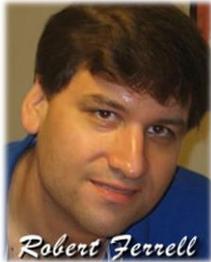


# JOHN CH 21: 1-25... PARABOLIC UNDERSTANDING OF THE 153 FISH.



The question was asked; What were my thoughts about the meaning of 153 fish?... in The Gospel of John (chapter 21:1–25) which includes the narrative of the Miraculous catch of 153 fish as the third appearance of Jesus after his resurrection.

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My Thoughts:

1 After these things (Showing Himself to the Apostles & Thomas) Jesus (The Logos) shewed himself again to the disciples at the sea of Tiberias (Where the Age begins/ends); and on this wise shewed (i.e. Revealed) he himself.

2 There were together Simon Peter (The Church), and Thomas called Didymus (The Doubter), and Nathanael (Who Came to him By Night) of Cana in Galilee (Where He Turned Water into Wine), and the sons of Zebedee (James & John--Jews & Elect), and two other of his disciples. (6 Apostles/7 Individuals)

3 Simon Peter (The Church) saith unto them (the other 6 'men'), I go a fishing (I will try to bring in the harvest, or catch or whatever myself). They say unto him, We also go with thee. They went forth, and entered into a ship (Canon) immediately; and that night (age of darkness; the 2,000/6,000 years) they caught (Understood?) nothing.

4 But when the morning (The Millennium) was now come, Jesus (The Logos) stood on the shore (i.e.-Where the 'Sea" or "age" ends): but the disciples knew not that it was Jesus (They didn't understand these parables).

5 Then Jesus saith unto them, Children (Now they are the Elect, or 'Children'), have ye any meat (As opposed to Milk--the Substance of, or Mystery of the Word of God)? They answered him, No. (Obviously)

6 And he said unto them, Cast the net on the right side (As opposed to the Left; the left hand doesn't know what the right hand is doing.) of the ship (Canon--where the strength of his word is; in agreement with God's Word as opposed to it), and ye shall find (i.e. the ability to 'Catch fish, or Men'; i.e.-bring in the harvest, or catch or whatever.) They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved (John, who represents the Elect. He seems to always know things first and defers to the Church) saith unto Peter (the Church), It is the Lord (the Logos has arrived at last at the end of the age). Now when Simon Peter (the Church) heard (from John, or the Elect) that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) (Like the Emperor [[refer to audio-The Emperor is Buck Naked.mp3](#)]) and did cast himself into the sea (The Age; i.e. "Nations, People's Tongues, Kings of this age.)

8 And the other disciples came in a little ship (limited canon); (for they were not far from land (Solid Ground)), but as it were two hundred cubits, (the 2,000 years) ) dragging the net (Catch) with fishes (Men.)

9 As soon then as they were come to land (Solid Ground), they saw a fire of coals (Trial of The Word & the Christians) there, and fish (Christians/Christianities) laid thereon, (i.e. tried) and bread (or the Word. I.e. the trial of the Word as well.)

10 Jesus saith unto them, Bring of the fish (Men/Christians/Christianities) which ye have now caught (Which you now have in your power at the end of the age/trial.)

11 Simon Peter (The Converted Church--as in from 'Simon' to 'Peter.' "Simons" are of various sorts, Simon Magus- or the Church that worships money, Simon Zelotes, the militant Church, Simon of Cyrene, the obedient & suffering Church That Follows in his suffering, etc.)) went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

NOTE: That the 'fish' are big is like the 'big fish' parable in Thomas. None of these "Fish" were bad, but all were big, so these aren't the fish spoken of in the 'good fish & bad fish' parable, so this is for the

Converted Church. Thomas also associates "Large" with "Best", such as when he says, one of the sheep--the "Largest"--went astray. We also see the woman with the "large" loaves, which become that way as a function of the 3 measures of meal being added & allowed to work its way through.) If we group these parables kind of together and squint a little, we see that largeness has to do with the teachings fully "Leavened" in time. These fish have received God's doctrine in its fulness. Now since the woman had 3 loaves, what happens if we divide 153 by 3? We get 3 "Measures" of 51. If it can be further assumed--that the 3 measures of doctrine that the woman dishes out represents 3 dispensations, then we have this number broken up into 100, then 50, then 3. If the 3 in 153 represents the 3 dispensations, and the 50 is the 3rd of the 3--that at the time of harvest, then the 50, being set apart from the 100, represents 1/3 of the dispensations. That would mean that the 100 represents 2 dispensations (50+50=100.) In THAT reckoning, the first 2, the Old & New Testaments are each represented by the numbers 50=1, the 1 being a testament. The thing that really comes to mind for me when I think of the number 50 is the Jubilee. If we have a symbolic "Jubilee Year" here along with each dispensation, then we are about to be set free for the 3rd & last time. It also occurs to me that the disciples took 2 swords (Testaments) with them, and Jesus said it would suffice, but he returns with a third sword. The difficulty is in relating a 'Jubilee' thematically with this, but a Jubilee symbolizes a release from slavery and a return of property. If Moses and the Old Testament prophets were referring to antediluvian & apocryphal literature, it can be inferred that those things were a part of Jewish Scripture. As Jesus & the New Testament prophets referred to Apocryphal & Pseudepigraphal literature, it can be inferred that those things were a part of our early Christian heritage. Since these things

have been taken from us, & we have been reduced to 'slaves', so to speak, of the Church & what they say, I believe a release & restoration are in store for us.

