

Yeshua (Jesus) real Birthday?

While much of the world celebrates the birth of Jesus Christ on the 25th of December, can the actual day of Jesus' birth be determined from scripture? This question will be explored in some detail, and will yield a result that is quite intriguing.

Can an Exact Date Be Picked

There are only three places in the New Testament that record events connected with the birth of Jesus. They are in Matthew's Gospel, Luke's Gospel and chapter twelve of the Book of Revelation. This latter book has some information about Jesus' birth that should be considered, as it may contain the very clue we need to precisely date the birth of Jesus.

Jesus' Birth

The apostle John is presenting to his readers something of profound significance in a symbolic way. **Revelation 12:1–3** shows a New Moon day that could only be observed from earth just after sunset, and the day was in September. This fits well with Luke's description of the birth of Jesus in Bethlehem. Recall that,

“there were in the same country shepherds abiding in the field, keeping watch over the flock by night ... and the angel said ... unto you is born this day [which began at sundown] in the city of David a Savior, which is Christ the Lord.” **Luke 2:8–11**

Jesus was born in early evening, and Revelation 12 shows it was a New Moon day. What New Moon could this have been? The answer is most amazing. It is almost too amazing! September, 3 B.C.E. was Tishri One on the Jewish calendar. To Jewish people this would have been a very profound occasion indeed.

Tishri One is none other than the Jewish New Year's day (*Rosh ha-Shanah*, or as the Bible calls it, The Day of Trumpets — **Leviticus 23:23–26**) also we have the Feast of Tabernacles during this same period. These are very important annual holy days of the Jews.

What a significant time for the appearance of the Messiah to arrive on earth from the Jewish point of view! And remarkably, no other time of the year could astronomically fit **Revelation 12:1–3**. The apostle John is certainly showing forth an astronomical sign which answers precisely with the Jewish

New Year Day. John would have realized the significance of this astronomical scene that he was describing.

Whatever the case, the historical evidence supports the nativity of Jesus in 3 B.C.E., at the beginning of a Roman census, and (if we use the astronomical indications of the Book of Revelation) his birth would have occurred just after sundown in September, on *Rosh ha-Shanah*, the Day of Trumpets - the Jewish New Year Day for governmental affairs.

Rosh Hashanah (Hebrew: ראש השנה) (literally "head of the year") is the **Jewish New Year**. It is the first of the **High Holidays** or *Yamim Noraim* ("Days of Awe"), celebrated ten days before **Yom Kippur**. Rosh Hashana is observed on the first two days of **Tishrei**, the seventh month of the **Hebrew calendar**.^[1] It is described in the Torah as "Zikaron Terua" ("remembrance of the blowing of the horn")

Rosh Hashanah marks the start of a new year in the Hebrew calendar (one of four "new year" observances that define various legal "years" for different purposes as explained in the **Mishnah and Talmud**). It is the new year for people, animals, and legal contracts. The **Mishnah** also sets this day aside as the new year for calculating calendar years and sabbatical (*shmita*) and **jubilee**(*yovel*) years. believe Rosh Hashanah represents either analogically or literally the creation of the World, or Universe. However, according to one view in the Talmud, that of R. Eleazar, Rosh Hashanah commemorates the creation of man, which entails that five days earlier, the 25 of **Elul**, was the first day of creation of the Universe.^[3]

The **Mishnah**, the core text of Judaism's **oral Torah**, contains the first known reference to Rosh Hashanah as the "day of judgment." In the Talmud **tractate on Rosh Hashanah** it states that three books of account are opened on Rosh Hashanah, wherein the fate of the wicked, the righteous, and those of an intermediate class are recorded. The names of the righteous are immediately inscribed in the book of life, and they are sealed "to live." The middle class are allowed a respite of ten days, until Yom Kippur, to repent and become righteous; the wicked are "blotted out of the book of the living forever."^[4]

In **Jewish liturgy** Rosh Hashanah is described as "the day of judgment" (*Yom ha-Din*) and "the day of remembrance" (*Yom ha-Zikkaron*).

Some **midrashic** descriptions depict **God** as sitting upon a **throne**, while books containing the deeds of all humanity are opened for review, and each person passing in front of Him for evaluation of his or her deeds.

