

Yielding True Meaning with Sacred Numbers:

The Feeding of the Wandering Crowds with Bread and Fish

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Remainder on Sacred Numbers

More introduction as to what symbolism traditionally means and what the symbolic operation of numbers consists of as a function of hiding and conveying (like codes) religious meaning would definitely be in order. Otherwise, it usually proves difficult to properly appreciate how the inner typology of numbers (such as those found in Sacred Scripture) obey drastic semantic and structural rules that do not coexist with the degenerate use and understanding of symbolism characteristic of modernity. But I will not do that here.

My assumption, which I believe to be that of biblical revelation and the worldview it is based upon, is that there exists a sacred mathematical order (“sacred” in the literal sense of “separated”), besides the classical four major mathematical ways. Besides arithmetic, geometry, music, and geometry, there is also what I would call sacred number theory.

This being said let us now look at numbers in Mark 6:30-44.

Five and Two, Seven and Twelve

We may begin by considering the number five and its significance.

The number five is not just evocative of the five Books of the Torah (*Penta-teuch*). It also points to a transcending position relative to the fourfold structuration of the created order, order which can be expressed metaphysically in terms of causality: for what (the final cause), from what (the material cause), by means of what (the efficient cause); according to what (the formal cause); physically in terms of universal forces: gravitation, electromagnetism, weak nuclear interaction, strong nuclear interaction; and logically in terms of the pure format of a rationally sound discourse: A , $\sim A$, $\sim(A \vee \sim A)$, $(A \wedge \sim A)$. Thus ancient philosophers recognized what they called the quintessence (Lat. *quinque*, *quintus*: “fifth”, and *essentia*: “essence”) to be relatively transcendent to the four traditional elements (water, earth, fire, air) they held to be coextensive to the world, rightly understood as finite order (or *cosmos*).

Thus, five “transcends” what is in the world, the world being 1) metaphysically, 2) physically, and 3) logically regulated by the idea of fourfoldness.

Here we have **five** recurring as follows:

- Five loaves $\equiv 5^1 \times 1$
- People sat in groups of fifties $\equiv 5^2 \times 2$
- People sat in groups of hundreds $\equiv 5^2 \times 4$
- A total crowd of 5,000 $\equiv 5^4 \times 8$

God Incarnate, nourishing the sheep wandering shepherd-less in the wilderness, is here echoing His *transcendent* act of Creation, which consists in an act of almighty differentiation (as seen through Genesis 1:1-31). Through differentiation, He is re-making a people He intends to

properly feed (instruct) in order that they might be set apart from the de-creating confusion of ignorance and sin (i.e. what abounds in the world to the extent of its being deprived of/of its rejection of the divine *discernment* of Catholic revelation).

A key episode in the life of King David (see 1 Samuel 21:1-7), here subtly but unmistakably alluded to, provides the underlying typological connection for both multiplication miracles, the first in Mark 6:30-44, and the second in Mark 8:1-9. The King of Israel (reigning over all twelve undivided tribes¹) is secretly traveling—attendants of his are hiding at a certain place. Being hungry, he comes to the city of Novëh and requests five loaves of bread from a priest named Aḥimelech. Aḥimelech provides for him and his men with the sacred² “bread of the Presence”³ ritually set in the Holy Place before YHWH (1 Samuel 21:4-5):

“And now what do you have in your hand? Five loaves of bread? Give them, or whatever can be found, into my hand.” And the priest answered David, saying: “I have no ordinary bread on hand; there is only sacred bread, provided your attendants have kept themselves from women.””

By ordinance of the Torah (cf. Leviticus 21:6), the sacred loaves of bread were twelve⁴ in total, set in two rows of six on an acacia table “in the Presence of YHWH”. With five subtracted from twelve, King David left Aḥimelech the priest with seven loaves of sacred bread of the Presence! The mention in Mark 8:5 of the seven loaves of bread provided as basis for the miraculous feeding of “about four thousand” is hardly fortuitous. The bread multiplied by Our Lord for the multitude in the wilderness (Mark 8:4) is, likewise, “no ordinary bread” (1 Samuel 21:5). While it still only prefigures the true transubstantiated bread of the blessed Eucharist, it already is a sacred bread of instruction⁵ as to the divine Presence of God Incarnate, the “Living

Bread that comes down from heaven” and is given “for the life of the world” (John 6:51). Seven baskets of this new sacred food are then collected and set apart.

