

# PROPHECIES & PATTERNS

BOOK I



THE 13<sup>TH</sup> WILLIAM STRUSE  
ENUMERATION

KEY TO THE BIBLE'S MESSIANIC SYMBOLISM

*Prophecies and Patterns - Book I*

# The 13<sup>th</sup> Enumeration:

Key to the Bible's Messianic Symbolism

*Published by*

PalmoniQuest LLC

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ISBN 987-0-9858715-6-7

[www.the13thenumeration.com](http://www.the13thenumeration.com)

This book is dedicated to the Jewish People.

Without your witness to the words of the living God,  
this book would not have been possible.

## Acknowledgments

YHWH, thank You for this adventure. May these words honor You.

Winnie, thank you again for helping to make this book a reality. My love,  
thank you for being my friend.

Maranatha, Hope, Hannah, Zane, and Noah, it's always fun to share these  
adventures with you first. May you never forget the truth of the  
13<sup>th</sup> Enumeration.

Rachel, once again your editing skill and knowledge of the Scripture helped  
make this book better than it would have been. Thank you.

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## **Introduction**

Are you an explorer at heart? Does the thought of hidden codes and buried treasure still thrill you? It does me. I've always loved a good mystery or a thrilling adventure. This book is about such a hidden treasure buried in the collection of ancient texts we call the Bible.

Every treasure hunt begins with a map, and the map for this quest is found in the first chapter of the first book of the New Testament, buried amidst an unusual list of names. It's been said that the best way to hide something important is in plain sight. Well, the author of the gospel of Matthew has done just that. He has left us a map to a treasure of Messianic symbolism woven into the very fabric of the biblical record, and the 13<sup>th</sup> Enumeration in an intriguing list of names is the key.

So grab your Bible and a shovel, slip on your boots, and let's do some digging for an awesome biblical treasure buried within the pages of the greatest book ever written.

## **Chapter 1:** **A New Testament Cipher**

*“It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.”*

—Proverbs 25:2

Even a quick perusal of the biblical record will show you that our Creator, YHWH, doesn't always do things in a way mankind expects. In fact, when we're dealing with God, it's prudent to expect the unexpected. Whether because of our shortsightedness, His sense of humor, or something else, humans have been misunderstanding YHWH's actions and words since the very beginning.

The examples are almost too numerous to recount: He promised us a Savior. We expected a conquering hero on a white horse; instead He sent us a humble carpenter on a donkey. To meet a giant, He sent a shepherd boy with a stone and a sling. To protect His people from the wrath of Persia, He prepared a young Jewish maiden. To give the city of Nineveh a second chance, He sent a giant fish. We could go on and tell of a young Hebrew man sold into slavery who became the second most powerful ruler in Egypt, or of a harlot who would be the grandmother of a future king. The bottom line is that YHWH often does things that do not make sense based upon our human experience and expectations.

### **An Unexpected Argument**

The first chapter of the first book of the New Testament is no exception. I mean, come on—this is the place you'd expect to find rock-solid, ironclad proof that Yeshua (Jesus) is the Messiah promised in the Hebrew Scriptures. Chapter 1 of the gospel of Matthew is like the opening argument in the most important legal case in the history of the world. Mess up here, and the repercussions will have untold consequences.

The Bible's opening testimony that Yeshua is the Messiah promised in the Scripture is a most unusual list of His ancestral generations from

Abraham to David. The first chapter of the New Testament is a fitting place for such a statement, because it's important to show that Yeshua fulfilled the Old Testament prophecies that promised the Messiah would come through the lineage of Abraham and David.

But there is a problem. Skeptics and so-called “higher” critics are quick to point out that the list is flawed. Indeed, from our limited human perspective, they are correct. The list is missing several of Yeshua's ancestors, it's got a glaring inaccuracy in its math, and frankly, it is written more like a riddle or a code than a straightforward testimony to lineage. Let's take a look at this enigma, but while we are at it, keep in mind the peculiar way YHWH has of showing His hand in history—of doing the unexpected. With just a little faith—and a little investigation—I think you will see His glory expressed here as well.

So let's read the opening argument in the Bible's case for Yeshua (Jesus), the New Testament Messiah.

The book of the generation of Jesus Christ, the son of David, the son of Abraham. **Abraham** begat **Isaac**; and Isaac begat **Jacob**; and Jacob begat **Judas** and his brethren; and Judas begat **Phares** and Zara of Thamar; and Phares begat **Esrom**; and Esrom begat **Aram**; and Aram begat **Aminadab**; and Aminadab begat **Naasson**; and Naasson begat **Salmon**; and Salmon begat **Booz** of Rachab; and Booz begat **Obed** of Ruth; and Obed begat **Jesse**; and Jesse begat **David** the king;

. . . and David the king begat **Solomon** of her that had been the wife of Urias; and Solomon begat **Roboam**; and Roboam begat **Abia**; and Abia begat **Asa**; and Asa begat **Josaphat**; and Josaphat begat **Joram**; and Joram begat **Ozias**; and Ozias begat **Joatham**; and Joatham begat **Achaz**; and Achaz begat **Ezekias**; and Ezekias begat **Manasses**; and Manasses begat **Amon**; and Amon begat **Josias**; and Josias begat **Jechonias** and his brethren, about the time they were carried away to Babylon:

And after they were brought to Babylon, Jechonias begat **Salathiel**; and Salathiel begat **Zorobabel**; and Zorobabel begat **Abiud**;

and Abiud begat **Eliakim**; and Eliakim begat **Azor**; and Azor begat **Sadoc**; and Sadoc begat **Achim**; and Achim begat **Eliud**; and Eliud begat **Eleazar**; and Eleazar begat **Matthan**; and Matthan begat **Jacob**; and Jacob begat **Joseph** the husband of Mary, of whom was born **Jesus**, who is called Christ.

So all the generations from Abraham to David are **fourteen generations**; and from David until the carrying away into Babylon are **fourteen generations**; and from the carrying away into Babylon unto Christ are **fourteen generations**.

### **Unexpected Omissions**

Have you ever heard the saying that sometimes it's not what is said that matters so much as what is *not* said? Matthew 1 is a living example of that statement. At first glance the list seems to be a straightforward listing of Yeshua's lineage from Abraham to David. It's in verse 17 that the lineage takes an unusual turn. Matthew isn't just satisfied to give Yeshua's lineage and leave it at that. He specifically arranges the list in three groups of 14 generations. This makes the list stand out for several reasons:

- First, by dividing the list into three groups of 14, each name in this list becomes identified with a specific column.
- Second, it calls attention to the number 14.
- Third, by arranging the list in this manner, Matthew draws our attention to the *missing information* in a special way. (Remember all those critics crying foul because the list is "flawed"? They may need to consider that the "flaw" is intentional.)
- Fourth, the three generational groups cause us to consider Yeshua's lineage in terms of a larger chronological context.

### **The 13<sup>th</sup> Enumeration**

First, let's look at the list's arrangement. For the sake of clarity, I've color coded the names above according to their generational grouping. All

the names in **blue** are part of the first group of fourteen generations, names in **orange** are part of the second, and names in **red** are part of the third.

Those who took the time to count the generations in Matthew 1:1–16 above have already realized that in fact there are not 14 + 14 + 14 generations. Instead, you’ll find there are 14 + 14 + 13. Rather than the expected 42 (3 x 14) names, we find only 41. Our human eyes are likely to see a mistake here. Matthew, we might conclude, can’t even count. How are we supposed to trust anything else he says?

But let’s look at this through the eyes of a shepherd boy who didn’t see an undefeatable giant, but instead an opportunity to show the glory of the living God. Instead of assuming an error, let’s assume purpose.

In the chart below, I’ve arranged the list to give us another way to look at the information.

| Lineage of Yeshua (Jesus)                  |    |  |  |    |  |   |    |
|--|----|--|--|----|--|---|----|
| As Summarized in Matthew 1                 |    |  |  |    |  |   |    |
| 14 Generations<br>From Abraham<br>to David |    |  | 14 Generations<br>From David<br>to the captivity |    |  | 14 Generations<br>From the captivity<br>to Yeshua/Jesus |    |
| As Given in Matthew 1                      |    |  |  |    |  |   |    |
| Abraham                                    | 1  |  | Solomon  | 1  |  | Salathiel   | 1  |
| Isaac                                      | 2  |  | Reaboam  | 2  |  | Zorobabel   | 2  |
| Jacob                                      | 3  |  | Abia   | 3  |  | Abrud   | 3  |
| Judas                                      | 4  |  | Asa  | 4  |  | Eliakim   | 4  |
| Phares                                     | 5  |  | Josaphat   | 5  |  | Azor  | 5  |
| Esrom                                      | 6  |  | Joran  | 6  |  | Sadoc   | 6  |
| Aram                                       | 7  |  | Ozias  | 7  |  | Achim   | 7  |
| Aminadab                                   | 8  |  | Joatham  | 8  |  | Eliud   | 8  |
| Naasson                                    | 9  |  | Achaz  | 9  |  | Eleazar   | 9  |
| Salmon                                     | 10 |  | Ezekias  | 10 |  | Matthan   | 10 |
| Booz                                       | 11 |  | Manasses   | 11 |  | Jacob   | 11 |
| Obed                                       | 12 |  | Amon   | 12 |  | Joseph  | 12 |
| Jesse                                      | 13 |  | Josias   | 13 |  |   |    |
| David                                      | 14 |  | Jechonias  | 14 |  | Yeshua  | 13 |

*If you have trouble reading these charts you will find high resolution images at the following link: [The 13<sup>th</sup> Enumeration Images](#)*

It's pretty clear from this list that Matthew intended for Yeshua to be listed as the 13<sup>th</sup>—what I call “the 13<sup>th</sup> Enumeration.” But why? Why, in a list that supposedly shows 14 generations for all three columns, does it instead show 14 generations in only two?

I believe the verses below might just give us a hint.

*But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that *Jesus died and rose again*, even so them also which sleep in Jesus will God bring with him. (1 Thessalonians 4:13–14, emphasis mine)*

*But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. *For as in Adam all die, even so in Christ shall all be made alive*. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. (1 Corinthians 15:20–23, emphasis mine)*

*And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. (1 Corinthians 15:45, emphasis mine)*

You see, Yeshua—the 13<sup>th</sup> generation of Matthew 1—died and then rose again from the grave, *and in so doing He became the 14<sup>th</sup> generation as well*. His death paid the righteous price for our sins, and upon His resurrection He completed Matthew's list. Yeshua is both the 13<sup>th</sup> and the 14<sup>th</sup> generation in Matthew 1. The “flaw,” it turns out, is a riddle—one that points to the greatest proof of Yeshua's Messiahship.

In a much larger context, this list is a key to guide our future Messianic expectations. The Messiah Yeshua is to have a dual role in our Creator's plan for mankind. He came the first time as a suffering servant (the 13<sup>th</sup> generation of Matthew 1), but someday He will rule from the throne of David as a conquering king (the implied 14<sup>th</sup> generation of Matthew 1).

For unto us a child is born, unto us a son is given [Yeshua, the 13<sup>th</sup> generation]: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David [Yeshua the Messiah, the 14<sup>th</sup> generation, the reigning king], and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of YHWH of hosts will perform this. (Isaiah 9:6–7)

### **The Number of a King and of a Sacrifice**

The second unique feature of Matthew 1 is that the list draws our attention to the number 14. Fourteen has special significance in the Bible as it relates to the sacrificial system.

- On the 14<sup>th</sup> of the month Nisan, the Passover lamb is sacrificed. John the Baptist described Yeshua as “the lamb of God which taketh away the sins of the world.”
- Fourteen lambs are killed for each of the first seven days of the burnt offering sacrifices during the Feast of Tabernacles.
- According to Numbers 28, the first day of the Feast of Unleavened Bread requires 14 sacrifices to be consumed. (More on this in chapter 10.)

Worth considering are the words of the apostle Paul concerning Jesus and David:

. . . concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh [13]; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead [14]. (Romans 1:3–4)

Did you know that in ancient Hebrew, letters were used to represent numbers? It is fascinating to learn, then, that the Hebrew name *David* has a numerical value of 14. Further solidifying this symbolism is that David is listed as the 14<sup>th</sup> generation in Matthew 1:

## David

|   |   |   |    |
|---|---|---|----|
| ד | ו | ד | 14 |
| 4 | 6 | 4 |    |

As you can see, the symbolism is stunning! Just as King David is represented as the 14<sup>th</sup> generation in the first column of Matthew 1, Yeshua the risen Messiah becomes the 14<sup>th</sup> generation in the third column. How beautiful, then, to acknowledge the words of Luke:

*And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS [Yeshua]. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David. (Luke 1:31–32, emphasis mine)*

### **Four Missing Kings**

Now, let's look at what was left out of Matthew 1. Today the Bible scholars who believe Matthew 1 to be an intentional representation of Yeshua's lineage, and not just a mistake, excuse the four missing kings by explaining that they were particularly evil. The biggest problem with this theory is that many of the kings left in the list were just as evil—or more so—than the ones left out. Manasses, infamous for child sacrifice, is here.

So is Achaz, who shows up numerous times in the books of Kings and Chronicles and of the prophet Isaiah as a stubborn, rebellious idol worshiper and temple desecrator who constantly thumbed his nose at God. Even David, we must acknowledge, was both an adulterer and a murderer. Further, the one king who has the dubious distinction of being cursed directly by YHWH through all his generations—Jechonias—is left in the lineage. If we are to believe that Matthew 1 was intentionally arranged the way it is, then the missing kings were left out for another reason.

Let's take another look at Matthew 1 and see if we can find the reason in the unreasonable.

# Lineage of Yeshua (Jesus)

## As Summarized in Matthew 1

| 14 Generations From Abraham to David |    | 14 Generations From David to the captivity |    | 14 Generations From the captivity to Yeshua/Jesus |    |
|--------------------------------------|----|--|----|---|----|
| <b>As Given in Matthew 1</b>         |    |  |    |   |    |
| Abraham                              | 1  | Solomon                                    | 1  | Salathiel   | 1  |
| Isaac                                | 2  | Reaboam                                    | 2  | Zorobabel   | 2  |
| Jacob                                | 3  | Abia                                       | 3  | Abiud   | 3  |
| Judas                                | 4  | Asa  | 4  | Elnakim   | 4  |
| Phares                               | 5  | Josaphat                                   | 5  | Azor  | 5  |
| Esrom                                | 6  | Joram                                      | 6  | Sadoc   | 6  |
| Aram                                 | 7  | Ozias                                      | 7  | Achim   | 7  |
| Aminadab                             | 8  | Joatham                                    | 8  | Eliud   | 8  |
| Naasson                              | 9  | Achaz                                      | 9  | Eleazar   | 9  |
| Salmon                               | 10 | Ezekias                                    | 10 | Matthan   | 10 |
| Booz                                 | 11 | Manasses                                   | 11 | Jacob   | 11 |
| Obed                                 | 12 | Amon                                       | 12 | Joseph  | 12 |
| Jesse                                | 13 | Josias                                     | 13 | Yeshua  | 13 |
| David                                | 14 | Jechonias                                  | 14 | Yeshua  | 14 |

| 2nd Column with missing kings and details |           |   |
|---|-----------|---|
|   | Solomon   | 1                                       |
|   | Roboam    | 2                                       |
|   | Abia      | 3                                       |
|   | Asa       | 4                                       |
|   | Josaphat  | 5                                       |
|   | Joram     | 6                                       |
| 3 missing names                           | Ahaziah   | (6+7 = 13)                              |
|   | Joash     |   |
|   | Amaziah   |   |
|   | Ozias     | 7                                       |
|   | Joatham   | 8                                       |
|   | Achaz     | 9                                       |
|   | Ezekias   | 10                                      |
|   | Manasses  | 11                                      |
|   | Amon      | 12                                      |
|   | Josias    | 13                                      |
| 1 missing name                            | Jehoiakim | Daniel's captivity begins between 13/14 |
|   | Jechonias | 14                                      |

\* implied not stated

*If you have trouble reading these charts you will find high resolution images at the following link: [The 13<sup>th</sup> Enumeration Images](#)*

The red dotted lines in the three-columned image above mark where the missing kings should be. Below those three columns, I've broken out the second column with the missing kings added where they fall chronologically. It becomes apparent that just as Matthew chose to represent Yeshua as the 13<sup>th</sup> generation and by implication as the 14<sup>th</sup> in His resurrection, he also chose to exclude the four missing kings for equally symbolic reasons.

First, let's look at King Jehoiakim, who is missing between the 13<sup>th</sup> and 14<sup>th</sup> generations. Jehoiakim's name means "YHWH raises up." Indeed, Yeshua—the 13<sup>th</sup> generation whom "YHWH raises up"—became the 14<sup>th</sup> generation as well.

The other three kings left out of Yeshua's lineage are missing between the 6<sup>th</sup> and 7<sup>th</sup> generations—and of course, 6 + 7 equals 13. As we will see in subsequent chapters, there is a distinctive symbolism in the Scripture relating to the numbers 6, 7, and 13.

It's also worth noting that the four missing kings are in groups of 1 and 3.

Looking at the lineage of Yeshua in this way, it becomes evident that there was a bigger purpose to Matthew's arrangement of this list than just showing Yeshua was both the 13<sup>th</sup> and 14<sup>th</sup> generation. The question before us is why? Why did Matthew take such liberties with Yeshua's lineage? What purpose could justify such a peculiar arrangement of names and numbers?

If that question intrigues you, as it does me, then I ask: won't you join me as we continue to explore this wonderful subject? Together, let's discover the purpose behind the 13<sup>th</sup> Enumeration.

*"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."*

— John 5:39

## Chapter 2: What's in a Name?

*“I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.”*

—John 5:43

*“Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?”*

—Proverbs 30:4

It is an indisputable fact that both names and numbers in the Bible have incredible importance and symbolism. We need look no further than the name of Yeshua, our Savior. I know most of us are familiar with the name *Jesus* as it comes to us from the Greek translation of the Scriptures, but to really get the beauty and symbolism of our Savior's name, we must look at it in its Hebrew context.

In Hebrew, the Savior's name is *Yehowshuwa*, or in its various forms, *Jehoshua*, *Joshua*, or *Yeshua*. The word is a combination of the name of God, *YHWH*, and the word *salvation*. In other words, Yeshua literally means “YHWH is salvation” or “Salvation of YHWH.”

Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus [Yeshua—Salvation of YHWH] every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus [Yeshua—Salvation of YHWH] Christ is Lord, to the glory of God the Father. (Philippians 2:9–11)

## **Name Stories and Hidden Meanings**

Just as the name of Yeshua gives us insight into the purpose of our Creator, the same pattern can be found with other names in the Bible. I don't know if Chuck Missler was the first to notice it, but in his book *Footprints of the Messiah* he shows that there is prophetic meaning in the names found in the lineage from Adam to Noah. Here are the ten names given in Genesis 5:

Adam

Seth

Enosh

Kenan

Mahalalel

Jared

Enoch

Methuselah

Lamech

Noah

Here is Mr. Missler's fascinating explanation of their meaning:

“Stringing these words together, we discover a jewel hidden away in the genealogy of Genesis 5. It foretells the explicit story of the Gospel all the way through: Man [is] Appointed [to] Mortal Sorrow; [but] The Blessed God [shall] Come Down, Teaching [that] his Death Shall Bring [to] The Despairing, Comfort.” (Dr. Chuck Missler, *Footprints of the Messiah*. Koinonia Institute, 2014. Kindle Edition, loc. 173–176.)

Isn't that a beautiful explanation of what the biblical story is all about? Here is what the book of Hebrews says about the subject:

[But we see Jesus \[Yeshua\], who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that](#)

he by the grace of God should taste death for every man. (Hebrews 2:9)

### **The Messiah Factors**

The symbolism expressed in the Genesis name story is truly awesome, but there is another jewel buried just a little deeper in the text. Amazingly, this jewel connects the symbolism of Genesis 5 with Matthew 1 and the numbers 13 and 14. In so doing, it provides us with another angle on what Matthew might have had in mind when he arranged the lineage of Yeshua in such an unusual manner.

And all the days of Methuselah were nine hundred sixty and nine years: and he died. And Lamech lived an hundred eighty and two years, and begat a son: and he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which YHWH hath cursed. (Genesis 5:27–29)

In the list of names from Adam to Noah, let's focus on the last three name meanings:

Methuselah = His death shall bring

Lamech = Powerful/Despairing/Sorrow

Noah = Comfort/Rest

As we saw in the previous chapter, Matthew went to great lengths to show that Yeshua's death and resurrection were represented by the numbers 13 and 14. Now here, in Genesis 5, we have the story of Yeshua's death and resurrection symbolically represented by three of Adam's descendants. It's thrilling confirmation, then, to see that Lamech (powerful/despairing/sorrow) brought forth Noah (comfort/rest) *in his 182nd year of life*—182 being the product of 13 x 14. In other words, this passage predicts the “comfort” we will find in Yeshua as represented by the 13<sup>th</sup> and

14<sup>th</sup> generations. Now, how fantastic is that? The Messiah factors of 13 and 14 can be found all the way back in Genesis 5!

### A Name Story in Matthew 1

Do you want to see something even more amazing? Let's take another look at the lineage of Yeshua in Matthew 1. Matthew really draws our focus to the numbers 13 and 14, so let's pay attention. Just like the name story we found in Genesis 5, we find an amazing message here as well. Reading just the 13th and 14th names, starting in the first column with Jesse and ending with Yeshua, we have this message:

Jesse (first column, name 13) = I possess (root = to stand out or exist)

David (first column, name 14) = Beloved

Josias (second column, name 13) = Whom YHWH heals

**Jehoiakim [one of the missing kings] = YHWH raises up**

Jechonias (second column, name 14) = YHWH establishes

Yeshua (third column, name 13/14) = YHWH's salvation

To express this is another way, we have: (13) I possess/stand out, (14) beloved, (13) whom YHWH heals, **[missing, YHWH raises up]** (14) YHWH establishes, (13/14) YHWH's salvation. As a name story the lineage might read like this: (He) stands out, the Beloved whom YHWH heals, YHWH raises up and establishes as His salvation (Yeshua = "Salvation of YHWH").



*If you have trouble reading these charts you will find high resolution images at the following link: [The 13<sup>th</sup> Enumeration Images](#)*

Here again, we find the numbers 13 and 14 associated with YHWH's plan of reconciliation for all mankind through Yeshua. These Messiah

factors are hidden just below the surface in the biblical record. Like a treasure map, they are directing our steps toward the ultimate prize.

## **Chapter 3:** **Of Names and Numbers**

*“The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away. Who knoweth the power of thine anger? even according to thy fear, so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom.”*

—Psalm 90:10–12

We just looked at one narrow aspect of names and their meanings in the context of Yeshua’s lineage. Now I’d like to take a step back for a moment and look at the lineage in a much larger context. In this chapter, we will look at the lineage of the Messiah as given in Luke 3 and Matthew 1. In the differences here too, YHWH has hidden amazing symbolism for us to find. Let’s take a look.

In chapter 1, I demonstrated that Matthew 1 is an intentional arrangement of Yeshua’s lineage, designed to convey additional information under the surface. Luke 3 also gives a lineage of Yeshua, and like Matthew 1, it has its own story to tell. Operating on the fair assumption that one of these lines is maternal, scholars have long questioned which of the lineages is through Mary and which is through Joseph. Intriguingly, when the lists are examined in a larger context, it is their arrangement, in my opinion, that provides the best evidence to answer that question.

Let’s look at the crux of the debate:

*And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of *Heli*. (Luke 3:23, emphasis mine)*

*And *Jacob* begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. (Matthew 1:16, emphasis mine)*

The New Testament claims that Mary conceived Yeshua by the Spirit of YHWH. (See [chapter 5](#) for more on this.) If this is to be taken literally, and I believe it is, then Yeshua did not have an earthly father. As you can see, Joseph is listed as the father of Yeshua in both the verses above. In one of these lineages, Joseph is listed in place of Mary because, even though according to Hebrew custom one's lineage passed through the mother, it was the husband or father who was normally listed in their patriarchal society.

Matthew 1Luke 3

| YHWH      | 1  | YHWH      |
|-----------|----|-----------|
| Adam      | 2  | Adam      |
| Seth      | 3  | Seth      |
| Enos      | 4  | Enos      |
| Cainan    | 5  | Cainan    |
| Maleleel  | 6  | Maleleel  |
| Jared     | 7  | Jared     |
| Enoch     | 8  | Enoch     |
| Mathusala | 9  | Mathusala |
| Lamech    | 10 | Lamech    |
| Noah      | 11 | Noah      |
| Shem      | 12 | Shem      |
| Arphaxad  | 13 | Arphaxad  |
| Cainan    | 14 | Cainan    |
| Sala      | 15 | Sala      |
| Heber     | 16 | Heber     |
| Phalec    | 17 | Phalec    |
| Ragau     | 18 | Ragau     |
| Saruch    | 19 | Saruch    |
| Nachor    | 20 | Nachor    |
| Thara     | 21 | Thara     |
| Abraham   | 22 | Abraham   |
| Isaac     | 23 | Isaac     |
| Jacob     | 24 | Jacob     |
| Judas     | 25 | Judas     |
| Phares    | 26 | Phares    |
| Esrom     | 27 | Esrom     |
| Aram      | 28 | Aram      |
| Aminadab  | 29 | Aminadab  |
| Naasson   | 30 | Naasson   |
| Salmon    | 31 | Salmon    |
| Booz      | 32 | Booz      |
| Obed      | 33 | Obed      |
| Jesse     | 34 | Jesse     |
| David     | 35 | David     |
| Solomon   | 36 | Nathan    |
| Roboam    | 37 | Mattatha  |
| Abia      | 38 | Menan     |

|           |    |                              |
|-----------|----|------------------------------|
| Abia      | 38 | Menan                        |
| Asa       | 39 | Melea                        |
| Josaphat  | 40 | Eliakim                      |
| Joram     | 41 | Jonan                        |
| Ahaziah   | 42 | Joseph                       |
| Joash     | 43 | Juda                         |
| Amaziah   | 44 | Simeon                       |
| Ozias     | 45 | Levi                         |
| Joatham   | 46 | Matthat                      |
| Achaz     | 47 | Jorim                        |
| Ezekias   | 48 | Eliezer                      |
| Manasses  | 49 | Jose                         |
| Amon      | 50 | Er                           |
| Josias    | 51 | Elmodam                      |
| Jehoiakim | 52 | Cosam                        |
| Jechonias | 53 | Addi                         |
| Salathiel | 54 | Melchi                       |
| Zorobabel | 55 | Neri                         |
| Abiud     | 56 | Salathiel                    |
| Eliakim   | 57 | Zorobabel                    |
| Azor      | 58 | Rhesa                        |
| Sadoc     | 59 | Joanna                       |
| Achim     | 60 | Juda                         |
| Eliud     | 61 | Joseph                       |
| Eleazar   | 62 | Semei                        |
| Matthan   | 63 | Mattathias                   |
| Jacob     | 64 | Maath                        |
| Joseph    | 65 | Nagge                        |
| Yeshua    | 66 | Esh                          |
|           | 67 | Naum                         |
|           | 68 | Amos                         |
|           | 69 | Mattathias                   |
|           | 70 | Joseph                       |
|           | 71 | Janna                        |
|           | 72 | Melchi                       |
|           | 73 | Levi                         |
|           | 74 | Matthat                      |
|           | 75 | Heli                         |
|           | 76 | Joseph <small>(Heli)</small> |
|           | 77 | Yeshua                       |

*If you have trouble reading these charts you will find high resolution images at the following link: [The 13<sup>th</sup> Enumeration Images](#)*

### **The Curse of Coniah**

So which of the lists above is Yeshua's lineage through Mary and which is through Joseph? Believe it or not, the easiest way to answer that question is found in an ancient curse pronounced by YHWH upon an Old Testament king. Jeremiah gives us the details:

*As I live, saith YHWH, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence; and I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans. And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die. But to the land whereunto they desire to return, thither shall they not return. Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? O earth, earth, earth, hear the word of YHWH. Thus saith YHWH, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah. (Jeremiah 22:24–30, emphasis mine)*

That pretty much sums it up, doesn't it? None of Coniah's seed would ever prosper on the throne of David. ("Coniah" is the same king called "Jechonias" and "Jechoniah" in other parts of the Scripture.) Yet the Bible is perfectly clear that someday Yeshua will very much prosper and rule from the throne of David. Take a look at the previous chart once more, and you

will find that Coniah (Jechonias) is one of the kings listed by Matthew. His father, Jehoiakim, is one of our four infamous missing kings. If Jeremiah 22 is to be taken at face value, then Yeshua's physical line could not have come through Joseph in Matthew 1. It *must* have come through Mary, the daughter of Heli, as given in Luke 3.

### **The Daughter of Heli**

Okay, so we have evidence that shows which list is not the lineage of Yeshua. Is there any other confirming evidence to show that Luke 3 is in fact the lineage of Yeshua through Mary? I believe there is. Luke 3:23 states that Yeshua was the "supposed" son of Joseph, the son of Heli. The word translated "the supposed" is from the Greek *nomizo*, which means "as was the custom" in the sense of a legal custom. In other words, Joseph was the legal father of Yeshua, not his literal father. In this case, Joseph, the legal father of Yeshua, represented his wife Mary in the lineage, while Heli was in fact Mary's father.

Remarkably, we have at least one historical source which may confirm that Mary was the daughter of Heli. This source, which is in some dispute, comes from the Talmud and references Mary as the daughter of Heli. Due to the graphic nature of the quote I didn't feel comfortable reproducing it here. With an Internet search, you can investigate and decide for yourself. (The source is the Talmud, Haggigah 77:4, as referenced by John Lightfoot's *Commentary on the New Testament from the Talmud and Hebraica*, chapter 3, "Exercitations upon the Evangelist St. Luke.")

We have reasonable grounds, then, to say that Matthew 1 is the lineage of Joseph through King David, Solomon, and a long line of rebellious kings—a lineage cursed by YHWH to the extent that none of King Coniah's seed would ever prosper on the throne of David. Luke 3, on the other hand, traces Yeshua's true (and uncursed) blood line through his mother, who was descended from a son of David (Nathan) who, though not heir to the throne, was nonetheless born of the king after God's own purpose.

In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;... (Zechariah 12:11-12)

### **Names and Their Numbers According to Matthew and Luke**

In the Bible, the concepts of mankind and our labor under the curse of sin are often marked symbolically by the number 6. The number 7, on the other hand, represents divine completion, or perfection, and rest.

As we've already seen, Matthew brings 6 and 7 together in Yeshua, the 13<sup>th</sup> Enumeration. Not only that, but if we add the missing kings to the list of Matthew 1, and then we add the additional lineage from Abraham all the way to the creation of Adam by YHWH, we will find 66 names from YHWH to Yeshua, thus marking the lineage with mankind's futile efforts under the curse of sin.

Some might call that a coincidence. Here's another: the Bible in its most common modern form begins in Genesis with YHWH and ends 66 books later with Yeshua in Revelation.

The list of Luke 3 contains the lineage of Yeshua through David and his son Nathan. As we saw above, this is likely the physical line of Yeshua through Mary the daughter of Heli. In this family line, though, we have more generations. The list of Luke 3, traced all the way back to YHWH, contains 77 names.

### **An Ancient Pattern**

In summary, these two lineages give us another glimpse of YHWH's redemptive plan for mankind through the Messiah. Here again, expecting a king, we find a carpenter. Unlike the kingly lineage of Matthew 1, implicitly marked by the number 6 and mankind's struggle with sin, we find in Luke a lineage marked by divine intervention and the number 7. Isn't it appropriate, then, that YHWH in describing His creation of this world marked it with 6 days of labor and a 7<sup>th</sup> day of rest? This a pattern that even today much of

the world still lives by—an ancient pattern that so well represents the labor or struggle of man (6) and the redemptive purpose or rest of YHWH (7), a struggle that finds its resolution in Yeshua, the 13<sup>th</sup> Enumeration.

## **Chapter 4:** **The Course of Abijah**

*“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”*

—Isaiah 7:14

Have you ever wondered about the biblical evidence for the time of year when Yeshua was born? In modern times, we traditionally associate the birth of Yeshua with December—the Christmas season. But how accurate is that association? What does the biblical record reveal? Could another ancient list of names give us the answer to this intriguing question and once again identify Yeshua with the Messiah factors of 13 and 14?

Let’s take a look.

### **A Childless Couple**

Most people are familiar with the story of the birth of Christ from Luke 2. But it’s Luke’s previous chapter, the story of John the Baptist’s birth, that provides us the means by which to determine the timing of the birth of Yeshua.

In Luke 1, we read the story of Zacharias, the priest, and his wife, Elisabeth. Zacharias and Elisabeth were childless and well on in years. As told in Luke 1, Zacharias was performing his duty in the temple when an angel appeared and told him they would have a son and were to call his name John. Zacharias was somewhat incredulous, considering their age, so as proof—and rebuke of Zacharias’s lack of faith—the angel told him that he would be unable to speak until the day the message was fulfilled.

The passage goes on to say that Elisabeth conceived after Zacharias’s service ended. Six months later, Mary, the mother of Yeshua, conceived.

We have reasonable grounds to conclude that Zacharias performed his priestly service during the course of Abijah, which fell during the latter part of the fourth month. (This assumes that the 24 priestly courses served their two weeks consecutively. See 1 Chronicles 24, 27; 1 Kings 4:7; and Luke 1.)

From this, it is a simple matter to determine the general time of the birth of Yeshua.

The chart below gives the priestly courses in relation to the conception of John and Jesus.

And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. (Luke 1:35–37)

**Biblical**   **Babylonian**   **Priestly**   **Priestly**  
 Month names   Month names   course #   course names

**Name Meanings**

| Biblical  | Babylonian      | Priestly | Priestly     |                                  |          | Name Meanings           |
|---|-----------------|----------|--------------|----------------------------------|----------|-------------------------|
| Month names   | Month names     | course # | course names |                                  |          |                         |
| <b>1</b>  | <b>Nisan</b>    | 1        | Jehoiarib    |                                  |          | YHWH contends           |
|   |                 | 2        | Jedaiah      |                                  |          | YHWH has known          |
| <b>2</b>  | <b>Iyar</b>     | 3        | Harim        |                                  |          | Dedicated               |
|   |                 | 4        | Seorim       |                                  |          | Barley                  |
| <b>3</b>  | <b>Sivan</b>    | 5        | Malchijah    |                                  |          | my king is YHWH         |
|   |                 | 6        | Mijamin      |                                  |          | from the right hand     |
| <b>4</b>  | <b>Tamuz</b>    | 7        | Hakkoz       |                                  |          | Thorn                   |
|   |                 | 8        | Abijah       | Zacharias' priestly service ends |          | YHWH is (my) father     |
| <b>5</b>  | <b>Av</b>       | 9        | Jeshua       | <b>1</b>                         |          | Elisabeth conceives     |
|   |                 | 10       | Shecaniah    |                                  |          | dweller with YHWH       |
| <b>6</b>  | <b>Elul</b>     | 11       | Eliashib     | <b>2</b>                         |          | El restores             |
|   |                 | 12       | Jakim        |                                  |          | He will raise           |
| <b>7</b>  | <b>Tishrei</b>  | 13       | Huppah       | <b>3</b>                         |          | Canopy                  |
|   |                 | 14       | Jeshebeab    |                                  |          | Dwelling of the father  |
| <b>8</b>  | <b>Cheshvan</b> | 15       | Bilgah       | <b>4</b>                         |          | Cheerfulness            |
|   |                 | 16       | Immer        |                                  |          | He hath said            |
| <b>9</b>  | <b>Kislev</b>   | 17       | Hezir        | <b>5</b>                         |          | Swine                   |
|   |                 | 18       | Aphses       |                                  |          | to Break                |
| <b>10</b>   | <b>Tevet</b>    | 19       | Pethahiah    | <b>6</b>                         |          | Freed by YHWH           |
|   |                 | 20       | Jehezkel     |                                  |          | El strengthens          |
| <b>11</b>   | <b>Shvat</b>    | 21       | Jachin       | <b>7</b>                         | <b>1</b> | Mary conceives          |
|   |                 | 22       | Gamul        |                                  |          | He will establish       |
| <b>12</b>   | <b>Adar</b>     | 23       | Delaiah      | <b>8</b>                         | <b>2</b> | weaned                  |
|   |                 | 24       | Maaziah      |                                  |          | YHWH is drawn           |
| <b>1</b>  | <b>Nisan</b>    | 1        | Jehoiarib    | <b>9</b>                         | <b>3</b> | The birth of John       |
|   |                 | 2        | Jedaiah      |                                  |          | YHWH contends           |
| <b>2</b>  | <b>Iyar</b>     | 3        | Harim        | <b>4</b>                         |          | YHWH has known          |
|   |                 | 4        | Seorim       |                                  |          | Dedicated               |
| <b>3</b>  | <b>Sivan</b>    | 5        | Malchijah    | <b>5</b>                         |          | Barley                  |
|   |                 | 6        | Mijamin      |                                  |          | my king is YHWH         |
| <b>4</b>  | <b>Tamuz</b>    | 7        | Hakkoz       | <b>6</b>                         |          | from the right hand     |
|   |                 | 8        | Abijah       |                                  |          | Thorn                   |
| <b>5</b>  | <b>Av</b>       | 9        | Jeshua       | <b>7</b>                         |          | YHWH is (my) father     |
|   |                 | 10       | Shecaniah    |                                  |          | he is saved (salvation) |
| <b>6</b>  | <b>Elul</b>     | 11       | Eliashib     | <b>8</b>                         |          | dweller with YHWH       |
|   |                 | 12       | Jakim        |                                  |          | El restores             |
| <b>7</b>  | <b>Tishrei</b>  | 13       | Huppah       | <b>9</b>                         |          | He will raise           |
|   |                 | 14       | Jeshebeab    |                                  |          | Canopy                  |
| <b>8</b>  | <b>Cheshvan</b> | 15       | Bilgah       | <b>10</b>                        |          | Dwelling of the father  |
|   |                 | 16       | Immer        |                                  |          | Cheerfulness            |
| <b>9</b>  | <b>Kislev</b>   | 17       | Hezir        | <b>11</b>                        |          | He hath said            |
|   |                 | 18       | Aphses       |                                  |          | Swine                   |
| <b>10</b>   | <b>Tevet</b>    | 19       | Pethahiah    | <b>12</b>                        |          | to Break                |
|   |                 | 20       | Jehezkel     |                                  |          | Freed by YHWH           |
| <b>11</b>   | <b>Shvat</b>    | 21       | Jachin       | <b>13</b>                        |          | El strengthens          |
|   |                 | 22       | Gamul        |                                  |          | He will establish       |
| <b>12</b>   | <b>Adar</b>     | 23       | Delaiah      | <b>14</b>                        |          | weaned                  |
|   |                 | 24       | Maaziah      |                                  |          | YHWH is drawn           |
| <b>References:</b><br>I Chronicles 24:1-19<br>I Chronicles 27:1-15<br>I Kings 4:7<br>Luke 1 |                 |          |              |                                  |          | Consolation of YHWH     |

