

A Bible Number Pointing to the Number of the Beast

by Jeremy James



Absalom by Watanabe Sadao, 1972

Many Bible commentators have wrestled with the significance of 666, the number of the beast. They mention the amount of gold that Solomon received in one year, which happened to be 666 talents, but seem unable to find any other connection between 666 and numbers mentioned elsewhere in the Old Testament.

We may not be able to enlarge upon the spiritual meaning of the number in the course of this paper, but we may be able to shed some light on the first part of the verse in the Book of Revelation which introduces the number:

“Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.” (Revelation 13:18)

How exactly should we interpret the words: **“Here is wisdom. Let him that hath understanding count the number of the beast”**?

A mathematician who tried to unravel some of the secrets of 666 took these words to mean: “A certain wisdom is needed here; with a little ingenuity anyone can calculate the number of the beast.”

The literal meaning of the original Greek, per *Young's Literal Translation*, is “Here is the wisdom! He who is having the understanding, let him count the number of the beast...”

Both the interpretation used by the mathematician and the literal version provided by Young suggest that we are being directed to study the mathematical properties of the number in order to understand its spiritual significance.



Achan hides his plunder.

Examples in context

We'll begin by examining the verses in the Old Testament which, given their context, would appear to anticipate or point to 666.

Our first is found during the dreadful occasion when God came very close to severing His ties with Israel:

“When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.” (Joshua 7:21)

Achan had brazenly violated the clear injunction to take nothing from the field of battle. The spoil in this instance belonged to God. By taking the silver, the gold and the valuable garment he was stealing from God. Even though he was the only person to do this, he placed the whole nation of Israel in deadly peril. As a matter of great urgency, Joshua had to establish, via the Urim and Thummim, who the culprit was and, having gained his confession, administer the punishment required. Both Achan and his family were executed and their bodies burnt.

In this remarkable episode, the fate of an entire nation rested on the misbehavior of just one man. Achan, in a sense, is an echo of Adam, whose one sin brought mankind to the brink of destruction. The full price of this awful sin had to be paid. On this occasion, Achan had to pay it himself – as did his loved ones.

We would all have had to pay the ultimate price for our sins, along with our loved ones, had not Jesus paid it in full on our behalf.

Achan's rebellion against the will of God, his attempt to take what rightfully belonged to God, will find its most egregious expression in the Antichrist. Thus Achan exemplifies both the original sin of Adam and the great End Time sin of the Antichrist.

The Antichrist aspect of Achan is reflected in the number of silver shekels that he stole from God, namely 200. This otherwise unassuming number happens to be the sum of 66.666 plus 66.666 plus 66.666.

Micah and his two idols

The second verse pertaining to our enquiry is found in the Book of Judges:

“Yet he restored the money unto his mother; and his mother took two hundred shekels of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah.” (Judges 17:4)

Micah, a young man residing at home with his mother in Mount Ephraim, had stolen 1100 shekels of silver from her. Perhaps his conscience troubled him because he later returned the money to her. She was so pleased with his confession that she gave him 200 shekels as a reward. He in turn gave the silver to a founder to make him two idols, one graven and one moulded.



**Micah and the Levite before the idol,
illuminated manuscript 14th century**

In due course his home became a shrine dedicated to idolatry, with pagan statuettes and a consecrated cleric for whom he made a priestly ephod. The priest was later abducted by the tribe of Dan and taken, along with his idols and pagan paraphernalia, to found and oversee a center of worship in their own tribal area.

Several generations later, Jeroboam, the first ruler of the Northern Kingdom, decided to create a religious system of his own to rival the one based in Jerusalem. Toward that end he set up a golden calf in Dan (note the location) and Bethel (which is very close to Mount Ephraim). Again and again the Word of God deplored this dreadful act of rebellion. Many prophets warned of the terrible price that would be paid if Israel (the Northern Kingdom) persisted with this idolatrous practise. Alas, their warnings were ignored and God finally sent the Assyrians to overthrow Israel and transplant much of their population to a region east of the Euphrates.

This monumental disaster began with 200 shekels of silver. Micah's two idols became the prototype, as it were, for the two golden calves which dragged the kingdom into the depths of pagan depravity. The Antichrist is planning to do something similar in the Temple in Jerusalem, where the people will be required to worship the great End Time idol, **"the image of the beast" (Revelation 13:15)**.

