

*"If the Evangelist has some symbolism in mind connected
with the number 153, he has hidden it well."*

D.A. Carson, Biblical Commentator

א ב ג ד ה ו ז ח ט י כ
THE MYSTERY OF THE
153 FISH
ל מ נ ס ע פ צ ק ר ש ת

B.R. BURTON

THE MYSTERY OF THE
153 FISH
B.R. BURTON

“Yeshua said to them, “Bring some of the fish which you have just caught.” Shimon Kefa went up, and drew the net to land, full of great fish, one hundred fifty-three; and even though there were so many, the net wasn’t torn.”

John 21:10-11

Many Christians throughout the ages have been puzzled regarding the meaning of the 153 fish mentioned in the Gospel of John. Various theories have been proposed to explain the symbolic meaning of this passage. Most of the interpretations fall short because modern readers do not read the Gospel of John as an ancient Jewish mystical commentary on the Living Torah, Yeshua.

Individuals who are unfamiliar with Jewish principles of understanding the Torah will comment that its interpretation is relative – up to the reader’s discretion and subject to his or her own cultural and linguistic biases that oftentimes obscure the Hebraic tapestry of the Bible. This conclusion is reached because where there are no rules of interpretation, the text is fair game, a proverbial ‘wild wild west’ where anything goes. Many cults have prospered based on ignorance of what Biblical scholars call *hermeneutics*, or principles of interpretation.

The Western World is primarily limited two levels of hermeneutics: exegesis and eisegesis. In other words, the extent of scriptural analysis is essentially confined to a literal and an allegorical level. Oftentimes, various literal passages are exchanged for allegorical meanings to suit a particular theological purpose¹.

The ancient Jewish approach to understanding the Bible is far more sophisticated. We must first acknowledge that the Bible was not written in King James English, nor in the United States of America. We must attempt to see the Word of God through the eyes the ancient Jew². Not only must we travel thousands of years into the past, but thousands of miles around the globe to the land of Israel. In addition to the barriers of time and space, we must also peel away the layers of English, and Greek, and return to the *Lashon HaKodesh*, the Holy tongue, the Hebrew Language.

¹ This is the basis of replacement theology.

² One may surmise that reconstructing the viewpoint of a first century Jew belongs in the realm of mere speculation. This point would be valid if it were not the incredible wealth of extant literature and Biblical interpretation, ranging from Philo, Josephus, the Dead Sea Scrolls, the Talmud and Midrash. In the case of Talmud and Midrash, one may argue that these post-date the first century, therefore anachronistic. However, they preserve many traditions that were in currency in Second Temple era Judaism. In addition to the “sea of the Talmud” are the numerous archaeological discoveries that have illuminated the Biblical text and provided profound insight into the culture of ancient Israel.

שבעים פנים לתורה

“ALL SCRIPTURE HAS SEVENTY FACES”

Light travels at an incredible speed of 186,282.4 miles per second. When light enters into the carbon atom matrix of the diamond, it slows down to 77,500 miles per second. As the light is reflected and refracted, one can see different colors flashing from red to blue to green. According to the rabbis, scripture has seventy faces, or facets, like that of a diamond. However, if the diamond is not cut properly, the refraction of light is greatly diminished. Within the framework of the Torah, there are boundaries, principles and guidelines our interpretations must fall within. According to ancient Jewish principles of interpretation, Scripture has four levels, which was called by the acronym *PaRDeS*³, meaning Paradise.



LEVEL	MEANING	GOSPEL	SYMBOL	RABBINIC
פְּשָׁט <i>P'shat</i>	Plain, literal meaning of the text, exegesis	Mark	Ox "The Suffering Servant"	Mishnah
רֵמֶז <i>Remez</i>	"hint" or the deep meaning beyond just the literal sense.	Luke	Man "The Son of Man"	Gemara
דְּרָשׁ <i>D'rash</i>	To search out the meaning, sermon, similar to eisegesis	Matthew	Lion "The Lion of Judah"	Midrash
סוּד <i>Sod</i>	"secret" or the mystical meaning, Gematria, Atbash	John	Eagle "The Son of God"	Zohar

From the first sentence of the Johannine Prologue (John 1), it is immediately obvious this Gospel is different from the others. Mark begins his Gospel at the beginning of Yeshua's ministry, proclaiming the Kingdom of God. Matthew traces the genealogy of Yeshua to *Avraham avinu*⁴, the beginning of the nation of Israel. Luke's genealogy digs to the very root of the human family tree to *Adam HaRishon*, the First Man. John begins with *B'resheet*, the Beginning, the very origins of the Universe, revealing Yeshua as the Instrument of all Creation.

