

# Double Portion Inheritance



Click Image to Donate: DoublePortionInheritance@gmail.com

Wednesday, July 13, 2011

## When Was the Real Messiah Born & Why Does it Matter?

By Maria Merola אריאל

© Copyright Double Portion Inheritance, September 2002

<http://www.DoublePortionInheritance.com>

Reviewed by Daniel Gregg

The issue here is that the author claims that Yeshua was born in 3 BC instead of the correct date in 2 BC.

Yehoshua or Yeshua. Maria's spelling causes the English reader to misplace the accents. I think she means: ya hu SHU a



The difference between these two dates is not 266 days. Furthermore, Dec. 13th was 2 days before Hanukah began.

The waw in the divine name is put here by Maria as "uW". The correct form is Yahweh.

The ah ending is contrary to the Hebrew verb paradigm for the root word.

In the autumn of 2002, I became extremely interested in finding out when our Messiah Yahuwshuwa was born. I began to understand that if I could know the timing of his birth and death, then I would be able to use those dates as a reference point for charting "Daniel's Seventy Week" timeline found in Daniel 9:24-27. I had begun to dig even deeper than ever before into end-time prophecy, and I knew that every-thing revolved around the birth and resurrection of the true Messiah.

Really the birth date has no relevance to Daniel 9 whether in 5 BC, 4 BC, 3 BC, 2 BC or 1 BC.

When trying to understand eschatology (study of the end-times), it is essential to learn

the meaning of the prophetic Feasts of YaHuWaH found in Leviticus 23, because they all point to important events pertaining to the Renewed Covenant of the true Messiah, Yahuwshuwa with his bride. Revelation 19:10 speaks about "The Testimony of Yahuwshuwa," and it says that it is the "spirit of prophecy."

The conception date is dependent on the birth date. If the birth date is incorrect, then so will the supposed conception date be incorrect.

Since 2002, I embarked on this study that would ultimately take ten years to fully develop and "fine-tune." It is now finalized and compiled it into a readable format so that you, the reader can see how I came to the undeniable conclusion that our Messiah was born on September 11<sup>th</sup> in 3 B.C, on the Feast of Trumpets, and he was conceived on December 13<sup>th</sup> in 4 B.C, on Chanukkah.

As far as I can see Maria is saying nothing that Ernest L. Martin did not say, so really she did no fine tuning except to read Martin's book.

In any case a conception date can only be supposed, since the Scripture does not give enough information to pin an exact date. It cannot be explicitly proved.

I marveled at how many Christians seemed to have no inter-est in finding out when he was born, nor could they see why this was a matter of extreme importance. I can't even begin to count how many times I have heard this rationale being ex-pressed as many would declare: "It doesn't matter when our Messiah was born---what matters is that he was born." But what if the birthdate of the true Messiah of Yisra'el was a key identifier in being able to separate him from all of the impos-tors? What if his date of birth was the only "sign" that we had to determine that he alone was the true Messiah and all of the others





were *"thieves and robbers?"*

*Yahuwchanon (John) 10:8 All that ever came before me are thieves and robbers: but the sheep did not hear them.*

*1<sup>st</sup> Yahuwchanon (John) 2:18 Little children, it is the last time: and as you have heard that Anti-Messiah shall come, even now are there many Anti-Messiahs; whereby we know that it is the last time.*

Before our Messiah Yahuwshuwa was born, there had already been *"many Anti-Messiahs"* who had come and gone. What does the word *"anti"* mean in Greek?



**#473. anti** *an-tee'* a primary particle; opposite, i.e. **instead** or because of (rarely in addition to):--for, in the room of. Often used in composition to denote contrast, requital, **substitution**, correspondence, etc.

If there have already been many impostors to the real Messiah, then how can we be certain that we have the correct one? Well, one of the ways that we can tell is that he would fulfill all of the Towrah (Law) & Prophets:

*Luqas (Luke) 24:44 And he said unto them, These are the words which I spoke unto you, while I was yet with you, that all things must be fulfilled, which were written in the Towrah (law) of Mosheh (Moses), and in the prophets, and in the psalms, concerning me.*

You will notice that there are *"two or three witnesses"* that testify of the true Messiah: *Towrah, Prophets, & Psalms.*

In Genesis 1:14, there are also *"three witnesses"* in the sky that tell us what time it is. These three witnesses are *"the sun, the moon and the stars,"* and they were all testifying of his authenticity on the night when he was born. You see the heavenly luminaries are what divide the daytime from the nighttime, hence the truth from the lies:

*Bereshiyth (Genesis) 1:14 And Elohiym 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:*

*Luqas (Luke) 21:25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;*

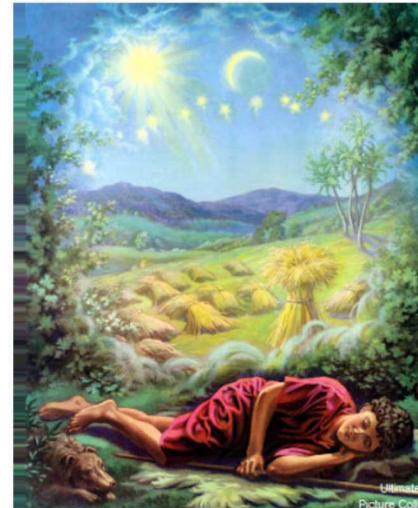
There are no Hebrew manuscripts of the Scripture where the name Yosaef is spelled this way. The name Yosaef is not theophoric, i.e. it does not contain any form of the divine name.

Yahuwceph (Joseph) was a prophetic *"type"* of Messiah and he was given a dream wherein the *"sun, moon and stars"* were all bowing down to him:



Bereshiyth (Genesis) 37:9 And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

Why only eleven and not twelve stars? Yahuwceph (Joseph) was one of the tribes (sons) of Ya'aqob (Jacob) in Genesis 48-49 and eleven of his brothers (represented as stars) were going to bow down to him in the future. This was a prophetic picture of all twelve tribes of Yisra'el (including the tribe of Joseph) who will later on in history; bow down to the true Messiah of Yisra'el in his future millennial reign. On the night when our Messiah Yahuwshuwa was born, a "sign" was seen in the heavens and all three luminaries testified that he was the gen-uine awaited Messiah.



Let's begin with a most revealing prophecy in scripture that will lead us to know when the true Messiah was born:

This appears upright as in Martin's book. In reality the sign appears on its side with the head downward as seen from Israel at the time of the new moon.

The moon would not be in this position.



Chazown (Revelation) 12:

1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she being with child cried, travailing in birth, and pained to be delivered...

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto Elohiym, and to his throne.

This prophecy in Revelation 12 is showing us the Hebrew constellation of Bethuwlah (Virgo the Virgin) and she has the first crescent moon under-neath her feet. This took place on "Yom Teruw'ah" or the "Day of Blowing" aka the "Feast of Trumpets" on the 1<sup>st</sup> day of the 7<sup>th</sup> Hebrew month

of Tishri. You see, the Feast of Trumpets is nick-named "The Day That No Man Knows," because it is the only feast that is determined by the first sighting of the crescent "new moon" by two witnesses on the walls of Jerusalem. To read more about this feast, see my other article entitled: *Yom Teruw'ah: "The Day That No Man Knows!"*

This is now a Messianic urban legend. It has no basis in fact.

The plural of Yehudah is Yehudim.

The wise men had heard about the "star in the east" that would show them where the "King of the Yahuwdiy" (Jews) would be born, by the appearance of these "signs" in heavens:

Yehudi is an adjective meaning "Jewish."

Mattithyahuw (Matthew) 2:

1 Now when Yahuwshuwa was born in Bethlehem of Yahuwdah (Judea) in the days of Herod the king, behold, there came wise men from the east to Yerushalayim (Jerusalem),

2 Saying, Where is he that is born King of the Yahuwdiy (Jews)? For we have seen his star in the east, and are come to worship him.

This "woman" is none other than Miryam (Mary) the mother of our Messiah, who was a virgin when she gave birth to him. But she also represents Sarah, and the city of Jerusalem which is called the "mother of us



all" (Galatians 4:26). Jerusalem has a "crown of twelve stars" because she is the capital city of the nation of Yisra'el & Judah. In this prophecy, we see that Miryam (the mother of our Messiah) and also Jerusalem (the holy city) was giving birth to not only a "man-child" who was going to rule all nations in the future, but his offspring (his followers) who would later on become a "corporate man-child" referred to as "one new man" (Ephesians 2:15). On one particular night in history, this "sign" was seen in heaven and it was telling us a story and painting a picture of when the true Mashiyach (Messiah), Yahuw-shuwa was being born.



In Revelation 12:1, the Apostle Yahuwchanon (John) sees a "great wonder" in heaven. That word in the Greek Strong's Concordance for "wonder" is as follows:

#4592 - *sēmeion*: a sign, mark, token; that by which a person or a thing is distinguished from others and is known; a sign, prodigy, portent, i.e. an unusual occurrence, transcending the common course of nature; of signs portending remarkable events soon to happen; of miracles and wonders by which God authenticates the men sent by him, or by which men prove that the cause they are pleading is God's.

It says "And you shall call" or "And they shall call", not "and [she] shall call"... See Matthew 1.

Where have we seen this "sign" first prophesied about in the TaNaKh (Old Testament)?

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

You see, there is a direct correlation between this prophecy in Isaiah about the "sign" of a virgin bearing a son and the "sign" of the "woman" giving birth to a man-child in Revelation 12! The Hebrew word for "sign" in Isaiah 7:14 is as follows:

#226 - *owth*: sign, signal, a distinguishing mark, banner, remembrance, miraculous sign, omen, warning, token, ensign, standard, miracle, proof.

Speculation.

The sign that YaHuWaH promised to give us was this constellation of Bethuzolah (the Virgin) giving birth to a man-child who was to rule all nations!

Now, before I continue to illustrate exactly when our Messiah was born, it is also important to understand that this prophecy in Revelation 12 has a "two-fold" application, as we will soon learn. This was a "sign" in the heavens for when the true Messiah would be born, but it is also a future sign for when the corpor-ate "man-child" will be born of the "woman" which is Yerushalayim (Jerusalem) the capital city of Yisra'el. This "man-child" described by the Apostle Sha'uwI (Paul) in Ephesians 2:15 is the body of Messiah (Jewish & Gentile believers) who will be born into "one new man" when they are resurrected at the end of the tribula-tion.

Nice drash, but likely not what Paul had in mind.

This eschatological interpretation falls apart when we consider that the dragon pursued the woman after she gave birth. If the one new man is born at the resurrection after the tribulation, then where is the dragon to pursue? The dragon will not be around, because Messiah will have already dispatched him.

The first time that this prophecy was fulfilled was with the literal "woman," the virgin, Miryam (Mary) as she was giving birth to a literal man-child, the Messiah of Yisra'el. You see, this prophecy will be repeated on a corporate scale in the end of days, and so it is extremely important that we understand it's significance. The Apostle Sha'uwI (Paul) explained that "born-again" believers are going to follow in the same pattern as their Savior in the way that they are "born" into immortality:

Romiym (Romans) 6:



4 Therefore we are buried with him by immersion (baptism) into death: that like as Mashiyach (Messiah) was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

This means that our Messiah was resurrected (born-again) in the very same way that we shall be resurrected and born into our incorruptible bodies! The bride will be resurrected also on the *Feast of Trumpets* at the "last trump!" (1<sup>st</sup> Corinthians 15:51-53).

#### Seven Annual Feasts

Before progressing in this study, it is necessary to give a brief over-view of the seven annual feasts that all born-again believers are commanded to keep "forever" as part of our eternal covenant with our Creator. All seven of these feasts are outlined in Leviticus 23 as follows:

- 1.) Passover (Pesach) Leviticus 23:5
- 2.) Unleavened Bread (Chag Matzah) Leviticus 23:6
- 3.) First-Fruits (ha'Bikkuwriym) Leviticus 23:10
- 4.) Pentecost (Shabuwoth) Leviticus 23:15-16
- 5.) Trumpets (Yom Teruw'ah) Leviticus 23:24
- 6.) Atonement (Yom Kippur) Leviticus 23:27
- 7.) Tabernacles (Sukkoth) Leviticus 23:34

The three *Spring Feasts* mentioned above is the season of our Messiah's death, burial, & resurrection. He was sacrificed for us on *Passover*, and then the next day, he was buried on the *Feast of Unleavened Bread*, and three days later, he resurrected on *First-Fruits* (not on Easter Sunday). The three *Fall Feasts* mentioned above is the season of the nativity of our Messiah. They are: *The Feast of Trumpets*, *The Day of Atonement* & *The Feast of Tabernacles*. These three feasts commemorate the time of year when our Messiah came into the world as the Savior.

#### Ushering In the King with the Tekiah

The *Feast of Trumpets* is called "a memorial of blowing trumpets" in scripture:

*Wayyiqra (Leviticus) 23:24 Speak unto the children of Yisra'el, saying, In the seventh month, in the first day of the month, shall you have a sabbath, a memorial of blowing trumpets, an holy convocation.*

The word "convocation" in this passage is the Hebrew word "miqra" which means "a rehearsal." What are we commanded to rehearse for? Our future resurrection---our rebirth!

It should also be noteworthy to understand that all of the Kings of Yahuwdah (Judah) were ushered into their office and coroneted on this particular feast day called "The Feast of Trumpets" or "Yom Teruw'ah."

On the *Feast of Trumpets*, there are four trumpet blasts that are traditionally sounded. They are as follows:

- 1.) Tekiah
- 2.) Shebariym
- 3.) Teruw'ah
- 4.) Tekiah Gedolah.

The first trumpet sound called the *Tekiah*, is a pure unbroken sound that calls man to search his heart, forsake his wrong ways, and seek forgiveness through repentance. This is the sound that is used to "usher in the king" when he is about to be crowned as king. This was the announcement from the Heavenly Father as he was introducing his Son into the world.

The last trumpet is on Yom Kippur in the year of Jubilee. See Lev. 25:8-9. Yom Kippur comes AFTER Yom Teruah, so the Yom Teruah trumpet cannot be last.

This is not a feast

There are three pilgrim feasts, not three spring feasts.

A fast, not a feast



The next sound called the *Shebariym* is a broken staccato trembling sound which is sup-posed to typify a man crying in repentance. This would have been when Miryam "*cried, travailing in birth, and pained to be delivered*" according to Revelation 12:2. The next trumpet sound is called the *Teruw'ah* and it is a wave-like sound of alarm calling upon man to stand by the banner of Elohiym.



