

## Chapter 12b

# *The Meaning of the 153 Fishes*

*of John 21:11*

## Anger and Hatred Pulled Out of the Sea

This may be one of the most revealing chapters in all of Angelfall.

The following story in the last chapter of the Gospel of John took place right AFTER Jesus had risen from the dead.

"But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. (5) Then Jesus saith unto them, Children, have ye any meat? They answered him, No. (6) And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. (7) Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. (8) And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. (9) As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. (10) Jesus saith unto them, Bring of the fish which ye have now caught. (11) Simon Peter went up, and drew the net to land full of great fishes, AN HUNDRED AND FIFTY THREE: and for all there were so many, yet was not the net broken" (John 21:4-11).

The entire discovery of theomatics was made back in 1976 because of this one passage from the Bible. When one takes the following two expressions, they both are divisible by the number 153.

**FISHES 153 x 8**

Luk 8:13 ἰχθῦνες

**THE NET 153 x 8**

Joh 21:11 τὸ δίκτυον

When I found the above two examples, I wondered if other verses related to fishes and fishing might exhibit the same pattern? The first one that came instantly to mind was

probably the most famous passage in the entire Bible. When I checked it out, this is what happened.

"And Jesus said unto them, Come ye after me, and I will make you to become fishers of men" (Mark 1:17).

## FISHERS OF MEN 153 x 14

Mar 1:17 αλειεις ανθρωπων'

### *Chapters Have Been Written on 153*

In all of our books written (the original **Theomatics**, **Theomatics II**, and **The Original Code in the Bible**), there are entire chapters that show this astounding pattern and how it opened up the entire subject of theomatics. Virtually every key word and reference in the Bible related to fishes and fishing and fishermen, is loaded with this 153 pattern along with 170 multiples. **And the Bible specifically says the disciples caught 153 fishes.** When all of this was first discovered, it was immediately apparent that we were not dealing here with random numbers (if no such thing as theomatics existed then a consistent overall randomness would be the only logical possibility—a hierarchy of theological aspects would be hard to imagine).

The chapter on this one pattern in **Theomatics II** is over 50 pages in length (see Chapter **2e** on Angelfall for a shorter version of that).

### *The Numbers 17, 170, 340, and the Sea*

The number 17 is the key prime number related to 153, i.e. 153 is 17 x 9. In everything to do with fishes and the sea, the prime number 17 is at the foundation of it all. Without elaborating, this number 17 symbolically—throughout the Bible—represents man's consummate wisdom in rebellion against God. **The sea in the Bible represents symbolically the depository of the sum total of man's wisdom, the wickedness that is the hearts of men** (the heart of men and the heart of the sea mean the same thing symbolically).

Some huge theomatic studies have been completed on this concept. One of the most significant patterns in theomatics concerns the number 340 (or 170 x 2). The numerical value of the word Babel and Babylon (בבל) in Hebrew is 34—and virtually all the passages to do with the wisdom of man and the wisdom of this world—in opposition to God's eternal/heavenly wisdom—is saturated with multiples of 340 (the theomatic study on this is hundreds of pages long). And in the book of Revelation, the world system which is represented by Babylon the great city, was cast into the sea (Rev 18:21). And the Hebrew word for "heart" (לב) in reference to the heart of man, is also 34. And in Mark 7:25, the phrase "out of the heart of men" is 3400. This pattern of 340 is voluminous and mind boggling in its consistency. The evil and wickedness in men's hearts is what comes out of the sea.

## *Never Knew the Meaning*

Dozens if not hundreds of attempts were made over the years to discover the real meaning behind the 153 fishes. People have asked me time and time again what this mysterious passage is talking about? Why did God put such a strange and bizarre number in the Bible? Why did anybody even take the time to count the exact number of fish in the first place?

In recent years, I have been honest and simply told them that even though there were a few clues, I just did not know the full comprehensive meaning behind the 153.

Most Christian scholars have always presumed that since the Bible makes a connection between men and fishes (see Mar 1:17 and Hab 1:14)—they have then speculated that the number 153 is symbolic of all mankind who are saved out of the sea. This certainly seems logical and a noble interpretation. Yet in looking at all the references to do with Christians in general, i.e. the elect, the redeemed, the saints, the Church, the Body of Christ, **absolutely nothing has ever been discovered relative to 153**. Instead, the number for all the redeemed is 144 (among a few others).

Other individuals, specifically those who promote the subject of Bible prophecy have speculated that the 153 fishes are symbolic of all the nations of the world being gathered into the net in the last days, beings that there are approximately 153 individual nations on the earth (at least there were before the Soviet Union split up). Of course that sort of interpretation is just mere speculation (I seriously doubt that is God's intended meaning of the 153 fishes).

The only significant pattern discovered outside the direct references to fishes and fishing that contained a distinct 153 pattern, had to do with vast multitudes of people in general, i.e. multitudes of people similar to multitudes of fishes.

### MULTITUDE OF FISHES 153 x 16

Luk 5:6 ἰχθυῶν πολυ'

And in reference to people and the great multitude who followed Jesus,

### GREAT MULTITUDES 153 x 7

Mat 4:25 ὄχλοι πολλοί'

### THE MULTITUDE 153 x 17

Mat 15:35 τῷ ὄχλῳ'

It is interesting to note that when Jesus ministered to the multitudes and fed the 5000 with the loaves and fishes, it was always by the seashore and adjacent to the waters that these encounters took place. The following are just two examples.

**AND ALL THE MULTITUDE UPON THE SHORE STOOD 153 x 17**

Mat 13:2 και πας ο οχλος επι τον αιγιαλον ειστηκει'

**AND ALL THE MULTITUDE UPON 153 x 9**

και πας οχλος επι

### ***Bringing the Net onto the Shore***

The major discovery we are about to see in all of this, is that when the great miracle of the fishes took place—at that time Jesus had already risen from the dead. He had prepared a "barbecue" on the shore and was cooking breakfast. He invited the disciples to partake and eat a cooked fish that was on the coals of fire. Immediately after that is when Simon peter pulled in the net, and yanked the 153 fishes out of the sea.

"Simon Peter went up and drew the net to land, full of great fishes, a hundred and fifty-three" (Joh 21:11).

**DREW THE NET TO LAND FULL OF FISHES 153 x 31**

Joh 21:11 ειλκυσεν δικτυον εις την γην μεστον ιχθυων'

**THE NET 153 x 8**

Joh 21:11 το δικτυον

In Matthew 3:16 it talks about the concept of coming out of the water.

**OUT OF (the water) 153**

Mat 3:16 απο"

And these words from Psalms.

"Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters" (Psa 69:14).

**OUT OF THE DEEP (water) 153 x 2**

Psa 69:14 יִצְרֹאֵל

The following features—the way the words worked out—shows the direct connection between the number 153 and the fishes actually coming up OUT OF the sea.

"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, bringing them up onto the shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just" (Mat 13:47-49).

**AND WHEN IT WAS FILLED BRINGING THEM UP 153 x 15**

Mat 13:48 ην οτε επληρωθη αναβιβασαντες'

## BRINING THEM UP ONTO (the shore) 153 x 6

αναβιβασαντες επι

In one account, Jesus told Simon Peter the following.

"Nevertheless, lest we offend them, go to the sea, cast in a hook, and the coming up first fish take. And when you have opened its mouth, you will find a piece of money; take that and give it to them for Me and you" (Mat 17:27).

## AND THE-COMING-UP FIRST FISH 153 x 19

Mat 17:27 και αναβαντα πρωτον ιχθυν'

This is one of the most famous accounts.

"And when He [Jesus] had ceased speaking to the multitudes, he said to Simon, Put out into the deep and let down your nets for a catch. And Simon answered, Master, we toiled all night and caught nothing! But at thy word I will let down the nets. And when they had done this they enclosed a great multitude of fishes" (Luk 5:6).

## DOING [THEY] ENCLOSED A GREAT MULTITUDE OF FISHES 153 x 31

Luk 5:6 ποιησαντες συνεκλεισαν πληθος ιχθυων πολυ'

## MULTITUDE OF FISHES 153 x 16

ιχθυων πολυ'

Jesus had told to Simon Peter to "let down your nets for a catch." The word for "catch" in Greek is the word "draught" (pronounced DRAFT). It means the "pulling in or drawing in of a large haul or multitude of fish." Guess what the numerical value is?

## DRAUGHT 153

Luk 5:4 αγραν"

Again, the major emphasis in all of these passages, is the fact that the fishes were PULLED OUT OF THE SEA and onto the land. But again, what is the meaning to all of this?

## *June, 2007*

It was not until the month of June, 2007, that the Lord finally revealed the real and true meaning of the 153 fishes. It did not come as a total surprise, but was a spectacular confirmation of something that I had already been finding in the research over the years, but never quite put the pieces together, never quite seeing the obvious connection. **When the answer came it was most resounding and objective.** Yet it was radically different than anything I could have possibly ever imagined finding.

And that is what this chapter here is going to be all about—the conclusive facts fit perfectly into the entire Angelfall premise. The theomatic examples are truly spectacular that you are about to witness. And the conclusion of what the 153 actually represents is even more astonishing and surprising. The results, statistically speaking, will be very impressive.

However, it is important to realize that the following is perhaps only one major meaning that God has attached to this number 153. Other relational meanings in parallel context may also be present with 153.

The following analysis and presentation will be somewhat summational rather than being a comprehensive treatment (not every possible passage related to this theme has even been looked at from the Bible yet). Please understand that, as is many times the case, this is NOT going to be a scientific presentation. In order for a presentation to be scientific, everything has to be identified and tested a-priori, which means that every mathematical possibility has to be **identified in advance** of checking things out, and then every possible phrase combination calculated, i.e. both the hits and the misses (no picking and choosing). Many studies have been completed in this manner. Here, however, we will be only looking at various specific references.

### *A Most Inductive Process*

**The real benefit of theomatics, is that the correct interpretation automatically reveals itself when the right keys are discovered**—the true facts will simply manifest themselves without any extemporaneous effort. One can have many ideas as to what something in the Bible means—this or that—all sorts of interpretations and angles. Yet when it is all said and done, the truth will come to light on its own initiative. This is what is commonly referred to as "the inductive reasoning process." To be inductive means that conclusions are automatically and naturally arrived at based upon the facts that simply "evidence" themselves. Such will be the case here with the 153 fishes.

So let us begin our discussion by looking at the significance of waters in the Bible, the waters that the fish swim in.

## *The Significance of Waters*

We must begin our understanding on all this, by looking at the second verse in the Bible, in Genesis, along with a few of the verses that follow it. Notice the words in bold type.

"In the beginning God created the heaven and the earth. (2) And the earth was without form, and void; and darkness was **upon the face of the deep**. And the Spirit of God **moved upon the face of the waters**. (3) And God said, Let there be light... (6) And God said, Let there be a firmament (or expanse) in the midst of the waters, and **let it divide the waters from the waters**. (7) And God made the expanse, and **divided the waters** which were under the expanse from the waters which were above the expanse: and it was so.

(8) And God called the expanse Heaven. And the evening and the morning were the second day. (9) And God said, Let the **waters under the heaven be gathered together unto one place**, and let the dry land appear: and it was so. (10) And God called the dry land Earth; and the **gathering together of the waters called he Seas**: and God saw that it was good" (Gen 1:1-11).

