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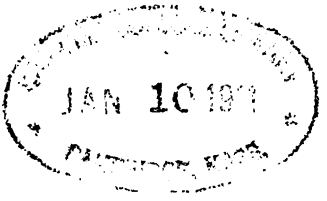

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THE LAST TWELVE VERSES OF MARK.

1. The last twelve verses of the Gospel according to Mark are omitted by Tischendorff, and marked as an Interpolation by Westcott & Hort. Tregelles and Alford retain them, but not as a genuine portion of Mark. Weiss has them only in the margin. These editors thus agree in ejecting this passage from Scripture. The Revisers of 1881 separate these verses from the rest of the Gospel by an unusual space, and call attention in a note to the fact that "the two oldest manuscripts and some other authorities omit" them; though they might have added the equally pertinent fact, that writers earlier than the oldest manuscripts show their acquaintance with these verses.

2. On the other hand Dean J. W. Burgon has written a book of some 350 octavo pages in which he contends with great learning, ability, and zeal, for the genuineness of these verses; and he is followed here by Scrivener and Miller. But as the difference between these three and those critical editors resolves itself into one about methods of recension of the New Testa-

ment text, Dean Burgon's elaborate defence involves a previous question, which has so far hopelessly divided the two camps of New Testament textual critics now for over a third of a century. And until this previous question is settled, Dr Burgon's book is convincing only to those who already agree with him even before reading it.

3. As the matter, therefore, now stands, the last twelve verses of Mark are now only tolerated in the New Testament by professional critical scholarship. If some New Testament students still hold to the genuineness of these verses, it is on subjective grounds : which, however, can have no force with those who ask for objective proof : for demonstration rather than opinion, however expert.

4. In the following pages it is purposed to submit the passage itself, rather than its documentary accusers and defenders, to a rigid examination. It is purposed to take it, as it were, into the innermost secret police chamber, and there compel it to give as full an account of itself as can be obtained therefrom by all legitimate means.

5. Before listening to the testimony of this

passage concerning itself, the reader needs to be reminded of the following facts: (1) The passage falls into the following natural divisions, recognized as such in the Revised Version: (*a*) Appearance of the risen Christ to Mary, and the disciples' disbelief thereof — verses 9–11; (*b*) Subsequent appearances of Christ — verses 12–18; (*c*) Conclusion of the narrative. There are thus in this passage at least three natural logical divisions: made, be it observed, not by the present writer, but by the Revisers, to mention no others. But in addition to these natural divisions, there are also natural, logical subdivisions. Thus verses 9–11, which form the first division of the Revisers, fall in their turn into three natural subdivisions: verse 9 forming the one, verse 10 the second, and verse 11 the third. In like manner verses 19–20, the last division of the Revisers, fall in their turn into two natural subdivisions: verse 19 forming one, and verse 20 the other. (2) From another point of view this passage consists of two other great divisions: Simple Narrative; and the speech of the risen Christ in verses 15–18. (3) The Greeks had no separate symbols, corresponding to our Arabic figures, for expressing numbers. They made use

of the letters of their alphabet instead; and its twenty-four letters accordingly stand for the following numbers: 1, 2, 3, 4, 5, 7, 8, 9, 10, 20, 30, 40, 50, 60, 70, 80, 90, 100, 200, 300, 400, 500, 600, 700, 800. That is to say: the Greek letters α, β, γ, δ, ϵ, ζ, η, θ, ι, κ, λ, μ, ν, ξ, o, π, ρ, σ, τ, υ, ϕ, χ, ψ, ω, in addition to expressing the sounds *a*, *b*, *c*, etc., express also the numbers 1, 2, 3, etc. Every Greek word, in addition to expressing some idea, thus stands also for a sum in arithmetic obtained by adding the numbers for which its letters stand. Thus Ἰησοῦς stands for *Jesus;* but also for 888, the sum of 10, 8, 200, 70, 400, 200, the *numeric values* of the letters making up that word. Each Greek word (and the same is true of the Hebrew, in which the Old Testament is written, Greek being the language of the New), phrase, sentence, passage, or book, has thus its NUMERIC VALUE. (4) If in the above list of the 24 letters of the Greek alphabet (and the same is true of the 22 letters of the Hebrew alphabet) the numbers 1, 2, 3, 4, etc. up to 24 (up to 22 in Hebrew), be placed before the 24 letters in their order, the number before each letter is its PLACE VALUE. And the sum of the place values of the letters of which it consists is the

Place Value of that word. The place value of Ιησοῦς, *Jesus*, is thus 87, the sum of 9, 7, 18, 15, 20, and 18 : the place values of its six letters. Every Greek and Hebrew word has thus two values : its numeric and its place value.

6. We may now proceed with the examination of the passage itself : what can it tell us of its descent, its character, its destiny?

Here is the passage as it stands in Westcott & Hort, followed by the translation of the American Revisers conformed to that text.

MARK 16 : 9–20.

1. *Text.*

9 Αναστάς δε πρωί πρώτῃ σαββάτων εφάνη
πρῶτον Μαρίᾳ τῃ Μαγδαληνῇ παρ' ἧς εκβε-
10 βλήκει ἑπτά δαιμόνια. εκείνη πορευθείσα απ-
ήγγειλεν τοις μετ' αυτοῦ γενομένοις πενθοῦσι
11 και κλαίουσιν. κα' 'κεῖνοι ακούσαντες ὅτι ζῃ
και εθεάθη ὑπ' αυτῆς ηπίστησαν.
12 Μετά δε ταῦτα δυσίν εξ αυτῶν περιπατοῦσιν
εφανερώθη εν ἑτέρᾳ μορφῇ πορευομένοις εις
13 αγρόν. κα' 'κεῖνοι απελθόντες απήγγειλαν τοις
14 λοιποῖς· ουδέ εκείνοις επίστευσαν. Ὕστερον
δε ανακειμένοις αυτοῖς τοῖς ἕνδεκα εφανερώθη

και ωνείδισεν την απιστίαν αυτῶν και σκληροκαρδίαν ὅτι τοῖς θεασαμένοις αυτόν εγηγερμένον εκ νεκρῶν ουκ επίστευσαν. και εἶπεν αυτοῖς 15
Πορευθέντες εις τον κόσμον ἅπαντα κηρύξατε
το ευαγγέλιον πάσῃ τῃ κτίσει. ὁ πιστεύσας 16
και βαπτισθείς σωθήσεται, ὁ δε απιστήσας κατακριθήσεται. σημεῖα δε τοις πιστεύσασιν 17
ακολουθήσει ταῦτα, εν τῳ ονόματι μου δαιμόνια εκβαλοῦσιν, γλώσσαις λαλήσουσιν, και εν 18
ταις χερσίν ὄφεις αροῦσιν κα' 'ν θανάσιμον τι πίωσιν ου μη αυτούς βλάψῃ, επί αρρώστους χεῖρας επιθήσουσιν και καλῶς ἕξουσιν.

Ὁ μεν ουν κύριος Ιησοῦς μετά το λαλῆσαι 19
αυτοῖς ανελήμφθη εις τον ουρανόν και εκάθισεν εκ δεξιῶν τοῦ θεοῦ. εκεῖνοι δε εξελθόντες εκή- 20
ρυξαν πανταχοῦ, τοῦ κυρίου συνεργοῦντος και τον λόγον βεβαιοῦντος διά των επακολουθούντων σημείων.

2. *Translation.*

Now when he was risen early on the first 9
day of the week he appeared first to Mary
Magdalene from whom he had cast out seven
demons. She went and told them that had 10
been with him as they mourned and wept.
And they when they heard that he was alive, 11
and had been seen of her, disbelieved.

12 And after these things he was manifested
in another form unto two of them, as they
13 walked on their way into the country. And
they went away and told it to the rest;
14 neither believed they them. And afterward
he was manifested unto the eleven themselves as they sat at meat, and he upbraided
them with their unbelief and hardness of
heart, because they believed not them that
had seen him after he was risen from the
15 dead. And he said unto them: Go ye into
all the world and preach the gospel to the
16 whole creation. Who believeth and is baptized shall be saved; but who disbelieveth
17 shall be condemned. And these signs shall
follow them that believe: In my name shall
they cast out demons, they shall speak with
18 tongues; and they shall take up serpents in
their hands; and if they drink any deadly
thing, it shall in nowise hurt them; they
shall lay hands on the sick and they shall
recover.

19 So then the Lord Jeuss after he had
spoken unto them was received up into the
heaven, and sat down at the right hand of
20 God. And they went forth, and preached
everywhere, the Lord working with them,

and confirming the word by the signs that followed.

7. The number of WORDS in this passage is 175, or 25 *sevens* (Feature 1); its VOCABULARY has 98 words, or 14 sevens (Feature 2); the number of its FORMS is 133, or 19 sevens (Feature 3); the NUMERIC VALUE (see § 5 above) of the passage is 103,663, or 14,809 sevens (Feature 4); the numeric value of its 133 Forms is 89,663, or 12,809 sevens (Feature 5). Of these 133 Forms 112, or 16 sevens, occur but ONCE; and 21, or 3 sevens, occur MORE THAN ONCE (Feature 6). The 98 words of the Vocabulary have 553 LETTERS, or 79 sevens (Feature 7): of which 294, or 42 sevens, are VOWELS; and 259, or 37 sevens, are CONSONANTS (Feature 8). Of these 98 words of the Vocabulary 84, or 12 sevens, are found before in the Gospel of Mark; and 14, or 2 sevens, are found only here (Feature 9). And again: of these 98 words of the Vocabulary 42, or 6 sevens, are used by the Lord in his address to the disciples; and 56, or 8 sevens, form no part of His vocabulary (Feature 10). And what is true here of the vocabulary to this passage is true also of the passage itself. Its 175 words are

thus divided between the speech of the Lord and the rest of the passage : the speech has 56 words, or 8 sevens ; the rest of the passage has 119 words, or 17 sevens (Feature 11).

8. The same facts may be stated in another form thus : The vocabulary to this passage has 98 words, 553 letters, 294 vowels, 259 consonants ; it has 133 forms, with a numeric value of 89,663, occurring 175 times with a numeric value of 103,663 ; 112 forms occurring but once, and 21 forms occurring 63 times ; the vocabulary of the Lord in this passage has 42 words which He uses 56 times ; 14 of the 98 words are not found before in Mark. *Every one of these fourteen numbers is so many* — SEVENS.

It may moreover be remarked that this enumeration of sevens in these several items is by no means complete. Thus the number of the words in the vocabulary, 98, is $7\times7\times2$, a multiple not only of seven, but of seven sevens (Feature 12). The same is true of the number 294 under Feature 8 : it being $7\times7\times6$ (Feature 13). And under Feature 9 the number 84 is $7\times2\times2\times3$: itself a multiple of seven, and the sum of its factors, 14, is 2 sevens (Feature 14.)

9, The first examination of this passage thus brings out at once the fact that it is as it were labelled over with sevens, has a sort of special stamp thereon, wears so to speak a peculiar garment, with its warp and woof of — sevens.

The labels covering the trunk on the pier tell without further inquiry of its journeyings; the stamp on the plate, the design on the pottery, tell much of its craftsman, its artist, its age, its clime; the texture of the fabric testifies even in silence as to its exact worth. What have these labels of sevens to tell us concerning this passage?

10. The presence of these fourteen features of sevens can be accounted for in only two ways: they are either mere coincidences, accidental, or they are designed. There is no alternative. If not designed by some intelligence, they have come into this passage by sheer chance. And if not here by sheer accident, they are here by design. Now the chances for any thing just happening, being undesigned, are readily calculated. What are the chances for these fourteen features of sevens being here mere coincidences, purely accidental rather than designed?

11. Only one number in seven is a multiple of seven, and the chance for any number being a multiple of seven is only one in seven : since the other six numbers that are not multiples of seven have as good a chance to merely *happen* here as the one that is a multiple of seven.

Let a bag contain seven balls numbered respectively 1, 2, 3, 4, 5, 6, 7. If it were required that ball number 7 be drawn from the bag without looking at the balls, the required ball may be drawn at the first attempt, or it may not be drawn till the twentieth ; but in the long-run it will be found that ball number 7 will be drawn on an average not oftener than once in seven times ; and this would also be the case with the other six balls. So that if the choice for the number of words in this passage be left to mere chance, the numbers 172, 173, 174, 176, 177, 178, which are not multiples of seven have as good a chance to merely happen here as the number 175, which is a multiple of seven ; and its chance for merely happening here, being undesigned, is accordingly only one in seven.

12. The chance for any two numbers being multiples of seven is only one in 91. Thus let there be fourteen balls in a bag marked respectively 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14,

and it be required to draw by chance together numbers 7 and 14, the only two multiples of seven. Left to chance the drawings might be 1, 2; 1, 3; 1, 4; 1, 5; 1, 6; and so on to 14. Then 2, 3; 2, 4; 2, 5; 2, 6; 2, 7; and so on to 14. Then 3, 4; 3, 5; 3, 6; and so on to 14, till all possible combinations by twos are exhausted. The number of these combinations will be found to be 91, so that the combination required to be drawn, 7, 14, has only one chance in 91. So that if the chance for the number of words in this passage being 175, or 25 sevens, is only one in seven, the chance for, say, their occurring at the same time in 133 forms, or 19 sevens, is only one in 91.

13. The chance for any three numbers being multiples of seven is only one in 1330. For if it be required to draw togethter the only three numbers that are multiples of seven, namely, 7, 14, 21, from a bag of 21 balls which are numbered respectively 1, 2, 3, etc., to 21, there will be found no fewer than 1330 possible combinations of three numbers each: 1, 2, 3; 1, 2, 4; and so on to 1, 2, 21. Then 2, 3, 4; 2, 3, 5; and so on to 2, 3, 21. Then 3, 4, 5; 3, 4, 6; and so on through the 1330 possible combinations. If therefore the chance for the num-

ber of words in this passage and of its forms being both multiples of seven is only one in 91 the chance for the vocabulary to this passage having at the same time a number of words that is a multiple of seven is only one in 1330.

In other words: the chance for any one feature of sevens merely happening here is only one in seven; for any two to happen together, only one in 91; for any three, only one in 1330.

14. The chance for every additional feature of sevens merely happening here rather than being designed diminishes each time a large number of times in accordance with a definite though rather complicated formula of Permutations and Combinations. The chance for four features of sevens is thus only one in 20,475; for five one in 324,632; for six one in 5,245,786; for seven one in 85,900,584; for eight one in 1,420,494,075; for nine one in 23,667,689,815; for ten one in 396,704,524,216; for eleven one in 6,681,687,099,710; for fourteen one in 32,626,924,340,528,840; the chance for each additional feature diminishing some sixteenfold.