**The Teruw'ah is a sign, a signal, or a banner!**



And what exactly is this "*banner?*" We just discovered that the Hebrew word for "*sign*" (*owth*) also means "*a banner!*" That banner is the "*scarlet thread*" that was placed on the hand of Tamar's twin when he stuck his hand out in *Genesis 38:29-30*. This twin is named *Zarah* or "*Zerach*" in Hebrew (#2226), and he is a prophetic "*type*" of Messiah

whose name means "*rising of light.*" On Yom Teruw'ah, the first sliver of the crescent moon is *rising* until it reaches it's full light on the 15<sup>th</sup> of the month (at it's peak) on the Feast of Tabernacles. But this twin stuck his hand out first as a "*sign*" or a banner that he was the "*first-born!*"

Listen to the similarity of the wording from *Genesis 38:28* to *Revelation 12:2*:

*Bereshiyth (Genesis) 38:28 And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.*

*Chazown (Revelation) 12:2 And she being with child cried, travailing in birth, and pained to be delivered.*

You see, Tamar giving birth to twins is a symbol of the *Two House of Yisra'el: Ephrayim & Yahuwdah (Judah)*. And who was her first-born? It was *Zerach (Zarah)* who was given the sign of the "*scarlet ribbon*" on the hand.

That first-born son of Tamar was a prophetic picture of the "*first-born*" son of Miryam who also became the "*first-born*" from among the dead.

*Luqas (Luke) 2:7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.*

*Romiym (Romans) 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.*

*Qolasiym (Colossians) 1:18 And he is the head of the body, the qehillah (congregation): who is the beginning, the firstborn from the dead; that in all things he might have preeminence.*

You see the first-born son of Tamar bore the scarlet thread to symbolize our Messiah who is also the first-born from among the dead. His blood flowing out of his hands when he was nailed to the tree was the



Drash..homily...nice illustration, but not literal fact. If it is claimed to be fact, it is speculation.

scarlet thread:

*Tehilliym (Psalm) 22:16 ".....they pierced my hands and my feet."*

The Hebrew word for "scarlet thread" in Genesis 38:29 is #8144 "shaniy" which means:

*scarlet, crimson; the insect 'coccus ilicis,' the dried body of the female yielding colouring matter from which is made the dye used for cloth to colour it scarlet or crimson.*

This female insect is an illustration of the woman giving birth to a man-child with the scarlet thread!

*Yeshayahuw (Isaiah) 1:18 "... though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."*

In this verse from Isaiah, the Hebrew word for "scarlet" is once again, "shaniy," which refers to this insect, "coccus ilicis." The word, "crimson" (towla #8438) is often used in conjunction with the word "scarlet." They are synonymous with each other, but "towla" refers to the worm, more than the color. This grub, or scarlet worm, is found in a species of oak trees around the Mediterranean and is about the size of a pea. The female has a very round shape and red color. This Hebrew word crimson (towla) is also translated as "a worm, a grub, a maggot" in scripture.

There is a fascinating story behind this little worm, which will explain the profound meaning of this verse. When the life of the female *coccus ilicis*, (or scarlet worm) is nearing the end of her life, she climbs a tree and attaches her body to it, fixing her-self so firmly and permanently, she virtually impales herself on the tree, and never leaves again. Just before she dies, her eggs hatch and she gives birth to her young. The eggs deposited beneath her body are now protected from predators. Then, after the larvae hatch they are able to enter their own life cycle. As the mother dies, crim-son fluid from within her body, stains her own body and the surrounding wood she is attached to. She makes the ultimate sacrifice and because of her own death, her offspring are given new life. From the crushed, dried dead bodies of such female scarlet worms, the scarlet dye is extracted and used to dye wool red.



This dye is referred to in the Bible as simply "scarlet" (the color), or "crimson" (the worm).

*Tehilliym (Psalm) 22:6 speaks of Messiah:*

*"But I am a worm, and not a man, A reproach of men, and despised by the people."*

The word "worm" in this verse, is also "towla" (the word crimson) which is the color of blood. This verse is actually saying, "But I am crimson," referring to the *coccus ilicis* as a metaphor for his very own blood that would be shed for us. He was impaled on a tree just as the female worm was for her young so that we might live!

In addition to this, the crushed "*coccus ilicis*" contains a chemical that is an anti-bacterial agent which is why it was used in two types of purification ceremonies:

1.) When there was a plague, scarlet was included in the purification of the house. "And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet" (Leviticus 14:52).

OK at this point I am weary of pointing out Maria's non-chronological mistakes, her incorrect exegesis, and her Hebrew mistakes, so we shall simply say that however much Hebrew and Scripture she knows, she is not teaching it competently. I will forthwith skip everything she says except the chronology parts, and anything I just happen to notice.



2.) The scarlet worm was also used in the formula with the ashes of the red heifer "And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer" (Leviticus 19:6).

These ashes were used to cleanse a person when they came into contact with a dead body (a host for bacteria). This crimson, the worm *coccus ilicis*, was necessary to make one clean, which is symbolic of the blood of Yahuwshuwa removing the sin of disease and death from us.

*Yeshayahuw (Isaiah) 53:5 But he was wounded for our transgressions, he was bruised [crushed] for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.*

*Ibriym (Hebrews) 9:13-14 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifies to the purifying of the flesh: How much more shall the blood of Mashiyach (Messiah), who through the eternal Spirit offered himself without spot to Elohiym, purge your conscience from dead works to serve the living Elohiym?*

The scarlet cord (thread) is also referred to in the book of Joshua, when Rahab the harlot, hung a "scarlet" thread from her window, which preserved her life from the Yisra'elite invasion to come.

*Yahuwshuwa (Joshua) 2:21 And she said, According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window.*



Here, the scarlet cord that had been dyed using the scarlet worm's body, is used to identify the home of Rahab, who befriended the Yisra'eli spies, and it spared her life and her family from destruction. In the same way, we are chosen and identified by YaHuWaH, through the blood of Yahuwshuwa ha'Mashiyach that washed our sins away. The last words of our Messiah when he died on the tree are also deeply profound in light of this metaphor of the *ilicis* worm:

*Yahuwchanon (John) 19:30 When he had received the drink, Yahuwshuwa said, "It is finished." With that, he bowed his head and gave up his spirit.*

Interestingly, that word in Latin, "*ilicis*" literally means...."*it is finished!*"

The connection between the wool that comes from a lamb that is shorn, and the red dye that comes from this worm are now coming into focus:

*Yeshayahuw (Isaiah) 1:18 Come now, and let us reason together, says YHWH: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.*

*Ibriym (Hebrews) 9:19 For when Mosheh had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people...*

The bride of Messiah is typified as the woman in *Proverbs 31:21* whose household is clothed in scarlet: "She is not afraid of the snow for her household: for all her household are clothed with scarlet (*coccus ilicis*)."

This means that the bride of Messiah is "covered" in the blood of the lamb!

The prophecy that Ya'aqob (Jacob) spoke over his son Yahuwdah (Judah) in *Genesis 49:11* says that he would "Bind his foal unto the vine, and his donkey's colt unto the choice vine; he washed his garments in wine, and



his clothes in the blood of grapes." This same prophecy is seen again in *Revelation 19:13* about our Messiah, the Lion of the Tribe of Yahuwdah (Judah) and it says that "he was clothed with a vesture dipped in blood: and his name is called The Word of Elohiym."

Iconographic images? I don't approve.



In *Isaiah 63:1*, the Messianic prophecy says that Messiah will come from "Edom" which is a word that means "scarlet red," and it goes on to say that he "dyed his garments." You see that "banner" or that "sign" was the scarlet thread and that is when this *third trumpet* blast is sounded on the *Feast of Trumpets!* Miryam gave one last shout as she pushed the baby out of her womb!

And when did our Messiah die on the tree? He was nailed to the tree at the *3<sup>rd</sup> hour* of the day (9:00 a.m.). And he died at the *9<sup>th</sup> hour* of the day or *3:00 p.m.!* He was also in the heart of the earth for "*three days and three nights!*" Can you see the witness of *three* yet for his birth on the *Feast of Trumpets?* He was resurrected (born-again) from the dead on the *third day!*

Why did I go down this seemingly mysterious path to show you what the *Teruw'ah* trumpet blast signifies? It is because I aim to illustrate why our Messiah was born on the "*Day of Blowing*" and how the word for "*Teruw'ah*" (blowing) is a "*sign, a banner, and a signal*" of the promised Messiah.

Now, let's take a look at the Hebrew word for "*blowing*:"

#8643 **truw`ah** ter-oo-aw from 7321; clamor, i.e. **acclamation of joy** or a battle-cry; especially clangor of trumpets, as an alarm, blowing of the trumpets, **joy**, jubilee, loud noise, **rejoicing, shouting**, high, **joyful sounding**.

The root word for this word is as follows:

#7321 **ruwa`** roo-ah a primitive root; to mar (especially by breaking); figuratively, to split the ears (with sound), i.e. **shout** (for alarm or joy):--**blow an alarm, cry** (alarm, aloud, out), destroy, **make a joyful noise**, smart, shout (for joy), sound an alarm, triumph.

Are you making the connection yet? Let's take a look at what the angels were doing on that same day when Messiah was born:

*Luqas (Luke) 2:*

9 And, lo, the angel of YHWH came upon them, and the glory of YHWH shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, **I bring you good tidings of great joy**, which shall be to all people.

11 For unto you is born this day in the city of Dawiyd (David) a Saviour, which is Mashiyach (Messiah) YHWH.

12 And **this shall be a sign unto you**; You shall find the babe wrapped in swaddling clothes, lying in a manger (*sukkah*).

13 And suddenly there was with the angel **a multitude of the heavenly host praising Elohiym**, and saying,



14 *Glory to Elohiym in the highest, and on earth peace, good will toward men.*

Do you see this yet? The angels were shouting and rejoicing on the *Feast of Trumpets* with the trumpet sound of the "Teruw'ah!" This is a "banner" or a "sign!" That sign shown to the shepherds was a babe lying in a manger (sukkah) in swaddling clothes!



But then the final trumpet sound, the fourth and last one on the *Feast of Trumpets* is called the *Tekiah Gedolah*, which is a prolonged, unbroken sound typifying a final appeal to sincere repentance and atonement. This is when he would have actually been born---at the *last trumpet!*

And when will the future bride, the "one new man" be born into immortality? At the *last trumpet!*

1<sup>st</sup> *Qorin'tiym (Corinthians) 15:*

51 *Behold, I show you a mystery; We shall not all sleep, but we shall all be changed,*

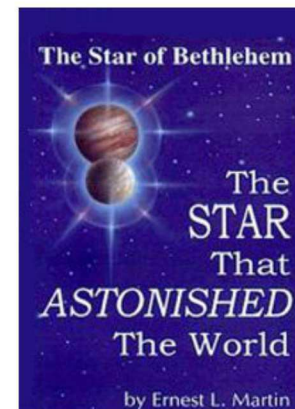
52 *In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.*

Do you see the pattern yet? The Messiah was born at the "last trumpet" on the *Feast of Trumpets* and the future bride will also be "born" into incorruption at the *last trumpet* on the *Feast of Trumpets!*

Why is this significant? Because it shows the pattern and the typology for Yahuwshuwa being born at the last trumpet on the *Feast of Trumpets!*

You see, our Messiah came to us in the 4<sup>th</sup> Millennium from creation, and he also died on the 4<sup>th</sup> day of the week (Wednesday), before he resurrected three days and three nights later on the evening of the 7<sup>th</sup> day, Sabbath. It is no surprise then, that the 4<sup>th</sup> trumpet blast is what brought about his arrival into the world. The number "4" in scripture symbolizes the "four corners of the earth" and YaHuWaH our creator will harvest the earth at the second coming of Messiah. His bride will also be resurrected at the beginning of the seventh millennium (the 7<sup>th</sup> day).

Yom Kippur is the last trumpet.



It is fitting therefore that Messiah would be born on this day, since YaHuWaH was announcing his son into the world as the *Malkiy-Tzedeq* in Hebrew, "King of Righteousness." Dr. Ernest L. Martin cites the many discoveries which reveal the exact date when our Messiah was ushered into the world.

The entire book can be downloaded for free at the link below:

<http://www.askelm.com/star/index.asp>

The video below gives an illustration of the planetary alignment that took place that night when our Messiah was born:

[http://www.youtube.com/watch?v=2fQEzNts-dE&feature=player\\_embedded](http://www.youtube.com/watch?v=2fQEzNts-dE&feature=player_embedded)

How can we know for sure that Yahuwshuwa was born on September 11<sup>th</sup> in 3 B.C. on "Yom Teruw'ah?" In his book entitled "*The Star That Astonished the World*," Dr. Ernest L. Martin shows that the



This is not true. As I have shown the alignment for Aug 31, 2 BC is better, and the alignment for 3 BC is not as good.

planetary alignment which occurred that year when Yahuwshuwa was born was from the prophecy in Revelation 12.

On no other day except on September 11<sup>th</sup> in 3 B.C. do we see this planetary alignment taking place. On this day and never before this date nor ever again afterwards, has this same configuration of the planets and stars been seen.

The Hebrew word for "virgin" is "Bethuwlah" which is what this constellation is named after. The pagans renamed these constellations after pagan deities, and they assimilated this "virgin" to their false mother goddesses, but it's origin has always pointed to only one "mother" which is Jerusalem "the mother of us all."



The constellation was renamed in Latin as "Virgo the Virgin" and she had 12 stars around her head (for the twelve tribes of Yisra'el), and the moon was under her feet. The sun was "mid-body" and so she was "clothed with the sun." She was also giving birth to "Ariel," the Lion of the Tribe of Yahuwdah (Judah). The planet Jupiter was also seen inside this constellation which is called Malkiy-Tzedeq (King of Righteousness) or Melchizedek. The pagans renamed this planet after the pagan deity from Greece (Zeus) or Jupiter (Roman).

Israel is also portrayed as a virgin, so this exegesis is NO GOOD.

It has become customary within Messianic Judaism to believe that our Messiah was born on the *Feast of Tabernacles* rather than on the *Feast of Trumpets*. I must admit, that when I first began this research in 2002, I grappled with the idea of his birth being on *Tabernacles (Sukkot)* or on *Trumpets (Teruw'ah)*. But the more I studied the scriptures surrounding these two feasts, it became apparent that our Messiah actually fulfilled all three of the *Fall Feasts* at his birth and all four of the *Spring Feasts* at his death. That was a revelation that truly astounded me, and you will soon learn why.

This is SHEER STUPIDITY MARIA. How do you suppose that Yom Kippur is the 10th day from Yom Teruah when the circumcision was on the 8th day.

