



AN INTRODUCTION
TO
GEMATRIA AND ISOPSĒPHIA
WITHIN
THE
NEW TESTAMENT
OF THE
HOLY BIBLE

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THE INVISIBLE ACADEMY

*Every diagram, system of numbers,
every scheme of harmony,
every law of the movement of the stars,
ought to appear as one to those who study rightly.*

— Plato: **Epinomis**, 991E1–4

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GREEK FIRE:

AN INTRODUCTION TO **GEMATRIA** AND **ISOPSĒPHIA** WITHIN THE NEW TESTAMENT OF THE HOLY BIBLE

Dr Ian Shanahan, July 2005 – September 2017.

“... numbers are the thoughts of God ... The Divine Wisdom is reflected in the numbers impressed on all things ... the construction of the physical and moral world alike is based on eternal numbers.”

— St Augustine of Hippo (354–430 AD).

“What is God? He is length, width, height and depth.” – insinuating the cubic gematria of Ἰησοῦς Χριστός?

— St Bernard of Clairvaux (1091–1153 AD).

“In modern biblical studies, a ... shroud of silence envelops the topic of gematria. ... To omit gematria from any study of the Bible is equivalent to trying to appreciate a glorious sunset with your eyes shut. [In order] to understand the full depth and power of the Holy Scriptures, ... gematria is crucial.”

— James Harrison: **The Pattern and The Prophecy: God’s Great Code** (1994), p.31.

ACKNOWLEDGEMENTS

Having never formally studied theology let alone the Koinē Greek language myself, as an amateur (albeit scholarly-minded) theologian, I have been reliant upon those friends who did ‘grasp this nettle’ for their clarification of certain issues concerning New Testament (Koinē) Greek and its manuscript sources while I was researching the Holy Bible’s Greek *gematria* for this introductory document. In this regard, I wish to thank above all **Rev. Stephen Bryan** and **Philip Swan** – both of whom have successfully completed various degrees in theology and courses in the Bible’s original languages at Moore Theological College, Sydney, and elsewhere. (Phil, also a former music student of mine from the University of Sydney, even donated to me – *gratis* – his old spare copy of Dr Robert Young’s massive **Analytical Concordance to the Holy Bible** [8th edition, 1939]!) I thank, too, my dear friend **Matthew Stone**, for his longstanding interest and support of this project – and particularly for his suggestion that I discuss the alternative numbers to 666 given in various manuscript sources of Revelation 13:18. I am also grateful to **Alan Boddy** and **Sue Boddy** – my Bible-study group leaders throughout 2005, and fellow parishioners from St John’s Anglican Church, Beecroft, Sydney – for proposing in the first place Biblical numerics as a private study-topic for our small Bible-study group: their generous invitation has unexpectedly provided the impetus for me to produce this writing, which is (I hope) fit to be proffered to a wider public.

CAVEAT

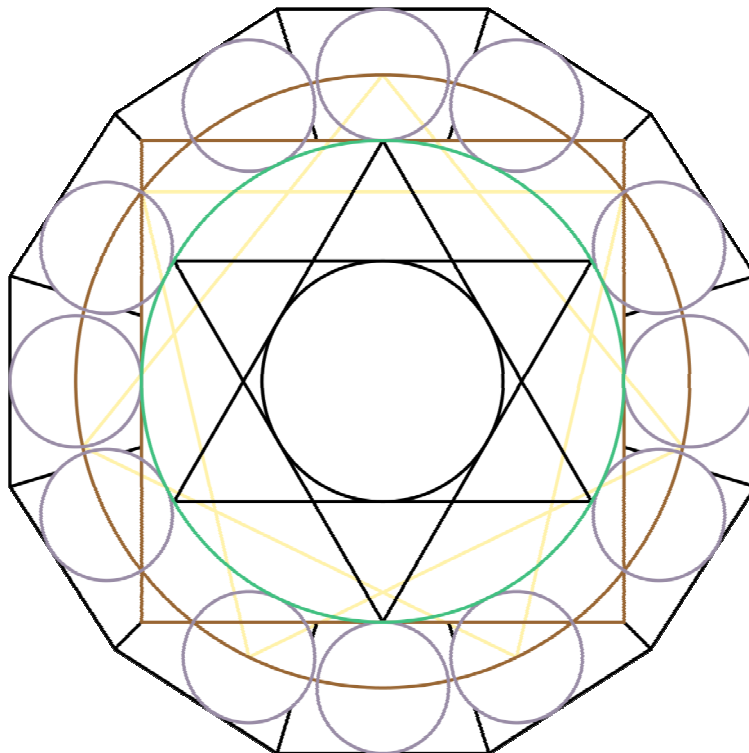
This PDF document may be freely distributed *in full*, without any financial impost whatsoever, to anyone via any media, subject to the proviso that if any part of it is quoted within other texts, then I ought to receive due formal acknowledgement. I would especially appreciate being informed if the PDF of this paper finds its way onto somebody’s personal internet website. I also welcome any further constructive discussion, and can be contacted via my e-mail address: < ian_shanahan@hotmail.com >.

PREAMBLE

Precious little, if any, of what follows constitutes original thought or research on my part: my goal is simply to introduce readers to the profound and inspirational theological science known as *gematria*, particularly (if not exclusively) that from within the New Testament, by compiling and explaining some of the discoveries of Bible scholars who came before me. One might wrongheadedly argue that *gematria* is a kind of esoteric or even ‘occult’ practice – but such is true only in the astronomical sense, since to most of us *gematria* remains ‘hidden’ or ‘obscure’; for the vast majority of contemporary churchgoers are acquainted with Holy Scripture solely through its translation into modern languages like English, and not by way of its *Urtexte*, which are written in Hebrew, Aramaic, and Koinē Greek scripts; indeed, any understanding whatsoever of applied *gematria* does require at least a minimal familiarity with the Bible’s original alphabets and tongues. But beyond merely introducing fellow believers to the subtle science of *gematria*, I have another, far more important, motivation for writing **Greek Fire**: rather than revealing it here, that particular impetus is explicated within the final section of the text, **Concluding Observations, and Initial Motivations**. Anyway, let us now begin with the basic considerations:*

* Notes:

- (i) Henceforth, for the sake of efficient textual reference, I shall tag each instance of *gematria* herein with an ordinal number between curly brackets all in **boldface**, thus: **{1}**, **{2}**, **{3}**, etc. Within any quotations, these ordinal numbers are *never* to be thought of as being part of the quote. Ordinal numbers of those relatively few examples of *gematria* that I have unearthed through my own analysis of the Koinē Greek New Testament itself shall be underlined as well.
- (ii) Quoted Koinē Greek words which are *not* evaluated within any gematrial calculation (as well as their translated English equivalents and English transliterations) shall be double-struckthrough: for instance, ~~α~~~~ε~~; ~~θη~~~~ε~~. Normally (but by no means always), this methodology of bypassing certain words applies only to some form of the Greek ‘definite article’, as here.



§1. PRELIMINARY REMARKS: DEFINITIONS AND IMPLICATIONS, AS WELL AS SOME HISTORY

What is *gematria*? It is simply the act of establishing thence applying a list of one-to-one correspondences between each symbol from an alphabet – observing *en passant* that every language's letters also depict *sounds* – and a specific numerical value. One is thereby able to compute the *gematria* 'quantity' of a word, phrase, or larger syntactical structure merely by summing those numbers assigned to its constituent characters. (An essential subsidiary concept is *isopsēphia* – drawn from the Greek *ἴσος* [*isos*: 'the same', 'equal'] and *ψηφίζω* [*psēphizō*: 'to calculate', 'to count', 'to figure out'] – a term sometimes invoked when two verbal expressions tally by *gematria* to an identical numeric value, and thus are semantically linked somehow; this is one of the *raisons d'être* of *gematria*.)

For modern tongues, which employ quite discrete symbolologies for their letters/sounds and numbers, *gematria* is an inherently futile undertaking: any letter↔number homology therein is *ipso facto* arbitrary, so that no real significance ensues from rendering quantities via current verbal expressions; the process is artificial, fruitless, and culturally invalid.¹ But within certain ancient languages originating from the Levant – like Hebrew and New-Testament Greek – the situation is completely different: their alphabets actually *contained* all of the symbols used to inscribe numbers; there was no disjunct set of icons or glyphs (as is universally the case today) for portraying quantities; they were *alphanumeric*. Hence letters, phonetic units, and words from these languages could be envisaged, *automatically and naturally*, as amounts – and vice-versa. It is imperative to recognize that *gematria* under these circumstances entails no manipulation of the original text whatsoever (unlike the so-called 'Bible Code', a recent and rather controversial procedure which involves skipping letters and re-arraying the results in an attempt to uncover meaningful linguistic patterns); *gematria* here springs straight from the *Urtexte*'s pristine surface. Nor would it be prudent to dismiss *gematria* as a type of numeromancy: among true Christians at least, it has never been employed towards divinatory ends, let alone been connected with theurgy or magical ceremonies (all of which are strictly forbidden by the Holy Scriptures).²

By way of introduction, the English polymathic scholar John Michell (1933–2009), under the successive headings "*The numbers of the canon*" and "*Gematria: the names and numbers of God*" within his ground-breaking 1988 book **The Dimensions of Paradise: The Proportions and Symbolic Numbers of Ancient Cosmology**, pp.54–58, proffers this comprehensive overture to the subtle art/science of *gematria*:

The numbers of the canon

In the operations of simple arithmetic and throughout all the numerical manifestations of nature, such as the periods and intervals of the solar system, certain "nodal" numbers occur, providing a link between processes and phenomena which otherwise appear [to be] quite unconnected with each other. Most prominent among these are the multiples of 72, including the powers of 12 and numbers such as 5040 which is the product of the first 7 numbers multiplied together, written as 7!.

[Michell then enumerates in a table a selection of positive integers which are multiples of 72.]

In these numbers are the dimensions and distances of the earth, sun and moon, the measurements of the ideal universe and the formula behind many ancient expressions of it, such as the New Jerusalem diagram [pictured at the end of my **Preamble** on p.2, above], the plan of the Stonehenge temple, Plato's perfect city in the **Laws**, the scale of music by which he represented the universal soul and the order he discerned among the planets. Through the mystical science of *gematria* ... these same numbers provided some of the principal sacred names of Christianity, including the title of its founder, Lord Jesus Christ, which has the value by *gematria* of 3168, the key number in the New Jerusalem dimensions.

Multiples of 72 are not the only kind of number with traditional symbolism; others such as 666 and 1746 are reviewed in [later sections]. But those listed [in the abovementioned table] are predominant in traditional cosmologies and religious systems, not as a matter of

convention but because of their natural prominence in the operation of arithmetic. Their marvellous properties become apparent as they are investigated and it is seen how they act as nodes, marking the intersections of different numerical orders and structuring the whole field of number itself.

The geometric symbol which generates and contains all the nodal numbers of the Canon has at its centre the basic figure of the New Jerusalem, a circle of radius 5040 and circumference 31680.

The use of numbers to reconcile apparently disparate types of phenomena is mentioned several times by Plato, but always in the obscure manner in which he treated the most important, esoteric part of his subject. One such reference is in the **Epinomis**, a kind of appendix to the **Laws**.

The most important and first study is of numbers in themselves: not of those which are corporeal, but of the whole origin of the odd and the even and the greatness of their influence on the nature of reality. When these things have been learnt, there comes next what they call by the ridiculous name of 'geometry' [literally 'land-measuring'], when it proves to be a manifest likening of numbers not like one another by nature, in respect of the province of planes; and this will be clearly seen by him who is able to understand it to be a marvel, not of human but of divine origin. And then, after that, the numbers thrice increased and like to the solid nature, and those again which have been made unlike he likens by another art, namely that which its adepts call stereometry . . .

Every diagram and system of number and every combination of harmony and the agreement of the revolution of the stars must be made manifest as one in all to him who learns in the proper way, ... for it will be made manifest to us as we reflect, that there is one natural bond linking all things.

The main components of that code of number, the universal bond on which Plato based his philosophy, are listed [in the abovementioned table], and those which are most closely linked with his city of Magnesia and the New Jerusalem are reviewed later. Their study, so Plato claimed, is uniquely efficacious in refining the mind and attuning it to proportion and justice. He saw it also as a means to rediscovering that long-neglected canon of harmonies which illuminates the human soul and provides a true standard for public affairs.

Gematria: the names and numbers of God

In the heroic days before settlement and the building of temples and cities, the tribes of Israel travelled between the sacred places of their territory, carrying with them the Ark of the Covenant and the materials of its resting-place, the Tabernacle. At the traditional spots where they pitched camp, they erected the Tabernacle, a series of curtained enclosures with the Ark lodged in its inner sanctuary [the so-called "Holy of Holies"], and set up their tents in ritual order around it. The Temple at Jerusalem was designed in imitation of the Tabernacle.

Religion in those days was an entirely practical affair. The wandering tribes depended for their livelihood on communion with the native spirits of their landscape, and the Tabernacle was designed, like the Temple after it, to attract by similitude the powers of divinity. The names given to the various deities, or the various aspects of the vital principle in nature, were based on the sounds which were found most effective in evoking their response; from these sounds arose the alphabet. The legendary architect of the Tabernacle, Betzal'el, was said to have known 'the combination of letters with which heaven and earth were made', and to have fashioned the Tabernacle in accordance with them.

Each letter represented a particular type of universal energy. It also corresponded to the shape, colour, perfume and other characteristic attributes of the god it symbolized, and most essentially to the god's number [by *gematria*]. When temples were built as instruments of invocation, they expressed in their dimensions, in their furnishings and in the areas and shapes of the spaces they enclosed, the number of the god to whom they were dedicated. Thus the temple of Athena the Virgin was laid out in units of the virgin seven. Betzal'el, and architects in the masonic tradition who followed him, were initiated into the science of acoustics, and the ultimate product of their craft, the cosmic temple, was designed to resonate with the music of planetary motion. In its proportions were to be found every type of musical harmony, set out in numerical ratios; and since their numbers corresponded to sounds and letters, the whole structure was an architectural litany, containing the names by which all the various powers in nature were invoked, and thus forming a pantheon, a complete representation of Universal Mind.

Plato's **Cratylus**, the most deeply mystical, [and] least understood of all his works, consists of an inquiry into the origin and meaning of names. The learned Cratylus claims to have

some special knowledge which tells him that the names of objects are of divine origin and are not merely formed by human convention. A sceptic, Hermogenes, debates the matter with Socrates and objects to the theory on the grounds that things are called by different names in different languages, so it is impossible to say that any particular name is 'correct'. Socrates points out that certain sounds do appear to have a consistent meaning. The letter 'r' for example conveys a sense of disruption and rush, as in the words 'run', 'tremble', 'break', 'rend', 'crush', and 'whirl', while 'l' is liquid and flowing, 'g' is gummy and glutinous and 'n' is associated with inwardness. This observation is made sharper today by the fact that most of the Greek words with which Socrates illustrates the idea retain the same characteristic letter when translated into English. He admits that words are often quite different in other languages, but says that this does not rule out the theory that sounds possess archetypal meanings. The wise men of every nation, who first gave names to things, might have derived them all from the same natural source, but with different results. In the same way, artists who draw from the same model produce pictures which are entirely different from each other. In the course of his argument Socrates makes an odd statement:

So perhaps the man who knows about names considers their value and is not confused if some letter is added, transposed, or subtracted, or even if the force of the name is expressed in entirely different letters.

In this and other passages of the dialogue there is a suggestion that Socrates or Plato had in mind that strange old cabalistic science which inquires into the hidden meaning of names, particularly those of gods and sacred principles, by reference to the numerical value of the letters comprising them. Many languages retain from very early times an alphabet in which every letter is a symbol, a sound and a number. The Jews, who have cherished their old culture and cabalistic lore, are inclined to pretend that their tradition is the oldest of all – as they are entitled to do and as others may equally dispute. For there is no knowing where, or among which people, the institution of the Temple and the science of computing the names of God first made their appearance. The Greeks honestly confessed their ignorance of the matter, and Plato accepted the conventional view of his time, that culture and science were introduced by a race of divine beings who once ruled on earth.

Widely used in Mesopotamia, the earliest known usage of *gematria* is recorded on a Babylonian clay tablet which claims that the Assyrian king Sargon II (fl. 722–705 BC) required the wall surrounding his palace at Khorsabad to possess a perimeter of 16,283 cubits – in accord with the *gematria* of his name.³ We now also realize that the Parthenon – i.e. the Temple of Athena Parthenos in Athens (its construction began during 447 BC) – and the Didymaion – or Temple of Apollo, built at Didyma (near Miletos) ca.300 BC – were both conceived so that their dimensions, mediated through sacred geometry, would harmonize with the *gematria* of various Greek gods' names.⁴ Indeed, it is just from such architectural applications of *gematria* that this term derives its only known etymology: *γεωμετρία* (*geōmetría*: literally, 'earth-measurement').⁵ And given its relatively early manifestation in Ancient Greece (by the 5th century BC), it does seem likely that Hebrew *gematria* – as first employed by Judaeo kabbalists for the exegesis of the *Torah* and of other Old-Testament scripture – originally sprang from the Greeks' practices;⁶ in fact, the Greek word *gematria* was even adopted verbatim within the Jewish mystical tradition!⁷

With such a venerable ancestry, how, then, do we account for the present-day near-total ignorance of *gematria*, particularly within Christian circles? One explanation perhaps stems from the bitter conflict between the early church's authorities and those gnostic initiates – rivals of orthodox Christianity, they declared possession of secret soteriological knowledge or *gnōsis* – who enthusiastically embraced *gematria* and mathematical symbolism in their teachings and writings: such quarrelling is well documented by the heresiologist St Irenaeus (ca.130–ca.202 AD, Bishop of Lyons, in Gaul, from about 178 AD) and by other early-church fathers like Tertullian of Carthage (ca.160–230 AD), Hippolytus of Rome (ca.170–236 AD), and St Jerome of Bethlehem (347–420 AD). John Michell again provides a cogent summary of the situation:

The most topical cause for interest in the cabalistic practice, known as *gematria*, of interpreting the names and attributes of God by means of letter and number, lies in the use made of it by the founders of Christianity. That they did so use it, and that many of the

epithets of Christ and other elements in the Christian legend correspond numerically to the sacred names woven into the plan of the cosmic temple, can be established beyond reasonable doubt by applying *gematria* to the original Greek of the New Testament. The fact is confirmed by the best of authorities, certain early Christian fathers, who knew only too well that many of the principal names in their faith were based on a code of number, because they waxed furious in writing against those of their co-religionists who taught or studied the subject or attached any significance to it.

Their chief opponents were the gnostic masters, such as Marcus and Valentinus of the second century AD, ...

One of the points of difference between the gnostics and the Church was whether or not Christianity should acknowledge any debt to previous forms of religion. The gnostics were proud of the knowledge they had inherited from the ancient world, and claimed that the numerical science of the pagan philosophers could be adapted to prove the truth of Christianity. The Church, on the other hand, taught that the coming of Christ was a unique event which had raised human understanding above its previous level, rendering all earlier religions obsolete. Roman policy was to extirpate the traditions and records of pagan science, particularly among Christians, with the result that information about the gnostics' number theology is nowhere to be found but in the works of those Church Fathers, Irenaeus, Tertullian and Hippolytus above all, who wrote in order to discredit it.

The most informative of them is St Irenaeus, the author of a five-volume work **Against Heresies [Libris Quinque Adversus Haereses]**. He was Bishop of Lyons in the second century, and his speciality was exposing the evils of gnosticism. His manner of writing was like that of a scandal-monger journalist who presents a selective version of his victims' point of view in order to make them look absurd or sinister. ... Since his object in writing was to ridicule the gnostics' science, he could not be expected to provide a sympathetic account of it, and he gives no indication of the philosophy behind their use of numbers for scriptural exegesis. Yet his evidence is enough to justify the contention that certain books and passages in the New Testament, ... have an inner meaning which can only be [fully] elicited through numerical analysis, the method which the cabalists call *gematria*. ...

From Irenaeus's description of it, the gnostic practice of exegesis by number sounds, as he intended, vain and futile, and so it has been judged by theologians ever since. Yet several of the gnostic masters who taught it had great reputations for scholarship, and they were obviously sincere in believing that the numerical philosophy of the ancient sages was the greatest benefit that Christianity had inherited from the past. Far from controverting the truth of the new religion, it proved its legitimacy.

So said the gnostics, and now that they have passed away and gnosticism has long ceased to threaten the stability of organized religion, one is free to investigate their claims without prejudice or fear of rancour. Modern theologians agree that much of the content of the Gospels was adopted from earlier, pre-Christian religions, and Christianity is unshaken by such discoveries. Few would now think it discreditable that certain names, phrases and legends in the New Testament were based on the sacred code of number which informed the great religions and philosophies of antiquity. Indeed, after viewing the harmonious structure of ratios which was the prototype of St John's Holy City, one may come to sympathize with the understanding of the old gnostics, that Christianity is the richer, and the more worthy and likely to endure, for being rooted in the traditions of ancient sacred science.⁸

Notwithstanding the official, outward suppression of *gematria* on politico-doctrinal grounds, certain other philosophically inclined church fathers – specifically: Clement of Alexandria (ca.150–216 AD) and Origen (ca.185–ca.255 AD), both Christian Platonists – wrote that, although Christianity welcomed all people into its fold, it nevertheless encompassed arcane ideas made accessible only to an élite; this ought come as no great shock to us, since many among the 2nd- and 3rd-century laity were probably illiterate. Origen, in his **Contra Celsum** 1.7, declares: “The existence of certain doctrines, which are beyond those which are exoteric and do not reach the multitude, is not a peculiarity of Christian doctrine only, but is shared by the philosophers. For they had some doctrines which were exoteric and some esoteric”. Likewise, Clement of Alexandria's **Stromata** 1.12 confirms “the secret traditions of true knowledge” guarded by the early church, and he

even admits within **Stromata** 5.9 that “it is not wished that all things should be exposed indiscriminately to all and sundry, or the benefits of wisdom communicated to those who have not even in a dream been purified in soul ... nor are the mysteries of the Word [*Logos*] to be expounded to the profane”; furthermore, “knowing that the Saviour teaches nothing in a merely human way, but teaches all things to His own with divine and mystic wisdom, we must not listen to His utterances carnally; but with due investigation and intelligence must search out and learn the meaning hidden in them”.⁹ Could not such pronouncements be alluding to *gematria* within the New Testament? (Even the apostle Paul himself obliquely acknowledges *gematria* in Galatians 3:17, wherein he cites the Mosaic Law that followed 430 years after God’s covenant with Abraham. Such a time-span might well be chronologically imprecise; and yet 430 is, nonetheless, the value by *gematria* of νόμος [*nomos*, meaning ‘law’], {1} a word contained within this very passage’s original Greek text.)¹⁰ Clement also firmly held that what we moderns might call ‘scientific knowledge’ was a *sine qua non* for true insight into Christianity, and affirms within Book 6.11 of his **Stromata** that the real Christian “understands the involutions of words and the solutions of enigmas”; the proper “distinction of names and things also in the Scriptures themselves”, moreover, “produces great light in men’s souls”.¹¹ David Fideler observes:

Origen writes that the *Logos* appears in many forms, always appropriate to an individual’s present level of understanding; yet the highest symbolic expression of the *Logos* is related to the ... use of mathematical symbolism, based on those first principles of harmony which underlie the structure of the universe itself.¹²

Is this not a blatant invitation to scientific – *rational* and numerical – discernment of God’s Word? Still, even nowadays, Christianity’s ongoing silence about *gematria* may be blamed in part upon most Christians’ evasion of mathematical science, which arguably arises from a groundless fear that such reasoning could well ‘prove’ the Christian faith false. (Actually, the very opposite seems true!) Their intellectual timidity stands in stark contrast to the likes of illustrious scientist-Christians such as Sir Isaac Newton, Johannes Kepler, and John Napier – indeed, it was Lord Napier who formulated logarithms in order that he might calculate more easily and accurately the dimensions of the Heavenly City proclaimed within St John’s Apocalypse!¹³ (Ironically, modern science itself has adopted *gematria*: whenever any computer runs a word processor, each font-glyph is assigned a number according to the ASCII [American Standard Code for Information Interchange] or Unicode protocol, because all digital computers operate exclusively with [binary] numbers.)

Anyway, below is the table of Koinē Greek phoneme/letter↔number correspondences (*gematria*), as put forth within any good lexicon of Classical or Koinē Greek:‡

Letter	Quantity	Letter	Quantity	Letter	Quantity
A α {alpha}	1	I ι {iota}	10	P ρ {rho}	100
B β {beta}	2	K κ {kappa}	20	Σ σ, Ϛ {sigma}*†	200
Γ γ {gamma}	3	Λ λ {lambda}	30	T τ {tau} †	300
Δ δ {delta}	4	M μ {mu}	40	Υ υ {upsilon}	400
E ε {epsilon}	5	N ν {nu}	50	Φ φ {phi}	500
Z ζ {zeta}	7	Ξ ξ {xi}	60	Χ χ {chi}	600
H η {ēta}	8	Ο ο {omicron}	70	Ψ ψ {psi}	700
Θ θ {theta}	9	Π π {pi}	80	Ω ω {omega}	800

* The *digamma* (Ϝ) and *stigma* (or *episemon*) symbol (Ϛ), both representing the number 6, fell entirely out of use. Rather confusingly, the outwardly identical character Ϛ is also a lower-case (‘uncial’) *sigma* that only ever appears as the final letter of a Koinē Greek word (in which case it possesses the value 200 by *gematria*). Furthermore, *digamma* is sometimes written as Ϛ’ just for numerical purposes, the ‘tick’ (’) denoting its status as a quantity and not as a verbal-letter/phoneme. So, for example, the infamous ‘Number of the Beast’ from Revelation 13:18 could be written as χξϚ’ = 600+60+6 = 666 {2} – exactly as it is notated within the late-3rd-century manuscript ϩ⁴⁷.

† Whenever σ and τ occur together, as $\sigma\tau$, their combined evaluation by *gematria* can be taken as 6 – rather than 500, as one might routinely expect. ($\sigma\tau$, a semi-compound letter known as ‘stau’ [σταυ], is most commonly written at the beginning of Koinē Greek words, where it is almost always counted as 6.) For instance, the Biblical Greek word for a cross, σταυρός [stauros], may be evaluated as $6+1+400+100+70+200 = 777 = 37 \times 21$ {3} = οἱ καλοὶ μαργαρίται [οἱ kaloi margaritai] (‘the fine pearls’ {Matthew 13:45}) {4} = οἱ κλητοὶ βασιλεία [οἱ klētoi basileia] (‘those [persons] called to the kingdom’) {5} = τὰ ἐνόντα [ta enonta] (‘the true, inward possessions’). {6} Alternatively, within such a gematrial calculation, one might instead choose to weigh the letters σ and τ normally, on an individual basis as usual (giving $\sigma\tau$ a combined total of 500). Then, in this particular example, we find that σταυρός [stauros] (‘cross’ {1 Corinthians 1:17}) = 1271 {7} = ἡ γνῶσις [hē gnōsis] (‘the gnōsis’ {1 Corinthians 8:6–7}) {8} – which implies that Christian gnōsis is, precisely, knowledge of the Cross. Also, ἡ κληρονομία ἀγίων [hē klēronomia [h]agiōn] (‘the inheritance of God’s people’ {cf. Ephesians 1:18}), {9} τὸ ὄνομά σου [to onoma sou] (‘thy name’ {Luke 11:2}), {10} χάρις [charis] (‘delightful’), {11} and συνέχεια [sunecheia] (‘perseverance’), {12} each sum by *gematria* to 1271. (And somewhat aptly here *vis-à-vis* {8}, κατάληψις, [katalēpsis] ‘sure comprehension’, furnishes 1270. {13} [See Note (iii) below.]

‡ Notes:

- (i) There were formerly two additional symbols, Ϟ and ϟ (named *koppa* and *sanpi* [or *sampi*]), representing 90 and 900 respectively, but they became obsolete in literature while nevertheless being retained solely as numbers.
- (ii) As will have already been observed, I am attempting to provide transliterations (between square brackets [], and in italics) for all Greek terminology throughout **Greek Fire**. Accented Greek vowels shall be transliterated into italic characters with additional boldface treatment, for added emphasis. It needs also to be understood that the Greek letter *upsilon* [υ] can be transliterated as either ‘u’ or ‘y’; I have consistently opted for the former possibility.
- (iii) It is, moreover, an accepted principle of *gematria* – possibly established because of round-off errors occurring due to the multiplication of whole numbers by fractions or by irrational quantities (such as $\sqrt{2}$, $\sqrt{3}$, or π)?¹⁴ – that one unit (known [from the Hebrew] as a *colel*)¹⁵ may be added to, or subtracted from, the *gematria*-value of an expression *without affecting its symbolic meaning*. Hence ‘cross’, σταυρός [stauros] = 777, {3} is equivalent by this ‘rule of *colel*’ to 778 = ἐκκλησία θεοῦ ζώντος [ekklēsia theou zōntos] (‘church of [the] living God’ {1 Timothy 3:15}) {14} – a deliciously eloquent ambiguity delivered through *gematria* when one also recollects examples {3–6}.

Through *gematria* and *isopsēphia*, verbal expressions and numbers acquire deeper, interreferential symbolic meaning – particularly when resultant quantities are weighed against one another, as ratios (i.e. as λόγοι: *logoi*), or parade salient common factors (*viz.*, certain important prime or composite integers). Such arithmetical comparisons give rise to (sometimes quite unexpected) conceptual networks, as well as synergic concatenations of names and epithets.¹⁶

Specific gematrial ratios also imply various geometric constructs – these being the prerequisites for sacred architecture, as we have already seen – or instead propagate musical pitch-intervals. The notorious 666 from Revelation 13:18, for instance, whenever viewed as 0.666 (this being a close approximation of $\frac{2}{3}$),¹⁷ connotes the frequency-ratio 3:2 of a perfect 5th (*diapente*, or ἡμιόλιος [h]ēmiolios);¹⁸ its doubling, 1332, therefore correlates to $2 \times \frac{2}{3}$ which is the ratio 4:3, an interval of a perfect 4th (*diatessaron*, or ἐπίτριτος [epitritos]); and any multiplication or division of some gematrial amount by a factor of two *per se* furnishes the 2:1 ratio of an octave (*diapason*, or διπλάσιος [diplasios]).

Within music (which is really just dynamic architecture-in-sound), *gematria* could even govern a composition’s macro-, meso-, or microstructural proportionality – as I myself have abundantly demonstrated throughout my exotic instrumental piece **Lines of Light: Seven Improvisations on αιθερος μελος** (1993).¹⁹

As long ago as the 2nd century AD, Clement of Alexandria celebrated the polysemy of λόγος – as ‘mathematical ratio’ and as ‘the Word’ of John 1 (namely Jesus) – by upholding its centrality to Christianity, to music theory, and to the harmoniousness of God’s Creation:

Clement of Alexandria ... also referred to Jesus as the Spiritual Sun and explained how the power of the Logos tuned the disparate elements of creation into musical harmony. ... [In the] music tuning theory [of harmonics], with which Clement was well acquainted, 0.888 [the *gematria* of Jesus, Ἰησοῦς [H]iēsous], being 888] {97} is the ratio (*logos*) of the whole tone [i.e. major 2nd, or ἐπόδος [epogdos]], the mediating bond [of 8:9] between the two tetrachords of the octave. Consistent with these facts, Clement referred to the then recent manifestation of Christianity as “the New Song” of the eternal Logos: a new spiritual expression of the pre-existing pattern of harmony on which all of creation is based.²⁰

It has even been contended, quite convincingly one has to admit, that via *gematria*, the Holy Scriptures have encrypted within them all sorts of crucial cosmological data.²¹

In that distinctive context when ostensibly disparate wordings evince *isopsēphia*, they

[could well but] do not necessarily have identical meanings. Two words with phonetic similarities may have certain associations in common [for example, *Χριστός* (*Christos*: 'Christ'), and *χρηστός* (*chrēstos*: 'gracious', 'good')] but each has its own function in language, and in the same way [that] the names of gods and sacred principles retain individual significance even though they share the same [gematrial] number. They may indeed seem as diverse from each other as male from female or good from evil. But if their number is the same [by *gematria*, then] they both refer to a particular power or active principle in the universe which the ancients symbolized by that number. John the Baptist, for example, who is *Ἰωάννης Βαπτιστής* [*H]iōannēs Baptistēs*], 2220 [= 37×60 {Matthew 3:1 ff.}], {15} is identified, as the forerunner of Christ, with the spirit of prophecy, *τό πνεῦμα προφητείας* [*to pneuma prophēteias*], 2220 [from Revelation 19:10], {16} and [with] the Christ-bearer, *Χριστοφορος* [*Christophoros*], 2220. {17} That number also belongs to the words with which St John's spirit-guide in Revelation 1:8], announced its name: 'I am Alpha and Omega', *ἐγὼ Ἀλφά και Ὠμέγα* [*egō Alpha kai Ōmega*]. {18} An esoteric Christian symbol of the principle behind the number 2220 is the grain of wheat (John 12:24), *ὁ κόκκος τοῦ σίτου* [*h]o kokkos tou sitou*], 2220, {19} which must fall into the ground and die, after which 'it bringeth forth much fruit' [John 12:24 KJV]. All these terms have different associations, but they have a common reference, being the various symbols of that eternal prophetic spirit which lies dormant for long ages, but periodically revives its energies to refresh human spirits and culture.

Where we can be sure that *gematria* was involved, as in the case of the holy names of Christianity, the likelihood of chance coincidence of numbers is diminished. Less certain is the extent to which numbers were formerly applied to more general terms in secular use. Some would say that words tend to be formed from the appropriate sounds, as Socrates suggested in *Cratylus*, and thus spontaneously acquire the appropriate number. On the other hand, a word such as *Pneuma*, *πνεῦμα* [*pneuma*], meaning breath [or, equivalently, spirit {Matthew 12:43}], which shares its number, 576, {20} with *ἄετος* [*aetos*], [an] eagle, [Revelation 8:13] {21} may have been adopted as the religious term for Spirit for mathematical reasons, because $576 = 24^2$.²²

A more extreme case of *isopsēphia* from the Book of Revelation, wherein the images projected by its narrative are explicit contrarities and yet their *gematria* reveals an underlying commonality, are the two cities of Babylon the Great – sybaritic, rotten, proceeding inexorably to its destruction – and the New Jerusalem, bejewelled citadel of God: Babylon, *Βαβυλὼν* [*Babulōn*] = 1285 {Revelation 14:8}; {22} 1285 = *ἡ ἁγία πόλις Ἱερουσαλήμ* [*h]ē [h]agia polis [H]ierousalēm*] ('the holy city Jerusalem' {Revelation 21:10 & 21:2}); {23} and 1285 = *θεσφατος* [*thesphatos*] ('prepared by God'). {24} But one must remember that their worldly counterparts are both populated by fallible people – sinners:

The prophet [St John] understands that human nature is always and everywhere the same, and that the simple, innocent people of Jerusalem are no different in nature from the corrupt citizens of wealthy Babylon; they are merely born during different stages of civilization and behave accordingly. ... [Their] apparently radical difference ... [is but] an illusion of time.²³

Before we at last embark on our survey of New-Testament *gematria* proper, it needs to be mentioned that quite a few isopsephic phrases – though undeniably Christian in their message – are not strictly Biblical, being locatable nowhere within the (canonical) Holy Scriptures of the New Testament themselves. A case in point is the formula 'the God of Gods' (we do encounter it in the Old Testament, in Psalm 136:2 and Daniel 2:47 & 11:36), whose Greek *gematria* is 2368 – which happens also to be that of Jesus Christ.

And even when some phraseology can actually be traced back to a specific New-Testament passage, the grammatical form gematrially analysed might not literally be exactly that encapsulated within its Koinē Greek manuscript sources. So, from

Matthew 21:42 the words “... εἰς κεφαλὴν γωνίας ...” [... *eis kephalēn gōnias* ...] (‘head of [the] corner’ {accusative case}) materialize, whereas it is the *gematria* of “κεφαλὴ γωνίας” [*kephalē gōnias*] – ‘head’ in the *nominative* case, omitting the first *nu* (ν) – which I shall examine instead; likewise, the original Koinē Greek of Revelation 21:10 translated as ‘the holy city Jerusalem’ diverges in its declension from that tallied in {23} above. Such minor linguistic inflections, however, are of no real semantic consequence, and do not in any way sabotage the legitimacy of whatever symbolisms or exegeses its *gematria* brings to light.

Let us now begin our case-studies gently – with the *gematria* of the LORD, and of the *Alpha* and *Omega*:



Clement of Alexandria



Origen

§2. 801 – THE ALPHA AND OMEGA; AND 800 – THE NUMBER OF THE LORD

During Jesus's baptism in the Jordan river, while he was "coming up out of the water, he saw heaven being torn open and the [Holy] Spirit descending on him like a dove" (Mark 1:10 NIV). A short while later, Jesus declared: "... at the beginning the Creator 'made them male and female' ..." (Matthew 19:4 NIV), and also that "The kingdom of God is near. Repent and believe the good news!" (Mark 1:15 NIV). Later still, in Revelation 22:13, he refers to himself thus: "I am the Alpha and Omega, the First and the Last". These scriptural excerpts ostensibly show little in common, until we learn that:

- ▶ 801 = *περιστερά* [*peristera*] ('a dove' {Mark 1:10}); **{25}**
- ▶ 801 = *Α καὶ το Ω* [*A kai to Ō*] ('Alpha and the Omega' {Revelation 22:13}); **{26}**
- ▶ 801 = *ὁ κτίσας* [*[h]o ktisas*] (the Creator – translated literally: 'the [one] creating' {Matthew 19:4}); **{27}** and

- ▶ $801 \times \frac{1}{3} = 267 = \eta \text{ βασιλεία}$ [*[h]ē basileia*] ('the kingdom' {Mark 1:15}). **{28}**

Ten times 267 is 2670, and

- ▶ 2670 = *τὸ φῶς τοῦ κόσμου* [*to phōs tou kosmou*] ('the light of the world' [i.e. Jesus] {John 8:12}); **{29}**
- ▶ 2670 = *Κύριος Φῶτος* [*Kurios Phōtos*] ('LORD of Light'); **{30}**
- ▶ 2670 = *ἡ Δύναμις Μεγάλη Φῶτος* [*[h]ē Dunamis Megalē Phōtos*] ('the Great Power of Light'); **{31}**
- ▶ 2670 = *ἡ ἐκκλησία Ἰησοῦ Χριστοῦ* [*[h]ē ekklēsia [H]iēsou Christou*] ('the church of Jesus Christ' {cf. Romans 16:16}). **{32}**

Linked to 801 gematrically by a *colet*, the cognate number 800 is that of the title 'LORD' {Luke 1:32}, *κύριος* [*kurios*] **{33}** – within the Old Testament (Septuagint [LXX]) our primary term for God (who we could also think of as the Last, or Ultimate One, 'the Omega' {Revelation 1:8}, *Ω* [*Ō*] = 800 **{34}**); it is also the sum of *πίστις* [*pistis*] ('faith' {e.g. 1 Corinthians 13:13}), **{35}** as well as being the total of the first and last letters in Jesus's formal title *ΧΡΙΣΤΟΣ*, [*Christos*], Christ. **{36}**

Interestingly enough, the sorcerer Simon Magus – whose activities are chronicled within Acts 8:9–24 NIV – is therein labelled "the Great Power" (the source of which is purportedly divine). As a worldly thaumaturge who dazzled the Samaritans with his skill and boasted of his own lordly greatness, Simon's blasphemous self-appointed title is singularly apropos:

- ▶ 800 = *ἡ Δύναμις Μεγάλη* [*[h]ē Dunamis Megalē*] ('the Great Power' {Acts 8:10}); **{37}**
- ▶ 800 = *κόσμου* [*kosmou*] ('[of the] world' {e.g. John 15:19}). **{38}**

(Note too that the number 800, symbolically equatable to 0.800, signifies the ratio 4:5 – the musical pitch-interval of a major 3rd, or *sesquiquarta*.)



The Alpha and Omega

§3. 144 – THE NUMBER OF THE ELECT, AND ITS MULTIPLES

“What then?”, writes Paul (Romans 11:7 NIV), “What Israel sought so earnestly it did not obtain, but the elect did”. By *gematria*, such fortunate seekers – who are God’s redeemed or chosen – have $144 = 12 \times 12$ as their basic multiplicand number in the New Testament:

- ▶ $144 = \eta \epsilon κ λ ο γ ή$ [*hē eklogē*] (‘those who are chosen’, ‘the elect’ {Romans 11:7}); **{39}**
- ▶ $144 = Α β ρ α μ$ [*Abram*] (‘Abram’, selected first of all by God to become – as ‘Abraham’ [spelt in Greek *Αβραάμ* [*Abraam*, i.e. *Abraham*]] – the father of Israel {Genesis 17}; and then upheld later by Paul to be the spiritual father of every faithful Christian {Romans 4:16–25}); **{40}**
- ▶ $144 = \eta \epsilon γ α θ ή \kappa α ρ δ ι α$ [*hē agathē kardía*] (‘the good heart’; and, by analogy, ‘the good central core’ of anything [e.g. of humanity, or of a shrine] {Luke 6:45 & 8:15; Matthew 6:21 ff.}); **{41}** and, differing by one *colel*,
- ▶ $143 = \eta Δ ό ξ α$ [*ē Doxa*] (‘the [or my] Glory’ {John 8:54}). **{42}**

Chosen in God before the foundation of the world “to be holy and blameless in his sight” (Ephesians 1:4 NIV), they are the priesthood of believers in Christ Jesus, including all of those Christians who throughout the coming arduous end-times will, until his return, be (to translate the original Koinē Greek from Revelation 14:12 quite literally) “... keeping the commandments of God and the faith of Jesus”:

- ▶ $432 = 144 \times 3 = \kappa α τ α β ο λ ή$ [*katabolē*] (‘[a] foundation’ {Ephesians 1:4}); **{43}**
- ▶ $432 = 144 \times 3 = \iota ε ρ α τ ε ι α$ [*hierateía*] (‘priestly office’ {Luke 1:9; Hebrews 7:5}); **{44}**
- ▶ $1440 = 144 \times 10 = \pi ι σ τ ω ν$ [*pistōn*] (‘[of] believers’ {1 Timothy 4:12}); **{45}** and
- ▶ $1008 = 144 \times 7 = \tau η ν \pi ί σ τ ι ν$ [*tēn pistin*] (‘the faith’ {Revelation 14:12}); **{46}**
- ▶ $1008 = 144 \times 7 = ο ί δ ω δ ε κ α ά γ ι ο ι$ [*oi dōdeka [h]agioi*] (‘the twelve saints’, an epithet for Christ’s twelve apostles). **{47}**

Some of the latter believers – namely, that faithful Jewish remnant “who have come out of the great tribulation”²⁴ which is yet to come – are even enumerated overtly: “Then I heard the number of those who were sealed: 144,000 from all the tribes of Israel” (Revelation 7:4 NIV). Yet one New-Testament verse that cannot be ignored – arguably the most beautiful aphorism in the entire Holy Bible – is this quintessence of soteriology:

For God so loved the world that he gave his one and only [begotten] Son, that whoever believes in him shall not perish but have eternal life. (John 3:16 NIV)

From its original Koinē Greek –

Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ’ ἔχῃ ζωὴν αἰώνιον

[*Outōs gar [h]ēgapēsen [h]o theos ton kosmon, ōste ton [h]uion ton monogenē edōken, ina pas [h]o pisteuōn eis auton mē apolētai all’ echē zōēn aiōnion*]

– a summation by *gematria* of this verse’s letters begets 13679 which, by the convention of *colel*, is semiotically equal to $13680 = 144 \times 95$. **{48}**

These ‘elected ones’, as characterized by John 3:16, shall ultimately reside forever with Jesus and his Father in the kingdom of heaven:

- ▶ $2880 = 144 \times 20 = βασιλεία τῶν οὐρανῶν$ [*basileía tōn ouranōn*] (‘kingdom of heaven’ {Matthew 3:2 ff.}). **{49}**

Possessing the mind of Christ (1 Corinthians 2:16) and, through his grace, atonement

with God the Father, the elect are spoken about allegorically by Jesus as ‘fruitful seed’ in his ‘Parable of the Sower’ from Luke 8:5–15: “... But the seed on good soil stands for those with a noble and good heart, who hear the word, retain it, and by persevering produce a crop”. (Luke 8:15 NIV)

Within every true church, they are God’s flock who have been baptized in the name of Jesus Christ, thereby receiving the gift of the indwelling Holy Spirit – and a portion of them are that corps of martyred saints who beforehand will reign as God’s priests for a thousand years with him (as foretold by St John’s Apocalypse 20:1–6), in ‘Jerusalem’:

- ▶ 720 = 144 × 5 = νους [*nous*] (‘mind’, ‘understanding’ {1 Corinthians 2:16}); **{50}**
- ▶ 720 = 144 × 5 = πῖσις [*tisis*] (‘atonement’); **{51}**
- ▶ 720 = 144 × 5 = τοπος [*toros*] (‘abode [of divinity]’ {Acts 7:33}); **{52}**
- ▶ 720 = 144 × 5 = σπόρος [*sporos*] (‘[a scattering of] seed’ {Luke 8:5 & 8:11}); **{53}**
- ▶ 720 = 144 × 5 = ἱερεὺς [*[h]iereus*] (‘priest’ {Revelation 1:6, 5:10 & 20:6}); **{54}**
- ▶ 720 = 144 × 5 = Ὁ Ἅγιος Ἀνεμος [*[H]o [H]agios Anemos*] (‘The Holy “Spirit” – literally, ‘The Holy Wind’); **{55}**
- ▶ 720 = 144 × 5 = Πνεῦμα Θεῖον [*Pneuma Theion*] (‘Spirit of God’ {see Matthew 4:16}); **{56}**
- ▶ 720 = 144 × 5 = Θεοτοκος [*Theotokos*] (‘the Virgin Mother of God’); **{57}**
- ▶ 720 = 144 × 5 = ἱερον ΙΕΟΥ [*[h]ieron IEOU*] (‘sacred IEOU’); **{58}**

- ▶ 576 = 144 × 4 = πασα ἐκκλησία [*pasa ekklēsia*] (‘every church’ {1 Corinthians 4:17}); **{59}**
- ▶ 576 = 144 × 4 = τὸ Ἅγιον Πνεῦμα [*to [H]agion Pneuma*] (‘the Holy Spirit’ {2 Corinthians 13:14}); **{20}** and

- ▶ 864 = 144 × 6 = ποίμνιον τοῦ θεοῦ [*poimnion tou theou*] (‘God’s flock’ {1 Peter 5:2}); **{60}**
- ▶ 864 = 144 × 6 = ἀγίων [*[h]agiōn*] (‘[of] saints’ {Philemon 1:7}; also ‘Holy of Holies’ {Hebrews 9:3}); **{61}**
- ▶ 864 = 144 × 6 = Ἱερουσαλήμ [*[H]ierousalēm*] (‘Jerusalem’ {e.g. Hebrews 12:22}); **{62}**
- ▶ 864 = 144 × 6 = οἶκος ἐκκλησίας [*oikos ekklēsia*] (‘home of the church’); **{63}**
- ▶ 864 = 144 × 6 = ἡ πόλις ἀπειρος [*[h]ē polis apeiros*] (‘the “new” [in the sense of untried] city’); **{64}**
- ▶ 864 = 144 × 6 = κόσμος ἀλήθειας [*kosmos alētheias*] (‘world of truth’); **{65}**
- ▶ 864 = 144 × 6 = ἀθανασία σαρκός [*athanasia sarkos*] (‘immortality of [the resurrected body’s] flesh’); **{66}**
- ▶ 864 = 144 × 6 = ὁ ναός ἀθανασίας [*[h]o naos athanasias*] (‘the temple of immortality’ – of the resurrection of the body). **{67}**

From 864 itself, which John Michell calls “the foundation number”,²⁵ springs forth further specific gematrial associations with the Temple, as well as physical ties with our Sun:

The strong, solar character of the number 864 is consistently brought out by the phrases associated with it by *gematria* and by its astronomical functions. It is a number of four-square order and firm foundation.

An image of 864 is the rock at the centre of the earth holding down the waters of the abyss, which is symbolized by the foundation or corner stone of a temple and by its altar. Thus the corner of the earth on which the angel stood in Revelation (7:1) is γωνία [*gōnía*] [=] 864, **{68}** and 864 is the number of an altar, θυσιαστήριον [*thusiastērion*] [Revelation 11:1]. **{69}** By the rules of *gematria* the letters στ in that word can be given the combined value of 6, making the number of an altar 864, or they can be counted as 500, in which case the number of τὸ θυσιαστήριον [*to thusiastērion*] [*ibid.*], the altar, is 1728 [= 12 × 12 × 12 = 12³] **{70}** or twice 864.

The diameter of the sun measures 864000 miles,²⁶ and the character of Jerusalem as a world-centre is expressed by its *gematria*, Ἱερουσαλήμ [*Hierousalēm*], 864. **{62}** The [cubic] holy of holies within its temple is ἀγίων [*[h]agiōn*] [Hebrews 9:1–3], **{61}** an anagram of the

word for corner stone [γωνία] and similarly occupying a central point. Its number, 864, is shared by the temple of the gods, θεων [theōn].²⁷ {71} Also amounting to 864 are the combined [gematrial] values of the names [Athena,] Ἀθηνᾶ [Athēna], 69, {72} and [Hephaistos,] Ἥφαιστος [[H]ēphaistos], 795 [σ = 6], {73} ... the divine founders of Athens, where the Acropolis corresponds to the sacred rock at Jerusalem.

The cube of the New Jerusalem, measuring 12000 [stadia] or on a reduced scale 12 furlongs on every side [Revelation 21:15–16], has a superficial area over its six sides of 864 square furlongs or 8640 acres, and its volume in cubic furlongs is $864 \times 2 = 1728$. St Augustine in Book XV [Chapter 26] of **The City of God [De Civitate Dei]** compares the cube with Noah's Ark, which 'being all of square wood signifies the unmoved constancy of the saints [ἀγίων = 864]; for cast a cube or square body which way you will it will ever stand firm'. A geometer's image of the Church built on the central rock is a square of area 86400 and side measuring [very nearly] 294, the value of the word ἐκκλησία [ekklēsia], church [e.g. Acts 7:38], {74} making the measure round its four sides $1176 = \text{υἱός μονογενής}$ [[h]uios monogenēs], only-begotten [or one-and-only] Son [see Luke 7:12; John 3:16 & 3:18]. {75} When the waters of the abyss rise up and overwhelm the rock, together with the Church and all earthly structures, the symbolism of the rock is transferred to the ark, which carries the sacred measures and other elements of culture from one civilization to the next. As the man who discovered firm ground for the renewal of traditional culture, Pythagoras, Πυθαγόρας [Puthagoras] had the appropriate number, 864. {76}

The solar associations of this number begin with the 864000-mile diameter of the sun[;] and traditional measurement[s] of time, governed principally by the sun, feature the number 864 on all scales, from the period of 8640 million years or one day and one night of Brahma to the 86400 seconds in a 24-hour day. A name for the divine ruler of the 365 days in a solar year was Abraxas, Ἀβραξας [Abraxas], 365, {77} and his seat, the throne of Abraxas, θρόνος Ἀβραξας [thronos Abraxas], has the number 864. {78}

In the language of symbolic number 864 clearly pertains to a centre of radiant energy, the sun in the solar system, Jerusalem on earth, the inner sanctuary of the temple, the altar within it and the corner stone on which the whole sacred edifice is founded. Its characteristic form is the cube of New Jerusalem with 12 units to a side and volume of twice 864 [= 1728] cubic units. That is the foundation rock, placed at a point of union between heaven and earth, where the rays of the sun penetrate [through to] the realm of the earth ... Its rectilinear symmetry identifies it as an artifact, a product of reason and one of the two elements which comprise the ideal cosmology symbolized by the squared circle. The other, circular element, which is required to balance the four-square, man-made city, is the heavenly form, the City of God. Its number (ἡ πόλις θεοῦ [[h]ē polis theou] = 882) {79} combines with 864 to make the sum 1746, the Number of Fusion [which will be studied in §6].²⁸

Gematrial multiples of 864 ramify, rhizome-like, the imagery of both God's holy city – that is, the New Jerusalem (or Heaven) – and his plan for the elect's redemption. "I was given a reed like a measuring rod", writes St John, "and was told, 'Go and measure the temple of God and the altar, and count the worshippers there'" (Revelation 11:1 NIV). It has just been revealed (in {70}, above) that the Koinē Greek words from this verse translated as 'the altar', τό θυσιαστήριον [to thusiastērion], sum to $1728 = 864 \times 2 = 12^3$; now, by the practice of adding a *colel*, this proves equivalent through *gematria* to:

- ▶ 1729 = κάλαμος ομοίος ράβδω [kalamos omoios rabdō] ('a reed like a rod' {Revelation 11:1}); {80}
- ▶ 1729 = σωμα ~~του~~ Ἰησοῦ [sōma ~~the~~ [H]iēsou] ('body of Jesus' {John 19:38}). {81}

Further miscellaneous examples from this subcategory include:

- ▶ 3456 = 864×4 = τω σπέρματι ... ἐκ πίστεως [tō spermati ... ek pisteōs] ('[to] the seed of faith' {Romans 4:16}); {82}
- ▶ 3456 = 864×4 = οὐκ οἶδατε ~~ἐν~~ ναὸς θεοῦ ἐστε καὶ ~~τὸ~~ πνεῦμα ~~τοῦ~~ θεοῦ οἶκει ἐν ~~ὑμῖν~~ [ouk oïdate ~~en~~ naos theou este kai ~~to~~ pneuma ~~the~~ theou oikei en ~~h~~umin] ("Do you not know ~~that~~ you are God's temple and ~~that~~ God's Spirit dwells in ~~you~~?" {1 Corinthians 3:16 RSV}); {83}

- ▶ $3456 = 864 \times 4 = \text{ὁ γάμος του αρνίου και ἡ γυνή αυτού} [h]o \text{ gamos tou arniou kai } [h]ē \text{ gunē autou}$ ('the wedding of the lamb and his bride' {Revelation 19:7}); **{84}**
- ▶ $4320 = 864 \times 5 = \text{ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ} [epoiēsen \textit{lutrōsin} \textit{tō} \textit{laō} \textit{autou}]$ ('wrought redemption for his people' {Luke 1:68}); **{85}** and
- ▶ $8640 = 864 \times 10 = \text{πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἕξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν} [polloi \textit{apo} \textit{anatolōn} \textit{kai} \textit{dusmōn} [h]ēxousin \textit{kai} \textit{anaklithēsontai} \textit{meta} \textit{Abraam} \textit{kai} \textit{Isaak} \textit{kai} \textit{Iakōb} \textit{en} \textit{tē} \textit{basileia} \textit{tōn} \textit{ouranōn}]$ ('many will come from East and West and will recline with Abraham and Isaac and Jacob in the Kingdom of Heaven' {Matthew 8:11}). **{86}**

My final illustration lies buried underneath a layer of metaphor, although scrutiny of its *gematria* proves incisive. Matthew 14:14–21 is an allegory that narrates the miracle where Jesus feeds a crowd of around five-thousand people with just five loaves of bread and two fish, after which “the disciples picked up twelve basketfuls of broken pieces that were left over” (Matthew 14:20 NIV). The Canadian theologian James Harrison maintains that these twelve receptacles of ‘fragments’ have “always [been] interpreted ... as symbols of the chosen, saved, or redeemed”²⁹ – and his assertion is confirmed by two items of *gematria* from within the Greek text of this excerpt: *καὶ ἦσαν τό περισσευὸν τῶν κλασμάτων δώδεκα κοφίνους πλήρεις* [*kai [h]ēran to perisseuon tōn klasmatōn dōdeka kophinous plēreis*].

First, the word “δώδεκα” [*dōdeka*] (‘twelve’) here can be exchanged with “ιβ” (12) – writing the same word ‘numerically’, by *gematria*. Then we obtain “ιβ’ κοφίνους” [*12 kophinous*], ‘12 baskets’, equal to $1332 = 37 \times 36$, **{87}** whose largest prime factor, 37, as we shall discover soon enough, directly bonds the twelve baskets with Christ. Second,

- ▶ $2592 = 864 \times 3 = 144 \times 18 = \text{τῶν κλασμάτων} [tōn \textit{klasmatōn}]$ (‘[of] the fragments’ {Matthew 14:20}). **{88}**

So the twelve baskets, or ‘Jesus through his twelve disciples’, hold on to their fragments – the ‘flock of God’, the elect of humankind.



Some members of ‘the elect’, the ‘flock of God’, on a pilgrimage



A congregation of Christians in China, many of whom suffer persecution – another fragment of ‘the elect’



A congregation of Christians receiving Holy Communion

§4. 3168 – THE NUMBER OF THE LORD JESUS CHRIST

Gematrially, 3168 could well be the most noteworthy 144-multiple of all – because $3168 = 144 \times 22$ is the *gematria*-value of that most sacred name, *Κύριος Ἰησους Χριστός* [*Kurios [H]iēsous Christos*], Lord Jesus Christ. (John Michell – in Michell (1988), p.62 – concurs with this opinion, declaring, in relation to the gematrial attributes of 3168: “The first principle of Christianity, Lord Jesus Christ, *Κυριος Ἰησους Χριστος* [Acts 11:17 ff.], {89} has the [gematrial] number 3168, the most notable of all symbolic numbers”):

- $3168 = 144 \times 22 = \text{Κύριος Ἰησους Χριστός}$ [*Kurios [H]iēsous Christos*] (‘Lord Jesus Christ’ {1 Corinthians 8:6}). {89}

This holiest of holy expressions is isopsephic to:

- $3168 = 144 \times 22 = \text{Ἰησους Χριστός Κόσμου}$ [*[H]iēsous Christos Kosmou*] (‘Jesus Christ of the Cosmos’); {90}
- $3168 = 144 \times 22 = \text{πίστις Ἰησου Χριστου}$ [*pístis [H]iēsou Christou*] (‘faith in Jesus Christ’ {Romans 3:22}); {91}
- $3168 = 144 \times 22 = \text{τά ιερά των απόστολων}$ [*ta [h]iera tōn apostolōn*] (‘the shrine of the apostles’). {92}

The number 3168 also plays its part in the dimensions of both the New Jerusalem and of the Earth itself, as well as in the ground-plan of that legendary ancient megalithic structure Stonehenge. John Michell, who is an expert in ancient metrology – see Michell (1988), pp.172–173 – states that:

... [3168] permeates the entire ancient system of number and measure. ...

The perimeter of the square New Jerusalem is 4×12 furlongs or 31680 ft.