The presence then of these fourteen features of sevens here has only one chance in nearly thirty-two thousand *millions of milltons* for

merely happening, being undesigned. Now when the chances against a thing merely happening run into hundreds of thousands, it is already deemed highly improbable for it to happen. And when it runs into hundreds of millions, it is accepted as practically impossible to happen. But here the chances against these fourteen features of sevens being accidental are not hundreds of millions, but millions of millions. These sevens are therefore here not by chance, but by *design*.

15. We have thus so far learned that there is a design of sevens running through this passage. And we may now proceed with its further cross examination concerning itself. In what follows the reader need only bear in mind that every additional feature of sevens diminishes the possibility of chance here some sixteenfold more, and thus strengthens sixteenfold the assurance that the numeric phenomena here are not accidental but designed.

16. The 175 words of this passage, or 25 sevens, are thus distributed among its three NATURAL DIVISIONS (§ 5 above): Verses 9–11 have 35 words, or 5 sevens; verses 12–18 have 105 words, or 15 sevens (Feature 15); verses

19–20 have 35 words, or 5 sevens (Feature 16).

That is to say: the number of words in this passage being so many sevens, it is distributed among its three natural divisions also by sevens.

And what is true here of the passage as a whole is also true of its divisions. Thus the longest of the three divisions, the middle one, verses 12–17, with its 105 words, or 15 sevens, is thus divided: Verse 12, a natural subdivision (§ 5, above), has 14 words, or 2 sevens; verses 13–15, to the speech of the Lord, have 35 words, or 5 sevens (Feature 17); while the speech of the Lord, as already stated, has 56 words, or 8 sevens.

Not only then are the 175 words of this passage divided by sevens among its natural main divisions, but also among its minor subdivisions.

17. The NUMERIC VALUE of this passage was stated above to be 103,663, or 14,809 sevens. Of this number the first natural division, verses 9–11, has 17,213, or 2,459 sevens; and verses 12–20 have 86,450, or 12,350 sevens (Feature 18). Verses 9–11 are in their turn thus subdivided: The three verses, 9, 10, 11, form natural subdivisions. Accordingly, the numeric value of this division, 17,213, or 2,459 sevens, is thus divided: the middle subdivision,

verse 10, has 5,418, or 774 sevens; the two outside ones, verses 9 and 11, have 11,795, or 1,685 sevens (Feature 19). The middle subdivision, verse 10, has in its turn its numeric value divided thus: its first word, *εκείνη*, has 98, or 14 sevens (Feature 20). Its last word, *κλαίουσιν*, has 791, or 113 sevens; the remaining words have 4,529, or 647 sevens (Feature 21).

That is to say: Just as the number of words in this passage, itself a multiple of seven, is divided among the divisions and subdivisons by sevens, so is its numeric value also divided among the divisions and subdivisions by sevens.

18. This feature in verse 10,— that of its entire numeric value, which is so many sevens, the values of the *first* and *last* words are each also a multiple of seven, — is duplicated in the vocabulary of Forms. Its 133 words, or 19 sevens, have as stated above, a numeric value of 89,663, or 12,809 sevens. Now the value of the first alphabetical form, *αγρόν*, is 224, or 32 sevens (Feature 22); of the last, *ωνείδισεν*, it is 1134, or 162 sevens (Feature 23).

Again: the numerics of verses 9–12, the first division of this passage, have this peculiarity: Its numeric value, which is so many sevens, is

divided by sevens among its three subdivisions not in their order, but *between the two outside verses on the one side, and the middle verse on the other.* This feature is duplicated in the value of the passage as a whole thus: the 175 numeric values of the 175 words of this passage consist some of only one figure, of units; others of two figures, of tens; others again of three figures, of hundreds; and others of four figures, of thousands. Now these 175 values, which are 25 sevens, are thus divided among these four classes: the two extremes, units and thousands, are 42 in number, or 6 sevens; the two means, tens and hundreds, are 133 in number, or 19 sevens (Feature 24). Thus here also is the division by sevens not in the natural order, but between the outside classes and the inside, the exremes and the means.

19. The first division of this passage, verses 9–12, has numerics of its own thus: Of its 35 words, or 5 sevens, 14, or 2 sevens, BEGIN with a vowel; and 21, or 3 sevens, begin with a consonant (Feature 25). And 21, or 3 sevens, END with a vowel, and 14, or 2 sevens, end with a consonant (Feature 26). Seven BEGIN AND END with a vowel (Feature 27). The 35 words of this division, or 5 sevens, have 84

SYLLABLES, or 12 sevens (Feature 28). Their numeric value is, as already stated, 17,213, or 2,459 sevens. If now their numeric values be placed over each of the 35 words as they stand in the passage, and EVERY SEVENTH value taken out, the numbers are 1,400, 386, 1,171, 1,247, 857. Their sum is 5,061, or 723 sevens (Feature 29), of which the first has 1,400, or 200 sevens (Feature 30).

This last feature in the numerics of its first division is duplicated in the passage as a whole, though with a slight variation. For the passage has 175 words, or 25 sevens. Every *seventh* part of this passage thus consists of 25 words. If now every twenty-fifth word of this passage be taken out, their numeric values are found to be 791, 21, 591, 1533, 21, 651, 1113. Every one of these numbers, with one exception, is a multiple of seven (Featere 31). The chance for this particular numeric feature merely happening, being undesigned, is only one in 7×25, or 175 multiplied by itself six times; only one in 12,867,849,375, at the most. The chance for the two features, 30 and 31, to happen thus together here is only one in $12,867,849,375 \times 282,475,249$.

20. Of the numeric value of the first divi-

sion, verses 9–12, which is 17,213, or 2,459 sevens, the first word and the last, *αναστάς* and *ηπίστησαν*, have 753 and 857; together 1,610, or 230 sevens (Feature 32). This feature is also partly duplicated in the passage as a whole. For its last word, *σημείων*, has a value of 1,113, or 159 sevens (Feature 33); having at the same time seven letters (Feature 34).

It may be remarked here that the chance for Feature 32 merely happening here, being just a coincidence, is nearly one in six; the chance for Features 33–34 is only one in 175×7×7. The chance for these three features together being mere coincidences is only one in 51,450 at the most.

The numeric design running through this passage as a whole is thus seen to run also through its divisions and subdivisions: the features in the one being duplicated in the others.

21. The manner in which the repetition of these numeric phenomena extends even to the smallest subdivison is instructively illustrated in verse 20, a subdivsion of the last division of this passage. The manner is the same as in verse 10 discussed above in § 17, but with difference in detail. It has already been stated that of the 98 words of the vocabulary to this

passage, or 14 sevens, one seventh of the words, or 14 (which is 2 sevens), are not found before in Mark. And in fact *seven* of these 14 words are not found in the New Testament at all before this passage, but are found afterwards (Feature 35). Now this particular feature is repeated in verse 20 thus: It has a vocabulary of 14 words, or 2 sevens (Feature 36); of which seven are found before in this passage, and seven are found only here (Feature 37).

In other words: Just as the vocabulary to this passage as a whole is divided by sevens between words found before in Mark and words found only here, so the vocabulary to verse 20 is similarly divided by sevens between words found before verse 20 and words found only in verse 20.

22. A few miscellaneous numeric features may now be pointed out. Among the parts of speech the 98 words of the vocabulary are thus divided. The not-nouns are 77 in number, or 11 sevens; the nouns, 21, or 3 sevens (Feature 38): of which seven begin with a vowel; and 14, or 2 sevens, begin with a consonant (Feature 39; compare Features 22–24). The seven words of the vocabulary found afterwards in the New Testament, but not before this passage

(§ 21, above), occur in the New Testament 35 times, or 5 sevens (Feature 40); and have a numeric value of 8,246, or 1,178 sevens (Feature 41). The word in the vocabulary which occurs the largest number of times in this passage is ὁ, *the.* It occurs here 21 times, or 3 sevens (Feature 42), and has a value of 70, or 10 sevens (Feature 43).

23. Just one word in the vocabulary of this passage is found nowhere else in the New Testament, *θανάσιμος, deadly.* This one word presents the following phenomena. Its numeric value is 581, or 83 sevens (Feature 44). It is preceded in the vocabulary by 42 words, or 6 sevens (Feature 45); and in the passage itself by 126 words, or 18 sevens (Feature 46). This last feature is duplicated in the case of the *forms* found nowhere else in the New Testament. There are several of them, but the first such form is preceded by — seven words (Feature 47).

In other words: As this passage has just one word that is found only here in the New Testament, this fact is signalized by three distinct features of sevens. And on a smaller scale the same is done with the Forms peculiar to this passage.

24. It has already been pointed out (§ 11, Features 22–23) that the first and last alphabetical words of this passage have for their numeric values multiples of seven. It may now be added that these two words have 14 letters, or 2 sevens (Feature 48): of which seven are vowels, and seven are consonants (Feature 49. Compare Features 25 and 38). And *αγρόν*, the first of these two words, beside having for its numeric value a multiple of seven has for its *Place value* (see § 5) 49, or seven (Feature 50) sevens (Feature 51).

In other words: the fact that these two words occupy the first and last places in the Vocabulary of Forms is signalized by the presence of six features of sevens between them, three features for each word.

25. In this passage the risen Lord appears to (*a*) Mary, (*b*) two disciples, (*c*) the eleven: to 14 persons in all, or 2 sevens (Feature 52). Three numerals are found here: *δύο, ἑπτά, ἕνδεκα*: *two, seven, eleven.* These numeric words have seven syllables (Feature 53); and a numeric value of 945, the sum of 474, 386, 85. This number is $7\times3\times3\times3\times5$: a multiple of seven (Feature 54), with the sum of its factors 21, or 3 sevens (Feature 55).

26. The words here for the divine persons are: *κύριος*, *Ιησοῦς*, *θεός*, *Lord, Jesus, God.* These words occupy in this passage places 144, 145, 159, respectively. The sum of these numbers, 448, is $7\times2\times2\times2\times2\times2\times2$: a multiple of seven (Feature 56), with seven as the number of its factors (Feature 57. Compare Features 45–47). One of these words, *κύριος*, *Lord*, is found here twice. Its second occurrence is the seventh word from the third of these words (Feature 58): just as the third word is itself 14 words, or 2 sevens, from the second (Feature 59).

In other words: Not only the number of words addressed by the Lord is signalized by features of sevens, but also the number of persons to whom he addresses words is thus signalized. And the words for both Divinity and Numbers are thus likewise signalized.

27. The 98 words of the vocabulary are distributed ALPHABETICALLY thus: *α* has 14, or 2 sevens; *β*–*ζ* have 28, or 4 sevens; *θ*–*ο*, 35, or 5 sevens; *π*–*χ*, 21, or 3 sevens. The fact that the 98 words are distributed into alphabetical groups of sevens (care being as it were taken that each group of sevens be formed with the last word under a letter) is in itself already noticeable. But the striking fact here is this:

The number of letters with which these four groups of sevens begin and end is seven (Feature 60). Their place values are 1, 2, 6, 8, 15, 16, 22. Their sum is 70, or $7\times2\times5$: a multiple of seven (Feature 61), with the sum of its factors 14, or 2 sevens (Feature 62).

And the same feature is repeated with a little variation in the 175 occurrences of these 98 words, which are alphabetically distributed thus: α–π have 161, or 23 sevens; σ–τ have 7; υ–χ, also 7. These groups *end* with the letters π, τ, χ; their numeric value, 980, is $7\times7\times20$, a multiple not only of seven (Feature 63), but of seven sevens (Feature 64).

28. The 98 words of the vocabulary begin with the following letters: α, β, γ, δ, ϵ, ζ, θ, ι, κ, λ, μ, ν, o, π, σ, τ, υ, ϕ, χ. Their numeric value is 2331, or 333 sevens (Feature 65). The 175 words of the passage itself begin with two more letters, η and ω. The number of letters with which the words of this passage begin is thus 21, or 3 sevens (Feature 66).

29. When first written out this investigation covered only some two pages and a half, with less than a dozen features of sevens noticed therein: which small number, however, seemed at the time already marvellous enough. Since

then this study has been rewritten a number of times, because at every fresh look at the passage new features of sevens were found. But even at the present writing there is no assurance that this enumeration of its numeric phenomena is complete. In fact, at this very moment the writer had to go back and add feature 66, which had hitherto escaped him. But what further investigation may reveal is shown by a single example. It has been seen in the preceding section that the 98 words of the vocabulary begin with *nineteen* letters. These 98 words occur in 133 forms, or seven nineteens; the passage has 418 syllables, or 22 nineteens. The presence of these three features of nineteens may indeed be accidental; but the chance for its being so is only one in 29,260.

30. Leaving, therefore, our search for further numeric phenomena, content with what has so far been got, we find this passage gives the following account of itself:

Among its paragraphs the words of this passage are distributed by sevens. Between speech and narrative, between words occurring once and those occurring more than once, they are divided by sevens. The words in the passage,

its vocabulary, its forms, its letters, are each so many sevens. Its own numeric value, that of its forms, is so many sevens. And so on for some sixty-six features of sevens.

This passage is thus found to be constructed on a most elaborate design of sevens running through its every conceivable detail. And we may now proceed to digest the evidence thus obtained from the passage concerning itself, and draw the conclusions it forces upon us.

31. Now the first fact established by the presence of the design of sevens here is that we are dealing here with no ordinarry bit of writing; rather with an extraordinary, in fact unique piece of writing. There is nothing like it so far known in all literature. And its uniqueness is accentuated not only in its structure, but also in this fact: Poe's "Raven" is constructed on an elaborate design centering in the one word *Nevermore*. Tennyson's "Brook" is constructed on an elaborate design centering in the imitation of the motion and swish of the water, just as Poe's "Bells" center in the clang of the metal. Southey and Browning have also tried their hand at such elaborate designings. But in all these the design, already simple in itself, lies on the surface, so that he who runs

may read. Even a blind man can perceive in these design on hearing them read, as distinctly as the neighing of horses is heard in the symphony of Raff. Ordinary human design is nearly always perceived at once by the trained eye. One famlliar with the Hebrew, when readding Psalm cxix., or the other six alphabetical Psalms, or the separate chapters of Jeremiah's Lamentations, need not meditate long ere discoving alphabetical arrangement in their versification. But here a most harmonious all-pervading design runs as it were through every conceivable point of the horizon: north, east, south, west, horizontal, vertical, diagonal, up to the zenith, down to the nadir,—yet the passage reads naturally: as if wholly innocent of the slightest attempt at art: which attempt is at once manifest in every piece of writing just named.

