

Reviewed by Daniel Gregg. Terry Fehr has revised this page from an earlier review of it by myself. He has finally mentioned my name in connection to this.....

# TorahCalendar.com

Select by Day, Month, Year:

Input fields for Day, Month, Year with C.C.E. and B.C.E. options.



## Creation Calendar

The Creation Calendar shows Hebrew Months which begin at each new moon. Enter the Gregorian Calendar date to see the corresponding Hebrew Month, OR a Hebrew Month and Gregorian year.

OR  
by Hebrew Month:

Hebrew Month: 13

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Current Jerusalem time: 8:19:52 PM, Monday, November 18, 2013 C.E.  
Yom Shli-shi, Day 15 of Month 9 of Year 5999  
Fourth Hour - Second Watch of the Night  
09:50:56 until Sunrise



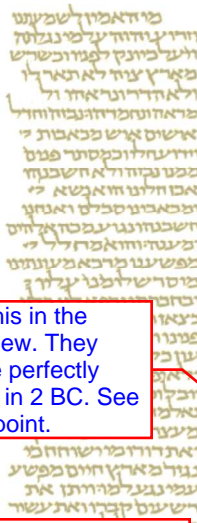
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# FAQ Quiz

## Search for Truth

You did not click a button to select an answer for this question. The correct answer with an explanation is shown in the blue shaded area below. The purpose of this exercise is to improve your ability to watch for the return of **יהושע** the Messiah. Next time, try selecting one of the answers shown to test your knowledge.

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I missed this in the earlier review. They were more perfectly positioned in 2 BC. See my powerpoint.

The sun clothed the woman in light, however, the sun was not mid body. It was on the arm in 3BC, and the moon missed being directly under the feet, in 2 BC the sun was just off the shoulder, and the moon was directly below both feet.

### Question 6:

In which month was **יהושע** the Messiah born on the Creation Calendar?

- Month 1
- Month 3
- Month 7
- Month 12

**Correct Answer:**  
Month 7

**יהושע** the Messiah was born as **Day 1 / Month 7** was beginning shortly after sunset on **Wednesday, September 11, 3 B.C.E.** on the proleptic Julian calendar. He was born on the appointed time of **Yom Teruah**. The Scriptures reveal that the kings of Judah reckoned the first regnal year of their reign to have begun from **Yom Teruah on Day 1 / Month 7**.

The positions of **Shemesh** (the sun) and **Yerach** (the moon) reveal the time **יהושע** the Messiah was born in a prophecy in **Revelation 12:2**. For on **Day 1 / Month 7** they were perfectly positioned in the constellation **Bethulah** or Virgo.

**Revelation 12:1-2** And a great sign was seen in heaven, a woman **clothed with the sun**, with the **moon under her feet**, and upon her head a crown of twelve stars, and she being with child screamed, *travailing in birth and agonized to be delivered.*

On this very day **Shemesh** (the sun) is **clothing** the woman mid body, and **Yerach** (the moon) is **under her feet**. On the day before, **Yerach** was not under the woman's feet and it was not visible. On the day after, **Yerach** had moved about 12 degrees east, away from under the woman's feet and into the constellation **Libra**.

The prophecy in **Revelation 12:2** states that the woman *"being with child, screamed, travailing in birth and agonized to be delivered."* This refers to the actual moment **יהושע** the Messiah was born. The Messiah was born between sunset and moonset on **Day 1 / Month 7** on the Creation Calendar. This was between **5:53 P.M.** and **6:35 P.M.** on **September 11, 3 B.C.E.** on the Julian calendar. The best time to sight the first crescent of **Yerach** (the moon) on that day was at **6:12 P.M.** and this appears to be the moment the Messiah was born.

This is possible to determine as **6:12 P.M.** was also the moment that the brightest star in **Bethulah** or **Virgo** touched the horizon. The name of this star is **Tsemech** in Hebrew, **Al Zimach** in Arabic, and is translated as **the Branch**. It was the subject of prophecy by **Isaiah**, **Jeremiah**, and **Zechariah** all of whom used this term **the Branch** to refer to the promised Messiah. The prophet **Isaiah** prophesied that **the Branch** would be beautiful to the survivors in **Israel**.