12 Jesus saith unto them, Come and dine. (The Feast of God's Bread, or Word, along with the large fish, or the true understanding (Doctrine/Leaven) of the Church age, which by now has had all things about it fulfilled by time (Movement & Rest), and are thus "Large," or complete, such as how this parable can be broken down like this and understood in retrospect as having actually happened. Therefore everyone will know that the Lord has done this, and no one will 'dare to question him about it,' for they can see it for themselves.) And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. (They all understood the symbolism, just like those on their way to Emmaus recognized Jesus through his breaking of the bread (Word).)

13 Jesus then cometh (His Second Coming), and taketh bread (The Word), and giveth them (Another Testament, along with a fuller understanding of the "Large" fish,---->) and fish likewise. (See Above.)

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

(In this sense, corresponding to Peter's 3rd denial of the Word of God, which is why he then immediately lays into Peter:)

15 So when they had dined, Jesus saith to Simon (The Church) Peter (Converted Church), Simon (Church), son of Jonas (John, the Elect, who shall Dress the Church when it is "Old" -- i.e. late in the Church Age,) lovest thou me more than these? (As the Church would claim, of course. It IS the Church after all.) He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs (Which are YOUNG Sheep, so this is early in the Church Age. They had just eaten, so the taste was probably still in his mouth. Whatever the breakfast symbolized, THAT is what he was supposed to 'feed' the Church all along, which of course he didn't. This was the Original canonization, the denial of the Jewish Pseudepigraphal Scriptures; the Denial of the Testament of the Father, since these never actually made it into the Christian canon to begin with, even though the New Testament writers demonstrably believed them.)

16 He saith to him again the second time (When the Protestants threw out the apocrypha--the Denial of the Testament of the Son, since these actually were IN the Christian canon), Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. (The "Lambs" have grown up by now, and are become sheep. KJV Mark lets us know that there was a cock's crow (Millennium) in between the 1st & 2nd denials, placing this between the year 1,000 & the year 2,000.)

17 He saith unto him the third time (Which we know Peter denies the 3rd time right as the cock crows the 2nd time, at the second

millennium) Simon, son of Jonas, (i.e. The Church Fathered, or "Converted" by John) lovest thou me (The Logos)? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, (Spoken TWICE-Once in prospect, & once in retrospect, as you can obviously see the second "Verily" here) I say unto thee, When thou wast young, (Early in the Church age, when the "Sheep" were still "Lambs") thou girdest thyself (i.e. in priestly vestments), and walkedst whither thou wouldest (According as the Church saw fit): but when thou shalt be old (Late in the Church Age), thou shalt stretch forth thy hands (As he did when he was sinking in the water, but people will see it as him on a cross, which could be true on the fleshly level, but in Second Peter, Peter knows & accepts his fate, his putting off of his fleshly tabernacle. On the Sacred mount, btw, his tabernacle was for Jesus, John's for Elijah, & James' for Moses. Tabernacles refer to places of Worship--ie. the Jews, Christians & Elect, but he didn't know what he was saying. Also, in his martyrdom story, he dies willingly, saying, "but why do I delay & not go to the cross?"-but I digress), and another (Spiritually, John, in that he converts him.) shall gird thee (with the robe of God's righteousness. The robes are the righteousness of the saints, as it speaks of in Revelation), and carry thee whither thou wouldest not. (Since Peter was not carried to his cross, this must be John carrying him to the truth, for he is too old to get there himself. This is why he's holding John back:)

19 This spake he, signifying by what death (i.e.-Spiritual Death, the Death of wearing his own righteousness as a garment, as well as walking as he pleased) he should glorify God (In much the same way as Lazarus' death was for people to 'see the glory of God.' It was not his death that was glorious, but Jesus' ability to call him forth by HIS WORDS). And when he had spoken this, (i.e. these things had come to pass) he saith unto him, Follow me. (Be converted, like the virgins who follow the lamb wherever he goes, like for example in the reciting of the rejected books.)

20 Then Peter, turning about, seeth the disciple whom Jesus loved following (The Elect follow after Peter, this is when Peter is Old, & John is still 'young' enough to cary him); which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what shall this man do?

22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. (In other words, Peter really shouldn't need John, because if he were to follow Jesus, he wouldn't need to be clothed and carried where he himself did not desire to follow Jesus.)

23 Then went this saying abroad among the brethren, that that disciple should not die (Yet he DID die Spiritually, but he, like Enoch, is being held back for the sake of the Elect, so that they can convert the Church,

shorten the days & speed his coming): yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. (And so do we, now that we see it for ourselves. We now have the power to help the Elderly Peter out by fathering him spiritually and doing a lot of the "Leg Work" for him.)

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen. (It is time to feed the Sheep God's Word & Follow the Lamb wherever he goes. It's way too much information to ever write down.)

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