Without extensive elaboration, the waters here are speaking not only of physical "waters" in the creation process (H<sub>2</sub>O), but **they have a spiritual symbolic application as well**. When the Bible says that God's Spirit hovered over the waters, and darkness was upon the face of the deep—this is also in reference to spiritual concepts. And more specifically to the angelic rebellion that took place in heaven. Most all Bible commentators agree that something catastrophic happened between Genesis 1:1 and Genesis 1:2 that brought about total devastation.

"In the beginning God created the heavens and the earth" (Gen 1:1)  
"And the **earth was without form, and void; and darkness was upon the face** of the deep" (Gen 1:2).

## ***The Foundational Premise***

Now the foundational premise to all of this (as theomantics confirms) concerns the overall meaning of waters in the Bible. Later in verse 7 when God divided or separated the waters above heaven from those below—**this is referring to the subject of the separation of thoughts, ideas, and concepts, and philosophies**. The words "darkness was upon the face of the deep" is 340 x 3—the key number to do with the whole realm of man's philosophical understanding of the meaning of the cosmos, or world view. The word "darkness" is 112 x 3. There are numerous patterns, particularly with the number 112 that clearly confirm this and speaks of the serpent nature within man's very thoughts and being (but we will not be discussing any of that here—there is huge chapter in Angelfall that discusses this 112 pattern. See Chapter 9a). Instead here our focus is on 153 only and the topic of anger or rage within men's hearts being gathered, and man's contention against the Almighty.

Now the following phrases to do with the waters from Genesis 1 are full of 153 multiples, particularly to do with the waters being gathered UNDER the expanse of heaven. The expanse is somewhat of a "demilitarized zone" separating God's thoughts from man's thoughts.

"And God said, Let there be a expanse in the midst of the waters, and let it be for separating **between waters** from waters" (Gen 1:6).

### **BETWEEN WATERS 153**

Gen 1:6 בֵּין מַיִם

"And God made the expanse, and he separated **between the waters which were under to the expanse, and between the waters which were above the expanse**: and it was so" (Gen 1:7).

## BETWEEN THE WATERS WHICH WERE 1530 UNDER TO (the expanse)

Gen 1:7 בין מים אשר מתחת ל'

### BETWEEN WATERS 153

Gen 1:6 בין מים

Note: Interestingly, the expression "waters which were above the expanse," is 570 x 2. This is the key number in theomantics to do with God's forbidden access into the highest heaven and attempting to eat from the tree of knowledge of good and evil, and eventually going for the tree of life, i.e. an illegitimate attempt to ultimately obtain God's eternal knowledge and live forever.

"And God called the expanse Heaven. And the evening and the morning were the second day. And God said, **Let be gathered the waters under heaven unto one place**, and let the dry land appear: and it was so:" (Gen 1:8,9).

## LET BE GATHERED THE WATERS UNDER HEAVEN 153 x 11 UNTO ONE PLACE

Gen 1:9 יקור מים מתחת השמים אל מקום אחד

"And God called the dry land Earth; and the **gathering together** of the waters called he Seas: and God saw that it was good" (Gen 1:10).

## GATHERING TOGETHER (of the waters) 153

Gen 1:10 מקורה

Note: The Hebrew word "Let be gathered" has a value of 122, which is the key number in theomantics to the actual casting down and rebellion in heaven of the angels. There is a huge theomatic study specifically on 122 and that topic (see Chapters **2g** and **6a**). These numbers indicate God placing all the rebellion of the fallen angels into the oceans of the world.

Now, again, the important fact to realize here, is that waters have everything to do with spiritual concepts, not just H<sub>2</sub>O. The waters above are referring to God's pure heavenly thoughts; the waters below the expanse are referring to the remaining thoughts of men and fallen angels, and they are not necessarily in line with God's thoughts. Look now at this very significant verse!

"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa 55:9).

## ***Proverbs 20:5***

Now the key verse in the Bible, the flagship passage you might say, that helps us understand what the sea and all of this means, and more particularly what the expression "the deep" is all about, is Proverbs 20:5.



"The purposes (or intentions) in the heart of man is as deep water; but a man of understanding will draw it out" (Prov 20:5).

In the Hebrew it reads, "waters deep ones the purposes in the heart of man..."

## DEEP ONES THE PURPOSES IN THE HEART 153 x 3

Pro 20:5 עמקים עצה בלב

Throughout the Bible it talks about the subject of "the deep," in reference to the oceans. Whenever the disciples went fishing in the New Testament, Jesus always told them to "put out into the deep," and that is where they would find fish. So in Genesis, when it says that "darkness was on the face of the deep," this is really in reference to the darkness of man's understanding and the wicked intentions in his heart. What the above shows us immediately, is that the number 153 is tied into the concept of the depths of man's being and what resides in those depths.

Here are just a couple of quick examples of this concept relative to 153.

"The LORD knoweth the thoughts of man, that they are vanity" (Psa 94:11).

## THE THOUGHTS OF MAN, THAT THEY ARE VANITY 153 x 6

Psa 94:11 מחשבות אדם כי המה הבל

"And again, The Lord knoweth the thoughts of the wise, that they are vain" (1 Cor 3:20).

## THE THOUGHTS OF THE WISE, THAT THEY ARE VAIN 153 x 38

1 Cor 3:20 τους διαλογισμους των σοφων οτι εισι ματαιοι

## *All We Are Is Thoughts*

An interesting fact, is that all man really is (if you snuffed out his physical body), is thoughts. Our thought realm is our literal identity as a conscious living being. As the old philosophical proverb would say, "I think because I am" (or as others would put it), "I am because I think." As Proverbs 23:7 says,

"For as he (a man) thinketh in his heart, so is he."

## THINKETH IN HIS HEART, SO IS (he) 153 x 7

Pro 23:7 שער בני"ש כו

As human beings who live in dirt houses made of clay, **our real existence and awareness as conscious living beings is contained in our thoughts.** The mark of a dead person is that all conscious thoughts disappear and all that is left behind is a dead corpse. Similarly, waters represent our life, and in that sense our thoughts are our life. If suddenly all water disappeared completely from the earth, all life forms would die within minutes.

It is interesting to note that when NASA sent probes to Mars (or for that matter any other place), the one thing they will always be looking for is water. **There can be no possibility of life without water.** Similarly, there is a connection between water and thoughts. There is much data in theomatics that establishes this as one of the most basic and foundational truths in the entire Bible.

An interesting fact to consider is this. What is the difference between a Christian and a saved person, and one who is not? There is only one thing. Thoughts. How a person thinks and what they believe, i.e. their faith, has everything to do with where they will spend eternity.

### ***The Seas are Symbolic of All Mankind***

As mentioned earlier, after God separated the waters, He of course gathered the waters below the firmament or the expanse into seas and the oceans of the world. The seas also represent not only thoughts and spiritual entity, but also humanity as a composite whole is incorporated into all of that. In the book of Revelation it says,

"The waters which thou sawest, where the harlot sits, are peoples, and multitudes, and nations, and tongues" (Rev 17:15).

#### **THE WATERS WHERE THE HARLOT SITS 153 x 14**

Rev 17:15 τα υδατα ου η πορνη καθηται

Note: The word "waters" is 141 x 5, and the entire phrase is saturated with multiples of 141—all to do specifically with the fallen angels (see 300 page study on 141 in chapter 6c).

And then these specific words from the Old Testament. (It is interesting and paradoxical to note in this verse that it states that sea creatures have no ruler, yet the very first thing God said was that man was to RULE over the fish of the sea).

"Thou makest man like fishes of the sea, like sea creatures that have no ruler" (Hab 1:14).

#### **MAKEST MAN LIKE FISHES OF THE SEA 153 x 6**

Hab 1:14 ותעשה אדם כדגי הים

#### **FISHERS OF MEN 153 x 14**

Mar 1:17 αλειεις ανθρωπων'

So in a certain sense, the 153 does represent all mankind in general (it adamantly does not represent just Christians). Yet there is much more to it than just that—another whole aspect is about to manifest itself. It is time to get down to defining the basic meaning of the number 153 in the Bible.

## *What the 153 Represents*

Here is the big surprise. The 153 fishes do not convey or represent a positive aspect in the Bible. Quite the opposite is true.

**The number 153 is the number God uses to express man's rage and hatred towards the Creator Himself. Everything to do with 153 is the expression of opposition and hatred for God and everything that God stands for. It is tied directly to the rebellion. It is the ultimately expression of what comes out of the sea, or depths of the heart of man in opposition to God's thoughts. This fact is about to become very evident.**

Virtually every passage that speaks of anger or resentment towards God, mistrust of God, questioning God's position and authority, the rebellious spirit of the present age we live in, the spirit of the world as opposed to the heavenly Father, etc. etc.—is saturated with the 153 pattern.

In this study, we are going to be dealing primarily with two concepts as it applies to the 153 in theomatics.

- The raging sea (the sea is the realm of thoughts and motives in men's hearts).
- Man's ultimate anger and bitterness towards God.

As stated earlier, I did not expect to find these results. This is not something I was looking to find (just the opposite was true). This is something that simply opened itself up and manifested itself. It came totally as a surprise. It definitely is something beyond human logic or human understanding. The conclusion is based upon inductive logic of the evidence.

What is also most revealing, is that the number 153 rarely shows up ANYWHERE in my studies. But all of a sudden, when it came to this particular topic, the number literally exploded on to the scene.

### *A Beast Rising Out of the Sea*

In Genesis God brought down the waters from below the firmament of heaven and placed them into seas. That is why throughout the Bible the raging sea speaks of man's rebellious thoughts and antagonism against God. Jesus during His earthly ministry calmed the raging sea. In Revelation chapter 13, the beast of revelation rises out of the sea.

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy" (Rev 13:1).

## AND I SAW A BEAST RISING OUT OF THE SEA 153 x 12

Rev 13:1 και ειδον εκ της θαλασσης θηριον αναβαινον"

Here is the complete description.

## THE BEAST HAVING SEVEN HEADS AND TEN HORNS 153 x 17

θηριον εχον κερατα δεκα και κεφαλας επτα"

Throughout Revelation 13, it mentions the "image of the beast." The expression "image" is symbolic of what the beast (who rose out of the sea), actually represents.

## IMAGE OF THE BEAST 153 x 7

Rev 13:15 τη εικονι θηριου'

## IT'S IMAGE 153 x 11

Rev 14:11 την εικονα αυτου"

## THE NUMBER OF ITS NAME 153 x 17

Rev 15:2 αριθμου ονοματος αυτου'

Later in chapter 13 it talks about this beast who rises out of the sea, as being "the first beast."

"And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed" (Rev 13:12).

## THE AUTHORITY OF THE FIRST (beast) 153 x 24

Rev 13:12 την εξουσιαν του πρωτου"

Numerous other of the most important key words and phrases from Revelation chapter 13, to do with the beast rising out of the sea, have the 153 pattern in it (too laborious to discuss here). The examples being shown here are just a sampling of what is present.

Now look at these two features from the Old Testament.

"In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the monster that is in the sea" (Isa 27:1).

## AND HE SHALL SLAY THE MONSTER THAT IS IN THE SEA 153 x 11

Isa 27:1 והרג את התנין אשר בים

## THE MONSTER 153 x 6

"את התנין"

In relation to a beast rising from the depths of the sea, here is further confirmation of the link between that concept and the number 153. The symbolic meaning between the deep and the abyss is virtually the same.

"And when they shall have finished their testimony, the beast that riseth out of the abyss shall make war against them, and shall overcome them, and kill them" (Rev 11:7).