³ Cf. Song of Songs 4:13, Eccles 2:5, Neh. 2:8, Luke 23:43 (Peshitta), 2 Cor 12:4, Rev 2:7 (Peshitta), b.Chagigah 14b

⁴ Heb. "Abraham our father."

RIGHTLY DIVIDING THE WORD OF TRUTH

“Be diligent to present yourself approved to God,
a workman irreproachable, rightly dividing the word of the truth.”

2 Timothy 2:15

Hillel was a sage in first century Israel, and while these seven principles were in existence before his time, he is credited with codifying them. These principles are of utmost importance to the student of the Bible, as the apostles and disciples of Yeshua used these principles within the New Testament.

THE SEVEN PRINCIPLES OF HILLEL			
	HEBREW	TRANSLITERATION	ENGLISH
1	קל וחומר	Kal v'Chomer	Light and Heavy
2	גזירה שוה	Gezera Shavah	Equivalent Expressions
3	בנין אב מכתוב אחד	Binyan Ab Mi-Katuv Echad	Building a Family from a Single Text
4	בנין אב משני כתובים	Binyan Ab Mi-Shene Ketuvim	Building a Family from Two or More Texts
5	כלל ופרט ופרט וכלל	K'lal u'Perat Perat u'K'lal	General and Specific Specific and General
6	כיוצא בו ממקום אחר	Ka-Yotze Bo Mi-Makom Acher	Analogy Made from Another Passage
7	דבר הלמד מעניינו	Davar Hilmad Me'Anino	Explanation Obtained from Context

While it is beyond the scope of this paper to examine each of these principles in detail, we would like to draw attention to the second principle, *Gezera Shavah* or “equivalent expressions”, which allows passages to be linked with one another via similar phraseology. As one Jewish commentary beautifully explains,

“If a [seemingly superfluous] word or phrase appears in two disconnected passages, it may indicate that these passages are to inform each other and become sources for information - filling in the gaps, as it were - for each other.”

Torah.org, Yitzchak Etshalom, Parashat Balak

Let us examine each line of John 21 and link it with linguistic and thematic connections throughout the rest of the Bible. Using this methodology, you'll begin to see the hidden threads reveal themselves, and the puzzle pieces assemble into a beautiful picture of the depth of the King Messiah.

THE BIBLE INTERPRETS ITSELF

JOHN 21	BIBLE
"the sea of Tiberias"	"He said to me, "The waters which you saw... are peoples, multitudes, nations, and languages." Revelation 17:15
In the Bible, the seas represent the nations.	
"That night, they caught nothing."	"God called the light "day," and the darkness he called "night." There was evening and there was morning, day one." Genesis 1:5
The disciples go out to the sea in the darkness, and catch nothing. We can accomplish nothing without Yeshua's Hand (John 15:5).	
"But when day had already come"	"God said, "Let there be light," and there was light." Genesis 1:3
Yeshua appears, and the light dawns upon the disciples.	
"Yeshua stood on the beach"	"... I will bless you greatly, and I will multiply your seed greatly like the stars of the heavens, and like the sand which is on the seashore..." Genesis 22:17
Yeshua is standing on the beach, the sand ⁵ he is standing upon represents the "sons of Abraham."	
"Cast the net on the right side of the boat"	"He will set the sheep on his right hand, but the goats on the left." Matthew 25:33
The "right side" in the Hebrew mindset represents mercy, while the left represents judgment. In Jewish <i>Aggadah</i> , among the seven things created before the world were Gan Eden ⁶ on the right, and Gey-Hinnom ⁷ on the left. According to Matthew 27:38, the two robbers who were with Yeshua were on either side of him, "one on his right, and one on the left." It is highly probable that the robber on the right of Yeshua was the one who received mercy, Yeshua declaring to Him, "Today you will be with me in Paradise." Luke 23:43	

⁵ A grain of sand is something that is earthly, physical and its appearance is very small. The sons of Abraham in this world are like a grain of sand, but in the heavenly realm they are like stars (Gen 37:9, Dan 12:3, Rev 12:1). From a distance, a star appears only as a tiny point of light in a sea of darkness. Approaching closer to a star will reveal its tremendous power and energy. The commonality between stars and grains of sand is that they cannot be numbered.

