1	2	3	4	5	6	7	8	9	10
11	12	13	14	15	16	17	18	19	20
21	22	23	24	25	26	27	28	29	30
31	32	33	34	35	36	37	38	39	40
41	42	43	44	45	46	47	48	49	50
51	52	53	54	55	56	57	58	59	60
61	62	63	64	65	66	67	68	69	70
71	72	73	74	75	76	77	78	79	80
81	82	83	84	85	86	87	88	89	90
91	92	93	94	95	96	97	98	99	100
101	102	103	104	105	106	107	108	109	110
111	112	113	114	115	116	117	118	119	120

Prime Numbers

Prime Numbers are only divisible by 1 and itself!

Composite Numbers

Composite Numbers has two or more factors!

The Word Became Flesh <u>G2258</u> God <u>G2316</u>

Joh 1:1 InG1722 the beginningG746 was <u>G2258</u> the <u>G3588</u> Word, <u>G3056</u> and <u>G2532</u> the G3588 WordG3056 wasG2258 withG4314 God, G2316 and G2532 the G3588 Word G3056 was



Logos = 3056 = WORD

a word, uttered by a living	1. 1.
what s	2.
the	
decre	
of the mora	2
Old Testament p	Ę
what is declared, a thought, declarati	(
the act	3.
the faculty of speed	
a kind	
a continuous sp	۷
doc	4.

of speech y voice, embodies a conception or idea

someone has said a word

e sayings of God

ee, mandate or order

ral precepts given by God

prophecy given by the prophets

tion, aphorism, a weighty saying, a dictum, a maxim

discourse t of speaking, speech

ech, skill and practice in speaking

d or style of speaking

peaking discourse - instruction

ctrine, teaching

Logos = 3056 = WORD

anything reported	1.	
matter under discussion, thing spo	2.	
the thing spoken	3.	
its use as rea reason, the mental faculty of). 1.	3.
account, i.	2.	
account	3.	
account, i.e. answer or	4.	
relation, i.e. with wh 1. reason wo	5. 1	

In John, denotes the essential Word of God, Jesus Christ, the personal wisdom and power in union with 1. God, his minister in creation and government of the universe, the cause of all the world's life both physical and ethical, which for the procurement of man's salvation put on human nature in the person of Jesus the Messiah, the second person in the Godhead, and shone forth conspicuously from His words and deeds.

- in speech; a narration, narrative
- ken of, affair, a matter in dispute, case, suit at law
- of or talked about; event, deed
- spect to the MIND alone thinking, meditating, reasoning, calculating
- .e. regard, consideration
- t, i.e. reckoning, score
- explanation in reference to judgment
- hom as judge we stand in relation ould reason, cause, ground



Logos = G3056 = Word = Gematria 373

The voice of the Lord in full of Majesty Psalms 29:3 = 373

Resurrection = 373

Arise, Shine Isaiah 60:1 = 373





Logos = G3056 = Word = Gematria 373

GA134 of grace G5485 and G2532 truth. G225

Joh 1:14 And G2532 the G3588 Word G3056 was made G1096 flesh, G^{G4561} and G^{G2532} dwelt G^{G4637} among G^{G1722} us, G^{G2254} (and G2532 we beheld G2300 his G846 glory, G1391 the glory G1391 as G5613 of the only begotten G3439 of G3844 the Father, G3962 full





G1771 of the heart G2588

Spirit G4151 Joints G719 Marrow G3452 Thoughts G1716 Intents G1771 **Soul G5590**

Logos = G3056 = Word = Gematria 373Heb 4:12 ForG1063 the G3588 word G3056 of God G2316 is quick, G2198 and G2532 powerful, G1756 and G2532 sharper <u>G5114</u> than<u>G5228</u> any<u>G3956</u> twoedged<u>G1366</u> sword,<u>G3162</u> piercing G1338 even G2532 to G891 the dividing as under <u>G3311</u> of (G5037) soul G5590 and G2532 spirit, G4151 and G5037 of the joints^{G719} and G2532 marrow, G3452 and G2532 is a discerner^{G2924} of the thoughts^{G1761} and G2532 intents

Heart G2588





Joh 1:2 The same was in the **beginning** with God. He is the Word speaking from God to us, and to God for us.