32. The second fact established by the presence of these features of sevens here is that we are dealing here with an unheard of literary mathematical artist hardly even conceivable but for the fact that we see the work actually done before our eyes. Were the reader to sit down and undertake to write a brief page of discourse with intent of duplicating even only the

first dozen of these features of sevens, he would find the composition thereof a matter not of days, nor even weeks, but of months, perhaps even years. And here are not one dozen of such features, nor two, nor three, but five dozen such features.

Moreover, this is not a mere design of sevens; It is design within design, and further design withiu these. Wheels within wheels, rings within rings: the speech within the narrative having a scheme within the scheme; the separate paragraphs having schemes of their own within the scheme. The vocabulary has its scheme, the forms have theirs. And yet all this so guarded that the total value of the 175 words of this passage, with nearly a thousand letters, *each letter being a separate number*, yet comes out exactly as planned: even though the change in a single letter would affect the result and destroy not one but several features of the design.

The reader is requested particularly to bear these two facts in mind: (1) that this piece of writing has a remarkable numeric stamp on its brow as it were; (2) that its writer is a royal sort of numeric artist who performs an astounding feat of numeric structure inimitable

so far; and who moreover cares nothing for having his skill, his art, his genius, known to a single soul beside him or after him. For not a hint has hitherto come down to us through all the centuries that such a scheme is woven through this passage.

33. The third fact established by the design here is that we are assured of having the passage exactly as its designer meant it to be read of men. For *the omission of, or a change in a single letter, to say nothing of a whole word, at once destroys some features of the now perfect design.*

As each letter stands for a number (the nineteen letters after ε, moreover, standing each for two numbers, its numeric and place values), it is clear that a change in even a single letter changes the numeric value of the entire passage. An example or two will illustrate this:

34. The Revisers end this passage, and therefore the Gospel of Mark, not with Westcott & Hort's σημείων, *signs*, but with ἀμήν, *Amen*, which latter reading is indeed an alternative reading offered by Westcott & Hort in their uncertainty. The Revisers, of whose company Drs Westcott and Hort were members, do not even hint that there is any difference as to

this last word among the "authorities." For them the status of *Amen* is as certain as the rest of the passage. Let now this word be added. Without it we have (to take only the first six numeric features):

Words	175, or 7×	25.
Forms	133, or 7×	19.
Vocabulary	98, or 7×	14.
Letters in Vocabulary	553, or 7×	79.
Value of Passage	103,663, or 7×	14,809.
Value of Forms	89,663, or 7×	12,809.

With it we have:

Words	176, or	11×16.
Forms	134, or	67× 2.
Vocabulary	99, or	11× 9.
Letters in Vocabulary	557, or	557× 1.
Value of Passage	103,962, or	51,881× 2.
Value of Forms	89,762, or	44,881× 2.

Where in the one case all is harmony, the scheme of sevens being seen at once, in the other it is all but confusion (the two elevens being the nearest approach to order), as is ever the case when aught foreign is introduced into a delicately wrought work by a Master's hand.

But these six primary features of sevens are not the only ones that are lost by the addition of this word *αμήν*. Many of the secondary features also go with it; such as the division of the words by sevens in the paragraphs; the

divisions of the vocabularies. In fact the design as a a whole is destroyed by the addition of this one word, leaving only some desultory features.

35. In verse 18 the Revisers omit "in their hands," which words Westcott & Hort retain, though in their uncertainty they offer the omission of εν ταις χερσίν as an alternative. With this omission the numeric design in most of its featues disappears altogether ; and the passage numerically considered becomes something different. What few features of sevens remain would leave the investigator with the feeling a discoverer has in the presence of the unearthed disjointed fragments of an ante-diluvian creature : a tantalizing certainty that parts of an interesting organism are before him, but with well-nigh hopeless prospect of seeing it in its integrity.

36. Though presenting here a perfect text, Westcott & Hort themselves had no assurance of this fact, and they express their uncertainty herein by offering as many as seven alternative readings, two of which have just been noticed. In the same manner their five other alternative readings are shown to be impossible. Their adoption would destroy the design partly if not wholly ; would bring confusion into what is now

order, would make havoc with a rare piece of beauty, would introduce as it were the bull into the china shop.

37. Moreover, this numeric design not only brings certainty into those places where Westcott & Hort are uncertain, it actually corrects some editorial errors of theirs. The ancient manuscripts having no spaces between the words, their separation becomes at times a matter of mere editorial opinion. New Testament editors differ here at times, Westcott & Hort differ now and then even with their own selves. The frequent μη πότε they have once μήποτε. They have μενοῦνγε and μεν ουν γε, διό and δι' ὁ. In this passage they print κα' 'κεῖνοι and κα' 'ν as one word each: κἀκεῖνοι and κἄν, *and they, and if.* By this wrong printing, not warranted by the manuscripts the passage is made to have only 172 words, with only 132 forms, and with complete derangement of that part of the design of sevens running through the mere number of words and forms.

38. In other words: Had the writer of this passage foreseen that many centuries after him a body like the Revisers would add two words to his work (*Amen* at the end and *new* before *tongues* in verse 17), and take away six others

(εκ νεκρῶν, *from the dead,* in verse 14 after *risen,* and και εν ταις χερσίν, *and in their hands,* in verse 18 before *serpents*); had the writer foreseen that even his best editors would by mistaken contraction give him the appearance of using fewer words and forms than intended by him; and had he wished to secure his work once for all against tampering with it, against joining together what was meant to be kept asunder; and had the writer intended to furnish the passage itself with an *automatic check* against such liberties with his work, he could have done no better — could he? — than to stamp his work with this numeric design in such a way that whoso touched it ever after with unhallowed hand, the Passage itself would cry out Thief! against the purloiner of a few of its words in the one case; Intruder, out with thee! against the additions of the other; and, Set me Right, Messrs. Editors, in the misprints of the third.

39. Men admire the shrewdness of the cash register, or the time lock of the banker's vault. But an automatic recorder and keeper and watchman over even every single letter of this writing which rusts not and wears not out through the ages, nor is dug through by a thief,

be he never so ingenious — this is what the writer of this page has furnished in this passage nearly two thousand years before our great modern ingenuities of discovery and invention.

In the days of old when Uzzah with unhallowed hand touched the ark, he was forthwith slain. In the modern days one who stands in the way of the steam train or the trolley car is knocked aside by the cowcatcher, or picked up by the fender: but in either case with seldom other than rather disastrous result. But the ingenious artist of this passage has provided it with a fender which also removes everything in its way; but this not wrathfully as in Uzzah's case, nor hurtfully as in the modern car's case, but gently: shoving all incompetency of dealing therewith just aside, with the simple reminder: Not thus, friend, but *thus*. . . .

40. This Passage has thus so far convinced us by its own testimony which cannot be gainsaid, of three things: (1) It has a most remarkable, unique character itself. (2) Its writer, whoever he be, is an astounding personage, a literary artist of unheard-of skill, of unparalleled ingenuity. (3) His work has come down to us, as it here stands, pure: without a tinge of corruption within, with no speck thereon

without. *This Passage has so far established its own integrity*, where'er it came from, whithersoe'er it belongs.

There remains now to discover its citizenship. Is the passage indeed a mere beautiful orphan; of noble birth mayhap, and yet again perchance a mere gypsy: spotless indeed herself, yet a wanderer, without abode, without fixed affinity; indeed a beautiful, noble sort of vagabond, but still a vagabond, a tramp in fact, which even the best New Testament editors feel bound to thrust out from the hallowed circle, or even resolutely slam the door in its very face?

41. Let us then look carefully at Features 34, 39, 40, 44, 45, 46, 47, in §§ 22–23. Let us go over them briefly. Feature 34 is that, of the 98 words of the vocabulary, which number is itself so many sevens, there are just seven words which are found *afterwards* in the New Testament (note the *New Testament:* which itself consists of seven and twenty different books, written by eight different writers, some of them separated from each other by decades of time and by hundreds of miles of space) but not *before*, being found here for the first time in the *New Testament.* Features 39 and 40 are that these seven words have a numeric

value of sevens, and they occur in the New Testament so many sevens of times. Features 44–46 are that the one word in this passage that is not found in the rest of the New Testament is stamped with a value of sevens, and special care is taken that its exact place in the passage and in the vocabulary be stamped with sevens. Feature 47 is that the first of the Forms found nowhere else in the *New Testament* has its place in this passage stamped with seven.

42. This stamp of sevens proves these facts about these words to be designed. That is: their author meant to have it as part of his design that his vocabulary should stand thus, by means of these words, in a definite numeric relation *to the rest of the New Testament.* Seven distinct features of sevens thus attest that the design of sevens in this passage was conceived with direct reference to the New Testament as a whole, as one book.

This fact, while not yet establishing an organic union with the New Testament, does establish a certain close connection. In other words: while this testimony does not yet assure us that we are dealing here with a scion of the royal house, it does make it clear that we are

dealing here with one to whom royalty is no stranger, who is somehow moving in courtly circles.

43. But the relation of this passage to Mark individually is still closer than to the New Testament. For in addition to the seven words found elsewhere in the New Testament *after* this passage, but not before (neither in Mark nor in Matthew), with their stamp of sevens upon them, the Gospel of Mark being thus their starting point, there are also in this passage, out of its 98 vocabulary words, 14 words, or 2 sevens, that are not found before in Mark — a double tie as it were of this passage with Mark's Gospel.

This fact proves it indeed a member of his household. But is this passage related even more closely to Mark? Is its relation that of mere servant, or of a guest, or even more than these? Is it perhaps bone of his bone, flesh of his flesh?

44. Suppose now that another bit of writing were found displaying the same features with these Last Twelve Verses: the same numeric scheme, the same sevens, the same intricate yet graceful design,— the conclusion would be forced upon us that the two pieces of writing

are two portions of the same work, two products of the same mind, two specimens of the same artist, two children of the same father, two members of the same family.

Let us then turn to the beginning of the Gospel according to Mark. Its first eight verses give an account of the baptism of John, forming a natural division by themselves. Accordingly Westcott & Hort space them off heavily from the rest of the page.

45. Here is the passage as it stands in Westcott & Hort, with the translation of the American Revisers conformed thereto.

MARK 1 : 1–8. *Text.*

Αρχή του ευαγγελίου Ιησοῦ Χριστοῦ. 1
Καθώς γέγραπται εν τῳ Ησαίᾳ τῳ προφήτῃ 2
Ιδοῦ αποστέλλω τον ἄγγελον μου προ προσώπου σου, ὅς κατασκευάσει τον ὁδόν σου· Φωνή 3
βοῶντος εν τῃ ερήμῳ Ἑτοιμάσατε την ὁδόν κυρίου, ευθείας ποιεῖτε τας τρίβους αυτοῦ,— εγένετο 4
Ιωάνης ὁ βαπτίζων εν τῃ ερήμῳ κηρύσσων βάπτισμα μετανοίας εις ἄφεσιν ἁμαρτιῶν. και εξε- 5
πορεύετο προς αυτόν πᾶσα ἡ Ιουδαία και οἱ Ιεροσολυμεῖται πάντες, και εβαπτίζοντο ὑπ' αυτοῦ εν τῳ Ιορδάνῃ ποταμῷ εξόμολογούμενοι τας ἁμαρτίας αυτῶν. και ην ὁ Ιωάνης ενδεδυ- 6

μένος τρίχας καμήλου και ζώνην δερματίνην περί την οσφύν αυτοῦ, και ἔσθων ακρίδας και
7 μέλι ἄγριον. και εκήρυσσεν λέγων Ἔρχεται ὁ ισχυρότερος μου οπίσω μου, οὗ ουκ ειμί ἱκανός
κύψας λῦσαι τον ἱμάντα των ὑποδημάτων αυ-
8 τοῦ· εγώ εβάπτισα ὑμᾶς ὕδατι, αυτός δε βαπτίσει ὑμᾶς πνεύματι ἁγίῳ.

Translation.

1 Beginning of the Gospel of Jesus Christ.
2 Even as written in Isaiah the prophet:
Behold I send my messenger before thy face,
3 who shall prepare thy way; a voice of one
crying in the wilderness: Make ye ready the
4 way of the Lord, make his paths straight,—
John came who baptized in the wilderness
and preached a baptism of repentance unto
5 remission of sins. And all the country of
Judea went out unto him, and all they of
Jerusalem; and they were baptized of him in
6 the river Jordan confessing their sins. And
John was clothed with camel's hair and a
leathern girdle about his loins, and he did eat
7 locusts and wild honey. And he preached
saying, After me cometh he that is mightier
than I, the latchet of whose shoes I am not
8 sufficient to stoop down and unloose. I bap-

tized you in water, but he shall baptize you in Holy Spirit.

46. This passage has 126 words or 18 sevens (Feature 1); 294 syllables, or 6 sevens (Feature 2) of sevens (Feature 3); a vocabulary of 77 words, or 11 sevens (Feature 4), of which 21, or 3 sevens, are used by John in his speech (Feature 5). In the order of their occurrence in the passage the 77 words of the vocabulary are thus divided between its two natural divisions: Verses 1–5 have 49, or seven sevens (Feature 6); verses 6–8 have 28, or 4 sevens (Feature 7). Between vowel words and consonant words the vocabulary is thus divided: 42, or 6 sevens, begin with a vowel; and 35, or 5 sevens, begin with a consonant (Feature 8). Their 126 occurrences are thus divided: 42, or 6 sevens, belong to words beginning with a vowel; and 84, or 12 sevens, belong to consonant words (Feature 9). The number of their letters is 427, or 61 sevens (Feature 10): 224 of which, or 32 sevens, are vowels: and 203, or 29 sevens, are consonants (Feature 11). The words of the vocabulary begin with the following letters: α, β, γ, δ, ϵ, ζ, η, θ, ι, κ, λ, μ, o, π, σ, τ, υ, ϕ, χ. Now with reference to this fact the 427 letters of the vocabulary are divided

thus: The 19 words which occur *first* under each letter have 91 letters, or 13 sevens; the remaining 58 words have 336 letters, or 48 sevens (Feature 12). Every seventh word of the vocabulary, there being 11 such words, have together 56 letters, or 8 sevens (Feature 13). Some of the words in the vocabulary begin with an aspirated vowel, have what is called the *rough breathing*, giving them the sound of the English *h*. These aspirated words have 56 letters, or 8 sevens (Feature 14). That is to say: Between the first words under each letter of the alphabet and the remaining words, between the aspirated words and the other words, the 427 letters of the vocabulary are divided by sevens; and the division is in both cases the same: 56 and 371. The longest word in the vocabulary, Ιεροσολυμείτης, has 14 letters, or 2 sevens (Feature 15). The numeric value of the 19 letters with which the words of the vocabulary begin (see Feature 12) is 2,289, or $7 \times 3 \times 109$, a multiple of seven (Feature 16), with the sum of its factors 119, or 17 sevens (Feature 17).