*If you have trouble reading these charts you will find high resolution images at the following link: [The 13<sup>th</sup> Enumeration Images](#)*

## **The 13<sup>th</sup> & 14<sup>th</sup> Priestly Courses**

As the chart above illustrates, Yeshua's birth would have fallen during the 7<sup>th</sup> month of the biblical calendar, which is our September/October. This month, Tishrei, was serviced by the 13<sup>th</sup> and 14<sup>th</sup> priestly courses. It is during the 7<sup>th</sup> month that the biblical holy day of Succoth (Tabernacles) is celebrated. The term *Succoth* comes from the Hebrew word *sukkah*, which literally means booth or tabernacle.

The Bible records that shortly after the Exodus, the children of Israel were commanded to keep this special festival. The feast lasted 8 days, and during the first 7, the Israelites were required to dwell in booths.

Succoth is one of the biblical holy days that all adult males were commanded to observe in Jerusalem. Along with the conditions of the Roman census, this may help explain why Mary and Joseph found it difficult to find lodging at the time of Yeshua's birth.

## **The Word Became Flesh**

The case is further strengthened by John 1:14. This wonderful passage tells us about the conception and birth of Yeshua, and it does so in a manner that I believe alludes to the Feast of Tabernacles:

*And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (1 John 1:14, emphasis mine)*

The Word (Yeshua) "was made flesh" (conceived) "and dwelt" with mankind ("dwelt" = *skenoo*, the Greek meaning to dwell, "tabernacle," or pitch one's tabernacle).

Now, look once again at the priestly courses in the chart above. Jesus "dwelt" or "tabernacled" with mankind at his birth during the 13<sup>th</sup> and 14<sup>th</sup> priestly courses! And the names of these priestly courses? *Huppah* ("canopy") and *Jeshebeab* ("dwelling of the Father").

## **They Will Call Him Immanuel**

The priestly courses of 13 and 14, of course, further strengthen the symbolism already discovered in the list of Matthew 1, where we see Yeshua, YHWH's salvation, literally our Creator YHWH come in the flesh to reconcile mankind to Himself. This confirms beautifully the great prophecy of Isaiah 7:14, that wonderful passage that tells of a time when a child will be called "Immanuel," that is, "God with us":

Therefore YHWH himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. (Isaiah 7:14)

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name *Emmanuel*, which being interpreted is, *God with us*. (Matthew 1:23, emphasis mine)

For it pleased the Father that in him should all fulness dwell.  
(Colossians 1:19)

I don't know about you but this kind of beautiful symbolism makes me want to stand up and say "Hallelujah"—Praise be to YHWH!

In the next chapter we will follow the clues of Matthew 1 to Zerubbabel, a little-known hero of the Second Temple era. Buried in the history of this eleven-generation-removed grandfather of Yeshua is an overlooked prophecy about a curse, a promise, and the coming Messiah.

## **Chapter 5:**

### **Zerubbabel and the Promise**

*“This is the word of YHWH unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith YHWH of hosts.”*

—Zechariah 4:6

In chapter 3, we saw that King Jehoiakim (“whom YHWH raises up”) was left out of the list of Yeshua’s lineage between the 13<sup>th</sup> and 14<sup>th</sup> generations.

For future reference, it is important to note that both Jehoiakim and a young man named Daniel were taken captive by Nebuchadnezzar around 604 BC, thus starting the 70-year captivity prophesied by Jeremiah (see Daniel 1:1). This very same Daniel would one day record one of the greatest Messianic prophecies in the Bible. Matthew symbolically marks this event as occurring between the 13<sup>th</sup> and 14<sup>th</sup> generations of Yeshua. Nothing about the lineage of Matthew 1 is an accident, and as we will see, this information plays a key role in Book II of this series, *Daniel’s 70 Weeks: The Keystone of Bible Prophecy*.

As I explained in chapter 3, Jehoiakim’s son Coniah (Jechonias) was personally cursed by YHWH. Not only was he cursed, but so were his future offspring. Like we’ve seen, many stories in the Bible don’t turn out the way we expect. More often than not, YHWH uses impossible circumstances to show his wisdom and glory. The story of Coniah is no exception.

Seventy years after it was first pronounced, the curse of Coniah took an unexpected turn. You see, his grandson, Zerubbabel, was one of the two Hebrew repatriates who led the resettlement of Jerusalem when King Cyrus of Persia decreed the Jewish people’s return. This return fulfilled the words of YHWH as prophesied by Jeremiah the prophet and noted by Daniel 9:2:

*In the first year of his reign I Daniel understood by books the number of the years, whereof the word of YHWH came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. (Daniel 9:2)*

For thus saith YHWH, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. (Jeremiah 29:10)

Just sixteen years later, in 520 BC, the prophet Haggai receives a prophecy concerning Zerubbabel, a prophecy that had distinctive Messianic overtones:

Yet now be strong, O Zerubbabel, saith YHWH; and be strong, O Joshua [Yeshua], son of Josedech, the high priest; and be strong, all ye people of the land, saith YHWH, and work: for I am with you, saith YHWH of hosts: according to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.

For thus saith YHWH of hosts; *Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory,* saith YHWH of hosts . . .

Consider now from this day and upward, from the four and twentieth day of the ninth month . . .

And again the word of YHWH came unto Haggai in the four and twentieth day of the month [the second year of Darius, i.e. 520 BC], saying, Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

In that day, saith YHWH of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith YHWH, and will make thee as a signet: for I have chosen thee, saith YHWH of hosts. (Haggai 2:4–7, 20–23)

## A Signet of YHWH

I believe this passage speaks to both the first and second coming of Yeshua, when YHWH will “shake all nations, and the desire of all nations shall come: and I will fill this house with glory”—a time when Zerubbabel, “my servant,” would become a “signet” or seal in the hand of YHWH.

To really appreciate this passage, it is important to understand that a signet was the king’s seal which he used to mark his decrees. It was proof that a communication was from the king himself. As we shall see, in the case of Zerubbabel, this prophecy points to the coming of the Messiah as both a servant and a king.

To see the full depth of this prophecy, let’s take a look again at the curse pronounced against Coniah:

*As I live, saith YHWH, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence; and I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans. And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die. But to the land whereunto they desire to return, thither shall they not return.*

*Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? O earth, earth, earth, hear the word of YHWH. Thus saith YHWH, Write ye this man childless, a man that shall not prosper in his days: *for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.* (Jeremiah 22:24–30, emphasis mine.)*

Did you catch that? Even if Coniah were a “signet” upon YHWH’s hand, none of his seed would prosper in sitting upon the throne of David. Yet Haggai prophesies that someday Zerubbabel, and by implication his

offspring, would become a “signet” upon the hand of YHWH—in a passage with a strong Messianic context. How could the cursed lineage of Coniah bring forth the future Messiah? How is this conundrum rectified?

Zechariah 4 gives us the answer:

*This is the word of YHWH unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith YHWH of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.*

*Moreover the word of YHWH came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that YHWH of hosts hath sent me unto you. For who hath despised the day of small things? *for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of YHWH, which run to and fro through the whole earth.* (Zechariah 4:6–10)*

*And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, *stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.* (Revelation 5:5–6, emphasis mine)*

“Not by power nor by might, but by my spirit” was the promise given to Zerubbabel. Looking back on the biblical record, we see this promise fulfilled in a beautiful way. The lineage of Matthew 1 shows us that Joseph—and by implication his great-great-great-great-great-great-great-great-great-great-grandfather Zerubbabel, was only the legal father of Yeshua. The “seed” of Yeshua came not by their human “power or might,” but by the Spirit of YHWH.

Matthew 1 and Isaiah 7 explain it this way:

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, *she was found with child of the Holy Spirit.*

Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of YHWH appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: *for that which is conceived in her is of the Holy Spirit.* And she shall bring forth a son, and thou shalt call his name JESUS [Yeshua]: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of YHWH by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. (Matthew 1:18–23, emphasis mine)

And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore YHWH himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. (Isaiah 7:13–14)

By the Spirit of YHWH indeed!

### **Zerubbabel as the Great Leveler**

Before leaving the subject of Zerubbabel, I would like to look at just one more Messianic thread woven into Zechariah 4. The literal context of this passage shows us that Zerubbabel was the man responsible for laying the temple's foundation, as well as bringing forth its final headstone—the top stone. Messianic symbolism aside, this building process required another important step. Zechariah 4:7–10 explains:

Who art thou, O great mountain? *before Zerubbabel thou shalt become a plain:* and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.

Moreover the word of YHWH came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that YHWH of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of YHWH, which run to and fro through the whole earth. (Zechariah 4:7–10)

Isaiah 28 and Zechariah 1 both continue the construction theme and apply it to the coming of the Messiah. Note especially Zechariah 1:14–16 below, because this divine command to “restore and build Jerusalem” will play a central part in Book II of my series on Prophecies and Patterns—*Daniel’s 70 Weeks: The Keystone of Bible Prophecy*.

Therefore thus saith the Lord, YHWH, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. (Isaiah 28:16–17)

So the angel that communed with me said unto me, Cry thou, saying, Thus saith YHWH of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction.

Therefore thus saith YHWH; I am returned to Jerusalem with mercies: my house shall be built in it, saith YHWH of hosts, and a line shall be stretched forth upon Jerusalem. (Zechariah 4:7–10)

Before the Second Temple could be constructed, the place upon which it was to be built had to be leveled. Zechariah 4:7 explains that Zerubbabel had to make the mountain a “plain.” The Hebrew word here is *miyshowr*, and it is used primarily to refer to leveling something, in a symbolic sense, though the word means uprightness or righteousness. *Miyshowr* is the very same term used in the famous Messianic passage of Isaiah 40—the same passage John the Baptist proclaimed in Luke 3 concerning the coming of the Messiah:

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of YHWH’s hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of YHWH, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: *and the crooked shall be made straight*, and the rough places plain. (Isaiah 40:1–4, emphasis mine)

The word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of YHWH, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; *and the crooked shall be made straight*, and the rough ways shall be made smooth; and all flesh shall see [Yeshua] the salvation of God [Yeshua = Salvation of YHWH]. (Luke 3:2–6, emphasis mine)

### **Nothing Is Impossible with YHWH**

If there is one lesson to be learned from the life of Zerubbabel, it is that nothing is impossible with YHWH. No matter what your circumstances in life, our Creator can use you for His honor and glory if you are willing. So

next time someone tells you that the crooked cannot be made straight, the sinner cannot be made righteous, the blind will never see, and a virgin could never bear a future king, just tell them the story of Zerubbabel. Tell them the story of a cursed man who brought forth the Headstone, not by his own power or might, but by the Spirit of YHWH.

## **Chapter 6:**

### **The Stone which the Builders Rejected**

*“I will praise thee: for thou hast heard me, and art become my salvation [Yeshua]. The stone which the builders refused is become the head stone of the corner. This is YHWH’s doing; it is marvellous in our eyes. This is the day which YHWH hath made; we will rejoice and be glad in it. Save [yasha] now, I beseech thee, O YHWH: O YHWH, I beseech thee, send now prosperity. Blessed be he that cometh in the name of YHWH: we have blessed you out of the house of YHWH. God is YHWH, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.”*  
—Psalm 118:21–27 (emphasis mine)

If I ask you to tell me the one symbol most associated with Yeshua, what is the first thing that comes to your mind? Most of us probably think of a cross. To many Christians, it represents the death and resurrection of Yeshua. You’ll find the symbol on our churches, in our houses, and even adorning our persons.

The word *cross*, or *stauros* in Greek, is mentioned 28 times in the New Testament, and each of those times it in some way reminds us of Yeshua’s effort to reconcile us to our Creator. (Interestingly, the factors for 28 are 2 x 14.)

But did you know that of the 28 times the word *cross* is mentioned in the New Testament, it is not once used to identify Yeshua personally? If we want to find a biblical symbol for the Messiah, we need to look for something else.

#### **A Messianic Symbol**

Can you name the symbol that Yeshua most often used as representative of *Himself*? That’s a more difficult question, isn’t it? I know the chapter title and verse above kind of give it away, but how many of us readily think of Yeshua as a stone?

When you picture Yeshua as a stone, what image comes to mind? Did you know the text has a specific *type* of stone in mind? Let's look at the "stone which the builders rejected" to see if we can identify exactly what the psalmist was picturing. I promise you that by the time we are done exploring this wonderful subject, you'll have a whole different perspective!

Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is YHWH's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. (Matthew 21:42–44)

### **The Old Testament Stone**

In the New Testament, Yeshua gave the parable of the stone which the builders rejected, and he made it clear that he was quoting an Old Testament source. Isaiah 8, Isaiah 28, and Psalm 118 all mention a stone in what is arguably a Messianic context. Daniel 2 goes on to picture the future Messianic kingdom as a stone that grows into a mountain that fills the whole earth and that will never be destroyed. Let's take a look at several examples:

I will praise thee: for thou hast heard me, and art become my salvation [Yeshua]. *The stone which the builders refused is become the head stone of the corner.* This is YHWH's doing; it is marvellous in our eyes. (Psalm 118:21–22, emphasis mine)

Sanctify YHWH of hosts himself; and let him be your fear, and let him be your dread. *And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.* (Isaiah 8:13–14, emphasis mine)

Therefore thus saith the Lord YHWH, *Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation:* he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. (Isaiah 28:16–17)

*Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.* (Daniel 2:34–35, emphasis mine)

### **A Chief Cornerstone**

The verses above make it pretty clear that the Messiah and the Messianic kingdom are both represented as a stone. It's fascinating to see the stone symbolism used to represent different aspects of this Messianic "structure." Isaiah 8 first represents the Messiah as a stone of stumbling and rock of offense. Isaiah 28 adds more to the picture by representing the Messiah as a foundation stone, a tried stone, a precious cornerstone, and a sure foundation. Though written several generations earlier, Psalm 118 completes the picture by presenting the Messiah as the *chief* cornerstone.

It is the psalmist's perspective of the "chief cornerstone" that I would like to focus on in this chapter, because I believe it is one the most misunderstood and misrepresented elements of the Bible's Messianic symbolism.

Since Psalm 118 is obviously the basis for Yeshua's reference in Matthew 21, let's take a look at exactly what is meant by the phrase "chief cornerstone." The three Hebrew words used in the phrase are *eben* (stone), *pinnah* (corner), and *rosh* (head, top, summit, upper part, chief). Now, we all

know what a cornerstone looks like. Every structure built with stones has many of them. For instance, if you are building a four-sided stone house, you'll have cornerstones at each corner from the first layer at the bottom to the last layer at the top. For practical purposes, the lower levels of the house typically have larger corner stones, and they get smaller as the structure gets higher.

The question before us is, what does a *rosh* (head, top, summit, chief) cornerstone look like? Most Bible commentaries will describe such a cornerstone as a six-sided square or rectangle stone used as the basis for one corner of a building. But is this really what the text is trying to describe? How can a building with four corners have only one “chief” cornerstone? For that matter, how can a three-sided or six-sided building have only one “chief” cornerstone?

The most reasonable explanation is not that the text is implying Yeshua is just one of several cornerstones of a building. We saw in Zechariah 4 and Daniel 2 that the Messiah is described metaphorically as the “headstone,” or a stone which “became a great mountain.”

In today's secularized Christianity, it might be tempting to see Yeshua, the biblical Messiah, as just another cornerstone in mankind's “evolution toward enlightenment.” But is that really what the Bible record describes? I don't believe so.

