

JESUS THE FISH GOD?

by Avram Yehoshua

[The Seed of Abraham](#)

I remember first reading about the fish symbol for Jesus years ago and was quite impressed. Some early Gentile Christians who were persecuted had a secret sign among them. They would make a semi arc with their foot in the dirt, and if the other person opposite them did the same thing, they would know that they were Christians. The two arcs, intersecting at the front and the back, would form a sort of simple fish design.

In Greek the word for fish is ιχθυς (*ichthys*), and Christians took each letter and made an acronym to literally stand for; Jesus Christ God Son Savior (i.e. Jesus Christ, Son of God, Savior).¹ I thought that was pretty neat. *Unger's Bible Dictionary* states that,

‘in Christian symbolism, the fish is of great significance. It is among the earliest art forms ...generally thought to be the symbol for Christ.’²

Hmm... “generally thought to be the symbol for Christ”? *Unger's* comments that water baptism was in the mind of those who made the fish to be a symbol for Christ.³ Fish do swim in water...but one day a thought came to me:

‘Where is the *Scripture* that speaks of Jesus as a fish or something that would associate Him as a fish? And how does water baptism make Jesus into a fish?’

I realized that Yeshua (the Hebrew Name for Jesus) had fed many Jewish people with just a few fish and some bread,⁴ and that He is the Bread of Life (Jn. 6:35, 48), and that He also said to Peter and Andrew that if they followed Him, He would make them fishers of men (Mt. 4:18-19), but why would Christians call Jesus a fish?⁵ It seemed a little strange to me.

I know, too, that there are many fish motifs in places where baptism is practiced, but how does that relate to Yeshua as a fish? There is nothing in the Word of God that lends itself to Yeshua being pictured as a

¹ Merrill F. Unger, *Unger's Bible Dictionary* (Chicago, IL: Moody Press, 25th printing, 1976), p. 369. ‘I, Ιησους, Jesus; X, Χριστος, Christ; Θ, Θεου, of God; Y, Υιος, Son; Σ, Σωτηρ, Savior.’ (It can be written with all capitals letters; ΙΧΘΥΣ, or just the first letter as a capital; Ιχθυς. The word in Greek can be seen on the bumpers of many cars that belong to Christians.

² Ibid.

³ Ibid.

⁴ Matthew 14:17f., 15:34f., Mark 6:38ff; 8:7f., Luke 9:16, John 6:9.

⁵ Some might suggest that Yeshua, who miraculously multiplied fish and bread for them, was called the Bread of Life (see John 6:35, 48 where Yeshua refers to Himself as such). And so why not call Him the Fish of Life, too? Nowhere, though, does He refer to Himself as the Fish of Life or anything like that. In the *Tanach* (the Hebrew Bible, aka the Old Testament) there is ample foundation for Yeshua to call Himself the Bread of Life. The Manna in the Wilderness which sustained Israel was part of the national history. When Yeshua comes on the scene, He is not making anything up by calling Himself the Bread of Life but referring to something that everyone understood as part of their Jewish history. He uses this picture of Manna in the Wilderness, to relate to Himself in the same section of John (6:31-51), as the True Bread that comes down from Heaven (6:41), a reference to the Real Manna coming from God.

fish. A lamb, yes (John 1:29; 36; Rev. 5:6, 8, etc.), a lion from the Tribe of Judah, yes (Rev. 5:5), but not a fish. Hmm...as for Yeshua saying that He would make them, and by extension us, ‘fishers of men,’ He didn’t say that He would make men into fish or that He was ‘the Fish King.’ He meant that as fishers fish for fish, so we would ‘fish for men.’

In the Old Testament there was a god who was represented as a fish—actually, half fish and half man. It was the god of the Philistines, the *enemies* of Israel. His name was Dagon⁶ which means ‘fish’ in Hebrew.⁷ He would be called *ιχθυς* (*Ichthys*) in other lands, before Jesus was born in Bethlehem. Hmm...that doesn’t bode well of Jesus being called *ιχθυς* (*Ichthys*).

