge

Now is where we begin to get into the real meat of this presentation. What we are about to find out, is that both the serpent and the fruit of the tree of knowledge—are inextricably one and the same. Tied into the topic of the serpent is another theme that inextricably carries with it the 112 pattern—the theme of corrupt fruit that comes from a corrupt tree. When the serpent seduced Eve, the total purpose of that seduction was to get her to eat the forbidden fruit from the tree that God commanded Adam and Eve not to even touch, lest they die.

The tree of the knowledge of good and evil was forbidden territory to the angels for one simple reason. They did not have God's smarts or God's wisdom—to know the full meaning of what was right or wrong. In that regard, they were spiritual infants. They wanted to eat of the tree because they wanted the good that was in it (they just did not know that along with the knowledge of good would come the knowledge of evil). They were not capable of God's know how, or wisdom, or level of discernment. God knew ahead of time that if man took it upon himself to become a god, he would eventually become totally lost and confused, and eventually kill himself. Babylon (which means "confusion") would be the result. And that is how God describes this earth with all its wandering citizens in total confusion. Mankind no longer knows up from down or left from right. Everything in Revelation ends with "Babylon the great."

Thus we see both the serpent, and the forbidden fruit as having this common 112 pattern. When Eve partook of the fruit, that act in and of itself, was the injection of the serpent's venom into her very soul. It became what the Bible calls "the law of sin and death."

We will now begin to see the amazing consistency of 112 that exists with this theme.

"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit" (Mat 7:17).

A CORRUPT TREE 112 x 7

Mat 7:17 σαπρον δενδρον

Now connect the above example with the following statement of Jesus.

"Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for by the fruit, the tree is known" (Mat 12:33).

THE FRUIT 112 x 7

Mat 12:33 καρπου'

THE TREE IS KNOWN 112 x 15

δενδρον γινωσκεται"

Here is the other famous statement Jesus made.

"Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. therefore by the fruits of them ye shall know them" (Mat 7:19,20).

BY THE FRUITS 112 x 21

Mat 7:20 απο των καρπων

This too speaks of what goes on in one's OWN mind.

"For every tree by its own fruit is known. For of thorns men do not gather figs, nor of a bramble bush gather they grapes" (Luk 6:44).

BY ITS OWN FRUIT IS KNOWN 1120 x 3

Luk 6:44 εκ του ιδιου καρπου γινωσκεται'

FRUIT 112 x 7

καρπου'

Now let's go to Genesis. Here is the original command that God gave to Adam.

**BUT FROM THE TREE OF THE KNOWLEDGE OF GOOD 112 x 13
AND EVIL, NOT YOU MUST EAT**

Gen 2:17 ומעץ דעת טוב ורע לא תאכלי'

Now look at this next short phrase—with three clearly distinct multiples of 112.

"But from the tree of the knowledge of good and evil, not you must eat from it: for in the day you eat from it thou shalt surely die" (Gen 2:17).

EAT FROM 112

אכלך מי

Now the phrase "thou shalt surely die," consists of two Hebrew words that actually read "do die thou shalt die."

TO DIE 112 x 4

מוות

THOU SHALT DIE 112 x 4 x 2

Gen 3:5 תמוותך

And this word equally matches the concept of dying.

VENOM 112 x 4 x 2

חמת

IMPORTANT NOTE: Examples and features that were shown previously will be indented. These are shown again because they relate directly and add meaning to the new data..

So both eating and death are inextricably related to the serpent. What God is essentially saying to Adam and Eve is simply this. "If you take it upon yourself to figure out good and evil, you cannot do it. It's more than you are capable of handling. The only result possible is that you will most certainly die."

Just the mathematical probability of finding TWO multiples of 112 within the following two Hebrew words, is extremely unlikely.

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

BUT OF THE FRUIT 112 x 3

Gen 3:3 ומפרי

FRUIT OF THE TREE 112 x 4

פרי עץ

"And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen 3:4,5).

THAT IN THE DAY YOU EAT FROM IT 112 x 3

Gen 3:5 כי ביום אכלכם ממנו

YOU EAT 112

אכלכם

EAT FROM 112

אכלד מ

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

YOUR EYES SHALL BE OPENED 112 x 4

וניקודו יניכם

Man could now determine WITHIN himself right from wrong.

AND YE SHALL BE AS GOD, KNOWERS 112 x 6

והייתם באלהים ידי

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

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

SAW THE WOMAN THAT THE TREE WAS GOOD 1120

Gen 3:6 תרא אשה כי טוב העץ

The above is 1120. Now look at this!

KNOWERS OF GOOD 112

Gen 3:5 ידעי טוב

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

AND IT WAS PLEASANT 112 x 4

וכי תאורה

TO THE EYES 112 x 2

הוא לעינים

"and being desirable the tree to gain wisdom,"

THE TREE TO GAIN WISDOM 112 x 5

העץ להשכיל

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

FROM ITS FRUIT 112 x 3

Gen 3:6 מפריד

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

WERE OPENED THE EYES 112 x 7

Gen 3:7 תפקחנה עיני

The fact that 112 works out with all these phrases in theomatics, is not only mind-boggling statistically, but it is showing us the fact that the 112 poison is related to ALL these elements. These include knowledge, understanding, food and nourishment, being able to see clearly, living for pleasure, being important (like God), gaining wisdom, etc. All of these things sound wonderful, but they can be nothing more than the works and the

lust of the flesh. But the key fact here, is that man was NOT CAPABLE of handling it. And God knew that fact. That is why the tree was forbidden (see Hebrews 5:12-14). That is why the sentence for tampering with it would bring ultimate spiritual death.

Wise in One's Own Eyes

Therefore, nothing could be more clear and direct than the following.

"Woe unto them that are wise in their own eyes, and prudent in their own sight!" (Isa 5:21).

ARE WISE (in their own eyes) 112

Isa 5:21 "כמים"

And here in Romans the whole expression works out.

"Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits" (Rom 12:16).

WISE IN YOUR OWN EYES 112 x 18

Rom 12:16 φρονιμοι παρ εαυτοις'

The following is four Hebrew words. Here are the first two in the phrase.

"Be ye not wise in thine own eyes: fear the LORD, and depart from evil" (Prov 3:7).

BE YE NOT (wise) 112 x 4

Prov 3:7 "אל תהי"

When the Bible many times refers to the eyes of a person, this speaks of how a person sees or perceives themselves. The following well known passage demonstrates that.

"Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Mat 7:5).

THINE OWN EYE 112 x 16

Mat 7:5 οφθαλμου σου"

THE EYE 1120

οφθαλμου

More Fruit Examples

By now you can begin to see the incredible consistency with this design. This is only the beginning. Let us return to the theme of eating from the fruit of the forbidden tree.

In Revelation it talks about the great harlot, which is directly related to Eve (who committed spiritual fornication with the serpent). Here is the final result of that liaison.

"And the fruit of the lust of thy soul is departed from thee, and all things which were dainty and goodly are departed from thee" (Rev 18:14).

AND THE FRUIT OF THE LUST OF THY SOUL 1120 x 5

Rev 18:14 και η σπορα σου της επιθυμιας ψυχης σου

AND THE FRUIT OF LUST 112 x 21

και η σπορα της επιθυμιας'

The next feature illustrates the fact that Eve's very harlot soul, had been polluted with the poison of the serpent, and was beyond repair.

OF THY SOUL 112 x 23

ψυχης σου"

There are just multitude of passages throughout the Bible, related to all this that could be shown. We will look at just a few. The first two examples do not have to do with something forbidden, but they show that the 112 exists irregardless—it is common to the concept of eating fruit.

"Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?" (1 Cor 9:7).

EATETH THE FRUIT 112 x 5

1 Co 9:7 καρπον εσθιει

Here is just another example.

"and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them" (Amos 9:14).

THE FRUIT OF THEM 112 x 3

Amo 9:14 פְּרִיָהֶם

The major concept behind Eve eating of the fruit, was the fact that by choosing to follow their own way, our first parents ate the fruit of lies rather than obey the truth. By trusting in their own way, they took it upon themselves to discern good from evil.

"Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because you depended upon thine own way, in the multitude of thy mighty men" (Hos 8:13).

YE HAVE EATEN THE FRUIT 112 x 7

Hos 10:13 אכלתם פריי

BECAUSE YOU DEPENDED UPON (thine own way) 112 x 4

כי בטחת

Now connect the last feature, i.e. the phrase "because thou didst trust I thy own way," with the next example.

"And they shall eat from the fruit of their own way, and be filled with their own devices" (Pro 1:31).

AND THEY SHALL EAT FROM (the fruit of their own way) 112

Pro 1:31 ויאכלו מ

There are at least five verses in the Old Testament that refer to man eating the fruit of his own doings. One word.

"Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their own doings" (Isa 3:10).

THEIR OWN DOINGS 112 x 2

Isa 3:10 מעלליהם

In reference to the subject of doings, we happened to notice the following Greek verb in third John. In 1 Peter 2:14, this same Greek word is translated as "evil doers."

DOING EVIL (or EVIL DOERS) 1120

3 John 1:11 κακοποιω

This next feature is as much to the point of what 112 is all about, as one can possibly get.

"When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his own iniquity that he hath committed, he shall die for it" (Ezek 33:13).

HIS OWN EVIL 112

Eze 33:13 עולו

This next passage is so very significant, because it refers directly to the sin that wicked people create within themselves.

"And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you" (2 Pet 2:13).

REVELING IN THEIR OWN (deceivings) 1120 x 3

2 Pet 2:13 εντρυφωντες εν απαιταις"

Long after this study was complete, I bumped into the following verse. Here are the words of the Apostle Paul. As it relates to this theme, this is one outstandingly significant passage as it relates to this concept.

"What? came the word of God out from you? or came it unto you only?" (1 Cor 14:36).

In the Greek it reads, "Or from you the word of God came forth?"

OR FROM YOU THE WORD 1120 x 2

1 Cor 14:36 η αφ υμων του λογος"

FROM YOU 112 x 16

1 Cor 14:36 αφ υμων'

What the above clearly indicates, is that sin comes from WITHIN the individual who tries to figure out the Word of God from WITHIN themselves, rather than accepting it as it is presented to them.

As our investigation into this pattern progresses, **the 112 pattern weaves its way through all of these passages that refer to man's own rebellious will and doings.** It has to do with the evil thoughts and actions that come forth out of the heart of man. The fruit of the serpent has poisoned the entire being and personage. Here is one more verse that brings out this fact.

"The preparations of the heart in man, and the answer of the tongue, is from the LORD" (Prov 16:1).

This verse is very significant, in the original Hebrew it reads, "to man he plans in his heart, but from the Lord is the reply of his tongue."

TO MAN HE PLANS IN HIS HEART 112 x 4

Pro 16:1 לאדם מערכי לב'

The Fiery Serpent in the Wilderness

One of the most significant accounts of serpents is the account where 23,000 people died, who had committed fornication.

5 And spake the people 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.

6 And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

7 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. And Moses prayed for the people.

8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9 And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had

bitten any man, when he beheld the serpent of brass, he lived.

Now the first two examples of this phenomenon is seen in the fact that the 112 judgment came upon the people because the people spoke against God and His servant Moses. The words that came out of their mouths were the things that were in their hearts.

"And spake the people 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 21:5).

AND SPAKE THE PEOPLE AGAINST 112 x 3

Num 21:5 'וידבר העם'

AND SPAKE 112 x 2

"וידבר"

And here is what happened next.

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

THE LORD SENT FIERY SERPENTS AMONG THE PEOPLE 112 x 8

Num 21:6 'ישלח יהוה בעם נחשים'

AMONG THE PEOPLE 112

בעם

BIT THE PEOPLE 112 x 8

'ינשכו את עם'

DIED THE PEOPLE 112 x 5

ימת עם

DIED 112 x 4
"ימת"

VENOM 112 X 8
חמת

MUCH PEOPLE OF ISRAEL DIED 112 x 12
'ימת עם רב מישראל'

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

THEY SAID, WE SINNED 112 x 3
'ויאמרו חטאנו'

"And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one bitten, when he looketh upon it, shall live" (Num 21:8).

THAT EVERY ONE BITTEN 112 x 4
Num 21:8 "היה כל נשוד"

Now look at this. Nothing could be more incredible. The brass serpent on a pole represents Satan.

"And Moses made a fiery serpent [of brass], and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived" (Num 21:10).

THE SERPENT OF BRASS 1120
Num 21:9 'נחש הנחשת'

In coming to the one reference in the New Testament, there was no specific pattern of 112 except the following feature. The wilderness speaks of the PLACE where the temptation took place and the people died from the serpents.

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

IN THE WILDERNESS 112 x 9
Joh 3:14 εν ερημω

Now we go to the New Testament account of what took place in the wilderness.

"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" (1 Cor 10:7).

ROSE UP TO PLAY 112 x 9

1 Cor 10:7 και ανεστησαν παιζειν'

"Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand." (1 Cor 10:8).

