of the earth') justifies us in supposing that the meaning in Job may be illustrated by the Horatian 'caementa *demittit* redemptor'. There is a great deal in Midrash in support of this view.

(3) Are there not other passages in the Odes which are akin, and perhaps allusive, to Job? And may not the poet be here thinking, not of 'the earth', or of 'the habitable world', but of the world of souls, the world to come, and of the 'foundation' of this, as being from the first 'sent down' from above, to be realized at the last in the New Jerusalem, the city that hath the foundations, 'coming down out of heaven from God' (Rev. xxi 2)?

I trust this passage of the Odes may be discussed by others whose knowledge of Syriac is more adequate than mine to the discussion.

(ii) Dom Connolly adds: 'In Ode xxx 6 there is another phrase which, I think, is hardly of Semitic origin, viz. "and until it was *set* [*lit.* given] in the midst, they did not know it". This is surely ἐς τὸ μέσον τιθέναι, *in medio ponere.*'

But (1) is it fair to substitute a common Greek phrase, like εἰς τὸ μέσον τιθέναι, for an uncommon or non-existent one, like ἐν τῷ μέσῳ διδόναι—of which I find no instance in Stephen's *Thesaurus* under μέσος—and then to say 'this is surely' from Greek? This Syriac phrase for '*in the middle*' is used by the Syriac translator (as also by Onkelos) in Numb. xxxv 5 corresponding to a Hebrew '*in the middle*'. (2) 'Give', for 'set' or 'appoint', is also a frequent Hebraism. May we not then justly say 'This is surely *in medio dare*—and points to a Hebrew original'?

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'THE NUMBER OF THE BEAST.'

SOME readers of the JOURNAL, who have not time or opportunity to ransack the pages of foreign periodicals, may be glad to have their attention drawn to particular articles of interest or importance.

The December number of the *Zeitschrift für die neutestamentliche Wissenschaft* pp. 293–305, contains an article by Dr G. A. van den Bergh on 'The Gnosis combated in the Apocalypse', in which he makes an unusually interesting suggestion for the solution of Apoc. xiii 18. ὧδε ἡ σοφία ἐστίν may mean 'Here is wisdom necessary', expressing much the same thought as ὁ ἔχων νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου. But it may have quite a different meaning. The ἀριθμὸς ἀνθρώπου (cf. μέτρον ἀνθρώπου xxi 17) means 'ordinary human reckoning',

and in no way suggests that the 'number of the Beast' conceals a man's name. 666 is, in Pythagorean language, an ἀριθμὸς τρίγωνος. Philo treats of the number 10 as being the sum of the numbers 1 + 2 + 3 + 4 (δεκὰς δὲ καὶ τετρὰς " πᾶς " ἐν ἀριθμοῖς εἶναι λέγεται, ἀλλὰ δεκὰς μὲν ἀποτελέσματι, τετρὰς δὲ ἐν δυνάμει); so that, from this point of view, 10 = 4. And the Valentinian Marcus (*ap.* Iren. I xv 2) speaks of the first τετράς as the source of the δεκάς, and 10 = I, the initial letter of Ἰησοῦς. Similarly Philo says that the Tabernacle had 55 visible pillars, because 55 is the sum of the numbers from 1 to 10 (i. e. 55 = 10), and 10 represents the highest completeness. The school of Marcus also obtained the number 12 by adding 2 + 4 + 6, and 30 by 2 + 4 + 6 + 8 + 10; and 30 also by 1 + 2 + 3 + 4 + 5 + 7 + 8, omitting the ἐπίσημος (ς' = 6). A *graffito* from Pompeii (A.D. 79) speaks of a lady named Harmonia : 'the number of her beautiful name is 45'; but Harmonia suggests the Muses, and 45 = 1 + 2 + 3 ... + 9.

Dr van den Bergh thinks that the close connexion of Gnostic thought with this Pythagorean treatment of numbers explains the 'number of the Beast'. 666 = 1 + 2 + 3 ... + 36. But 36 is also an ἀριθμὸς τρίγωνος: 36 = 1 + 2 + 3 ... + 8. That is to say 666 = 36 = 8. The beast is the 'Ogdoas', who in the Gnostic system is Σοφία; and in Hebrew, 8 is represented by ח, the initial letter of חָכְמָה; and the prototype of the Beast (= Ogdoas = Σοφία) is the heavenly mother-goddess of Western Asia (see Bousset *Hauptprobleme der Gnosis* pp. 26, 58 ff). When, therefore, the seer writes ὧδε ἡ σοφία ἐστίν, he cryptically supplies the very solution of the riddle.

Dr van den Bergh sketches several lines of thought in the Apocalypse which result from this, or are in keeping with it; but enough has been said to indicate the nature of his argument.

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