The Talmud provides three central ideas behind the day:

"The Holy One said, 'on Rosh Hashanah recite before Me [verses of] Sovereignty, Remembrance, and Shofar blasts (*malchuyot, zichronot, shofrot*): Sovereignty so that you should make Me your King; Remembrance so that your remembrance should rise up before Me. And through what? Through the Shofar.' (Rosh Hashanah 16a, 34b)"^[5] This is reflected in the prayers composed by the classical rabbinic sages for Rosh Hashanah found in all [machzorim](#) where the theme of the prayers is the strongest theme is the "coronation" of God as King of the universe in preparation for the acceptance of judgments that will follow on that day, symbolized as "written" into a Divine book of judgments, that then hang in the balance for ten days waiting for all to repent, then they will be "sealed" on [Yom Kippur](#). The assumption is that everyone was sealed for life and therefore the next festival is [Sukkot](#) (Tabernacles) that is referred to as "the time of our joy

There could hardly have been a better day in the ecclesiastical calendar of the Jews to introduce the Messiah to the world from a Jewish point of view; and no doubt this is what the apostle John clearly intended to show by the sign he recorded in **Revelation 12**.

Scripture evidence for the time of the Messiah's Birth

The first passage we will consider begins with the father of John the Baptist, Zacharias:

There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. **Luke 1:5**

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

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

And after those days his wife Elisabeth conceived, ...**Luke 1:24**

The clue given to us here is that Zacharias was of the "course" of Abia.

The 24 Courses of the Temple Priesthood

King David on God's instructions (**1 Chronicles 28:11-13**) had divided the sons of Aaron into 24 groups (**1 Chronicles 24:1-4**), to setup a schedule by which the Temple of the Lord 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 Chronicles 24: 7-19**). That sequence is as follows:

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

1 Chronicles 24:19 These were the orderings of them in their service to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel 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 Chronicles 23:8, 1 Chronicles 9:25**). On three occasions during the year, all the men of Israel were required to travel to Jerusalem for festivals of the Lord, 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 Jewish calendar begins in the spring, during the month of 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 24th 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 Zacharias, the father of John the Baptist.

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

And after those days his wife Elisabeth conceived, ...Luke 1:24

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

	1st Month	2nd Month	3rd 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, Zacharias returned home and soon conceived his son John. So John the Baptist was probably conceived shortly after the third Sabbath of the month of Sivan.

The Conception of Jesus Christ

Now the reason that the information about John is important, is because according to Luke, Jesus was conceived by the Holy Spirit in the sixth month of Elisabeth's pregnancy:

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

Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men. **Luke 1:25**

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

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

Note that verse 26 above refers to the sixth month of Elisabeth'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:

And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. **Luke 1:36**

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

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

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

Now working from the information about John's conception late in the third month, Sivan, and advancing six months, we arrive late in the 9th month of Kislev (Nov-Dec) for the time frame for the *conception* of Jesus. It is notable here that the first day of the Jewish festival of Hanukkah, the Festival of Lights, is celebrated in the Month of Kislev, and 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, Hanukkah is called the feast of dedication (**John 10:22**). Hanukkah is an *eight* day festival, celebrating the

relighting of the menorah in the rededicated Temple, which according to the story, stayed lit miraculously for eight days on only one day's supply of oil.

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 Nisan. It would appear that John the Baptist may have been born in the middle of the month, which would coincide with Passover and the Feast of Unleavened Bread. 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:

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: **Malachi 4:5**

Jesus identified John as the "Elijah" that the Jews had expected:

And his disciples asked him, saying, Why then say the scribes that Elias must first come? **Matthew 17:10**

And Jesus answered and said unto them, Elias truly shall first come, and restore all things. **Matthew 17:11**

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

Then the disciples understood that he spake unto them of John the Baptist. **Matthew 17:13**

The angel that appeared to Zacharias in the temple also indicated that John would be the expected "Elias":

And he shall go before him in the spirit and power of Elias, 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 the Lord. **Luke 1:17**

So then, the Feast of Unleavened Bread begins on the 15th day of the 1st month, Nisan, and this is a likely date for the birth of John the Baptist, the expected "Elijah".

The Birth of Jesus Christ

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

Immanuel

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

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

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

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

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. **Luke 2:7**

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

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

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

For unto you is born this day in the city of David a Savior, which is Christ the Lord. **Luke 2:11**

Why was there no room at the inn? Bethlehem is only about 5 miles from Jerusalem, and all the men of Israel had come to attend the festival of Tabernacles as required by the law of Moses. Every room for miles around Jerusalem would have been already taken by pilgrims, so all that Mary and 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 God by performing circumcision on the *eighth* day after birth:

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

So the infant Yeshua (Jesus) would have been circumcised on the eighth and last day of the Feast of Tabernacles, a Sabbath day. The Jews today consider this a separate festival from Tabernacles, and they call it Shemini Atzeret.