### Circumcision Typology on Yom Kippur

I can understand why most Messianics and others within the Hebraic Roots Community have concluded that our Messiah was born during the *Feast of Tabernacles*. It is because a *manger* is called a *sukkah* in Hebrew, and it is a temporary shelter that we dwell in for seven days during this feast called *Sukkoth* in Hebrew. And then on the 8<sup>th</sup> day or the last day following this feast, it would seem fitting that he was then circumcised, because a baby boy is to be circumcised on the 8<sup>th</sup> day from his birth. But there are several reasons why he could not have been born on the *Feast of Tabernacles*, and you are going to understand why if you follow my reasoning with the scriptures that I will present. So please bear with me and pay close attention. I am going to illustrate for you now, why I believe he was circumcised for *Yom Kippur* rather than the *eighth day* of the *Feast of Tabernacles* as traditionally taught.

Since Month VI was 30 days in this year, there is no doubt as to the proper day of Yom Teruah. You can't have a birth on the official feast day and a circumcision on Yom Kippur. It is impossible. And even if the birth was on the second day of the feast, the 8th day will only reach the 9th day of the month, which is not Yom Kippur.

Isaac was conceived in the 4th month and born in the first month. cf. Gen 18:10; Gen. 19:3; Gen 21:12. The promise was "at the time of life" i.e. for spring.

Since ancient times in Yisra'el, traditionally, *Yom Teruw'ah* has always been celebrated for two days due to the fact that the sighting of the first crescent moon demanded two credible witnesses. By the time that the new moon was finally sanctified (set-apart) by the Sanhedrin, half of the day was already spent, and so the entire next day on the 2<sup>nd</sup> day of Tishri, the *Feast of Trumpets* continued to be celebrated.

It is also interesting to realize that like the new moon, *no man can know the day or the hour* when it will make its sudden appearance. So it is with a baby whose gestation can be approximated but *no man knows the day or the hour* when this baby will suddenly decide to make his appearance into the world. The baby's head first appears as it begins to make its way out his mother's birth canal. The moon likewise begins to show its first crescent.

Samuel was born in the spring. 1Sam 1:20.

On the first day of *Yom Teruw'ah*, Yisra'el reads *Genesis 21* where Sarah *conceives* Yitzqach (Isaac) and they also read *1<sup>st</sup> Samuel 1-2:10* where Channah cries out to YaHuWaH for a son, and she *conceives and gives*



birth to the prophet Samuel. This is not a coincidence that the scriptures being read on this feast relate to *conception and birth*, even though Orthodox Jews do not believe that Yahuwshuwa is the Messiah! Can you imagine the shock they will experience when they will one day learn that these verses were being read as a symbol of their Messiah who was also born on this feast day? Messianic Jews also read 1<sup>st</sup> *Thessalonians 4:13-18* where it speaks about the second coming of Messiah and 1<sup>st</sup> *Corinthians 15:51-54* about the catching away of the bride when she is *reborn* (resurrected). Once again, the typology here speaks of birth and rebirth.



On the second day of Yom Teruw'ah, it is called the *Akedah*, (the binding of Isaac) when they read *Genesis 22:1-24*. On this day, they read the account of Abraham offering up his son Yitzqach (Isaac) on the altar and then YaHuWaH providing a ram as a substitute offering. Isaac was for all intent and purposes "*dead*" even though he was not killed. Abraham had to "*die*" in his heart to his son. He had to die to his own desires and let go of his son before he was ready to plunge that knife into him. Isaac also had to accept the idea of death, and so in his heart he "*died*" and was willing to give up his life for the love of his father and his Creator. When the angel then appeared to Abraham and stopped him from killing Isaac, we could then say that he was "*born-again*." This was essentially the birth of his new destiny as the son of promise!

The people of Yisra'el also read *Jeremiah 31:1-19* where it speaks of the restoration and salvation of Yisra'el at the second coming of Messiah. Why is it important to explain this? Because as we uncover the details of when Messiah was born, we will be able to see that the traditions practiced by the House of Yahuwdah (Judah) on this particular feast all point to the birth of their long-awaited Messiah, if they will only have eyes to see! Miryam went into labor on the evening of the 30<sup>th</sup> day of *Elul*, (the last day of the 6<sup>th</sup> Hebrew month). Then as the sun went down, began the 1<sup>st</sup> day of the 7<sup>th</sup> month of *Tishri*, and she was in labor all that day as these four trumpets would have been sounded. By the evening of the 1<sup>st</sup> day of the 7<sup>th</sup> month of *Tishri*, just before it became the 2<sup>nd</sup> day of *Tishri*, at sundown, he was born at the last trumpet!

At this website, by Hillel ben David (Greg Killian) he explains why *Yom Teruw'ah* was and still is celebrated for two days.

<http://www.betemunah.org/knowday.html>



Originally...the New Moon was not fixed by astronomical calculations, but was solemnly proclaimed after witnesses had testified to the reappearance of the crescent of the moon. On the 30<sup>th</sup> of each month, the members of the Sanhedrin assembled in a courtyard in Jerusalem, named Beit Ya'azek, where they waited to receive the testimony of two reliable witnesses; they then sanctified the New Moon based on their calculations and the testimony of these two witnesses. If the moon's crescent was not seen on the 30<sup>th</sup> day, the New Moon was automatically celebrated on the 31<sup>st</sup> day (which was the first day of the next month).

Normally we know several days in advance, the date of the next festival. However, there is one festival which actually falls on the new moon. The only festival that falls on a new moon is...Yom Teruah....

Yom Teruah, therefore, is the festival that, "**No one knows the day or hour that it starts, not even the angels in heaven, nor the Son, but only the Father.**" Until the Sanhedrin sanctifies the New Moon of the seventh month, no one know when Yom Teruah will begin....

...These days of Yom Teruah are called "**yoma arichta**" (one long day) to indicate that the sanctity of both is not a doubtful sanctity, but a definite one....The reason that we celebrate for two days is because if we waited to start our

Revelation does not say this. The labor began when the new moon was seen, and the birth was during the day part of Yom Teruah. The Shepherds visited on the 2nd day of the feast after the birth had taken place earlier in the day.

The honor of the last trumpet is on Yom Kippur.

This is not what Yeshua meant. This connection is assumed, and is contrary to Messiah's context.



celebration until after the new moon had been sanctified, we would have missed half the celebration because the new moon can only be sanctified during daylight hours. The new moon is also very difficult to see on the first day because it can be seen only about sunset, close to the sun, when the sun is traveling north. So, looking for a very slim faint crescent moon, which is very close to the sun, is a very difficult thing to do....

Speculation.

These two days are celebrated as though it is just one long day of forty-nine hours from candle lighting time, eighteen minutes before sundown; to havdalah time, forty-two minutes after sundown....

**\*Note by Maria Merola:** Could it be that these "forty nine hours" used to celebrate this feast represents the "seventy sevens" or shebuwah (forty nine years) of when Daniel's 70-Week prophecy cycles around? If  $70 \times 7 = 49$  and 70 "shebuwah" (weeks) equals 490 years, can we see a pattern of  $70 \times 7$  equaling how many times we must forgive our brother? (Matthew 18:22).

Now according to the testimony of Ernest L. Martin, the birth of Messiah took place at sundown on the Feast of Trumpets around 6-7 p.m. The Towrah tells us that **on the ninth day** of the seventh month of Tishri, the Day of Atonement (Yom Kippur) is to begin at evening:

Wayyiqra (Leviticus) 23:32 It shall be unto you a sabbath of rest, and you shall afflict your souls: **in the ninth day of the month at evening, from evening unto evening, shall you celebrate your sabbath.**

We should then be able to count eight days following his birth until his circumcision just before Yom Kippur. So let us count:

- Messiah born at sundown 1<sup>st</sup> of Tishri just before the 2<sup>nd</sup> of Tishri
- 2<sup>nd</sup> of Tishri sundown: day #1
- 3<sup>rd</sup> of Tishri sundown: day #2
- 4<sup>th</sup> of Tishri sundown: day #3
- 5<sup>th</sup> of Tishri sundown: day #4
- 6<sup>th</sup> of Tishri sundown: day #5
- 7<sup>th</sup> of Tishri sundown: day #6
- 8<sup>th</sup> of Tishri sundown: day #7
- 9<sup>th</sup> of Tishri sundown: day #8 Messiah circumcised.
- 9<sup>th</sup> of Tishri @ sundown becomes the 10<sup>th</sup> of Tishri, Yom Kippur begins (Leviticus 23:32).

This conclusion is accordingly wrong.

Following Maria's logic here, this sundown begins Tishri 9, and he has to be circumcised BEFORE the next sundown.

The next sundown begins Yom Kippur. Therefore, the BEST Maria can do is have the circumcision on Tishri 9.

Now it makes sense that he was circumcised at the on-set of the Day of Atonement (Yom Kippur) just as the ninth day of Tishri was about to end and the tenth day was beginning. Then five days later he also dwelled in the sukkah (manger) as a new-born with his parents during the 7 days of Sukkot.

The typology of a Yom Kippur circumcision is a much better fit, because the foreskin is like a veil to our hearts and Yom Kippur is nick-named "face-to-face." Why is it called face-to-face? It is when the priest goes behind the veil once per year and he comes face-to-face with YaHuWaH. This is when Ya'aqob (Jacob) wrestled with YaHuWaH all night long, and by morning he had declared that he had seen Elohiym "face-to-face" (Genesis 32:30). Jacob's wrestling was likened unto a baby coming out of the birth canal. He had to "die" to his old sinful nature, and by morning he was reborn into a new man who had an encounter with his maker. His new name accompanied his "born-again" experience as he went from being called Ya'aqob to Yisra'el.



At the future Marriage Supper of the Lamb, the House of Yahuwah (Judah) will finally see their Messiah "face-to-face" and they will finally recognizes him as prophesied in Zechariah 12:10. The veil will then be lifted from their eyes so that they can see him face-to-face! Since, the blood of the lamb is sprinkled on Yom





Kippur “*behind the veil,*” on the altar, his circumcision was being portrayed as a “*type and shadow*” of his ultimate sacrifice which would “*cover*” (atone for) our sins once and for all. The word “*atonement*” in Hebrew is “*kippur*” but it comes from another root word:

#3722 **kaphar** kaw-far’ a primitive root; **to cover** (specifically with bitumen); figuratively, to expiate or condone, to placate or cancel:-- appease, make (an atonement, cleanse, disannul, forgive, be merciful, pacify, pardon, purge (away), **put off**, (make) reconciliation.

What gets “*put off*” during a circumcision? The foreskin!  
And what is “*covered*” during Yom Kippur? Our sins! The

Apostle Sha’uwl (Paul) spoke in this very same prophetic language:

*Qolasiym (Colossians) 2:11 In whom also you are circumcised with the circumcision made without hands, in putting off, the body of sins in the flesh by the circumcision of Mashiyach (Messiah).*

Do you see this? The word “*atonement*” is “*kippur*” which comes from the root word “*kaphar*” which means to “*put off the body of sins in the flesh by circumcision!*”

The infant Yahuwshuwa’s blood was released at his circumcision as a foreshadowing of him being the Yom Kippur sacrificial goat in the future. The blood of the goat enables us to have the “*veil*” (foreskin) removed from our hearts so that we can “*see*” him face-to-face!

The “*covering*” of the heart is called a foreskin in scripture. We are commanded to “*remove the foreskin of our hearts*” in Deuteronomy 10:16 & Jeremiah 4:4. And when this “*veil*” or foreskin is removed, we are able to come “*FACE-TO-FACE*” with our Creator!

This is why the Jewish people have nick-named the Day of Atonement aka Yom Kippur as “*face-to-face!*”

This is when the High Priest in the Temple would go behind the veil into the *Holy of Holies* and sprinkle the blood of the lamb on the mercy seat once per year on Yom Kippur. This would bring him “*face-to-face*” with YaHuWaH as he interceded for Yisra’el. The fact that the blood of a goat was used for Yom Kippur to be sprinkled on the mercy seat by the High Priest, (behind the veil) was being foreshadowed here at Yahuwshuwa’s circumcision.

Our eternal High Priest after the order of Melchizedek, was having his foreskin removed on the 8<sup>th</sup> day following his birth as a picture of the veil in the Temple being torn as well as the veil to our hearts being removed by his once-and-for-all sacrifice. His blood was being released through circumcision (covenant) on Yom Kippur as a sign that only his blood could atone for our sins!

In the future, when the bride is “*born*” into immortality, she will also have the “*veil*” of her mortal flesh removed. The bridegroom will remove the “*veil*” from her face as is done in a traditional wedding ceremony, and she will come face-to-face with him at last!

It is prophetically fitting that he would be circumcised on Yom Kippur, and then five days later he would have “*dwelled*” in a “*tabernacle*” or sukkah (manger) with his parents for seven days.

#### Why He Was Not Born on the Feast of Tabernacles

Another reason why it does not seem plausible for the birth of Messiah to have been on Sukkot, is that according to Luke’s Gospel, Yahuwceph (Joseph) and Miryam (Mary) had to travel to Bethlehem to be taxed. While they were there, Mary gave birth to Yahuwshuwa Messiah:

*Luqas (Luke) 2:*

*4 And Yahuwceph (Joseph) also went up from Galilee, out of the city of Nazareth, into*

Speculation. The circumcision was not on Yom Kippur.



*Yahuwadah (Judaea), unto the city of Dawiyd (David), which is called Bethlehem; (because he was of the house and lineage of Dawiyd:)*

5 To be taxed with Miryam (Mary) his espoused wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

**\*Note:** This is very important because there are three pilgrimage feasts that every Yisra'elite man must travel to Jerusalem to keep each year. According to the Towrah commandment in Deuteronomy 16:16, they are: *Passover (Pesach)*, *Pentecost (Shavuot or Feast of Weeks)*, and the *Feast of Tabernacles (Sukkot)*.

But since Jerusalem is 6 miles away from Bethlehem, we know that Yahuwceph (Joseph) and Miryam (Mary) could not have been in Jerusalem for the *Feast of Tabernacles* if Messiah had been born on that day. Had he been born on the *Feast of Tabernacles*, he would've been born in Jerusalem six miles away (not in Bethlehem).

Yahuwceph (Joseph) had to appear before YaHuWaH in the Temple in Jerusalem and bring an offering on the *Feast of Tabernacles* according to Exodus 23:19-20. But if Yahuwceph (Joseph) was in Bethlehem 6 miles away helping his wife give birth in a sukkah (manger), how then could he go to Jerusalem to make on offering for the *Feast of Tabernacles*? You see, he could not be in both places at once, and Yahuwceph (Joseph) would not have left Miryam there alone giving birth while he went to Jerusalem to offer sacrifices in the Temple. Also, there is an ancient adoption custom that says that whoever helps the woman give birth to the child gets to adopt the child and bring him into his tribe! Hence, the reason we are able to determine that our Messiah came from the line of Levi (his mother's tribe) and the line of Judah (Joseph's tribe) according to Matthew 1:16! That means that Joseph had to be there for the birth to adopt his son into the tribe of Yahuw-dah! Melchizedek is both a priest (Levi) and a king (Judah).

