Honi the Circle Drawer, Jesus Christ, and the Greek Gods Apollo, Zeus, and Hermes: The Evidence of Gematria and Sacred Geometry in Late Judaism, Early Christianity and Into Medieval Times

By Kerry A. Shirts

Abstract:

In this essay, I explore a diversity of areas, searching common themes in many disciplines. I look into Sacred Geometry and ancient religious history; gematria and mathematics; Tarot and Quantum Mechanics, Early Christianity and Judaism. This is an exploratory essay, what I call a "play essay." I am having great fun finding commonality in themes, which on the surface, have no apparent connections. I rummage through the past, I explore the present, I philosophize, I work through math problems, I show the gorgeous beauty of Sacred Geometry ratios of the gods, both in the ancient Greek materials and the New Testament, and discuss the serious significance of Quantum Wave-function theory, and Fourrier Wave Theorum, which, interestingly enough find echoes in ancient Sacred Geometry, and the Tarot Card Hieroglyphics. Life is too short to work my butt off and not have fun. I suspect many readers will enjoy having many "aha!" insights. That is the whole point. I have had so many "aha!" insights in researching and writing this, that I am just having way more fun than is legal to in writing and eagerly sharing my discoveries. I simply cherish researching and writing fun essays for my readers. I hope you have as much fun seeing things you have never seen or thought of before as well. I also put lots of goodies in the endnotes, so don't ignore them. Enjoy.

Hugh Nibley is directly responsible for my essay here. His writings are so penetrating, interesting and inclusive that I am impressed by their depth. I also wish to explain, sincerely, that it is the Prophet Brigham Young who has opened the way for this type of analysis, though we, the later Saints, have quickly banged the door firmly shut which he he opened, which is terribly sad. So I am not only reopening that door of Brigham's, I am firmly walking through it to explore to my hearts content seeking Greater Light and Knowledge that Father has promised. Allow me to share a few quick ideas from Nibley and Brigham Young first as my prelude before the full orchestra occurs here. I will begin my footnote resources in the *Orchestra of Evidence Section.*

Prelude:

Nibley has through the years, indicated more and more frequently, and strongly that we Saints *ought* to be reading into the ancient writings more. In the background of many of his essays, papers, and lectures he has been using the Qabalah, the Hermetic writings, the Greek philosophers, the Gnostics (although more negatively than positively to be sure, which is erroneous in my opinion). He has sort of been sneaking it through in small bits

and pieces, but in one paper he brings it all come out in a rather full light and glory. That is his paper called "One Eternal Round," which is in the book *Temple and Cosmos,* Deseret/FARMS, 1992: 379-433. Here Nibley has finally given the ancient writings of a spiritual nature their due, though I have to admit, I disagree with how he reverses his view against these writings in the end of his essay.

And what are all the ancient writings about? "Primitive atonement." Now here, if anything, is the reason to study the Gospel as it was had anciently with those supposed "pagans." Nibley quotes Lord Raglan on p. 380 that "all extant rituals [in antiquity] are derived from a single ritual system. Moreover, *in all religions the myths, the doctrines, and the rites form a connected whole.*" (my emphasis) Nibley notes that Mercea Eliade, the world's foremost comparative religious scholar, said that "by virtue of these paradigmatic models revealed to man in mythical [i.e. prehistoric] times, the Cosmos and society are periodically regenerated." (p. 380). Note, that the man said *revealed.* And in fact, the purpose of the rites were to restore the pristine Oneness of the world with heaven, which is by definition, "atonement." "There is always a central myth which describes the beginnings of the world. The various versions of the story taken all together constitute a fairly coherent history everywhere the same. (p. 382). I concur with this sentiment quite strongly, and even more-so as I learn of the systems of Qabalah, Tarot, Hermeticism, etc. These various rites, symbols, card decks, ideas, and rituals, *are indeed all telling the same story.* The main theme, is indeed, exactly what Nibley says, concerned foremost with death and resurrection, while the central idea of the ritual is the sacred marriage, the echo of the Hermetic doctrine on the Emerald Tablet, the famous *Tabula Smaragdina* - "As Above, So Below."

Nibley next notes that:

Origen, the first and foremost of Christian theologians, divided the church itself into two bodies of members – the 'esoteric' and the 'exoteric' – corresponding to two different ways of comprehending the teachings. The words are his, and they speak volumes. Both societies shared the common membership, but while the exoteric side made up the popular congregations, the esoteric community was limited to those who understood and could be trusted with the deeper meaning of the doctrine.(p. 386-387)

What Nibley next notes caught my eye as well, in relation to the information I am going to share in this paper. The Gospel is hidden, either deliberately in the ground on plates, or else in symbols and parables which the regular folk see as nice homilitic little stories and spiritual tales. Jesus spoke in parables for this reason. (p. 388) I would add, this is why the Qabalah, the Tarot cards (picture hieroglyphs), and the Hermetic writings are of the nature they are….they are hiding serious spiritual information and sacred rites, rituals, and ways and means of comprehending heaven, and the marriage of her to the earth, the receiving partner of the light.

Nibley notes that Hermeticism was always accepted as being revealed through Hermes Trismegistis (notice, the man said *revealed*), who was in turn, always identified as the Egyptian Thoth, he who presided over the branches of knowledge and the dispensing of

that knowledge. Thoth was the sacred measurer, scribe of the Gods, and his association with the moon, following Bonnet, shows Thoth as the reckoner of time, of years, months, and the calendar. (Bonnet, *Reallexikon der Ägyptischen Religionsgeschichte*, Walter De Gruyter, 1952, p. 808). Bonnet also shows that Thoth was involved with the Creation because it is from him that the powerful magic word of creation comes through the tongue (mouth) of Re. (Bonnet, p. 809). Bonnet also says *"Durch die gemeinsame Beziehung zum Mondauge ist Thoth weiter dem Lichtgott Horus nahe verbunden"* Through the common relationship to the moon-eye, Thoth is further closely connected to the light-god Horus. (Bonnet, p. 810). Notice, the relationship that Thoth has to Re is as the "powerful magic Word of Creation," which reminds us of Christ as the Logoj in John 1:1, "The Word of Creation also. The gematria of Jesus as Logos is quite eye-opening, as I show below.

Nibley next notes that the seven arts were introduced by Proclus, a thoroughgoing Hermeticist. The university colleges in the middle ages were a continuation of the ancient Hermetic schools, Pythagoras being the most famous, though he was burned and stoned by the mob for teaching such profound truths. The people then adopted themselves to teach less offensive and easier going truths the public could digest, which were "uncomplicated by any deeper learning." (p. 392).

In our day? Nibley says, and I quote: "No one has stated the Hermetic ideal more clearly than Brigham Young"

We have the privilege of becoming classical scholars – of commencing at the rudiments of all knowledge – we might say, of perfection. We might study and add knowledge to knowledge, from the time that we are capable of knowing anything until we go down to the grave. If we enjoy healthy bodies, so as not to wear on the functions of the mind, there is no end to man's learning. We are made expressly to dwell with those who continue to learn…[The greatest and] most important labour we have to perform is to cultivate ourselves… every accomplishment, every polished grace, every useful attainment in mathematics, music, and in all science and art belong to the Saints, and they should avail themselves to expeditiously as possible the wealth of knowledge the sciences offer to every diligent and persevering scholar. (p. 392-393).

