

The Jesus Code(x)

-Let no one ignorant of geometry read this-

First edition

Y.H.S. Boon © 2020

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*N*othing in life is to be feared, it is only to be understood. Now is the time to understand more, so that we may fear less.

-Marie Curie-

-Preface-

My quest started when, during the Corona period of 2020 after some digital wandering, I was watching a random podcast by the American Randall Carlson (master builder and architectural designer). Sidetracked on that broadcast, he related that the 153 fish mentioned in one of the Bible passages may well be part of a special sum allegedly discovered by Archimedes. The other half of that sum would be 265, because dividing the two, he continued, would give the closest approximation to the square root of three that could be made with the smallest whole numbers...

$$(x + a)^n = \sum_{k=0}^n \binom{n}{k} x^k a^{n-k}$$

$$577 \div 408 = \sqrt{2}$$

$$= 1.4142135 \dots$$

$$1 + \sqrt{5} \div 2 = \Phi = 1.6180339$$

$$2 \times \pi \times R =$$

$$A^2 + B^2 = C^2 (1 + x)^n = 1 + \frac{nx}{1!} + \frac{n(n-1)x^2}{2!} + \dots$$

$$f(x) = a_0 + \sum_{n=1}^{\infty} \left(a_n \cos \frac{n\pi x}{L} + b_n \sin \frac{n\pi x}{L} \right)$$

I honestly had no idea what, in God's name, he was talking about. But I became immediately curious. In fact, I thought he was talking about some sort of treasure map that could lead to information. "Imagine", I thought, "that the entire Bible is written that way, then when you manage to crack that code, you have a book full of information that goes back at least two millennia." And that information was not of the least on Earth either. No, on the contrary, it implied that it would come from the famous classical Greek scholars. But then I first have to crack a two-thousand-year-old Bible code. I can't do that at all, can I?!

And how do you start such a thing?!

I am not a scholar, not a theologian, nor a scientist, no, anything but. I had trouble calculating since I was young, grammar, and remembering boring information were never my strongest points either.

"So what," I thought, I have the internet and a calculator anyway, so that is fixed. Scholars, theologians, and scientists are lecturing online, so that's fixed too. And I

was never short of curiosity, you could even say that my why-phase never completely passed. But that was perhaps self-evident from the fact that I still believe in treasure maps.

Anyway, after I had checked whether this riddle had not already been successfully solved by someone else, which to my surprise was indeed not the case. And after immersing myself for a while in the material of Pythagoras, Euclid and Blavatsky, the Bible, mathematics and geometry, coding techniques, some ancient Greek and even a few online drawing lessons to prepare myself for this riddle. After a while I had gathered all the ingredients for deciphering and it was time, as far as I was concerned, to sink my teeth into this mystery like a mental pit bull.

But I only had that one clue, 265.

After a period of fanatic puzzling, I found out about their coding technique and finally translated a verse from the Bible, and I thought, "That's interesting." "Ready, on to my next project, what shall I do now?" "Painting,

sculpting, watching another interesting podcast or maybe I should look up something about Göbekli Tepe, the cuneiform script or about that Denisovans bracelet?"

Until it suddenly dawned on me, apparently nobody is familiar with the fact this esoteric / hidden matter is hidden in the Bible, except for the presumption of that one sum. This was the moment I realized that I found this interesting enough and also worthwhile to do further research on and finally even devote a book to it.

Et voilà, this book

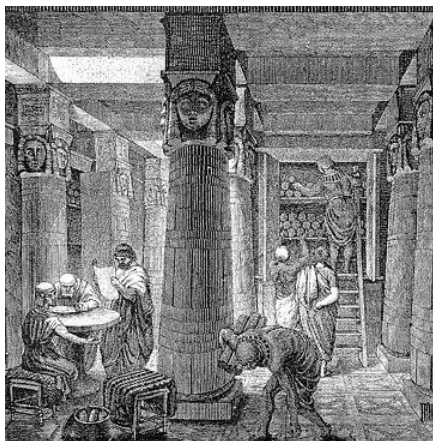
*D*oubt is the beginning of wisdom.

-Aristotle-

-Introduction-

Above the city, dark plumes of smoke rise like stray strangler snakes from simple houses and monumental buildings at the same time, while blind panic and disorder reigns in the crowded and dusty streets. The people who run by screaming are on a raid, while others are wandering around trying to save what can be saved. The world as they knew it changed before their very eyes in favor of the Romans, while the sad symphony of the clashing of arms resonated in the far too narrow streets of the classical world. I am taking you to the Mediterranean at the beginning of the Christian era. This was the time in which a new blood-curdling book was written. A book that would hold the world in its grip for the next few thousand years. This book would eventually become known as, *The New Testament*. But for now it was a matter of saving what they could save. Some scholars were determined to run into the burning buildings, risking their lives, but fortunately not without success, to rescue priceless manuscripts from the ruthless conflagration. As you can understand, the New Testament was written in a very chaotic time when quite a bit of precious knowledge was destroyed by things like

wars, vandalism, book burning, and sometimes even neglect through policy. This includes the destruction of the Academy of Athens, the systematic destruction of Pagan temples, the burning of the library of Carthage and eventually even the loss of the library of Alexandria. *A turbulent time for knowledge you could say...*



(Library of Alexandria)

Just before that, the Alexandria Library was the pinnacle of the classical academic world. But after Cleopatra's death in 30 BC, this changed rapidly and the library of Alexandria, which once held an impressive collection of about half a million scrolls, never returned to the same

glory as before. The Romans, who viewed many of those traditions and knowledge as superfluous, atheistic and even hostile, and who from that point on eventually took over control there as well, were generally not very interested in restoring and maintaining the apples of the eyes of the conquered (Greek and Egyptian) civilizations. After many years of loss of irreplaceable writings made possible by now long-forgotten geniuses, it had become clear to a number of members of the Greek Academy. They did not want their most important stock of knowledge to be lost forever, so action had to be taken quickly. But how?

To ensure that their precious knowledge would not be lost, these scholars eventually came up with an ingenious plan: “In the same way the writers of the Tanakh (the Old Testament) concealed their knowledge of things like geometry and the calendar by, for example, replacing the constellation of Gemini in their stories with Simeon and Levi, and recording events in the sky as human adventures on Earth. Likewise, we encode our knowledge of the academy in a religious, historical and mythical

story and in this way it is still preserved for the initiated. And this despite the unbridled nature of the runaway monster called Ignorance, and his insatiable hunger for the destruction of this beloved store of knowledge! ".

If their project had any chance of succeeding, it would be a gigantic job that would demand a lot from them on a personal level. But they took the task imposed on themselves very seriously from the start and they were immediately stuck with a number of practical matters such as; "Where are we going to do this", "Who does what" and above all "What if we get caught?" But if there ever was a party that could make this mission a success, it was theirs.

Daring? HELL YES! But if it succeeds, it will be just as genius as a sheep living with wolves in wolf clothing. So vulnerable, yet so safe.

I imagine that once they figured out exactly how they were going to get this job done, one of them might have spontaneously yelled "Eureka!" In any case, they soon agreed which knowledge they wanted to encode, the

scientific knowledge of their academy of course. They also agreed on the way they were going to do this, namely, in the same way as the Old Testament. Now all they needed was a compelling story with a charismatic protagonist. Fortunately, they did not have to look far.

In the 100-200 years before the New Testament was written, it was not uncommon for people to follow a Messiah, they were more the heroes of the oppressed than a Saint per se. A generation before Christ, for example, there was one Simon of Perea, whose life and philosophies served as a model for the story of Jesus Christ [1], (just like the traditions of Mithras, Hermes, Dionysus, Ahura-Mazda, Asclepius, Krishna, Horus, Adonis, Flavius Josephus and many others). Before Simon of Perea was followed, a Messiah was more like Alexander the Great, namely, an unbeatable leader to his people who brought them peace and prosperity. When it turned out that such a person could be defeated by the enemy, he was a Messiah no more. But something special happened with Simon of Perea. He was killed by the Romans (so far so good), but according to his followers,

by suffering and sacrificing himself, he had become an eternally living Messiah. This was a new concept that the Romans couldn't handle very well, but the people could not get enough of it. *An unbeatable opponent of the emperor!*

1) *The Messiah before Jesus - Secrets of Christianity' by Simcha Jacobovici.*

The New Testament thus contains mystical and esoteric knowledge, myths, philosophies and history. When we understand their coding technique, which is very reminiscent of story sums / word problems, we can begin to decipher the Bible.

And therefore we can be taught such disciplines as arithmetic, *plane geometry*, spatial geometry, astronomy, and harmony in the same (esoteric) way as the Ptolemaic Greek philosophers taught at their academies.



Hey Aristo, I think this is about us!

Ssst Pluto! I'm trying to follow this!

(Plato and Aristotle in conversation)

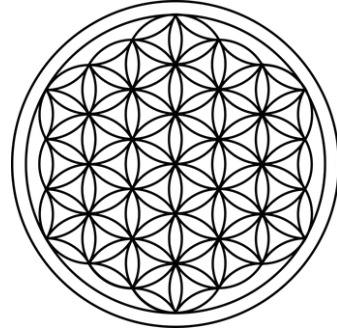
Their entire circle-based system of disciplines is overlapping. For example, the "Flower of Life" is one of

the many circle figures that the initiated used to add new truths to their disciplines and upon which a fair portion of the Sacred Geometry they taught was based. It can be seen all over the (ancient) world, from Turkey, Egypt, Scotland, Greece and China to Iraq, India, Bulgaria, Israel and Iran to name a few. We see this for example in their artworks, writings and shrines. The Flower of Life in turn leads to Metatron's cube (I would certainly delve into that if I were you) which in turn has the perfect shape and the exact number of circles needed to make the 5 Platonic solids, of which the sum of the degrees again correspond to, among other things, the periods in the great year. The Platonic solids are; the tetrahedron with 720° , the octahedron with 1440° , the hexahedron with 2160° , the Icosahedron with 3600° and the dodecahedron with 6480° . With these bodies the workings of reality can be understood [2], and thus Sacred Geometry has been a "Grand Unifying Theory" for the initiates for millennia.

2) See a.o. Nima Arkani-Hamed and Jaroslav Trnka's study about the 'Amplituhedron' (four tetrahedrons).



(The Platonic solids)

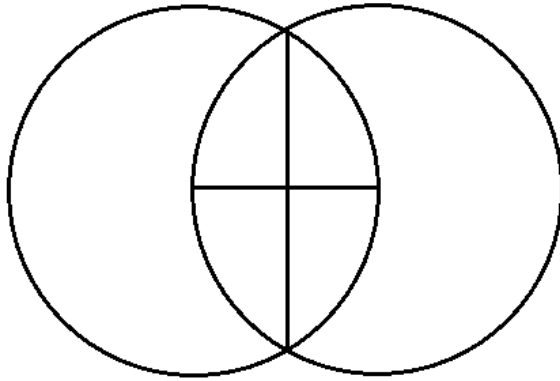


(The Flower of Life)

The caption on the cover of this book '*Let no one ignorant of geometry read this*' is a contraction of Leonardo da Vinci's: '*Let no one who is not a mathematician read the elements of my work*' and Plato's: '*Let no one ignorant of geometry enter here*'. This means basic knowledge of (Sacred) Geometry is a requirement to be able to follow the explanation in this book.