The Bible describes Yeshua as the rejected stone that eventually crowns, completes, or finishes the work of our Creator in reconciling mankind to Himself. Please take a moment to let the Scripture explain:

Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in YHWH: in whom ye also are builded together for an habitation of God through the Spirit. (Ephesians 2:19–22)

To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. (1 Peter 2:4–8)

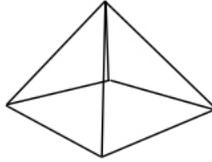
Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is YHWH's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. (Matthew 21:42–44)

Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. (Acts 4:10–12)

### **Yeshua as the Top Stone**

The most plain reading of the above texts shows that Yeshua was not just one of many cornerstones in a metaphorical building. He is the building! He is the foundation and the chief cornerstone. In practical geometry, there is just one shape that describes the Bible's chief cornerstone: that shape is a

pyramid, or capstone, the one stone under which all parts of the building can be represented and gathered:



It is unfortunate that Christianity has allowed the one symbol by which Yeshua represents himself to be hijacked by the adversary and by human superstitions.

### **An Ancient Struggle**

Since Adam and Eve were first deceived in the garden, Satan has been at war with mankind and the promised “seed” of the future Messiah. In contradiction to the word of YHWH, Satan promised that if Adam and Eve ate of the tree, they would not die but their “eyes would be opened” and they would become as gods. This ancient lie is the very seed of evolutionary enlightenment as many understand it today.

You see, Satan promised that eventually mankind (with his help) would evolve to become gods. Today, that same idea is promoted under various forms, the most well-known being the theory of evolution. In the age of modern technology this idea is especially relevant, because science promises that with the advancement of computing power, in the next several decades we will reach what it called “singularity”—that mystical milestone when technology reaches a point where it will allow mankind to become immortal.

Author Ray Krzweil in his book *The Singularity Is Near* explains singularity and its implications this way:

Once we’ve succeeded in creating a machine that can pass the Turing test (around 2029), the succeeding period will be an era of

consolidation in which nonbiological intelligence will make rapid gains. However, the extraordinary expansion contemplated for the Singularity, in which human intelligence is multiplied by billions, won't take place until the mid-2040s . . .

So evolution moves inexorably toward this conception of God, although never quite reaching this ideal. We can regard, therefore, the freeing of our thinking from the severe limitations of its biological form to be an essentially spiritual undertaking. (Ray Kurzweil, *The Singularity Is Near: When Humans Transcend Biology*. UK: Penguin Group, 2005. Kindle Edition, loc. 4881–4884 and 7469–7470)

Maybe singularity is what the apostle John had in mind when he described the beast of Revelation:

. . . and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. (Revelation 13:14–15)

### **The All-Seeing Eye and the Rejected Capstone**

Since that first lie told by Satan, the idea of evolutionary enlightenment has been represented by an open eye, or in some cases simply by a point within a circle. Those who subscribe to the idea of Luciferian enlightenment have long used symbolism to illustrate this biblical struggle between Lucifer and YHWH. I'll give you a couple of examples you might recognize:

Conspiracy researchers have long held that the symbol of the Illuminati was a pyramid with the human eye superimposed over it. For those who take the time to check, you will find that in fact there is little evidence to support this claim. Rather, what you will find is that the

Illuminati's symbol, based upon their own correspondence, was a point within a circle—that primitive representation of the open eye.

It is a well-known fact that Hollywood movies often include occult symbolism. How many remember the movie *Stargate*, that sci-fi thriller where an evil god inhabiting a human body terrorizes mankind? Do you remember what kind of spaceship this god uses to visit earth? Yes, that “evil” god comes to earth in a giant pyramid or capstone. The movie goes on to show that mankind, finally tired of this dictator, unites and destroys this evil god. Anyone remember how the destruction of the pyramid was represented? If you look closely, you'll see the pyramid (the stone that mankind rejected) destroyed in an explosion that takes the form of a point within a circle.

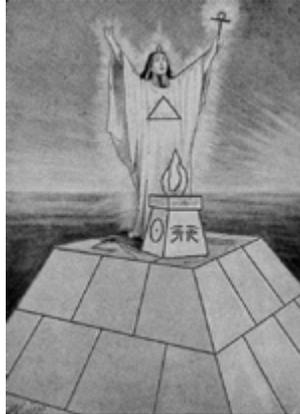
For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty . . . And he gathered them together into a place called in the Hebrew tongue Armageddon.  
(Revelation 16:14, 16)

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. (Revelation 19:19)

Another example of the Luciferian rejection of Yeshua as the capstone comes from 33<sup>rd</sup> degree Freemason, Manly P. Hall, in his book *The Lost Keys of Freemasonry*. In describing the following image, Mr. Hall blasphemously explains how the Master Mason or builder becomes the capstone—in other words, how man becomes God:

“In this picture is concealed the allegory of the Lost Word. The Master Mason, having completed his labors, becomes a worker on a higher plane than the one in which the ordinary builder is permitted to

work. The Master Mason becomes the capstone of the Universal Temple.”



There are many more examples of the type of symbolism where the builders reject the capstone of Yeshua, but the final one I would like to look at hits very close to home for many of us. The symbol I am talking about is found on the obverse side of the Great Seal of the United States of America. Here, we have an unfinished pyramid with its capstone overshadowed by the glowing eye of enlightenment. Conspiracy theorists have long claimed that this symbol is the mark of the Illuminati. Though there is no real truth to this claim, the symbol *does* represent the ancient struggle between Lucifer and the promised seed of Genesis.

One inconvenient fact that conspiracy researchers fail to mention about the Great Seal is that its final design was the result of the efforts of Charles Thomson, who served as secretary of the Continental Congress for its entire duration (1774–1789). Mr. Thomson was, in his own right, one of the most knowledgeable Bible scholars of early America. Thanks to him, we have the first English translation of the Septuagint as well as the first American English translation of the New Testament. Of all people, Charles Thomson understood the struggle represented in the Bible between YHWH and Satan.



With this in mind, take another look at the Great Seal. Yes, you'll find a pyramid—but notice that the pyramid has 13 levels, and that the 14<sup>th</sup> level, the capstone, is held in suspension over the unfinished structure. That 14<sup>th</sup> level, which should have completed the structure, is instead in a perpetual state of rejection or incompleteness. Superimposed over the “chief corner stone” is the all-seeing eye of enlightenment, representing the struggle between Yeshua and Lucifer.

Personally, I'd like to think this symbol was a warning from Charles Thomson about the influences of the Illuminati, who were at work behind the scenes in the formative years of the early republic—influences even George Washington acknowledged in his letter to Reverend G.W. Snyder in October of 1798:

*Mount Vernon, October 24, 1798.*

Revd Sir: I have your favor of the 17<sup>th</sup>. instant before me; and my only motive to trouble you with the receipt of this letter, is to explain, and correct a mistake which I perceive the hurry in which I am obliged, often, to write letters, have led you into.

It was not my intention to doubt that, the Doctrines of the Illuminati, and principles of Jacobinism had not spread in the United States. On the contrary, no one is more truly satisfied of this fact than I am.

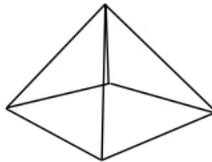
The idea that I meant to convey, was, that I did not believe that the Lodges of Free Masons in this Country had, as Societies, endeavoured to propagate the diabolical tenets of the first, or pernicious principles of the latter (if they are susceptible of

separation). That Individuals of them may have done it, or that the founder, or instrument employed to found, the Democratic Societies in the United States, may have had these objects; and actually had a separation of the People from their Government in view, is too evident to be questioned. (*Washington's Masonic Correspondence As Found among the Washington Papers in the Library of Congress*, Kindle Edition, loc. 1333–1334.)

Pretty sobering, isn't it, to realize that George Washington acknowledged the doctrines of the Illuminati had already infiltrated the early republic? Those "illuminated" ideas first promised by Lucifer in Eden have come to maturity in our generation. At no point in history has the idea of secular humanistic enlightenment been more cherished than it is today. Meanwhile, in many homes, churches, and nations, Yeshua, our "blessed hope," has been relegated to just another historical figure in the panorama of history.

My question to you, reader, is how do *you* see Yeshua, the Messiah promised in the Scripture? Do you see Him as just one of the many secular humanistic cornerstones of history? Or do you see Yeshua as the capstone, the finished work of our Creator?

Incidentally, if you were to represent the symbol of Yeshua geometrically, it would be defined by 5 sides and 8 lines—indeed a stone rejected by the builders, but forever stamped with the number 13.



I leave you with a final image. This drawing is of a monument in the Kidron Valley of Israel dated to the Second Temple era. This memorial tomb, traditionally considered to be the tomb of the great Messianic prophet Zechariah—the very prophet who prophesied the coming of the Messiah as a Headstone—is cut from a solid piece of rock and crowned with a capstone.



*Drawing courtesy of Winnie Struse*

“Then he answered and spake unto me, saying, This is the word of YHWH unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith YHWH of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: *and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.*”

—Zechariah 4:6–7

## **Chapter 7:** **Biblical Time and the Messiah Factors**

*“And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.”*  
—Genesis 1:14

Living in a world that no longer keeps time according to a biblical standard, we sometimes inadvertently assume our own concept of timekeeping when interpreting passages of Scripture. In this chapter, I would like to look at biblical time and its Messianic significance in the context it was given. Here too, we will find the symbolism of the Messiah factors we discovered in Matthew 1 eloquently expressed.

### **A Cosmic Rolex**

If you pulled back the cover on your expensive wristwatch, you would find gears of different sizes that allow your watch to keep track of seconds, minutes, days, weeks, months, and years. Each gear is a specific size that allows it to precisely measure “time.”

Our Creator’s watch works the same way, only His gears are the sun, moon, earth, and stars. This cosmic Rolex, if you will, measures time according to a standard He set in motion at creation (Genesis 1:14). Our earth, in its orbit around the sun, is the gear that gives us our year of 365.24 days. The moon is the gear that gives us a month of 29.53 days. The rotation of the earth is the gear that gives us our day of 24 hours. And finally, the interaction of these gears is what drives the biblical calendar.

The rising and setting of the sun measures our day. It takes 365.24 of these days to make one solar year, and it’s by these days that our Western solar calendar functions. The biblical month, on the other hand, is based upon the 29.53-day cycle of the moon. Twelve lunar cycles (months) of 29.53 days equals 354.36 days. This makes the biblical lunar year about eleven days shorter than each solar cycle.

But it would be a mistake to believe the only “biblical” year is the lunar one. The reason this difference is important to our discussion is that the biblical calendar incorporates *both*—it uses both the solar and the lunar year.

The Bible institutes a solar year in Genesis 1 and elsewhere, where it regulates our day-to-day “labor” by the setting and rising of the sun—a pattern of six days of labor followed by a day of rest, first instituted by YHWH at creation and measured by the sun. Another way to see this pattern is to picture it as mankind’s struggle under the curse of sin for the past six thousand years and of a yet-future promise of rest from that curse during the millennial reign of Christ. Even today, this pattern of 6 and 7 is acknowledged by our modern society.

The lunar aspect of the calendar, on the other hand, is used to calculate the biblical holy days or sacred assemblies (*miqras*). These feasts, also called *mow’ed* or divine appointments, were first given to Israel after the exodus from Egypt and are pictures of mankind’s deliverance from the curse of sin and our reconciliation to our Creator.

These biblical holy days are pictured in the New Testament as “shadows” of things to come. There are seven of these divine appointments in the Bible, and they are frequently divided into two groups. The first group is celebrated in the spring and the second group in the fall.

A whole book could be written on the prophetic significance of the holy days—and many books have!—but for the present, we will only briefly look at the spring feasts and their fulfillment in Yeshua.

### **Spring Feasts**

1. Passover
2. Unleavened Bread
3. Firstfruits
4. Pentecost (Shavuot)

### **Fall Feasts**

5. Feast of Trumpets (Rosh Hashanah)

6. Day of Atonement (Yom Kippur)
7. Feast of Tabernacles (Sukkoth)

What is so awesome about these biblical holy days is that the New Testament makes it clear that the events surrounding Yeshua's death and resurrection were a fulfillment of the first four as listed below:

1 and 2: Passover and the Feast of Unleavened Bread: The gospel accounts show that Yeshua was the Passover lamb which "taketh away the sins of the world."

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. (John 1:29)

Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. (1 Corinthians 5:7–8)

3: Firstfruits: The apostle Paul explains that Yeshua became the firstfruits of the resurrection.

But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. (1 Corinthians 15:20–23)

4: Pentecost: Later, the book of Acts explains that Yeshua commanded the apostles to wait for the Holy Spirit. The Spirit's coming took place on the day of Pentecost, just ten days after Yeshua ascended into heaven. For those willing to dig a little deeper, the parallels between the

exodus and the giving of the law at Sinai and the Holy Spirit sent to the early church after Yeshua's resurrection are full of wonderful symbolism and insights.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. (Acts 2:1–4)

Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. (2 Corinthians 3:3)

It is clear from the above accounts that the New Testament writers saw Yeshua as the fulfillment of the Bible's spring holy days. The very essence of the typology speaks of a coming redeemer who will pay the price of mankind's sins. It is the lunar cycles that have carried this prophecy from the past to the present.

Thanks to the Jewish people and their YHWH-given tenacity, for thousands of years the hope of the promised redeemer has been kept alive in the biblical holy days. Each day after our labor under the sun, mankind can look up into the night sky and be reminded of the promise of reconciliation offered by Yeshua. Like a giant billboard, YHWH has used the lunar cycle to remind us of His past, present, and future plan of reconciliation for all mankind.

### **The Lunar Cycle and the Messiah Factors**

We know from existing eclipse records dating back nearly three thousand years that the lunar cycle of 29.53 days has been relatively

constant. For those interested in pursuing this line of investigation, I would recommend the book *Historical Eclipses and the Earth's Rotation* by Richard Stephenson. You'll be hard-pressed to find a more exhaustive rendering of the historical eclipse record than what is given in this book.

For thousands of years, this lunar cycle of 29.53 days has waxed and waned in a manner that forever identifies it with only one person in biblical history. It shouldn't surprise us, then, to find that from the moment YHWH set in motion the lunar cycle of 29.53 days, He hid the symbolism of 13 and 14 in its very structure! You see, from the first visible glimmer of the lunar cycle, the moon's light waxes for 13 or 14 days. Then, after a short pause, its light wanes for another 13 or 14 days.

Yes, even in the very cycles of the moon, YHWH has hidden the Messiah factors. Think about the implications! The very cycles of the moon do indeed declare the glory of God.

*“The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.”*

—Psalm 19:1–6

## **Chapter 8:** **The Elusive 13<sup>th</sup> Month**

*“And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith YHWH.”*  
—Isaiah 66:23

As we’ve seen, the biblical calendar has two main gears. The first gear, the sun, drives mankind’s day-to-day activities within a solar cycle of 365.24 days. These days are further arranged into a cycle of six days of labor and a seventh of rest, as first exemplified by YHWH at creation.

### **The Primary Gear**

After the flood, YHWH promised Noah that as long as the “earth remaineth,” there would be day and night as well as four seasons: seedtime, harvest, summer, and winter (Genesis 8:21–22). By ordering a weekly cycle of 6/7 days within a solar year of 365.24 days, YHWH forever stamped the four seasons with the number 13. You see, not only do  $6 + 7$  equal 13, but our solar year has  $4 \times 13$  weeks (52), so each season is 13 weeks long.

This brings to mind the New Testament story about Yeshua’s disciples plucking ears of corn on the Sabbath day and the Pharisees complaining that they were doing that “which is not lawful.” Knowing that YHWH designed the biblical calendar to exemplify the Messiah, Yeshua’s response to the Pharisees is enlightening:

*But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; how he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple. But if*

ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. *For the Son of man is Lord even of the sabbath day.* (Matthew 12:3–8, emphasis mine)

A Sabbath cycle is 6 days of labor in a cycle of 7. The labor of man (6) and the rest (7) of YHWH are completed by the “Son of man,” Yeshua, the 13<sup>th</sup> Enumeration.

### **The Secondary Gear—and a Problem**

As we learned in the previous chapter, the lunar cycle of 29.53 days is the gear that controls the other half of the biblical calendar. This side of the calendar reminds mankind of YHWH’s promised reconciliation for all of us through the Messiah, the Lord of the Sabbath.

But there is a problem. Twelve lunar months of 29.53 only equals 354.36 days. That means the lunar year is about eleven days shorter than the solar year of 365.24. This difference of eleven days creates a challenge in reconciling the two sides of the biblical calendar. If left unreconciled, those missing days would cause the lunar or religious side of the biblical calendar to move out of synchronization with the solar year.

That YHWH intended the solar and lunar year to be synchronized with each other is evidenced by the fact that after the exodus, YHWH commanded Israel to start their first month relative to the agricultural cycle of *abib*. (Exodus 13, 23, 34; Deuteronomy 16). *Abib* in the context of the exodus describes the state of ripeness of barley. By instructing Israel to start their first month in *abib*, YHWH ensured that the lunar cycle would always be fixed relative to the agricultural cycle which was governed by the sun.

### **Irreconcilable Differences?**

That’s all fine and good in theory, but how are these two parts of the biblical calendar reconciled in actuality? How is the practical side of the calendar—the side that represents mankind’s struggle under the curse of sin—reconciled with the side of the calendar that represents the hope of mankind’s reconciliation to their Creator?

By now you've probably guessed the answer. The two sides of the biblical calendar are reconciled by a 13<sup>th</sup> month. Every three years or so, the biblical calendar requires that a 13<sup>th</sup> month be added in order to reconcile the solar and lunar cycles. This, in calendric terms, is called an intercalation.

Historically, it is worth noting that some cultures did not intercalate their calendars like the Jewish people were implicitly instructed to do in the book of Exodus. An ancient example is found in the calendric systems of the Egyptians; a modern example is the Islamic calendar. Both of these calendar systems have months that wander throughout the solar year because they are not reconciled by a 13<sup>th</sup> month.

### **Ezekiel's 13<sup>th</sup> Month**

Although Exodus requires a *de facto* intercalation (Exodus 13:4, 23:15, 34:18; Deuteronomy 16:1), an actual biblical example of a 13<sup>th</sup> month requires a little effort to find. The only place I'm aware of that gives chronological evidence for an intercalated lunar/solar cycle is found in the book of Ezekiel.

In the first few chapters, YHWH uses the prophet Ezekiel to give Israel and Judah an object lesson. YHWH instructs Ezekiel to lie on his side for 390 (13 x 30) days for the sins of Israel. He goes on to instruct him to lie on his other side for forty days for the sins of Judah. These unusual instructions provide us with a rare opportunity to define the lunar/solar calendar and its intercalations as they relate to the chronology of the Bible.