Notice that, contrary to what most people go about repeating (including this Taylor Marshall), the number seven is not actually meant to designate the Gentiles⁶, in contrast to twelve designating Israel. One of the features of the true divine Messiah is that He comes to gather the scattered twelve tribes of Israel. In that, He is to be recognized as the true Davidic King ruling over an undivided kingdom. Surely, the universalizing restoration and fulfillment of Davidic Israel comes with the institution and confirmation of the ultimate *Catholic* Davidic kingdom of Christ the King, which both His Ascension (Acts 1:6-11) and Pentecost (Acts 2:1-11) respectfully bring to decisive focus. But, already here, we see the Son of David, God Incarnate, gathering a sampling sign of wandering Israel by feeding them with the sacred bread of the true divine doctrine. The seven loaves of bread and the seven baskets left over after the miraculous feeding in Mark 8:5-8 are together primarily a reference to unified Israel standing under the rule of King David (cf. 2 Samuel 5:1-3). Assuredly, the exaltation of the Davidic kingdom is a prophetic figure of the true extent of the Catholic kingdom of Christ the King, David’s rule being established as prototype of universal reference in relationship to all the nations meant from the beginning to be included in (Isaiah 2:2):

“It will happen in the end of days: the mountain of the Temple of YHWH will be firmly established as the head of the mountains, and it will be exalted above the hills, and all the nations will stream to it.”

The number two numerically embodies division, reflection, separation, duplication, antagonism, discernment. In the Second Day of Creation (שְׁנִי/*sheni*, literally: “that which

repeats”, like a duplication), God separates “between water and water” (Genesis 1:6). On the opposite side of Sacred Scripture, consider what happens after the **second** seal is opened by the Lamb⁷: a great sword is given him who rides on a red horse! What is that great sword for but to bi-sect, separate, differentiate, discern on behalf of the all-discerning divine Word—Who, Himself, is like a “sharp **two-edged sword**” (Revelation 1:16).

Thus the *five* loaves of bread are meant for the *quintessential* instruction of the people. While the *two* fishes are specifically meant for the *setting apart* (as in *separation*) of the wandering people who, having been intellectually fed by the Word in Person, can no longer live and share in the confusion of de-created worldliness (this world and its spirit as totally bereft of divine awareness and properly rational discernment).

Furthermore, the indication of the people being sat in differentiated groups of fifties directly refers to a specific configuration from a paradigmatic event in salvation history, namely the flight from Egypt put in motion in Exodus 13:18. Notice that the journey is to take them to the Sea of Reeds (i.e. the Red Sea), which YHWH is to split in two parts before them (Exodus 14:21-22). The translations of Exodus 13:18—in other sacred as well as modern languages—cannot but lose in semantic richness and wordplay. Specifically, they translate the Hebrew word **חַמֻּשִׁים** (*ḥamushim*) by “orders of battle”, implying the state of “being armed” (St. Jerome’s Vulgate explicitly does so using *armati*; whereas the LXX renders it as **πέμπτη δὲ γενεᾶ**, literally: “fifth generation”). To translate **חַמֻּשִׁים** by “orders of battle” is by no means incorrect. Yet it lacks precision. What were these “orders” or “arrays of battle” made of? The primary idea and word **חַמֻּשִׁים** is based on is the cardinal adjective **חַמִּישִׁים** (*ḥamishim*),

“fifty”. A slight vowel is changed, from *u* to *i*, but the word remains the same. Thus, more precisely, the “orders of battle” (חַמֻּשִׁים/*hamushim*) that went up from Egypt on their way to the Sea of Reeds consisted of groups of “fifties” (חַמִּישִׁים (*hamishim*), the latter being implied by the former. Here is my literal retranslation of Exodus 13:18, bracketing the implied preposition “by” in front of חַמֻּשִׁים (“orders of battles” that are, by definition, groups of “fifties”):

“And God turned the people on the way of the wilderness toward the Sea of Reeds, and [by] fifties [חַמֻּשִׁים ≡ חַמִּישִׁים] the sons of Israel went up from the land of Egypt.”