**Isaiah 4:1-6** And seven women shall grasp one man in that day, saying, "We will eat our own bread, and wear our own clothing: Only let us be called by your name, to remove our

Isaiah 53 from the Aleppo Codex  
Isaiah 53 from the Aleppo Codex

those who are left in Zion, who remain in Jerusalem, will be called set-apart, all who are written among the living in Jerusalem. יהוה will wash away the filth of the daughters of Zion. He will cleanse the bloodstains from Jerusalem by a spirit of judgment and a spirit of fire. Then יהוה will create over all of Mount Zion and over those who assemble there a cloud of smoke by day and a flaming fire by night – a splendid canopy will cover everyone. It will be a shelter and shade from the heat of the day, and a refuge and hiding place from the storm and rain.

The prophet Jeremiah foretold that **the Branch** was a Son of David who would reign wisely as KING, and that His name would be יהוה Our Righteousness.

**Jeremiah 23:5-6** "Behold, the days are coming," says יהוה, "When I will raise up to David a **righteous Branch**, a KING who will reign wisely and do what is just and right in the land. In His days Judah will be saved and Israel will live in safety. This is the name by which He will be called: יהוה Our Righteousness."

The prophet Zechariah foretold that **the Branch** was a SERVANT who would build the Temple of יהוה. He was a MAN who would be clothed in majesty as a PRIEST on His throne.

**Zechariah 3:7-8** This is what יהוה of Hosts says: "If you will walk in My ways and keep My requirements, then you will govern My house and have charge of My courts, and I will give you a place among these standing here. Hear Oh HIGH PRIEST יהושע and your associates seated before you, who are **men symbolic of things to come**: I am going to bring My SERVANT, **the Branch**."

**Zechariah 6:12-13** And speak to him saying, this is what יהוה of Hosts says: "Here is the MAN whose name is **the Branch**, and He will branch out from His place and build the Temple of יהוה. And He will build the Temple of יהוה, and He will be clothed with majesty and will sit and rule on His throne. And He will be a PRIEST on His throne. And there will be prosperity between the two."

As **Tsemesh** - the Branch - came from heaven to earth when it touched the horizon at **6:12 P.M.** on **September 11, 3 B.C.E.** as **Day 1 / Month 7** was beginning, so did the Branch יהושע the Messiah come to the earth to fulfill His destiny. In Hebraic thought, as **Yerach** (the Moon) reflects the light of **Shemesh** (the Sun), so Israel is to reflect the light of the Creator to the nations. יהושע the Messiah of Israel came to earth when the Branch touched the horizon when the first visible crescent of Yerach was most clearly reflecting the light of Shemesh. He was the **Great Light** prophesied to come by Isaiah.

**Isaiah 9:1-2** Although at first the land of Zebulun was lightly afflicted, and afterward Naphtali was grievously afflicted by the way of the sea, beyond the Jordan in Galilee of the nations, the people who were walking in darkness have seen a **Great Light**, those who dwell in the land of the shadow of death, upon them a **Light dawned**.

As יהושע Himself said, He is the **Light of the world**.

**John 8:12** When יהושע spoke again to the people, He said, "I am the **Light of the world**. Whoever follows Me will never walk in darkness, but will have the light of life."

It is fitting that יהושע the Messiah, the King of the Judeans and the Lion of Judah, was born on **Yom Teruah** on the day from which the kings of Judah reckon their reigns.

A book dealing with the birth of the Messiah on **Yom Teruah** in **3 B.C.E.** is: **The Star that Astonished the World** by Ernest L. Martin - Associates for Scriptural Knowledge which may be purchased as a paperback or read online free of charge.

Ernest L. Martin drew the moon about here in his book.

Where the right foot goes in Stellarium

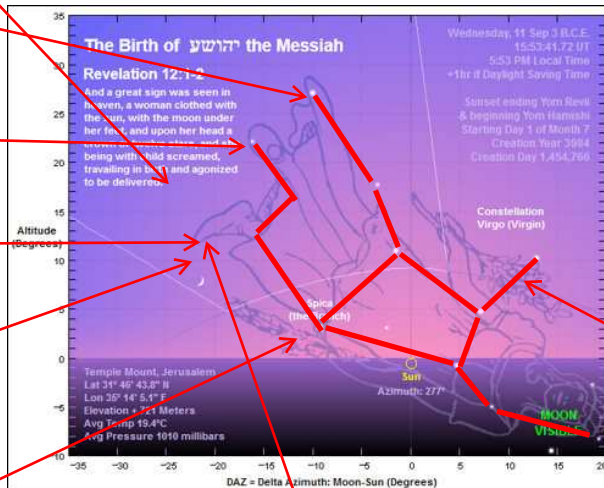
Where the left foot goes in Stellarium

boundary line of Libra probably crosses the toe here.