The shepherds were also told to go to Bethlehem to see the child, but they were not told to go to Jerusalem. If this was the *Feast of Tabernacles*, the Angel of YaHuWaH would've told them to go to Jerusalem to keep the feast in Jerusalem (not to Bethlehem).

*Luqas (Luke) 2:*

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, **Let us now go even unto Bethlehem**, and see this thing which is come to pass, which YHWH has made known unto us.

16 And **they came with haste, and found Miryam (Mary), and Yahuwceph (Joseph), and the babe lying in a manger.**

Actually, there is clear proof that Yahuwshuwa could not have been born at any of the three pilgrimage *Feasts of Passover, Pentecost or Tabernacles*. These were times when all Yisra'elite men were required by biblical law to be in Jerusalem (Deuteronomy 16:6, 11, 16). Yet Luke tells us that during the time of Messiah's nativity "**everyone went into his own city**" (Luke 2:3). Besides, the Romans would not have selected the three primary festival seasons for a census when most of the Jews in Palestine were required to be in Jerusalem.

The reason there was no room at the inn was not because the people were crowding into the Jerusalem area for ceremonial purposes, but, as Luke tells us, they were there to be registered for the census.

According to the Towrah commandment in Leviticus 12, Miryam (Mary) had fulfilled her 40 days of purification following the birth of a male child and then they brought the child to Jerusalem to be dedicated to YaHuWaH. If he had been born in Jerusalem during the *Feast of Tabernacles*, they would not

A better objection is that every man had to go to his own city according to the Roman decree.





have had to travel there following her days of purification because she would've already been there for his birth and for the remaining 40 days afterwards.

*Luqas (Luke) 2:22 And when the days of her purification according to the Law of Moses were accomplished, they brought him to Yerushalayim (Jerusalem), to present him to YHWH.*

According to the Towrah, a woman is considered unclean for 7 days following the birth of a male child. But she is considered unclean for 14 days following the birth of a female child:

*Wayyiqra (Leviticus) 12:*

*2 Speak unto the children of Yisra'el, 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.*

*3 And in the eighth day the flesh of his foreskin shall be circumcised.*

What this means is that she had to remain separated for seven days following the birth of Messiah. This means that she could not celebrate the *Feast of Tabernacles* with Joseph in a sukkah (manger) because this would render his celebration of this holy feast as unclean. Also, during the *Ten Days of Awe*, Yisra'elites would fast and pray leading up to Yom Kippur to cleanse and purify themselves. Miryam had seven days of being unclean and then the male child would be circumcised. It is fitting that Miryam was "unclean" during the first seven days of the "Ten Days of Awe," but by Yom Kippur she was cleansed so that she could go to the Temple for her son's circumcision. She would not be allowed into the sanctuary for 33 more days, but she could at least be in the outer court of the Temple for Yom Kippur to observe the circumcision of her baby boy.

*Wayyiqra (Leviticus) 12:4 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.*

#### **Why was there no room in the Inn?**

Because even though the *Feast of Tabernacles* was the only "pilgrimage feast" out of the three *Fall Feasts*, many people were traveling and coming to stay in the surrounding cities of Jerusalem early in order to observe all three of the *Fall Feasts*. And as I stated previously, it was because of the census also, that every-one returned to their home town, so that the Inns were booked up.

#### **Messiah fulfilled an intermediate fulfillment of all three Fall Feasts at his first coming:**

- 1.) Announcement: Yom Teruw'ah, ushering in the King.
- 2.) Circumcision: Yom Kippur, removal of the veil (foreskin) called "face-to-face."
- 3.) Dwelling with us: Sukkot; dwelt with us in a corruptible body.

#### **Messiah will fulfill all three Fall Feasts at his second coming:**

- 1.) Husband Ushering in the Bride: Yom Teruw'ah.
- 2.) Husband removes veil from the bride's face: Yom Kippur.
- 3.) Husband consummates the marriage with the 4<sup>th</sup> cup: Sukkot; Dwells with bride for 1,000 years of Sabbath rest.

In this study, I am going to be using the research of several different sources in order to narrow it down to precisely when Yahuwshuwa was born. I first want to show the evidence from scripture that absolutely proves that Yahuwshuwa was NOT BORN ON DECEMBER 25<sup>th</sup>, and it can be proven beyond a shadow of a doubt. The website below by Michael Schiefler shows the time-line charts for the schedule of the priest-hood set up by King David in 2<sup>nd</sup> Chronicles 24. It is very easy to determine the date of when our Messiah was born simply by knowing that Yahuwchanon (John) the Baptist's father (Zechariah) was a priest in the Temple of the division of Abiyahuw (Abijah) as seen in Luke 1:5. This helps us narrow down the birth of Yahuwshuwa to around sometime in September.

I am skimming here because Maria has blown away her competence as a teacher, and I don't want to listen anymore. If I miss something good, so be it. There is too much error to fish for the good here.



After we rule out a December 25<sup>th</sup> birth for Yahuwshuwa using the scriptures presented by Michael Schiefler, I will then follow with Dr. Ernest L. Martin's astronomical research and then finally Roy Reinhold's Bible Code Matrix research which absolutely narrows it down to *The Feast of Trumpets (Yom Teruw'ah)* Sept-ember 11<sup>th</sup> in 3 B.C.

Judging from all the evidence and research that I will present here, I believe that we can actually show that Yahuwshuwa Messiah fulfilled all three of the *Fall Feasts* at his birth as follows:

1.) **Feast of Trumpets** (Yom Teruw'ah): day of birth.

**\*Note:** I believe that the announcement came on September 11<sup>th</sup>, with the constellation appearing in the sky that night, and Mary/Miryam began going into labor that night, but his birth actually took place by sun-down that evening just before the 2<sup>nd</sup> day of Tishri. This would mean that he was born at sundown on the 1<sup>st</sup> of Tishri just before the 2<sup>nd</sup> day of Tishri. As I noted earlier, since ancient times the Feast of Trumpets was traditionally kept for two days because two witnesses were required to sanctify the new moon. This would have left only 8 days until Yom Kippur when he would've been circumcised.

2.) **Day of Atonement** (Yom Kippur): circumcision.

3.) **Feast of Tabernacles** (Sukkot): dwelled in a manger/sukkah with his parents.

What follows is an article by Michael Schiefler who believes the birth of Yahuwshuwa to be on the *Feast of Tabernacles* rather than the *Feast of Trumpets*. The Feast of Tabernacles is 15 days AFTER the Feast of Trum-pets each year. Michael Schiefler's calculations are an "approximation" of the time of year that Yahuw-shuwa was born during one of the *Fall Feasts of YaHuWaH* in September. His calculations are based on an undetermined "gestation period" which could set the date anywhere within a "window" of about 15 days between the *Feast of Trumpets & the Feast of Tabernacles*.

Michael Schiefler's research is being used here only for the purpose of showing the biblical evidence of the approximate time of year that the Angel Gabriel visited John the Baptist's father, Zechariah and this helps us to know when John the Baptist was born. From there, we can count 6 months (180 days forward) to find out exactly when Yahuwshuwa was born. I am also using the charts below to show the time of year when Gabriel visited Miryam/Mary (the mother of Yahuwshuwa) to announce that she would conceive.

\*The following research comes from Michael Shiefler's website, but I took the liberty of restoring the sacred names of deity in his article.

#### On What Day Was Jesus Born?

By Michael Shiefler

<http://biblelight.net/sukkoth.htm>

While much of the world celebrates the birth of Yahuwshuwa ha'Mashiyach (Jesus Christ) on the 25<sup>th</sup> of December, can the actual day of Yahuwshuwa's birth be determined from scripture? This question will be explored in some detail, and will yield a result that is quite intriguing. The first passage we will consider begins with the father of John the Baptist, Zechariah:

*Luqas (Luke) 1:5 There was in the days of Herod, the king of Yahuwdah (Judaea), a certain priest named Zekaryahuw (Zechariah), of the course of Abiyahuw (Abijah): and his wife was of the daughters of Aharown (Aaron), and her name was Elisheba (Elisabeth).*

*Luqas (Luke) 1:8 And it came to pass, that while he executed the priest's office before Elohiym in the order of his course...*

*Luqas (Luke) 1:23 And it came to pass, that, as soon as the days of his ministraton were accomplished, he departed to his own house.*

It is improper to change the words of another author.



*Luqas (Luke) 1:24 And after those days his wife Elisheba (Elisabeth) conceived....*

The clue given to us here is that Zechariah was of the "course" of Abiyahuw.

### The 24 Courses of the Temple Priesthood

King David on Elohiym's instructions (1<sup>st</sup> Chronicles 28:11-13) had divided the sons of Aaron into 24 groups (1<sup>st</sup> Chronicles 24:1-4), to setup a schedule by which the *Temple of YaHuWaH* could be staffed with priests all year round in an orderly manner. After the 24 groups of priests were established, lots were drawn to determine the sequence in which each group would serve in the Temple. (1<sup>st</sup> Chronicles 24: 7-19). That sequence is as follows:

#### The Division of the Priesthood

Scripture Reference	Division	Division
1 <sup>st</sup> Chronicles 24:7	1. Jehoiarib	2. Jedaiah
1 <sup>st</sup> Chronicles 24:8	3. Harim	4. Seorim
1 <sup>st</sup> Chronicles 24:9	5. Malchijah	6. Mijamin
1 <sup>st</sup> Chronicles 24:10	7. Hakkoz	8. Abijah
1 <sup>st</sup> Chronicles 24:11	9. Jeshuah	10. Shecaniah
1 <sup>st</sup> Chronicles 24:12	11. Eliashib	12. Jakim
1 <sup>st</sup> Chronicles 24:13	13. Huppah	14. Jeshebeab
1 <sup>st</sup> Chronicles 24:14	15. Bilgah	16. Immer
1 <sup>st</sup> Chronicles 24:15	17. Hezir	18. Apses
1 <sup>st</sup> Chronicles 24:16	19. Pethahiah	20. Jehezkel
1 <sup>st</sup> Chronicles 24:17	21. Jachim	22. Gamul
1 <sup>st</sup> Chronicles 24:18	23. Delaiah	24. Maaziah

*1<sup>st</sup> Dibrey ha'Yamiym (Chronicles) 24:19 These were the orderings of them in their service to come into the house of YHWH, according to their manner, under Aharown (Aaron) their father, as YHWH Elohiym of Yisra'el had commanded him.*

Now each one of the 24 "courses" of priests would begin and end their service in the Temple on the Sabbath, a tour of duty being for one week (2<sup>nd</sup> Chronicles 23:8, 1<sup>st</sup> Chronicles 9:25). On three occasions during the year, all the men of Yisra'el were required to travel to Jerusalem for festivals of YaHuWaH, so on those occasions all the priests would be needed in the Temple to accommodate the crowds. Those three festivals were *Unleavened Bread*, *Pentecost*, and *Tabernacles* (*Deuteronomy 16:16*).

### The Yearly Cycle of Service in the Temple

The Hebrew calendar begins in the spring, during the month of Abib (Nisan), so the first "course" of priests, would be that of the family of Jehoiarib, who would serve for seven days. The second week would then be the responsibility of the family of Jedaiah. The third week would be the feast of Unleavened Bread, and all priests would be present for service. Then the schedule would resume with the third course of priests, the family of Harim. By this plan, when the 24<sup>th</sup> course was completed, the general cycle of courses would repeat. This schedule would cover 51 weeks or 357 days, enough for the lunar Jewish calendar (about 354 days). So, in a period of a year, each group of priests would serve in the Temple twice on their scheduled course, in addition to the 3 major festivals, for a total of about five weeks of duty.

### The Conception of John the Baptist



Now back to Zechariah, the father of John the Baptist.

*Luqas (Luke) 1:23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.*

*Luqas (Luke) 1:24 And after those days his wife Elisheba (Elisabeth) conceived...*

Beginning with the first month, of Abib (Nisan), in the spring (March-April), the schedule of the priest's courses would result with Zechariah serving during the 10<sup>th</sup> week of the year. This is because he was a member of the course of Abiyahuw (Abijah), the 8<sup>th</sup> course, and both the *Feast of Unleavened Bread* (15-21 Abib) and Pentecost (6<sup>th</sup> of Sivan) would have occurred before his scheduled duty. This places Zech-ariah's administration in the Temple as beginning on the second Sabbath of the third month, Sivan (May-June).

The rotation begins the first Sabbath before Tishri 1 as PROVED by Roger Beckwith. See my powerpoint. This affects not the overall result, but it does ruin the precision of it for a 3 BC birth.

	1 <sup>st</sup> Month	2 <sup>nd</sup> Month	3 <sup>rd</sup> Month
	Abib - Nisan (March - April)	Zif - Iyyar (April - May)	Sivan (May - June)
First Week	Jehoiarib (1)	Seorim (4)	All Priests (Pentecost)
Second Week	Jedaiah (2)	Malchijah (5)	Abijah (8)
Third Week	All Priests (Feast of Unleavened Bread)	Mijamin (6)	Jeshuah (9)
Fourth Week	Harim (3)	Hakkoz (7)	Shecaniah (10)

Having completed his Temple service on the third Sabbath of Sivan, Zecharyahuw (Zechariah) returned home and soon conceived his son Yahuwchanon (John). So John the Baptist was probably conceived shortly after the third Sabbath of the month of Sivan.

**The Conception of Yahuwshuwa Messiah**

Now the reason that the information about Yahuwchanon (John) is important, is because according to Luke, Yahuwshuwa was conceived by the Ruwach ha'Qodesh (Holy Spirit) in the sixth month of Elisabeth's preg-nancy:

*Luqas (Luke) 1:24 And after those days his wife Elisheba (Elisabeth) conceived, and hid herself five months, saying,*

*Luqas (Luke) 1:25 Thus has YHWH dealt with me in the days wherein he looked on me, to take away my reproach among men.*

*Luqas (Luke) 1:26 And in the sixth month the angel Gabriel was sent from Elohiym unto a city of Galilee, named Nazareth,*

*Luqas (Luke) 1:27 To a virgin espoused to a man whose name was Yahuwceph (Joseph), of the house of Dawiyd (David); and the virgin's name was Miryam (Mary).*

**\*Note:** That verse 26 above refers to the sixth month of Elizabeth's pregnancy, not Elul, the sixth month of



the Hebrew calendar, and this is made plain by the context of verse 24 and again in verse 36:

*Luqas (Luke) 1:36 And, behold, **your cousin Elisheba** (Elisabeth), **she has also conceived a son in her old age: and this is the sixth month with her, who was called barren.***

Mary stayed with Elizabeth for the last 3 months of her pregnancy, until the time that John was born.