In Luke’s Gospel, the focus is literally and exclusively on fifty per group (9:14):

“Then He said to them: “Make them sit down in groups of fifty...””

Still in the Book of Exodus, another reference Our Lord clearly intends when differentiating the people and sitting them in “**hundreds** and **fifties**” (Mark 6:39-40), consider what Moses did, heeding the voice of his father-in-law, when he determined to organize Israel as an ordered people in the wilderness. He chose strong men to set them as rulers over sets of people he differentiated in thousands, **hundreds**, **fifties**, and tens (Exodus 18:25):

“And Moses chose men of strength from among all Israel and appointed them heads of the people, leaders of thousands, leaders of hundreds, leaders of fifties, and leaders of tens.”

We have already seen how the number seven relates to the sacred bread of divine instruction and the extent of the kingship of David including all the nations. Thus the idea of merely associating it with the Gentiles does not really do justice to it, especially in the light of the underlying Davidic theme connecting the two feeding miracles in Mark's Gospel. Furthermore, some of the confusion surrounding seven needs to be cleared by returning to the actual polysemy of the word itself: שְׁבִיעִי (ševiyi). Its adjectival Hebraic root, שבע, literally means: “satiation”, “plenty”, “full”, “swearing”, “oath” (= “fulfillment of an oath), “week” (שָׁבוּעַ/šavua). Seven is not a “perfect” number; nor is it “the number of the universe”; nor does the “7th day” bring “completion and peace to the creative act of God” (*dixit*, again, Taylor Marshall). The *seventh* (שְׁבִיעִי) “day” is not actually a day. It is the revelation of and is the divine *oath* (שְׁבַעָה) by which God ritually establishes eternity as the ultimate measure and reference of the six-based order of the world. This ritual is no other than the institution of the *week* (שָׁבוּעַ).⁸ The numbers “of the universe” are four (as referring to the intelligible and exhaustive structuration of reality) and six (as referring to the cyclic nature of finite reality under the subsuming rule of sinusoidal change). I touched on four above (and described the tetra-structural nature of this Creation, which includes human nature itself, in other papers⁹). Strictly speaking, six is what is technically called a true “perfect number”, i.e. a number equal to the sum and product of its positive divisors, save the number itself: $1 + 2 + 3 = 1 \times 2 \times 3 = 6$. As was proven by Euclid, if $2^n - 1$ is a prime number, then $2^{n-1}(2^n - 1)$ is a perfect number. Such is six, the first even perfect number, with n equaling the first prime number, which is 2:

$$2^{2-1}(2^2 - 1) = 6$$

The co-naturalness of six with the created order is not only clearly indicated in the revealed structure of the *Hexaemeron* (the Six-Day structure of Creation), the hexadic completion of which is indicated in Genesis 1:31 by the once occurring (in six times) definite article (ה/ha-) in front of the ordinal adjective: יוֹם שֵׁשִׁי הַ (‘‘the Sixth Day’’). It is also sealed in the undergirding numerical values associated with both the Hebrew and the Greek alphabets. The biliteral (= bi-consonantal) root for the Hebrew word six, שש (šeš), sums up to twice 300 (300 ≡ ש), or 600, which simply represents a magnification of six by a multiple of 10 × 10. And so does the alphanumeric combination comprising the Greek word **κόσμος** (*cosmos*), confirming thereby that the number six and its multiples are coextensive to the created order:

$$\{\mathbf{K} = 20 + \mathbf{O} = 70 + \mathbf{\sigma} = 200 + \mathbf{\mu} = 40 + \mathbf{O} = 70 + \mathbf{\zeta} = 200\} = 600$$

Finally the number twelve stands as a key hinge of deeper meaning so far as the miracle of the feeding of the 5,000 in all four Gospel accounts, and provides a major frame for the organization of Sacred Scripture itself (something we will not develop here).