James Freeman in *Manners and Customs of the Bible* writes:

‘Dagon is the diminutive of dag, and signifies ‘little fish;’ not so much, however, in reference to size, as to the affection entertained for it; so that some would render it, ‘dear little fish.’ The *Babylonians* believed that a being, part man and part fish, emerged from the Erythraean Sea, and appeared in Babylonia in the early days of its history, and taught the people various arts necessary for their well-being. Representations of this fish-god have been found among the sculptures of Nineveh. The Philistine Dagon was of a similar character.’⁸

Babylon and Nineveh. These Fish-Gods pre-date the birth of Yeshua. Would Yeshua have us to use their symbols and titles? Dagon means the ‘Fish God.’⁹ When the Ark of the Covenant was captured by the Philistines, at first they placed it in their temple to Dagon as a great trophy captured in their victory over Israel *and her God*, but the next day they found Dagon fallen on his face. They propped him up, but he had trouble staying up. The following day they found him again face down, but this time with his hands and head cut off (1st Sam. 5:1-4). It seems that Dagon didn’t do too well with his rival, Yahveh, the God of Israel, that accompanied the Ark. This happened in Ashdod, one of the five major Philistine cities along the Mediterranean coast of ancient Israel.¹⁰

That Dagon was not confined to just one location is also seen from the fact that in Ugarit, a great city that flourished before Moses took Israel out of Egypt, two temples, “dedicated to the god Baal and his father Dagon”¹¹ have been found. Hmm...this is spreading out. More than one location had their *ιχθυς* (*Ichthys*) or Fish God. The people that inhabited Ugarit were Canaanites. Ugarit was situated in what is presently Ras Shamra, Syria, about half a mile (0.8 kilometers) from the Mediterranean Sea, in the same latitude as Cyprus.

Ugarit was a cosmopolitan city that traded with many of the nations around it. They knew, “seven differ-

⁶ Judges 16:23; 1st Samuel 5:2-7; 1st Chronicles 10:10.

⁷ Actually, the word for fish is דָּג (*dag*, or the first three letters of Dagon). Adding the diminutive ‘on’ to the Hebrew word for fish gives us the name of the Philistine god, דָּגוֹן Dagon (pronounced *dah’gon*). The adding of the diminutive changes the meaning from ‘fish’ to ‘dear little fish’ or ‘beloved fish’ or ‘fish of affection.’

⁸ Rev. James M. Freeman, *Manners and Customs of the Bible* (Plainfield, New Jersey: Logos International, 1972; originally written about 1874), p. 126, #236.

⁹ Alexander Hislop, *The Two Babylons*, 2nd American edition. (Neptune, New Jersey: Loizeaux Brothers, 1959; originally written in 1862), p. 114. No less of a pillar of the Christian Church than Jerome calls Dagon ‘the well known Fish-god.’ Read [The Two Babylons—The Full Hislop](#).

¹⁰ Judges 16:21-31 reveals that Dagon was also worshipped in the Philistine city of Gaza.

¹¹ J. I. Packer and M. C. Tenney, Editors, *Illustrated Manners and Customs of the Bible* (Nashville, TN: Thomas Nelson Publishers, 1980), p. 140.

ent languages.”¹² That speaks much for their ability to trade with other peoples. One of their main products for export was cosmetics. Fennel grew in the region. It’s ‘a fragrant flower whose seeds are used for making aromatic ointments.’¹³ They were also known for their purple dye.’¹⁴ Their history covers about 800 years with 1550-1200 BC being their ‘golden age.’¹⁵ Unfortunately, as knowledgeable and sophisticated as they were, they were also deeply involved in their fertility cult. Bestiality was practiced among their gods¹⁶ and the people followed suit in their temples. James Packer in *Illustrated Manners and Customs of the Bible* writes:

‘Fertility religions such as Ugarit’s place great emphasis on the reproduction of the land, in crops and in the womb. This emphasis helps explain their stress on sexual unions...At Ugarit...homosexual priests and priestesses...acted as (sacred) prostitutes.’¹⁷

The Fish God Dagon was not just the god of the Philistines, and if Ugarit was any indication of how Dagon was worshipped, the people were totally debased. Both the Philistine and Ugarit locations, next to the sea, lend themselves to the worship of a fish god. The fish was worshipped for its ability to procreate rapidly. Abundance was a sign of blessing.

