

The Blessed Hope!

“Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;” –(Titus 2:13)

Diamond & Nugget #42



When you think about that first Advent, we are very much like the Wise Men guided by that special star in the sky. They were following the sign given to them, mainly the star visible after dark. Wise Men today still seek Jesus and travel a long way from the East following a star. They even had to seek advice from King Herod to find Him. It's was a little like a children's game of Hide and Seek. What was the star and how did the wise men know to follow it? We, like the Magi, are following the signs of Scripture as to make sense of world events and Bible prophecy. I have been working on this “Diamond & Nugget” for a few weeks for sharing at this time.

May 14, 1948 noted in Isaiah 66:8 for me was our first sign. **“Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.”** This major marker relative to Israel declaring its Statehood cannot be disputed as an insignificant star (sign). The last Blessed Hopes, #40 and #41 were clear reference to global events that will shortly enslave humanity to a tyrannical form of

world government. The Antichrist and the False Prophet are making the move to take down the world in every respect that will control people's lives. We are at the end and the fake Covid-19 will bring this end. Bill Gates is right when he said, "There is no going back". The next sign in my opinion will be Isaiah 17:1-2.

The signs of the day that confirm this Technocratic Satanic One World Order being unveiled by Lucifer's captains of finance, industry, government, artificial intelligence, social credit score, required microchips embedded within the form of vaccines is few months away. By the way, the inventor of the vaccine was an English doctor by the name of Edward Jenner in 1798. Wikipedia does not tell you this, most likely intentionally, but he was a Jesuit, he was a man of the poison needle. One of his contemporary present-day Jesuits, Dr. Anthony Fauci has been fear-mongering all year long, dropping the kibosh on Thanksgiving, and saying we now have to forgo the season that highlights the birth of the Christ Child!

Ben Garrison referred to it as "Signs of the Times" in his April, 2020 cartoon, and his creative humor reeks of Truth which was undeniable in the insanity of public health, state governors, and politicians from California to New York. This was an attack on those who still believe in a God who still loves His Creation. His patience and long-suffering speaks to that love.



How did the Wise Men know that the star which they saw in the Heavens was so special that they set out on a very long journey on camels to go present gifts to the coming

King? Wait a minute!! In our world today, things seem to have gone sideways in the separation of the facts from the traditional lore handed down by Lucifer's traditions perpetrated upon those who want to believe the Christmas story! In this "Diamond & Nugget" I want to help you reconcile the facts with the traditional discrepancies.

Who told them about a King? Further, these men were not even Jews; how could they have known anything about the impending birth of the Messiah which had been prophesied for so many years?

There is a mystery surrounding the Magi and the Christmas star that seems to evoke questions at this time of the year bringing curiosity about the birth of the one prophesied as the coming king of the Jews. Whatever your personal feelings at this time of year, Christmas is meant to be a time filled with joy and hope. The Saviour of the world is born in an unassuming stable; He is Immanuel - God with us, born of a virgin; God himself incarnated and wrapped in human flesh. Matthew doesn't give us any specific background or context for these other than to tell us they were from the Far East. But if we check our Bible, we can find other mentions for Magi in the Bible. If we wind back 600 years before the birth of Jesus, we find the story of the prophet Daniel.

Daniel was selected from among the young people of Israel for his exceptional intelligence and talent. He was selected and taken to work for King Nebuchadnezzar, the ruler of the Babylonian empire.

We learn in Daniel 2 that King Nebuchadnezzar has a disturbing dream. He calls all of his wise men, or Magi together. They ask the King to share the dream and they will offer an interpretation. But the King didn't just want any interpretation. He wanted them to tell him the dream and offer the interpretation. However as we all know the pagan Magi were unable to give this revelation, so the King orders that they are all killed. Daniel hears of this and the Lord uses Daniel to reveal the dream to the King. Daniel ultimately prophesies and accurately predicts the rise and fall of certain empires, all of which historians have confirmed. The King then promotes Daniel with responsibility over all of the wise men and over the Magi.