The Old Testament matrix of the twelve Apostles is provided by the twelve tribes of unified Israel represented by the twelve sacred breads of the Presence in the Temple’s Holy Place. This sacred number and its various multiples in Scripture strongly point to the Catholic notion of ‘‘election’’ (Gk. **ἐκλογὴν**/*ékloguèn*), numerically culminating in the 144,000 (12,000 from each of the twelve tribes) sealed with God’s Thrice Holy Name (YHWH) on their foreheads (cf. Revelation 7:1-8). Twelve is laid as a numerical framework throughout the Book of Revelation. Suffice here to mention the twenty-four (2 × 12) elders falling before the Throne

of God (4:10); the new Jerusalem coming down from Heaven with its twelve gates guarded by twelve angels and bearing the names of the twelve tribes of Israel; and its twelve foundations bearing the names of the twelve Apostles of the Lamb (21:12-14).

Scripturally, the number twelve is intrinsically (alphanumerically) associated with the twelfth Hebrew letter, *Lamed* (ל), which means both “teaching” (“transmitting”) and “learning” (“receiving”). Other correlated primary meanings include: “goad”, “poke”, “stimulate” (in order, for instance, to cause the process of learning). The Hebrew and Aramaic tri-consonantal root לַמַּד (*LaMaD*) is the foundation for the word תַּלְמִיד (*taLMiD*), which gives the plural ¹⁰ תַּלְמִידִים (*taLMiD'im*), commonly translated “disciples”, or simply לִמּוּד (*LiMûD*). Literally speaking the “disciples” are *learners* who, learning directly from the mouth of a Master (*Rabbi*), study, repeat¹¹, and memorize his whole doctrine. Thus roundly practiced, the well-versed learners are therefore literally called לִמּוּדִים (*LiMûD'im*¹²).

Thus, both in Hebrew and Aramaic, the simple alphanumerical identity obtaining between the number twelve and the letter ל (לַמַּד/*LaMeD*) shades much significant light as for the overall biblical coherency of the divine setting apart of twelve *learners* to be the twelve foundations of God’s ultimate election. In that, we begin to understand the following saying of God Incarnate to His twelve Apostles (Matthew 19:28):

“And you shall sit also on twelve thrones and judge the twelve tribes of Israel.”

Our Lord chose to establish the mystical foundations of the Catholic election He wanted to bring about through the original matrix of the twelve tribes of Israel. Twelve *learning* (תלמ) foundations to *teach* (ל) all the nations (Matthew 28:19):

“Go therefore and teach/make learners [תלמידים (taLMiDú)] of all the nations...”

$$\{12 \equiv \text{ל}\} \times \{12 \equiv \text{תלמידים} / \text{למדים}\}$$

This yields the sacred value of 144 (12 × 12), the apostolic number of divine election by and through the Catholic development of the twelve tribes of Israel! This coherently explains why the holy city, the new Jerusalem coming down from Heaven, must precisely have twelve gates bearing the names of the twelve tribes of the sons of Israel, and twelve foundations bearing the names of the twelve apostolic learners of the sacrificed Lamb of God. That which came first, the twelve tribes of Israel (the holy city’s gates), must ultimately be founded on the second, the twelve apostolic bedrocks of Catholic election (the holy city’s foundations).

Likewise, taking The Greek word for “elect”, **ἐκλογή** (*ékloguē*), preceded by the definite article “the” (**ἡ**), **ἡ ἐκλογή**, and adding all the values of the alphanumeric combination of both terms taken together, turns out to yield the exact value of 144:

$$\{\eta = 8\} + \{\epsilon = 5 + \kappa = 20 + \lambda = 30 + \omicron = 70 + \gamma = 3 + \eta = 8\} = 144$$

Thus, both in Hebrew/Aramaic and Greek, the number twelve is used by the Holy Ghost as a code for the notion of apostolic election (which is perpetuated throughout the history of the Church and materializes by way of apostolic succession).