Dagon was represented as either half fish and half man, where the upper part of his body would be human-like¹⁸ or ‘the head of the fish formed a mitre above that of the man, while its scaly, fan-like tail fell as a cloak behind, leaving the human limbs and feet exposed.’¹⁹ The priests of Dagon wore a mitre on their head that resembled the head and jaws of a fish.²⁰ It’s no coincidence that the Pope wears an identical mitre because the Roman Catholic religion parallels paganism and it’s not a Christian Church, but a cult of the highest deception.²¹

As a side note, there is some question as to if the Dagon of the Philistines was actually a fish god or a god of grain. This is because the Hebrew word can also mean grain. Benjamin Davidson in *The Analytical Hebrew and Chaldee Lexicon* writes that the word is used for both:

“‘*dagon* means a ‘(large fish),’ properly the ‘name of an idol of the Philistines worshipped at Ashdod.’ He also says that *dah-gahn* means ‘grain.’”²²

Some scholars have found that Dagon in some places was actually a grain god.²³ Being ‘on the sea,’ it’s more than reasonable to think that Dagon of the Philistines was primarily a Fish God because of the store

¹² Ibid.

¹³ Ibid., p. 139.

¹⁴ Ibid., p. 142.

¹⁵ Ibid., pp. 140-141.

¹⁶ Ibid., p. 144.

¹⁷ Ibid., p. 146.

¹⁸ Hislop, *The Two Babylons*, p. 215.

¹⁹ Ibid. This quote was originally taken from Layard’s, *Babylon and Nineveh*, p. 343.

²⁰ Ibid.

²¹ Ibid., p. 215f.

²² Benjamin Davidson, *The Analytical Hebrew and Chaldee Lexicon* (Grand Rapids, Michigan: Zondervan Publishing House, 1979), p. 146.

²³ G. Johannes Botterweck and Helmer Ringgren, Editors; John Willis, Translator, *Theological Dictionary of the Old Testament*, vol. 3 (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1997), p. 140.

in Judges where Dagon falls and his hands and head come off, something that would not be possible to happen to a 'grain god' without computer technology. Be all that as it may, there is no question about the Greek word for fish (Ichthys). It was the title for many gods in the ancient world and therefore, a symbol of a fish they would bow down to and have bumper stickers of it plastered all over their chariots. Also, pictures of fish gods were seen in Babylon and Nineveh, as Freeman spoke of above. Johannes Botterweck writes,

'The role the fish plays in the cult is most varied. Apparently there have been fish cults among...people *from time immemorial*.'²⁴ 'In the provincial capital of Latopolis' (Egypt) 'the Nile perch (*Latos*) had its own cult. It was connected with Neith, who at the creation of the world momentarily assumed the form of a *latos*' (a fish) 'in the primeval waters.'²⁵

Alexander Hislop reveals that *latos* (the Egyptian fish god) was associated by name with many gods whom we might not have known were a 'fish-god:'

'The name 'lat,' or *the hidden one*, had evidently been given, as well as Saturn, to the great Babylonian god. This is evident from the name of the fish *Latus*, which was worshipped along with the Egyptian *Minerva*, in the city of Latopolis in Egypt, now Esneh (Wilkinson), that fish *Latus* *evidently just being another name for the fish-god Dagon*. We have seen that Ichthys, or the Fish, was one of the names of *Bacchus*, and the Assyrian goddess *Atergatis*, with her son *Ichthys* is said to have been cast into the lake of Ascalon.'

'That *the sun-god Apollo* had been known under the name of *Lat*, may be inferred from the Greek name of his mother-wife *Leto*, or in Doric, *Lato*, which is just the feminine of *Lat*.'²⁶

Well...Apollo, Bacchus and Saturn were known as fish gods. That was news to me. This thing seemed to be more widespread than I had first imagined. I hadn't known that a number of pagan gods were symbolized as a fish and known as a fish god.

Ringgren writes that if Dagon was the fish god of the Philistines, it would make him 'comparable with the goddess Derketo and *the Babylonian fish-man Oannes*.'²⁷ Here we come to the original or the prototype with Oannes. Babylon was the place where rebellion to Yahveh fermented and Oannes is the first of all the fish gods. This Fish God taught Man many things and that it was the water or sea that originally transformed him from just a man to the Fish God. In other words, the man was transformed into another being by the waters, which is called regeneration.