AS SOME OF THEM COMMITTED 1120 x 4 FORNICATION AND FELL

καθως τινες αυτων επορνευσαν και επεσαν'

FELL IN ONE (day) 112 x 4

επεσαν εν μια'

Here is the next verse.

"Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents" (1 Cor 10:7-9).

OF SERPENTS 112 x 23

1 Cor 10:9 των οφεων'

The above is 112 x 23, and there were 23,000 people who died in the wilderness.

Throughout the book of Revelation it talks about those who did not repent "of their fornication." Here too the value is 112 x 23. Eve in the garden committed spiritual fornication with the serpent.

THEIR FORNICATION 112 x 23

Rev 9:21 της πορνειας αυτων

We interject the following verse from Revelations, where it talks about those who do not wish to repent of their fornication. The manner this feature works out clearly shows how the 112 concept is embedded in the actions of the heart.

AND DID NOT WISH (to repent) 112 x 5

Rev 2:21 και ου θελει

Now comes another passage about the children of Israel in the wilderness. This time from the book of Acts.

"To whom our fathers would not obey, but thrust [him] aside and turned in the hearts of them towards Egypt" (Act 7:39).

BUT THRUST [HIM] ASIDE AND TURNED IN THE HEARTS 1120 x 3

Act 7:39 αλλα απωσαντο και εστραφησαν εν καρδιαις'

IN THE HEARTS OF THEM 112 x 22

εν ταις καρδιαις αυτων'

In reference to the people's hearts, nothing could be more direct than this verse in Hebrews.

"When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in the heart" (Heb 3:10).

ERROR IN THE HEART 112 x 13

Heb 3:10 πλανωνται καρδια"

In relation to those things which are IN the heart, this verse in Deuteronomy really pins it down. The fact that this one word "in" clusters at 112 is very significant.

"Beware that there be not a wicked thought in thy heart." (Deu 15:9).

THERE BE NOT A WICKED THOUGHT IN THY HEART 112 x 6

Deu 15:9 פן יהיה דבר עם לבבך בלניעל

IN 112

עם"

Here is one of the most famous verses in the Old Testament.

"And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to test thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no" (Deu 8:2).

TO TEST THEE 112 x 5

Deu 8:2 לניתך

TO KNOW WHAT WAS IN 112 x 5

לדעת אשר ב'

Interestingly, the words "to test thee," has a value of 560, which is 112 x 5. But the Hebrew word(s), "in thine heart (בלננד), has a value of just 56 (or 112 x .5). This is just one example of theomatics phenomena.

The last example from the book of James, unmistakably links the things taking place in the heart, to what happened in the wilderness.

"Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in the day of slaughter" (James 5:5).

YOUR HEARTS 112 x 19

Jam 5:5 τας καρδιας υμων'

IN THE DAY OF SLAUGHTER 1120

εν ημερα σφαγης'

After all the above, the following 1120 is just too much!

"Harden not your hearts, as in the provocation, in the day of temptation in the wilderness" (Heb 3:8).

THE DAY OF TEMPTATION 1120 x 2

την ημεραν του πειρασμου"

IN THE WILDERNESS 112 x 9

Joh 3:14 εν ερημω

The Cross of Jesus

Virtually every single reference to the cross of Jesus (more than 27 references in the New Testament), is absolutely saturated with the 112 pattern—pages and pages of examples. This study and statistical analysis is available upon request. The serpent of course was put up on a pole, which is a type of the cross. It is upon the cross that everything to do with rebellion and hardness of heart, was crucified.

THE CROSS 1120 x 2

Mar 15:30 του σταυρου'

CROSS 1120

Luk 14:27 σταυρον'

Recently while reading in the book of Hebrews, I came across a verse that shows the real connection between what the cross of Jesus represents—and our individual self will (which of course the 112 represents). When Jesus died on the cross He gave up His own will to do the will of the Father. He then died on the cross.

"Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself" (Heb 7:27).

OFFERED UP (Himself) 112 x 3

Heb 7:28 ανενεγκας'

The Spirit of Python

After this study was completed, I found the following example, and it is interject it here. There is a very unusual story in the book of Acts, chapter 16, concerning Paul and Silas

when they were in the city of Phillipi. They encountered a woman, whom, the Bible says, had a "spirit of divination." She was a sorceress and made a great deal of money for her handlers. For days she followed after the apostles, crying out, "These men are servants of the Most High God, who proclaim the way of salvation." Obviously, that was the truth. But after some time Paul sensed that something was terribly wrong. A demonic spirit was actually mocking them. He turned to the woman and cast out the spirit. The result was that the woman was no longer able to divinate and her handlers were very upset and angry. This caused a huge commotion in the town, and Paul and Silas eventually ended up in prison with their hands and feet tied in stocks. That was the story of when the earthquake occurred, shaking them loose. That night the jailer and his entire family became Christians and were baptized.

"And it came to pass, as we went to prayer, a certain damsel having the spirit of divination met us, which brought her masters much gain by soothsaying" (Acts 16:16).

Here is the interesting part of this story. The word "divination" in Greek, actually is a serpent word, and it means "python," a certain type of snake (usually found in Africa and South America), that kills its victims not with venom, but with strangulation. It squeezes the very life out of them. The text says that "a certain damsel having the spirit of python."

HAVING THE SPIRIT 112 x 17

Act 16:16 εχουσαν πνευμα"

Satan References

We tabulated numerous pages of outstanding references to Satan and the devil. Here are just a handful of the most significant ones.

"Even him, whose coming is after the working of Satan with all power and signs and lying wonders" (2 Th 2:9).

WORKING OF SATAN 112 x 7

2 Th 2:9 ενεργειαν Σατανα"

The following is not surprising either.

THE DEVIL 112 x 18

Mat 25:41 τω διαβολω'

"To open their eyes, and to turn them from darkness to light, and from the authority of Satan unto God" (Act 26:18).

THE AUTHORITY 112 x 13

Act 26:18 της εξουσιας"

In Revelation, when Jesus spoke to the Church at Pergamum, he stated "I know where thou dwellest, where the throne of Satan is."

WHERE THE THRONE 1120

Rev 2:13 οπου θρονος'

THRONE OF SATAN 1120

ο θρονος Σατανα"

The above proves unequivocally that Satan's throne is in our mind and in our thoughts. It is statistically outstanding that just four Greek words would contain two 1120's.

In Ephesians Satan is called "the prince of the power of the air." The word "prince" means "ruler."

THE RULER 1120

Eph 2:2 αρχοντα"

Jesus in speaking to the Church at Thyatira, talks about those who KNOW the depths of Satan.

"But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak" (Rev 2:24).

KNOWN THE DEPTHS OF SATAN 112 x 15

Rev. 2:24 εγνωσαν βαθεα Σατανα

We saw earlier from the next verse, how this entire passage to do with the old serpent was full of multiples of 112. The words, "and Satan" were 112 x 7. Within those same words, "and Satan, who deceives," is another 112.

"the old serpent, called the Devil, and Satan, who deceives the whole world" (Rev. 12:9).

SATAN WHO DECEIVES 112 x 17

Rev 12:9 ο Σατανας ο πλανων

Later in Revelation, it talks about the devil deceiving mankind.

"And the devil deceiving them was cast into the lake of fire and brimstone" (Rev 20:10).

AND THE DEVIL DECEIVING 112 x 14

Rev 20:10 και ο διαβολος ο πλανων'

THE DEVIL 112 x 18

Mat 25:41 τω διαβολω'

It is the devil and Satan who blinds the minds of unbelievers. The following passage is most powerful and impressive as it relates to this entire theme.

"In whom the god of this world hath blinded the thoughts of unbelievers, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor 4:4).

BLINDED 1120

2 Cor 4:4 ετυφλωσε

THE THOUGHTS OF UNBELIEVERS 1120 x 3

τα νοηματα των απιστων"

112 and the Inside of Man

We are ready to begin the major thrust of this presentation. Having looked at the topic of serpents and Satan and the damage done by the original sin. Here are the results.

The 112 pattern distinctly manifests itself in those passages that speak of the deepest resources of one's being or soul.

"That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man" (Eph 3:17).

IN THE INNER MAN 112 x 25

Eph 3:16 εις τον εσω ανθρωπον

INNER 112 x 9

εσω"

"For which cause we faint not; but though our outward man perish, yet our inward man is renewed day by day" (2 Cor 4:16).

OUR INWARD MAN 112 x 17

2 Co 4:16 εσω ημων'

"The spirit of man is the candle of the LORD, searching all the parts of his inmost being" (Pro 20:27).

THE PARTS 112 x 2

Pro 20:27 "יִרְדָּק

A good example of this phenomenon, relative to the inward man, is a passage from Phillipians. Even though this is in reference to a good God, the principle here of that which works WITHIN, is present with the 112.

"For it is God which worketh in you both to will and to do of his good pleasure" (Phi 2:13).

WORKETH IN YOU 112 x 14

Phi 2:13 ενεργων εν υμιν

"Thou blind Pharisee, first cleanse the inside of the cup and platter, that the outside of them may be clean also" (Mat 23:26).

CLEANSE THE INSIDE 112 x 13

Mat 23:26 καθαρισον το εντος

THE INSIDE OF THE CUP AND PLATTER 112 x 34

το εντος ποτηριου και της παροιιδος'

"And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness" (Luk 11:39).

YOUR INWARD PART IS FULL OF 112 x 25

Luk 11:39 το δε εσωθεν υμων γεμει'

But look at this parallel.

"Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity" (Mat 23:28).

FULL OF HYPOCRISY AND INIQUITY 112 x 26

Mat 23:28 μεστοι υποκρισεως και ανομιας'

And in relation to that which is within, look at this!

"Beware of false prophets, which come to you in sheep's clothing, but they are inwardly ravening wolves" (Mat 7:15).

THEY ARE INWARDLY 112 x 12

Mat 7:15 εσωθεν εισιν

One very interesting example of how this outstanding phenomenon carries over, is the following word. A **vessel** is something that something else is deposited inside, i.e. the heart of man. The following connects the vessel to the heart, the most inward part of the being.

"For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you his own vessel possess in sanctification and honour" (1 Th 4:3,4).

OF YOU HIS OWN VESSEL 1120 x 3

1 Th 4:4 υμων εαυτου σκευος'

VESSEL 112 x 8

σκευος'

In 2 Corinthians Paul talked about our earthly house, that we dwell inside.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor 5:1).

HOUSE 112

2 Co 5:1 οικια'

Isaiah referred to his innermost being, when he spoke concerning the spirit within him.

"With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early" (Isa 26:9).

MY SPIRIT 112 x 2

Isa 26:9 יררר

When Jesus died on the cross, he completely surrendered His individual life back to the Father. He gave up His own independent will—back to God.

"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost" (Luke 23:46).

MY SPIRIT 112 x 13

Luk 1:46 το πνευμα μου

In reference to the depths of man, nothing could be more direct.

"For what man knoweth the things of a man, save the spirit of man which is in him?" (1 Cor 2:11).

SAVE THE SPIRIT 112 x 9

1 Cor 2:11 ει μη το πνευμα'

THE SPIRIT OF MAN WHICH IS IN HIM 112 x 46

το πνευμα του ανθρωπου το εν αυτω

The most distinct words possible—pointing to the inward spirit of man, still shows the 112 pattern.

SPIRIT OF MAN IN 112 x 26

πνευμα του ανθρωπου εν'

And now look at this expression, in reference to the spirit of man. The word "way" in reference to the ways of a man is 112 x 2. The word "spirits" in some translations is "motives," i.e. "the Lord weigheth the motives." In relation to the 112 theme and wickedness being something devised deep in the heart relative to the spirit and motives, the fact that the following is 1120 is just astounding.

"All the ways of a man are clean in his own eyes; but the LORD weigheth the spirits" (Prov 16:2).

BUT THE LORD WEIGHETH THE SPIRITS (or MOTIVES) 1120

Pro 16:2 "תבן רוחות יהרה"

The soul of man is also the deeper part of our being.

"And I will say to the soul of me, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry" (Luk 12:19).

THE SOUL 112 x 18

Luk 12:19 τη ψυχη

The following verse is one of my personal favorites from the entire Bible—here the 112 pattern appears in a positive context. The long English phrase in reference to the heart is but five Hebrew words.

"For the eyes of the LORD run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars" (2 Chr 16:9).

SHOW HIMSELF STRONG ON BEHALF OF THOSE WHOSE HEARTS ARE PERFECT TOWARDS HIM 1120

2 Chr 16: 9 התחזק עם לבבם שלם אליד'

The Heart of Man

After all that we have seen, the following is just one more spectacular example confirming the validity of both theomatics and this entire concept.

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor 2:9).

INTO THE HEART OF MAN 112 x 16

1 Cor 2:9 επι καρδιαν ανθρωπου'

An interesting example of how this 112 concept pops up in other similar, but seemingly unrelated passages, is found in the following. Here the apostle Paul is addressing the young man Timothy.