And Nibley follows up "And that is our duty. We should cease to be children, and become philosophers, understanding our own existence, its purpose and ultimate design, then our days will not become blank through ignorance… Brigham also recognizes that the Hermetic ideal does not last among men…" (p. 393).

Nibley then notes Brigham Young saying all ancient peoples from the beginning of time has received knowledge from the Lord, "the Lord has bestowed great knowledge and wisdom upon the inhabitants of the earth – much truth and knowledge in the arts and sciences." Note here, says Nibley, that Brigham Young *accepts the Hermetic tradition as attendant on the Gospel.*

This wisdom shall be taken from the wicked. Who will receive it? [notice, the idea and word "Qabalah" means "to receive"] *My faith and my desire[s] are that there should be a pwople upon earth prepared to receive this wisdom. It should not be forfeited as to be taken from the earth...* (p. 393).

Nibley further says "the gospel belongs to that body of knowledge which has been passed down in patriarchal [I would personally add also the matriarchal] succession, even as the Hermetic knowledge supposedly has been." (p. 394). *Supposedly?* Nibley's fudging is astonishing! Simply because it *has been passed down* in forms we don't officially and doctrinally recognize in the church, does not mean it is not among us in the form of *Qabalah, Hermetic literature, Tarot Cards* (as pictorial hieroglyphic code), etc., I suspect Nibley's apologetic blurs his vision to see that this is so. Hence I write this paper, showing the passed down knowledge from antiquity in many systems of "art and science and learning," as Brigham wished it would be.

Nibley notes an incredible irony within the church that must not go unheeded or unrecognized.

1. *Every Sunday we thank God for our beautiful surroundings, which in many neighborhoods are being systematically destroyed by developers all around us.*
2. *We seek knowledge as our greatest treasure,* **while the poverty of most of our manuals and handbooks defies description**………..*(skipping #'s 3-7)*

8. The Prophet Joseph Smith studied biblical languages with dedicated zeal to help him understand the scriptures, **but such studies are frowned upon by too many in our religious institutions.** *(he is talking about the* **Mormon** *institutions here).* (pp. 395-396).

All I can say is a sad but hearty *Amen* to these three points (as well as the others I skipped). It is the purpose of this paper and others I will write, to bring forth that magnificent spiritual art, science, and knowledge, of the ancient Hermetic tradition, of which Brigham yearned the Saints would study (instead we turned to trying to make the "Big Bucks"), and which contain in the fullest and most astonishing sense, the *Mysteries of Godliness*. This paper will deal with the esoteric ideas, not the cute little homilitic teachings we find in our manuals which, as Nibley has noted on another occasion, "Mock the scriptures." (This in his Book of Mormon class, which I have on cassette tapes)

Finally, Nibley notes that the Hermetic traditions and doctrines are claimed to have begun in the third century A.D., to be sure, but their doctrines, ideas, and science, stretch back into hoary antiquity with an astonishing resonating, a profound coherence, and a truly uplifting spirituality, that is quite frankly very difficult to find today. And what is it in these ancient Hermetic doctrines? "It is always associated with the mysteries." (p. 399). Herodotus reports that the Orphics, Bacchics, Egyptians, and Pythagoreans *were all one with the Delphian Apollo.* (p. 403). Greek philosophy is working on only one problem, To find a way to help remake the many back into the One, i.e. *atonement.* This is true of Qabalah, Tarot Cards, Hermeticism, Free Masonry, etc., of *all the ancient traditions,* of which even Early Christianity was a part, and of which Mormonism claims is a genuine

restoration. It is to this lost field of knowledge, this ignored art and misunderstood science to which my paper now turns, orchestrating much of the evidence.

The Orchestra of Evidence:

When we read the Second Century philosopher Celsus, we find him saying a most interesting thing about the Early Christians. Willis Barnstone describes it:

"Celsus says there is a diagram consisting of ten [or seven] separate circles, circumscribed by one circles which is said to be the world-soul and is called Leviathan. The diagram is divided by a thick black line, which is called Gehenna, i.e. Tartarus. The 'seal' is that of the one who imposes it, who is called Father; the one sealed is called Youth and Son, and he responds: 'I have been anointed with white chrism from the Tree of Life.'… There is a square, and there are words said at the gates of Paradise. They add still further matters; the sayings of prophets, circles upon circles, and emanations of the earthly church and of circumcision, and the power emanating from a certain virgin … they say that some things are written within the two super-heavenly circles, the Greater and the lesser, those of the son and the Father."1

Obviously, the Early Christians were involved in something like sacred geometry and gematria. From the New Testament stories themselves we can actually diagram these situations described by Celsus and later by Origen in his *Contra Celsum.* But first it is important to realize that *Gematria* was originated as early as Plato in the *Republic.* That Gematria continued in used through the long centuries even past into Early Christian times is demonstrated in an interesting way by Shmuel Sambursky.2

He notes that when Proclus talked about Plato's *Republic* in the sections which discuss "…the creation of the World Soul by the Demiurge…" he summarizes by saying "Theodorus, the philosopher of Asine, full of the ideas of Numenius [a neo-Pythagorean philosopher in the 2nd half of the 2nd Century B.C.] , has expounded the doctrines of the creation of the soul in a rather novel way, deriving his conceptions from letters [written] characters, and numbers." Iamblichus disagreed with this method of understanding we now know as "gematria." It was originated or at least talked about as early as Plato where he noted the gewmetrikoj ariqmoj (*geometrikos arithmos* – geometric number) was the term used for *gematria.* The term *geometrikos arithmos* was used by Plato in a literal fashion which concerned geometrical relations or dimensions, while later neo-Pythagoreans used it in the sense of *gematria,* which was a loss of its literal sense.3

The art of combining the two disciplines, gematria and sacred geometric figures was performed in Early Christian times. We might have a very good example of this in the enigmatic Honi – The Circle Drawer. Hugh Nibley found ties with Honi to the seven sleepers of Ephesis and notes some scholars have identified Honi with the leader of the Qumran community:

the long-established identity, or at least very close parallel, between the Seven Sleepers and Abimelech, the friend of Jeremiah who slept for seventy or one hundred years.

*Abimelech in turn has long been identified with Onias-Honi the Circle-drawer. Onias, Abimelech, and Jeremiah all fell into century-long slumbers as they sat in the shade of a tree, and the tree is a peculiar detail that the Arabic writers introduce into their version of the Seven Sleepers, and just as Onias was driven with his workmen to seek shelter from a storm in a cave, so the Arabs say the Cave of the Companions was discovered by a shepherd escaping from a storm, who ordered two laborers to open the mouth of the cave for him. This Onias has in our day often been put forth as the leader of the Zadokite forerunners of the Qumran community in the days when they were being persecuted by Antiochus Epiphanes, and even as the founder of Qumran. So we have Tamlikh, the leader of the Companions of the Cave, identified through Abimelech, with Onias, the leader of the Qumran society.*4

Robert Eisenman places Honi the Circle Drawer in the *Zaddik* tradition, i.e. the "Righteous" tradition of priests. Honi, along with Phineas, Elijah, and James the Righteous, the brother of Jesus, are linked in this tradition which is a redivivus of the ancient Noah *Zaddik* tradition.5