The perimeter of the square 12 hides of Glastonbury is 31680 ft.

The mean circumference of the Stonehenge sarsen circle is 316.8 ft. or a hundredth part of 6 miles.

A square containing the circle of the earth, average diameter 7920 miles, has a perimeter of 31680 miles, and if the moon, diameter 2160 miles, is drawn tangent to the earth, [then] a circle struck from the centre of the earth circle to pass through the centre of the moon has a circumference of 31680 miles.

In his **Natural History**, at the end of the second book, Pliny implies that the world-circumference is 3168000 miles.

The number 3168 has been preserved in our traditional system of metrology from at least as early as the building of Stonehenge. For example, ...

31680 ft. = 6 miles

31680 furlongs = 3960 miles = [the] mean radius of the earth.

From the very same pages (*ibid.*, pp.172–173), we read about

3168, the perimeter of the New Jerusalem

The paramount importance of 3168 in the traditional canon of number is indicated by its leading position in the New Jerusalem scheme, and also by its adoption by the founders of Christianity as the number of their first sacred name, Lord Jesus Christ. There is mystery about the origins and meanings of the three terms in that name, the first of which, *Kyrios* or Lord, is the title given by astrologers to the dominant influence of an age. Added to Jesus Christ (*Ἰησους Χριστός* [*[H]iēsous Christos*], 2368), {93} the title Lord, *Kyrios* [*Kurios*], 800, {33} completes the number appropriate to Lord Jesus Christ, 3168.

The number 3168 is superabundant, the Pythagorean term for a number which is exceeded by the sum of its factors. The sum of all the numbers which divide into 3168 is 6660, connecting the number of Lord Jesus Christ with that of the Beast in Revelation. ...

Another phrase with the number 3168, in St Paul’s Epistle to the Romans (3, 22), is *πίστις Ἰησου Χριστου* [*pístis [H]iēsou Christou*], Faith of Jesus Christ, {91} and 3168 is also the [gematrial] value of *Ἰησους Χριστος κοσμου* [*[H]iēsous Christos Kosmou*], the cosmic Jesus

Christ. {90} The pre-Christian reference of this number seems to have been to the twelve gods of the zodiac. In the centre of the marketplace in Athens was the *omphalos* pillar, from which all distances were measured and where the sacred paths converged. The inscription carved on it, οἱ δωδεκα θεοι [*oi dōdeka theoi*], the Twelve Gods, has the [gematrial] value 1008 {94} which is the diameter of a circle with circumference 3168, and 3168 is the [gematria]-number of τεμενος δωδεκα θεων κοσμου [*temenos dōdeka theōn kosmou*], sanctuary of the twelve gods of the cosmos. {95} One unit in excess of 3168 numbers the phrase ναος των δωδεκα θεων [*naos tōn dōdeka theōn*], temple of the twelve gods [3169]. {96} Thus the inscription on the pillar to the twelve gods can be seen as a geometric allusion to the sacred area around it, enclosed by a ring of twelve shrines to the powers of the universe, as in the New Jerusalem diagram.

The dimensions of this circle dedicated to the twelve gods were readily adapted by *gematria* to Christian terminology, for

- ▶ 1008 [= 144 × 7] = οἱ δωδεκα ἅγιοι [*oi dōdeka [h]agioi*] the twelve saints; {47}
- ▶ 3168 [$\approx \pi \times 1008$] = τα ἱέρα των ἀποστολων [*ta [h]iera tōn apostolōn*], the shrine of the Apostles; {92}

...

The general character of the number 3168, as conveyed by its position in ancient cosmological diagrams and the phrases associated with it through *gematria*, is that it represents the spirit which passes through and encircles the universe, Plato's World-soul. The Christian term for this spirit, developed from the [gematrial] number 3168, was Lord Jesus Christ.



The Cosmic Christ

§5. THE PRIME NUMBER 37 – A DIFFERENCE OF CUBES, AND A FUNDAMENTAL MULTIPLICAND IN THE GEMATRIA OF KEY HOLY NAMES AND VARIOUS OTHER EXPRESSIONS

A careful perusal of **Greek Fire** will divulge that, peppered throughout the text of this relatively modest opus, gematrial multiples of 37 manifest themselves. Why might this be, and what could it mean? My own hypothesis is simply this: 37 is the difference between two adjacent positive integers' cubes (making it what Thomas Simcox Lea and Frederick Bligh Bond call a "metacube" in **Materials for the Study of the Apostolic Gnosis** (1919), p.64) – $64 = 4^3$, and $27 = 3^3$; so $37 = 64 - 27 = 4^3 - 3^3$. Now if one peers down a long diagonal of a $4 \times 4 \times 4$ cube, then there will be a $3 \times 3 \times 3$ cube which stays completely out of sight, totally hidden from view. One *is* able, however, to clearly see faces belonging to those cubes numbering the remainder of these cubed values – that is, of 37 cubes. So, semiotically, there is both an esoteric (occluded or 'occult') characteristic as well as an exoteric (openly exposed) element relevant to this little exercise. Exactly the same thing can be said of Jesus Christ, who was openly reified in the world as a mortal man, but who also contained innately within himself the Godhead of his Father. (By analogy, mathematical equations and the Laws of Physics are not perceived at all by our human senses, and yet they shape the observable physical world in and around us.)

Theologically, the number 37 is deeply symbolic, being a prime factor in the *gematria* of – amongst other important closely-related expressions – both *Ἰησοῦς* *[[H]iēsous]* (Jesus) = $888 = 37 \times 24$, **{97}** as well as his full title *Ἰησοῦς Χριστός* *[[H]iēsous Christos]* (Jesus Christ) = $2368 = 37 \times 64 = (4^3 - 3^3) \times 4^3$. **{93}** (Paradoxically, the Number of the Beast, 666, is also a multiple of 37.) And, astoundingly, *Jesus's name occurs exactly 888 times in certain manuscripts of the New Testament!* A more in-depth study of these particular numbers – 666, 888 and 2368, as well as yet another crucial multiple of 37, namely the gematrial number of Christ, $1480 = 37 \times 40$ – shall be undertaken within later sections of **Greek Fire**.

According to John Michell, writing in his seminal book **The Dimensions of Paradise: The Proportions and Symbolic Numbers of Ancient Cosmology** (1988), p.61, "The prime number 37 was clearly of interest to the first Christians":

Its most obvious [arithmetical] feature is that it generates the numbers in the series 111, 222, 333 etc., including the number of the Beast, 666 or 37×18 , and 888 the number of Jesus, who is also the Founder *ὁ οἰκιστής* *[[h]o oikistēs]*, 888, **{98}** and who further identified himself with that number by his claim, I am the Life [John 11:25 & 14:6], *εἰμι ἡ ζωὴ* *[eimi [h]ē zōē]*, which has the value 888 or 37×24 . **{99}** In their pioneer work on *gematria* early this century, F. Bligh Bond and T. S. Lea showed that many of the sacred names and phrases in New Testament and gnostic writings have numbers which are multiples of 37. Subsequent research has turned up many further examples.

Numerous such expressions – all of them written in Koinē Greek – have been compiled within Simcox Lea & Bligh Bond (1979), and even more so within Bligh Bond & Simcox Lea (1977); the latter, pp.65–73 (Appendix C), even provides a table of "NAMES, EPITHETS, AND TYPES OF CHRIST, APPEARING IN THE GEMATRIA OF THE SACRED BOOKS AS MULTIPLES OF 37, TOGETHER WITH OTHER EXAMPLES". A representative selection of these, as well as some other gematrial 37-multiples, is offered below:

- ▶ $185 = 37 \times 5 = \text{Ὁ Παββί}$ *[[H]o Rabbi]* ('The Rabbi', 'The Master' [i.e., an epithet of Jesus] {see Mark 9:5 ff.}); **{100}**
- ▶ $259 = 37 \times 7 = \text{βασιλεία}$ *[basileia]* ('kingdom' [Matthew 21:43]); **{101}**
- ▶ $333 = 37 \times 9 = \text{Ἡ Ἐλπίς}$ *[[H]ē [H]elpis]* ('The Hope' [Colossians 1:27]); **{102}**

- ▶ 407 = 37 × 11 = Ἡ Κληρονομία *[[H]ē Klēronomia]* ('The Inheritance' {Genesis 31:14 LXX}); **{103}**
- ▶ 481 = 37 × 13 = ΙΑΟΥ *[[AOU]* ('IAOU', a variant spelling of a Gnostic name of God, cited by Clement of Alexandria); ¹⁰³ **{104}**
- ▶ 481 = 37 × 13 = ἡ γενεσις *[[h]ē genesis]* ('the beginning'); **{105}**
- ▶ 481 = 37 × 13 = ἡ επισκοπη *[[h]ē episkopē]* ('the visitation' {see 1 Peter 2:12}); **{106}**
- ▶ 481 = 37 × 13 = επισκοπεία *[episkopeia]* ('overseership' {see 1 Timothy 3:1}); **{107}**
- ▶ 481 = 37 × 13 = Π.Υ.Α. *[P.U.A.]* (a *notarikon* rendering of 'Πατήρ, Υἱός, Ἅγιον Πνεῦμα' [Father, Son, Holy Spirit]); **{108}**
- ▶ 518 = 37 × 14 = πύλη *[pulē]* ('[a] gate', '[a] door' {Matthew 7:13}); **{109}**
- ▶ 518 = 37 × 14 = ἡ θύρα *[[h]ē thura]* ('the door' [an epithet of Jesus] {John 10:9}); **{110}**
- ▶ 518 = 37 × 14 = οἱ κλητοί *[οἱ klētoi]* ('the chosen [ones]', 'the elect' {see Romans 1:6}); **{111}**
- ▶ 555 = 37 × 15 = επιθυμία *[epithuía]* ('desire' – that of Jesus to eat the Passover in fellowship with his Apostles {Luke 22:15}); **{112}**
- ▶ 703 = 37 × 19 = Ὁ Θεός ~~του~~ Ισραήλ *[[H]o Theos ~~του~~ Israēl]* ('the God of Israel' {Luke 1:68}); **{113}**
- ▶ 703 = 37 × 19 = Θεός Δαυιδ *[Theos David]* ('God of David'); **{114}**
- ▶ 703 = 37 × 19 = Ὁ Ἅγιος Ισραήλ *[[H]o [H]agios Israēl]* ('Holy Israel'); **{115}**
- ▶ 703 = 37 × 19 = Χαναάν *[Chanaan]* ('Canaan', the Promised Land {Acts 13:19}); **{116}**
- ▶ 814 = 37 × 22 = Ὁ Ενεργητής Λόγος *[[H]o Energēs Logos]* ('The Word of Power' {see Hebrews 4:12}); **{117}**
- ▶ 814 = 37 × 22 = Ἡ Θεία Σοφία *[[H]ē Theia Sophia]* ('The Divine Wisdom'); **{118}**
- ▶ 851 = 37 × 23 = Ὑπαρξις *[Huparxis]* ('Substance', another epithet of Christ {see Acts 2:45; Hebrews 10:34}); **{119}**
- ▶ 962 = 37 × 26 = κισσυβιον *[kissubion]* ('a cup', 'a bowl'); **{120}**
- ▶ 962 = 37 × 26 = τρυβλίον *[trublion]* ('a saucer', 'a dish' {Mark 14:20}); **{121}**
- ▶ 999 = 37 × 27 = τη οργή μου *[tē orgē mou]* ('[in] my wrath' {Hebrews 3:11}); **{122}**
- ▶ 999 = 37 × 27 = κατοχή *[katochē]* ('restriction'); **{123}**
- ▶ 999 = 37 × 27 = Θεός Ανεκλαλητός *[Theos Aneklalētos]* ('Ineffable God', 'Unspeakable God'); **{124}**
- ▶ 999 = 37 × 27 = ὁ απορρητός *[[h]o aporrētos]* ('the ineffable'; 'the secret'; 'the secret God'); **{125}**
- ▶ 999 = 37 × 27 = το αρρητον *[to arrēton]* ('the ineffable place'); **{126}**
- ▶ 1036 = 37 × 28 = εἰμι ἡ ἀνάστασις *[eimi [h]ē anastasis]* ('I am the resurrection' {John 11:25}); **{127}**
- ▶ 1221 = 37 × 33 = πτώμα *[ptōma]* ('a corpse' {Matthew 24:28, Mark 6:29}); **{128}**
- ▶ 1221 = 37 × 33 = θαυμαστός *[thaumastos]* ('wonderful' {Exodus 15:11 LXX; Psalm 65:5 LXX ff.}); **{129}**
- ▶ 1258 = 37 × 34 = ὁ λειτουργός *[[h]o leitourgos]* ('the Minister', an epithet of Christ {Hebrews 8:2}); **{130}**
- ▶ 1369 = 37² = Εἰκών ... Θεοῦ *[Eikōn ... Theou]* ('Image of [the unseen] God' {see 2 Corinthians 4:4}); **{131}**
- ▶ 1369 = 37² = εἰς Θεός ὁ Κύριος *[eis Theos [h]o Kurios]* ('I am God the LORD'); **{132}**

- ▶ 1369 = 37^2 = αφανίζω [*aphanizō*] ('to obliterate'; 'to make unseen' {see Matthew 6:20}); **{133}**
- ▶ 1443 = 37×39 = ὁ Λόγος Κυρίου [*[h]o Logos Kurioy*] ('the Word of [the] LORD' {see Luke 22:61}); **{134}**
- ▶ 1443 = 37×39 = ἡ εἰρήνη του Θεοῦ [*[h]ē eirēnē tou Theou*] ('the peace of God' {Philippians 4:7}); **{135}**
- ▶ 1443 = 37×39 = Ἐμμανουήλ ἐστὶ Θεός [*Emmanouēl esti Theos*] ('Emmanuel [Jesus] is God'); **{136}**
- ▶ 1554 = 37×42 = Ἀνάστασις Σαρκός [*Anastasis Sarkos*] ('Resurrection of the Body'); **{137}**
- ▶ 1628 = 37×44 = κεφαλὴ γωνίας [*kephalē gōnias*] ('head of the corner', an epithet of Christ {Matthew 21:42}); **{138}**
- ▶ 1628 = 37×44 = ἡ πίστις καὶ ἡ σοφία [*[h]ē pistis kai [h]ē sophia*] ('the faith and the wisdom'); **{139}**
- ▶ 1665 = 37×45 = τὸ Πνεῦμα τῆς Γῆς [*to Pneuma tēs Gēs*] ('the Spirit of the Earth'); **{140}**
- ▶ 1776 = 37×48 = 888×2 = ἡ Σωτηρία Ἰσραὴλ [*[h]ē Sōtēria Israēl*] ('the Salvation of Israel', i.e., Christ); **{141}**
- ▶ 1776 = 37×48 = 888×2 = θεότης, ἁγιότης, ἀγαθοτης [*theotēs, [h]agiotēs, agathotēs*] ('divinity, holiness, goodness'); **{142}**
- ▶ 1776 = 37×48 = 888×2 = Ἰησοῦς ἐστὶ Λόγος [*[H]iēsous esti Logos*] ('Jesus is the Word' {see John 1}); **{143}**
- ▶ 1776 = 37×48 = 888×2 = Πατὴρ, Ὑἱός, καὶ Πνεῦμα [*Patēr, [H]uios, kai Pneuma*] ('Father, Son, and [Holy] Spirit' {see Matthew 28:19}); **{144}**
- ▶ 1776 = 37×48 = 888×2 = ὁ Θεός, ἡ Μητὴρ, ὁ Ἰησοῦς [*[h]o Theos, [h]ē Mētēr, [h]o [H]iēsous*] ('God, the Mother, Jesus'); **{145}**
- ▶ 1813 = 37×49 = Κύριος Σαβαώθ [*Kurios Sabaōth*] ('Lord of Hosts' {1 Samuel 15:2 LXX}); **{146}**
- ▶ 1813 = 37×49 = Ἐμμανουήλ ὁ υἱὸς Δαυὶδ [*Emmanouēl [h]o [h]uios David*] ('Emmanuel [i.e. Jesus] the son of David'); **{147}**
- ▶ 1887 = 37×51 = Σωτηριὸν Ἰσραὴλ [*Sōtērion Israēl*] ('Salvation of Israel' {Psalms 14:7 LXX}); **{148}**
- ▶ 1961 = 37×53 = Παρέδωκε τὸ πνεῦμα [*Paredōke to pneuma*] ('delivered up the spirit', 'he gave up his spirit' {John 19:30}); **{149}**
- ▶ 2035 = 37×55 = Τείχος Πυρός [*Teichos Puros*] ('Wall of Fire' {Zechariah 2:5 LXX}); **{150}**
- ▶ 2035 = 37×55 = ὁ Πατὴρ ἐν Οὐρανῷ [*[h]o Patēr en Ouranō*] ('the Father in Heaven' {see Matthew 16:7}); **{151}**
- ▶ 2035 = 37×55 = Σοφία του Θεου [*Sophia tou Theou*] ('Wisdom of God' {Ephesians 3:10}); **{152}**
- ▶ 2072 = 37×56 = τὸ Ἀλφά, τὸ Ω [*to Alpha, to Ō*] ('the Alpha, the Omega' {see Revelation 1:8 ff.}); **{153}**
- ▶ 2072 = 37×56 = ἡ Ἐκκλησία του Κυρίου [*[h]ē Ekklēsia tou Kurioy*] ('the Church of the LORD'); **{154}**
- ▶ 2072 = 37×56 = ἡ γεωμέτρία Κόσμου [*[h]ē geōmetria Kosmou*] ('the geometry of [the] Cosmos'); **{155}**

- ▶ 2146 = 37 × 58 = Σπείρων Ουράνιος [*Speirōn Ouranios*] ('Heavenly Sower' [i.e., the LORD] {cf. Matthew 13}), from the Parable of the Sower; **{156}**
- ▶ 2146 = 37 × 58 = ὁ Θεριστηρ του Αγρου [*[h]o Theristēr tou [H]agrou*] ('the Reaper of the Field' [i.e., an angel of the LORD] {see Matthew 13:39}); **{157}**
- ▶ 2183 = 37 × 59 = Κεφαλη ὑπερ πάντα τη Εκκλησία [*Kephalē [h]uper panta tē Ekklēsia*] ('Head over all to the Church' {Ephesians 1:22}); **{158}**
- ▶ 2257 = 37 × 61 = το Σωτηριον Ισραηλ [*to Sōtērion Israēl*] ('the Salvation of Israel' {Psalms 14:7 LXX}); **{159}**
- ▶ 2257 = 37 × 61 = Κιβωτος Νωε [*Kibōtos Nōe*] ('Noah's Ark'); **{160}**
- ▶ 2442 = 37 × 66 = τη Υίου του Θεου [*tē [H]uiou tou Theou*] ('[of or in] the Son of God' {Galatians 2:20}); **{161}**
- ▶ 2516 = 37 × 68 = Χαραγμα του Κυριου [*Charagma tou Kurioi*] ('Imprint of the LORD', 'Mark of the LORD'); **{162}**
- ▶ 2516 = 37 × 68 = το Πνευμα του Κοσμου [*to Pneuma tou Kosmou*] ('the Spirit of the Cosmos'); **{163}**
- ▶ 2516 = 37 × 68 = ή Ψυχη Κοσμου [*[h]ē Psuchē Kosmou*] ('the Soul of [the] Cosmos'); **{164}**
- ▶ 2590 = 37 × 70 = οτι εκ του σπέρματος Δαυίδ [*oti ek tou spermatos David*] ('of the Seed of David' {John 7:42}); **{165}**
- ▶ 2627 = 37 × 71 = το Ευαγγέλιον του Χριστού [*to Euangelion tou Christou*] ('the Good News of Christ' {Romans 15:19}); **{166}**
- ▶ 2664 = 37 × 72 = Παράκλησις των αγίων [*Paraklēsis tōn [h]agiōn*] ('Consolation of the saints'); **{167}**
- ▶ 2664 = 37 × 72 = Η Παραμυθία των αγίων [*[H]ē Paramuthia tōn [h]agiōn*] ('The Consolation of the saints'); **{168}**
- ▶ 2701 = 37 × 73 = ὁ Αἰων του Κυριου [*[h]o Aiōn tou Kurioi*] ('the Aeon of [the] LORD'); **{169}**
- ▶ 2701 = 37 × 73 = Απόστολος Χριστού [*Apostolos Christou*] ('an Apostle of Christ' {2 Corinthians 1:1}); **{170}**
- ▶ 2775 = 37 × 75 = Παραμύθιον των αγίων [*Paramuthion tōn [h]agiōn*] ('Consolation of the saints'); **{171}**
- ▶ 2775 = 37 × 75 = τον Χριστον ειναι Δαυιδ υιόν [*ton Christon einai David [h]uion*] ('Christ is the Son of David' {Luke 20:41}); **{172}**
- ▶ 2812 = 37 × 76 = το σημειον του Ιχθυος [*to sēmeion tou Ichthuos*] ('the Sign of the Fish'); **{173}**
- ▶ 2849 = 37 × 77 = ὁ Θεος των Ιουδαιων [*[h]o Theos tōn Ioudaiōn*] ('the God of the Jews'); **{174}**
- ▶ 2886 = 37 × 78 = Χρηστός Σωτηρ [*Chrēstos Sōtēr*] ('Gracious Saviour'); **{175}**
- ▶ 2886 = 37 × 78 = το Χαραγμα του Κυριου [*to Charagma tou Kurioi*] ('the Mark of the LORD'); **{176}**
- ▶ 2923 = 37 × 79 = ὁ Χριστός, Λογος Κυριου [*[h]o Christos, Logos Kurioi*] ('Christ, Word of [the] LORD'); **{177}**

- ▶ 2960 = 37 × 80 = *σαγήνη Θεου Κυρίου πεπληρωμένη* [*sagēnē Theou Kurīou perplērōmenē*] ('net of the LORD God filled'); {178}
- ▶ 2960 = 37 × 80 = *Υἱός του Ανθρώπου* [*[H]uios tou Anthrōpou*] ('Son of Man' {Matthew 8:20 ff.}); {179}
- ▶ 2960 = 37 × 80 = *Μυστική ἐκκλησία Κυρίου Ἰησοῦ* [*Mustikē ekklēsia Kurīou Iēsou*] ('Mystic church of Lord Jesus'); {180}
- ▶ 2997 = 37 × 81 = *σαγήνη Θεου Κυρίου πληρωθεῖσα* [*sagēnē Theou Kurīou plērōtheisa*] ('net of the LORD God filled'); {181}
- ▶ 2997 = 37 × 81 = *ἡ Σωτηρία του Κοσμου* [*[h]ē Sōtēria tou Kosmou*] ('the Salvation of the World'); {182}
- ▶ 2997 = 37 × 81 = *Ὁ Κύριος της σωτηρίας* [*[H]o Kurios tēs sōtērias*] ('The LORD [is] the salvation'); {183}
- ▶ 3034 = 37 × 82 = *Γεωμέτρια του Κυρίου* [*Geōmetria tou Kurīou*] ('Geometry of the LORD'); {184}
- ▶ 3071 = 37 × 83 = *ἡ Θύρα των Προβάτων* [*[h]ē Thura tōn Probatōn*] ('the Door of the Sheep' {John 10:7}); {185}
- ▶ 3108 = 37 × 84 = *Σωτηρίον του Κοσμου* [*Sōtērion tou Kosmou*] ('Salvation of the World'); {186}
- ▶ 3108 = 37 × 84 = *ονόματος του Αγίου Παιδός σου Ἰησοῦ* [*onomatos tou [H]agīou Paidos sou [H]iēsou*] ('name of the Holy Servant [or of the Holy Child] Jesus' {Acts 4:30}); {187}
- ▶ 3145 = 37 × 85 = *Το Παραμύθιον των αγίων* [*To Paramuthion tōn [h]agīōn*] ('The Consolation of the saints'); {188}
- ▶ 3293 = 37 × 89 = *ἡ Αρχή και το Τέλος του Κοσμου* [*[h]ē Archē kai to Telos tou Kosmou*] ('The Beginning and the End of the World'); {189}
- ▶ 3330 = 37 × 90 = *Κύριος των Κυρίων* [*Kurios tōn Kurīōn*] ('LORD of LORDS' {cf. Revelation 19:16}); {190}
- ▶ 3330 = 37 × 90 = *θέλημα θεου εν Χριστω Ἰησοῦ* [*thelēma theou en Christō [H]iēsou*] ('the will of God in Christ Jesus' {1 Thessalonians 5:18}); {191}
- ▶ 3441 = 37 × 93 = *ἡ Σωτηρία των αγίων* [*[H]ē Sōtēria tōn [h]agīōn*] ('The Salvation of the saints'); {192}
- ▶ 3441 = 37 × 93 = *Θεός των Ζώντων* [*Theos tōn Zōntōn*] ('the Living God' {see Mark 12:27}); {193}
- ▶ 3552 = 37 × 96 = *Σωτήριον των αγίων* [*Sōtērion tōn [h]agīōn*] ('Salvation of the saints'); {194}
- ▶ 3700 = 37 × 100 = *ὁ Χριστός το Πασχα ημων* [*[h]o Christos to Pascha ēmōn*] ('Christ our Passover'); {195}
- ▶ 3700 = 37 × 100 = *Ραββι των Δωδεκα Αποστολων* [*Rabbi tōn Dōdeka Apostolōn*] ('Rabbi of the Twelve Apostles'); {196}
- ▶ 3922 = 37 × 106 = *Το Σωτήριον των αγίων* [*To Sōtērion tōn [h]agīōn*] ('The Salvation of the saints'); {197}
- ▶ 3959 = 37 × 107 = *Ἰησοῦς αφεις φωνην μεγάλην ἐξέπνευσε* [*[H]iēsous apheis phōnēn megalēn exēpneuse*] ('Jesus letting out a great voice expired' {Mark 15:37}); {198}

- ▶ $4255 = 37 \times 115 = \text{ὁ Πρωτότοκος των Νεκρων } [[h]o \text{ Prōtotokos tōn Nēkrōn}]$ ('Firstborn of the Dead' {Revelation 1:5}); **{199}**
- ▶ $4440 = 37 \times 120 = \text{ἡ Εκκλησία του Κυρίου Ἰησοῦς Χριστός } [[h]ē \text{ Ekklēsia tou Kuriou } [H]iēsous Christos]$ ('Church of the Lord Jesus Christ'); **{200}**
- ▶ $4440 = 37 \times 120 = \text{τῷ Κυρίῳ Χριστῷ } [tō \text{ Kuriō Christō}]$ ('the LORD Christ' {Colossians 3:24}); **{201}**
- ▶ $4588 = 37 \times 124 = \text{ὁ Ἀρχὼν των Βασιλέων της Γῆς } [[h]o \text{ Archōn tōn Basileōn tēs Gēs}]$ ('the Ruler of the Kings of the Earth' {Revelation 1:5}); **{202}**
- ▶ $8991 = 37 \times 243 = \text{ἡ Χάρις του Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ἡμῶν. Ἀμήν. } [[h]ē \text{ Charis tou Kuriou ēmōn } [H]iēsou Christou meta \textit{pantōn ēmōn. Amēn.}]$ ('the Grace of the Lord Jesus Christ be with you all. Amen' {Revelation 22:21 – the very last verse of the Holy Bible}). **{203}**



The Cosmic Jesus Christ



Jesus Christ the King

§6. 1080 – THE NUMBER OF THE HOLY SPIRIT, AND OF OUR MOON

1080 is said to be the number of the Holy Spirit due to the simple fact that, by *gematria*,

► 1080 = *τό Ἅγιον Πνεῦμα* [*to [H]agion Pneuma*] ('the Holy Spirit' {Luke 12:10}). {204}

Nevertheless, Christians would be very mistaken to disregard this number's labyrinthine multiplexity, for 1080 also carries various other ancient, subtly related cultural or religious associations (it even affords abundant evidence of *gematria* breaking through into the physical world!) and is, quite literally, inspirational – representing imagination and nature's receptive, feminine, or lunar aspects:

The number 1080 ... is identified by all its symbolism with the moon, the sublunary world, the waters below that are drawn by the moon, the lunar influence on the earth's vital currents, the periods of the female, the unconscious, intuitive part of the mind and the [prophetic] spirit that moves oracles. It also relates to the measurement of time and the heavenly bodies. This arises because the moon is said to be the first source and standard of measure. There is similarity in the Greek words for measure, mother, moon and month ... their common initial [*μ*] prompting the suggestion (sanctioned by Plato's etymological methods in **Cratylus**) that the characteristic sound of the number 1080 is the letter 'm'.

As a lunar number, 1080 measures the radius of the moon in miles,²⁶ and the corresponding principle to the moon in the world of minerals, [the chemical element] silver, has an atomic weight of 108. The geometric image of that same principle, the pentagon, exhibits the angle of 108° between its sides.

In chronology 1080 is traditionally the number of breaths one takes in an hour, and the Jews therefore divide the hour into 1080 minims or *chalakim*. Twice 1080 years is the length of a 'month' in the Great Year [of Earth's Cycle of Precession], 2160 years being the period in which the sun progresses through one sign of the zodiac, and 108000 years is the duration of a season in the Hindu Kali Yuga of 432000 years. According to Heraclitus, civilization is destroyed every 10800 years. Modern climatologists give approximately the same period as the interval between successive ice ages.

The old astronomers' use of sexagesimal number makes 10800 the number of minutes in the semi-circumference of the earth or in any semicircle, and it is also the number of seconds in three degrees of a circle or three hours of time. As a symbolic number, 1080 is given by Hipparchus as the number of stars of first magnitude brightness, and Galileo wrote that the sun's diameter contains the diameter of a sixth-magnitude star 2160 or twice 1080 times. ...

This number [1080] is widely referred to in religious symbolism. There are, for example, 108 beads in the Hindu or Buddhist rosary, 10800 stanzas in the **Rigveda**, each of 40 syllables, and 10800 bricks in the Indian fire altar. [There are also 108 names for the Indian Mother Goddess, and Japanese Buddhist temples still usher in the New Year from 31 December with a tintinnabulation of 108 bells.] In the Norse Eddas there are said to be 540 doors to Valhalla, where the shades of past heroes enjoy perpetual fighting and feasting. Each door being double and framed by two pillars makes the pillars round Valhalla number 1080.

The ratios of ancient metrology are also based on the number system to which 1080 belongs. The Roman half-pace of 1.216512 ft. divides exactly 108000000 times into the earth's mean circumference, and 1080 square megalithic yards are equal to 888 square yards in English measure [888 being the *gematria*-value of *Ἰησοῦς* [*[H]iēsous*], Jesus]. By *gematria* the number of the phrase *τό θεῖον μετρον* [*to theion metron*], the Divine Measure, is [1079.] {205} one less than 1080.

The symbolic character of 1080 is clearly defined by its *gematria*, which shows it to have had the same meaning to the early Christians as to the pagan philosophers. As the number of the *yin* in nature it is identified with the third component of the Trinity, the Holy Spirit, which is also the Spirit of the Earth. ...

► 1080 = *τό Γαῖον Πνεῦμα* [*to Gaion Pneuma*] ('the Earth Spirit', an anagram of *τό Ἅγιον Πνεῦμα* [*to [H]agion Pneuma*], the Holy Spirit); {206} and

- 1080 = ὁ Θεὸς Παρθένης Γῆς *[[h]o Theos Parthenos Gēs]* ('the Virgin God of Earth'); {207} ...
- 1080 = ἡ Τάρταρος *[[h]ē Tartaros]* ('Tartaros', the nether world [of Ancient Greek mythology]). {208}

1081 is the number of ἀβυσσος *[abussos]*, the Abyss, [Revelation 20:3] {209} and of the regional spirits called Σατυροί *[Saturoi]*, Satyrs. {210} Other adjacent numbers produce phrases which are consistent in their meanings with those above, such as 1082 which is ἡ προφητεία *[[h]ē prophēteia]*, prophecy [see 2 Peter 1:20], {211} οὐροβορος *[ouroboros]*, the ouroboros serpent, {212} and ἡ πηγή ὕδατος *[[h]ē pēgē [h]udatos]*, the 'well of water springing up into everlasting life' (John 4:14). {213} 1079 is the number of ὁ χθονίος *[[h]o chthonios]*, the god of the underworld. {214}

The Earth Spirit, 1080, corresponds to the Chinese *ch'i* or life-breath of nature, which accumulates in folds and cavities of the earth, giving to certain places that peaceful, other-worldly atmosphere which marks them as natural centres of healing and oracles. At every spot the local character of the Earth Spirit is conditioned by topography and also by the sun and other cosmic influences. These representatives of the number 666 give to those of 1080 their beneficial qualities, and if there is no union between them the Earth Spirit becomes sour and virulent. In deep subterranean caverns, where the light of the sun is unknown, dwell those monstrous, atavistic creatures of the underworld, the demons that watch over buried treasure and the phantom forms which haunt the night-side of nature and lurk within the dark recesses of the mind. Initiates of the ancient Mysteries, keeping vigil in chambers beneath the earth, had personal experience of these dread images, and in some cases it overwhelmed their sanity. Those who survived the ordeal were reborn and, having outfaced the terror of darkness and death, had no further fears in life. Following their union with the Earth Spirit they were called Bridegrooms (*νυμφιοί [numphioi]*, 1080) [see Matthew 25:6 ff.]. {215} ...³⁰

Recapitulating 1080's metrological function, besides the Moon's 1080-mile radius, another celestial distance-gauge impacted upon by the number 1080 is the Astronomical Unit (AU), defined non-technically as the mean distance from Earth's centre to that of the Sun. Prof. Werner Gitt, in his 1996 handbook **Stars and their Purpose: Signposts in Space** (pp.160–161), tabulates the AU as 149.5978 million km, together with the Sun's and our Moon's equatorial diameters (at 1392000 km and 3475.6 km, respectively). From this data, one can readily determine for oneself that 1 AU is quite close to 108 solar diameters, or to 43200 = 10800 × 4 lunar diameters. Is it any wonder, then, that:

- 1080 = ἡ ἁρμονία κόσμου *[[h]ē [h]armonia kosmou]* ('the harmony of the cosmos')? {216}

And given the Holy Spirit's oracular rôle as the divine inspiration behind the Scriptures and the source of genuinely prophetic speech ('glossolalia') – that "fountain of wisdom ... a bubbling brook" (Proverbs 18:4 NIV) – we should not be astonished to learn that:

- 1080 = πηγή σοφίας *[pēgē sophias]* ('fountain of wisdom' {see Proverbs 18:4}). {217}

Further, Jesus promised in John 14:16–17 that the Holy Spirit (there entitled 'Spirit of truth') will inhabit the faithful. Somewhat later, during Pentecost, St Peter said to whoever would listen:

Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit (Acts 2:38 NIV).

Elsewhere, St Paul chided some morally wayward followers of the LORD, upbraiding them: "Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; ..." (1 Corinthians 6:19 NIV) – the basis of a key doctrine in pneumatology. It comes as no surprise, therefore, that such a concurrence of the Holy Spirit, τὸ Ἅγιον Πνεῦμα *[to [H]agion Pneuma]*, 1080, {204} with 'the faithful', τὸ πιστόν *[to piston]*, is borne out by the latter's *gematria*, since it too is 1080:

- 1080 = τό πιστόν [*to piston*] ('the faithful [one]' {1 Timothy 1:12; Hebrews 3:1–2}). **{218}**

We conclude §6 with a reflection on the Nativity from the Gospel according to Matthew (1:18–25), in which Mary falls pregnant with Jesus solely through the mysterious action of the Holy Spirit:

Mary was pledged to be married to Joseph, but before they came together, she was found to be with child through the Holy Spirit. Because Joseph ... did not want to expose her to public disgrace, he had in mind to divorce her quietly. But after he had considered this, an angel of the LORD appeared to him in a dream and said, "Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins". All this took place to fulfill what the LORD had said through the prophet: "The virgin will be with child and will give birth to a son, and they will call him Immanuel" [Isaiah 7:14] – which means "God with us". When Joseph woke up, he did what the angel of the LORD had commanded him and took Mary home as his wife. But he had no union with her until she gave birth to a son. And he gave him the name Jesus. (NIV)

The Virgin Mary's miraculous conception of her son Yeshua (Jesus's original, Aramaic name, which means 'the LORD saves') is authenticated through equally wondrous *gematria* – since Madonna and Child collectively generates the number of the Holy Spirit:

- 1080 = 192 + 888 = Μαριάμ ... Ἰησοῦς [*Mariam ... [H]iēsous*] ('Mary [and] Jesus' {Matthew 1:16}); **{219}**
- 1080 = τρισσος [*trissos*] ('threefold' – in reference to the unified presence of Mary, Jesus, and the Holy Spirit at Jesus's conception). **{220}**

We shall now switch to an examination of that number which is, both gematrically and semiotically, the absolute antithesis of (and counterpoise to) 1080 – the infamous 666, Number of the Beast, of Man, and of our Sun:



An artist's depiction of the Holy Spirit



The Moon

§7. 666 – THE NUMBER OF THE BEAST, OF MAN, AND OF OUR SUN

666 is memorable to Christians from St John's Apocalypse, being the number ascribed to the Beast: "This calls for wisdom. If anyone has insight, let him calculate the number of the beast, for it is man's number. His number is 666" (Revelation 13:18 NIV). However (just like 1080, its polar opposite), 666 embraces an even more archaic matrix of symbolisms – each hinged upon its contraposition to 1080 in all of its aspects. Our Universe, both physical and noumenal, teems with continua at the ends of which are pure antitheses: positive/negative, good/evil, male/female... In the terminology of Taoism, if 1080 is that known as *yin*, then 666 is *yang*:

As 1080 is to the moon and the realm of imagination and mystery, so is 666 to the energy of the sun and the principle of reason, will and authority. It represents the positively charged nucleus of the atom, the might and glory of the emperor and the intellect in the mind of the philosopher. 666 is the generative power of the male, the call to action, the electric impulse which regulates the molecular field and gives form and order to chaos. It is the active, inventive, fertilizing current in nature, the material as opposed to the spiritual side of things.

... For a proper understanding of the matter, preliminary study of the number 666 is needed, always bearing in mind that symbolic numbers stand apart from human ideas of good and evil and are without moral connotations. 666 represents the principle of authority, irrespective of whether it be exercised by a wise ruler or a cruel tyrant. Its sinister reputation has been augmented by the translation of the word *θηρίον* (*thērion*), which in Greek means a wild animal, as the Beast. There is nothing inherently beastly or evil about the number 666 although, like all symbolic numbers and the tendencies they symbolize, it displays extreme and unmanageable qualities if it is not united with its opposite. Without the mitigating influence of 1080, the power of 666 is that of the sun which, were it not for the protective atmosphere, would burn up the earth, or of the tyrant who rules for his own glory without consideration for the people, or of the rational principle where it entirely controls the mind and produces arrogance, self-delusion and madness. The Beast in Revelation signifies the total dominance of the number 666.

Being an essential part of nature, the number 666 demands recognition, ... [However,] where the spirit symbolized by the number 666 is repressed, its male, authoritative attributes assert themselves in outbursts of violence and cruelty. [Yet on the other hand, if this symbolic number] is excessively emphasized, the effect of [its] dominance ... is totalitarian rule and the worship of material products, leading to destruction by fire. ...

The meaning of 666 is apparent from its *gematria*. It is that which comes from above, from God (*παρά θεου* [*para theou*], 666 [John 1:6]), {221} and it is *ἡ φρήν* [*hē phrēn*], 666, [1 Corinthians 14:20,] {222} translated in Liddell and Scott's Lexicon as 'the heart, mind, understanding, reason' – the intellectual and rational part of the mind. [Yet peruse Jeremiah 17:9 for a complementary perspective on the human 'heart'.] Two other appropriate phrases, Divine Wrath (*ὀργή θεου* [*hōrgē theou*] [Romans 1:18]) {223} and Weapons of God (*ὅπλα θεου* [*hōpla theou*]) {224} each number 665.

The elemental symbol of 666 is the fiery flying dragon ...³¹

Such a "fiery dragon" is our Sun, which, in the ancient world, was given an emblematic astrological connection to a particular 6×6 'magic square' known as the *Sigilla Solis* (Latin for 'Seal of the Sun'). Now a magic square is an $n \times n$ – i.e. quadratic – arrangement of the numbers 1, 2, 3, ... , k , ... , n , $n+1$, $n+2$, ... , n^2 whose columns, rows, and long diagonals all sum to exactly the same quantity, the so-called 'magic-square constant'. They are unusually fertile in symbolism – with certain specific magic squares ranging from 3×3 to 9×9 being correspondent respectively with, among other things, celestial objects from our solar system grouped in the old Chaldean order (which is Saturn, Jupiter, Mars, the Sun, Venus, Mercury, our Moon):

Another ingenious contrivance of the old philosophers was the magic square. The curious results produced from the combination of numbers in these squares would naturally appeal to the mind, when first discovered, as presenting an analogy to that harmony and symmetry which they discovered, or sought to discover, in all creation. The admiration for these

numerical wonders was probably genuine among the philosophers, but the magical properties attributed to them by the [astrologers] could only have been believed in by an ignorant and superstitious populace.³²

For example, the Renaissance polymath Henricus Cornelius Agrippa von Nettesheim (1486–1535) writes in his **De Occulta Philosophia Libri Tres** (Book ii, Chapter 22):

It is affirmed by magicians that there are certain sacred tables of the planets endowed with many and very great virtues of the heavens, inasmuch as they represent that divine order of celestial numbers which can no other way be expressed than by the marks of numbers and characters [implying that, via *gematria*, such magic squares could also be inscribed with alphabetical letters]. ... The fourth tablet [a 6×6 magic square, the *Sigilla Solis*] is of the sun ... This being engraven on a golden plate, renders him who wears it renowned and amiable, and equals a man to kings and princes ... but with an unfortunate [horoscopolical] sun it makes a tyrant.³³

Regardless of its alleged supernatural efficacy, the *Sigilla Solis* –

6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

– has 111 as its magic-square constant; and the total of its 36 numerical constituents (i.e. $\Delta_{36} = 1 + 2 + 3 + \dots + 34 + 35 + 36$) is 666. “In the magical branch of the Jewish kabbalistic tradition”, writes David Fideler, “each planet is associated with a particular Intelligence and Spirit. The name of the spirit is numerically derived from [the sum of] all of the numbers comprising the magic square of the planet, while the name of the intelligence is derived from the sum of any [vertical or horizontal] line. Therefore, in the Hebrew Kabbalah, the name of the Spirit of the Sun is SORATH (סורת = 666), {225} while the Intelligence of the Sun is NAKIEL (נכיאל = 111). {226} ... [Both of these] names were designed to equal [their respective numbers]”.³⁴

Around the time of Christ, amulets or talismans like the *Sigilla Solis* played a part in certain pagan mystery religions that were widespread throughout the Roman Empire, attracting devotees from all strata of Roman society. In particular, the Mithraic mysteries worshipped Mithras (*Μειθρας* [*Meithras*] = 365), {227} an Indo-Persian solar deity not unlike Abraxas (with whom the former’s “holy name” *ὄνομα ἅγιον* [*[h]onoma [h]agion*], 365), {228} *Μειθρας*, is isopsephic); the cult of Mithras, which was the predominant religion in Rome while Christianity was still incipient, celebrated their divinity’s birthday on December 25 every year – straight after the northern Winter solstice – by welcoming the return of *Sol Invictus*, the Invincible Sun. And another Sun god, of Celtic provenance instead, whose ‘holy name’ is isopsephic to both Abraxas and Mithras, was Belenus, *Βεληνος* [*Belēnos*], 365. {229} (St Irenaeus mentions yet another, even more ancient, Sun god of Hellenistic origin – Teitan³⁵ – whose name via *gematria* produces 666 [rather than 365]: *Τειταν* [*Teitan*]. {230} And a companion solar divinity to Teitan venerated in Alexandria was the Graeco-Egyptian god Serapis, *ὁ Σεραπιδης* [*[h]o Serapis*], 666.³⁶ {231} Moreover, south of Alexandria along the Nile during ancient times lay the town of Syēnē,

Συήνη [Suēnē], yet again by *gematria* 666: {232} sited right on the Tropic of Cancer [at the modern-day city of Aswân], during each Summer solstice long ago, Syēnē's Sun reached its zenith at noon, casting no shadows at all; for such reasons Syēnē, too, as a place of celestial alignment – a nodal point where 'heavenly laws' were reflected on Earth – became a sacred centre of solar worship.)³⁷

Up until the reign of Constantine (fl. 312–337 AD), several Roman emperors – especially those who persecuted and killed Christians, all the while regarding themselves as living gods^{39b} – had affiliations with such pagan solar sects; the earliest and one of the worst of these Christian-hating imperial tyrants was the bloodthirsty Nero Caesar, whose increasingly barbaric reign spanned the years 54–68 AD. Many Christians within the early church indeed thought of Nero as an antichrist – or even, erroneously, as the prime candidate for the embodiment of the Beast himself!³⁸ In this light, the *gematria* of Nero's name (in both Hebrew and Koinē Greek), as well as his self-deificatory attitude,³⁹ is telling:

- ▶ 666 = נרון קסר ('Nero[n] Caesar' [Note: the spelling of the Hebrew here is slightly defective]);⁴⁰ {233}
- ▶ 1332 = 666 × 2 = Νερων Καεσαρ [Nerōn Kaesar] ('Nero[n] Caesar'); {234} and
- ▶ 666 = Θεός εimi επι Γαιης [Theos eimi epi Gaiēs] ('I am God on Earth' {see also 2 Thessalonians 2:4 and Isaiah 14:13–14}). {235}

Nero's cruel and oppressive imperium typifies the ascendancy of 666: governmental or organizational authority taken to its extreme – unbridled, self-serving power gone mad. Throughout Jesus's forty-day sojourn in the desert, he was repeatedly tempted by the Devil, who "led him up to a high place and showed him in an instant all the kingdoms of the world. And [the Devil] said to him, 'I will give you all their authority and splendour, for it has been given to me, and I can give it to anyone I want to. So if you worship me, it will all be yours'" (Luke 4:5–7 NIV). The *gematria* behind "kingdoms of the world" in this context underpins the archetypal idea of 666 epitomizing despotic institutional power:

- ▶ 1332 = 666 × 2 = βασιλείας ~~της~~ οικουμένης [basileias ~~tes~~ oikoumenēs] ('kingdoms of the world' {Luke 4:5}). {236}

And as for somebody 'Roman', their Latin tongue, or indeed the ancient Roman Empire itself (together with what many now regard as its geopolitical re-emergence during modern times) being the prophesied Antichrist, one might ponder this clutch of 666-*isopsēphia*:

- ▶ 666 = ἡ Λατινὴ Βασιλεία [[h]ē Latinē Basileia] ('the Latin Kingdom'); {237}
- ▶ 666 = רומיית ('Romiiṯh': a Rabbinical term for 'the Roman language' [i.e. Latin], or alternatively, 'the Roman Kingdom' – in general, a 'Roman Beast'); {238}
- ▶ 666 = רומיתי ('Romiti': a Rabbinical term for 'Roman Man'); {239}
- ▶ 666 = רמענוש ('Romanus': the Hebrew transliteration of the Latin word '*Romanus*' – meaning: 'a Roman man'; or instead, the [masculine] adjective 'Roman'); {240}
- ▶ 666 = ὁ Σταλιν [[h]o Stalein] ('Stalin' [the Soviet dictator], the Greek letters of which are an anagram of λατεινος [lateinos]); {241}
- ▶ 666 = λατεινος [lateinos] ('Lateinos', a Greek word for the Latin language and people; and also 'the Father of the Latin race'); {242}

– the last of which St Irenaeus (in his **Against Heresies**, V.30.3) equates with the fourth great empire dreamt about by King Nebuchadnezzar (fl. 605–562 BC), and symbolized in Daniel 2:31–45 by an enormous statue's iron legs with its feet and toes of clay.⁴¹

Mysteriously, such *gematria* has twice flowed over into the accounting of historical time

concerning Israel – subjugated firstly by its implacable enemy the old Assyrian empire, which lasted for 666 years before being eventually conquered by the Babylonians; then later, after the Roman general Pompey first captured Jerusalem in 63 BC, Israel remained under the heel of the Roman emperors for 666 years (from the defeat of Marc Antony by Octavian – Augustus Caesar – at the battle of Actium in 31 BC until the Saracen conquest of Palestine during 636 AD).⁴² One wonders: are these 666-year durations, involving the same nation's suppression by another hostile empire, merely strange coincidences?

And twice we discern 666 emerging overtly from the text of Israel's most sacred book, the Old Testament, wherein it is stated that: "The weight of the gold that Solomon received yearly [from his Temple's priests] was 666 talents" (1 Kings 10:14 NIV) – one explanatory theory being that they paid King Solomon this annual tribute as a bribe for permitting them to charge clients for the sexual ministrations of the prostitutes then employed within the Temple.⁴³ Secondly, Chapter 2 of the Book of Ezra compiles a list of the Israelite exiles who "returned to Jerusalem and Judah, each to his own town" (Ezra 2:1 NIV) subsequent to their Babylonian captivity at the hands of King Nebuchadnezzar; of particular relevance to us here are the 666 descendants "of Adonikam" (Ezra 2:13),⁴⁴ because in Hebrew, one meaning of the name "Adonikam" is 'Lord of the enemy'⁴⁵ – presumably Nebuchadnezzar himself?

Returning now to the gematrial domain, Talmudists many centuries ago frequently wrote about a rebellious "Little Beast" –

► 666 = תריין ('Little Beast' {Talmudic sources});⁴⁶ **{243}**

– whereas in our own era, the British Satanist-magician and debaucher Aleister Crowley (1875–1947) caused something of a scandal through his adoption of the ceremonial title "τό Μεγα Θηρίον" [*to Mega Thērion*], 'the Great Beast', primarily on account of its baleful *gematria*.⁴⁷

► 666 = τό Μεγα Θηρίον [*to Mega Thērion*] ('the Great Beast'). **{244}**

Some additional 'satellite' *isopsēphia* (not necessarily springing exactly from the text of the Holy Bible) that impinge upon the ultimate Antichrist's character, its accomplices, and its destiny – as narrated within St John's Apocalypse – include:

► 666 = תריין (the Hebrew transliteration of the Greek word 'θηρίον' [*thērion*: 'beast' {e.g. Revelation 13:18});⁴⁸ **{245}**

► 666 = αμφάδον [*amphadon*] ('notorious'); **{246}**

► 666 = ό νίκητης [[*h*]ο *nikētēs*] ('the conqueror' {read Revelation 11:7}); **{247}**

► 666 = αποδασμος [*apodasmos*] ([causing] 'division' {consult, for instance, Revelation 14:9–10}); **{248}**

► 666 = τό πειραρ [*to peirar*] ('the end' [of a testing period] {see, for example, Revelation 15:2 & 20:4}); **{249}**

► 666 = שני אשה ('scarlet woman': Mystery, the Mother of Prostitutes sitting upon the Beast {see Revelation 17:3–5});⁴⁹ **{250}** and, by adding one *colel*,

► 667 = ή γυνη κόκκινη [[*h*]ē *gunē kokkinē*] ('the scarlet woman' {Revelation 17:3–4}); **{251}**

► 667 = την βασιλείαν αυτων [*tēn basileian autōn*] ("their power to rule" ["the kingdom of ~~them~~ given over by agreement to the Beast, to fulfil God's purpose] {Revelation 17:17 NIV}). **{252}**

But directly from the New Testament itself, beyond certain wordings isopsephic to 666 (supplied anon), two key phrases from the Book of Revelation intensify 666's connotations by generating gematrial multiples of this number:

- ▶ $3997 = (666 \times 6) + 1 = \text{οὐ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ} [\text{οὐ τις lambanei to charagma tou onomatatos autou}]$ (“if anyone receives the mark of his [i.e., the Beast’s] name” {Revelation 14:11 NIV}); **{253}** and
- ▶ $3996 = 666 \times 6 = \text{οτι ἐκολλήθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ} [\text{oti ekollēthēsan autēs ai [h]amartiai achri tou ouranou}]$ (“for her sins are piled up to heaven” {Revelation 18:5 NIV}) **{254}**

– the latter statement being a part of the angels’ annunciation about the Fallen Babylon.

Also, St Paul’s Second Epistle to the Thessalonians warns of an end-times apostasy – a disobedient falling-away from the Christian faith, in active rebellion against God – and of an evil “man of lawlessness” who will loom large prior to Jesus’s triumphant Advent:

Don’t let anyone deceive you in any way, for that day will not come until the rebellion occurs and the man of lawlessness is revealed, the man doomed to destruction. He will oppose and will exalt himself over everything that is called God or is worshipped, so that he sets himself up in God’s temple, proclaiming himself to be God. ... The coming of the lawless one will be in accordance with the work of Satan displayed in all kinds of counterfeit miracles, signs and wonders, and in every sort of evil that deceives those who are perishing. They perish because they refused to love the truth and so be saved. For this reason God sends them a powerful delusion so that they will believe the lie ... (2 Thessalonians 2:3–4 & 2:9–11 NIV).

The Koinē Greek term for “wonders” herein aptly possesses a gematrial value of 666 – as does that of one such expression (a grammatical derivative of ἀποστασία [*apostasía*, denoting ‘apostasy’, ‘revolt’, etc.], drawn from the *Urtext* of 2 Thessalonians 2:3) which stigmatizes anybody who shall join this perditious Satanic “rebellion”:

- ▶ $666 = \text{τέραςιν} [\text{terasín}]$ (‘wonders’ {2 Thessalonians 2:9}); **{255}**
- ▶ $666 = \text{ἀποστατης} [\text{apostatēs}]$ ([στ = 6] ‘an apostate’, ‘a defector’, ‘a rebel’ {see 2 Thessalonians 2:3}). **{256}**

In his Second Epistle to the Corinthians, Chapter 11, St Paul boasts of his persecution at the hands of the Pharisees and Sadducees – among others – on account of his exceedingly ardent proselytizing and ministry, as an apostle of Christ:

Are they Hebrews? So am I. Are they Israelites? So am I. Are they offspring of Abraham? So am I. Are they servants of Christ? I am a better one – I am talking like a madman – with far greater labors, far more imprisonments, with countless beatings, and often near death. Five times I received at the hands of the Jews the forty lashes less one. Three times I was beaten with rods. Once I was stoned. ... (2 Corinthians 11:22–25 ESV)

Paul’s scourging by the Sanhedrin’s henchmen *on five discrete occasions* betrays, within this episode’s *gematria*, their totalitarian viciousness and anti-Christian motivation:

- ▶ $666 = \text{πεντάκις} [\text{pentakis}]$ (‘five times’ {2 Corinthians 11:24}). **{257}**

Jesus himself many times railed against the Pharisees for their adherence to man-made traditions at the expense of genuine devotion to God, asking them: “And why do you break the command of God for the sake of your tradition?” (Matthew 15:3 NIV). Recalling that 666 is portrayed as “man’s number” (*ἀριθμος ... ανθρώπου* [*arithmos ... anthrōpou*]) in Revelation 13:18 NIV, we delight in a certain resonance radiating from the *gematria* of ‘tradition’ in this milieu:

- ▶ $666 = \text{παράδοσις} [\text{paradosis}]$ (‘tradition’ {Matthew 15:3}). **{258}**

Moreover, the concept – indeed, a fatal idolatry – of being in a state of euphoria over one’s own material affluence (thereby neglecting the spiritual life, one’s ‘neighbour’, and love for God) indubitably falls within that gamut of ideas customarily associated with 666.

Within the Acts of the Apostles, we learn about an Ephesian artisan boasting over the profit gained from his industry, which is now threatened by St Paul's evangelism:

A silversmith named Demetrius, who made silver shrines of Artemis, brought in no little business for the craftsmen. He called them together, along with the workmen in related trades, and said: 'Men, you know we receive a good income from this business. ...' (Acts 19:24–25 NIV).

The *gematria* of the Greek word εὐπορία [*euroria*], herein translated as “good income”, is, not unexpectedly, 666:

► 666 = εὐπορία [*euroria*] ('wealth', 'prosperity', 'riches', 'gain' {Acts 19:25}). **{259}**

Along similar (albeit less prosaic) lines, within St John's chiliastic vision a splendid angel “[w]ith a mighty voice” shouts:

Fallen! Fallen is Babylon the Great! ... The kings of the earth committed adultery with her, and the merchants of the earth grew rich from her excessive luxuries. ... The merchants of the earth will weep and mourn over her because no one buys their cargoes any more – cargoes of gold, silver, precious stones and pearls; ... (Revelation 18:2–3 & 18:11–12 NIV).

Such plaintive merchants, like the prototypical Demetrius, are identically numbered via *gematria*:

► 666 = οἱ ἔμποροι τῆς γῆς [*oi emporoi tes ges*] ('the merchants of the earth' {Revelation 18:3 & 18:11}). **{260}**

Elsewhere, within one of the later apocalyptic books from the Old Testament, our LORD God (through the prophet Zephaniah) ominously portends: “Wail, you who live in the market district; all your merchants will be wiped out, all who trade with silver will be ruined” (Zephaniah 1:11 NIV). In fear they shall all cry havoc – as will each of the faithless, who are deceived by the Beast and thereby become branded with 666, being doomed to perish (re-read 2 Thessalonians 2:9–11, above); such votaries of the Antichrist shall themselves be scattered by God, and – since they will not have been registered in the Book of Life (see Revelation 20:15) – to couch it colloquially, their ‘names shall be mud’ ... just as the clay feet of King Nebuchadnezzar's majestic dream-statue were shattered by the rock of God (Daniel 2:34 & 2:44–45, quoted below):

► 666 = ἀπολλύμεθα [*apollumetha*] ('we are perishing' {Luke 8:24; and also see 2 Thessalonians 2:10}); **{261}**

► 666 = διασποράς [*diasporas*] ('[of the] dispersion' {1 Peter 1:1}); **{262}**

► 666 = ἐποίησεν πηλον [*epoiēsen pēlon*] ('made mud' [or 'made clay'] {John 9:6, 9:11 & 9:14}). **{263}**

Granted, in relation to **{263}**, the verses from which “ἐποίησεν πηλον” and its retrograde are taken –

[Jesus spat] on the ground, made some mud with the saliva, and put it on the [blind] man's eyes. ... [The latter replied to his neighbours and those who had formerly seen him begging:] “The man they call Jesus made some mud and put it on my eyes. He told me to go to Siloam and wash. So I went and washed, and then I could see.” ... Now the day on which Jesus had made the mud and opened the man's eyes was a Sabbath. (John 9:6–14 NIV)

– seem not to relate in any exoteric way to the Antichrist etc. Perhaps the link here, if any, is that those marked by 666 shall ‘have their eyes opened’ to the truth once the Beast is vanquished? Or (because “πηλός” [*pēlos*] can signify either ‘mud’ or ‘clay’), maybe they are the subjects of that ‘feet-of-clay kingdom’ that were written about in the Book of Daniel? –

You looked, O king, and there before you stood a large statue – an enormous, dazzling statue, awesome in appearance. The head of the statue was made of pure gold, its chest and arms of silver, its belly and thighs of bronze, its legs of iron, its feet partly of iron and partly of baked clay. While you were watching, a rock was cut out, but not by human hands. It struck the statue on its feet of iron and clay and smashed them. Then the iron, the clay, the bronze, the silver and the gold were broken to pieces at the same time and became like chaff on a threshing floor in the summer. The wind swept them away without leaving a trace. But the rock that struck the statue became a huge mountain and filled the whole earth. This was the dream, and now we will interpret it to the king. ... You are that head of gold. After you, another kingdom will rise, inferior to yours. Next, a third kingdom, one of bronze, will rule over the whole earth. Finally, there will be a fourth kingdom, strong as iron – for iron breaks and smashes everything – and as iron breaks things to pieces, so it will crush and break all the others. Just as you saw that the feet and toes were partly of baked clay and partly of iron, so this will be a divided kingdom; yet it will have some of the strength of iron in it, even as you saw iron mixed with clay. As the toes were partly iron and partly clay, so this kingdom will be partly strong and partly brittle. And just as you saw the iron mixed with baked clay, so the people will be a mixture and will not remain united, any more than iron mixes with clay. In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever. This is the meaning of the vision of the rock cut out of a mountain, but not by human hands – a rock that broke the iron, the bronze, the clay, the silver and the gold to pieces. (Daniel 2:31–45 NIV)

But a far more elegant elucidation of {263} now springs to mind, stemming from that concise description within Genesis 2:7 of how the first man was moulded: "... the LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being" (NIV).