Daniel was a prophet and prophesied many future events in the gentile world but also about the forthcoming Messiah. Daniel must have been an extraordinary guy, because he was promoted to the highest levels in the Babylonian empire but when the Persian army defeated the Babylonians, Daniel is kept on in the Persian court and promoted to one of the highest offices in that Kingdom. Daniel served 4 different Kings across 2 separate Kingdoms and was appointed as head over the wise men and Magi.

In Daniel 7:13-14, Daniel delivers one of the most important prophecies concerning the coming of the Messiah. Over the years, it is likely that the Magi came to respect Daniel as they saw all of his words coming to pass. ***"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages,***

should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” -(Daniel 7:13-14).

But now, fasting forward to the birth of Jesus, it was time for the fulfilment of one of the most important prophecies that Daniel gave. Daniel was prophesying about Jesus coming to establish the everlasting Kingdom. Jesus taking his place on earth as the King of Kings and Lord of Lords. It is an immortal and indestructible Kingdom, an eternal Kingdom that cannot be shaken. The magi understood they were coming to worship the greatest Kings of all time. The logical first place to look for the King of the Jews would be the palace in Jerusalem. They go to visit Herod. Israel had been conquered by the Roman Empire and it was their custom to appoint a local ruler from the conquered ethnic group to rule over the people – that person was used effectively as a puppet for the Roman Empire.

The Roman senate gave Herod the title, “King of the Jews”. But he had no right to that title. We know that the title King of the Jews was going to be of the line or descendants of King David. So, we have a paranoid, phony king, sitting on a throne that doesn't belong to him and a group of Magi arrive telling you that they have come to worship the baby who has been born - King of the Jews.



King Herod goes to his own advisors, the Scribes and Pharisees, experts in the law and the Bible. They confirm that the Scriptures prophesy that the Messiah will be born in the City of Bethlehem which is the City of David. Herod tells the Magi to go and find Jesus and then return to him to bring news of his whereabouts so that he too can go and worship him. But of course we know that Herod didn't want to worship Jesus, instead he wanted to kill Jesus

From what I have noted raises many questions people are curious to have answered, especially this time of year. During the Christmas season, many who are hostile to anything considered religious and Biblical don't object to hearing about the "Christmas Story". Often, they welcome it with curiosity! When would be a better opportunity for some undercover evangelizing than when gathering with our friends and family during Christmas week? In my life time, I found many times the non-believer would be open to hearing about this story of the Magi following the Star of Bethlehem.

Traditions are only valid when they are based upon facts and Biblical truth! Unfortunately, the institutional church long ago became negligent over the centuries in their lack of honesty and poor scholarship to enhance its authority and control over people. The fallout from such dereliction over the centuries has led to a general distrust of Christianity, and many of its traditions are founded on heresy and apostates within the church.

If we jump 33 years later, we see Jesus weeping over the people of Israel, admonishing them because they had not recognized Him as Messiah. Jesus said, [these horrible judgments will come upon you] ***"because you did not know or recognize the time of your visitation."***-(Luke 19:44).

My task here is to show that Jesus had every right to expect the people would know when He would appear, because He had revealed the precious secret over 600 years before His birth to a prophet named Daniel.

The fact that Daniel was a high official of the royal government is highly significant in our study, because only high government officials or high religious leaders had access to books. There was no printing press at that time. The three Wise Men were scholars and therefore had access to the writings of Daniel. Further, the three Wise Men were Magi, which was an order of the Pagan Medo-Persian religious order of Zoroaster. It is likely there were many more than what people assume to be just three.

Today, the nation of Iran, formerly known as Persia changed its name to Iran in 1935, as a Muslim state, and yet has 25 million Christians, largely because of their access to satellite communications. They know the Christmas Star narrative better than many in the West. Do not lose sight of that number and that China has 350 million Christians, largely in the underground home church. One of my top passages is Revelation 3:10: ***"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."*** Remember, this passage applies to ALL who call Jesus Lord; is that not the essence of John 3:16? God has likely noted the huge increase of souls coming home through persecution and martyrdom of the church around the world.