## THE BEAST THAT RISETH 153 x 8

Rev 11:7 το θηριον το αναβαινον"

### *The Depths of the Sea*

Here now is an array of references to do with the depths of the sea that clearly establish the 153 principle. The following examples show forth the concept of COMING FROM or OUT OF the sea, and also that which is the midst or depth of the sea.

"Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters" (Psa 69:14).

## OUT OF THE DEEP 153 x 2

Psa 69:14 רמזעמקי

Now all through Revelation it talks about the beast that rises from the bottomless pit. The Greek word used is ABUSSOU, and it means "abyss." This word in many English translations is rendered as simply "the deep" (see Luk 8:31 KJV). It is evidently the same "deep" mentioned in Genesis 1:2. This bottomless pit has numerous theomatics present that indicate it is the bottomless well of man's wisdom which ultimately leads nowhere.

"And when they shall have finished their testimony, the beast who ascends out of the abyss will make war against them, and shall overcome them, and kill them" (Rev 11:7).

## ASCENDS OUT OF THE DEEP 1530

Rev 11:7 αναβαινον εκ αβυσσου"

### THE BEAST THAT RISETH (out of the deep) 153 x 8

Rev 11:7 το θηριον το αναβαινον"

And these words are found in Psalms.

"The Lord said, I will bring again from Bashan, I will bring you from the depths of the sea" (Psa 68:22).

## BRING YOU FROM THE DEPTHS 153 x 6

Psa 68:22 אשיב ממצלות'

Probably the most famous reference to the depths of the sea, are these words of Jesus.

"But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Mat 18:6).

## IN THE DEPTH OF THE SEA 153 x 16

Mat 18:6 εν τω πελαγει της θαλασσης"

The well known story of Jonah really brings out the meaning of fishes and depth. The entire passage to do with the great fish that swallowed Jonah, is full of the 153 pattern. Here was Jonah's prayer after God delivered him.

"For thou hadst cast me into the deep, in the heart of the seas; and the floods compassed me about: all thy billows and thy waves passed over me" (Jonah 2:3).

## INTO THE DEEP IN THE HEART OF THE SEAS 153 x 2

Jon 2:3 מצולה בלבב ימים

"But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary" (Mat 14:24).

## IN THE MIDST OF THE SEA 153 x 7

Mat 14:24 μεσον θαλασσης ην'

And this well known phrase concerning the disciples. When Jesus found them, they were,

## CASTING A-NET INTO THE-SEA 1530 x 2

Mat 4:18 βαλλοντας αμφιβληστρον εις την θαλασσαν

The above are just a few examples.

Long after this study was complete, the following example showed up. The creatures dying in the sea is evidently because of the anger of rebellion.

"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and became the third part of the sea blood, and died the third part of the creatures in the sea" (Rev 8:8,9).

## THIRD PART OF THE SEA BLOOD 1530

Rev 8:8 το τριτον της θαλασσης αιμα'

## DIED (the third part of the creatures in the sea) 153

Rev 8:9 απεθανε"

## *The Significance of Fishes*

Now we come to the concept of fishes. If the sea and the depths of the sea have something to do with thoughts and the purposes and intent of man's heart, what do fishes symbolize? How could this possibly relate to the angels of heaven? After God created man, the first thing He commanded him to do, was to have dominion over the fish of the sea (Gen 1:26,28).

"And God said, Let us make man in our image, after our likeness: and let them have **dominion over the fish of the sea**, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth... Be fruitful, and multiply, and replenish the earth, and subdue it: and have **dominion over the fish of the sea**, and over the fowl of the air, and over every living thing that moveth upon the earth"

OVER FISH OF THE SEA 153 x 3

Gen 1:26 בדגת ים

FISH OF THE SEA 153 x 3

"דגת ים"

FISH 17

Exo 7:18 חדגה

The answer is simple. All of this is deeply symbolic. Even though God created biological fishes, and birds, and animals upon earth—these things all represent **deep spiritual concepts**—heavenly concepts to be precise (just this one aspect could produce a voluminous discussion). Here is a brief explanation.

The very first thing God commanded Adam to do, was take dominion over the fishes of the sea. Please stop and think about this for a second. What a ridiculous statement to take literally! It is impossible for man to rule over literal fishes in a literal sea. This obviously has nothing to do with fish farming, but is symbolic of man taking control over his thoughts—thoughts that swim and move about through the purposes and intents of the heart—the depths of the sea represents the deepest part of the human soul. In Psalms it talks about "The fish of the sea that swim through the PATHS of the seas" (Psa 8:8).

PATHS (of the sea) 153 x 4

Psa 8:8 ארחות

Man can farm cattle or other creatures, but the marine life in the ocean is not dependent upon man for anything. No person has control over the fishes of the sea. In fact, if the human race was annihilated, ocean life would continue perfectly well on its own, indefinitely (thank you very much!) In recent years, biologists have found dozens of new life forms and creatures in the sea that no one even knew existed before. So the point here is this. What God told Adam has nothing to do with man controlling literal fishes in a

literal sea! It must certainly have a deeper spiritualized interpretation. This is one place where a sole grammatical or literal interpretation by fundamentalist/literal theologians does not make any sense whatsoever.

If we study the NATURE of the fishes, of the birds, and the beasts throughout the Bible, there are literally volumes of truth relative to man having dominion over these things. The beasts of the earth represent the earthly plane. The fishes and sea concern things below the earth. The birds represent heavenly concepts.

Fishes are also symbolical of all men and all humanity, i.e. "multitudes." Jesus told Simon Peter and His disciples that He would make them "fishers of men." So in essence, fishes comprise both composite man and his thoughts as a spiritual being.

All of the above features that have been shown thus far in this discussion, are just a sampling of what we are about to discover with the number 153. The remaining portion of this presentation is divided into two sections. The first has to do with waters or the sea that rages, and the second has to do with those things that rage in the hearts of men. Let us now look at the first clear cut category in this design.

## ***Section #1: The Raging Sea***

The presentation here in Section #1, is simply a compilation of references and features—preparatory for the significance of what is to follow in Section #2 (you may want to breeze rather quickly through this part of the presentation). What we are going to show here is the amazing consistency to do with the raging sea and the subject of storms at sea—it is full of the 153 pattern. Again, this will be preparatory for Section #2.

"O LORD God of hosts, who is a strong LORD like unto thee? or to thy faithfulness round about thee? Thou rulest the raging of the sea: when the waves arise, thou stillest them" (Psa 89:10).

### **RAGING OF THE SEA 153 x 3**

Psa 89:10 גאות ים

This really cements this design—it states in the second phrase that "when the waves arise..."

### **(the waves) ARISE 153 x 2**

"שׂרע"

A little bit different word appears in Hebrew with the following.

"The floods have lifted up, O LORD, the seas have lifted up their voice; they lifted up the seas their pounding" (Psa 93:3).



## LIFTED UP (the seas their pounding) 153 x 2

Psa 93:3 שָׁאוֹר

So we find in the above phrases, the key word to do with the actual violent rising of the sea, works out to 153. Here is the next verse. The following feature is four Hebrew words.

"More than the thunder of waters great ones, mighty ones the breakers of the mighty sea, the Lord on High is mighty" (Psa 93:4).

## MORE THAN THUNDER OF WATERS GREAT ONES 153 x 6

Psa 93:4 מִקְלֹת מַיִם רַבִּים

The following brief phrase has two outstanding 153 features in it.

"For he commandeth, and raiseth the wind of the storm which lifteth up the waves of it" (Psa 107:25).

## THE STORM WHICH LIFTETH UP THE WAVES (of it) 153 x 7

Psa 107:25 סְעָרָה וְתִרְדָּמָה גְלִי"

Here is something interesting. In Revelation 17 it talks about the great harlot that sits on many waters, which are peoples. Yet this same woman is also described as actually being the great city Babylon. Look now at this from Jeremiah.

"The sea is come up upon Babylon: with the roar of her waves she is covered" (Jer 51:42).

## WITH THE ROAR OF HER WAVES 153

Jer 51:42 בְּהַמְזוּר גְלִי"

Here is a feature where the 153 clearly points to the meaning of what it represents.

"Because the LORD hath spoiled Babylon, and destroyed out of her the great voice; and they will rage waves of them like waters great ones, a noise of their voice is uttered" (Jer 51:55).

## RAGE WAVES OF THEM LIKE (waters great ones) 153

Jer 51:55 הִמ גְלִיהֶם ב

And yet another from Jeremiah.

"They shall hold the bow and the lance: they are cruel, and will not show mercy: their sound shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon" (Jer 50:42).

## THEIR SOUND SHALL ROAR LIKE THE SEA 153 x 2

Jer 50:42 קולם בים יהגזר

And here is another feature, almost identical from Ezekiel.

"Therefore thus saith the Lord GOD; Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea casteth up to its waves" (Ezek 26:3).

## AS THE SEA CASTETH UP TO (its waves) 153 x 4

Eze 26:3 כהעלות ים ל'

Here is a verse in Job.

"Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? ... and said, Hitherto shalt thou come, but no further: and to here shall of thee the proud waves be stopped (Job 38:8,11).

The following is four Hebrew words.

## TO HERE SHALL THE PROUD WAVES 153 x 6 BE STOPPED

Job 38:11 "אי שית בגאון גליד"

When the Israelites crossed the red sea, and God drowned Pharaoh and all the Egyptian army, this is the verse that describes what happened. The text says that the waters piled up like a raging angry wall.

"And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble. And with the blast of thy nostrils they piled up the waters stood firm like a raging wall, and the depths were congealed in the heart of the sea" (Exo 15:7).

## WATERS STOOD FIRM (like a raging wall) 153 x 2

Exo 15:7 "מים נצבר כמזר"

Interestingly, the Hebrew word "they piled up" as in "they piled up the waters" is 122 x 3, the number to do with the warfare in heaven and casting down of the angels.

### *The Story of Jonah*

One of the best known storm at sea stories in the Bible, involves Jonah and the whale.

"But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD. But the LORD sent out a

great wind into the sea, and arose a mighty tempest in the sea, so that the ship was like to be broken" (Jonah 1:3,4).

## AND AROSE A MIGHTY TEMPEST IN THE SEA 153 x 3

Jon 1:4 " יהי סער גדול בים"

The complete phrase exhibits the pattern.

## AROSE A MIGHTY TEMPEST IN THE SEA SO THAT 153 x 9 THE SHIP WAS LIKE TO BE BROKEN

Jon 1:4 יהי סער גדול בים והאניה חשבה להשבר'

The story goes on.

"Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not. And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this calamity is upon us. So they cast lots, and the lot fell upon Jonah" (Jonah 1:5-7).

## WHOSE CAUSE THIS CALAMITY 153 x 7

Jon 1:7 שלמי הרעה הזאת'

"Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them. Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea it continued being rough" (Jonah 1:10,11).

## FOR THE SEA IT CONTINUED (being rough) 153

Jon 1:11 כי הים הולכו'

Hebrew Note: The ך can either go with הולכו or םער

"And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you" (Jonah 1:12).

## FOR MY SAKE THIS GREAT TEMPEST 153 x 5

Jon 1:12 כי בשלי סער הגדול הזה"

"So they took up Jonah, and cast him into the sea: and the sea ceased from her raging" (Jonah 1:15).

## AND CAST HIM INTO THE SEA 153

Jon 1:15 יטלו אל הים'

"Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea it continued being rough, and was wild against them" (Jonah 1:13).

