

Phaistos disc hints in the Bible

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The Phaistos Disc is a disk of fired clay from the Minoan palace of Phaistos on the Hellenic island of Crete, dating to the 17th century BC. It is about 16 cm in diameter and 2.1 cm thick. Covered on both sides with a spiral of stamped symbols, its purpose and meaning, and even its original geographical place of manufacture, remain disputed, making it one of the most famous mysteries of archeology. This unique object is now on display at the archeological museum of Herakleio.

The disc was discovered in 1908 by the Italian archaeologist Luigi Pernier in the Minoan palace-site of Phaistos, and features 241 tokens, comprising of 45 unique signs, which were apparently made by pressing pre-formed hieroglyphic "seals" into a disc of soft clay, in a clockwise sequence spiraling towards the disc's center. The Phaistos Disc captured the imagination of amateur and professional archeologists, and many attempts have been made to decipher the code behind the disc's signs. While it is not clear that it is a script, most attempted decipherments assume that it is; most additionally assume a syllabary, others an alphabet or logography. Attempts at decipherment are generally thought to be unlikely to succeed unless more examples of the signs are found, as it is generally agreed that there is not enough context available for a meaningful analysis.

It seems that the disk was originally stamped with 242 tokens, 123 on the side that has been traditionally called A and 119 on side B, but the disk is damaged in the position of one of them, so we do not know what hieroglyphic symbol this one token represented. It is the 93rd token counting from the center (rosette) outwards on side A. Lines are carved on the disk so as to create 31 words or phrases on one side of the disk and 30 on the second side. Therefore the total number of phrases is 61. But some phrases show up more than one time, so the unique phrases are actually 53. Apart from the 45 unique phonetic hieroglyphic symbols, a 46th symbol, a slanted line exists which seems to mark the start or the end of a sentence, that is, depending on the direction of which we read the text.

In this article we will present proof that the Bible, and especially Apostle John's Revelation indirectly refers to the Phaistos disk. The Book of Revelation, often known simply as Revelation or the Apocalypse, is the final book of the New Testament and occupies a central place in Christian eschatology. Written in Koine Greek, its title is derived from the first word of the text, *apokalypsis*, meaning "unveiling" or "revelation." The author of the work identifies himself in the text as "John" and says that he was on Patmos, an island in the Aegean, when he was instructed by a heavenly figure to write down the contents of a vision. As presented in my book "Thebe – Andromedia Estia" the Phaistos disk refers to the eruption of the Thera volcano about 3620 years ago. But John talks about this eruption on the eighth chapter of Revelation. Let's see what he says:

Apostle John – Revelation 8.8-9

"And the second angel sounded and, as it were, **a great mountain burning with fire was cast into the sea**; and a third part of the sea became blood; and a third part of the creatures which were in the sea and had life, died, and a third part of the ships were destroyed."

The great mountain was at the center of the ancient island of Thera. After the eruption a caldera formed and today we have four islands that were once part of the same island, Thera, Therasia, Palaia Kameni, and Nea Kameni.

There is an apocryphal structure behind Revelation that seems to be related to the Phaistos disk structure. In the next page the beginning of Revelation is posted where we see that if we count 241 words we complete a sentence. As previously pointed out the total number of phonetic symbols

on the Phaistos disk leaving out the corrupted one is 241. But that's not all. The next sentence refers to a book that might signify here the "open" Phaistos book. This sentence is translated to English: "Write what you see in a **book** and send it to the seven churches, to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea.". The original Hellenic text is as follows:

Apostle John - Revelation beginning

1.1-11 Ἀποκάλυψις Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ θεὸς δεῖξαι τοῖς δούλοις αὐτοῦ, ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ, ὃς ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα εἶδεν. μακάριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα, ὁ γὰρ καιρὸς ἐγγύς.

Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὄντος καὶ τοῦ ἦν καὶ τοῦ ἐρχόμενου, καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ, καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν καὶ ὁ ἀρχὼν τῶν βασιλέων τῆς γῆς.

Τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι ἡμᾶς ἐκ τῶν ἀμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ καὶ ἐποίησεν ἡμᾶς βασιλείαν, ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν.

Ἴδου ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς καὶ οἵτινες αὐτὸν ἐξεκέντησαν, καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναί, ἀμήν.