"Neglect not the gift that is in thee, which was given thee by prophecy" (1 Tim 4:14).

IN THEE 112 x 3

1 Tim 4:14 εν σοι'

THE HEART 112 x 3

καρδιας

Here is a key passage to this entire concept of how the 112 relates to the secret chambers of the heart.

"But the hidden man of the heart let it be, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Pet 3:4).

The word "man" is not in the original. The phrase could easily be translated, "but the hidden things of the heart let it be..."

BUT THE HIDDEN THINGS OF THE HEART 112 x 14

1 Pet 3:4 αλλ κρυπτος καρδιας'

BUT THE HIDDEN THINGS 112 x 14

αλλ κρυπτος'

Now is where the full meaning of this pattern starts to explode. Throughout the gospels Jesus constantly talked about the evil that comes forth out of man's heart. It is not those thing going into the mouth that defile, but what comes out.

"But those things which proceed out of the mouth out of heart come forth; and those things defile the man" (Mat 15:18).

OUT OF MOUTH OUT OF HEART 112 x 14

Mat 15:18 εκ στοματος εκ καρδιας'

OUT OF MOUTH OUT OF 112 x 11

εκ στοματος εκ'

And where does all this originate? Here is the spectacular result. Here is the key word. It originates in the heart.

THE HEART 112 x 3

καρδιας

Here is the next verse.

"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man" (Mat 15:19,20).

THESE ARE THE THINGS WHICH DEFILE THE MAN 112 x 33

Mat 15:20 ταυτα εστιν κοινουντα ανθρωπον"

And we find another example of the 112 pattern which points directly to the item that comes out of a man.

THESE ARE 112 x 14

ταυτα εστιν'

Now let us go to Mark's account. Here we will see the most spectacular results possible.

"And he said, The thing which out of man cometh forth, that defileth the man. For from within, out of the heart of men thoughts evil come forth, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile the man" (Mark 7:20-23).

THE THING WHICH OUT OF MAN COMETH FORTH 112 x 29

Mar 7:20 οτι το εκ ανθρωπου εκπορευομενον"

Nothing could be more specific.

THE THING WHICH OUT OF MAN 112 x 17

το εκ ανθρωπου'

Relative to the things that come out of man's mouth, look at this verse from James.

"Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be" (Jam 3:10).

SAME MOUTH 112 x 21

Jam 3:10 αυτου στοματος

Now come the big hits.

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

OUT OF THE HEART OF MEN, THOUGHTS EVIL 1120 x 4

Mar 7:21 εκ της καρδιας των ανθρωπων διαλογισμοι κακοι"

OF THE HEART 112 x 3

καρδιας

THOUGHTS EVIL COME FORTH 112 x 15

διαλογισμοι κακοι εκπορευονται

THOUGHTS 112 x 4

διαλογισμοι

EVIL COME(S) FORTH 112 x 11

κακοι εκπορευονται

We are not yet done with the passage in Mark.

"All these evil things from within come forth, and defile the man" (Mar 7:23).

ALL THESE EVIL THINGS FROM WITHIN COME FORTH 112 z 34

Mar 7:23 παντα ταυτα πονηρα εσωθεν εκπορευεται

THE EVIL THINGS FROM WITHIN 112 x 15

τα πονηρα εσωθεν'

EVIL THINGS 112 x 11

Joh 5:29 τα φαυλα'

Remember the former example of the serpent eggs? It is within the thoughts that the serpent hatches and is manifested. The serpent is 100% symbolic.

THE EGG 112

ביצי

THE EGG THAT IS BROKEN 112 x 2

הזורח

GIVE BIRTH TO INIQUITY 112

הוליד און

INIQUITY 112 x 6

את רע'

Take a look at this!

"Tribulation and anguish, upon every soul of man that doeth evil" (Rom 2:9).

DOETH EVIL 112 x 11

Rom 2:9 κατεργαζομενου κακον'

Now back to the words of Jesus.

"A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh" (Luk 6:45).

AND AN EVIL MAN OUT OF 112 x 18

Luk 6:45 και ο πονηρος ανθρωπος εκ"

Here are the most distinct words possible.

OUT OF EVIL TREASURE OF HIS HEART BRINGETH FORTH 112 x 39

εκ πονηρου θησαυρου καρδιας αυτου προφερει

Here is where the evil comes.

OF HIS HEART 112 x 18

της καρδιας αυτου'

THE HEART 112 x 3

καρδιας

Remember the passage early on when Jesus called the scribes and Pharisees serpents and vipers?

"O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh" (Mat 12:34).

OUT OF THE ABUNDANCE OF THE HEART 112 x 29

Mat 12:35 εκ του περισσευματος της καρδιας"

OF THE HEART 112 x 3

καρδιας

In relation to what originates in the heart, here are the words that Jesus spoke after He rose from the dead.

"And he said unto them, Why are ye troubled? and why do thoughts come up in the heart of thee? Behold my hands and my feet, that it is I myself" (Luk 24:38,39).

THOUGHTS COME UP IN THE HEART 112 x 16

Luk 24:38 διαλογισμοι αναβαινουσιν εν τη καρδια

THOUGHTS 112 x 4

διαλογισμοι

COME UP IN THE HEART 112 x 12

αναβαινουσιν εν τη καρδια

Here are three Greek words—the most clear possible—every one of them a multiple of 112.

"Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

Repent therefore of this thy wickedness, and pray God, if perhaps the thought of the heart of thee may be forgiven thee" (Act 8:21,22).

THE THOUGHT OF THE HEART OF THEE 112 x 11

Act 8:22 επινοια καρδιας σου

THE THOUGHT 112 x 2

επινοια"

THOUGHT OF THE HEART 112 x 5

επινοια καρδιας"

THE HEART OF THEE 112 x 9

καρδιας σου"

THE HEART 112 x 3

καρδιας

OF THEE 112 x 6

σου"

The following is interesting and the 112 result obvious. It is from the mouth that the things in the heart come forth.

"Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few" (Eccl 5:2).

THINE HEART BE HASTY 112 x 3

Ecc 5:2 "לבד אל ימהר"

UTTER 112

הוציא

Here is a very direct phrase from the book of Isaiah.

"For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them; In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, to conceive and utter from the heart false words" (Isa 59:12,13).

TO CONCEIVE AND UTTER FROM THE HEART 1120 FALSE WORDS

Isa 59:13 "הָרַר וְהִגּוּ מִלֵּב דְּבַר־יִשְׁקֵר"

Here is another good example of how the 112 theomatics phenomenon weaves its way through the Bible.

"They have devised evils in their heart; continually are they gathered together for war" (Psa 149:3).

EVILS 112 x 6

Psa 149:3 "רַעִיּוֹת"

This expression also produces the 112 pattern.

"But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these of evil is" (Mat 5:37).

OF EVIL IS 112 x 12

Mat 5:37 "πονηρου εστιν"

And then I thought of this verse in Acts. Remember how the 112 represents evil being hatched in the heart of man.

"Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people devised evil things?" (Acts 4:25).

AND THE PEOPLE DEvised 112 x 7

Act 4:25 "και λαοι εμελετησαν"

Here is what took place before the flood in Genesis.

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of the heart of him was only evil continually" (Gen 6:5).

THOUGHTS OF THE HEART 112 x 7

Gen 6:5 "מחשבת לב"

The following is perhaps the most outstanding verse possible from the entire Bible—related to this theme.

"As a man thinketh in his heart, so is he."

THINKETH IN HIS HEART 112 x 9

Pro 23:7 שׁעַר בַּנֶּפֶשׁ

And amazingly, just the word "thinking" by itself produces 1120.

"But Jesus called them to him, and saith unto them, Ye know that the ones thinking to rule over the Gentiles exercise lordship over them" (Mark 10:42).

THINKING 1120

Mar 10:42 δοκουντες'

And then there is this most famous of passages.

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb 4:12).

JUDGE THE THOUGHTS AND INTENTIONS 1120 x 3

Heb 4:12 κριτικος ενθυμησεων και εννοιων"

THOUGHTS 112 x 14

ενθυμησεων'

OF THE HEART 112 x 3

καρδιας

And here is yet another Greek spelling of the word "thoughts."

"Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another" (Rom 2:15).

THOUGHTS 112 x 21

Rom 12:15 των λογισμων'

And guess what the value is for the Hebrew word meaning "thoughts?"

(Dan 7:28) Hitherto is the end of the matter. As for me Daniel, my thoughts much troubled me, and my countenance changed in me: but I kept the matter in my heart.

THOUGHTS 112 x 3

Dan 7:28 רעיון

THOUGHTS 112 x 21

Rom 12:15 των λογισμων'

But what about the word "intentions?" It did not seem to fit the 112 pattern in Hebrews. Long after this study was complete I was reading in the book of acts, and suddenly this presented itself.

"But the centurion, willing to save Paul, kept them from their intentions; and commanded that they which could swim should cast themselves first into the sea, and get to land" (Act 27:43).

INTENTIONS 1120

Act 27:43 βουληματος'

What the above goes to prove, is what happens thousands of times in theomantics. Where a specific pattern does not fit a word or phrase in one part of the Bible—Lo and behold, the key word will pop up somewhere else (such as the above exceedingly significant 1120).

Here is one more very well known verse.

"I have spread out my hands all the day unto a rebellious people, who walk in a way that was not good, after their own thoughts" (Isa 65:2).

A WAY 112 x 2

Isa 65:2 דרך

WALK — AFTER THEIR OWN THOUGHTS 1120

הלכים אחר מחשבתיהם'

"The Lord detests the thoughts of the wicked: but the words of the pure are pleasant words" (Pro 15:26).

DETESTS THE THOUGHTS OF THE WICKED 112 x 17

Pro 15:26 תועבת מחשבות רע

And in relation to wicked thoughts, here is a well known verse in Philippians.

"Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things" (Phil 3:19).

The expression "mind earthly things," means to "think about earthly matters."

MIND EARTHLY THINGS 1120 x 2

Phi 3:19 οι τα επιγεια φρονουντες

Interestingly, the word "belly" in Greek fits the pattern—the belly speaks of the In relation to this whole theme of man deciding for himself (within himself) right from wrong, the following passage came immediately to mind.

"Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things" (Phil 3:19).

WHOSE GOD IS THEIR BELLY 112 x 12

Phi 3:19 ων ο θεος κοιλια'

innermost part (along of course with the heart).

THE BELLY 112 x 4

Mat 12:40 τη κοιλια'

What One Possesses

Jesus in the book of Luke mentioned that a man's wealth does not consist on those things which he has or possesses. This is another aspect of this whole 112 structure/concept pattern. In a certain sense, a person's possessions involve their own rights and intellectual capacity to decide for themselves good from evil.

"Sell the possessions of you, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth" (Luke 12:33).

THE POSSESSIONS 112 x 17

Luk 12:33 τα υπαρχοντα'

John 2:25

Relative to all that has been presented so far, the following will need no great introduction. How can anybody possibly doubt the validity of theomatics after looking at this?

"And needed not that any should testify of man: for he knew what was in man" (Joh 2:25).

FOR HE KNEW WHAT WAS IN MAN 1120 x 4

Joh 2:25 αυτος γαρ εγινωσκεν τι ην εν ανθρωπω'

KNEW WHAT WAS IN 112 x 14

ΕΓΙΝΩΣΚΕΝ ΤΙ ΗΝ ΕΝ'

WAS IN 112

ην εν'

The wording in this next feature really pinpoints the real man that is INSIDE of a man.

"For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead" (2 Cor 1:8,9).

In the Greek it reads, "but ourselves in ourselves the sentence of death having."

BUT OURSELVES IN (ourselves) 112 x 9

2 Cor 1:9 αλλα αυτοι εν'

In reference to the above, the following passage from Daniel is somewhat relevant.

(Dan 2:22) He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

HE REVEALETH THE DEEP AND SECRET THINGS, HE KNOWETH 1120 x 2
WHAT IS IN THE DARKNESS

Dan 2:22 הוא גלא עמיקתא ומתרתא ידע מה בחשוכא

IN THE DARKNESS 112 x 3

בחשוכא

The Soul of Man

The soul is the seat of both the heart and emotions of our very being.

"Thou shalt love the Lord thy God with all the heart of thee and with all the soul of thee, and with all the understanding of thee. This is the great and first commandment" (Mat 22:37).

THE HEART OF THEE 112 x 9

καρδιας σου"

THE HEART 112 x 3

καρδιας

THE SOUL OF THEE 112 x 23

ψυχης σου"

THE SOUL 112 x 18

Mar 12:30 τη ψυχη

Now look how the following includes the word "all." What the number 112 represents is how we all understand and believe things in our heart and soul. It was in the understanding of the soul that the serpent originally laid its poisonous eggs and thoughts.

ALL THE UNDERSTANDING OF THEE 112 x 11

ολη τη διαμονοια σου"

ALL THE UNDERSTANDING 112 x 5

ολη τη διαμονοια

The following is the most direct possible. Here the understanding is connected to the heart and to the mind.