The writers of the Bible have chosen to tell from the perspective of the draftsman (God) and the drawing (the Bible story). The concept is much the same as what theologian Edwin Abbott outlined in his book

"Flatland: A Romance of Many Dimensions". In that story there is contact between our three-dimensional world and the inhabitants of the two-dimensional world, who only know front, back, left and right. Consider, for example, the king from a card game. If you put a nail in front of his nose through the card, he would experience it very differently, for him a line would appear in front of his nose out of nowhere because up and down do not exist in his two-dimensional world. It is as if you are looking at a paper blueprint of a house that contains flat creatures that cannot see up or down while you seem omniscient to them, that voice from heaven and can see their whole world at a glance. Likewise, the Bible stories are also 2 dimensional, and you ... are their 3 dimensional God. An example of this is the crucifixion of Jesus and the nails with which he is put to the cross. Seen from the drawing / Flatlanders it indeed seems so, but seen from the perspective of the draftsman / God the wooden cross is in reality the drawn cross in the vesica piscis as you can see in the next image. And in that story the nails are the point of the compass that is placed in the paper at those three positions (left hand, right hand and feet).



(Two circles forming an almond-shaped vesica piscis. The overlapping portion, also called mandorla or ichthus, containing "the cross".)

Another example is the casting of a fishing net from a boat as in the New Testament story 21:1-14 in the chapter "The Gospel According to John". A boat seen from above is a vesica piscis and throwing a fishing net indicates a circle, but I will explain this further in Chapter 2.

The first indication it was the Greek academics / mystics who wrote the New Testament, is when the New

Testament was first written down, it was written in Greek, [3] and not in Coptic, Aramaic, Hebrew, Latin, or any other language. In those days, writing was something most people couldn't do anyway, so it was generally not the farmers, fishermen and shepherds, but rather the academics and the elite who could read and write.

I will explain the second clue step by step in this book, using the story from John 21:1-14, among other. The story of *Simon Peter and the miraculous catch of 153 fish*.

Okay, do you have something to drink and are you sitting comfortable? Then we can really get started now...

3) *The Chester Beatty Biblical Papyri, the Bodmer papyri and the Oxyrhynchus papyri.*

-Chapter 1-

Through the centuries quite an impressive list has been created by different people with the most varied explanations to explain the story of *Simon Peter and the miraculous catch of 153 fish*. Of course everyone with the idea that there is a hidden message to discover, and I thought, "*Let's add myself to that list*". Here are some of those statements.



For example, Augustine of Hippo (theologian, philosopher, bishop, and church father) thought the 153 fish in the story were used to explain that 153 is the sum of 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16 & 17, and from there he reasoned that $17 = 10 + 7$ mattered, that is, the 10 commandments (from Exodus 20: 1-17 and Deuteronomy 5: 7-21) + the 7 Spirits of God (from Revelation 1: 4, 3: 1, 4: 5 and 5: 6). And while his sum is correct, I think the rest of his story was a bit far-fetched.



Jerome Sophronius of Stridon (one of the four great Church Fathers of the West) had a completely different interpretation, assuming that it was all 153 species of fish the people knew in the time and region in which the Bible took place. He had no reasoning for this and no other sources have been found that could confirm his story. This of course does not mean he was wrong, his explanation is just a bit unlikely in my opinion.

Others thought it was the number of construction workers involved in building the first Jewish temple in Jerusalem. In that explanation, they assume "*The great multitude of fish*" represents a thousand fold of 153, so it would actually say 153,000 people were involved in the construction of this temple. In comparison, that is almost the entire population of Curacao in 2020 put together.

And still others thought the number 153 did not really matter all that much and that it was only mentioned to indicate it is simply a whole lot of fish.

However, in order to truly understand this story, and other Bible stories, it is necessary first of all to know the New Testament was originally written in Koine Greek (ancient Greek), also known as Hellenistic Greek, *New Testament Greek*, and Alexandrian Greek. In addition, it is equally important to know the Greeks did not have separate symbols for numbers, but that they used their alphabet for this. The system they used for this was called isopsefie by the Greeks, this system they had adopted from Hebrew where it was known as gematria. That is to say, they assigned a number value to each letter as shown in table 1. And in this way, every word in the Bible has a numerical value in addition to a spiritual or historical value.

Latin	Value	Greek	
A	1	Α	α
B	2	Β	β
G	3	Γ	γ
D	4	Δ	δ
E	5	Ε	ε
W	6	Ϝ	ϝ
Z	7	Ζ	ζ
H/E	8	Η	η
Th	9	Θ	θ
I/J	10	Ι	ι
K/C	20	Κ	κ
L	30	Λ	λ
M	40	Μ	μ
N	50	Ν	ν
Ks	60	Ξ	ξ
O	70	Ο	ο
P	80	Π	π
K/Q	90	Ϛ	ϛ

R	100	P	ρ
S	200	Σ	σ, ζ
T	300	T	τ
U/Y	400	Υ	υ
Ph	500	Φ	φ
Kh	600	X	χ
Ps	700	Ψ	ψ
O	800	Ω	ω
Ts	900	Θ	θ

(Table 1)



Take the name **Galilea** for example, this is nowadays only written in Greek Bibles as Γαλιλαια (Galilaia) with a word value of 86, in Koine Greek this was written, among other ways, as γαλιλαιας (Galilaias) with a word value of 286. A difference of 200.

Or another example, the word **sea**, in the Greek Bibles it is now written as θαλασσα (thalassa) with a word value of 442, in Koine Greek it was also written as θαλασσης (thalasses) with a word value of 649. A difference of 207.

Assuming the authors of the Bible were familiar with isopsephy and they valued it when writing / coding the Bible, it is important to convert the original text to numbers and not the later “translations”.

Like the words *Galilee* and *sea*, many other details (often with the best intentions) have been changed in the Bible. Take, for example, the "*About two hundred cubit*" from John 21:8, in most English Bibles this is translated to "*About a hundred yards*". And while that's about right, it's important to stay true to the original story because the number 200 is important (I'll get to this in Chapter 2) and not the number 100.

The writers of the Bible books were also not averse to a bit of symbolism, for example woman, Mary, sea, lake, time, year, day + night, city, country, mountain, island and also a door as in Matthew 28: 2 can be used as a

synonym for a circle. Also, two drawing directions can be given at once, as in Jeremiah 31:22, it says, "*The woman shall embrace the man*". This means the circle comes around a line, that is, the feminine shape (circle) around a masculine shape (straight line). Even semicircles are described, for example an obvious description such as "*Half time*" as in Daniel 12: 7, or the slightly less obvious statement of Jesus "*The foxes have holes* , and the birds have nests  "as in Matthew 8:20. Also Jesus and other persons, objects and places etc. often have a symbolic "double role". Here are a few examples.

Maria	Jesus	Disciples
Water, sea, lake	Cross (in vesica piscis)	Spear, sword
Circle (Feminine shape)	Point of the drawing compass	Straight lines (Male shape)
718, 352, 192	888, 738, 688	(Per disciple and per story they have their own number)

(Table 2)

The same names are often spelled differently, this is not out of ignorance! On the contrary, the authors of the Bible have done this because of the word value that a certain name must yield. There are no fewer than three different spellings of the name Jesus in Koine Greek (ἰησοῦς, ἰησοῦν & ἰησοῦ) jesous, jesoun and jesou, each with its own word value (see: table 2). Unfortunately, we see this being lost in the translations. Even in the later Greek translations the choice has been made to always write Jesus as ἰησοῦς (jesous), with a word value of 888. This also applies to other people, places, objects, etc.

When we apply this knowledge / gnosis to the story of Simon Peter and "*The Miraculous Catch of the 153 Fish*" from John 21:1-14, something extraordinary happens. We see the authors have succeeded here in an elegant and playful way to preserve the square root of 3 ($\sqrt{3}$), and the Pythagorean Theorem ($A^2 + B^2 = C^2$) in this Bible story.

The miraculous story goes like this...

John 21:1-14

21:1 After these things Jesus appeared again to the disciples at the sea of Tiberias; and on this wise shewed he himself.

21:2 There were together Simon Peter, Thomas called Didymus, Nathanael of Cana in Galilee, the two sons of Zebedee, and two other of his disciples.

21:3 Simon Peter saith unto them, 'I go fishing'. They say unto him, 'We also go with thee'. They went forth, and entered into a ship immediately; and that night they caught nothing.

21:4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

21:5 Then Jesus saith unto them, 'Children, have ye any fish?' They answered him, 'No'.

21:6 And he said unto them, 'Cast the net on starboard of the ship, and ye shall find'. They cast therefore, and now they were not able to draw it for the large number of fishes

21:7 Then the disciple whom Jesus loved saith unto Peter, ‘It is the Lord’. 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.

21:8 And the other disciples came in a ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

21:9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

21:10 Jesus saith unto them, ‘Bring of the fish which ye have now caught’.

21:11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

21:12 Jesus saith unto them, ‘Come and dine’. And none of the disciples durst ask him, ‘Who art thou?’ knowing that it was the Lord.

21:13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

21:14 This is now the third time that Jesus shewed himself to his disciples, after he was risen from the dead.

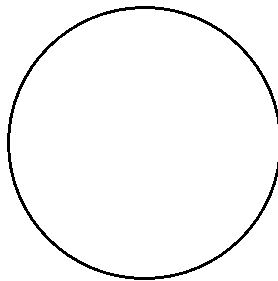
Okay, I will no longer keep you in suspense. But I shall now begin with chapter 2, and with that the explanation of the story of "*Simon Peter and the Miraculous Catch of the 153 Fish*". After all, that's where it all started when I watched that particular podcast where those 153 fish first came to the surface.

-Chapter 2-

The first line, **21:1**

After these things Jesus appeared again to the disciples at the sea of Tiberias; and on this wise shewed he himself.

When we read this esoterically, Jesus is the point of the compass here. The Sea of Tiberias is the Circle, water is feminine so round as you could see in table 2. Jesus / the compass point is somewhere on the coast / edge of this sea / circle. In John 21: 6 it becomes clear exactly where. So this line only instructs us to make a circle.



(Image 1)

So we have started. I understand this is a lot to take in for some. God has been called a draftsman, Jesus the tip of the compass and some Saints have already been reduced

to a number. But the fact that you are still reading this means you are open to it and you have the right dose of curiosity, so let's move on quickly...

The second line, **21:2**

There were together (1) Simon Peter, (2) Thomas called Didymus, (3) Nathanael of Cana in Galilee, (4&5) the two sons of Zebedee, (6&7) and two other of his disciples.