R. Mach notes that Der Zaddik tritt vor Gott als der Fürsprecher seiner Generation auf. (The Zaddik appears before God as the advocate of his generation.)6 Honi the circle drawer was a *Zaddik* because of his righteousness before God, which was so great that he could invoke God's power (through drawing circles) to cause it to rain. E. P. Sanders discussed Honi as the son who importunes the father for blessings as a parallel to Jesus being called the "Son of God" (Qeon Uioj) in Matthew 14:33. The reason is because no one ever claimed that Honi attributed to his own power the ability to cause it to rain from making circles, rather it was because God answered his prayers. The passage in Matthew 26:53 claimed the same for Jesus when he said,

h@ dokeij oti ou dunamai arti parakalesai ton patera mou, kai parasihsei moi pleiouj h dwdeka legewnaj aggelwn

(Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?)7

John Dominic Crossan argues the Honi in drawing his circles was performing magic, not as an *Hasid,* (a *Hasid* being a charismatic figure who worked wonders and operated outside of the established religion) but as a magician, which got results. He tracks the various ways the Babylonian and Jerusalem Talmuds as well as the Mishnah added on more pietistic meaning to Honi's circles. Josephus had emphasized Honi's being a *zaddik,* that is a righteous man who prayed and God answered, and how later Honi was stoned to death for refusing to use his power of calling on God to curse others' enemies to help them in war.8

Ben Witherington notes that the *Hasid* was also known for pietistic prayer and was a person known for his ethical and ritual works. However, neither Honi the circle drawer, nor Jesus should be in the group by definition because they were, rather, known as "miracle workers."9 The sonship language as applied to Honi Witherington does not

consider similar to that of Jesus because in Honi's case, he is called "son of the house," meaning a closeness to God, which has no Messianic overtones.10 Witherington also notes in Josephus' original account of Honi, he was considered a man of powerful prayer, but not as a miracle worker. This aspect of Honi developed in the later *Mishnah* and *Talmuds* which basically shows Honi undergoing a "rabbinization" in order that his actions of drawing circles was in accord with the Torah, and the Sanhedrin confirms his action.11

John P. Meier disagrees with both Vermes and Crossan in claiming that Honi worked magic, and discusses the significant impact of the Mishnah and Talum rabbinization of Honi. He notes that Honi died approximately 65 B.C. 12 Meier discusses in great detail how Honi was rabbinized to fit into the later lifestyle of the leaders of post 70 Judaism.13

Robert Eisenman has described how the *zaddik* tradition as it came down through the centuries with Noah being at the head and coming through Elijah/Elishah, and into Phineas, and Honi's day, and on into New Testament, Early Christian times with James the Just, the brother of Jesus, etc., is especially poignant with Honi for a couple reasons. He prefigures James the Just in that he also was stoned. And he is involved in "eschatalogical rainmaking."14 Epiphanius tells us likewise that James was a rainmaker, which is associated with the *zaddik* traditions, such as found in the Book of Daniel with the Son of Man coming in the clouds of heaven, etc. "Circle drawing is, of course, one of the mechanisms of rain-making."15 Eisenman has further shown how the letter of James in the New Testament climaxes in the imagery of rain, comparing the coming of the Lord with the judgment with the coming of the rain. (James 5:4-8, where in verse 7 we read …"until he receive the ueton prwimon kai oYimon (*hueton proimon kai opsimon*) early and latter rain).16

We have quite firm evidence also for circle drawing from the Early Christian writers in the New Testament itself, whose authors were very familiar with *gematria* in its allegorical sense, that is, as associating words with their number, which is derived from the position of the letter in the alphabet, whether in Greek or Hebrew as I shall now explore a little bit.

The gematric values of the Greek alphabet are as follows:

A = 1	B = 2	G = 3	D = 4	E = 5	V = 6	Z = 7	H = 8	Q = 9
I = 10	K = 20	L = 30	M = 40	N = 50	C = 60	O = 70	P = 80	J = 90
R = 100	S = 200	T = 300	U = 400	F = 500	X = 600	Y = 700	W = 800	` = 900

We know that the Greeks were interested in gematria and in fact made metaphors of their gods using gematric & geometric associations. This is diagramed and explained in the diagram of Apollo, Zeus, and Hermes below. (The F [= 6], and the other two letters that equal the numbers 90, and 900, are not Greek letters, but included to complete the graph) [I found some of these ideas on a website entitled "The Sacred Geometry Mysteries of Jesus Christ" though his scholarship seriously lacks, his sacred geometry of Jesus is interesting. I have adapted his graphs and some of his information with my own research and redrawn them as well as found and included many other graphs and ideas that website did not go into.]
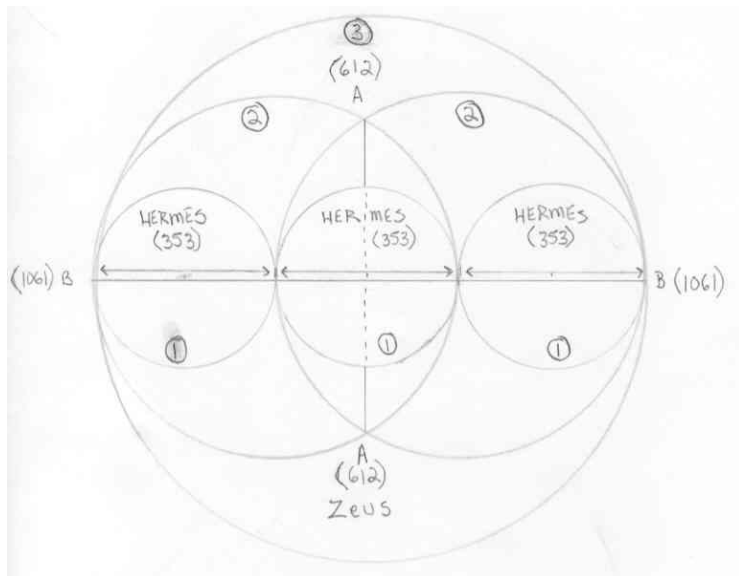
In Greek gematria, the Greek gods are thus numbered:

Apollo = APOLLWN = 1 + 80 + 70 + 30 + 800 + 50 = 1061

Zeus = ZEUS = 7 + 5 + 400 + 200 = 612

Hermes = 9ERMEZ = 5 + 100 + 40 + 8 + 200 = 353

When we consider the length of the line "A" is equal to the gematric value of ZEUS (612)

and know that the diameter of the large outside circle is ("B" = 1061), the gematric value of Apollo