47. It is needless to perhaps weary the reader with further enumeration of the numeric phenomena of this passage. Nearly all given so far are those of the vocabulary alone; and

half of even these refer solely to its letters. A complete analysis of the passage would probably treble the number of numeric features. A single example may be given of what may be expected from further investigation even apart from the sevens. The words of the vocabulary, it has just been seen, begin with *nineteen* letters. Their place value is 209, or 11 nineteens. If this is a mere coincidence, the chance for it is only one in 723. But this number nineteen is the same number of letters with which the words of the vocabulary of Mark 16 : 9–20 begin. That is to say : this particular feature of nineteens is common to the first and last passages in Mark. This may also be accidental, but the chance for it is now only one in 29,260. But this is not all. The number 209 is 19 elevens (Feature 1) : of which the first, last, and middle letters have 33, or 3 elevens (Feature 2) ; and of these in turn the last has 22, or 2 elevens (Feature 3) ; and the eleventh letter of the 19 has — eleven (Feature 4). As the number of words in the vocabulary is 77, or seven elevens (Feature 5), the presence of the elevens in this one single item of the place values of those 19 letters, even apart from the sevens and nineteens (the chance for which is less than

one in a million of billions) cannot be ascribed to chance, but must be accepted as part of a most elaborate design.

48. The very first page of the Gospel of Mark is thus found to be constructed on exactly the same kind of numeric design as its last page; and both passages prove themselves to be the work of the same artist, the same unparalleled literary mathematician.

One familiar with Raphael's, Velasquez's, or Rembrandt's paintings, with Beethoven's, or Chopin's music, with Thorwaldsen's sculptures, with Carlyle's, Macaulay's, or Matthew Arnold's prose, readily recognizes a portrait not seen before, a symphony or nocturne not heard before, an essay not read before, as the work of the same painter, musician, sculptor, writer. A certain family resemblance in the works of these readily betrays them to their respective connoisseurs. But here it requires no special training or tact to see that we are dealing here not so much with two close relatives, but with the same personage, in the same dress, only in slightly varying postures. If, therefore, the first eight verses of this Gospel are the work of Mark, then the last twelve are also his.

49. Before leaving this passage, it may be pointed out that its numeric structure settles its two readings left in doubt by Westcott & Hort. In their uncertainty they offer as alternatives the omission of the second *μου, me*, in verse 6; and the insertion of *υἱοῦ θεοῦ, son of God*, at the end of verse 1. The adoption of one or both of these alternatives destroys the numeric design. The Revised Version, which retains the rejected *son of God* in verse 1, has here, therfore, added to Scripture. But even apart from numerics and manuscript authority, it is shown in a Note at the end of this volume that even on exegetical grounds it is impossible that Mark's Gospel should be that of the *Son of God.*

50. There remains only to show that this numeric structure is not peculiar to these two portions of Mark, but is the property of every paragraph in the Gospel so far examined, and therefore presumably also in all the others. At the mouth of two or three witnesses shall every word be established. Two witnesses have been listened to. For a third we may take the brief paragraph that follows verses 1–8. It consists of only three verses, but it presents the following phenomena:

51. It has a vocabulary of 35 words, or 5 sevens (Feature 1); of which it has 14, or 2 sevens, in common with the next paragraph, verses 12–15 (Feature 2). The numeric value of the Forms in which these 35 words are fonnd is 26,887, or 3,841 sevens (Feature 3); while the numeric value of the passage is 27,783, or $7\times7\times7\times3\times3\times3\times3$, a multiple of seven (Feature 4) sevens (Feature 5) of sevens (Feature 6); and the number of its factors is seven (Feature 7). The longest word here, *σχιζομένους*, has a value of 1,652, or 236 sevens (Feature 8); the shortest, *ὁ*, has 70, or 2 sevens (Feature 9).

52. Thus in about six lines there are nine features of sevens, three for every two lines. But there is in addition this feature: The value of the forms, 26,887, is $7\times23\times167$, a multiple of *twenty-three* as well as of seven. The number of these Forms is 44, or 4 elevens. Accordingly the number of letters in this small paragraph is 253, or 23×11, a multiple of both *twenty-three and eleven.*

That is to say: Supposing that the reader might be left to think that there is no numeric design in the number of forms because it is not a multiple of seven, nor in the number of let-

ters for the same reason, the artist-numberer left as it were his visiting card in this little item, to show that there is design here just the same, though not of sevens. The presence here of the double eleven and the double twenty-three (the chance for the one being only one in 231, and the chance for the other only one in 1,035, the chance for both together being only one in 239,085), is thus the same kind of a reminder of the presence here of the great Artist as Michel Angelo is reported to have left of himself when calling on a friend. Not finding him at home Michel Angelo, instead of leaving a card, drew at the entry of the house a perfect circle. The returning friend recognized the call of the master by the circle which he knew no other could draw thus.

53. The same what may be called visiting card design is found in the next paragraph, verses 12–15. The vocabulary to this passage has also 35 words, or 5 sevens : of which, as stated in § 50, it has 14 in common with verses 9–11, or 2 sevens. Its numeric value is 23,540, which is a multiple not of seven, but of eleven, it being $11 \times 2{,}140$. Neither is the number of words in the passage, 65, a multiple of seven ; but of thirteen, it being 13×5.

Accordingly the number of syllables in the *Vocabulary* is 99, or 9 elevens (its numeric value being a multiple of eleven) ; and the number of syllables in the *Passage* is 312, or 24 thirteens ; they forming, as just stated, 65 words, or 5 thirteens, with a numeric value of 31,642, or 2,434 thirteens.

It is to be noted, moreover, that in each of these first three passages of Mark examined, in addition to the clear design of sevens the number eleven is also made to play a part. In verses 1–8 the vocabulary has 77 words, or 11-×7 ; in 9–11 it is the numbers of Forms and letters in the passage that are multiples of eleven. In 12–15 it is the numeric value of the vocabulary and the number of its syllables that are multiples of eleven.

In other words, these three passages have in addition to the usual stamp of sevens upon them also the bond of elevens between them.

54. As a final example of this visiting card method of numerics in Mark may be given the speech of the Lord in 13 : 5–37. While writing the preceding section, there was occasion to refer to it. Its vocabulary was found to have 203 words, or 7×29, a multiple of seven and *twenty-nine*. The number of words in this

speech was found to be 522, or 18 twenty-nines. Apart from the fact that the chance for this particular combination of seven and twenty-nines is only one in 11,571, the fact that this kind of numerics has already been repeatedly found in Mark assures us without further search that 522 is the true number of words in this speech.

55. Every paragraph so far examined in Mark by the writer, however large or small, displays the same kind of numeric design. Thus Mark 1:21–31 has a vocabulary of 77 words, or *seven elevens* (this is the fourth paragraph in this chapter to show elevens as well as sevens, see § 52); of which verses 21–22 have 21, or 3 sevens; and verses 23–31 have 56, or 8 sevens. Alphabetically the 77 words are thus distributed: α–μ have 49, seven sevens; ν–ω, 28, or 4 sevens. And again: α–ε have 33, or 3 elevens; η–ο, 22, or 2 elevens; and π–ω, also 22. This division is into groups of both sevens and elevens. And *the letters with which the groups end have in both cases numeric values whose sums are multiples of seven.* Thus the value of μ and ω is 840, or 120 sevens; of ε, ο, ω, 875, or 125 sevens.

56. In Mark 2:13–17 the Lord says a few

words, and the scribes say a few words. This passage of only five verses has a vocabulary of 49 words, or 7×7 : of which the Lord uses 14, or 7×2; and the scribes use seven.

In 4 : 3–20 is given the parable of the sower by the Lord and its explanation by Him. Now the Lord's vocabulary here is 98, or $7 \times 7 \times 2$: of which He uses 49, or 7×7 in the parable itself, and 49 in the explanation.

57. As a last example of particular passages being constructed on an elaborate numeric design 3 : 13–19 may be cited. Here is given the appointment of the twelve by the Lord; whose names are here: Simon, James, John, Andrew, Philip, Bartholomew, Matthew, Thomas, James, Thaddeus, Simon, Judas. As Θαδδαῖος, *Thaddeus*, is only a form of Ἰούδας, *Judas*, and not a separate vocabulary word, the vocabulary to these twelve names consists of only nine words: Σίμων, Ἰακώβ, Ἰωάνης, Ἀνδρέας, Φίλιππος, Βαρθολομαῖος, Ματθαῖος, Θωμᾶς, Ἰούδας: Simon, James, and Judas, being the names for more than one apostle each.

Now these nine names have 28 syllables, or 7×4, with a numeric value of 7,021, or $7 \times 17 \times 59$: of which the three names that stand for more than one apostle have 2,618, or $7 \times 17 \times$

11. The first and the last in the list have 1,785, or $7\times17\times15$. The middle one, Φίλιππος, has 980, or $7\times7\times20$. The value of all the twelve names is 9,639, or $7\times17\times9\times9$. Of these six numbers, every one of which is a multiple of seven, four are also multiples of seventeen. Accordingly, the value of the nine names, 6,021, or $17\times7\times59$, is thus divided: the nine initial letters have 782, or 17×46; the rest have 6,239, or 17×367. And as the vocabulary to these twelve names has *nine* words, the numeric value of all the twelve names is a multiple of seven, seventeen, and *nine nines*.

That is to say: in the mere item of the apostles' names in this paragraph of seven verses there are three distinct schemes of sevens and nines and seventeens.

58. The whole Gospel of Mark then is constructed on the same plan as its last twelve verses. The Gospel as a whole, then, and this its suspected portion are from the same artistic hand; the author of the Gospel according to Mark is also the author of its last twelve verses.

But though the work of the same mind, of Mark, are the Last Twelve Verses an integral part of his *Gospel?* May they not after all be a separate bit of work by Mark?

To this Numerics give a clear answer in several ways: one or two may suffice.

59. Three words are used in Mark 16:9–20 for the divine personages: θεός, Ιησοῦς, κύριος; *God, Jesus, Lord.* These three words occur in the Gospel of Mark *including this passage*, 48, 81, and 18 times respectively, 147 in all, or 7×7×3, a multiple not only of 7 but of 7×7; and the numeric value of these 147 occurrences is 103,635, or 7×7×2,115, again a multiple of 7×7. This clearly designed result is possible only with the four occurrences of these words *in this passage.* In other words: with the removal of this passage a design of sevens now running through these three words in the whole Gospel is destroyed. This passage is thus at once proved to be a necessary integral part of the Gospel as a whole.

60. Four words in 16:9–20 are found in the rest of the New Testament, and in the preceding portion of Mark; but not in Matthew. Their sole characteristic is thus the fact that they are found in Mark for the first time in the New Testament; they are: γλῶσσα, κτίσις, πανταχοῦ, φανερόω; *tongue, creation, everywhere, to manifest.* They are found in Mark 50, 19, 8, and 49 times respectively: 126 in all, or 7×-

18. Of this number the last word, which is the one verb, has 49, or 7×7. They occur in 7 forms which have 21 syllables, or 7×3. The 7 forms are words of 2, 3, 4, and 5 syllables; the sum of these numbers is 14, or 7×2: of which the first and the last have 7, and the two middle numbers have 7. As this design of sevens runs through words found in this passage, whose sole characteristic is that they occur in the New Testament first in the undisputed portion of Mark, this design is impossible unless 16 : 9–20 is taken as a part of the Gospel.

61. But the neatest proof that the Last Twelve Verses are as integral a portion of the Gospel of Mark as any other, is furnished by the two words with which the Gospel of Mark begins and ends. It begins with *αρχή, beginning*, and ends with *σημείων, of signs*. The two words *αρχή* and *σημεῖον* have a place value of 47 and 79, or 126 in all: which is 7×18. Their numeric values, 709 and 383, give 1092, or $7 \times 13 \times 12$, a multiple of 7 and 13. They occur in Mark 65 times, or 13×5, with a total numeric value of 6,409, or 13×493; while the five forms of these two words have 13 syllables.

A scheme of sevens and thirteens thus runs through the two words with which the Gospel

begins and ends. (Compare for the *thirteens* the analysis of Mark 1 : 12–15, § 53). But this is not all. Their total numeric value, 6,409, or 13×29×17, is a multiple of 29 as well as of 13. Accordingly, the number of letters in the forms of these two words is 29.

Three distinct schemes of 7, 13, and 29 (the sum of these three numbers being moreover 49, or 7×7), thus run through these two words. The Gospel of Mark, therefore, as it begins with *αρχή, beginning*, so it ends with *σημείων, signs*. And it ends therefore not at verse 8 of Chapter 16, but at verse 20.

62. In the above investigation only the passage itself has been listened to ; the other passages being only incidentally brought into court to testify as to its being in nowise a kind of Tichborne claimant, but a regular member of the household of Mark in the best of standing. The case for the defendant may indeed thus well be left here, leaving its accusers without even the hypothetical geometrical point to stand on. Nevertheless, it may be well to listen also to what the New Testament as a whole has to say here apart from Mark himself. In other words : having already obtained its excellent

character in its own town, so to speak, let us consider also, if only briefly, its standing in the whole land.

1. *Words with which the New Testament Books begin and end.*

63. The New Testament consists of twenty-seven books. It therefore has twice 27, or 54 words, with which its books begin and end. Some of these words are repetitions. Thus the word *Paul* begins as many as thirteen books; the word *ὑμῶν, of you,* ends as many as ten books. Now these 54 words have a vocabulary of 28 words, or 4 sevens (Feature 1): of which seven are used only in the Gospels (Feature 2), with a place value of 392, or $7\times7\times8$, a multiple of seven (Feature 3) sevens (Feature 4). The numeric values of the first, middle, and last words of the vocabulary, *ἅγιος, επειδήπερ, θεός,* Χριστός, 284, 297, 284, 1480, have for their sum 2345, or 335 sevens (Feature 5): of which the first and the last have 1764, or $7\times7\times36$, a multiple of seven sevens (Feature 6); and the middle ones have 581, or 83 sevens (Feature 7). The place values of these first, last and middle words, 46, 84, 46, 118, have for their sum 294, or $7\times7\times6$, a multiple of seven (Feature 8)

sevens (Feature 9). The longest word in the vocabulary, *αποκάλυψις*, has a numeric value of 1512, or 216 sevens (Feature 10). The shortest, *ὁ*, has 70, or 10 sevens (Feature 11). The two titles of the divine personages, *θεός*, *Χριστός*, *God*, *Christ*, with numeric values of 284 and 1480, have for their sum 1764, or $7 \times 7 \times 36$, a multiple of seven (Feature 12) sevens (Feature 13). The sum of the numeric and place values of the Vocabulary, 19,890 and 1,950, is 21,840, or 3,120 sevens (Feature 14).