In the context of the miraculous feeding of the 5,000, the twelve apostolic *talmid'im* are twelve receptacles of the Incarnate Word gathering the twelve baskets of leftover bread of divine instruction and prefigured transubstantiation to, in turn¹³, feed (teach) reunified Davidic Israel in the One Catholic Church, the gathering of all the nations. The elected Apostles must foundationally be *twelve* in their active apostolicity toward the nations to the degree that they have been *twelve* in their receptivity of their divine Master's entire doctrine:

$$12(\mathbf{A}) \times 12(\mathbf{7}) = 144$$

Strikingly¹⁴, the exact apostolic *election* number¹⁵ (144) of the twelve echoers of the Word *sent*¹⁶ to Catholicize the nations¹⁷ lies encoded in the alphanumeric combination of the very words spoken by the Risen Messiah in Eastern Aramaic dialect when He stands in the midst of His *talmid'im* on Easter Sunday evening to solemnly *send* them (John 20:21):

“[...] I am sending you.”

לכּוּן אַנאַ משדר אַנאַ

Consider how uncannily precise and probabilistically unlikely such a combination of alphanumeric values actually is! Here is the display of the same verse in terms of all the

numerical values it comprises on the basis of the only constraint that the values themselves are determined by the intrinsic position of the letters in the Hebreo-Aramaic alphabet:

$$\{1 = \aleph + 14 = \beth + 1 = \aleph\} + \{20 = \aleph + 4 = \daleth + 21 = \psi + 13 = \beth\} + \{1 = \aleph + 14 = \beth + 1 = \aleph\} \\ + \{25 = \beth + 6 = \beth + 11 = \beth + 12 = \beth\} = 144$$

The slightest dialectal change, owing to the various Aramaic dialects available at the time, and the embedded summation would simply be other than 144. This is yet another stunning piece of built-in evidence that the fourth Gospel was indeed entirely conceived, orally structured, and crystalized in a written format by St. John himself in the dialectal oral form of his native Galilean (Eastern) Aramaic. It is also crucial to realize that the regionalisms characteristic of John's Gospel account were painstakingly reported by him as he directly heard Our Lord using them, especially in His teaching to Galilean audiences. The oral coded text crystalized in twenty-one magnificent chapters by the son of Zebedee is not John's own ingenious fabrication (nor that of some fantasized early second century "Johannine Greek-speaking communities", as still is customary to bookishly go on repeating in guilds of modern exegetes). Rather, it represents the summed up higher catechesis he directly received from the mouth of his divine Master after three years of intense training. Likewise in Greek, the same verse does not yield 144. It proves impossible to derive the same exact value, enormously significant from the perspective of Sacred Scripture, outside of St. John's colloquial use of Eastern Aramaic.

Wandering Crowds Being Reclined By the Divine Shepherd

As for the state of the wandering people, specifically in the wilderness, the connection to the Exodus paradigm is clearly intended by Our Lord (Mark 6:34, 39):

“And Jesus went forth seeing the great crowds and was moved with pity for them for they were like sheep without a shepherd [...] Then He commanded them to sit everyone down on the grass.”

Both the original Aramaic and Greek actually use the non-fortuitous word “recline” instead of the less evocatively precise “sit down” of our various modern translations (Ar. ܣܡܪܝܢ/*smryān* ; Gr. **ἀνακλῖναι**/*anaklinai*, from **ἀνα**/*ana* + **κλίνω**/*klino*: “in/on/among + “cause to recline/lay upon”).

The reference to the Psalm of David referring to YHWH as the Shepherd tending, guiding, and reclining His people is thus on crucial display (Psalm 23:1-2):

“YHWH is my Shepherd, I shall not lack. On luxuriant grass He makes me recline...”

Lacking the Shepherd, the people are bound to wander as though lost in the wilderness, wherein it is left in disarray and languishing (Numbers 27:15-18):

“Then Moses spoke to YHWH, saying: “May YHWH, God of the spirits of all flesh, appoint a man over the assembly, who shall go out before them and come in before them, who shall take them out and bring them in; and may not let the assembly of YHWH be like sheep that have no shepherd.” YHWH said to Moses: “Take to yourself Joshua son of Nun, a man in whom is spirit, and lean your hand upon him.””