*Luqas (Luke) 1:56 And **Miryam** (Mary) **abode with her about three months**, and returned to her own house.*

*Luqas (Luke) 1:57 Now **Elisheba's** (Elisabeth's) **full time came that she should be delivered; and she brought forth a son.***

Now working from the information about Yahuwchanon (John)'s conception late in the third month, Sivan, and advancing six months, we arrive late in the 9<sup>th</sup> month of Kislev (Nov-Dec) for the time-frame for the conception of Yahuwshuwa. It is notable here that the first day of the Jewish festival of Chanukkah, the *Festival of Lights*, is celebrated on the 25<sup>th</sup> day of Kislev, and Yahuwshuwa (Jesus) is called the light of the world (John 8:12, 9:5, 12:46). This does not appear to be a mere coincidence. In the book of John, Chanukkah is called the *Feast of Dedication* (John 10:22). Chanukkah is an eight-day festival, celebrating the re-lighting of the menorah in the re-dedicated Temple, which according to the Talmud, stayed lit miraculously for eight days on only one day's supply of oil.

**\*Note:** there is some controversy as to whether or not this "eight-day" miracle of the oil is true or not, since there is no record of it in the book of Maccabees. See Maria Merola's other articles entitled: "[The Eight-Day Miracle of the Oil on Chanukkah: Truth or Tradition?](#)" and "[Chanukkah is the Opposite of Christ Mass!](#)"

### **The Birth of John the Baptist**

Based on a conception shortly after the third Sabbath of the month of Sivan, projecting forward an average term of about 10 lunar months (40 weeks), we arrive in the month of Abib (Nisan). It would appear that John the Baptist may have been born in the middle of the month, which would coincide with *Passover* (*Pesach*) and the *Feast of Unleavened Bread* (*Chag Matzah*). It is interesting to note, that even today, it is customary for the Jews to set out a special goblet of wine during the Passover Seder meal, in anticipation of the arrival of Elijah that week, which is based on the prophecy of Malachi:

*Malakiy (Malachi) 4:5 **Behold, I will send you Eliyahuw** (Elijah) **the prophet before the coming of the great and dreadful day of YHWH:***

Yahuwshuwa identified Yahuwchanon (John) as the "Eliyahuw" (Elijah) that Yisra'el had expected:

*Mattithyahuw (Matthew) 17:10 And his disciples asked him, saying, **Why then say the scribes that Eliyahuw** (Elijah) **must first come?***

*Mattithyahuw (Matthew) 17:11 And Yahuwshuwa answered and said unto them, **Eliyahuw** (Elijah) **truly shall first come, and restore all things.***

*Mattithyahuw (Matthew) 17:12 **But I say unto you, That Eliyahuw** (Elijah) **is come already, and they knew him not, but have done unto him whatsoever they wanted. Likewise shall also the Son of man suffer of them.***

*Mattithyahuw (Matthew) 17:13 **Then the disciples understood that he spoke unto them of Yahuwchanon** (John) **the Immerser** (Baptist).*

The angel that appeared to Zechariah in the Temple also indicated that Yahuwchanon (John) would be the expected "Elijah:"

*Luqas (Luke) 1:17 And **he shall go before him in the spirit and power of Eliyahuw** (Elijah), **to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for YHWH.***



So then, the *Feast of Unleavened Bread (Chag Matzah)* begins on the 15<sup>th</sup> day of the 1<sup>st</sup> month of Abib (Nisan), and this is a likely date for the birth of John the Immerser (Baptist), the expected "*Eliyahuw*" (*Elijah*).

### **The Birth of Yahuwshuwa Messiah**

Since Yahuwshuwa was conceived six months after Yahuwchanon (John) the Baptist, and we have established a likely date for John's birth, we need only move six months farther down the Hebrew Calendar to arrive at a likely date for the birth of Yahuwshuwa. From the 15<sup>th</sup> day of the 1<sup>st</sup> month of Abib (Nisan), we go to the 15<sup>th</sup> day of the 7<sup>th</sup> month of Tishri. And what do we find on that date? It is the festival of Tabernacles! The 15<sup>th</sup> day of Tishri begins the third and last festival of the year to which all the men of Yisra'el were to gather in Jerusalem for Temple services (Leviticus 23:34).

### **Immanuel**

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

Immanuel means "*El with us.*" The Son of Elohiym (God) had come to dwell with, or tabernacle on earth with His people.

*Yahuwchanon (John) 1:14 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.*

The word in the Hebrew for *booth* is *sukkah* and the name of the *Feast of Tabernacles* in Hebrew is *Sukkot*, a festival of rejoicing and celebration:

*Luqas (Luke) 2:7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.*

*Luqas (Luke) 2:8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.*

*Luqas (Luke) 2:9 And, lo, the angel of YHWH came upon them, and the glory of YHWH shone round about them: and they were sore afraid.*

*Luqas (Luke) 2:10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.*

*Luqas (Luke) 2:11 For unto you is born this day in the city of Dawiyd (David) a Saviour, which is Mashiyach (Messiah) YHWH.*

Why was there no room at the inn? Bethlehem is only about 5 miles from Jerusalem, and all the men of Yisra'el had come to attend the festival of Tabernacles as required by the law of Mosheh (Moses). Every room for miles around Jerusalem would have been already taken by pilgrims, so all that Miryam (Mary) and Yahuwceph (Joseph) could find for shelter was a stable.

Also of note is the fact that the *Feast of Tabernacles* is an eight-day feast (Leviticus 23:36, 39). Why eight days? It may be because an infant was dedicated to Elohiym by performing circumcision on the eighth day after birth:

*Luqas (Luke) 2:21 And when eight days were accomplished for the circumcising of the child, his name was called Yahuwshuwa, which was so named of the angel before he was conceived in the womb.*

So the infant Yahuwshuwa would have been circumcised on the eighth and last day of the *Feast of Taberna-cles*, a Sabbath day. The Jews today consider this a separate festival from *Tabernacles*, and they call it *Shemini Atzeret* which means "*The Eighth Day of Assembly.*"



### Conclusion

So, if you have followed the above reasoning, based on the scriptural evidence, a case can apparently be made that Yahuwshuwa Messiah was born on the 15<sup>th</sup> day of the month of Tishri, on the first day of the *Feast of Tabernacles*, which corresponds to the September - October time-frame of our present calendar!

Jewish month	Begins the New moon of	John the Baptist	Jesus
1. Abib / Nisan	March-April	Birth of John 15 Nisan	4
2. Zif / Iyyar	April-May		5
3. Sivan	May-June	Conception of John after 3rd Sabbath	6
4. Tammuz	June-July	1	7
5. Ab / Av	July-August	2	8
6. Elul	August-September	3	9
7. Ethanim / Tishri	September-October	4	Birth of Jesus 15 Tishri
8. Bul / Marheshvan / Heshvan	October-November	5	
9. Chisleu / Chislev / Kislev	November-December	6	Conception of Jesus 25 Kislev ?
10. Tebeth / Tevet	December-January	7	1
11. Shebat / Shevat	January-February	8	2
12. Adar	February-March	9	3

### Tabernacles Future Fulfillment

It is also interesting to note that *Tabernacles* was a “*feast of ingathering*” of the harvest (Exodus 23:16 and 34:22). If Yahuwshuwa’s first coming was indeed on 15<sup>th</sup> of Tishri, the first day of *Tabernacles*, then it is quite reasonable to presume that the harvest of this earth, the ingathering of the second coming of Yahuwshuwa Messiah, will also occur on precisely the same date. The unknown factor would be the year that this would happen.

**\*Michael Schiefler’s article ends here, and Maria Merola’s article begins again:**

### Narrowing His Birth Down to the Exact Day

Michael Shiefler has presented a case for the birth of Messiah on the *Feast of Tabernacles*, but he has not used any specific number of days for the gestation period. Hence, the birth of Messiah landing on the Feast of Tabernacles is still only an approximation unless we can determine how many days Miryam actually carried him in the womb. We are about to find this out as we progress in this study.

On this website, called *Associates for Scriptural Knowledge*, Dr. Ernest L. Martin, Ph.D. answers the famous question about why dates do matter when it comes to celebrating the birth and resurrection of Yahuwshuwa Messiah.

The entire book can be downloaded free online and the radio interviews and lectures are also available here:

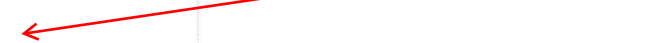
<http://www.askelm.com/star/index.asp>

Another website that agrees with the birth of Messiah being on September 11<sup>th</sup> in 3 B.C. can be found here:

<http://www.torahcalendar.com/pickyear.asp>

The entire study can be downloaded here:

A key argument of Martin was disproved when it was discovered that PAIDON and BREPHOS mean the same thing.





<http://www.torahcalendar.com/PDF/BirthOfMessiah.pdf>

Dr. Ernest Martin shows us that the constellation of Virgo (Bethuwlah in Hebrew) and Ariel, the Lion of Judah was also seen as a sign in the heavens according to Revelation 12 and that this was seen precisely on September 11<sup>th</sup> in 3 B.C. which fell on the 1<sup>st</sup> of Tishri on the Feast of Trumpets (Yom Teruw'ah). However, many Messianic Jews celebrate his birth on the Feast of Tabernacles which came 15 days later. There are many biblical reasons why Messianic Jews celebrate his birth on the Feast of Tabernacles as I showed already illustrated with Michael Schiefler's research.

Some Messianics purport that the constellation appeared two weeks early on the *Feast of Trumpets* to prepare the shepherds and wise men, but they conclude that his actual birth took place on the *Feast of Tabernacles* 15 days later. Michael Rood, a well-known Messianic prophecy teacher (whom I greatly admire) teaches that his birth took place on September 26<sup>th</sup> in 3 B.C. on Sukkot (Feast of Tabernacles) because the word "sukkah" means "booth, manger, stable" and Yahuwshuwa came to "tabernacle among us" according to John chapter 1, "the word became flesh and dwelt among us." The Feast of Tabernacles is an eight-day long feast, and a new born-boy is circumcised on the 8<sup>th</sup> day from this birth.

It is for this reason that it would seem fitting that Yahuwshuwa was born in the "sukkah" during the *Feast of Sukkot* and then eight days later on what is called "the eighth day" of the feast, his parents would've taken him to the Temple to be circumcised.

You can see why both feasts (Trumpets & Tabernacles) seem to fit the prophetic typology for when he was born. This baffled me for many years until one day, it hit me like a "ton of bricks" that he actually fulfilled all three of the *Fall Feasts* during the 15-day period of his nativity! The research of Ernest L. Martin and Roy Reinhold, will help us narrow it down to the precise date of his birth to include the gestation period of 271 days, and you will soon understand why.

The Bible Code Matrices of Roy Reinhold corroborate with the research of Ernest L. Martin, showing within the matrix a birth of September 11<sup>th</sup> in 3 B.C. which you can view here below at this link:

<http://ad2004.com/prophecytruths/Articles/Yeshua/yeshuabirth1.html>

\*I have taken the liberty of restoring the sacred names of deity in Roy Reinhold's research in his article.

#### **Bible Code Matrix of Yeshua's Birth, part 2** By Roy A. Reinhold February 1, 2001

What it shows is that Yahuwshuwa was born on Rosh ha'Shanah (head of the year), which is also called Yom Teruw'ah (day of blowing) and in English the *Feast of Trumpets*. It's also *Rosh Qodesh* which means the head of the month. Rosh ha'Shanah occurs on the 1<sup>st</sup> of Tishri every year on the Jewish calendar, and is in the fall of the year. The matrix shows that the birth occurred in the Jewish year 3759, which is the fall of 3 B.C. In 3 B.C., the 1<sup>st</sup> of Tishri occurred on September 11<sup>th</sup>, 3 B.C. With the matrix showing *Rosh ha'Shanah*, *Yom Teruw'ah*, *Rosh Khodesh*, and "on the 1<sup>st</sup> of Tishri", it is clearly showing 1<sup>st</sup> of Tishri as the exact day of Yahuwshuwa's birth.

**\*Note by Maria Merola:** *The Feast of Trumpets is never referred to in scripture as "Rosh ha'Shanah" (head of the year). The Jewish people call the Feast of Trumpets "the head of the year" because it is the end of the "harvest season" and it begins the new cycle of the season of "seed time and harvest." The true "head of the year" according to scripture is in the month called "Abib" according to Exodus 12:2 & 13:4 when YaHuWaH declared to Yisra'el "this shall be unto you the beginning of months: it shall be the first month of the year to you." This comes in the spring 14 days before Passover. "Times, Seasons & the Thief in the Night."*

This Hebrew matrix in the Bible Codes reveal that Yahuw-shuwa was born on Yom Teruw'ah (Day of Trumpets) on the 1<sup>st</sup> of Tishri in the year 3 B.C. or September 11<sup>th</sup> on the Solar Calendar. The matrix shows that Yahuwceph (Joseph) and Mary (Miryam) were in Bethlehem (Beit Lechem) and stayed in a sukkah, a

Bible Codes are nothing by DIVINATION. Have nothing to do with them. they are engineered by human manipulation of the text just as astrologers manipulate their forecasts.

I have already refuted this source on my website.

Average Gestation is 266 days, not 271.



Bible Code Bunk. Try understanding REAL Messianic Prophecy please.

Term	Translation	Skip	R Factor (in Matrix)
חג הולדת	holiday of the Nativity	-19	4.694
תשנ"ג	2/3 BC	64	0.471
ראש	Rosh (head of)	-52	-1.577
חדש	Khodesh (month)	2	1.293
ראש	Rosh (head of)	-16	-1.065
ראש	Rosh (head of)	19	-1.140
השנה (ראש)	(Rosh) Hashanah	-289	-0.863
תשנ"ג	2/3 BC	100	0.277
יום	Yom (day)	1	-0.255
יום	Yom (day)	2	-0.907
תנוד	Teruah (Trumpets)	-150	0.271
באחד	on 1 Tishri	349	1.050
יוסף	Yosef	192	-0.525
מרים	Miyam	-75	-1.187
סוכה	succah	116	-0.095
לחם	Lekhem (Bethlehem)	-1	-0.064
בית	Beit (Bethlehem)	22	-1.714
לידה	birth	78	-0.558
ישוע	Yeshua	5	0.220
משיח	Messiah	-51	-0.538
נפלא	Wonderful	16	0.634
צנור	Counselor	-4	0.745
בן אדם	Son of Man	22	1.515
ממנו	from heaven	302	-0.621
לארץ	to the earth	-23	0.412
רגעו	Rejoice My people	19	2.006
מרים	Miyam	-14	-0.459
יליד	born	-51	-0.700
רוח	Ruach	2	-0.294
הקדש	Hakodesh	-189	-0.155
אכס	manger	-36	0.199
רועים	shepherds	-58	-0.807
כבוד	homage	-74	-0.363
מלאכים	Angels	1	0.699
כוכב	star	35	-0.091

The ELS reference is 19 characters between rows.  
 There are 36 displayed terms in the matrix.  
 The matrix starts at Proverbs Ch 15 V 16 Letter 30 and ends at Proverbs Ch 17 V 16 L  
 The matrix spans 1919 characters of the surface text.  
 The matrix has 101 rows, is 19 columns wide and contains a total of 1919 characters.

stable. Yahuwshuwa the Messiah came from heaven, to earth, and his name is called *Wonderful*, and *Counselor*, and the *Son of Man*. The manger or feeding trough is mentioned where Mary laid the baby after birth. The Ruwach ha'Qodesh (Holy Spirit) was present and the shepherds came to pay homage. It mentions the angels who announced the birth to the shepherds, and the star in the sky announcing his birth.