An elaborate design of sevens thus runs through the vocabulary of these 54 words with which the New Testament books begin and end.

64. The Forms in which the 28 words of the vocabulary actually occur have just seven words with numeric values that are multiples of seven (Feature 15). And these seven words: *ἁμαρτιῶν, αποκάλυψις, εκλεκτῆς, ὁ, ὄνομα, σημείων, τον*, have 42 letters, or 6 sevens (Feature 16), with a place value of 511, or 73 sevens (Feature 17). The total numeric value of the 54 occurrences of the 28 Forms is 46,949, or 6,707 sevens (Feature 18): of which the Gospels have 3,808, or 544 sevens (Feature 19). The seventh New Testament book, 1 Peter, has 2,765, or 395 sevens (Feature 20); the seventh

New Testament author, Jude, has 784, or 7×7-16, a multiple of seven (Feature 21) sevens (Feature 22); Luke, the first New Testament author of more than one book, has 3,402, or 486 sevens (Feature 23).

A design of sevens thus runs also through the Forms of these words as well as through their Vocabulary.

65. The number of words with which the New Testament books begin and end, 54, is six *nines* (Feature 1). The numeric value of the 28 words of their vocabulary, 19,890, is 2,210 nines (Feature 2): of which the letters used as initials, *α*, *β*, *ε*, *θ*, *ϵ*, *ο*, *π*, *σ*, *υ*, *χ*, have 1,377, or 9×9×17, a multiple of nine (Feature 3) nines (Feature 4). And of this number in turn the vowels have 486, or 9×9×6, a multiple of nine nines (Feature 5); and the consonants have 891, or 9×9×11, again a multiple of nine (Feature 6) nines (Feature 7). The numeric value of their 28 Forms, 24,498, is 2,722 nines (Feature 8), of which those beginning with a vowel have 15,696, or 1,744 nines; and those beginning with a consonant have 8,802, or 968 nines (Feature 9).

A scheme of nines as well as of sevens thus runs through these 54 words.

66. The numeric value of the 38 words of the vocabulary, 19,890, is 9×13×170, a multiple of *thirteen* as well as nine (Feature 1). Of this number the nouns have 13,234, or 1,018 thirteens (Feature 2). The numeric values of every seventh word, there being four of them, 709, 297, 781, 2,010, have for their sum 2,756, or 212 thirteens (Feature 3); while in turn the numeric values of every thirteenth word, there being two of them, 55 and 1,100, have for their sum 1,155, or 165 sevens (Feature 4). The place value of the vocabulary is 1,950, or 150 thirteens (Feature 5). The 28 Forms have 78 syllables, or 6 thirteens (Feature 6); while the number of words in the vocabulary of forms with which the books begin is thirteen (Feature 7). On the other hand, the words in the vocabulary of forms with which the books end have 91 letters, or seven thirteens (Feature 8).

A design of thirteens as well as of sevens and nines thus runs through the words with which the New Testament books begin and end.

67. But the numeric value 19,890, is 17×9×13×10, a multiple of *seventeen* as well as of nine and thirteen (Feature 1). Accordingly, this number is thus divided: the three words in the vocabulary which are found nowhere else

in the New Testament: *ακωλύτως, επειδήπερ, πολυμερῶς*, have 4,573, or 269 seventeens; the remaining words have 15,317, or 901 seventeens (Feature 2). The numeric value of the initial letters *α, β, ε, θ, ι, ο, π, σ, υ, χ*, 1,377, already seen in § 64 to be a multiple of nine nines, is also a multiple of seventeen, it being 17×9×9 (Feature 3). The numeric value of all the initial letters of the vocabulary is 1,921, or 113 seventeens (Feature 4). The numeric value of the six forms found nowhere else in the New Testament: *ακωλύτως, αποκάλυψις, βίβλος, εκλεκτῆς, επειδήπερ, πολυμερῶς*, is 6,987, or 411 seventeens (Feature 5). Lastly: the seven words in the vocabulary of forms, each of which has a numeric value of so many sevens, have for their combined value 5,236, or 308 seventeens (Feature 6).

In other words: the numeric value of the vocabulary to these words being a multiple of nine, thirteen, and seventeen, there are in addition to the scheme of sevens three distinct schemes of nines, thirteens, and seventeens, running through these words.

68. That this enumeration of the numeric phenomena is not exhaustive may be seen from the following fact: The total numeric value of

the 54 words with which the New Testament books begin and end, 46,949; or 19×7×353, is a multiple of nineteen as well as of seven. Of this number the two words with which the New Testament begins and ends: *βίβλος*, *book*, and *ἁγίων*, *of saints* (Westcott & Hort), have 314 and 864 respectively; together 1,178, or 62 nineteens. Enough, however, has been given to show that a most elaborate numeric design pervades the 54 words with which the New Testament books begin and end. But this design is possible only with *σημείων*, *signs*, as the word *with which the Gospel of Mark ends*. Apart then from Mark himself, some one else, the designer of this numeric scheme for the whole New Testament, saw to it that these disputed verses be thus amply attested as a genuine portion not only of Mark but also of the New Testament as a whole, unless indeed it should turn out that the Numerics in Mark and those of the New Testament are designed by one and the same mind.

2. *The Word αγρός, field.*

69. The word *αγρός*, *field*, has for all its occurrences in the New Testament a numeric value of 22,764, or 3,252 sevens (Feature 1); of

which the Gospels have 22,190, or 3,170 sevens; and Acts has 574, or 82 sevens (Feature 2), the only two New Testament divisions where it occurs. Only the following letters are used in all their occurrences: *α, γ, ν, ο, ρ, σ, υ, ω*: their numeric value is 1,624, or 232 sevens (Feature 3): of which the letters with a value of 100 and under have 224, or 32 sevens; and those with a value above 100 have 1400, or 200 sevens (Feature 4). Lastly, the factors of this number 1,624 are 2, 2, 7, 29; their sum is 42, or 6 sevens (Feature 5). The Place value of the six forms of *αγρός* is 336, or 48 sevens (Feature 6): of which those occurring in only one book have 112, or 16 sevens, and those in more than one book have 224, or 32 sevens (Feature 7). The first form, *αγρόν*, has 49, or seven (Feature 8) sevens (Feature 9), of which the first and last letters have 14, or 2 sevens; the others have 35, or 5 sevens (Feature 10).

A design of sevens thus runs through this word in the New Testament.

70. This word *αγρός* occurs in the New Testament 36 times or six (Feature 1) sixes (Feature 2), in six forms (Feature 3), which have 30 letters, or 5 sixes (Feature 4); and the total number of letters in all the 36 occurrences is

180, or 5 sixes (Feature 5) of sixes (Feature 6).

The place value of the six forms of *αγρός* is 336, or $6 \times 7 \times 8$, a multiple of six as well as of seven (Feature 7) : of which number the Singular forms have 132, or 22 sixes, and the Plural have 204, or 34 sixes (Feature 8).

The numeric value of the six forms is 3,804, or 634 sixes (Feature 9) : of which the singular forms have 1,728, or $6 \times 6 \times 6 \times 2 \times 2 \times 2$, a multiple of six (Feature 10) sixes (Feature 11) of sixes (Feature 12), with the sum of its factors 24, or 4 sixes (Feature 13) ; and the plural forms have 2,076, or 346 sixes. The total numeric value of the word in all its occurrences, 22,764, or $6 \times 7 \times 542$, is a multiple of six as well as of seven (Feature 14). And of this in turn the Singular has 14,844, or 2,474 sixes ; and the Plural has 7,920, $6 \times 6 \times 220$, a multiple of six (Feature 15) sixes (Feature 16).

Again : of the six forms of *αγρός* some occur in only one book, and others in more than one. Accordingly the total value, 22,764, is divided thus : the forms found in only one book have 2,076, or 346 sixes ; those found in more than one have 20,688 or 3,448 sixes (Feature 17).

The unchangeable stem *αγρ-* is followed in the occurrences of this word only by the letters

ω and ο. Their numeric value, 870, is 145 sixes (Feature 18).

Lastly: the numeric value of the letters used in this word has been shown above (§ 69, Feature 5) to be 1,624, of which the factors are 2, 2, 2, 7, 29. Their sum, 42, is a multiple of six as well as of seven (Feature 19).

A most elaborate design of sixes as well as of sevens thus runs through this word of five letters in the New Testament.

71. That this enumeration, however, of its numeric phenomena is in nowise exhaustive may be seen from this: the last two numbers analyzed, 870 and 1,624, are multiples of *twenty-nine* as well as of six and (in one case) seven. Apart from the 29 features of sixes and sevens, the chance for these two features of twenty-nines is only one in 1,653.

72. This highly elaborate design is only possible with the *αγρόν* in Mark 16:12. As the values of this word are 224 and 49, both multiples of seven, the design of sevens in *αγρός* would be destroyed only partly with the omission of the Last Twelve Verses of Mark. But the design of sixes would be wholly destroyed. As, therefore, the phenomena of the words with which the New Testament books begin and end

demand the presence of these verses in the New Testament, so it is also demanded by the phenomena of *αγρός*.

The searchlight, whithersoever turned on, thus always only adds new lustre to the native purity of this Passage. The Last Twelve Verses of Mark are not only a genuine portion of the New Testament, they are among its brightest ornaments.

[The verses in which the words are found immediately follow them. Words forming the vocabulary of the Lord are set out of line from the rest. Words found nowhere else in the New Testament are preceded by a star. Those found here for the first time in the New Testament are preceded by the superior figure (¹); those found here for the first time in Mark are preceded by the superior figure (²).]

No.	Place Val.	Numeric Value		Occur	Forms	Syllables	Letters
1	54	374	*αγρός*, 12	1	1	2	5
2	51	911	*αἴρω*, 18	1	1	2	4
3	109	1,405	*ακολουθέω*, 17	1	1	5	9
4	70	1,291	*ακούω*, 11	1	1	3	5
5	61	138	*ανάκειμαι*, 14	1	1	4	9
6	79	976	¹*αναλαμβάνω*, 19	1	1	5	10
7	88	619	*ανίστημι*, 9	1	1	4	8
8	75	953	*απαγγέλλω*, 10, 13	2	2	4	9
9	36	282	*ἅπας*, 15	1	1	2	4
10	65	925	*απέλθω*, 13	1	1	3	6
11	92	1,396	¹*απιστέω*, 11, 16	2	2	4	7
12	73	602	*απιστία*, 14	1	1	4	7
13	129	1,771	*ἄρρωστος*, 18	1	1	3	8
	982	11,643		15	15	45	91

No.	Place Val.	Numeric Value		Occur	Forms	Syllables	Letters
14	73	971	αυτός, 10, 11, 12, 14 14 14 15, 18 19.	9	6	2	5
15	77	1,200	βαπτίζω, 16	1	1	3	7
16	58	890	[1]βεβαιόω, 20	1	1	4	7
17	73	1,213	[1]βλάπτω, 18	1	1	2	6
18	62	184	γίνομαι, 10	1	1	3	7
19	75	1,234	γλῶσσα, 18	1	1	2	6
20	91	305	δαιμόνιον, 9, 17.	2	1	4	9
21	9	9	δε, 9, 12, 14, 16, 17, 20.	6	1	1	2
22	65	349	δεξιός, 19	1	1	3	6
23	14	15	διά, 20	1	1	2	3
24	39	474	δύο, 12	1	1	2	3
25	19	56	εἄν, 18	1	1	2	3
26	63	923	εγείρω, 14	1	1	3	6
27	54	895	εἶπω, 15	1	1	2	4
28	32	215	εἰς, 12, 15, 19.	3	1	1	3
29	15	25	εκ, 12, 14, 19.	3	2	1	2
30	64	888	εκβάλλω, 9, 17.	2	2	3	7
31	75	360	εκεῖνος, 10, 11, 13 13, 20.	5	4	3	7
32	18	55	εν, 12, 17,18.	3	1	1	2
33	38	85	[2]ἕνδεκα, 14	1	1	3	6
34	67	909	εξέλθω, 20	1	1	3	6
35	30	95	επί, 18	1	1	2	3
36	130	1,490	[1]επακολουθέω, 20	1	1	6	11
	1241	12840		48	33	58	121

No.	Place Val.	Numeric Value		Occur	Forms	Syllables	Letters
37	94	472	*επιτίθημι*, 18	1	1	5	9
38	41	386	*ἑπτά*, 9	1	1	2	4
39	79	680	[2]*ἕτερος*, 12	1	1	3	6
40	85	577	*ευαγγέλιον*, 15	1	1	5	10
41	51	1,405	*ἔχω*, 18	1	1	2	3
42	31	808	*ζάω*, 11	1	1	2	3
43	95	581	**θανάσιμος*, 18	1	1	4	9
44	51	136	[2]*θεάομαι*, 11, 14.	2	2	4	7
45	46	284	*θεός*, 19	1	1	2	4
46	87	888	*Ιησοῦς*, 19	1	1	3	6
47	58	847	*καθίζω*, 19	1	1	3	6
48	20	31	*και*, 10, 11, 11 13 14, 14, 15 16 18 18, 18, 19, 20.	13	2	1	3
49	55	321	*καλός*, 18	1	1	2	5
50	104	1,302	*κατακρίνω*, 16,	1	1	4	9
51	114	1,728	*κηρύσσω*, 5, 20.	2	2	3	7
52	55	861	*κλαίω*, 10	1	1	2	5
53	88	600	*κόσμος*, 15	1	1	2	6
54	83	740	*κτίσις*, 15	1	1	2	6
55	89	800	*κύριος*, 19, 20.	2	2	3	6
56	52	866	*λαλέω*, 18, 19.	2	2	3	5
57	62	373	*λόγος*, 20	1	1	2	5
58	84	460	*λοιπός*, 13	1	1	2	6
59	59	145	*Μαγδαληνή*, 9	1	1	4	9
60	40	152	*Μαρία*, 9	1	1	3	5
61	30	95	*μεν*, 19	1	1	1	3
	1653	15538		41	30	69	147