The main character in the story (except for Jesus, but he is not in the boat and for that reason doesn't count in the sum) is Simon Peter, he is named first and later plays the main role in this story, in total there are 7 disciples including Simon Peter. The name Simon Peter in Koine Greek is in this case written as Σιμων Πητρος, when we translate this name to a number, ($\Sigma=200$, $\iota=10$, $\mu=40$, $\omega=800$, $\nu=50$, (Simon=1100), $\Pi=80$, $\epsilon=5$, $\tau=300$, $\rho=100$, $\omicron=70$, $\varsigma=200$ (Petros=755), this name gets the value (1100+755=) 1855. That is to say, the main character, divided by the total number of disciples forms the sum.

We only count / divide the people present in the boat and not those who are of the ship (in contradiction to say Luke 5:1-11 where they, at first, sit in different ships and then later merge).

So the summary of this second line is actually quite simple and goes as follows: $1855 \div 7 = 265$.

This is the 265 I talked about in the preface. Now we could say "nice, we have a circle and a sum, “*Bob's your uncle*”. But there is more, the writers always provided their information with a corresponding drawing that they also hid in the story-sum way. You could call them story drawings or word drawings.

The third line, **21:3**

Simon Peter saith unto them, 'I go fishing'. They say unto him, 'We also go with thee'. They went forth, and entered into a ship immediately; and that night they caught nothing.

Here Simon Peter indicates he plays the "main role" in the drawing / sum by taking the initiative, the rest of the disciples therefore play a supporting role. We also saw this in the sum the previous line yielded. The "*entered into a ship*" refers to the fact the sum is going to take place inside the vesica piscis / boat.

'*That night they caught nothing*', means there is no second circle yet because the night (dark) alone is half a circle (the bottom half that is), when the day / light of the next morning is added we get a reference to a complete (day) circle. That they didn't catch anything that night is because you haven't made a vesica piscis / fish without the second complete circle.

The fourth line, **21:4**

But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

This is the moment when we are being told that Jesus/the compass point is being placed on the shore/edge of the

sea of Tiberias/circle, but the exact location is not known yet! That's why *'the disciples knew not that it was Jesus'*.

The fifth line, **21:5**

Then Jesus saith unto them, 'Children, have ye any fish?'
They answered him, 'No'.

Now the question is, *is there a fish / vesica piscis yet?*
The answer is no, there is no fish / vesica piscis yet. The reason for this is simple; the second circle still has to be made. *Children*, denotes the fact he has something to teach them, and not the other way around. In some other verses, word problems, he is a bit more humble and he does participate in the sum, but not now.

The sixth line, **21:6**

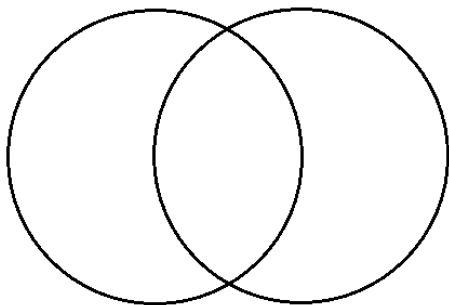
And he said unto them, 'Cast the net on starboard of the ship, and ye shall find'.
They cast therefore, and now they were not able to draw it for the multitude of fishes.

“Casting the net on starboard” means the compass is going to make a circle, also the position of the point of the compass is being confirmed, namely (starboard) right. The casting of the net is being done with a revolving motion as you can see in image 2, therefore casting the net is a synonym for making a circle.

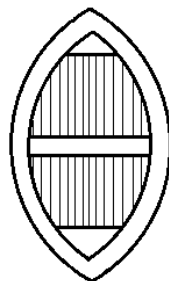


(Image 2)

The vesica piscis in the overlapping part of the drawing is very similar to a boat when viewed from above, which is what the authors alluded to (see: Figure 3B).



(Image 3A)



(Image 3B)

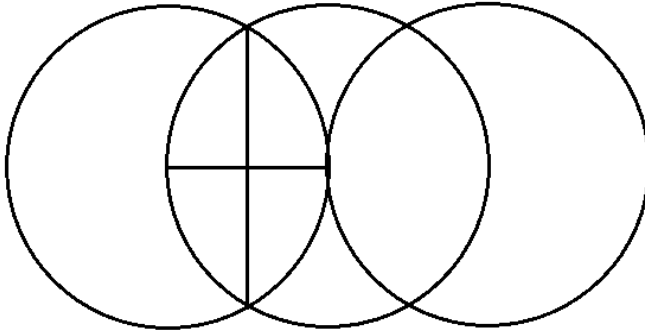
The multitude of fishes indicates the large vesica piscis (see image 6b for the little vesica piscis / boat) that is created after the second circle has been made and the large number (153) that will be placed in it. I will explain this further in 21:11.

The seventh, **21:7**

Therefore that disciple whom Jesus loved saith unto Peter, 'It is the Lord'. 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 most beloved disciple, the disciple whom Jesus loved a lot, the line that touches, betrays, reveals and sometimes even kisses Jesus (like in Luke 22:47), is the line that touches Jesus, the “Judas-line” you could say. In this case, the horizontal line \leftrightarrow in the boat / vesica piscis.

The ‘*girt his fisher’s coat unto him*’ is about the motion that is being made by Simon Peter, from top to bottom \updownarrow . The robes that were worn at that time were put on over the head because they had no opening at the front or back. And so there will be a vertical line in the boat / vesica, in the eleventh line more becomes clear about this line. After this Simon Peter is temporarily taken out of the equation / drawing by letting him cast himself into the sea while the others stay in the ship. ‘*It is the Lord!*’ this time without doubt like in 21:4. Now there has originated a new circle, without doubt, in the pre-existing drawing direction (see image 4).



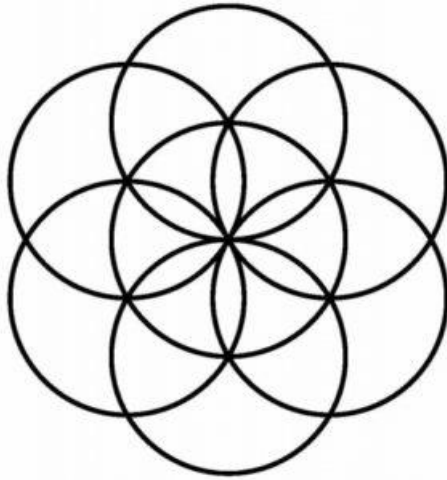
(Image 4)

The eighth line, **21:8**

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.

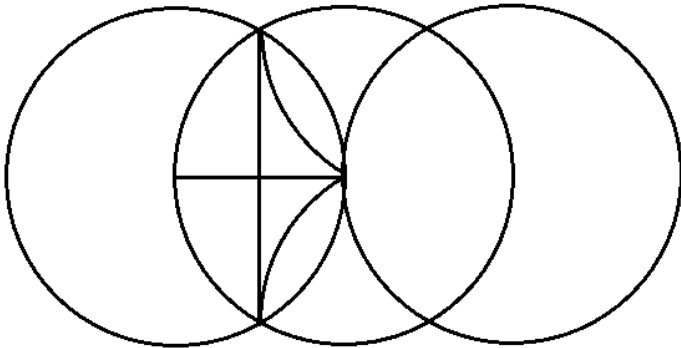
Here we see an important translation error has been made. In most translations they chose to replace ‘*little ship*’ with ‘*ship*’, at first this doesn’t seem to matter much, this is however of essential importance. When we create the ‘*seed of life*’ (as can be seen in image 5) with these circles, little boats / fish / vesica piscis emerge, just like in Marcus 8:7.

(It is therefore for a reason the Bible ends with the message not to add or omit anything, as can be read in Revelation 22:18-19. The consequences they attach to it may be somewhat *Biblical*. But they wanted to emphasize the original text was important without revealing why. Unfortunately, all “translations” made of the original Koine Greek Bible texts are incorrect. Firstly, because the letters have numerical values and they are lost during translation, and secondly, because the translators apparently had no idea what mattered about the story sums as the translators did not know that they were story sums. So it's important to use the original texts when we want to find out what is really meant.)

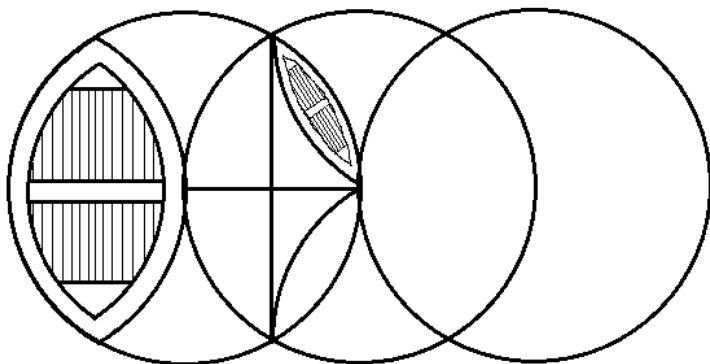


(Image 5)

These “little ships” are referred to here. The drawing you will get looks like this:



(Image 6)



(Image 6 B, Big and little ships as an example)

The given distance in the eighth line is '*as it were two hundred cubits*'. The Bible is, as I said earlier, repeatedly mistranslated and converted and so most English Bibles say '*about a 100 yards*', this is incorrect and doesn't benefit the intention of the story. This is the distance from the disciples to the land. The exact length is 209 cubits... I'll come back to this in a moment.

'Dragging the net with fishes' is a clue about their route, dragging (along the side of) the net with fishes, because they don't have the net with them, as will be shown later in line 11. Next you see "*the net*". The net is one of the many figures made in the vesica piscis, *you could write a*

book about it. So they follow the route indicated in red here.



(The net)

The ninth line, **21:9**

As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

This is a playful description of the drawing made so far, if the instructions are followed correctly. Fire is a triangle as can be seen in ‘Plato’s elements’ [4].

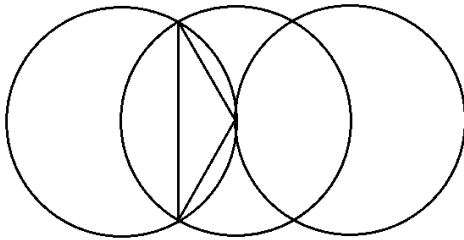
4) *Plato’s book: The Timaeus.*

A fire of coals has a shallower angle of inclination but is a triangle nonetheless, a fish we now know is a vesica piscis and bread is a circle. Bread is seen from above. Yes, there's a lot of switching back and forth between the metaphors, so stay alert.

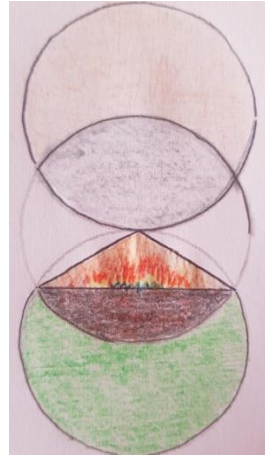


(Image 7, a typical Greek bread)

The drawing you get is image 8. When you color the drawing in you can see even clearer what is meant with *'a fire of coals... and fish laid thereon, and bread'* as you can see in image 9.



(Image 8)



(Image 9)

Image 8 is also the figure that Euclid of Alexandria used in his book "Elements" to explain Propositions 28 and 29 in Part 3, but that aside.