FOR THE SEA IT CONTINUED (being rough) 153

Jon 1:13 כי הים הולכר

(was wild) AGAINST THEM 153

עליהם

The story goes on. Here in chapter 2 is Jonah's prayer from inside the belly of the fish.

"Then Jonah prayed unto the LORD his God out of the fish's belly, And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the deep, into the heart of the seas; and the floods compassed me about: all thy billows and the waves swept over me" (Jonah 2:1-3).

This first feature shows and identifies the concept of 153 being relative to the depths of the sea.

DEEP INTO THE HEART OF THE SEAS 153 x 2

Jon 2:4 מצולה בלבב ימים

THE WAVES SWEEP OVER ME 153 x 3

Jon 2:4 וגלד עלי עברד

We talked earlier about the number 153 being related to the concept of coming OUT OF the sea. When it comes to that concept, the following words are the most direct possible.

"And the Lord spake unto the fish, and it vomited out Jonah onto the dry land" (Jonah 2:10).

IT VOMITED OUT JONAH ONTO (dry land) 153 x 4

Jon 2:10 יקא את יונה אל

### *Paul's Shipwreck*

Towards the end of the book of Acts, the apostle Paul was traveling in the Mediterranean towards Rome to appeal to Caesar, when a great storm arose. An angel appeared to him and said to him that all those on board the vessel would be saved. There were a total of 276 souls saved (Acts chapter 27).

"But not long after there arose against it a tempestuous wind, called Euroclydon. And when the ship was caught, and could not beat up into the wind, we let her drive" (Acts 27:14,15).

BEAT UP INTO THE WIND 1530 x 2

Act 27:15 αυτοθαλαμειν τω ανεμω

Here is where it talks about the big storm. These key words are very significant.

"And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away" (Acts 27:20).

## **NO SMALL (tempest) 153 x 7**

Act 27:20 ουκ ολιγου"

The following feature is truly outstanding—right to the point of what 153 represents.

"And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made toward shore. And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves" (Acts 27:40,41).

## **WITH THE VIOLENCE (of the waves) 153 x 5**

Act 27:41 υπο βιας"

### ***Jesus Calms the Raging Sea***

By far the most significant account of the stormy waters, involves the account(s) where Jesus calmed the raging sea. The following verse is saturated with all the numbers theomatically to do with the actual rebellion and warfare in heaven.

"And, behold, there arose a tempest great in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith?" (Mat 8:24-26).

## **(tempest) GREAT IN (the sea) 153 x 2**

Mat 8:24 μεγας εν"

## **THE SHIP WAS COVERED WITH THE WAVES 153 x 33**

το πλοιον καλυπτεσθαι υπο των κυματων"

The above phrase in reference to the storm itself, is literally saturated with 122 multiples—the key number in theomatics to do with the warfare in heaven.

Here is the next part of this story.

"Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marveled, saying, What manner of man is this, that even the winds and the sea obey him!" (Mat 8:26).

## **REBUKED THE WIND AND THE SEA 153 x 16**

Mat 8:26 επετιμησεν τοις ανεμοις και τη θαλασση'

Another story appears later in Matthew, similarly, only this time Jesus was not on the boat. The two key features here point directly at the meaning of the 153—both the middle of the sea and being tossed by the waves.

"And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. But the ship now in the midst of the sea was tossed with waves: for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea" (Mat 14:23-25).

### **WAS IN THE MIDST OF THE SEA 153 x 7**

Mat 14:24 μεσον θαλασσης ην'

In the original Greek the phrase reads, "and the ship in the midst of the sea was tossed with the waves. This is another incredibly direct feature.

### **WAS TOSSED (with the waves) 153 x 4**

ην βασανιζομενον"

Now we go to Luke's parallel account. It is hard to understand how anybody could look at the following two features—both 1530—and not believe in the validity of theomantics.

"But as they sailed he fell asleep: and there came down a wind storm on the lake; and they were filled with water, and were in jeopardy. And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm" (Luke 8:23,24).

### **STORM ON THE LAKE 1530**

Luk 8:24 λαιλαψ εις την λιμνην"

### **RAGING OF THE WATER 1530 x 2**

κλυδωνι του υδατος'

And Here is Mark's parallel account.

"And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm" (Mark 4:37-39).

### **AND THERE OCCURRED A GREAT STORM OF WIND 153 x 12**

Mar 4:37 και γινεται λαιλαψ μεγαλη ανεμου'

### **AND THE WAVES 153 x 7**

τα δε κυματα'

## THE WAVES 153 x 5

κυματα'''

## THE WAVES STRUCK THE SHIP 153 x 12

κυματα επεβαλεν εις το πλοιον'

### THE SHIP WAS COVERED WITH THE WAVES 153 x 33

Mar 8:24 το πλοιον καλυπτεσθαι υπο των κυματων''

### *Luke 21:26*

This is without a doubt the most significant verse as it relates to the connection between the raging sea and the nations upon the earth. In the following passage, the events in heaven and the stars (symbolic of angels), is all connected with men upon earth and the events, i.e. turmoil happening in the sea.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations in perplexity at the sound of the sea and surf; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken" (Luke 21:25,26).

### UPON THE EARTH 153 x 2

Luk 21:26 επι γης

### UPON THE EARTH DISTRESS 153 x 14

επι της γης συνοχη

### DISTRESS OF NATIONS IN (perplexity) 153 x 15

συνοχη εθνων εν''

### NATIONS IN PERPLEXITY AT THE SOUND OF THE SEA 153 x 22

εθνων εν απορια ηχουσης θαλασσης

### *A Passage in the Book of Jude*

This passage in Jude connects—directly—the raging waves of the sea with the wandering stars of heaven.

"But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees

whose fruit withereth, without fruit, twice dead, plucked up by the roots; Waves raging of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever" (Jude 1:10-13).

Nothing could be more direct or spectacular than the following two features of 153.

## WAVES 153 x 5

Jud 1:13 κυματα"

## RAGING OF THE SEA 153 x 5

αγρια θαλασσης'

### RAGING OF THE WATER 1530 x 2

Luk 8:24 κλυδωνι του υδατος'

And of course as shown earlier from the Hebrew Old Testament,

### RAGING OF THE SEA 153 x 3

Psa 89:10 גאות ים

Now the above contains another major feature—a clear cut multiple of 1530. As is many times the case in theomatics, these embedded patterns are not always with words in juxtaposition (side by side). The above could be translated, "Raging waves of the sea foaming up for themselves shame."

## WAVES OF SEA FOAMING UP 1530 x 3 FOR THEMSELVES

κυματα θαλασσης απαφριζοντα τας εαυτων"

Now look at this verse in Isaiah, as transliterated from the Hebrew—7 short words in the Hebrew. The raging of the sea is obviously symbolic of the rage that goes on in the hearts of mankind.

"O the raging of nations many, like to rage the seas they rage, and the uproar of peoples like the roar of waters great ones they roar" (Isa 17:12).

## O THE RAGING OF NATIONS MANY, LIKE TO RAGE 153 x 8 THE SEAS THEY RAGE

Isa 17:12 הרי המון עמים רבים כהמות ימים יהמיון"

In the second phrase, the two key words contain 153, "and the uproar of the peoples like the roar of the waters great ones they roar."

## THE PEOPLES THEY ROAR 153 x 3

אמים ישאון'



## ***A Significant Passage in Psalms***

This is one of the most significant verses possible from the Bible.

"Why do the heathen rage, and the people imagine a vain thing?" (Psa 2:1).

Upon first examination, this passage did not seem to exhibit the 153 pattern. It clearly contained the 570 and 456 patterns to do with the original sin, and man rebelling against God when he ate of the tree of knowledge (see Section 10). Yet upon closer examination, there indeed was a very clear and distinct 153 present.

The Hebrew transliterates as follows with three words. "Why — they rage — nations" (למה רגשו גוים). In looking at a Hebrew lexicon, it will be discovered that the first word meaning "why," is actually a composite word containing a preposition (letter ל), attached to the root (מה), which has the basic meaning of "where" or "at" or "so" among other possibilities (not necessarily a geographic location, but simply a point of expression). The meaning "unto where" or "unto at" or "unto so" is then translated simply as "why." It is also apparent that—as is many times the case—these patterns are designed by God to work within the framework of the parsed words and root meanings. Without the preposition letter ל which always means "unto" in Hebrew, this phrase could perhaps be translated as "unto so they rage the nations."

### **SO THEY RAGE THE NATIONS 153 x 4**

Psa 2:1 למה רגשו גוים

Long after this study was complete, I found this passage which seems to fit nicely here with this theme of the nations raging.

"He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful" (Mat 13:22).

### **ANXIETY OF THE AGE 153 x 9**

Mat 13:22 μεριμνα αιωνος

Interestingly, the Greek word "anxiety" is 122 x 2, the number to do with all out warfare against the God of heaven.

## ***A Passage in 2<sup>nd</sup> Peter—Noah's Flood***

An interesting passage that bears out this theme is the following in 2<sup>nd</sup> Peter. This of course is talking about Noah's flood, however, it has striking parallels to Genesis chapter one.

"For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: through which then the world being inundated with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Pet 3:5).

## WHICH THEN THE WORLD BEING INUNDATED 1530 x 3 WITH WATER, PERISHED

2 Pet 3:6 ον τότε κοσμος υδατι κατακλυσθεις απωλετο"

"They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all" (Luke 17:27).

## AND DESTROYED THEM ALL 153 x 12

Luk 17:27 και απωλεσεν παντας"

Here is the book of Revelation chapter 12, the one having to do with the fallen angels.  
Look at this!

"And the serpent cast out of his mouth behind OF THE WOMAN WATER AS A FLOOD, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth" (Rev 12:15,16).

(behind) OF THE WOMAN WATER AS (a flood) 1530 x 2

Rev 12:15 γυναικος υδωρ ως"

## THE FLOOD 153 x 4

ποταμον'

There are a whole host of 153 features to do with destructive floods in the Bible, particularly Noah's flood. It is not necessary to show all of that here.

### *The Boiling Sea*

Here is the first passage.

"He maketh to boil like a cauldron the depth of the sea" (Job 41:31).

## HE MAKETH TO BOIL LIKE A CAUDRON 153 x 6

Job 41:31 ירתח בסיר

And in conjunction with the above, look at this!

"Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven churning up the great sea" (Dan 7:2).

## CHURNING UP THE GREAT SEA 153 x 2

Dan 7:2 גיח לימא רבא

And then this.

"Though the waters roar and be troubled, though the mountains shake with the swelling thereof. Selah" (Psa 46:3).

## THE WATERS ROAR 153

Psa 46:3 יחמו מימי

The next two examples are simply amazing! From one phrase, the two key expressions about waters being troubled are both 153.

"The waters saw thee, O God, the waters writhed: also they convulsed the depths" (Psa 77:16).

## THE WATERS WRITHED 153

Psa 77:16 מים יחילו

## CONVULSED THE DEPTHS 153 x 7

Psa 77:16 ירגז תהומות

"But the wicked are as the troubled sea, when it cannot rest, whose waves cast up mire and dirt" (Isa 57:20),

As is many times the case in theomatics, the pattern is embedded in the key principal words. Here without the preposition "are as" (כ), the perfect phrase emerges,

## THE WICKED A TROUBLED SEA 153 x 8

Isa 57:20 רשעים ים נגרש

The last part says "whose waves cast up mire and dirt." The mire and dirt of course could be symbolic of anger and rebellion.