Conclusion

So, if you have followed the above reasoning, based on the scriptural evidence, a case can apparently be made that Jesus Christ was born in the month of Tishri, on either *Rosh ha-Shanah*, the Day of Trumpets or the Feast of Tabernacles, which corresponds to the September / October time frame of our present calendar depending on the year!

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 Yeshua/Jesus Tishri
8. Bul / Marheshvan / Heshvan	October-November	5	
9. Chisleu / Chislev / Kislev	November-December	6	Conception of Yeshua/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 the Tabernacles was a feast of in gathering of the Harvest (**Exodus 23:16 and 34:22**). If Jesus' first coming was indeed on 15 Tishri, the first day of Tabernacles, then it is quite reasonable to presume that the harvest of this earth and the in gathering of the second coming of Jesus Christ, will also occur on precisely the same date. The unknown factor would be the year that this would happen.

Bible Code Matrix of Yeshua's Birth,

by Roy A. Reinhold February 1, 2001

<http://hometown.aol.com/prophecy04/inde.html>

[Prophecy Truths Web Site](#)

A few days before January 1, 2001, I decided to see if the Bible code could identify the exact day of Yeshua's birth (Jesus), since a ton of books and articles have been written forwarding different views and theories. The traditional day celebrated in the church is December 25, 1 BC, although that day wasn't designated until about 360 AD. All the antenicene church fathers did not specify in their writings, the exact day that Yeshua (Jesus) was born.

The following multi-part article complements the 2-part article on this website called, The Pagan Aspects of Christmas. In that article, there is evidence from the calculated possible birth date of John the baptist (Yochanan the Immerser), that he was born around Passover in the spring of the year. Since John the baptist was 6 months older than Yeshua (Jesus),

that would place the birth of Yeshua in the fall of the year around Yom Kippur (the Day of Atonement), plus or minus 3 weeks. Using the Bible code, the test was to see if Yeshua was born in the fall of the year around the time of the fall feasts of Israel, or whether He was born on December 25.

This multi-part article will present multiple Bible code matrices and other scholarship to show that with a fair degree of certainty, we can specify the exact day the angel Gabriel visited Miriam (Mary) and announced that she would bear a child conceived by the Ruach HaKodesh (Holy Spirit), the exact day Mary conceived the child, the exact day of the birth of Yeshua, and the exact day Mary and Joseph took the child to the Temple on the 8th day to dedicate the firstborn with the necessary sacrifice and perform the Brit Milah (circumcision). The matrices shown are all different views of the same overall matrix. In other words, the overall matrix has everything in it related to the conception and birth of Yeshua.

In beginning the process, I was predisposed to believe that the Bible code would show Yeshua's birth on a feast day. The fall feast days of Israel are as follows.

Rosh Hashanah (Yom Teruah, or Feast of Trumpets), occurs on 1 Tishri in the Jewish calendar.

Yom Kippur (Day of Atonement), occurs on 10 Tishri in the Jewish calendar.

Succot (Feast of Tabernacles), starts on 15 Tishri and runs for 7 days, where the 15th and 21st are annual Sabbath days.

Why was I predisposed to believe it would fall on a feast day of Israel? In the gospel of Luke, it states the following:

Luke 2:1-7

Now it came about in those days that a decree went out from Caesar Augustus, that a census be taken of all the inhabited earth. This was the first census taken while Quirinius was governor of Syria. And all were proceeding to register for the census, everyone to his own city. And Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem (actually, Beit Lechem), because he was of the house and family of David; in order to register along with Mary, who was engaged to him, and who was with child. And it came about that while they were there, the days were completed for her to give birth. And she gave birth to her first-born son; and she wrapped Him in cloths, and laid Him in a manger (feeding trough), because there was no room for them in the inn.

What I wanted you to see are 3 clues necessary to sort out this process of looking for exact date of Yeshua's birth. One, they left Nazareth and went to Bethlehem to register for the census, because both Mary and Joseph were descended from King David along different family lines. The birth took place in Bethlehem. Secondly, the days were completed for her to give birth, which tells us that the child was born at the correct gestation time. The Encyclopedia Britannica shows that the average human gestation period for a female child is 266-267 days, and 270-271 days for a male child. That will come into play in pre-calculating the expected day of conception when Mary became pregnant. Thirdly, it states that there was no room at the inn (motel for you modern folks).