Now this man's Hebrew name Adam, אָדָם, itself means 'man', yet also (in a secondary sense) 'to be made red' – e.g., like the colour of clay; and its phono-etymological cousin אֲדָמָה, *adamah*, is actually a word in Hebrew for 'the ground' or 'earth'. Moreover, within Genesis 2:7 itself, the verb יָצַר, *yatsar* ('to form'), commonly referred to a potter's activity in shaping vessels from wet clay (read, for example, Psalm 2:9, Jeremiah 18:6, and Isaiah 45:9). Since "man's number" is openly stated to be 666 (Revelation 13:18 NIV), it now seems perfectly judicious in the light of these other facts that the *gematria* of ἐποίησεν πηλον [*epoiēsen pēlon*], 'made clay' (or 'made mud'), should also be 666: i.e., God 'made clay' (666) to sculpt Man, whose number is 666, too!

We shift our enquiry now to St John's record of Jesus's execution.

After Jesus was already dead on the Cross, a Roman soldier then committed a brutal act of violation to Jesus's corpse – perhaps in order to be doubly certain that Jesus was no longer alive:

Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jews did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. But when they came to Jesus and found that he was already dead, they did not break his legs. Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water. (John 19:31–34 NIV)

The 'antichristian' spirit of such a bodily sacrilege upon Jesus's corpse is reinforced by a certain nugget of *gematria*:

- 666 = πλευραν [*pleuran*] (side [of the body] – literally: 'a rib' {John 19:34; see also Genesis 2:20–22 apropos God's creation of the first woman,⁵⁰ as well as Zechariah's prophecy from Zechariah 12:10–11 which foreshadows Christ's spearing⁵¹). {264}

Moving further on into St John's Gospel (to considerably merrier events, beyond Jesus's resurrection), from the following verses in Chapter 21 –

Early in the morning, Jesus stood on the shore, but the disciples did not realize that it was Jesus. He called out to them, "Friends, haven't you any fish?" "No", they answered. [Jesus] said, "Throw your net on the right side of the boat and you will find some".⁶³ When they did, they were unable to haul the net in because of the large number of fish. (John 21:4–6 NIV)

– it shall later be demonstrated that these 'netted fish' signify Christians. Now the Greek word from John 21:6 translated here as "to haul" yields 666 ("man's number") by *gematria*: perhaps this is a clue that the 'hauled-in fish' are, figuratively, people; or that a deceptive Beast will never be able to drag the elect out of the hand of God? (see John 10:27–30).⁵²

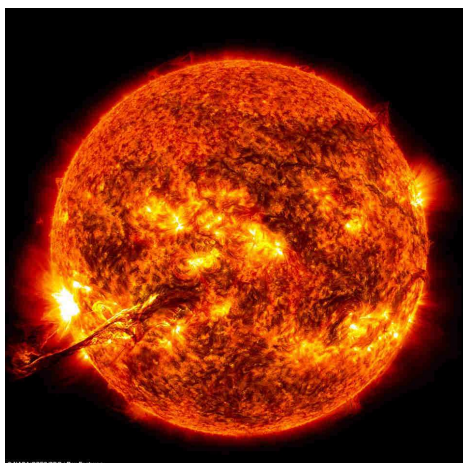
► 666 = ἐλκύσαι [*elkusaí*] ('to haul in' [or 'to drag' coercively] {John 21:6}). {265}

Finally, and rather topically (as a spectre behind the most recent upsurges of Islamic terrorism and internecine sectarian strife, both of which have been afflicting our world almost continuously ever since the foundation of that ultra-violent and barbarous 'religion' during the early 7th century AD), the name of Islam's self-proclaimed murderous 'prophet', Mahomet, whenever spelt in Byzantine Greek, delivers precisely the same number:

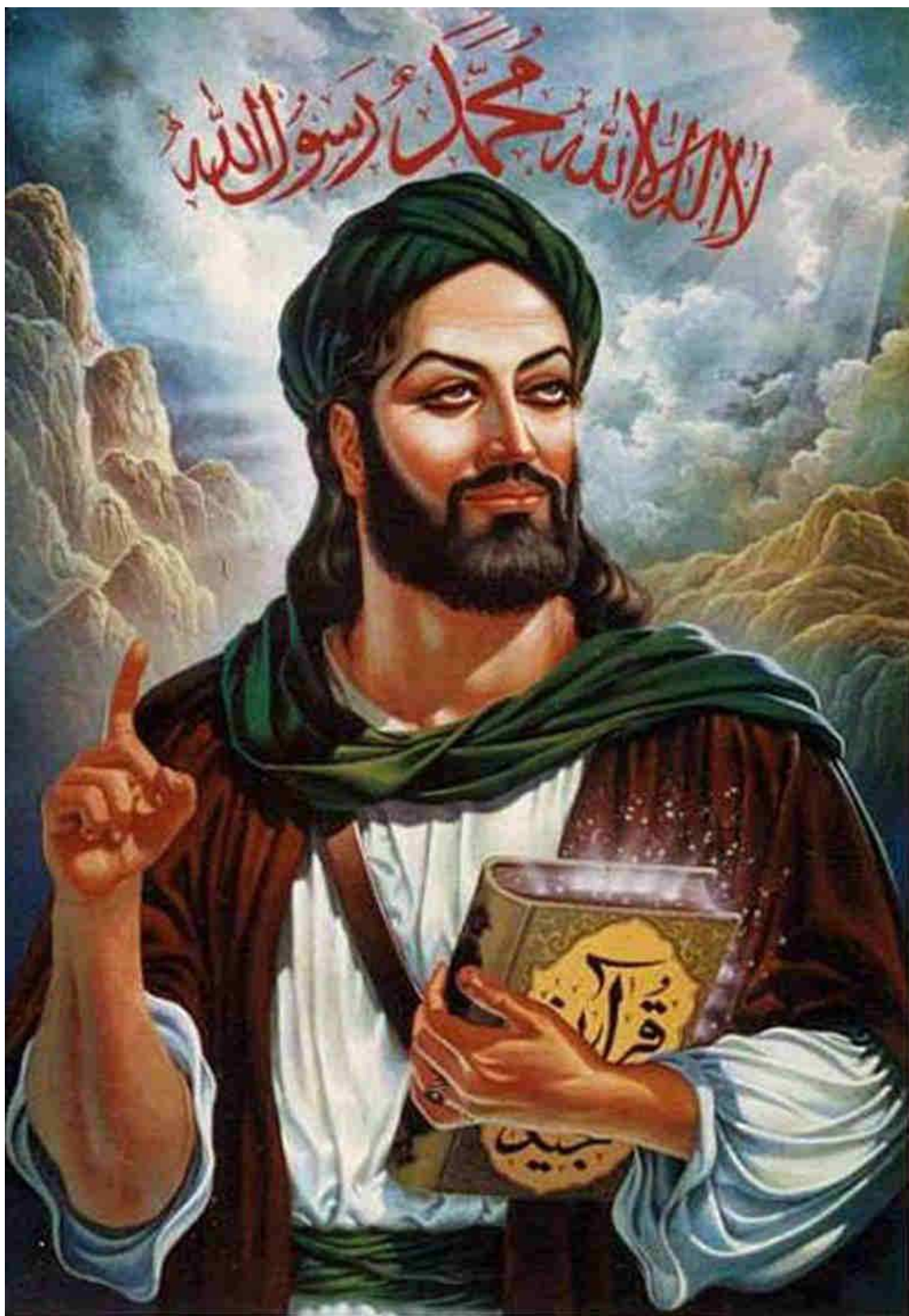
► 666 = Μαομετις [*Maometis*] ('Mahomet' [or Muhammad], the founder of Islam).⁵³ {266}



An artist's depiction of 'The Beast'



The Sun



An image of Muhammad (an Antichrist, according to his evil actions chronicled in the **Sahih al-Bukhari**)

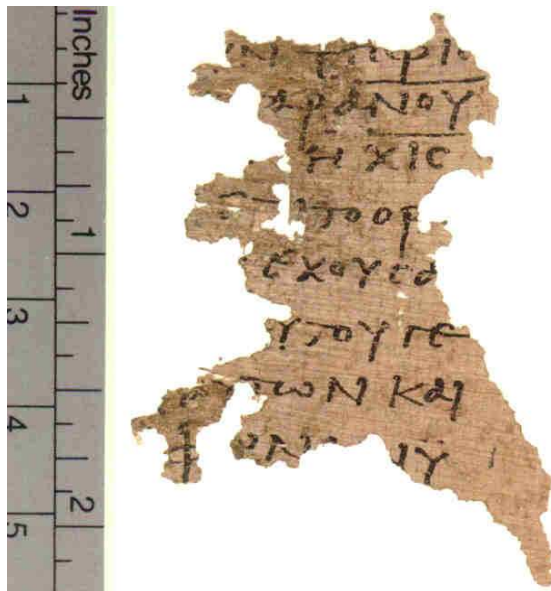
§8. ON ALTERNATIVES TO 666 BEING 'THE NUMBER OF THE BEAST'

PART 1

For a number of reasons, 666 being indisputably regarded as the Number of the Beast is by no means met with absolutely complete unanimity amongst theologians or scholars. In a comparatively brief article from the Internet [World Wide Web] website < www.csad.ox.ac.uk/POxy/beast616.htm >, entitled **The Other Number of the Beast: 616**, the anonymous author, under the heading "P.Oxy. LVI 4499", has this to say:

The newest volume of **Oxyrhynchus Papyri** contains a fragmentary papyrus of Revelation [P¹¹⁵] which is the earliest known witness to some sections (late third / early fourth century). A detailed discussion of its place in the MS tradition is given in the printed volume. ...

One feature of particular interest is the number that this papyrus assigns to the Beast: 616, rather than the usual 666. (665 is also found.) We knew that this variant existed: Irenaeus cites (and refutes) it. But this is the earliest instance that has so far been found. The number – chi, iota, stigma (*hexakosiai deka hex*) – is in the third line of the fragment shown below:



A rather more substantial Internet [World Wide Web] website article, written by David Stark, under the title **Irenaeus on 666 and 616**, can be perused at < <http://jddavidstark.com/2011/12/13/irenaeus-on-666-and-616/> >. I quote it in full, below. Stark contends that

In his **Against Heresies** [V.29.2; **The Ante-Nicene Fathers**, Vol.I, p.558] Irenaeus argues that 666 is a particularly "fitting" number for the name of the beast in Revelation 13:18:

since he sums up in his own person all the commixture of wickedness which took place previous to the deluge, due to the apostasy of the angels. For Noah was six hundred years old when the deluge came upon the earth, sweeping away the rebellious world, for the sake of that most infamous generation which lived in the times of Noah. And [Antichrist] also sums up every error of devised idols since the flood, together with the slaying of the prophets and the cutting off of the just. For that image which was set up by Nebuchadnezzar had indeed a height of sixty cubits, while the breadth was six cubits; on account of which Ananias, Azarias, and Misaël, when they did not worship it, were cast into a furnace of fire, pointing out prophetically, by what happened to them, the wrath against the righteous which shall arise towards the [time of the] end. For that image, taken as a whole, was a prefiguring of this man's coming, decreeing that he should undoubtedly himself alone be worshipped by all men. Thus, then, the six hundred years of Noah, in whose time the deluge occurred because of the apostasy, and the number of the cubits of the image for which these just men were sent into the fiery furnace, do indicate the number of the name of that man in whom is concentrated the whole apostasy of six thousand years, and unrighteousness, and wickedness, and false prophecy, and deception; for which things' sake a cataclysm of fire

shall also come [upon the earth].

This argument is, therefore, substantially canonical-internal. Given his reading of the Gospels' testimony about the *eschaton* and how Revelation itself portrays the beast, Irenaeus thinks the number 666 makes good sense in Revelation 13:18. Having established the propriety of the number 666 on these grounds, immediately following, Irenaeus comments on the variant reading 616:

{1} Such, then, being the state of the case {with Noah's age at the deluge and the dimensions of Nebuchadnezzar's image}, and {2} this number [i.e., 666] being found in all the most approved and ancient copies [of the Apocalypse], and {3} those men who saw John face to face bearing their testimony [to it]; {4} while reason also leads us to conclude that the number of the name of the beast, [if reckoned] according to the Greek mode of calculation by the [value of] the letters contained in it, will amount to six hundred and sixty and six; that is, the number of tens shall be equal to that of the hundreds, and the number of hundreds equal to that of the units (for that number which [expresses] the digit six being adhered to throughout, indicates the recapitulations of that apostasy, taken in its full extent, which occurred at the beginning, during the intermediate periods, and which shall take place at the end), – I do not know how it is that some have erred following the ordinary mode of speech, and have vitiated the middle number in the name, deducting the amount of fifty from it, so that instead of six decads they will have it that there is but one [i.e., 616]. [I am inclined to think that this occurred through the fault of the copyists, as is wont to happen, since numbers also are expressed by letters; so that the Greek letter which expresses the number sixty was easily expanded into the letter Iota of the Greeks.] {5} Others then received this reading without examination; some in their simplicity, and upon their own responsibility, making use of this number expressing one decad; while some, in their inexperience, have ventured to seek out a name which should contain the erroneous and spurious number. Now, as regards those who have done this in simplicity, and without evil intent, we are at liberty to assume that pardon will be granted them by God. {6} But as for those who, for the sake of vainglory, lay it down for certain that names containing the spurious number are to be accepted, and affirm that this name, hit upon by themselves, is that of him who is to come; such persons shall not come forth without loss, because they have led into error both themselves and those who confided in them. Now, in the first place, it is loss to wander from the truth, and to imagine that as being the case which is not; then again, as there shall be no light punishment [inflicted] upon him who either adds or subtracts anything from the Scripture, under that such a person must necessarily fall. Moreover, another danger, by no means trifling, shall overtake those who falsely presume that they know the name of Antichrist. For if these men assume one [number], when this [Antichrist] shall come having another, they will be easily led away by him, as supposing him not to be the expected one, who must be guarded against. [Irenaeus: **Against Heresies**, V.30.1; within **The Ante-Nicene Fathers**, Vol.I, pp.558–559.]*

* The editor regards "the whole of this clause as an evident interpolation. It does not occur in the Greek here preserved by Eusebius (**Hist. Eccl.**, v. 8)" (*loc. cit.*).

To his appeal to canonical harmony {1}, Irenaeus adds the further, stylistic assurance that {4} 666 is the proper numerical equivalent of whatever the beast's actual name may be "according to the Greek mode of calculation", although he explicitly advises against speculation about this name's identity (cf. {6}). Although this stylistic observation does not directly help Irenaeus establish the reading 666 as preferable to the reading 616, a consequence of Irenaeus's assertion here is that it sets some bounds – however flexible they may be – around the translation of the number into the personal name for which it stands. That is, this translation should happen "according to the Greek mode of calculation", apparently as opposed to any other special or more esoteric "mode of calculation" that could be applied to the number. The related point that Irenaeus *does* try to make toward substantiating the reading 666 is that this reading, unlike the alternative 616, aligns the three-ness of its sixes with the three-ness of the relevant apostatic periods: "at the beginning, during the intermediate periods, and . . . at the end".

For external testimony to the correctness of the 666 reading, Irenaeus cites both {2} the presence of 666 in the best and most ancient texts available to him and {3} the explicit approval of this reading by "those men who saw John face to face". Therefore, in the face of appeals {1–4}, Irenaeus regards the reading 666 as sufficiently well established and sufficiently significant to result in deleterious consequences for those who opt for the alternative 616 ({5–6}; Irenaeus, **Against Heresies**, V.30.2). Even after this [text's] critical

argument, however, Irenaeus stresses that properly deciphering the number 666 is sufficiently problematic that, “on account of the fear of God, and zeal for the truth”, “[i]t is . . . more certain, and less hazardous, to await the fulfilment of the prophecy, than to be making surmises, and casting about for any names that may present themselves, inasmuch as many names can be found possessing the number mentioned” (Irenaeus, **Against Heresies**, V.30.3; within **The Ante-Nicene Fathers**, Vol.I, p.559).

But by far the most comprehensive discussion about the Number of the Beast in regard to Revelation 13:18 occurs on the Wikipedia public encyclopedia website < https://en.wikipedia.org/wiki/Number_of_the_Beast#cite_note-Cory.2C_61-20 >, headed by the words “Number of the Beast”:

The **Number of the Beast** (Greek: *Ἀριθμὸς τοῦ θηρίου*, *Arithmos tou Thēriou*) is a term in the Book of Revelation, of the New Testament, that is associated with the Beast of Revelation in chapter 13. In most manuscripts of the New Testament and in English translations of the Bible, the number of the beast is **666**. In critical editions of the Greek text, such as the **Novum Testamentum Graece**, it is noted that **616** is a variant.

REVELATION 13:18

666

The Number of the beast is described in the passage of Revelation 13:15–18. The actual number is only mentioned once, in verse 18. In the Greek manuscripts, the Book of Revelation is titled “The Apocalypse of John” where this number [666] is rendered in Greek numerical form as **χξς {2}** [often with a bar drawn over the three glyphs, or with a ‘tick’ after the **ς**, to signify that a quantity is being represented] or sometimes literally as *ἑξακόσιοι ἑξήκοντα ἕξ*, *hexakósioi hexēkonta héx*, “six hundred and sixty-six”. There are several interpretations-translations for the meaning of the phrase “Here is Wisdom, Let him that hath understanding count the number of the beast” where the peculiar Greek word *ψηφισάτω* (*psephisato*) is used. Possible translations include not only “to count”, “to reckon” but also “to vote” or “to decide”.

In the **Textus Receptus**, derived from Byzantine text-type manuscripts, the number 666 is represented by the final 3 letters **χξς**.

¹⁷καὶ ἵνα μή τις δύνηται ἀγοράσαι ἢ πωλῆσαι εἰ μὴ ὁ ἔχων τὸ χάραγμα, τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. ¹⁸Ὡδε ἡ σοφία ἐστὶν ὁ ἔχων νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου ἀριθμὸς γὰρ ἀνθρώπου ἐστὶ καὶ ὁ ἀριθμὸς αὐτοῦ **χξς**.

The last letter of the Greek alphabet is not the equivalent of the English letter “Z”, but [is, rather,] “Omega”. The Greek letter stigma ligature (**ς**) represents the number 6.

In the **Novum Testamentum Graece**, the number is represented by the final three words, **ἑξακόσιοι ἑξήκοντα ἕξ**, meaning “six hundred [and] sixty-six”:

¹⁷καὶ ἵνα μή τις δύνηται ἀγοράσαι ἢ πωλῆσαι εἰ μὴ ὁ ἔχων τὸ χάραγμα, τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. ¹⁸Ὡδε ἡ σοφία ἐστὶν ὁ ἔχων νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου, ἀριθμὸς γὰρ ἀνθρώπου ἐστὶν· καὶ ὁ ἀριθμὸς αὐτοῦ **ἑξακόσιοι ἑξήκοντα ἕξ**.

616

Although Irenaeus (2nd century AD) affirmed the number to be 666 and reported several scribal errors of the number, a minority of theologians have doubts about the traditional reading because of the appearance of the figure 616 in the **Codex Ephraemi Rescriptus** (**C**; Paris – one of the four great uncial codices), as well as in the Latin version of Tyconius (**DCXVI**, ed. Souter in the **Journal of Theology**, SE, April 1913), and in an ancient Armenian version (ed. Conybeare, 1907). Irenaeus knew about the 616 reading, but did not adopt it (**Against Heresies**, V.30.3). In the 380s, correcting the existing Latin-language version of the New Testament (commonly referred to as the **Vetus Latina**), Jerome retained “666”.

Around 2005, a fragment from Papyrus 115 [p¹¹⁵], taken from the Oxyrhynchus site, was discovered at the Oxford University’s Ashmolean Museum. It gave the beast’s number as 616, **χϞς {267}**. This fragment is the oldest manuscript (about 1,700 years old) of

Revelation 13 found as of 2015.

The age of a manuscript is not an indicator of the date of its writing but refers to how old the physical material is. All original biblical manuscripts are non-existent today. As they were held and copied onto new materials, eventually the originals fell apart, leaving fragments for a period and then only the copies. So the oldest texts might actually be found among the newest copies. **Codex Ephraemi Rescriptus**, known before the \wp^{115} finding but dating to after it, has 616 written in full: ἑξακόσιοι δέκα ἑξ, *hexakosioi deka hex* (literally “six hundred and sixteen”).

\wp^{115} and **Ephraemi Rescriptus** have led some scholars to regard 616 as the original number of the beast. According to Paul Louis, “The number 666 has been substituted for 616 either by analogy with 888, the [Koinē Greek *gematria*] number of Jesus (Gustav Adolf Deissmann), or because it is a triangular number, the sum of the first 36 numbers ...”

...

IDENTIFICATION BY *GEMATRIA*

In Greek isopsephy and Hebrew *gematria*, every letter has a corresponding numeric value. Summing these numbers gives a numeric value to a word or name. The use of isopsephy to calculate “the number of the beast” is used in many of the below interpretations.

Preterist theologians typically support the numerical interpretation that 666 is the equivalent of the name and title, Nero Caesar (Roman Emperor from 54–68 AD, whose name, written in Aramaic, can be valued at 666, using the Hebrew numerology of *gematria*), a manner of speaking against the emperor without the Roman authorities knowing. Also “Nero Caesar” in the Hebrew alphabet is נרון קסר *NRON QSR*, which when used as numbers represent 50[,] 200[,] 6[,] 50[,] 100[,] 60[, and] 200, which add to 666. {233}

The Greek term *χάραγμα* (*charagma*, “mark” in Revelation 13:16) was most commonly used for imprints on documents or coins. Charagma is well attested to have been an imperial seal of the Roman Empire used on official documents during the 1st and 2nd centuries. In the reign of Emperor Decius (249–251 AD), those who did not possess the certificate of sacrifice (*libellus*) to Caesar could not pursue trades, a prohibition that conceivably goes back to Nero, reminding one of Revelation 13:17.

Preterists argue that Revelation was written before the destruction of the Temple, with Nero exiling John to Patmos. Most scholars, however, argue it was written after Nero committed suicide in 68 AD. **The Catholic Encyclopedia** has noted that Revelation was “written during the latter part of the reign of the Roman Emperor Domitian, probably in 95 or 96 [AD]”.

Additional Protestant scholars are in agreement. Because some believe Revelation 13 speaks of a future prophetic event, “All who dwell on the earth **will** worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.” (Revelation 13:8 NKJV), some have argued that the interpretation of Nero meeting the fulfillment is an impossibility if Revelation was written around 30 years *after* the death of Nero. However, rumors circulated that Nero had not really died and would return to power.

It has also been suggested that the numerical reference to Nero was a code to imply but not [to] directly point out [the] emperor Domitian, whose style of rulership resembled that of Nero and who put the people of Asia (Lydia), whom the Book of Revelation was primarily addressed to at the time, under heavy taxation. The popular *Nero Redivivus* legend stating that Nero would return to life can also be noted; “After Nero’s suicide in 68 AD, there was a widespread belief, especially in the eastern provinces, that he was not dead and somehow would return (Suetonius, LVII; Tacitus, **Histories** II.8; Dio, LXVI.19.3). Suetonius (XL) relates how court astrologers had predicted Nero’s fall but that he would have power in the east. And, indeed, at least three false claimants did present themselves as *Nero redivivus* (resurrected).”

An Aramaic scroll from Wadi Murabba’at, dated to “the second year of Emperor Nero”, refers to him by his name and title. In Hebrew it is *Nron Qsr* (Pronounced “Nerōn Kaisar”). In Latin it is *Nro Qsr* (Pronounced “Nerō Kaisar”).

Nron Qsr

The Greek version of the name and title transliterates into Hebrew as נרון קסר, and yields a numerical value of 666 ...

Nro Qsr

The Latin version of the name drops the second *Nun* (נ), so that it appears as *Nro* and transliterates into Hebrew as נרו קסר, yielding 616 ...

Finally, regarding the Number of the Beast, which is brought to light in Revelation 13:18, Bruce Metzger's handbook **A Textual Commentary on The Greek New Testament: A Companion Volume to the United Bible Societies' Greek New Testament (Fourth Revised Edition)**, 2nd edition (i.e., Metzger [2001]), states:

13:18 ἐξήκοντα ἕξ {A}

Instead of ἐξήκοντα, which is strongly supported by \mathfrak{P}^{47} κ A P 046 051 all extant minuscules it vg syr^{ph}, cop^{bo}, arm *al*, δέκα is read by C [and] some manuscripts known to Irenaeus (who, however, says that 666 is found "in all good and ancient copies", and is "attested by those who had themselves seen John face to face") and Tyconius. According to Tischendorf's 8th ed., the numeral 616 was also read by two minuscule manuscripts that unfortunately are no longer extant (nos. 5 and 11; cf. C. R. Gregory, **Prolegomena**, p.676). When Greek letters are used as numerals the difference between 666 and 616 is merely a change from ξ to ι (666 = χξξ and 616 = χις). Perhaps the change was intentional, seeing that the Greek form Nero[n] Caesar written in Hebrew characters (נרון קסר) is equivalent to 666, {233} whereas [that of] the Latin form Nero Caesar (נרו קסר) is equivalent to 616. {268}

Within ed. Aland *et al.*, **The Greek New Testament**, 4th revised edition, its Apparatus in connection with Revelation 13:18 cites specific manuscripts which substitute 665, 646 or 616 for the more commonplace 666:

[665] – ἐξήκοντα πέντε MS 2344 // [646] – τεσσαράκοντα ἕξ it^{ar} // [616] – δέκα ἕξ (\mathfrak{P}^{115} χις') C vg^{ms} mss^{acc. to Irenaeus}, Caesarius.

PART 2

Irenaeus: **Against Heresies**, V.30.3; within **The Ante-Nicene Fathers**, Vol.I, p.559:

It is therefore more certain [concerning the Antichrist's name], and less hazardous, to await the fulfilment of the prophecy, than to be making surmises, and casting about for any names that may present themselves, inasmuch as many names can be found possessing the number mentioned [666]; and the same question will, after all, remain unsolved. For if there are many names found possessing this number, it will be asked which among them shall the coming man bear. It is not through a want of names containing the number of that name that I say this, but on account of the fear of God, and zeal for the truth: for the name *Evanthas* [or *Euanthas*] (ΕΥΑΝΘΑΣ) {269} contains the required number [666], but I make no allegation regarding it. Then also *Lateinos* (ΛΑΤΕΙΝΟΣ [Lateinos]) {242} has the number six hundred and sixty-six; and it is a very probable [solution], this being the name of the last kingdom [of the four seen by Daniel]. For the Latins are they who at present bear rule: I will not, however, make any boast over this [coincidence]. ...

John Michell – in Michell (1988), p.188 – recognizes the (in some ways overzealous) efforts by certain post-Reformation commentators to extend the ambit of consideration for *Λατεινος*-as-Antichrist to the Papacy in Rome:

This name [*Λατεινος*] has been widely accepted [as belonging to the Beast], particularly among Protestant writers who have seen Lateinos as a fitting epithet of the Roman Pope. Cabalists among them have been ingenious in thinking up phrases with the number 666 which could be applied to the Church of Rome. Examples are ἡ λατινὴ βασιλεία [*hē latīnē basileia*], {237} the Latin kingdom, and ἐκκλησία ἰταλικά [*ekklēsia italika*], {270} Italian church, and a claim attributed to the Pope, 'I am God on earth', θεός εἰμι ἐπὶ γαίης [*theos eimi epi gaiēs*], {235} also has the value 666.

Another link which has been perceived between Rome and 666 is that this number is the sum of the first six Roman numerals, I, V, X, L, C, D = 1 + 5 + 10 + 50 + 100 + 500 [= 6 + 60 + 600] = 666. Nineteenth-century Protestant writers were pleased to observe that the

Pope's triple crown bore the legend *Vicarius Filii Dei*, Vicar of the Son of God. Taking from that phrase the letters which serve as Roman numerals (VICarIVs filII Dei), they pointed out that their sum amounted to 666. {271}

Wealth, splendour and authority, attributes of the number 666, are undoubtedly possessed by the Roman Church, making it an easy target for anyone who finds significance in ascribing to it the number of the Beast. Prophetic assaults on those lines were being made against it long before Martin Luther's proclamation of the Pope as Antichrist and his Church as an institution of Satan. ...

Nevertheless in a strictly *technical* sense, there is some doctrinal truth to Luther's (and to the 14th-century English theologian John Wycliffe's) former accusation that the Pope or Papacy is Antichrist: the Pope's quite openly trumpeted rôle as *Vicarius Filii Dei*, the Vicar of (or spokesman for) Jesus Christ, is, *ipso facto*, a kind of ἀντίχριστος [*antichristos*] (Antichrist) – since the preposition “ἀντί” [*anti*] (prefixed here before “χριστός” [*christos*]) is able also to convey the meaning ‘in-place-of’(-Christ) as an alternative to its root sense of ‘opposed-to’(-Christ).



Papal Triple Crowns

§9. 1746 – THE NUMBER OF FUSION

“To guard against those catastrophes” triggered by extremism, professes John Michell, “is a function of the human sense of proportion, and to develop that sense is a function of the New Jerusalem. In the foundations of the divine city the numbers 1080 and 666 are evenly represented and united by ... 1746, the number of the Universal Spirit from which the negative and positive currents in nature both proceed”.⁵⁴ 1746, the sum of those opposing values 1080 and 666, is therefore regarded as the symbolic ‘Number of Fusion’. Just like a chemist’s retort that bears ‘life’ when antithetical elements are wedded therein, or ‘the Word that was in the beginning’ spoke using the musical waveform language of quantum polarities – of matter and antimatter – at the Big Bang of our Universe,⁵⁵ or when Man and Woman couple sexually to procreate (making a fertilized ovum), 1746 is truly fecund – such contrariety-unions’ fruit being energy and life, the Spirit of the Cosmos:

- ▶ 1746 = τό πνεῦμα ~~του~~ κόσμου [*to pneuma ~~tu~~ kosmou*] (‘the spirit of ~~the~~ cosmos’ {1 Corinthians 2:12}). **{272}**

Pursuing the idea that 1746 can encompass life in the shape of a pregnant woman, the *gematria* (give or take a *colel*) behind certain appellations for the Christ-child, the universal seed of the entire Christian Church – having emerged into the world after germination by the Holy Spirit within his virginal human mother, Mary – fully endorses this metaphor:

- ▶ 1746 = Ἐμμανουήλ, ὁ υἱὸς Μαρίας [*Emmanouēl, [h]o [h]uios Marias*] (‘Emmanuel, the son of Mary’ {Matthew 1:23}); **{273}**
- ▶ 1746 = γέννημα γαστρὸς παρθένου [*gennēma gastros parthenou*] (‘offspring of a virgin’s womb’); **{274}**
- ▶ 1746 = Ἰησοῦς, παῖς ἁγίας Μαρίας [*[H]iēsous, pais [h]agias Marias*] (‘Jesus, child of holy Mary’); **{275}**
- ▶ 1746 = Ἰησοῦς, ἀρνίον παιδίον Μαρίας [*[H]iēsous, arnion paidion Marias*] (‘Jesus, infant lamb of Mary’); **{276}**
- ▶ 1745 = τίμιος μαργαρίτης Μαρίας [*timios margaritēs Marias*] (‘precious pearl of Mary’); **{277}** and
- ▶ 1747 = υἱὸς ~~της~~ Παρθένου Μαρίας [*[h]uios ~~tes~~ Parthenou Marias*] (‘son of ~~the~~ Virgin Mary’ {see Matthew 1:23}). **{278}**

The fecundity of 1746 within our physical environment is verified, furthermore, by the ratio (*logos*) of its two component numbers, 1080:666, which approximates (with an error of only 0.2217279%) the ubiquitous ‘Golden Section’ proportion – often notated using the Greek letter *phi* (Φ). Indeed, this (in)famous constant $\Phi = \frac{1}{2} \times (\sqrt{5} + 1) \approx 1.6180339887499 \approx 1080:666$ is abundant within both nature *and* human culture:

... golden-section proportions are frequently found in nature, human or otherwise. There is experimental evidence, for example, that the golden mean determines the ratio of people’s positive to negative value judgments ... There is also experimental evidence that rectangles (cards, mirrors, pictures, etc.) proportioned according to the golden section (ratio of the longer to the shorter side is 1.62) appeal to our sense of symmetry. The golden proportions in Greek vases and the poetry of Vergil were apparently created by Fibonacci numbers,⁵⁶ as were some of the proportions in Minoan, Greek, and Gothic architecture. Fibonacci numbers were used in mosaic designs in several ancient countries. The Fibonacci series is found in patterns of shell growth and in phyllotaxis, or leaf and petal arrangement. Various types of flowers, for example, tend to have Fibonacci numbers of petals; and, in trees with spiral arrangements of leaves or branches, the Fibonacci series determines the number of rotations before a leaf or branch is found directly above a given one. Also, there tends to be a Fibonacci number of leaves or branches in such spirals. The Fibonacci series influences the number of spirals of eyes (fruitlets) in pineapples and pine cones. It determines the number of ancestors for each generation of bees. Fibonacci numbers are used in certain

electrical networks, and they are approximated in the structures of atomic and subatomic particles. The ratios of the distances of the satellites of Jupiter, Saturn, and Uranus from their parent planets approximate 1.62, as do (in a weaker approximation) the distances of the planets (including the asteroid belt) from [our] sun. Fibonacci numbers have been used in the branch of cancer research that attempts to construct a mathematical model for the movement of malignant cells, and they have been used in water pollution control to determine where best to place sewage treatment plants for cities on the same river. Fibonacci numbers relate to the numbers of years in cycles between peaks and peaks, peaks and lows, and lows and lows of the stock market. It has even been suggested that Fibonacci numbers determine the lengths of cycles of grasshopper abundance, automobile factory sales, the ratio of male to female conceptions, advertising effectiveness, sunspots, tree ring size, rainfall in India, Nile floods, financial panics, and furniture production!⁵⁷

On the 1080:666 ratio's harmonizing rôle within the Temple of Solomon, John Michell elaborates:

These two numbers [1080 and 666], which have an approximate golden section relationship of 1:1.62, were at the root of the alchemical formula which expressed the supreme purpose of the Temple. Not merely was it used to generate energy from fusion of atmospheric and terrestrial currents, but it also served to combine in harmony all the correspondences of those forces on every level of creation. The [amalgamation] of 666 and 1080 is 1746, ... [and it shall be appreciated] how worthily 1746 represents the union which was consummated at the Temple, the marriage between heaven and earth.⁵⁸

Such a wedding of opposites, “between heaven and earth”, is epitomized by the New Jerusalem under divine rule – and indeed we ascertain that:

- 1746 = ἡ πόλις ἁγίων θεοῦ *[[h]ē polis [h]agiōn theou]* ('the city of God's saints' {Revelation 21:2 & 21:10}); **{279}** and, quite specifically,
- 1746 = Ἱερουσαλήμ, ἡ πόλις θεοῦ *[[H]ierousalēm, [h]ē polis theou]* ('Jerusalem, the city of God' {Hebrews 12:22; Revelation 3:12}). **{280}**

Moreover, from within the Temple of Jerusalem itself, John Michell maintains that “the light which streamed out of [its] Holy of Holies at seasons when the electric currents of the atmosphere were fused together with the magnetic energies of the Earth ... was [named] the Glory of the God of Israel, ἡ δόξα του θεοῦ Ἰσραήλ *[[h]ē doxa tou theou Israēl]*, 1746”:⁵⁹

- 1746 = ἡ Δόξα του θεοῦ Ἰσραήλ *[[h]ē doxa tou theou Israēl]* ('the Glory of the God of Israel' {Ezekiel 8:4 & 9:3 LXX; see 2 Chronicles 5:14; and also ruminate on Hebrews 1:3 – wherein Jesus, the Son of God, is depicted as “the radiance of God's glory” (NIV)}). **{281}**

Visiting once again the imagery of 1746 as a ‘propagative kernel’, within all three Synoptic Gospels we encounter the ‘Parable of the Mustard Seed’, each instance of which focusses upon a tiny ‘grain of mustard seed’ – the very smallest of seeds planted by Jewish horticulturalists during ancient times – that proclaims allegorically the humble origins yet subsequent staggering growth of both God's kingdom throughout the nations and, perhaps, as a cosmogonic digression, that of the mythic ‘Universal Tree’ which embraces all space-time and life (as we know it):

[Jesus] put another parable before [the people], saying, “The kingdom of heaven is like a grain of mustard seed that a man took and sowed in his field. It is the smallest of all seeds, but when it has grown it is larger than all the garden plants and becomes a tree, so that the birds of the air come and make nests in its branches”. (Matthew 13:31–32 ESV)

Most fittingly, such a solitary mustard seed transmits the *gematria* amount 1746:

- 1746 = κόκκος σινάπεως ('a [grain of] mustard seed' [*kokkos sinapeōs*] {Matthew 13:31, Mark 4:31, and Luke 13:19}). **{282}**

Straight after St Mark's version of this pithy parable (as imparted in Mark 4:30–32) is a quite enlightening couplet of verses – in truth, one which points to Jesus's methodology of furnishing to his disciples a comprehensive private exposition of any esoteric principles hidden beneath his outward public sayings, while skirting around such depths during his preaching to the multitudes:

With many similar parables Jesus spoke the word to [the crowd], as much as they could understand. He did not say anything to them without using a parable. But when he was alone with his own disciples, he explained everything. (Mark 4:33–34 NIV)

And sure enough, *isopsēphia* does confirm that the 'grain of mustard seed' was also "an early Christian symbol of their Founder's secret teachings, for its number, 1746, is also that of τό κέκρυμμενον πνευμα [*to kekrummenon pneuma*], the Hidden Spirit, ὁ θησαυρός Ἰησοῦ [*[h]o thēsauros [H]iēsou*], the Treasure of Jesus, and several other phrases of like meaning. The purpose of those [secret] teachings [was] to prepare the way for divine rule on earth [in the New Jerusalem]":⁶⁰

- 1746 = τό κέκρυμμενον πνευμα [*to kekrummenon pneuma*] ('the hidden spirit' {cf. Revelation 2:17}); **{283}**
- 1746 = ὁ θησαυρός Ἰησοῦ [*[h]o thēsauros [H]iēsou*] ('the treasure of Jesus'); **{284}**
- 1746 = ἡ θεότης πνευματος [*[h]ē theotēs pneumatōs*] ('the divinity of [the Holy] Spirit'); **{285}**
- 1746 = ὁ νόμος ὁ πνευματικός [*[h]o nomos [h]o pneumatikos*] ('the spiritual law' {Romans 7:14}); **{286}**
- 1746 = τό ποτήριον Ἰησοῦ [*to potērion [H]iēsou*] ('the cup of Jesus' {consult Matthew 20:22–23}). **{287}**

Another parable, the enigmatic 'Parable of the Hidden Treasure' (which occurs only in Matthew 13) –

The kingdom of heaven is like treasure hidden in a field. When a man found it, he hid it again, and then in his joy went and sold all he had and bought that field. (Matthew 13:44 NIV)

– emphasizes the immense worth of the kingdom of heaven, to the extent that people should seek it out at all costs through faith in Christ Jesus.

Isopsēphia shows that this 'hidden treasure' is indeed (that of) the Messiah himself, 'the treasure of Jesus' **{284}** and 'Emmanuel, the son of Mary' (etc.) **{273–276}**, and that its discoverer's faith reconciles him or her absolutely with God into this kingdom of heaven which is also like 'a grain of mustard seed' **{282}**, because the field's new owner, too, parades identical *isopsēphia*:

- 1746 = ὁ αγοράζων τὸν ἀγρόν [*[h]o agorazōn ton agron*] ('the purchaser of the field' {Matthew 13:44}). **{288}**

This same number, 1746, is an indicator as well of the Lord Jesus Christ's divine power and image (both of which flow directly from God the Father [Hebrews 1:2–3]):

- 1746 = ἐξουσία κυρίου [*exousia kuriou*] ('authority of the LORD' {see Matthew 28:18 or Jude 1:25}); **{289}**
- 1746 = χάραγμα κυρίου [*charagma kuriou*] ('mark of the LORD'). **{290}**

Invoking the 'rule of *colef*', it turns out that those integers on either side of 1746 enjoy *gematria* of cognate meanings. Firstly, 1745 correlates to Jesus's twelve apostles and to the Christian Trinity (i.e. Father, Son and [Holy] Spirit), as well as to a few time-honoured

titles of the Virgin goddesses Athena Parthenos and Artemis – or of Isis – that have been syncretically expropriated by Roman Catholicism for parthenomariolatry, in (excessive) adoration of the Virgin Mary. Finally, 1747 is the *gematria* of that beatific matrimony between the Holy Spirit and the Bride (prefigured in Revelation 19–22), isopsephic to certain descriptions of Jesus Christ, his kingdom, and the deeper *gnōsis* of him:

- ▶ 1745 = οἱ Δώδεκα Απόστολοι [*oī Dōdeka Apostoloi*] ('the Twelve Apostles' {Matthew 10:2}); **{291}**
- ▶ 1745 = Πατήρ, Υἱός, Ἅγιον Πνεῦμα [*Patēr, [H]uios, [H]agion Pneuma*] ('Father, Son, Holy Spirit' {Matthew 28:19}); **{292}**
- ▶ 1745 = Βασίλισσα Ουρανού [*Basilissa Ouranou*] ('Queen of Heaven'); **{293}**
- ▶ 1745 = ἡ Μητήρ Χάριτος [*[h]ē Mētēr Charitos*] ('the Mother of Grace'); **{294}**
- ▶ 1745 = ἡ Μητήρ Πάντων [*[h]ē Mētēr Pantōn*] ('the Mother of All Things' {cf. Luke 2:51}); **{295}**
- ▶ 1745 = ἡ Παρθένος, Μαργαρίτης Βασιλείας [*[h]ē Parthenos, Margaritēs Basileias*] ('the Virgin, Pearl of the Kingdom'); **{296}**
- ▶ 1747 = Ἅγιον Πνεῦμα καὶ ἡ νύμφη [*[H]agion Pneuma kai [h]ē numphē*] ('Holy Spirit and the bride' {Revelation 22:17}); **{297}**
- ▶ 1747 = ὁ ἀληθινὸς θεὸς ζωῆς [*[h]o alēthinos theos zōēs*] ('the true God of life' {1 John 5:20}); **{298}**
- ▶ 1747 = Χριστὸς ἡ Βασιλεία [*Christos [h]ē Basileia*] ('Christ the Kingdom' {cf. Ephesians 5:5}); **{299}**
- ▶ 1747 = καρπὸς τοῦ ἀμπελῶνος [*karpōs tou ampelōnos*] ('fruit of the vineyard' {Mark 12:2; Luke 20:10}); **{300}**
- ▶ 1747 = ἡ θεότης βασιλείας Ἰησοῦ [*[h]ē theotēs basileias [H]iēsou*] ('the divinity of Jesus's kingdom'); **{301}**
- ▶ 1747 = τὸ πνεῦμα θεοῦ ἐπὶ γαίης [*to pneuma theou epī gaiēs*] ('the spirit of God on Earth' {cf. Revelation 5:6}); **{302}**
- ▶ 1747 = γνῶσις θεοῦ [*gnōsis theou*] ('knowledge of God' {Romans 11:33}); **{303}**
- ▶ 1747 = μυστήρια τοῦ Ἰησοῦ [*mustēria tou [H]iēsou*] ('mysteries of Jesus' {Ephesians 3:4; Colossians 4:3}); **{304}**
- ▶ 1747 = ἑπτὰ πνεύματα τοῦ θεοῦ [*[h]epta pneumata tou theou*] ('the seven spirits of God' {Revelation 5:6}). **{305}**



The Virgin Mary and baby Jesus – conceived by the Holy Spirit



The Virgin Mary and baby Jesus – conceived by the Holy Spirit



Another image of the Virgin Mary and baby Jesus

§10. 888 – THE NUMBER OF ἸΗΣΟΥΣ, JESUS

In regard to the *gematria* of the Holy Name Ἰησοῦς *[[H]iēsous]* (Jesus), John Michell's important textbook **The Dimensions of Paradise: The Proportions and Symbolic Numbers of Ancient Cosmology** (1988), on p.61, notes that

The [gematrial] number of the name Jesus, Ἰησοῦς *[[H]iēsous]*, is 888. {97} According to Irenaeus the gnostics therefore referred to him as the Ogdoad or number 8. Their Pleroma, or hierarchy of divine powers, consisted of thirty aeons, divided into three groups of 8, 10 and 12. The first of these, the Ogdoad, represented the primal creation. Having six letters, the name Ἰησοῦς was also linked with the number 6, and the number 888 may be reduced to 6, because $8+8+8=24$; [and] $2+4=6$. Also, the number 888 was taken to correspond to the 24 letters of the Greek alphabet, of which there are 8 units, 8 tens and 8 hundreds [in evaluating their *gematria*].

...

The prime number 37 ... generates the numbers in the series 111, 222, 333 etc., including ... 888 the number of Jesus, who is also the Founder [of Christianity] ὁ οἰκιστής *[[h]o oikistēs]*, 888, {98} and who further identified himself with that number by his claim, I am the Life [John 11:25 & 14:6], εἰμι ἡ ζωή *[eimi [h]ē zōē]*, which has the value 888 or 37×24 . {99} ...

- ▶ $888 = 37 \times 24 = \text{Ἰησοῦς } [[H]iēsous]$ ('Jesus' {e.g. Luke 8:46}); {97}
- ▶ $888 = 37 \times 24 = \text{ישועת אלהינו}$ (literally 'Yeshua [i.e., Jesus] of our God', meaning 'the Salvation of our God' {Isaiah 52:10}); {306}
- ▶ $888 = 37 \times 24 = \text{ὁ Οἰκιστής } [[h]o Oikistēs]$ ('the Founder'); {98}
- ▶ $888 = 37 \times 24 = \text{εἰμι ἡ Ζωή } [eimi [h]ē Zōē]$ ('I am the Life' {John 11:25 & 14:6}); {99}
- ▶ $888 = 37 \times 24 = \text{Νίκη Κόσμου } [Nikē Kosmou]$ ('Victory of the Cosmos'); {307}
- ▶ $888 = 37 \times 24 = \text{ὁ Λόγος ἐστίν } [[h]o Logos estin]$ ('the Word is ...' {John 4:37}); {308}
- ▶ $888 = 37 \times 24 = \text{ὑπερμενής } [[h]upermenēs]$ ('exceedingly mighty'). {309}

Finally, Daniel 3:13–30 narrates the inspiring story of Daniel's three friends who were cast into the Chaldean king of Neo-Babylon King Nebuchadnezzar's blazing fiery furnace, for steadfastly refusing to bow down before that king's golden image:

¹³Furious with rage, [King] Nebuchadnezzar summoned Shadrach [Hananiah], Meshach [Mishael] and Abednego [Azariah]. So these men were brought before the king, ¹⁴and Nebuchadnezzar said to them, "Is it true, Shadrach, Meshach and Abednego, that you do not serve my gods or worship the image of gold I have set up?" ¹⁵Now when you hear the sound of the horn, flute, zither, lyre, harp, pipe and all kinds of music, if you are ready to fall down and worship the image I made, very good. But if you do not worship it, you will be thrown immediately into a blazing furnace. Then what god will be able to rescue you from my hand?" ¹⁶Shadrach, Meshach and Abednego replied to him, "King Nebuchadnezzar, we do not need to defend ourselves before you in this matter. ¹⁷If we are thrown into the blazing furnace, [then] the God we serve is able to deliver us from it, and he will deliver us from Your Majesty's hand. ¹⁸But even if he does not, we want you to know, Your Majesty, that we will not serve your gods or worship the image of gold you have set up". ¹⁹Then Nebuchadnezzar was furious with Shadrach, Meshach and Abednego, and his attitude toward them changed. He ordered the furnace heated seven times hotter than usual ²⁰and commanded some of the strongest soldiers in his army to tie up Shadrach, Meshach and Abednego and throw them into the blazing furnace. ²¹So these men, wearing their robes, trousers, turbans and other clothes, were bound and thrown into the blazing furnace. ²²The king's command was so urgent and the furnace so hot that the flames of the fire killed the soldiers who took up Shadrach, Meshach and Abednego, ²³and these three men, firmly tied, fell into the blazing furnace. ²⁴Then King Nebuchadnezzar leaped to his feet in amazement and asked his advisers, "Weren't there three men that we tied up and threw into the fire?" They replied, "Certainly, Your Majesty". ²⁵He said, "Look! I see four men walking around in the fire, unbound and unharmed, and the fourth looks like a son of the gods". ²⁶Nebuchadnezzar then approached the opening of the blazing furnace and shouted, "Shadrach, Meshach and Abednego, servants of the Most High God, come out! Come here!" So Shadrach, Meshach and Abednego came out of the fire, ²⁷and the satraps, prefects, governors and royal advisers

crowded around them. They saw that the fire had not harmed their bodies, nor was a hair of their heads singed; their robes were not scorched, and there was no smell of fire on them. ²⁸Then Nebuchadnezzar said, "Praise be to the God of Shadrach, Meshach and Abednego, who has sent his angel and rescued his servants! They trusted in him and defied the king's command and were willing to give up their lives rather than serve or worship any god except their own God. ²⁹Therefore I decree that the people of any nation or language who say anything against the God of Shadrach, Meshach and Abednego [shall] be cut into pieces and their houses be turned into piles of rubble, for no other god can save in this way". ³⁰Then the king promoted Shadrach, Meshach and Abednego in the province of Babylon. (NIV)

If we now add together the gematrial values of the original *Hebrew* names of these three survivors, respectively Hananiah (הנניה), 120, **{310}** Mishael (מישאל), 381, **{311}** and Azariah (עזריה), 292, **{312}** together with that of "Belteshazzar", the Babylonian name for Daniel (דניאל), 95, **{313}** then we observe incredibly that the yield, $120 + 381 + 292 + 95$, equals $888 = 37 \times 24$, which is the gematrial quantity of *Ἰησοῦς* **{97}** Jesus, **{97}** who no doubt was the mysterious fourth person seen to accompany the three others, and who is described above in verse 25 as looking "like a son of the gods" – the supernatural agent of their miraculous survival.



Jesus the Comforter (Paraclete), and the protector of Daniel's three friends in the blazing furnace

§11. 1480 – THE NUMBER OF ΧΡΙΣΤΟΣ, CHRIST

John Michell's marvellous book **The Dimensions of Paradise** (1988), concerning the 1480-gematria of Χριστός [*Christos*], Christ, parades these isopsephic expressions (on p.61):

... Christ, Χριστός [*Christos*, Matthew 1:16], has the number 1480 or 37×40 , {314} and

1480 = Son of the Cosmos, υἱός κόσμου [*[h]uios kosmou*] {315}
[the] holiness [1 Thessalonians 3:13], ἡ ἀγιωσύνη [*[h]ē [h]agiōsunē*] {316}
throne of wisdom, θρόνος σοφίας [*thronos sophias*] {317}
the twelve pearls [Revelation 21:21], οἱ δώδεκα μαργαρίται [*oi dōdeka margaritai*] {318}
Master [i.e. the Teacher] and [the] LORD (John 13:13), ὁ διδάσκαλος, ὁ κύριος [*[h]o didaskalos, [h]o kurios*] {319}
the Perfector (an epithet of Christ [see Hebrews 12:2]), τελεσφορος [*telesphoros*] {320}
the hope of the kingdom of Jesus, ἡ ἐλπίς βασιλείας Ἰησοῦ [*[h]ē elpis basileias [H]iēsou*] {321} [as well as
the Goodness, ἡ Ἀγαθωσύνη [*[h]ē Agathōsunē*] {see Galatians 6:22} {322}
the Star of Love, ὁ Ἀστήρ της Ἀγάπης [*[h]o Astēr tēs Agapēs*] {323}
[the] Son [the] LORD, Ὑἱος Κυρίου [*[H]uios Kurios*] {324}
the Deity in [or of] the Son, ἡ Θεότης Ὑίου [*[h]ē Theotēs [H]uiou*] {325}
Jesus [the] Deity, Ἰησοῦς Θεότης [*[H]iēsous Theotēs*] {326}
[he] gave up his spirit' [Matthew 27:50], ἀφῆκε τὸ πνεῦμα [*aphēke to pneuma*] {327}
the Early Christian Altar, ἡ Τραπεζα Μυστική [*[h]ē Trapeza Mustikē*], {328} and
Sodom and Egypt, Σοδομα και Αἴγυπτος [*Sodoma kai Aiguptos*]
{Revelation 11:8}. {329}]



Another image of Jesus Christ the King

§12. 2368 – THE NUMBER OF ἸΗΣΟΥΣ ΧΡΙΣΤΟΣ, JESUS CHRIST

Concerning the gematrial quantity 2368, John Michell writes in **The Dimensions of Paradise: The Proportions and Symbolic Numbers of Ancient Cosmology** (1988), p.62, that:

The number of Jesus Christ [Ἰησοῦς Χριστός, [H]iēsous Christos], 888 [plus] 1480, is equal to 37×64 or 2368, {93} and that number also pertains to δικαιοσύνη πίστεως [dikaíosunē pisteōs], righteousness of faith (Romans 4:13) {330} and to ὁ Θεός των θεων [[h]o Theos tōn theōn], the God of gods [Psalm 136:2 LXX]. {412} In St John's Gospel (15:1), Jesus announces his identity through *gematria*, saying, 'I am the true vine, and my Father is the husbandman'. The true vine, ἡ ἀμπελος ἡ ἀληθινή [[h]ē ampelos [h]ē alēthinē], 558 [John 15:1], {331} added to Father the husbandman, ὁ πατήρ ὁ γεωργός [[h]o patēr [h]o geōrgos], 1810 [John 15:1], {332} makes 2368, Jesus Christ.

If we analyse the number 2368's second multiplicative factor 64 in the quote above, we quickly glean that it is a cube – 4^3 . As such, it can therefore be thought of as symbolizing the three dimensions of our Universe's physical space.

The Reverend Thomas Simcox Lea and his co-author Frederick Bligh Bond, within the 1979 edition of their volume **Materials for the Study of the Apostolic Gnosis** (1919), pp.64–106, tabulate *five-hundred* sacramental expressions applicable to Jesus Christ that are isopsephically equivalent to 2368! A smattering of these five-hundred phrases (as well as a handful of others), favouring only those that seem to me to be quite 'organic' and not contrived, is presented below, with cognate items being grouped together.

The two abovementioned writers, in introducing their extensive tabulation of 2368-*gematria* (*ibid.*, pp.64–66), observe that:

With reverence and godly fear this great central name and number [Jesus Christ, 2368] of the Gnōsis must now be approached. But let not any faithful Christian reader fear lest he or she be too unlearned and ignorant, or too non-graduate and amateur to grasp the very simple structure on which the mathematical element is based. [A table of] the differences of the cubes of 1, 2, 3, and 4 [is provided], and it is the last of the series, namely 37, which furnishes the framework on which the Holiest of Names are built. ... this mystical 37 may be displayed as a geometrical figure, and this figure we term the "metacube". ...

To the reverent student one conclusion will be inevitable on the facts which we are about to offer. It is that if what follows is not explainable by the law of chance, then it must be intentional in so far as the teaching of Scripture is concerned: and must therefore have been derived from the Master [i.e., Jesus Christ] as a principle capable of application by His disciples.

Now there was certainly an element in the early Christian teaching which was not to be imparted indiscriminately to all, but was reserved for those prepared for further knowledge. There is always risk in the premature mention of facts of an unfamiliar kind, which cannot be easily explained, and there is special danger in the use of a symbolism which is liable to misuse by those not fully aware of its spiritual purport. Opposition, even anger, might be aroused by an acquaintance with such unfamiliar facts, since they could neither be explained nor contradicted. For it is very difficult to contradict or explain away a long series of separate specimen facts leading up to an indeterminate but probable conclusion. Here and there a doubtful specimen or group of specimens can be impugned or rejected, but the argument is not thereby destroyed. In the days when the existence of chipped flints of early human origin was doubtful, it was not a sound refutation merely to point out that some chipped flints were not chipped by man. There may be errors in some details and here and there even a blunder, and there must be room for the normal operation of chance coincidence, but the bulk of the evidence cannot be disposed of by calling attention to these.

2368.

The Figure of the Metacube ... is coupled with the Name of Jesus Christ, and its number 2368, which is one of those numbers alluded to in the foregoing article, on which there exists

an indubitable consensus of meaning in the large *Gematria* discovered upon it. The following list of *Gematria* upon the number [2368] is offered to readers as evidence of the truth of this statement and it will be apparent that no theory of chance can cover the facts.

For convenience, the *Gematria* [totalling 2368 are] divided into several groups shewing the more nearly related phrases in series. But it will be seen that a substantial harmony subsists between all these groups.