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus? (Phi 4:7).

YOUR HEARTS 112 x 19

Phi 4:7 τας καρδιας υμων'

AND YOUR MINDS 112 x 16

και νοηματα υμων'

The Breastplate of Righteousness

In reference to the concept of keeping or protecting the heart, long after this study was complete I found the following verse.

"But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation" (1 Th 5:8).

PUTTING ON THE BREATPLATE OF FAITH 3360 (1120 x 3)

1 Th 5:8 ενδυσασμενοι θωρακα πιστεως'

OF THE HEART 336 (112 x 3)

καρδιας

When this feature jumped out at me, it surprised me. But then, Of Course! What is the purpose of the breastplate? It protects the heart. This is just one really good example of the theomatics phenomenon. The value of 3360 would make no sense whatsoever unless a person knew the theological concept tied to that very specific number.

And then right after I typed the above, I asked myself if the word "breastplate" appears anywhere else. It did in Ephesians where it talks about putting on the breastplate of righteousness.

AND PUT ON THE BREASTPLATE OF RIGHTEOUSNESS 336 x 11

Eph 6:14 και ενδυσασμενοι τον θωρακα της δικαιοσυνης"

BREASTPLATE OF RIGHTEOUSNESS 112 x 17

θωρακα δικαιοσυνης

And then I thought again, I can't stop here. What about the Old Testament? Here is the first verse that caught my eye from the Hebrew, in the book of Isaiah.

"For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak" (Isa 59:17).

HE PUT ON RIGHTEOUSNESS AS A BREASTPLATE 1120

Isa 59:17 ילבש צדקה כשריץ

THE BREASTPLATE 112 x 5

שריץ

Renewing the Mind

Here is probably the most famous passage to do with the mind.

"And be not conformed to this world: but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom 12:2).

THE RENEWING 112 x 13

Rom 12:2 τη ανακαινωσει

YOUR MINDS 112 x 15

νοος υμων

Of course, the words "the renewing of your minds" is 112 x 28.

Relative to the mind, nothing could be more clear.

"This is the covenant that I will make with them after those days, saith the Lord, I will put my laws in the heart of them, and in the minds of them will I write them" (Heb 10:16).

IN THE MINDS 1120 x 2

Heb 10:16 $\epsilon\pi\iota$ $\tau\omega\nu$ $\delta\iota\alpha\nu\omicron\iota\omega\nu$

Those Verses from Jeremiah

All through the book of Jeremiah there are references to the evil imaginations in man's heart. Many of these are full of the 112 pattern. Here are a few of them. The first example is only one Hebrew word.

"Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart" (Jer 11:8).

IN THE IMAGINATION 1120

Jer 11:8 "בשרירות"

THE IMAGINATION OF THEIR EVIL HEART 112 x 13

"שרירות לבם ר"

"But they hearkened not, nor inclined their ear, but followed the inclination of stubbornness of their evil heart" (Jer 7:24).

FOLLOWED THE INCLINATION 112 x 6

Jer 7:24 "ילכו במעצות"

And lastly, here is another reference. But look how this next feature rounds out the field.

"This evil people, which refuse to hear my words, which follow in the imagination of their heart" (Jer 13:10).

FOLLOW 112

Jer 13:10 "ההלכים"

"And ye have done worse than your fathers; for, behold, you follow after, each of you, the imagination of your heart evil, that they may not hearken unto me" (Jer 16:12).

BEHOLD, YOU FOLLOW AFTER 112 x 2

Jer 16:12 "והנכם הלכים"

"They say still unto them that despise me, The LORD hath said, Ye shall have peace; and they say unto every one that follows after the imagination of his own heart" (Jer 23:17).

EVERYONE THAT FOLLOWS AFTER 112

Jer 23:17 "ובל הליד"

"Each in the imagination of his heart evil will follow" (Jer 18:12)

EACH IN THE IMAGINATION OF HIS HEART 112 x 13

Jer 18:12 איש שררות לבו

Only once in the New Testament King James version is the word "imagination" used.

"He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts" (Luk 1:51).

OF THEIR HEARTS 112 x 3

Luk 1:51 καρδιας

The last example from Jeremiah is this one.

Relative to the subject of the wickedness of the heart, the following may be the most famous verse in the entire Bible, from Jeremiah. The following is only three Hebrew words and one conjunction (letter vau). The Hebrew word "above all things" is a floater word, which means that it is placed inside of a conceptual thought to accentuate it and add meaning, but it is not part of the essential thought itself. Hence the pattern goes around that floater word.

"The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer 17:9).

THE HEART IS DECEITFUL AND 112 x 5 DESPERATELY WICKED

Jer 17:9 קב לב ואנש'

Hardness of Heart

"And I will give them one heart, and I will put a new spirit within you; and I will remove the heart of stone from their flesh, and will give them an heart of flesh" (Eze 11:19).

THE HEART OF STONE FROM THEIR FLESH 112 x 6

Eze 11:19 לב האבן מבשרם

Look at this next example! This is spectacular. I found one other verse that goes along with this whole theme.

"Yea, their hearts they made as adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit" (Zec 7:12).

THEY MADE AS ADAMANT STONE 112 x 9

Zec 7:12 שמר שמיר

Both of the following really show forth the significance of 112.

"His heart is as firm as a stone; yea, as hard as the nether millstone" (Job 41:24).

IS AS FIRM AS 112 x 2

Job 41:24 יצוק כ

AS HARD AS THE NETHER MILLSTONE 112 x 14

יצוק בפלח תחתית

"But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and became as stone" (1 Sam 25:37).

DIED 112 x 4

1 Sam 25:37 ימות

In relation to this whole 112 concept, nothing could be more significant than the following passage. You might say that after all that we have seen—the fact that the following expression works out to 112 is both proof and icing on the cake.

"And Jesus answered and said unto them, Because of the hardness of your heart Moses wrote you this precept" (Mar 10:5).

BECAUSE OF 112 x 4

Mar 10:5 προς

THE HARDNESS OF YOUR HEART 112 x 17

σκληροκαρδιαν υμων

This next verse shows the specific manner in which the theomatic phenomenon manifests itself within the phrases. It skips around the words "that is in them" with a clear and distinct meaning. The entire last portion is full of 112s.

"Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the hardness of the heart of them" (Eph 4:18).

THE IGNORANCE BECAUSE OF THE HARDNESS OF HEART 112 x 23

Eph 4:18 αγνοιαν δια πωρωσιν καρδιας

IGNORANCE BECAUSE OF HARDNESS 1120 x 2

Eph 4:18 αγνοιαν δια πωρωσιν

Let us connect the hardness of heart with unbelief. Here are the words of Jesus.

"Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart" (Mar 16:14).

UNBELIEF 112 x 9

Mar 16:14 την απιστιαν"

"But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin" (Heb 3:13).

LEST ANY OF YOU BE HARDENED 112 x 25

Heb 3:13 ινα μη σκληρυνθη τις εξ υμων'

ANY OF YOU BE HARDENED 112 x 24

σκληρυνθη τις εξ υμων"

Two verses later we find the following words. We have saved the best example for the last. After all the above, who ever can doubt the validity of theomantics after seeing the next examples. The following verse is talking about the rebellion in the wilderness when the Israelites were bitten by serpents.

"But when his heart was lifted up, and his spirit hardened in pride, he was deposed from his kingly throne" (Dan 5:20).

AND HIS SPIRIT 112 x 2

Dan 5:20 'הקרה

In relation to both the heart and pride, here are the words from the Old Testament book of Obadiah.

"The pride of thine heart has deceived you, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?" (Oba 1:3).

HAS DECEIVED YOU 112 x 3

Oba 1:3 הֲשִׁיב

"But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin" (Heb 3:13).

LEST ANY OF YOU BE HARDENED 112 x 25

Heb 3:13 ινα μη σκληρυνθη τις εξ υμων'

"And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?" (Mar 8:17).

YET HARDENED 112 x 18

Mar 8:17 πεπωρωμενην"

"He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them" (Joh 12:40).

AND HARDENED THEIR HEART 112 x 34

Joh 12:40 και επωρωσεν αυτων καρδιαν

Now we go back to the account of the serpents in the Wilderness.

"Harden not the hearts of you, as in the provocation, in the day of temptation in the wilderness" (Heb 3:8).

HARDEN THE HEARTS 112 x 13

Heb 3:8 σκληρυνητε καρδιας'

Now look at this! How can anyone doubt the validity of theomatics?

HARDEN 1120

σκληρυνητε'

After this study was completed, the following famous passage was discovered in Isaiah.

"Make the heart of this people calloused, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed" (Isa 6:10).

MAKE THE HEART OF THIS PEOPLE CALOUSED 112 x 5

Isa 6:10 'השמן לב העם הזה

There is a direct quote in the New Testament of this verse in Isaiah.

"For is waxed gross the heart of people this, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them" (Mat 13:15).

IS WAXED GROSS THE HEART OF THE PEOPLE 112 x 16

Mat 13:15 επαχυνθη καρδια λαου"

Relative to what is inside of men and comes out from their hearts—the following is just one more example of this outstanding phenomenon.

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor 4:7).

NOT OF 112

2 Cor 4:7 μη εξ'

US 112 x 9

ημων"

Unrepentant Hearts

Going along with the theme of the heart, is the subject of unrepentance. Nothing could be more significant than the following word. In going through the Bible, the theme of unrepentance was saturated with the 112 pattern. The word "unrepentant" is the final state of the heart that has been poisoned by the serpent. It is the final will of man steeling itself against God.

"But after thy hardness and unrepentant heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God" (Rom 2:5).

UNREPENTANT (heart) 112 x 8

Rom 2:5 αμετανοητον'

Here are the words of Jesus, when he spoke the parable about the lost sheep.

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luk 15:7).

NEED NO REPENTANCE 112 x 29

Luk 15:7 ου χρειααν εχουσιν μετανοιας

The next feature, in my opinion, is the most powerful related to this whole concept. Here it is talking about the great harlot in the book of Revelation, which represents Eve who committed spiritual fornication with the serpent. The words "And she did not wish" expresses precisely the fact that sin began in the heart.

"And I gave her space to repent; and [she] did not wish to repented of her fornication" (Rev. 2:21).

AND SHE DID NOT WISH 112 x 5

Rev. 2:21 και ου θελει

In Revelation 9:20 it talks about men who are killed by plagues, who "did not repent of the works of their hands."

DID NOT REPENT OF 112 x 11

Rev 9:20 ουδε μετενοησαν εκ"

And in Revelation 16 it talks about the men covered with sores, "and they did not repent from their works."

AND THEY DID NOT REPENT 112 x 11

Rev. 16:11 και ου μετενοησαν"

Hebrews 12:15

This next passage is so very significant as it relates to this entire theme. We saw earlier where a passage to do with the root of the serpent was 112. But here is another truly significant verse that speaks of root of evil that comes from within.

"Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled" (Heb 12:15).

ANY ROOT OF BITTERNESS SPRINGING UP 112 x 31

Heb 12:15 τις ριζα πικριας ανω φυουσα'

These are the words of Jesus. The following goes directly to the core concept of what 112 represents.

"But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but endureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended" (Mat 13:20,21).

ROOT IN (himself) 112 x 2

Mat 13:21 ριζαν εν'

The Root of All Evil

Here is perhaps the most famous verse in the Bible that speaks concerning roots and evil.

"For the root of all evil is the love of money" (1 Tim 6:10).

FOR THE ROOT (of all evil) 112 x 2

1 Tim 6:10 ριζα γαρ"

And just the word "money" equals 1120!

MONEY 1120

Act 4:37 το χρημα'

And look at this next feature?

"For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre" (Titus 1:7).

GREEDY OF SELF GAIN 1120

Tit 1:7 αισχροκερδη"

What One Believes

We now look at another aspect of this whole discussion. What exists in the heart is the same as what a person believes. The only factor that separates Christians from non Christians, is what you believe. So believing has everything to do with salvation.

The concept of belief and what a person believes down in their heart, has everything to do with determining who is saved and who is not. We are what we believe. Our beliefs reside in the deepest part of our being. That is why with the most important key words, the same pattern of 112 prevails. We can believe good or we can believe evil.

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in the heart of thee that God hath raised him from the dead, thou shalt be saved" (Rom 10:9).

BELIEVE IN THE HEART 112 x 17

Rom 10:9 πιστευσης εν τη καρδια"

BELIEVE IN 112 x 13

πιστευσης εν"

And here is just the word "believe." This points to origin.

BELIEVE 1120

Joh 7:5 επιστευον

Here is the verb in the past tense.

BELIEVED 112 x 13

2 Th 1:10 πιστευσασιν

Both the positive and negative aspects of believing contain the same 112 pattern. All this is telling us is that the concept of both believing, or not believing, is all related to the 112. A person can believe both good AND EVIL thoughts.

