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No. 31.

Arithmography of the V. of the S. L. (By Wor. Bro. J. Wray.)

As a Freemason, let me first draw your attention to the V. of the S.L. charging you ever to consider it the unerring standard of truth and justice, and to regulate your actions by the Divine precepts it contains; therein you are taught the duties you owe to God, to your neighbour, and to yourself. Then in the lecture on the tracing board of which 50 per cent. deals with the V. of the S.L., we read these words, when speaking of the attributes and virtues symbolized by Jacob's Ladder : "It reaches to the heavens and rests on the V. of the S.L. because by the doctrines contained in that Holy Book we are taught to believe in the dispensation of Divine providence." Now the question arises : What proof have we that it is a Holy Book? How do we know that the Book is Divine in origin? By events of history? Yes ! Once Napoleon asked one of his generals how did he know the Book was inspired by the Divine? The reply was, "The Jew, sir." Other proofs are the fulfilment of prophecy in the advent of the Messiah, others by experience and faith. But Agnostics, Rationalists and Atheists will not accept any of these things. The Koran, Talmud, and even Karl Marx are considered by the few to be of equal value. But when tested by Masonic art, that of arithmetic, we learn that the Book is the product of a Super-Mathematician. Some years ago I was intrigued by a small book written by an able and prominent scholar (and by some of his expressions I look upon him as a Freemason); his name is Ivan Panin. The book was a challenge `,o all the scholars in the world to disprove any of his figures and statements', which, by the way, were never refuted, but on the contrary were endorsed even by scholarly Atheists.

Being keen to make a little advancement even in Masonic knowledge, I set out to prove his figures, which necessitated a grip of the Greek alphabet and the assistance of a Greek scholar, friend of mine. I can not better convey my thoughts than use Mr. Panin's own words in some parts of this paper, and I want to particularly impress upon the brethren that I will deal only with portions of the New Testament, because to tackle Hebrew in the Old Testament was a little beyond my capacity and time. The first 17 verses of the New Testament contain the genealogy of Jesus Christ. This genealogy consists of two parts; verses from I to 11 contain the genealogy of Abraham, the father of the Israelitish race, to the captivity when the Jews ceased to be an independent people; verses 12 to 17 contain the genealogy from the Jewish captivity to the birth of Christ. The first part of the genealogy, verses 1 to 11, has a vocabulary of 49 words, or seven sevens, of which 42, or six sevens, are nouns, and seven are not nouns; of the nouns 35, or five sevens, are proper nouns and seven are common nouns; of the proper nouns 28, or four sevens, are male ancestors of Jesus. The 49 words are distributed among the letters of the Greek alphabet thus:—Words under Alpha to Epsilon are 21 in number, or three sevens; under Zeta to Kappa 14, or two sevens; under Mu to Chi 14, or two sevens. The 49 words of the vocabulary have 266 letters, or 38 sevens, which among the letters of the Greek alphabet are distributed not at random, but by sevens. Words under Alpha to Gamma have 84 letters, or 12 sevens; under Epsilon to Zeta 21, or three sevens; and so the whole construction is the same, without a flaw, and it is quite clear that the writing of the genealogy is constructed on an elaborate design of sevens.

The Greeks had no figures, but used instead the letters of the alphabet. Every Greek word is thus an arithmetical sum, obtained by adding the values of the single letters, as follows :-

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Alpha	1	Iota	10	Rho	100
Beta	2	Kappa .	20	Sigma .	200

Gamma .	3	Lamba .	30	Tau .	300
Delta	4	Mu	40	Upsilon .	400
Epsilon .	5	Nu	50	Phi	500
Zeta	7	Xi	60	Chi	600
Eta	8	Omicon	70	Pu	700
Theta.	9	Pi	80	Omega.	800

Note 1: It has been found impossible to procure the Greek characters for the alphabet, and the English equivalent of the names of the letters are substituted with their numerical value.

Note 2: It will be noted that in the list there is no letter with the numerical value of six, owing to Digamma (F), which came between Eta and Zeta, having been dropped in very ancient times. A character (S), the sign of a double consonant as used instead of Digamma, came to represent six.

A Simple Illustration of Numerics.

"Prove all things." (1 These. 5.20.) Three Greek words : "Panta. de dokimazete." PANTA DE 80 1 50 300 1 45 (All Things) (But) 432 9 D O K I M A Z E T E 4 70 20 10 40 1 7 5 300 5 (Prove) 462 Total 903 903=7x129 432+9=441=7x63462=7x66=7x11X6 =7x7x9462=7x66=7 x 11+6

So the entire vocabulary of this genealogy contains 72 words. If we write against these 72 words their numerical values, we obtain for the sum 42,364, or 6,052 sevens, and these 6,052 sevens are distributed among the letters of the alphabet. Another feature briefly stated is the fact that these 72 words occur in 90 forms. If the numerical value of the 90 forms are added together we get 54,075, or 7,725 sevens. It was said as a challenge to the world's greatest Greek scholar, that if he could write 300 words intelligently like this genealogy of equal or like design in one month he would do well.