⁶ The Garden of Eden, Paradise, i.e. "Heaven." Delitzsch renders the Greek *paradeisos* as *Gan Eden*. The Peshitta has the term "Pardes". The Peshitta seems to be correct, however both *Pardes* and *Gan Eden* are synonyms.

⁷ The Valley of Hinnom, Gehenna, i.e. "Hell"

<p>“the net full of fish”</p>	<p>“The Kingdom of Heaven is like a dragnet that was cast into the sea, and gathered some fish of every kind, which, when it was filled, they drew up on the beach. They sat down, and gathered the good into containers, but the bad they threw away. So will it be in the end of the world. The angels will come forth, and separate the wicked from among the righteous. . .”</p> <p>Matthew 13:47-51</p>
<p>The “net full of fish” is the Gospel of the Kingdom. Yeshua said in Matthew 4:19, “I will make you fishers of men.”</p>	
<p>“and drew the net to land”</p>	<p>“As HaShem lives, who brought up the children of Israel from the land of the north, and from all the countries where he had driven them. I will bring them again into their land that I gave to their fathers. Behold, I will send for many fishermen, says HaShem, and they shall fish them up. . .”</p> <p>Jeremiah 16:15-16</p>
<p>“The land” in Hebrew thought represents the “Land of Israel”.</p>	

WHO ARE THESE?

“Simon Peter went up, and drew the net to land, full of great fish...”
John 21:11

To understand the identity of the fish, we must begin in the Beginning, the Book of Genesis:

“Jacob said to Joseph, “God Almighty appeared to me at Luz in the land of Canaan, and blessed me, and said to me, ‘Behold, I will make you fruitful, and multiply you, and I will make of you a congregation of peoples, and will give this land to your seed after you for an everlasting possession.’”

Genesis 48:3-4

The phrase in Hebrew for a “congregation of peoples” is the word קהל עמים (kahal amim). The Septuagint renders word as συναγωγὰς ἐθνῶν (sunagoge ethnos), a synagogue of peoples. The word Kahal forms the bases of the word *ekklesia*, which today is often translated as ‘church’. Jacob continues and makes a remarkable declaration,

“Now your two sons, who were born to you in the land of Egypt before I came to you into Egypt, are mine; Ephraim and Manasseh, even as Reuben and Simeon, will be mine. Your issue, whom you become the father of after them, will be yours. They will be called after the name of their brothers in their inheritance.”

Genesis 48:5-6

Jacob has adopted the two sons of Joseph, to be counted among the tribes of Israel. While in Egypt, Joseph marries Osnat, the daughter of Poti-phaera, the priest of On. Like Moshe⁸ and Boaz⁹, Joseph’s wife comes from a Gentile background¹⁰. According to *halakha*, Jewishness is matrilineal, that is Jewish identity passes from mother to child. It is likely that Osnat converted to the Hebrew faith, however Ephraim and Manasse, were raised in Egypt apart from Israel, outside of the land in the nation of Egypt¹¹. Israel’s remarkable act of adoption gives Joseph a double portion of inheritance among his brothers,

“Israel stretched out his right hand, and laid it on Ephraim’s head, who was the younger, and his left hand on Manasseh’s head... “The God before whom my fathers Abraham and Isaac walked. . . the Angel who has redeemed me from all evil, bless the lads, and let my name be named on them, and the name of my fathers Abraham and Isaac. Let them **grow into a multitude** in the midst of the earth.”
Genesis 48:14-16

“full of great fish”	Let them grow into a multitude in the midst of the earth.” Genesis 48:16
“Let them grow into a multitude” – Hebrew: גִּידְגּוּ - <i>v’yidgu</i> – The Hebrew word for fish is דָּג – <i>Dag</i> , which is etymologically related to <i>v’yidgu</i> . The word picture would be a gigantic school of fish, impossible to number, moving rapidly. Jacob prophesizes over Ephraim that he “shall become a multitude of nations” (48:19) ¹² . It is remarkable that this phrase translates the Hebrew, מְלֵאֲהַגּוֹיִם - <i>m’lo hagoyim</i> - This is the same exact Hebrew phrase that Paul uses when he says, “For I don’t desire you to be ignorant, brothers, of this mystery, so that you won’t be wise in your own conceits, that a partial hardening has happened to Israel, until the <i>fullness of the Gentiles</i> has come in, and so all Israel will be saved.” Romans 11:25-26	