I would have guessed that the day of birth of Yeshua was on one of the feast days, because there was no room at the inn. Bethlehem is only 3-5 miles south of Jerusalem, and during the fall feast days, Jewish people from all over the world would arrive ahead of time and overflow into the surrounding towns. According to the scriptures, all Israel was only required to appear before the Lord at the Temple 3 times a year (Passover, Shavuot or Pentecost, and the Feast of Tabernacles). However, because they didn't have airplanes, trains, and cars then, Jewish people from other countries would arrive early and be there for Rosh Hashanah through Succot (a 3 week period). Therefore, it would have been difficult to find a room at the inn anytime during the fall feast days.

Specifically, John 1:14 led me to believe that the birth of Yeshua was probably on the 15th of Tishri, the first day of the Feast of Tabernacles; where it says, "And the Word became flesh and tabernacled among us." I believed that I would most likely find 15 Tishri going into this process, but that IS NOT the day of birth of Yeshua.

The matrix I used has a center term at an equidistant letter spacing (ELS) of 19 letters. The center term is khag hamolad (holiday of the Nativity, chet gimel--hey mem vav lamed dalet), a term often falsely stated as Christmas, but literally it means holiday of the Nativity. The matrix is only 19 letters wide, but is probably a couple of hundred rows high. This is obviously a 3D matrix spread out in 2D format. In other words, it would actually be a cube where the center panel has the center term and panels above the center panel would go in front of the center panel, and those below would go behind the center panel. The reason is that Hebrew is read from right to left and top to bottom. We are currently designing a 3D codes program on paper, but it is currently beyond what is available for use right now. If shown in a 3D cube, the related terms would all be right next to each other. I want to point that out, because hopefully, we can build the 3D codes program soon, and this holiday of the Nativity matrix is an easy to see example of it. However, for now we have to view the matrix flattened out into a 2D format.

I should mention that if we were only looking for one date (the actual birth date of Yeshua), it would be very difficult to try and prove one date in a matrix, even with day-month-year. However, since we know from the scriptures that we have 3 dates that all have to be shown and are related in a tight way, it is more conclusive. We know there is a date for the day Yeshua was born. From that date, we must see a date of conception exactly 270-271 days prior to the birth date. Finally, the scriptures say that the Brit Milah (dedication and circumcision) took place on the 8th day following the birth. Since we have at least 3 specific dates that are inter-related, if all show up, then we have much more certainty that we have found the exact dates for all of them.

Part 2 will show the birth date of Yeshua matrix and discussion. Part 3 will show the day the angel announced to Mary that she would conceive the child, and the day she conceived the child. Part 4 will show the Brit Milah (dedication of the first-born and circumcision at the Temple). Finally, part 5 will show other scholarship by Dr. Ernest Martin on his calculations of the birth date of Yeshua based on the signs in the sky. All agree and paint a composite picture where we can state with a fair degree of certainty that we now know that Yeshua (Jesus) was born in the fall of the year, in September, in 3 BC. And we can

state the exact day for each event.

First, I want to show you the center of the overall matrix (ELS 19), which has the term "khag hamolad" (holiday of the Nativity) in red and above it "ranu ami" (Sing or Rejoice, My people). The area of the matrix with the date of birth information on Yeshua (Jesus) is below the center area of the overall matrix, so it is good to look at the center of the matrix and have a perspective.

Term	Translation	Skip	R Factor in Matrix	Start Letter of term
חג-הולדת	holiday of the Nativity	-19	5.225	Proverbs Ch 15 V 26 Letter 11
רננו-עמי	Sing (Rejoice), My people	19	2.518	Proverbs Ch 15 V 17 Letter 9

The ELS reference is 19 characters between rows.
 There are 2 displayed terms in the matrix.
 The matrix spans 323 characters of the surface text.
 The matrix has 17 rows, is 19 columns wide and contains a total of 323 characters.