The passage that follows this genealogy, verses 18 to 25, tells of the birth of Christ. It contains 161 words, or 23 sevens. Its vocabulary has 77 words, or 11 sevens, and these 77 words occur in 105 forms, or 15 sevens. In this passage Joseph is addressed by an angel. Now out of the 77 words the angel uses 28, or four sevens; he does not use 49, or seven sevens; of the 105 forms he uses 35, or five sevens. The numerical value of the 77 words is 52,605, or 7,515 sevens; with corresponding groups of sevens of the alphabet, the sum total of the 105 forms is 65,429, or 9,347 sevens. The very fact that the angels' speech has also a scheme of sevens makes it a kind of wheel within a wheel. Mr. Panin challenged any scholar to write a similar double scheme of sevens in three months. The second chapter of Matthew tells us a story of the childhood of Jesus. It has a vocabulary of 161 words, which occurs in 238 forms, or 34 sevens, and has 896 letters, or 128 sevens, with a numerical value of 166,985, or 23,855 sevens, each item in turn having alphabetical groups of sevens which would be tedious to the majority of brethren to enumerate. This chapter consists of at least four logical divisions, and each division without exception shows exactly the same numerical phenomena. Thus the first six verses have a vocabulary of 56 words, or eight sevens. There are some speeches here. Herod speaks, the Magi speaks, the angel speaks ; the numerical phenomena are so accurate that though there are, as it were, about a dozen rings within rings, wheels within wheels, each is perfect within itself, all forming in seven, yet forming a necessary part of the rest. If any man could write a chapter like this of Matthew containing 500 words of such a collection of intertwined and yet perfectly harmonious mathematics in five years, he would be hailed as a marvel. Moreover, there is not a single paragraph in the hundreds in Matthew that is not

constructed on exactly the same plan, but the difficulty increases with each paragraph, according to Mr. Panin, not only in arithmetical progression, but in geometrical. For Matthew contrives to write his paragraphs in such a way as to develop constantly fixed relations to what has gone before and what follows. As an example, in the last chapter he contrives to use seven words that he had not used before. Or, again, he contrives to use 140 words not found elsewhere in the Book. Although Matthew uses 140 words, or 20 sevens, not found in the Book elsewhere, how did he know that Mark, Luke, John, Peter and Jude would not use the same words? It happens, however, to be an additional fact that Luke, John, James, Peter, Jude, Paul and Revelations contain exactly the same phenomena as Matthew. So we find that we have no longer one particular unheard-of mathematical literary genius, but eight of them. Not only this remarkable discovery; but as Luke and Peter wrote two books, and John wrote five and Paul fourteen, we are confronted with an unexplainable mystery. There is no human way of explaining them, when one scientific scholar declares that no human being could write a book like Matthew's in 100 years, providing he could write it on the same lines at all. But these men wrote them between A.D. 33 and A.D. 70, which is unexplainable to Science. But brethren once assume that One Mind, the Great Mathematician, supervised the whole, and the problem is solved. It simply means the verbal inspiration of Holy Writ.

I do sincerely hope I have not wearied you with figures, because the fringe of the subject has only been touched upon. But permit me to state that precisely the same kind of evidence and phenomena from the Hebrew is proved by scholars to be equally inspired and precisely in the same way of the Old Testament writers. Just briefly, the very first verse of Genesis in the Hebrew has seven words, 28 letters, or four sevens; the same phenomena pervades the whole. One other feature worth quoting is the fact that of the 266 letters spoken of in Matthew 140, or 20 sevens, are vowels, and 126, or 18 sevens, are consonants. And just as the number of words is divided between vowels and consonant words by sevens, so is their number of letters divided between vowels and consonants by sevens.

Now, I think it can be accepted as a fact that, whenever a person is indifferent or lukewarm to any sort of inspirational phenomena, it is due to a sort of intellectual incompetence behind which lurks some spiritual weakness, especially towards the things unseen, the things we cannot handle, taste, or smell. But one of the greatest truths in history is that statement: "The fear of the Lord is the beginning of wisdom; and the knowledge of the Most High, that is understanding." The V. of the S.L. can be found in most homes, but has to be dusted twice a week. Yet therein lies the only true wisdom from the G-A of the U to his creative man both in material and spiritual things that can answer the question: "From whence come you and whither are you going?" It is the only known Book that can stand the test of true science; it is the only known authentic Ritual for governing our lives which points the way to those Eternal Mansions made without hands. My brethren, tell me rather that the sun does not shine, the rain does not fall, the birds do not sing in the springtime, and I will believe all these impossible things rather than that our greatest light in Freemasonry is not true. God ! Who made the forest, and the blade of grass; God ! Who made the towering mountain, and the grain of sand, Who made the ocean, and the dewdrop; the blazing sun and the awful storm; painted the sunset, and coloured the flowers; Who made man, high, strong and intelligent, above all these things has, I believe, left another proof through simple arithmetic of demonstrating that His seal is indelibly impressed upon the V. of the S.L., although invisible to the eye, but visible in His works.