[The text beneath a picture of a 4×4×4 [meta]cube is:] Metacube of 37 points, each point = 64 = αλήθεια [alētheia] – Truth. {333} Total = 37×64 = 2368 = Ἰησοῦς Χριστός [[H]iēsous Christos]. The concealed metacube = 1216 or 19×64 = ἡ πνευματικὴ ἐκκλησία [[h]ē pneumatikē ekklēsia] – The Spiritual Church. {334} The small metacube at the heart of the figure = 448 or 7×64 = ὁ ἀληθινός [[h]o alēthinos] – the True. {335} The whole Cube = 64×64 [= 16³] or 4096 = τὸ Θυσιαστήριον Ἰησοῦ Χριστοῦ [to Thusiastērion [H]iēsou Christou] – The Altar of Jesus Christ, {336} or Ἰησοῦς Χριστός, Φῶς Ἀληθινόν [[H]iēsous Christos, Phōs Alēthinon] = Jesus Christ, the True Light. {337}

- ▶ 2368 = 37 × 64 = Ἰησοῦς, ἡ Ανάστασις ἐκ θεοῦ [[H]iēsous, [h]ē Anastasis ek theou] ('Jesus, the Resurrection from God'); {338}
- ▶ 2368 = 37 × 64 = Ἰησοῦς, ἡ Ὑιοτης θεοῦ [[H]iēsous, [h]ē [H]uiotēs theou] ('Jesus, the Sonship of God'); {339}
- ▶ 2368 = 37 × 64 = Ἰησοῦς, Θρόνος Σοφίας [[H]iēsous, Thronos Sophias] ('Jesus, Throne of Wisdom'); {340}
- ▶ 2368 = 37 × 64 = Ἰησοῦς, ἡ Θύρα Ἀνεωγμένη [[H]iēsous, [h]ē Thura Aneōgmenē] ('Jesus, the Open Door'); {341}
- ▶ 2368 = 37 × 64 = Ἰησοῦς, Ἀποστολὸς Βασιλείας [[H]iēsous, Apostolos Basileias] ('Jesus, Apostle of the Kingdom'); {342}
- ▶ 2368 = 37 × 64 = Ἰησοῦς, ἡ Ἀγιωσύνη [[H]iēsous, [h]ē [H]agiōsunē] ('Jesus, the Holiness'); {343}
- ▶ 2368 = 37 × 64 = Ἰησοῦς, ἡ Ἀγαθωσύνη [[H]iēsous, [h]ē Agathōsunē] ('Jesus, the Goodness'); {344}
- ▶ 2368 = 37 × 64 = Ἰησοῦς, ὁ Ἀστὴρ τῆς Ἀγαπῆς [[H]iēsous, [h]o Astēr tēs Agapēs] ('Jesus, the Star of Love'); {345}
- ▶ 2368 = 37 × 64 = Ἰησοῦς, Αἰνὸς τῆς Εἰρήνης [[H]iēsous, Aiuos tēs Eirēnēs] ('Jesus, Author of Peace'); {346}
- ▶ 2368 = 37 × 64 = Ἰησοῦς, Παις τοῦ Δαυὶδ [[H]iēsous, Pais tou David] ('Jesus, Child [or Son] of David'); {347}
- ▶ 2368 = 37 × 64 = Ἰησοῦς, Κτίσις ἐκ Παρθενοῦ [[H]iēsous, Ktisis ek Parthenou] ('Jesus, Creation from a Virgin'); {348}
- ▶ 2368 = 37 × 64 = Ἰησοῦς, ὁ Ἀληθινὸς Ὑιὸς Μαρίας [[H]iēsous, [h]o Alēthinos [H]uios Marias] ('Jesus, the True Son of Mary'); {349}
- ▶ 2368 = 37 × 64 = Ἰησοῦς, Βαπτισμὸς Μετανοίας [[H]iēsous, Baptisis Metanoias] ('Jesus, Baptism of Repentance'); {350}
- ▶ 2368 = 37 × 64 = Ἰησοῦς, ὁ Πανδοχεὺς [[H]iēsous, [h]o Pandocheus] ('Jesus, the Host'), {351} alluding to the Parable of the Good Samaritan;
- ▶ 2368 = 37 × 64 = Ἰησοῦς, τὸ Αἷμα τῆς Καινῆς Διαθήκης Κυρίου [[H]iēsous, to [H]aima tēs Kainēs Diathēkēs Kurioῦ] ('Jesus, the Blood of the LORD's New Covenant'), {352} referring to the wine in the ritual of Communion;
- ▶ 2368 = 37 × 64 = Ἰησοῦς, ὁ Αυτογενὴς Λόγος [[H]iēsous, [h]o Autogenēs Logos] ('Jesus, the Self-Begotten Word' {read John 1}); {353}
- ▶ 2368 = 37 × 64 = Ἰησοῦς, ἡ Ἐπικουρία ἐκ Πατρὸς [[H]iēsous, [h]ē Epikouria ek Patros] ('Jesus, the Succour from the Father'); {354}
- ▶ 2368 = 37 × 64 = Ἰησοῦς, ἡ Οὐρανια Ἀλήθεια ἐκ Πατρὸς [[H]iēsous, [h]ē Ourania Alētheia ek Patros] ('Jesus, the Heavenly Truth from the Father'); {355}
- ▶ 2368 = 37 × 64 = Ἰησοῦς, ἡ Καταβολὴ Ἀληθείας ἐκ Πατρὸς [[H]iēsous, [h]ē Katabolē Alētheias ek Patros] ('Jesus, the Foundation of Truth from the Father'); {356}
- ▶ 2368 = 37 × 64 = Ἰησοῦς, Μεσίστης ἐκ Μαρίας Γεννηθεὶς [[H]iēsous, Mesistēs ek Marias Gennētheis] ('Jesus, the Mediator born of Mary'); {357}

- ▶ 2368 = 37 × 64 = Ἰησους, το Αληθινον Πασχα [*[H]iēsous, to Alēthinon Pascha*] ('Jesus, the True Passover'); **{358}**
- ▶ 2368 = 37 × 64 = Ἰησους, Πας Λογος Πατρος εν Ἰδεα [*[H]iēsous, Pas Logos Patros en Idea*] ('Jesus, the All-Word of the Father conceived in the Mind'); **{359}**
- ▶ 2368 = 37 × 64 = δικαιοσύνη πίστεως [*dikaioṣunē pisteōs*] ('righteousness of faith' {Romans 4:13}); **{330}**
- ▶ 2368 = 37 × 64 = ~~Εγώ εἰμι~~ ἡ ἀμπελος ἡ ἀληθινή, ~~καὶ~~ ὁ πατήρ μου ὁ γεωργός ~~ἐστίν~~ [*Egō ~~eimi~~ [h]ē ampeλος [h]ē alēthinē, ~~kai~~ [h]o patēr ~~meu~~ [h]o geōrgos ~~estin~~*] ('~~I am~~ the true vine, ~~and my~~ Father ~~is~~ the gardener' {John 15:1}); **{360}**
- ▶ 2368 = 37 × 64 = Καρπος εκ Μητρας της Παρθένου [*Karpos ek Mētras tēs Parthenou*] ('Fruit of the Virgin's Womb'); **{361}**
- ▶ 2368 = 37 × 64 = Λογος Ενεργης θεου ερχομενος [*Logos Energēs theou erchomenos*] ('the Powerful Word of God that shall come'); **{362}**
- ▶ 2368 = 37 × 64 = Λόγια του Θεού Κυρίου [*Logia tou Theou Kurīou*] ('Sayings [*Logia*] of the LORD God' {see Romans 3:2}); **{363}**
- ▶ 2368 = 37 × 64 = Λογος Θεου κατα την Σοφίαν [*Logos Theou kata tēn Sophian*] ('Word of God according to the Wisdom'); **{364}**
- ▶ 2368 = 37 × 64 = ὁ Λογος εκ του Θεου Ενσαρκος [*[h]o Logos ek tou Theou Ensarkos*] ('the Word from God Incarnate'); **{365}**
- ▶ 2368 = 37 × 64 = Κλεις της πίστεως [*Kleis tēs pisteōs*] ('Key of the Faith'); **{366}**
- ▶ 2368 = 37 × 64 = Ἥλιος Δικαίωσεως [*[H]ēlios Dikaiōseōs*] ('Sun of Justification'); **{367}**
- ▶ 2368 = 37 × 64 = ὁ Ἀρτος Ζωῆς Αθάνατος [*[h]o Artos Zōēs Athanatos*] ('the Immortal Bread of Life'); **{368}**
- ▶ 2368 = 37 × 64 = Ἀρτος του Εὐαγγελίου [*Artos tou Euangelīou*] ('Bread of the Gospel'); **{369}**
- ▶ 2368 = 37 × 64 = ἡ Μεγαλειότης Κυρίου Ἰησοῦ [*[h]ē Megaleiotēs Kurīou [H]iēsou*] ('the Majesty of the Lord Jesus'). **{370}**
- ▶ 2368 = 37 × 64 = ὁ Μεγας Νόμος Σωτηρίας [*[h]o Megas Nomos Sōtērias*] ('the Great Law of Salvation'); **{371}**
- ▶ 2368 = 37 × 64 = το Τρισαγιον του Θεου [*to Trisagion tou Theou*] ('the Thrice-Holy of God'), an allusion to the Holy Trinity as well as specifically to Jesus; **{372}**
- ▶ 2368 = 37 × 64 = ἡ Φωνή της Εκκλησίας [*[h]ē Phōnē tēs Ekklēσίας*] ('the Voice of the Church'); **{373}**
- ▶ 2368 = 37 × 64 = ἡ Μεγαλη Γνώσις της Εκκλησίας [*[h]ē Megalē Gnōsis tēs Ekklēσίας*] ('the Great Knowledge [*Gnōsis*] of the Church'); **{374}**
- ▶ 2368 = 37 × 64 = το Θέλημα του Θεου Πατρός [*to Thelēma tou Theou Patros*] ('the Will of God the Father' {see Matthew 21:31}); **{375}**
- ▶ 2368 = 37 × 64 = Αληθινον Μυστήριον Θεοτητος [*Alēthinon Mustērion Theotētos*] ('True Mystery of the Godhead'); **{376}**
- ▶ 2368 = 37 × 64 = ἡ Πολυποικίλος Σοφία εκ θεου [*[h]ē Polupoikilos Sophia ek theou*] ('the Manifold Wisdom from God' {see Ephesians 3:10}); **{377}**

- 2368 = 37 × 64 = *ὁ Λιθος Ακρογωνιαίος Ἐμμανουήλ* [*[h]o Lithos Akrogōniaios Emmanouēl*] ('the Cornerstone, Emmanuel' [Emmanuel being the name prophesied for the baby Jesus] {see Matthew 1:23, as well as Isaiah 7:14 LXX}); **{378}**
- 2368 = 37 × 64 = *Θεοτης: Πατηρ, Ὑιός, και Πνευμα* [*Theotēs: Patēr, [H]uios, kai Pneuma*] ('Godhead: Father, Son, and Spirit'); **{379}**
- 2368 = 37 × 64 = *Θεοτης: ὁ Μεσσίας εκ Νεκρων* [*Theotēs: [h]o Messias ek Nekrōn*] ('Godhead: the Messiah [risen] from the Dead'); **{380}**
- 2368 = 37 × 64 = *Θεοτης: ἡ Σωτηρια Ισραηλ* [*Theotēs: [h]ē Sōtēria Israēl*] ('Godhead: the Salvation of Israel' {see Psalms 14:7 LXX}); **{381}**
- 2368 = 37 × 64 = *Θεοτης: Κυριος Σάββατου* [*Theotēs: Kurios Sabbatou*] ('Godhead: LORD of the Sabbath'); **{382}**
- 2368 = 37 × 64 = *Θεοτης: Ἀγιασμου Χορηγος* [*Theotēs: [H]agiasmou Chorēgos*] ('Godhead: Minister of Sanctification'), from the Creed of Gregory; **{383}**
- 2368 = 37 × 64 = *Θεοτης: ὁ Επισκοπος ὁ ουρανιός* [*Theotēs: [h]o Episkopos [h]o Ouranios*] ('Godhead: the Celestial Overseer'); **{384}**
- 2368 = 37 × 64 = *Θεοτης: ὁ Ασαλευτος Θρονος* [*Theotēs: [h]o Asaleutos Thronos*] ('Godhead: the Unshaken Throne'); **{385}**
- 2368 = 37 × 64 = *Θεοτης: Προηγουμενος Ὑιός* [*Theotēs: Proēgoumenos [H]uios*] ('Godhead: Foremost-leading Son'); **{386}**
- 2368 = 37 × 64 = *Ἀληθής Λόγος: ὁ Βοηθος ὁ Μύστικός* [*Alēthēs Logos: [h]o Boēthos [h]o Mustikos*] ('True Word: the Mystic Helper'); **{387}**
- 2368 = 37 × 64 = *Ἀληθής Λόγος: Τέκτων Αληθείας* [*Alēthēs Logos: Tektōn Alētheias*] ('True Word: Builder of Truth'); **{388}**
- 2368 = 37 × 64 = *Λόγος Αγαπης: Λόγος του Θεου εν Ἰδεα* [*Logos Agapēs: Logos tou Theou en Idea*] ('Word of Love: Word of God in Idea'); **{389}**
- 2368 = 37 × 64 = *Λόγος Αγαπης: ὁ Αληθινος του Θεου* [*Logos Agapēs: [h]o Alēthinos tou Theou*] ('Word of Love: the True One of God'); **{390}**
- 2368 = 37 × 64 = *Λόγος Αγαπης: Ειρηνικος Νους εκ Θεου* [*Logos Agapēs: Eirēnikos Nous ek Theou*] ('Word of Love: Peaceable Mind from God'); **{391}**
- 2368 = 37 × 64 = *Λόγος Αγαπης: Ειρηνη του Πατρος* [*Logos Agapēs: Eirēnē tou Patros*] ('Word of Love: Peace of the Father'); **{392}**
- 2368 = 37 × 64 = *Λόγος Αγαπης: ἡ Βασιλεια κατα Γνωσιν* [*Logos Agapēs: [h]ē Basileia kata Gnōsin*] ('Word of Love: the Kingdom according to the Gnōsis [Knowledge]'); **{393}**
- 2368 = 37 × 64 = *Λόγος Αγαπης: Επισκοπος της Βασιλείας* [*Logos Agapēs: Episkopos tēs Basileias*] ('Word of Love: Overseer of the Kingdom'); **{394}**
- 2368 = 37 × 64 = *Λόγος Αγαπης: Ζωή εις το Διηνεκες* [*Logos Agapēs: Zōē eis to Diēnekes*] ('Word of Love: Life in Perpetuity'); **{395}**
- 2368 = 37 × 64 = *Λόγος Αγαπης: Κυριος Χαρας* [*Logos Agapēs: Kurios Charas*] ('Word of Love: LORD of Joy'); **{396}**
- 2368 = 37 × 64 = *ὁ Ἅγιος Ισραηλ: Νομος Θεου Πατρος* [*[h]o [H]agios Israēl: Nomos Theou Patros*] ('the Holy One of Israel: Law of God the Father'); **{397}**
- 2368 = 37 × 64 = *ὁ Ἅγιος Ισραηλ: ἡ Εκλογή του Πατρος* [*[h]o [H]agios Israēl: [h]ē Eklogē tou Patros*] ('the Holy One of Israel: the Elect of the Father'); **{398}**
- 2368 = 37 × 64 = *ὁ Ἅγιος Ισραηλ: ἡ Εικων της Αληθείας* [*[h]o [H]agios Israēl: [h]ē Eikōn tēs Alētheias*] ('the Holy One of Israel: the Image of Truth'); **{399}**
- 2368 = 37 × 64 = *ὁ Ἅγιος Ισραηλ: Κυριος Ειρηνης Θεου* [*[h]o [H]agios Israēl: Kurios Eirēnēs Theou*] ('the Holy One of Israel: LORD of the Peace of God'); **{400}**

- ▶ 2368 = 37 × 64 = ὁ Ἅγιος Ἰσραηλ: Ἐξω Κυριος *[[h]o [H]agios Israēl: Exō Kurios]* ('the Holy One of Israel: Transcendent LORD'); **{401}**
- ▶ 2368 = 37 × 64 = ὁ Ἅγιος τοῦ Ἰσραηλ: ὁ Ὑῖος Ἀβραάμ *[[h]o [H]agios tou Israēl: [h]o [H]uios Abraam]* ('the Holy One of Israel: the Son of Abraham'); **{402}**
- ▶ 2368 = 37 × 64 = Ἀγίασμα Θεοῦ: Κεφαλὴ Γωνίας *[[H]agiasma Theou: Kephālē Gōnias]* ('Sanctuary of God: Head of the Corner' {see Matthew 21:42}); **{403}**
- ▶ 2368 = 37 × 64 = ὁ Ἐνεργῆς Λογος: Λογος Εἰρηνῆς Κοσμοῦ *[[h]o Energēs Logos: Logos Eirēnēs Kosmou]* ('the Powerful Word: Word of Universal Peace'); **{404}**
- ▶ 2368 = 37 × 64 = ὁ Ἐνεργῆς Λογος: Μεσσίας ἡμῶν *[[h]o Energēs Logos: Messias ēmōn]* ('the Powerful Word: our Messiah'); **{405}**
- ▶ 2368 = 37 × 64 = ὁ Ἐνεργῆς Λογος: Μονογενὴς Ὑῖος Ἀληθινος *[[h]o Energēs Logos: Monogenēs [H]uios Alēthinos]* ('the Powerful Word: the True Only-begotten Son'); **{406}**
- ▶ 2368 = 37 × 64 = ὁ Ἐνεργῆς Λογος: Ἀνάστασις Σαρκόσ *[[h]o Energēs Logos: Anastasis Sarkos]* ('the Powerful Word: the Resurrection of the Body'); **{407}**
- ▶ 2368 = 37 × 64 = ὁ Ἐνεργῆς Λογος: ἡ Αἰωνία Προθεσις *[[h]o Energēs Logos: [h]ē Aīōnia Prothesis]* ('the Powerful Word: the Eternal Purpose'); **{408}**
- ▶ 2368 = 37 × 64 = ὁ Ἐνεργῆς Λογος: τὰ Χαρίσματα *[[h]o Energēs Logos: ta Charismata]* ('the Powerful Word: the Spiritual Gifts'); **{409}**
- ▶ 2368 = 37 × 64 = ὁ Ἀγαθος τῶν Ἀγαθῶν *[[h]o Agathos tōn Agathōn]* ('the Good One of Good Ones'); **{410}**
- ▶ 2368 = 37 × 64 = ὁ Θεός τῶν θεῶν *[[h]o Theos tōn theōn]* ('the God of gods' {Psalm 136:2 LXX}); **{411}**
- ▶ 2368 = 37 × 64 = ὁ Ἅγιος τῶν Ἀγίων *[[h]o [H]agios tōn [H]agiōn]* ('the Holy One of Holy Ones' {Hebrews 9:3}); **{412}**
- ▶ 2368 = 37 × 64 = τὸ Ἅγιον Ἀγίων Κυρίου *[to [H]agion [H]agiōn Kuriou]* ('the Holy of Holies of the LORD'); **{413}**
- ▶ 2368 = 37 × 64 = Ἅγιον Ἀγίων Κυρίου διηνοιγμένον *[[H]agion [H]agiōn Kuriou diēnoigmenon]* ('[the] Holy of Holies of the LORD opened'); **{414}**
- ▶ 2368 = 37 × 64 = Ὑπαρξις: Δυναμις καὶ Σοφία *[[H]uparxis: Dunamis kai Sophia]* ('Substance: Power and Wisdom'), all of these types of Christ (or Messiah); **{415}**
- ▶ 2368 = 37 × 64 = Ὑπαρξις: ὁ Δυναστης Θεος *[[H]uparxis: [h]o Dunastēs Theos]* ('Substance: the Divine Potentate'); **{416}**
- ▶ 2368 = 37 × 64 = Ὑπαρξις: Θεότης Μεσσιου *[[H]uparxis: Theotēs Messiou]* ('Substance: Godhead of the Messiah'); **{417}**
- ▶ 2368 = 37 × 64 = Ὑπαρξις: ἡ Διαθήκη κατὰ τὸν Λόγον Θεοῦ *[[H]uparxis: [h]ē Diathēkē kata ton Logon Theou]* ('Substance: the Covenant according to the Word of God'); **{418}**
- ▶ 2368 = 37 × 64 = Ὑπαρξις: ἡ Μεγαλὴ Παράκλησις τῆς Ἀληθείας *[[H]uparxis: [h]ē Megalē Paraklēsis tēs Alētheias]* ('Substance: the Great Consolation of Truth'); **{419}**
- ▶ 2368 = 37 × 64 = ἡ Ἀληθινὴ Μαθησις: Ἀποκαλύψις Ἀληθείας *[[h]ē Alēthinē Mathēsis: Apokalupsis Alētheias]* ('the True Teaching: Revelation of Truth'); **{420}**
- ▶ 2368 = 37 × 64 = ἡ Ἀληθινὴ Μαθησις: τὸ Βαπτισμὰ τῆς Ἀληθείας *[[h]ē Alēthinē Mathēsis: to Baptisma tēs Alētheias]* ('the True Teaching: the Baptism of Truth'); **{421}**
- ▶ 2368 = 37 × 64 = ἡ Ἀληθινὴ Μαθησις: Ἀληθοσύνη Κυρίου *[[h]ē Alēthinē Mathēsis: Alēthosunē Kuriou]* ('the True Teaching: Truth of the LORD'); **{422}**

- ▶ 2368 = 37 × 64 = ἡ Αληθινή Μαθησις: το Αληθινον Μυστηριον *[[h]ē Alēthinē Mathēsis: to Alēthinon Mustērion]* ('the True Teaching: the True Mystery'); {423}
- ▶ 2368 = 37 × 64 = ἡ Αληθινή Μαθησις: ἡ Σωτηρία Ισραὴλ *[[h]ē Alēthinē Mathēsis: [h]ē Sōtēria Israēl]* ('the True Teaching: the Salvation of Israel'); {424}
- ▶ 2368 = 37 × 64 = ἡ Αληθινή Μαθησις: ἡ Νίκη Χριστου *[[h]ē Alēthinē Mathēsis: [h]ē Nikē Christou]* ('the True Teaching: the Victory of Christ'); {425}
- ▶ 2368 = 37 × 64 = ἡ Αληθινή Μαθησις: Πατήρ, Ὑῖος, καὶ Πνεῦμα *[[h]ē Alēthinē Mathēsis: Patēr, [H]uios, kai Pneuma]* ('the True Teaching: Father, Son, and [Holy] Spirit'); {426}
- ▶ 2368 = 37 × 64 = ἡ Εἰσφάνεια τοῦ Θεοῦ: Σὰρξ καὶ Αἷμα *[[h]ē Epiphaneia tou Theou: Sarx kai [H]aima]* ('the Manifestation of God: Flesh and Blood'); {427}
- ▶ 2368 = 37 × 64 = ἡ Εἰσφάνεια τοῦ Θεοῦ: Τελεῖα Ἀγάπη *[[h]ē Epiphaneia tou Theou: Teleia Agapē]* ('the Manifestation of God: Perfect Love'); {428}
- ▶ 2368 = 37 × 64 = Ἐσχάτος Ἀδάμ: το Πνεῦμα *[Eschatos Adam: to Pneuma]* ('the Last Adam: the Spirit' {see 1 Corinthians 15:45}); {429}
- ▶ 2368 = 37 × 64 = Λόγος Πνεύματος: το Τέλειος Ἀνὴρ *[Logos Pneumatos: to Teleios Anēr]* ('Word of the Spirit: the Perfect Man' {see James 3:2}); {430}
- ▶ 2368 = 37 × 64 = ἡ Θεία Δύναμις Ἁγίου Πνεύματος *[[h]ē Theia Dunamis [H]agίου Pneumatos]* ('the Divine Power of the Holy Spirit'); {431}
- ▶ 2368 = 37 × 64 = Εἰς Θεὸς ὁ Μόνος: Εἰς Θεὸς ὁ Κύριος *[Eis Theos [h]o Monos: Eis Theos [h]o Kurios]* ('One God, the Only One: One God, the LORD'); {432}
- ▶ 2368 = 37 × 64 = Εἰς Θεὸς ὁ Μόνος: Θεὸς Μόνος ἐκ Μονοῦ *[Eis Theos [h]o Monos: Theos Monos ek Monou]* ('One God, the Only One: Only God from Only God'); {433}
- ▶ 2368 = 37 × 64 = Εἰς Θεὸς ὁ Μόνος: ὁ Θεὸς Ζωῆς *[Eis Theos [h]o Monos: [h]o Theos Zōēs]* ('One God, the Only One: the God of Life'); {434}
- ▶ 2368 = 37 × 64 = Εἰς Θεὸς ὁ Μόνος: ἡ Μονὰς Κυρίου *[Eis Theos [h]o Monos: [h]ē Monas Kurioy]* ('One God, the Only One: the Unity [Monad] of the LORD'); {435}
- ▶ 2368 = 37 × 64 = ὁ Μεγάλος Ὑῖος: Εἰκὼν Θεοῦ *[[h]o Megas [H]uios: Eikōn Theou]* ('the Great Son: Image of God'); {436}
- ▶ 2368 = 37 × 64 = Ἱερέυς Σαλὴμ: Εἰκὼν Θεοῦ *[[H]iereus Salēm: Eikōn Theou]* ('Priest of Salem: Image of God'); {437}
- ▶ 2368 = 37 × 64 = Ἱερέυς Σαλὴμ: ὁ Ἐπι-Ἱερέυς Θεοῦ *[[H]iereus Salēm: [h]ō Epi-[H]iereus Theou]* ('Priest of Salem: High Priest of God'); {438}
- ▶ 2368 = 37 × 64 = Ἱερέυς Σαλὴμ: Ὑῖος καὶ Κληρονόμος *[[H]iereus Salēm: [H]uios kai Klēronomos]* ('Priest of Salem: Son and Heir'); {439}
- ▶ 2368 = 37 × 64 = Ἱερέυς Σαλὴμ: Ἅγιον Θεοῦ Πατρός *[[H]iereus Salēm: [H]agion Theou Patros]* ('Priest of Salem: Sanctuary [or Holy Place] of God the Father'); {440}
- ▶ 2368 = 37 × 64 = Εὐαγγέλιον Βασιλείας: ἡ Ζωὴ ἐκ Θεοῦ *[Euangelion Basileias: [h]ē Zōē ek Theou]* ('Gospel of the Kingdom: the Life from God'); {441}
- ▶ 2368 = 37 × 64 = Εὐαγγέλιον Βασιλείας: ὁ Λόγος τῆς Εἰρήνης *[Euangelion Basileias: [h]o Logos tēs Eirēnēs]* ('Gospel of the Kingdom: the Word of [the] Peace'); {442}
- ▶ 2368 = 37 × 64 = Εὐαγγέλιον Βασιλείας: Θεοτὴς ἐκ Παρθένου *[Euangelion Basileias: Theotēs ek Parthenou]* ('Gospel of the Kingdom: Deity from a Virgin'); {443}

- ▶ 2368 = 37 × 64 = *Εὐαγγέλιον Βασιλείας: Ἰησοῦς, Σὰρξ καὶ Αἷμα* [*Euangelion Basileias: [H]iēsous, Sarx kai [H]aïma*] ('Gospel of the Kingdom: Jesus, Flesh and Blood'); {444}
- ▶ 2368 = 37 × 64 = *Εὐαγγέλιον Βασιλείας: οἱ Σωζόμενοι* [*Euangelion Basileias: [h]oi Sōzomenoi*] ('Gospel of the Kingdom: the Saved'); {445}
- ▶ 2368 = 37 × 64 = *Βρεφὸς Ἀνὴρ: Ἰησοῦς, Σὰρξ καὶ Αἷμα* [*Brephos Anēr: [H]iēsous, Sarx kai [H]aïma*] ('a Baby Male: Jesus, Flesh and Blood'); {446}
- ▶ 2368 = 37 × 64 = *Βρεφὸς Ἀνὴρ: Ἀληθὺς Θεός* [*Brephos Anēr: Alēthōs Theos*] ('a Baby Male: God Indeed'); {447}
- ▶ 2368 = 37 × 64 = *Βρεφὸς Ἀνὴρ: Διαθήκη Ἀληθείας Κυρίου* [*Brephos Anēr: Diathēkē Alētheias Kurīou*] ('a Baby Male: Covenant of the LORD's Truth'); {448}
- ▶ 2368 = 37 × 64 = *Βρεφὸς Ἀνὴρ: Οἶκος Θεοῦ* [*Brephos Anēr: Oikos Theotētos*] ('a Baby Male: Temple of the Godhead'); {449}
- ▶ 2368 = 37 × 64 = *ἡ Πᾶσα Εξουσία: ἡ Ἀληθεια ἐκ Θεοῦ Πατρός* [*[h]ē Pasa Exousia: [h]ē Alētheia ek Theou Patros*] ('the Full Authority: the Truth from God the Father'); {450}
- ▶ 2368 = 37 × 64 = *ἡ Πᾶσα Εξουσία: ὁ Λόγος τῆς Εἰρήνης* [*[h]ē Pasa Exousia: [h]o Logos tēs Eirēnēs*] ('the Full Authority: the Word of Peace'); {451}
- ▶ 2368 = 37 × 64 = *ὁ Θεὸς τῆς Γῆς: Θεὸς Ἀκαταληπτός* [*[h]o Theos tēs Gēs: Theos Akatalēptos*] ('the God of the Earth: God Incomprehensible'); {452}
- ▶ 2368 = 37 × 64 = *ὁ Θεὸς τῆς Γῆς: Πνεῦμα τῆς Γῆς* [*[h]o Theos tēs Gēs: Pneuma tēs Gēs*] ('the God of the Earth: Spirit of the Earth'); {453}
- ▶ 2368 = 37 × 64 = *Ὑἱὸς Μόνος: ὁ Λειτουργός* [*[H]uios Monos: [h]o Leitourgos*] ('Only Son: the Minister'); {454}
- ▶ 2368 = 37 × 64 = *Ὑἱὸς Μόνος: ὁ Παράκλητος Ἀληθινός* [*[H]uios Monos: [h]o Paraklētos Alēthinos*] ('Only Son: the True Comforter'); {455}
- ▶ 2368 = 37 × 64 = *Ὑἱὸς Μόνος: ὁ Κριτὴς Τέλεις* [*[H]uios Monos: [h]o Kritēs Teleios*] ('Only Son: Perfect Judge'); {456}
- ▶ 2368 = 37 × 64 = *Ὑἱὸς Μόνος: Λόγος Εἰρήνης Θεοῦ* [*[H]uios Monos: Logos Eirēnēs Theou*] ('Only Son: Word of the Peace of God' {see Philippians 4:7}); {457}
- ▶ 2368 = 37 × 64 = *Παλαῖος Ἡμερῶν: Ἀρχὴ Ἀληθείας* [*Palaios [H]ēmerōn: Archē Alētheias*] ('Ancient of Days: Beginning of Truth' {see Daniel 7:9 LXX}); {458}
- ▶ 2368 = 37 × 64 = *Παλαῖος Ἡμερῶν: ὁ Θεοπλαστής* [*Palaios [H]ēmerōn: [h]o Theoplastēs*] ('Ancient of Days: the Divine Creator' {see Daniel 7:9 LXX}); {459}
- ▶ 2368 = 37 × 64 = *Παλαῖος Ἡμερῶν: Λόγος Καθ' Ὁλοῦ* [*Palaios [H]ēmerōn: Logos Kath' [H]olou*] ('Ancient of Days: Word Universal' {see Daniel 7:9 LXX}); {460}
- ▶ 2368 = 37 × 64 = *Βασιλεία Μεσσίας: Οἰκοδομία τῆς Εἰρήνης* [*Basileia Messiou: Oikodomia tēs Eirēnēs*] ('Kingdom of the Messiah: Dwelling of Peace'); {461}
- ▶ 2368 = 37 × 64 = *ὁ Ενδιαθετός Λόγος: ἡ Γνωσις* [*[h]o Endiathetos Logos: [h]ē Gnōsis*] ('the Word Conceived: the Gnōsis [Knowledge]' {see 1 Corinthians 8:6–7 et seq.}); {462}
- ▶ 2368 = 37 × 64 = *Παῖς Κυρίου: Βρεφὸς ἡ Μαριάμ* [*Pais Kurīou: Brephos [h]ē Mariam*] ('Child [or Son] of the LORD: Babe of Mary'); {463}

- ▶ 2368 = 37 × 64 = *Παις Θεου: Προφορικός Λόγος* [*Pais Theou: Prophorikos Logos*] ('Child [or Son] of God: the Word Uttered'); **{464}**
- ▶ 2368 = 37 × 64 = *ὁ Παναγιος Λόγος: ὁ Παράκλητωρ* [*[h]o Panagios Logos: [h]o Paraklētor*] ('the All-Holy Word: the Comforter'); **{465}**
- ▶ 2368 = 37 × 64 = *Πνευματική Σοφία: ἡ Ειρήνη Θεοῦ* [*Pneumatikē Sophia: [h]ē Eirēnē Theou*] ('Spiritual Wisdom: the Peace of God'); **{466}**
- ▶ 2368 = 37 × 64 = *Ειρήνη Πατρός: ἡ Πληρωσὶς* [*Eirēnē Patros: [h]ē Plērōsis*] ('Peace of the Father: the Fulfilling'); **{467}**
- ▶ 2368 = 37 × 64 = *ὁ Μεσσίας: ὁ Κύριος τῆς Αληθείας* [*[h]o Messias: [h]o Kurios tēs Alētheias*] ('the Messiah: the LORD of Truth'); **{468}**
- ▶ 2368 = 37 × 64 = *ἡ Αληθεία Κυρίου: ἡ Κληρονομία τῆς Ειρήνης* [*[h]ē Alētheia Kyriou: [h]ē Klēronomía tēs Eirēnēs*] ('the Truth of the LORD: the Inheritance of Peace'); **{469}**
- ▶ 2368 = 37 × 64 = *ἡ Μεγάλη Γνώσις: Φερομένη Πνοή Βία* [*[h]ē Megalē Gnōsis: Pheromenē Pnoē Bia*] ('the Great Gnōsis [Knowledge]: a Rushing Mighty Wind'); **{470}**
- ▶ 2368 = 37 × 64 = *ἡ Μεγάλη Γνώσις: Βασιλεία Πατρός* [*[h]ē Megalē Gnōsis: Basileia Patros*] ('the Great Gnōsis [Knowledge]: Kingdom of the Father'); **{471}**
- ▶ 2368 = 37 × 64 = *τὸ Πνεῦμα Αληθείας: Κληρονομία Πατρός* [*to Pneuma Alētheias: Klēronomía Patros*] ('the Spirit of Truth: the Inheritance of the Father'); **{472}**
- ▶ 2368 = 37 × 64 = *ἡ Ζωή: ὁ Τέκτων* [*[h]ē Zōē: [h]o Tektōn*] ('the Life: the Builder' {see John 11:25; Mark 6:3}); **{473}**
- ▶ 2368 = 37 × 64 = *τὸ Ὄνομα Σωτηρίας: ἡ Θύρα* [*to [H]onoma Sōtērias: [h]ē Thura*] ('the Name of Salvation: the Door' {Acts 4:12; John 10:9}); **{474}**
- ▶ 2368 = 37 × 64 = *Βοήθος Κόσμου: ὁ Παράκλητος ὁ Μέγας* [*Boēthos Kosmou: [h]o Paraklētos [h]o Megas*] ('Help of the World: the Great Comforter [or Paraclete]' {see John 16:26}); **{475}**
- ▶ 2368 = 37 × 64 = *Φῶς Κόσμου: ἡ Διαθήκη* [*Phōs Kosmou: [h]ē Diathēkē*] ('Light of the World: the Covenant' {John 8:12; Hebrews 10:16}); **{476}**
- ▶ 2368 = 37 × 64 = *Βασιλεὺς Σαλήμ: ἡ Καταφυγή* [*Basileus Salēm: [h]ē Kataphugē*] ('King of Salem: the Refuge' {see Hebrews 7:1–2 & 6:18}); **{477}**
- ▶ 2368 = 37 × 64 = *Μακάριος Δυναστής: Μεσίτης* [*Makarios Dunastēs: Mesitēs*] ('Blessed Potentate: Mediator'); **{478}**
- ▶ 2368 = 37 × 64 = *Μονὸς Λόγος: Θεὸς Παντῶν* [*Monos Logos: Theos Pantōn*] ('Only Word: God of All'); **{479}**
- ▶ 2368 = 37 × 64 = *Ἄρτος τῆς Αληθείας: Διαθήκη Ειρήνης Θεοῦ* [*Artos tēs Alētheias: Diathēkē Eirēnēs Theou*] ('Bread of Truth: Covenant of the Peace of God'); **{480}**
- ▶ 2368 = 37 × 64 = *Αληθὺς ἡ Βρώσις* [*Alēthōs [h]ē Brōsis*] ('Meat Indeed' {see John 6:55}); **{481}**

- ▶ $2368 = 37 \times 64 = \text{ὁ Μεγάλος Λόγος Ειρήνης: ὁ Αρχηγέτης} \text{ [[h]o Megas Logos Eirēnēs: [h]o Archēgetēs} \text{] ('the Great Word of Peace: the First Leader')}; \{482\}$
- ▶ $2368 = 37 \times 64 = \text{ὁ Μεγάλος Λόγος Ειρήνης: Διαθήκη Θεου Πατρός} \text{ [[h]o Megas Logos Eirēnēs: Diathēkē Theou Patros} \text{] ('the Great Word of Peace: Covenant of God the Father')}; \{483\}$
- ▶ $2368 = 37 \times 64 = \text{συγκλεισμα καταπετασματος} \text{ [sugkleisma katapetasmatos} \text{] ('the border of the veil'), i.e., the veil surrounding the Temple of Jerusalem's central chamber (the Holy of Holies), torn apart at the moment of Jesus's death on the Cross – see, for example, Matthew 27:51; \{484\}}$
- ▶ $2368 = 37 \times 64 = \text{και ὁ αριθμος αυτου χξς'}. \text{[kai [h]o arithmos autou 666} \text{] ('And the number of it is 666.' \{Revelation 13:18\}); \{485\}}$

At first sight, it is breathtakingly shocking that this last phrase, **{485}**, declaring that the Number of the Beast (which is stated in verse 18 from Revelation 13 also to be that of [a] man), is precisely isopsephic to the gematrial value of the title *Ἰησοῦς Χριστός* **[[H]iēsous Christos]**, 2368, Jesus Christ! So I propose two speculative explanations for this apparent dichotomy: firstly, that it is part of a strong polemic prosecuted by the apostle John – author of the Book of Revelation – against certain (unknown) proto-Gnostics who upheld the docetic heresy that the tortured figure upon the Cross was not at all the *physical* body of the *man* Jesus, who therefore did not really die thereon (the *gematria* of 666 here emphatically insists upon the contrary!); secondly, that the ultimate Antichrist foretold by the New Testament shall appear sometime prior to the true Second Coming and may well pose falsely as Jesus Christ himself doing wonders in his name (see **{255}**, *gematria* 666) – or might masquerade as a Christ-like personage – during a counterfeit Second Coming.

Simcox Lea and Bligh Bond append their list of five-hundred 2368-*gematria* examples from the 1979 facsimile reproduction of **Materials for the Study of the Apostolic Gnosis** (1919) with the following conclusion (*ibid.*, p.106):

NOTE. — An experiment has been made with a view to testing the extent of the possible combinations of *Gematria* of this special character upon numbers slightly greater or less than 2368 and other multiples of 37. In each case it is found that no results at all equal to these [were discovered], nor do they at all approach them either in extent or in rationality and consistency of meaning. The inference is therefore in favour of a genuine system of construction in the sacred vocabulary upon the basis indicated.

The foregoing list is representative of the “metacube” or “cube-differece” of 37. There are other systems of *Gematria* based upon the “metacubes” 7 and 19: but the demonstration of these is of necessity held over. They connote other principles in the Divine scheme.



A portrayal of Jesus Christ, with a dove (symbolic of the Holy Spirit) perched upon his shoulder

§13. THE GOSPEL OF JOHN, CHAPTER 21:1–11: ON THE MIRACULOUS CATCH OF 153 FISH IN THE UNBROKEN NET

From Chapter 21 of the Gospel according to John (which is that gospel's final chapter), we read the following account of an initially futile overnight fishing expedition undertaken by Simon Peter, accompanied by six of Jesus's other disciples:

Afterward Jesus appeared again to his disciples, by the Sea of Galilee. It happened this way: Simon Peter, Thomas (also known as Didymus), Nathanael from Cana in Galilee, the sons of Zebedee, and two other disciples were together. "I'm going out to fish", Simon Peter told them, and they said, "We'll go with you". So they went out and got into the boat, but that night they caught nothing. Early in the morning, Jesus stood on the shore, but the disciples did not realize that it was Jesus. He called out to them, "Friends, haven't you any fish?" "No", they answered. [Jesus] said, "Throw your net on the right side of the boat and you will find some". When they did, they were unable to haul the net in because of the large number of fish. Then the disciple whom Jesus loved said to Peter, "It is the Lord!" As soon as Simon Peter heard him say, "It is the Lord", he wrapped his outer garment around him[self] (for he had taken it off) and jumped into the water. The other disciples followed in the boat, towing the net full of fish, for they were not far from shore, about a hundred yards. When they landed, they saw a fire of burning coals there with fish on it, and some bread. Jesus said to them, "Bring some of the fish you have just caught". So Simon Peter climbed back into the boat and dragged the net ashore. It was full of large fish, 153, but even with so many [fishes] the net was not torn. (John 21:1–11 NIV)

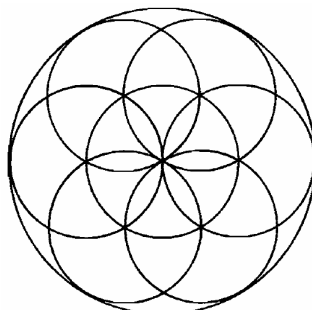
As the scholar John Michell puts it, "Why there should have been exactly 153 fishes in the net which the Apostles cast into the Sea of Tiberias is a question which has puzzled commentators since early Christian times. A clue which previous writers have noticed is that two of the key words in the story, *ἰχθύες* [*Ichthues*], fishes [see Luke 9:13], {486} and *τὸ δίκτυον* [*to diktoun*], the net [John 21:6], {487} each have the value by *gematria* of 1224 – and 1224 is 8 times 153".⁶¹ (However, one item of *gematria* that generates precisely 153, and which still continues to be a mystery to me, is *ἡ Μαγδαληνή* [*ē Magdalēnē*], the Magdalene {Matthew 27:56}; {488} the authoress Margaret Starbird has proposed that this gematrial result somehow highlights Mary Magdalene's huge importance.)⁶²

David Fideler – within his 1993 book **Jesus Christ, Sun of God: Ancient Cosmology and Early Christian Symbolism**, pp.291–297 – gradually unfurls a *geometric* exposition, composed by John Michell, of John 21's fishing saga:

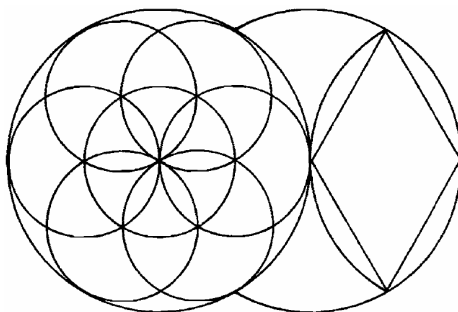
In his book on Greek *gematria* and the ancient canon of number published in 1972, **City of Revelation**, John Michell shows how the early Christian story of the 153 fishes in the unbroken net is based upon an underlying geometrical design. Earlier scholars had noted that the Greek words FISHES and THE NET were both [gematrially] equivalent to 1224, and that 153 is $\frac{1}{8}$ of this amount. Through a careful study of the Greek text, however, Michell was able to uncover the underlying geometry which had previously escaped the notice of modern scholars. His analysis is reproduced here ...

As John Michell points out in a more recent volume [**The Dimensions of Paradise** (1988), p.178], "It is a traditional practice among teachers of esoteric philosophy to set forth their doctrines in the guise of simple parables which amuse children, enrich popular mythology and, for those who understand the science of interpreting them, illustrate various cosmological processes. The themes which are adopted by hagiographers and composers of sacred legends are those which occur spontaneously in different times and cultures and can therefore be called archetypal. Thus the founders of Christianity took certain episodes in universal folklore and made Jesus their central figure. In the tale of the 153 fishes he plays the part of the shamanic man of miracles whose traditional function includes bringing good luck to hunters or fishermen. By interpolation of names and numbers this story was made to reflect the construction of a geometrical diagram with cosmological significance, by reference to which the gnostic masters were able to demonstrate to initiates the basic truth behind the Christian legend".

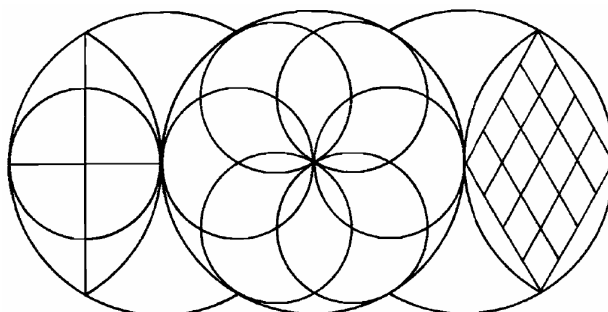
STAGE ONE: Seven disciples are on the shore of Tiberias. Simon Peter enters a boat to go fishing; the others follow. The number of ΣΙΜΩΝ Ο ΠΕΤΡΟΣ, SIMON PETER [*Simōn [H]o Petros*], is 1925. {489} A circle is therefore drawn with circumference 1925 to represent Peter, and six more circles [of identical size] are placed so that the circumference of each passes through the centre of the first circle and also through the centres of the two on either side. A larger circle contains them all. In this most economical fashion the seven disciples are packed into the circular boat, like the coracle of the Celtic saints, which, since the circumference of the lesser circles is 1925, will be found to have a diameter of 1224 ...



STAGE TWO: That night they caught nothing. In the morning they saw the resurrected Jesus on the shore, but failed to recognize him. He said to them, "Cast the net on the right side of the ship and ye shall find". They did so and made a great catch.⁶³ The act of casting a net from the side of a boat is described by placing the compass point on the circumference of the circle of the boat and drawing the arc of another circle which contains the *vesica piscis*, the "fish". The diameter of this circle is also 1224, the number of ΤΟ ΔΙΚΤΥΟΝ [*to diktuon*], THE NET, {487} and ΙΧΘΥΕΣ [*Ichthues*], FISHES. {486}



STAGE THREE: "Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him (for he was naked), and did cast himself into the sea". The arc of a third circle is drawn to the left of the boat, and Simon Peter is moved from the centre of the boat into the sea between the boat and the shore. The *vesica* that contains him represents THE FISHER'S COAT, ... Ἡ ΕΠΕΝΔΥΤΗΣ [*[h]ē ependutēs*], 1060, {490} and since the width of this *vesica* is 612, its height is 1060. "And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes". In the net were 153 great fishes. The net, 1224, with fishes, 1224, together number 2448 and 2448 is the measure round the perimeter of the "fish" in the net. This great fish is [cut up] into sixteen equal parts, forming the *tetraktys* of the Pythagoreans. The number 153 is brought out in two ways. First, the width of each of the sixteen lesser fish is 153; then there are sixteen smaller [fish] making up one greater fish, seventeen in all, and 153 is the sum of the numbers 1–17.



Fideler, *op cit.*, continues from this point with **A Commentary on the Symbolism and Pythagorean Origins of the Diagram of the 153 Fishes in the Unbroken Net**, which encompasses a discussion of the ancient Hellenistic cosmological idea of the “Three Worlds [of Being]” (pp.298–300), followed by notes and diagrams concerning “Plotinus on ‘the Net’ as a Symbol of the World Soul” (pp.300–301), “The Symbolism of Apollo at Delphi” (pp.302–303), “Greek Gematria and the Levels of Being” (pp.304–306), “153 as the Measure of ‘the Fish’ in Archimedes” (p.307) – wherein he observes that the integer-ratio $265:153 \approx \sqrt{3}:1$ “precisely relates to the dimensions of the 153 ‘fish’ in the unbroken net, for it defines the height and width of each rhombus in ‘the net’ [as delineated on the right-hand side of the diagram above]” – and concludes with “Pythagoras’ Prediction of the Number of Fish in the Net” (p.308).

Yet before we delve further into the gematrial dimensions of this fascinating Bible passage, it will profit us to explicate as many as possible of the number 153’s arithmetical properties:

i. 153 is the 17th **triangular number**, Δ_{17} , because the total of the first 17 natural numbers is 153 (as has already been noted above), i.e. $1+2+3+\dots+15+16+17=153$; triangular numbers (notated as $\Delta_1, \Delta_2, \Delta_3, \dots, \Delta_n = \frac{1}{2} \times n \times (n+1)$) can be located throughout the Holy Bible, both overtly and as gematrial values, perhaps being a symbol of the Trinity? – one striking example being from Acts 27:37, wherein $\Delta_{23} = 276$ people (including the apostle Paul) are saved from a shipwreck caused by a violent storm on the Mediterranean Sea;

ii. The 9th **hexagonal number**, H_9 , is 153, since it is equal to $H_n = 2n^2 - n$ when $n = 9$;

iii. 153 is a **truncated triangular number**, on account of the fact that the integers 1, 15, and 153 are themselves all triangular;

iv. $153 = 1^3 + 5^3 + 3^3$, therefore making it a **3-narcissistic number**, being the smallest three-digit quantity expressible as the sum of the cubes of its digits (in base 10);

v. 153 is a **Friedman number**, because $153 = 3 \times 51$; it is also a **Harshad number**, since it is divisible by the sum of its own digits (in base 10);

vi. The first five (positive) factorials, when added together, produce a sum of 153: that is to say, $153 = 1! + 2! + 3! + 4! + 5! = 1 + 2 + 6 + 24 + 120$, thereby making 153 a **supertriangular number**;

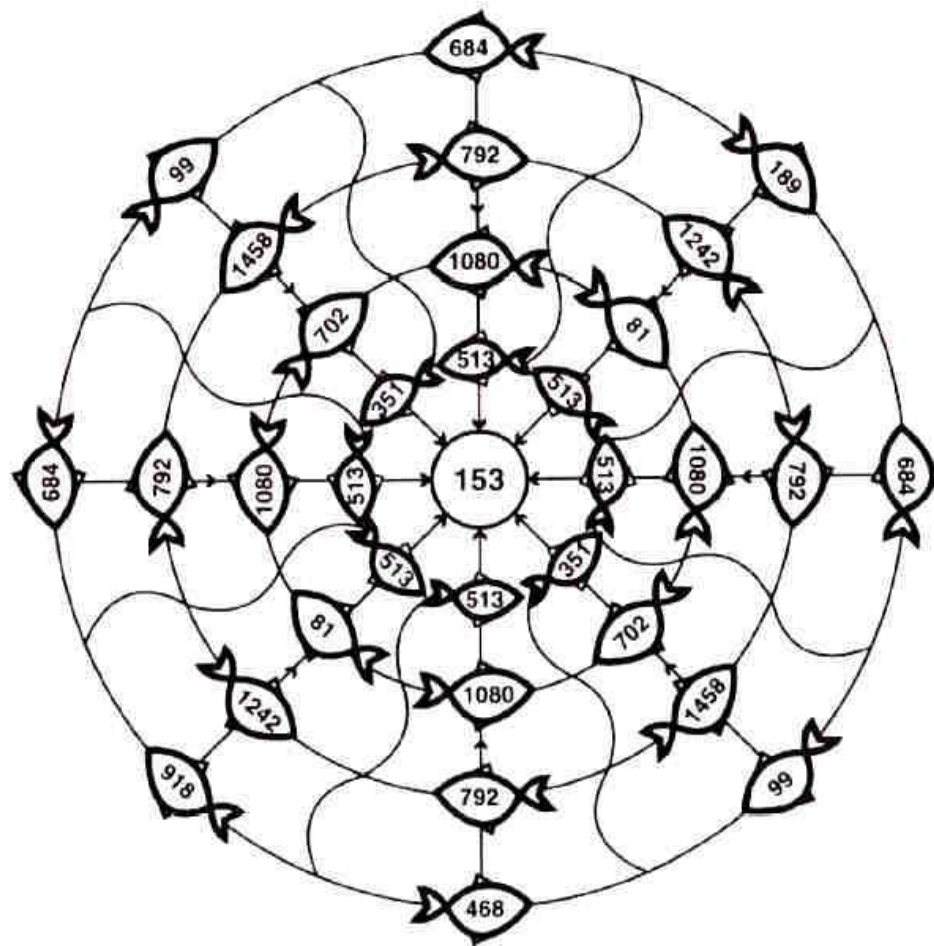
vii. All of the prime factors of 153 add up to 20, as do those of 154. Because of this parity, the adjacent integers 153 and 154 form a **Ruth-Aaron pair**;

viii. As we have seen above, 153 is associated with the sacred-geometric shape known as the **Vesica Piscis** (“Vessel [or Measure] of the Fish”, the original source of the Christian fish-symbol), defined by two overlapping circles of equal radius whose circumferences pass through each other’s centre. The ratio of the Vesica Piscis’s height to its width is $\sqrt{3}:1$, approximated imperfectly by the whole-number ratio 265:153. (It has been reported – erroneously, it seems – that Archimedes of Syracuse [ca.287–ca.212 BC], within his treatise **On the Measurement of the Circle**, cited this particular integer-ratio as constituting the “Measure of the Fish” precisely because it is a very near approximation of $\sqrt{3}:1$, being just 0.001423966% [or 0.0000246638] less than the latter ratio’s true value. In fact, David Fideler avows that “ancient readers skilled in mathematics would have immediately recognized the allegory of the 153 fish in the net for what it is: a geometrical ‘story problem’”.⁶⁴) John Michell, in **The Dimensions of Paradise: The Proportions and Symbolic Numbers of Ancient Cosmology**, p.62, provides some edifying examples of Greek names and expressions whose *gematria* is bound together in a Vesica Piscis by this $\sqrt{3}:1$ ratio:

Among the Greek gods, the virgin Athena, ἡ Ἀθηνᾶ *[[h]ē Athēna*], has the appropriate

[gematrial] number 77, {491} Hermes, Ἑρμῆς [*[H]ermēs*], is 353 {492} and Zeus, Ζεὺς [*Zeus*], is 612, {493} relating the head of the Greek pantheon to the Good Shepherd [a sobriquet of Jesus], ὁ ποιμὴν ἀγαθός [*[h]o poimēn agathos*], 612. {494} The ratios between the numbers of the gods allow their names to appear together in one geometric figure, as for example in the Vesica Piscis, the basic figure of symbolic geometry. A Vesica with its width or shorter axis measuring 353, the [gematrial] number of Hermes, has a height or longer axis of 612, Zeus. If this Vesica is enclosed in another, the width of the larger figure is 612 and its height 1060, which is the [gematrial] number of πνεῦμα θεοῦ [*pneuma theou*], spirit of God, {495} Σιών [*Siōn*], Sion [John 12:15], {496} and ὁ ἀπ' ἀρχῆς [*[h]o ap archēs*], the God that existed from the beginning (1 John 2:14). {497} The addition of *colel* to 1060 makes 1061 which is the [gematrial] number of Ἀπολλῶν [*Apollōn*], {498} and several of his traditional epithets, such as τὸ κράτος [*to kratos*], Might, {499} and ὁ φυλάξ [*[h]o phulax*], the Guardian (given by Proclus). {500} Terms with the [gematrial] number 1061 which were applied to Christ include υἱὸς εἰρήνης [*[h]uios eirēnēs*], son of peace (Luke 10:6) {501} and the gnostic [phrase] πηγὴ θεοτήτος [*pēgē theotētos*], source of divinity, {502} a reference to the Father in Christ.

ix. Finally, 153 is the terminal, convergent value of the following simple algorithm: **a.** Begin with a sufficiently large integer that is divisible by 3; **b.** Take that number's base-10 digits, calculate each of their cubes, and then sum those cubes; **c.** Return to step **b.** This iterative process creates a 'net' of 8 possible number-sequence 'routes' such that 153 lies at the centre of the 'net' – a very satisfying result in light of {487}. Such a 'net', in circular form, is depicted below:⁶⁵



Now the prophet Zechariah, in Zechariah 13:8–9, announces that:

In the whole land, declares the LORD, “two-thirds [of the population] will be struck down and perish; yet one-third will be left in it. This third I will put into the fire; I will refine them like

silver and test them like gold. They will call on my name and I will answer them; I will say, 'They are my people', and they will say, 'The LORD is our God'." (NIV)

Maybe **ix**'s algorithm's applicability to one third of all natural numbers symbolizes this faithful remnant, a third of all people (as portrayed by the above 'net', which thus might be thought of now as 'The Net of the Saved', at the centre of which lies 153 – the 153 [groups of] rescued Christian 'fishes'). Evidence supporting such a symbolism is unfolded below.