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity . . . (Ezekiel 1:1–2)

(Keep the thirtieth year mentioned in the passage above in mind for future reference. In Book III of this series, *The Jubilee Code: The Scarlet*

*Thread of Bible Prophecy*, this verse becomes an important focal point in the chronology of the Old Testament.)

### **The Fifth Year of Jehoiachin**

Ezekiel was commanded to lie on either side for a total of 430 days.

For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year. (Ezekiel 4:5–6)

In the sixth month of the following year, after completing his object lesson, Ezekiel was sitting in his house with some of the elders of Judah. From this gathering, YHWH physically took Ezekiel and showed him the departure of the *Shekinah* glory of YHWH from Jerusalem (Ezekiel 8–10).

There are three possible ways to calculate the amount of time between the fourth month of Jehoiachin's fifth year and the sixth month of his sixth year, and only one of these provides enough time to accommodate the 430 days Ezekiel was required to lay on his side before we find him sitting in his own house among the elders of Judah.

They are listed in the chart below:

# Ezekiel's 430 days

390 days on his left side + 40 days on his right side (Eze. 1-4)

|   | 30 day months                                | 29.53 day lunar months                       | 29.53 day lunar +<br>intercalary 13th month  |
|---|--|--|--|
| Start<br>5 <sup>th</sup> day of 4 <sup>th</sup> month | 4 <sup>th</sup> month - 5 <sup>th</sup> yr.  | 4 <sup>th</sup> month - 5 <sup>th</sup> yr.  | 4 <sup>th</sup> month - 5 <sup>th</sup> yr.  |
|   | 5 <sup>th</sup> month - 5 <sup>th</sup> yr.  | 5 <sup>th</sup> month - 5 <sup>th</sup> yr.  | 5 <sup>th</sup> month - 5 <sup>th</sup> yr.  |
|   | 6 <sup>th</sup> month - 5 <sup>th</sup> yr.  | 6 <sup>th</sup> month - 5 <sup>th</sup> yr.  | 6 <sup>th</sup> month - 5 <sup>th</sup> yr.  |
|   | 7 <sup>th</sup> month - 5 <sup>th</sup> yr.  | 7 <sup>th</sup> month - 5 <sup>th</sup> yr.  | 7 <sup>th</sup> month - 5 <sup>th</sup> yr.  |
|   | 8 <sup>th</sup> month - 5 <sup>th</sup> yr.  | 8 <sup>th</sup> month - 5 <sup>th</sup> yr.  | 8 <sup>th</sup> month - 5 <sup>th</sup> yr.  |
|   | 9 <sup>th</sup> month - 5 <sup>th</sup> yr.  | 9 <sup>th</sup> month - 5 <sup>th</sup> yr.  | 9 <sup>th</sup> month - 5 <sup>th</sup> yr.  |
|   | 10 <sup>th</sup> month - 5 <sup>th</sup> yr. | 10 <sup>th</sup> month - 5 <sup>th</sup> yr. | 10 <sup>th</sup> month - 5 <sup>th</sup> yr. |
|   | 11 <sup>th</sup> month - 5 <sup>th</sup> yr. | 11 <sup>th</sup> month - 5 <sup>th</sup> yr. | 11 <sup>th</sup> month - 5 <sup>th</sup> yr. |
|   | 12 <sup>th</sup> month - 5 <sup>th</sup> yr. | 12 <sup>th</sup> month - 5 <sup>th</sup> yr. | 12 <sup>th</sup> month - 5 <sup>th</sup> yr. |
|   | 1 <sup>st</sup> month - 6 <sup>th</sup> yr.  | 1 <sup>st</sup> month - 6 <sup>th</sup> yr.  | 13 <sup>th</sup> month - 5 <sup>th</sup> yr. |
|   | 2 <sup>nd</sup> month - 6 <sup>th</sup> yr.  | 2 <sup>nd</sup> month - 6 <sup>th</sup> yr.  | 1 <sup>st</sup> month - 6 <sup>th</sup> yr.  |
|   | 3 <sup>rd</sup> month - 6 <sup>th</sup> yr.  | 3 <sup>rd</sup> month - 6 <sup>th</sup> yr.  | 2 <sup>nd</sup> month - 6 <sup>th</sup> yr.  |
|   | 4 <sup>th</sup> month - 6 <sup>th</sup> yr.  | 4 <sup>th</sup> month - 6 <sup>th</sup> yr.  | 3 <sup>rd</sup> month - 6 <sup>th</sup> yr.  |
|   | 5 <sup>th</sup> month - 6 <sup>th</sup> yr.  | 5 <sup>th</sup> month - 6 <sup>th</sup> yr.  | 4 <sup>th</sup> month - 6 <sup>th</sup> yr.  |
| End<br>5 <sup>th</sup> day of 6 <sup>th</sup> month   | 6 <sup>th</sup> month - 6 <sup>th</sup> yr.  | 6 <sup>th</sup> month - 6 <sup>th</sup> yr.  | 5 <sup>th</sup> month - 6 <sup>th</sup> yr.  |
|   |  |  | 6 <sup>th</sup> month - 6 <sup>th</sup> yr.  |
| <b>Total months</b>                                   | 14   | 14   | 15   |
| <b>Total days</b>                                     | 420  | 413.42                                       | 442.95                                       |

*If you have trouble reading these charts you will find high resolution images at the following link: [The 13<sup>th</sup> Enumeration Images](#)*

And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord YHWH fell there upon me. Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber. And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner

gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy. (Ezekiel 8:1–3)

Of the three options in this chart, only the third allows for the necessary time given the chronological evidence provided in the text. In order for Ezekiel to have lain on his side for 430 days and still be sitting in his house by the sixth month, the fifth year of Jehoiachin's captivity must have had an intercalary or 13th month. (*Please note that if the seven days of Ezekiel 3:15 are taken into account seven additional days must be subtracted from the above totals.*)

Incidentally, this passage is of great value to the chronologist who is interested in synchronizing the lunar/solar cycle in terms of the macro-chronological record. As far as I know, this is the only place in the Scripture that provides specific chronological evidence of an intercalary month. Contextually, this shows that during the captivity period, the Jewish people understood time in the sense of an intercalated lunar/solar calendar—a calendar reconciled by a 13<sup>th</sup> month.

### **Reconciled by the 13<sup>th</sup> Enumeration**

It's worth mentioning again that in a symbolic sense, the rising and setting of the sun regulates man's labor and rest throughout the solar year, symbolism which can be extrapolated out to man's labor under the curse of sin and the coming rest of God. The lunar cycle, on the other hand, regulates the Bible's religious calendar and its *miqras* (sacred assemblies) and *mow'ed* (appointed times). These two parts of the calendar, since at least the Second Temple era, have been synchronized by a 13th month. The very essence of biblical time is meant to focus our attention on Yeshua, the 13<sup>th</sup> Enumeration, whose purpose to reconcile mankind to YHWH has been evidence by the heavenly luminaries since the very moment our Creator set them in motion.

In the next chapter we will look at biblical "time" in a context you've probably never considered before. By the time we are done I guarantee you'll never look at a circle, cubit, or solar year the same way again.



## **Chapter 9:** **Of Circles, Cubits, and Context**

*“His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.”*

—Psalm 19:6

Context is an indispensable part of correctly understanding the Bible. When investigating the Messianic symbolism and prophecies of the Bible, the context of *time* is especially relevant, because time is the thread that connects the past to the present and the present to the future. Our Creator, YHWH, has a plan to reconcile mankind through Yeshua, and time is one of the means by which He provides evidence of this purpose in the Bible.

A few passages of Scripture are sufficient to explain:

To every thing there is a season, and a time to every purpose under the heaven. (Ecclesiastes 3:1)

But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law . . . (Galatians 4:4)

Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. (Isaiah 46:9–10)

Behold, the days come, saith YHWH, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and

Jerusalem shall dwell safely: and this is the name wherewith she shall be called, YHWH our righteousness. (Jeremiah 33:14–16)

### **Prophecy and the Context of Biblical Time**

Through the use of predictive prophecy, the Bible makes it abundantly clear that history is playing out according to YHWH's plan. In the previous chapters of this book, I have done my best to show that YHWH has designed biblical time and the Bible's calendar so that they are inseparable from the identity of Yeshua the Messiah. As we move closer to the second coming of Yeshua, it is imperative that we keep a biblical concept of time firmly fixed in our minds.

### **The Blueprint of Eschatology**

I'm a plumber by trade. When I'm asked to do the plumbing for a new home, I'm given a set of blueprints from which I can ascertain all the pertinent information I need to first bid the project and then do the work. Each set of blueprints has a legend or key that tells me the scale and type of measurement the architect used to design the house. Think of the problems I would have if I set out to install the plumbing for a house using the wrong scale! You can imagine the customer's reaction to finding a toilet installed in the middle of the living room.

Trying to understand Bible prophecy without using the measurements our Creator intended is no different. Sure, a toilet in the middle of the living room might work in some way, but ultimately the house would not function according to its intended design.

### **The Biblical Year**

Today, some well-meaning Bible scholars are using the wrong measure of a "year" when trying to follow the biblical blueprint of time, especially when it comes to "last things"—eschatology. Though sincerely offered and apparently functional, their measures of time have given them an erroneous version of the intended design.

The symbolism we looked at in the previous chapters showed that YHWH designed the biblical calendar to confirm that Yeshua is the Messiah promised in the Scriptures. With that in mind, let's look a little more closely at the biblical year to ensure we are using the correct measure.

Today, there are basically three ways in which scholars calculate a biblical year:

1. As a solar year of 365.24 days
2. As a lunar "prophetic" year of 360 days (more about this strange innovation below)
3. As a lunar/solar year of 12 or 13 cycles of 29.53 days each (354.36 or 383.89 days respectively)

### **As It Stands Today**

The previous chapters provided evidence that from the time of the Second Temple era to the present, the Bible's lunar/solar calendar has been based upon the interaction of the solar year of 365.24 days with the lunar month of 29.53 days. Since the Bible has never given any indication that a solar year of 365.24 days is the sole factor in determining the biblical calendar, we can reasonably conclude that to calculate prophetic events using such a measure of time is in fact unreasonable.

But what about a 360-day lunar or "prophetic" year? Is there any reasonable grounds to use such a calendar alongside the biblically mandated lunar/solar calendar of today? Today a majority of scholars claim that the Bible's prophecies should be calculated using such a "prophetic" year of 360 days (twelve 30-day months), believing that at some point in the past, the solar year was exactly 360 days long and the monthly lunar cycle was exactly 30 days in length. (They use the events of Joshua's extended day and Hezekiah's backward-moving sundial, in part, to explain why things changed.) They further contend that during the events described in the book of Revelation, the lunar/solar cycle will once again revert to such an arrangement. One of the first to propose such a "prophetic year" was the famous Sir Robert Anderson of Scotland Yard. His book *The Coming Prince*

set the standard for modern-day biblical interpretation of the prophecy of Daniel 9.

Personally, I think it is unreasonable to claim that such a “prophetic” year is relevant when we have biblical evidence that from the time of the exodus onward, the Bible’s calendar has been lunar/solar with an intercalated 13<sup>th</sup> month. To superimpose a 360-day calendar over the lunar/solar calendar of the post-exodus era is tenuous at best.

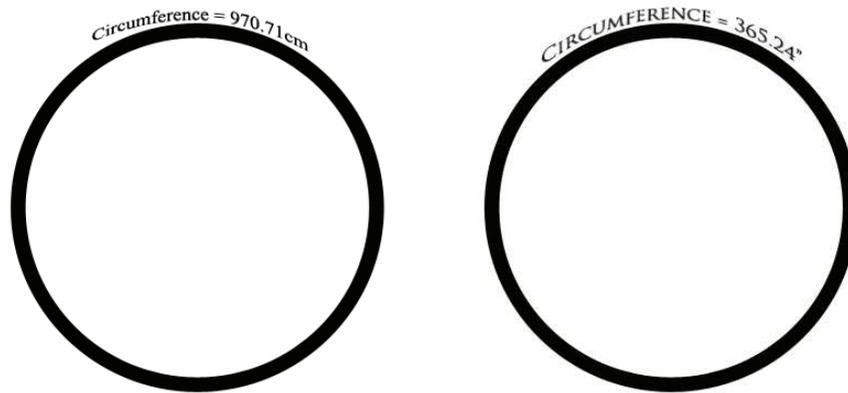
But let’s look for such a year. If such a lunar “prophetic” year of 360 days (twelve 30-day months) actually existed in the pre-flood age, the solar year must have been of equal length; otherwise the lunar calendar would still have required an intercalation in order to keep it synchronized with the solar year of 365.24 days. Such an intercalation would, by necessity, require the five missing days to be added back into the lunar calendar for any prophetic calculations to be accurate.

Considering the importance of a biblical year to our understanding of events leading up to the return of Yeshua, I think it is well worth our effort to define as best we can the exact length of a biblical solar year in antiquity—so bear with me here. After this chapter, I promise that not only will you have a better grasp of biblical time, but you will in fact never look at the subject the same way again.

### **Of Circles and Context**

Would it mean anything to you if I told you that the first circle below is 970.71 centimeters in circumference? Probably not, right?

But what if I told you the circumference of that same circle was originally intended to be expressed in inches, and said circumference was 365.24 inches? Both circles are the same size, but the first circle as expressed in centimeters means little to most of us. The second circle, on the other hand, as expressed in inches, makes us associate its circumferential length with a solar year. Such an association makes us realize that the circumferential length of the circle was likely intentional. That is context!



### The Cubit

Let's take the illustration a step further. In ancient Egypt, the year was sometimes represented as a circle 3652.5 inches in circumference. This "year circle" was also called a "quarter" because it was equal to one-fourth of an Egyptian area measurement called an aroura. If expressed as a square, an aroura would be 2060.7 x 2060.7 inches. One one-hundredth of such a square aroura is the origin of the 20.6-inch Egyptian cubit measurement.

In the fifth century, an Egyptian priest named Horapollo made the following statement in his book *Hieroglyphica*, Book I, Part V:

To represent the current year, they (the Egyptians) depicted the fourth part of an aroura: now the aroura is a measure of land of an hundred cubits. And when they would express a year they say a quarter.

Herodotus, in his *Histories*, Book II, 168 made a similar observation:

. . . now the yoke [aroura] of land measures a hundred Egyptian cubits every way, and the Egyptian cubit is, as it happens, equal to that of Samos.

This little bit of history proves the ancient Egyptians were using a relatively accurate representation of  $\pi$  to express a relationship between a solar year of 365.25 days and one of their most basic units of measure, a cubit. It is worth noting that another Egyptian cubit, the rod cubit, was also

based upon a similar relationship. The rod or circumferential cubit of 18.2 inches was half the circumference of a circle of 36.525 inches.

Intriguing, isn't it? When I stumbled upon this in a book about Egyptian history and the pyramids a couple of decades ago, it made me realize how little we understand about the past and how much has been forgotten.

A full rendering of the subject is beyond the scope of this book, but for those who would like to dig a little deeper into the subject, you can read an article I wrote on the subject at my blog: "[The Ancient Origins of the Cubit.](#)"

### **The Cubit and the Solar Year**

Okay, so that's a neat bit of history, you might be thinking, but what does it have to do with true biblical time? Well, if scholars like Sir Robert Anderson are correct and the Bible had a 360-day lunar year at some point in the past, then we must be able to prove that the solar year was also 360 days long. Remember, the biblical calendar has both a solar and lunar side to it. They work in synchronization. If they were not equal, then they require an intercalation—but such an intercalation is not taken into account by scholars such as Sir Robert Anderson and those who have followed in his footsteps.

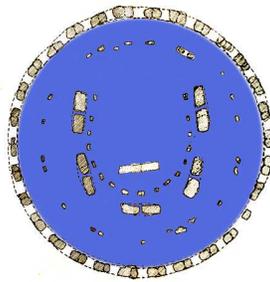
The history of the cubit is just one way to provide tangible evidence that the solar year of 365.24 days has been relatively constant since the cubit was first developed from pi and its relationship to the solar year of 365.25 days. At some point in the past there may have been a lunar year of twelve 30-day months, but there is no evidence that the solar year has ever been 360 days long.

As we've already shown, the biblical calendar after the exodus was designed specifically to show that Yeshua, the 13<sup>th</sup> Enumeration of Matthew's list, was the Messiah promised in the Scripture. A prophetic lunar year of 360 days undermines this biblical symbolism severely.

## Stonehenge and the Year Circle

For the skeptics out there, the year circle of 365.24 is also found in the measurements of Stonehenge and the Great Pyramid. The former structure dates to somewhere between 3000–2000 BC and the latter to the Fourth Dynasty of Egypt, approximately 2560 BC.

In the image below, I have added a blue circle to a drawing of Stonehenge. This blue circle is a year circle, or a quarter of an aoura, based upon the measurements of Sir Flinders Petrie (W.M. *Flinders P, Stonehenge: Plans, Description, and Theories. London: Edward Stanford, 1880*).



The bottom line is that we have reasonable historical records, as well as actual, measurable megalithic structures, to show that the solar year of 365.24 days has remained relatively constant for the last 4500 years. This means that, no matter what type of lunar year you believe was kept during the biblical era, it had to be intercalated with a 365.24-day solar year. Any “year” calculations that do not take such an intercalation into consideration are erroneous.

As an aside, one can’t help but wonder how early “Bronze Age” people managed to construct structures with a fully developed understanding of pi and the solar year. It makes me think of the two-thousand-year-old quote by the famous Jewish historian Josephus:

Now this Seth . . . did he leave children behind him who imitated his virtues . . . *They also were the inventors of that peculiar sort of wisdom which is concerned with the heavenly bodies, and their order.*

And that their inventions might not be lost before they were sufficiently known, upon Adam's prediction that the world was to be destroyed at one time by the force of fire, and at another time by the violence and quantity of water, they made two pillars, the one of brick, the other of stone: they inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain, and exhibit those discoveries to mankind; and also inform them that there was another pillar of brick erected by them. Now this remains in the land of Siriad [Egypt] to this day. (*Antiquities of the Jews* 1:68–71, emphasis mine)

So much for those who would have us believe that ancient man was a Neanderthal-like cave dweller!