Allowing the art to go here, still, the moon is only under one foot. Revelation says under the "feet" plural.

Where the moon was on 8/31 2 BC. A better fit.

Figure 1 - The Night Sky on Yom Teruah in 3 B.C.E. showing the Sign of Revelation 12:1-2



The Hebrew word for "feet" also means "legs"

Constellation lines drawn in by myself.

In Bullinger's book the toe ends about here.

A Refutation to the False Teaching that the

He came to **tabernacle** among us according to **John 1:14**.

**John 1:14** And the Word became flesh and **tabernacled** among us, and we beheld His majesty, the majesty as of the only begotten of the Father, full of grace and truth.

Although this teaching sounds spiritual, it is **historically impossible** to believe as **Luke 2:3** says that **all went to be registered, everyone to his own city**.

**Luke 2:1-7** And it came to pass in those days that a decree went out from Caesar Augustus that all the world should be registered. This census first took place while Quirinius was governing Syria. **So all went to be registered, everyone to his own city.** Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be registered with Miriam, his betrothed wife, who was with child. So it was, that while they were there, the days were completed for her to be delivered. And she brought forth her firstborn Son, and wrapped Him in swaddling cloths, and laid Him in a manger, because there was no room for them in the inn.

At this time in history, Israel was a client kingdom of Rome which had appointed Herod the Great as king. Herod and the citizens of Israel served Rome, and although this relationship suited Caesar and Herod very well, it was a tense arrangement for the citizens of Israel. For Herod taxed the Judeans and filled Israel with pagan Roman temples and architecture in order to please Caesar - something that was abhorrent to the inhabitants of Israel whose center of worship was the Second Temple in Jerusalem. This is the reason that tax-collectors are so despised in the Messianic Scriptures.

Even though Herod the Great rebuilt the Second Temple in an attempt to appease his subjects, the situation in Israel remained tense for decades and eventually a war against Rome did break out in **66 C.E.** This is the historical background that existed in **3 B.C.E.** when Rome conducted a census in the Roman province of Judea, which incorporated the geographical regions of Judea, Samaria, and Idumea. It is certain that this census, which required all men to report to the town of their birth, would **never** have been scheduled during the **Festival of Sukkot** as it would have instigated a revolt.

The Judeans would have revolted because at the time the Levitical priesthood was operating in the Second Temple before the Messiah began His public ministry, Elohim required men who obeyed Him to be in Jerusalem for the **Festival of Sukkot**, "in the place which He chooses" (**Deuteronomy 16:16**) "in the place He would make His name to dwell" (**Deuteronomy 12:11**).

To imply that every man in Israel went to be registered in his own city during the **Festival of Sukkot** when they were commanded by Elohim to be in Jerusalem, is to say that every man in Israel not born in Jerusalem disobeyed Elohim in order to obey Rome - **a scenario which is impossible for any rational person to accept or believe.** The Messiah was **not** born at the Festival of Sukkot, He was **in fact** born on **Yom Teruah** in **3 B.C.E.**

**A Refutation to the False Teaching that the Messiah was Born in 2 B.C.E.**

Another theory states that the Messiah was born on **Yom Teruah** in **2 B.C.E.** instead of on **Yom Teruah** in **3 B.C.E.** Daniel Gregg incorrectly purports that **Yom Teruah** occurred on **Sunday, August 31** in **2 B.C.E.** However, **Sunday, August 31, 2 B.C.E.** in fact corresponds with **Day 1 / Month 6** and **not Day 1 / Month 7** on the Creation Calendar.

One problem with the **2 B.C.E.** theory is that it fails to correctly intercalate by the rule of the equinox. This intercalation error is due to an assumption that the Hebrew Day of the spring equinox ends at the first setting sun with an azimuth greater than **North 270.0000** degrees (due west). However, this assumption only holds true for observers located at the **equator**.

For observers at the latitude of **Jerusalem**, the azimuth of the sunset point on the horizon demarcating the equinox is actually **North 270.5855** degrees. The extra **0.5855** of a degree in azimuth makes all the difference in **correctly** determining the Hebrew Day of the spring equinox. For at sunset on **March 22, 2 B.C.E.** the sun clearly had **not** crossed **North 270.5855** degrees.