Ἐγὼ εἶμι τὸ Ἄλφα καὶ τὸ Ὠ, λέγει κύριος, ὁ θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Ἰησοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ διὰ τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ. ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ, καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος λεγούσης·

{241 words}

{book}

Ὁ βλέπεις γράψον εἰς βιβλίον καὶ πέμψον ταῖς ἑπτὰ ἐκκλησίαις, εἰς Ἐφεσον καὶ εἰς Σμύρναν καὶ εἰς Πέργαμον καὶ εἰς Θυάτειρα καὶ εἰς Σάρδεις καὶ εἰς Φιλαδέλφειαν καὶ εἰς Λαοδίκειαν.

These are the 11 first paragraph of the first chapter. But let's move on the end of the text, in other words to the twenty second chapter. Taking a look at the tenth paragraph one read the phrase "And he said to me,", and after this we read what is told to John. This as seen on the original Hellenic text consists of 242 words. But the total number of phonetic symbols on the Phaistos disk including the corrupted one is 242. Apart from this in the beginning of this text we once again notice it referring again to a book – the book of Revelation("Do not seal up the words of the prophecy of this **book**,). Therefore both the beginning and the end of Revelation is shaped based on the structure of the Phaistos disk. The original Hellenic text of the end of Revelation is as follows:

Apostle John - Revelation ending

22.10-21 Καὶ λέγει μοι·

{book}

Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου, ὁ καιρὸς γὰρ ἐγγύς ἐστιν. ὁ ἀδικῶν ἀδικησάτω ἔτι, καὶ ὁ ῥυπαρὸς ῥυπαρευθήτω ἔτι, καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι, καὶ ὁ ἅγιος ἁγιασθήτω ἔτι.

Ἴδου ἔρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἐκάστῳ ὡς τὸ ἔργον ἐστὶν αὐτοῦ. ἐγὼ τὸ Ἄλφα καὶ τὸ Ὠ, ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος.

Μακάριοι οἱ πλύνοντες τὰς στολὰς αὐτῶν, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν. ἔξω οἱ κύνες καὶ οἱ φάρμακοι καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι καὶ πᾶς φιλῶν καὶ ποιῶν ψεῦδος.

Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις. ἐγὼ εἰμι ἡ ῥίζα καὶ τὸ γένος Δαυὶδ, ὁ ἀστὴρ ὁ λαμπρὸς, ὁ πρωϊνός. καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν· Ἔρχου· καὶ ὁ ἀκούων εἰπάτω· Ἔρχου· καὶ ὁ διψῶν ἐρχέσθω, ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.

Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιθῆ ἑπ' αὐτά, ἐπιθήσει ὁ θεὸς ἑπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ· καὶ ἐάν τις ἀφέλῃ ἀπὸ τῶν λόγων τοῦ βιβλίου τῆς προφητείας ταύτης, ἀφελεῖ ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς καὶ ἐκ τῆς πόλεως τῆς ἁγίας, τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ.

Λέγει ὁ μαρτυρῶν ταῦτα· Ναὶ ἔρχομαι ταχύ. Ἀμήν· ἔρχου, κύριε Ἰησοῦ.

Ἡ χάρις τοῦ κυρίου Ἰησοῦ μετὰ πάντων.

{242 words}

Returning to the beginning of Revelation we notice another mathematical factor. Counting 61 words from the beginning we read the end of a sentence ending with the phrase “for the time is at hand.”. The text continues with the name John being the next word: “John, To the seven churches in Asia.”. The text in Hellenic is as follows:

Apostle John - Revelation beginning

1.1-11 Ἀποκάλυψις Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ θεὸς δεῖξαι τοῖς δούλοις αὐτοῦ, ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ, ὃς ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα εἶδεν. μακάριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα, ὃ γὰρ καιρὸς ἐγγύς.

{61 words}

{John}

Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ, καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς.

So what's so important about this number, 61? As seen below, 61 is the gematria – Hebrew isopsephia value of the word for Lord Adoni.

אדוני (Adoni: Lord) = 6+50+4+1 = 61

Joshua 3.11:

“Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.”

But the total number of phrases on the Phaistos disk is 61, 30 on the real side A, and 31 on the real side B. Another interesting thing is that taking the modern Hellenic alphabet consisting of 24 letters then if we compute the serial isopsephia value of the Hellenic word for book: BIBLION we find 61. The serial value is simply the place number in the alphabet of each letter contained in the word summed up.