and know that the daimeter of each of the three circles across the middle equals the gematric value of Hermes (353), then we see the mathematical relationship of the Greek gods. Also note that the three circles of Hermes demonstrates the famous Hermes Trismegistos, the thrice blessed. The diagram is a perfect pictorial illustration using Sacred Geometry combined with gematria to show the relationships of the gods. Here is another way to depict their relationship, realizing that Apollo = Helios (the sun), Zeus the thunder and lightning god, and Hermes the messenger and god of writing.
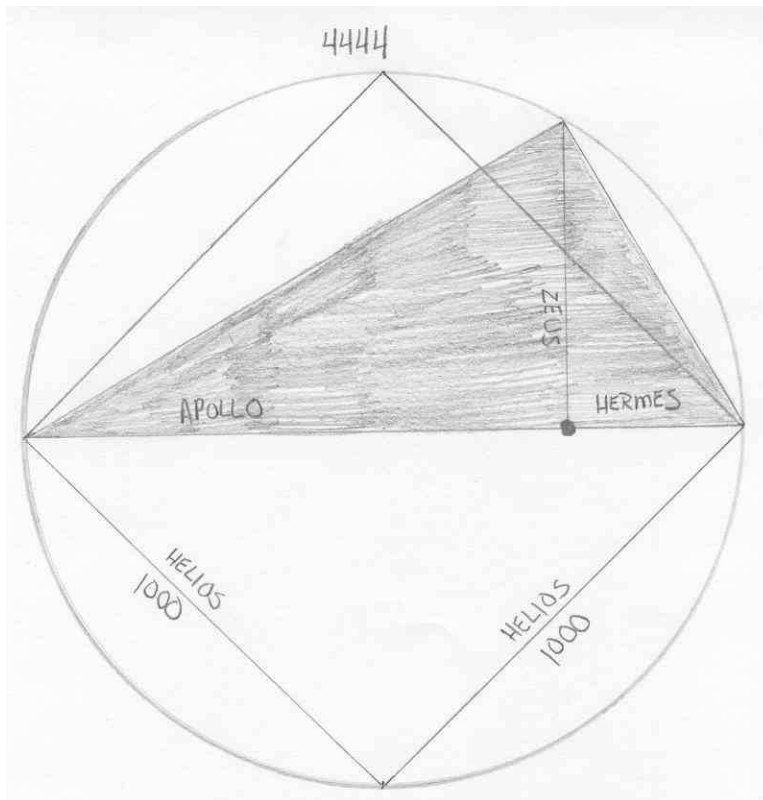
This is from Thales theorum. It states that a circle that is bisected by the length of any perpendicular line within the semicircle raised from the diameter of the circle is the geometric mean mean of the two line segments which are on the diameter. Thales' theorum was, according to Plutarch, so very simple to actually measure the Great Pyramid by comparing its shadow with that of a vertical stick, hence we have the notion of equal ratios or proportions.17 The ratio in this graph is as follows:

Circumference of the circle – 4444

Diameter of circle – (Hermes & Apollo combined straight across) gematric value – 1414, diameter – 1414.

**The side of the square, Helios – hlioj gematric value 318, side = 1000.318**

The perpendicular line for Zeus – Zeuj gematric value – 612, perpendicular = 612

The ¼ diameter for Hermes – ermej gematric value – 353, ¼ diameter = 353

¾ diameter for Apollo – apollwn – gematric value – 1061, ¾ diamter = 1060.998

To the Greeks, Apollo was the god of harmony, the incarnation of the Logoj (*Logos*).

He was the shining god of light, music, geometry, and harmony, who, with his lyre, was considered the personification of the celestial harmony, which is reflected in his favorite instrument, the lyre.18 His relationship to Helios gematrically, as well as the relationship of him to Jesus including Jesus'relationship to the sun, is interesting to contemplate and see in sacred geometry. Lets take a look.
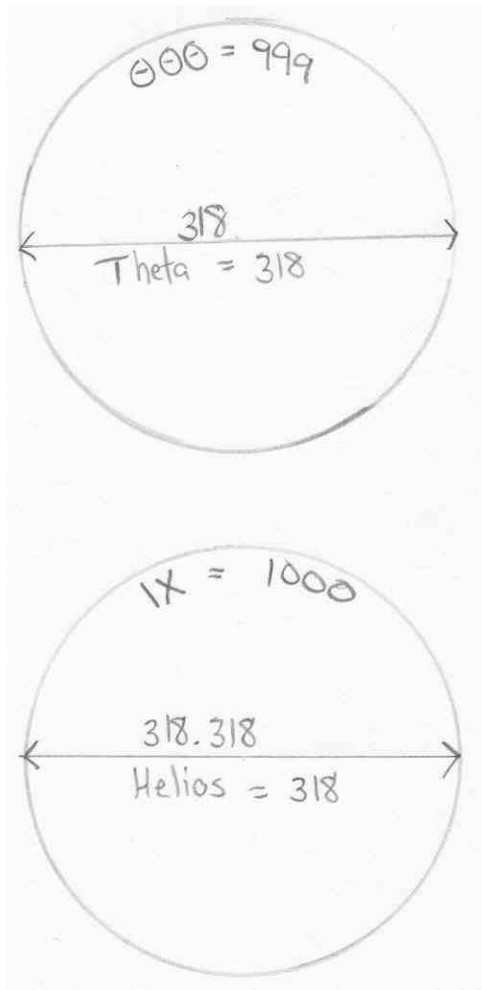
Here we have the gematric correlations from the Greek point of view of . This, believe it or not, ties in astoinshingly with the New Testament in dynamic ways as we shall see below. First the Greek background.

Theta (QHTA) which = 9+8+300+1 = 318.

Helios (HLIOS) which = 8+30+10+70+200 = 318.

When we examine the solar qualities of not only Helios (the Sun), but also that of Theta itself, we note some interesting proportions and ratios (*Logos*)

- The earliest form of the Greek letter Theta, Q was the same symbol as the Egyptian symbol for the Sun God, which was a circle with a dot in it. Theta has a line through it now in the circle instead of a dot.
- A circle with a diameter of 318 which when multiplied by the Greek number p (3.14159) equals the circumference of the circle of Theta, which is 999.
- The circumference of a circle equal to "Divine Unity", i.e., the number 1 or any power of one as in 1x10x10x10 = 1,000, by calculation has a diameter which is 318 when rounded off.
- The Solar symbolism is worth noting. The value of pi (p) in Jesus' day was supposedly now known past 5 decimal points. Yet interestingly, when we divide the 5th decimal of pi which is equal to 1 by the diamter of a circle with 1000 this equals the gematria of Helios (318). 1000/3.14151 = 318.318.

- Lastly, when we realize the initials of Jesus Christ in the Greek are IX which equals 1000, and we see the solar symbolism in the nunmber 318, the number of Theta and Helios, we see the correlation in the two circles of Theta and Helios with IX = 1000.

David Fideler has shown better than any other scholar in the field how the Solar qualities of Jesus were equated with the Early Christians, and exactly how those solar qualities of Jesus were also tied into the Greek ideas as well. Gematrically, it is an amazing correlation, as it is supposed to be. Instead of thinking that this is merely made up by man for the simple mental exercise of it, or that the ancients were merely showing off, John Michell has noted that the incredible correlations with geometric proportions in the New Jerusalem of the Revelation of John, and Stonehenge thousands of years earlier, and the Chapel at Glastonbury in England, as well as the Divine City of Plato's Republic (!), "The essential feature of the legend of the New Jerusalem is that the City is not a creation of the intellect, but a revelation of the pre-existent order…"19 It is because we have not understood the ancient paradigms of cosmological reality that we have pooh poohed their accomplishments as mere coincidence, or a gentle nod with a condescending "Oh that's nice." It's not just "nice," it is the *eternal order of things as understood with the laws of geometric proportions.* We have done well with quantifying math for our own business purposes, but fail to realize that the ancients also thought of geometric proportions as qualities of the deities, because they are eternal laws which *anyone can discover or learn for themselves.* Let me show you yet another example geometrically what I am saying.