It is certain that **North 270.5855** degrees was the line of demarcation that the Hebrews used for determining the Hebrew Day of the spring equinox in Jerusalem simply because it is the midpoint observed between the two extreme endpoints of the setting sun on the western horizon. It is clear that the center of the upper limb of the sun had **not** crossed **North 270.5855** degrees in Jerusalem on **March 22, 2 B.C.E.** as seen in the image below.

The enrollment was in 2 BC. The senate passed the decree for it in Feb of 2 BC.

This is actually a good argument!

I see it is still being called false after I explained how it works.

Ah! Finally, I get credit where credit is due.

I don't think I placed any emphasis on this week day Terry. So why are you bolding it as if I put it this way?

I did not say that many zero's. 270.0 will do fine.

Rather arbitrary! North is 0 degrees. South is 180 degrees. East is 90 degrees and West is 270 degrees.

True East-West has to be figured using a sunrise azimuth and a sunset azimuth, not two sunsets!

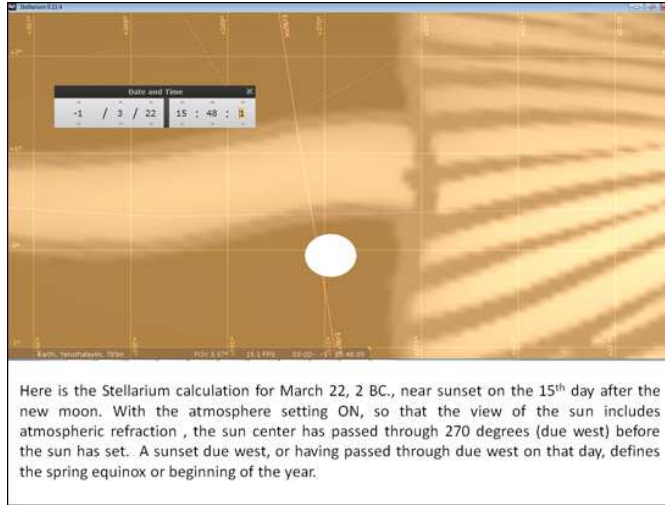
Good. You are citing your source now. I also cite my source. It is printed at the top of every page here.

Using the summer solstice is just fine so long as you use a sunrise azimuth and a sunset azimuth.

If you do the same procedure for east using two sunrise azimuth's you will get 89.5 degrees for east. 89.5 to 270.5 is a BENT line, and it would be noticed by any ancient observer, and corrected using a sunrise and a sunset, and then doing the geometry.

The case for 2 BC is also made by Luke 3 and The Feb 2 BC degree of the Roman Senate.

Figure 2 - Sunset in Jerusalem on March 22, 2 B.C.E. as rendered in Stellarium  
Graphic taken from *Technical Supplement to The Birth of Messiah (Part 1)* by Daniel Gregg at www.torahtimes.org



Here is the Stellarium calculation for March 22, 2 BC., near sunset on the 15<sup>th</sup> day after the new moon. With the atmosphere setting ON, so that the view of the sun includes atmospheric refraction, the sun center has passed through 270 degrees (due west) before the sun has set. A sunset due west, or having passed through due west on that day, defines the spring equinox or beginning of the year.

At the location of the temple mount in Jerusalem at latitude **N31d, 46m, 43.8s** and longitude **E35d, 14m, 5.1s**, the most northern sunset position has a topocentric azimuth of about **North 298.804** degrees at the time of the **summer solstice**. At the same location, the most southern sunset position has a topocentric azimuth of about **North 242.367** degrees at the time of the **winter solstice**. Therefore, the resulting difference angle measures about **56.437** degrees in azimuth. When this difference angle is bisected, the resulting midpoint angle rests at a topocentric azimuth of about **North 270.5855** degrees.

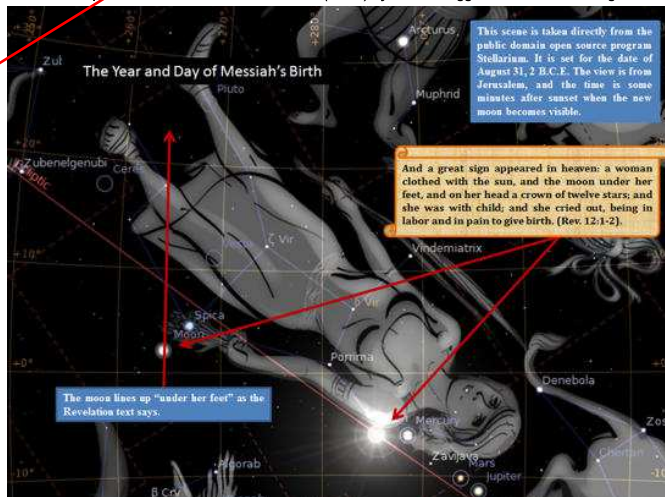
Though the sun appeared to cross **North 270.0000** degrees near sunset on **March 22, 2 B.C.E.**, the Hebrews in Jerusalem were **watching** for the sun to cross **North 270.5855** degrees in their observatory, and the sun would **not** have appeared to have crossed this line as Daniel Gregg has illustrated in the Stellarium program. The Creation Calendar correctly executed this calculation and implemented the rule of the equinox by adding a **Month 13** in this year, which thereby caused **Day 1 / Month 6** to fall on **Sunday, August 31, 2 B.C.E.**