The Magi were ancient interpreters of dreams and were astrologers (monthly prognosticators). We find them in the Bible in the court of the Babylonian King Nebuchadnezzar.

Let us now consider this amazing prophecy from the wonderful book of Daniel as it revealed the timing of the coming of Jesus Christ, given in incredible detail 600 years before Jesus was born.

"Seventy weeks of years, or 490 years are decreed upon your people and upon your holy city Jerusalem, to finish and put an end to transgression, to seal up and make full the measure of sin, to purge away and make expiation and reconciliation for sin, and to bring in everlasting righteousness, and to seal up vision and prophecy and to anoint a holy of holies. Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem until the coming of the anointed one, a prince, shall be seven weeks of years, and sixty-two weeks of years; it shall be built again with city square and moat, but in troublous times. And after the 62 weeks of years, shall the anointed one be cut off (killed) and shall have nothing and no one belonging to and defending Him..." -(Daniel 9:24-26).

The remaining one week is found in verse 27, and refers to the last seven years of earth's history, the period which we know as the "Great Tribulation".

The term "Weeks of Years" was a common Jewish term. It meant literally seven (7) years. The term comes from God's commandment in Leviticus 25:3-4 to farm a piece of land for only six years, allowing it to lie fallow for the seventh. This seven-year period came to be known as a "week of years". Therefore, Seventy Weeks of Years was 490 Hebrew years. My neighboring farmer behind our residence practices what he calls Biblical Farming by letting his various fields rest every seventh year.

Note this prophecy contains three parts:

1. 7 Weeks of Years (49 Hebrew Years)
2. 62 Weeks of Years (434 Hebrew Years)
3. 1 Week of Years (7 Hebrew Years)

At the precise point in history when the 7 + 62 Weeks of Years occurred, Israel could expect Messiah to announce Himself as Messiah. What great news! This means that Israel could not miss Messiah. All they had to do was to count and be aware of the prophecy.

This study shows us several things:

1. Why the Wise Men knew the time for Messiah was close.
2. Why Israel missed Messiah.
3. How this applies to us today.

Let us now consider the meaning of the prophecy for our world today in December, 2020.

1. The Duration of the Prophecy

This prophecy stipulated that Messiah would be presented to Israel and would be killed after 69 weeks of years had elapsed from the starting point. When we multiply 69×7 , we understand that the time involved here equals 483 Jewish years. Since the Jewish calendar contains 360 days, we can easily see that God is talking about 173,880 days. Therefore, we can expect that 173,880 days after the prophecy started, the Messiah would present Himself to Israel as the Messiah-King.

2. The Starting Point of the Prophecy (Daniel 9:25a)

In this verse, God said the prophecy would begin "**from the going forth (the issuing) of the commandment to restore and rebuild Jerusalem...**" At the time God gave Daniel this prophecy, Israel was a slave nation under Babylon; however, God had foretold that this slavery would last only 70 years. This 70-year period was rapidly coming to a close; indeed, non-Jewish history records that the Medo-Persian emperor Artaxerxes issued such a decree on March 14, 445 B.C. Therefore, precisely 173,880 days from this day which should bring us to some significant event in Jesus' life which presented Him to the nation Israel as Messiah.

3. The Mathematics Of The Prophecy

A. The First Seven Weeks (49 Jewish Years)

If you study the book of Nehemiah, you will find the account of the Jewish pilgrimage to rebuild Jerusalem following King Artaxerxes' decree. The prophet Nehemiah assumed charge of this rebuilding effort, which was carried out in such extreme hardship and danger that the builders carried swords with them as they were building the walls. Thus was fulfilled precisely the prophecy in verse 25b, "**...it shall be built again with city square and moat, but in troublous times.**"

This effort began in 445 B.C. and culminated in 396 B.C., exactly 49 years, just as the prophecy was foretold.