David and his Philistine dowry

The next verse in our enquiry relates to David, a type of Christ, and the task required of him to earn his bride, the king's daughter:

"Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law. And Saul gave him Michal his daughter to wife."

(1 Samuel 18:27)



David and Michal, Virginio Grana, 1865

The dowry sought by Saul was one hundred foreskins of the Philistines, but David increased this to two hundred. This would appear to be the only instance in the Bible where a sufficient number is replaced by a higher number, thus drawing particular attention to the higher number, which in this instance was 200.

The context is also significant. Circumcision was the distinctive token of Israelite identity. The uncircumcised were unclean, degenerate, lost. By killing these men, David was showing that, in their uncircumcised state, they were worthy of death. Their foreskins were proof of this. When he returns, Christ will deal summarily with everyone whose heart is uncircumcised. The Antichrist brigade will be utterly destroyed, just as David eliminated the 200 Philistines (66.666+66.666+66.666):

“The LORD preserveth all them that love him: but all the wicked will he destroy.” (Psalm 145:20)

Absalom and the weight of his hair

We now come to what is possibly the most vivid identification of the number 200 with the Antichrist. Absalom tried to usurp the throne of David in much the same way that the Man of Sin will try to usurp the throne of Christ. He was very proud of his features and liked to draw attention to his appearance by letting his hair grow. As the Apostle Paul says, this is not something a man should do:

“Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.” (1 Corinthians 11:14-15)

In Absalom’s eyes, his hair accentuated his glory, but this is true only of women. The Word of God could be suggesting that the Antichrist, of which Absalom is a major type, may be effeminate, or even transgender.



The pertinent verse is in the Second Book of Samuel:

“And when he polled his head, (for it was at every year's end that he polled it: because the hair was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight.” (2 Samuel 14:26)

This verse has troubled Bible scholars for many years. Our common sense tells us that the quantity of hair removed in this way could not possibly weigh 200 shekels. Apparently learned dissertations have been written to account for this extraordinary weight – around six pounds. Many respected commentators have decided that a transcription error must have crept in somewhere and a lesser quantity was intended, such as 20 shekels as suggested by Barnes and Unger:

“If these "shekels after the king's weight" were the same as "shekels of the sanctuary," the weight would be about 6 lbs., which is incredible; "twenty" shekels is more probable.” – **Barnes.**

“Some clerical error has probably arisen in copying the number in the MSS.” – **Ellicott**

“I believe the text is not here in its original form; and that a mistake has crept into the numeral letters.” – **Clarke**

“This statement that his hair weighed two hundred shekels... represents a scribal error of twenty shekels (one-half pound).” – **Unger**



They all make the assumption that the number should be taken literally. This is such a natural recourse that we might easily opt for the “scribal error” explanation, but this is not justified. There are instances in the Word of God where a number should be taken figuratively, two of which are found in the Book of Daniel. In Daniel 1:20 we are told that Daniel and his friends were **“ten times better”** in all matters of wisdom and understanding than their Babylonian counterparts. This meant they were vastly superior, not ten times smarter. Later we are told that the furnace prepared for Shadrach, Meshach and Abednego was heated **“seven times more than it was wanted to be heated” (Daniel 3:19)**. This means it was pumped up to a raging intensity but not literally “seven times more”.

“...something extremely singular”

Commenting on the weight of Absalom’s shorn hair Thomas Coke made a shrewd observation:

“...it is very evident from the peculiar manner in which it is mentioned in the sacred text, that there must have been something extremely singular, even at that time, in this large quantity of Absalom's hair.”

We agree. If we take the number 200 figuratively, not literally, we will find something “extremely singular” as Coke put it. The number in question points to the Antichrist sequence of sixes and associates it directly with the “glory” that Absalom imagined was his.

We are given further evidence of this in the next chapter when we are told that the number of men who followed Absalom to Hebron, seemingly unaware of his patricidal intentions, was two hundred:

“And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not anything.” (2 Samuel 15:11)



Hebron, late 19th century

The demon hoards in the *Book of Revelation*

Our last example comes from the Book of Revelation, which is our principal source of information about the Antichrist and his wicked campaign to usurp the throne of David. He is helped in this enterprise by Abaddon, the angel of the bottomless pit. This powerful demon commands an army of locust-like demons (Revelation 9:3). Their number is not specified, but as they have the power to possess and torment – but not kill – a large segment of mankind for 5 months (150 days), they will probably comprise several hundred million. This occurs at the sounding of the Fifth Trumpet.