BIBLION(book) = 2+9+2+11+9+15+13 = 61

While the number of phrases on the disk is 61, the number of sentences is 17. This is equal to the number of slanted lines that mark the beginning of each sentence. This slanted line is the 46th distinct hieroglyph of the disk. So what about this number, 17, does it show up on Revelation? Yes.

Counting 17 words we end up at a comma, so the text there ends (“must shortly come to pass.”). The Hellenic original text is as follows:

Ἀποκάλυψις Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ θεὸς δεῖξαι τοῖς δούλοις αὐτοῦ, ἃ δεῖ γενέσθαι ἐν τάχει,

{17 words}

Apart from relating to the number of sentences of the Phaistos disk, 17 is equal to the Hebrew gematria value for the word tov which means “good”. This word shows up at Genesis as seen below.

טוב (tov: good) = 2+6+9 = 17

Gen 1.4: “And God saw the light, that it was good: and God divided the light from the darkness.”

Up till now we dealt with the Revelation of John. The time has come to take a look at the Gospel of John. We will take a look at the first five paragraphs of the first chapter. As seen below the first one that is a sentence consists of 17 words equaling the 17 slanted line of the Phaistos disk or it’s 17 sentences. The English translation is “In the beginning was the Word, and the Word was with God, and the Word was God.”. Below in the left we see the first 17 hieroglyphs of the disk, in the center we have the Bible text, while in the right we have the first hieroglyph from the 17 first phrases of the disk.

Gospel of John 1.1-5

	Ἐν ἀρχῇ ἦν	
	ὁ λόγος, καὶ ὁ	
	λόγος ἦν πρὸς τὸν θεόν,	
	καὶ θεὸς ἦν ὁ λόγος.	

The interesting thing is that the structure of these first 4 phrases of the Phaistos disk which complete the first sentence actually relates to all the Bible text completing the first 61 words. The second paragraph of the first chapter of the Gospel consists of 7 words as seen below. But the first 2 phrases of the Phaistos disk consists of 7 hieroglyphs – see below:

	οὗτος ἦν ἐν	
	ἀρχῇ πρὸς τὸν θεόν.	

Continuing in the same way we notice that the third paragraph of the same chapter consists of 12 words as seen on the next page. But the first 3 phrases of the Phaistos disk consist of 12 hieroglyphs. Also, the fifth paragraph of the chapter 1 consists of 12 words agreeing with this structure. As one can see in the next page the fifth paragraph of the first chapter of John’s Gospel does not agree with this configuration. This because it consists of 13 words. Why was this composed this way? The reason is that instead of a total of 60 words(5 paragraphs), John chose to add one word and come up with the number 61, the gematria value for Lord (Adonai).

	πάντα δι' αὐτοῦ	
	ἐγένετο, καὶ χωρὶς αὐτοῦ	
	ἐγένετο οὐδὲ ἓν. ὃ γέγονεν	
	ἐν αὐτῷ ζωὴ	
	ἦν, καὶ ἡ ζωὴ	
	ἦν τὸ φῶς τῶν ἀνθρώπων	
	καὶ τὸ φῶς	
	ἐν τῇ σκοτίᾳ φαίνει	
	καὶ ἡ σκοτία αὐτὸ οὐ	
	κατέλαβεν.	

61

In the above tables we notice to the left the hieroglyphs that start off each one of the 61 Phaistos disk phrases. An interesting correlation is that of the corrupted hieroglyph which cannot be read (54th from the beginning). This relates to the 54th word of the first chapter of the Gospel, the word σκοτία –skotia which means “darkness”.

We will complete this analysis looking into the Gospel of Matthew. The Gospel According to Matthew (Greek: κατὰ Ματθαῖον εὐαγγέλιον, kata Matthaion euangelion, τὸ εὐαγγέλιον κατὰ Ματθαῖον, to euangelion kata Matthaion) (Gospel of Matthew or simply Matthew) is one of the four canonical gospels, one of the three synoptic gospels, and the first book of the New Testament. The narrative tells how the Messiah, Jesus, rejected by Israel, finally sends the disciples to preach his Gospel to the whole world.

The Gospel of Matthew is generally believed to have been composed between 70 and 110, with most scholars preferring the period 80–90; a pre-70 date remains a minority view, but has been strongly supported. The anonymous author was probably a highly educated Jew, intimately familiar with the technical aspects of Jewish law, and the disciple Matthew was probably honored within his circle. The author drew on three main sources to compose his gospel: the Gospel of Mark; the hypothetical collection of sayings known as the Q source; and material unique to his own community, called “Special Matthew”, or the M source.