Considering finally the gematrial substance relevant to 'the net', το δίκτυον [*to diktuon*], 1224 (and tangentially to ἰχθύες [*Ichthues*], fishes, 1224), from John 21:1–11, these cases of *isopsēphia* (some of them originating from elsewhere within the New Testament) are noted:

- ▶ 1224 = 153 × 8 = ὁ Κύριος ὁ Θεός [*[h]o Kurios [h]o Theos*] ('the LORD God' {Revelation 21:22}); **{503}**
- ▶ 1224 = 153 × 8 = κτίσις θεοῦ [*ktisis theou*] ('God's creation' {Revelation 3:14}); **{504}**
- ▶ 1224 = 153 × 8 = κύκλος θεοῦ [*kuklos theou*] ('divine circle'); **{505}**
- ▶ 1224 = 153 × 8 = ἡ φυτεία [*[h]ē phuteia*] ('the plantation' [an early Christian synonym of paradise] {see Matthew 15:13}); **{506}**
- ▶ 1224 = 153 × 8 = αλιотρεφής [*aliotrephēs*] ('sea-nurtured'),⁶⁶ **{507}** a delightful instance of *isopsēphia* regarding ἰχθύες [*Ichthues*], fishes, 1224; **{486}**
- ▶ 1224 = 153 × 8 = ὁ Πατρικός Λόγος [*[h]o Patrikos Logos*] ('the Word of the Father'); **{508}**
- ▶ 1224 = 153 × 8 = τὰ τεῖχη [*ta teichē*] ('the walls [of the Heavenly City]' {Hebrews 11:30}). **{509}**

Examples of *gematria* that differ from 1224 by adding or subtracting merely a single *colel* – hence whose verbal articulations are semiologically akin to those of 1224 – include:

- ▶ 1223 = ἡ ὁδὸς παραδείσου [*[h]ē [h]odos paradeisou*] ('the way of paradise'); **{510}** and
- ▶ 1225 = Δ₄₉ = Ὁ παραδεισὸς τοῦ Θεοῦ [*[H]o paradeisos tou Theou*] ('the paradise of God' {Revelation 2:7}); **{511}**
- ▶ 1225 = Δ₄₉ = ἐγὼ εἰμι ἡ ὁδὸς [*egō eimi [h]ē [h]odos*] ('I am the way' {John 14:6}); **{512}**
- ▶ 1225 = Δ₄₉ = ἀρχηγέτης [*archēgetēs*] ('founder of the city [of God]'); **{513}**
- ▶ 1225 = Δ₄₉ = ἡ δικαιοσύνη Θεοῦ [*[h]ē dikaiosunē Theou*] ('the righteousness of God' {Romans 3:22}); **{514}**
- ▶ 1225 = Δ₄₉ = Ἐν Ὁλὼν Ὁλῶν [*[H]en [H]olon [H]olōn*] ('One Whole of Wholes' [Plato's expression within his *Timaeus* for the unique sphere of the cosmos embracing all of its parts: i.e. the entirety of creation; or, in light of **{511}**, God's paradise, Heaven?]); **{515}**
- ▶ 1225 = Δ₄₉ = ἀμέθυστος [*amethustos*] ('amethyst' {Revelation 21:20}). **{516}**

Metaphorically, then, what do St John's "153 fishes" signify? Regarding the number 153 itself, is it merely through sheer chance that the Hebrew theonymic *Tetragrammaton*, אהיה, (which means 'I am'), 21, **{517}** occurs exactly 153 times throughout the Book of Genesis? Or that Jesus directly blessed or spoke a benediction over 153 (groups of) people over 48 separate incidents?⁶⁷ No: *gematria* points emphatically to these "153 fishes" symbolizing the Body of Christ, the Redeemed, the Elect, the Holy Christian Ecclesia – this association being asserted at least as long ago as the 4th–5th centuries AD by certain Church Fathers, such as St Jerome of Bethlehem (347–420 AD) and St Augustine of Hippo (354–430 AD). Indeed, the overarching theme of John 21 is one of *redemption*, the redeemed being caught up in Jesus's 'net' which, like the net in John 21:1–11 itself, cannot be torn, and whose contents cannot be snatched away. Just as the net full of 153 fishes in St John's parable is brought unto Jesus, so too are all truly Christian believers. The Rev. Walter Begley, in his expository *Biblia Cabalistica* (originally published in 1897) provides several examples of *gematria* that confirm beyond any doubt this signification:

This expression, “Sons of God” (*Beni ha-Elohim*), occurs [seven] times in Scripture [7 being the number of completeness], and *per gematriam* it counts up to 153.

- 153 = בני האלהים (‘Sons of God’ [or, literally, “My Son is the God”] {Job 2:1}). **{518}**

In Greek the expression exhibits in another form the same phenomena, the *gematria* being 3213 or $3 \times 7 \times 153$... In Romans 8:17 we have *συγκληρονόμοι* [*sugklēronomoi*] (joint heirs) = $1071 = 7 \times 153$...

- $1071 = 153 \times 7 = \text{συγκληρονόμοι}$ [*sugklēronomoi*] (‘joint heirs [with Jesus Christ]’ {Romans 8:17}). **{519}**

We read in Ezekiel 34:30 “Thus shall they know that I the LORD their God am with them, and that they, even *the House of Israel*, are my people, saith the LORD God”. And the Greek words “[House] of Israel, My people” = 1530 = 10×153 ...⁶⁸

- $1530 = 153 \times 10 = \text{λαός μοι Οίκος Ισραήλ}$ [*laos moi Oikos Israēl*] (‘my people, [the] House of Israel’ {Ezekiel 34:30 LXX}). **{520}**

... Petrus Bungus, who wrote in the sixteenth century a ponderous work on numbers, has a few good remarks on 153 ... He says that the 153 fishes signify the whole multitude of the elect who shall be on the right hand of the Throne on the Day of Judgement ... [Adding 7 and 10 cabalistically,] the number of the perfect Christian (17) comes out, and, rising *per cab. trigonalem* $1+2+3+ \dots +17$ to 153, represents the whole Church of the Elect and Perfect, which is the Body of Christ.⁶⁹

Additional isopsephic examples in Koinē Greek that pertain to John 21’s fishing session, and serve to round off §13’s parade of ichthyic *gematria* and *isopsēphia*, are:⁷⁰

- $1377 = 153 \times 9 = \text{Ιχθυες ρνγ'}$ [*Ichthues 153*] (‘153 Fishes’); **{521}**
- $1377 = 153 \times 9 = \text{τό Δίκτυον καὶ ρνγ' Ιχθυες}$ [*to Diktuon kai 153 Ichthues*] (‘the Net and 153 Fishes’); **{522}**
- $1377 = 153 \times 9 = \text{Α, Ω, Πνευμα}$ [*A, Ō, Pneuma*] (‘Alpha and Omega [i.e., Jesus], and Holy Spirit’); **{523}**
- $1377 = 153 \times 9 = \text{Ευαγγελιον Κοσμου}$ [*Euangelion Kosmou*] (‘Good News of [the] Cosmos’); **{524}** and
- $3060 = 153 \times 20 = \text{βάλλοντας ἀμφίβλητρον εἰς τὴν θάλασσαν}$ [*ballontas amphiblēatron eis tēn thalassan*] (‘throwing a casting-net into the sea’ {Matthew 4:18}). **{525}**

As an appendix to §13, I submit a particularly pleasing instance of 153-*gematria* that has been detected within the Old Testament’s *Urtexte* – that of the master-craftsman Bezalel, chief artisan of the Israelite’s Tabernacle who, in particular, supervised the construction of the Ark of the Covenant (which, like the salvific ‘net’ of 153 ‘fishes’, could also be thought of as a kind of ‘vessel of salvation’). Now Bezalel’s name means “in the shadow [that is, under the protection] of God”, and we read in Exodus 31:1–15 NIV:

Then the LORD said to Moses, “See, I have chosen Bezalel son of Uri, the son of Hur, of the tribe of Judah, and I have filled him with the Spirit of God, with wisdom, with understanding, with knowledge and with all kinds of skills – to make artistic designs for work in gold, silver and bronze, to cut and set stones, to work in wood, and to engage in all kinds of crafts.”

Christians too, symbolized by the Gospel of John’s ‘153 fishes in the net’, all fall ‘under the protection of God’, so that Bezalel’s *gematria* is most apposite:

- 153 = בצלאל (‘Bezalel’ {Exodus 31:2}). **{526}**



The Miraculous Draft of Fishes (1444), by Konrad Witz



Another picture of the miraculous catch of 153 fishes, from the Middle Ages (artist unknown)

§14. ON CHRIST'S APOSTLES AS FISHERS OF MEN, THE SIBYLLINE ACROSTIC AND THE GEMATRIA OF ἸΧΘΥΣ (FISH), AND FISH SYMBOLISM

Matthew 4:19 and Mark 1:17, for instance, both refer to the apostles as potential 'fishers of men' –

- ▶ $2146 = 37 \times 58 = \acute{\alpha}\lambda\epsilon\iota\varsigma \alpha\nu\theta\rho\acute{\omega}\pi\omega\nu$ [*alieis anthrōpōn*] ('fishers of men' [the lexically 'correct' spelling, as found in Green (1986) and in ed. Aland *et al.* (2001)] {Matthew 4:19; Mark 1:17}); **{527}**
- ▶ $2141 = (153 \times 14) - 1 = \acute{\alpha}\lambda\epsilon\epsilon\iota\varsigma \alpha\nu\theta\rho\acute{\omega}\pi\omega\nu$ [*aleeis anthrōpōn*] ('fishers of men' [a lexical variant, as spelt in Marshall (1998)] {Matthew 4:19; Mark 1:17}) **{528}**

– and the founder of Latin Christianity, Tertullian, describing the early Christian brethren as “little fishes” in his **On Baptism** 1, writes: “But we, little fishes, after the example of our ἸΧΘΥΣ [*Ichthus*] Jesus Christ, are born in water, ...” (**The Ante-Nicene Fathers**, Vol.III, p.669), the baptismal tub by the 3rd century AD being portrayed figuratively in Latin as a *piscina* ('fish-pond') and its Christian “little fishes” as *pisciculi*. Tertullian here also quotes Jesus Christ's acronym ἸΧΘΥΣ [*Ichthus*] ('a fish'), from the famous 'Sibylline' phrase Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτὴρ [*Ih̄iēsous Christos Theou H̄uios Sōtēr*] ('Jesus Christ, Son of God, Saviour') enciphered as a *notarikon* acrostic into one of the so-called **Christian Sibyllines**, whereby its letters begin successive lines from the oracle; this Sibylline acronym, *I.X.Θ.Υ.Σ.*, possesses a *gematria*-sum of 1219, **{529}** thus making it isopsephic to *Τὸ Ὠμεγα* [*To Ōmega*] ('The Omega', 'The Last' {see Revelation 1:8}), **{530}** to *ὁ Λόγος ἐκ Πατρὸς* [*h̄o Logos ek Patros*] ('the Word of the Father' [namely Jesus, 'the Word' of John 1:1]), **{531}** as well as to *χαρὰ καὶ ἀγαλλίασις* [*chara kai agalliasis*] ('joy and gladness'). **{532}** In Bligh Bond & Simcox Lea (1977), p.53, we read too that:

Ichthys, the Fish, is well-known as a frequent symbol of the Christian Faith, occurring in early inscriptions. As a natural type, it has an allegorical meaning, which may be rendered thus. The Fish, though living in the salt sea, is not penetrated by saltiness. Even so, Jesus, incarnate in a world full of sin, is Himself free from sin, and His followers are also made free, those who are caught up in His net being saved from the salt waters.

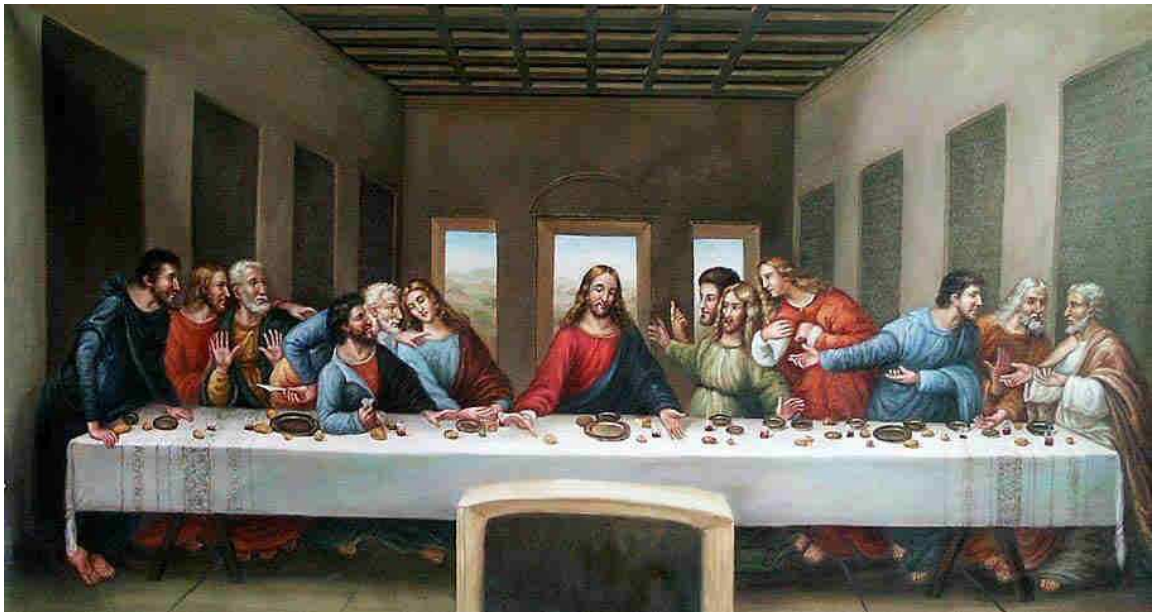
On the *I.X.Θ.Υ.Σ.*-acronym's astronomical overtones, David Fideler – in Fideler (1993), p.162 – notes:

Jesus was both the 'Lamb of God' [see Revelation 5:12], whose sacrifice closed the Platonic [Age] of Aries, and the rising sun of the Piscean Era, the Celestial Fish of the new Aeon. The Christian saviour was born of a Virgin, and when the newly born spring sun slipped into and rose in the constellation of Pisces two thousand years ago, Virgo, the virgin, was standing on the Western horizon, for it is exactly opposite Pisces in the zodiac.

Could it merely be a lucky coincidence, then, that ἰχθύες [*Ichthues*] (Pisces the 'Fishes', or, by metonymy, 'Jesus'), 1224, **{486}** plus ἡ Παρθένος [*h̄ē Parthenos*] (Virgo 'the Virgin', or, by extension, 'Mary' {Matthew 1:23}), 523, **{533}** equals 1747 **{534}** – which is just one *colēl* greater than, hence semiologically equivalent to, the so-called 'Number of Fusion' 1746? Further endorsement for this precessional metaphor is supplied by the world-renowned founder of analytical psychology, Carl Jung, who remarks on p.90 of his book **Aion: Researches into the Phenomenology of the Self** (1959):

To the extent that Christ was regarded as the new aeon, it would be clear to anyone acquainted with astrology that he was born as the first fish of the Pisces era, and was doomed to die as the last ram [*ἀρνίον*, [*arnion*], 'lamb'] of the declining Aries era.

Concerning the Precession of the Equinoxes in myth, consult also Santillana & Dechend (1977), pp.56–75; on p.59, these authors contend that “The advent of Christ the Fish marks our age ...”.



Jesus and his Twelve Apostles at the Last Supper (by Leonardo da Vinci) – 'Fishers of Men'



Fishermen bringing their catch to shore

§15. SOME BIBLICAL DODECADS: THE TWELVE TRIBES OF ISRAEL, THE TWELVE PRECIOUS STONES, THE TWELVE APOSTLES OF JESUS, THE TWELVE CONSTELLATIONS COMPRISING THE ZODIAC, AND THE NEW JERUSALEM IN THE BOOK OF REVELATION

Chapter 21 of St John's Apocalypse proffers a vision of the New Jerusalem replete with correspondences between groups-of-twelve: twelve gates around the wall of the Holy City, being twelve pearls escorted by twelve angels, and each pearl-gate is inscribed with the name of one of the twelve tribes of Israel; twelve foundations to the City's wall (decorated in turn by twelve types of precious stone) upon which are written the names of Jesus's twelve apostles. Just one conspicuous dodecad – the zodiac – seems to be missing here. Or is it? There are two facets to this supposed lacuna – *astronomical*, and *astrological*.

Now Revelation 21:22 announces Jesus the Lamb's presence within the New Jerusalem by equating him, together with the LORD God Almighty, to its temple. (This notion of Jesus Christ's tangible centralness to the Holy City's polity is independently substantiated through *isopsēphia*, for 'the New Jerusalem' {Revelation 3:12}, *ἡ καινὴ Ἱερουσαλήμ* [[h]ē kainē [H]ierousalēm) = 961 = 31 × 31 {535} = *ὁ οὐρανός* [[h]o ouranos], 'Heaven' {Matthew 24:35} {536} – that eternal abode of God, with Jesus being situated at God's right hand [Mark 16:19, Acts 7:55–56, Hebrews 1:3];⁷¹ this very number, moreover, alludes to the Celestial City's revelatory materialization straight after the final judgement of humanity from on high, like unto a 'divine thunderbolt' – *τὸ διός βέλος* [to dios belos], 961. {537})

Anyhow, *astronomically*, Jesus's birth (ca.6 BC) synchronizes roughly with the dawn of the precessional Age of Pisces (one of the twelve ca.2160-year 'months' of the 'Great Year', wherein the Sun's ecliptic backdrop at the moment of the vernal equinox's sunrise advances ever so slowly through each of the twelve zodiacal constellations) – which largely accounts for primitive Christianity's prevalent ichthyic symbolism, as well as for its esoteric avowal of Jesus Christ as 'the Fish' (who is that bimillennium's 'New-Age Man', or *Zeitgeist*).⁷² So, in this rather special sense, 'Pisces' – or, to be more grammatically correct through using the Latin singular, 'Piscis' – already inhabits the New Jerusalem:

- ▶ 1289 = *τὸ ὄνομα Ἰησοῦ* [to [h]onoma [H]iēsou] ('the name of Jesus' {Acts 26:9}); {538}
- ▶ 1289 = *ὁ ἰχθύς* [[h]o Ichthus] ('the Fish' [i.e. Jesus]); {539}
- ▶ 1289 = *πατήρ ... κόσμου* [patēr ... kosmou] ('father ... of the universe' {1 John 4:14; and additionally, bear in mind Colossians 1:15–17, as well as Hebrews 1:1–3}); {540}
- ▶ 1289 = *ὁ Ποσειδῶν* [[h]o Poseidōn] ('[the] Poseidon'), Greek god of the sea; {541} and
- ▶ 1288 = *ἡ θεότης Ἰησοῦ* [[h]ē theotēs [H]iēsou] ('the godhead of Jesus' {see Colossians 2:9}). {542}

In *astrological* terms, and through the salutary lens of *gematria*, it shall be ascertained that the twelve signs of the zodiac *do* lie hidden collectively beneath the twelve Israelite tribes' names plus that of Christ, written on the Celestial City's gates which, being 'twelve pearls' (i.e., *οἱ δώδεκα μαργαρίται* [oi dōdeka margaritai]) themselves, are isopsephic to 'Christ' (*Χριστός* [Christos]) in any case. How, though, does one unravel this conundrum?

First, many readers would doubtless be familiar with the concept of a 'birthstone' being correlated to their own zodiacal sign; such stone-types are in fact indistinguishable from those gemstones catalogued in Revelation 21:19–20 as garnishing the New Jerusalem's twelve perimetric foundations. Precisely this correlation (see below, left) is set forth within, for example, the encyclopaedic **Oedipus Aegyptiacus**, §2.2.177, by that multidisciplinary genius, the Jesuit father Athanasius Kircher (1602–1680).⁷³ Hence by proxy at least, the zodiac's twelve names could be said to be 'engraved' upon these foundations.

But it is the Koinē Greek *gematria* of such astrological names, when weighed against that of the twelve tribes of Israel (together with Christ), which clinches the zodiac's Heavenly attendance – since the two word-lists are, in essence, isopsephic.⁷⁴

- ▶ 1224 = ἰχθύες [*Ichthues*] (Pisces the Fish) {486} ↔ jasper
- ▶ 1514 = Ὑδροχόος [*Hudrochoos*] (Aquarius the Water-Bearer) {543} ↔ sapphire
- ▶ 1209 = Αἰγοκερως [*Hai gokeroōs*] (Capricorn the Goat) {544} ↔ chalcedony
- ▶ 1343 = Τοξευτής [*Toxeutēs*] (Sagittarius the Archer) {545} ↔ emerald
- ▶ 750 = Σκορπίος [*Skorpios*] (Scorpio the Scorpion) {546} ↔ sardonyx
- ▶ 649 = Χηλαί [*Chēlai*] (Libra the Scales) {547} ↔ carnelian
- ▶ 515 = Παρθένος [*Parthenos*] (Virgo the Virgin) {548} ↔ chrysolite
- ▶ 885 = Λέων [*Leōn*] (Leo the Lion) {549} ↔ beryl
- ▶ 471 = Καρκίνος [*Karkinos*] (Cancer the Crab) {550} ↔ topaz
- ▶ 538 = Δίδυμοι [*Didumoī*] (Gemini the Twins) {551} ↔ chrysoprase
- ▶ 1071 = Ταυρος [*Tauros*] (Taurus the Bull) {552} ↔ jacinth
- ▶ 400 = Κριός [*Krios*] (Aries the Ram) {553} ↔ amethyst

▶ 10569 {554} *

* We deduct one *colel* from this total, to deliver 10568. {555}

- ▶ 685 = Ἰούδας [*Hiouudas*] (Judah) {556}
- ▶ 630 = Ρουβήν [*Roubēn*] (Reuben) {557}
- ▶ 8 = Γαδ [*Gad*] (Gad) {558}
- ▶ 309 = Ἀσήρ [*Asēr*] (Asher) {559}
- ▶ 645 = Νεφθαλίμ [*Nephthalīm*] (Naphtali) {560}
- ▶ 700 = Μανασσής [*Manassēs*] (Manasseh) {561}
- ▶ 1495 = Συμεών [*Sumeōn*] (Simeon) {562}
- ▶ 445 = Λευί [*Leuī*] (Levi) {563}
- ▶ 1112 = Ἰσσαχάρ [*Issachar*] (Issachar) {564}
- ▶ 1360 = Ζαβουλών [*Zaboulōn*] (Zebulun) {565}
- ▶ 1518 = Ἰωσήφ [*Hĩōsēph*] (Joseph) {566}
- ▶ 168 = Βενιαμίν [*Beniamin*] (Benjamin) {567}

▶ 9075 {568} †

- ▶ 1480 = Χριστός [*Christos*] (Christ) {Matthew 1:16} †
= οἱ δώδεκα μαργαρίται [*oi dōdeka margaritai*] (the twelve pearls) {Revelation 21:21}

▶ 10555 {569} †

† (The twelve tribes of Israel have been ordered within the summation above according to their listing in Revelation 7:5–8.) Now affix one *colel* to each tribe's name and to Χριστός, eliciting 10568 instead. {555}

Immediately below is a tally of the twelve precious stones' *gematria*, followed by some other *gematria* which will turn out to be pertinent to our explorations:

- ▶ 501 = ἰασπς [*iaspis*] (jasper) {570}
- ▶ 1161 = σάπφειρος [*sapphiros*] (sapphire) {571}
- ▶ 1513 = χαλκηδών [*chalkēdōn*] (chalcedony) {572}
- ▶ 619 = σμάραγδος [*smaragdōs*] (emerald) {573}
- ▶ 885 = σαρδόνυξ [*sardonux*] (sardonyx) {574}
- ▶ 435 = σάρδιον [*sardion*] (carnelian) {575}
- ▶ 1689 = χρυσόλιθος [*chrusolithos*] (chrysolite) {576}
- ▶ 840 = βήρυλλος [*bēryllos*] (beryl) {577}
- ▶ 588 = τοπάζιον [*topazion*] (topaz) {578}
- ▶ 2021 = χρυσόπρασος [*chrusoprasos*] (chrysoprase) {579}
- ▶ 760 = υάκινθος [*uakinthos*] (jacinth) {580}
- ▶ 1225 = ἀμέθυστος [*amethustos*] (amethyst) {516} *

▶ 12237 {581}

* If we prefer to evaluate $\sigma\tau$ as 6 in $\alpha\mu\epsilon\theta\upsilon\sigma\tau\omicron\varsigma$ [*amethustos*], amethyst, then its *gematria* instead sums to 731, {582} in which case the twelve gemstones' gematrial value becomes 11743. {583}

- ▶ 3168 = $\text{Κύριος Ἰησους Χριστός}$ [*Kurios [H]iēsous Christos*] ('Lord Jesus Christ' {Romans 1:7 etc.}) {89}
- ▶ 3168 = $\text{Ἰησους Χριστός κόσμου}$ [*[H]iēsous Christos Kosmou*] ('cosmic Jesus Christ') {90}
- ▶ 3168 = $\text{πίστις Ἰησου Χριστου}$ [*pistis [H]iēsou Christou*] ('faith of [or in] Jesus Christ' {Romans 3:22}) {91}
- ▶ 3168 = $\text{τά ιερά των ἀποστόλων}$ [*ta [h]iera tōn apostolōn*] ('the apostles' shrine') {92}
- ▶ 2670 = τό φως τοῦ κόσμου [*to phōs tou kosmou*] ('the light of the world' [Jesus] {John 8:12}) {29}
- ▶ 2664 = $37 \times 72 = \text{τό πλήρωμα θεου πατρός}$ [*to plērōma theou patros*] ('the fullness of God the Father' {cf. Ephesians 3:19}) {584}
- ▶ 1665 = $37 \times 45 = \text{δώδεκα ἀπόστολοι}$ [*dōdeka apostoloi*] ('twelve apostles' {Matthew 10:2}) {585} †
- ▶ 1176 = υἱός μονογενής [*[h]uios monogenēs*] ('only-begotten Son' [i.e. Jesus] {1 John 4:9}) {75}

† Notice that subtracting a *colel* here produces 1664 = τά Δώδεκα Τημόρια [*ta Dōdeka Tēmōria*], 'the Twelve Parts', {586} – this, according to Allen (1963), p.3, being an Ancient Greek designation for the zodiac itself!

At this point, permit us *illusorily* to digress to Chapters 25–31 from the Old Testament's Book of Exodus, which comprise instructions from the LORD about the minutiae of the Tabernacle and the design of the priestly vestments. Below is part of what is dictated by God therein regarding what is arguably the most important item of all – the High Priest's square breastpiece (known as the *ephod*):

[The *ephod*] is to be square ... and folded double [in order to form a pouch for those (divinatory?) objects known as the *urim* and *thummim*]. Then mount four rows of precious stones on it. In the first row there shall be a ruby, a topaz and a beryl; in the second row a turquoise, a sapphire [or *lapis lazuli*] and an emerald; in the third row a jacinth, an agate and an amethyst; in the fourth row a chrysolite, an onyx and a jasper. Mount them in gold filigree settings. There are to be twelve stones, one for each of the names of the sons of Israel, each engraved like a seal with the name of one of the twelve tribes. (Exodus 28:16–21 NIV)

Although the precise classification of some of these stone-types is still in dispute, we nonetheless observe that the inventory of twelve gemstones here is remarkably similar to that from Revelation 21:19–20 – and, what is more, the twelve tribes of Israel are *explicitly* correlated to them. *Gematria*, sure enough, implicitly bears out this correlation too: adding 3168 = $\text{Κύριος Ἰησους Χριστός}$ [*Kurios [H]iēsous Christos*] ('Lord Jesus Christ') {89} – or the LORD's other isopsephic cohorts {90–92} – to the twelve tribes' *gematria* tally of 9075 {568} yields a total of 12243; {587} while appending a *colel* to the *gematria* of every second precious stone's Koinē Greek name furnishes exactly the same amount from {581}. (And even if we would rather focus upon the stones' alternative *gematria*-total of 11743 {583} instead, a comparable *isopsēphia* can be attained by adding either another of Jesus's epithets [from John 8:12], 'the light of the world', τό φως τοῦ κόσμου [*to phōs tou kosmou*] = 2670, {29} or that supreme power dwelling within him, $\text{τό πλήρωμα θεου πατρός}$ [*to plērōma theou patros*], 'the fullness [*plērōma*] of God the Father' = 2664 [see Colossians 1:19 & 2:9], {584} to {568} – again applying the *colel* principle accordingly in each scenario to secure *isopsēphia*.)

We expand our 'digression' even further, and focus our attention now upon the breastpiece's 3-by-4 matrix of gemstones which parade Israel's twelve tribes' names thereon – excluding Levi (the Levitical priesthood being set apart from all of the other tribes) and Joseph, who was cut off from all of his brethren, yet is represented instead by his two sons Manasseh and Ephraim. Each of these twelve tribal names is provided below, as within the first chapter of the Book of Numbers, in both its English translation and in its original Hebrew, together with its corresponding Hebrew *gematria* value; they are arrayed below in exactly the same order that they would have appeared upon the High

Priest's *ephod* itself, based upon the birth-order of Jacob's sons and grandsons (all the while remembering that Hebrew script reads from right to left):

JUDAH יהודה 30 {588}	SIMEON שמעון 466 {589}	REUBEN ראובן 259 = 37 × 7 {590}
GAD גד 7 {591}	NAPHTALI נפתלי 570 {592}	DAN דן 54 {593}
ZEBULUN זבולן 95 {594}	ISSACHAR יששכר 830 {595}	ASHER אשר 501 {596}
EPHRAIM אפרים 331 {597}	MANASSEH מנשה 395 {598}	BENJAMIN בנימין 162 {599}

In identical manner, just the *gematria*-quantities from the table above are deployed below – stripping them of all of their generative names (in order to yield, on the far left, the unadorned “Ur-Matrix”):

UR-MATRIX	MATRIX A	MATRIX B
30 466 259	30 466 259	③ ⇒ 30 466 259
7 570 54	7 570 54	④ ⇒ 7 570 54
95 830 501	② ⇒ 95 830 501	95 830 501
331 395 162	① ⇒ 331 395 162	331 395 162

SUM OF THE TWELVE TRIBES' GEMATRIA = ① + ② + ③ + ④ = 3700 = 37 × 100 = 37 × 10²

Given that the Book of Exodus, whence these matrices derive, was purportedly penned by Moses and written down in its final form many centuries *before* the birth of the man Jesus Christ, it is a relatively straightforward exercise to demonstrate that its text (or at least that from within Chapter 28) flaunts some truly remarkable prophetic properties:

① In Matrix A, we sum the contents of the bottom row (labelled the “foundation stone” by John Tng):⁷⁵ 162 + 395 + 331 = 888, to which the name *Ἰησοῦς* *[[H]iēsous]*, Jesus, {97} in *Koinē Greek* is isopsephic; so, the Lord Jesus himself constitutes Tng’s “foundation stone”;

② Again within Matrix A, this time we tally the row directly above the bottom row, plus the *gematria*-value directly above the right-most entry (501) of the row under scrutiny (i.e., 54) in order to procure: 54 + 501 + 830 + 95 = 1480, which is isopsephic in *Koinē Greek* to ‘Christ’, *Χριστός* *[Christos]*. {314} Miraculously, in combining these two results (① + ②), we discern that the name ‘Jesus Christ’ in *Koinē Greek*, *Ἰησοῦς Χριστός* *[[H]iēsous Christos]* = 2368 = 888 + 1480, {93} lies ‘hidden behind’ the original *Ancient Hebrew* names of the twelve tribes of Israel:⁷⁵ that Holy Name is therefore recorded (albeit in a somewhat veiled fashion) within the Book of Exodus *several centuries prior to the physical existence of the historical Jesus Christ*;

③ Turning now to Matrix B, in adding together the *gematria*-quantities from the top row, we obtain 259 + 466 + 30 = 755. The Hebrew equivalent of the Christian Holy Name “Jesus

Christ" (Ἰησοῦς Χριστός) is pronounced *Yeshua HaMashiach*, יהושוע משיח, the Hebrew *gematria*-sum of which is $358 + 397 = 755$ **{600}** – considered against the backdrop of ① and ②, a truly astonishing result (indeed, one which also insinuates that this High-Priestly *ephod*'s bilingual gematrial message is directed towards *both Jews and Gentiles*);⁷⁵

④ Only two numbers within our Ur-Matrix thus far remain unaccounted-for – 570 and 7, whereby $570 + 7 = 577$. If these two numbers are purged altogether from the matrix, then a breach materializes within it. However, Isaiah 58:12 ESV proclaims that “And your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the *repairer of the breach*, ...” [emphasis added]. The Ancient Hebrew expression here translated as “repairer of the breach” is גִּדְרֵי פְרִץ, [*gâdar perets*], whose *gematria*-value just happens to be $207 + 370 = 577$. **{601}** Who, then, is this mysterious “repairer of the breach” – that infinite gulf between God and humankind, caused by our own sin? The answer is surely no mystery at all, for the *gematria* associated with the Ur-Matrix's other ten gemstones affixed to the High Priest's *ephod*, as has been amply demonstrated above, proclaims it with absolute clarity: Jesus Christ, whose death upon the Cross and subsequent resurrection (for those who do believe in him), by God's grace, provides a secure bridge between Man and God, as well as between Jews and Gentiles.

⑤ The sum of all twelve gematrial values displayed by our Ur-Matrix is $3700 = 37 \times 100 = 37 \times 10^2$. The prime integer 37 has already been shown, in §5, to be the fundamental factor behind the *gematria* of numerous expressions pertaining to Jesus Christ, to God the Father, and to our Cosmos *in toto* (i.e. its macrocosm and microcosm), as well as to a host of other verbal formulae; in this rôle, 37 pervades **Greek Fire** from start to finish. As for 3700's other quantitative factor here (i.e., the square number 100), perhaps its very ‘squareness’ points metaphorically to the square shape of the High Priest's *ephod* itself? Moreover, 10, squared here, is associated with the Ten Commandments, and with the dimensions of the Holy of Holies which measured $10 \times 10 \times 10$ cubits.^{28b} (And as for the Koinē Greek *gematria* of ‘the Holy of Holies’, it turns out to be isopsephic to that of Jesus Christ, Ἰησοῦς Χριστός [*[H]iēsous Christos*, who is, truly, the very embodiment of the Holy of Holies], $2368 = 37 \times 64$):

► $2368 = 37 \times 64 = \delta \text{ Ἁγίος τῶν Ἀγίων } [h]o [H]agios tōn [H]agiōn$ (‘the Holy One of Holy Ones’ {Hebrews 9:3}). **{412}**

Returning at long last to the precious stones' association with the signs of the zodiac,⁷⁶ one can now validate an *isopsēphia* between their two sets of names. Recall that upon the foundations to the Holy City's walls are written the names of the Lamb's twelve apostles (Revelation 21:14); and that these twelve foundations are embellished by twelve types of gemstone. If we affix the quantity $1665 = \delta \omega \delta \epsilon \kappa \alpha \text{ ἀπόστολοι } [dōdeka apostoloi]$, ‘twelve apostles’, **{585}** to the zodiac's *gematria* of 10569 **{554}**, one procures 12234; **{602}** then deducting a *colel* from three of the precious stones' *gematria* cedes this very evaluation from their total **{581}**. (Regarding the optional jewel-sum of 11743 **{583}**, 10569 plus 1176 [= the *gematria*-tally of υἱός μονογενής, [*[h]uios monogenēs*] ‘only-begotten Son’] equals 11745 – Jesus once again guaranteeing *isopsēphia* here when two *colel* are taken away from the zodiac's *gematria*.)

Evidently, then, through the agency of Christ or his Apostles, the names of the twelve constellations of the zodiac are indeed embedded via *gematria* in both the gates and the foundations of the Celestial City's walls. John Michell avers that “St John's New Jerusalem is an image of the sublunary world, all that lies within the influence of the moon. Its various parts represent: inner circle of radius 72, the pole of the earth and universe[;] circle of radius 1080, the underworld[;] circle of radius 3960, the earth[;] outer rings of width 2160, the heavens below the moon”.⁷⁷ The New Jerusalem's walls, just like the stars of the zodiac they embrace, lie beyond these – enveloping a *HEAVENLY polis*, symbolically and (astro)physically.

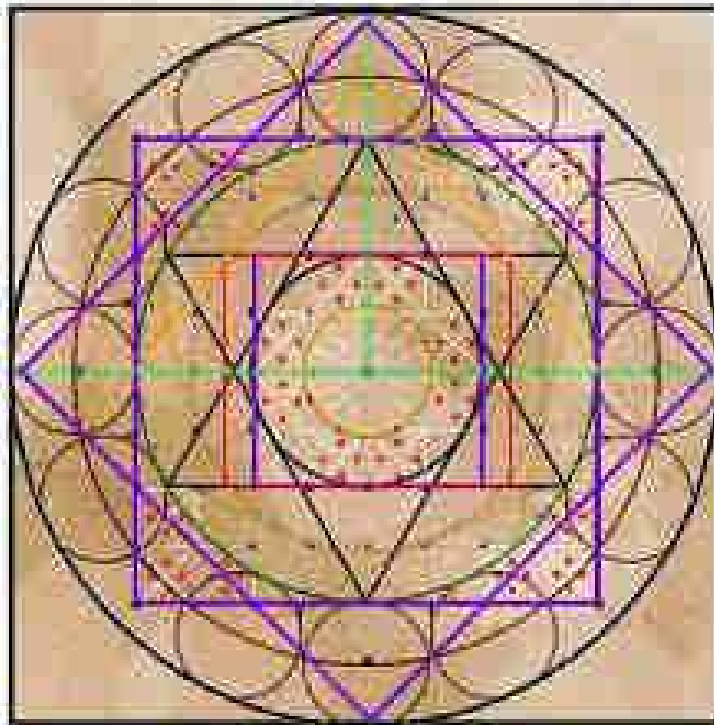
It would seem, therefore, that underneath the poesy of St John's prophetic and visionary language from Chapter 21 of his Apocalypse lies further serious – albeit arcane – eschatological intentions.⁷⁸ Perhaps underlying St John's vivid impression of the New Jerusalem there is a cosmic allegory or pervasive scientific message? Certainly, in reading on, into the first two verses of the next and final chapter of the Holy Bible –

Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations. (Revelation 22:1–2 NIV)

– I was immediately thunderstruck by the inspiration that here St John may well be evoking an exquisite metaphor of the *clear night sky*: the “river” signifying what is seen when we gaze towards the core of our Milky Way – that narrow luminous band composed of myriad stars, the galactic plane (which “during all historic time ... has been thought of as the **River of Heaven**”⁷⁹); the “throne”, our Universe at large; the “city” with its “great street”, Heaven;⁷⁸ and the cornucopian “tree of life” producing its monthly fruit-crops, our galaxy *in toto* (encompassing – “bearing” – all twelve constellations of the zodiac, each of which matches a duration of approximately one month, and falls within that 12°-wide celestial belt straddling the Sun's apparent path [‘ecliptic’] through the “river”). And in truth, by *gematria*:

- ▶ 1625 = ξύλον ζωής [*xulon zōēs*] (‘tree of life’ {Revelation 22:2}); **{603}**
- ▶ 1624 = ὁ κύκλος της γαλαξίας [[*h*]o *kuklos tēs galaxías*] (‘the circle of the galaxy’ [i.e., the Milky Way] {Eratosthenes of Cyrene (ca.276–194 BC), an Alexandrian-Greek astronomer});⁷⁹ **{604}**
- ▶ 1115 = δώδεκα καρποί [*dōdeka karpōi*] (‘twelve fruits’ {Revelation 22:2}); **{605}**
- ▶ 1116 = ὁ κύκλος της γαλαξίας [[*h*]o *kuklos tēs galaxías*] (‘the circle of the galaxy’ [i.e., the Milky Way] {Eratosthenes of Cyrene});⁷⁹ **{606}**
- ▶ 1921 = φύλλα του ξύλου [*phulla tou xulou*] (‘leaves of the tree’ {Revelation 22:2}); **{607}**
- ▶ 1922 = ὁ ζωδιακός κύκλος [[*h*]o *zōdiakos kuklos*] (‘the circle of animals’ [i.e., the zodiac] {Ancient Greek});⁸⁰ **{608}**
- ▶ 1922 = ὁ ουρανός, ἡ καινὴ Ἱερουσαλήμ [[*h*]o *ouranos, [h]ē kainē [H]ierousalēm*] (‘Heaven, the New Jerusalem’); **{609}**
- ▶ 961 = 31 × 31 = φύλλα [*phulla*] (‘leaves’ {Revelation 22:2}); **{610}** and
- ▶ 960 = του ξύλου [*ou xulou*] (‘of the tree’ {Revelation 22:2}). **{611}**

All woven together, then, these skeins of information from throughout §15 – isopsephic, sacred-geometric (John Michell's construal of the New Jerusalem's mandala-like ground-plan, from his seminal volume **The Dimensions of Paradise**),⁷⁷ figurative, astronomical, and so forth – lead one to speculate that the ultimate destination of the New Jerusalem (or ‘Heaven’) after God's Last Judgement might be a (re)new(ed), ‘subzodiacal’ Holy City *established upon the surface of our original home planet* – verily, a ‘Heaven-on-Earth’; for is it not true that from *only within our own Solar System* can the zodiac, analogous to that City's walls (as we have argued by *gematria*), be seen astride the Sun's ecliptic?⁸¹



Ground-plan of the 'New Jerusalem'



*The dust-jacket from the hard-back edition of John Michell's book, **The Dimensions of Paradise** (1988)*

§16. ON THE GOSPEL IN THE STONES OF THE HIGH PRIEST'S EPHOD

John Tng, **The Gospel in the Stones!**, < <http://www.fivedoves.com/tng/gospelinstone.htm> >, 2005, elaborates considerably upon the gematrial data inherent to the *ephod*:

... Think of the improbability of this 'coincidence'. Could Moses have anticipated Jesus 1,500 years in advance and designed the High Priest's breastplate *gematria* in Hebrew that conceals the name JESUS CHRIST in Greek? Given that Moses foresaw Jesus and knew Greek, he could not possibly have control over the births, the birth order and the names of the 12 sons of Jacob who existed a few hundred years before Moses was even born!

The 7 stones in which JESUS CHRIST is encoded in Greek, must have been ordered and positioned on the breastplate by design. There is no other plausible explanation. The Person who encoded the name JESUS CHRIST in these 7 stones by necessity must be a seer, a mathematician and a linguist of the highest order. Moreover, by implication, the Designer appears to possess the ability to direct human affairs, control human births and the naming of new-borns. ...

While the bottom 7 stones cry out JESUS CHRIST in Greek (Luke 19:40), the top 3 stones proclaim JESUS CHRIST in Hebrew! Amazing! There appears to be a *coherent* message in the High Priest's breastplate. One thing is certain. The 12 stones conceal a message concerning JESUS CHRIST. ...

The message appears to be directed to Jews and Gentiles (Christians) – the Old and New Testament peoples of God since the Old and New Testaments were originally written in Hebrew and Greek respectively. The question may now be asked: Why did the Encoder of the breastplate message, as it were, engrave on the stones the name JESUS CHRIST in Hebrew and Greek? What is the message for the Jews and Gentiles – the apparent intended recipients?

The key to the puzzle lies in the two remaining stones with *gematria* 7 and 570. What is the hidden meaning of these two stones? What is the overall message of the breastplate?

THE REPAIRER OF THE BREACH – The Enigmatic Gap

By removing the two remaining stones from the breastplate, a breach is formed in their place ... This is really fascinating since the combined *gematria* of the two stones is the same as that of the title "*the repairer of the breach*" found in Isaiah 58:12. ...

The repairer of the breach is clearly JESUS CHRIST according to Amos 9:11, "*In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old*":

The High Priest's breastplate is all about "*the Apostle and High Priest of our profession, Christ Jesus*" (Hebrews 3:1)! The symbol[ism] is perfect! The hidden message engraved on the High Priest's breastplate pertains to our eternal High Priest, even Jesus (Hebrews 6:20).

There is no mistaking that the Encoder had designed the *gematria* of the 12 precious stones of the breastplate with the Temple in view! First, the stone imagery fits as the Temple is essentially built with hewed stones (1 Kings 5:17; 1 Peter 2:5). Second, the rectangular shape of the [opened-up] breastplate resembles the oblong structure of the sanctuary that houses the Holy Place and the Holy of Holies – the very heart of the Temple.

Third, both the breastplate and the Temple are connected by the number **12** – a very important number in the Temple design. There are **12** pearly gates in the Temple in Heaven guarded by **12** angels (Revelation 21:21). The names of the **12** tribes of Israel are written on these gates (Revelation 21:12)! The **12** foundations of the Temple in Heaven are **12** precious stones (Revelation 21:19–20) which bear the names of the **12** apostles of Jesus (Revelation 21:14)! The dimensions of the wall and city are respectively **12×12** cubits and **12,000×12,000×12,000** furlongs! Even the servants are grouped according to the number **12** – **12+12** elders (Revelation 4:4) and **12×12,000** servants from the **12** tribes of Israel! Finally, these immortals feed on the **12** fruits from the tree of life which bears fruits on a **12**-month cycle throughout eternity (Revelation 22:2)! ...

Thus, judging from material (stones), shape (oblong) and number (12), one can conclude beyond a shadow of doubt that the Designers of the High Priest's breastplate and the

Temple in Heaven are one and the same Person – God the Almighty!

That the breastplate and the Temple are intimately linked is without question. In fact, the hidden *gematria* of the breastplate is a *perfect* illustration of the Temple. ...

Jesus is the Capstone, the Cornerstone, the Foundation Stone and the Repairer of the Breach. Truly, the Lord Jesus is the Temple (John 2:19–21). How much clearer can this be? The hidden *gematria* of the High Priest's breastplate points to the true eternal High Priest – the Lord Jesus Christ. The Architect of the City of God and the Author of our salvation left us an intriguing clue in the breastplate so that we may know that He is the Master Builder of the House of God (Hebrews 11:10).

The phrase '**and understand that I am he**' [הוא אני כי ותבין] (Isaiah 43:10) also has a Hebrew *gematria* of 577, {612} the same as that of '**the Repairer of the Breach**' (Isaiah 58:12). It is as if Jesus wants us to know and understand that "before Him there was no God formed, neither shall there be after Him, and that He, even He, is the LORD and beside Him there is no saviour" (Isaiah 43:10–11).

The matter is sealed when one realizes each of these phrases has a Greek *gematria* of 577 too: '**God's love**' (*Agape Theou*), '**God's will**' (*Thelema Theou*) and '**Gospel**' (*Evangelion*). [See endnote 16a.] ...

The first three *gematrias* spell out the name *Jesus Christ* in Hebrew and Greek. The enigmatic fourth *gematria* describes the person and work of Jesus Christ. To the Jews, He is the Repairer of the Breach, the One who will restore the kingdom. To the Gentiles, He is God's love and the gospel [the 'good news'].

CONCLUSION

I hope you appreciate the import of these supernatural numbers. Moses could not have encoded them. Jacob could not have fathered and named the 12 patriarchs so that a message is engraved in the 12 stones of the breastplate. Yet, the startling message is unmistakable – that JESUS IS THE CHRIST TO BOTH JEWS AND GENTILES! He is the One that fills the gap. He is the One that breaks down the dividing wall between Jews and Gentiles (Ephesians 2:14). He is *Yeshua HaMashiach*. He is Jesus Christ, the Repairer of the Breach.

It is clear [that] the Almighty God foreordained the *gematria* of Aaron's breastplate. He designed and ordered the position, the number of the 12 patriarchs such that His undeniable signature may be detected by anyone who cares to scrutinize – that JESUS IS THE CHRIST, the saviour of all mankind, Jews or Gentiles alike. The amazing *gematria* described above testifies beyond a shadow of doubt that the cornerstone that was rejected by the Jews is indeed their Messiah. It confirms that the Jewish Messiah is the Christian Saviour as written in the gospels of the New Testament. Jesus is God's Love and Good-news. Ultimately, Jesus reconciles man to God, the very mission He came to earth for. The stones tell it all. The stones cry out and proclaim JESUS CHRIST – THE SAVIOUR OF ALL MANKIND!

Aaron B. Cohen, in his webpage titled **The Breastplate of the High Priest** (found at < www.fivedoves.com/revdrnatch/breastplate.htm >), discloses in even greater detail than John Tng the highly complex gematrial phenomena encoded into the High Priest's *ephod*:

... But of much greater interest is the highest prime factor of 3700, the number 37, for this is the most sublime of all numbers, the number of God. Much could be said here about the number 37, but in order not to digress too far from the purpose of this article, this discussion is limited to the more salient points. The number 37 can be said to represent the 'key to wisdom'. Why the 'key to wisdom'? Well, if it is a key, it means it can be turned or used to open something. When 37 is 'turned' it becomes 73, which is the exact numerical value of the Hebrew word **chokmah**, which means wisdom. The *gematria* of the very first verse of the Holy Bible, Genesis 1:1 'In the beginning God created the heaven and the earth' [השמים ברא] [הארץ ואת בראשית] is equal to $[2701 = 37 \times 73 = \Delta_{73}]$, the 73rd triangular number]. {613} This verse is the key to wisdom if we accept that in the beginning God really did create the heaven and the earth and that what follows this verse is truth. Interestingly, the product of ... these two prime factors [37 and 73] of the Genesis 1:1 verse [is] 2701, [and that of their digits] $3 \times 7 \times 7 \times 3$, is equal to 441, the *gematria* of **emeth**, the Hebrew word for truth. Can it

be coincidence that the highest prime factor of 2701 is 73, the value of wisdom and that the highest prime factor of [2701's] reflection, 1072, is 67, the value of **binah**, which means understanding? Thus we are taught from this very first verse that wisdom comes through reading through the Holy Bible, but true understanding only comes when we go back over it, by studying and reflecting or meditating upon the word. The number 37 is a concatenation of the digits 3 and 7, represented respectively in the Hebrew numbering system by the letters **gimmel** and **zayin**. Is it again coincidence that the *gematria* value of the word **gimmel** is 73, the value of **chokmah** or wisdom, and that of **zayin** is 67, the *gematria* of **binah** or understanding? I must reiterate that here we are talking about the very first verse of the Holy Bible, 1 of a total of 31,102 [verses].

And is it yet again coincidence that the following names or titles in Greek *gematria* – of Jesus, Christ, Godhead (*Theotēs* [592 = 37×16 = *θεότης* ('deity' {Colossians 2:9}) {614}]), Son of Man, and of course Jesus Christ by amalgamation, exhibit numerical values which are all multiples of 37? The highest prime factor ... of all [of] these name-values is 37! We have already reached the realms of incalculable improbability, but these few facts concerning 37 are just the tip of one gigantic iceberg. Hidden in and beneath the text of the Holy Bible is a wealth of treasure waiting to be discovered by those who would seek it. This is where real enlightenment comes.

There exists much rabbinic argument as to exactly which tribes were engraved on the breastplate and in which order but the truth is contained in the mathematics. The figure 3700, the matrix total, is the exact value of the Greek words spoken by the Samaritan woman at the well in John 4:25: 'Messiahs cometh, which is called Christ' [KJV] [3700 = $656 + 1021 + 70 + 473 + 1480$ = *Μεσσίας ερχεται, ό λεγόμενος Χριστός* [*Messias erchetai, [h]o legomenos Christos*] {John 4:25} {615}]. Complimentary to this theme is the fact that the Hebrew word **khoshen**, translated as 'breastplate' (or 'breastpiece' in some bibles) but more probably meaning 'pocket' or 'bag' and used only in connection with this covering on the breast of the High Priest, has exactly the same numerical value as the Hebrew word **Moshiach** meaning Messiah. Thus the breastplate may also be regarded as a spiritual proclamation of the coming Messiah, of extreme relevance and significance in relationship to the mathematics of this particular matrix.

If we consider the matrix as a checkerboard, there is perfect mathematical symmetry in that the sum of the figures on the black squares is exactly equal to the sum of the figures on the white squares. ... $1850 = 259 + 30 + 570 + 501 + 95 + 395 = 466 + 54 + 7 + 830 + 162 + 331$...

By pairing values together, there are sixty-six different combinations or possibilities and, in a random set of twelve numbers we would only expect 66/37, a probability of 1.783 occurrences of pair combinations that are divisible by 37. There are actually four pair combinations that are exact multiples of 37, more than double what might be expected from a random set. However, the really striking and amazing thing is that the figures in each pair are not scattered on the matrix as again one might expect but are all adjacent to one another. This is quite incredible. We can see on the matrix how these single or paired figures which are multiples of 37 fit together like a jigsaw, making a perfect square of 3x3 cells. ... $259 = 7 \times 37$; $466 + 570 = 1036 = 28 \times 37$; $30 + 7 = 37 = 1 \times 37$; $54 + 501 = 555 = 15 \times 37$; $830 + 95 = 925 = 25 \times 37$.

Only the bottom or fourth row is not touched by a single figure or paired combination which is a multiple of the enigmatic 37. The row total is **888**, the exact numerical value of **JESUS** in Greek *gematria*. ... $162 + 395 + 331 = 888 = 24 \times 37$.

This fourth row begins with the name **Benjamin** which means 'Son of my right hand', an extraordinary and beautiful touch.

Numbers 23:10, the last verse of Balaam's first oracle, more often than not is interpreted as a rhetorical question but there can be little doubt that it is also a riddle: 'Who can count the dust of Jacob, and the number of the fourth part of Israel?' Counting the dust of Jacob simply means, as far as the riddle is concerned, counting the *gematria* of the names of the tribes, just as in Revelation 13:18 where counting the number of the Beast results in the number 666. The fourth part or fourth row of this tribal matrix is the value of **JESUS**. The fourth part of the whole matrix as a total figure 3700 equals 925, the value of the fourth coupling of two on the matrix. This figure is the value of **JESUS CHRIST** in English or French when the Hebrew/Greek alphanumeric system of units, tens, hundreds is applied to the English or French alphabets. The verse above concludes 'Let me die the death of the

righteous, and let my last end be like his!'

In every single instance of the possible combinations of 1, 2, 3, ... and so on up to 12 numbers there is an abundance of occurrences of multiples of 37 above the expected rate in each group. This is a really quite remarkable feature even in factor analyses where there exists an overall abundance of the factor in question. The sum of all the possible combinations that divide exactly by 37 is 236800 or 10 squared (a numerical symbol of holiness) times 2368, the *gematria* of **JESUS CHRIST** in the Greek. Just to recap on this: the whole matrix is 10 squared times its highest prime factor 37, and the sum of all the combinations which are multiples of its highest prime factor is 10 squared times **2368 JESUS CHRIST**, the latter figure being equal to 8 squared times 37. ...

Jesus said 'I am the first and the last', a theme which pervades Bible numerics, the breastplate matrix being no exception. ...

There are in all 127 combinations of multiples of 37[,] and 127 is the *gematria* of '**KING OF GLORY**' in Hebrew. Some of these combination values are repeated as can be seen in the list of these in ascending order ... Is it a coincidence that 37 squared (1369) occurs only once and this is the 37th in the series? Or that 2368 (Jesus Christ) occurs only once and this is the 91st? The Hebrew words Adonai YHWH (LORD GOD or Jehovah), Ha-Elohim (GOD) and Amen each compute to 91, the 13th triangular number. In Deuteronomy 6:4 'Hear, O Israel: The LORD our God is one LORD', the Hebrew word '**echad**' meaning **one** computes to 13. The number 91 therefore incorporates the idea of the Trinity. The Greek *gematria* of Jesus [is] 888, this number being one digit repeated three times, also conveys this idea albeit in a different manner. There are three occurrences of 888, which occur at positions 12, 13, and 14 in the list. The sum of these is 39, the value of '**one LORD**' in the Shema, i.e. the verse above. The positions of the two occurrences of 925, Jesus Christ, are 15 and 16, which total 31, the Hebrew *gematria* of **EI** (GOD). ...

The alternate addition/subtraction of each of the seven name-values results in 386, the Hebrew value of **YESHUA** or Jesus. When the seven name-values are each reversed and then added the resultant figure is 1234 which is the *gematria* of the Hebrew words '**THE MESSIAH OF ISRAEL**'. The digit sum of the numbers constituting Jesus Christ sum to 73, the value of **WISDOM**. The last definition of Wisdom given in **Chambers 20th Century Dictionary**, 1977, is Jesus Christ. Embedded in the 'Jesus Christ' (2368) block is another contiguous block 925 (830 + 95), the *gematria* of **JESUS CHRIST** in English and French. ...

SQUARES ON THE MATRIX: Geometric and mathematical design showing a clear allusion to the deity of Jesus Christ. The breastplate matrix of twelve cells allows a total of 20 different squares to be formed in 3 sizes as follows: 1×1 — 12 squares; 2×2 — 6 squares; 3×3 — 2 squares. We should not expect any of the totals of the values of these squares to be an exact multiple of the highest prime factor of the matrix, 37, since 20/37 only gives a probability of 0.54. However, there are altogether [four], there being [at least] one in each of the possible sizes[:] ... 1×1 — 259 = 7×37; 2×2 — 30+7 = 37 = 1×37 and 466+570 = 1036 = 28×37; 3×3 — 259+54+501 = 814 = 22×37.

With the obvious exception of the first (1×1), the average cell value on each square is not a whole integer. However, in the grand total of all 3 squares the average cell value is an exact number, 296, the **highest common factor** of the numerical values of **JESUS** (3×296) and of **CHRIST** (5×296) in the Greek. Attention is thus drawn to the total of all three as opposed to individual square totals. This value 4144 is equal to 37 (the **highest prime factor** of the whole matrix, and of '**JESUS**' and of '**CHRIST**') times **112**, the exact numerical value of the Hebrew name **JEHOVAH-ELOHIM**, i.e. **Lord GOD**. At the same time it is also a multiple of the value for the Greek word **Theotes** meaning **GODHEAD** (7×592) [see {614} above]. ...

The sum of the residual values [modulo 37] of the names that make 'Christ' [within the "Ur-Matrix"] is 74; the value of Jesus computed using the positional values of the letters in the English alphabet. Likewise, the sum of the residual values [modulo 37] of the names that make Jesus [within the "Ur-Matrix"] is also 74. The sum of these seven values is 148, the value of the Hebrew **Pesach** or Passover. The first and the last values, 17 and 35, total 52, the value of **Elakbaw**, a name meaning 'God will hide'. This figure is twice the value of **YHWH**.

The highly improbable data, and there's much more, contained in this matrix is nothing less than astonishing, especially concerning the name of Jesus Christ.

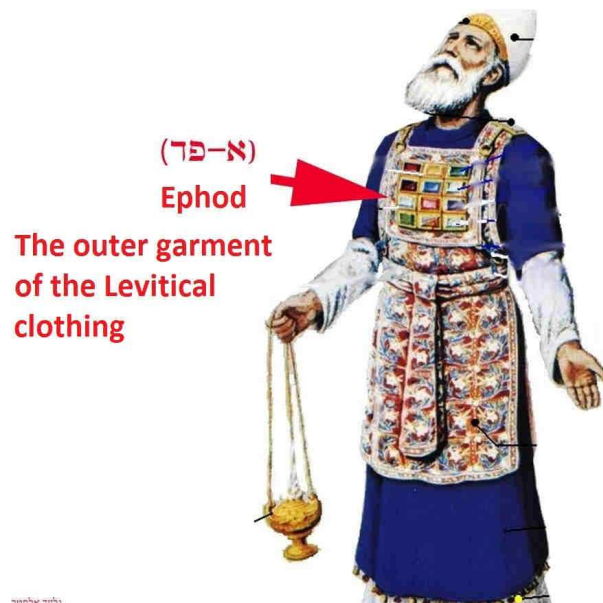
When Aaron the High Priest put on the breastplate he bore the names of the children of Israel on his heart (Exodus 28:29). Was he spiritually aware that he was also bearing the name of the **Messiah of Israel, Jesus Christ**, on his heart? The breastplate of judgment or decision of the Old Testament spiritually equates to the breastplate of righteousness of the New. As believers we are a chosen generation, a royal priesthood, so let us put on the breastplate of righteousness (Ephesians 6:14) and bear the name of **JESUS** upon our hearts.

The breastplate of the Old Covenant was for making decisions. If you dear reader have not yet made a decision for **CHRIST** you are urged to do it now, before it is too late. **JESUS IS COMING SOON!** ...