"And he did not many mighty works there because of their unbelief" (Mat 13:58).

BECAUSE OF THEIR UNBELIEF 112 x 23

Mat 13:58 δια την απιστιαν αυτων

UNBELIEF 112 x 9

την απιστιαν"

"Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works" (John 14:10).

The following, "believest [thou]not," is just two Greek words.

BELIEVEST NOT 112 x 15

Joh 14:10 ου πιστευεις

And then in the book of James, it talks about those unbelievers who deceive their own hearts. Being deceived and unbelief go together.

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (Jam 1:26).

DECEIVETH (his own heart) 112 x 8

Jam 1:26 απατων

As with so many examples, how can anyone doubt the validity of theomatics after looking at the features from this following verse (considering the logic of everything else in this presentation).

"And he spake this parable also unto certain ones which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican" (Luke 18:9,10).

ALSO TO CERTAIN ONES TRUSTING IN THEMSELVES 1120 x 3

Luk 18:9 και προς τινας πεποιθотας εφ εαυτοις"

CERTAIN ONES 112 x 5

τινας'

Satan in the Heart

Here we are trying to focus on the topic of sin that dwells INSIDE of mankind. This next feature really goes to the heart of the whole issue of what happened in the Garden—inside of man. And the role that the devil/Satan played in all of that. Satan and the devil are obviously spiritually symbolic.

"And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him" (Joh 13:2)

THE DEVIL HAVING PUT INTO THE HEART 112 x 22

Joh 13:2 του διαβολου βεβληκοτος εις καρδιαν'

No portion of scripture is better known, in relation to Satan entering someone, than the account of Judas Escariot. It states that "after the morsel...

THEN ENTERED INTO THAT ONE SATAN 1120 x 2

Joh 13:27 τοτε εισηλθεν εις εκεινον ο Σατανας

Acts 5:4

There is one passage so significant as it relates to this theme and evil being conceived in the heart (instead of the serpent being something external). This is found in the book of Acts in the well known story of Ananias and his wife Sapphira. God struck them dead because they lied to the Holy Spirit and held back part of the proceeds from the sale of their land.

"But Peter said, Ananias, why hath Satan filled the to lie to the Holy Ghost, and to keep back part of the price of the land?" (Act 5:3).

SATAN FILLED THE HEART 112 x 23

Act 5:3 επληρωσεν Σατανας την καρδιαν'

"Whiles it (the land) remained, was it not thine own? and after it was sold, was it not in thine own power? Why was it conceived in the heart of thee the action this? thou hast not lied unto men, but unto God" (Acts 5:4).

CONCEIVED IN THE HEART OF THEE 112 x 12

Act 5:4 εθου εν καρδια σου'

(the heart) OF THEE 112 x 6
σου"

IN THE HEART OF THEE THE ACTION 112 x 12

εν καρδια σου το πραγμα

THE ACTION 112 x 2

πραγμα'

The above four features of 112, clearly shows that evil and the wicked actions that follow—the source is inside of each person—conceived in our own hearts and disobedient wills. However,

there is one more pertinent reference, this time having to do with the devil placing thoughts into the mind of man.

"And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him" (John 13:2).

THE DEVIL HAVING PUT INTO THE HEART 112 x 22

Joh 13:2 του διαβολου βεβληκοτος εις καρδιαν'

SATAN FILLED THE HEART 112 x 23

Act 5:3 επληρωσεν Σατανας την καρδιαν'

Thus both the terms devil and Satan work out to 112 with the most specific words possible relative to placing thoughts into the mind. Of course in the book of Revelation, the devil and Satan and the serpent are all described as being one in the same (Rev 12:9).

An Undiscerning Heart

Along with the deception and poison of the serpent, comes an undiscerning heart.

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

VAIN IN THE REASONINGS 112 x 19

Rom 1:21 εμπταιωθησαν εν διαλογισμοις

"and was darkened their undiscerning heart" (Rom 1:21).

THEIR UNDISCERNING HEART 112 x 26

ασυνετος αυτων καρδια'

UNDISCERNING 112 x 11

η ασυνετος"

In conjunction with the above theme, the following Greek word also works out to 112 x 3, or 336, the same numerical value as the word "heart." Spiritual ignorance is at the very heart of 112 represents.

"And the times of this ignorance God winked at; but now commandeth all men every where to repent" (Act 17:30).

IGNORANCE 112 x 3

Act 17:30 αγνοιας'

The Thoughts of the Heart

Here is what occurred before the flood.

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen 6:5).

THOUGHTS OF THE HEART 112 x 7

Gen 6:5 מחשבת לב

And now comes these words. The following is just an incredible feature.

"O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the desire of the thoughts of the heart of thy people, and prepare their heart unto thee" (1 Chr 29:18).

THE DESIRE OF THE THOUGHTS OF THE HEART 1120

1 Chr 29:18 ליצר מחשבות לבב

This may be the most famous verse in the Bible to do with the thoughts of the heart.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer" (Psa 19:14).

Now the expression "and the meditation of my heart," actually means "and the thoughts of my heart." The Hebrew word meaning "of my heart" has three letters. The third letter gives the word its singular possessive characteristic. Without the letter, the word is just "of the heart." The following 112 is the perfect result theomatically.

AND THE THOUGHTS OF THE HEART 112

Psa 19:14 והגיון לב

The next example is truly outstanding, and consists of only three Greek words.

"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the purposes of the hearts" (1 Cor 4:5).

MAKE MANIFEST THE PURPOSES 1120 x 3 OF THE HEARTS

1 Cor 4:5 φανερωσει βουλας καρδιων'

And then this verse from Jeremiah.

"O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long will you harbor within you thoughts evil?" (Jer 4:14).

HARBOR WITHIN YOU THOUGHTS 112 x 14

תלין בקרבר מחשבות" Jer 4:14

"The Lord detests the thoughts of the wicked" (Pro 15:26).

DETESTS THE THOUGHTS OF THE WICKED 112 x 17

תועבת מחשבות רע Pro 15:26

The injection of the 112 takes place in the heart before death and destruction. The way the following example worked out is both interesting and significant.

"Before destruction is proud the heart of man, and before honour is humility" (Pro 18:20).

BEFORE DESTRUCTION 112 x 6

לפני שבר Pro 18:12

"For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb 4:12).

JUDGE THE THOUGHTS AND INTENTIONS 1120 x 3

κριτικός ενθυμησεων και εννοιων" Heb 4:12

OF THE HEART 112 x 3

καρδιας

All of the intentions of the heart come from only one source—our thoughts.

THOUGHTS 112 x 14

ενθυμησεων'

Now here comes one of those thematic features that can help explain many profound things in the Bible. What is the heart of man? In the above it talks about the Word of God "piercing even to the dividing asunder of soul and spirit." The heart of man consists of BOTH the soul and the spirit within.

SOUL AND SPIRIT 3360 (1120 x 3)

ψυχης τε πνευματος'

THE HEART 336

καρδιας'

In 1 Corinthians 4:5 it states that God will "shed light on the hidden things of darkness."

HIDDEN THINGS OF DARKNESS 112 x 22

1 Cor 4:5 τα κρυπτα σκοτους"

The fruit of the serpent made it completely impossible for man to have correct spiritual discernment. The desires of their heart become totally perverse.

"Wherefore God also gave them up in the desires of the heart of them, to dishonor their own bodies between themselves" (Rom 1:24).

GAVE UP [THEM] IN 1120

Rom 1:24 παρεδωκεν εν

(desires) OF THE HEART 112 x 3
καρδιας

This shows that the sinfulness in the heart results directly in the actions.

"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not proper" (Rom 2:28).

TO DO 112 x 2

Rom 1:28 ποιειν'

When it comes to this topic and what the 112 represents—this next feature is as significant as it gets—showing that sinful man figures out right from wrong WITHIN his own self.

"Not that from ourselves are we competent to reason anything; but our sufficiency is of God" (2 Cor 3:5).

FROM OURSELVES ARE WE COMPETENT 1120 x 3 TO REASON ANYTHING

2 Cor 3:5 αφ εαυτων ικανοι εσμεν λογισασθαι τι"

OURSELVES ARE WE COMPETENT 112 x 18

εαυτων ικανοι εσμεν'

The Mind of the Flesh

The way the following phrase works out theomatically, is very significant. Eve has to think ahead of time and make forethought before she fulfilled her lust.

"But put ye on the Lord Jesus Christ, and of the flesh do not make forethought to its lusts." (Rom 13:14).

MAKE FORETHOUGHT FOR ITS LUSTS 112 x 16

Rom 13:14 προνοιαν ποιεισθε εις επιθυμιας"

Galatians 5:17 states that "the flesh lusts against the Spirit."

LUSTS 112 x 5

Gal 5:17 επιθυμει'

In Romans chapter 8, verse 6, it states that "the mind of the flesh is death." Perhaps no term in scripture is more applicable to this 112 theme.

MIND OF THE FLESH 1120 x 2

Rom 8:6 το φρονημα σαρκος"

The result of the forethoughts and mind of the flesh, are the desires of the flesh.

"Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind" (Eph 2:3).

DESIRES OF THE FLESH 112 x 16

Eph 2:3 τα θεληματα της σαρκος"

No expression could be more direct than this one.

"But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as walking according to the flesh" (2 Cor 10:2).

WALKING ACCORDING TO THE FLESH 1120 x 2

2 Co 10:2 κατα σαρκα περιπατουντας'

Here is one of the best known passages to do with the flesh. In most translations it reads, "He that soweth to his flesh..." Here is the original Greek.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh of himself, of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" ("(Gal 6:7,8).

TO THE FLESH (of himself) 112 x 9

Gal 6:8 εις την σαρκα'

Yet within this phrase, is another even more powerful feature that points directly to what is WITHIN man's heart. In Greek it reads, "The one sowing to the flesh of himself of the flesh he will reap corruption."

OF HIMSELF OF THE FLESH 112 x 16

εαυτου εκ σαρκος

Here is a passage in Ephesians. This ties together all that happened in the garden.

"That ye put off concerning the former conversation the old man, which is corrupted according to the lusts of deceit" (Eph 4:22).

CORRUPTED ACCORDING TO 112 x 11

Eph 4:22 φθειρομενον κατα'

THE LUSTS OF DECEIT 112 x 21

επιθυμιας απατης'

Here is the result of the forbidden fruit. Here is what happens when lust takes hold.

LUST HAVING CONCEIVED BEARS SIN 1120 x 3

Jas 1:15 ειτα η επιθυμια συλλαβουσα τικτει αμαρτιαν

After this chapter was completed I was doing a study on the subject of prayer, when this obvious verse appeared in the book of James.

"Ye ask, and receive not, because ye ask amiss, that in your lusts ye may consume it" (James 4:3).

YOUR LUSTS YE MAY CONSUME IT 112 x 25

Jam 4:3 ταις ηδοναις υμων δαπανησητε'

And in reference to lust, this expression came to mind.

THOU SHALT NOT COVET 112 x 13

Rom 7:7 ουκ επιθυμησεις'

And in Exodus 20, where God gave the ten commandments, the expression is also 112.

One's Own Lust

"Look not every man on his own things, but every man also on the things of others" (Phil 2:4).

HIS OWN THINGS 112 x 22

Phi 2:4 τα εαυτων εκαστοι'

"One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind" (Rom 14:5).

IN HIS OWN MIND 112 x 9

Rom 14:5 εν ιδίω νοί'

Look at this reference.

It is hard to believe the next feature. After all we have seen, how is it even possible for someone to doubt the validity of theomantics after looking at the logic of the following.

"Every man is tempted by his own lust, lured and enticed" (Jam 1:14).

EVERY MAN IS TEMPTED BY HIS OWN LUST 1120 x 3

Jas 1:14 εκαστος δε πειραζεται υπο της ιδίας επιθυμιας"

HIS OWN 112 x 2

ιδίας'

Relative to the above, these words in Acts show even more clearly how one's self righteousness or religion contain the 112 meaning. Here the apostle Paul was debating with the heathen gentiles.

"Against whom when the accusers stood up, they brought none accusation of such things as I supposed: But had certain questions against him concerning their own religion, and of one Jesus, which was dead, whom Paul affirmed to be alive" (Act 25:18,19).

THEIR OWN (religion) 112 x 2

Act 25:19 ιδίας'

But the above says that when he "is tempted by his own lust," he is "lured and enticed." No word could describe better the operation of the serpent in the garden, than when he ENTICED Eve.

ENTICED 112 x 7

2 Pet 2:18 δελεαζουσιν"

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness" (2 Pet 3:17).

FALL FROM YOUR OWN 1120

2 Pet 3:17 εκπεσητε ιδιου"

This very well known verse produces the following. This next feature is about as good as it gets relative to this theme—showing that the 112 originates within.

"How that they told you there should be mockers in the last time, who should walk after their own lusts of ungodliness" (Jud 1:18).