Hans Holbein illustration, 1531

Another massive army of demons is released at the sounding of the Sixth Trumpet, along with four other high-ranking demons. These four probably possess the same power and status as Abaddon, but their names are not given. The context implies that they are in command of this second army of demons. This time we are given the number:

“And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.” (Revelation 9:16)

This immense army of demonic entities proceeds to kill one third of the population of the earth. Some commentators mistakenly identify this army with the army sent forth by the “kings of the east” (Revelation 16:12), but they are two distinct armies, one demonic and one human. The degree to which the former manifests its destructive power in physical terms is unclear.

This army comprises 200 million demons. In terms of mass murder, its savage campaign inflicts the highest number of fatalities in history – one third of all mankind. Its service in the cause of the Antichrist is indicated by the number 200.

The symbolism of geometry

The language of the Bible never relies on geometrical motifs. However, given that the religious system of the Antichrist is steeped in symbology, including geometrical symbolism, we may ask whether his number, 666, is also connected in a special way with geometry?

Practitioners of the occult revere two geometrical symbols above all others – the hexagram and the pentagram. Their occult potency appears to be enhanced if they are placed within a circle, especially when used to summon demons. The Bible refers to two pagan symbols which would seem to supersede all others, the star of Remphan (Acts 7:43) and the star of Moloch or Chiun (Amos 5:26), both of which are linked to the planet Saturn. We are not told how many points these “stars” have but there is good reason to believe they refer to the pentagram and the hexagram, respectively.



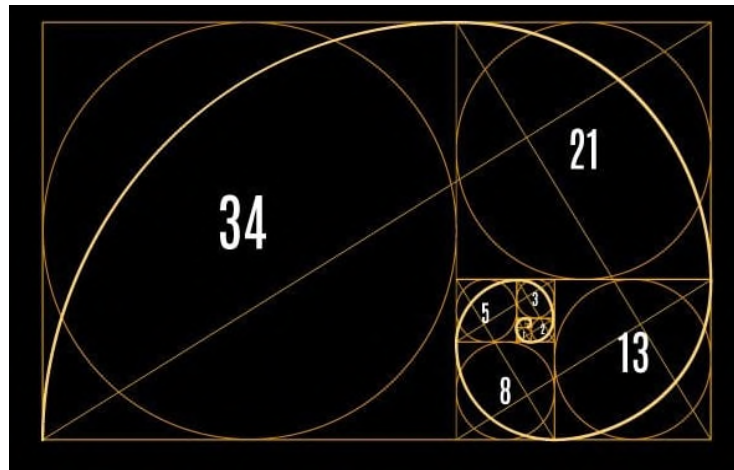
Ireland's entry at the Eurovision Song Contest 2024

Readers are probably familiar with the ‘666’ properties of the hexagram – six cardinal lines of equal length, six equilateral triangles, six internal sides of equal length, eighteen (6+6+6) equal segments, and eighteen (6+6+6) angles of sixty degrees. The architects of the New World Order put it on the flag of Israel to indicate that their ‘messiah’ would one day rule in Jerusalem.

While the connection between the beast number, 666, and the geometrical figure known as the hexagram is easy to establish, the connection between 666 and the pentagram is less obvious. But it's there.

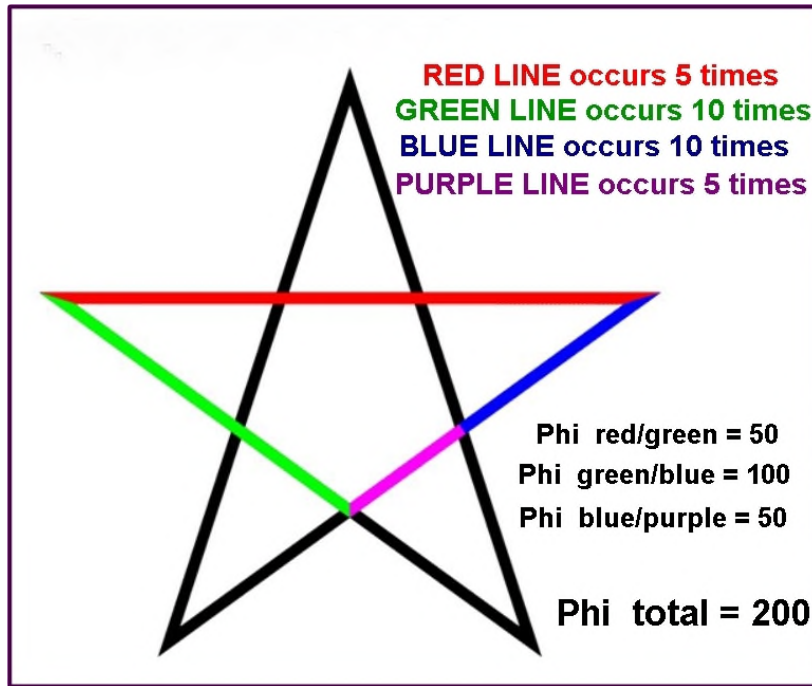
The pentagram is a remarkable geometrical figure, possessing a rare mathematical property in great abundance. This property is highly esteemed by the New Age community because of its connection with the Fibonacci number sequence which underlies the structure of countless botanical and zoological life forms. For those who worship Creation but ignore the Creator these patterns and proportions are seen as keys to enlightenment.