Figure 9: tilted and colored in.

The tenth line, **21:10**

Jesus saith unto them, 'Bring of the fish which ye have now caught'.

Sometimes the Bible can seem a little crude, when someone is sent into the desert or when someone is sent back to a boat to pick up fish while bread and fish are already on the coal fire for example. But keep in mind that this is only done to transmit a drawing and / or calculation instruction.

We just got the drawing for confirmation and Simon Peter is now going back to the vesica piscis / boat for the rest of the sum. Simon Peter, as you probably remember, had jumped overboard in line seven after putting on his clothes and is now being sent back to that same boat.

In many translations, "*him*" is replaced by "*them*" at the end of the tenth line. It is not a major translation error because the eleventh line makes it clear who it's really about ('*him*' is Simon Peter), it just shows again how careless many translations are and how important it is to use the original Koine Greek texts when we want to find out the esoteric meaning. Nowadays there are countless websites that can be found with one simple search where the Bible in Koine Greek is offered for free and online

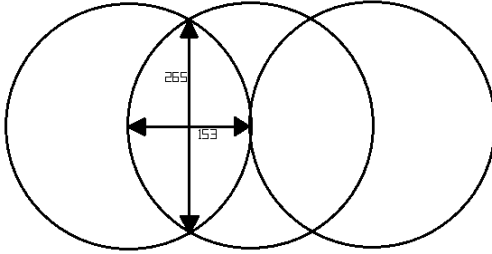
complete with the numerical values and translations. So that doesn't have to be an obstacle anymore.

The eleventh line, **21:11**

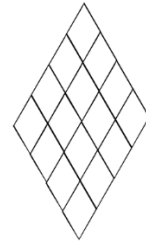
Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

Here we see Simon Peter (265) is entering the ship to collect the net (see image 11) with (153) fishes. The horizontal motion Simon Peter has to make to draw the net with fishes out of the boat and on to shore, indicates a horizontal line in the vesica piscis, thus the value this line gets is 153.

Simon Peter is the only one in the ship / vesica piscis at this moment, (in 21:7 we have established Simon Peter is the vertical line) for that reason the vertical line gets the value of 265. This yields the following drawing (see image 10).



(Image 10)



(Image 11)

The twelfth line, **21:12**

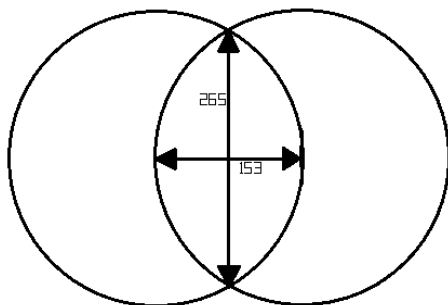
Jesus saith unto them, 'Come and dine'. And none of the disciples durst ask him, 'Who art thou?' knowing that it was the Lord.

Jesus changes in this sentence from the point of the compass into the truth, the solution of the sum and the acquired wisdom. Because of this “*transformation*” something as strange as ‘*and none of the disciples durst ask him, 'Who art thou?' knowing that it was the Lord*’ is said.

Jesus says ‘*Come and dine*’. The required ingredients for the sum are collected. Or better yet, calculate and reap

the fruits of your work. Okay, lets ‘come and dine (calculate)’ as Jesus asked us to do...

The acquired drawing looks like this:



(Image 12)

$$265 \div 153 = 1.7320261479$$

(The sum)

When we divide the two values 265 & 153 we get the sum: $265 \div 153 = 1.73202614379$. This is up to four digits after the comma equal to $\sqrt{3}$ (the square root of 3 = 1.732050807568877...), Not bad for people who still did their math without a calculator. $\sqrt{3}$ also called root of 3 or

the square root of 3 is simply the number 1.73250875... (x 1.73250875... = 3) or in symbols $\sqrt{3}$ (x $\sqrt{3} = 3$). At the same time 265 and 153 are the smallest whole numbers with which the best rational approximation of $\sqrt{3}$ can be made something Randall Carlson said in that podcast and that Archimedes already described in his book 'measurement of a circle' (*Κύκλου μέτρησις*). So there is no set of whole numbers with a lower value with which this trick can be done. The figure we are making therefore has the square root of 3 proportions.

I promised to circle back to the '*as it were two hundred cubits*' the disciples were removed from the shore. To track down the number of cubits we use the Pythagorean theorem ($a^2+b^2=c^2$).

A^2 is half of the vertical line 265. So $265 \div 2 = 132,5$

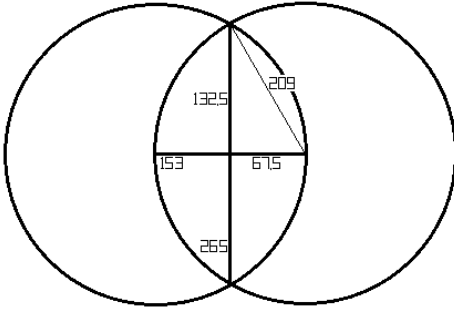
B^2 is half of the horizontal line 153. So $153 \div 2 = 76,5$

Thus $132,5 + 76,5 = 209$.

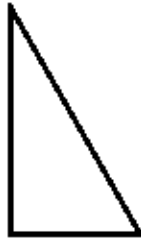
In other words $A^2 + B^2 = C^2$

“For they were not far from land, but as it were two hundred cubits” (as you could read earlier in 21: 8). So we could substitute this sentence with, *“For they were not far from land, exactly 209 cubit.”*

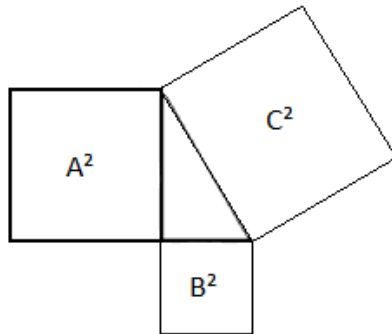
In this manner we’ve got on the Pythagorean theorem and a representation of a $\sqrt{3}$ triangle (*see image 13 and 14 A and 14 B*).



(Image 13)



(Image 14 A)



(Image 14 B)

The thirteenth line, **21:13**

Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

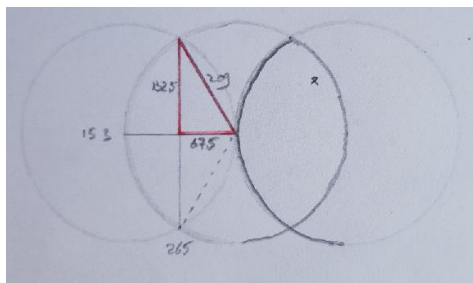
Here comes the truth. You are being rewarded for your math work, this is the food for your brain he shares with you. Enjoy your meal!

The fourteenth line, and thus last from verse **21:1-14**

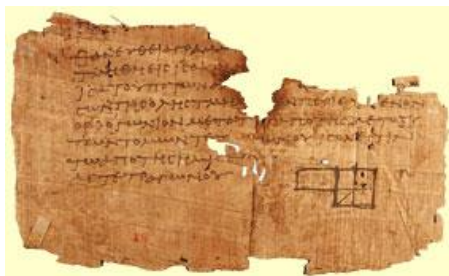
This is now the third time that Jesus shewed himself to his disciples, after he was risen from the dead.

In this exercise Jesus taught us how to derive the square root of three ($\sqrt{3}$), this is however not what is meant with 'the third time'. "The third time that Jesus shewed himself ... after he was risen from the dead" indicates that the compass was raised three times in this exercise. So it seems, from the perspective of the drawing, as if the point of the compass / Jesus is leaving and entering their world up to three times. In the eyes of the 'Flatlanders'

(see introduction) it seems as if he *'is risen from the dead'*.



As you can see from my drawing it doesn't need to be drawn that precise, what matters is the information we can derive from the drawing and the story. The followers of someone like Euclid of Alexandria succeeded after all just by drawing on papyrus (as you can see below) and still get a little bit wiser every day.



If you have been reading until here in one go, than maybe this is a good moment to remind you to take a sip of your drink.

Geometry is the art of correct reasoning from incorrectly drawn figures.

-Henri Poincaré-

-Chapter 3-

Another nice example of this coding technique is from a story of John 6:16-21. The story of *Jesus walking over water*. Here too, many theologians have tried to tackle this (in my opinion in vain) and come up with a logical explanation. These explanations are just as varied as the explanations given to *the miraculous catch of 153 fish* we've discussed earlier.



(Jesus walking on water)

The explanations vary from ‘in the sea of life we are all trying to keep our heads above water’ to ‘inviting Jesus into our life during the tougher times of our life’ and ‘the beyond / other side can only be reached when we except the Lord into our life’.

Others think the sea represents all evil and Jesus is literally and figuratively above it. Or that he shows his faith is so strong, he can even walk on water if he wants to.

Still others came up with somewhat less theological explanations such as that Jesus walked on frozen water, or that he was simply standing on a sandbar. One explanation is a bit more philosophical while the other is a bit more pragmatic. But as I said, the explanations given to explain this story are quite diverse.

The story goes as follows...

John 6:16-21

6:16 And when even was now come, his disciples went down unto the sea.

6:17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

6:18 And the sea arose by reason of a great wind that blew.

6:19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

6:20 But he saith unto them, '*It is I; be not afraid*'.

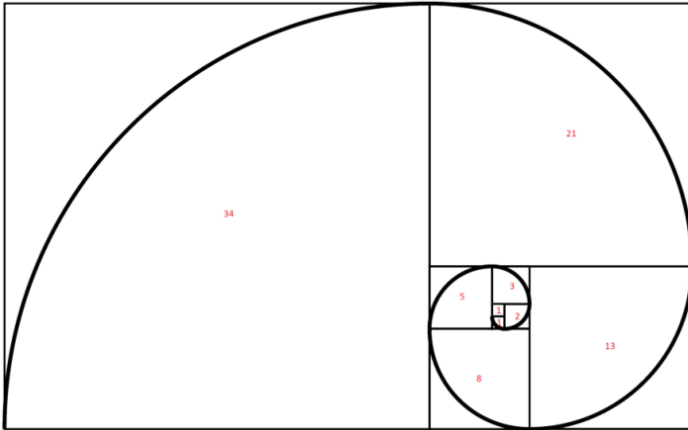
6:21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

At first sight this is also quite a strange and / or miraculous story. But when we apply the same esoteric story sum technique as discussed earlier to this story, we see the initiates here have succeeded in preserving a $\sqrt{5}$

sum and rectangle, and a picture of the Golden Ratio in this Bible story.

The Golden Ratio is known, among other things, as the Golden mean, the Golden section, the Divine Proportion and the Fibonacci sequence. This sequence of numbers starts with 0 and then a 1. After this, this sequence of numbers continues by adding the last two numbers. The sequence that you then get is in principle without end and starts as follows; 0, 1, 1, 2, 3, 5, 8, 13, 21, 34, 55, 89, 144, 233, 377, 610, 987, 1597, 2584, 4181, 6765, 10946, 17711, 28657 etc. This natural sequence of numbers contains a number of very special properties that, if you haven't already done so, you should really investigate.