In fine, let us notice that the Shepherd’s staff (cf. Psalm 23:4) is like the rod of the Master spreading the seeds of His instruction—or, to use yet another correlative image, the ox-driver (goad) used by the earthly farmer to stimulate his oxen to keep on moving so he can plough and sow the open ground. The divine Shepherd is the Master-Sower of instruction, keeping, reclining, and resting His sheep to guide them in learning.

Oral Structure: 2 Kings 4:38-44 and Mark 6:30-44 Through the Thread of John 6:13

In John 6:13, the seemingly anodyne mention that the loaves that miraculously fed the 5,000 people were of “barley bread” (לחם סערא לחמין /*larman d’serā*) actually proves key to retracing Mark’s account of the same miracle back to its oral Semitic matrix in the Second Book of Kings. Amazingly, outside of John’s providing this specification, no other place in the entire body of Sacred Scripture ever talks of “loaves of barley bread”... no other, save 2 Kings 4:42, a verse embedded in a story precisely recounting the miraculous feeding of a hundred men through the hand of the prophet Elisha:

“A man came from Baal-shalishah, and he brought to the man of God food from the first fruits: twenty loaves of barley bread לחם סעראים שערים /*lêrêm sêor’im*]...”

Thus St. John could not but specifically have in mind the whole section of 2 Kings 4:38-44 as a background reference for his own account of the miraculous feeding of the 5,000. It still leaves the following questions open: Why would he wish to make such reference by signaling that the left over loaves were barley bread? And how does that bring us back to Mark’s own account of the miraculous feeding of the 5,000 (which itself does not make any reference to

barley bread) as structural counterpart of the above section from the Second Book of Kings? As with the Davidic thematic behind the “bread of the Presence” reference considered above, the “barley bread” made of “the first fruits” (בִּכּוּרֵי דָבָר/*bikkûr'im*) is no accidental piece of information. It is in fact in the light of the second miraculous feeding recounted by Mark, this time of 4,000 people, that the importance of this specific type of bread discloses its full sense. In that instance, the type of bread Our Lord puts the emphasis on is one that has been corrupt, the anti-type of which turns out to be the bread made from the first reaping of barley! The bread of corruption (i.e. of false teachings) is that which has fermented and festered by way of “the leaven of the Pharisees, and of the leaven of Herod” (Mark 8:15).

The warning of the Lord is crucial and sheds new light back on to the prototype of the barley bread serving as miraculous food in 2 Kings 4:38-44, the archetype of which is “the unleavened bread of sincerity and truth” (1 Corinthians 5:8). What exactly is at stake here? And why does Our Lord express His frustration with His *talmid'im* over the reasoning they entertain among themselves—that they are short of bread (see Mark 8:16-17)? Precisely because they fail to recognize what is being prepared on the basis of what is already in place liturgically (the feasts) and by way of the signs of the performed miracles, in relation to the ripening of the barley crop (Passover, the feast of the grain from the new crops) and of the bread that is purposely not given time to ferment (Unleavened Bread, the feast of the dispelling of the old yeast).

The hinge is the ultimate Miracle Our Lord is preparing them for in and through His approaching *Pesach* feast, which is the Institution of the super-substantial Bread of His Eucharistic Sacrifice: His own risen flesh. Although the *talmid'im* know Passover to precisely be the feast of the barley reaping, they still fail to grasp that the miracles of the feeding of the 5,000

and 4,000 have occurred in preparation, not just of the new *Pesach* feast and of the Bread that is His flesh; but, likewise, of the two other upcoming feasts concerned, not only with bread (be it *the Bread*), but also with removing leaven and offering the new first grain crop.

For there can be no apostolic feeding of the Gentiles yielding their Catholicization from the twelve large baskets of gathered up surplus of barley loaves (cf. John 6:12-13), unless “the Prophet Who is coming to the world” (6:14) brings about the ultimate fulfillment of the following three core grain, bread, and fruits-related feasts of Mosaic origin:

- 1) *Pesach* (פֶּסַח) feast, coinciding with His sacrificial *seder* consummated on the Cross (as the new grain must die and the lamb be slaughtered);
- 2) *Matzah* (מַצֵּה) feast, coinciding with His entombment (as the yeast is to be eliminated);
- 3) *Bikkûr'im* (בִּכּוּרִים) feast, coinciding with His Resurrection from the dead (as the premises are ripping with life).