Details of an ephod, the Israelite High Priest's breastpiece (according to Exodus 39)

וַיַּעַשׂ אֶת הָאֵפֹד זָהָב תְּכֵלֶת וְאַרְגָּמָן



גלעד אלסטוד

§17. HERMETIC PHILOSOPHY AND SACRED GEOMETRY: THE GEMATRIA OF THE COSMOS, OF MAN THE MICROCOSM AND OUR MACROCOSMIC UNIVERSE

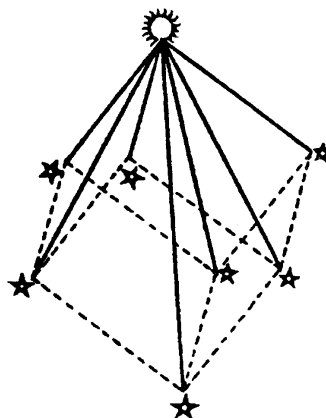
*In truth certainly and without doubt,
whatever is below is like that which is above,
and whatever is above is like that which is below,
to accomplish the miracles of one thing. ...
Thus the microcosm is created according to the prototype of the macrocosm.*

— Hermes Trismegistos ['Thrice-Greatest Hermes']: **The Emerald Tablet.**⁸²

Hermetic thought professes that Man – i.e., *ἄνθρωπος* [*anthrōpos*], *Homo sapiens* – is a microcosm relative to the macrocosm which comprises our Universe, that the Cosmos is somehow 'Man writ large'; it also recognizes that the human form itself incorporates key numerical data and materials. "Man, the microcosm", as Udo Becker insists, "is also a macrocosm, a complete, yet small universe carrying within himself the inanimate order of minerals, the animate order of plants and animals, and the mental, the spiritual order that is common to men, the angels and [to] God".⁸³ Now although Hermeticism (a philosophy which espouses 'the doctrine of correspondences') is far older than the religion of Christianity, it has found several proponents within the Ecclesia. For instance, the early Mediaeval church father Gregory the Great (540–604 AD) said, "*Homo quodam modo omnia*": 'in a certain way, man is everything'. Petrus Damiani (1007–1072 AD) stated, even more emphatically, that Man is named 'microcosm', or 'world in miniature', after the Greek word "*μικρόκοσμος*" [*mikrokosmos*], because he is composed in his hylic being of the very same four (alchemical) elements as the Universe – i.e. 'water', 'earth', 'fire', and 'air'.⁸⁴ Centuries before Petrus, the converted pagan Arnobius of Sicca (d. ca.330 AD) wrote about "This ... precious being man, endowed with the loftiest powers of reason, who is said to be a microcosm, and to be made and formed after the fashion of the whole universe".⁸⁵ And around seven decades earlier than Arnobius, Origen attested within his **Homiliae in Leviticum** 5.2: "Understand that you are a second little world, and that the sun and the moon are within you, and also the stars".⁸⁶ Such *analogia* are, perhaps unsurprisingly, corroborated by *gematria* – for (as a preliminary observation) we discern that:

- ▶ 1310 = *ἄνθρωπος* [*anthrōpos*] ('[a] man' {Matthew 4:4 ff.}); **{616}**
- ▶ 1310 = *φύσις* [*phusis*] ('the natural order', 'nature' [etc.] {1 Corinthians 11:14}); **{617}**
- ▶ 1310 = *βραβεύω* [*brabeuō*] ('to rule', 'to arbitrate' {Colossians 3:15}). **{618}**

Concerning the *gematria* behind the Macrocosm-Microcosm continuum and its intimate relationship to those spatially formative constants 1 (the length of a unit cube's edge), $\sqrt{2}$ (the distance across any of the unit cube's six square faces' diagonals), and $\sqrt{3}$ (the long-diagonal span through the unit cube's centre, from one vertex to that opposite), Frederick Bligh Bond and Rev. Thomas Simcox Lea offer these rather beautiful insights:



This diagram⁸⁷ also epitomizes the “seven churches in ... Asia” (Revelation 1:4 NIV) – illuminated by their Spiritual Sun, Jesus Christ the Logos – as well as [by] each of their seven angels here depicted as seven stars, since by *gematria* 897 = αἱ ζ' ἐν τῇ Ἀσίᾳ ἐκκλησίαι [ai 7 en tē Asia *ekklēsia*] (‘the 7 churches in Asia’ {Revelation 1:4}) **{619}** and, after adding to 897 a *colel*, 898 = οἱ ζ' ἀστέρες [oi 7 asteres] (‘the 7 stars’ {Revelation 1:20}). **{620}**

CABALA OF THE COSMOS. The Formative principles expressed by the mathematical powers One, Root Two, and Root Three, are assumed as the Aeons whose operation has been invoked to bring into manifestation the visible Universe. These may be said to determine the form of the Regular [i.e. Platonic] Solids and are hence fundamental. Taking as a plastic unit the 600 [which is the *gematria*-total] of κόσμος [*kosmos*: ‘cosmos’, ‘the Universe’, ‘world’, ‘created order’ {e.g. John 1:10}; also, ‘an adornment’ {1 Peter 3:3}; etc.], **{621}** we discover in the Gematria of the Macrocosm and [of] the Microcosm the following very perfect example of this mode of interpretation.

(1) 600×1 = 600	600	ΚΟΣΜΟΣ [<i>Kosmos</i> , <i>Cosmos</i> ; isopsephic to ἡ θεότης, [[h]ē <i>theotēs</i>] the deity or Godhead {646}]. {621}
(2) 600×√2 = 848 or 849		ΜΕΓΑΣ ΚΟΣΜΟΣ [<i>Megas Kosmos</i> , <i>Macrocosm</i>] = 849 {622} (848.5[3] actual value).
(3) 600×√3 = 1040 or 1039		ΜΙΚΡΟΣ ΚΟΣΜΟΣ [<i>Mikros Kosmos</i> , <i>Microcosm</i>] = 1040. {623} (1039.23 actual [value].)
2488	2488	ΜΟΡΦΗ ΤΟΥ ΚΥΡΙΟΥ [<i>Morphē Tou Kuriou</i>] – The Form of God [the LORD], {624} which by <i>Gematria</i> is also ΙΗΣΟΥΣ ΚΥΡΙΟΣ ΚΟΣΜΟΥ [<i>Iēsous Kyrios Kosmou</i>] – Jesus, LORD of the Universe; {625} and] ΚΟΣΜΟΣ ΕΣΤΙ ΛΟΓΟΣ ΚΥΡΙΟΥ [<i>Kosmos Esti Logos Kuriou</i>] – ‘The Universe is the Word of God [the LORD]’. {626}

Κόσμος [*Kosmos*, ‘Cosmos’] is the pattern as conceived in the Mind of God: μέγας κόσμος [*megas kosmos*, ‘macrocosm’] its materialisation in space: whilst μικρός κόσμος [*mikros kosmos*, ‘microcosm’] is Man, its crown in whom the whole is reflected. And Man himself is created in the Image of God.⁸⁸

Some *isopsēphia* that are germane – more or less obviously – in this context to (1), (2) and (3) in the table above, itemized here without any further textual clarification, include:

- ▶ 600 = σύ [*su*] (‘thou’ {Matthew 2:6 ff.}); **{627}**
- ▶ 600 = ευπραγία [*eupragma*] (‘well-doing’); **{628}**
- ▶ 849 = σχῆμα [*schēma*] (‘form’, ‘structure’, ‘nature’ {1 Corinthians 7:31}); **{629}**
- ▶ 849 = ὁ τέλειος ἀνὴρ [[h]o *teleios anēr*] (‘the perfect man’ [Jesus] {James 3:2}); **{630}**
- ▶ 849 = Ὠμεγα [*Ōmega*] (‘the Last’, ‘the End’ {see Revelation 1:8, 21:6 & 22:13}); **{631}**
- ▶ 849 = ὁ ἀρρητος [[h]o *arrētos*] (‘the ineffable’ {2 Corinthians 12:4}); **{632}**
- ▶ 849 = ἑξαγιστος [*exagistos*] (‘most holy’); **{633}**
- ▶ 849 = ἡ Τριάς ἐν Μονάδι [[h]ē *Trias en Monadī*] (‘the Three-in-One’ [i.e. the Triune God]); **{634}**
- ▶ 849 = ἡ Μονὰς ἐν Τριάδι [[h]ē *Monas en Triadī*] (‘the One-in-Three’ [i.e. each *hypostasis* of the Holy Trinity]);⁸⁹ **{635}**
- ▶ 849 = ἐθελω [*ethelō*] (‘to will’); **{636}** and
- ▶ 1040 = κόσμος ὁ ὅλος [*kosmos [h]o [h]olos*] (‘the whole world’; figuratively, ‘macrocosm’ {1 John 5:19}); **{637}**
- ▶ 1040 = πανταχῇ [*pantachē*] (‘everywhere’ {Acts 21:28}); **{638}**
- ▶ 1040 = σοφός [*sophos*] (‘wise’ {e.g. James 3:13}). **{639}**

(The reality that “κόσμος ὁ ὅλος” [*kosmos [h]o [h]olos*], ‘macrocosm’ **{637}** is isopsephic to “μικρὸς κοσμος” [*mikros kosmos*] microcosm [figuratively, ‘Man’], 1040, **{623}** strongly reinforces the Hermetic concept that they are identical in essence, and brings to mind the key doctrine behind the Smaragdine epigram which opens this section: ‘as it is above, so it is below ...’.)

And from within Jesus's 'Parable of the Net', encountered only in the Gospel according to Matthew –

Again, the kingdom of heaven is like a net which was thrown into the sea and gathered fish of every kind; when it was full, men drew it ashore and sat down and sorted the good into vessels but threw away the bad. So it will be at the close of the age. The angels will come out and separate the evil from the righteous, and throw them into the furnace of fire; there men will weep and gnash their teeth. (Matthew 13:47–50 RSV)

– Simcox Lea and Bligh Bond also explicate the cryptic idea that 'the net' (ἡ σαγήνη *[h]ē sagēnē*, 278 {Matthew 13:47}) **{640}** actually denotes 'macrocosm', since the *gematria* of the latter, *μεγας κόσμος* [*megas kosmos*], is 849, **{622}** identical to that of ἡ μεγάλη σαγήνη Θεοῦ *[h]ē megalē sagēnē Theou*, 'the great dragnet of God'.⁹⁰ **{641}** They tease out some supplementary *isopsēphia* pertaining to *σαγήνη* [*sagēnē*, 'net']:

[T]his parable of the casting of the Net has also a suggestion of some very striking mathematics connected with it. For ἡ μεγάλη σαγήνη Θεοῦ *[h]ē megalē sagēnē Theou* – God's great Net, has the *Gematria* 849, **{641}** which connects it at once with [the macrocosm, *μεγας κόσμος* [*megas kosmos*] = 849,] **{622}** and with the Holy Trinity [849 = ἡ Τριάς ἐν Μονάδι *[h]ē Trias en Monadi*] = ἡ Μονάς ἐν Τριάδι *[h]ē Monas en Triadi*], 'the Three-in-One' and 'the One-in-Three', respectively] **{634–635}** ... As ἡ σαγήνη τοῦ Κυρίου *[h]ē sagēnē tou Kurīou*, 'the dragnet of the LORD' it is 2048 **{642}** = ἡ Λύτρωσις *[h]ē Lutrōsis* – Redemption [Luke 1:68 & 2:38, as well as Hebrews 9:12]. **{643}**

Either way, it [the Net] is evidently a cosmic or universal symbol applicable in the widest sense to God's purpose in Man, for:–

... *σαγήνη τοῦ Κυρίου* [*sagēnē tou Kurīou*, 'dragnet of the LORD'] = 2040 **{644}** = *Μικρος Κόσμος Κυρίου* [*Mikros Kosmos Kurīou*, 'Microcosm of the LORD'].⁹¹ **{645}**

Yet one gem of Microcosm-Macrocosm *gematria* that seems to have been overlooked by all of my Christian-Kabbalistic predecessors concerns the ratio between *μικρος κόσμος* [*mikros kosmos*] = 1040 **{623}** and *μεγας κόσμος* [*megas kosmos*] = 849: **{622}** with the aid of a calculator, one soon perceives that $1040:849 \approx \sqrt{3}:\sqrt{2}$ is quite near to 1.224;⁹² and the *gematria* of 1224, we recollect from §13, is intrinsic to the exegesis of John 21's fishing tale.

In particular, through *gematria*, one could now construe this proportion ($1040:849 \approx \sqrt{3}:\sqrt{2}$) as the omnipresent 'LORD God', ὁ Κύριος ὁ Θεός *[h]o Kurios [h]o Theos*, 1224, {Revelation 21:22} **{503}** who, by means of his fundamental forces and interactive (sub)atomic and molecular structures, binds an anthropic Microcosm into our macrocosmic Universe (such an entirety being symbolized in John 21:6–11 by 'the net', τὸ δίκτυον [*to dikturon*], 1224, **{487}** isopsephic to *κτίσις θεοῦ* [*ktisis theou*], 'God's Creation' {Revelation 3:14} **{504}** – a reinforcement of the same esoteric union shrouded beneath the 'Parable of the Net', outlined above).

Likewise, the physical continuum uniting Microcosm to Macrocosm is actually a kind of 'divine circle' (κύκλος θεοῦ [*kuklos theou*] = 1224) **{505}** that defines and undergirds the whole of Creation, God's paradisaical 'plantation' (ἡ φυτεία *[h]ē phuteia*, 1224 {see, for example, Matthew 15:13}), **{506}** which is also ὁ πατρικός λόγος *[h]o patrikos logos*, 'the Word of the Father' **{509}** isopsephically, and even *non-metaphorically*, in that God 'vocalized' his Creation into existence (as conveyed by Genesis 1).

Such abstruse ideas regarding the Cosmos and its macrocosmic-microcosmic interrelationships are substantiated by contemporary physics (particularly by the essential concept and reification of *multilevel architectonic self-similarity*, wave mechanics and Quantum Theory), as well as by ancient cosmology:

Self-similarity permeates our Universe, from the shell of a *Nautilus pompilius* to the gigantic curves of a 'spiral nebula', from the infinitesimal world of atomic structures

through to the spectacular morphology of galaxies and stellar clusters; yet all of it is infused with *oscillation*. “Self-similarity, or invariance against changes in scale or size”, writes Manfred R. Schroeder, “is an attribute of many laws of nature and innumerable phenomena in the world around us. Self-similarity is, in fact, one of the decisive symmetries that shape our universe and our efforts to comprehend it” (Schroeder [1991], p.xiii). Let us now briefly survey this vision of God’s ‘pattern that connects’:

Scientists during the 20th century had adopted a ‘new’ paradigm, realizing that physicality itself is better understood as *waveform*, as *pattern*, as *vibration* – as *ratio* (*logos*). Indeed, our stratified Universe is innately *musical* throughout every one of its spatial orders, being underpinned by fluctuation and proportionality; it is apparently *not* – as Sir Isaac Newton put it when theorizing about the transmission of light – fundamentally corpuscular. In 1924, the French physicist Louis-Victor de Broglie propounded his theory of ‘wave-particle duality’. Put succinctly, it states that anything within the Cosmos (including ostensibly solid matter) can be regarded as consisting either of particles or of waveforms – depending upon how one observes it. Slightly later, Erwin Schrödinger (thence Werner Heisenberg and Paul Dirac, among others) formalized Quantum Mechanics, wherein the motion of an electron about its atomic nucleus is characterized in terms of standing waves – somewhat like those of a vibrating membrane which emits sound. Niels Bohr’s theory of atomic energy levels (or ‘quantum shells’) accords perfectly well with the above ‘wave mechanics’ model. It is, indeed, a close microcosmic analogue of the Pythagorean-Platonic cosmography postulated over two millennia previously: the ‘Music of the Spheres’, in which our Universe is visualized as a hierarchy of vibrating strata. In particular, compare Bohr’s atomic blueprint – i.e. shells of electrons, in discrete quantal strata, oscillating about a central core – with the heliocentric organization of our own solar system, whose many moons circle planets that themselves orbit with various periodicities (and so ‘vibrate’) around the Sun, just as the 16th-century Polish astronomer Nikolas Copernicus affirmed. Thus we do perceive ‘macrocosm’ and ‘microcosm’ – all-vibrational – exhibiting equivalent behaviours; their paradigms are identical, a paragon of self-similarity.

But what of space itself? The American Nobel-Prize-winning physicists Arno Penzias and Robert Woodrow Wilson in 1965 discovered, and were in fact the first scientists to measure, the uniform electromagnetic background radiation – yet another cosmic vibrational phenomenon – that diffuses throughout space; most astrophysicists believe this microwave blanket to be an energy halo-remnant (or afterglow) of the Big Bang itself, which is thought to have initiated our Universe. Truly, God’s Creation is a *musical* masterpiece whose multilevel architectonic self-similarity is everywhere evident – as merely one vestige of a Divine, perpetual composerly intelligence.

Yet regarding the Cosmos itself – together with (by *isopsēphia*) its divine counterpart, ἡ θεότης [*hē theotēs*], ‘the Godhead’ – κόσμος [*kosmos*] = 600 {621} = ἡ θεότης [*hē theotēs*] (‘the deity’ {Colossians2:9}) {646} thus intervenes *proportionally* between the *gematria*-quantities for ‘Jesus’, Ἰησοῦς [*Iēsous*] = 888, {97} and ‘Christ’, Χριστός [*Christos*] = 1480: {314} their ratio (*logos*) 888:1480 \equiv 3:5 is 0.600; musically, this yields the pitch-interval of a major 6th (or *superbipartiens tertias*).

Such a cluster of gematrial liaisons, besides insinuating our Lord Jesus Christ’s transcendent divinity, buttresses the panentheistic belief that in Jesus the Logos (who is the “Word” λόγος, *logos*) of John 1:1–3), our Universe – and everything within it – coheres ongoingly through his immanence, as the ‘Cosmic Messiah’:

He [Christ Jesus] is the image of the invisible God, the firstborn over all creation. For by him all things were created: things in heaven and on earth, visible and invisible, ...; all things were created by him and for him. He is before all things, and in him all things hold together. (Colossians 1:15–17 NIV);

[B]ut in these last days he [God the Father] has spoken to us by his Son, whom he

appointed heir of all things, and through whom he made the universe. The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. (Hebrews 1:2–3 NIV)

Perhaps it is of some cosmo-theological import that we also find this same 3:5 \equiv 1½:2½ ratio embedded into the very dimensions of the sacred Ark of the Covenant, together with its golden atonement cover or 'mercy seat', all symbolizing 'the throne of the LORD':

Have them make a chest [ark] of acacia wood – two and a half cubits long, a cubit and a half wide, and a cubit and a half high. ... Then put in the ark the Testimony [those stone tablets upon which were inscribed the covenantal Ten Commandments], which I will give you. Make an atonement cover of pure gold – two and a half cubits long and a cubit and a half wide. (Exodus 25:10–17 NIV)

The apostle Paul centuries later affiliated this holy artefact with the Lord Jesus himself: "God presented him [Christ Jesus] as a sacrifice of atonement, through faith in his blood" (Romans 3:25 NIV); and the author of Hebrews is even more categorical –

Now the first covenant had ... an earthly sanctuary. A tabernacle was set up [there]. ... Behind [its] second curtain was a room called the Most Holy Place, which had ... the gold-covered ark of the covenant. ... [O]nly the high priest entered [this] inner room, ... only once a year, and never without blood [sacrifice], which he offered for ... the sins the people had committed in ignorance. ... When Christ came as high priest ... he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption. (Hebrews 9:1–12 NIV)

This 0.600 = 3:5 ratio inherent in those gematrial components of our Redeemer's title, 'Jesus Christ', *Ἰησοῦς Χριστός* [*[H]iēsous Christos*] = 888 + 1480, and the Ark of the Covenant's dimensions, is (with less structural pervasiveness) also discernible in the 30:50:300-cubit proportions of yet another, antediluvian, 'vessel of salvation' – Noah's Ark:

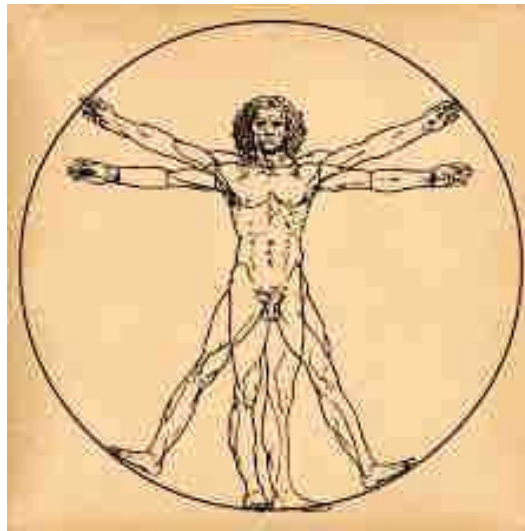
And God saw the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth. And God said to Noah, "I have determined to make an end of all flesh; for the earth is filled with violence through them; behold, I will destroy them with the earth. Make yourself an ark of gopher wood; make rooms in the ark, and cover it inside and out with pitch. This is how you are to make it: the length of the ark three hundred cubits, its breadth fifty cubits, and its height thirty cubits. ..." (Genesis 6:12–15 RSV).

Additionally, the 'harmonic mean'⁹³ of the *gematria*-values 888 and 1480 is 1110 – likewise a multiple of 37, so thereby bestowed with cosmic and Christian significance:

- ▶ 1110 = 37 × 30 = *ὁ μικρός κόσμος* [*[h]o mikros kosmos*] ('the microcosm'); **{647}**
- ▶ 1110 = 37 × 30 = *ὁ κόσμος ὁ ὅλος* [*[h]o kosmos [h]o [h]olos*] ('the cosmos as a whole' {1 John 5:19}); **{648}**
- ▶ 1110 = 37 × 30 = *τά πάντα καὶ ἐν πασὶ Χριστῷ* [*ta panta kai en pasi Christos*] ('Christ is the all and in all' {Colossians 3:11}); **{649}**
- ▶ 1110 = 37 × 30 = *υἱὸς ὁ μόνος* [*[h]uios monos*] ('only [begotten] son' {see John 3:18}); **{650}**
- ▶ 1110 = 37 × 30 = *τὸ αἷμα Ἰησοῦ* [*to [h]aima [H]iēsou*] ('the blood of Jesus' {see Hebrews 10:19}); **{651}**
- ▶ 1110 = 37 × 30 = *σάββατον θεοῦ* [*sabbaton theou*] ('sabbath of God'); **{652}**
- ▶ 1110 = 37 × 30 = *τὸ ἅγιασμα θεοῦ* [*to [h]agiasma theou*] ('the holy sanctuary of God' {cf. Hebrews 9:3}); **{653}**
- ▶ 1110 = 37 × 30 = *θυσίας* [*thustas*] ('sacrificial'); **{654}**
- ▶ 1110 = 37 × 30 = *πινυτός* [*pinutos*] ('wise'); **{655}**
- ▶ 1110 = 37 × 30 = *ὁ Ἀψινθος* [*[h]o Apsinthos*] ('the ['star' known as] Wormwood' {Revelation 8:11});⁹⁴ **{656}**

- ▶ $1110 = 37 \times 30 = \omega\mu\acute{o}\varsigma$ [*ōmos*] ('hard', 'cruel', 'savage', 'unrelenting'; 'raw'); **{657}**
- ▶ $1110 = 37 \times 30 = \acute{\omega}\mu\omicron\varsigma$ [*ōmos*] ('shoulder' [figuratively: 'the place where heavy burdens are borne'] {Matthew 23:4; Luke 15:5}); **{658}**
- ▶ $1111 = \iota\omega\tau\alpha$ [*iōta*] ('iota', the name of the letter *iota*, the smallest letter from the Greek alphabet [corresponding to *yod*, the smallest letter from the Hebrew alphabet]; a jot [i.e., the tiniest, microcosmic, element] {Matthew 5:18}); **{659}**
- ▶ $1111 = \tau\upsilon\rho\alpha\nu\nu\iota\varsigma$ [*turannis*] ('tyranny', 'absolute power' {see Acts 19:9}); **{660}** and
- ▶ $2220 = 1110 \times 2 = 37 \times 60 = \text{Ανθρ\omega\pi\omicron\varsigma, \acute{o} \text{Μικρ\acute{o}κοσμος}$ [*Anthrōpos, [h]o Mikrokosmos*] ('Man, the Microcosm'). **{661}**

In terms of musical pitch-intervals, this 'harmonic mean' of 1110 between 888 and 1480 imparts the ratios $888:1110:1480 \equiv 3:3\frac{3}{4}:5 \equiv 12:15:20$; consequently, the major 6th of $888:1480 \equiv 3:5$ is partitioned by it into a major 3rd (i.e. $3:3\frac{3}{4} \equiv 4:5$) and a perfect 4th (i.e. $3\frac{3}{4}:5 \equiv 3:4$), one concrete example being the tone-set D \flat 1, F \sharp 1, and B \flat 1.



Leonardo da Vinci's Vitruvian Man, representing the 'Microcosm'



An image of the Universe, the 'Macrocosm'

§18. FURTHER SACRED GEOMETRY AND GEMATRIA: THE TRANSCENDENTAL GEOMETRIC CONSTANT π ; SQUARES, CIRCLES, AND THE ‘STAR OF DAVID’ IN THE NEW JERUSALEM DIAGRAM

αἰεὶ ὁ θεὸς ὁ Μέγας Γεωμετρῆι
 (“God is ever the Great Geometer”)

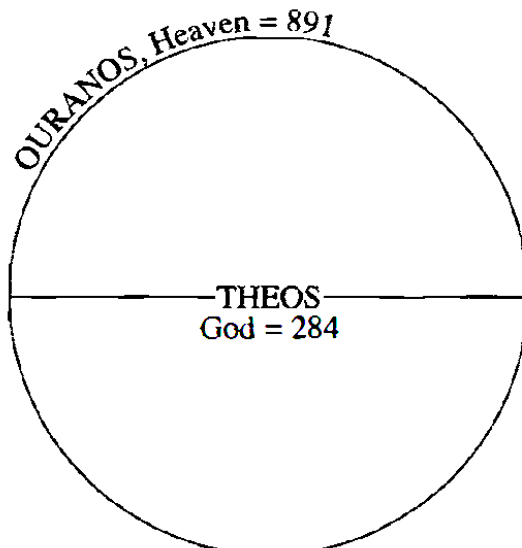
— Pythagorean motto.

A famous numerical constant from mathematics, geometrically fundamental throughout our cosmos, is notated with the Greek letter π ; its value is approximately 3.14159265359, which is ubiquitously known to be the ratio of the length of a circle’s perimeter to that of its diameter. Now observe the spans of the Greek words within the Pythagorean epigram quoted above: 3, 1, 4, 1, 5 and 9 letters, respectively. Beyond the laudatory assertion of the motto itself, this basic arithmetico-linguistic fact constitutes powerful evidence that the Ancient Greeks were able to compute the ratio-quantity of π , as defined above, to at least six decimal places! (Indeed, the Ancient Greek mathematician Archimedes of Syracuse is known to have invented, around 250 BC, the first recorded algorithm for rigorously calculating the value of π to whatever degree of accuracy was required, according to a systematic geometrical approach that uses polygons with ever-increasing numbers of sides to establish upper and lower rational-number boundaries for π – i.e., the so-called “method of exhaustion”).⁹⁵

In terms of *gematria*, we also note that:

- ▶ 891 = ἡ Οὐρανός [~~h~~h]e Ouranos] (‘Heaven’ {Matthew 5:18}); **{662}**
- ▶ 891 = φεριστος [*pheristos*] ([στ = 6] ‘most excellent’); **{663}** and
- ▶ 284 = ὁ Θεός [~~h~~h]e Theos] (‘God’ {Matthew 1:23}); **{664}**
- ▶ 284 = ἅγιος [*h*]agios] (‘holy’, ‘sacred’ {Mark 1:24}); **{665}**
- ▶ 284 = δῖός [*dios*] (‘divine’ {Acts 14:13}), figuratively, ‘Zeus’ – the leading god of the Ancient Greek pantheon. **{666}**

It happens that the gematrial ratio $891:284 \approx 3.137324 \approx \pi$, accurate to approximately 99.8641% of (or only about 0.00426871 less than) π ’s true numerical value. Therefore, we can now grasp a rather beautiful poetic insinuation from **{662}** and **{664}** – the idea that the abode of divinity lies within the heavenly realm; and that “if Heaven is equivalent to a circle, then God spans its diameter” (as depicted in the diagram below):⁹⁶



Concerning the imagery of the square form, the square is one of

the most common symbolic signs; it is a static, non-dynamic symbol, often seen in relation and in contrast to the circle, a symbol of the earth in contrast to heaven ... or of the limited in contrast to the unlimited. It is also a symbol of the four cardinal directions [North, South, East, and West]. It is frequently used as a foundation of temples, altars, cities or as an architectonic unit, such as in the Romanesque style. In China, the cosmos and the earth were thought to be quadratic. The Pythagoreans saw the square as a symbol of the united workings of the four [alchemical] elements ['earth', 'water', 'fire', and 'air'] and thus of the powers of Aphrodite, Demeter, Hestia and Hera, the synthesis of whom was thought to be Rhea, mother of the gods. According to Plato, the square, next to the circle, embodies absolute beauty. ... In Christian art, the square is sometimes a symbol of the earth in contrast to heaven. Square haloes of people (then) still living thus indicate that the figure is still of this earth. C. G. Jung sees the square as a symbol of matter, of the flesh, and of earthly reality. [On the quadrature of the circle, it is the classical-geometrically] unsolvable task of converting a given circle into a square of equal area [or with equal perimeters] by using only a ruler and compass. It is a symbol of the attempted [inter]penetration of the symbolic meaning[s] of the circle and the square.⁹⁷

A significant underlying principle behind John Michell's "New Jerusalem" pattern can be summarized as *the symbolic resolution of antitheses*, represented chiefly therein by *the quadrature of the circle* – i.e. a circle and a square interpenetrate one another and harmonize, such that they both accommodate either identical areas or commensurate perimeters. David Fideler elaborates:

The ancient Greeks were obsessed with the notion of the 'quadrature of the circle', or how it might be possible to geometrically construct a square and a circle of equal perimeter. Technically speaking, this is an impossible construction, owing to the irrational nature of π . Due to this very fact, however, the problem of 'squaring the circle' possesses its intrinsic, symbolic appeal, for the reconciliation of the transcendental, 'heavenly' circle with the perfectly rational 'terrestrial' square represents the living fusion and reconciliation of opposites: heaven and earth, male and female, spirit and matter. Consequently, the geometry of the 'circle squared' has been repeatedly used in temple architecture over the ages, seeing that the temple itself represents a meeting place between heaven and earth, the eternal and temporal realms of existence. Despite the fact that the quadrature of the circle is technically impossible, there are a good many ways that the quadrature can be very accurately approximated in practice with only a compass and straight-edge. ...⁹⁸

The circle itself is

[one] of the most common signs, often seen in relation and contrast to the square. The circle leads back into itself and is thus a symbol of unity, of the absolute and of perfection; it is thus also a symbol of heaven in contrast to earth or of the spiritual in contrast to the material; there is a close association to the symbolic significance of the wheel. As an infinite line, it is a symbol of time and infinity, often symbolized by the figure of a serpent biting its own tail [i.e., the Ouroboros serpent]. ... in other contexts, such as in Christianity, [concentric circles] symbolize various spiritual hierarchies or the various levels of creation. In Christianity, three intersecting circles symbolize the Trinity. The circle inscribed in a square [a geometric conjunction which is featured within the "New Jerusalem" diagram] is a common Cabalist symbol for the spark of divine fire lying hidden within matter. C. G. Jung sees the circle as a symbol of the psyche and of the self.⁹⁹

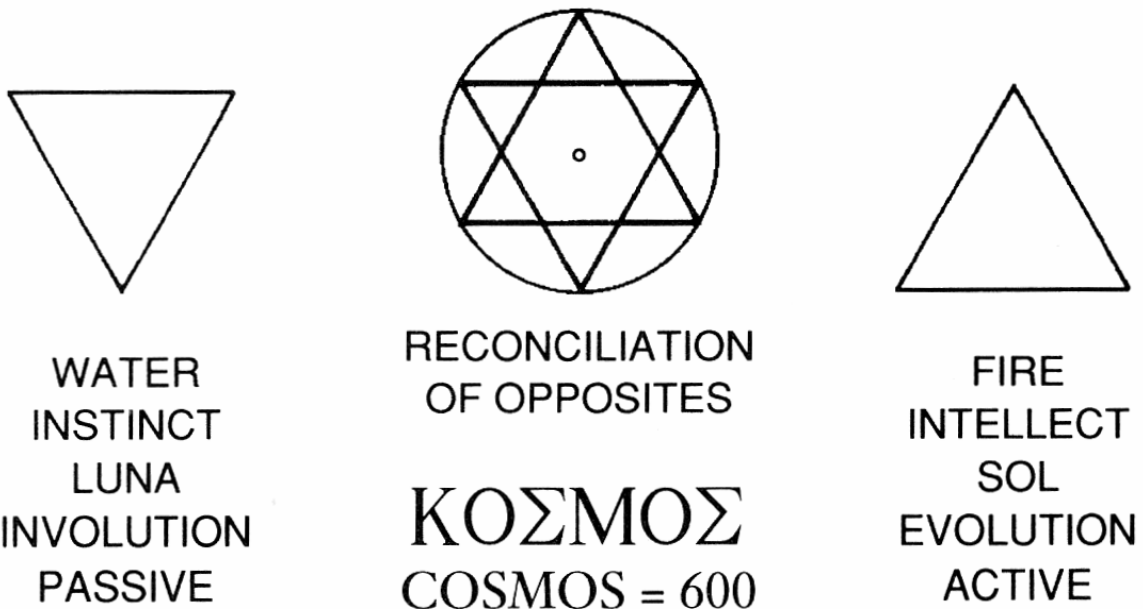
Another prominent unifying shape within the "New Jerusalem" mandala is the hexagram (and, by extension, the hexagon – formed through the joining of consecutive vertices of the hexagram with straight lines). The hexagram is synonymous with

the "Seal of Solomon" and the "Star of David". [It is a] six-pointed star, formed by two triangles lying on or intertwined with one another; [the hexagram is] found particularly in Judaism, Christianity and Islam, yet is essentially the basis of the Indian *yantra* as well. In the broadest sense, the hexagram is often a symbol of the interpenetration of the visible and invisible worlds; in Hinduism, it is a symbol of the joining of *yonis* and *lingas* [i.e. feminine with

masculine]; in alchemy, it is also a symbol of the union of all opposites, since it is composed of the basic shapes of the signs of the elements fire Δ or air \triangle and water ∇ or earth ∇ . One can also find numerous other speculations in alchemy that assume a correspondence between the individual lines or points of the hexagram and planets, metals, and qualities. The Star of David is a symbol of faith in Judaism and is the national emblem of the state of Israel. C. G. Jung sees the hexagram as symbolizing the unification of the realms of the personal and the impersonal or also of the masculine and the feminine.¹⁰⁰

So the overlay or intermeshing of two triangles in the Star of David emblem is a symbol of union, integrity, and wholeness (e.g. amalgamating masculine and feminine principles); this 'binding of opposites' is confirmed by Udo Becker – "For many peoples, [the triangle] is a symbol of fire and masculine virility when its tip points upward and a symbol of water and the female sex when its tip points downward"¹⁰¹ – and more expansively by David Fideler:

KOSMOS: THE ORDERED WORLD



In the emblematic, alchemical language of traditional cosmology, the six-pointed star symbolizes the marriage of opposites through a third and higher medium, representing the creative union of the analytical intellect with the mythopoeic matrix of imagination. The upright triangle, as a symbol of the solar ego, when balanced with the inverted triangle of the lunar unconscious, produces the birth of the philosophical son: the heart and higher self. The Pythagorean philosopher Nicomachus [of Gerasa] called the hexad "The form of forms, the only number adapted to the soul . . . and the producing cause of the vital habit. Hence also, it is harmony, the perfection of parts, and more properly Venus herself." The archetypal geometry of the hexad, as an underlying design type of both natural phenomena and the three-dimensional [orthogonal] coordinate system itself, holds a special place in the systems of traditional cosmology. It is the geometrical basis of the Pythagorean *Tetraktys*, the kabbalistic Tree of Life, and the "fish net" symbolism [of the early Christians]. As a prime archetype underlying three-dimensional space and the worlds of inner and outer phenomena, there is every reason to believe that this matrix of creation will eternally influence the fabric of nature.¹⁰²



God measuring the World

§19. ON THE 430 YEARS OF THE ISRAELITES' CAPTIVITY WITHIN THE LAND OF EGYPT (GALATIANS 3:17), AND THE EARLY CHRISTIANS' USE OF GEMATRIA

The Israelites, according to the Masoretic Text of Exodus 12:40–41, were supposedly enslaved within Egypt for *precisely* 430 years, after which they received the Law of Moses – the *gematria*-sum of 'law', νόμος [*nomos*], being 430 {1} – an oblique reference to *gematria*? Anyway, an unequivocal confession of Koinē Greek *gematria* is made by the author of the extracanonical **Epistle of Barnabas** (purported by many early Christians to be written by St Barnabas himself, the travelling companion of the apostle Paul). David Fideler – in Fideler (1993), pp.34–36 – comments upon the authenticity of *gematria* to early Christians and others:

The use of *gematria* stretches from the earliest Christian writings to the latest gnostic gospels. Ancient Christian manuscripts often terminate with the number 99 (ϞϞ) to signify the conclusion, for 99 is the numerical value of AMEN (ΑΜΗΝ [*Amēn*] [e.g. Romans 1:25]) {667} [which is isopsephic to μαθημα [*mathēma*], meaning 'knowledge', or 'the teaching of the Mysteries']. {668} ... *Gematria* is employed throughout the cryptic book of Revelation, and it is likely that *gematria* underlies the structure of other New Testament stories and parables. ... Paul's writings were highly regarded ... and contain instances of ... sophisticated *gematria*. In one of the earliest Christian writings, the **Epistle of Barnabas** [Chapter 9], the author sees [Abraham's] circumcision of 318 men [alluded to by Genesis 14:14 & 17:23] as anticipating the saving grace of Jesus on the cross, for the cross is symbolized by the [Greek] letter *T* ([*T*] which equals 300), {669} and Jesus by the first two [Greek] letters of his name, *IΗ* [*Iē*] (= 18). {670} He [the author of the **Epistle of Barnabas**] concludes by saying that "No one has been admitted by me to a more excellent piece of knowledge (*gnōsis*) than this, but I know that you are worthy". What he fails to explicitly mention is that 318 is also the value of HELIOS [*Ἡλιος*, [*Hēlios*], the sun, {671} with whom Jesus, "the light of the world", was symbolically identified by some [people – "the light of the world" also being an epithet for Helios in the hymn recited by Macrobius, **Saturnalia** 1.23.21, and in the **Orphic Hymns** 8.18]. Finally, still within the sphere of Hellenistic Christianity, there is fascinating evidence that two esoteric gospels springing from the latest forms of Christian *gnōsis* – **Pistis Sophia** and **The Books of Ieou** – employ a very sophisticated form of *gematria*. These ancient works purport to be the post-resurrection teachings of Jesus and deal with, among other things, "the 24 great mysteries" (that is, the letters of the Greek alphabet), encompassed within the confines of the First Mystery (Alpha) and the Last or 24th Mystery (Omega):

... there appears to have existed in antiquity a more advanced *gematria* relating to the mysteries of the Alpha and the Omega ... It was the conclusion of Bligh Bond and Simcox Lea, in their pioneering study **Gematria**, that the teachings of **Pistis Sophia** and the **Books of Ieou**, rather than being compendiums of nonsensical mystagoguery, are based on a sophisticated form of mathematical symbolism designed to unfold to the gnostic initiate the "aeonial" relationships of the higher world which transcends time and space.

In summary, we have seen thus far that *gematria* was clearly used by some early Christians; moreover, it was especially favoured by the gnostics. The celebrated gnostics described by the heresy-hunters such as Irenaeus, however, were certainly not the only Christians to allude to a secret tradition of *gnōsis* within Christianity or to show knowledge of *gematria*. Most significantly, the fact that some New Testament stories – like the feeding of the five thousand – are based on *gematria* raises important questions which will have to be dealt with by any serious student of early Christianity. In order to find the answers, we must look back to the pre-Christian *gematria* of ancient Greece, ... The examples of *gematria* given by the early church fathers ... are for the most part simplistic and only give a hint of *gematria*'s true significance within the sphere of early Christianity and Hellenistic cosmology. *Gematria* obviously represents a symbolic *language*, but, if we pursue the subject to its pre-Christian roots, we will discover that *gematria* represents a scientific language as well, in the same way that a physicist's equation purports to throw light on the structure of reality itself. In both cases the ultimate goal is identical, to express mathematically the order of the universe. In the next chapter we will see how the order of the universe was symbolized and personified in Hellenistic philosophy, religion, and cosmology – a topic which has important consequences for anyone interested in glimpsing the long-eclipsed inner dimensions of the early Christian revelation.

The unabridged excerpt from the **Epistle of Barnabas** 9 – quoting from **The Ante-Nicene Fathers**, Vol.I, pp.142–143 – is:

Learn then, my children, concerning all things richly, that Abraham, the first who enjoined circumcision, looking forward in spirit to Jesus, practised that rite, having received the mysteries of the three letters. For [the Scripture] saith, “And Abraham circumcised ten, and eight, and three hundred men of his household”. What, then, was the knowledge given to him in this? Learn the eighteen first, and then the three hundred. The ten and the eight are thus denoted – Ten by *I*, and Eight by *H*. You have [then the first pair of initials from the Koinē Greek name for] Jesus. And because the cross was to express the grace [of our redemption] by the letter *T*, he says also, “Three Hundred”. He signifies, therefore, Jesus by two letters, and the cross by one. He knows this, who has put within us the engrafted gift [*gnōsis*] of His doctrine. No one has been admitted by me to a more excellent piece of knowledge than this, but I know that ye are worthy.

However, Kieren Barry – in Barry (1999), p.177 – proposes an alternative, Jewish, explanation for this item of 318-*gematria*:

One such allegation of the existence of Hebrew Qabalah in the Old Testament was that the “318 men” mentioned in Genesis 14:14 was a *gematria* reference to Abraham’s [chief?] servant, Eliezer [of Damascus; see Genesis 15:2 & 24:2], whose name in Hebrew (אליעזר) was [gematrically] equivalent to 318. {672} The late Gershom Scholem (1897–1982), among the leading authorities in the world on the history of the Hebrew Qabalah, acknowledged that this suggestion may have been a rabbinic response to the earlier Christian interpretation of this passage found in the **Epistle of Barnabas** quoted [above], in which Greek Qabalah was used to support 318 as a reference to Jesus [Scholem (1987), p.338].

Returning at last to the *gematria* of ‘law’, νόμος [*nomos*] = 430, {1} five words that happen to be isopsephic to it are:

- ▶ 430 = ἀριθμός [*arithmos*] (‘number’ {Revelation 13:18}); {673}
- ▶ 430 = μαθηματικά [*mathēmatika*] (‘mathematics’); {674}
- ▶ 430 = καθολικός [*katholikos*] (‘universal’, ‘general’, ‘catholic’ {from the titular inscriptions to the Epistles of James, Peter, John, and Jude; also found within both the Apostles’ and Nicene Creeds}); {675}
- ▶ 430 = ὄρνις [[*h*]ornis] (‘a hen’ {Matthew 24:37}; or alternatively, ‘an omen taken from the flight or cries of birds’); {676}
- ▶ 430 = εὐηθη [*euēthē*] (‘kind’, ‘simple’, ‘guileless’). {677}

I shall, however, leave the theological ramifications of this mystery – particularly those concerning the validity of Biblical *gematria* – to the ruminative reader...



The Israelites' 430-year enslavement within Egypt

§20. ON A MUSICAL APPLICATION OF GEMATRIA IN MY COMPOSITION LINES OF LIGHT: SEVEN IMPROVISATIONS ON ΑΙΘΕΡΟΣ ΜΕΛΟΣ

The published score of **Lines of Light: Seven Improvisations on αιθερος μελος**, and a commercial audio recording of it (on the Compact Disc titled “Harmonia”, SIDEREAL Records SRCD01 [2005]) can both be purchased from the Australian Music Centre (their e-mail address is: < info@australianmusiccentre.com.au >; and their Internet [World Wide Web] website is: < http://www.australianmusiccentre.com.au >).

My Programme Annotation to this musical work explains its application of Koinē Greek *gematria*:

... The final section of **Lines of Light**, **αιθερος μελος** (*aitheros melos*: “Music of the Spheres”) – a transcription from an earlier version of this piece [which I have now withdrawn] – exhibits a temporal organization and proportions which are determined by *gematria*, the Ancient [as well as Koinē] Greek (and Jewish) Kabbalistic system of isopsephial equivalence between word and number that demonstrates various geometrical truths, and ascribes arithmetically a network of hidden connections to otherwise distinct words and archetypes. (In addition to certain Gnostic texts, the ... Holy Scriptures [of] the New Testament ... are all supersaturated with the silent, mysterious truths of ‘number’.) On the other hand, the first six “improvisations” in **Lines of Light** – whose basis-materials nonetheless stem from the fully composed **αιθερος μελος** [section] – were planned to fill out 485 seconds, proceeding from ‘chaos’ to ‘order’. (485 [=] **ΙΕΟΥ** [**ΙΕΟΥ**], the Greek mystics’ *Tetragrammaton* [or ineffable name of God], **{678}** equivalent to the *OM* of Eastern cosmogony. Also, not insignificantly ... 485 [=] **Ο Παναγιος** [**Η**] **ο Panagios**: ‘The All-Holy’ [another epithet of God]. **{679}**) **Lines of Light** ... is dedicated to the memory of Barbara Burke – an Australian Christian worker murdered in Jerusalem during the early 1990s. Her name, together with various Biblical epigrams on ‘light’ (*φως*: *phōs*), is cryptically encoded into the music. (I do trust that Mrs Burke would have approved of the esoteric Christian imagery!)

The number 485 carries much symbolic *gravitas* because, in addition to its *isopsēphia* quoted above,

- ▶ 485 = **Ο Αληθής Ανήρ** [**Η**] **ο Alēthēs Anēr** (‘The Man of Truth’); **{680}**
- ▶ 485 = **Η Μετανοία** [**Η**] **ē Metanoia** (‘The Repentance’ {2 Corinthians 7:10}); **{681}**
- ▶ 485 = **ΙΕΣΟΣ** [*Iesos*] (a variant spelling of ‘Jesus’); **{682}**
- ▶ 485 = **ευθeneia** [*eutheneia*] (‘health, wealth’); **{683}** and
- ▶ 3395 = 485 × 7 = **Φως εκ Φωτός** [*Phōs ek Phōtos*] (‘Light of Light’ [this being one of Our LORD’s titles from the Nicene Creed]). **{684}**

However, in stark contrast:

- ▶ 485 = **Βδέλυγμα** [*Bdelugma*] (‘Abomination, idolatry, a detestation’ {Mark 13:14}). **{685}**

For further information about *gematria* involving the number 485 – as well as some of 485’s geometric, symbolic and mathematical properties – read Bligh Bond & Simcox Lea (1977), pp.9–10, p.51 & pp.61–62. Simcox Lea & Bligh Bond (1979), pp.125–126, also declares that “485 is a prominent Gnostic number. The Bruce Codex is full of it, and is indeed named after a mystic personage or formula – the Tetragrammaton **ΙΕΟΥ** [**ΙΕΟΥ**] = 485. **{678}** He is Archon of the Aeon, and Bishop of the Light. And he is also the Man of Truth. ...”

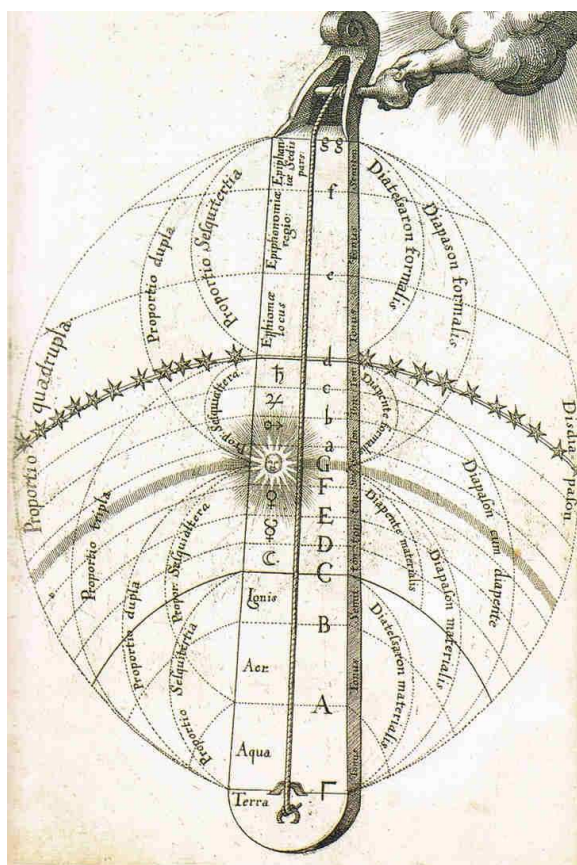
The *gematria*-value of “**αιθερος μελος**” (“Music of the Spheres”) from my composition’s title is 740 = 37 × 20; **{686}** it is therefore related through proportionality to the Divine Logos, **Ιησους Χριστός** [**Η**] **īēsous Christos** (‘Jesus Christ’) = 2368 = 37 × 64, **{93}** and – more generally – to all of those expressions whose sum by *gematria* is some multiple of

37. Given the meaning of *logos* as ‘ratio’, the rôle of which is of course absolutely crucial in tempering music (ethereal or otherwise), I do find that such an outcome is particularly auspicious. In Bligh Bond & Simcox Lea (1977), p.67, the number 740 is described as:

... a cosmic number, being that of the *KYKΛΟΣ* [*Kuklos*] – or Cycle, {687} [and] of *ΚΤΙΣΙΣ* [*Ktisis*] – Creation [Romans 8:20–22]; {688} [of] the יִיִן *laKIN* of the Hebrew temple symbolism, {689} [of] the solar *ΑΙΔΟΝΕΥΣ* [*Aidoneus*, from] Aegypto-Greek worship, {690} [of] Ἡ ΘΕΡΜΟΤΗΣ [*[h]ē Thermotēs*] – Heat [cf. Acts 28:3], {691} [of] ΑΙΘΕΡΟΣ ΜΕΛΟΣ [*Aitheros Melos*] – The Music of the Spheres, {686} and [of] the Ο ΕΠΙ ΠΑΣΙ ΘΕΟΣ [*[H]o Epi Pasi Theos*] [‘The God over All’ {Romans 9:5; Ephesians 4:6}] {692} of the Platonists.

From their companion volume **Materials for the Study of The Apostolic Gnosis** – Simcox Lea & Bligh Bond (1919; reprinted 1979) – on p.29 and p.38 respectively, it is also noted that “740 = 37×20 = *ΑΓΙΑΣΜΑ ΘΕΟΥ* [*[H]agiasma Theou*] – Sanctuary of God [cf. Hebrews 9:3]” {693} and that:

Plato is reported to have said that ‘God geometrises’ and his own name for God of Whose perfect form the Circle is his chosen symbol, is ‘The God over All’ – Ο ΕΠΙ ΠΑΣΙ ΘΕΟΣ [*[H]o Epi Pasi Theos*]. To understand this mystery one must go to the Gematria for an interpretation, and we shall find the interpretation on these lines, ready, perfect, and irresistible as evidence of the reality of the [gematrial] method even then existing. For the number of ‘The God over All’ is [37×20 = 740,] {692} the number of the Circle [*KYKΛΟΣ*, *Kuklos*], {687} and both are the number of Creation *ΚΤΙΣΙΣ* [*Ktisis*]. {688} Now this number is not only one of a consistent geometrical series [i.e. the whole-number multiples of 37], ... but it is indissolubly linked with other numbers of the same series permeating the whole of the Greek text of the Septuagint and [of] the New Testament alike; whence arises a strong argument for the continuity of the older and newer systems of Number-symbolism, Pagan and Christian. ...

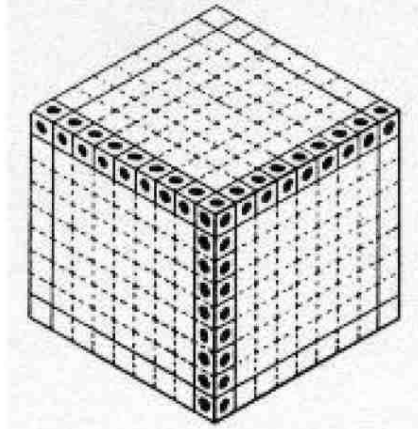


Robert Fludd's World Monochord (tuned by the Hand of God),
the scale-steps of which comprise a 'Music of the Spheres'

§21. ON CEPHAS – THE NAME GIVEN BY OUR LORD JESUS CHRIST TO PETER

The final two pages of Bligh Bond & Simcox Lea's **Gematria: A Preliminary Investigation of The Cabala** (1917; reprinted 1977), pp.112–113, consist of a (fourth) supplement which includes some discussion of 729-gematria and -isopsēphia:

CEPHAS: The Name given by Our Lord to Peter



= $9 \times 9 \times 9$ or the CUBE of NINE

The PERFECT STONE (πετρος [petros]) upon which CHRIST builds His Church (ἐκκλησία [ekklēsia]). This is the ROCK (πετρα [petra]) of 243 [stones' facets belonging solely to the three visible faces of the $9 \times 9 \times 9$ cube] ..., [729 being the gematrial value of] the Figure of the Temple of the Church (ἱερον ἐκκλησίας [[h]ieron ekklēsias]) {694} and [of] the Perfected Work (εὐεργεσία [euergesia]); {695} also the διακονοὶ ἐκκλησίας [diakonoi ekklēsias, i.e., 'deacons [servants] of the church']. {696}

The Schema, or visible figure of CEPHAS, shews $3 \times 9 \times 9$ or 243 facets out of a total of 486 on the whole surface. The 486 is ΠΕΤΡΑ [Petra] (80+5+300+100+1), so that PETRA, the Rock, {697} is the Surface of the cube whose solidity is CEPHAS. And ΠΕΤΡΑ σμγ' [Petra 243] or the Rock of 243 stones = 729 {698} = ΚΗΦΑΣ [Kēphas]. {699}

But it will be observed that the 243 facets visible belong to 217 separate cubes of which the central one shews Three facets and three rows of Eight cubes each (all marked in the Schema) shew each Two facets. The central Cube represents the Chief of the Seven cornerstones and the triple Divine Potency, whilst the Three Ogdoads of 8, 8, 8, all having a Duality of aspect, stand for the 888 of ΙΗΣΟΥΣ [[H]iēsous]– Jesus, {97} Who unites in His nature God and Man. Each arm of the Ogdoads encloses 8×8 stones = 3 times 64 – [wherein 64 =] ΑΛΗΘΕΙΑ [Alētheia, 'truth'] {333} – a triple Truth, and the whole is 192 = ΜΑΡΙΑΜ [Mariam], the name of Mary, the Mother of Jesus, {700} here symbolic of His Church. On the further side of of the cube, invisible, are 169 more of the lesser cubes, and this is the number of the name of Christ [sic!]. 'Ο ΑΜΗΝ [[h]o Amēn] – the Amen [= 169] {701} – [means] Truth or Verity, and these 169 cubes shew again 3×64 faces or a triple Aletheia ['Truth'] which is Mariam.

These 217+169 cubes, completely surround and enclose the Cube of $7 \times 7 \times 7$, whose surface has facets $7 \times 7 \times 6 = 294 =$ ΕΚΚΛΗΣΙΑ [Ekklēsia] – the Church. {74} Hence the Sevenfold Symbolism of the Ecclesia, otherwise evident in the Seven Corners of the Cube, and the Seven Stars [ibid., pp.26–27] The cubes of $7 \times 7 \times 7$ and of $9 \times 9 \times 9$ stones are thus indissolubly connected, and that which lies between is the cube of Eight – $8 \times 8 \times 8$ – again the three Ogdoads of ΙΗΣΟΥΣ [[H]iēsous], this time in multiplication. For if from the cube Cephas there be taken its visible surface cubes (217 in number) there remain the 512 which are $8 \times 8 \times 8$, and whose visible surface cubes are the 169 of the [Ο] ΑΜΗΝ [[h]o Amēn, [the] Amen] and their facets 192. And if there be further removed these 169 cubes, there remains the Cube of Seven, whose whole surface facets are the 294 of the ECCLESIA, which is the Trust committed to Timothy – 'Η ΚΑΛΗ ΠΑΡΑΘΗΚΗ [[H]ē Kalē

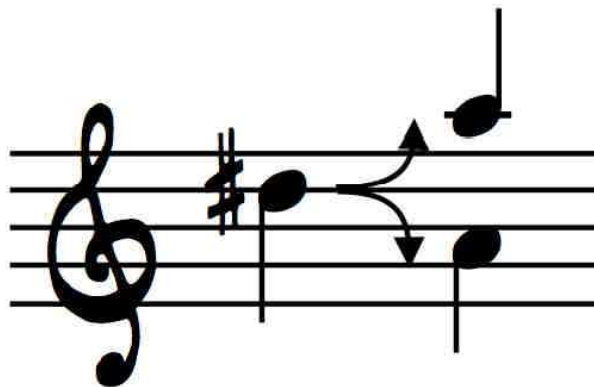
Parathēkē, ‘the good deposit entrusted to you’ {see 2 Timothy 1:14 NIV}. {702}

If all Six Facets of the 217 visible cubes of Cephas are counted, the number is $6 \times 217 = 1302$ which = The Living Church – *Εκκλησία ζῶμα* [*Ekklēsia Zōma*]; {703} or the Church of the Lord – *ἡ ἐκκλησία Κυρίου* [*[h]ē ekklēsia Kyriou*]. {704} If all Six facets of the 169 invisible [cubes] are counted the number is 1014, which is that of the ΣΦΡΑΓΙΣ [*Sphragis*] – the Seal of the Church or of Apostleship – [{1 Corinthians 9:2}]. {705}

To conclude §21 with a succinct but entertaining excursus concerning the number 729 in music theory, that ‘iniquitous’ pitch-interval known as the *tritone* – historically, it has even been labelled the *diabolus in musica*, the devil in music! – evinces, under the Pythagorean tuning-system, a frequency-ratio of 729:512 (or $3^6:2^9 = (3:2)^6 \div 2^3$, a derivation revealing that it stems from piled-up Pythagorean perfect 5ths [*diapentes*, or *ἡμιόλιοι*, [*h]ēmiolíoī*] transposed accordingly, in order that the ensuing pitch-interval fits within one octave). Now Plato, in Book IX of **The Republic**, makes a rather curious statement about “the shadow which is the tyrant’s pleasure, ... you will find that ... the king is 729 times more happy than the tyrant”. It is tempting to speculate that the tritone’s questionable reputation might find its origins here, in Ancient Greece.