From the paintings of Leonardo da Vinci to Piet Mondrian and from a snail shell to the shape of our Milky Way, they all adhere to the rules of this Golden Ratio.



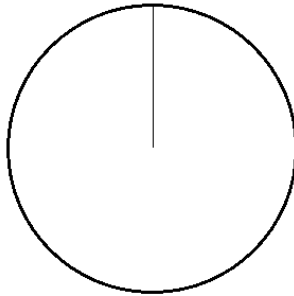
(The Golden ratio in picture.)

Anyway, and now as promised the explanation of John 6:16-21 and the story of *Jesus walking on water* ...

The first line, **6:16**

And when even was now come, his disciples went down unto the sea.

‘*Even was now come*’ indicates a circle (the ‘*went down unto the sea / circle*’ confirms this), that is to say, a complete day has passed. His ‘*disciples*’, in Koine Greek disciples is, in this case, written as μαθηται (mathetai), which has, according to the isopsephy, a value of 369, ‘*went down ↓ unto the sea*’. This refers to the vertical motion they make over the circle / sea as is seen on image 15. The reason I made the line only go halfway I will set out in the explanation of the third line of this verse.



(Image 15)

The second line, **6:17**

And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

‘A boat’ we now know, is a vesica piscis. This implies a second circle. They enter this boat, therefor the line is going right, through the boat → (see image 17), via the only remaining route.

“*And went over the sea toward Capernaum*’ the crossing over to Capernaum is about going north over the sea / circle as you can see on the map. Verse 6:22-24, which



comes after this story in the Bible, also uses this sea. There they take Tiberias, which is on the left side of this sea, to indicate 9 o'clock in that circle.

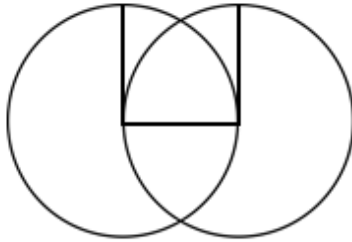
(Image 16)

'And it was now dark', this implies a night, which is a 'half time' (we also see this reflected in, for example Revelations 12:14 and earlier in John 21:3), in this case the authors are playing with this concept, in combination with the word *ship*. Ship is being written here as *πλοίου* (ploiou) and has a word value of 660. In other words 660 divided by half (= 330).

This 330 constitutes the first half of the sum.

Jesus constitutes the other half of the sum because he plays the main role Here we see the same coding technique as discussed earlier in John 21:3. That is to say, the main character of the sentence / verse becomes half of the sum.

Jesus, now written as *ἰησοῦν* (jesoun) with, in this case, a word value of 738 *'was not come to them'* means the point of the compass is not yet in the boat. The drawing you've got so far is equal to image 17.



(Image 17)

The sums the second line yields are:

$$660 \div 2 = 330$$

And

$$738 \div 330 = 2.23636363636$$

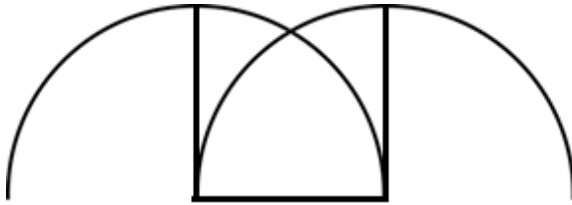
This is an accurate depiction of $\sqrt{5}$ up to 3 digits after the comma (2.2360679775...).

In John 1:35-42 another $\sqrt{5}$ figure is explained, and another technique is used to reveal the sum. By paying close attention to the story, you will always find out which way is used at that moment and which words you have to convert into numbers. What is always the same is the precision of their calculations. As you can see, they never settled for less than 3 correct decimal places.

The third line, **6:18**

And the sea arose by reason of a great wind that blew.

‘The sea arose’ indicates the bottom half of your drawing no longer counts, that is to say, the bottom half of the circles / sea; you can erase that. And don’t forget to blow away those little rubberings of your paper. The drawing now is as follows.



(Image 18)

The fourth line, **6:19**

So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

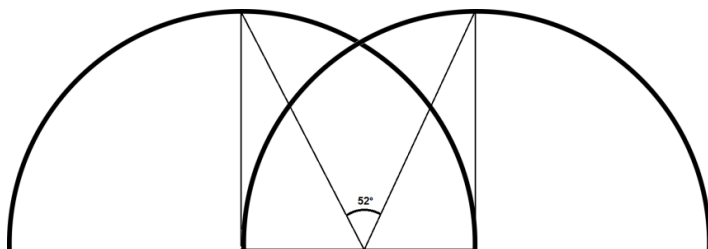
These ‘*about 25 or 30 furlongs*’ is in most Bibles “mistranslated” as *about three or four miles*. Despite the conversion being about correct (because 25 furlongs is 3,125 miles, and 30 furlongs is 3,75 miles so the average is 3,4375 miles. And hence the conversion of three or four miles is about correct), a lot of knowledge is getting lost in this translation because it’s about the about 25 or 30 (the exact number is 26, I will explain why in a moment) and not about 3 or 4.

Rowing is a nice example of the metaphors that our in the meanwhile beloved Greek friends used to indicate lines and directions, the oars are in this case two diagonal lines $\searrow \nearrow$ from the boat / vesica piscis (see image 19), because the direction of the oars is about 25° a 30° ! Directions can just like circles be indicated in many ways, we see for example in Leviticus 9:22 a simple description as ‘*he stepped down*’ \downarrow , and in John 1:39 the little bit more mysterious description ‘*the 10th hour*’, I will circle back to this to.

They see Jesus walking on the water, indicates the *lines that will bring the truth* are going to be applied, these

lines go over the surface of the circle / sea, and therefore he “walks over water”. The ‘Jesus-lines’ are now known, but Jesus in the shape of the point of the compass is not in the boat yet (see 6:17).

‘They were afraid’ is a clever thing the authors came up with and combined with the *‘not afraid’* in the next line of this verse. Afraid is being written as εφοβηθησαν (efobethesan) and has a word value of 853.



(Image 19)

The fifth line, **6:20**

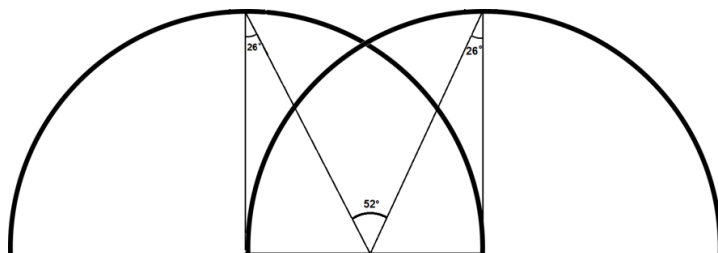
But he saith unto them, ‘It is I; be not afraid’.

This line indicates they should *‘not be afraid’*. In contradiction to the previous line from this verse where

they were being afraid. The *afraid* in this line is however being written differently in Koine Greek than in the previous line. Here they make use of φοβεισθε (fobeisthe) and has a word value of 801. In other words these two lines together say, yes (the positive number) 853 and not (the negative number) 801. Or in slightly different “words”...

$$853-801=52$$

The angle you have just made has indeed 52° . I said I would circle back to the *about* 25° or 30° ... The two angles left are exact 26° .

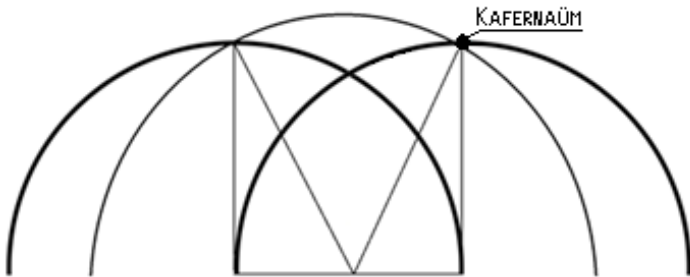


(Image 20)

The sixth and also last line from this verse, **6:16-21**

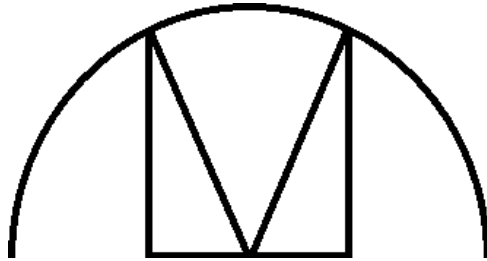
Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

Jesus / the point of the compass is now being placed in the boat / vesica piscis (in the middle, on the Jesus-position, unless stated otherwise like in for example Matthew 8:24). The compass cuts Capernaum (with which they went) and in that manner our new vesica piscis / boat touches Capernaum, (see image 21) and they have arrived instantly on their destination.



(Image 21)

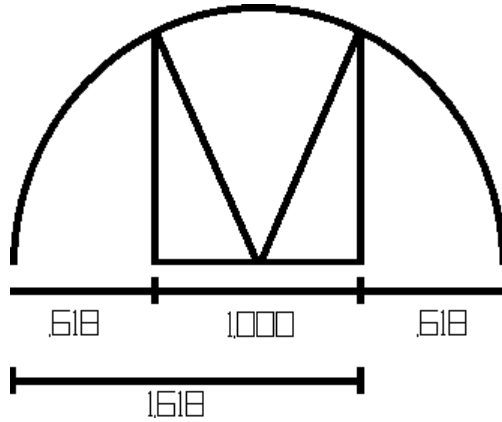
When we transfer this drawing into the same drawing without the helplines we get the next drawing:



(Image 22)

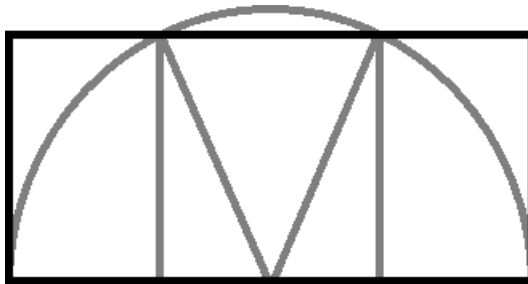
This may not mean much to you, which is not so strange. But what the authors had us made by means of their story sum is nothing less than a figure containing truths like the Golden Ratio, a $\sqrt{5}$ rectangle and as an added bonus two $\sqrt{5}$ triangles. These truths are also in the drawing with the helplines, but it is a little bit clearer to see this way.

The Golden Ratio, ϕ (1,61803398875...):



(Image 23)

And the $\sqrt{5}$ rectangle:



(Image 24 A)



(Image 24 B)

Besides the fact the square root of 5 ($\sqrt{5}$) and the Golden ratio (ϕ) share this drawing as a common truth, they also have many more unique collaborations, for example in the following sum:

$$1 + \sqrt{5} \div 2 = \phi$$

That is to say:

$$1 + \mathbf{2.2360679...} \div 2 = \mathbf{1.6180339...}$$

Or even more clearly:

1 plus **the square root of 5** (= 3.2360678...) divided by 2 is **the Golden Ratio!**

Don't worry, you haven't missed anything. Indeed, this sum was not included in the drawing. But what I want to show is that there is an ancient tradition between these two logical yet irrational friends that is well worth exploring more thoroughly. The measurements of a pentagram are also a good example of this.