AFTER THEIR OWN LUSTS 112 x 18

Jud 1:18 κατα τας εαυτων επιθυμιας"

THEIR OWN LUSTS OF UNGODLINESS 112 x 53

τας εαυτων επιθυμιας πορευομενοι των ασεβειων'

Just to show you how the thematic concepts are so interwoven into the Bible, here is a very unique and outstanding example. We saw how above the concept of ones own, had the 112 pattern. Look at this! Here the connection is made between fruit and ones own—whatever.

"Of its own accord, the earth bears fruit; first the blade, then the ear, after that the full corn in the ear" (Mar 4:28).

OF ITS OWN ACCORD 1120

Mar 4:28 αυτοματη

Here is a passage that really hits home on the 112 concept of one's actions.

"And that ye study to be quiet, and practice your own things, and to work with your own hands, as we commanded you" (1 Th 4:11).

PRACTICE YOUR OWN 112 x 6

1 Th 4:11 πρασσειν ιδια'

In relation to this theme, the following is a very well known verse—to do with the issue of self interest. This is a really good example of the theomatics phenomenon crossing over into various side related topics.

"Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil" (1 Cor 13:4,5).

SEEKETH NOT HER OWN 112 x 18

1 Cor 13:5 ου ζητει τα εαυτης'

In relation to ones own, here is the most famous passage. The words of Jesus. The words "your own life," also translate as "soul."

"And he said unto his disciples, Therefore I say unto you, Take no thought for your own life, what ye shall eat; neither for the body, what ye shall put on" (Luk 12:22).

YOUR OWN LIFE 112 x 18

Luk 12:22 τη ψυχη

Relative to our own lives, no verse could be more significant or pointed than the following. And it works out to 1120.

"But none of these things move me, neither count I my life precious unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Act 20:24).

COUNT I MY LIFE PRECIOUS UNTO MYSELF 112 x 47

Act 20:24 ποιουμαι την ψυχην μου τιμιαν εμαυτω

COUNT I MY LIFE PRECIOUS 1120 x 3

ποιουμαι ψυχην μου τιμιαν

In conjunction to the above, long after this study was complete, a very famous verse and subsequent feature was observed.

"Whosoever shall seek to preserve his life shall lose it; and whosoever shall lose his life shall preserve it" (Luke 17:33).

WHOEVER SEEKS TO PRESERVE HIS LIFE 112 x 44

Luk 17:33 ος εαν ζητηση την ψυχην αυτου περιποιησασθαι

TO PRESERVE 112 x 7

περιποιησασθαι

And in Luke's account, different Greek words are used.

WHOEVER WISHES THE LIFE (of himself to save) 1120 x 2

Luk 9:24 ος γαρ εαν θελη ψυχην

This is the type of feature that brings tears to this author's eyes as he performs this research. This is the sort of feature where it is hard to understand how anybody could doubt the validity of theomatics.

Here is what Job's wife said to him after he was afflicted by Satan.

"Then said his wife unto him, Do you still hold your integrity? curse God, and die" (Job 2:9).

STILL HOLD YOUR INTEGRITY 1120

Job 2:9 עֲדָרְךָ מִצְדִּיק בְּתַמְתָּרְךָ

The following was discovered after this study was basically complete. This is again a really good example of how this 112 concept permeates the theomatic structure in all sorts of contexts from scripture.

"If any of you wants wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (Jam 1:5).

ANY OF YOU WANTS 1120 x 2

Jam 1:5 τις υμων λειπεται'

Men of Corrupt Minds

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Rom 12:3).

TO THINK 112 x 7

Rom 12:3 φρονειν'

"And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham" (Mat 3:9).

THINK 112 x 4

Mat 3:9 δοξητε'

In light of the above passage, the following Greek word is not surprising. When one is puffed up or conceited, he generally has a pretty high opinion of himself.

BEING PUFFED UP 112 x 16

1 Cor 4:6 φυσιοσθε"

"And again, The Lord knoweth the thoughts (reasonings) of the wise, that they are vain" (1 Cor 3:20).

REASONINGS OF THE WISE 112 x 34

1 Cor 3:20 διαλογισμους των σοφων

THEY ARE (vain) 112 x 2

εισι'

"Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself" (1 Tim 6:5).

MEN OF CORRUPT MINDS 112 x 36

1 Tim 6:5 διεφθαρμενων ανθρωπων νουν"

"Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith" (2 Tim 3:8).

MEN OF CORRUPT MINDS 112 x 25

2 Tim 3:8 ανθρωποι κατεφθαρμενοι νουν'

CORRUPT MINDS 112 x 15

κατεφθαρμενοι νουν'

REPROBATE 112 x 2

αδοκιμοι'

Here is the word for "men" in Greek. Here it is talking about men who are in love with their own ways and their own thoughts.

"For will be men lovers of themselves, rather than lovers of God" (2 Tim 3:2).

MEN 1120

ανθρωποι

And lastly, look at the connection of men with the following—relative to the heart of man.

"Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; for thou only knowest the hearts of the sons of men" (2 Chr 6:30).

SONS OF MEN 112

2 Chr 6:30 בני האדם

Doing Sin

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom 8:3).

CONDEMNED SIN IN 1120

Rom 8:3 κατεκρινεν αμαρτιαν εν'

SIN IN 112 x 5

αμαρτιαν εν"

I just had to show one relative example. In Romans 5:13 it says that "until the law sin was in the world."

WAS IN 112

Rom 5:13 ην εν'

And the following words are also 112.

SINNING 112 x 12
αμαρτανων'

TO SIN 112 x 5
1 Joh 3:9 αμαρτανειν"

In John 8:34 it talks about "everybody doing sin."

DOING 112 x 9
Joh 8:34 ποιων"

In Hebrews 10:26, it states, "If we sin willfully, after having received a full knowledge of the truth, there remains no more sacrifice for sins."

IF WE SIN WILFULLY 112 x 39
Heb 10:26 εκουσιως αμαρτανοντων ημων"

This last example was just too significant to ignore.

"Pride goeth before destruction, and a haughty spirit before a fall" (Pro 16:18).

A HAUGHTY SPIRIT 112 x 2
Pro 16:18 גבה רוח

The Example of Paul in Romans 7

Here are the words of the apostle Paul.

"For I know that not dwells in me (that is, in my flesh,) no good thing: for to will is present with me; but how to perform that which is good I find not" (Rom 7:22).

NOT DWELLS IN ME 112 x 7
Rom 7:22 ουκ οικει εν εμοι'

IN MY FLESH 112 x 8
εν σαρκι μου

"For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me" (Rom 7:19,20).

SIN THAT DWELLETH 112 x 11
Rom 7:20 η οικουσα αμαρτια

"Now then it is no more I that do it, but sin that dwelleth in me" (Rom 7:17).

SIN THAT DWELLETH IN 112 x 12

Rom 7:17 η ενοικουσα εν αμαρτια"

DWELLETH IN ME 112 x 9

ενοικουσα εν εμοι"

If the above three examples are not enough, how about this?

"But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Rom 7:23).

SIN WHICH IS IN THE MEMBERS 112 x 23

Rom 7:23 αμαρτιας τω οντι εν μελεσιν"

SIN WHICH IS IN 1120 x 2

αμαρτιας τω οντι εν"

The following is a really good example of how the thematic structure contains many subtle elements of truth—all woven within the multiples of the numbers. Even Paul, in the process of introspecting himself, was talking about judging what was in his own nature.

"But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, that even myself I judge" (1 Cor 4:3).

EVEN MYSELF 112 x 12

1 Co 4:3 ουδε εμαυτον'

We just saw a flurry of examples having to do with sin dwelling in the inward part of man. Related to all that, is one very famous passage that must be shown. This time it is talking about the Holy Spirit dwelling in the inward part of man—the (Rom 8:11) Here the same 112 pattern is present—because it is the concept of inwardness. The fact that both of these expressions from this one verse work out to 112, is just more confirmation of this 112 phenomenon.

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his indwelling Spirit in you" (Rom 8:11).

DWELL IN YOU 112 x 6

Rom 8:11 οικει εν υμιν"

Relative to the inward most part of man's being, no expression could be more pointed than this.

INDWELLING 112 x 18

ΤΟΥ ΕΝΟΙΚΟΥΝΤΟΣ'

What could more to the point than the following example—relative to indwelling sin. The following is from the book of Hebrews.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins" (Heb 10:1,2).

CONSCIENCE OF SINS 1120 x 2

Heb 10:2 συνειδήσιν αμαρτιῶν'

In light of the fact that the above worked out to 1120, is the following any surprise?

"Unto the pure all things are pure: but unto those who are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled" (Titus 1:15).

AND CONSCIENCE (is defiled) 1120

Tit 1:15 και συνειδήσις"

THOSE WHO ARE DEFILED 112 x 6

μεμιασμενοις'

The Man of Sin

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and is revealed the man of sin, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he in the temple of God sits, showing himself that he is God" (2 Thes 2:3,4).

IS REVEALED 1120

2 Th 2:3 αποκαλυφθη'

THE MAN OF SIN 112 x 15

ανθρωπος ανομιας"

When the serpent egg hatched, that is when the man of sin was revealed. But this is what happened during that event in Eden—man wanted to be "as God, knowers..." which means elevating one's self ABOVE God.

"Who opposeth and exalteth (himself) above all that is called God, or object of worship."

OBJECT OF WORSHIP 112 x 4

2 Th 2:4 σεβασμα'

It is interesting that the above Greek word works out to 112. Everything to do with the serpent has to do with making one's self the object of worship.

"so that he in the temple of God sits"

SO THAT HE 112 x 19

ωστε αυτον"

IN THE TEMPLE OF GOD SITS 1120

εις ναον θεου καθισαι'

"showing himself that he is God."

SHOWING THAT HE IS GOD 1120 x 2

αποδεικνυοντα οτι εστι θεου

THAT HE IS 112 x 8

οτι εστι'

And as it was mentioned at the beginning of this study, the garden of Eden is the first and original temple. Since the Bible teaches that we ourselves are the real temple, then the inside of us (the temple) would be our innermost thoughts and inclinations.

Nothing occurs in theomantics as a coincidence, even in a different context. The following expression works out to 112.

Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me" (Isa 46:9).

I AM GOD 112

Isa 46:9 אנכי אל'

Look at how this last example fits in.

"Everyone making himself a king speaks against Caesar" (Mar 19:12).

MAKING (himself a king) 112 x 9

Mar 19:12 ποιων"

The Spirit of Secular Humanism

The modern spirit of this age consists of the idea that "no one can tell me right from wrong. I can decide for myself what is right." In other words, there are no absolutes. We see this attitude everywhere in our society—from the diabolical doctrine of the ACLU to the pro-choice movement (a woman has the right to kill her unborn child if that is what seems right to her).

None of this stuff is new. Its roots go back to the garden of Eden. In fact, it was in Israel during the days of the kings that we find the same spirit that is so prevalent in the world today.

"In those days there was no king in Israel, but every man did that which was right in his own eyes" (Jud 17:6).

DID THAT WHICH WAS RIGHT 112 x 9

Jud 17:6 יֵשׁוּר יַעֲשׂוּ

"Ye shall not do after all the things that we do here this day, every man did as he saw fit in his own eyes" (Deu 12:8).

AS HE SAW FIT 112 x 5

Deu 12:8 כִּל יֵשׁוּר

Doing what is right in one's own eyes, is the "way of man."

"Every way of a man is right in his own eyes: but the LORD pondereth the hearts" (Pro 21:2).

WAY 112 x 2

דֶּרֶךְ

"The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise" (Pro 12:5).

THE WAY 112 x 2

Pro 12:15 דֶּרֶךְ

This is a very well known verse from the famous passage of Isaiah 53.

"All we like sheep have gone astray; we have turned every one to his own way" (Isa 53:6).

WAY 112 x 2

Isa 53:6 דֶּרֶךְ

There is yet more here in Isaiah. In Hebrew the phrase reads, "each unto his own way turned we."

UNTO HIS OWN WAY TURNED 112 x 4

לדרכו פנינו

Now compare to this next example of only three Hebrew words.

"O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer 10:23).

THE WAY OF MAN IS NOT IN HIMSELF 112 x 3

Jer 10:23 לא לאדם דרכו

THE WAY 112 x 2

דרכ

Relative to man following his own way, there is another term that is very applicable. Numerous places in the Bible it talks about those who commit lawlessness. The term "lawlessness" has to do with individuals who disregard the will of God and instead do their own thing in life—have their own thoughts and their own will.

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and the ones doing lawlessness; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth" (Mat 13:41,42).

AND THE ONES DOING LAWLESSNESS 112 x 16

Mat 13:41 και ποιουντας την ανομιαν

LAWLESSNESS 112 x 2

ανομιαν"

The Unrighteousness of man

The very result of ones own righteousness, is unrighteousness.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Rom 1:18).

AND UNRIGHTEOUSNESS OF MEN 112 x 18

Rom 1:18 και αδικιαν ανθρωπων

The following is as outstanding as any, in this study.