In summary, then, we have 4500 years of history to show that the solar year is still relatively constant. If a lunar calendar of 360 days was used during the pre-deluge age, it was not of equal length to the solar year. Therefore, as history demonstrates, it was either intercalated with the 365.24-day year or it was left to wander through the seasons like the Islamic calendar today.

With this in mind, it would be good to once more affirm the biblical definition of time from Genesis:

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. (Genesis 1:14–18)

Folks, the Bible is clear that from the time of creation, the “greater light,” the sun, has ruled the day and the “lesser light,” the moon, has ruled the night. These two gears in YHWH’s Rolex are working together to drive the biblical calendar, just as they always have. In a biblical sense, there is no such thing as a 360-day “prophetic” lunar year, much less one that is not intercalated with the greater light of the solar cycle. Any attempt to use such a measure of time in regard to the Bible’s prophetic record can only end in serious errors that will undermine the intended design of YHWH’s prophetic blueprint of time.

## Chapter 10: The 14<sup>th</sup> Sacrifice

*“Yet it pleased YHWH to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of YHWH shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.*

—Isaiah 53:10–12

I’m continually thrilled by the Messianic symbolism YHWH has hidden in the Scripture for us to find. To me, it’s the ultimate treasure hunt, with each new find bringing additional depth and beauty to our Creator’s plan of reconciliation for all mankind through Yeshua.

Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. (1 Corinthians 5:7–8)

It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these . . . So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. (Hebrews 9:23–28)

For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect . . . we are

sanctified through the offering of the body of Jesus Christ once for all.  
(Hebrews 10:1–10)

### **A Wonderful Puzzle**

Right up front, I'll admit my bias: I believe the Bible to be the inspired words of YHWH. When there are passages that don't make any sense or seem downright funky—passages like Matthew 1—I like to look at these parts as a wonderful puzzle to solve.

Another good example of what I'm talking about is the order and number of sacrifices prescribed during the biblical feast days. I mean, have you ever looked at the numbers of the sacrifices YHWH commanded Israel to offer? For instance, why were two bullocks, one ram, and seven lambs required to be offered during the Feast of Unleavened Bread? Doesn't that seem just a little unusual to you? Their number and order are obviously specific—but why?

For those who have looked, you would have to say it is almost like a code. If there is a symbolic or coded message in the number of sacrifices prescribed in the Old Testament, could it somehow be related to the Messianic symbolism we have already found in the biblical holy days—or to Matthew 1? What are the chances the 13<sup>th</sup> Enumeration could be the key? Let's take a look and see.

### **The Book of Numbers**

What better place to start than the book of the Bible the Jewish people call *Bemidbar*, “in the desert”—probably better known to you and me as the book of Numbers. The fourth book of the Bible, Numbers gives more details about the biblical sacrifices prescribed during the feast days than any other place in the Scriptures.

The first biblical feast day begins in the spring, with Passover, on the 14<sup>th</sup> day of the first month at “even.”

In biblical timekeeping, evening, or sundown, begins the day. In this case, the evening of the 14<sup>th</sup> is the start of the 15<sup>th</sup> day of Nisan.

Fourteen days earlier, the Torah honors the start of the biblical calendar with the following instructions:

And in the beginnings of your months ye shall offer a burnt offering unto YHWH; two young bullocks, and one ram, seven lambs of the first year without spot . . . and one kid of the goats for a sin offering unto YHWH shall be offered, beside the continual burnt offering, and his drink offering. (Numbers 28:11–15)

You know, I still ask myself how I missed it all these years:

2 bullocks (burnt offering)

1 ram (burnt offering)

7 lambs (burnt offering)

1 kid of the goats (sin offering)

2 lambs (continual burnt offering)

**13 total sacrifices**

Right there in the book of Numbers, the biblical calendar begins with 13 sacrifices. How awesome is that!

*And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.*  
(Ephesians 5:2)

But the symbolism doesn't stop there. Numbers 28 and 29 go on to prescribe 13 sacrifices each day for the entire Feast of Unleavened Bread, as well as during Shavuot, Yom Kippur, and the 8<sup>th</sup> day of Tabernacles.<sup>1</sup> As we

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<sup>1</sup> *The Feast of Trumpets, according to Numbers 29, also requires 13 sacrifices, but if the new-moon sacrifices of the first month are included, they make for 24. Leviticus 23 includes two peace offerings for the feast of Shavuot that are not included in the sacrifices of Numbers 28. This would make for 15 if both instructions were combined. It is also important to note that any day that fell on a Sabbath required two additional sacrifices.*

will see in the next chapter, the sacrificial instructions for the first seven days of the Feast of Tabernacles (Sukkoth) are nothing short of amazing!

But before we get to that, there is a hidden treasure yet to be discovered in the Feast of Unleavened Bread. Unleavened Bread is a feast of seven days which began with the Passover supper. In order to see the wonderful symbolism here, a little history of Israel's exodus from Egypt is required.

### **The Passover and the Exodus**

Few Old Testament stories capture our imaginations like the exodus of Israel from Egypt. From Moses's confrontation with Pharaoh to the plagues, the angel of death, and finally the crossing of the Red Sea, the imagery is captivating, sobering, and finally triumphant. The events described in the book of Exodus set a pattern or shadow, if you will, which the New Testament sees fulfilled in the death and resurrection of Yeshua.

Most of us know the story of the Passover. Every Israelite household was instructed to kill a lamb and mark the doorposts with its blood. This sacrifice is described in the Bible as "YHWH's Passover." The angel of death would "pass over" any house upon which this blood was found, thus sparing the inhabitants the death of their firstborn in Egypt's most terrible plague.

The order and timing of these events are fascinating, not least because they mark the Passover with the symbolism of the Messiah factors. Let's take a look:

And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians. For the Egyptians buried all their firstborn, which YHWH had smitten among them: upon their gods also YHWH executed judgments.  
(Numbers 33:3 4)

The above passage gives us an excellent fixing point in the chronology of the exodus. Verse 3 makes it clear that the exodus from Egypt

began on the 15<sup>th</sup> day of the first month. Further, it informs us that this same day, the Egyptians were busy burying their firstborn dead. Exodus 12 fixes the chronology even further with the instructions concerning the Passover lamb. They were to keep this lamb until the 14<sup>th</sup> day, kill it in the evening (sundown) of the 14<sup>th</sup> day, and then eat it that night, which began the 15<sup>th</sup> of Nisan—the same night the angel of death passed over Egypt.

Your lamb shall be without blemish, a male of the first year . . . And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof . . . And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is YHWH'S passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am YHWH. (Exodus 12:5–12)

And it came to pass, that at midnight YHWH smote all the firstborn in the land of Egypt . . . And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people . . . And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men. (Exodus 12:29–33)

Based upon the above chronology, the Passover lambs were killed on the 14<sup>th</sup> of Nisan just before or right at sundown, which began the 15<sup>th</sup> day of the month. This passage makes it clear that the sacrifice was not eaten until that “night,” the very same night the angel of death “passed over” the land of Egypt. Remember, a new biblical day begins at sundown.

*And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. (Genesis 1:5)*

Now consider once again the instructions of Numbers 28 in light of this chronology. Numbers 28 requires 13 sacrifices to be made on the 15<sup>th</sup> of Nisan, the first day of the Feast of Unleavened Bread. But there is a 14<sup>th</sup> sacrifice as well. The Passover lamb, killed on the 14<sup>th</sup>, was to be eaten “in that night,” which began the 15<sup>th</sup> of Nisan. So in fitting symbolism, just as Matthew 1 showed Yeshua as both the 13<sup>th</sup> and 14<sup>th</sup> Enumerations, the first day of the Feast of Unleavened Bread, the very biblical holyday which represents Yeshua’s atonement on our behalf, requires 13 sacrifices to be made, but in fact 14 are consumed! This brings new meaning to the words of Paul in his epistle to the Corinthians:

Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. (1 Corinthians 5:7)

*“And thou shalt say unto them, This is the offering made by fire which ye shall offer unto YHWH; two lambs of the first year without spot day by day, for a continual burnt offering.”*

—Numbers 28:3–4

*“And in the fourteenth day of the first month is the passover of YHWH. And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten . . . But ye shall offer a sacrifice made by fire for a burnt offering unto YHWH; two young bullocks, and one ram, and seven lambs of the first year . . . and one goat for a sin offering, to make an atonement for*

*you. Ye shall offer these beside the burnt offering in the morning, which is for a continual burnt offering. After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto YHWH: it shall be offered beside the continual burnt offering, and his drink offering.”*

—Numbers 28:16–24

*“Also in the day of the firstfruits . . . But ye shall offer the burnt offering for a sweet savour unto YHWH; two young bullocks, one ram, seven lambs of the first year . . . and one kid of the goats, to make an atonement for you. Ye shall offer them beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings.”*

—Numbers 28:26–31

## **Chapter 11:** **Countdown to the 8<sup>th</sup> Day**

*“And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”*

—Revelation 21:3–4

If you’ve ever looked carefully at the sacrificial instructions in the biblical feast days, then you know that the Feast of Tabernacles (Sukkoth) stands out as an enigma.

According to the biblical mandate, the Feast of Sukkoth is 8 days long. The first 7 days, Israel was commanded to dwell in booths, or “tabernacles,” made of tree branches. Though both the 1<sup>st</sup> and 8<sup>th</sup> day of this celebration are considered *miqras*, or special assemblies in which no work is allowed, only the first 7 days of the feast required Israel to live in booths. But it is the sacrificial instructions for those 8 days that really grab our attention.

As we will see in a moment, the sacrificial requirements of this feast also reflect the difference between the first 7 days and the final 8<sup>th</sup> day, thus focusing our attention on a peculiar arrangement of the sacrifices.

Before we explore the sacrificial symbolism found in this feast, I think it is worth commenting once more on what we learned in chapter 4. It’s in the first chapter of Luke that we find reasonable biblical evidence to show that Yeshua was born during the 7<sup>th</sup> month in either the 13<sup>th</sup> or 14<sup>th</sup> priestly courses. Further, those priestly courses were called *Huppah* (“canopy”) and *Jeshebeab* (“dwelling of the Father”). The name meanings of these two courses emphasize the idea of YHWH dwelling with mankind. Remember, Isaiah 7:14 prophesied that a virgin would bear a son and call His name Immanuel, which means “God with us.” Matthew 1:23 confirms this prophecy as applying to Yeshua, and John 1:14 further strengthens the idea

by explaining that Yeshua became flesh and dwelt or “tabernacled” with mankind:

And the Word was made flesh, and dwelt [tabernacled] among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (John 1:14)

Therefore YHWH himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. (Isaiah 7:14)

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name *Emmanuel*, which being interpreted is, *God with us*. (Matthew 1:23, emphasis mine)

For it pleased the Father that in him should all fulness dwell. (Colossians 1:19)

The prophetic theme of the Feast of Sukkoth, which symbolizes YHWH’s dwelling with mankind or becoming flesh in the person of Yeshua, is further strengthened in the book of Zechariah. There, a future time when the Feast of Tabernacles will be observed during the coming Messianic age is described. Those nations who do not come up to Jerusalem to observe this feast day will not receive any rain:

And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, YHWH of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, YHWH of hosts, even upon them shall be no rain . . . This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles. In that day shall there be upon the bells of the horses, HOLINESS UNTO YHWH; and the pots in

YHWH'S house shall be like the bowls before the altar. (Zechariah 14:16–20)

And of course, any treatment of the subject of YHWH dwelling with mankind would not be complete without looking at Revelation 21. There the very end of the millennial reign of Yeshua is described, with YHWH establishing a permanent dwelling with mankind when that great heavenly city, the New Jerusalem, descends to earth:

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, *Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.* (Revelation 21:–3)

### **The Messiah Factors**

Now let's turn our attention to the sacrifices as prescribed during the Feast of Sukkoth. The chart below gives us a count.

| Burnt Offering Sacrifices                                    |          |      |       |     |                  |
|--|----------|------|-------|-----|------------------|
| 1st seven days of Succoth / 7th month                        |          |      |       |     |                  |
| Burnt meaning = Hebrew- <i>olah</i> / English- <i>ascent</i> |          |      |       |     |                  |
| Day #  | Bullocks | Rams | Lambs | Sum | Day of the Month |
| 1st  | 13       | 2    | 14    | 29  | 15th             |
| 2nd  | 12       | 2    | 14    | 28  | 16th             |
| 3rd  | 11       | 2    | 14    | 27  | 17th             |
| 4th  | 10       | 2    | 14    | 26  | 18th             |
| 5th  | 9        | 2    | 14    | 25  | 19th             |
| 6th  | 8        | 2    | 14    | 24  | 20th             |
| 7th  | 7        | 2    | 14    | 23  | 21st             |
|  | 70       | 14   | 98    | 182 |                  |
| <i>Total sacrifices for the 7 days = 182 = 13x14</i>         |          |      |       |     |                  |

If you have trouble reading these charts you will find high resolution images at the following link: [The 13<sup>th</sup> Enumeration Images](#)

The first day of the feast really stands out, doesn't it? Right there, on the 15<sup>th</sup> day of the 7<sup>th</sup> month, we have the Messiah factors. Not only that, but they are laid out in a way that reminds us of the lunar cycle. In chapter 7, we saw that the lunar month of 29.53 days is made up of 2 cycles of 13 or 14 days each. As you can see, the first day of the Feast of Tabernacles incorporates 2, 13, 14, and 29.

Notice the bullock sacrifices for the first 7 days of the feast. This descending arrangement is totally unique in the biblical record. Starting with 13, one less sacrifice is offered until only 7 sacrifices are offered on the 7<sup>th</sup> day. This makes a total of 70 bullock sacrifices. The number 7 reflects divine perfection in the biblical record. Adding further intrigue to this countdown is that it reminds us of the apostle Matthew's arrangement of Yeshua's lineage in the first chapter of the New Testament: the four missing kings of Matthew 1 bracket Yeshua's lineage in a similar arrangement of 13 to 7. Is there a connection? I think so.

| 2nd Column with missing kings and details |             |   |      |
|---|-------------|---|------|
|   | Solomon     | 1                                       |      |
|   | Roboam      | 2                                       |      |
|   | Abia        | 3                                       |      |
|   | Asa         | 4                                       |      |
|   | Josaphat    | 5                                       |      |
|   | Joram       | 6                                       |      |
| 3 missing names                           | ☞ Ahaziah   | (6+7 = 13)                              |      |
|   | ☞ Joash     |   |      |
|   | ☞ Amaziah   |   |      |
|   | Ozias       | 7                                       | } 70 |
|   | Jotham      | 8                                       |      |
|   | Achaz       | 9                                       |      |
|   | Ezekias     | 10                                      |      |
|   | Manasses    | 11                                      |      |
|   | Amon        | 12                                      |      |
|   | Josias      | 13                                      |      |
| 1 missing name                            | ☞ Jehoiakim | Daniel's captivity begins between 13/14 |      |
|   | Jechonias   | 14                                      |      |

*If you have trouble reading these charts you will find high resolution images at the following link: [The 13<sup>th</sup> Enumeration Images](#)*

### Countdown to the Messiah

Once again I draw your attention to the single missing name in the chart (Jehoiakim = “whom YHWH raises up”). This gap in the lineage of Yeshua just happens to mark the start of the 70 years’ captivity of a young man named Daniel, who would someday record a prophecy of the coming Messiah—a prophecy or countdown of 70 weeks which describes the Messiah’s sacrificial atonement on our behalf. The prophecy of 70 Weeks recorded in Daniel 9 says the coming Messiah will accomplish the following:

- Finish the transgression
- Make an end of sins
- Make reconciliation for iniquity

- Bring in everlasting righteousness
- Seal up the vision and prophecy
- Anoint the most Holy

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. (Daniel 9:24)

How awesome, then, that the very Old Testament sacrificial law found in Numbers 29—those sacrificial instructions so closely associated with the Feast of Tabernacles and Yeshua’s birth—would have built into their very core a countdown starting with 13 and ending with 7; an enigma, a one-of-a-kind arrangement that results in a total of 70 sacrifices.

### **182 Sacrifices**

In chapter 2, “What’s in a Name?”, we saw the beautiful symbolism expressed in Genesis 5 with Lamech (powerful/despairing/sorrow) bringing forth Noah (comfort/rest) in the 182nd year of his life—a number that breaks into the factors of 13 x 14. How fitting then that the burnt offering sacrifices in the Feast of Tabernacles, as given in Numbers 29, when added together equal 182! Further, by adding the evening and morning continual burnt offerings, we get a total of 196 sacrifices—14 x 14.

For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect . . . And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: *but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.* (Hebrews 10:1–12, emphasis mine)

### **The 8<sup>th</sup> Day**

This brings us to the final day of the Feast of Tabernacles. As we have seen, there is reasonable grounds to conclude that the Feast of Tabernacles represents a loving Creator's desire to dwell with mankind. It represents YHWH becoming flesh and dwelling with us in the person of Yeshua, as described in John 1:14. It represents the coming Messianic age when Yeshua will rule the nations during the millennium as described in Zechariah 14, and finally it represents the coming 8<sup>th</sup> day, when all things will be restored and mankind takes our first steps into eternity.

Appropriate, isn't it, that after 182 sacrifices for the first 7 days, the 8<sup>th</sup> day reverts back to just 13? This may be a symbolic reminder that during the age to come, the great 8<sup>th</sup> millennium, Yeshua, the 13<sup>th</sup> Enumeration—YHWH come in the flesh, and the complete and final sacrifice for the redemption of man—will for all eternity dwell with mankind.

*“And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”*

—Revelation 21:3–4

*“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.”*

—1 Corinthians 3:16–17

*“Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto YHWH. On the first day shall be an holy convocation: ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto YHWH: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto YHWH: it is a solemn assembly; and ye shall do no servile work therein.”*

—Leviticus 23:34–36

*“On the eighth day ye shall have a solemn assembly: ye shall do no servile work therein: but ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto YHWH: one bullock, one ram, seven lambs of the first year without blemish: their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, shall be according to their number, after the manner: and one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.”*

—Numbers 29:35-38

## **Chapter 12:** **Of Superstitions, Heroines, and April Fools**

*“Then Paul stood in the midst of Mars’ hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.”*

—Acts 17:22–23

Any investigation of the number 13 in biblical or secular history would be incomplete without looking at the superstitions surrounding it. We’re all familiar with the fear and “bad luck” associated with this number around the world. What’s the deal? Why 13? With all the biblical symbolism pointing to the Messiah, what makes this number so infamous?