An image of the Apostle Peter (Cephas)



A pair of tritones, the ‘diabolus in musica’

§22. ON THE 'STAR' CALLED WORMWOOD IN REVELATION 8:11

In Revelation 8:10–11 – the sole pair of verses from the New-Testament *Urtexte* to employ the Koinē Greek word “ἄψινθος” [*apsinthos*], about which some elucidation of their seemingly anomalous nature is necessary – we gather that:

The third angel sounded his trumpet, and a great star, blazing like a torch, fell from the sky on a third of the rivers and on the springs of water – the name of the star is Wormwood [“ὁ Ἀψινθος”, [*h*]ο *Apsinthos*]. {656} A third of the waters turned bitter [“εἰς ἄψινθον” [*eis apsinthon*]: ‘into wormwood’], and many people died from the waters that had become bitter. (Revelation 8:10–11 NIV)

The name “ὁ Ἀψινθος” [*h*]ο *Apsinthos*] in this context means ‘bitterness’, a metaphor for calamity and distress; it refers to *Artemisia absinthium*, a pungently aromatic shrub with white or yellow flowers whose oil is a bitter-tasting medicine one drinks to kill intestinal worms (whence one of its ordinary names: “wormwood”), and from which the potent dark-green aniseed-flavoured hallucinogenic liqueur absinthe is distilled.

Mark 13:25–26 – “... the stars will fall from the sky, and the heavenly bodies will be shaken. At that time men will see the Son of Man coming in clouds with great power and glory”. (NIV) – indicates that the ‘falling star’ called Wormwood of Revelation 8:10–11 is one of those signals heralding an imminent Second Coming. Wormwood is unmistakably part of an apocalyptic disturbance of *cosmic proportions*, this plummeting ‘star’ (or ‘comet’) being some sort of divine agent (perhaps an angel?) whose severity indisputably justifies the *isopsēphia* of ὁ Ἀψινθος [*h*]ο *Apsinthos*] (‘Wormwood’) = 1110 = ὠμός [*ōmos*] (‘hard’, ‘cruel’ [etc.]) {656–657}.



The ‘star’ called Wormwood



A Wormwood shrub

§23. GEMATRIAL MULTIPLES OF 13, ALL OF WHICH ARE CONNECTED WITH THE DEVIL AND ITS MINIONS, INCLUDING THE ANTICHRIST

There are a group of terms for God's main adversary the Devil (or of the Devil's sundry agents and phenomena) in the New Testament, all of whose Koinē Greek *gematria* are some multiple of 13. The prime multiplicand 13 is symbolic of lawlessness, rebellion, and depravity (as shall be amply evinced by the examples of *gematria* below). Many additional instances of gematrial multiples of 13 can also be teased out of the *Urtexte* of biblical verses such as Matthew 26:48, Matthew 27:16, Matthew 27:20, Mark 15:6, Luke 22:3, Luke 22:47, Luke 23:18, John 12:4, John 13:26, John 18:40, Acts 4:25–27, 1 John 2:22, 1 John 4:3, 2 John 7, and elsewhere throughout the original scriptures of the Holy Bible (including those of the Old Testament). James Harrison's textbook **The Pattern and The Prophecy: God's Great Code** (1994) imparts quite a few of them; and E. W. Bullinger, within a section specifically concerning the number 8 from his 1894 classic **Number in Scripture: Its Supernatural Design and Spiritual Significance** (under the heading "Eight and Thirteen Together") displays many more.

- ▶ $78 = 13 \times 6 = \text{Βελιάλ} [\text{Belial}]$ ('Belial' {2 Corinthians 6:15}); **{706}**
- ▶ $195 = 13 \times 15 = \text{Διάββολος} [\text{Diabbolos}]$ ('[the] Devil'), **{707}** this being the original Greek spelling;
- ▶ $247 = 13 \times 19 = \text{θηρίον} [\text{thērion}]$ ('a beast' {Revelation 13:1}); **{708}**
- ▶ $247 = 13 \times 19 = \text{παμμελαν} [\text{pammelan}]$ ('all-black'); **{709}**
- ▶ $378 = (13 \times 29) + 1 = \text{άλλο θηρίον} [\text{allo thērion}]$ ('another beast' {Revelation 13:1}); **{710}**
- ▶ $481 = 13 \times 37 = \text{Έρμογένης} [\text{Hermogenēs}]$ ('Hermogenes' {2 Timothy 1:15}), Hermogenes being an adversary of the apostle Paul; **{711}**
- ▶ $611 = 13 \times 47 = \text{εν Βεελζεβούλ} [\text{en Beelzeboul}]$ ('by Beelzebub' {Luke 11:15–19}); **{712}**
- ▶ $637 = 13 \times 49 = \text{Ολυμπίας} [\text{Olympias}]$ ('Olympias', the grossly immoral mother of Alexander the Great); **{713}**
- ▶ $753 = (13 \times 58) - 1 = \text{Σατανάς} [\text{Satanas}]$ ('Satan' {Matthew 12:26 ff.}); **{714}**
- ▶ $753 = (13 \times 58) - 1 = \text{μαχαίρα} [\text{machaira}]$ ('a sword' {Matthew 26:52}); **{715}**
- ▶ $753 = (13 \times 58) - 1 = \text{υερισμα} [\text{uerisma}]$ ('violence'); **{716}**
- ▶ $753 = (13 \times 58) - 1 = \text{το σημείον} [\text{to sēmeion}]$ ('the sign [of the Son of Man]' {Matthew 24:30}); **{717}**
- ▶ $780 = 13 \times 60 = \text{όφεις} [[h]ophis]$ ('[the] serpent' {Revelation 12:9}); **{718}**
- ▶ $806 = 13 \times 62 = \text{Γωγ} [\text{Gōg}]$ ('Gog' {Revelation 20:8}); **{719}**
- ▶ $871 = 13 \times 67 = \text{ή Αποστασία} [[h]ē Apostasia]$ ('the Apostasy', 'the Rebellion', 'the Falling Away from the Faith' {2 Thessalonians 2:3}); **{720}**
- ▶ $936 = 13 \times 72 = \text{σκάνδαλόν μου} [\text{skandalon mou}]$ ('my offence' {Matthew 16:23}); **{721}**
- ▶ $975 = 13 \times 75 = \text{δράκων} [\text{drakōn}]$ ('a dragon' {Revelation 12:3}), this word occurring exactly 13 times in the New Testament!; **{722}**
- ▶ $1053 = 13 \times 81 = \text{πειράζω} [\text{peirazō}]$ ('tempter' {Matthew 4:3}); **{723}**
- ▶ $1079 = 13 \times 83 = \text{Βουκεφαλαν} [\text{Boukephalan}]$ ('Bucephalas' – Alexander the Great's horse, upon which Alexander won all of his major battles); **{724}**

- ▶ 1118 = 13 × 86 = Φίλητος [*Philētos*] ('Philetus' {2 Timothy 2:17}), Philetus being another enemy of the apostle Paul; **{725}**
- ▶ 1573 = 13 × 121 = την γυναίκα Ἰεζάβελ [*tēn gunaika [H]iezebel*] ('the woman Jezebel' {Revelation 2:20}); **{726}**
- ▶ 1651 = 13 × 127 = Αντίχριστοι [*Antichristoi*] ('Antichrists' {1 John 2:18}); **{727}**
- ▶ 1665 = (13 × 128) + 1 = το Πνεύμα της Γης [*to Pneuma tēs Gēs*] ('the Spirit of the Earth'); **{140}**
- ▶ 1820 = 13 × 140 = ανθρωποκτόνος [*anthrōpoktonos*] ('murderer' {John 8:44, and 1 John 3:15}); **{728}**
- ▶ 1872 = 13 × 144 = Αλεξανδρος των Μακεδονία [*Alexandros tōn Makedonia*] ('Alexander of Macedonia' – Alexander the Great); **{729}**
- ▶ 1885 = 13 × 145 = ως λέων [*ōs leōn*] ('[roaring] as a lion' {1 Peter 5:8}); **{730}**
- ▶ 1911 = 13 × 147 = ο Αντίχριστος [*o Antichristos*] ('the Antichrist' {1 John 2:22}); **{731}**
- ▶ 2067 = 13 × 159 = τον Αριθμόν του Θηρίου [*ton Arithmon tou Thēriou*] ('the Number of the Beast' {Revelation 13:18}); **{732}**
- ▶ 2118 = (13 × 163) – 1 = τα Ζιζάνια του αντικειμένου [*ta Zizania tou antikeimenou*] ('the Tares [Weeds] of the Adversary' {see Matthew 13:30 ff.}), from the Parable of the Tares and Wheat; **{733}**
- ▶ 2118 = (13 × 163) – 1 = τα Ζιζάνια, Μυστήριον Σατανα [*ta Zizania, Mustērion Satana*] ('the Tares, Mystery of Satan' {see Matthew 13:30 ff.}); **{734}**
- ▶ 2197 = 13³ = 13 × 169 = ο καλούμενος Διάβολος και ο Σατανάς [*o kaloumenos Diabolos kai o Satanas*] ('who is called the Devil and Satan' {Revelation 12:9}); **{735}**
- ▶ 2483 = 13 × 191 = το Χάραγμα του Θηρίου [*to Charagma tou Thēriou*] ('the Mark of the Beast' {Revelation 16:2}); **{736}**
- ▶ 2600 = 13 × 200 = τησ εξουσίας του αέρος [*tēs exousias tou aeros*] ('the authority of the air' {Ephesians 2:2}); **{737}**
- ▶ 2756 = 13 × 212 = ο όφης ο αρχαίος ... και ο σατανάς [*o [h]ophis o archaios ... kai o satanas*] ('that old serpent, ... even Satan' {Revelation 12:9}); **{738}**
- ▶ 5577 = 13² × 33 = οτι ό αρχών του κοσμου τούτου κέκριται [*oti [h]o archōn tou kosmou toutou kekritai*] ('... because the ruler of this world has been judged' {John 16:11}); **{739}**
- ▶ 7072 = 13 × 544 = οταν λαλη το ψευδος, εκ των ιδίων λαλει, οτι ψεύστης εστιν [*otan lalē to pseudos, ek tōn idiōn lalei, oti pseustēs estin*] ('When he speaks a lie, he speaks of his own, because he is a liar' {John 8:44}); **{740}**
- ▶ 12090 = 13 × 930 = έχουσιν επ αυτων βασιλέα τον άγγελον της αβύσσου, όνομα αυτω Έβραισι Αβαδδών, και εν τη Έλληνικη όνομα έχει Απολλύων. [*echousin ep autōn basilea ton angelon tēs abussou, [h]onoma autō Hebraisti Abaddōn, kai en tē Hellēnikē [h]onoma echei Apolluōn.*] ('They have a king, the angel of the Abyss, whose name in Hebrew is Abaddon, and in Greek, Apollyon.' {Revelation 9:11}). **{741}**



An image of the Devil's horrible face



Satan cast out of Heaven

§24. SOME MISCELLANEOUS EXAMPLES OF KOINĒ GREEK ISOPSĒPHIA FROM THE NEW TESTAMENT (AND FROM ELSEWHERE)

I conclude this fairly modest survey of (predominantly) New-Testament Greek *gematria*, **Greek Fire: An Introduction to Gematria and Isopsēphia within the New Testament of the Holy Bible**, with some assorted instances of Koinē Greek *isopsēphia*, many of them garnered from Appendix II, **Dictionary of Isopsephy**, from Kieren Barry's landmark volume **The Greek Qabalah: Alphabetic Mysticism and Numerology in the Ancient World** (1999); they will be catalogued below in increasing gematrial-numeric order, in most cases without any additional textual elucidation. I shall leave it entirely to readers to decide whether or not their gematrial equalities (or near-equalities, in those circumstances where *gematria*-expressions' tallies vary by just a single *colef*) do carry any intentionality or semiological *gravitas*:

- ▶ 21 = Δ₆ = Δαβιδ [Dabid] ('David' {Matthew 1:1 ff.}); {742}
- ▶ 46 = Αδάμ [Adam] ('Adam' {Romans 5:14}); {743}
- ▶ 64 = 4 × 4 × 4 = 4³ = αληθεία [alētheia] ('truth' {John 5:33}), {333} the cubic character of which becomes meaningful once we consider the semiotics of the gematrial number 37, as was done in §5;
- ▶ 72 = η αλήθεια [ē alētheia] ('the truth' {John 14:6; Galatians 2:5; 1 John 1:8, 2:4 & 5:6}); {744}
- ▶ 93 = αγάπη [agapē] ('love' {Matthew 24:12}); {745}
- ▶ 93 = θέλημα [thelēma] ('will' {Mark 3:35}); ^{16a} {746}
- ▶ 96 = η νίκη [ē nikē] ('the victory' {1 John 5:4}); {747}
- ▶ 131 = πελεια [peleia] ('a dove'); {748}
- ▶ 131 = ιερεια [[h]iereia] ('a priestess'); {749}
- ▶ 140 = βεβαιον [bebaion] ('sure', 'certain'); {750}
- ▶ 145 = Αβραάμ [Abraam] ('Abraham' {Matthew 1:1 ff.}); {751}
- ▶ 146 = μνήμη [mnēmē] ('memory', 'remembrance' {2 Peter 1:15}); {752}
- ▶ 146 = παναγια [panagia] ('all-holy'); {753}
- ▶ 166 = διακονία [diakonia] ('relief', 'service' {Acts 6:1}); {754}
- ▶ 168 = επάγγελμα [epangelma] ('a promise' {2 Peter 3:13}); {755}
- ▶ 186 = Γολγοθά [Golgotha] ('Golgotha' {John 19:17}), Jesus's hill-site of crucifixion, which means 'the place of the skull'; {756}
- ▶ 186 = γέγονεν [gegonen] ('It is done', 'It has occurred' {Revelation 16:17}); {757}
- ▶ 192 = Μαριάμ [Mariam] ('Mary' {Matthew 1:20 ff.}); {700}
- ▶ 231 = όνομα [[h]onoma] ('a name' {Mark 3:16}); {758}
- ▶ 232 = Ισαάκ [Isaak] ('Isaac' {Matthew 1:2}); {759}
- ▶ 240 = ή Καθολικη Αληθεια [[h]ē Katholikē Alētheia] ('the Universal Truth'); {760}
- ▶ 256 = Άγιασμα [[H]agiasma] ('Holy Place'), {761} the Greek sanctuary;
- ▶ 264 = ή παρθενία [[h]ē parthenia] ('virginity' {Luke 2:36}); {762}

- ▶ 281 = *ασθενεία* [*asthenia*] ('weakness', 'feebleness', 'ailment' {John 5:5}); **{763}**
- ▶ 281 = *αρνίον* [*arnion*] ('[a] lamb' {Revelation 14:1}); **{764}**
- ▶ 282 = *βίος* [*bios*] ('life' [of the biological kind], 'existence'; 'livelihood' {Luke 16:30}); **{765}**
- ▶ 294 = *ἐκκλησία* [*ekklesiā*] ('a church', 'an assembly' {Acts 7:38}); **{74}**
- ▶ 294 = *θειος* [*theios*] ('holy', 'sacred', 'of the Gods' [or specifically, for Christians, 'of the Holy Trinity']); **{766}**
- ▶ 294 = *ροδον* [*rodon*] ('[a] rose'); **{767}**
- ▶ 296 = *μονογενη* [*monogenē*] ('only-begotten' {John 3:16}); **{768}**
- ▶ 309 = *ἡ Σελήνη* [*[h]ē Selēnē*] ('the Moon' {Acts 2:20}); **{769}**
- ▶ 312 = *ἄγγελος* [*angelos*] ('an angel' {John 12:29}); **{770}**
- ▶ 312 = *δῆλος* [*dēlos*] ('manifest' {1 Corinthians 15:27}); **{771}**
- ▶ 313 = *ἀδῆλος* [*adēlos*] ('unmanifest' {1 Corinthians 14:8}); **{772}**
- ▶ 321 = *καλός* [*kalos*] ('good' {John 10:11}); **{773}**
- ▶ 325 = *ελπίς* [*elpis*] ('hope' {Ephesians 1:18}); **{774}**
- ▶ 342 = *Παλλας* [*Pallas*] ('Pallas' – an alternative name for the Ancient Greek goddess Athena); **{775}**
- ▶ 352 = *Ἡ Ὁδός* [*[H]ē [H]odos*] ('The Way' {John 14:6}); **{776}**
- ▶ 352 = *Ὁ Βίος* [*[H]o Bios*] ('The Life' [in the sense of biological life]); **{777}**
- ▶ 352 = *λαμπάς* [*lampas*] ('a torch', 'a lamp'); **{778}**
- ▶ 352 = *Νίκη Αληθείας* [*Nikē Alētheias*] ('Victory of Truth'); **{779}**
- ▶ 354 = *ο Θεός* [*o Theos*] ('God' {Mark 10:6}); **{780}**
- ▶ 373 = *Λόγος* [*Logos*] ('Word' [i.e. Jesus] {John 1:1}); **{781}**
- ▶ 381 = *ειρήνη* [*eirēnē*] ('peace' {Luke 2:14}); **{782}**
- ▶ 383 = *σημείον* [*sēmeion*] ('a sign' {Matthew 24:30}); **{783}**
- ▶ 387 = *διάβολος* [*diabolos*] ('a devil' {Luke 4:5}); **{784}**
- ▶ 387 = *θέρους* [*theros*] ('summer' {Mark 13:28}); **{785}**
- ▶ 388 = *ὁ Ἥλιος* [*[h]o [H]ēlios*] ('the Sun' {Matthew 13:43}); **{786}**
- ▶ 390 = *πόλις* [*polis*] ('a city' {Matthew 5:14}); **{787}**
- ▶ 422 = *το αἷμά* [*to [h]aima*] ('the [or my] blood' {Matthew 26:28}); **{788}**
- ▶ 443 = *ὁ Λόγος* [*[h]o Logos*] ('the Word' [i.e. Jesus] {John 1:1}); **{789}**
- ▶ 453 = *ἁμαρτία* [*[h]amartia*] ('[a] sin' {Matthew 12:31}); **{790}**
- ▶ 456 = *μήτηρ* [*mētēr*] ('mother' {Mark 15:40}); **{791}**
- ▶ 463 = *ἡ Ζύμη* [*[h]ē Zunē*] ('the leaven' {Matthew 13:33}), from the Parable of the Yeast; **{792}**
- ▶ 463 = *το θέλημα* [*to thelēma*] ('the will [of the Father]' {Matthew 7:21 ff.}); **{793}**
- ▶ 463 = *εντολή* [*entolē*] ('[a] commandment' {Mark 12:30}); **{794}**
- ▶ 463 = *αποταγή* [*apotagē*] ('[a] renunciation'); **{795}**

- ▶ 464 = *ἡ μήτηρ* [*ē mētēr*] ('the mother' {Matthew 20:20}); **{796}**
- ▶ 489 = *πατήρ* [*patēr*] ('father' {Matthew 5:48}); **{797}**
- ▶ 500 = *ένδυμα* [*enduma*] ('a robe', 'a garment' {Matthew 28:3}); **{798}**
- ▶ 516 = *έστια* [*[h]estia*] ('[a] house'); **{799}**
- ▶ 516 = *στεγη* [*stegē*] ('[a] house'); **{800}**
- ▶ 517 = *θύρη* [*thurē*] ('a door', 'a threshold' {see John 10:7}); **{801}**
- ▶ 580 = *πυρ* [*pur*] ('[a] fire' {Mark 9:45}); **{802}**
- ▶ 580 = *θάρσος* [*tharsos*] ('courage', 'daring' {Acts 28:18}); **{803}**
- ▶ 590 = *κυκλον* [*kuklon*] ('a circle'); **{804}**
- ▶ 590 = *το Όλον* [*to [H]olon*] ('the Whole', 'the Perfect' {see Mark 8:36}), **{805}** this pair reinforcing the idea that circularity represents perfection and, arguably, the notion of a circular Heaven's perfection and wholeness;
- ▶ 598 = *νεφέλη* [*nephelē*] ('a cloud' {Matthew 17:5}); **{806}**
- ▶ 598 = *ολόκληρος* [*oloklēros*] ('entire', 'complete'; 'perfect' {see, for instance, 1 Thessalonians 5:23}); **{807}**
- ▶ 598 = *εντελής* [*entelēs*] ('perfect'; 'complete'; 'full'); **{808}**
- ▶ 601 = *το όνομα* [*to [h]onoma*] ('the name' {Acts 26:9}); **{809}**
- ▶ 602 = *απα* [*atta*] ('father' [a salutation used to elders]); **{810}**
- ▶ 602 = *θειότης* [*theiōtēs*] ('divinity' {Romans 1:20}); **{811}**
- ▶ 612 = *γραφή* [*graphē*] ('scripture' {Mark 15:28}); **{812}**
- ▶ 631 = *θάνατος* [*thanatos*] ('death' {Romans 5:12}); **{813}**
- ▶ 640 = *Βασιλεια Ειρήνης* [*Basileia Eirēnēs*] ('Kingdom of Peace'); **{814}**
- ▶ 644 = *Έμμανουήλ* [*Emmanouēl*] ('Emmanuel'); **{815}**
- ▶ 648 = *Δομος Αληθείας* [*Domos Alētheias*] ('House of Truth'); **{816}**
- ▶ 648 = *Ἡ Αληθεια, Πνευμα* [*[H]ē Alētheia, Pneuma*] ('The Truth, Spirit'); **{817}**
- ▶ 648 = *Ἡ Βασιλεια Ειρήνης* [*[H]ē Basileia Eirēnēs*] ('The Kingdom of Peace'), **{818}** all three instances of 648-gematria pertaining to Heaven;
- ▶ 651 = *επιστήμη* [*epistēmē*] ('science' {James 3:13}); **{819}**
- ▶ 656 = *Μεσσίας* [*Messias*] ('[the] Messiah' {see John 1:41}, meaning '[the] Anointed One'); **{820}**
- ▶ 656 = *ἡ Μήτηρ Μαριάμ* [*[h]ē Mētēr Mariam*] ('the Mother Mary'); **{821}**
- ▶ 670 = *ο Κόσμος* [*o Kosmos*] ('the Cosmos', 'the World', 'the Universe' {John 7:7}); **{822}**
- ▶ 671 = *Παραδεισος* [*Paradeisos*] ('Paradise' {2 Corinthians 12:4}); **{823}**
- ▶ 680 = *υιός* [*[h]uios*] ('son' {Mark 2:10}); **{824}**
- ▶ 691 = *ίστορια* [*[h]istoria*] ('knowledge', 'history'); **{825}**
- ▶ 691 = *κράτος* [*kratos*] ('power' {Acts 19:20}), **{826}** hence the commonplace saying that "knowledge is power";
- ▶ 704 = *ἡ Καταβολη η Παρθενια* [*[h]ē Katabolē ē Parthenia*] ('the Conception of the Virgin [Mary]'); **{827}**

- ▶ 710 = πιστόν [*piston*] ('faithful', 'trustworthy' {1 Corinthians 5:17}); **{828}**
- ▶ 710 = Ἅγιον Πνεῦμα [*[H]agion Pneuma*] ('Holy Spirit' {Luke 12:10}); **{829}**
- ▶ 713 = ὀλοτελής [*[h]olotelēs*] ('wholly' {see 1 Thessalonians 5:23}); **{830}**
- ▶ 713 = παγκρατής [*pagkratēs*] ('all-powerful'); **{831}**
- ▶ 713 = Ἡ Δύναμις [*[H]ē Dunamis*] ('The Power' {Matthew 6:13}); **{832}**
- ▶ 718 = μορφή [*morphē*] ('appearance [of God]', 'form' {Philippians 2:6}); **{833}**
- ▶ 718 = υπομονή [*[h]upomogē*] ('endurance'; 'patience' {Titus 2:2}); **{834}**
- ▶ 726 = ὁ Μεσσίας [*[h]o Messias*] ('the Messiah' {see John 1:41}, 'the Anointed One'); **{835}**
- ▶ 727 = ἀπαυγασμα [*apaugasma*] ('radiance', 'brightness', 'effulgence' {Hebrews 1:3}); **{836}**
- ▶ 727 = ἐπικυδής [*epikudēs*] ('splendid', 'glorious'); **{837}**
- ▶ 729 = $9 \times 9 \times 9 = 9^3$ = Κηφάς [*Kēphas*] ('Kephas' [or 'Cephas']: the name, meaning a piece of rock, given by Jesus to Simon Peter {John 1:42});¹⁰⁴ **{699}**
- ▶ 729 = $9 \times 9 \times 9 = 9^3$ = Πετρα σμγ' [*Petra 243*] ('the [cubic] Rock of 243 [visible facets]'); **{698}**
- ▶ 729 = $9 \times 9 \times 9 = 9^3$ = Ἡ Πετρα, Ἡ Παραθηκη [*[H]ē Petra, [H]ē Parathēkē*] ('The Rock, The Trust'); **{838}**
- ▶ 729 = $9 \times 9 \times 9 = 9^3$ = Ἱερὸν Ἐκκλησίας [*[H]ieron Ekklēσίας*] ('Temple of the Church'); **{694}**
- ▶ 729 = $9 \times 9 \times 9 = 9^3$ = διακονοὶ ἐκκλησίας [*diakonoι ekklēσίας*] ('servants [deacons] of the church' {Romans 16:1}); **{696}**
- ▶ 729 = $9 \times 9 \times 9 = 9^3$ = εὐεργεσία [*euergesia*] ('a good work' {Acts 4:9}); **{695}**
- ▶ 729 = $9 \times 9 \times 9 = 9^3$ = σκάφη [*skaphē*] ('a boat', 'a skiff', 'a ship', 'a vessel' {Acts 27:16}); **{839}**
- ▶ 741 = ὁρατός [*oratos*] ('visible', 'seen' {Colossians 1:16}); **{840}**
- ▶ 742 = ἀορατός [*aoratos*] ('invisible', 'unseen' {Colossians 1:16}); **{841}**
- ▶ 781 = συννοία [*sunnoia*] ('meditation'); **{842}**
- ▶ 781 = σοφία [*sophia*] ('wisdom' {1 Corinthians 1:17}); **{843}**
- ▶ 801 = περιστέρα [*peristera*] ('[a] dove' {Mark 1:10}), a dove being symbolic of the Holy Spirit; **{25}**
- ▶ 815 = ζωή [*zōē*] ('life' {Luke 12:15}); **{844}**
- ▶ 831 = πυραμὶς [*puramis*] ('[a] pyramid'); **{845}**
- ▶ 831 = μακροκοσμος [*makrokosmos*] ('macrocosm'); **{846}**
- ▶ 832 = Α και ... Ω [*A kai ... Ō*] ('Alpha and ... Omega' {Revelation 1:8}); **{847}**
- ▶ 833 = Ιακώβ [*Iakōb*] ('Jacob' {Matthew 1:2}); **{848}**
- ▶ 861 = Αἰων [*Aiōn*] ('Aeon', 'Age'); **{849}**
- ▶ 866 = Ἀδωναι [*Adōnai*] ('Adonai' [an epithet of the LORD] {Ezekiel 5:7 LXX}); **{850}**
- ▶ 886 = υἱὸν ἄρσεν [*[h]uion arsen*] ('[a] male child', literally 'a son, a male' {Revelation 12:5}); **{851}**
- ▶ 911 = χάρις [*charis*] ('charity', 'grace', 'favour' {Luke 2:40}); **{852}**
- ▶ 913 = Θεοὶ Χθονίοι [*Theoi Chthonioi*] ('Gods of the Underworld'); **{853}**

- ▶ 931 = ἀμετάθετος [*ametathetos*] ('immutability' {Hebrews 6:17}); **{854}**
- ▶ 931 = Ὁ Αἰὼν [*[H]o Aion*] ('The Aion' {**Corpus Hermeticum** XI:2}); **{855}**
- ▶ 946 = τὸ Πνεῦμα [*to Pneuma*] ('the Spirit' {Matthew 4:16 ff.}); **{856}**
- ▶ 968 = τό κήτης [*to kētos*] ('the whale' {Job 13:12 LXX}), **{857}** this being the sea-creature that swallowed Jonah;
- ▶ 969 = ἀρχιποίμην [*archipoimēn*] ('chief shepherd' {see 2 Peter 5:4}); **{858}**
- ▶ 969 = ἱερεὺς Μέγας [*[H]iereus Megas*] ('High Priest' {see Hebrews 10:21}); **{859}**
- ▶ 969 = εἰδωλόν [*eīdōlon*] ('an idol' {1 Corinthians 10:19}); **{860}**
- ▶ 974 = δολοῶ [*doloō*] ('to act treacherously', 'to deceive' {see 2 Corinthians 4:2}); **{861}**
- ▶ 975 = Ὁ Δημιουργός [*[H]o Dēmiourgos*] ('The Engineer', 'The Demiurge' [i.e., God] {see Hebrews 11:10}); **{862}**
- ▶ 975 = τὸ τέλος [*to telos*] ('the end' {Luke 21:9}); **{863}**
- ▶ 975 = στρηνιάω [*strēniāō*] ([στ = 6] 'to be wanton'; 'to live luxuriously' {see Revelation 18:3}); **{864}**
- ▶ 979 = ἡ Παρθένος Μήτηρ [*[h]ē Parthenos Mētēr*] ('the Virgin Mother'); **{865}**
- ▶ 991 = κατοπτρον [*katoptron*] ('[a] mirror'); **{866}**
- ▶ 991 = φυλαξ [*phulax*] ('[a] guardian'); **{867}**
- ▶ 998 = Κορη Κοσμου [*Korē Kosmou*] ('Virgin of the World'), **{868}** a figure in Gnostic theogony;
- ▶ 998 = νύμφη [*numphē*] ('daughter-in-law'; 'nymph', 'maiden'; 'bride'; 'nereid' {Luke 12:53}); **{869}**
- ▶ 1006 = Ἡ Κορη Κοσμου [*[H]ē Korē Kosmou*] ('The Virgin of the World'), **{870}** a Gnostic theogonic figure;
- ▶ 1006 = ἡ νύμφη [*[h]ē numphē*] ('the daughter-in-law'; 'the nymph', 'the maiden'; 'the bride'; 'the nereid' {see Luke 12:53}); **{871}**
- ▶ 1011 = πλατὺς [*platus*] ('wide' {see Matthew 7:13}); **{872}**
- ▶ 1011 = χλιαρός [*chliaros*] ('lukewarm' {Revelation 3:16}); **{873}**
- ▶ 1011 = βαρυτής [*barutēs*] ('pride'), **{874}** each concept here being associated with the pathway towards personal and spiritual annihilation;
- ▶ 1013 = ἀσεβέω [*asebeō*] ('to be impious' {see Jude 1:15}); **{875}**
- ▶ 1013 = εὐχή [*euchē*] ('a prayer [to God]' {James 5:15}); **{876}**
- ▶ 1014 = σφραγίς [*sphragis*] ('a seal'; 'a sign' {1 Corinthians 9:2}); **{705}**
- ▶ 1014 = εὐθύς [*euthus*] ('straightaway' {John 21:3}); **{877}**
- ▶ 1015 = ἐτιμος [*etimos*] ('real'; 'true'); **{878}**
- ▶ 1015 = πεπων [*pepon*] ('a friend'; 'gentle'); **{879}**
- ▶ 1021 = ἀπόστολος [*apostolos*] ('an apostle' {Titus 1:1}); **{880}**
- ▶ 1021 = ἔρχεται [*erchetai*] ('[the Messiah] is coming' {John 4:25}); **{881}**
- ▶ 1021 = κρατὺς [*kratus*] ('to hold'; 'to seize' {see Mark 1:31}); **{882}**
- ▶ 1021 = ἡ εὐχή [*[h]ē euchē*] ('the vow [to God]' {James 5:15}); **{883}**
- ▶ 1041 = σῶμα [*sōma*] ('a body' {Luke 24:23}); **{884}**
- ▶ 1059 = Πλήρωμα [*Plērōma*] ('Plērōma'; 'Fullness [of God]' {Colossians 2:9}); **{885}**
- ▶ 1059 = μυστήρια [*mustēria*] ('mysteries [of the kingdom of God]' {Luke 8:10}); **{886}**
- ▶ 1059 = Μεγας Παράκλητος [*Megas Paraklētos*] ('Great Paraclete', 'Great Comforter' {see John 16:26}); **{887}**

- ▶ 1059 = ὁ Μεγας Κύκλος *[h]o Megas Kuklos* ('the Great Circle'; metaphorically, 'the Mighty Eye'); **{888}**
- ▶ 1062 = Ὁ Λογος Ιθυς *[H]o Logos Ithus* ('The True Word' – i.e., Jesus); **{889}**
- ▶ 1062 = Αἰώνας *[Aīōnas]* ('the Ages', 'the Aeons' {Matthew 6:13, Romans 1:25 & 11:36}); **{890}**
- ▶ 1064 = Αἴγυπτος *[Aiguptos]* ('Egypt' {Revelation 11:8}); **{891}**
- ▶ 1064 = σθένω *[sthenō]* ('to have power'); **{892}**
- ▶ 1065 = σύνεσις *[sunesis]* ('knowledge', 'understanding' {see 1 Corinthians 1:19}); **{893}**
- ▶ 1065 = αγνωσία *[agnōsia]* ('ignorance [of foolish men]' {see 1 Peter 2:15}); **{894}**
- ▶ 1090 = σκόλοψ *[skolops]* ('a thorn', 'a barb' {2 Corinthians 12:7}); **{895}**
- ▶ 1090 = μύστικον *[mustikon]* ('mystical', 'secret'); **{896}**
- ▶ 1136 = μεσουρανος *[mesouranos]* ('mid-heaven' {see Revelation 19:17}); **{897}**
- ▶ 1147 = ουσία απειρός *[ousia apeiros]* ('infinite essence'); **{898}**
- ▶ 1147 = Παρθένος Ουράνια *[Parthenos Ourania]* ('Heavenly Virgin'); **{899}**
- ▶ 1196 = βιοδωρις *[biodōris]* ('life-giving'); **{900}**
- ▶ 1219 = ιχθύς *[ichthus]* ('a fish' {Matthew 7:10}), **{901}** – scrutinized in detail within §13–14;
- ▶ 1219 = Το Ωμεγα *[To Ōmega]* ('The Omega', 'The Last' {see Revelation 1:8}); **{530}**
- ▶ 1219 = Ἐρρωσθε *[Errōsthe]* ('Farewell!', 'Stay firm!' {Acts 15:29}); **{902}**
- ▶ 1219 = ὁ Λογος εκ Πατρος *[h]o Logos ek Patros* ('the Word of the Father' – i.e., his Son, Jesus); **{531}**
- ▶ 1219 = χαρα και αγαλλιασις *[chara kai agalliasis]* ('joy and gladness'); **{532}**
- ▶ 1220 = τέλειω *[teleiō]* ('to make perfect' {see Matthew 5:48}); **{903}**
- ▶ 1220 = ευωδία *[euōdīa]* ('perfume', 'a pleasant aroma' {2 Corinthians 3:15}); **{904}**
- ▶ 1220 = μωροίς *[mōrois]* ('moronish'; 'with the foolish' {1 Corinthians 4:10}); **{905}**
- ▶ 1230 = βεβαίωσις *[bebaiōsis]* ('confirmation'; 'security' {Hebrews 6:16}); **{906}**
- ▶ 1230 = φροντις *[phrontis]* ('thought', 'reflection' {see Titus 3:8}); **{907}**
- ▶ 1231 = ταχινος *[tachinos]* ('swift' {2 Peter 2:1}); **{908}**
- ▶ 1231 = το βεβαίωμα *[to bebaiōma]* ('the confirmation'; 'the understanding'); **{909}**
- ▶ 1234 = αριθμός εμφανης *[arithmos emphanēs]* ('number visible to the eye'); **{910}**
- ▶ 1234 = αρχαία άγια αριθμητική *[archaia [h]agia arithmētikē]* ('ancient sacred arithmetic'); **{911}**
- ▶ 1236 = μεθ' ημών Θεός *[meth' ēmōn Theos]* ('God with us' {Matthew 1:23}), explaining the meaning of the name Emmanuel, in reference to the baby Jesus; **{912}**
- ▶ 1238 = ή Εξουσία ... ~~από~~ Θεού *[h]ē Exousia ... ~~apo~~ Theou* ('the Authority ... ~~from~~ God' {Romans 13:1}); **{913}**
- ▶ 1238 = ή βεβαίωσις *[h]ē bebaiōsis* ('the confirmation'; 'the security' {see Hebrews 6:16}); **{914}**
- ▶ 1240 = μύστικος *[mustikos]* ('mystical', 'secret'); **{915}**
- ▶ 1240 = μυω *[muō]* ('to be closed', 'to be shut'; 'to cease'); **{916}**
- ▶ 1241 = το Χάος *[to Chaos]* ('The Chaos'); **{917}**
- ▶ 1241 = η γλώσσα *[ē glōssa]* ('the tongue' {James 3:5–6}); **{918}**

- ▶ 1253 = ἀληθεύω [*alētheuō*] ('to speak the truth' {Galatians 4:16}); **{919}**
- ▶ 1254 = ἀνεξερεύντος [*anexereuntos*] ('unsearchable', 'unable to be understood' {Romans 11:33}); **{920}**
- ▶ 1255 = δικαίωσις [*dikaiōsis*] ('justification' {Romans 5:18}); **{921}**
- ▶ 1255 = ενθουσιάζσμος [*enthousiasmos*] ('inspiration'; 'ecstasy'); **{922}**
- ▶ 1255 = εκλύω [*ekluō*] ('to be enfeebled' {Hebrews 12:5}); **{923}**

- ▶ 1260 = Σολομών [*Solomōn*] ('Solomon' {Luke 12:27}); **{924}**
- ▶ 1260 = υπερτέρος [*uperteros*] ('superior', 'more excellent'); **{925}**

- ▶ 1263 = ηλεκτωρ [*ēlektōr*] ('the Sun', 'beaming'); **{926}**
- ▶ 1263 = υπεροχή [*uperochē*] ('superiority', 'excellence' {1 Timothy 2:2}); **{927}**
- ▶ 1263 = γνώσις [*gnōsis*] ('*gnōsis*', 'wisdom', 'knowledge' {1 Corinthians 8:1}); **{928}**
- ▶ 1263 = αποταγή κόσμου [*apotagē kosmou*] ('renunciation of the world'); **{929}**
- ▶ 1264 = γεωμέτρια [*geōmetria*] ('geometry'); **{930}**
- ▶ 1264 = το γνώμα [*to gnōma*] ('the opinion'; 'the knowledge'; 'the sign' {Acts 20:3}); **{931}**

- ▶ 1270 = νυμφίος [*numphios*] ('a bridegroom' {John 3:29}); **{932}**

- ▶ 1272 = ἡ Γεωμέτρια [*[h]ē Geōmetria*] ('[the] Geometry'); **{933}**
- ▶ 1273 = Ἡ Σοφία Θεοῦ [*[H]ē Sophia Theou*] ('the wisdom of God' {see 1 Corinthians 2:7}); **{934}**

- ▶ 1275 = Δ₅₀ = Ἐν ἀρχῇ ἦν ὁ Λόγος [*En archē ēn o Logos*] ('In the beginning was the Word' {John 1:1}); **{935}**

- ▶ 1278 = Δύναμις Λογου [*Dunamis Logou*] ('[the] Power of the Word'); **{936}**
- ▶ 1278 = διάγνωσις [*diagnōsis*] ('[a] diagnosis', 'distinguishing' {Acts 25:21}); **{937}**

- ▶ 1285 = Ζωογονος Θεα [*Zōogonos Thea*] ('Life-bearing Goddess' – named by the Orpheans, according to Proclus); **{938}**

- ▶ 1299 = ἀνδρηλατεω [*andrēlateō*] ('to banish'); **{939}**
- ▶ 1299 = τιμωρημα [*timōrēma*] ('vengeance'); **{940}**

- ▶ 1309 = πανμυστηριον [*panmustērion*] ('all-mystery'); **{941}**
- ▶ 1309 = αἰρεύω [*agreuō*] ('to catch' {see Mark 12:13}); **{942}**
- ▶ 1310 = ἀνθρωπος [*anthrōpos*] ('[a] man' {Matthew 4:4 ff.}); **{616}**
- ▶ 1310 = φύσις [*phusis*] ('the natural order', 'nature' [etc.] {1 Corinthians 11:14}); **{617}**
- ▶ 1310 = βραβεύω [*brabeuō*] ('to rule', 'to arbitrate' {Colossians 3:15}); **{618}**

- ▶ 1315 = ὁ Σπείρων [*[h]o Speirōn*] ('the Sower' [i.e., the LORD] {Matthew 13:37}), from the Parable of the Sower; **{943}**
- ▶ 1315 = Κύριός ἐστι [*Kurios esti*] ('It is [the] LORD' {John 21:7}); **{944}**
- ▶ 1315 = Απόστολοι Θεοῦ [*Apostoloi Theou*] ('Apostles of God'); **{945}**

- ▶ 1323 = αυτοπατορα [*autopatora*] ('his own father' {Lactantius: **Divine Institutes** IV.8}), **{946}** referring to a characteristic of God;
- ▶ 1323 = ετητυμος [*etētumos*] ('true'; 'real'); **{947}**

- ▶ 1336 = κατασιγαω [*katasigaō*] ('to keep secret'); **{948}**
- ▶ 1336 = ο προφήτης [*o prophētēs*] ('the prophet' {Matthew 21:11}); **{949}**

- ▶ 1344 = Οδός Κυρίου [*[H]odos Kurīou*] ('Way of the LORD' {John 1:23}); **{950}**
- ▶ 1344 = ὁ Ουρανιος Λογος [*[h]o Ouranios Logos*] ('the Word of Heaven'); **{951}**

- ▶ 1344 = το Άγιον Πνευμα Αληθείας [*to [H]agion Pneuma Alētheias*] ('the Holy Spirit of the Truth' {see 1 John 4:6}); **{952}**
- ▶ 1344 = Μαριάμ, ἡ Μητηρ Ἰησοῦ [*Mariām, [h]ē Mētēr [H]iēsou*] ('Mary, the Mother of Jesus'); **{953}**
- ▶ 1344 = καπηλεύω [*kapēleuō*] ('to peddle'; 'to corrupt' {2 Corinthians 2:17}); **{954}**
- ▶ 1349 = νομοθέτω [*nomotheteō*] ('to receive the Law' {see Hebrews 7:11}); **{955}**
- ▶ 1350 = λύχνος [*luchnos*] ('a light', 'a lamp' {Mark 4:21}); **{956}**
- ▶ 1358 = ἐπίγνωσις [*epignōsis*] ('full knowledge'; 'perfect knowledge' {Romans 3:20}); **{957}**
- ▶ 1358 = ἡ Μεγαλη Γνώσις [*[h]ē Megalē Gnōsis*] ('the Great *Gnōsis*', 'the Mighty Knowledge'); **{958}**
- ▶ 1358 = γνώσις και αληθεία [*gnōsis kai alētheia*] ('knowledge and truth' {see Romans 2:20}); **{959}**
- ▶ 1358 = φωνή [*phōnē*] ('a sound', 'a voice' {Matthew 3:3}); **{960}**
- ▶ 1358 = Ἡλιωτις [*[H]ēliōtis*] ('of the Sun'); **{961}**
- ▶ 1366 = ἡ φωνή [*ē phōnē*] ('the sound', 'the voice' {Luke 1:44}); **{962}**
- ▶ 1376 = αποκύεω [*apokueō*] ('to engender', 'to beget'; 'to bring forth' {James 1:18}); **{963}**
- ▶ 1376 = ἄγγελοι του θεού [*angeloi tou theou*] ('angels of God' {Matthew 22:30}); **{964}**
- ▶ 1400 = του νόμου [*tou nomou*] ('of the Law' {Acts 13:15}); **{965}**
- ▶ 1400 = φυσικος [*phusikos*] ('physical', 'natural' {2 Peter 2:12}); **{966}**
- ▶ 1401 = ιδιοβουλεω [*idiobouleō*] ('to act according to one's will'); **{967}**
- ▶ 1402 = κληδουκος [*klēdoukos*] ('[a] priest'); **{968}**
- ▶ 1402 = Κιβωτός [*Kibōtos*] ('Ark [of the Covenant]'; 'a chest' {Revelation 11:19}); **{969}**
- ▶ 1408 = Σωτήρ [*Sōtēr*] ('Saviour', 'Redeemer' {Luke 2:11}); **{970}**
- ▶ 1408 = Απο παντος κακοδαιμονος [*Apo pantos kakodaimonos*] ('Away all evil demons' {a phrase from the liturgy of the Greek Orthodox Church}); **{971}**
- ▶ 1408 = ἤχω [*ēchō*] ('[a] sound', '[an] echo'; '[a] lament' {Hebrews 12:19}); **{972}**
- ▶ 1410 = ισχύς [*ischus*] ('strength', 'force' {Revelation 7:12}); **{973}**
- ▶ 1410 = ό τροχός [*[h]o trochos*] ('the whirlwind'; 'the wheel', 'the disc' {see James 3:6}); **{974}**
- ▶ 1411 = το σώμα [*to sōma*] ('the body' {Matthew 6:25}); **{975}**
- ▶ 1412 = Αλφα και Ωμεγα [*Alpha kai Ōmega*] ('Alpha and Omega', 'Beginning and End', 'First and Last' {Revelation 1:8}); **{976}**
- ▶ 1412 = εγγραφω [*engraphō*] ('to write in'); **{977}**
- ▶ 1420 = μετριοπαθεω [*metriopatheō*] ('to have compassion'; 'to temper emotions', 'to feel in due measure' {Hebrews 5:2}); **{978}**
- ▶ 1420 = φλογίζω [*phlogizō*] ('to set ablaze' {James 3:6}); **{979}**
- ▶ 1420 = φιμωω [*phimoō*] ('to be silent'); **{980}**
- ▶ 1420 = τυχόν [*tuchon*] ('by chance' {1 Corinthians 16:6}); **{981}**
- ▶ 1429 = το Πλήρωμα [*to Plērōma*] ('the *Plērōma*', 'the Fullness' {Ephesians 3:19}); **{982}**
- ▶ 1429 = Θησαυρος Φωτος [*Thēsauros Phōtos*] ('Treasury of Light'); **{983}**
- ▶ 1441 = απόκρυφος [*apokruphos*] ('hidden', 'concealed', 'secret' {Colossians 2:3}); **{984}**
- ▶ 1441 = χωμα [*chōma*] ('a tomb'); **{985}**
- ▶ 1448 = βασιλευω [*basileuō*] ('to reign' {Revelation 5:10}); **{986}**

- ▶ 1448 = υπερβάλλω [*uperballō*] ('to exceed' {see 2 Corinthians 10:15}); **{987}**
- ▶ 1450 = μέσευω [*meseuō*] ('to be neutral'); **{988}**
- ▶ 1450 = πρόσωπον [*prosōpon*] ('a face', 'a countenance'; 'a mask' {Matthew 18:10}); **{989}**
- ▶ 1450 = το Πνεύμα το Άγιον [*to Pneuma to [H]agion*] ('the Holy Spirit' {Mark 3:10}); **{990}**
- ▶ 1455 = αναβίβασις σαγήνης [*anabibasis sagēnēs*] ('[the] casting of the net' {see Matthew 13:47}); **{991}**
- ▶ 1457 = φυσίζοος [*phusizoos*] ('life-giving' [in the biological sense]); **{992}**
- ▶ 1457 = επελευθερίαζω [*epeleutheriazō*] ('to act with free will'); **{993}**
- ▶ 1464 = συν Θεω [*sun Theō*] ('with God' – a common Coptic inscription); **{994}**
- ▶ 1465 = δαιφρων [*daiphron*] ('knowing', 'intelligent'; 'warlike'); **{995}**
- ▶ 1465 = συναγωγή [*synagōgē*] ('a synagogue'; 'a uniting' {Mark 6:2}); **{996}**
- ▶ 1465 = χερνιψ [*chernips*] ('holy water'); **{997}**
- ▶ 1466 = υπερκινάω [*uperkinaō*] ('to more than conquer'); **{998}**
- ▶ 1478 = ο Σωτήρ [*o Sōtēr*] ('the Saviour' {John 4:42}); **{999}**
- ▶ 1478 = χρηστός [*chrēstos*] ('gracious', 'good', 'righteous' {Luke 6:35}); **{1000}**
- ▶ 1478 = συνήκω [*sunēkō*] ('to perceive'; 'to come together' {see Matthew 16:12}); **{1001}**
- ▶ 1484 = Σίμων ο Μαγός [*Simōn o Magos*] ('Simon Magus' {see Acts 8:9}); **{1002}**
- ▶ 1484 = ἡ Αυτοδυναμίας [*[h]ē Autodunamīs*] ('the Omnipotence'), **{1003}** the fraudulent miracle-worker Simon Magus perhaps choosing this title on account of it being isopsephic to his name and title;
- ▶ 1492 = Τριβοὶ Κυρίου [*Triboi Kurīou*] ('Paths of the LORD' {see Luke 3:4}); **{1004}**
- ▶ 1492 = βοώντος [*boōntos*] ('[one] crying [in the wilderness]', '[one] yelling [in the wilderness]' {Luke 3:4}); **{1005}**
- ▶ 1492 = ο ἔσχατος Ἀδάμ [*o eschatos Adam*] ('the last Adam' {1 Corinthians 15:45}); **{1006}**
- ▶ 1495 = ὁ Αἰωνίος Θεός [*[h]o Aiōnios Theos*] ('the Everlasting God' {see Romans 16:26}); **{1007}**
- ▶ 1500 = φως [*phōs*] ('light'; 'life' {Matthew 4:16}); **{1008}**
- ▶ 1500 = τυφλός [*tuphlos*] ('blind'; 'unseen', 'secret' {John 9:2}); **{1009}**
- ▶ 1500 = ὠψ [*ōps*] ('an eye'; 'a countenance'); **{1010}**
- ▶ 1500 = Ἐνδύμα Κυρίου [*Enduma Kurīou*] ('Garment of the LORD'); **{1011}**
- ▶ 1500 = καταστροφή [*katastrophē*] ('an undoing', 'ruin'; 'catastrophe', 'destruction' {2 Timothy 2:14}); **{1012}**
- ▶ 1536 = ἡ Γεωμέτρια Ἀληθείας [*[h]ē Geōmetria Alētheias*] ('the Geometry of Truth'), **{1013}** whereby 37:64 = 888:1536, 64 and 888 being the gematrial values of the Greek words for 'truth' and 'Jesus' respectively (see above);
- ▶ 1545 = ο Τέκτων [*o Tektōn*] ('the Builder' [a title of Christ] {Mark 6:3}); **{1014}**
- ▶ 1549 = το Α' Μυστηριον [*to A' Mustērion*] ('the First Mystery'); **{1015}**
- ▶ 1549 = τελετάρχης [*teletarchēs*] ('a consecrator [of the Orphic Mysteries]', 'a founder'); **{1016}**
- ▶ 1549 = Αἰων Ἰησοῦ [*Aiōn [H]iēsou*] ('Aeon of Jesus', 'Age of Jesus'); **{1017}**
- ▶ 1549 = Μέγα Φως [*Mega Phōs*] ('a Great Light' {Matthew 4:16}); **{1018}**

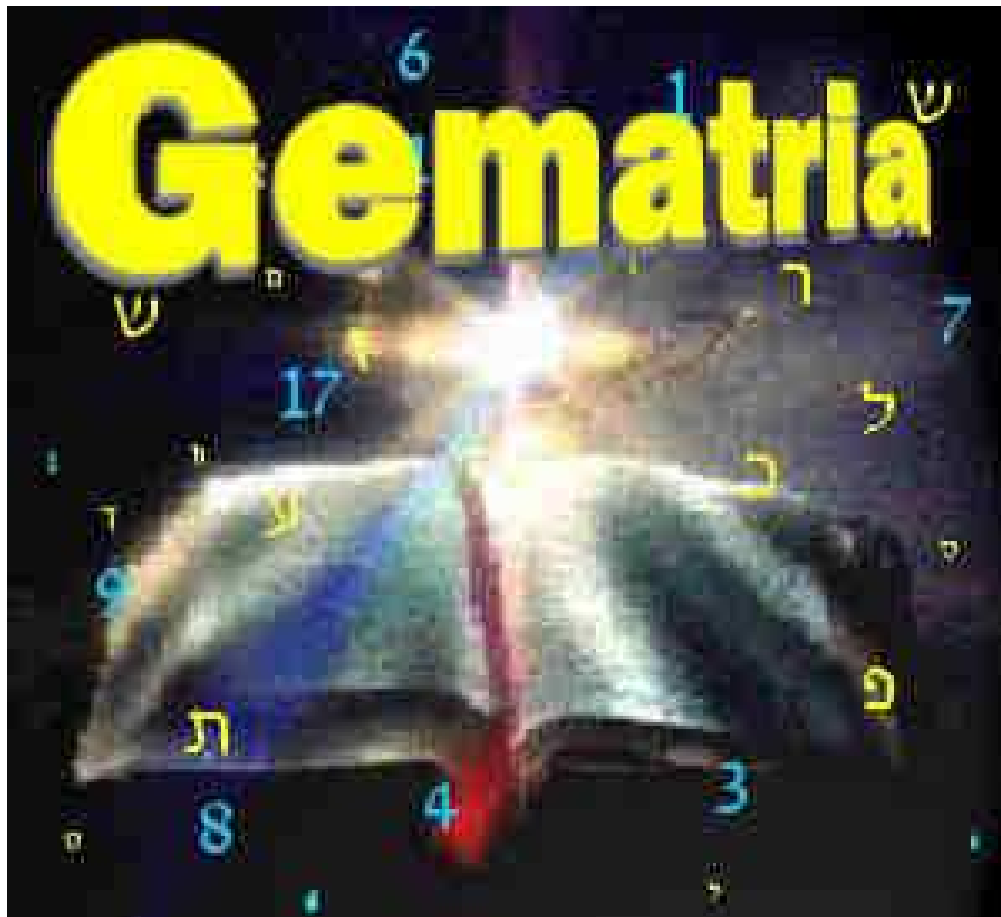
- ▶ 1600 = 40^2 = *Κόσμος Κύριου* [*Kosmos Kuriou*] ('World of the LORD'), squares (and square numbers) usually being symbolic of the physical world – in contrast to circles, which symbolize divine perfection; **{1019}**
- ▶ 1626 = *Τετρακτύς* [*Tetraktys*] ('Tetraktys'); **{1020}**
- ▶ 1634 = *Βάπτισμα Κύριου* [*Baptisma Kuriou*] ('Baptism of the LORD'); **{1021}**
- ▶ 1708 = *Ψυχή* [*Psuchē*] ('[a] Soul', 'Psyche' {Luke 1:46}); **{1022}**
- ▶ 1708 = *ο θεος της καρδιας μου* [*o Theos tēs kardias mou*] ('the God of my heart'); **{1023}**
- ▶ 1716 = *η Ψυχή* [*ē Psuchē*] ('the Soul' {Luke 1:46}); **{1024}**
- ▶ 1744 = *Μαργαρίτης Σοφίας* [*Margaritēs Sophias*] ('Pearl of Wisdom'); **{1025}**
- ▶ 1768 = *Κύριος ημών* [*Kurios ēmōn*] ('our LORD' {Ephesians 6:24}); **{1026}**
- ▶ 1923 = *Χριστός, ό Λογος* [*Christos, [h]o Logos*] ('Christ, the Word'); **{1027}**
- ▶ 1967 = *η Δύναμις του Θεού* [*ē Dunamis tou Theou*] ('the Power of God' {Acts 8:10}); **{1028}**
- ▶ 1984 = *Φως Θεού* [*Phōs Theou*] ('Light of God'); **{1029}**
- ▶ 1984 = *το Θέλημα του Πατρός* [*to Thelēma tou Patros*] ('the Will of the Father' {Matthew 21:31}); **{1030}**
- ▶ 1998 = *φυσις Ίησου* [*phusis [H]iēsou*] ('[the] nature of Jesus'); **{1031}**
- ▶ 1999 = ~~το~~ *ονόματι του Ίησου* [~~to~~ *onomati tou [H]iēsou*] ('~~the~~ name of Jesus' {Acts 5:40}); **{1032}**
- ▶ 2000 = *εξουσία του θεου* [*exousia tou theou*] ('authority of God'); **{1033}**
- ▶ 2001 = ~~το~~ *όνομα του Κύριου* [~~to~~ *[h]onoma tou Kuriou*] ('~~the~~ name of the LORD' {1 Corinthians 1:2}); **{1034}**
- ▶ 2004 = *ο υιος του θεου* [*o [h]uios tou theou*] ('the Son of God' {John 11:27}); **{1035}**
- ▶ 2046 = *και έσται χαρά σοι και αγαλλίασις* [*kai estai chara soi kai agalliasis*] ('And he will be a joy and delight to you' {Luke 1:14 NIV}); **{1036}**
- ▶ 2046 = *επιγνώσις ... Ίησου* [*epignōsis ... [H]iēsou*] ('full knowledge of Jesus' {see 1 Peter 1:2}); **{1037}**
- ▶ 2046 = *φωνη Ίησου* [*phōnē [H]iēsou*] ('voice of Jesus'); **{1038}**
- ▶ 2112 = *Ίησους, τό Δίκτυον* [*[H]iēsous, to Diktuon*] ('Jesus, the Net'); **{1039}**
- ▶ 2112 = *τό Δίκτυον εστι Λογος* [*to Diktuon esti Logos*] ('the Net is [the] Word' {see John 21:1–11}); **{1040}**
- ▶ 2112 = *Μεγας Ίχθύς Έμμανουήλ* [*Megas Ichthus Emmanouēl*] ('Great Fish Emmanuel' [i.e. Jesus]); **{1041}**
- ▶ 2114 = *Όδος του Κύριου* [*[H]odos tou Kuriou*] ('Way of the LORD'); **{1042}**
- ▶ 2178 = *εις πολύτιμος μαργαρίτης* [*eis polutimos margaritēs*] ('a valuable pearl' {see Matthew 13:46}), from the Parable of the Pearl of Great Price, a metaphor of God's salvation; **{1043}**
- ▶ 2178 = *εισοδος σωτηρίας* [*eisodos sōtērias*] ('[the] way of salvation' {see Acts 16:17}); **{1044}**
- ▶ 2178 = *η Κιβωτός της Διαθήκης* [*ē Kibōtos tēs Diathēkēs*] ('the Ark of the Covenant' {Revelation 12:19}), another vessel of salvation from the LORD; **{1045}**