Daniel Gregg says, "In Bullinger's Witness of the Stars, the left foot is drawn to the star K-Vir, and the right foot to  $\mu$ -Vir. But the miss is just as complete with the constellation art in Stellarium. The constellation art in Stellarium is likely the most traditional and based on the most ancient renderings. **Notice that in 3 BC, the moon completely misses being under the feet of Virgo.** This is an actual star chart! Do not be deceived by others who make drawings, or who edit the astronomical output of their programs." [The Birth of Messiah - www.torahtimes.org]

Note the plural "feet" Your chart only shows it under ONE FOOT.

From the statement above, it appears that Daniel Gregg may disapprove of how the woman is artistically rendered around the stars of the constellation Virgo in **Figure 1**. He may not be convinced that the moon is under the feet of the woman in **Figure 1** and refers to **Figure 3** shown below, which depicts the horizon at Jerusalem several minutes after sunset on **Sunday, August 31, 2 B.C.E.**, to make his case for 2 B.C.E.

Figure 3 - The Night Sky on August 31, 2 B.C.E. as rendered in Stellarium  
Graphic taken from *The Birth of Messiah (Part 1)* by Daniel Gregg at www.torahtimes.org



I think the Hebrew meaning of "feet" has escaped your notice. It means "legs" also! Similarly, the Hebrew word for "hand" means the whole ARM!

in the sense that it is **between her feet and the horizon**. The moon is **not** seen to be under the feet of the woman **diagrammatically** in **2 B.C.E.**, and is only **under** the feet of the woman **diagrammatically** in **3 B.C.E.** as can also be seen in **Figure 4** below.

Figure 4 - The Night Sky on Day 1 / Month 7 on Yom Teruah in 3 B.C.E. as rendered in Stellarium  
Graphic taken from *The Birth of Messiah (Part 1)* by Daniel Gregg at www.torahtimes.org



Invalid since we are talking about the Hebrew sense of "feet" which means "legs" also.

The rendering in **Figure 1** and the rendering in **Figure 4** are similar except for the fact that the feet are drawn to different stars. In **Figure 1** the left foot is drawn to the star K-Vir and the right foot is drawn to  $\mu$ -Vir as seen in the book *The Gospel in the Stars* by Joseph A. Seiss first published in **1882 C.E.** and *The Witness of the Stars* by E.W. Bullinger published in **1893 C.E.** While in the modern artistic rendering in the Stellarium art in **Figure 4** the bottom of the woman's clothing is drawn to the star K-Vir and the left foot is drawn to  $\mu$ -Vir.

I used the rule correctly. Honestly you should say that you only disagree with me on where WEST is. I say 270.0 and you say 0.5 North of west.

Artistic renderings of constellation art are highly subjective and not all that relevant in the search for truth. The main problem of the **2 B.C.E.** theory is its inability to determine the correct Hebrew Year and the correct Hebrew Month of the Messiah's birth. ~~The~~ cumulative affect of these ~~two~~ errors causes the Messiah's birth to be placed **11 months late** in the historical record.

The 270.5 degree west point was disproved above an in my other review.

Daniel Gregg **incorrectly** places the Messiah's birth on **Sunday, August 31, 2 B.C.E.** instead of on **Day 1 / Month 7 in 3 B.C.E.** because he is unable to intercalate by the rule of the equinox. He also **incorrectly** asserts that the Messiah was immersed by John in the **fall of 29 C.E.** However, it can be deduced from **John 1:29-31** that the Messiah began His ministry in the **spring of 29 C.E.** and was immersed before the **Passover in 29 C.E.** according to **John 2:13**.

This C.E. business...sigh!