Center of the overall matrix

ב	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה
מ	ש	ה	ב	ה	א	ק	ר	י	ת	ח	א	ר	א	ב	ו	ט	ו	ו
מ	ח	ש	י	א	ו	ב	ה	א	נ	ש	ו	ט	ו	ב	א	ו	ו	ו
ש	י	מ	י	פ	א	כ	א	ר	נ	ה	מ	ד	ו	נ	ה	י	ג	ה
ד	ח	ת	ח	ת	ח	ד	צ	ל	ע	כ	ד	ר	כ	י	ט	ר	י	ק
כ	ח	כ	נ	ב	ה	ל	ל	ס	מ	י	ר	י	ש	ר	י	א	ר	ק
א	ה	ז	ב	ו	ד	א	ל	י	ס	כ	ו	כ	ט	ש	ח	א	ח	י
י	א	ו	ב	ל	ב	ר	ל	ח	ה	ל	ח	ח	ה	ל	ח	ח	ח	ח
ש	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח
י	ע	צ	י	ו	ע	י	ו	ב	ר	ב	ו	ר	ו	י	א	י	נ	ט
פ	ה	נ	ע	נ	פ	ה	א	י	ש	ב	ח	ח	ח	ח	ח	ח	ח	ח
ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח
ט	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח
ו	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח
ת	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה
ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה

Note that I turned off all other terms in the matrix from the display, so that you could see the center of the overall matrix without any clutter. Ranu ami (Sing or Rejoice, My people) is read in green from top to bottom, while khag hamolad (holiday of the Nativity)

is read in red from bottom to top. That's why the matrix report above shows the holiday of the Nativity term in the report at a skip or ELS of -19, while Sing (Rejoice), My People has a +19 skip or ELS. That's kind of basic Bible codes knowledge for viewers who are unfamiliar with the Bible code. What is significant is that these terms are vertical in the same line and near each other, and they set the topic for the overall matrix.

For people new to the Bible code, the R-value in the matrix in the above report is a statistical measure of significance on a log 10 scale. An R-value of 0.0 means there is a 50-50 chance of the term showing up in a matrix this size, negative R-values mean that the term is likely to show up in the matrix by chance (shorter terms), while higher positive R-values show little likelihood that this is by chance. An R-value of +1.0 is a 1 chance in 10, +2.0 is 1 chance in 100, +3.0 is 1 chance in 1000, +6.0 is 1 chance in a million, and so on because it is on a log 10 scale. This is a rough way to calculate the odds, although we won't go into statistical calculations in this article. I only point this out because it is in the matrix report above.

The overall matrix was first discovered by researchers at Bible Code Digest <http://www.biblecodedigest.com/>, (Ed Sherman, Dr. Nathan Jacobi, and Dave Swaney) although they hadn't sorted out all the information when I decided to look and see if we could determine the actual birthdate of Yeshua from the matrix. Bible Code Digest puts out a monthly newsletter on the Bible code at a very modest price, at the website above.

The Yeshua (Jesus) Birth Matrix Report

Term	Translation	Skip	R Factor (in Matrix)
חג המולד	holiday of the Nativity	-19	4.694
תשנ"ט	2/3 BC	64	0.471
ראש	Rosh (head of)	-52	-1.577
חודש	Khodesh (month)	2	1.293
ראש	Rosh (head of)	-16	-1.065
ראש	Rosh (head of)	19	-1.140
השנה	(Rosh) Hashanah	-289	-0.863
תשנ"ט	2/3 BC	100	0.277
יום	Yom (day)	1	-0.255
יום	Yom (day)	2	-0.907
תרועה	Teruah (Trumpets)	-150	0.271
באתשרי	on 1 Tishri	349	1.050
יוסף	Yosef	192	-0.525
מרים	Miryam	-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
צעור	Counselor	-4	0.745
בנאדם	Son of Man	22	1.515
ממנו	from heaven	302	-0.621
לארץ	to the earth	-23	0.412
רנועמי	Rejoice My people	19	2.006
מרים	Miryam	-14	-0.459
יליד	born	-51	-0.700
רוח	Ruach	2	-0.294
הקדש	Hakodesh	-189	-0.155
אבוס	manger	-36	0.199
רועם	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.

I'll show part of the matrix below, but for most people, the above matrix report is easier to handle in analyzing what is in the matrix, because you have the terms in Hebrew and in English.