⁸ Tzipora was from Midyan (Exodus 2:21). Numbers 12:1 references her as a “Cushite”, which may be figurative.
⁹ Boaz married Ruth the Moabite, from whom proceeds King David and King Messiah. (Ruth 4:18-22)
¹⁰ According to Rabbinic tradition, Osnat was actually the daughter of Dinah. This seems unlikely. Osnat, like Ruth, probably converted from her pagan background to the God of Israel through Joseph’s influence.
¹¹ Ancient Egypt was a ‘melting pot’ of all 70 nations, and cultures from around the world.
¹² This passage beautifully illustrates the relationship of Jews and non-Jews in the body of the Messiah, which may be the most controversial topic in the Messianic movement today, dividing it between Two-House and Non-Two House movements. It is the author’s opinion that Ephraim *symbolically* represents the non-Jewish believers, and not a literal bloodline via the Ten Lost Tribes. Attempting to connect oneself via genetics to Israel diminishes the work of the Messiah, who has, by His own blood, made the non-Jewish believer a part of Israel. (John 1:12, Ephesians 2:13).

WHAT ABOUT THE 153?

“Moshe said to the children of Israel, “Behold, HaShem has called by name Betzalel the son of Uri, the son of Hur, of the tribe of Judah. He has filled him with the Spirit of God, in wisdom, in understanding, in knowledge, and in all kinds of workmanship; and to make skillful works, to work in gold, in silver, in brass, in cutting of stones for setting, and in carving of wood, to work in all kinds of skillful workmanship.”

Exodus 35:30-33

Betzalel was the builder of the Tabernacle on earth. He was of the Tribe of Judah, and filled with the Spirit of God. This verse connects with a prophecy regarding the Messiah,

“A shoot will come out of the stock of Jesse, and a branch out of his roots will bear fruit. The Spirit of HaShem will rest on him: the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of HaShem.”

Isaiah 11:1-2

Betzalel the son of Uri (My Light) was a shadow (*tzal*) of things to come¹³. The Talmud makes the observation:

“Rab Judah said in the name of Rab: Bezalel knew how to combine the letters by which the heavens and earth were created. It is written here, *And He hath filled him with the spirit of God, in wisdom and in understanding, and in knowledge*, and it is written elsewhere, *HaShem by wisdom founded the earth; by understanding He established the heavens*, and it is also written, *By His knowledge the depths were broken up*.”

Berakhot 55a, Soncino Press Edition

PHILO

Philo of Alexandria (c 20 B.C.-40 A.D.) makes this statement regarding Betzalel,

“...God also calls Betzalel by name, and says that “He will give him wisdom and knowledge, and that He will make him the builder and the architect of all things which are in his tabernacle”. . . Now, Betzalel, being interpreted, means God in his shadow. But the Shadow of God is his Word, which he used like an instrument when he was making the world. And this Shadow, as it were, is the archetype of all other things. . . . “And God made man according to the image of God,” as the Image was modeled according to God, man was modeled according to the Image, which thus received the power and character of the model.”

Philo, Allegorical Interpretation, II:31:95

¹³ Colossians 2:17

In the Gospels, the question is asked,

"Isn't this the carpenter, the son of Miriam, and brother of Yaakov, Yosi, Yehudah, and Shimon? Aren't his sisters here with us?" They were offended at him."

Mark 6:3

The Gospel of Matthew adds an interesting detail,

"Isn't he the carpenter's son?"

Matthew 13:55

Yeshua is revealed to be the carpenter, the son of the carpenter. The Greek word for carpenter in the Gospels is the word **tekton**, which is related to the word, "architecture". In the Zohar, a fascinating statement is spoken by the Torah,

ΤΕΚΤΩΝ

"Architecture (Latin "architectura", from the Greek "arkitekton", ἀρχιτεκτονική – from ἀρχι *chief* or *leader* and Τεκτονική *builder* or *carpenter*) is the art and science of designing buildings and other physical structures."

Wikipedia.com, Architecture

"The Torah proclaims: I was by Him an architect, through me He created the world!"

Zohar II:161a, Soncino Press Edition

The Zohar is drawing from the statement in Proverbs 8,

"*HaShem* possessed me in the beginning of his way, before his deeds of old. I was set up from everlasting, from the beginning, before the earth existed. When there were no depths, I was brought forth, when there were no springs abounding with water. Before the mountains were settled in place, before the hills, I was brought forth; while as yet he had not made the earth, nor the fields, nor the beginning of the dust of the world. When he established the heavens, I was there; when he set a circle on the surface of the deep, when he established the clouds above, when the springs of the deep became strong, when he gave to the sea its boundary, that the waters should not violate his commandment, when he marked out the foundations of the earth; then I was the craftsman by his side. I was a delight day by day, always rejoicing before him, rejoicing in his whole world. My delight was with the sons of men."