"For they being ignorant of God's righteousness, their own righteousness seeking to establish, have not submitted themselves unto the righteousness of God" (Rom 10:3).

[THEIR] OWN RIGHTEOUSNESS SEEKING 1120 x 2

Rom 10:3 δικαιοσυνην ιδιαν ζητουντες"

OWN RIGHTEOUSNESS 112 x 9

δικαιοσυνην ιδιαν"

In relation to seeking one's own righteousness, no passage could be more spectacular than the following two examples.

"Who hath saved us, and called us with an holy calling, not according to our own works, but according to his own purpose and grace" (2 Tim 1:9).

OUR OWN WORKS 112 x 9

2 Tim 1:9 εργα ημων'

"For he that is entered into his rest, he also hath ceased from his own works, as God did from his own" (Heb 4:10).

HIS OWN WORKS 112 x 19

Heb 4:10 εργαων αυτου'

The last part of the phrase transliterates in Greek, "as did from His own God." Here, even though it is referring specifically to God Himself, we find in spectacular fashion the fundamental theomatic concept of "one's own" still being manifested.

AS DID FROM HIS OWN 1120 x 3

ωσπερ απο των ιδιων

There are numerous passages in the Bible where it mentions that somebody will be judged "according to his works." Here is one of the best known.

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to his works" (Rev 20:13).

ACCORDING TO HIS WORKS 112 x 17

Rev 20:13 κατα τα εργα αυτου'

In reference to man's works, here is one of the best known passages.

"For every one that doeth evil hateth the light, neither cometh to the light, lest his works should be reproved" (John 3:20).

HIS WORKS SHOULD BE REPROVED 1120 x 2

Joh 3:20 ελεγχθη τα εργα αυτου'

Phillippians 3:9 the apostle Paul talks about "I having my own righteousness based upon works of law."

I HAVING (my own righteousness) 112 x 11

Phi 3:9 εχων'

Now compare all the above in relation to our own works and righteousness, to the following outstanding passage.

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luk 15:7).

NEED NO REPENTANCE 112 x 29

Luk 15:7 ου χρειαυ εχουσιν μετανοιας

One time in the Old Testament it speaks concerning ones own righteousness. This passage parallels in identical fashion both the act and consequence of the tree of knowledge.

"If he trusts to his own righteousness, and does iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it" (Eze 33:13).

IF HE TRUSTS IN HIS OWN RIGHTEOUSNESS, AND DOES 1120

Eze 33:13 "והוא בטח על צדקתו ועשה"

The last line tells us the result of trusting in one's own righteousness. All of this goes back to the garden of Eden. "But for his iniquity that he hath committed, he shall die for it."

HIS INIQUITY 112

עולר

DIE 112 x 4

"ימות"

Absolutely no reference could be more impressive than this one as it relates to the 112 concept. Look at this.

"For I would not, brethren, that ye should be ignorant of this mystery, lest you should be wise in yourselves; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Rom 11:25).

WISE IN YOURSELVES 112 x 18

Rom 11:25 παρ εαυτοις φρονημοι'

Look at the following words. The serpent told Eve that if she would eat of the fruit, she could really be something! Here is how it reads in Greek.

"For if thinks anyone to be something, when he is nothing, he deceiveth himself" (Gal 6:3).

ANYONE TO BE SOMETHING 112 x 9

Gal 6:3 τις εινα τι

And this next verse is just one more outstanding example of the 112 pattern in the book of Hebrews. It goes on and on.

"And no man taketh this honour unto himself, but he that is called of God, as was Aaron" (Heb 5:4).

In the Greek it reads, "And not unto himself anyone takes the honor."

NOT UNTO HIMSELF 112 x 23

Heb 5:4 ουχ εαυτω

Long after this study was complete, I found the following, which fits in nicely with the above example.

"Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again..." (2 Cor 10:7).

The words in Greek actually read, "If any many reason as to himself..."

AS TO HIMSELF 112 x 15

2 Cor 10:7 εφ εαυτου'

Miscellaneous Examples

I have a full page of outstanding examples and references to Satan deceiving—all multiples of 112. The above are some of the more outstanding and clear cut examples. Here is just one more of those that typically can be found all through the Bible.

The end result of the tree of knowledge is death. Or to perish.

"Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in the ones perishing; because they received not the love of the truth, that they might be saved" (2 Th 2:9,10).

UNRIGHTEOUSNESS IN THE ONES PERISHING 112 x 11

2 Th 2:10 αδικιας απολλυμενοις

In relation to all the above, I think the following example is highly significant.

"Having a form of godliness, but denying the power thereof: from such turn away" (2 Tim 3:5).

HAVING 112 x 11

2 Tim 3:5 εχοντες"

And in relation to people seeking their own individual works, this next verse is profoundly significant. This is from the story of the man who tore down his barns in order to build bigger ones so he could eat, drink, and be merry.

"But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:20,21).

LAYETH UP TREASURE FOR HIMSELF 112 x 44

Luk 12:12 ουτως ο θησαυριζων αυτω"

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

HEARERS ONLY 112 x 7

Jam 1:22 ακροαται μονον'

What the above is saying concerning being hearers and ignoring the truth, is that when man tries to justify himself, he reverts back to the serpent nature that resides in his heart.

Now here is a verse containing two significant features.

"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 sort he was" (Jam 1:23).

FOR HE BEHOLDENTH HIMSEF, AND GOES HIS WAY 1120 x 2

Jam 1:23 κατενοησε γαρ εαυτον και απεληλυθεν"

WHAT SORT HE WAS 112 x 5

οποιος ην"

Going one's own way is well described from these words in Psalms.

GO ASTRAY WICKED FROM TRUTH 1120

Psa 58:4 דרר רשעים מדרך

I also have several pages of 112 examples to do directly with Satan and the devil. The following is an accurate description of the serpent.

"And he said, O full of all deceit and all fraud, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Act 13:10).

O FULL OF ALL DECEIT AND ALL FRAUD 112 x 35

Act 13:10 ω πληρης παντος δολου και πασης ραδιουργιας

Throughout the New Testament it many times refers to people who have "unclean spirits." Both of these words, in one form or another, have the 112 signature multiple. Even though this is referring to other demonic entities, the concept of what the 112 represents is still present.

UNCLEAN 112 x 11

Mar 1:23 ακαθαρτω

SPIRITS 112 x 7

Mar 1:17 πνευμασι"

In Psalms 51, David confessed to his sin. The connection between the garden of Eden and Eve (who became mother of all the living), is found in David's prayer. Compare this with one of the first examples we looked at. The expression "I was shapen in iniquity," could also be translated "I was born in iniquity."

"Behold, I was shapen in iniquity, and in sin did my mother conceive me" (Psa 51:5).

BEHOLD I WAS SHAPEN IN INIQUITY 112 x 6

Psa 51:5 הן בעוון חוללתי"

GIVE BIRTH TO INIQUITY 112

חוליד און

The References to Jesus in John

Throughout the book of John, Jesus constantly spoke concerning His relationship with the Father. Time and time again, He mentioned how it was impossible for Him to do anything of Himself. Here too, we find the 112 pattern in dramatic confirmation. We will simply present a few (very few) of these without comment.

"I can of mine own self to do nothing: as I hear, I judge: and my judgment is just" (Joh 5:30).

TO DO 112 x 2

Joh 5:30 ποιειν'

"As I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me" (Joh 5:30).

The text reads, "Because not I seek the will my."

NOT I SEEK THE WILL (my) 112 x 15

Joh 5:31 ου ζητω θελημα"

"If any man will do his will, he shall know of the doctrine, whether it be of God, or I from myself speak" (Joh 7:17).

OR I FROM (myself) 112 x 8

Joh 7:17 η εγω απ'

The next example is about as basic and foundational as can be.

"Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and from myself I do nothing; but as my Father hath taught me, I speak these things" (Joh 8:28).

AND FROM 112

Joh 8:28 και απ

"Jesus answered and said unto them, If I witness concerning myself, yet my record is true: for I know whence I came, and whither I go" (Joh 8:14).

IF I WITNESS CONCERNING MYSELF 112 x 36

Joh 8:14 καν εγω μαρτυρω περι εμαυτου'

"I am one that witnessing of myself, and the Father that sent me beareth witness of me" (Joh 8:18).

WITNESSING 112 x 16

Joh 8:18 μαρτυρων'

The next one is also most foundational.

"Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; not from myself have I come, but that one sent me" (Joh 8:42).

NOT FROM 112 x 5

Joh 8:42 ουδε απ

The following is in reference to the Holy Spirit, but the 112 concept is clearly present.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak from himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come" (Joh 16:13).

SPEAK FROM 112 x 7

Joh 16:13 λαλησει αφ'

And if the above is not enough, look at this!

"Then answered Jesus and said unto them, Verily, verily, I say unto you, Cannot the son to do from Himself nothing,, but what he seeth the Father do" (Joh 5:19).

TO DO FROM HIMSELF 112 x 17

Joh 5:19 ποιειν αφ εαυτου"

TO DO 112 x 2

ποιειν'

Lastly, comes this verse from Romans in reference to our Lord

"For even Christ not himself pleased; but, as it is written, The reproaches of them that reproached thee fell on me" (Rom 15:3).

NOT HIMSELF 112 x 23

Rom 15:3 ουχ εαυτω

But look what happens in Hebrews—this time its 1120.

"So also Christ pleased not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee" "(Heb 5:5).

PLEASED NOT HIMSELF 1120 x 2

Heb 5:5 ουχ εαυτον εδοξασε'

The above is from verse 3 of Romans 15. Here is the first verse.

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Rom 15:1).

AND NOT TO PLEASE OURSELVES 112 x 13

Rom 15:1 και μη εαυτοις αρεσκειν

Our last example of Jesus is truly spectacular. Here are the best known and most direct words possible—a multiple of 1120.

"And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: Yet not as I will, but as thou wilt" (Mat 26:39).

YET NOT AS (I will) 1120 x 2

Mat 26:39 πλην ουχ ως"

The examples shown above are in reference to Jesus. There is one reference to Paul that contains this same theme.

"Even as I please all men in all things, not seeking of myself advantage, but the profit of many, that they may be saved" (1 Cor 10:33).

NOT SEEKING OF MYSELF 112 x 25

1 Cor 10:33 μη ζητων το εμαυτου'

Long after this study was done, I found probably the most significant feature possible. Nothing could be more direct or spectacular than this.

"And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt" (Mark 14:36).

WHAT I (will) 1120

Mar 14:36 τι εγω"

Sin Enters the Cosmos

Long after this long study was completed, the following verse was observed. This will explain flawlessly the whole premise of this 112 pattern and the origin of sin. The word "world" can mean "cosmos" or universe. This here is the point of origin of sin—it all goes back to Adam and the garden and what that represents.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom 5:12).

SIN INTO THE COSMOS (entered) 1120

Rom 5:12 αμαρτια εις κοσμον"

The Angel Connection

The following is extremely significant. It shows a direct connection between what took place in the garden of Eden and the angels falling from heaven. The same identical act of the serpent deceiving Eve is the same exact event—when the tail of the serpent/dragon swept the third part of the stars from heaven (who are you and me).

The presentation on this will be very brief. It is presumed that many people reading this are familiar with the Luciferian Rebellion and the fall message. The evidence solidly proves that Adam is of heavenly origin and was the anointed Cherub/angelic being in Eden (see Ezekiel chapter 28)..

Let's go now to Revelation Chapter 12 that talks about the dragon and the woman who was in heaven.

"And his tail drew the third part of the stars of heaven, and cast them unto earth" (Rev 12:4).

HIS TAIL DREW 112 x 22

Rev 12:4 η ουρα αυτου συρει'

CAST THEM UNTO 112 x 15

εβαλεν αυτους εις'

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon warred and his angels" (Rev 12:7).

AND THE DRAGON WARRED 112 x 14

Rev 12:7 και ο δρακων επολεμησεν'

In relation to the tail of the dragon/serpent, here are two interesting verses.

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

THE LIE IS THE TAIL 112 x 6

Isa 9:15 'שקר הודא זנב'

"For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt" (Rev 9:19).

TAILS WERE LIKE 112 x 7

Rev 9:19 ουραι ομοιαι"

There is one other verse, this time from the Old Testament, that parallels the dragon sweeping the stars from heaven and casting them to earth. It concerns the little horn of Daniel. This 112 here is just more proof that the casting down process is the very same thing that took place in the Garden of Eden.

"And it waxed great, even to the host of heaven; and it threw down to earth from the host and from the stars, and stamped upon them" (Dan 8:10).

IT THREW DOWN TO EARTH FROM 112 x 8

Dan 8:10 תפל ארצה מן

We were somewhat surprised by the fact that the 112 consistency was so dramatic with just the stars and angels themselves. In revelation 6:13 it states that "the stars of heaven fell to earth." The fact that these explicit words work out to 1120 is very strong evidence that the casting down is the event described in Genesis.