## MIRE AND DIRT 153 x 4

ר"ש ומי"ט

Notice that the following mention of the great wrath of the devil, is tied directly to the topic of the sea.

"Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for came down the devil unto you, having great wrath, because he knoweth that he hath but a short time" (Rev 12:12).

## THE DEVIL UNTO YOU HAVING GREAT WRATH 153 x 8 x 3

Rev 12:12 ο διαβολος προς υμας εχων θυμον μεγαν'

We have now seen convincing evidence, that the realm of the sea and the raging of the sea, is full of the 153 pattern. It is now time to examine what all of this means. Here now is the major and conclusive portion of this whole presentation, which has to do with the whole subject of the wrath of man.

## ***Section #2: The Anger in the Hearts of Men***

Now we start looking into the source of all this that the 153 represents—the prejudice and hatred that comes forth from the heart of men. Here we see the connection between the depth or heart of the sea, and the heart of man.

Here are the words of Jesus.

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders" (Mark 7:21).

### **FROM WITHIN 153 x 7**

Mar 7:21 εσωθεν"

### **FROM WITHIN, OUT OF THE HEART OF MEN THOUGHTS 153 x 36 EVIL COME FORTH**

εσωθεν εκ της καρδιας αμθρωπων διαλογισμοι κακοι εκπορευονται

Two verses later.

"All these evil things from within come forth, and defile the man" (Mark 7:23).

### **EVIL THINGS FROM WITHIN 153 x 9**

Mar 7:23 πονηρα εσωθεν'

### **EVIL THINGS 153 x 4**

τα πονηρα"

### **FROM WITHIN 153 x 7**

εσωθεν"

More words of Jesus.

"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Mat 15:19).

### **OUT OF THE HEART PROCEED 153 x 19 EVIL THOUGHTS**

Mat 15:19 εκ της καρδιας εξερχονται διαλογισμοι πονηροι'

More words yet.

"Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth out of the heart the heart; and they defile the man" (Mat 15:17,18).

Here is how the phrase reads in Greek.

## OUT OF THE HEART COME FORTH THOSE THINGS 153 x 22 THAT DEFILE THE MAN

Mat 15:18 εκ καρδιας εξερχεται κακεινα κοινοι τον ανθρωπον"

## OF THE HEART COME FORTH THOSE THINGS 1530

καρδιας εξερχεται κακεινα'

And more famous words of Jesus.

"O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh" (Mat 12:34).

## OF THE HEART THE MOUTH SPEAKETH 1530

Mat 12:34 της καρδιας στομα λαλει'

It is out of the mouth that everything in the heart proceeds. Look now at this verse, and where the 153 appears!

"Whose mouth is full of cursing and bitterness" (Rom 3:14).

## THE MOUTH 153 x 4

Rom 3:14 στομα'

This next expression really gets down to the heart of the matter. The spirit of man is what emanates from his heart (see Eph 2:2).

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (1 Cor 2:11).

## SPIRIT OF MAN WHICH IS IN 153 x 14

1 Cor 2:11 πνευμα ανθρωπου εν'

Later on in this presentation, we are going to greatly enlarge the above theme of those things that come forth out of the heart, and show an amazing array of features with the number 153 and its connection to the actual hardness of men's hearts and the subsequent

anger towards God. Also, the topic of spiritual blindness will be discussed, which of course is the result of the hardness of heart.

But first, let's take a detour and show how the angelic rebellion in heaven relates to all this, and then we will come back and concentrate on the spiritual issues of the heart. Here now is the book of Job.

## *The Angel Connection*

It has always been a mystery why the expression "sons of God" from the Hebrew equals 153. Now we can start to understand why. It should be pointed out that the expression "sons of God" does not always mean good standing or favor with God. The only thing that makes the angels "sons" is because God created them in the first place (obviously, Christians as sons of God in the New Testament ARE in a positive relationship with their heavenly Father). So even rebellious sinners who are fallen from grace, are still constituted sons of God according to the Bible.

"Again there was a day when the sons of God came to present themselves before the Lord, and came also Satan in among them to present himself before Jehovah" (Job 2:1).

**ALSO SATAN IN AMONG THEM TO PRESENT HIMSELF BEFORE JEHOVAH 1530**

Job 2:1 גם השטן בתכם להתיצב על יהוה

It says that Satan came "in among them." What this is obviously talking about was the spirit of Satan among the rebellious "sons of God," and not an actual person or fallen archangel as many people have presumed and speculated (see chapter 4c on whether or not Satan is a conscious living being).

**AMONG THEM 153 x 3**

תכם'

And now this expression—the rebellious sons of God in the book of Job. We would be reminded that the Hebrew word for "God" is actually the plural form of EL, which is ELOHYM. It means "gods" (plural).

**SONS OF GOD 153**

בני האלהים

Or....

**SONS OF THE GODS 153**

בני האלהים

Again, it was the spirit of hatred and rebellion towards God that Satan represents, and the identity expression which questioned God's character (same as when Jesus called Peter

Satan—it was the SPIRIT OF SATAN in Peter). This next example most certainly brings out the entire aspect of what this whole aspect.

"So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes. Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die" (Job 2:7-9).

## **CURSE GOD 153 x 2**

ברך אלהים" Job 2:9

### ***Job 36:13***

In going briefly through the book of Job, virtually every reference to wrath or anger had to do with God's own personal wrath. However, this amazingly significant verse appeared in the middle of it all. Here it talks about those who HARBOR their feelings of anger.

"And the godless in their heart they harbor wrath" (Job 36:13).

## **AND THE GODLESS 153**

רחמי" Job 36:13

Embedded within these basic Hebrew words is another 153. To "harbor wrath" means that one truly holds resentment in their being. The following is really key to this whole concept.

## **THE GODLESS IN THEIR HEART 153 x 4 HARBOR WRATH**

חמי" לב שמו א"

These features just shown are but a sample of features gleaned right off the top. We are about to see this entire aspect become more prevalent in the examples yet to be shown.

Finally we come to the very end of the book of Job. Look at these examples. Nothing could be more descriptive of the rebellious sons of God.

"He beholdeth all those who are haughty: he is a king over all the sons of pride" (Job 41:34).

## **ALL THOSE WHO ARE HAUGHTY 153 x 3**

את כל גבה" Job 41:34

## **THE SONS OF PRIDE 153 x 3**

בני שחץ"

## ***The Sons of God in Genesis***

When it comes to men's anger, the following is the one verse from this account of Noah and the flood, that expresses that fact. It was in that account that it refers to the sons of God coming down and marrying the daughters of man.

"The earth also was corrupt before God, and the earth was full of violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth" (Gen 6:11,12).

### **EARTH WAS FULL (of violence) 153 x 5**

Gen 6:12 תמלא הארץ

Here is the complete verse.

"And God looked upon the earth, and, behold, it was corrupt; for every person had corrupted the way of him upon the earth" (Gen 6:12).

### **CORRUPT 153 x 5**

Gen 6:12 נשחתה

### **FOR EVERY PERSON HAD CORRUPTED THE WAY 1530**

Gen 6:12 כי השחית כל בשר דרך

The fact that the above examples work out to 153—this shows that the violence and corruption was due to the rebellion that was in men's hearts.

## ***The Book of Job Connects to Eden***

Satan who tempted Eve in the garden of Eden was essentially the same as Satan among the sons of God in the book of Job (there is no real spiritual difference—it is the same parallel event). In the account of the original temptation, it talked about the serpent speaking to the woman. The woman of course represents the female or SUBJECTIVE nature within the angels themselves (see chapter 5d on the male/female principle). The fact that the following expression works out to 153 indicates the wrath of the subjective nature.

### **THE WOMAN 153 x 2**

Gen 3:2 אשה

And this expression must certainly be relevant. Adam represents the male or objective nature within the angelic persona.

### **ALL THE DAYS OF ADAM 153**

Gen 5:5 כל ימי אדם



And this is the only direct reference to Satan's power in the Bible. It was Satan who was in the midst of the sons of God in the book of Job!

"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins" (Acts 26:18).

## AND FROM THE POWER OF SATAN 1530

Act 26:18 και εξουσιας Σατανα

Please understand that all the above are just a few examples gleaned right off the top.

### *The Fallen Angels*

Now when we come to the New Testament, we see the following.

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 1:6).

## THE ANGELS 153 x 11

Jud 6 τους αγγελους'

## LEFT THEIR OWN HABITATION 153 x 11

απολιποντας ιδιον οικητηριον'

The angels obviously left their habitation in anger. Here now is the book of Revelation and the rebellion in heaven.

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and the angels of him" (Rev 12:7).

## AND THE ANGELS 153

Rev 12:7 και αγγελοι

And from the book of Job—the rebellious angels are called,

## SONS OF GOD 153

Job 1:6 בני האלהים

In Matthew 25:41, Jesus talked about the everlasting fire "prepared for the devil and the angels of him."

## THE DEVIL 153 x 6

Mat 25:41 διαβολου'

## AND THE ANGELS 153

Rev 12:7 και αγγελοι

## *The Prodigal Son*

There is an entire section in Angelfall (see **5f**) that discusses the story of the prodigal son and the angelic connection, and the symbolism that that passage represents. Here in this story that Jesus gave, it talks about both the younger and older brothers. These of course are representative of the good and the bad angels—those who rebelled and left their Father's house, and those who remained faithful to their Creator. Both of these expressions equal 1530.

When the younger immature son departed, he was in rebellion against God. **The far country this is talking about is the intellectual realm of this earth** (numerous thematic patterns in this phrase establish that fact).

### THE YOUNGER SON DEPARTED TO A FAR COUNTRY 1530 x 3

Luk 15:12 νεωτερος υιος απεδημησεν εις χωραν μακραν'

### THE YOUNGER (son) 1530

νεωτερος

And then it talks about the older son, who obviously never rebelled and left heaven. This brings us back to the comment made earlier, "the expression 'sons of God' does not always mean good standing or favor with God. The only thing that makes the angels 'sons' is because God created them in the first place."

### THE OLDER (son) 1530

Luk 15:25 ο πρεσβυτερος"

At the very beginning of this account it states,

"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. And he said, A certain man had two sons: And the younger of them said to his father... " (Luke 15:10-12).

### ANGELS OF GOD 153 x 9

Luk 15:10 αγγελων θεου'

### SONS OF GOD 153

Job 1:6 בני האלהים

In verse 28 it talks about the Father forgiving the younger son when he returned back home, and the Father performed a great feast of celebration and killed the fatted calf. It says concerning the older son, "And he was angry, and would not go in: therefore came his father out, and entreated him." This here does not contain a 153, perhaps because the anger of the older unfallen angel was not in the same class of rebellion as the anger of the more immature fallen angels. It is interesting to note, however, that the older and

obedient son argued and debated with his heavenly Father. This demonstrates that all angels in heaven, even the good ones, have to some extent a mind of their own and personal feelings, and they are quite capable of getting upset and will argue with God occasionally. Interesting idea.

## ***The War in Heaven***

Now we start moving into the topic where the 153 pattern really shines in a spectacular way—the warfare of man and the fallen angels against the God of heaven.

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon warred and the angels of him" (Rev 12:7).

### **AND THE DRAGON WARRED AND THE ANGELS 153 x 11**

Rev 12:7 και δρακων επολεμησε και οι αγγελιοι'

"And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them" (Rev 11:7).