No.	Place Val.	Numeric Value		Occur	Forms	Syllables	Letters
62	37	346	*μετά*, 10, 12, 19.	3	2	2	4
63	19	48	*μη*, 18	1	1	1	2
64	72	718	[1]*μορφή*, 12	1	1	2	5
65	47	510	*μοῦ*, 17	1	1	1	3
66	78	445	*νεκρός*, 14	1	1	2	6
67	15	70	*ὁ*, 9 10 13 14 14 14 14 15 15 15 16 16 17 17 18 19 19 19 19 20 20 20.	21	10	1	1
68	85	956	*ονειδίζω*, 14	1	1	4	8
69	56	231	*ὄνομα*, 17	1	1	3	5
70	33	270	*ὅς*, 9	1	1	1	2
71	43	380	*ὅτι*, 11, 14.	2	1	2	3
72	35	470	*ου*, 14, 18.	2	2	1	2
73	44	479	*ουδέ*, 13	1	1	2	4
74	48	520	*οὖν*, 18	1	1	1	3
75	99	891	*ουρανός*, 19	1	1	3	7
76	87	1,040	*οὗτος*, 12, 17	2	1	2	5
77	63	780	[2]*ὄφις*,, 18	1	1	2	4
78	107	1,502	*πανταχοῦ*, 20	1	1	3	8
79	35	182	*παρά*, 9	1	1	2	4
80	35	281	*πας*, 15	1	1	1	3
81	72	949	[2]*πευθέω*, 9	1	1	3	6
82	112	1,381	*περιπατέω*, 12	1	1	5	9
83	62	940	*πίνω*, 18	1	1	2	4
84	111	1,795	*πιστεύω*, 13, 14,	4	3	3	7
	1395	15184		51	36	49	105

No.	Place Val.	Numeric Value		Occur	Forms	Syllables	Letters
			16, 17.				
85	110	776	πορεύομαι, 10, 12	3	3	4	9
			15.				
86	122	925	πρότερος, 9, 9.	2	2	3	8
87	66	990	πρωΐ, 9	1	1	2	4
88	71	626	σάββατον, 9	1	1	3	8
89	79	383	σημεῖον, 17, 10	2	2	3	7
90	120	564	σκληροκαρδία, 14	1	1	5	12
91	105	1,563	[2]συνεργέω, 26	1	1	4	8
92	72	1,807	σώζω, 16	1	1	2	4
93	46	510	τις, 18	1	1	1	3
94	51	550	ὑπό, 11	1	1	2	3
95	112	1,275	[1]ὕστερος, 14	1	1	3	7
96	68	1,361	φαίνω, 9	1	1	2	5
97	96	1,526	φανερόω, 12, 14.	2	1	4	7
98	53	715	χειρ, 18, 18.	2	2	1	4
	1171	13571		20	19	39	89
	6442	68776		175	133	260	553

II. *Forms.*

Place Val.	Total	Numeric Value	Total		Occur	Syllables	Letters	Total
49	49	224	224	αγρόν	1	2	5	5
119	119	823	823	*ακολουθήσει	1	5	11	11
120	120	1247	1247	ακούσαντες	1	4	10	10

Place Val.	Total	Numeric Value	Total		Occur	Syllables	Letters	Total
111	111	462	462	[1]ανακειμένοις	1	5	12	12
71	71	753	753	αναστάς	1	3	7	7
85	85	651	651	[1]ανελήμφθη	1	4	9	9
51	51	433	433	ἅπαντα	1	3	6	6
111	111	750	750	απελθόντες	1	4	10	10
69	69	191	191	απήγγειλαν	1	4	10	10
73	73	195	195	[1]απήγγειλεν	1	4	10	10
107	107	1000	1000	*απιστήσας	1	4	9	9
86	86	652	652	απιστίαν	1	4	8	8
93	93	831	831	[2]αροῦσιν	1	3	7	7
149	149	2171	2171	[2]αρρώστους	1	3	9	9
65	65	909	909	αυτῆς	1	2	5	5
82	246	981	2943	αυτοῖς	3	2	6	18
68	68	821	821	αυτόν	1	2	5	5
75	75	1171	1171	αυτοῦ	1	2	5	5
93	93	1371	1371	αυτούς	1	2	6	6
77	154	1551	3102	αυτῶν	2	2	5	10
105	105	817	817	[2]βαπτισθείς	1	3	10	10
119	119	1110	1110	*βεβαιοῦντος	1	4	11	11
44	44	741	741	*βλάψῃ	1	2	5	5
108	108	503	503	[2]γενομένοις	1	4	10	10
102	102	1444	1444	[1]γλώσσαις	1	2	8	8
64	128	186	372	δαιμόνια	2	4	8	16
9	54	9	54	δε	6	1	2	12
69	69	929	929	δεξιῶν	1	3	6	6
14	14	15	15	διά	1	2	3	3
64	64	664	664	[2]δυσίν	1	2	5	5
2164	2514	21311	25055		36	80	197	232

98	98	339	339	[1]εγηγερμένον	1	5	11	11
34	34	37	37	*εθεάθη	1	4	6	6
48	48	150	150	εἶπεν	1	2	5	5
32	96	215	645	εις	3	1	3	9
15	30	25	50	εκ	2	1	2	4
69	69	300	300	εκάθισεν	1	4	8	8
104	104	788	788	*εκβαλοῦσιν	1	4	10	10
66	66	107	107	*εκβεβλήκει	1	4	10	10
49	49	98	98	εκείνη	1	3	6	6
66	66	170	170	εκεῖνοι	1	3	7	7
84	84	370	370	εκείνοις	1	3	8	8
87	87	644	644	[2]εκήρυξαν	1	4	8	8
18	54	55	165	εν	3	1	2	6
38	38	85	85	ἕνδεκα	1	3	6	6
19	19	65	65	εξ	1	1	2	2
113	113	734	734	εξελθόντεες	1	4	10	10
96	96	795	795	[1]ἔξουσιν	1	3	7	7
205	205	2355	2355	*επακολουθούντων	1	6	15	15
30	30	95	95	επί	1	2	3	3
131	131	1042	1042	*επιθήσουσιν	1	5	11	11
124	248	1251	2502	[2]επίστευσαν	2	4	10	20
41	41	386	386	ἑπτά	1	2	4	4
47	47	411	411	[1]ἑτέρᾳ	1	3	5	5
85	85	577	577	ευαγγέλιον	1	5	10	10
47	47	564	564	[2]εφάνη	1	3	5	5
101	202	1478	2956	[1]εφανερώθη	2	5	9	18
13	13	15	15	[1]ζῇ	1	1	2	2
25	25	208	208	ἧς	1	1	2	2
108	108	857	857	[1]ηπίστησαν	1	4	9	9
90	90	431	431	*θανάσιμον	1	4	9	9
105	105	591	591	*θεασαμένοις	1	5	11	11

48	48	484	484	θεοῦ	1	2	4	4
87	87	888	888	Ιησοῦς	1	3	6	6
11	33	21	63	κα'	3	1	2	6
20	200	31	310	και	10	1	3	30
64	64	1051	1051	καλῶς	1	2	5	5
134	134	985	985	*κατακριθήσεται	1	6	14	14
61	122	165	330	[1]'κεῖνοι	2	2	6	12
94	94	894	894	[2]κηρύξατε	1	4	8	8
106	106	791	971	[1]κλαίουσιν	1	3	9	9
83	83	450	450	κόσμον	1	2	6	6
70	70	545	545	[1]κτίσει	1	2	6	6
89	89	800	800	κύριος	1	3	6	6
91	91	1000	1000	κυρίου·	1	3	6	6
58	58	280	280	λαλῆσαι	1	3	7	7
123	123	999	999	[2]λαλήσουσιν	1	4	10	10
57	57	223	223	λόγον	1	2	5	5
93	93	470	470	[1]λοιποῖς	1	2	7	7
59	59	145	145	*Μαγδαληνῇ	1	4	9	9
40	40	152	152	*Μαρίᾳ	1	3	5	5
30	30	95	95	μεν	1	1	3	3
36	36	345	345	μετ'	1	1	3	3
37	74	346	692	μετά	2	2	4	8
19	19	48	48	μή	1	1	2	2
72	72	718	718	[1]μορφῇ	1	2	5	5
47	47	510	510	μου	1	1	3	3
13	13	50	50	'ν	1	0	1	1
82	82	1025	1025	νεκρῶν	1	2	6	6
15	45	70	210	ὁ	3	1	1	3
84	84	541	541	ονόματι	1	4	7	7
43	86	380	760	ὅτι	2	2	3	6
35	35	470	470	ου	1	1	2	2

44	44	479	479	ουδέ	1	2	4	4
45	45	490	490	ουκ	1	1	3	3
48	48	520	520	ουν	1	1	3	3
94	94	741	741	ουρανόν	1	3	7	7
68	68	785	785	[2]ὄφεις	1	2	5	5
107	107	1502	1502	πανταχοῦ	1	3	8	8
34	34	181	181	παρ'	1	1	3	3
42	42	289	289	[2]πάσῃ	1	2	4	4
104	104	824	824	*πενθοῦσι	1	3	8	8
156	156	1306	1306	περιπατοῦσιν	1	5	12	12
89	99	1150	1150	*πίωσιν	1	3	6	6
124	124	1396	1396	[1]πιστεύσας	1	3	9	9
146	126	1456	1456	[1]πιστεύσασιν	1	4	11	11
114	114	880	880	*πορευθεῖσα	1	4	10	10
141	141	1224	1224	[2]πορευθέντες	1	4	11	11
160	160	1100	1100	*πορευομένοις	1	5	12	12
66	66	990	990	πρωϊ̈	1	2	4	4
83	83	1288	1288	πρώτῃ	1	2	5	5
104	104	1400	1400	πρῶτον	1	2	6	6
78	78	976	976	σαββάτου	1	3	8	8
52	52	264	264	σημεῖα	1	3	6	6
88	88	1113	1113	[1]σημείων	1	3	7	7
133	133	614	614	[2]σκληροκαρδίαν	1	5	13	13
176	176	1848	1848	*συνεργοῦντος	1	4	12	12
109	109	1533	1533	σωθήσεται	1	4	9	9
47	47	511	511	ταῖς	1	1	4	4
60	120	1002	2004	ταῦτα	2	2	5	10
26	52	308	616	τῇ	2	1	2	4
39	39	358	538	την	1	1	3	3
28	28	310	310	τι	1	1	2	2
34	68	370	740	το	2	1	2	4
61	305	580	2900	τοις	5	1	4	20

Place Val.	Total	Numeric Value	Total			Occur	Syllables	Letters	Total
125	47	141	420	1260	τον	3	1	3	9
126	54	108	770	1540	του	2	1	3	6
127	943	43	1100	1100	τῳ	1	1	2	2
128	56	56	1150	1150	των	1	1	3	3
129	36	36	480	480	ὑπ'	1	1	2	2
130	107	107	1125	1125	ὕστερον	1	3	7	7
131	72	72	916	916	χεῖρας	1	2	6	6
132	84	84	965	965	χερσίν	1	2	6	6
133	100	100	1134	1134	*ωνείδισεν	1	4	9	9
11862	13437	89663	103663			175	359	852	998

[In the above Vocabulary of Forms the notation employed is the same as in the Tables below. Words used in speeches are set out of line. Words found nowhere else in the New Testament are marked with a star; those found here for the first time in the New Testament are marked with the superior figure (¹); those found here for the first time in Mark, with the superior figure (²).

MARK 1 : 1–8. CONCORDANCE.

1	56	312	ἄγγελος, 2	1	1	3	7
2	46	284	ἅγιος, 8	1	1	3	5
3	63	384	ἅγριος, 6	1	1	3	6
4	55	331	ακρίς, 6	1	1	2	5

No.	Place Val.	Numeric Value		Occur	Forms	Syllables	Letters
5	60	453	ἁμαρτία, 4, 5.	2	2	3	7
6	120	1516	ἀποστέλλω, 2	1	1	4	9
7	47	709	ἀρχή, 1	1	1	2	4
8	73	971	αὐτός, 3 5 5 5 6 7 8.	7	4	2	5
9	72	916	ἄφεσις, 4	1	1	3	6
10	77	1200	βαπτίζω, 4, 5, 8, 8.	4	4	3	7
11	78	634	βάπτισμα, 4	1	1	3	8
12	42	873	βοάω, 3	1	1	3	4
13	62	184	γίνομαι, 4	1	1	2	7
14	66	1404	γράφω, 2	1	1	2	5
15	9	9	δε, 8	1	1	1	2
16	113	780	δερμάτινος, 6	1	1	4	10
17	32	808	ἐγώ, 8	1	1	2	3
18	35	65	εἰμί, 6, 7.	2	2	2	4
19	32	215	εἰς, 4	1	1	1	3
20	125	801	ἐκπορεύομαι, 5	1	1	5	11
21	18	55	ἐν, 2, 3, 4, 5.	4	1	1	2
22	66	1259	ἐνδύω, 6	1	1	3	5
23	119	1153	ἐξομολογέω, 5	1	1	6	10
24	74	423	ἔρημος, 3, 4.	2	1	3	6
25	81	826	ἔρχομαι, 7	1	1	3	7
26	64	1024	ἐσθίω, 6	1	1	3	5
27	91	1233	ἑτοιμάζω, 3	1	1	4	8
28	85	577	εὐαγγέλιον, 1	1	1	5	10
29	71	1014	εὐθύς, 3	1	1	2	5
30	50	865	ζώνη, 6	1	1	2	4
31	54	420	Ησαίας, 2	1	1	3	6
32	48	179	θρίξ	1	1	1	4

33	37	814	ἴδω, 2	1	1	2	3
34	180	1448	Ἱεροσολυμείτης, 5	1	1	7	14
35	87	888	Ιησοῦς, 1	1	1	3	6
36	66	351	ἱκανός	1	1	3	6
37	40	251	Ἱμάς, 7	1	1	2	4
38	84	443	Ιορδάνης, 5	1	1	4	8
39	91	765	Ιουδαῖος, 5	1	1	4	8
40	119	1580	ισχυρός, 7	1	1	3	7
41	72	1069	Ιωάνης, 4, 6.	2	1	4	6
42	61	1030	καθώς, 2	1	1	2	5
43	20	31	και, 5, 5, 5, 6, 6, 6, 6, 7.	8	1	1	3
44	74	369	κάμηλος, 6	1	1	3	7
45	115	1755	κατασκευάζω, 2	1	1	5	11
46	114	1728	κηρύσσω, 4, 7	2	2	3	7
47	89	1600	Ἱκύπτω 7	1	1	2	5
48	89	800	κύριος, 3	1	1	3	6
49	43	838	λέγω, 7	1	1	2	4
50	55	1230	λύω, 7	1	1	2	3
51	37	85	μέλι, 6	1	1	2	4
52	75	477	μετάνοια, 4	1	1	4	8
53	47	510	μου, 2,7, 7	3	1	1	3
54	15	70	ὁ, 1 2 2 2 2 3 3 3 4 4 5 5 5 5 6 6 7 7 7.	19	10	1	1
55	52	344	ὁδός, 2, 3.	2	1	2	4
56	82	1160	οπίσω, 7	1	1	3	5
57	33	270	ὅς, 2, 7.	2	2	1	2
58	92	1370	οσφύς, 6	1	1	2	5
59	35	470	ου, 7	1	1	1	2
60	35	281	πᾶς, 5, 5.	2	2	1	3
61	47	195	περί, 6	1	1	2	4
62	67	576	πνεῦμα, 8	1	1	2	6
63	69	965	ποιέω, 3	1	1	3	5