Proverbs 8:22-31

Based on this remarkable passage, CHAZAL¹⁴ say that the name of the Torah is ראשית *Reysheet*, or Beginning, as it states,

יהוה קנני ראשית דרכו

"HaShem possessed me, the Beginning of His Way"

Proverbs 8:22

¹⁴ חז"ל - An Acronym for Chakameynu Zikronam Livrakha - Our Sages of Blessed Memory

Using the Jewish principles of interpretation, the word "beginning" links to Genesis 1:1,

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ

"In the Beginning, God created the heavens and the earth."

Genesis 1:1

The letter *beit*, which begins *B'resheet*, can mean "in" or "with". Therefore, the interpretation follows that if name of the Torah is "Beginning", then it is "With the Torah, God created the heavens and the earth." This statement is source for the Johannine Prologue,

ENGLISH	HEBREW
"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him. Without him was not anything made that has been made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it." John 1:1	בְּרֵאשִׁית הָיָה הַדָּבָר וְהַדָּבָר הָיָה אֶת הָאֱלֹהִים וְאֱלֹהִים הָיָה הַדָּבָר: הוּא הָיָה בְּרֵאשִׁית אֶת הָאֱלֹהִים: כָּל נִהְיָה עֲלִידוֹ וּמִבְלָעָדוֹ לֹא נִהְיָה כְּלֹאֲשֶׁר נִהְיָה: בּוֹ הָיוּ חַיִּים וְחַיִּים הָיוּ אֹר לְבָנֵי הָאָדָם: וְהָאֹר הָאֵיר בַּחֹשֶׁךְ וְהַחֹשֶׁךְ לֹא הִשְׁיגוֹ: יוֹחֲנָן א:א

The Torah in Rabbinic theology is the Instrument of creation. Here in Proverbs 8, the Torah describes itself as the 'Craftsman':

וָאֲנִי אֶצֶל אֱמוֹן

"...then I was the craftsman by his side."

Proverbs 8:30

The Brown Driver Briggs Lexicon interprets this word "amon" as an "artificer, architect, master workman, skilled workman."¹⁵ Jewish tradition teaches that before God created the universe, He looked into the Torah as a blueprint, as the Torah was an Architect beside Him. Chabad.org makes a startling observation in regarding the Universe and its relationship to the Mishkan.

"No less than 13 chapters in the Book of Exodus are filled with the details of the Sanctuary's construction, from the dimensions of every pillar to the colors in every tapestry. In contrast, the Torah devotes one chapter to its account of the creation of the universe and three chapters to the revelation at Mount Sinai."

Chabad.org, The Anatomy of a Dwelling¹⁶

¹⁵ An alternate rendering of amon would be "nursling", cf. Numbers 11:12-13. The Zohar I:134b, Soncino Press Edition states, "the word amon (nursling) may also be read oman (architect, designer)." Cf. Zohar II:164a.

¹⁶ http://www.chabad.org/global/popup/default_cdo/aid/1314/jewish/Anatomy-of-a-Dwelling.htm

The Midrash understands the Mishkan, the Tabernacle, as microcosmic universe. Numbers Rabbah 12:13 brilliantly weaves the two together with the following verses:

DAY	UNIVERSE	MISHKAN
1	"He stretches out the heavens <i>like a curtain</i> ." Psalms 104:2	"You shall make <i>curtains</i> . . ." Exodus 26:7
2	"Let there be an expanse in the middle of the waters, and <i>let it divide</i> . . ." Genesis 1:6	". . . and the veil <i>shall divide</i> the holy place from the most holy for you." Exodus 26:33
3	God said, "Let the water under the sky be gathered together..." Genesis 1:9	"You are to make a basin of bronze...for washing. Place it between the tent of meeting and the altar, and put water in it." Exodus 30:18
4	"Let there be lights in the dome of the sky..." Genesis 1:14	"You are to make a menorah of pure gold..." Exodus 25:31
5	". . . let birds fly above the earth in the open dome of the sky." Genesis 1:20	"The cherubim will have their wings spread out above..." Exodus 25:20
6	"God created man in his own image..." Genesis 1:27	"Bring Aaron your brother..." Exodus 28:1
7	"The heavens and the earth were finished, and all their vast array." Genesis 2:1	"Thus all the work of the tabernacle of the Tent of Meeting was finished... " Exodus 39:32

The Baal HaTurim comments on Exodus 31:1,

וַיַּעַשׂ בֶּצְלָאֵל אֶת־הָאֹרֶן
"Betzalel made the Ark..."