What it shows is that Yeshua (Jesus) was born on Rosh Hashanah (head of the year), which is also called Yom Teruah (day of blowing) and in English the Feast of Trumpets. It's also Rosh Khodesh which means the head of the month. Rosh Hashanah occurs on the 1st of Tishri every year in 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 BC. In 3**

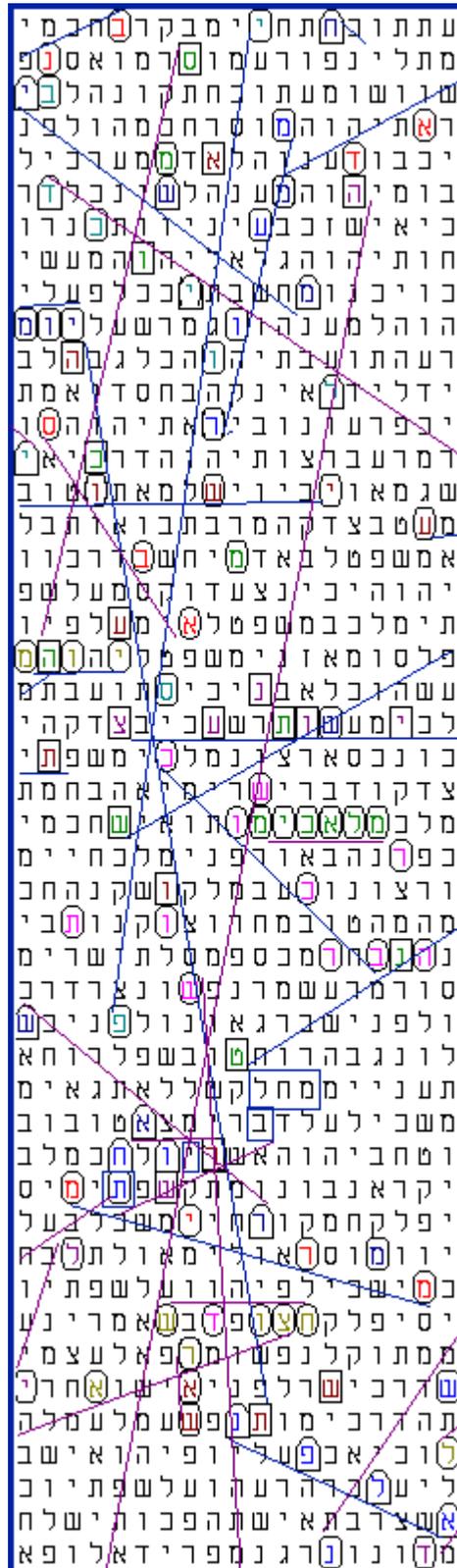
BC, the 1st of Tishri occurred on September 11, 3 BC. With the matrix showing Rosh Hashanah, Yom Teruah, Rosh Khodesh, and "on 1 Tishri", it is clearly showing 1 Tishri as the exact day of Yeshua's birth.

The matrix shows that Joseph (Yosef) and Mary (Miriam or Miryam) were in Bethlehem (Beit Lechem) and stayed in a succah, a stable. Yeshua the Messiah came from heaven, to the earth, and His name is Wonderful, and Counselor, and the Son of Man. The manger or feeding trough is mentioned where Mary laid the baby after the birth. The Ruach Hakodesh (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 I have shown, since it didn't take me too long to develop it as is. Have we proven that Yeshua was born exactly on September 11, 3 BC? No, because if the matrix doesn't have the conception 270-271 days prior to September 11, 3 BC, then it didn't meet the criteria showing all the aspects surrounding Yeshua's conception and birth. If we count up the days from January 1 to September 11 in 3 BC (a non leap year, because 4 AD is a leap year which would make 1 BC a leap year), then we get 254 days. That means 18 days backwards in December of 4 BC, should be the exact date of the conception (December has 31 days). Our target should then be December 13, 4 BC 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 Hebrew letters also have numerical values it would be as follows:

hey=5, resh=200, yud=10, vav=6, nun=50; or total=5+200+10+6+50=271

OK, first take a quick look at the matrix below (it'll look cluttered to you), and then on to the next section showing the date of the announcement to Mary by the angel and the subsequent conception by the Holy Spirit (Ruach HaKodesh). I think you'll be happy to know that it agrees with out calculation above.



The matrix above is cluttered, but if you were to trace the letters, you would see things like Ruach and HaKodesh crossing, Angels and Star crossing, Rosh and Khodesh crossing, Rosh and Hashanah crossing, manger and succah (stable) crossing, and other

related terms crossing or closely parallel, or close together. It's better to look in the matrix report and see what is there.

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