No.	Place Val.	Numeric Value		Occur	Forms	Syllables	Letters
64	96	761	ποτἀμός, 5	1	1	3	7
65	48	250	προ, 2	1	1	1	3
66	66	450	προς, 5	1	1	1	4
67	134	1450	πρόσωπον, 2	1	1	3	8
68	120	1266	προφήτης, 2	1	1	3	8
69	38	600	σύ, 2, 2.	2	1	1	2
70	80	682	τρίβος, 3	1	1	2	6
71	65	1304	ὕδωρ, 8	1	1	2	4
72	64	655	ὑμεῖς, 8, 8.	2	1	2	5
73	51	550	ὑπό, 5	1	1	2	3
74	75	603	ὑπόδημα, 7	1	1	4	7
75	65	1358	φωνή, 3	1	1	2	4
76	118	1480	Χριστός, 1	1	1	2	7
77	64	1501	χώρα, 5	1	1	2	4
	5290	58,550		126	97	199	427

MARK 1:9–11. *Vocabulary.*

1	80	663	αγαπητός	1	1	4	8
2	64	915	αναβαίνω	1	1	4	8
3	32	151	από	1	1	2	3
4	73	971	αυτός	1	1	2	5
5	77	1200	βαπτίζω	1	1	3	7
6	78	355	Γαλιλαῖος	1	1	4	9
7	62	184	γίνομαι	2	1	3	7
8	35	65	ειμί	1	1	2	4
	501	4504		9	8	24	51

9	32	215	εις	2	1	1	3
10	15	25	εκ	2	1	1	2
11	75	360	εκεῖνος	1	1	3	7
12	48	844	ἔλθω	1	1	2	4
13	18	55	εν	2	1	1	2
14	83	1304	ευδοκέω	1	1	4	7
15	71	1014	ευθύς	1	1	2	5
16	42	154	ἡμέρα	1	1	3	5
17	37	814	ἴδω	1	1	2	3
18	87	888	Ιησοῦς	1	1	3	6
19	84	443	Ιορδάνης	1	1	4	8
20	72	1069	Ιωάνης	1	1	4	6
21	20	31	και	4	1	1	3
22	80	1185	καταβαίνω	1	1	4	9
23	47	510	μου	1	1	1	3
24	62	464	Ναζαρέτ	1	1	3	7
25	15	70	ὁ	9	8	1	1
26	99	891	ουρανός	2	2	3	7
27	107	801	περιστερά	1	1	4	9
28	67	576	πνεῦμα	1	1	2	6
29	38	600	συ	2	2	1	2
30	79	1617	σχίζω	1	1	2	5
31	65	1304	ὕδωρ	1	1	2	4
32	62	680	υἱός	1	1	2	4
33	51	550	ὑπό	1	1	2	3
34	65	1358	φωνή	1	1	2	4
35	42	1000	ὡς	1	1	1	2
	2064	23,326		52	44	85	178

MARK 1 : 9–11. *Forms.*

1	80	80	663	663	αγαπητός	1	4	4	8	8

No.	Place Val.	Total	Numeric Value	Total		Occur	Syllables Total	Letters Total
2	77	77	965	965	*αναβαίνων*	1	4	4	9	9
3	32	32	151	151	*από*	1	2	2	3	3
4	68	68	821	821	*αυτόν*	1	2	2	5	5
5	64	64	286	286	Γαλιλαίας	1	4	4	9	9
6	85	85	615	615	*εβαπτίσθη*	1	4	4	9	9
7	65	130	438	876	*εγένετο*	2	4	8	7	14
8	14	14	15	15	*εἰ*	1	1	1	2	2
9	36	36	74	74	*εἶδεν*	1	2	2	5	5
10	32	64	215	430	*εις*	2	1	2	3	6
11	15	30	25	50	*εκ*	2	1	2	2	4
12	70	70	301	301	*εκείναις*	1	3	3	8	8
13	18	36	55	110	*εν*	2	1	2	2	4
14	80	80	708	708	*ευδόκησα*	1	4	4	8	8
15	71	71	1014	1014	*ευθύς*	1	2	2	5	5
16	44	44	102	102	*ἦλθεν*	1	2	2	5	5
17	69	69	364	364	*ἡμέραις*	1	3	3	7	7
18	87	87	888	888	Ιησοῦς	1	3	3	6	6
19	79	79	293	293	Ιορδάνην	1	4	4	8	8
20	82	82	1331	1331	Ιωάνου	1	4	4	6	6
21	20	80	31	124	*και*	4	1	4	3	12
22	84	84	505	505	*καταβαίνον*	1	4	4	10	10
23	47	27	510	510	*μου*	1	1	1	3	3
24	62	62	464	464	Ναζαρέτ	1	3	3	7	7
25	15	30	70	140	*ὁ*	2	1	2	1	2
26	119	119	1291	1291	*ουρανούς*	1	3	3	8	8
27	103	103	1471	1471	*ουρανῶν*	1	3	3	7	7
28	120	120	851	851	*περιστεράν*	1	4	4	10	10
29	67	67	576	576	*πνεῦμα*	1	2	2	6	6

30	42	42	280	280	σοι	1	1	1	3	3
31	38	38	600	600	συ	1	1	1	2	2
32	153	153	1652	1652	σχιζομένους	1	4	4	11	11
33	47	47	511	511	ταις	1	1	1	4	4
34	44	44	508	508	της	1	1	1	3	3
35	34	34	370	370	το	1	1	1	2	2
36	47	47	420	420	τον	1	1	1	3	3
37	54	54	770	770	του	1	1	1	3	3
38	72	72	970	970	τους	1	1	1	4	4
39	56	56	1150	1150	των	1	1	1	3	3
40	77	77	975	975	ὕδατος	1	3	3	6	6
41	62	62	680	680	υἱός	1	2	2	4	4
42	51	51	550	550	ὑπό	1	2	2	3	3
43	65	65	1358	1358	φωνή	1	2	2	4	4
44	42	42	1000	1000	ὡς	1	1	1	2	2
	2689	2894	26887	27783		53	100	111	229	253

Mark 1:12–15. *Vocabulary.*

[The fourteen words marked with a dagger (†) are those common with the vocabulary of verses 9–11.]

1	56	312	ἄγγελος	1	1	3	7
2	73	971	†αυτός	2	2	2	5
3	56	259	βασιλεία	1	1	4	8
4	78	355	†Γαλιλαῖος	1	1	4	9
5	81	960	διακονέω	1	1	5	8
6	50	828	εγγίζω	1	1	3	6
7	35	65	†ειμί	2	1	2	4
8	32	215	†εις	2	1	1	3
9	64	888	εκβάλλω	1	1	3	7

No.	Place Val.	Numeric Value		Occur	Forms	Syllables	Letters
10	48	844	†ἔλθω	1	1	2	4
11	18	55	†εν	2	1	1	2
12	74	423	ἔρημος	2	2	3	6
13	85	577	εναγγέλιον	2	2	5	10
14	71	1014	†ευθύς	1	1	2	5
15	42	154	†ἡμέρα	1	1	3	5
16	46	284	θεός	2	1	2	4
17	69	247	θηρίον	1	1	3	6
18	87	888	†Ιησοῦς	1	1	3	6
19	72	1069	†Ιωάνης	1	1	4	6
20	20	31	†και	8	1	1	3
21	70	401	καιρός	1	1	2	6
22	114	1728	κηρύσσω	1	1	3	7
23	43	828	λέγω	1	1	2	4
24	37	346	μετά	2	1	2	4
25	94	1271	μετανοέω	1	1	5	8
26	15	70	†ό	16	10	1	1
27	43	380	ὅτι	1	1	2	3
28	97	1050	παραδίδωμι	1	1	5	10
29	78	1003	πειράζω	1	1	3	7
30	111	1795	πιστεύω	1	1	3	7
31	90	1088	πληρόω	1	1	3	6
32	67	576	†πνεῦμα	1	1	2	6
33	71	753	Σατανᾶς	1	1	3	7
34	141	1252	τεσσεράκοντα	1	1	5	12
35	51	550	†ὑπό	1	1	2	3
	2279	23540		65	47	99	205

MARK 1 : 12–15.* *Forms.*

No.	Place Val.	Total	Numeric Value	Total		Occur	Syllables Total	Letters	Total
1	56	56	122	122	ἄγγελοι	1	3 3	7	7
2	68	68	821	821	αυτόν	1	2 2	5	5
3	64	64	1501	1501	ἀυτῷ	1	2 2	4	4
4	56	56	259	259	βασιλεία	1	4 4	8	8
5	59	59	136	136	Γαλιλαίαν	1	4 4	9	9
6	106	106	682	682	διηκόνουν	1	4 4	9	9
7	32	64	215	430	εις	2	1 2	3	6
8	54	54	103	103	εκβάλλει	1	3 3	8	8
9	18	36	55	110	εν	2	1 2	2	4
10	69	69	273	273	ἔρημον	1	3 3	6	6
11	65	65	953	953	ερήμῳ	1	3 3	4	4
12	85	85	577	577	εὐαγγέλιον	1	5 5	10	10
13	81	81	1257	1257	ευαγγελίᾳ	1	5 5	9	9
14	71	71	1014	1014	ευθύς	1	2 2	5	5
15	7	7	8	8	ἡ	1	1 1	1	1
16	50	50	99	99	ἤγγικεν	1	3 3	7	7
17	44	44	102	102	ἦλθεν	1	2 2	5	5
18	60	60	354	354	ἡμέρας	1	3 3	6	6
19	20	40	58	116	ἦν	2	1 2	2	4
20	48	96	484	968	θεοῦ	2	2 4	4	8
21	78	78	977	977	θηρίων	1	3 3	6	6
22	87	87	888	888	Ιησοῦς	1	3 3	6	6
23	67	67	919	919	Ιωάνην	1	4 4	6	6
24	20	160	31	248	και	8	1 8	3	24
25	70	70	401	401	καιρός	1	2 2	6	6
26	127	127	1778	1778	κηρύσσων	1	3 3	8	8

27	56	56	888	888	λέγων	1	2	2	5	5
28	37	74	346	692	μετά	2	2	4	4	8
29	103	103	786	786	μετανοεῖτε	1	5	5	10	10
30	15	30	70	140	ὁ	2	1	2	1	2
31	24	24	80	80	οἱ	1	1	1	2	2
32	43	43	380	380	ὅτι	1	2	2	3	3
33	92	92	334	334	παραδοθῆναι	1	5	5	11	11
34	132	132	638	638	πειραζόμενος	1	5	5	12	12
35	125	125	1414	1114	πεπληρῶται	1	4	4	10	10
36	116	116	1305	1305	πιστεύετε	1	4	4	9	9
37	67	67	576	576	πνεῦμα	1	2	2	6	6
38	53	53	553	553	Σατανᾶ	1	3	3	6	6
39	141	141	1252	1252	τεσσεράκοντα	1	5	5	12	12
40	34	102	370	1110	το	3	1	3	2	6
1	26	26	308	308	τῇ	1	1	1	2	2
42	39	78	358	716	την	2	1	2	3	6
43	47	47	420	420	τον	1	1	1	3	3
44	54	162	770	2310	τοῦ	3	1	3	3	9
45	43	43	1100	1100	τῷ	1	1	1	2	2
46	56	56	1150	1150	τῶν	1	1	1	3	3
47	51	51	550	550	ὑπό	1	2	2	3	3
	2916	3409	27715	31798		65	120	150	262	312

MARK 3 : 13–19. *Names of Apostles.*

76	1100	Σίμων	2	5	124	603	Βαρθολο-		
46	833	Ιακώβ	3	5			μαῖος	5	12
72	1069	Ιωάνης	4	6	72	340	Μαθθαῖος	3	8
59	361	Ανδρέας	3	6	63	1050	Θωμᾶς	2	5
115	980	Φίλιππ-			67	685	Ισόδας	3	6
		ος	3	8	694	7021		28	61

76	1100	Σίμων	2	5	67	685	Ιούδας	3	6
46	833	Ιακώβ	3	5	883	4689		36	77

THE WORD *αγρός*.

49	343	224	1,568	*αγρόν*	7	2	14	5	35
54	162	374	1,122	*αγρός*	3	2	6	5	15
56	392	574	4,018	*αγροῦ*	7	2	14	5	35
74	666	774	6,966	*αγρούς*	9	2	18	6	54
45	405	904	8,136	*αγρῷ*	9	2	18	4	36
58	58	954	954	*αγρῶν*	1	2	2	5	5
336	2,026	3,804	22,764		36	12	72	30	180

Αγρός, *field*, is found in the New Testament as follows:

Matthew 6:28, 30; 13:24, 27, 31, 36, 38, 44, 44; 19:29; 22:5; 24:18, 40; 27:7, 8, 8, 10. —17.

Mark 5:14; 6:36, 56; 10:29, 30; 11:8; 13:16; 15:21; 16:12. —9

Luke 8:34; 9:12; 12:28; 14:18; 15:15, 25; 17:7, 31; 23:26. —9

Acts 4:37. —1

NOTES.

1. To enable the reader to verify for himself the numeric statements of the writer, the concordances, vocabularies, and lists of forms, of some passages discussed in the preceding pages are given as above. The number of the occurrences of each word in the passage, of its forms, syllables, letters, its numeric and place values accompany each word. The forms are accompanied also by the total number of syllables and letters contained in all their occurrences, and by their total numeric and place values. The passages thus fitted out are: (1) Mark 16:9–20; (2) Mark 1:1–8; (3) 1:9–11; (4) 1:12–15. The list of the apostles in Mark 3:13–19, and the word *αγρός*, *field*, for the whole New Testament, are thus also treated.

But to be able thus to verify the writer's work by means of these tables, the reader needs to be reminded that the following rules hold in all vocabularies of New Testament passages:

(*a*) The English verb *go* having no past tense, this is supplied from another verb, *went*. But *went* and *go* are not one vocabulary word, they are two distinct though defective verbs. The case is the same in the Greek, contrary

to their treatment by lexicographers, with the words ἔρχομαι and ἔλθω; φέρω, ενέγκω, and οἴω; ὁράω and ὄπτομαι, and their compounds. Each of these is a *separate vocabulary word.* As a change here affects the number of syllables, letters, and values, inattention to this rule vitiates the numeric scheme of a vocabulary. Ἐλθω thus forms part of the vocabularies of Mark 1 : 9–11 and 12–15; while απέλθω and εξέλθω are thus parts of Mark 16 : 9–20.