In Babylon, the Fish God came out of the,

'Red Sea or Persian Gulf, half man and half fish' and 'civilized the Babylonians, taught them arts and sciences, and instructed them in politics and religion.'²⁸

His name was Oannes whom Hislop presents as another name for Dagon,²⁹ and Bacchus, Tammuz and Nimrod.³⁰ From *The Two Babylons* it's seen that the great rebel Nimrod is the archetype for the Fish God:

²⁴ Ibid., p. 133.

²⁵ Ibid.

²⁶ Hislop, *The Two Babylons*, p. 270, footnote.

²⁷ Botterweck, *Theological Dictionary of the Old Testament*, vol. 3, p. 141.

²⁸ Hislop, *The Two Babylons*, p. 243.

²⁹ Ibid.

“To identify Nimrod with Oannes, mentioned by Berosus, as appearing out of the sea, it will be remembered that *Nimrod has been proved to be Bacchus*. Then, for proof that Nimrod or Bacchus, *on being overcome by his enemies*, was fabled to have taken refuge in the sea, see chapter 4, section i. When, therefore, *he was represented as reappearing*, it was natural that he should reappear in the very character of Oannes, *as a Fish-god*. Now, Jerome calls Dagon, *the well known Fish-god Piscem moeroris* (Bryant), ‘the fish of sorrow,’ which goes far to identify that Fish-god with Bacchus, the ‘Lamented one;’ and the identification is complete when Hesychius tells us that *some called Bacchus, Ichthys, or The Fish.*’³¹

Hmm...using the symbol of a fish to represent Jesus doesn’t appear to be a good idea, or at the very least, not a biblical idea. In Deuteronomy, God tells us to not copy how the pagans worshipped their gods, and offer it up to Him:

“Observe and obey *all these words* which I command you, that it may go well with you and your sons after you forever, *when you do what is good and right in the sight of Yahveh* your God. When Yahveh your God cuts off from before you the nations which you go to dispossess, and you displace them and dwell in their land, *take heed to yourself that you are not ensnared to follow them*, after they are destroyed from before you, and that *you do not inquire after their gods, saying, “How did these nations serve their gods? I also will do likewise.” You shall not worship Yahveh your God in that way!* For every *abomination* to Yahveh, which He hates, they have done to their gods, for they burn even their sons and daughters in the fire to their gods. Whatever I command you, you shall be careful to do. *You must not add to nor take away from it.*’ (Deuteronomy 12:28-32)

It seems that the whole pagan world worshipped a fish god. Even with the Greek letters inside the symbol ‘to identify it’ as Yeshua, we find ourselves enshrouding Him in a pagan symbol *of a fish*. Why would we want to use something that represents pagan gods to portray the true Savior? (All those gods who were fish gods were also called saviors and christs. Satan is the Master Counterfeiter. If he can’t stop the real Christ, he can offer so many christ-saviors to Man that Man is deceived into thinking that ‘his christ’ is the real one.

Just as we know that the Earth was once flooded in the days of Noah, so too all the pagan peoples.³² There are similar legends among the Mexicans, the Druids, the Greeks, in India, Egypt and Africa, etc. of fish gods.³³ In India, the ‘lost *Vedas*’ or sacred books were recovered by a ‘great god, under the form of a fish.’³⁴ Hmm...could this be where the association of water baptism and Yeshua as a fish come from? Did you notice that Bacchus took refuge in the sea and when he came out he was ‘another man,’ Oannes? This is where baptismal regeneration comes from. *The waters transformed him. It’s called magic.*

Baptismal regeneration sounds biblical, but it’s a pagan doctrine, like reincarnation. It’s a deception. It states that one can be sprinkled or immersed in water and that this atones for sins, purifies the person and the person is saved. This pagan doctrine is found in the Roman Catholic Church and some Protestant

³⁰ Ibid., p. 114. Another well known name that was seen as an expression of Dagon or Oannes was Bacchus. He is called the fish god also. Hislop states that Oannes was originally Tammuz or Nimrod.

³¹ Ibid., footnote.

³² Ibid., p. 242-243, from Berosus, Bunsen’s Egypt, vol. 1, p. 707.

³³ Ibid.

³⁴ Ibid., p. 243.

churches as well. The Catholic Church calls it ‘holy water.’

This is a far cry from the waters of biblical baptism, which pictures the person being Born Again, with their sins being forgiven in the Name of Yeshua, and being transformed into a new creation by His divine blood (2nd Cor. 5:17). The immersion pictures the death of the person and the subsequent coming up from the water symbolizes a *totally new life* in Messiah Yeshua.