**John 1:29-31** The next day John saw יהושע coming toward him, and said, "Behold! The Lamb of Elohim who takes away the sin of the world! This is He of whom I said, 'After me comes a Man who is preferred before me, for He was before me.' I did not know Him; but that He should be revealed to Israel, therefore I came immersing with water."

AD 30.

**John 2:13** Now the **Passover [29 C.E.]** of the Judeans was at hand, and יהושע went up to Jerusalem.

"about 30" means "almost 30. Luke is not guessing or estimating, as he knew exactly how old Messiah was, having interviewed everyone concerned. No one says "about 30" when someone is already 30 and knows how old they are. The original language may mean "almost 30", which is must mean because every other opinion assumes Luke did not know how old he was.

Luke confirms in **Luke 3:1** and **Luke 3:23** that the Messiah was about **30 years** old when He began His ministry in the **fifteenth year of the reign of Tiberius Caesar in 29 C.E.**

**Luke 3:1-2** Now in the **fifteenth year of the reign of Tiberius Caesar**, Pontius Pilate being governor of Judea, Herod being tetrarch of Galilee, his brother Philip tetrarch of Iturea and the region of Trachonitis, and Lysanias tetrarch of Abilene, while Annas and Caiaphas were high priests, the word of Elohim came to John the son of Zacharias in the wilderness.

**Luke 3:23** Now יהושע Himself began His ministry at about **thirty years of age**.

The Messiah was about **30 years** old in the spring of **29 C.E.** in **Year 15** of Tiberius Caesar whose regnal years have been interpreted in different ways. Tiberius in fact became emperor on **Monday, September 17, 14 C.E.** according to Jack Finegan. [Jack Finegan, *Handbook of Biblical Chronology*, Princeton: Princeton University Press, 1964, p. 261.] Tacitus provides the historical account of these proceedings. [Tacitus, *Annals* 1:9-11]

Since Terry adopts my date for the crucifixion in AD 34, he now has to come up with a 5 year ministry...leaving a 1 year GAP with nothing in it between AD 29 and AD 34.

As the **factual years** of Tiberius began on **September 17**, his **factual Year 15** began on **September 17, 28 C.E.** and ended on **September 16, 29 C.E.** Some scholars reckon the **regnal years** of Tiberius from **January 1** and by this reckoning his **regnal Year 15** therefore began on **January 1, 29 C.E.** and ended on **December 31, 29 C.E.**

The fact that Tiberius Caesar began to reign in **14 C.E.** is verified from several double dated coins that give both the regnal year of Tiberius as well as the year since the Battle of Actium in **31 B.C.E.** There are coins dated to the **first year** of Tiberius and the **45th year** since the Battle of Actium, as well as coins dated to the **third year** of Tiberius and the **47th year** of Actium.

Figure 5 - A coin from Luke's town of Antioch. The symbol at the top of the coin indicates Year 1 of Tiberius. The Latin code "CM" at the bottom of the coin indicates it is the 45th year since the Battle of Actium which occurred on September 2, 31 B.C.E. This double-dated coin establishes that Year 1 of Tiberius Caesar was in 15 C.E. and that Year 15 of his reign, as referred to in Luke 3:1, was in 29 C.E.

Tiberius. AD 14-37. Æ As (26mm, 17.99 g, 12h). Antioch mint. Dated RY 1 and year 45 of the Actian Era (AD 14). Bare head right / A (RY date) / ΕΠΙ ΣΙ / ΑΑΝΟΒ / ΑΝΤΙΟ / ΧΕΟΝ / CM (Actian Era date) in six lines within circle within laurel wreath. McAlee 214; RPC I 4270. cngcoins.com Joe Geranio's photostream



Figure 6 - A coin from Luke's town of Antioch. The symbol at the top of the coin indicates Year 3 of Tiberius. The Latin code "ZM" at the bottom of the coin indicates it is the 47th year since the Battle of Actium which occurred on September 2, 31 B.C.E. This double-dated coin establishes that Year 3 of Tiberius Caesar was in 17 C.E. and that Year 15 of his reign, as referred to in Luke 3:1, was in 29 C.E.

SYRIA, Seleucis and Pieria. Seleucia Pieria. Tiberius. AD 14-37. Æ As (25mm, 14.41 g, 1h). Dated RY 3 and Actian Year 47 (AD 16). Bare head right / Legend in five lines; Γ (RY date) above, ZM (Actian Year date) below; all within linear border within laurel wreath. RPC 4330; SNG Copenhagen 402. Joe Geranio's photostream



Luke knew how old Yeshua was, and when his birthday was. A person who knows the facts only says "almost", and never says "about" unless it is almost how old they are.

