

Torahtimes rebuttal starts on page 5, and will appear in these note boxes; Here is a link to the original Powerpoint:
http://www.torahtimes.org/PowerPoint/birth_of_Yeshua.pptx

TorahCalendar.com

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 a Gregorian year.

Select by Day, Month, Year:

7 Oct 2013 C.C.E.
 B.B.C.E.

OR

by Hebrew Month:

Hebrew Month: 3

[View Calendar](#)



Current Jerusalem time: 12:00:25 AM, Tuesday, October 08, 2013 C.E.
 Yom Shli-shi, Day 2 of Month 8 of Year 5999
 Sixth Hour - Second Watch of the Night
 06:37:01 until Sunrise



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ביום ארבעה עשר
 ויהי ערב ויהי בקר
 והלילה הראשון
 מאריך צה לאתאר לו
 ולאחריו יאחז ו
 מראהו מרהב ונעור וחרור
 איש ואיש מכאן כי
 ויהי ערב ויהי בקר
 מפע נבחר ויהי אהשבע
 אבו חלום ויהי אש
 ובכאבו סבלם ואנחנו

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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Question 6:

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

- Month 3
- Month 1
- Month 7

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 reproach." In that day **the Branch** of **יהוה** will be beautiful and resplendent, and the fruit of the land will be the pride and splendor of the survivors in Israel. And it shall come to pass that 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.*

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 **Tsemekh** - 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**.

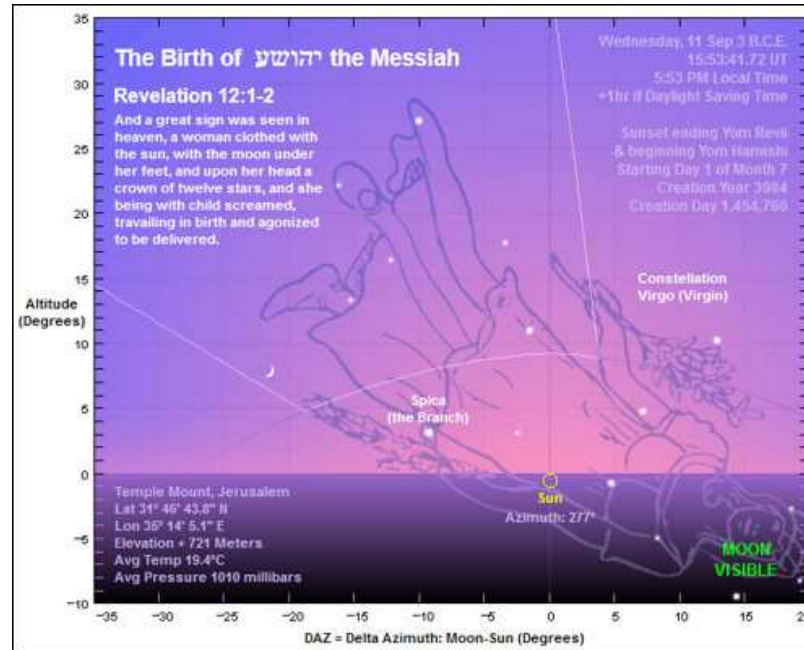
As יהושע Himself said, He is the **Light of the world**.

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.

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



A Refutation to the False Teaching that the Messiah was Born at the Feast of Tabernacles

One theory **incorrectly** teaches that the Messiah was born at the **Festival of Tabernacles** as 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*

This is a deliberate slander of torahtimes position. We never said this. The date is day 1 of the 7th month in 2 B.C.

August 31 is correct for day 1 of the 7th month. This year is clearly a close call for intercalation, wherein the exact method used to calculate the equinox becomes an issue. Our opponents are using 20th century methods without considering what methods the ancients actually used. That's the reason they are wrong. The ancient method was an observational one, in which the middle of the apparent sun must pass 270 degrees (due west) before sunset on the day of the equinox. Since refraction raises the observed sun .5 degree, the sun has the needed time to move past 270 degrees before sunset on the day of the equinox. That's why the first month in 2 B.C. should not be postponed.

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 the Messiah was Born on Day 1 / Month 6 in 2 B.C.E.