The pagans used the story of Noah emerging from the Flood, but gave it their own little twist, no doubt influenced by Satan. Noah was the prototype for Dagon or Oannes³⁵ because he was said to have been transformed or reincarnated as he ‘passed through’ the flood waters. He was *symbolized* as a fish god,³⁶ that led Man in the ‘right way.’ By identifying Nimrod with Noah, it would be seen that Noah had been reincarnated as ‘Dagon, that he might bring mankind back again to the blessings they had lost when Nimrod was slain.’³⁷ “Bacchus...was (also) called by the very name ‘Ichthys.’”³⁸ And I had thought that the fish symbol and the Greek acronym for ‘fish’ were so nifty.

Ancient history reveals that Nimrod set up worship of fire in place of the One True God.³⁹ It was he who, following the wicked footsteps of his father, Cush (Gen. 10:8), turned men away from the true worship of Yahveh. Men began to worship fire, and be ‘purified’ by it. The ultimate form of this worship was infant sacrifice in those fires, with their gods acting as places where the baby was literally burned to death, such being the requirement of the pagan gods.

Then after that and alongside it, water would become a purifier, hence the Flood as the purifier of the Fish God Bacchus. With this began the teaching of baptismal regeneration, as Noah passed through the waters of the Flood.⁴⁰ Using something that was true (Noah and the Flood), Satan perverted it for his own use (Oannes, the Fish God, and regeneration).

Revelation 12:15 has a Woman being overwhelmed by a flood of water from the Serpent. The Woman represents believers in Messiah Yeshua:

‘And the Serpent cast out of his mouth a flood of water after the Woman that he might cause her to be carried away *of the flood.*’

This Serpent is also known as the Dragon or the Devil (Rev. 12:9; 20:2). Hislop unfolds the mystery of the Woman, the Dragon and the flood of waters when he writes:

‘The symbol here is certainly very remarkable. If this was the dragon of fire, it might have been expected that it would have been represented, according to popular myth, as vomiting fire after the woman. But it is not so. It was a flood of water that he cast out of his mouth. What could this be? As the water came out of the mouth of the dragon, that must mean doctrine, and of course, false doctrine. But is there nothing more specific than this? A single glance at the old Babylonian type will show that the water cast out of the mouth of the serpent must be *the water of baptismal regeneration*. Now, it was precisely at this time, when the old Paganism was suppressed, that the doctrine of regenerating men

³⁵ Ibid., p. 244.

³⁶ Ibid., p. 214-215.

³⁷ Ibid., p. 244.

³⁸ Ibid., p. 213, note †. Hesychius, *Lexicon*, p. 179.

³⁹ Remember the burning bush? Satan was not going to allow God to corner the market on fire. Someone might ask, ‘Well, does that mean we can’t use fire?’ Only if you worship it.

⁴⁰ Hislop, *The Two Babylons*, p. 244.

by baptism, which had been working in the Christian Church before, threatened to spread like a deluge over the face of the Roman empire. It was then precisely that our Lord Jesus Christ began to be popularly called Ichthys that is, ‘the Fish,’⁴¹ manifestly to identify him with Dagon. At the end of the fourth century, and from that time forward it was taught, that he who had been washed in the baptismal font was thereby born again, and made pure as the virgin snow.⁴²

It seems like *Unger’s* was right when it stated earlier that water baptism was in the mind of those who made the fish to be a symbol for Christ. Unfortunately, pagan water baptism or baptismal regeneration has no basis in the Word of God. It’s satanic magic. Also, the flood of water is not limited to just baptismal regeneration, although the symbolism is very apt. Within the Roman Catholic Church there are many false and pagan ceremonies, theologies and practices that originated in Babylon, and not the Word of God. The Catholic Church was flooded with these pagan ways and symbols.⁴³ Hislop states that it was,

‘From about AD 360, to the time of the Emperor Justinian, about 550, we have evidence both of the promulgation of this doctrine, and also of the deep hold it came at last to take of professing Christians.’⁴⁴

He also goes on to say that it was the design of the Roman Catholic Church to bring paganism into Christianity. A goal they excelled in. Can we take the rites and symbols of Bacchus and Apollo and make them Christian? The first question is, ‘Why would we even want to that?’