The most important of these is known as the golden mean or the golden ratio. If we start with the number 1 and make a sequence where each new number is the sum of the two preceding numbers, we get the Fibonacci series: 1, 1, 2, 3, 5, 8, 13, 21, 34.... We find this expressed as a geometrical pattern in the spiral of a snail's shell:



As we progress along the Fibonacci series, which stretches to infinity, we find that each number is, progressively, 1.6180339 times bigger than the one before it. One doesn't need to be a mathematician to see how extraordinary this is. The ratio is so important that it has been given its own mathematical symbol – *phi* (or Φ).

This leads us to the pentagram. For a figure comprising only five lines, its segments manage to express *phi* in 200 different ways!



This may explain, at least in part, why practitioners of magick are so fond of the pentagram.

Interestingly, if the hexagram is enclosed in a circle, it too is capable of expressing *phi* in a great many ways.

Despite their simplicity, both the pentagram and the hexagram contain a large number of triangles, the geometrical figure most often cited by Freemasons. The pentagram has 15 triangles (5 inner triangles, 5 star-point triangles and 5 overlapping triangles), while the hexagram has 8. The latter is itself a product of two overlapping triangles.

In geometry the ratio between the sides of a right-angle triangle are known as the *sine*, *cosine* and *tangent*. This type of triangle is the one most often used by Masons to illustrate their occult ideas. In 1994 a statistician at the University of Chicago published a short paper in a mathematical journal on the number of the beast. He had been wondering – just as we have been wondering – whether the number 666 might possess some unusual mathematical properties. He was very surprised to find that *sine* 666 was exactly equal to $\phi/2$. When he shared his discovery with a professor of mathematics he was shocked to learn that *cosine* 216 (where $216 = 6 \times 6 \times 6$) was also exactly equal to $\phi/2$.

What makes these discoveries so unusual, and of great interest to mathematicians, is the fact that *phi*, like *pi*, is an irrational number. This means it cannot be expressed as the ratio of two other numbers (integers) but continues forever in a non-terminating, non-repeating decimal expansion. Two of the most important mathematical constants – *pi*, the ratio of the circumference of a circle to its diameter and *e*, the base of the natural logarithm – are both irrational numbers. It is thus remarkable that the number of the beast should be so closely related to the mathematical constant known as *phi*, the golden ratio.

CONCLUSION

In this paper we set out to explore the meaning of the first part of Revelation 13:18:

**“Here is wisdom. Let him that hath understanding
count the number of the beast”?**

In the course of doing so we learned that the Word of God makes a very clear connection between the number 200 and the work of the Antichrist. Whether or not the number is significant in itself we cannot say. However, we feel justified in claiming that it points to or anticipates the number of the beast.

We also learned that he who has **“understanding”**, within the meaning of Revelation 13:18, is seemingly someone who takes the time to examine the mathematical properties of the number 666 and to explore the insights, if any, which they offer into his mission, his doctrine and his modus operandi.

As Christians we look only to the return of our Great Shepherd, who will reign on earth forever. After the Church departs the Man of Sin will rule for only a tiny span of time before Christ returns to the earth to save the righteous remnant of Israel and annihilate the Imposter, his vast army, and his global network of Luciferian deceivers.

**“In a little wrath I hid my face from thee for a moment;
but with everlasting kindness will I have mercy on thee,
saith the LORD thy Redeemer.” – Isaiah 54:8**

**Jeremy James
Ireland
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