By now you’ve probably realized that it would be to our adversary’s advantage for the world to associate the number 13 with evil in some way. I mean, what better way for Satan to cover up a great biblical truth than to hide it in plain sight beneath a superstition? But what *about* the superstition—does it have any basis in historical fact?

Every really good deception has a kernel of truth. Let’s look and see if we can find the truth behind the ill omens and bad luck surrounding the number 13. I think the history may surprise you.

### **Back in Time**

Let’s go back in history to one of the first associations between the number 13 and bad luck. Back before Mary Kay become engrossed with the number 13; before Napoleon Bonaparte, J. Paul Getty, Herbert Hoover, and Franklin Delano Roosevelt became superstitious; before 13 became associated with American Masonic lore; before Jacques de Molay was murdered on Friday the 13<sup>th</sup>; before the Knights Templar; before Yeshua and His 12 apostles—back five hundred years to a biblical story of revenge, betrayal, heroism, and the number 13.

## **Casting Pur**

This is the story of a young Jewish woman who risked her own life to save her people from certain destruction, a story that began in the first month of the twelfth year of the Persian King Ahasuerus, when a villain named Haman started casting *pur* (lots) to find a good day to kill all the Jews in the kingdom of Persia. Twelve months later, Haman approached King Ahasuerus with a story that a certain people group in his kingdom were subversives. If it pleased the king, Haman would solve the Jewish problem in the kingdom of Persia once and for all.

In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar. (Esther 3:7)

And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee. Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring. (Esther 3:11–12)

King Ahasuerus listened to Haman's advice, and the following month, in the 13<sup>th</sup> year of King Ahasuerus's reign, on the 13<sup>th</sup> day of the 13<sup>th</sup> month from when the first lot was cast, Ahasuerus granted Haman permission to destroy the Jewish people. So the decree was sent out and the date of destruction was set for the 13<sup>th</sup> day of Adar in the 13<sup>th</sup> year of Ahasuerus.

We know from the biblical account that Hadassah (Esther) intervened, Haman was hanged, and the king issued another decree that allowed the Jewish people to defend themselves from their enemies. So instead of a day of sorrow and loss, the 13<sup>th</sup> day of Adar became a day of deliverance and

joy. But the story doesn't end there. Hadassah petitioned the king to allow the Jewish people who lived in the Persian capital of Shushan to pursue their enemies on the 14<sup>th</sup> day as well.

Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey, upon one day in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar. (Esther 8:11–12)

But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof. (Esther 9:18)

So 2500 years ago, the 13<sup>th</sup> and 14<sup>th</sup> days of Adar in the 13<sup>th</sup> year of a Persian king became one of the most celebrated events in Jewish history. In the festival of Purim, these days commemorate the deliverance of the Jewish people by the hand of YHWH through the efforts of a young Jewish queen of Persia.

On the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness. But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness. (Esther 9:17–18)

### **And Now for the Rest of the Story . . .**

About the same time this biblical story was unfolding, a Persian tradition records the commemoration of a day of ill omen and bad luck. The Persian New Year celebration of *Nowruz*, literally “new light,” begins in the spring about the time of the spring equinox. This New Year's celebration is twelve days long, leading up to the 13<sup>th</sup> day of the Persian new year. On this

day, Persians celebrate *Sizdah-bedar*, which literally means “getting rid of” or “getting past” 13. You see, they believed that if they could get past the 13<sup>th</sup> day without anything bad happening, they were home free for the rest of the year. In modern times, Persians celebrate the day by visiting the countryside and playing practical jokes on each other. This has led some to speculate that this day may be the origin of April Fool’s Day.

### **An April Fool**

In stunning irony, *Sizdah-bedar* was likely the very day upon which King Ahasuerus granted Haman permission to kill all the Jews of Persia. In true April Fool’s fashion, the joke was on Haman. An entire race of people were marked for death on *Sizdah-bedar*, the day of “getting rid of 13,” due to the hatred of one man—a man we now know as history’s greatest April fool.

So next time April Fool’s Day comes around, give a thought to an ancient Persian superstition regarding the number 13 and how YHWH used a *pur* to mark this day in infamy. A day meant for the death and destruction of the Jewish people was instead turned into a celebration of deliverance that has been commemorated every year, for the past 2500 years, on the 13<sup>th</sup>, 14<sup>th</sup>, and 15<sup>th</sup> days of Adar.

*The lot is cast into the lap; but the whole disposing thereof is of YHWH. (Proverbs 16:33)*

### **Not Given to the Spirit of Fear**

I think there is a lesson to be learned from this little bit of history. As believers, we shouldn’t be afraid of unreasonable fears, superstitions, or unfounded conspiracy theories. As we’ve seen, the ill omens and bad luck surrounding the number 13 are merely a deception or veneer used by Satan to cover up one of the most profound examples of Messianic symbolism found in the Bible.

*“For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.”  
—2 Timothy 1:7*

## Chapter 13:

### YHWH Is One

*“Hear, O Israel: YHWH our God is one YHWH: and thou shalt love YHWH thy God with all thine heart, and with all thy soul, and with all thy might.”*

—Deuteronomy 6:4–5

Have you ever looked at the world around you? I mean really *looked*, to see the beauty and order of its design?

Whether you are looking through a microscope into the nearly invisible world of cells and atoms or across the yard at a majestic tree, or maybe down at the ground to enjoy the beauty of a small flower or up into the infinite reaches of the night sky, or simply into the innocent depths of your child’s eyes, no matter where you look, you will find the fingerprints of our Creator.

One of the ways we describe the order and beauty of YHWH’s creation is by numbers. Numbers allow us to see and demonstrate tangible relationships in the material world around us. In this chapter, I would like to explore in a little more depth the biblical use of numbers as they relate to the 13<sup>th</sup> Enumeration and the symbolism of the Messiah. The numbers 6, 7, 13, and 14 stand out in this regard. This is not meant to be in any way a definitive look at the subject, but rather a cursory glance to stir your imagination and encourage further investigation.

#### **Seven in Nature**

We can see 7 in the natural world simply by hanging a piece of glass in a sunny window. When the light from the sun hits the glass, we see a spectacular display of 7 colors. The underlying structure of music, that international language of the heart, is made of 7s and 13s. On a piano’s keyboard, for instance, there are 7 whole notes (a, b, c, d, e, f, g). The 8<sup>th</sup> whole note makes an octave and begins a new scale. In every octave, there are 13 whole and half-notes. If you look closely, you’ll see 7 in many other places in the natural world around us.

So next time you're out enjoying YHWH's creation, take a moment to count the petals on a flower or the number of twists leaves make on the stem of your favorite plant. You may not find 7 or 13, but I think you'll be struck by the design and order that are a testimony to the creative genius of YHWH.

### **Seven in the Bible**

In the Bible, the cycle of creation is marked by the number 7. But with that completed cycle, there is also an interaction—or conflict, if you will—between the numbers 6 and 7. In chapter 3, we saw this conflict exemplified in the lineage of Yeshua. Matthew 1 and the cursed lineage of Jeconias was represented by an implied 66 names. On the other hand, the lineage of Yeshua through Mary, the daughter of Heli, was represented by 77 names.

In the Old Testament, the relationship between 6, 7, and 13 is also found in the book of Joshua. There, Israel was instructed to march around Jericho once every day for 6 days and 7 times on the 7<sup>th</sup> day, thus connecting the cycle of 6 and 7 to the number 13. I can't help but wonder if there is a deeper message or symbolism to this story we might be missing. You see, the word *Jericho* means "its moon." Considering the connection we have found in previous chapters between the number 13 and the biblical calendar, it is food for thought that Joshua (Yeshua) marched around Jericho (its moon) 13 times.

### **Bible Names and Numbers**

In ancient Hebrew, there were no numerals to represent numbers. Instead, each Hebrew letter had a specific numerical value. What makes this a fascinating field of research is that each Hebrew *word*, then, has a numerical value. For instance, the personal name of God, as most frequently used in the Bible, is YHWH. In many versions of the Bible, it is used 6519 times. (As an aside, for those who like such things, the number 6519 is a factor of three prime numbers—3 x 41 x 53. To me it's fascinating to see how often prime numbers are used below the surface in the Bible record).

Below, I've represented the name of YHWH with each letter's numerical value. As you can see, the name of YHWH is a factor of the prime numbers 2 and 13:

# YHWH

|   |   |   |    |    |
|---|---|---|----|----|
| ה | ו | ה | י  | 26 |
| 5 | 6 | 5 | 10 |    |

(2x13)

## Shema, Yisrael!

There are few verses in the Old Testament Scriptures that have a more central role in defining the nature of YHWH, the living God of the Bible, than Deuteronomy 6:4. In Jewish tradition, this passage of Torah is recited every morning and evening as part of the “Shema, Yisrael” prayer:

*Hear, O Israel: YHWH our God is one YHWH. (Deuteronomy 6:4)*

More literally, the verse above would read:

*Hear, O Israel, YHWH our God, YHWH is One.*

שמע ישראל יהוה אלהינו יהוה אחד

The Hebrew word for “one” is *echad*. Represented mathematically, *echad* has a numerical value of 13. YHWH has a numerical value of 26. “YHWH is one” has a value of 39 (3 x 13). Another way to look at it would be to say 39 is 1.

## One

|   |   |   |    |
|---|---|---|----|
| ד | ח | א | 13 |
| 4 | 8 | 1 |    |

For there are three that bear record in heaven, the Father, the Word, and the Holy Spirit: and *these three are one*. (1 John 5:7, emphasis mine)

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (John 1:14)

Are you ready for another one? Look at the name *Yeshua*:

## Yeshua

|    |     |   |   |    |     |
|----|-----|---|---|----|-----|
| ע  | ש   | ו | ה | י  | 391 |
| 70 | 300 | 6 | 5 | 10 |     |

3 is 1 — 39 is 1

The numerical value of Yeshua's name is fascinating to me. The number 391 is a factor of the 7<sup>th</sup> and 9<sup>th</sup> prime numbers (17 x 23). As you can see above, the numbers 3, 9, and 1 are represented, and their combined value is equal to 13 (3 + 9 + 1). (Thanks to my wife, Winnie, for pointing that out to me.) Also represented are the numbers 39 (3 x 13) and 91 (7 x 13). Coincidence or design? I'll let you decide.

Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus [Yeshua] every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus [Yeshua] Christ is Lord, to the glory of God the Father. (Philippians 2:9–11)

### **Mathematical Mysteries**

I admit it: I believe that the world around us reflects the genius of our Creator, YHWH. To my way of looking at it, numbers and mathematics are just one more reflection of that genius. Even today, in our technologically advanced age, we cannot fully explain the order and design of such mathematical ideas as prime numbers, the Fibonacci sequence, or pi. I know

that as a high-school educated plumber, I am probably the least qualified to try to explain such wonders, but I can't help but believe that those mathematical concepts, if they are ever to be explained or understood, will find explanations that are somehow connected to our Creator's plan of reconciliation for all mankind. Like a coded message or a divine marker, they will someday speak to us of our Creator's love, much in the same way the Hebrew word for "love" or "to love," *ahabah*, has hidden in its letters the value of 13.

## Love

|   |   |   |   |    |
|---|---|---|---|----|
| ה | ב | ה | א | 13 |
| 5 | 2 | 5 | 1 |    |

Did you know that the first time *ahabah* is mentioned in the Scripture, it is mentioned in relation to Jacob's 7 years of service for Rachel because he *ahabah* or loved her?

And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love [*ahabah*—13] he had to her. (Genesis 29:20)

Not to be ignored, as my editor Rachel Thomson so appropriately pointed out to me, is that Jacob actually served a total of 14 years for Rachael because he loved (13) her. She also reminded me that the great love chapter in the Bible is 1 Corinthians 13.

And now abideth faith, hope, charity [love], these three; but the greatest of these is charity [love]. (1 Corinthians 13:13)

### Other 7s and 13s in the Bible

The numbers 7 and 13 are also found represented in other subtle ways in the Bible. In Exodus 19:13, the term *Yow'bel* (Jubilee) was first used when YHWH verbally gave the law to Israel. Based upon a reasonable rendering of the preceding chronology, this day marked the 50<sup>th</sup> day after the

exodus of Israel from Egypt. In other words, the first Jubilee in the Bible was a Jubilee of days. A biblical Jubilee of years is seven cycles of seven years, with the following year then celebrated as the 50<sup>th</sup> or Jubilee year. The next 13 occurrences of the word *Yow'bel* are found in Leviticus 25, and they all refer to the yearly Jubilee cycle instructions as given by YHWH to Moses.

### **Enoch, the 7<sup>th</sup> from Adam**

The Bible describes Enoch as a righteous man who did not see death because he pleased YHWH. Enoch, the 7<sup>th</sup> generation from Adam, was taken to heaven in his 365<sup>th</sup> year. This year fell in the 13<sup>th</sup> Jubilee cycle from Adam.

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, YHWH cometh with ten thousands of his saints. (Jude 1:14)

By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. (Hebrews 11:5)

### **Prime Numbers**

Prime numbers still baffle mathematicians. By definition, they are natural numbers greater than 1 that have no positive divisors other than 1 and the prime number itself. (I'm not sure I understand why, but 1 is not considered a prime number by mathematicians.) Do you remember when we talked about the lineage of Yeshua in Matthew 1 and how Matthew arranged that lineage to show 41 names, making Yeshua the 13<sup>th</sup> Enumeration? Did you know 41 is the 13<sup>th</sup> number in the prime sequence? Thirteen, it turns out, is the 6<sup>th</sup> prime number. Adding further intrigue, the sequential sum of all prime numbers up to and including 13 is 41.

Out of curiosity, we might add 1 back into the prime number list. If we do, 41 becomes the 14<sup>th</sup> prime and 13 the 7<sup>th</sup>. The sequential sum then makes 42 (6 x 7). Food for thought, isn't it?

The first 13 numbers of the prime sequence are as follows:

(1), 2, 3, 5, 7, 11, 13, 17, 19, 23, 29, 31, 37, 41

Prime sequential sum:  $2 + 3 + 5 + 7 + 11 + 13 = 41$  (41 = 13<sup>th</sup> prime)

Prime sequential sum + 1:  $(1) + 2 + 3 + 5 + 7 + 11 + 13 = 42$  (6 x 7)

Sequential sum:  $1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9 + 10 + 11 + 12 + 13 = 91$  (7 x 13)

| Number sequence | Prime sequence | Fibonacci sequence  | Prime + 1 sequence | Sequential Sum |
|-----------------|----------------|---------------------|--------------------|----------------|
| 1               | 2              | 1                   | 1                  | 1              |
| 2               | 3              | 1                   | 2                  | 3              |
| 3               | 5              | 2                   | 3                  | 6              |
| 4               | 7              | 3                   | 5                  | 10             |
| 5               | 11             | 5                   | 7                  | 15             |
| 6               | 13             | 8                   | 11                 | 21             |
| 7               | 17             | 13                  | 13                 | 28             |
| 8               | 19             | 21                  | 17                 | 36             |
| 9               | 23             | 34                  | 19                 | 45             |
| 10              | 29             | 55                  | 23                 | 55             |
| 11              | 31             | 89                  | 29                 | 66             |
| 12              | 37             | 144                 | 31                 | 78 (6x13)      |
| 13              | 41             | 233                 | 37                 | 91 (7x13)      |
| 14              | 43             | 377                 | 41                 | 105            |
|                 |                |                     |                    |                |
| 41              | 179            | 165580141           | 181                | 861            |
|                 |                | (2x2x3x5x11x41x211) |                    | (3x7x41)       |

*If you have trouble reading these charts you will find high resolution images at the following link: [The 13<sup>th</sup> Enumeration Images](#)*

### The Time of Purification

While we are on the subject of prime numbers, it's worth noting in Leviticus 12 that a woman's purification after giving birth to a male child was to be 41 days. After the 41<sup>st</sup> day, she could appear at the door of the temple to make her offering of a lamb, or if she was too poor, a pair of turtledoves or pigeons. In Book III of this series, *The Jubilee Code*, we will look at the possible prophetic implications of the number 41.

And YHWH spake unto Moses, saying, Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean. And in the eighth day the flesh of his foreskin shall be circumcised. And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled. (Leviticus 12:1–4)

And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to YHWH; (As it is written in the law of YHWH, Every male that openeth the womb shall be called holy to YHWH;) and to offer a sacrifice according to that which is said in the law of YHWH, A pair of turtledoves, or two young pigeons.

And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen YHWH's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. (Luke 2:21–32)

### **The Fibonacci Sequence**

Another mathematical wonder found throughout nature is called the Fibonacci sequence. It's named after Leonardo Fibonacci, the European mathematician from the Middle Ages to whom its discovery is credited. (For

historical accuracy, it should be mentioned that the mathematical concept was already known in India at this time.)

Have you ever observed the spiral in a nautilus shell, the curve of your ear, or the arrangement of seeds in the head of a sunflower? That curve is a Fibonacci sequence, and it is found in many aspects of the created world around us. Represented mathematically, it is the sum of the preceding two numbers in a sequence of numbers.

The first twelve numbers in the Fibonacci sequence are as follows:

1, 1, 2, 3, 5, 8, 13, 21, 34, 55, 89, 144

It is interesting to note that here too, we find a connection between 7 and 13: 13 is the 7<sup>th</sup> number in the sequence. We might also remember that a chief cornerstone, capstone, or pyramid is defined by 5 sides and 8 lines (equaling 13). This sequence of 5, 8, and 13 is a representation of a Fibonacci sequence.

## **$\pi$**

In chapter 9, “Of Circles, Cubits, and Context,” we looked at pi, the mathematical constant, and its relationship to the year circle and the cubit. There we found that pi, in the minds of the ancients, was related to the concepts of time and measurement.

The mathematical definition of pi is “the ratio of a circle’s circumference to its diameter.” In other words, pi is a mathematical way to show the relationship between a circle and any straight line dividing that circle. Symbolically, we could look at pi as showing the relationship between a circle (the eternal) and a straight line (linear time). Did you know that scientists, after thousands of years, still don’t completely understand pi? Though 3.141592 is an approximate representation, pi is an irrational number, which means its decimal representation never ends. Using supercomputers, mathematicians have now computed pi up to the 12 trillionth decimal digits. In all those decimal representations, pi still does not

fall into a permanent repeating pattern. Dare I say that pi in some ways reminds us of YHWH's unfathomed majesty?