The word Beginning in the verse is Arche (AR-HAY)

The world was from the beginning, but the Word was in the beginning. **Psalms 90:2**

The numerical value of "Beginning" in the verse is 719

719 connects with St. John Chapter 1

719 in Other Places

10 Times 719 = Col 1:16

1 Times 719 = Beginning 1 Times 719 = Good Shepherd = John 10:11 1 Times 719 = For the price of wisdom is above rubies = Job 28:18

This value of 719 is only possible when using the iota subscript

For verily I say unto you, Till heaven and earth pass, one jot [iota] or one tittle shall in no wise pass from the law, till all be fulfilled. Matthew 5.1

4 Times 719= John 1:2 5 Times 719 = John 1:16 5 Times 719 = John 1:13

1Peter 1:13-24

- Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; As obedient children, not fashioning yourselves according to the former lusts in your ignorance:
- - But as he which hath called you is holy, so be ye holy in all manner of conversation;
 - Because it is written, Be ye holy; for I am holy.
 - And if ye call on the Father, who without respect of persons judgeth
- according to every man's work, pass the time of your sojourning here in fear:





1Peter 1:13-24

- Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;
- But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in
 - these last times for you,
- Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.
- Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:



1Peter 1:13-24

- Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever.
- - And this is the word which by the gospel is preached unto you.





Luke 8:4-8

The Parable of the Sower

- And when much people were gathered together, and were come to him out of every city, he spake by a parable:
 - A sower went out to sow his seed: and as he sowed, some fell by the way
 - side; and it was trodden down, and the fowls of the air devoured it.
 - And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.
- And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an
- hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.



Luke 8:9-15

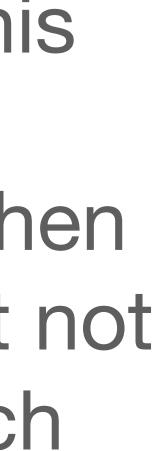
The Purpose of the Parables

And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the **rock are they, which, when they hear, receive the word with joy**; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. Luk 8:15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.



1Thessalonians 2:12-13

- That ye would walk worthy of God, who hath called you unto his kingdom and glory.
- For this cause also thank we God without ceasing, because, when
- ye received the word of God which ye heard of us, ye received it not
- as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.



2Corinthians 10:1 6

- Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you:
- 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 if we walked according to the flesh. For though we walk in the flesh, we do not war after the flesh:
- (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)
 - Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;
 - And having in a readiness to revenge all disobedience, when your obedience is fulfilled.



All things were made by him (The Word); and without him (The Word) was not any thing made that was made.

John 1:3



The phrase "<u>All Things</u>" is G3956 PAS = 281 which is a prime number!

The Physician(281) heals our infirmities (281) (cf. The Great Physician). Here then are the gathered results:

The Word became Flesh. Christ became weak (281) as a Lamb (281) to redeem us. In Isaiah 61.3, God says he will give us Beauty (281) for Ashes (281). These words are anagrams of each other (cf. Beauty for Ashes).

> The Number 281 Weakness [II Cor 12.8] Asheneia

> > Physician

His Friend Rayahu

Doctrine Didaskalia

Lamb [Rev 5.6] Arnion

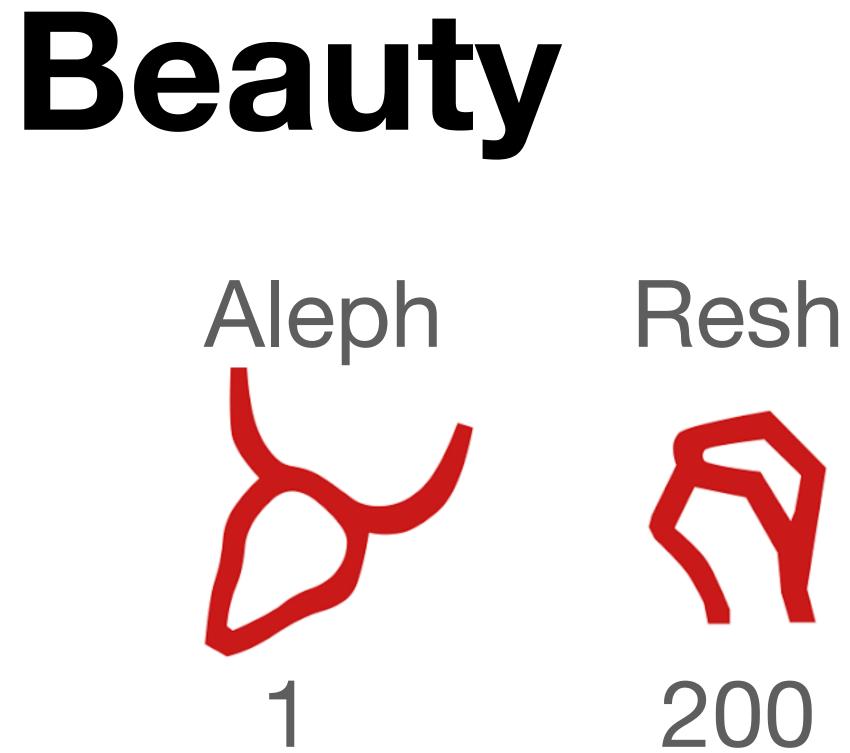
Beauty [Isa 61.3] **Pey Aleph Resh** Phar