JESUS 388 888

O HELIOS

IX = 1000

HELIOS 318
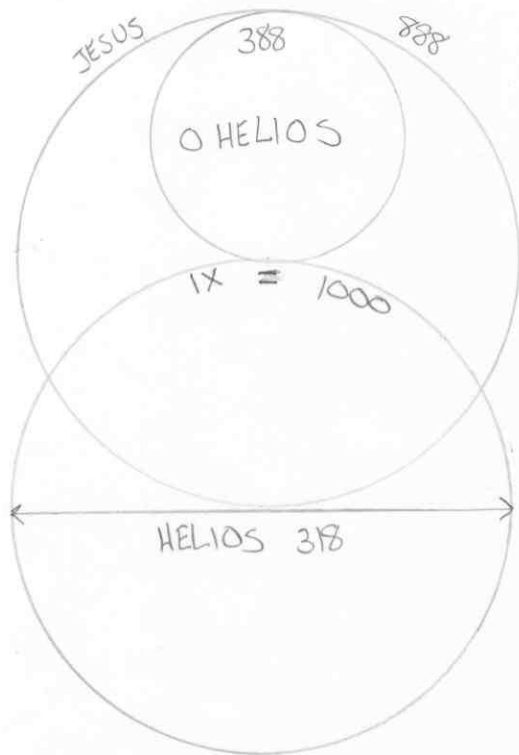
Here we have a circle with a diameter = 1000, which is equal to the Greek letter IX, which, in fact, are the initial letters of Jesus Christ in Greek, Ihsouj Xristoj. The diameter of this circle is equal to the number 318, that of Helios, the Sun. With the other circle with a circumference equal to 888 (the Gematria value of the name "Jesus" in Greek) emanating from the center of the "IX Circle" this represents Jesus' birth (888) from the sun Helios (318). This is shown because the numerical emanation is that the only circle that can now be drawn inside of the emerging "Jesus Circle" (the 888), *must have a circumference of 388.* **Which equals the gematric value of O Helios (O hlioj) which translates "The Sun."** But there is a further idea on Jesus to note that can be shown geometrically that is worth noting.

John 20:31 says "But these are written [gegraptai – "graphed", to inscribe or write, even draw] that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Now literally speaking, we can actually geometrically draw or graph this sentence to give us a further meaning of it.
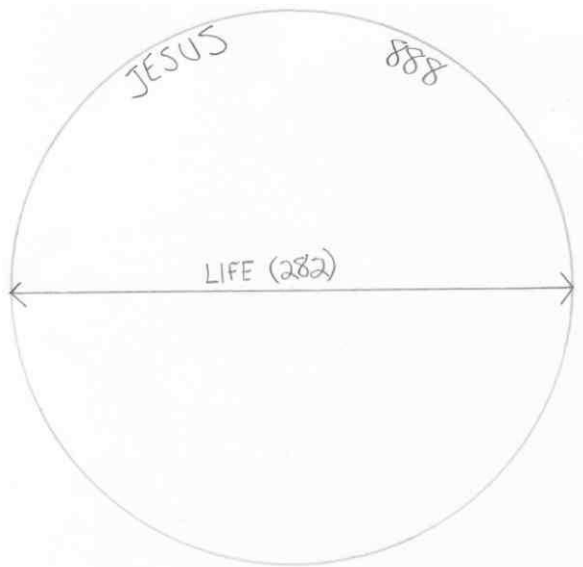
Here we have the **name "Jesus" which gematrically = 888 as the circumference of a circle. With a circumference of the value of Jesus' name, the diameter = 282, which is gematrically equal to the Greek Bioj meaning "life" a synonym of** *zoe*, **which also means "life."**20 This is why some early Christian groups of sacred geometers called a circle with a circumference of 888 *the living Jesus,* and a circle with a circumference of 8880, was called *the raised Jesus,* because increasing it ten fold, from the consideration of the numbers and gematria, the number 10 is the completion of a cycle, **hence increasing Jesus' mortal name of 888 value by 10 made it an immortal value, so to speak of a ten-fold increase, to that of 8880.**21 And the sacred geometrical aspects of this are indeed inspiring as I will now show you several examples.
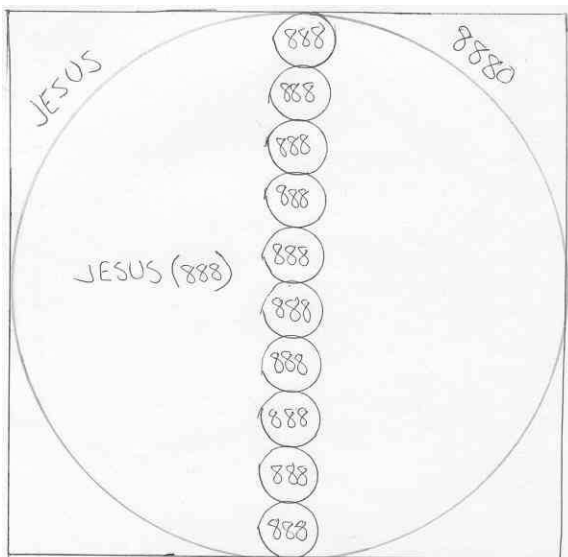

Could this be something like Origen saw some early Christian groups drawing? Notice it has circles within circles and in the 10's group as well! It's an interesting thought. What

the above diagram shows is that the value of the name of **Jesus in Greek Ihsouj = 888, which it does, Ihsouj = 10+8+200+70+400 +200 = 888. Raising his name by 10, the "Raised Jesus" now equals 8880, which is the circumference of the circle, with the "living Jesus" circles (ten of them ascending upwards within the large circle) fitting nicely inside the circle.** With this in mind, I can even graph using Sacred Geometry an interesting correspondence that David Fideler has noted with Jesus and *Nakiel, the Intelligence of the Sun.* In the Hebrew Kabbalah, following Fideler, "Nakiel" (l)ykn) gematria = 111, which is the sum of any line from the magic square of the sun.22 Thus, using the tool of early Christian sacred geometry, we have this figure of the relationship of Jesus with *Nakiel, the intelligence of the Sun.*
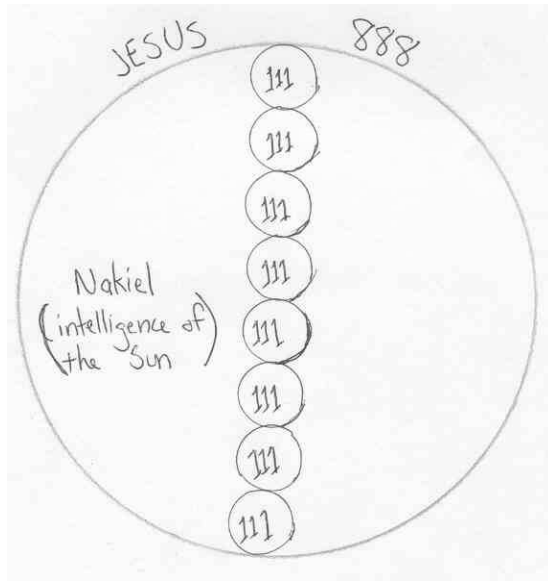