"The name Betzalel is not mentioned in conjunction with any of the furnishings [of the Mishkan], except regarding the Ark. This teaches us that he was [as his name implies] בֶּצַל אֵל, in God's Shadow, i.e. he knew the secret of the Ark and of the Chariot, for the Ark corresponds to the Throne of Glory."

Artscroll Baal HaTurim Chumash Exodus 37:1, pg 948

On earth, the Tabernacle was built by Betzalel just as the universe was built by God through the Torah. Betzalel was the *tekton* of the earthly Tabernacle, and he is the earthly shadow of the heavenly reality.

The Zohar makes the fascinating statement commenting on "Betzalel",

"The son of Uri – the son of primeval light (ohr) . . . The son of Hur – the son of absolute freedom (herut); or the son of the whitest (havra) of all colors. And he is appropriately of the tribe of Judah."

Zohar, Vol II:152a, Soncino Press Edition

The numerical value (gematria) of Betzalel equals 153. The secret of the 153 fish is revealed in the King Messiah, who is calling the fisherman (the disciples) to cast the net (the Gospel of the Kingdom) to bring the fish (the exiles, Jews and non-Jews) back to the Land (Israel), out of the seas (nations), to be together on the seashore amidst the grains of sand (the sons of Abraham), to *inherit* the land, as it is written,

"Betzalel"
 בצלאל
 $30 + 1 + 30 + 90 + 2$
 153

"...Caiaphas, being high priest that year, said to them, 'You know nothing at all, nor do you consider that it is advantageous for us that one man should die for the people, and that the whole nation not perish. Now he didn't say this of himself, but being high priest that year, he prophesied that Yeshua would die for the nation, and not for the nation only, but that he might also gather together into one the children of God who are scattered abroad..'"

John 11:49-54

Yeshua therefore is the *Heavenly Betzalel*, who is gathering the exiles of the Jewish people, and inviting the non-Jews to grasp onto the *tzitzit* of the Jew and follow him to the Land. He is calling us all up to His Holy Mountain, that every person who desires the Kingdom of Heaven will become a supernal stone within the Heavenly Temple, as He is the *Tekton*, the Architect, the Builder of the Tabernacle assembling all the stones to fit together whose purpose is to bring Heaven to earth.

"Putting away therefore all wickedness, all deceit, hypocrisies, envies, and all evil speaking, as newborn babies, long for the pure milk of the Word, that you may grow thereby, if indeed you have tasted that HaShem is gracious: coming to him, a living stone, rejected indeed by men, but chosen by God, precious. You also, as living stones, are built up as a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Yeshua the Messiah."

1 Peter 2:1-5

When He calls us be the stones of the Heavenly Temple, this also means He calls to become His sons,

"... as many as received him, to them he gave the right to become God's children, to those who believe in his name: who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

John 1:12-13

"The Sons of God"
 בְּנֵי-הָאֱלֹהִים
 $40 + 10 + 5 + 30 + 1 + 5$ $10 + 50 + 2$
 153



We have only scratched the surface of the mystery of the 153 fish¹⁷, but the mysteries are beginning to unroll like a scroll that has been hidden, like a prophecy unsealed. 11 times throughout the Torah, the number 153 connects to the word HaPesach, the Passover. Thus, the Heavenly Torah, the Architect, is not only revealed as the Builder, but also the Restorer. Through the merit of His blood, He has accomplished and will complete the ultimate Tikkun Olam, the Repair of the World. He prepares a place for us, that is Pardes, the Paradise of HaShem. The exile is coming to an end, and redemption is about to be revealed.

We must open our eyes, and look as Yohanan the Immerser proclaimed,

הִנֵּה שֶׁהָאֱלֹהִים הַנִּשָּׂא חַטָּאת הָעוֹלָם

“Behold, the Lamb of God, who takes away the sin of the world!”
John 1:29

“The Passover”
הַפֶּסַח
 $8 + 60 + 80 + 5$
153

¹⁷ See Appendix II for an extensive list of gematria connections to 153. Within the book of Genesis, the Tetragrammaton, יְהוָה, occurs in 153 times, and has triangular and hexagonal mathematical properties. See Appendix III.