All the details from the gospels are present and there is probably much more in this matrix than what I have shown, since it didn't take me too long to develop it as it is.

### The Gestation Period

Have we proven that Yahuwshuwa was born exactly on September 11<sup>th</sup> in 3 B.C.? If the matrix doesn't have the conception 270-271 days prior to September 11<sup>th</sup> 3 B.C. then it didn't meet the criteria showing all the aspects surrounding Yahuwshuwa's conception and birth. If we count up the days from January 1<sup>st</sup> to September 11<sup>th</sup> in 3 B.C. (a non-leap year, because 4 A.D. is a leap year which would make 1 B.C. a leap year), then we get 254 days. That means 18 days back-wards in December 4 B.C., should be the exact date of the conception (December has 31 days).

Our target should then be December 13<sup>th</sup>, 4 B.C. for the date of the conception based on a 271-day average human gestation period for male babies. I should mention that the

Hebrew word for pregnancy is "*herayon*" (hey, resh, yud, vav, nun). Since the Hebrew letters also have numerical values it would be as follows:

Hey = 5, resh = 200, yud = 10, vav = 6, nun = 50

Total = 5 + 200 + 10 + 6 + 50 = 271

Is there scriptural support for Yahuwshuwa being born on the 1<sup>st</sup> of Tishri? Yes, in 1<sup>st</sup> Corinthians 15:45 it says in talking about Yahuwshuwa, "*The first man, Adam, became a living soul. The last Adam became a life-giving spirit.*" In 1<sup>st</sup> Corinthians 15:22, it states, "*For as in Adam all die, so also in Messiah all shall be made alive.*" Yahuwshuwa is the second Adam, and the Rabbis have long taught that Adam's birthdate was on the 1<sup>st</sup> of Tishri. So it is no coincidence that the second Adam has the same birthdate.

### Angelic Announcement to Mary & Yeshua's Conception, Part 3 By Roy A. Reinhold February 1, 2001

We've gotten to the point where we are looking for corroboration for the 1<sup>st</sup> of Tishri, 3759 birthdate for Yahuwshuwa (September 11<sup>th</sup>, 3 B.C.) by investigating whether the matrix also has the angelic announcement to Mary and the conception. The concep-tion should be 270-271 days prior to the birth, or December 13<sup>th</sup>, 4 B.C. The matrix report follows:

As you can see, the sub-matrix area on the conception tells quite a story. It shows that the year is 3758 (4 B.C.), and something surprising showed up. In looking for all possible dates for Kislev in the matrix area, it came up with 22 Kislev, plus it showed the evening 1 of Chanukkah as a date. These are both in the Jewish year 3758 (4 B.C.) I would have guessed that the angelic ann-ouncement to Mary and the conception took place together, but that is the not the case.



Term	Translation	Skip	R Factor (in Matrix)
חג המולד	holiday of the Nativity	-19	4.694
תשנח	3/4 BC	-74	-0.068
תשנח	3/4 BC	-129	-0.309
כסלו 22	Kislev 22	227	2.192
מלאך	angel	5	0.729
מרים	Miryam	-14	-0.459
הרה	to conceive	36	-1.424
הרתה	to conceive	240	-0.956
חנכה	Hannukah	133	-0.158
התחלה	beginning	-611	-0.079
ראשית	beginning	222	-0.184
ערבא	evening 1	-45	-0.454
ערבא	evening 1	179	-1.053
תברתי	become pregnant	-94	-0.947
תברתי	become pregnant	-149	-1.147
רוח	Ruach	2	-0.294
הקדש	Hakodesh	-189	-0.155
ישוע	Yeshua	-90	-1.035
מרים	Miryam	-18	-0.568
והרה	and she conceived	4	0.505
והרה	and she conceived	-59	-0.664
ישוע	Yeshua	5	0.220
משיח	Messiah	49	-0.521
ממנו	from heaven	302	-0.621
לארץ	to the earth	-23	0.412
מרים	Miryam	-40	-0.914
בתולה	virgin	-160	0.144
הריון	pregnant	2	1.842
יוסף	Yosef	285	-0.696
מרים	Miryam	306	-0.845
נצרת	Nazareth	455	-0.726
גליל	Galilee	132	-0.278
ישוע	Yeshua	151	-1.260

The ELS reference is 19 characters between rows.  
 There are 33 displayed terms in the matrix.  
 The matrix starts at Proverbs Ch 15 V 16 Letter 11 and ends at Proverbs Ch 17 V 16 L.  
 The matrix spans 1938 characters of the surface text.  
 The matrix has 102 rows, is 19 columns wide and contains a total of 1938 characters.

It seems that the Angel Gabriel visited Mary on Kislev 22 in 3758 (December 11, 4 B.C.), and announced to her that she would conceive and bear a child by the power of the Ruwach ha'Qodesh (Holy Spirit). However, the conception didn't take place until evening 1 of Chanukkah, which begins on the 25<sup>th</sup> of Kislev every year. Chanukkah is the Festival of Lights and commemorates the victory of the Maccabees over Antiochus Epiphanies and the Syrians. They liberated Jerusalem and the Temple Mount and lighted the menorah in the holy place of the Temple, with just enough oil for one day and it burned for 8 days.

Chanukkah commemorates that miraculous cleansing of the Temple and the 8 days the menorah was lighted supernaturally.

The words: Yosef (Joseph); Miryam (Mary); Ruwach ha'Qodesh (Holy Spirit); to conceive, become pregnant etc. are all important identifiers that this indeed was the time when the Angel Gabriel appeared to Mary (Miryam) to announce that she would conceive by the Holy Spirit and give birth to a son:

*Luqas (Luke) 1:31 And, behold, you shall conceive in your womb, and bring forth a son, and shall call his name Yahuwshuwa.*

The matrix shows that as the 24<sup>th</sup> of Kislev was ending and the 25<sup>th</sup> of Kislev beginning, marking the beginning of Chanukkah, that the power of the Holy Spirit came upon Miryam (Mary) and she conceived. That day was December 13<sup>th</sup>, 4 B.C., when Mary conceived and became pregnant with Yahuwshuwa.

The matrix shows that Mary was a virgin (Bethuwlah). Her child was Yahuwshuwa the Messiah who came from heaven to earth. Joseph and Mary lived in Nazareth of the Galilee.

Ereb 1 of Chanukkah is more specific than just saying the 25<sup>th</sup> of Kislev, since it pin-points the time to a few hours in the evening of December 13<sup>th</sup>, 4 B.C. Our criterion has been met now, where the conception of Miryam (Mary) was shown to be 271 days prior to the birthdate. The bonus was in finding out the date that the angel made the announcement to Miryam (Mary), which was a couple of days prior to the conception. What we'll need to look at now, is whether the Brit Milah (first-born dedication and circumcision) at the Temple was on the 8<sup>th</sup> day following the birth of Yahuwshuwa.

**Bible Code Matrix of the Circumcision (Brit Milah) of Yeshua at the Temple on the 8<sup>th</sup> Day, part 4**  
 By Roy A. Reinhold February 1, 2001

The events at the Temple on the 8<sup>th</sup> day following the birth of Yahuwshuwa in a sukkah (stable) in Bethlehem are an imp-ortant aspect to show with a high degree of certainty that the Bible code shows the correct dating for all mentioned events. We have shown that the angel visited Mary and announced that she would conceive and bear a child by the power of the Holy Spirit. This event occurred on the 22<sup>nd</sup> of Kislev 3758 (December 10/11, 4 B.C.). I show the 10<sup>th</sup> and 11<sup>th</sup>, because the day ran from evening to evening rather than from mid-night to midnight as we reckon time with the Gregorian calendar.

Term	Translation	Skip
חג המולד	holiday of the Nativity	-19
תשנח	2/3 BC	-229
חמשרי	8 Tishri	-110
ברית	Brit (circumcision)	35
מילה	Milah (circumcision)	35
מילה	circumcision	2
ישוע	Yeshua	-4
משיח	Messiah	-51
רננו	Rejoice My people	19
מרים	Miryam	40
שמעון	Simeon	133
צדק	Tzaddik	1
חנה	Khanah/Hannah	55
היכל	Temple	-36
צליין	pilgrim	-2
יהוה	Living YHVH	-21

The ELS reference is 19 characters between rows.  
 There are 16 displayed terms in the matrix.  
 The matrix starts at Proverbs Ch 15 V 2 Letter 15 and ends at Proverbs Ch 16 V 6  
 The matrix spans 1064 characters of the surface text.



Next, Mary was a virgin, and conceived by the power of the Ruwach ha'Qodesh (Holy Spirit). The conception took place at the very beginning of Kislev 25, the first day of Chanukkah, the festival of lights. In the matrix this is shown by multiple occurrences of ereb 1 or evening 1. That conception took place on December 13<sup>th</sup>, 4 B.C. in the evening, which is exactly what we pre-calculated based on the 270-271 average human gestation for a male child.

We know that there was no extra month of Adar II in the Jewish year 3758, because the 1<sup>st</sup> of Tishri started the next year and it occurred on September 11<sup>th</sup> in 3 B.C. If there had been an extra month, then the 1<sup>st</sup> of Tishri would have been in early October for 3 B.C. This is important for showing that the conception took place on the first evening of Chanukkah. The same sequence was repeated in the Jewish calendar in 1999, Rosh ha'Shanah occurred on September 11<sup>th</sup>, 1999 (1<sup>st</sup> of Tishri 5760). Any Jewish calendar you look at will show that going back 270-271 days takes you to December 13<sup>th</sup>, 1998, which was evening 1 of Chanukkah on Kislev 25. You don't need to look at ancient events, but just compare the Jewish calendar in 1998 and 1999 and the dates were exactly the same in the civil calendar as in 4 B.C. and 3 B.C.

Is there a Bible scripture that would lead us to believe that we have the date correct for the conception? Perhaps there is an allusion to a prophecy in Haggai 2:18-19:

*"Do consider from this day onward, from the twenty-fourth day of the ninth month (24<sup>th</sup> of Kislev), from the day when the Temple of YHWH was founded, consider: Is the seed yet in the barn? Even including the vine, the fig tree, the pomegranate, and the olive tree, it has not borne fruit. Yet from this day on I will bless you."*

Sometimes we wonder why the scriptures were so specific in citing day and month for an event. The prophet spoke, *"Is the seed yet in the barn?"* Perhaps this is an allusion to a future event when the true vine, the root of the olive tree, the heavenly fig tree, would be conceived as a human being. The seed in the barn can be an allusion to pregnancy.

**\*Note inserted by Maria Merola:** the Hebrew word here in Haggai's prophecy for *"seed"* is *"zera"* which is #2233 and it has the same root for the name of Tamar's twin *"Zerach"* #2226. It means the following: *seed, sowing, offspring; a sowing; seed; semen virile; offspring, descendants, posterity, children.*

The Hebrew word for *"barn"* is as follows:

**#4035 mguwrah** meg-oo-raw' feminine of 4032 or of 4033; a fright; also a **granary**:--**barn**, fear.

But it comes from the following root word:

**#4033 maguwr** maw-goor' or magur {maw-goor'}; from 1481 in the sense of **lodging**; a **temporary abode**; by extension, a permanent residence:--**dwelling**, pilgrimage, where sojourn, be a stranger.

This is interesting because Yahuwshuwa came to *"dwell"* with mankind in a temporary (mortal) body and following his birth, he also dwelled in a manger (barn or sukkah).

**\*Roy Reinhold's article continues:**

As the 24<sup>th</sup> of Kislev was ending and the 25<sup>th</sup> of Kislev beginning, Mary conceived by the power of the Holy Spirit. The seed was in the barn, and a blessing for the world was here from that day on-wards. Let's go on to the Brit Milah matrix.

I kept the above matrix report simplistic so that you can quickly see that the people mentioned in Luke 2:21-39, were there at the Temple. Shim'on the Tzaddiq is there (Simeon the righteous and devout man, verse 25), along with Channah (Hannah the prophetess, the daughter of Penuel). Brit and Milah are at the same exact ELS (Equidistant Letter Sequence) only 4 columns apart and crossed by *milah* for *circumcision*. Miryam is there (Mary), and you might ask, where is Joseph? It's there but is one of those terms that crosses at a higher ELS so I left it out to make it all simpler looking. Yahuwshuwa and



Messiah are there in the matrix, and most importantly the date of the 8<sup>th</sup> of Tishri and the year 3759 (September 18<sup>th</sup> 3 B.C.).

I should admit that there is probably much more in this matrix, but I hadn't spent too much time on it yet, because it already shows exactly what we need to know. The entire scenario surrounding the announcement, conception, birth, and Brit Milah (circumcision) at the Temple has been shown to all be in one Bible code matrix. The dates are tightly interwoven and show what occurs. Let's summarize all that we have:

- 1.) Announcement to Mary which took place on 22<sup>nd</sup> of Kislev 3758, which was December 10<sup>th</sup> /11<sup>th</sup> in 4 B.C.
- 2.) Mary conceived the child by the Holy Spirit which took place on the end of the 24<sup>th</sup> of Kislev, beginning of the 25<sup>th</sup> of Kislev in the evening, in the year 3758, which was December 13<sup>th</sup>, 4 B.C. This was the beginning of Chanukkah.
- 3.) Birth of Yahuwshuwa in Bethlehem--took place on the 1<sup>st</sup> of Tishri in 3759 (Rosh ha'Shanah), which was September 11<sup>th</sup>, 3 B.C.
- 4.) Brit Milah at the Temple--took place on the 8<sup>th</sup> of Tishri in 3759, which was September 18<sup>th</sup>, 3 B.C.

Is there additional scholarship to support the above scenario? A friend wrote to me as I was working on the above Bible code matrices and suggested the work by Dr. Ernest L. Martin. I ordered his book, and in the last section of this multi-part article I will relate what Dr. Martin shows in his book related to signs in the sky and the real date of death of King Herod. Needless to say, Dr. Martin's work agrees 100% with the scenario of the Hebrew Bible Code Matrices.