So once again we start from the beginning of Matthew’s Gospel. It starts off “The book of the generation of Jesus Christ, the Son of David, the Son of Abraham.”. Once again as seen in the next page we count 242 words just like the total number of phonetic symbols of the Phaistos disk. We notice then that the next word – number 243 is the name “Jesus”. The phrase that follows is “Jesus, who is called Christ.”. In other words the whole genealogy of Jesus was skilfully presented by Mathew in such a way as to document the sacred number 242 of the Phaistos disk. The original Hellenic text is seen below:

Apostle Matthew 1.1-16

Βίβλος γενέσεως Ἰησοῦ χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ.

Ἀβραάμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαάκ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, Ἰούδας δὲ ἐγέννησεν τὸν Φαρῆς καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ, Φαρῆς δὲ ἐγέννησεν τὸν Ἑσρῶμ, Ἑσρῶμ δὲ ἐγέννησεν τὸν Ἀράμ, Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ, Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσών, Ναασσών δὲ ἐγέννησεν τὸν Σαλμών, Σαλμών δὲ ἐγέννησεν τὸν Βόες ἐκ τῆς Ῥαχάβ, Βόες δὲ ἐγέννησεν τὸν Ἰωβηδ ἐκ τῆς Ῥούθ, Ἰωβηδ δὲ ἐγέννησεν τὸν Ἰεσσαί, Ἰεσσαί δὲ ἐγέννησεν τὸν Δαυὶδ τὸν βασιλέα.

Δαυὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου, Σολομῶν δὲ ἐγέννησεν τὸν Ῥοβοάμ, Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά, Ἀβιά δὲ ἐγέννησεν τὸν Ἀσάφ, Ἀσάφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωράμ δὲ ἐγέννησεν τὸν Ὀζιάν, Ὀζιάν δὲ ἐγέννησεν τὸν Ἰωθαθάμ, Ἰωθαθάμ δὲ ἐγέννησεν τὸν Ἀχάζ, Ἀχάζ δὲ ἐγέννησεν τὸν Ἐζεκίαν, Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆ δὲ ἐγέννησεν τὸν Ἀμώς, Ἀμώς δὲ ἐγέννησεν τὸν Ἰωσίαν, Ἰωσίας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.

Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγέννησεν τὸν Σαλαθιήλ, Σαλαθιήλ δὲ ἐγέννησεν τὸν Ζοροβαβέλ, Ζοροβαβέλ δὲ ἐγέννησεν τὸν Ἀβιούδ, Ἀβιούδ δὲ ἐγέννησεν τὸν Ἐλιακίμ, Ἐλιακίμ δὲ ἐγέννησεν τὸν Ἀζώρ, Ἀζώρ δὲ ἐγέννησεν τὸν Σαδῶκ, Σαδῶκ δὲ ἐγέννησεν τὸν Ἀχίμ, Ἀχίμ δὲ ἐγέννησεν τὸν Ἐλιοῦδ, Ἐλιοῦδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησεν τὸν Ματθάν, Ματθάν δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη

{242 words}

(Jesus) (Christ)
Ἰησοῦς ὁ λεγόμενος χριστός.

We notice that the total paragraphs presented is 16 and the total phonetic hieroglyphs of the first sentence of the Phaistos disk is also 16(17 -1{slanted line}). But there is another way we can measure these 242 words. We can start from the end of paragraph 16 and count 242 words. This time we end up at the word for Son (υἱοῦ). Then the previous word is Christ, part of the phrase Jesus Christ(Ἰησοῦ χριστοῦ).

We can even look into the number of phonetic hieroglyphs of only the first real side of the disk which is 119. Then we notice that counting 119 words from the first chapter of Matthew's Gospel we end up at the end of a phrase signified by a comma. The last word is then the name Iosaphat(Ἰωσαφάτ). In Hellenic the condensed text is:

Βίβλος γενέσεως Ἰησοῦ χριστοῦ....., Ἀσάφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, {119 words}

In this article we try to shed some light into a different aspect of the Phaistos disk. There is a special apocryphal meaning – use for this artifact. It's no coincidence that the rosette at the center of side B in Sumerian signifies “star” – as in Bethlehem star. The answer is at Phaistos(pa-i-to). But this information cannot be presented in this short presentation, just leaving some food for thought.

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