- ▶ 2178 = ἡ Κληρονομία της Μαθήσεως *[[h]ē Klēronomia tēs Mathēseōs]* ('the Inheritance of the Teachings [of God]'); **{1046}**
- ▶ 2178 = Μυστήριον Κύριου *[Mustērion Kuriou]* ('Mystery of the LORD'); **{1047}**
- ▶ 2178 = Αληθινον Μυστήριον της Αληθείας *[Alēthinon Mustērion tēs Alētheias]* ('True Mystery of the Truth'); **{1048}**
- ▶ 2178 = Σαγήνη Μυστηρίων *[Sagēnē Mustērion]* ('Net of the Mystery [of God]'); **{1049}**
- ▶ 2185 = ὁ Αἰων του Θεού *[[h]o Aiōn tou Theou]* ('the Aeon [or Age] of God'); **{1050}**
- ▶ 2213 = ὁ Λογος του Κύριου *[[h]o Logos tou Kuriou]* ('the Word of the LORD' [namely Jesus] {see John 1:1–2}); **{1051}**
- ▶ 2214 = το Μυστήριον, χξς' *[to Mustērion, 666]* ('the Mystery, 666'); **{1052}**
- ▶ 2214 = Λεγεών ὀνομά μοι ὅτι πολλοί εσμεν. *[Legeōn [h]onoma moi ōti polloi esmen]* ('my name is Legion, for we are many' {Mark 5:9}); **{1053}**
- ▶ 2260 = ὁ Ἄνθρωπος της Ἀνομίας *[[h]o Anthrōpos tēs Anomias]* ('the Man of Sin', an epithet for the Antichrist {2 Thessalonians 2:3}); **{1054}**
- ▶ 2260 = ἡ Εἰκὼν του Θηρίου *[[h]ē Eikōn tou Thēriou]* ('the Image of the Beast' {Revelation 13:15}); **{1055}**
- ▶ 2260 = ὁ Ὑῖος Ἀνθρώπου *[[h]o [H]uios Anthrōpou]* ('the Son of Man', i.e., Jesus {Revelation 14:14}), **{1056}** the apparent paradox of *isopsēphia* between 'Antichrist' and 'Christ' being reconciled by the fact that any abuse carried out in the name of Christ is actually (of the) Antichrist;
- ▶ 2268 = Ἰησους ὁ Ἀνθρώπος *[H]iēsous o Anthrōpos]* ('Jesus the Man' {see 1 Timothy 2:5}); **{1057}**
- ▶ 2366 = φωνή ἐν ἐρήμῳ *[phōnē en epēmō]* ('a voice in [the] wilderness' {see Matthew 3:3}); **{1058}**
- ▶ 2366 = ἡ φωνή Κυρίου *[[h]ē phōnē Kuriou]* ('the voice of the LORD' {Revelation 13:15}); **{1059}**
- ▶ 2366 = Ἰησους ὁ Σωτήρ *[[H]iēsous o Sōtēr]* ('Jesus the Saviour'); **{1060}**
- ▶ 2438 = Ἰησοῦς ὁ Χριστός *[[H]iēsous o Christos]* ('Jesus the Christ' {Acts 9:34}), 'the Christ' meaning 'the Messiah', 'the Anointed One'; **{1061}**
- ▶ 2446 = Θάλασσα ~~της~~ Γαλιλαίας της Τιβεριάδος *[Thalassa ~~tēs~~ Galilaias tēs Tiberiados]* ('[the] Sea of Galilee [that is] the [Sea of] Tiberias' {John 6:1}), **{1062}** upon which the miraculous catch of 153 fishes transpired;
- ▶ 2560 = ὁ Τοπος του Κύριου *[[h]o Topos tou Kuriou]* ('the Place of the LORD'); **{1063}**
- ▶ 2560 = ὁ Νους του Κύριου *[[h]o Nous tou Kuriou]* ('the Mind of the LORD'); **{1064}**
- ▶ 2583 = ἡ Δύναμις Φωτος *[[h]ē Dunamis Phōtos]* ('the Power of Light'); **{1065}**
- ▶ 2627 = ὁ Ἀριθμος της Σωτηρίας *[[h]o Arithmos tēs Sōtērias]* ('the Number of the Saved'); **{1066}**
- ▶ 2627 = Λογος του Θεου Κυρίου *[Logos tou Theou Kuriou]* ('Word of the LORD God'); **{1067}**
- ▶ 2683 = Αἰων Παντοκράτωρ *[Aiōn Pantokratōr]* ('Almighty Aeon'); **{1068}**
- ▶ 2683 = Γενηθήτω Φως *[Genēthētō Phōs]* ('Let there be Light!' {Genesis 1:3 LXX}); **{1069}**
- ▶ 2683 = το Πλήρωμα του Θεού *[to Plērōma tou Theou]* ('the Plērōma of God', 'the Fullness of God' {Ephesians 3:19}); **{1070}**
- ▶ 2683 = Ἰησοῦς Χριστός Δίκαιος *[[H]iēsous Christos Dikaios]* ('Jesus Christ the Righteous' {1 John 2:1}); **{1071}**

- ▶ 2739 = Πλήρωμα Χριστού [*Plērōma Christou*] ('Plērōma of Christ', 'Fullness of Christ'); {1072}
- ▶ 2739 = Μεγας Ἱερεὺς τοῦ Κυρίου [*Megas [H]iereus tou Kurion*] ('High Priest of the LORD' [i.e. Jesus]); {1073}
- ▶ 2740 = Ἱερεὺς ... κατὰ τὴν τάξιν Μελχισεδέκ [*[H]iereus ... kata tēn taxin Melchisedek*] ('Priest after the order of Melchisedek' [i.e., a reference to Jesus] {Hebrews 7:17}); {1074}
- ▶ 2744 = Ἐκκλησία τοῦ Κυρίου [*Ekklēsia tou Kurion*] ('Church of the LORD', 'Assembly of the LORD'); {1075}
- ▶ 2858 = ἡ φωνὴ βοῶντος [*ē phōnē boōntos*] ('the voice of one crying [in the wilderness]' {see John 1:23}); {1076}
- ▶ 2864 = ἡ Δύναμις τοῦ Ἰωάννου [*[h]ē Dunamis to Iōannou*] ('the Power of John [the Baptist]'); {1077}
- ▶ 2864 = Βάπτισμα Κυρίου ἀφίεναι ἁμαρτίας [*Baptisma Kurion aphienai [h]amartias*] ('the Baptism of the LORD to remit sins'); {1078}
- ▶ 2882 = Γνώσις Σωτηρίας [*Gnōsis Sōtērias*] ('Knowledge of Salvation'); {1079}
- ▶ 2888 = ἡ Βασιλεία τῶν Οὐρανῶν [*[h]ē Basileia tōn Ouranōn*] ('the Kingdom of Heaven' {Matthew 3:2 ff.}); {1080}
- ▶ 2888 = Νόμος τοῦ Κυρίου Ἰησοῦ [*Nomos tou Kurion [H]iēsou*] ('Law of the Lord Jesus'); {1081}
- ▶ 2888 = Μελχισεδέκ, Μέγας Ἱερεὺς Κυρίου [*Melchisedek, Megas [H]iereus Kurion*] ('Melchisedek, Great Priest of the LORD' [i.e., Jesus Christ]); {1082}
- ▶ 2950 = ὁ Ἀριθμὸς τοῦ Χριστοῦ [*[h]o Arithmos tou Christou*] ('the Number of [the] Christ'); {1083}
- ▶ 2950 = Ἐνδύμα τοῦ Χριστοῦ [*Enduma tou Christou*] ('Garment of [the] Christ'); {1084}
- ▶ 3000 = Φως, Ἐνδύμα Κυρίου [*Phōs, Enduma Kurion*] ('Light, the LORD's Robe'); {1085}
- ▶ 3375 = Ἐπισκοπὸς τοῦ Φωτός [*Episkopos tou Phōtos*] ('Bishop [literally, Overseer] of the Light'); {1086}
- ▶ 3375 = Καταβασίς τοῦ Φωτός [*Katabasis tou Phōtos*] ('Descent of the Light'); {1087}
- ▶ 3375 = ὁ Χριστός, ἡ Ανάστασις καὶ ἡ Ζωή [*o Christos, [h]ē Anastasis kai [h]ē Zōē*] ('Christ, the Resurrection and the Life' {see John 11:25}); {1088}
- ▶ 3493 = τὸ Πλήρωμα τῶν Ἐθνῶν [*to Plērōma tōn Ethnōn*] ('the Fullness [*Plērōma*] of the Gentiles [Nations]' {Romans 11:25}); {1089}
- ▶ 3513 = καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται [*kai polloi epī tē genesei autou charēsontai*] ('and many shall rejoice at his birth' {Luke 1:14}); {1090}
- ▶ 3513 = Χρίστος, Μέγα Φως Θεοῦ [*Christos, Mega Phōs Theou*] ('Christ, [the] Great Light of God'); {1091}
- ▶ 3657 = Ἰησοῦς Χριστὸς ὁ Ἰχθύς [*[H]iēsous Christos [h]o Ichthus*] ('Jesus Christ the Fish'); {1092}
- ▶ 3704 = ἐστὶ γὰρ μέγας ἐνώπιον τοῦ Κυρίου [*estai gar megas enōpion tou Kurion*] ('and he shall be great in the sight of the LORD' {Luke 1:15}); {1093}
- ▶ 3704 = Εὐαγγέλιον τῆς Σωτηρίας Κυρίου [*Euangelion tēs Sōtērias Kurion*] ('Gospel [Good News] of the Salvation of the LORD'); {1094}
- ▶ 3704 = ὁ Προφήτης Ἰησοῦ Χριστοῦ [*[h]o Prophētēs [H]iēsou Christou*] ('the Prophet of Jesus Christ'), each entry here referring to John the Baptist; {1095}

- ▶ 4096 = Ἰησοῦς Χριστός, Φως Αληθινον *[[H]iēsous Christos, Phōs Alēthinon]* ('Jesus Christ, the True Light'); **{337}**
- ▶ 4096 = τό Θυσιαστήριον Ἰησοῦ Χριστοῦ *[to Thusiastērion [H]iēsou Christou]* ('the Altar of Jesus Christ'); **{336}**
- ▶ 4291 = Ἰησοῦς Χριστός ἐστι Σωτήρ *[[H]iēsous Christos esti Sōtēr]* ('Jesus Christ is Saviour'); **{1096}**
- ▶ 5082 = καὶ πνεύματος ἁγίου πλησθήσεται ἐτι ἐκ κοιλίας μητρός αὐτοῦ *[kai pneumatos [h]agίου plēsthēsetai eti ek koilias mētros autou]* ('and he shall be filled with the Holy Spirit from his mother's womb' {Luke 1:15}); **{1097}**
- ▶ 5082 = Ἐξουσία τῆς Γνώσεως τοῦ Κυρίου *[Exousia tēs Gnōseōs tou Kurioῦ]* ('Authority of the Knowledge of the LORD'); **{1098}**
- ▶ 6377 = ὁ Σταυρός τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ *[[h]o Stauros tou Kurioῦ ēmōn [H]iēsou Christou]* ('the Cross of our Lord Jesus Christ' {Galations 6:14}). **{1099}**

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## CONCLUDING OBSERVATIONS, AND INITIAL MOTIVATIONS

Scrutinized from a purely statistical perspective, one might glean from even this sketchy report that the magnificent arithmo-geometrical consistency of *gematria* across the entire Holy Bible (impervious to its momentous familial change of language from the Old to the New Testament) is surely beyond mere chance: one is drawn ineluctably to reach the verdict that its schema of *gematria* is nothing short of miraculous, that the Scriptures were indeed divinely inspired – particularly when one also considers in tandem the tortuous process, spanning several centuries, whereby dozens of sacred texts became aggregated into (or were filtered away from) Christianity's canon. Such a gradual coalescence into our holiest book – a topic too extensive to investigate here<sup>105</sup> – whilst maintaining its consistent numerical concord indisputably lies far outside of the manipulative capabilities of any earthly organization, let alone those of any human individual. Hence we do have available to us now a most persuasive tool for Christian apologetics, a hitherto-neglected dimension of Biblical exegesis and hermeneutics, as well as a powerful agency of evangelical outreach to (amongst others) irreligious sceptics with a scientific mindset.

And for people who are already believers, God's labirinthine web of Biblical *gematria* undoubtedly serves to encourage their faith – though it would cause much dismay were it asserted conversely that acquaintance with *gematria* is a necessary precondition of entry into the Church's communion. For there have been – and still remain today – myriads within that 'royal priesthood' belonging to God who bask in his wonderful light, yet have never even heard of *gematria*. The fact that the mysterious symbolic messages emanating from canonical *gematria* never ultimately contradict the Word's exoteric testimony (or, for that matter, orthodox Christian doctrine) but, rather, reinforce it, lends support to the truism that belief precedes enlightenment. In the end, it is one's faith in Christ Jesus and one's responsory praxis that counts above all;<sup>106</sup> for in the sage words of St Paul to the congregation at Corinth:

If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing. (1 Corinthians 13:1–2 NIV)

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ENDNOTES

1. A possible exception might occur when a modern name such as 'Ian' (the Gaelic equivalent of 'John') is tracked back to its origins within ancient languages where *gematria* does legitimately apply – in this case, to the Koinē Greek name Ἰωάννης [*Iōannēs*] (meaning, from its Aramaic roots, 'Jah[weh] is gracious'), for instance. So, then:
 - ▶ 1119 = Ἰωάννης [*Iōannēs*] ('John' {Matthew 3:1 ff.}); {1100}
 - ▶ 1119 = ἡ διδαχὴ θεοῦ [*[h]ē didachē theou*] ('the teaching of God' {see John 7:17}); {1101}
 - ▶ 1119 = ὄνομα Ἰησοῦς [*[h]onoma [H]iēsous*] ('[the] name Jesus' {Luke 2:21}); {1102}
 - ▶ 1119 = βάπτισμα, ἡ μετάνοια [*baptisma, [h]ē metanoia*] ('baptism, the repentance' {see Mark 1:4; Acts 13:24 & 19:4}); {1103}
 - ▶ 1119 = αἱ 7 λυχνίαι [*ai 7 luchniai*] ('the 7 lampstands' {Revelation 1:20 & 2:1}); {1104}
 - ▶ 1119 = Ἐκκλησία, ὁ Πέτρος [*Ekklēsia, [h]o Petros*] ('[the] Church, the Rock' {see Matthew 16:18}) {1105} – the Church and her 'rocky' foundation, Cephas (Peter).

Bligh Bond & Simcox Lea (1977), pp.22, pp.34–35 & p.37, disclose even more expressions of 1119-*isopsēphia*:

 - ▶ 1119 = Ξισουθρος [*Xisouthros*] ('Xisuthrus', the Chaldean Noah); {1106}
 - ▶ 1119 = ΙΕΟΥ, Βάπτισμα [*IEOU, Baptisma*] ('IEOU [the gnostics' "Bishop of Light"], Baptism'); {1107}
 - ▶ 1119 = Λογος, Λογος, Λογος [*Logos, Logos, Logos*] ('Logos, Logos, Logos' {see John 1:1}): {1108} 'the Word', tripled – a foreshadowing of the Holy Trinity at Jesus's baptism?
2. Consult, for instance, Leviticus 19:26 and Deuteronomy 18:10–12 for an unambiguous condemnation of such practices.
3. Fideler (1993), pp.26–27; Opsopaus (1995).
4. Fideler (1993), pp.216–219.
5. Bligh Bond & Simcox Lea (1977), p.8; Fideler (1993), p.27; Opsopaus (1995); Scholem (1987), p.337.
6. This is the central thesis – admittedly somewhat contentious, yet being supported by copious evidence and extensive academic research – of Kieren Barry's landmark book, **The Greek Qabalah: Alphabetic Mysticism and Numerology in the Ancient World** (1999). For instance, on p.175 therein, Barry remarks that "[e]xamples of *gematria* first appear in rabbinic literature in the second century C.E." – this being several centuries later than its earliest Ancient Greek usage. (Consult, also, Opsopaus [1995].)
7. Barry (1999), p.175; Farbridge (1970), p.93; Scholem (1987), p.337.
8. Michell (1988), pp.58–59 & pp.63–64.
9. Clement of Alexandria: **On the Salvation of the Rich Man**, 5; within **The Ante-Nicene Fathers**, Vol.II, p.592.
10. See §19.
11. Clement of Alexandria: **Stromata**, 6.10; within **The Ante-Nicene Fathers**, Vol.II, p.499.
12. Fideler (1993), p.34.
13. Michell (1988), p.189; Harrison (1994), p.9.
- 14a. Such proportional relationships most frequently occur as the numerical analogues of certain sacred-geometric diagrams constructed 'classically' – with a straight-edge and compass alone. As such, even with the finest draftsmanship, any minuscule discrepancy between a rounded-off gematrial number and its 'actual value' (as manifested 'ideally', within the geometry) would be visually indistinguishable to the naked eye, being blurred by factors like the non-zero width of a drawing's delineations.
- 14b. Bligh Bond & Simcox Lea (1977), p.50 & p.52, summarize:

... [T]he means whereby the geometrical perfections can be expressed in literary form is by the use of Number. But the numbers related to geometric form are mainly incommensurables, and for the purpose of the Gematria a whole-number convention has to be achieved, whereby each value shall be rationally represented [i.e., via fractions] and with approximate truth. ...

This rationalising of irrational quantities, and integrating of fractional numbers[,] appears to be generally regarded in the Teaching of the Cabala as a type and symbol of Salvation.

15. Elucidated by the kabbalist Rabbi Moses ben Jacob de Cordovero (1522–1570) within his ‘Orchard of Pomegranates’, **Pardes Rimmonim** (1548 [published in Cracow 1591]), part 30.8, the ‘rule of *colel*’ is also justified by those kabbalists who claim that ‘One’, the ‘Monad’, symbolizes God – who could come and go as He desired without adding to or taking away anything. Such a mystical viewpoint is echoed poetically by William Shakespeare within his **Sonnet** 136 (line 8): “Among a number one is reckon’d none”. Etymologically, the word *colel* itself seems to derive from the Hebrew verb כָּלַל (*kalaḥ*), meaning ‘to make perfect’ or ‘to complete’. Read also Scholem (1987), pp.341–342 (§7), and Michell (1988), p.60.
- 16a. An especially edifying quadruplet of *isopsēphia* is this:
- ▶ 577 = **τὸ εὐαγγέλιον** [~~to~~ *euangelion*] (‘~~the~~ good news’, ‘~~the~~ gospel’ {Matthew 4:23}); **{1109}**
 - ▶ 577 = **θέλημα** ~~του~~ *theou* [*thelēma* ~~tu~~ *theou*] (‘God’s will’ {Mark 3:35}); **{1110}**
 - ▶ 577 = **ἀγάπη** ~~του~~ *theou* [*agapē* ~~tu~~ *theou*] (‘God’s love’ {Romans 5:5}); **{1111}**
 - ▶ 577 = **הוּא אֲנִי כִי וּתְבִינֵנּוּ** (‘... and understand that I am he’ [i.e., the LORD God] {Isaiah 43:10}). **{612}**
- We glean from it that not only does the Gospel communicate the pure love and will of the LORD God, and it is God’s sovereign will that his Good News or Gospel be disseminated throughout the whole world (Mark 16:15), but – since **ἀγάπη** [*agapē*] (‘love’ {Matthew 24:12}) **{745}** and **θέλημα** [*thelēma*] (‘will’ {Matthew 6:10}) **{746}** are themselves isopsephic (both equalling 93) – true love is indeed an *act of will*, and not merely a pleasant emotion.
- 16b. Whenever studying *gematria*, it needs to be continually borne in mind, too, that *whole-number multiples* of some fundamental gematrial quantity often serve as *reinforcements* or *intensifiers* of that quantity’s key meaning(s); many cases from, for example, §3 – which deals with the ‘Number of the Elect’, 144, and its multiples – serve to illustrate this crucial point.
17. Because the decimal point and zero from our modern place-value numerical symbology are much more recent phenomena than the Koinē Greek counting system, we may treat quantities like 527, 52700 and 0.527 that display *the same digits in the same order* as enjoying indistinguishable imagery. Anyhow, when one obtains a ratio between two numbers, whatever identical power-of-ten multiplier was applied to them beforehand will immediately cancel itself out to 1.
18. Such Ancient Greek terms for musical pitch-intervals (equivalent to frequency-ratios) have all been reproduced herein from Levin (1991).
19. See §20.
20. Fideler (1993), p.29, the text underneath Figure 6.
21. Much of William Stirling’s impressive treatise **The Canon** (‘Stirling’ [1981]) is devoted to astronomical exegeses of Biblical elements through *gematria*. (Several such examples do emerge within this treatise.)
- 22a. Michell (1988), p.60.
- 22b. Further Koinē Greek formulae isopsephic to 2220 that amplify the meanings behind **{15–19}** here – e.g. some cognomens for, and qualities of, God – include:
- ▶ 2220 = **ἡ ὑπόστασις πατρός** [*h]ē upostasis patros*] (‘the nature [*hypostasis*] of the Father’ {see Hebrews 1:3}); **{1112}**
 - ▶ 2220 = **τὸ ὄνομα σωτηρίας** [*to [h]onoma sōtērias*] (‘the name of salvation’ [Jesus] {Acts 4:12}). **{1113}**
- 22c. The aphoristic ‘Parable of the Leaven’ from Matthew 13:33, left unexplained by Jesus, also contains relevant *isopsēphia*. Simcox Lea & Bligh Bond (1979), p.118, aver that:
- ... The Three measures of meal give us another *Gematria* of the 37’s[:] **Τὰ ἀλεύρου σάτα τρία** [*Ta aleourou sata tria*, ‘the three measures of meal’ {Matthew 13:33}, equals] 2220 = 37×60, **{1114}** which is [also] ... **Ἀνθρώπος**[:] **ὁ Μικρόκοσμος**[:] [*Anthrōpos, [h]o Mikrokosmos*] 2220 = Man, the Microcosm, **{661}** who is the subject of the process of spiritual leavening. ...
23. Michell (1988), p.192.
24. Revelation 7:14 NIV.
25. Michell (1988), p.170 (subheading).
26. It is vital here to appreciate that the (English) mile is not just an arbitrary unit of length-measurement, but is in fact geodetic, being directly related to the dimensions of the Earth itself. For a succinct account of the mile’s geodesy (within the context of a discussion pertaining to ancient metrology), consult Michell (1983), pp.126–127.

27. "I did not see a temple in the city, because the LORD God Almighty and the Lamb are its temple" (Revelation 21:22 NIV). In this particular context, *θεων* [*theōn*] (literally: 'of gods'), with the intended meaning of 'God's temple', makes sense as an elliptic idiom.
- 28a. Michell (1988), pp.170–171.
- 28b. Besides the New Jerusalem's cube, the Most Holy Place (or 'Holy of Holies') of the original Tabernacle and that within the Temple of Solomon were both cubic – measuring 10×10×10 cubits and 20×20×20 cubits respectively.
- 28c. The most sacred site for Muslims too, Mecca's granite *Kabah*, is likewise a cube. Concerning it, the distinguished English scholar Karen Armstrong – in Armstrong (2001), pp.37–38 – writes:
- The focus of the *hajj* [or pilgrimage to Mecca] is the cube-shaped shrine of the Kabah, situated in the heart of Mecca in the Arabian Hijaz. The Kabah was of extreme antiquity even in Muhammad's day and may originally have been dedicated to Al-Lah, the High God of the Arabian pagan pantheon. Muhammad Islamized the ancient rites of the annual pilgrimage to the Kabah and gave them a monotheistic significance, and the *hajj* to this day gives Muslims a powerful experience of community. The structure of the Kabah conforms to the geometric pattern found by psychologist C. G. Jung (1875–1961) to have archetypal significance. At the heart of most ancient cities, a shrine established a link with the sacred which was regarded as essential to their survival. It brought the primal, more potent reality of the divine world into the fragile and insecure urban communities of mortal men and women. The shrine was described by such classical authors as Plutarch, Ovid, and Dionysius of Halicarnassus as either round or square, and was thought to reproduce the essential structure of the universe. It was a paradigm of the order that had brought the cosmos out of chaos and, by making it viable, had given it reality. Jung believed that it was not necessary to choose between the square and the circle; the geometric figure representing this cosmic order, the foundation of all reality, was, he believed, a square inserted into a circle. The rituals performed at this shrine reminded the worshippers of their duty to bring this divine order into their world of potential chaos and disaster, submitting themselves to the fundamental laws and principles of the universe in order to keep their civilization in being and prevent it from falling prey to illusion. The Kabah in Mecca conformed exactly to this archetype. Pilgrims run in seven ritual circles around the granite cube, whose four corners represent the corners of the world, following the course of the sun around the earth. ...
29. Harrison (1994), p.178.
30. Michell (1988), pp.180–182.
31. *ibid.*, pp.185–187.
32. 'Stirling' (1981), p.267.
33. Quoted from *ibid.*, pp.267–269.
34. Fideler (1993), pp.29–31.
- 35a. Irenaeus: **Against Heresies**, V.30.3; within **The Ante-Nicene Fathers**, Vol.I, pp.559–560:
- Teitan* [*Τεῖραν*] too, (TEITAN, the first syllable being written with the two Greek vowels ε and ι), among all the names which are found among us, is rather worthy of credit. For it has in itself the predicted number [i.e. a gematrial evaluation of 666], and is composed of six letters, each syllable containing three letters; and [the word itself] is ancient, and removed from ordinary use; for among our kings we find none bearing this name Titan, nor have any of the idols which are worshipped in public among the Greeks and barbarians this appellation. Among many persons, too, this name is accounted divine, so that even the sun is termed "Titan" by those who do now possess [dominion – i.e. the Romans]. This word, too, contains a certain outward appearance of vengeance, and of one inflicting merited punishment because he (Antichrist) pretends that he vindicates the oppressed. [Footnote: "Massuet here quotes Cicero and Ovid in proof of the sun being termed *Titan*. The Titans waged war against the gods, to avenge themselves upon Saturn".] And besides this, it is an ancient name, one worthy of credit, of royal dignity, and still further, a name belonging to a tyrant. Inasmuch, then, as this name "Titan" has so much to recommend it, there is a strong degree of probability, that from among the many [names suggested], we infer, that perchance he who is to come shall be called "Titan". We will not, however, incur the risk of pronouncing positively as to the name of Antichrist; for if it were necessary that his name should be distinctly revealed in this present time, it would have been announced by him [St John] who beheld the apocalyptic vision. For that was seen no very long time since, but almost in our day, towards the end of Domitian's reign.
- 35b. *Τεῖραν* [*Teitan*] is synonymous with Typhon the Serpent (or Dragon), the author of wickedness. In the Chaldean language and Zoroastrian religion, this is *Ahriman-Sheitan* – or Satan, the Devil.

36. An optional spelling for the name of the Graeco-Egyptian solar god Serapis is *Sarapis*, *Σαραπισ* – quite probably formulated as such deliberately so as to engender the following quartet of 592-*isopsēphia*:
- ▶ 592 = 37×16 = *Σαραπισ* [*Sarapis*] ('Sarapis'); {1115}
 - ▶ 592 = 37×16 = *αγιοτης* [*h]agiotēs*] ('holy thing', 'holy place', 'sanctuary'); {1116}
 - ▶ 592 = 37×16 = *θεοτης* [*theotēs*] ('deity', 'divinity', 'Godhead' {Colossians 2:9}); {614}
 - ▶ 592 = 37×16 = *αγαθοτης* [*agathotēs*] ('[of the] good', 'goodness'). {1117}
- Bligh Bond & Simcox Lea (1977), p.66, add: "This is the number of the Interpreter *Εξηγητης* [*Exēgētēs*], {1118} and of the *Ρητολογια* [*Rētologia*] {1119} or framing of sentences; [it is] a term also employed by geometers to imply 'the logic of "rational" lines'. It enters into Aegyptio-Greek *gematria* as the number of *Σαραπισ* [Sarapis] {1115} and of *Αμυν-Ρα* [Amun-Ra]". {1120}
37. Consult Fidelel (1993), pp.252–253, for additional details about Syēnē.
- 38a. Recall the apostle John's assertion: "Dear children, this is the last hour; and as you have heard that the antichrist is coming, even now many antichrists have come" (1 John 2:18 NIV). At the time St John's three epistles and Revelation were written – all around 95 AD – the singular, ultimate Antichrist had not yet appeared, but would definitely arrive some time prior to Jesus Christ's return. Since Nero died in 68 AD, well before St John's scriptures yet existed, we logically deduce that Nero Caesar cannot be *the* Antichrist; however, this Roman emperor certainly fits the description of *an* antichrist (even if John himself may have been thinking of various proto-Gnostics who were at odds with Christian orthodoxy).
- 38b. McGinn (1996), pp.45–54 *et passim*, explores in detail the association of Nero with Antichrist and the idea of Antichrist as *Nero redivivus* – 'Nero reborn'.
- 39a. It is uncertain to what extent Nero in fact viewed himself as being divine – although McGinn (1996), p.46, affirms that Nero's "sin of matricide and his claims to divine status were major elements in his unsavory reputation". Indeed, a relevant piece of *isopsēphia* concerning Nero's matricide which was rather bravely painted as graffiti onto walls in Rome during Nero's reign, discloses that
- ▶ 1005 = *Νερων* [*Nerōn*] ('Nero'); {1121}
 - ▶ 1005 = *ιδιαν μητερα απεκτεινε* [*idian mētera apekteine*] ('[he] killed his own mother', chronicled by the Roman historian Suetonius in his **Twelve Caesars**, XXXIX:2, ca.100 AD). {1122}
- 39b. But regarding other notorious Roman emperors like Domitian (*fl.* 81–96 AD), their over-inflated self-image *is* absolutely beyond doubt. Harrison (1994), p.278, reports that:
- The emperor Caligula (*fl.* 37–41 AD) set up his own image in Jerusalem's Temple for the Jews to worship [this blatant desecration being the impetus behind 2 Thessalonians 2:4?]; he even declared his horse divine. To glorify the mother-goddess Isis, Caligula made her adoration an official Roman religion. In [St] John's time, the emperor Domitian proclaimed his own divinity! He demanded [that] all citizens address him as "Dominus et Deus Noster", that is, "Our Lord and God".
40. See §8, Part 1.
41. See §8, Part 2.
- 42a. Bullinger (1967), p.284; Bullinger (1995), pp.188–189.
- 42b. Note that the time-span here *is* in fact 666 years, since there was no 'year 0'.
- 42c. Also, Octavian was soon to be crowned Augustus Caesar by the Roman Senate, in 27 BC.
- 43a. See Harrison (1994), p.276.
- 43b. In any event, the chemical element gold was universally associated with our Sun in ancient cosmology, and 666 is, after all, the 'Solar number' *par excellence*.
44. However, the parallel passage of family lists from the Book of Nehemiah instead records 667 such descendants of Adonikam (in Nehemiah 7:18); the logic of *colel*, though, permits us to regard this difference-of-one as semantically immaterial.
45. Bullinger (1967), p.286; Harrison (1994), p.257. On the other hand, Young (1939), p.14, contends that the name "Adonikam" means "*my lord has risen*". (This in no way contradicts Bullinger's or Harrison's elucidation, since the 'risen lord' in question here could well be Nebuchadnezzar himself – an enemy of the LORD God of Israel – who rose to supreme power in acquiring the kingship over the Babylonian empire and its Hebrews that he took captive.)
- 46a. Harrison (1994), p.318.
- 46b. However, Robert Graves – in Graves (1952), p.348 – observes that

... the Hebrew letters TRJVN [תריון], which add up to 666 (*Tav* = 400; *Resh* = 200; *Yod* = 10; *Vav* = 6; *Nun* = 50), {243} form the common cypher-disguise in Talmudic literature for Nero (*trijon* means 'little beast') and that the authors of the **Talmud** are most unlikely to have borrowed from the Gentile Christians. It is possible, then, that the first version of the **Apocalypse** was a Jewish nationalist tract, written in Aramaic before 70 AD, in which 666 was a cypher meaning 'Little Beast', which pointed to Nero; but that it was re-written in Greek and expanded for Christian readers at the close of the first century, by which time the Pauline converts, who knew no Hebrew, were at pains to prove that Jesus had rejected the Law of Moses and transferred Jehovah's blessing from the Jews to themselves. ...

47. Michell (1988), p.189; Nataf (1991), p.121.

48. One is therefore compelled to speculate whether the author of the Apocalypse is intentionally making a subtle-yet-'beastly' interlingual gematrial pun within its oft-cited 13:18 ("the number of the beast ... is man's number. His number is 666". [Revelation 13:18 NIV]), since it is well known amongst theologians that St John's Koinē Greek does contain many Hebraisms.

49a. The Holy Scripture from Revelation 17:3–5 NIV attests:

Then the angel carried me away in the Spirit into a desert. There I saw a woman sitting on a scarlet beast that was covered with blasphemous names and had seven heads and ten horns. The woman was dressed in purple and scarlet, and was glittering with gold, precious stones and pearls. She held a golden cup in her hand, filled with abominable things and the filth of her adulteries. This title was written on her forehead:

MYSTERY
BABYLON THE GREAT
THE MOTHER OF PROSTITUTES
AND OF THE ABOMINATIONS OF THE EARTH.

49b. Concerning this apocalyptic "mystery", one might comment that from the Ancient Hebrew word סֶתוּר (*sathar*: 'secret', 'to be hidden', 'concealed' – hence 'mysterious') springs the proper noun סֶתוּר, Sethur: A son of Michael from the Israelite tribe of Asher, Sethur was one among several leaders sent forth by Moses as a spy to explore the land of Canaan, which God had promised to bequeath to Abraham's descendants in perpetuity (Genesis 17:8; Numbers 13:1–25). Now according to Young (1939), p.868, this person's name, סֶתוּר, Sethur {Numbers 13:13}, means "*secreted, hidden*"; but the critical point here is that it also happens to confer a *gematria*-value of 666. {1123} However, whether or not St John actually had this gematrial fact in mind while penning the "mystery" of "Babylon the Great[,] the Mother of Prostitutes[,] ..." from Revelation 17:5 can never be substantiated – although it is not beyond the realm of possibility that he did, since the 666-*gematria* of Sethur is singularly apposite here.

50. The usage of the word *πλευρά* [*pleura*] ('rib') in John 19:34 – there in its accusative case *πλευραν* [*pleuran*], the *gematria* of which is "man's number" 666 {264} – conjures up the saga in Genesis 2 of how God fashioned the human female from Adam's rib:

But for Adam no suitable helper was found. So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and closed up the place with flesh. Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man. (Genesis 2:20–22 NIV)

51. Zechariah's prophecy foresaw the spearing of our Lord Jesus's body on the Cross:

This is the word of the LORD concerning Israel. The LORD, who stretches out the heavens, who lays the foundation of the earth, and who forms the spirit of man within him, declares: "... I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son. On that day the weeping in Jerusalem will be great" ... (Zechariah 12:1 & 12:10–11 NIV).

52. John 10:24–30 NIV:

The Jews gathered around [Jesus], saying, "How long will you keep us in suspense? If you are the Christ, tell us plainly". Jesus answered [them], "I did tell you, but you do not believe. The miracles I do in my Father's name speak for me, but you do not believe [that I am the prophesied Christ] because you are not my sheep. My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one can snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand. I and the Father are one".

53. McGinn (1996) registers the numerous historical connections throughout the Middle Ages and well into the Reformation between Islam, its founder, and Antichrist. He observes (*ibid.*, pp.85–86): “Because heretics had long been associated with antichrists and Antichrist, it was an easy move to interpret the rise of Islam as a sign of Antichrist’s coming and to see its founder, Muhammad, as a type of the Final Enemy”, citing the martyred 9th-century monk Eulogius who “praised those who [in Muslim-dominated Spain] marched out ‘against the angel of Satan and forerunner of Antichrist’, that is, ‘Muhammed, the heresiarch’”.
54. Michell (1988), p.187.
55. Indeed,
- ▶ 446 = ἡ ὑλη [h]ē [h]ulē] (‘the [Creation’s] *prima materia*’ {see James 3:5, however, which is the sole verse within the New Testament to employ ὑλη [h]ulē – and rather more prosaically at that – where it means ‘a forest’, ‘wood’, ‘fuel’, or ‘matter [for burning]’}); {1124} and
 - ▶ 446 = κραδασμοί [kradasmoí] (‘vibrations’ – such as our Universe’s microwave background radiation, thought by many astrophysicists to be a residue of the Big Bang itself [see also §17]) {1125}
- merely a gematrial fluke?
56. The Fibonacci series is defined by the recursion formula $F_{n+2} = F_{n+1} + F_n$ (with $F_1 = F_2 = 1$), which thus yields an infinite set: $F = \{F_n\} = \{1, 1, 2, 3, 5, 8, 13, 21, 34, 55, 89, 144, 233, \dots\}$. If we now design a new recursive sequence $R_{n+1} = F_{n+1} \div F_n$ based upon the ratios of successive Fibonacci numbers, then one can ascertain that as n becomes ever larger, so R_n becomes an increasingly better approximation of – and indeed, eventually converges upon – the venerable ‘Golden Section’ ratio, Φ : i.e., the limit as $n \rightarrow \infty$ of R_n is $\Phi = \frac{1}{2} \times (\sqrt{5} + 1) \approx 1.61803398875$. So: the bigger that n becomes, the more our Fibonacci series resembles a ‘geometric progression’ whose common ratio is Φ .
- 57a. Kramer (1988), p.305.
- 57b. James Harrison – see Harrison (1994) – also finds Φ present in the human body (an adult’s navel supposedly divides one’s height by Φ); in pentagrams and Satanists’ inverted crosses; in the geometry behind the Great Pyramid at Giza; within certain aspects of Leonardo da Vinci’s masterpiece **The Last Supper** and Salvador Dali’s mystical painting **The Sacrament of the Last Supper**; and as one of the proportions present in Hitler’s swastika, the Parthenon, and the outdoor theatre of Epidaurus. However, theologically, Harrison associates Φ and Fibonacci numbers *exclusively* with Satan – which is highly questionable to say the least.
58. Michell (1988), pp.18–19.
- 59a. *ibid.*, p.193.
- 59b. Read also Michell (1983), p.157, regarding this marvel, about which he records (*ibid.*):
- It is recognised by the Hebrew cabalists that a similar operation [“a union between the terrestrial current ... and the divine spark of celestial fire”] was performed within the Holy of Holies in the Temple at Jerusalem, where lay the Ark, the Israelites’ source of power from the days when they were a nomadic people. The effect produced by that operation is described [by] the Old Testament phrase: ‘The Glory of the LORD filled the [Temple]’ [e.g. 2 Chronicles 7:1 NIV] – an effect of light and power, capable of striking dead any of the priestly operators unprepared for it, from a fusion of energies in the generation of the life spirit by which the whole country was made fertile. In the Greek scriptures [LXX?] this phenomenon is referred to as ‘the Glory of the God of Israel’ (ἡ Δόξα του θεου Ἰσραήλ [h]ē Doxa tou theou Israēl), the value by *gematria* of which phrase is 1746. {281} Temple legends, as recounted by Raphael Patai in **Man and Temple**, tell of the underground streams and fissures leading from beneath it to all parts of the land, by which the vital spirit was universally dispersed. The chthonic mysteries ... were celebrated in vaults below the Temple, into which ran metal rods, connected to golden spires on the temple’s roof. By these the positive charge of atmospheric electricity was introduced into the veins of water and metal within the earth’s crust. Thus in many various ways the temple formed an instrument of fusion between the elements from above and those of the earth beneath.
60. Michell (1988), pp.193–194.
- 61a. *ibid.*, p.174.
- 61b. E. W. Bullinger – in Bullinger (1967), pp.273–278 – devotes an entire section to the number 153, its Biblical exegesis, and its associated *gematria*.
62. Starbird (2003), p.49 & p.139.

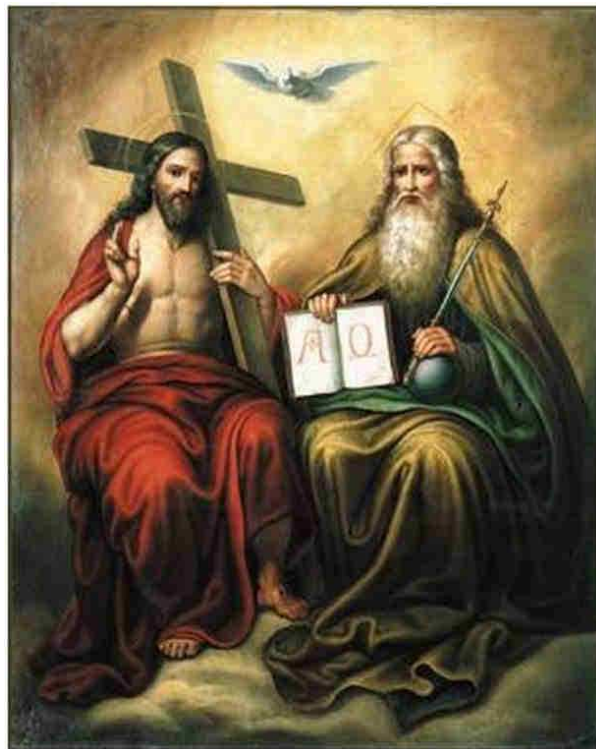
63. In the Ancient world, 'leftness' and 'rightness' respectively bore negative and positive connotations. 'Left' was regarded as the path of emptiness, or of evil; 'right' as that of fullness, or of good. Even in our modern times, the English language still carries vestiges of this quaint binary opposition – in words such as *sinister* (or *sinistral*: meaning of, or on, the left side or left hand) and *rectitude* or *righteousness*.
64. Fideler (1993), p.307.
65. Harrison (1994), Figure 8.5, p.97.
66. Since all life on Earth apparently originated within the sea, the isopsephic connection between **{507}**, sea-nurtured, and God's creation, **{504}**, attains a noteworthy degree of semiotic resonance.
67. The list of the 153 groups or individuals who were personally blessed by Jesus has been catalogued in detail by Bullinger (1967), pp.276–278. Bullinger appends his tally with the following observations (*ibid.*, p.278):
- We give the above not as an alternative solution, but as an *additional illustration*, believing that all may be true; and at any rate, that all contribute to, and increase the cumulative evidence in support of the same great and blessed fact, that it is [as] true of the LORD's people as it is of the stars, "He calleth them all by their names" (Psalm 147:4). The book of Exodus is the book in which we first hear of redemption (Exodus 15:14), and the Hebrew and divinely canonical name for this book is "THE NAMES", because His people are redeemed by name!
- This is the lesson of the 153 great fishes.
68. Begley (1903), pp.115–116.
69. *ibid.*, p.118.
70. Harrison (1994), p.99, insists that the *gematria* of "multitudes of fishes" is 2448 (or 153×16). However, he does not provide this expression's original Koinē Greek wording, and so his assertion appears to be somewhat dubious.
71. The fact that the *gematria* of ἡ καινὴ ἱερουσαλήμ [*h]ē kainē [H]ierousalēm*] ('the New Jerusalem') and of ὁ οὐρανός [*h]o ouranos*] ('Heaven') is $961 = 31^2 = 31 \times 31$, **{535–536}** a *square number*, divulges the quadratic nature of these edifices; this is corroborated, debatably, by the 'squareness' of another cognate item of *gematria*, from Matthew 12:28: 'the kingdom of God', ἡ βασιλεία τοῦ θεοῦ [*h]ē basileia tou theou*] = $1521 = 39^2 = 39 \times 39$. **{1126}**
72. See §14.
73. Godwin (1988), pp.5–24 & pp.56–65; Michell (1988), p.197.
74. See also Michell & Rhone (1991) – especially pp.147–150 & pp.78–80 – as well as 'Stirling' (1981), pp.36–37 & p.102, who discusses a diagram by Villalpanda connecting the twelve signs of the zodiac to the twelve tribes of Israel; Michell (1988), p.197, mentions some other sources of such amphictyonic homology (whose "astrological attributions differ") as well as the general uncertainty of this eristic question. Notwithstanding, the Classical Greek titles of the twelve zodiacal constellations themselves were garnered from Allen (1963) and corroborated by 'Stirling' (1981), p.102; those of the twelve tribes of Israel (as recorded in Revelation 7:5–8) and the set of twelve gemstones (in Revelation 21:19–20), were obtained from ed. Aland *et al.* (2001).
75. See §16.
76. Certain (near-)isopsēphia between discrete zodiacal names and gemstones –
- ▶ $1224 = \text{ἰχθύες} [Ichthues]$ ('Pisces'); **{486}** and
 - ▶ $1225 = \text{ἀμέθυστος} [amethustos]$ ('amethyst'); **{516}**
 - ▶ $1514 = \text{ὑδροχόος} [H]udochōos$ ('Aquarius'); **{543}** while
 - ▶ $1513 = \text{χαλκηδών} [chalkēdōn]$ ('chalcidony'); **{572}**
 - ▶ $885 = \text{λέων} [Leōn]$ ('Leo'); **{549}**
 - ▶ $885 = \text{σαρδόνυξ} [sardonux]$ ('sardonyx'); **{574}**
- might insinuate divergent tables of correspondences to that supplied by Athanasius Kircher; but such ambiguity has no impact whatsoever upon our enquiries here. However, it is noteworthy that support for Kircher's particular correlation, based upon the antipodal Pisces ↔ jasper and Virgo ↔ chrysolite zodiac/gemstone relationships (i.e. between 'Jesus' the Fish and his mother, the 'Virgin Mary'), entails from this rather surprising item of *gematria*: $501 (= \text{ἰασπῖς} [iaspis], \text{jasper})$ **{570}** plus $1689 (= \text{χρυσόλιθος} [chrusolithos], \text{chrysolite})$ **{576}** equals $2190 = \text{υἱὸς ἀνθρώπου} [h]uios anthrōpou$, 'Son

of Man', namely Jesus {John 5:27; Hebrews 2:6}. {1127}

77. Michell (1988), p.44.
78. The fact that 'the New Jerusalem', ἡ καινὴ Ἱερουσαλήμ *[[h]ē kainē [H]ierousalēm]* = 961 = 31^2 = ὁ οὐρανός *[[h]o ouranos]*, 'Heaven', {535–536} while at the same time 961 = τὰ απορρητὰ *[ta aporrēta]*, 'the secret discourses', {1128} would tend to endorse such mystery. (The noun *απορρητὰ* *[aporrēta]* is an etymological derivation from the adjective *αρρητον* *[arrēton]* – 'ineffable' due to sacredness.)
79. Allen (1963), p.474.
80. *ibid.*, p.3.
81. Such a radical opinion is by no means at odds with the Holy Scriptures themselves, although all of the pertinent verses are vague as to whether our world is to be merely refurbished or instead replaced altogether, *ab initio*. From the Old Testament, Isaiah 65:17 & 66:22 already expounds the pledge that God will create "new heavens and [a] new earth" (NIV) – the Earth anew or an 'Earth' exchanged? Likewise, the New-Testament passages are, alas, no less equivocal:
- But in keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness. (2 Peter 3:13 NIV);
- I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, ... I saw the Holy City, the new Jerusalem, coming down ... from God ... (Revelation 21:1–2 NIV).
82. See Fideler (1993), pp.232–233.
83. Becker (1996), p.196.
84. Sourced from *ibid.*
85. Arnobius of Sicca: **Adversus Gentes**, 2.25; within **The Ante-Nicene Fathers**, Vol.VI, p.443.
86. Quoted from Fideler (1993), p.236.
87. Bligh Bond & Simcox Lea (1977), p.27.
88. *ibid.*, p.85.
89. In relation to the Holy Trinity:
- ▶ 643 = Ἡ Ἁγία Τριάς Θεός *[[H]ē [H]agia Trias Theos]* ('God is the Holy Trinity'); {1129}
 - ▶ 643 = Ἁγίος ὁ Θεός *[[H]ageios o Theos]* ('Holy God' [a common formula in Greek liturgies]); {1130}
 - ▶ 643 = Χ.Μ.Γ. [*Ch.M.G.*] (An abbreviation of the Koinē Greek translated as 'Christ born of Mary' [an early Christian inscription]); {1131} and
 - ▶ 634 = Ἡ Ἁγία Τριάς *[[H]ē [H]agia Trias]* ('The Holy Trinity'); {1132}
 - ▶ 634 = βαπτισμὰ *[baptisma]* ('baptism' {1 Peter 3:21}). {1133}
90. Simcox Lea & Bligh Bond (1979), p.126.
91. *ibid.*
92. The proportion $\sqrt{3}:\sqrt{2}$, which this gematrial ratio in fact represents – Bligh Bond & Simcox Lea (1977), p.85 – is closer still to 1.224.
- 93a. Given two positive numbers A and B (where $A < B$), their *harmonic mean* H is defined by the formula $H = (2 \times A \times B) \div (A + B)$, furnishing the ratios A:H:B (with $A < H < B$). The simplest whole-number case 3:4:6 demonstrates that, musically, the harmonic mean of an octave (i.e., $3:6 \equiv 1:2$) divides it into a perfect 4th (i.e., $3:4$) and a perfect 5th (i.e., $4:6 \equiv 2:3$) – as between the diatonic pitches C♯1, F♯1, and C♯2, for instance.
- 93b. Also, consult Fideler (1993), pp.88–101 & pp.220–223, for further discourse on the three common mathematical 'means' (i.e., arithmetic, geometric, and harmonic means), their relationships to musical pitch-intervals and to the names of Jesus and the Greek gods Apollo, Hermes, and Zeus.
94. See §22.
95. See the Internet [World Wide Web] website < <https://en.wikipedia.org/wiki/Pi#Antiquity> >.

96. Fideler (1993), p.33, Figure 8, under which it is also stated that “At the heart of Greek symbolic cosmology, *gematria* and geometry go together hand in hand”.
97. Becker (1996), p.278.
98. David R. Fideler, Introductory Note to Michell (1991), p.72.
99. Becker (1996), p.61.
100. *ibid.*, pp.142–143.
101. *ibid.*, pp.308–309.
102. Fideler (1993), p.210.
103. Bligh Bond & Simcox Lea (1977), p.61: “The Tetragrammaton, IAOU [in Koinē Greek: IAOY], cited by [Clement of Alexandria] is another form of this, having the number 481[,] which is 37×13 [,] **{104}** the Jewish sacred number”. *ibid.*, p.66: “481 is the measure [perimeter] of the circle whose diameter is the 153 of the Elect”. See also §13.
104. See §21.
105. For a meticulous scholarly analysis of the progressive formation of the New Testament canon, read Wilhelm Schneemelcher’s “General Introduction” to ed. Schneemelcher (1991), pp.9–75. And from within a Christian perspective, Wegner (1999), pp.19–160 *et passim*, covers the canonization process of the complete Holy Bible – i.e., both Old and New Testaments – in just as rigorous a fashion.
106. James Harrison, in his book **The Pattern and The Prophecy: God’s Great Code**, pp.63–64, concurs:

Christians are supposed to walk by faith, because without belief it is impossible to please God. Therefore, the reader should not use *gematria*, or the other mathematical patterns in this book, as a substitution for faith. Treat these designs as additions, not replacements. Followers of Jesus, however, should use these scientific insights into the different symbolic levels of Holy Scripture to evangelize. They provide the basis for a sympathetic first hearing and often the saving of another soul for Christ. Use, not abuse, is the key.



An image of the Holy Trinity (the Holy Spirit being portrayed as a dove)

ANNEXE: THE HEBREW GEMATRIA VALUES

Letter	Quantity	Letter	Quantity	Letter	Quantity
א {aleph}	1	י {yod}	10	ק {koph}	100
ב {beth}	2	כ {kaph}	20	ר {resh}	200
ג {gimel}	3	ל {lamed}	30	ש {shin}	300
ד {daleth}	4	מ {mem}	40	ת {tau}	400
ה {hē}	5	נ {nun}	50	ך {koph}*	500
ו {vau}	6	ס {samech}	60	ם {mem}*	600
ז {zayin}	7	ע {ayin}	70	ן {nun}*	700
ח {heth}	8	פ {pē}	80	ף {pē}*	800
ט {teth}	9	צ {tzadi}	90	ץ {tzadi}*	900

* These characters – variants of other Hebrew letters – only ever appear at the end of words. Their stated numerical values, however, appear to have been used rarely (if at all) in the calculation of Old-Testament *gematria*.

“A false balance is an abomination to the LORD, but a just weight is his delight.” – the beauty of isopsēphia.

— Proverbs 11:1 RSV.

“It is the mark of the divine intellect to be always calculating something noble.”

— Democritus of Abdera (5th century BC).

“Accurate computation: The gateway to knowledge of all things and dark mysteries.”

— **The Rhind Mathematical Papyrus**, Egypt, ca.1650 BC.

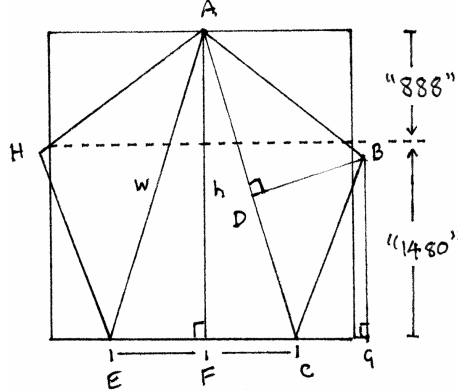
“In both the domains of nature and faith, you will find the most excellent things are the deepest hidden.”

— Erasmus of Rotterdam (ca.1466–1536): **The Sages** (1515).

APPENDIX – ON A GEOMETRIC REPRESENTATION OF THE 2368-GEMATRIA OF ἸΗΣΟΥΣ ΧΡΙΣΤΟΣ, JESUS CHRIST, FOUND IN A PENTAGON AND A SQUARE

Theorem: Given $\Phi = \frac{1}{2} \times (\sqrt{5} + 1)$ and a regular pentagon with each side 1 unit in length, then the area of the square whose height is that of the pentagon will be $\Phi + \frac{3}{4} \approx 2.368$ square units. Also, a line joining the two widest points of the pentagon will cleave the square just below that line which divides the square's area into the ratio 888:1480 \equiv 3:5.

Proof:



First, some preliminary observations:

❶ If $\Phi = \frac{1}{2} \times (\sqrt{5} + 1)$, then $\Phi^2 = \Phi + 1$, $\Phi^3 = 2\Phi + 1$, and $\Phi^4 = 3\Phi + 2$; etc.

❷ Recall the trigonometric identities:

$$\sin^2\theta + \cos^2\theta = 1;$$

$$\cos(2\theta) = \cos^2\theta - \sin^2\theta = 1 - 2\sin^2\theta; \text{ and}$$

$$\sin(3\theta) = 3\sin\theta - 4\sin^3\theta.$$

Now in the above diagram, $\angle ABC = 108^\circ$. Consider $\triangle ABD$: $\angle BAD = 36^\circ$; $\angle ABD = 54^\circ$; $AB = 1$; and $AD = \frac{1}{2} \times w$. Let $\theta = 18^\circ$. Then for $\triangle ABD$, we have $\angle BAD = 2\theta$ and $\angle ABD = 3\theta$. In particular, $AD = \cos(2\theta) = \sin(3\theta)$; so by ❷, $1 - 2\sin^2\theta = 3\sin\theta - 4\sin^3\theta$, i.e. $4\sin^3\theta - 2\sin^2\theta - 3\sin\theta + 1 = 0$.

Substituting $y = \sin\theta$:

$$4y^3 - 2y^2 - 3y + 1 = 0;$$

$$(y - 1)(4y^2 + 2y - 1) = 0. \text{ Now } y \neq 1, \text{ since } \theta \neq 90^\circ, \text{ so:}$$

$$4y^2 + 2y - 1 = 0, \text{ and therefore, solving this quadratic equation:}$$

$$y = \frac{1}{4} \times (-1 \pm \sqrt{5}). \text{ But because } y > 0, \text{ there is just the single solution:}$$

$$y = \frac{1}{4} \times (\sqrt{5} - 1) = \sin 18^\circ.$$

So: $w = 2 \times AD = 2\cos(2\theta) = 2(1 - 2\sin^2\theta) = 2(1 - 2y^2) = 2(1 - \frac{1}{4} \times [3 - \sqrt{5}]) = \frac{1}{2} \times (\sqrt{5} + 1) = \Phi$. Hence $w^2 = \Phi^2 = \Phi + 1$, by ❶. Consider $\triangle AEF$: $AE = w = \Phi$; $AF = h$; and $EF = \frac{1}{2}$. Now the area of the square is h^2 , where $w^2 = (\frac{1}{2})^2 + h^2$ by Pythagoras' theorem; i.e.

$$h^2 = w^2 - (\frac{1}{2})^2 = \Phi + 1 - \frac{1}{4} = \Phi + \frac{3}{4} \approx 2.36803398874 \text{ square units. QED}$$

Let us now ascertain the area of the rectangle defined by the square being cut by the segment HB. By inspection, $w = HB = \Phi = EC + 2 \times CG = 1 + 2 \times CG$, so $CG = \frac{1}{2} \times (\Phi - 1)$. Consider $\triangle BCG$: then $1 = CB^2 = CG^2 + BG^2$, so $BG^2 = 1 - CG^2 = 1 - (\frac{1}{2} \times [\Phi - 1])^2 = 1 - \frac{1}{4} \times (2 - \Phi)$ by ❶. Therefore: $BG^2 = \frac{1}{4} \times (\Phi + 2)$. Now the area of this rectangle is $h \times BG = (h^2 \times BG^2)^{\frac{1}{2}} = ([\Phi + \frac{3}{4}] \times [\frac{1}{4} \times (\Phi + 2)])^{\frac{1}{2}}$, and:

$$([\Phi + \frac{3}{4}] \times [\frac{1}{4} \times (\Phi + 2)])^{\frac{1}{2}}$$

$$= (\frac{1}{4} \times \frac{1}{4} \times [4\Phi + 3] \times [\Phi + 2])^{\frac{1}{2}}$$

$$= \frac{1}{4} \times (4\Phi^2 + 11\Phi + 6)^{\frac{1}{2}}$$

$$= \frac{1}{4} \times (15\Phi + 10)^{\frac{1}{2}}$$

$$= \frac{1}{4} \times (5 \times [3\Phi + 2])^{\frac{1}{2}}$$

$$= \frac{1}{4} \times (5 \times [\Phi^4])^{\frac{1}{2}}$$

$$= \frac{1}{4} \times \sqrt{5 \times \Phi^2}$$

$$= \frac{1}{4} \times \sqrt{5 \times (\Phi + 1)} \text{ square units, by ❶.}$$

So this rectangle's area is $h \times BG = \frac{1}{4} \times \sqrt{5 \times (\Phi + 1)} \approx 1.46352549156 < 1.480$ square units. QED

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*An image of Jesus Christ*

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*A photograph of the Pleiades, relating to the Seven Stars mentioned in Revelation 1:20*

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