Ashes [Isa 61.3] **Aleph Pey Resh Ephar**



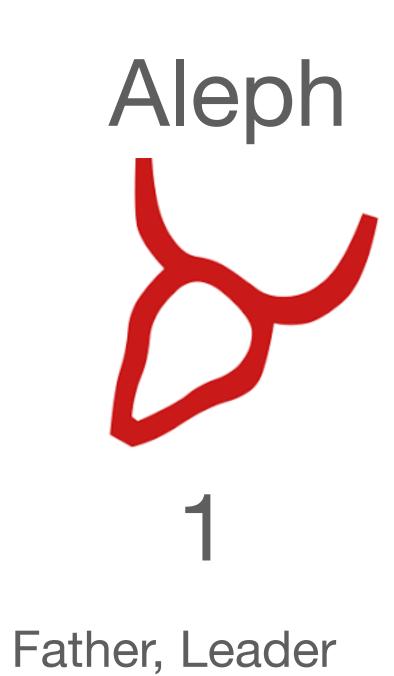


Mouth



Father, Leader The HEAD of a man!











Mouth

The HEAD of a man!

And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. II Corinthians 12.7f

Scripture teaches that the Power of God is made perfect in weakness. This teaching is encoded in the intrinsic alphanumeric structure of the Greek language. I begin with the word "weakness" from the verse above:

(Astheneia, Weakness) = 281

The Number 281 is a prime number. It is the 33rd Prime Number. It is further associated with the idea of weakness through the symbol of Christ as the sacrificial Lamb of God (Revelation 5.6): <u>Who died at 33 years of age!</u>

And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

The Lamb represents the perfection of weakness that Almighty God accepted when he went to the Cross. We have the identity:







(Arnion, Lamb) = 281

Paul expands upon the relation between weakness (astheneia) and the Power of God in;

Il Corinthians 13.4: For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

In the nominative case, we have the identity:

The Power of God Ho Dunamis tou Theou = 1967 Interpreting this with the associated concepts, we have this relation:

The Power of God = 7 (Perfection) x 281 (Weakness) = 1967

This is an example of how the symbolic meaning of the Number Seven as revealed in the text of Scripture manifests in the numeric values of God's Words to reiterate fundamental doctrines. More examples are given in Multiples of Seven.

In the Year of 1967 Israel won the six day war! Where Israel won control of Jerusalem, the West Bank, the Gaza Strip, Golan Heights and the Sinai Peninsula





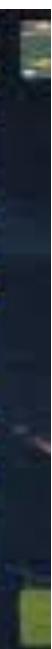
The Power of God = 7 (Perfection) x 281 (Weakness) = 1967

Six Day War

In the Year of <u>1967</u> Israel won the six day war! Where Israel won control of Jerusalem, the West Bank, the Gaza Strip, Golan Heights and the Sinai Peninsula







This is an example of how the symbolic meaning of the Number Seven as revealed in the text of Scripture manifests in the numeric values of God's Words to reiterate fundamental doctrines.

This Power of God manifests in our mortal flesh, as it is written in II Corinthians 4.10f:

Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh.

The Number 1967

In our mortal flesh en teh thnete sarki hemon

Here then are the gathered results:

The Power of God He Dunamis tou Theou

King of Israel **Basileus tou Israel**

In our mortal flesh en thnete sarki hemon





10 Times 719 = Col 1:16

<u>Col 1:15</u> Who is the image of the invisible God, the firstborn of every creature:

<u>Col 1:16</u> For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: <u>Col 1:17</u> And he is before all things, and by him all things consist. Col 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.