APPENDIX I. HEBREW ALEFBET WITH GEMATRIA VALUES

LETTER	MESHA	NAME	PICTURE	SOUND	GEMATRIA
א	𐤀	Alef	Ox, Strength	Silent	1
ב	𐤁	Bet	House	B	2
ג	𐤂	Gimel	Camel	G	3
ד	𐤃	Dalet	Door	D	4
ה	𐤄	Heh	Window	H	5
ו	𐤅	Vav	Hook, Nail	V, U, W	6
ז	𐤆	Zayin	Weapon	Z	7
ח	𐤇	Chet	Fence	Kh	8
ט	𐤈	Tet	Serpent	T	9
י	𐤉	Yud	Hand	Y	10
כ/ך	𐤊	Kaf	Palm of the Hand	K, Kh	20
ל	𐤋	Lamed	Ox Goad	L	30
מ/ם	𐤌	Mem	Water	M	40
נ/ן	𐤍	Nun	Fish	N	50
ס	𐤎	Samekh	Prop, Support	S	60
ע	𐤏	Ayin	Eye	Silent	70
פ/ף	𐤐	Peh	Mouth	P	80
צ/ץ	𐤑	Tzade	Fish-Hook	Tz	90
ק	𐤒	Quf	Ear, Back of Head	K	100
ר	𐤓	Resh	Head	R	200
ש	𐤔	Shin	Teeth	Sh, S	300
ת	𐤕	Tav	Mark, Sign, Cross	T	400

APPENDIX II. INDEX OF WORDS WITH A GEMATRIA OF 153

	HEBREW	PHRASE	LOCATION
1	בְּנֵי־הָאֱלֹהִים	" <i>The Sons of God</i> saw that the daughters of men..."	Genesis 6:2
2	וַיִּמְצְאוּ	" <i>they found</i> a plain in the land of Shinar..."	Genesis 11:2
3	וַיִּמְצְאוּ	"Isaac's servants dug in the valley, and <i>found</i> there a well of springing water."	Genesis 26:19
4	לִנְגֹּעַ	"Therefore I didn't allow you to <i>touch her</i> ."	Genesis 20:6
5	לְגִמְלִים	"For I have prepared the house, and room <i>for the camels</i> ."	Genesis 24:31
6	לְגִמְלִים	"He gave straw and provender <i>for the camels</i> ..."	Genesis 24:32
7	בְּחֶפְזוֹן	"...you are to eat (the Passover) <i>in haste</i> "	Exodus 12:11
8	הַפֶּסַח	"...slaughter <i>the Passover</i> lamb."	Exodus 12:21
9	הַפֶּסַח	"This is the ordinance of <i>the Passover</i> . No foreigner shall eat of it..."	Exodus 12:43
10	בְּצִלְאֵל	"Behold, I have called by name <i>Betzalel</i> the son of Uri, the son of Hur, of the tribe of Judah..."	Exodus 31:2
11	הַפֶּסַח	"...neither shall the sacrifice of the feast of <i>the Passover</i> be left to the morning."	Exodus 34:25
12	בְּצִלְאֵל	"Behold, HaShem has called by name <i>Betzalel</i> the son of Uri, the son of Hur, of the tribe of Judah."	Exodus 35:30
13	בְּצִלְאֵל	" <i>Betzalel</i> and Oholiav shall work with every wise-hearted man, in whom HaShem has put wisdom..."	Exodus 36:1

14	בְּצִלְאֵל	"Moshe called Betzalel and Oholiav, and every wise-hearted man, in whose heart HaShem had put wisdom..."	Exodus 36:2
15	בְּצִלְאֵל	" Betzalel made the ark of acacia wood."	Exodus 37:1
16	וַיִּמְצְאוּ	"Aaron's sons delivered the blood to him..."	Leviticus 9:12
17	וַיִּמְצְאוּ	"Aaron's sons delivered the blood to him..."	Leviticus 9:18
18	לִנְגַע	"When a man shall have...in the skin of his body the plague of leprosy..."	Leviticus 13:2
19	מִחֲנִיָּהֶם	"...that they not defile their camp , in the midst of which I dwell."	Numbers 5:3
20	הַפֶּסַח	"Moreover let the children of Israel keep the Passover in its appointed season."	Numbers 9:2
21	הַפֶּסַח	"Moshe spoke to the children of Israel, that they should keep the Passover ."	Numbers 9:4
22	הַפֶּסַח	"They kept the Passover in the first month, on the fourteenth day of the month, between the evenings..."	Numbers 9:5
23	הַפֶּסַח	"There were certain men, who were unclean because of the dead body of a man, so that they could not keep the Passover ..."	Numbers 9:6
24	הַפֶּסַח	"They shall leave none of it until the morning, nor break a bone of it. According to all the statute of the Passover they shall keep it."	Numbers 9:12
25	הַפֶּסַח	"But the man who is clean, and is not on a journey, and fails to keep the Passover , that soul shall be cut off from his people."	Numbers 9:13
26	הַפֶּסַח	"If a foreigner lives among you, and desires to keep the Passover to HaShem, according to the statute of the Passover ..."	Numbers 9:14
27	וַיִּמְצְאוּ	"While the children of Israel were in the wilderness, they found a man gathering sticks on the Sabbath day."	Numbers 15:32