### **SHALL MAKE WAR AGAINST 153 x 7**

Rev 11:7 ποιησει μετ πολεμον'

Here we find the key word working out to 153.

"And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together unto war: the number of whom is as the sand of the sea" (Rev 20:7,8).

### **WAR 153 x 5**

Rev 20:8 τον πολεμον

There is one verse from the Old Testament that talks specifically about the war in heaven.

"They fought from heaven the stars, from their courses fought against Sisera" (Judg 5:20).

### **THEY FOUGHT FROM HEAVEN 153 x 4**

Jud 5:20 "בן שמים נלחמו"

Look at these words from Ephesians! When it comes to the subject of warfare, nothing could be more direct than these words.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against the spiritual hosts of evil in the heavenlies" (Eph 6:12).

## SPIRITUAL HOSTS OF EVIL IN 1530 x 2 THE HEAVENLIES

Eph 6:12 πνευματικά πονηρίας εν τοις επουρανίοις"

## SPIRITUAL HOSTS OF EVIL IN 153 x 13

πνευματικά της πονηρίας εν

The following passage definitely relates.

"Behold, he put no trust in his servants; and his angels he charged with folly" (Job 4:18).

## THE ANGELS HE CHARGED (with folly) 153 x 3

Job 4:18 "מלאכי ישׁים"

And so does this passage that refers to angels in the book of Hebrews.

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation" (Heb 2:2,3).

## AND DISOBEDIENCE RECEIVED A JUST (recompense) 153 x 4

Heb 2:3 και παρακοή ελαβεν ενδίκον'

### *The Prince of the Power of the Air*

Satan has often been referred to as "the prince (ruler) of the power of the air." Relative to the whole rebellion issue, no passage is of more pronounced significance than this one in Ephesians.

"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit now operating in the sons of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others" (Eph 2:2,3).

## THE POWER OF THE AIR 153 x 17

Eph 2:2 της εξουσίας του αερος'

## THE SPIRIT NOW OPERATING 153 x 29

του πνευματος του νυν ενεργουντος"

The air and the atmosphere is symbolic language for the SPIRITUAL CLIMATE that presently exists in this world.

The last part of the passage mentions wrath and anger and says that we "were by nature children of wrath, even as others." Here we find an explicit 153 example to do with the wrath of man.

## **OF WRATH, EVEN AS OTHERS 153 x 11**

Eph 2:3 οργης ως και λοιποι'

### ***Rising up Against the Knowledge of God***

No passage from the Bible could be more appropriate than the following. To rise up against the knowledge of God is to resent His authority.

"Casting down imaginations, and every high thing rising up against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; And having in a readiness to revenge all disobedience, when your obedience is fulfilled" (2 Cor 10:5,6).

## **AND EVERY HIGH THING RISING UP AGAINST 153 x 19**

2 Cor 10:5 και παν υψωμα επαιρομενον κατα'

### **AND BRINGING INTO CAPTIVITY EVERY THOUGHT 153 x 18**

και αιχμαλωτιζοντες παν νοημα'

### **REVENGE ALL (disobedience) 153 x 4**

εκδικησαι πασαν"

In reference to one who opposes or is an adversary, this is probably the best known reference of all. One of the major ways a person opposes God and expresses anger against God, is by exalting Himself in place of God. Self exaltation is one way of hating God, because a person robs for himself that position that only belongs to the Creator.

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God" (2 Th 2:4).

## **WHO OPPOSETH AND EXALTETH HIMSELF ABOVE 153 x 19 ALL THAT IS CALLED GOD**

2 Th 2:4 αντικειμενος και υπεрайρομενος επι παντα λεγομενον θεον

## **EXALTETH HIMSELF ABOVE 153 x 8**

υπεрайρομενος επι"

### **AND EVERY HIGH THING RISING UP AGAINST 153 x 19**

2 Cor 10:5 και παν υψωμα επαιρομενον κατα'

One of the major ways a person opposes God and expresses anger against God, is by exalting Himself in place of God. Self exaltation is one way of hating God, because a person robs for himself that position.

"For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 14:11).

## WHOSOEVER EXALTETH HIMSELF 1530 x 2

Luk 14:11 πας υψων εαυτον"

I thought of this passage after finding the above. Jesus throughout the gospels talked about Capernaum being exalted unto heaven.

"And thou, Capernaum, unto heaven thou wast exalted, thou shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day" (Mat 11:23).

## HEAVEN THOU WAST EXALTED 153 x 26

Mat 11:23 του ουρανου υψωθης

And in reference to the City of Babylon, which is also the great harlot of Revelation, these words. The key number to do with Babylon is 34 in theomatics.

"For her sins have reached to heaven, and God hath remembered her iniquities" (Rev 18:5).

## FOR HER SINS HAVE REACHED TO HEAVEN 153 x 34

Rev 18:5 οτι ηκολουθησαν αυτης αι αμαρτιαι αχρι του ουρανου'

### *The Consummate Passage*

This may be the consummate passage in the entire Bible to do with the rebellion in heaven and warfare—consummated upon earth between God Almighty and the kings of the earth (a sure type of Adam as ruler and having dominion—see chapter **5f** on Adam).

There are many 153's in the following. Here are just two of them.

"For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty" (Rev 16:14).

## TO THE BATTLE OF THE GREAT DAY OF GOD 153 x 11

Rev 16:14 εις πολεμον ημερας μεγαλης θεου"

## THE BATTLE OF THE GREAT DAY OF GOD 153 x 19

τον πολεμον της ημερας της μεγαλης θεου'

## THE BATTLE 153 x 5

Rev 20:8 τον πολεμον

And this interesting feature showed up at the last minute. Here are the last two words of the phrase. The reference to the battle of "Armageddon" is only mentioned once.

"And he gathered them together into a place called in the Hebrew tongue Armageddon" (Rev 16:16).

## IN THE HEBREW TONGUE ARMAGEDDON 1530

Rev 16:16 Εβραϊστι Μαγεδων'

What can one conclude from this? The mention of the Hebrew in association with Armageddon, definitely points clear back to Genesis. This word appears only once in the Bible. It appears that Armageddon is a consummation—upon earth—of a battle that began raging in the heavens. All of this is highly symbolic and probably has little or nothing to do with a supposed future battle in Northern Israel.

When I found all the above, I thought of this next passage where men wanted to be hid from the face of God. Some texts use "his wrath" in reference to God's wrath, but others "the wrath of them" as to mans' own personal wrath—two completely different meanings. Theomatics seems to confirm the concept that this is referring to man's wrath.

"And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of the wrath of them is come; and who shall be able to stand?" (Rev 6:16,17).

## DAY OF THE WRATH OF THEM 153 x 17

Rev 6:17 η ημερα της οργης αυτων'

## THE DAY 153

ημερα'

Interestingly, in reference to the sons of disobedience, we find the same clear 153 pattern in reverse—having to do with God's own individual wrath UPON the sons of disobedience.

"Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience" (Eph 5:6).

## THE WRATH OF GOD UPON 1530

Eph 5:6 οργη του θεου επι

## *The Wine of Wrath*

The following expression being 1530 is hardly a coincidence. The expression "wine of wrath" is not referring in this instance to God's wrath, but to man's wrath of the rebellion. Babylon the Great is the great harlot of Revelation—all of that connects to Eve from the Garden of Eden.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication" (Rev 14:8).

## THE WINE OF WRATH 1530 x 2

Rev 14:8 του οινου του θυμου'

## WRATH 153 x 6

θυμου'

Another outstanding reference in Revelation to anger is this one. Here the anger is directed towards the godly offspring of Eve.

"And the dragon was enraged with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (Rev 12:17).

## ENRAGED WITH 153 x 8

Rev 12:17 ωργισθη επι'

Look at this admonishment given to Christians.

"But now ye also put off all anger, wrath, malice, blasphemy, filthy communication out of your mouth" (Col 3:8).

## ALL ANGER, WRATH 1530

Col 3:8 τα παντα οργην θυμον'''

### *The God Haters*

This is a MAJOR reference.

"Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents" (Rom 1:30).

The expression "haters of God," is actually one Greek word that became a composite of two words. The word for "God" (θεος), combined with "haters" (ε)τυγεις, equals θεοστυγεις. Here is the result.

## HATERS 153 x 6

Rom 1:30 τυγεις

Greek Comment: Actually, the word traditionally used is στυγεις, which uses the ending s of θεος in an overlap. Since there were no spaces between words in the



original Bible copies (all words and text were one continuous stream of letters), there is the possibility that τυγεις may actually be an unrecognized word (why wasn't the word spelled θεοστυγεις?) with a double letter sigma (s), however its 918, or 153 x 6 value is the remaining portion of the composite word "god-haters" after the θεος is removed.

### ***The Hardness of Heart***

Now we turn and look at the one very major aspect of this whole design concept. As it relates to anger and bitterness towards God, nothing could be more direct than the following expression—all by itself. The following is one Greek word.

## **HARDNESS OF HEART 153 x 4**

Mar 10:5 σκληροκαρδιαν"

This has just got to be one of the most significant and direct verses in the Bible.

"But after the hardness and impenitent heart of thee, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God" (Rom 2:5).

## **BUT ACCORDING TO THE HARDNESS 153 x 15 AND UNREPENTANT (heart of thee)**

Rom 2:5 κατα δε σκληροτητα και αμετανοητον'

These next words are as direct as it can possibly get.

"But were hardened their thoughts: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ" (2 Cor 3:14).

## **WERE HARDENED THEIR THOUGHTS 153 x 25**

2 Cor 3:14 επωρωθη νοηματα αυτων"

Some time after Jesus had fed the multitudes, this is what it says.

"For they considered not the miracle of the loaves: for their heart was hardened" (Mark 6:52).

## **FOR THEIR HEART WAS HARDENED 153 x 25**

Mar 6:52 ην γαρ αυτων η καρδια πεπωρωμενη

Here the direct object of the hardening—the heart itself—works out to 153. Here too it is talking about the hardening of the heart because of lack of bread.

"And when Jesus knew it, he saith unto them, Why reason ye, because ye have no loaves? perceive ye not yet, neither understand? Has yet been hardened your heart?" (Mark 8:17).

## YOUR HEART 153 x 12

Mar 8:17 την καρδιαν υμων"

It is interesting to note that both "fishes" and "loaves" work out to 153?

### LOAVES 153 x 7

Mar 6:41 αρτους

There is some sort of strange connection to loaves and bread here, and obviously what took place in the wilderness when Jehovah fed the Israelites with manna, or bread from heaven. Interestingly the manna the Bible explicitly refers to as being "angels food" (Psa 78:25).

This is probably the best known verse, the words of Jesus concerning the hardening of the heart.

"He hath blinded their eyes, and hardened of them the heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them" (John 12:40).

## AND HARDENED OF THEM (the heart) 153 x 23

Joh 12:40 και πεπωρωκεν αυτων"

Here is probably the most concise and complete thought, and as good a passage as there exists—related to this topic.

## DO NOT HARDEN YOUR HEARTS AS 153 x 15 x 3 IN THE REBELLION

Heb 3:15 μη σκληρυνητε τας καρδιας υμων ως εν τω παραπικρασμω'

### HARDNESS OF HEART 153 x 4

Mar 10:5 σκληροκαρδιαν"

This is one of the most outstanding references in the Bible to the wrath of man.

"Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man does not work the righteousness of God" (James 1:19,20).