THE STARS OF HEAVEN FELL 1120 x 2

Rev 6:13 αστερες ουρανου επεσαν"

STARS OF HEAVEN 112 x 17

αστερες ουρανου"

THIRD PART OF THE STARS 112 x 34

Rev 12:4 το τριτον των αστερων"

STARS 112 x 13

αστερων

It was the stars who were deceived and then swept from heaven. That is the reason why in this instance the word itself equals 112.

In Jude 6 it talks about the angels who did not keep their own habitation but left heaven.

THE ANGELS 112 x 15

Jud 6 τους αγγελους"

In Jude 13 it talks about "wandering stars."

WANDERING 112 x 6

Jud 13 πλανητες"

Without going into a great deal of discussion, the fall of man in the garden of Eden is actually talking about the fall of the angels from heaven. When God threw Adam out of the garden, he was casting the angels out of the heavenly paradise.

"So he drove out the man; and he placed at the east of the garden of Eden Cherubims" (Gen 3:24).

DROVE OUT THE MAN 112 x 5

Gen 3:24 "גַּרַשׁ אָדָם"

The two chapters of Isaiah 14 (that talk about Lucifer), and Ezekiel 28 (that talk about the anointed cherub who was in the Garden of Eden), is really talking about Adam cast out of heaven. Note: See complete study on this.

"How you fell from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north" (Isa 14:12,13).

YOU FELL 112 x 5

Isa 14:12 נפלת

The above has the same value of 112 x 5, as "drove out the man."

And then when we go to Ezekiel, we find these three Hebrew words.

"By the multitude of thy merchandise they have filled the midst of thee with violence, you sinned: so I drove you in disgrace from the mountain of God: and I will destroy thee, O covering cherub" (Eze 28:16).

YOU SINNED, SO I DROVE YOU IN DISGRACE FROM 112 x 5

Eze 28:16 ותחטא ואחללך מ'

There are many other theomatic patterns related to all this that are even more impressive. Yet we still find the 112 connection here—indicating that the 112 issue is the major issue behind the fall and casting down of the angels from heaven.

The story of the prodigal son is all about the angels—the good angels who stayed with God their creator, and the bad angels who left heaven.

"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" (Luk 15:12).

SAID THE YOUNGER 112 x 15

Luk 15:12 ειπεν νεωτερος

The rebellious child then said...

I SINNED AGAINST (heaven) 112 x 7

Luk 15:18 ημαρτον εις

Now let's look at some examples from Ezekiel 28 that talks about Adam the anointed Cherub who was in Eden the garden of God.

"Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart is lifted up, and thou hast said, God I [am], I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though your mind thinks as the mind of God" (Eze 28:2).

THOU HAST SAID, GOD (I am) 112 x 7

Eze 28:2 תאמר אל

"Behold, thou art wiser than Daniel; there is no secret that they can hide from thee: With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: By thy great wisdom and by thy traffic hast thou increased thy riches, and thine heart is lifted up because of thy riches: Therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God; Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness" (Eze 28:3-7).

TO SET THY HEART AS 112 x 8

Eze 28:6 "תתך לבבך כ"

The very origin of iniquity was found INSIDE of our first parents. This verse concerning Adam the anointed cherub, clearly brings out that fact.

"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 pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; 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. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee" (Eze 28:13-15).

TIL INIQUITY WAS FOUND IN THEE 112 x 7

Eze 28:15 "עד נמצא עולת בד"

Grammatical note: The word "iniquity" has the letter "vau" at the end, which is not part of the word per se. Without that parag. letter "vau" (ו) the value equals 112 x 7. The form used usually appears without the "vau."

Here is an incredible feature as it relates to the work of the serpent in the heart.

"By the multitude of thy merchandise they have filled the INSIDE THEE with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire" (Eze 28:16).

INSIDE OF THEE 112 x 4

Eze 28:16 "תוכך"

"Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire INSIDE

THEE, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee" (Eze 28:17,18).

INSIDE THEE 112 x 4
Eze 28:18 "תוכד"

And in relation to one elevating himself...

"But now ye rejoice in your vauntings: all such rejoicing is evil" (Jam 4:16).

IN YOUR VAUNTINGS 1120 x 2
Jam 4:16 εν ταις αλαζονεiais υμων'

VAUNTINGS 112 x 9
ταις αλαζονεiais

Here is a well known verse in Ecclesiastes.

"This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men full of evil, and madness is in their heart while they live, and after that they go to the dead" (Eccl 9:3)

SONS OF MEN FULL OF EVIL 112 x 4
Ecc 9:3 בני אדם מלא רע

SONS OF MEN 112
בני האדם

EVIL 112 x 6
Zech 7:10 "רעת"

MADNESS IN THEIR HEART 112 x 5
והוללות בלבבם'

The Sons of Disobedience

Romans 5 discusses the fall that took place in the Garden of Eden.

"Therefore as by one man's offence, came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

ONE MAN'S OFFENCE 112 x 34
Rom 5:18 ενος ανθρωπου παραπτωματος

Here is the next verse in Romans 5.

"For as through the disobedience of one man, many were made sinners, so by the obedience of one shall many be made righteous" (Rom 5:19).

AS THROUGH THE DISOBEDIENCE 112 x 15

Rom 5:19 ωσπερ δια παρακοης

Now here is a connection between all of us and Adam's fall.

"Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief" (Heb 4:11).

This verse in Hebrews is very significant. Actually, in the original Greek it reads, "...lest in the same anyone example falls of (because of) disobedience." The pronoun "anyone" is kind of stuck in the middle. It really means, "lest in the same example anyone falls because of disobedience." The following lays the blame square on the shoulders of those who fell. It was our disobedience that created the serpent within.

FALLS BECAUSE OF DISOBEDIENCE 1120

Heb 4:11 πειση της απειθειας"

Here is another connection between us and Adam's disobedience.

"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit now operating in the sons of disobedience" (Eph 2:2).

NOW OPERATING IN 112 x 23

Eph 2:2 του νυν ενεργουντος εν"

OPERATING IN THE SONS 112 x 23

ενεργουντος εν τοις υιοις"

And in the above, Satan is called "the prince of the power of the air." The word "prince" means ruler.

RULER 1120

αρχοντα"

Here is the next verse.

"Among whom also we all conducted ourselves then in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others" (Eph 2:3).

CONDUCTED OURSELVES THEN 112 x 21

Eph 2:3 παντες ανεστραφημεν ποτε'

It is the serpent who plants evil within any of us. This last example will bear that out.

"The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy sowing them is the devil" (Mat 13:38,39).

THE TARES ARE THE SONS 112 x 11

Mat 13:38 τα ζιζανια εισιν οι υιοι

THE ENEMY SOWING THEM 112 x 21

Mat 13:39 εχθρος ο σπειρας αυτα

The Beast of Revelation

Everything indicates that the beast described at the beginning of Revelation 13, has been given its power and authority by the dragon/serpent of Genesis. There is a direct connection between the serpent of Genesis and the dragon in the book of Revelation. Here are just a handful of examples related to this 112 pattern. A major study in theomantics shows that the waters and seas in the Bible are related to the concept of thoughts. The beast rises out of the sea (or thoughts) of men.

"And I saw out from the sea a beast coming up" (Rev 13:1).

FROM THE SEA A BEAST 112 x 9

Rev 13:1 θαλασσης θηριον

THE FIRST BEAST 112 x 18

Rev 13:12 θηριον το πρωτον'

"And gave to it the dragon its power and throne and great authority." (Rev. 13:2).

GAVE TO IT THE DRAGON 1120 x 3

Rev 13:2 εδωκεν αυτω δρακων

The number 15 is unequivocally the number of authority and power and light in theomantics. We have in past written entire chapters on this. Notice the multiple of 112 x 15.

"And they worshipped the dragon because he gave authority to the beast."

HE GAVE AUTHORITY 112 x 15

Rev 13:4 εδωκεν εξουσιαν

"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" (Rev 13:14).

IT DECEIVES ONES DWELLING 112 x 23

Rev 13:14 πλανα τους κατοικουντας"

The following two examples are just too noteworthy to not be presented here.

"And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by the sorceries of thee were all nations deceived" (Rev 18:23).

SORCERY OF THEE 112 x 12

Rev 18:23 φαρμακια σου'

SORCERY 112 x 6

φαρμακια'

Relative to the nations being deceived, look at this example of unmistakable significance, as it relates to this 112 concept. Earlier we saw over a dozen examples of those who seek their own will and their own self interests.

"Who in times past suffered all nations to walk in their own ways" (Acts 14:16).

THEIR OWN WAYS 112 x 17

Act 14:16 οδοις αυτων'

The Mark of the Beast

The mark of the beast is Satan's mark on all those that do not know God. It's origin is in Genesis, in the Garden of Eden. Each person individually took the mark of the beast before their birth into this world. Only by accepting Christ's sacrifice on Calvary can Satan's mark be removed.

An examination of a number of Bible passages, clearly indicates that the forehead speaks of the location of man's thoughts, and the hand speaks of man's actions. Thus we see the 112 number attached to the very mind and thoughts. That is where Satan's mark resides—in the mind and in the thoughts.

"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, save he that had the mark, or the name of the beast, or the number of his name" (Rev 13:16,17).

RECEIVE A MARK UPON 112 x 17

Rev 13:16 δωσιν χαραγμα επι

UPON THEIR FOREHEAD 1120 x 3

επι το μετωπον αυτων'

THE FOREHEAD 112 x 12

μετωπον

Here is the last example.

MARK OF THE BEAST 112 x 12

Rev 19:20 χαραγμα θηριου'

Speaking of the forehead, the following spectacular result was found long after this study was complete. The forehead and the following passage obviously has something to do with the intellect. These words were addressed to Adam right after he fell in the garden.

"By the sweat of your brow you will eat food, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen 3:19).

BY THE SWEAT OF YOUR BROW YOU WILL EAT FOOD 1120

Gen 3:19 'בזעת אפיד תאכל לחם'

YOUR BROW 112

'אפיד'

What all this means relative to man working the soil or the ground—it means that his only understanding of things is related to a natural or literal interpretation of things. He is incapable of understanding the depth of spiritual matters. The soil speaks of the natural, it is not the heavenly.

Where the Worm Dieth Not

Not only does the theme of serpents fit the 112 pattern, but also worms (a worm is basically the same as a serpent). Long after this study was complete, I was studying the following passage where Jesus refers to hell.

"Where the worm of them dieth not, and the fire is not quenched" (Mark 9:48).

WHERE THE WORM OF THEM 1120 x 3

Mar 9:48 οπου ο σκωληξ αυτων'

THE WORM 1120

σκωληξ"

The meaning of the worm, is has to do with our INTERNAL MEMORY of self rebellion. The word "their" in reference to "their worm," is 141 x 11—the number of the angels.

What is amazing about this numerical value of 1120, is that it clusters not only off the 1120, but also the number 558×2 . There is an entire chapter on 558 as one of the key numbers to do with the fall and casting down from heaven (see Chapter **6d**). Thus the worm is the perfect conscious memory that lost sinners will have of their rebellion created in their own hears, and the subsequent fall from heaven.

The Clustering Phenomenon

The clustering phenomenon scientifically proves the existence of theomantics (see pp. 183-197, **The Original Code in the Bible** and Chapter **21** of Angelfall). Also Chapter **21** here in Angelfall).

This entire study was completed without giving any preference whatsoever to where hits fell within the cluster. We never even checked the clustering until after the facts were duly recorded. In not a single instance did we ever refuse to show any example simply because it was a +2, -2 instead of a +1 -1. Our only effort was to tabulate the best features—based strictly upon both the meaning and the quality of the significance.

Removing all redundant examples (features shown more than once), the total number of examples shown was 467, i.e. the probability was only 1 chance in... $p = .0000000114$, a very low probability. That's only one possibility in 87,719,298, or **one possibility in almost 88 million occurrences**. If the redundant hits were counted (examples shown more than once), the odds would have increased substantially (does it really matter?).

If theomantics were untrue, and all of this was selected from random data, the clustering distribution should have been $93/187/187 = 467$, i.e. $p = 1.0$.

As an example, just to balance out the null hypothesis and cancel out the significance of the 135 direct hits, **this would require finding 218 additional and equally impressive examples** ($137 \times 5 = 685 - 467 = 218$). The interesting statistic is that out of these 218 examples needed, none of them could be direct hits, 76 of them could be +1, -1, hits, **but 142 of them—the vast majority—would have to be +2, -2**. That is what would be necessary to bring everything back to the expected null result, demonstrating that theomantics found all the above out of sheer randomness. This would be virtually impossible to accomplish.

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

	Observed	Expected		% distribution
0 HITS	137	93.4	20.35289	0.293362
-1, +1	198	186.8	0.67152	0.423983
-2, +2	132	186.8	16.07623	0.282655
Total	467	467	37.10064	
p factor =			8.78E-09	
1 chance			1.14E+08	