The second question is, ‘If it’s not in the Bible, how could we ‘attach’ it to Yeshua without usurping God’s authority to direct our lives and tell us what is appropriate for His Son?’ If I place upon Yeshua something that is not biblically ordained, but comes from paganism, I am drawing Yeshua into the pagan realm, not elevating or transforming a pagan symbol into a Christian one. The Bible is our authority for what we believe, and therefore, what we should practice.

Symbolism by Association

There are those who would have us to believe, that even though Jesus didn’t associate Himself with fish by saying “I am the Fish of Heaven,” as He did with bread (John 6:35, 41-48, etc.), that we should accept their view of this. It’s further compounded against them that representing Jesus as a fish didn’t occur until after all the Apostles were dead, and that, not among His Jewish followers, but among His Gentile followers who seemed not to be concerned that Jesus was never represented as a fish in either the Old (as the Messiah) or the New Testaments.

Here are five reasons why the “fish people” believe that we should represent Jesus as a fish:

1. First, several of Jesus’ twelve disciples were fishermen. He commissions them with the words, ‘I will make you fishers of men.’ (Mark 1:16-18).
2. Second, at the feeding of the five thousand, a boy is brought to Jesus with ‘five small loaves and two

⁴¹ Ibid. Hislop cites ‘Augustine, *De Civitate*, lib. xviii. cap. 23, vol. ix. p. 665.’

⁴² Ibid.

⁴³ For a complete understanding of this, see [The Two Babylons—The Full Hislop](#). The extent of paganism in the Catholic and Christian Church is overwhelming.

⁴⁴ Hislop, *The Two Babylons*, p. 247.

fish.’ The question is asked, ‘But what are they, among so many?’ Jesus multiplies the loaves and fish to feed the multitude.

3. Third, in Mt. 13:47-40, Jesus compares God’s decision on who will go to heaven or to hell at the end of this world to fishers sorting out their catch, keeping the good fish and throwing the bad fish away.
4. Fourth, in John 21:11, it states the disciples fished all night but caught nothing. Jesus instructed them to cast the nets on the other side of the boat, and they drew in 153 fish. It has been observed that, like many other numbers given in the Bible, this number is associated with a mystic property.
5. Fifth, a less commonly cited use of fish may be found in the words of Mt. 17:24-27 in which, upon being asked if his Rabbi does not pay the Temple (two-drachma) tax, Simon Peter answers, ‘Yes.’ Christ tells Peter to go to the water and cast in a line. He says that a coin sufficient for the tax will be found in the fish’s mouth. Peter does as told, and finds the coin.⁴⁵

There is no reason for associating or symbolizing Christ with a fish, just because Scripture mentions fish. If the mere mention of animals in the Gospels were enough for that, we could also symbolize Him as a dog or a pig (Mt. 7:6; 8:30). The Lord Yeshua is never associated with a fish. Eating fish doesn’t make Him nor anyone else who eats it, a fish. This is nothing less than symbolism by wild association. Freud would have a field day with these people, especially as the fish symbol was pagan more than a thousand years before Yeshua was born in Bethlehem.

Conclusion

Yeshua being represented as a ‘fish’ has no biblical basis. Scripture says that, ‘Yeshua the Messiah is the same yesterday and today and forever. *Do not be carried away by varied and strange teachings.*’ (Heb. 13:8-9a). Let us not be carried away by all the *hoopla* that attends the fish symbol. Many people are ignorant of its origin and true meaning, but obviously, it is a ‘strange teaching’ that should have no place in the life of a follower of Yeshua. This is true for the fish symbol as it stands alone, and even with the Greek letters in it representing Yeshua. Putting that inside the fish symbol does not make it biblical, but makes it a perversion.

It is to our shame that Satan can so easily deceive so many of us, especially when it’s written in His Word not to give to Him what the pagans give to their own gods. As the well known add for drugs said, “Just say, ‘No!’” We don’t need to embellish Jesus of Nazareth with pagan terms and symbols, even if we can spell some of who He is in the midst of them. God has given us enough real terms for our Savior. We don’t have to borrow them from the pagans and their gods.⁴⁶

⁴⁵ <https://www.newworldencyclopedia.org/entry/ichthys>

⁴⁶ Revised on Saturday, October 16, 2021.