The golden Ratio is a scale of proportions which makes the bad difficult to produce and the good easy.

-Albert Einstein-

-Chapter 4-

Since you have already come this far and have not yet thrown this book in the corner, I assume in this last chapter you can follow me more and more with less and less explanation. And likewise I am assuming that you now understand what the purpose of these Biblical story sums is.

If this is the case then you too are gradually becoming one of the initiates!

So, in this chapter, I will go into the details a lot less as I explain how the metaphor of ‘*the first disciples*’ from John 1:35-42 has been used to preserve yet another $\sqrt{5}$ triangle. In this way I hope you will begin to recognize the patterns of these Biblical works of art and that you will soon be able to get started with discovering the Biblical mystical geometric secrets for yourself.

But of course I also realize that *one piece of evidence* is not enough to make my point, and that *two pieces of evidence* are only half evidence. But we all know that *three pieces of evidence* are a charm!

Or, as they say in Deuteronomy 19:15, *‘One witness is not enough... a matter must be established by the testimony of two or three witnesses’*.

The story of the first disciples goes as follows ...

John 1:35-42

1:35 The next day John stood there again with two of his disciples.

1:36 And looking upon Jesus as he walked, he saith, 'behold the Lamb of God'!

1:37 When the two disciples heard him speak, they followed Jesus.

1:38 Then Jesus turned, and saw them following, and he asked them, 'what do you seek'? They said unto him, 'Rabbi, (which means, Master,) where dwellest thou'?

1:39 He saith unto them, 'come and see'. They came and saw where he dwelt, and stayed with him that day: for it was about the tenth hour.

1:40 One of the two which heard John *speaking*, and followed him, was Andrew, Simon Peter's brother.

1:41 The first thing Andrew did was to find his brother Simon and saith unto him, 'we have found the Messiah, (which means) the Christ'.

1:42 And he brought him to Jesus. And when Jesus beheld him, he said, ‘thou art Simon the son of Jona: thou shalt be called Cephas, (which means, A stone)’.

...We now switch to our Middle East / Flatland correspondent on site who is there right now to report on a very special occasion where Jesus is said to be going to accept his first two disciples.

... Hello Michaël, do you see something yet?

... Hi Esther. Yes, today will indeed be a special day because toda... Oh, I think I can already see some movement in the distance near Simon's house...

...Does that mean that John may already be ready for the ceremony ?!

..... Indeed, I see John is already walking towards the house. And I see Jesus appearing. I'm now walking up to them to ask what the event of today exactly means...

... Okay people, we will now switch live to Michaël and his report of *the first disciples*...

The first line, **1:35**

The next day John stood there again with two of his disciples.

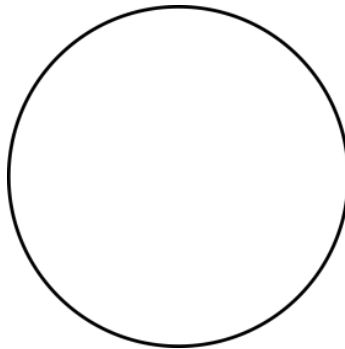
The next day is a new cycle, in other words, a circle.

John Stood ↑, where is not yet known, but it becomes a standing / vertical line.

John (ιωαννης) in Koine Greek is 1119

Total number of disciples including John is 3

$$1119 \div 3 = 373$$

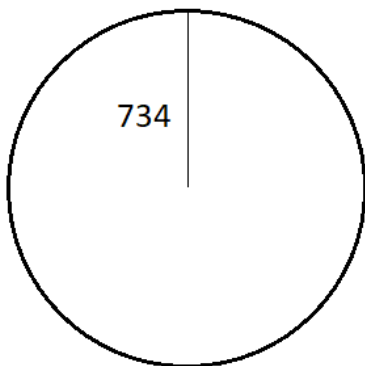


(Image A)

The second line, **1:36**

And looking upon Jesus as he walked, he saith, 'behold the Lamb of God'!

John, the standing / vertical line looks upon (the point of the compass) Jesus. Here you are finding out where the vertical line from the previous line comes, namely in the middle.



(Image B)

'Behold the Lamb of God!' Lamb has the word value 361.

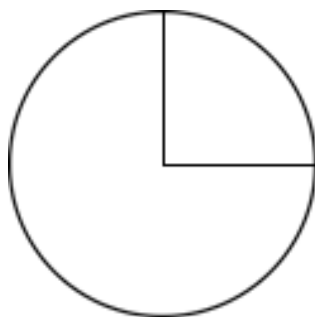
373, from the previous line + 361 = 734

This means the vertical line gets the value 734.

The third line, **1:37**

When the two disciples heard him speak, they followed Jesus.

Jesus (the point of the compass) moves to the edge of the circle (the drawing direction is from left to right unless stated otherwise) and the disciples follow.



(Image C)

Jesus (ἰησοῦ) has the word value 688, the number of disciples in this line is 2. This gives us the following sum:

$$688 \div 2 = 344$$

The fourth line **1:38**

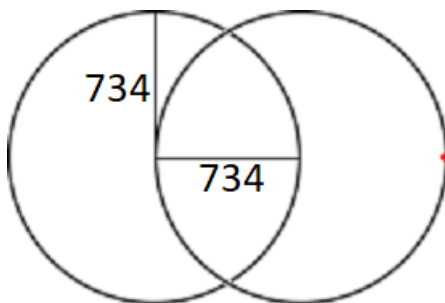
Then Jesus turned, and saw them following, and he asked them, 'what do you seek'? They said unto him, 'Rabbi, (which means, Master,) where dwellest thou'?

'Then Jesus turned', is a new circle, he 'saw them following' indicates there has just been made a line from left to right, the line follows Jesus (the point of the compass) to the next point.

Rabbi (ραββι) = 115, *Master* (διδασκαλε) = 275

$$115+275=390$$

We add this 390 to the 344 from the last line $390+344=734$, now this vertical line gets the value 734.



(Image D)

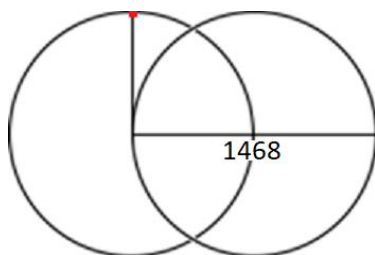
‘where dwellest thou’? (The compass is on the edge of the circles, on the next “Jesus-position”).

The fifth line **1:39**

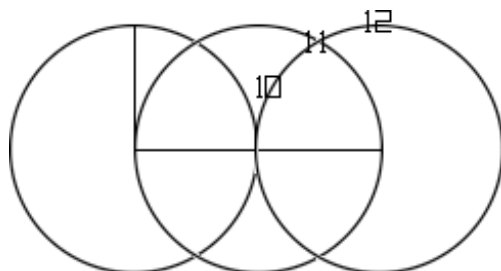
He saith unto them, ‘come and see’. They came and saw where he dwelt, and stayed with him that day: for it was about the tenth hour.

In this line the authors make use of a “profit doubler” by means of a play on words, ‘*come and see*’ and ‘*came and saw*’. So we are not going to get another sum that will give us 734, we get it as a gift as it were. Thus the second half of the horizontal line gets the value 734. The total length of the horizontal line is therefore 1468. ‘*and they stayed with him that day*’ indicates a new circle, in that circle we are being pointed to the 10th hour. They use ‘*the tenth hour*’ to describe 300° in a circle, that is to say, the position on a clock where the 10 is positioned. And here too we see an important translation error, because the translators chose to translate this with ‘*about four o’clock in the afternoon*’ and ‘*about two hours before sunrise*’

(this depends on what Bible you're reading), and thus way another important clue gets lost.



(Image E)

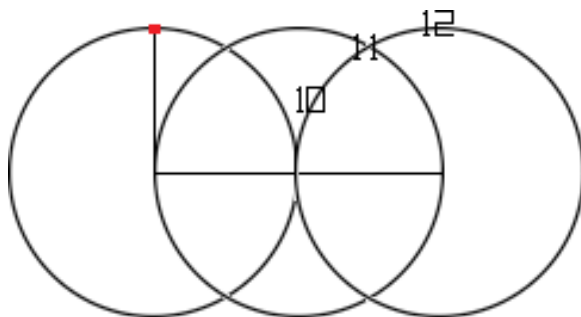


(Image F)

The sixth line, **1:40**

One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

Here we are pointed to the starting position of the drawing, which is where they heard John speak. Simon, Andrew's brother did not join this adventure, he stayed at the starting position (the red dot in image G).



(Image G)

The seventh line, **1:41**

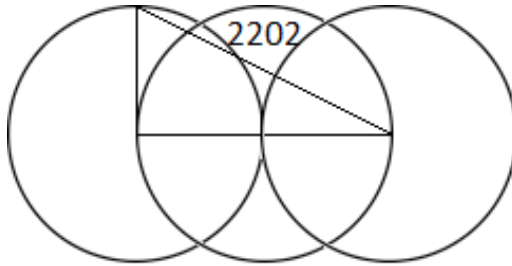
The first thing Andrew did was to find his brother Simon and saith unto him, 'we have found the Messiah, (which means) the Christ'.

Now Andrew goes to his brother, Simon, in this case written as $\sigma\mu\omega\nu\alpha$ (simona), and has a value of 1101, and back again to (where the compass last stood in the paper)

Jesus. To Simon 1101, and also back again (see 1:42) x 2
= 2202. The C² thus is 2202.

Messiah (*μεσσιαν*) = 506, Christ (*χριστος*) = 1480

506+1480=1986.



(Image H)

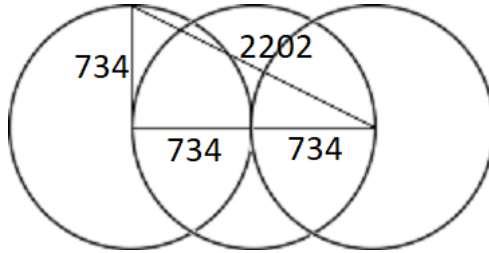
The eighth line, **1:42**

And he brought him to Jesus. And when Jesus beheld
him, he said, 'thou art Simon the son of Jona: thou shalt
be called Cephas, (which means, A stone)'.

Jesus (*ιησους*) = 888

1986 (from the previous line) ÷ 888 (Jesus in this line) =
2.23648648649.

This is $\sqrt{5}$ accurate up to 3 digits after the comma.
 $\sqrt{5}=2.2360679775\dots$ What we have made here is nothing less than a square root of 5 triangle.



(Image I)

The last part; *Thou art Simon the son of Jona: thou shalt be called Cephas, (which means, A stone)*’ Gives us the next sum:

$$\textit{Simon} (\sigma\mu\omega\nu) = 1100 + \textit{Jona} (\iota\omega\nu\alpha) = 861 = \mathbf{1961}$$

$$\textit{Cephas} (\kappa\eta\phi\alpha\varsigma) = 729 + \textit{Stone} (\pi\epsilon\tau\rho\omicron\varsigma) = 755 = \mathbf{1484}$$

Now comes the fun part. These numbers are not meant to decipher this story but the next story from the Bible. This is another trick they sometimes deployed to encode their knowledge. But, I leave that mystery for you to decipher.