**Other Scholarship Proving the Exact date of Birth of Yeshua part 5**  
By Roy A. Reinhold March 28, 2002

<http://ad2004.com/Biblecodes/articles/yeshuabirth5.html>



Roy Reinhold says: "When I first became aware of Dr. Ernest L. Martin's book *'The Star that Astonished the World,'* I was working on the Yeshua birth matrices." His scholarship has withstood peer review and at least one aspect of the book is now in the latest edition of *'The Handbook of Biblical Chronology.'* Dr. Ernest L. Martin shows in his book, that the signs in the sky shown in Revelation 12:1-3, occurred on only one day in 3 B.C., and they occurred exactly on September 11<sup>th</sup>, 3 B.C. between 6:15 p.m. and 7:49 p.m. What are these celestial signs?

Chazown (Revelation) 12:1-3 *And a great sign appeared in heaven, a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars; and she was with child, and she cried out, being in labor and in pain to give birth. And another sign appeared in heaven; and behold, a great red dragon having seven heads and ten horns, and on his heads*

*were seven diadems.*

Because the earth is rotating, there is apparent motion of the sun and moon, while the stars stay somewhat fixed in relation to the earth. The sun was mid-body along the ecliptic in Virgo the Virgin on September 11<sup>th</sup>, 3 B.C., and the moon was under her feet exactly from 6:15 to 7:49 p.m. on September 11<sup>th</sup>, 3 B.C. According to Dr. Martin, this great sign in the sky only occurred on that one day in 3 B.C.

The constellation of Virgo was the sign in heaven---"*a woman clothed with the sun and the moon under her feet*" in the Jewish Year 3759, on the 1<sup>st</sup> of Tishri which occurred on September 11<sup>th</sup> in 3 B.C.

Divination.

The moon misses being directly under even one foot in 2 BC according to this figure.

The image has been drawn to advantage. I use the one in Stellarium, which I did not have to modify at all.

Like casting a horoscope!

The birth date was not accepted by Finegan, and Finegan allows for 2 BC also.

It happened better in 2 BC.



While Dr. Martin's date for the birth of Yahuwshuwa agrees exactly with what is in the Bible code, can we conclude that the birth of Yahuwshuwa took place exactly between 6:15 to 7:49 p.m. on September 11<sup>th</sup>, 3 B.C.? I believe that we can accept the time of birth as being 7 p.m. plus or minus an hour based on the exact sign in the sky.

What about the death of Herod as it relates to all this? After all, many scholars have said that King Herod died in 4 B.C. or 5 B.C.? Dr. Ernest L. Martin in his book, laboriously goes through each possibility for the death of King Herod and with a number of other scholars, proves that Herod died a couple of weeks after the total lunar eclipse of January 10<sup>th</sup>, 1 B.C. He pinpoints the date of death of Herod to about January 29<sup>th</sup> in 1 B.C. plus or minus a couple of days. Flavius Josephus wrote many details surrounding the death and burial of King Herod in his *Jewish Antiquities*. He writes that King Herod died shortly after a lunar eclipse. The lunar eclipses for that period of time in Yisra'el were as follows:

#### King Herod's Death & Lunar Eclipses

7 B.C. -- no lunar eclipse

6 B.C. -- no lunar eclipse

5 B.C. -- total lunar eclipse on March 23, time between eclipse and Passover was 29 days

5 B.C. -- total lunar eclipse on September 15, time between eclipse and Passover was 7 months

4 B.C. -- partial lunar eclipse on March 13, time between eclipse and Passover was 29 days

3 B.C. -- no lunar eclipse

2 B.C. -- no lunar eclipse

1 B.C. -- total lunar eclipse on January 10, time between eclipse and Passover was 12.5 weeks.

Dr. Martin and a number of other scholars have shown that given the details by Josephus and other historians of that time that King Herod had to have died almost 3 weeks after the lunar eclipse. Then there were preparations for a royal burial and a 30-day period for the procession and burial. After that was over, the new king, Archelaus took care of many royal duties before Passover. Given all this, the two springtime lunar eclipses in 5 and 4 B.C. could not possibly be the lunar eclipse preceding King Herod's death. You'll have to read Dr. Ernest Martin's book to get all the details and other supporting information.

What does this all mean? It means that Christmas is entirely pagan and is the continuation of the religious practices of ancient Babylon. Yahuwshuwa was born on September 11<sup>th</sup>, 3 B.C. and was earlier conceived on December 13<sup>th</sup>, 4 B.C. There is nothing about Yahuwshuwa related to Christmas except man-made customs. Saturnalia was the celebration of the winter solstice from ancient Babylon and Semiramis gave birth to Tammuz on December 25<sup>th</sup>. The Roman and Greek world worshiped the sun in a religion called Mithraism, and December 25<sup>th</sup> was the Nativity of the Sun (Sol the sun-god). Tammuz was supposedly the rebirth of Nimrod who is also known as Ba'al. The yule log is from ancient Babylon symbolizing the stump for Nimrod or Ba'al who was "cut down" by Noah's son Shem. The green tree decorated with silver and gold and nailed down so that it would not totter was celebrated by ancient Yisra'el as they apostatized (Jeremiah 10:3-4), and there are a number of references in the Old Testament to a green tree as an idol. It is the same Christmas tree customs which people use today for Christmas. The round sparkly balls represent the sun. The popes in about 350 A.D. deliberately renamed the birth of Sol the sun-god on December 25<sup>th</sup> as a Christian custom. That is recorded in the Roman writings of that time. All of these Christmas customs were done by the pagans before the day was renamed as a Christian holiday. Isn't it interesting that there

The text says only that the woman was in labor at this time, not that the birth took place, though we may expect it to happen later in the day. So trying to pin the exact hour is speculation. I believe the birth happened when the daylight arrived on the day part of the feast.



were ancient presentations of the woman and child thousands of years before Yahuwshuwa was born? These Madonna and child representations were Semiramis and Tammuz from ancient Babylon.

So many Christians wonder when reading the Revelation, what Mystery Babylon could be in our modern time. It is partly the modern church, which has a mixture of the true teachings from the Bible, plus the most sacred Christian days being the old pagan Ba'al customs. All of these old pagan customs are part of the celebration of the rebirth of the sun on December 25<sup>th</sup>. None of this is from YaHuWaH Elohiym our Father. The Puritans in America forbade the celebration of Christmas because they knew and taught what has been presented here, that Christmas has nothing to do with Messiah or the conception or birth of Yahuwshuwa.

I know, the first excuse usually given is, "well we can do good on that day." Yes, you can do "good" on any day of the year. Why is it that you have to give gifts and put up a green tree in your house on December 25<sup>th</sup>? Is it because everyone else does it? Secondly, pastors will say that they preach the gospel on that day and some get saved. Yes, that does occur, but isn't it the preaching of the Word of Elohiym and not the trappings of the pagan holiday that saves people? That too can occur any day of the year.

The fact is that believers need to repent that they perpetuated these pagan days and called them meaning-ful. You can make fun of ancient Yisra'el when they adopted the customs of the pagans and were later expelled from the land for their faithlessness, but aren't we doing the same things? Please reconsider celebra-ting pagan holidays and calling them Christian.

**\*Roy Reinhold's article ends here, and Maria Merola's article begins again:**

I have presented the research of three men who have shown us that our Messiah could not have been born on December 25<sup>th</sup> and that there is no warrant what-so-ever for celebrating his birth at this time of year. We have looked at the evidence in scripture starting with the birth of Yahuwchanon (John) the Immerser (Baptist) and through this we can unequivocally prove beyond any shadow of a doubt that Messiah was born 6 months after his cousin Yahuwchanon (John) in the Hebrew month called Tishri (September-October).

We have also seen the prophetic scriptures in Revelation and the corroborating evidence of the constellations that were seen the night when our Messiah was born. This evidence is further substantiated by the Bible Code research done by Roy Reinhold. And then finally, we have more scriptural proofs that provide us with insights that show the prophetic significance of our Messiah being born on the *Feast of Trumpets* and his subsequent fulfillment of the other *Fall Feasts of YaHuWaH* during the season of his nativity.

**The Wedding of Jacob, Leah & Rachel**

It is important to understand that Ya'aqob (Jacob) married two differ-ent brides within the same 15-day period. The first bride was Leah (the first-born) who was a "type" and shadow of the *House of Ephrayim*, the *Ten Northern Tribes of Yisra'el*.

The wedding between Ya'aqob & Leah lasted for seven days (Genesis 29:28). I believe that these seven days were between the *Feast of Trumpets & The Day of Atonement (Yom Teruw'ah & Yom Kippur)*.

The second bride, Rachel was the "second-born" and she typifies the *Two Southern Tribes of the House of Yahuwdah (Judah)*. Rachel was also married to Ya'aqob at the end of Leah's week which would have been on Yom Kippur. Their wedding would have also lasted for another seven days during the *Feast of Tabernacles*.

Why is this important? I believe that the season of our Messiah's nativity begins at *Trumpets* and ends at *Tabernacles*, because his nativity symbolizes the rebirth of his future bride, the "Two Houses of Yisra'el" typified in *Leah & Rachel*. The first-born (born-again believers) typified in *Leah & Ephrayim* will be married to Messiah first on the *Feast of Trumpets (Yom Teruw'ah)* and the second bride typified in Rachel

What Maria believes is too often speculation.

The bible codes man is not a credible witness.





will be married to Messiah last on the *Day of Atonement (Yom Kippur)*. When these two brides become "one stick" in the hand of YaHuWaH (one olive tree) according to Ezekiel 37:16, this will take place on Yom Kippur. And then both brides will become only one bride and will have the wedding reception during the seven days of the *Feast of Tabernacles (Sukkot)*. Do you see the pattern? The 15-day period of our Messiah's nativity accurately portrays the rebirth of both brides into one bride which culminates at the Feast of Tabernacles! This is how we can tell that he fulfilled all

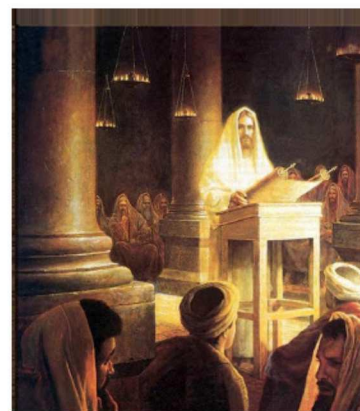
three of the *Fall Feasts of YaHuWaH* at his birth. He had to fulfill the "birth" of both brides, the *Two Houses of Yisra'el!* The "woman" in Revelation 12 is mother Jerusalem who will give birth to the "one new man." To understand this concept, see my other article entitled "*Ten Days of Awe Leading Up to Yom Kippur!*"

It has been generally taught that our Messiah did not fulfill the Fall Feasts yet, and that he will fulfill them at his second coming. But what most people have not seemed to figure out yet, is that all the *Feasts of YaHuWaH* have more than one fulfillment, and they do not stand still in one era of time. If he is the one who "*was and who is and who is to come*" (past, present and future), doesn't it make sense that his proph-etic feasts also keep on moving with time? Therefore we can now see that he fulfilled all seven feasts at his first coming and he will again fulfill them at this second coming!

**The Clincher**

Over the past ten years as I grappled with the idea of whether or not our Messiah was born on the *Feast of Trumpets* or on the *Feast of Tabernacles*, I carefully weighed all of the evidence that I have presented here. But the pieces to this puzzle did not come together for me until one day back in 2008 while I was studying about the "*forty-day fast*" of our Messiah, I was suddenly struck with the awareness that his forty days of fasting began on the 1<sup>st</sup> day of the 6<sup>th</sup> Hebrew month of Elul and it culminated at Yom Kippur. What made me come to this conclusion was when I read this account in Luke and realized that he was speaking in "*Yom Kippur*" language:

There is clearly nothing careful about Maria's weighing of evidence.



*Luqas (Luke) 4:*

*14 And Yahuwshuwa returned in the power of the Ruwach (Spirit) into Galilee: and there went out a fame of him through all the region round about.*

*15 And he taught in their synagogues, being glorified of all.*

*16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.*

*17 And there was delivered unto him the book of the prophet Yeshayahuw (Isaiah). And when he had opened the book, he found the place where it was written,*

*18 The Spirit of YHWH is upon me, because he has anointed me to preach the besowrah (gospel) to the poor; he has sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,*

*19 To preach the acceptable year of YHWH.*

Possibly true. But Terry Fehr (torahcalendar.com) argues against this.

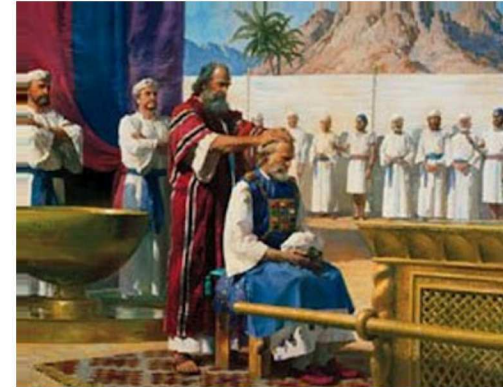


20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, **This day is this scripture fulfilled in your ears.**

You see the function of the High Priest (Kohen Gadowl) each year on Yom Kippur was to act as the "kinsmen redeemer" for the nation. The High Priest represented the "husband" of the bride (Yisra'el), and only he could "stand in the gap" for her and make atonement for her sins year-by-year. The temporary order of High Priests was given to the sons of Aharown (Aaron) after Yisra'el sinned with the molten calf in Exodus 32. After their "transgression," the "law of the high priest" was added because of transgression (Galatians 3:19). Moses made Aaron and his sons the new high priests to minister on behalf of the nation every year for Yom Kippur. But prior to that, the High Priest belonged to Melchizedek (Genesis 14:18).

Why did Mosheh (Moses) hand over that role of the "Kohen Gadowl" to the sons of Aharown (Aaron) instead of to the Tribe of Yahuwdah (Judah) from where the Melchizedek Priesthood came? It was because Aaron was the originator of this transgression. He was the one who caused Yisra'el to sin in the first place with the golden calf!



Therefore, the only way that Aaron and his sons could live, is if they were the ones who gave their lives as a ransom for the nation!

Each year when the High Priest performed the role of the kin-smen redeemer on Yom Kippur, he had to first "sanctify himself" with the blood of a bullock, and then he had to make a sacrifice for the nation of Yisra'el with the blood of a goat. The bullock was killed to symbolize that "golden calf worship" was being killed. And the goat was killed to symbolize Yisra'el being killed for her own sins after this transgression in Exodus 32. This act was to remind them year-by-year about the "great transgression" in the wilderness (Psalm 19:13) which they would never again want to repeat.

So you see this "law" that made Levites (mortal men) into "High Priests" each year for Yom Kippur was now being changed when Messiah was baptized!