(*b*). The vocabulary word for all, even defective, verbs is the first person present indicative. Contrary, therefore, to lexicographers, the vocabulary word is, for example, not εἶδον, or ὄψομαι, but ἴδω, and ὄπτομαι. Ἰδω forms part of the vocabularies of Mark 1 : 1–8, and 1 : 9–12.

(*c*). Verbs found in the New Testament only in the middle or passive voices appear in the vocabulary only in the middle voice: πορεύομαι, for example, rather than πορεύω.

(*d*). Some Proper names appear in the New Testament in two forms: Ἰωάνης, Ἰωάννης, *John;* Ἰακώβ, Ἰάκωβος, *Jacob, James;* Βοές, Βοός, *Boas;* Ἐσρώμ, Ἐσρών, *Hezron;* Σίμων, Συμεών, *Simon, Simeon;* Μαρία, Μαριάμ, *Mary* (and *Miriam*). In these and like plain cases there is no difficulty in treating the two forms

of each name as one vocabulary word. But in some cases the second form of the name so disguises it as to make it hardly recognizable: thus the Αμιναδάβ, *Aminadab,* and Αράμ, *Ram,* of Matthew appear in Luke as Αδμείν, Αρνεί, *Admein, Arnei.* The Σιλᾶς, *Silas,* of Acts is Σιλουανός, *Silvanus,* in Peter and Paul. Now in spite of the disguise the two forms are only one vocabulary word ; and this rule accordingly covers also the case discussed in the Text of Ιούδας and Θαδδαῖος, *Judas* and *Thaddeus.* The disguise does not alter the status of Θαδδαῖος as a mere form of Ιούδας : which, contrary to lexicographers, is the vocabulary word for both.

2. The three lists for the words with which the New Testament books begin and end will be found in *Bible Numerics* by the writer, pp. 69–71, 76, to which the reader is accordingly referred. These tables, however, do not contain the data for the syllables and place values : since at the time of their construction (1904) it was not yet known to the writer that the usual Bible Numerics extend also to these. Enough, however, is there given to justify the attempt at saving the wearisome as well as fussy toil of resetting these tables : which labor has to be done at present by the writer himself. The dis-

advantage under which this mechanical part of the work has to be done is also the reason for omitting the remaining tables for verifying the other numeric statements in this work. Any one interested, however, will be cheerfully given access to the manuscript tables of the writer.

3. The text of Mark 16:9–20, and of 1:1 8, as given in the preceding pages, may be depended on as being the one of the original autograph of Mark himself, barring the typographical error on page 5 in verse 9 of ω for ο in *σαββάτου*. Here the text as given by Westcott & Hort is exact. The same is true of 1:12–15; and Westcott & Hort's uncertainty about the status of *και λέγων, and saying*, in verse 15, the omission of which they offer as an alternative, is thus effectually settled by the numerics of this passage. But in Mark 1:9–11 they are uncertain about the first word of the passage: *και, and*. They offer its omission as an alternative. With it the passage has 53 words; without it, 52, or 4 thirteens. The retention of that doubted word destroys the scheme of thirteens running through this paragraph, and destroys much of the rest of its numerics.

4. Those who hold that the four Gospels,

though written by four different writers, are the work of One Superior Mind, find no difficulty in perceiving that the Lord is there presented in four different aspects: in Matthew as the Messiah, the promised King of the Jews; in Mark as the humble Servant; in Luke as the perfect son of Adam, the divine Man; in John as the eternal Son of God. Many puzzling phenomena in the composition of the Gospels are explicable only on that supposition. Thus in the mere matter of genealogy, Matthew, who writes primarily for the Jews, goes back only to Abraham, the father of the Jewish people; where Luke goes back to Adam, the father of the human race; while John goes back even of Adam, into Eternity itself: *In the beginning the Word* WAS. In Mark, however, the *servant* needs no genealogy, and the words *son of God* are thus justly omitted by Westcott & Hort from Mark 1 : 1. As such the Lord is presented in John rather than in Mark.

5. All words as to how these Last Twelve Verses came to be suspected must be given up, though Dean Burgon's guess is plausible eno'. We simply do not know. Whatever is said here must be mere guess, and even the most plausible guess is still only a guess. And it

cannot be affirmed too often that when it comes to guessing (dignified often with the name of *scientific theory*) a child's is as good as a mature man's, perhaps better: since it is free from the incubus of preconception which proves such a snare even to minds of the first order like Darwin and Laplace.

All we can say is that it is a fact that these verses are absent from the oldest manuscripts we have, and from some we know of.

These verses teach that when the Lord rose from the dead he appeared first not to the beloved disciple, nor to Peter, nor to the other two apparent favorites among the Eleven, James and Andrew, but to a woman; and that woman not his mother, but one so wicked once that seven demons had to be cast out of her. Now there are two parties who from the nature of the case are bound to fight the testimony to this fact:

(*a*). Suppose the Gospel of Christ is such as to say, as it were: "See, such is the grace of God that even mere woman, with whilom seven demons in her is not beyond attaining unto the honor of being the first to behold the risen Lord, even as is written: The last shall be first. Suppose further that there is a mighty

Adversary who from the very nature of *his* case is bound to hate such a gospel, such a salvation offered unto men. He is bound to say to himself, as it were: "*Such* a fact I must at all hazards hinder from becoming known. I shall do my utmost to destroy the record of such fact." And the leaf accordingly in due time gets itself — lost. . . .

Be it remembered that there is another passage, where a woman caught in the very act of sin is brought to the same Lord for judgment. But the One who though Holy and Just Himself prefers to appear in His risen glory first to a whilom defiled, demonized woman, only dismisses the sinner before him with a "Neither do I condemn thee. Go, and sin no more." Be it remembered that if there is an Adversary to a salvation preached of such a Savior, he is likely to say to himself: If *such* mercy is in the Gospel of that Christ, then I must stir heaven and earth to keep it from the knowledge of men. And forthwith the Passage concerning the Woman Taken in the Act becomes a piece of Dubitability, exactly like these Last Twelve Verses of Mark: these two being in fact the only passages of any length that have fared thus.

Add now the fact that this passage contains

the most formidable notice to the Powers of Darkness, *And these signs shall follow*, etc. If there be a fierce, subtle, wise, powerful, and relentless Enemy of human souls whom Christ came to save, — what *if* this Enemy should gnash his teeth, and stretch his hand hellward, since he cannot lift it heavenward, and swear by all the prowess of Satan, Diabolos, Beelzebub, the Dragon, and the Serpent, that in nowise, as far as in him lies, shall the Church of that hated Christ be allowed to enjoy the assurance of such mighty promises?

(*b*). The second party consists of all those who have a zeal for God, yet not according to knowledge: the progeny in all ages of Uzzah of eld. It will be remembered that the great God in the days of His Arkhood once undertook to manage His ark by Himself, without the aid of man. And the oxen went of themselves: ark mayhap jolting here, tipping there, but ever according to God's mind. And all went well, until well-meaning Uzzah said as it were: "Methinks the beloved ark is not doing as well as it might. This jolting and tipping is surely not in keeping with the dignity of God's ark. So I. . . I. . . I. . . will just steady it a little, and" — instantly he is smitten for his pre-

sumption: well-meaning indeed, but before God even well-meaning presumption is still presumption, with swift judgment thereon.

Now the Uzzahs of the early Church, on seeing a seven-bedevilled woman honored with the first sight of the risen Lord, might well at first shake their heads, and then stretch forth their well-meaning hands toward *the* ark of God, and say, There is a jolting here and tipping that will never do in this holy Gospel ark, and forthwith there is a steadying thereof by deliberate removal of what they think is like to prove a stumbling to weak souls, mayhap even a source of reproach from the enemies of the Cross.

Even then if Satan has not himself laid hands on this page by tearing it away, the Uzzahites of eld without even knowing whose purpose they were really serving, would readily become here tools of a master whose art ever is to hide his presence from his dupes.

All this is of course a mere guess. But it is submitted that if any guessing there must be, this is at least on a plane so far above the mundane one of the hitherto Critics, that it is at least certain that no mere child would make it.

6. The numeric phenomena enumerated for the various passages in the preceding pages do

not begin to be exhaustive. Every fresh examination brings to light some additional feature in the items already examined, or a wholly new item. Thus not until this Note was being set up was it discovered that the Vocabulary of the Last Twelve Verses of Mark has its shortest words (in the matter of syllables) consist of one syllable; its longest, of six. The sum of these numbers is — seven. This feature might well be allowed to pass unnoticed but for this fact: These longest and shortest words (fifteen one-syllable words and one six-syllable) have thus together 21 syllables, or 3 sevens; and 49 letters, or seven sevens. This is a wholly new item hitherto unobserved in all the twenty years of the writer's labor in this field.

Again: the number of words in this Vocabulary, 98, is $7\times7\times2$, or twice forty-nine. Usually in such cases it is every seventh word that is scanned here for numerics. It occurred, however, to the writer to try also every forty-ninth word; their numeric values, 321 and 715, have for their sum 1,036, or 148 sevens.

And once more: These 98 words have 553 letters, or seventy-nine sevens. It occurred to the writer to look up the seventy-ninth word. It is *παρά*, with a numeric value of 182, or 26

sevens ; and a place value of 35, or 5 sevens.

7. The reader is now prepared to be told that the genuineness of John 7 : 53–8 : 11, which twelve verses are rejected by modern critical editors with even greater assurance than the passage in Mark, is established in exactly the same way, since it is permeated with the same numeric design. So that either Mark was the writer of both passages, or John, or there are after all two such unparalleled mathematical artists. But in the following writings it has been demonstrated in a hundred different ways that not a paragraph in every one of the six and sixty books of the Bible so far examined but is constructed on the same highly elaborate numeric design. So that there are thus some three and thirty mathematical miracles, limited, however, only to *Bible* writers.

But in the same pages it is also amply shown that mere men could not thus write, that those numeric phenomena can be explained only as the work of One Master Designer.

These works by the writer are :

1. Structure and Authorship of the Bible, pp. 204, octavo, 1891. A hasty and crude presentation of the Discovery of Bible Numerics in its Infantile state. Out of print.

2. Structure and Authorship of the New Testament, 1894, pp. 70. Twelve Papers, with Concordance, Vocabularies, and other Lists, demonstrating: (1) That the New Testament contains within itself the infallible means of deciding between rival readings; (2) That the twenty-seven books of the New Testament are written by one mind. Out of print, but nearly all are now greatly expanded, and some thus reprinted elsewhere. "I congratulate you upon the success with which you establish your thesis," wrote Professor G. Frederic Wright, editor of *The Bibliotheca Sacra.*

3. Two Letters to the New York Sun, 1899, pp. 47, with Text and Translation of Matthew 1 : 1–17, and vocabularies. Out of print, but in part reprinted in tract form.

4. Bible Numerics, Nos. 1–8, 1904, pp. 282. Thirty-six papers, with vocabularies, lists, and indexes. $1.50 for the set.

5. Bible Numeric Tracts Nos. 1–9, 1908. Ten textual studies and demonstrations of readings and order and authorship of Bible books. 15 cents for the set.

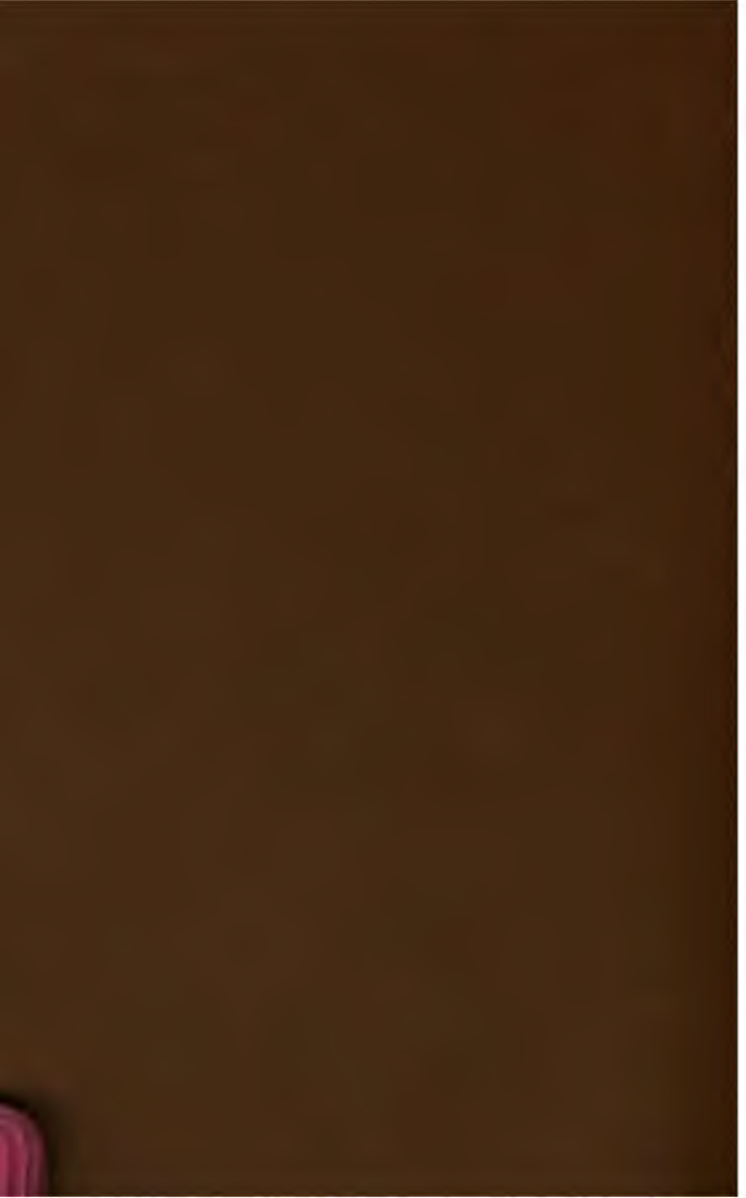
6. Ivan Panin's Scientific Demonstration of the Inspiration of the Scriptures, by A. B. K. and four other clergymen, 1909, pp. xxx, 63. 30 cents.

7. The Gospel of Christ, January-March, 1896. Chiefly devoted to a demonstration of the accuracy of the Chronology of the Bible. Thirty cents.

8. Apart from the typographical error in *σαββάτου* on page 5, and a few others readily noticed, the following corrections are to be made in the text:

Page 47, line 7. For 31,642 read 31,798; and for 2,434 read 2,446.

Page 49, line 7. For 98 read 97, and omit the last five words of the paragraph.



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PANIN, Ivan
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