Cheers.

-Conclusion-

I am of the opinion that I have demonstrated the Macedonian / Ptolemaic Greek academics where the ones who, under the heel of mainly the Romans who ruled over, among others, Egypt, Greece and Israel, felt pressured to write the New Testament so they could hide their most valuable knowledge and give it, in that way, a chance of survival in a world that, *to say the least*, was not to friendly towards the things they didn't understand.

On the other hand it could be the confirmation for someone who believes in the (literal) Bible and the God of Abraham, the God of Isaac and the God of Jacob (from Exodus 3: 6 and 4: 5) that it must be the word of God, since it does not only tell about (the Son of) God and his message, but at the same time has a deeper meaning which contains natural geometric truths, provided that the original text is being read and understood of course. So the point I'm making is certainly not that the story is nonsense, or that the Pope, Dan Brown and Neale Donald Walsch are wrong, because I have no idea about that. My point is, there is a 2nd way to read and study the Bible. Namely, the *story*

sums / word problems way that contains special geometric truths. Hence, in some circles God is also referred to as the Great Geometer and the Great Architect of the Universe. Some examples include: the famous illustration of the "Viennese Bible Moralisée", the symbol of the Freemasons and the Chinese creation gods Nu-Gua and Fu-Xi holding a square and compass. Or, as Johannes Kepler said, "Geometry provided God with a model for creation."

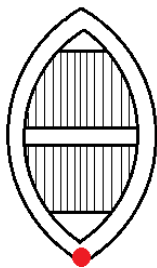
Whichever of the two options you choose, I hope I have added a new similarity between religion and science, and that you now see the Holy Bible, Sacred Geometry and the Mystery Schools in a different light through this narrative.

Maybe you got (more) interested and like to give it a try and attempt to decode a verse yourself. In which case I would recommend *Matthew* 8:23-27, *Luke* 8:22-25 and *Marc* 4:35-41 these are not too hard when you are just getting started. The funny thing is they are almost identical, only one different word in a story sum can lead

to a completely different outcome of such a sum. A few clues and a tip for decoding these verses.

1: Read the story before the one you are decoding as well.

2: The cabin on a “Jesus boat “is not in the middle of the boat.



3: And... **don't give up!**

Necessities to get started yourself:

-(A4) Paper

-Compass (drawing tool)

-(Press) pencil

-Ruler and protractor

-Calculator

-Internet

-Bible

-Eraser

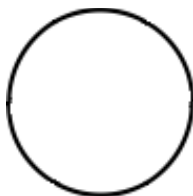
-Patience, enthusiasm and perhaps something to drink.

*E*ducation is not the learning of facts but the training of
the mind to think

-Albert Einstein-

- Additional Information -

① The Circle



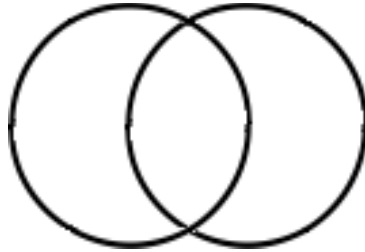
(Image 25)

At first glance this is a simple figure of little values, but as you have noticed, this figure gives birth to all geometrical figures and truths and is thus anything but a simple figure.

The circle. Made by the Father (draftsman), the Son (point of the compass), and the Holy Ghost (round movement of the pencil lead).

'The Spirit of God moved over the water' (Genesis 1:2) is thus the first of the seven circles of the creation story, on day one, the day he separated light from dark, the second circle is therefor made, consequently he rests on the seventh day and still has seven circles as you can see in image 28.

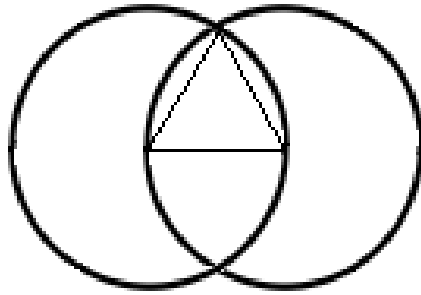
② The Vesica Piscis



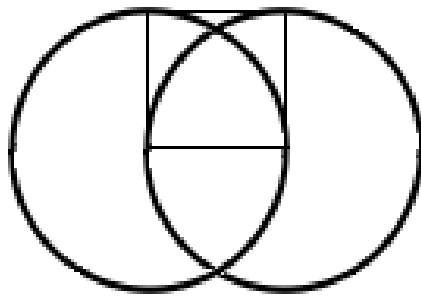
(Image 26 A)

When we place the point of the compass on the edge of the first circle and make a circle of the same size, the overlapping area gives us the **vesica piscis**.

With this figure we can make our first geometric figure, an equilateral triangle that is. We do this by connecting the two compass point positions and one intersection of the circles. As Euclid has shown in his book "Elements" part 1 proposal 1 and as you can see in the following picture. By the way, we can also make the square with three more lines.

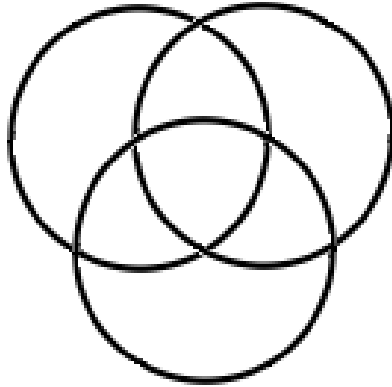


(Image 26 B)



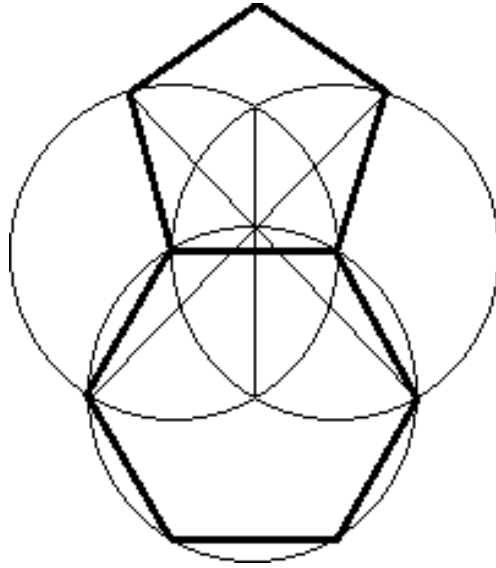
(Image 26 C)

③ The Trinity



(Image 27 A)

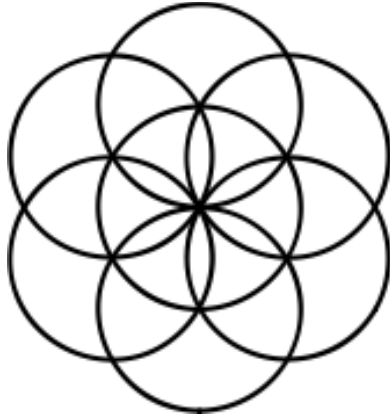
The point of the compass is now placed on an intersection point of the first two circle and we repeat the process, without adjusting the compass. In the creation story this is, **day 2**. You can use this figure to make a hexagon and a pentagon as you can see in image 27 B.



(Image 27 B)

We see this surprising combination in the truncated icosahedron (the squares of a soccerball) and in architecture such as the Eden project in Cornwall, U.K. But we also encounter this combination in nature. For example in the formation of crystals, the scales of the shell of a turtle or in the composition of the amino acids adenine and guanine in our own DNA.

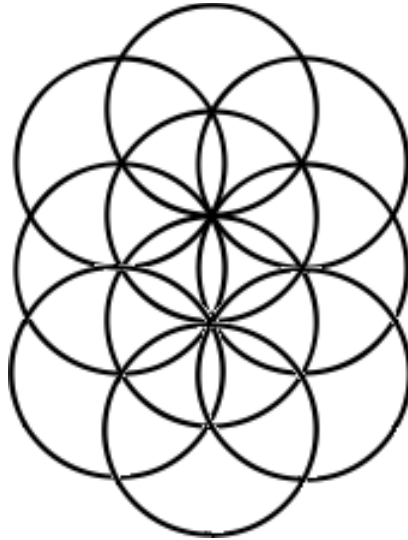
④ The Seed of life



(Image 28)

The image you get when the cycle is completed is also called **‘the seed of life’**. When you repeat this process outwards you can make the ‘flower of live’ and eventually even ‘Metatron’s cube’ as mentioned in the introduction. These 7 circles are also the “complete” story of creation from Genesis 1:1-31.

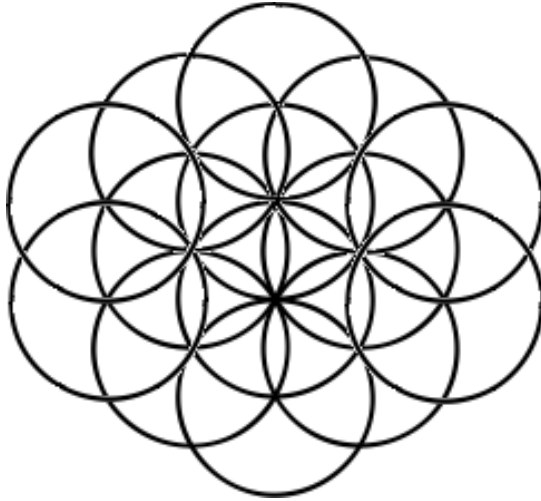
⑤ The Tree of Life



(Image 29)

Add 3 circles and you have created the template for the "**Tree of Life**" as described in Genesis 2: 9. This is one of the few geometric figures that has stood the test of time outside the Bible and is still attributed to the Bible. We see this "tree" in the Kabbalistic teachings, the tarot cards (pentacles 10), among the Buddhists, the Assyrians and many others.

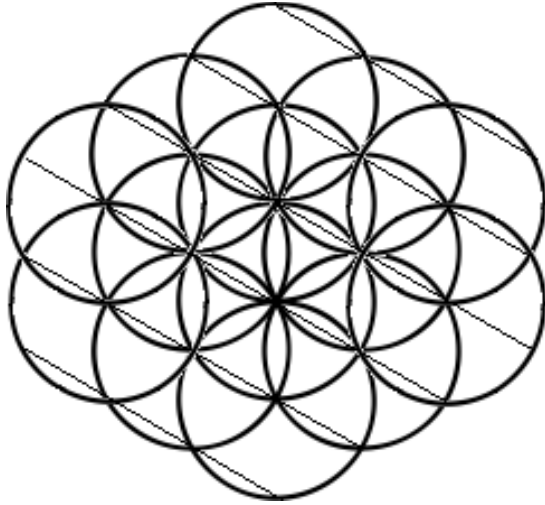
⑥ The 14 tribes – part 1



(Image 30)

When we add 2 circles on either sides we get the first ‘**14 tribes**’ as described in Matthew 1:1-17. Also we have created the template for the second tree, the tree of the knowledge of good and evil.