719 = "Beginning"





John 1:4

In him (The Word) was life; and the life was the light of men.



Zoe G2222

1.life

1.the state of one who is possessed of vitality or is animate 2.every living soul

2.life

human nature

ever.



1.of the absolute fulness of life, both essential and ethical, which belongs to God, and through him both to the hypostatic "logos" and to Christ in whom the "logos" put on

2. Life real and genuine, a life active and vigorous, devoted to God, blessed, in the portion even in this world of those who put their trust in Christ, but after the resurrection to be consummated by new accessions (among them a more perfect body), and to last for



Mat 7:14 Because strait is the gate, and narrow is the way, which leadeth unto life, G2222 and few there be that find it.

quickeneth whom he will. death unto life. hear the voice of the Son of God: and they that hear shall live. Joh 5:26 For as the Father hath life in himself; so hath he given to the Son (The Word) to have life in himself;

Life G2222

- Joh 5:21 For as the Father raiseth up the dead, and quickeneth them; even so the Son
- Joh 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from
- Joh 5:25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall



John 14:6-7 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.





Joh 11:25-26 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

die. Believest thou this?



- And whosoever liveth and believeth in me shall never



Phos = G5457 = light

- the light emitted by a lamp a heavenly light such as surrounds angels when they appear on earth anything emitting light
 - a star fire because it is light and sheds light
 - a lamp or torch light, i.e brightness of a lamp
 - metaph.

Phos = G5457 = light

God is light because light has the extremely delicate, subtle, pure, brilliant quality of truth and its knowledge, together with the spiritual purity associated with it that which is exposed to the view of all, openly, publicly, reason, mind, the power of understanding esp. moral and spiritual truth



Phos = G5457 = light

not.

men loved darkness rather than light, because their deeds were evil. light, lest his deeds should be reproved. made manifest, that they are wrought in God.

Joh 1:5 And the light shineth in darkness; and the darkness comprehended it

- Joh 3:19 And this is the condemnation, that light is come into the world, and
- Joh 3:20 For every one that doeth evil hateth the light, neither cometh to the
- Joh 3:21 But he that doeth truth cometh to the light, that his deeds may be









Phos = G5457 = lightThe Unbelief of the People

Joh 12:36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them. Joh 12:37 But though he had done so many miracles before them, yet they believed not on him:

Joh 12:38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Joh 12:39 Therefore they could not believe, because that Esaias said again, Joh 12:40 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 12:41 These things said Esaias, when he saw his glory, and spake of him. Joh 12:42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: Joh 12:43 For they loved the praise of men more than the praise of God.

John is not the Light, but sent to prepare the people for the Light!

John Baptist was the voice, but Christ the Word: being the Word, he is the Truth, the Amen, the faithful Witness of the mind of God.

Joh 1:6 There was a man sent from God, whose name was John. Joh 1:7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

Joh 1:8 He was not that Light, but was sent to bear witness of that Light.

Mal 3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. Mal 3:2 But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap: Mal 3:3 And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

John is not the Light, but sent to prepare the people for the Light!

dreadful day of the LORD:

children to their fathers, lest I come and smite the earth with a curse.

Luk 1:16 And many of the children of Israel shall he turn to the Lord their God. of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

- Mal 4:5 Behold, I will send you Elijah the prophet before the coming of the great and
- Mal 4:6 And he shall turn the heart of the fathers to the children, and the heart of the
- Luk 1:15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. Luk 1:17 And he shall go before him in the spirit and power of Elias, to turn the hearts



John is not the Light, but sent to prepare the people for the Light!

John the Baptist Prepares the Way

Mat 3:1 In those days came John the Baptist, preaching in the wilderness of Judaea, Mat 3:2 And saying, Repent ye: for the kingdom of heaven is at hand. Prepare ye the way of the Lord, make his paths straight. locusts and wild honey.

Mat 3:5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, Mat 3:6 And were baptized of him in Jordan, confessing their sins. generation of vipers, who hath warned you to flee from the wrath to come? Mat 3:8 Bring forth therefore fruits meet for repentance: Mat 3:9 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 3:10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: he will burn up the chaff with unquenchable fire.

- Mat 3:3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness,
- Mat 3:4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was
- Mat 3:7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O
- Mat 3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose
- Mat 3:12 Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but