## FOR THE WRATH OF MAN DOES NOT WORK 1530

Jam 1:20 οργη ανδρος ουκ εργαζεται"

### *The Gnashing of Teeth*

No expression in scripture more adamantly expresses wrath and rage, than the grinding of teeth. Jesus constantly stated that when the final judgment takes place, "there will be

weeping and gnashing of teeth." The following is the consummate expression in the Bible to do with absolute anger.

"But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth" (Mat 8:12).

## **AND GNASHING 153 x 6**

Mat 8:12 και ο βρυγμος"

And then I wondered if the Old Testament spoke of such a concept, and it did.

"The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish" (Psa 112:10).

## **GNASH 153 x 2**

Psa 112:10 "חרק"

## ***Separated and Far From God***

The following passage brings forth the same message. A heart that is hard is far from the Lord.

"This people draweth nigh unto me with their mouth, and honoureth me with their lips; but the heart of them is far from me" (Mat 15:8).

## **BUT THE HEART (of them) 153**

Mat 15:8 η δε καρδια

## **IS FAR FROM ME 153 x 16**

πορω απεχει απ εμου'

And here is the original verse quoted above from the Old Testament book of Isaiah.

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart is far from me, and their fear toward me is taught by the precept of men" (Isa 29:13).

## **IS FAR (from me) 153 x 2**

Isa 29:13 "חרק"

When compiling all the above, I thought of this verse.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

## AND TO ALL THAT ARE AFAR OFF 153 x 9

Act 2:39 και πασιν τοις εις μακραν"

Interestingly, in the story of the prodigal son (which has to do with the angels), this interesting feature manifests itself. Compare this to the above.

"I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was far BEING AWAY, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him" (Luke 15:18-20).

## BEING AWAY 153 x 9

Luk 15:20 απεχοντος'

Compare to the previously shown examples from Jude, where it says that the angels "left their own habitation."

## THE ANGELS 153 x 11

Jud 6 τους αγγελους'

## LEFT THEIR OWN HABITATION 153 x 11

απολιποντας ιδιον οικητηριον'

The following example points to the concept of alienation.

"And as he entered into a certain village, there met him ten men that were lepers, which stood afar off" (Luke 17:12).

## STOOD (afar off) 153 x 5

Luk 17:12 εστησαν'

What all the above examples are bringing out, is not only the geographical or cosmic distance, but the DISTANCE OF ALIENATION caused by the hardness in men's hearts.

## *Enemies in the Mind*

The following is really the key feature to do with this whole concept. All of the theomatics here point to the angelic pre-existence as the time when we "were once alienated and enemies in the mind."

"And you, that were sometime alienated and enemies in the mind by wicked works, yet now hath he reconciled" (Col 1:21).

## AND YOU THAT WERE ONCE ALIENATED AND ENEMIES 153 x 35

Col 1:21 και υμας ποτε οντας απηλλοτριωμενους και εχθρους"

## ENEMIES IN THE MIND 1530

εχθρους διανοια

### *Eph 2:13-16*

Now comes the most significant verse possible.

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace" (Eph 2:13-15).

### HAVING BROKEN THE MIDDLE WALL 153 x 32 OF PARTITION, THE ENMITY

Eph 2:14 μεσοτοιχον του φραγμου λυσας εχθραν'

### THE MIDDLE WALL OF PARTITION 153 x 24

το μεσοτοιχον του φραγμου"

### THE ENMITY 153 x 5

εχθραν

### ENEMIES IN THE MIND 1530

εχθρους διανοια

Here is the next verse—total confirmation of this concept.

"And that he might reconcile both unto God in one body by the cross, killing the enmity in Himself" (Eph 2:16).

### KILLING THE ENMITY IN HIMSELF 1530

Eph 2:16 αποκτεινας εχθραν εν αυτω"

### THE ENMITY 153 x 5

εχθραν

### *The Things in the Heaven*

While the following example is not directly part of this theme, the fact that it works out to 1530 clearly stamps the following as pertaining to the 153 concept of bitterness and alienation towards God.

"It was therefore necessary that the patterns of things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these" (Heb 9:23).

## THE THINGS IN THE HEAVENS SHOULD BE CLEANSED 1530 x 2

Heb 9:23 των εν τοις ουρανοις καθαριζεσθαι'

### *Blinding the Minds*

Now comes this most famous passage in 2 Corinthians. Here we will see the final result of the rebellion—minds and thoughts that are completely blind as to the truth.

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor 4:4).

## BLINDED THE MINDS 1530 x 2

2 Cor 4:4 ετυφλωσεν τα νοηματα'

The following is two Greek words.

## MINDS OF THEM WHICH BELIEVE NOT 1530 x 2

νοηματα των απιστων'

In reference to those whose minds don't believe, here is a very well known verse.

"This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph 4:17,18).

In the original Greek the phrase reads, the mind darkened in their intellect being."

## THE MIND DARKENED IN THEIR INTELLECT BEING 153 x 14

Eph 4:17,18 νοος εσκοτισμενοι διανοια οντες'

## THE MIND DARKENED 153 x 14

του νοος εσκοτισμενοι"

Finally, the end result of all this is because of,

## THE BLINDNESS OF THEIR HEART 153 x 29

πωρωσιν της καρδιας αυτων"

The minds that are in opposition to God, are obviously corrupt.

"Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith" (2 Tim 3:8).

## OF CORRUPT MINDS 153 x 11

2 Tim 3:8 κατεφθαρμενοι νουν"

## REPROBATE CONCERNING THE FAITH 153 x 7

αδοκιμοι περι πιστιν'

No term could be more applicable to men's rebellion and passiveness in sin, that those who are of the mind of the flesh.

"For the mind of the flesh is death; but the mind of the Spirit is life and peace" (Rom 8:6).

## FOR THE MIND OF THE FLESH 153 x 12

Rom 8:6 το γαρ φρονημα σαρκος"

Here is the next verse. It is the mind of fallen man itself, that is at odds with God.

"Because the mind of the flesh is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom 8:7).

## BECAUSE THE MIND (of the flesh is enmity) 1530

Rom 8:7 διοτι το φρονημα"

Here is another spectacular 1530. This is talking about angels intruding into places they have no business being.

"Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed by the mind of the flesh of him" (Col 2:18).

## BY THE MIND OF THE FLESH 1530

Col 2:18 υπο νοος σαρκος'

And in reference to the flesh, look at these words.

"But put ye on the Lord Jesus Christ, and make not forethought for the flesh, to fulfill the lusts thereof" (Rom 13:14).

## FORETHOUGHT FOR THE FLESH 1530

Rom13:14 της σαρκος προνοιαν

In connection with both the mind of the flesh and the concept of hating God, is the following verse. When I checked it out initially, the words "despise dominion" did not fit the pattern. Only when the prior two words were added to the phrase did the expected 153 appear.

"Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities" (Jude 1:8).

## DEFILE THE FLESH, DESPISE DOMINION 153 x 22

Jud 1:8 σαρκα μαινουσιν κυριότητα αθετουσι'

The following words carry the connotation of being opposed and debating with God Himself and despising His dominion. Here is how this verse reads in Greek.

"Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, did not an accusation railing bringing on, but said, The Lord rebuke thee" (Jude 1:9).

## (accusation) RAILING BRINGING ON 153 x 8

Jud 1:9 επενεγκειν βλασφημιας'

## *Men of Corrupt Minds*

The following expression is about as accurate as it gets.

"Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself" (1 Tim 6:5).

## CORRUPT MINDS 153 x 14

1 Tim 6:5 διεφθαρμενων νουν"

And here we find a completely different Greek spelling of the same expression.

"Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith" (2 Tim 3:8).

## CORRUPT MINDS 153 x 11

2 Tim 3:8 κατεφθαρμενοι νουν"

And the following expression also applies.

"Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me" (Mat 17:17).

## PERVERSE (generation) 153 x 5

Mat 17:17 διεστραμμενη"

"But to Israel he saith, All day long I have stretched forth my hands unto a people disobedient and rebellious" (Rom 10:21).

## UNTO A PEOPLE DISOBEDIENT 1530

Rom 10:21 προς λαον απειθουντα"



## A PEOPLE 153

λαον"

"Not giving heed to Jewish fables, and commandments of men, that turn from the truth. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled" (Titus 1:14,15).

## THE MIND AND CONSCIENCE 153 x 12

Tit 1:15 νοϋς και συνειδησις"

## IS DEFILED 153 x 3

Tit 1:15 μεμιανται"

### *The Anointed Guardian Cherub in Eden*

It is here that we find an unmistakable link between the rebellion of Adam in the garden of Eden, and the resentment towards God that came out of all that. Chapter **5f**.

"Thou wast perfect in thy ways from the day that thou wast created, until was found iniquity in thee" (Ezek 28:15).

## UNTIL WAS FOUND INIQUITY (in thee) 153 x 5

Eze 28:15 עד נמצא עולתה'

Now here is the second possible mention of the anger and hatred that existed down in the heart.

"Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee" (Ezek 28:18).

The following is but five Hebrew words, one complete thought.

## BRING FORTH A FIRE FROM THE MIDST 153 x 9 OF THEE, IT SHALL DEVOUR THEE

Eze 28:18 ואוצא אש מתוכך היא אכלתך'

## A FIRE FROM THE MIDST 153 x 5

"אש מתוכך"

## UNTIL WAS FOUND INIQUITY (in thee) 153 x 5

Eze 28:15 עד נמצא עולתה'

## ***The Stones of Fire***

Much analysis has been done on the concept of the stones of fire. Stones represent and are symbolic of coldness of heart in the Bible. Stones are also symbolic of the fallen angels (see Luk 3:8 and Chapter 5f for complete discussion). God's commandments during the dispensation of the law were written on stone tablets. When I found the above, I wondered about the subject of the stones of fire from Ezekiel 28?

"Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; in among the stones of fire you walked" (Ezek 28:14).

**IN AMONG THE STONES 153 x 6**

Eze 28:14 היית בתוך אבני

**THE STONES OF FIRE YOU WALKED 153 x 8**

אבני אש התהלכת

Here is one feature that relates to this whole concept. The expression "stones of fire" is talking about the rebellion and hatred within.

"His heart is as firm as a stone; yea, as hard as a piece of the nether millstone" (Job 41:24).

**HEART IS AS FIRM AS STONE 153 x 2**

Job 41:24 לב יצוק כמר

## ***The Number 182***

Here is a short detour from this 153 design. Could these stones perhaps symbolize rebellious angels? Interestingly, just this evening I found this feature. Look at this! All through the Bible God's presence in fire (such as Moses and the burning bush), is just full of multiples of 182, or 26 x 7 (see Chapter 9, Theomatics II).

"A man of hot temper stirreth up strife: but he that is slow to anger appeaseth strife" (Prov 15:18).

**A MAN OF HOT TEMPER 182 x 2**

Pro 15:18 איש חמה

**STONES OF FIRE 182 x 2**

Eze 28:14 אבני אש

Right after I typed the above, this next verse is the first one that I thought of.

"For the wrath of man worketh not the righteousness of God" (James 1:20).

## THE WRATH (of man) 182

Jam 1:20 οργη'

Then this is the very next verse I thought of.

"And the nations were wrathful, and thy wrath is come, and the time of the dead, that they should be judged" (Rev 11:18).