Another theory *correctly* purports that the Messiah was born on **Yom Teruah**, but *incorrectly* says that this was on **Day 1 / Month 6 on Sunday, August 31, 2 B.C.E.** The first problem with this theory is that it places the birth of the Messiah **1 month early** as it fails to intercalate by the rule of the equinox. The second problem is that it places the Messiah's birth **1 year late** as it fails to determine the correct year of the Messiah's birth. For these reasons the birth of the Messiah is placed **11 months late** in the historical record in the **2 B.C.E.** theory.

One advocate of the **2 B.C.E.** theory says and we quote, "In Bullinger's Witness of the Stars, the left foot is drawn to the star K-Vir, and the right foot to μ -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 B.C.E., 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."

From the statement above, it appears that certain proponents who believe the Messiah was

This was already refuted in my original paper. They cannot honestly claim it is a problem after reading my paper.

Again the slanderous accusation. We say it was the 7th, day 1 on Aug 31st, 2 B.C.

Not my caption.

several minutes after sunset on **Day 1 / Month 6 on Sunday, August 31, 2 B.C.E.** to make their case.

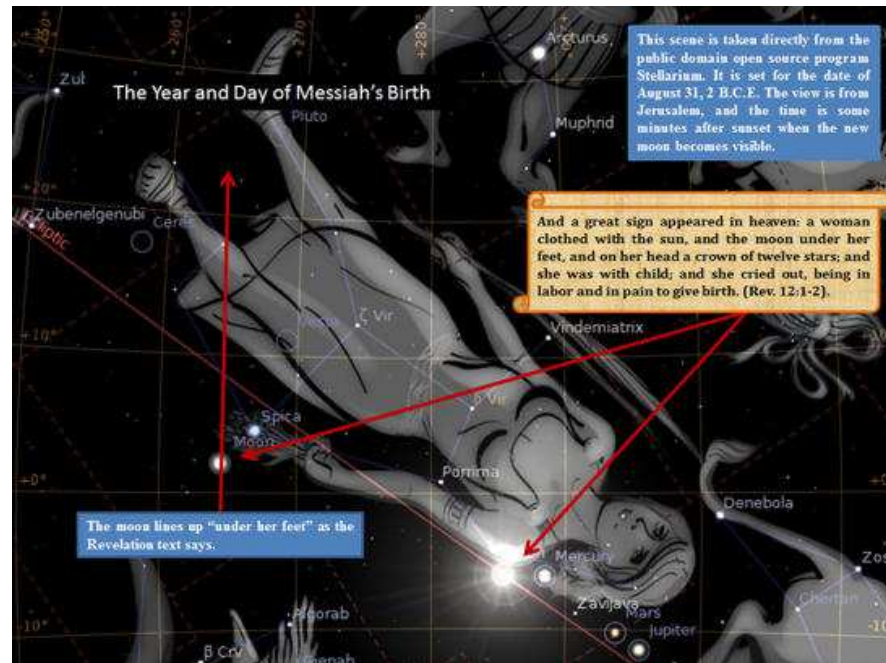
Yep that is my composition! BUT IT IS NOT MY CAPTION.

Do you see that they did not credit Daniel Gregg with this composition?

Do you see that they have not provided anywhere in their page a website reference?

A lie is a really subtle thing, but they ARE LYING about my work.

Figure 2 - The Night Sky on Day 1 / Month 6 in 2 B.C.E. as rendered in Stellarium



However in **Figure 1** which depicts the horizon on **Yom Teruah on Day 1 / Month 7 in 3 B.C.E.**, the moon is seen to be **under** the feet of the woman **diagrammatically** as well as **under** her feet in the sense that it is **between her feet and the horizon**. The moon is only seen to be **under** the feet of the woman **diagrammatically** on **Yom Teruah on Day 1 / Month 7 on Wednesday, September 11, 3 B.C.E.** as seen in **Figure 1** above and in **Figure 3** below.

Again my composition
without giving credit.

The location of the
moon: a complete
miss with respect to
being "under" the
feet.

They have here replaced
my original explanation
with their own.

This was answered above

More false representation:
We place the immersion in
the fall of AD 29.

Figure 3 - The Night Sky on Day 1 / Month 7 on Yom Teruah in 3 B.C.E. as rendered in Stellarium



The rendering in **Figure 1** and the rendering in **Figure 3** 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 μ -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 3** the bottom of the woman's clothing is drawn to the star K-Vir and the left foot is drawn to μ -Vir.