There is no getting around. It was my explanation from the start.

That would be a guess.

Its not a feeling.

The age of ministry was 30 for priestly service!

29110 w'sei, conjunction; literally as if; (1) as a conjunction introducing a comparative as, as though, like, as it were ( MT 3.16); (2) adverbially, with numbers and measures about, nearly (MT 14.21)

Friberg's Lexion supplies "nearly" which means the same as ALMOST.

"About" is strictly speaking in English a guess made due to approximate knowledge. That is why we must base the meaning of OSEI on Greek and not English. Friberg says it also means "nearly."

1. use sunrise and sunset azimuth's to find West 270.0  
2. Luke meant "almost 30" or "nearly"  
3. The Hebrew word for "feet" also means legs.  
Conclusion: all criticisms are refuted.

The fact that the Messiah was about 30 years old when He began His ministry in Year 15 of Tiberius Caesar in 29 C.E. according to Luke 3:1 and Luke 3:23 necessarily means that He was born on Yom Teruah in the autumn of 3 B.C.E. If the Messiah was born on Sunday, August 31, 2 B.C.E., then He would have been 29 1/2 years old in the spring of 29 C.E., and this contradicts the testimony of Luke 3:1 and Luke 3:23.

Daniel Gregg gets around this by turning "about 30" to "almost 30." Daniel Gregg writes, "There are some variants on this text, some texts suggesting Yeshua was just a little over 30 and some texts suggesting He was just a little under 30 when He began His ministry ... I prefer the texts that read "about 30" and interpret them as "almost 30" because the immersion of Yeshua and His temptation were preparations for His ministry. Thus, Yeshua was "almost 30" a short time before Tishri 1 AD 29" [The Birth of Messiah - www.torahimes.org]

It is incorrect to read "about 30" and interpret it as "almost 30." For this interpretation changes "about 30 years of age" to "about 29 years of age" and it is unacceptable to do this in our judgment. For in order for the Messiah to be about 30 years of age according to the testimony of Luke in Luke 3:23, He must have already passed His 30th birthday and He must have entered into His 31st year.

For when the age of a person is given in Scripture, it consistently means that the person has already completed those years from the time of their birth. When Luke says the Messiah was about 30 years of age he means that He had completed 30 years of life and was in His 31st year in the spring of 29 C.E.

By placing the beginning of the Messiah's ministry referred to in Luke 3:23 in the fall of 29 C.E. instead of the spring of 29 C.E., Daniel Gregg feels justified in advocating 2 B.C.E. as the year the Messiah was born. However, the Messiah's ministry technically began on the day He was immersed by John on the Sabbath on Day 28 / Month 13 in the spring of 29 C.E. on Saturday, April 2, 29 C.E. on the proleptic Julian calendar. The Messiah performed His first miracle at Cana 3 days later on Day 1 / Month 1 on Tuesday, April 5, 29 C.E. on the proleptic Julian calendar. It was this miracle that caused His disciples to believe in Him.

John 2:11-13 This beginning of signs יהושע did in Cana of Galilee, and manifested His majesty; and His disciples believed in Him. After this He went down to Capernaum. He, His mother, His brothers, and His disciples; and they did not stay there many days. Now the Passover of the Judeans was at hand, and יהושע went up to Jerusalem.

It is certain the Messiah was immersed shortly before Passover in the spring of 29 C.E. because immediately after He was immersed, He went to Jerusalem for the Passover. The Messiah was immersed in the spring of 29 C.E. and not the fall of 29 C.E.

For if the Messiah was immersed in the fall of 29 C.E. as recorded in John 1:29-31, then the Passover in John 2:13 occurred in 30 C.E. However, the Passover in John 2:13 could not have occurred in 30 C.E. as the words of the Messiah in John 4:35 were spoken 4 months before the end of the Sabbath Year on Day 2 / Month 3 in the spring of 29 C.E.

John 4:35 "Do you not say, 'There are still four months and then comes the harvest?' Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest!"

The fact that the Messiah's words in John 4:35 were spoken in a Sabbath Year was recognized by Ernest L. Martin in The Star that Astonished the World, pp. 243-245.