28	בְּסוּפָה	Therefore it is said in the book of the Wars of HaShem, "Vaheb <i>in Suphah</i> , the valleys of the Arnon..."	Numbers 21:14
29	הַפִּסְגָּה	"the top of <i>the Pisgah</i> , which looks down on the desert."	Numbers 21:20
30	לַמִּלְחָמָה	"...Og the king of Bashan went out against them, he and all his people, to war at Edrei."	Numbers 21:33
31	הַפִּסְגָּה	"He took him into the field of Zophim, to the top of <i>the Pisgah</i> , and built seven altars."	Numbers 23:14
32	מוֹצִיאֹו	"...he <i>brings them out</i> of Egypt"	Numbers 24:8
33	הַחֶלְקִי	"...of Helek, the family of <i>the Helekites</i> ."	Numbers 26:30
34	לַמִּלְחָמָה	"Eleazar the priest said to the men of war who went to the battle"	Numbers 31:21
35	לַמִּלְחָמָה	"Shall your brethren go to war , and shall you sit here?"	Numbers 32:6
36	לַמִּלְחָמָה	"And Moshe said to them, If you will do this thing, if you will go armed before HaShem to war ..."	Numbers 32:20
37	לַמִּלְחָמָה	"But thy servants will pass over, every man armed for war, before HaShem to battle , as my lord says."	Numbers 32:27
38	לַמִּלְחָמָה	"If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle ..."	Numbers 32:29
39	יִנְחֻלָּנָה	"Yehoshua...shall <i>cause them to inherit</i> it."	Deuteronomy 1:38
40	לַמִּלְחָמָה	"Then Sihon came out against us, he and all his people, to fight at Jahaz."	Deuteronomy 2:32
41	לַמִּלְחָמָה	"Og the king of Bashan came out against us, he and all his people, to battle at Edrei..."	Deuteronomy 3:1

42	הַפִּסְגָּה	"...even to the sea of the Arabah, the Salt Sea, under the slopes of the Pisgah eastward."	Deuteronomy 3:17
43	הַפִּסְגָּה	"Go up to the top of the Pisgah , and lift up your eyes... for you shall not go over this Jordan."	Deuteronomy 3:27
44	הַפִּסְגָּה	"...under the slopes of the Pisgah ."	Deuteronomy 4:49
45	וְהַעֲזִנָּה	"But these are they of which you shall not eat: the eagle, and the vulture, and the osprey ..."	Deuteronomy 14:12
46	בְּחֶפְזוֹ	"...for you came forth out of the land of Egypt in haste ."	Deuteronomy 16:3
47	הַפֶּסַח	"You may not sacrifice the Passover within any of your gates, which HaShem your God gives you, but at the place which HaShem your God shall choose..."	Deuteronomy 16:5
48	לִנְגַע	"If there arises a matter too hard for you in judgment, between blood and blood, between plea and plea, and between stroke and stroke ..."	Deuteronomy 17:8
49	אֶצְוֶנּוּ	"I will raise them up a prophet from among their brothers, like you; and I will put my words in his mouth, and he shall speak to them all that I shall command him ."	Deuteronomy 18:18
50	לְמִלְחָמָה	"When you go out to war against your enemies..."	Deuteronomy 20:1
51	לְמִלְחָמָה	"And shall say unto them, Hear, O Israel, you approach this day to battle against your enemies..."	Deuteronomy 20:3
52	לְמִלְחָמָה	"When you go forth to war against your enemies..."	Deuteronomy 21:10
53	לְמִלְחָמָה	"Sihon the king of Heshbon, and Og the king of Bashan, came out against us to battle , and we struck them..."	Deuteronomy 29:6
54	הַפִּסְגָּה	"Moshe went up from the plains of Moab to Mount Nebo, to the top of the Pisgah ..."	Deuteronomy 34:1

APPENDIX III. 153 AS A TRIANGULAR NUMBER