*Ibriym (Hebrews) 7:12 For the priesthood being changed, there is made of necessity a change also of the law.*

Our Messiah came to restore the role of the High Priest (the husband and kinsmen redeemer) back to the order of Melchizedek from Yahuwdah (Judah). And so when he was baptized by Yahuwchanon (John), who was a Levite, John was the "High Priest" in the eyes of YaHuWaH. Caiaphas was selected by men (an impostor). John was the temporary "High Priest" until the "seed" (Messiah) would come (Galatians 3:19). When John immersed Yahuwshuwa, he was transferring the role of the High Priest back to the order of Melchizedek! That is why John had to die!

The nation of Yisra'el has a custom of fasting for forty days leading up to Yom Kippur to commemorate when Mosheh was on Mount Sinai for forty days. At the end of those forty days, Mosheh returned to find them in "transgression" with the molten calf. Mosheh then had to make atonement for them and that is when he instituted the "law" of the High Priests after the sons of Aaron.

This is the reason why the nation of Yisra'el to this day calls for "forty days of teshuwa" or repentance. This is why Yahuwshuwa fasted for forty days leading up to Yom Kippur. He performed the role of the sacrificial goat at his baptism since baptism is a symbol of death (Romans 6:4). Then he was lead into the wilderness as the scapegoat by the Holy Spirit.

The term *scapegoat* literally means "the innocent party who takes the place of the guilty party."

When he emerged from the wilderness after his forty days of fasting, he went to the Temple and he read

Just one more reason NOT to accept this book.

What about Jeremiah 33:17-22?



the Isaiah 61 scroll. In this passage he is showing them that he is the "Mashiyach" (the anointed one) and he is declaring to them "the acceptable year of YaHuWaH" which only the Kohen Gadawl could announce each year on Yom Kippur!



You see if the red ribbon turned white and the white stone came up, that meant that the nation was "accepted" by YaHuWaH that year on Yom Kippur. It meant that their High Priest had atoned for his own sins and then he would have been a proper vessel to atone for the nation. That is why they were "accepted." But if the High Priest was corrupt and he did not sanctify himself, then he was not fit to atone for the nation either and then he would have died behind the veil and they were "not accepted" that year!

When our Messiah declared "the acceptable year of YaHuWaH" he was essentially saying to them:

*"I am now your High Priest, your kinsmen redeemer, your husband, after the order of Melchizedek, and you are accepted because I have made atonement for you in eternity as the lamb slain from the foundation of the world!"*

Now why did I go down this rabbit-trail? Because I aim to show that Yahuwshuwa could not have acted as the High Priest that year on Yom Kippur unless his 30<sup>th</sup> birthday had already taken place. At his baptism in Luke 3:23 it says that he was "beginning to be about thirty years of age" but he had not turned thirty years old yet.

This means that while he was fasting in the wilderness, his 30<sup>th</sup> birthday had come. By the time he emerged from the wilderness to read the Isaiah 61 scroll on Yom Kippur, he had to already be 30 years old in order to be the Melchizedek Priest according to the Towrah (Numbers 4:3-47). What does this mean? It means that if he was born on the *Feast of Tabernacles*, which is five days AFTER Yom Kippur, then he would not have been able to act as the High Priest that year! Towrah requires all men to be at least 30 years of age before they can become a High Priest!

His birthday had to take place BEFORE Yom Kippur and that is what finally brought me to the realization that he was born on Yom Teruw'ah!

Now, that you have been shown the truth, you have a responsibility before YaHuWaH to come out of "Mystery Babylon the Great the Mother of Harlots and Abominations" as mentioned in Revelation 17.

Christ-Mass is none other than the recycled religion of Nimrod and his wife/mother Semiramis from the Tower of Babel. Modern-day Christianity has adopted all of the pagan rituals of the Tower of Babel. The word "babel" means "confusion and mixture," and we are told that YaHuWaH is not the author of confusion. The same Messiah that many Christians claim to be worshiping on Christ-Mass has now called us out of this confusion and mixture.

*Chazown (Revelation) 18:4 And I heard another voice from heaven, saying, Come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues.*

This was in AD 29. The signs in the Temple did not start until AD 30, and not because the offering was rejected, but because the leadership was disapproved by Elohim.



\*Download free ebook here. A suggested minimum donation for this ebook is \$12.00. Make payment at the following link: <http://www.paypal.com>

Use the following email address to make the payment: [DoublePortionInheritance@gmail.com](mailto:DoublePortionInheritance@gmail.com)

Then download the ebook:  
[http://doubleportioninheritance.com/files/When\\_Was\\_the\\_Real\\_Messiah\\_Born\\_ebook.pdf](http://doubleportioninheritance.com/files/When_Was_the_Real_Messiah_Born_ebook.pdf)



Posted by [DoublePortionInheritance](#) at 6:35 PM

+4 Recommend this on Google

## 12 comments:

**man with desire** July 29, 2011 at 4:31 AM

The coming of the Messiah is an interesting issue to which many prophecies are connected.

Below, we are going to examine this area, that is, the prophecies connected with the coming of the Messiah. The purpose is to go through especially what has been told in the Scriptures – the Books of Moses, psalms and prophets – about the coming of the Messiah, the point of time of His coming, His life, His origins and whether or not these prophecies have already been fulfilled. In other words, the purpose is to find out how these things actually came true.

However, we will not only be restricted to the writings of the Bible, but also use old commentaries of the rabbis (Midrash, Targum, Zohar, Talmud, etc.) as assistance, because they are valued very much amongst Jews. What is surprising is that from these old sources – especially from the oldest – can be found a powerful expectation of the Messiah and a description of His supernatural characteristics, presented in a way which very much resembles the message of the New Testament. An example of this expectation of the Messiah is what Talmud has said on the following lines. They indicate that prophets prophesied only for the days of the Messiah:

[http://www.jarriivanainen.net/Messiah\\_prophecies\\_Talmud.html](http://www.jarriivanainen.net/Messiah_prophecies_Talmud.html)

[Reply](#)

**Unknown** December 13, 2011 at 4:15 AM

(stayed lit miraculously for eight days on only one day's supply of oil.)

You should leave this out since it is a Talmud myth and is not fact, it isn't even mentioned in the Maccabbee book and once again a man made tradition, just like the Hanukiah. the 9 branched menorah would never be accepted in YHWH temple. He is 7 Spirit fold and not nine. The Rabbi's yet once again adding to His word, this time to the Menorah. We need to remove these myths...it makes it just as bad as Santa Claus

[Reply](#)

**DoublePortionInheritance** December 30, 2011 at 4:57 PM

@Unknown first of all I was quoting Roy Reinhold's article. But secondly I use to believe that the 8 day miracle was a myth also but I no longer believe it is a myth. The Talmud is not a book for doctrine but we can use it as a history source. The 40 year miracle each year on Yom Kippur between 30 AD through 70 AD proves that Yahushua is the Messiah. For those 40 years the black stone came up every time (the Urim & the Thummim) and for 40 years the ribbon failed to turn white from scarlet according to Isaiah 1:18. Hence if we can believe that the Yom Kippur miracle happened for 40 years (and the odds of that are 5 million to one) then why can't we believe that the 8 day miracle happened? We can't pick and choose what history we accept from the Talmud and what history we want to reject. I believe it happened.

[Reply](#)

**DoublePortionInheritance** December 30, 2011 at 4:59 PM

@Unknown I don't use a 9 branch Menorah when celebrating Chanukkah. I use a 7 branch Menorah. Just because the Rabbis added to Chanukkah does not make Chanukkah pagan. It's origins have to do with overthrowing Zeus worship.

[Reply](#)

**DoublePortionInheritance** December 30, 2011 at 5:00 PM

@Unknown, to read more about what I wrote concerning Chanukkah, please read this other blog: <http://doubleportioninheritance.blogspot.com/2011/09/hanukkahover-throw-of-zeus-worship.html>

[Reply](#)

**Tabitha** November 11, 2012 at 7:59 PM

The Chanukiah can be significant of two things, the fruits of the spirit and the nine weeks of Enoch, eight weeks in our time and the ninth week being the millenium. There is nothing wrong with using it and nothing wrong if you choose not to. I have a Chanukiah myself as it was the only Menorah I could find at a Goodwill store.

[Reply](#)

**Shoshana** January 12, 2013 at 3:31 PM

María I can see you have done a very extensive and in depth study and many of your points are very good and show it. However there are a couple of things that jumped at me. One is Yosef delivering the baby. There are no accounts of men delivering babies in scriptures, they regularly used midwives. The town of Bethlehem must have had midwives from Yahudah because that town was basically filled with Yahudim. Six miles is not that long a distance for Yosef to have walked over and back. Even Miriam could have done it (I purposely walked 3 miles on the due date of my youngest child). The other thing is that in small towns there were no inns. Visitors would wait in the town square for someone to give them shelter for the night. You do however raise very good points as does Abraham Yehoshua (<http://seedofabraham.net/>)who agrees with you but I've recently read another convincing article about His birth taking place on Pesach and years ago heard another convincing argument that it happened on Shavuot. Regardless it happened during one of the moedim. Todah and Shalom

[Reply](#)

**DoublePortionInheritance** June 6, 2013 at 10:56 AM

Shoshana, the reason why Yahuwceph (Joseph) had to be the one to help deliver his son is because that would make him the legal father. I am sure that the Ruwach ha'Qodesh (Holy Spirit) had already shown this to them. That is why Yahuwshuwa was listed in Yahuwceph's genealogy in Matthew 1.

[Reply](#)





**mtowles94** August 22, 2013 at 4:36 PM

I read most of the article above, and thought it was very interesting, But I did notice that the author mentions dates upon the Gregorian Calendar, Which has not yet at this time come into existence, and is purely a pagan calendar instituted by the Mother Church!(The Roman Catholic Church!)where the truth can never be founded upon! the birth of the Messiah would have been the seventh month for the feast of Trumpets which is the New Moon day, that begins the seventh month, in 3 B.C If anyone using a Lunar/Solar Calendation wish to add to what I have written, please feel free, I would love to hear your perspective on this!

[Reply](#)



**Viv W** August 24, 2013 at 4:44 AM

Dear Maria,  
I thoroughly enjoyed reading this study of yours, and just want to thank you for sharing it, and I recommend reading Dr. V.P. Wierwille's book JESUS CHRIST OUR PROMISED SEED.

I noticed a typing error if you go and look at the passage next to picture of the two babies:  
"That banner is the "scarlet thread" that was placed on the hand of Tamar's twin when he stuck his hand out in Genesis 23:29-30." The Scripture quoted here should be Genesis 38:29-30.  
Thanks again!  
GOD BLESS.

[Reply](#)

[Replies](#)



**DoublePortionInheritance** September 5, 2013 at 2:51 AM

@Hello, Viv W, thanks for pointing out the typo. I will fix it right away!

[Reply](#)



**Peter** September 5, 2013 at 10:25 PM

Yahuwceph(Joseph)was the legal father of Yahuwshuwa whose lineage can be traced back to Solomon son of David (Math 1), Miryam(Mary)bloodline can be traced back to Nathan son of David(Luke 3:31). Luke mentions Heli as Josephs father but Matthew mentions Jacob as his father both are correct because Hebrew custom is to adopt the son in law as a son so the lineage stated in Luke is Mary's lineage(seed of a woman). Yahuwshuwa could not come through Joseph's lineage as YaHuWah pronounced a curse on the bloodline of Jechonias(Jehoiakim) Jerm 22:30 which was the lineage of Solomon.

[Reply](#)

Comment as:

[Publish](#)

[Preview](#)

[Newer Post](#)

[Home](#)

[Older Post](#)

Subscribe to: [Post Comments \(Atom\)](#)

Pages

[Home](#)

Double Portion Inheritance



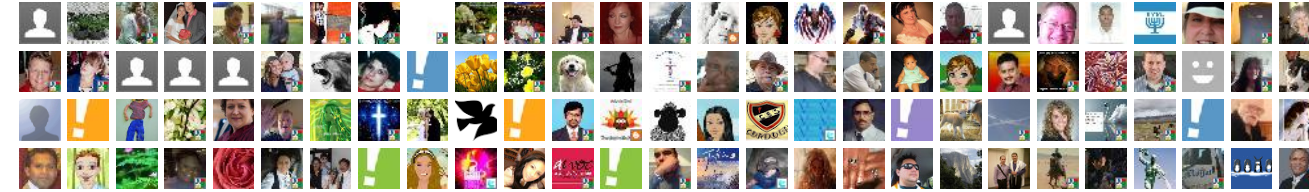


Worshiping YHWH in Spirit & Truth

### Followers

Join this site  
with Google Friend Connect

Members (271) [More »](#)



Already a member? [Sign in](#)

### About Me



**DoublePortionInheritance**

[View my complete profile](#)

### Blog Archive

- ▶ 2013 (11)
- ▶ 2012 (18)
- ▼ 2011 (88)
  - ▶ December (4)
  - ▶ November (1)
  - ▶ October (8)
  - ▶ September (7)
  - ▶ August (8)
  - ▼ July (24)
    - [The Name "YaHuWaH" Seen in 100 Sheep in the Ancien...](#)
    - [Proof that "Yahweh" is a Greek Pronunciation](#)
    - [Sixteen Crucified Saviors? Why Messiah's Birthdate...](#)
    - [The Constantine Creed](#)
    - [Does the Name Jesus Really Come from Zeus?](#)
    - [Does Scripture Really Condone Polygamy?](#)
    - [The Wine of Fornication & Wrath or the Wine of the...](#)
    - [Two Covenants in Galatians 4: Sarah & Hagar](#)
    - [What is a School Master & What Law Was Added Becau...](#)
    - [Dead to the "Letter" and Alive to the "Living Towr...](#)
    - [When Was the Real Messiah Born & Why Does it Matte...](#)
    - [An Illustration of Messiah & The Christian Church:...](#)
    - [Who is "That Woman Jezebel?" & Who is "The Beast?"...](#)
    - [Is Messiah the End of the Law?](#)
    - [The Baby Mermaid Dream](#)
    - [What Was Blotted Out in Colossians 2?](#)
    - [The Red Heifer Sacrifice Fulfilled in Messiah](#)
    - [Dispensationalist Versus a Covenant View of The Sa...](#)
    - [Damnable Heresies of the "Word of Faith" Doctrine](#)
    - [Prophetic Dreams about Cloning & Maitreya the Fals...](#)
    - [Did "Jesus" Make All Foods Clean?](#)
    - [The Eighth King](#)
    - [That Rock Was Messiah!](#)
    - [The Abomination of Desolation Getting Closer!](#)
- ▶ June (6)
- ▶ May (28)
- ▶ April (1)
- ▶ January (1)