In summary, the main objections to the theory that the Messiah was born on Sunday, August 31, 2 B.C.E. is that it does not place the birth of the Messiah on Yom Teruah on the Creation Calendar because it fails to intercalate by the rule of the equinox, it places the birth of the Messiah 11 months late in the historical record, it does not place the immersion of the Messiah in the spring of 29 C.E. as it should thereby purporting that the Messiah was 29 1/2 years old when He began His ministry instead of about 30 years of age according to Luke 3:1 and Luke 3:23, and it does not place the moon under the feet of the woman diagrammatically.

The Messiah was in Fact Born on Yom Teruah in 3 B.C.E.

The Messiah began His ministry in Year 15 of Tiberius Caesar in the spring of 29 C.E. when He was 30 years of age according to Luke 3:1 and Luke 3:23, and He was born on Yom Teruah on Day 1 / Month 7 shortly after sunset on Wednesday, September 11, 3 B.C.E. on the proleptic Julian calendar according to Revelation 12:1-2. This position for the birth of the Messiah is advocated by Ernest L. Martin in his book The Star that Astonished the World and we find it to be correct.

It is because of the sign John left us in Revelation 12:1-2 and from the record that Luke left in Luke 3:1 and Luke 3:23 that it is possible to determine the day of the Messiah's birth very accurately at this time in history. The Messiah began His ministry in the spring of 29 C.E. and He was in fact 30 1/2 years old on the day He turned the water into wine at the marriage at Cana on Yom Shli-shi on the third day of the week on New Moon 1 on Day 1 / Month 1 in 29 C.E.

John 2:1-11 On the third day there was a wedding in Cana of Galilee, and the mother of יהושע was there. Now both יהושע and His disciples were invited to the wedding. And when they ran out of wine, the mother of יהושע said to Him, "They have no wine." יהושע said to her, "Woman, what does your concern have to do with Me? My hour has not yet come." His mother said to the servants, "Whatever He says to you, do it." Now there were set there six waterpots of stone, according to the manner of purification of the Judeans, containing twenty or thirty

I feel like saying some bad words here! "almost 30" means "almost 30" i.e. a lot closer to 30 whole years than 29. Nearly 29 means you are actually 28. Nearly (almost) 30 means you are 29 years old.

Who is "our" Terry? I think you are the only one with this leap of faith on the meaning of "about 30".

This sentence is not in dispute.

I believe you are missing 40 days of temptation here! Mark 1:12.

Mark 1:12 says, "And immediately the Spirit impelled Him to go out into the wilderness."

NAS Mark 1:13 And He was in the wilderness forty days being tempted by Satan; and He was with the wild beasts, and the angels were ministering to Him.

How did anything get planted that could be harvested if it was a Sabbath year?

Martin Erred when he tried to make a distinction between paidon and brephos down the lines of toddler and infant. Martin also erred on the enrollment timing.

Where are the 40 days of temptation!!!

A day is typically reckoned daybreak to daybreak as in Genesis, except in the case of the Sabbath and feast days. These shepherds were spoken to when the feast was over.

The labor lasted till the day arrived, "NAS Luke 2:11 for today in the city of David there has been born for you a Savior,"

Has been. The shepherds were not out at night on Yom Teruah. They were out the next night. The birth was during the daylight of Yom Teruah.

Yom Teruah is a Sabbath. The sheep would have been left in the fold and given food and water, and that is it. They would not have been out.

did not know where it came from (but the servants who had drawn the water knew), the master of the feast called the bridegroom. And he said to him, "Every man at the beginning sets out the good wine, and when the guests have well drunk, then the inferior. You have kept the good wine until now!" **This beginning of signs ידועה did in Cana of Galilee, and manifested His majesty; and His disciples believed in Him.**

Although it is impossible to *intuitively know* the day and the hour of the Messiah's birth, it is possible to *acquire knowledge* of the day and the hour of the Messiah's birth. The Messiah was born on **Day 1 / Month 7** shortly after sunset in the **first Hebrew Night Hour** on **Wednesday, September 11, 3 B.C.E.** on the proleptic Julian calendar at around **6:12 P.M.** It is at this moment that the star **Tsemach** or **the Branch**, which symbolizes the Messiah and is the brightest star in the constellation **Bethulah**, came to the earth.

The day begins at daybreak. I explained this in my book. Hebrew Scholar Franz Delitzsch and Jacob Milgrom agree.

Figure 7 - A typical Hebrew Day showing 12 Hebrew Day Hours and 12 Hebrew Night Hours



This definition of "between the settings" is disproved by Numbers 28:1-4 and the timing of the second daily offering.

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