Artistic renderings of constellation art are highly subjective and are only one factor to consider in the search for truth. The main objections to the theory that the Messiah was born on **Day 1 / Month 6 on Sunday, August 31, 2 B.C.E.** is that it **does not** place the birth of the Messiah on **Yom Teruah** as it purports, it places the birth of the Messiah **11 months late** in the historical record, it contradicts the testimony of **Luke 3:1** and **Luke 3:23** which say that the Messiah began His ministry at about **30 years** of age in **Year 15** of the reign of Tiberius Caesar and it **does not** place the moon **under** the feet of the woman in the diagram.

Advocates of the **2 B.C.E.** theory **correctly** assert that the Messiah was immersed by John the Immerser in the spring of **29 C.E.**, however they **incorrectly** place His birth on **Day 1 / Month 6** in **2 B.C.E.** instead of on **Day 1 / Month 7** in **3 B.C.E.** It can be deduced from **John 1:29-31**

Luke says "about 30";



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."

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

Luke confirms in **Luke 3:1** and **Luke 3:23** that the Messiah was **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 **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]

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 Tiberus 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 4 - 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 / ΑΝΩΝ / ΑΝΤΙΟ / ΧΕΩΝ / CM (Actian Era date) in six lines within circle within laurel wreath. McAlee 214; RPC I 4270. cngcoins.com Joe Geranio's photostream



Figure 5 - 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



They know quite well they are suppressing the truth here. Luke says he was "about 30", and if he was immersed shortly before his 30th birthday, then the fall of AD 29 qualifies as his 30th birthday, starting from a 2 BC birth; what they are implying is that he was immersed after his 30th birthday, but they are claiming their arrangement is conclusive simply by omitting that 2 BC fits just as well. The issue turns on the fact that Messiah was immersed in the fall, and not spring.

The fact that the Messiah was **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 **Day 1 / Month 6** in the autumn **2 B.C.E.** as some assert, 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**.

Advocates of the **2 B.C.E.** theory get around this by turning "about 30" to "almost 30." One proponent wrote, "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 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.**, the scholar quoted above 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 *This beginning of signs יהושע did in Cana of Galilee, and manifested His majesty; and His disciples believed in Him.*

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.**

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

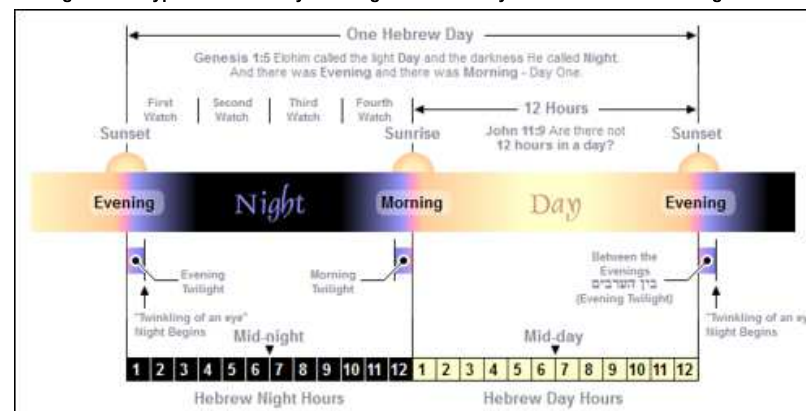
The Messiah began His ministry in **Year 15** of Tiberius Caesar in the **spring** of **29 C.E.** when He was **30 years of age** according to **Luke 3:1** and **Luke 3:23**, and He was born on **Yom Teruah** on **Day 1 / Month 7** shortly after sunset on **Wednesday, September 11, 3 B.C.E.** on the 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

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 gallons apiece. יהושע said to them, "Fill the waterpots with water." And they filled them up to the brim. And He said to them, "Draw some out now, and take it to the master of the feast." And they took it. When the master of the feast had tasted the water that was made wine, and 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 יהושע 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 **Tsemech** or **the Branch**, which symbolizes the Messiah and is the brightest star in the constellation **Bethulah**, came to the earth.

Figure 6 - A typical Hebrew Day showing 12 Hebrew Day Hours and 12 Hebrew Night Hours



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