## THE NATIONS WERE WRATHFUL 182 x 8

Rev 11:18 εθνη ωργισθησαν''

## AND THE TIME OF THE DEAD 182 x 8

και καιρος νεκρων'

Here is another example of where we see this 182/364 pattern orchestrating.

"Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev 12:12).

## HAVING (great wrath) 182 x 8

Rev 12:2 εχων'

Obviously, something is going on here that will perhaps explain more fully the meaning of the stones of fire. Practically all of the above have the 153 pattern as well.

### ***What About Lucifer?***

When I found the above, I wondered if Isaiah 14—the parallel passage having to do with Lucifer—might contain a similar reference to the fire of anger and rebellion. After an initial perusal nothing was found, but in going back and reviewing the passage the following presented itself right at the beginning, where it talked about the King of Babylon, which of course is Lucifer.

"That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! How has ended the fury!" (Isa 14:4).

## HOW HAS ENDED THE FURY 153 x 5

Isa 14:4 "שבתה מדהבה"

There are a number of other significant and key phrases concerning Lucifer wanting to be like God, etc., that have the 153 pattern, but our emphasis here is on those specific phrases to do with hatred and resentment towards God.

### ***The Adversary and the Spirit of Antichrist***

Here is one passage that talks about the "spirit of Antichrist."

"And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist ye heard is coming; and even now in the world it already is" (1 John 4:3).

## **SPIRIT OF ANTICHRIST YE HEARD (is coming) 153 x 19**

1 Joh 4:3 το αντιχριστου ο ακηκοατε'

The following has to do with the spirit of our age.

## **EVEN NOW IN THE WORLD 153 x 11**

νυν εν κοσμω"

Now the topic of Antichrist is inextricably linked to the concept of one who opposes, or is an adversary.

"I will therefore that the younger women marry, bear children, guide the house, none occasion give to the adversary to speak reproachfully. For some are already turned aside after Satan" (1 Tim 5:14,15).

## **OCCASION GIVE (to the adversary) 153 x 6**

1 Tim 5:15 αφορμην διδοναι

As it pertains to those opposed to God, no expression could be more direct than this one, especially 153 x 15—the number 15 is the number of power and authority.

## **ADVERSARY 153 x 15**

Mat 5:25 τω αντιδικω

The following is a major reference in reference to those opposing God's authority

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation" (Rom 13:1,2).

In the Greek it reads, "the one resisting the authority of God ordinance has opposed." The following feature is only four Greek words.

## **ONE RESISTING THE AUTHORITY OF 153 x 25 GOD ORDINANCE**

Rom 13:2 αντιτασσομενος εξουσια του θεου διαταγη'

I immediately thought of this verse within the same context.

"Ye stiff-necked and uncircumcised in heart and ears, ye do always the Holy Spirit resist as your fathers did, so do ye" (Acts 7:51).

## RESIST AS (your fathers) 153 x 14

Act 7:51 αντιπιπτετε ως'

### *The First Mention of Anger in the Bible*

The first mention of anger in the Bible follows what is commonly known of as "the law of first mention." Here too we find the 153 pattern.

"But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell" (Gen 4:5).

## AND CAIN WAS VERY WROTH 153 x 3

Gen 4:5 ויחרד לקין מאד

We find the 153/anger pattern popping up later in the New Testament.

"Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous" (1 John 3:12).

## SLEW HIS BROTHER 153 x 17

1 Joh 3:12 εσφαξε αδελφον αυτου'

### *Luke 19:14*

One of the well known parables that Jesus gave states the following. This of course is in reference to Jesus Himself.

"He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us" (Luke 19:12-14).

## HIS CITIZENS HATED (Him) 153 x 16

Luk 19:14 πολιται αυτου εμισουν'

### *Despising and Hating the Heavenly Father*

Here are the well known words of Jesus.

"He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me" (Luke 10:16).

## DESPISETH HIM THAT SENT (me) 153 x 9

Luk 10:16 αθετει αποστειλαντα'

Here are the pronounced words of Jesus.

"If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and the Father of me" (John 15:24).

## AND HATED BOTH ME AND THE FATHER OF ME 153 x 14

Joh 15:24 και μεμισηκασιν και εμε και τον πατερα μου"

This really shows the OBJECT of the hatred—the Father and the Son.

## BOTH ME AND THE FATHER OF ME 1530

και εμε και τον πατερα μου'

And especially the Father in heaven.

## HATED THE FATHER 153 x 7

μεμισηκασιν πατερα

## DESPISETH HIM THAT SENT (me) 153 x 9

Luk 10:16 αθετει αποστειλαντα'

Throughout the New Testament, the Bible always presents the enemy of the Father as being the world system. In 1 John 2:15 it states, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." That is why we find the following feature. Here is how it reads in Greek.

"Not can the world to hate you; but me it hateth, because I testify of it, that the works thereof are evil" (John 7:7).

## CAN THE WORLD TO HATE 153 x 11

Joh 7:7 δυναται κοσμος μισειν"

## CAN 153 x 5

δυναται'

Here are the two key words.

## THE WORLD TO HATE 153 x 6

κοσμος μισειν"

The reason the world hates the Father and the works of Christ, is because "the works thereof are evil."

## EVIL 153 x 4

τα πονηρα"

Greek Note: τα and πονηρα both accusitive case, see Act 19:13 comp.

Now look at this verse from James.

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is constituted the enemy of God" (James 4:4).

## FRIENDSHIP OF THE WORLD 153 x 16 IS ENMITY (with God)

Jam 4:4 οτι φιλια κοσμου εχθρα"

Now the second line says,

"Whosoever therefore will be a friend of the world is constituted the enemy of God" (James 4:4).

## WHOEVER THEREFORE WILL BE A FRIEND OF THE WORLD 1530 x 2

ος εαν ουν βουληθη φιλος ειναι κοσμου'

## IS CONSTITUTED THE ENEMY (of God) 153 x 12

εχθρος καθισταται

In reference to those who hate, this is one of the most famous of verses.

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (John 3:19,20).

## EVERYONE DOING EVIL HATES (the light) 153 x 19

Joh 3:20 πας φαιλα πρασων μισει"

EVIL 153 x 4

τα πονηρα"

## *Bitterness of Soul*

One of the most significant expressions appears numerous times throughout the Bible. When the angels fell they were full of anger and bitterness towards God.

## BITTERNESS OF SOUL 153 x 7

1 Sam 1:10 מרתת נ"ש"

In relation to harboring anger and bitterness, look at this little parade of features!

"Looking diligently lest any man fail of the grace of God; lest any root of bitterness spring up trouble you, and through this be defiled many" (Heb 12:15).

## LEST ANY ROOT OF BITTERNESS SPRING UP 153 x 23

Heb 12:15 μη τις ριζα πικριας ανω φουουσα

## TROUBLE (you) 153 x 5

ενοχλη"

## THROUGH THIS (be defiled many) 153 x 8

δια ταυτης

The Apostle Peter said these words in the book of Acts.

"For I perceive that thou art in the gall of bitterness, and in the bond of iniquity" (Acts 8:23).

## IN THE GALL (of bitterness) 153 x 5

Act 8:23 εν χολη"

Note: See footnote Nestle

Probably the best known example in the Bible of people being bitter and complaining, were the children of Israel after they came out of Egypt.

"Neither murmur ye as some of them also murmured, and were destroyed of the destroyer" (1 Cor 10:10).

## NEITHER MURMUR YE AS 153 x 7

1 Cor 10:10 μηδε γογγυζετε καθαπερ"

### *The Star Wormwood*

Perhaps no passage brings out the symbolism relative the concept of bitterness, more than the following. Here in the book of Revelation it talks about me dying from waters (thoughts and concepts) because they were made bitter.

"And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter" (Rev 8:10,11).

## AND THE NAME OF THE STAR IS CALLED WORMWOOD 153 x 17

Rev 8:11 και ονομα αστερος λεγεται ο Αψινθος'



## THE STAR WORMWOOD 153 x 18

του αστερος ο Αψινθος"

## AND BECAME THE THIRD PART OF 153 x 33 WATERS INTO WORMWOOD

και γινεται τριτον των υδατων εις αψινθον'

## THIRD PART OF WATERS INTO (wormwood) 153 x 17

τριτον υδατων εις'

And now the key phrase, and the number 1530.

## AND MANY MEN DIED FROM THE WATERS 1530 x 4 BECAUSE THEY WERE MADE BITTER

και πολλοι των ανθρωπων απεθανον εκ υδατων οτι επικρανθησαν'

## MANY MEN DIED 153 x 16

πολλοι ανθρωπων απεθανον "

The word "wormwood" appears in the New Testament only once, and it does not work out to 153 (the value is 890 and 534). But the word appears many times in the Hebrew thru ought the Old Testament. Some translations render the word wormwood as "bitterness."

"Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood" (Deu 29:18).

## WORMWOOD 153

Deu 29:18 "לענר"

There is much more to discuss from all the above. The interesting fact is that the expression "star" (stars are symbolic of fallen angels all through the Bible) is connected with the concept of wrath and bitterness.

### ***The Abomination of Desolation***

Long after this study was complete, I found a most interesting and relevant feature. One of the most significant things Jesus talked about in two of the Gospels, is concerning the "abomination of desolation spoken by Daniel the prophet" in the Old Testament.

"But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains" (Mark 13:14).

This great abomination was the result of the fall—a perversion of God's holy temple which is the inward part of man.

#### THE ABOMINATION OF DESOLATION 153 x 23

Mar 13:14 το βδελυγμα της ερημωσεως"

#### THE ABOMINATION OF DESOLATION 3150

βδελυγμα της ερημωσεως'

What is interesting about this, the number 153 is obviously related to hatred for God. But in the Original Code in the Bible (pp. 107-112), there is a spectacular pattern—all based upon multiples of 315—showing absolute hatred for God. Thus here we see BOTH 153 and 315 in tandem.

In the Old Testament book of Daniel, the expression "abomination of desolation" is 153 x 6 ("שקץ מזרומם") when the word "abomination" is in its root basic form. The number 315 is also present in the Hebrew phrase.

### *A Final Verse in Job*

This passage is saturated with meaning as it relates to the fallen angels and the rebellion in heaven. Fallen man wanted nothing to do with God or His ways.

"Wherefore do the wicked live, become old, yea, are mighty in power? Their seed is established in their sight with them, and their offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them. Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf. They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways" (Job 21:7-14).

The key phrase in all of this is the last one, "Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways."

#### DEPART FROM (us) 153 x 2

Job 21:14 סור מ

The following passage is a carry over (contains the same 153 feature), but expresses the fallen angel aspect even further. Here it also talks about the final judgment of hell.

"Which said unto God, Depart from us: and what can the Almighty do to us? Yet he filled their houses with good things: but the counsel of the wicked is far from me. The righteous see it, and are glad: and the innocent laugh them to scorn. Whereas our substance is not cut down, but the remnant of them the fire consumeth" (Job 22:17-20).

### ***Final Comment***

This study and analysis is far from complete. The examples shown were gleaned off the top of some of the best references. But there is no doubt a great deal more 153 data out there related to all of these concepts.

"Much more then, being now justified by his blood, we shall be saved from wrath through him" (Rom 5:9).

**WE SHALL BE SAVED FROM WRATH THROUGH HIM 1530 x 2**

Rom 5:9 σωθησομεθα δι αυτου απο οργης'

What all the above examples point to—when the disciples pulled the 153 fishes out of the sea, it was all the rebellions, hatred, and animosity that was removed from the deep waters.

Praise be to God!