The eight circles of *Nakiel,* fit comfortably within the circle of Jesus = 888 (8 X 111). Interestingly also is that the number 8 in gematric thinking is "periodic renewal."23 There is yet another interesting idea on relating Jesus with the sun in Sacred Geometry diagrams. Just as Jesus can be "raised" by the tenth power in sacred geometry, so, likewise, may the sun so be "raised."
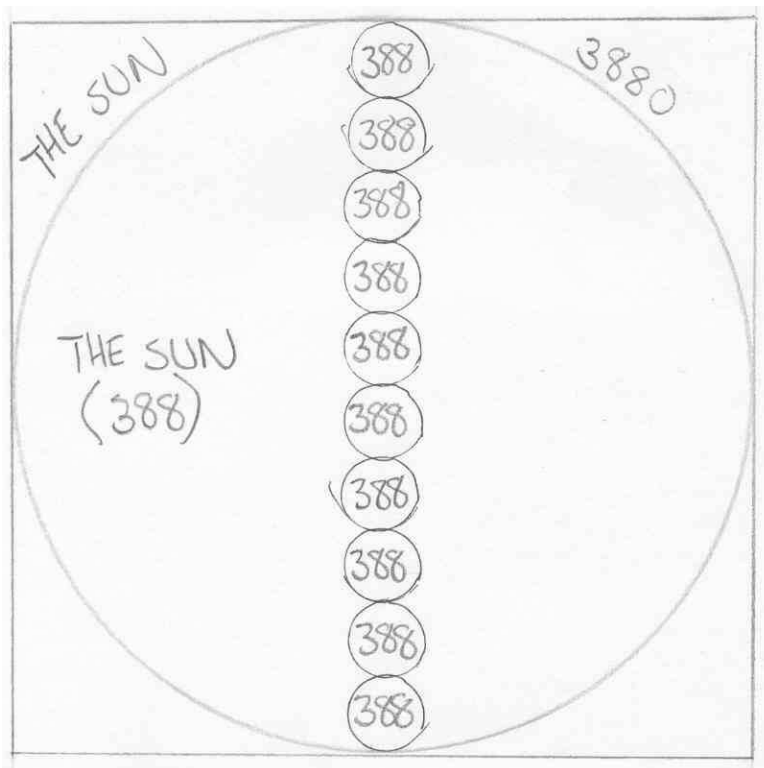
In the Revelation of John, Jesus is called "The Morning Star," Rev. 22:16 – o asthr o lamproj o prwinoj "the bright and morning star." This is the Sun. The Greek title of Revelation is – Apokaluyij Ihsou Xristou – The Revelation of Jesus Christ" – which has a gematric value of interestingly enough, exactly ten times that of "the Sun," i.e., = 3880. **Hence 3880 which is the Revelation of Jesus Christ, is the "raised" value of the sun which = 388, hence the 10 circles of the sun (388), within the "Raised" circle of The Sun = 3880.** Now with this understanding of the "raised Jesus" as well as the "raised sun," we are in a position to see more concerning the sacred geometry/gematria of Jesus himself which increases our appreciation of his Holy Name, a concept of serious importance, not only in ancient times but in the Jewish Cabalah as well.
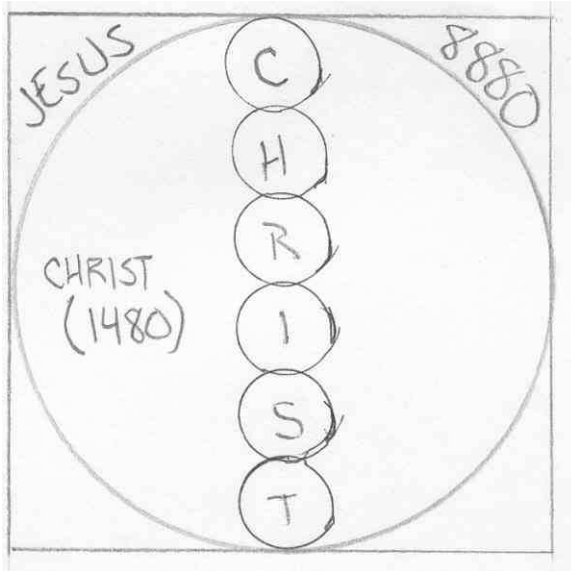
Here we can graphically show the name **Christ – Xristoj = 600+100+10+200+300+70+200 = 1480. Six circles of Christ fit within the large circle of the "raised Jesus" (8880) because 1480 x 6 = 8880.** Christ is the "Raised Jesus" graphically depicted in Sacred Geometry. We now show something else of considerable interest via Sacred Geometry/Gematria.
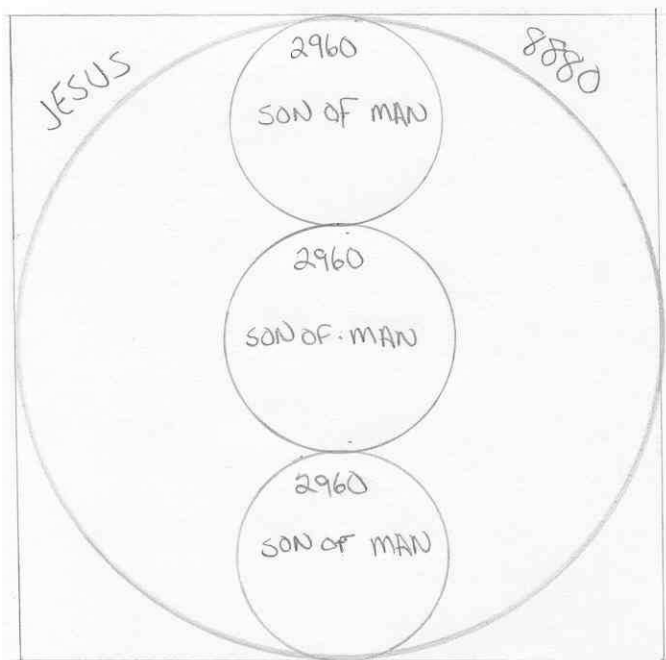
In the Gospel of Mark, Jesus refers to himself as the "Son of Man."

Mark 2:10 – "But that ye may know that the **son of man** hath power on earth…"

Here we can see three "Son of Man" circles within the larger "Raised Jesus" circle.

"Son of Man" – uioj tou anqrwpou – (400+10+70+200) + (300+70+400) + 1+50+9+100+800+80+70+400) = 2960

**Each of the three circles = 2960 x 3 = 8880 (the "Raised Jesus")**

The son of man idea has been expounded on in many scholarly venues. One idea I believe is pertinent to keep in mind however, is that of F. H. Borsch, who noted "Is there not a sense of distinctive status to "the son of man has authority on earth to forgive sins" (Mark 2:10, Matt. 9:6, Luke 5:24) and "For John came neither eating nor drinking, and they say, 'He has a demon; the son of man came eating and drniking, and they say, 'Behold, a glutton and a drunkard, a friend of tax collectors and sinners!' (Matt 11:16-19, Luke 7:33-34)? Indeed, in the latter case what would be the point of contrast between the man John and a class of men among whom Jesus includes himself? Even in what appears to be the most obvious case for human lowliness ('the son of man has nowhere to lay his head') it may well seem that some distinctive situation is being referred to."24