To conclude, the miracle of the feeding of the 5,000 recounted in John 6:1-14, providing the hinging reference of verse 13 to 2 Kings 4:42, directs the light back on to Mark's account (which is Peter's) in 6:30-44, the oral structuration of which exactly follows the original prototypic blueprint of miraculous bread feeding in Scripture:

2 Kings 4:38-44

Elisha returned to Gilgal, and there was famine in the land. [A]

The prophet's students were sitting before him. [B]

Elisha tells his attendants to prepare food for the prophet's students. [C]

First reaping food is brought consisting of: loaves of barley bread and kernels in their husks. [D]

Elisha's servant objects to him: how can this be enough food? [E]

Elisha dismisses the objection and commands that he gives the people food and let them eat. [F]

Elisha's speaks God's own Word: "Eat and leave over"; his servant proceeds to place the food before the people. [G]

There were a hundred men. [H]

All of them ate [I]

And there was left over. [J]

Mark 6:30-44

Jesus departed into a deserted area with His Apostles. [A]

The wandering people came to him; He has them recline/sit down before Him on the grass in groups. [B]

Jesus orders His *talmid'im* to give the people food to eat. [C]

Food is brought consisting of: five loaves of bread and two fish. [D]

Jesus's *talmid'im* object to him: how can this be enough food? [E]

Jesus disregards the objection and gathers the little they have. [F]

Jesus looks up to heaven, blesses, and breaks the bread; He then has His *talmid'im* set the food before the people. [G]

There were five thousand men. [H]

All of them ate [I]

And there was left over. [J]

Endnotes

¹ See 2 Samuel 5:1-5

² Separated from common use and for priests alone to eat every Shabbat.

³ **לֶחֶם פְּנֵי** / *LeHêM PaNiM* (cf. Exodus 25:30), literally “the bread of the faces”, the “face” (pluralized in Hebrew, **פְּנֵי** / *PaNiM*), signifying the real Presence of YHWH through His Living Word revealed to the High Priest presiding once a year before the seat of propitiation (cf. Exodus 30:6; Hebrews 9:5), “nobly presenting the offerings to the Almighty, Most High” while the entire people “pleaded with YHWH Most High and prayed in the Presence of the Merciful, until the service of YHWH was completed and the ceremony at end.” (Ecclesiasticus 50:14, 19)

⁴ Indeed like the tribes set as sacrificial bread before YHWH.

⁵ By sign and actual intellectual nourishment

⁶ The seven “nations” in Deuteronomy 7:1 do NOT represent the “fullness of the Gentiles” (*dixit* Taylor Marshall in his post), but the old prototypic enemies of Mosaic Israel in the process of inheriting the Promised Land.

⁷ See Revelation 6:3

⁸ The ideas of *sevenfoldness* (*seven-fulness*), *oath-binding*, and *week* are therefore intrinsically related.

⁹ In particular, see *Prophetic Figures of the Incarnate Word: Adam’s Tetra-Structural Nature & the Model of the Temple*

¹⁰ In Eastern Aramaic: **ܬܠܡܕܐ** (*taLMDā*)

¹¹ In Greek: **κατη-χέω**/*cate-chêo* (= cate-chesis), literally meaning: “oral repetition”

¹² See Isaiah 8:16 and 50:4

¹³ Having both the magisterial bread of the true divine doctrine and that which is the sacramental Body of God Incarnate.

¹⁴ Quite literally so, as I made these numerical discoveries embedded in the sacred text of Scripture by hand, by trial and error yielding some amazing results.

¹⁵ Derived, as we have seen above, from the alphanumeric combination of the Greek compound **ἡ ἐκλογη**.

¹⁶ By exact definition of what it means to be an apostle (**ἀπόστολος**), from **ἀποστέλλω: ἀπό** (“away”) + **στέλλω** (“sent/commissioned”), “sent/commissioned away”.

¹⁷ See Acts 1:8

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