As I've said before, I think all creation reflects YHWH's genius and His love for His creation. Even pi, to my way of thinking, must somehow show that genius in a way we can understand and appreciate. With this thought in mind, let me give a rather timid attempt to show the fingerprint of our Creator in this unsolved mathematical mystery.

We've already seen the connection between 7 and 13 in the biblical record concerning the Messiah. Even prime numbers and the Fibonacci sequence show such a subtle relationship. Now, take a look at the first 41 digits of pi—keeping in mind that 41 is the 13<sup>th</sup> prime and the number of names in Matthew's lineage of Yeshua.

3.1415926535897932384626433832795028841971

Some might call it a coincidence, but notice the first 7 digits. Seven in biblical symbolism reflects divine perfection. Are any of the above numbers familiar to you? Not really?

How about now?

295 14 13

Yes, the first seven numbers of pi, when *reversed*, give us the very cycles that have defined the Bible's religious calendar for thousands of years. Coincidence? Or intentional?

Personally, I think YHWH has a sense of humor. I think pi was designed in such a way as to confound the skeptics. Do you remember the place these numbers are first mentioned together in the Bible? Ironically, it is in the book of Numbers chapter 29 verse 13, and it describes 29 sacrifices on the first day of the Feast of Tabernacles—sacrifices divided into 13 bullocks, 2 rams, and 14 lambs. The first 7 days of the feast, I might remind you, are the only place in the biblical record where the sacrifices are given in a descending order—reversing the norm.

And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto YHWH; thirteen young bullocks, two rams, and fourteen lambs of the first year; they shall be without blemish. (Numbers 29:13)

Just to challenge our skepticism a little more, the first 7 found in pi is in the 13<sup>th</sup> decimal digit. The next 7 is found in the 29<sup>th</sup> place between 2 and 9. The third 7 in pi is found in the 39<sup>th</sup> decimal digit—3 x 13. Kind of hard to dismiss, isn't it?

### The Number of Yeshua in Pi

While we are on the subject of pi, I can't be the only person to wonder where 391 (the numerical value of Yeshua's name) is first found in the digits of pi. The numerical value of Yeshua's name first shows up in the 1381<sup>st</sup> digit of pi. That number, as it turns out, is the 221<sup>st</sup> prime number, with factors of 13 x 17. The digits of 1381 are equal to 13, and for those mathematicians out there, the first 7 digits of 1381's decimal logarithm are 3.140193. And yes, that's pi and the number of Yeshua's name reversed.

Finally, 391 is first found in the 1381<sup>st</sup> digit of pi between 26 (the numerical value of "YHWH") and 41 (the 13<sup>th</sup> prime). YHWH—Yeshua—13<sup>th</sup> prime. What do you think are the odds?

. . . 7496473 **26** 391 **41** 9927260. . .

## Yeshua

|    |     |   |   |    |     |
|----|-----|---|---|----|-----|
| ע  | ש   | ו | ה | י  | 391 |
| 70 | 300 | 6 | 5 | 10 |     |

### Sin and the Law

If you will recall, I suggested that if the answers to the world's mathematical mysteries are found, I believe they will be connected to the story of reconciliation with YHWH. The Bible is clear that mankind is in need of redemption and reconciliation to the Creator. Without the

reconciliation made possible by the blood of Yeshua, mankind is guaranteed death and eternal separation from YHWH, our Creator.

The law, as given in the Old Testament, illustrates just how far we've fallen short of YHWH's righteous standard:

But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. (Galatians 3:22–24)

Mankind and our struggle under the curse of sin is represented symbolically by the number 6. Sin in the Bible is defined as a transgression of the law. Atonement for that sin required sacrificial substitution or atonement. As we have seen in the Old Testament, that sacrificial atonement is often associated with the number 13.

The New Testament writers explain that Yeshua, the 13<sup>th</sup> Enumeration of Matthew 1, made permanent atonement for mankind's sins. Appropriate, then, that Jewish scholars have counted every law in the Torah and found there are 613 *mitzvot*, or commandments!

I can't help but think of Yeshua's famous quote concerning the law:

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. (Matthew 5:17–18)

6-13 indeed!

### **A Ribbon of Blue**

In the Old Testament, the children of Israel were commanded to make fringes on the borders of their garments as a reminder to keep the law of YHWH. These "fringes" in Hebrew were called *tzitzit*.

Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: and it shall be unto you for a fringe [tzitzit], that ye may look upon it, and remember all the commandments of YHWH, and do them. (Numbers 15:38–39)

It was this border of the garment, which represented the righteous commandments of YHWH, that the crowds of Yeshua's day tried to touch as He passed. Those who were able to touch His tzitzit, like the woman with the issue of blood, were healed.

And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole. (Mark 6:56)

Other than the phrase “ribbon of blue,” the Bible does not give specific instructions on what these tzitzit were supposed to look like. Jewish rabbinic tradition, on the other hand, offers some fascinating instructions. The following quote gives instructions for tying the tzitzit according to different Jewish traditions. In both cases the number 13 figures prominently:

The two sets of strands are knotted together twice, and then the shamash (a longer strand) is wound around the remaining seven strands a number of times . . . The two sets are then knotted again twice. This procedure is repeated three times, such that there are a total of five knots, the four intervening spaces being taken up by windings numbering 7-8-11-13, respectively. The total number of winds comes to 39, which is the same number of winds if one were to tie according to the Talmud's instruction of 13 hulyot of 3 winds each. Furthermore, the number 39 is found to be significant in that it is the gematria (numerical equivalent) of the words: “YHWH is One” Deuteronomy 6:4). Others, especially Sephardi Jews, use 10-5-6-5 as the number of windings, a combination that represents directly the

spelling of the Tetragrammaton (one of God's names). ("Tzitzit,"  
*World Heritage Encyclopedia*,  
<http://community.worldheritage.org/articles/Tzitzit>)

I don't know about you, but I'll never look at the law the same way  
again!

*"Therefore we conclude that a man is justified by faith without the deeds of  
the law. Is he the God of the Jews only? is he not also of the Gentiles? Yes,  
of the Gentiles also: seeing it is one God, which shall justify the  
circumcision by faith, and uncircumcision through faith. Do we then make  
void the law through faith? God forbid: yea, we establish the law."*

—Romans 3:28–31 (emphasis mine)

## **Chapter 14:** **The Middle Wall of Partition**

*“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.”*  
—Ephesians 2:13–14

If I’ve accomplished my purpose in writing this book, by now you’ve recognized the Messianic symbolism associated with the numbers 13 and 14 as found in the biblical record. These “Messiah factors,” as I like to call them, are like a prophetic thread woven into the Bible’s fabric which shows YHWH’s desire to reconcile mankind to Himself through Yeshua, the Messiah promised in the Scripture from the very beginning.

In this final chapter, I would like to look at one last aspect of the Messiah factors as they relate to the Second Temple era, that exciting time when the Jewish people returned from Babylonian exile to rebuild the temple and Jerusalem. By all accounts, the Second Temple, as finally reconstructed by Herod, was a truly impressive structure. So impressive, in fact, that we find in Mark 13 one of Yeshua’s disciples commenting on its grandeur. It’s beyond doubt that the temple was important to the Jewish people, but is it also possible that within its design were hidden the symbols of the Messiah’s redemptive purpose? I believe so; see what you think.

### **The Number 13 in Jewish Thought**

It may come as a surprise to some, but Jewish thought does not attach the same negative superstition to the number 13 as does the rest of the world. In fact, 13 finds great prominence in Rabbinic traditions related to both the Torah and the Second Temple.

Rabbi Moses ben Maimon, better known to some as Maimonides, lived in the late 12<sup>th</sup> and early 13<sup>th</sup> centuries. He summarized the Jewish faith with 13 principles. His 13<sup>th</sup> principle is the belief in resurrection of the dead:

I believe with perfect faith that there will be a revival of the dead at the time when it shall please the Creator, Blessed be His name, and His mention shall be exalted for ever and ever. (*Maimonides' Commentary on the Mishnah*)

In the Babylonian Talmud (the rabbinic writings that help explain the Torah), the number 13 is featured prominently, especially as it relates to the Torah and the temple service. Here are a few examples:

1. Circumcision is mentioned 13 times in the Torah, and is in consequence regarded as the 13-fold commandment.
2. There were 13 trumpet-shaped chests for offering in the temple court of the women.
3. The 13<sup>th</sup> trumpet was for the free will offering
4. The priests made 13 prostrations in the sanctuary. During the days of Gamaliel and Hananiah, 14 prostrations were made.
5. 13 prostrations were made toward the 13 gates of the temple. A 14<sup>th</sup> was made toward the wood chamber because it was believed the ark of the covenant was hidden there.
6. There were 13 tables in the sanctuary.
7. There were 13 kinds of mercy attributed to YHWH.
8. In a leap year, there are 13 lunar months.
9. There are 13 public and general fasts.
10. The land of Israel will be divided among 13 tribes, with the 13<sup>th</sup> portion going to the "Prince of Israel . . . whom men of all the tribes will serve . . ."  
(*The Babylonian Talmud, Annotated. The Publication Society of America 1895. Kindle Edition.*)

Fascinating, isn't it? The number 13 and even 14 underlies the temple service in rabbinic thought as well as future Messianic expectations and the division of Israel.

## **The End of the Temple Service**

Returning to Mark 13, we see that Yeshua wasn't enthralled with the grandeur of the temple as were His disciples. Instead, He prophesied its future destruction:

And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. (Mark 13:1–2)

Yeshua's disciples were understandably surprised by Yeshua's statement and asked him when this destruction would take place. I think it is important to realize that the disciples were still under the impression that Yeshua was going to usher in the Messianic era in their generation. They did not quite grasp that He first had to become a suffering servant, the 13<sup>th</sup> Enumeration, the atonement sacrifice described in Isaiah 53. Only after that could He become the conquering king, the 14<sup>th</sup> Enumeration, to rule from the throne of David as described in Joel 3, Isaiah 9, and numerous other places in the biblical record.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of YHWH of hosts will perform this. (Isaiah 9:6–7)

YHWH also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but YHWH will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am YHWH your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. (Joel 3:16–17)

Not only did Yeshua's disciples fail to grasp the necessity of the first and second comings of the Messiah, but they did not yet understand that this delay was so that the Gentiles might also be added to the family of YHWH. After all, YHWH had promised Abraham that through his "seed," the Messiah, all nations of the earth would be blessed:

And the angel of YHWH called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith YHWH, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. (Genesis 22:15–19)

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. (Galatians 3:16)

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. (Romans 11:25–26)

But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. (Acts 3:18)

So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. (Hebrews 9:28)

### **A Pause in the Temple Era**

Forty years after Yeshua's death and resurrection, the temple service came to an end and the Jewish people were scattered. The apostle Paul makes it clear that this

interruption in YHWH's dealings with Israel is only temporary, but more importantly, it is part of YHWH's plan to reconcile the whole world through Yeshua the Messiah:

I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew . . . I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? (Romans 11:1–15)

Just as in the first century many Jewish believers had no concept of the Gentiles' inclusion into the covenants and promises given to Israel, today many Gentiles believe the "church" has replaced Israel in that ancient covenantal relationship YHWH made with the seed of Abraham. The apostle Paul explains why this is not correct:

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. (Romans 11:25–32)

## **A House of Prayer for All People**

In keeping with the New Testament idea that someday both Jew and Gentile will be part of the same olive tree, Isaiah prophesied that at a future date, the house of YHWH would be a place of prayer for both Jews and Gentiles:

Also the sons of the stranger, that join themselves to YHWH, to serve him, and to love the name of YHWH, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. The Lord YHWH which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him. (Isaiah 56:6–8)

## **The Middle Wall of Partition**

That Isaiah is speaking to a yet-future time when the house of YHWH will be a place of “prayer for all people” is proven by the fact that during the Second Temple era, Gentiles were prohibited *under pain of death* from entering the temple proper. This is the “middle wall of partition” that Paul talked about in Ephesians 2:13–14 (yes, you read those verse numbers right). That this wall actually existed was proven in 1871 when an engraved limestone block was found in the ruins of Jerusalem. Inscribed in Greek upon the block were these words:

NO FOREIGNER IS TO GO BEYOND THE BALUSTRADE AND THE PLAZA OF  
THE TEMPLE ZONE WHOEVER IS CAUGHT DOING SO WILL HAVE HIMSELF  
TO BLAME FOR HIS DEATH WHICH WILL FOLLOW

The first-century Jewish historian Josephus also described the wall of partition:

When you go through these [first] cloisters, to the second [court of the] temple, there was a partition made of stone all around, whose height was three cubits: its construction was very elegant; upon it stood pillars, at equal distances from one

another, declaring the law of purity, some in Greek, and some in Roman letters, that “no foreigner should go within that sanctuary;” for that second [court of the] temple was called “the Sanctuary.” (*The Jewish War* 5:193–194)

You see, during the time Yeshua walked this earth, any person of non-Jewish origins who passed through this wall, even a Roman citizen, was to be put to death. This wall effectively separated the Gentiles from the presence of YHWH.

With His death and resurrection, Yeshua’s blood removed the necessity for sacrificial atonement, but it also reconciled both Jews and Gentiles to YHWH. The importance of this cannot be overstated.

Take the time to read below the full context of Paul’s words, for in a moment I will explain how this passage is one of the most stunning examples of Messianic symbolism as exemplified by the Messiah factors.

Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: [verse <sup>13</sup>] *But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.* [verse <sup>14</sup>] *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; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father.*

Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in YHWH: in whom ye also are builded together for an habitation of God through the Spirit. (Ephesians 2:11–22)

## **The Messiah Factors in the Middle Wall of Partition**

Way back when YHWH first made His covenant with Abram (Abraham), He promised that the Gentiles were to be blessed by the promised “seed.” As Paul described in Ephesians 2, both Jews and Gentiles were reconciled to YHWH through Yeshua, that promised seed. How awesome, then, to learn that during the Second Temple era the “middle wall of partition”— that great obstacle to the presence of YHWH—*was accessed by 14 steps and 13 gates*. Yes, the very design of the temple showed that Yeshua would become the mediator, the means by which all mankind would someday have access to YHWH, the living God of the Bible!

When you go through these [first] cloisters, to the second [court of the] temple, there was a partition made of stone all around, whose height was three cubits: its construction was very elegant; upon it stood pillars, at equal distances from one another, declaring the law of purity, some in Greek, and some in Roman letters, that “no foreigner should go within that sanctuary;” for that second [court of the] temple was called “the Sanctuary,” *and was ascended to by fourteen steps from the first court*. (Josephus, *The Jewish War* 5:193–195, emphasis mine)

In what direction were the prostrations made? Four towards the north, four towards the south, three towards the east, and two towards the occident; i.e., *towards the thirteen gates*. (*The Babylonian Talmud, Annotated. The Publication Society of America 1895. Kindle Edition, loc. 13277, emphasis mine.*)

There were thirteen curved chests and thirteen tables in the Sanctuary, and *thirteen prostrations took place in the Sanctuary*. The family of R. Gamaliel and of R. Hananiah, chief of the priests, *made fourteen prostrations*; this extra prostration was made towards the wood-chamber, because, according to an ancestral tradition, the ark was hidden there. (*The Babylonian Talmud, Annotated. The Publication Society of America 1895. Kindle Edition, loc. 13256, emphasis mine.*)

The price has been paid, the veil rent, and the obstacles removed so that mankind may once again approach the presence of YHWH. All that is required now is a simple act of faith. Will you take the first step?

*“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised).”*

—Hebrews 10:19–23

*“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.”*

—Ephesians 2:8–9

## A Final Message

Nearly two thousand years ago, a Jewish tax collector was inspired to pen a lineage of Yeshua. Today that fantastic list of 41 names speaks to us of a Jewish redeemer who took our sins upon Himself so that we might live. That list is but one piece of the evidence our Creator, YHWH, has left us in the biblical record—and yes, even in the very created world around us—that Yeshua, Jesus, the 13<sup>th</sup> Enumeration of Matthew 1, is the Messiah promised in the Hebrew Scriptures.

Like a scarlet thread, the symbolism of the Messiah factors has been woven into the very fabric of the Bible's message of sacrificial atonement and Messianic expectancy.

It's been two thousand years since Yeshua came as humble servant (13) to reconcile mankind to YHWH. Soon He will be coming again to rule this earth as a king (14). Are you ready for Him?

*“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”*

—John 3:16

*“YHWH also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but YHWH will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am YHWH your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of YHWH, and shall water the valley of Shittim.”*

—Joel 3:16–18

## *Coming Soon*

Book II of the Prophecies and Patterns series, *Daniel's Seventy Weeks: The Keystone of Bible Prophecy*, is now available. Building on the groundbreaking symbolism of the 13<sup>th</sup> Enumeration, Book II explores the greatest Messianic prophecy in the Scriptures in light of the Messiah factors. Starting with a fresh look at the Second Temple era chronology, we will once again search the pages of the biblical record for the amazing evidence YHWH has left for us to find in regard to the greatest Messianic prophecy ever written.

Some of the exciting topics we will be looking at include:

1. Matthew 1 as the key to the prophecy of 70 Weeks
2. The Messiah factors and the time measurement of Daniel 9
3. Ezra and Nehemiah's place in the Second Temple era
4. The divine command to restore and build Jerusalem
5. Daniel 9 in the macro-chronological context of the Bible
6. Who "confirmed the covenant" of Daniel 9
7. What about a future seven-year tribulation?
8. How Daniel 9 fits into a larger eschatological context.
9. The influence of Daniel 9 on our future Messianic expectations.

### **For My Blog Subscribers:**

Subscribers to my blog, [Where History and the Bible Meet](#), will receive a complimentary digital copy of Book II, *Daniel's 70 Weeks: The*

*Keystone of Bible Prophecy*, when it is released. If you would like to read this thrilling investigation of the greatest Messianic prophecy in the Bible, be sure to subscribe! You can subscribe to my blog here: [Where History and the Bible Meet](#).

*Would you help share the message of the 13<sup>th</sup>  
Enumeration?*

If you found the information in this book worthy of sharing, please feel free to share the digital version of this book with your friends and family.

Together we can tell the world about Yeshua, the 13<sup>th</sup> Enumeration.

## About the Author



William Struse is an author, blogger, and book reviewer with a love for Yeshua and his family. This book reflects his lifelong interest in Biblical history and Bible prophecy.

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