In relation to the Greek Gods whose names we saw geometrically described above, consider a possible reason as to actually *why Jesus' name is above all other names.*
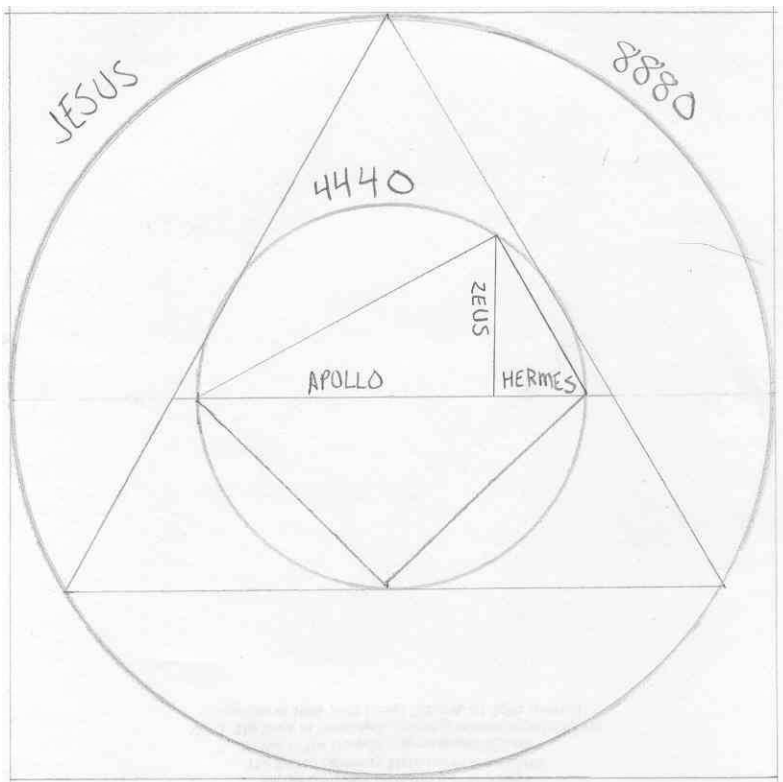
Here we see the powerful Greek Pantheon of Gods in their perfect geometric synergy, and we see how beautifully they all fit within the "Raised Jesus" circle of 8880.

There is yet another aspect of Jesus that is diagrammatically displayed through Sacred Geometry which is most insightful.
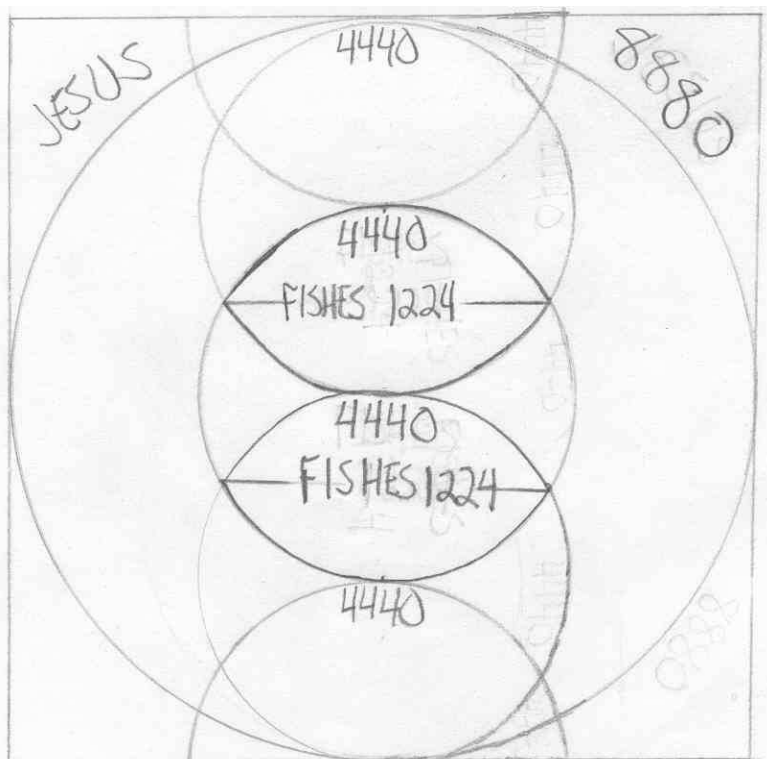
Here we see the interesting early Christian symbol of the Vesica Pisces, "Vehicle of the fish" which is formed into manifestation with two overlapping circles. In the above diagram we have:

The Latin term Ixquej (Ichthyius) the Fish = 10+600+9+400+5+200 = 1224

The two Vesica Pisces each have a horizontal axis equal in length to the gematric value of the Greek word for "fishes" (1224).

The top and bottom circles that form the two fish have a combined circumference equal to that of the "Raised Jesus."

David Fideler has demonstrated poignantly that the Vesica Pisces is the geometric shape correlating to the mathematical ratio of the equilateral triangle, which is the square root of 3. This number equals 1.7320508…. and is irrational. "…gematria constitutes a symbolic Pre-Christian language of ancient theology and symbolic cosmology, the immutable standard or canon on which ancient culture was based."25

Robert Lawlor has shown that the square root of 3 is actively manifested in living forms and is involved with the region between two circles overlapping (Vesica Pisces), in the symbolism of the joining of heaven and earth (the *Hieros Gamos,* or sacred marriage of opposites), the Hermetic doctrine of "As Above, So Below" and is the major symbol for the cosmic temples of this age in the west, the Gothic cathedrals.26 "Thus the square root of 3 is linked to the formative process, and thuis connection is further clarified when one observes the relationship of the Vesica and the square root of 3 to the hexagon, which is

the symmetry of order for the measure of the earth, the measure of time (through the 360 degree of the Great Circle of the heavens), and also the basic formation of mineral crystals, especially of the carbon bonding patterns which allow for the formation of all organic substances."27

End Part 1… To Be Continued….

Endnotes

1. Willis Barnstone, *The Other Bible,* HarperSanFrancisco, 1984: 665-666. See also Carl G. Jung, *Mysterium Coniunctionis,* Princeton Univ. Press, 7th print, 1989: 401f, for more details about the circle drawing of the early Christian Ophites, who identified Leviathan, and a serpent as well as other figures.
2. Shmuel Sambursky, "On the Origin and Significance of the Term Gematria," in *Journal of Jewish Studies,* 1978: 35-38.
3. Sambursky, p. 38.

4. Hugh Nibley, *Old Testament and Related Studies,* Deseret/FARMS, 1986: 257-258.

5. Robert Eisenman, *James the Brother of Jesus,* Viking Press, 1996: 169.

6. R. Mach, *Der Zaddik in Talmud und Midrasch,* Brill, 1957: 129.

7. E. P. Sanders, *The Historical Figure of Jesus,* Penguin Books, 1993: 161-162.

8. John Dominic Crossan, *The Historical Jesus: The Life of a Mediterranean Jewish Peasant,* HarperSanFrancisco, 1991: 142-148, especially, p. 145.

9. Ben Witherington, *The Jesus Quest,* InerVarsity Press, 1995: 108. Avram Davis & Manuela Dunn Mascetti, *Judaic Mysticism,* Hyperion Books, 1997: 14 tell of a Hasid who was told there was a message for him from his teacher. When he arrived to pick it up he was told to identify himself. He pulled out an old battered mirror out of his pocket and looked at it. "Yeah, that's me all right," he said. Wit and wisdom are hall marks of the *Hassidim*!