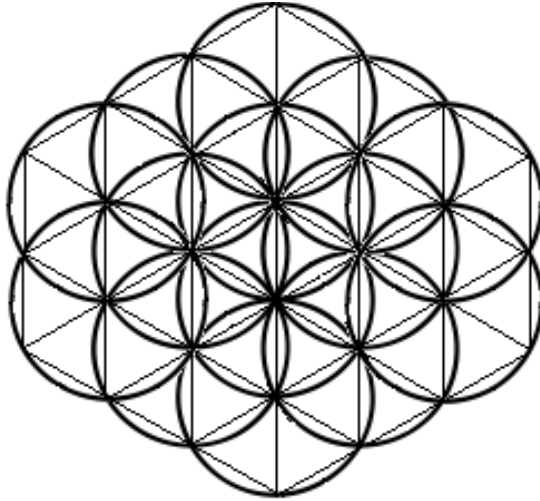
⑦ The 14 tribes – part 2



(Image 31)

We will now connect the lines in the above way.

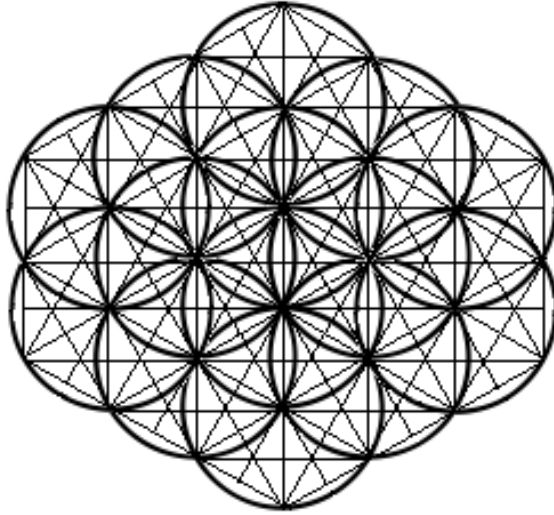
⑧ The 14 tribes – part 3



(Image 32)

When this cycle is completed you've got the “**1st generation**” lines.

⑨ The 14 tribes – part 4

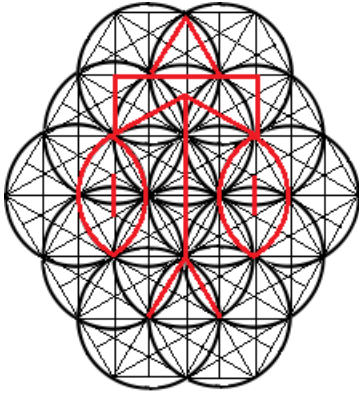


(Image 33)

This is the same drawing, but now with a “**2nd generation**” of lines. This is the *basic grid* of many drawings that are being described in the Bible.

Also we see a link between the Bible, the Mystery Schools and for example the Indus script. Almost every letter of the Indus script can be made over this basic grid. This also applies for a large part of the Brahmi script and Egyptian hieroglyphics.

⑩ The 14 tribes – part 5



(Image 34 A)

Example of Indus script over the basic grid [5]. Here we see a man with two jars hanging from a yoke.



(Image 34 B)

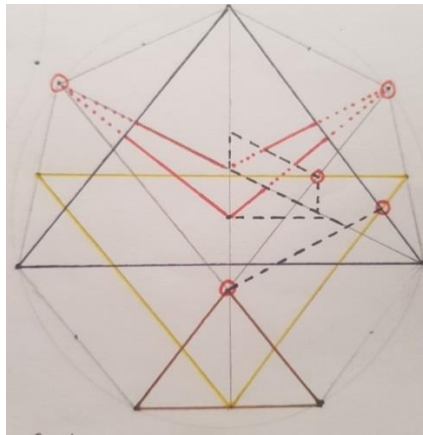
Zeeland milkmaid with yoke for comparison.

5) *'The Indus Script Texts, Concordance and Tables by Iravathman Mahadevan', figure 4036 i.c.w. figure 375.*

I understand that the leap from the Bible to the Indus script, Brahmi script and Egyptian hieroglyphics can come across as sudden and strange, however they all (and many others) build upon the same knowledge, namely, Sacred Geometry (literally ‘The Holy Measurements of the Earth) based on circles, and the geometric figures derived from them. We see the skills they acquired derived from this reflected in a.o. their myths, symbols and texts but also in their rituals and ritual objects, arithmetic, geometry, harmony, alchemy, astronomy, astrology, art and even in the many shrines they build through the millennia on different continents.

From temples like Angkor Wat in Cambodia and that of Seti in Abydos, Stonehenge near Amesbury to the Pyramids of Giza, the Acropolis in Athens, the Al-Aqsa Mosque in Jerusalem, the cathedrals of Europe, the temples of the freemasons and the Hindus, Jews, Maya’s and Buddhists and sometimes even as big as the layout of (a part of) a city as in, for example, Astana, Washington D.C. en Vatican city (country). And in a single case even bigger, as can be seen in Patrice Pooyard’s ‘*The*

Revelation of the Pyramids', and sometimes the plan can be way older than thought as the archaeoastronomer Chantal Jegues-Wolkiewiez has shown. What all these places have in common is that they are all designed and build with help from the esoteric knowledge of the initiated.



(Image 35. An example of this Sacred Geometry based on circles and the geometric figures derived from this is the design of the three pyramids in a heptagon / seven-sided polygon)

These buildings are all the embodiment of Sacred Geometrical truths such as square roots, the Golden Ratio, pi, the platonic solids, the squaring of the circle, north, east, south and west and also these buildings repeatedly present a very precise light show with the sun on the longest and shortest day of the year, that is to say, these shrines are often also a very precise calendar.

But yeah, that's a whole nother story...

-The End-

*T*here is no end to education. It is not that you read a book, pass an examination, and finish with education. The whole of life, from the moment you are born to the moment you die, is a process of learning.

-Jiddu Krishnamurti-

-Acknowledgement-

I would like to thank your curiosity and open-mindedness that prompted you to open, (study) and read this book. I hope that I have left you with a lot of unanswered questions and that you will go out to investigate them further as I did. All the beauty that you discover is of much more value than when you are presented with the outcome on a tray. *Because a day without learning is a day wasted.*

Of course I cannot end this acknowledgement without thanking my wife Laura and my mother Yasmijn for their endless help and motivation.

And I would like to thank my dogs, without their endless passion for playing and being petted, this book could have been finished months earlier.

~~Source material~~

- Plato and Aristotle: Detail of the school of Athens, by Rafael, Apostolic Palace, Vatican.
- Augustin of Hippo: religion.wikia.org.
- Library of Alexandria: Impression by Otto Von Corven.
- Jerome of Stridon: The Rijksmuseum, Amsterdam.
- Fisherman casting a net: Shutterstock.
- Papyrus: Papyrus Oxyrhynchus-29, University of Pennsylvania (E2748).
- Jesus walks on water, publicdomainpictures.net.
- Sea of Galilee, Google Maps.
- Milkmaid with yoke, old postcard Walcheren / Zeeland (NL).

-Source texts-

John 21:1-14 in Koine Greek.

Μετὰ ταῦτα ἐφάνερωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος, ἐφάνερωσεν δὲ οὕτως.

ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανὰ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

Λέγει αὐτοῖς Σίμων Πέτρος, Ὑπάγω ἀλιεύειν. Λέγουσιν αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν.

Πρωΐας δὲ ἤδη γενομένης ἔστη Ἰησοῦς εἰς τὸν αἰγιαλόν, οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν.

Λέγει οὖν αὐτοῖς Ἰησοῦς, Παιδιά, μὴ τι προσφάγιον ἔχετε, ἀπεκρίθησαν αὐτῷ, Οὐ.

ὁ δὲ εἶπεν αὐτοῖς, Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε. ἔβαλον οὖν, καὶ οὐκέτι αὐτὸ ἐλκύσαι ἴσχυον ἀπὸ τοῦ πλήθους τῶν ἰχθύων.

Λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, Ὁ κύριός ἐστιν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστιν, τὸν ἐπενδύτην διεζώσατο, ἦν γὰρ γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν,

οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων.

ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον καὶ ἄρτον.

Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν.

ἀνέβη οὖν Σίμων Πέτρος καὶ εἴλκυσε τὸ δίκτυον εἰς τὴν γῆν μεστὸν ἰχθύων μεγάλων ἑκατὸν πενήκοντα τριῶν, καὶ τοσοῦτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον.

Λέγει αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ἀριστήσατε. Οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν, Σὺ τίς εἶ, εἰδότες ὅτι ὁ κύριός ἐστιν.

ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως.

Τοῦτο ἤδη τρίτον ἐφανερώθη Ἰησοῦς τοῖς μαθηταῖς ἐγεγενηθεὶς ἐκ νεκρῶν.

John 6:16-21 in Koine Greek.

Ὡς δὲ ὄψια ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν,

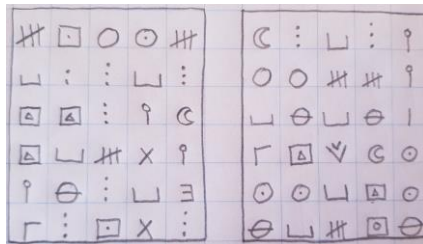
καὶ ἐμβάντες εἰς πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ. Καὶ σκοτία ἤδη ἐγεγόνει καὶ οὐπω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς,

ἢ τε θάλασσα ἀνέμου μεγάλου πνέοντος διεγείρετο.

ἐληλακότες οὖν ὡς σταδίους εἴκοσι πέντε ἢ τριάκοντα θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν.

ὁ δὲ λέγει αὐτοῖς, Ἐγὼ εἰμι, μὴ φοβεῖσθε.

ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.



And John 1:35-42 in Koine Greek.

Τῆ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο,

καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει, Ἴδε ὁ ἀμνὸς τοῦ θεοῦ.

καὶ ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος καὶ ἠκολοῦθησαν τῷ Ἰησοῦ.

Στραφεὶς δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς, Τί ζητεῖτε, οἱ δὲ εἶπαν αὐτῷ, Ῥαββί (ὃ λέγεται μεθερμηνευόμενον Διδάσκαλε), ποῦ μένεις,

λέγει αὐτοῖς, Ἔρχεσθε καὶ ὄψεσθε. ἦλθαν οὖν καὶ εἶδαν ποῦ μένει, καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην, ὥρα ἦν ὡς δεκάτη.

Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ,

εὐρίσκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον Σίμονα καὶ λέγει αὐτῷ, Εὐρήκαμεν τὸν Μεσσίαν (ὃ ἐστὶν μεθερμηνευόμενον Χριστός),

ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν, Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου: σὺ κληθήσῃ Κηφᾶς (ὃ ἐρμηνεύεται Πέτρος).

Stars never think though they are clever, stars always shine they do this forever. Stars fulfill wishes, this is what they do. If you wish to be a star, you will be one too.

-Y.H.S. Boon