10. Witherington, p. 108.

11. Witherington, p. 110-111. See also Craig A. Evans, *Non-canonical Writings and New Testament Interpretation,* Hendrickson Publishers, 1992: 232-233, also discussing Honi's obdurate determination for an answer to his prayer as paralleling the parables that Jesus taught of the importunate widow (Luke 18:1-8), and the persistent friend (Luke 11:5-8).

12. John P. Meier, *A Marginal Jew,* Vol. 2, Doubleday, 1994: 582.

13. Meier, pp. 581-584. Cf. Jacob Neusner, Ernest S. Frerichs, Paul Virgil McCracken Flesher, eds., *Religion, Science, and Magic,* Oxford University Press, 1989, section IV,

"Religion, Learning, and Magic in the History of Christianity," pp. 121-182, for an excellent description, analysis and refutation of Morton Smith's book *Jesus the Magician,* and other works trying to convince their audience that Jesus was a magician and magic was the *modus operandi* in Early Christianity. See Abraham Cohen, *Everyman's Talmud: The Major Teachings of the Rabbinic Sages,* Schocken Books, 1975: 186-187 for the Talmud version of Honi. Also see Jacob Neusner, *The Mishnah: A New Translation,* Yale Univ. Press, 1988: 312-313, for the version of Honi from that source, as Meier expounded from these angles.

14. Robert Eisenman, "Eschatalogical 'Rain' Imagery in the War Scroll and the Letter of James," in *Journal of Near Eastern Studies,* 49/2(1990), reprinted in *The Dead Sea Scrolls and the First Christians,* Element Books, 1996: 272-287.

15. Eisenman, p. 275. Cf. his *The Dead Sea Scrolls Uncovered,* Element Books, 1992: 260-261. The Son of Man was to come in the clouds of heaven and the heavens were to "rain" down judgment. See the interesting description of Jewish festivals in Michael Strassfeld, *The Jewish Holidays: a Guide & Commentary,* Harper & Row, 1985: 151-152 for the Simhat Torah, where the reading of the Torah is accompanied by *hakkafot,* "circlings," where also singing and dancing is accompanied by the reading of the Torah as the people circumambulate around the altar holding the Torah. See p. 133 for the same ritual only this time it is the circling of the *hosha na* ("save us") in the festival of Sukkot. This dancing and singing in circles is striking concerning the study of Jesus' round dance, expounded by Max Pulver, "Jesus' Round Dance and Crucifixion According to the Acts of St. John," in *The Mysteries,* Joseph Campbell, ed., Princeton Univ. Press, 5th printing, 1990: 169-193.

16. Eisenman, *James the Brother of Jesus,* Viking Books, 1996: 322. He notes that Epiphanius told that James when he prayed to God with uplifted hands to heaven, heaven at once sent rain. James did this as the High Priest "wearing the mitre of the High Priest…"

17. Herbert Westren Turnbull, "Early Beginnings: Thales, Pythagoras and the Pythagoreans," in James R. Newman, ed., *The World of Mathematics,* 4 vols., Tempus Books, 1988: Vol. 1, p. 79-80. Cf. Isaac Asimov, *Asimov's Biographical Encyclopedia of Science and Technology,* Doubleday & Co., 1964: 3-4, where Thales predicted an eclipse, was known by the later Greeks as the founder of Greek science, mathematics, and philosophy, the first Greek to maintain the moon reflected the sun's light, the first to study magnetism, and in later years when the Greeks made up the list of the seven wise men, Thales was invariably always put first. See also Benjamin Farrington, *Greek Science,* Penguin Books, reprint 1961: 210, where he noted Proclus said geometry was first invented in Egypt, and Thales was the first to go fetch that knowledge and bring it to Greece. For the Greek quote, see G.S. Kirk & J.E. Raven, *The Presocratic Philosophers,* Cambridge Univ. Press, reprint, 1981: 76 – Qhalhj de prwton eij Aigupton elfon uethgagen eij thn Ellada thn qewrian tauthn (sc. Thn gewmetrian – *Thales, having first come to Egypt, transferred this study* [Geometry] *to Greece.…* On p. 85, Suda from Hesychius, noted that egraye peri hetewrwn en epesi peri ishmerias, kai alla polla - *he*

wrote on celestial matters in epic verse, on the equinox, and much else. Morris Kline, *Mathematics for the Nonmathematician,* Dover, 1985: 125, notes that it was largely from the works of Thales, Plato and the Pythagoreans that Euclid amassed and organized into his famous *Elements.* H.D.F.Kitto, *The Greeks,* Penguin Books, reprint, 1978: 178 says Thales is the usual story of the absent minded professor, who studying the heavens as he walked, that he fell into a ditch he did not see. Michael Grant, *The Founders of the Western World,* Charles Scribner's Sons, 1991: 41, noted that what made men like Thales, Anaximander, and Anaximenes great was they "….were still curious rather than truly scientific."

18. David Fideler, *Jesus Christ: Sun of God,* Quest Books, 1993: 63.

19. John Michell, *The City of Revelation,* David McKay Co., 1972: 66.

20. Spiros Zodhiates, *The Complete Wordstudy Dictionary: New Testament,* World Bible Publishers, 1992: 339 for "bios" and p. 703 for analysis of zoe.

21. Michael S. Schneider, *A Beginner's Guide to Constructing the Universe: The Mathematical Archetypes of Nature, Art, and Science,* HarperPerennial Paperback, 1995: 324, where he notes that "ten represents a recapitulation of the whole. It holds within itself the two parents of numbers (one and two) and their seven children (three through nine). Ten is a portrait of the whole family of archetypes gathered together, simultaneously…ten represents a synergy, a whole greater than the sum of its parts, beyond the threshold of number itself."

22. David Fideler, p. 242, he shows the magic square of the sun on p. 243.

23. Schneider, chapter 8. He shows 8 associated with the octagon, of course, as well as the interesting idea of asscoiating it with the lemniscate, the math symbol for infinity, which is an 8 laid on its side. The 4 elements as well as their 4 properties can be shown in octagon symbolism, as he does on p. 276. One cell becomes two along an octave of 8 stages, as he shows on p. 282. He discourses on the Chinese Yin and Yang and the eightness of this interesting symbol on pp. 286-287. He also shows some interesting correlations with the number 8 and chess, on pp. 293-296. "The principles of eight, the Octad, are a combination woven from the principles of its divisors, one, two, and four, the Monad, Dyad, and Tetrad. The Octad displays wholeness, cycles, polarity, and manifestation. It serves as the principle of self-renewal at a higher stage." (p. 299-300). Cf. the idea of the Mormon religious practice of being baptized at age 8. Surely there is a type and shadow in all things.

24. F. H. Borsch, "Further Reflections on 'The Son of Man': The Origins and Development of the Title," in James H. Charlesworth, ed., *The Messiah: Developments in Earliest Judaism and Christianity,* Fortress Press, 1992: 133-134.

25. Fideler, p. 70-71, where he demonstrated geometrically the Vesica Pisces.

26. Robert Lawlor, *Sacred Geometry: Philosophy and Practice,* Thames & Hudson, 1982: 32-35, with excellent drawings and geometrical diagrams.

27. Lawlor, p. 35.