B. The Second Period (62 Weeks of Years, 434 years)

Daniel 9:26 foretells that the "**anointed One**" would come after this period and would then be killed. This wording is understood by most conservative scholars to refer to Jesus Christ, not at His birth, but at His presentation as the Messiah-Prince. "There were only two events in the life of Christ when He was officially set apart. One was His baptism and the other was His triumphal entry into Jerusalem." This latter event has become known as Palm Sunday. When did Palm Sunday occur? "The Messiah (Jesus) came to Jerusalem on Passover in the year 32 A.D., which was April 6."

C. The two periods combined ($7 + 62 = 69$ Weeks of Years, or 483 Jewish years, or 173,880 days).

- ✓ When we count from March 14, 445 B.C. to April 6, 32 A.D., we have 477 years, and 24 days. However, we must deduct one year because only one year lapses

between 1 B.C. and 1 A.D. This gives us 476 years, and 24 days or 173,764 days.

- ✓ Then, we must add 119 days to account for the 119 leap years during these 476 years (476 divided by 4). Now, we have 173,883 days.
- ✓ However, there is a slight inaccuracy in the Julian calendar when compared to the solar year. The Royal Observatory in London calculates that a Julian year is 1/128th of a day longer than the Jewish solar year. When we multiply 476 years times 1/128, we get three days. Subtracting three from our figure above, we arrive at the 173,880 days precisely. Don't you just love mathematics?

Therefore, there are exactly 69 Weeks of Years (173,880 days) between the decree of King Artaxerxes in 445 B.C. to rebuild Jerusalem to Palm Sunday, April 6, 32 A.D.!! God foretold to the very day when Messiah would present Himself to Israel as their Messiah-King. We see this event recorded in Matthew 21:1-11.

Now we come to the next point: God had so wonderfully foretold to Daniel the exact day on which Messiah was to announce Himself as King. The learned Magi surely knew of Daniel's prophecy and of his reputation of reliability in such matters. Therefore, just prior to Jesus' birth, they had to have been murmuring with anticipation, because they knew they were living within the life-time (approximately 30-40 years) of this date. If one was to announce Himself as Messiah in just 30 years, he would have to be born then. Thus the Magi were looking for a sign. The Holy Spirit was also not leaving anything to chance, and was prompting their minds to anticipation and to understanding of what they were about to observe in the Heavens.

Even the gifts which the Magi brought to Jesus suggest that they were being prompted by Daniel's prophecy. Consider these gifts:

1. Gold - Daniel said in 9:25 that the coming Messiah was to be a "prince". This term denotes royalty, a king. Gold was the perfect gift for a king.
2. Frankincense - God stipulated in Exodus 30:34-36 that frankincense was to be prepared for the "*purpose of sacrificial fumigation*". Jesus Christ was killed on Calvary as the Perfect Sacrifice which would be acceptable to God to take away the sins of all who would accept it. Did Daniel's prophecy reveal this sacrificial aspect? Yes!! In 9:26, God revealed that Messiah would be "**cut off**" (sacrificially killed).

Interestingly, frankincense was also used by the priests during the service. Therefore, this frankincense gift could also point to Jesus Christ as the ultimate High Priest, an office which He assumed after His ascension into Heaven.

3. Myrrh - The Jews used Myrrh for embalming bodies for burial preparation. Again, the verse quoted above would have prepared the Magi to bring this gift.

It is extremely interesting that two of the three gifts which the Magi presented to the baby Jesus related to His death and burial. The Daniel prophecy contained all the information which the Magi needed to know to bring these specific gifts.

The second question is why Israel's spiritual leaders missed this prophecy, when the "pagan" Magi did not. The answer is really quite simple. Several hundred years before Christ was born, Jewish leaders began to believe and propagate two erroneous teachings. First, they taught that the sacred Scriptures could not be taken literally because they were not totally inspired by God, and thus contained errors. Secondly, they taught that prophecies were not to be taken literally, but spiritually. Prophetic books such as Daniel were not even taught anymore because they contained so much prophecy. After several generations had come and gone, each believing this nonsense, spiritual leaders of Jesus' day was completely unaware of this prophecy. Thus, they were unaware of the **"time of their visitation"**. We again are like those who discounted the particulars of the First Advent. The church has caved under the political efforts to shut down the church this year. Few have stood their ground and resisted.

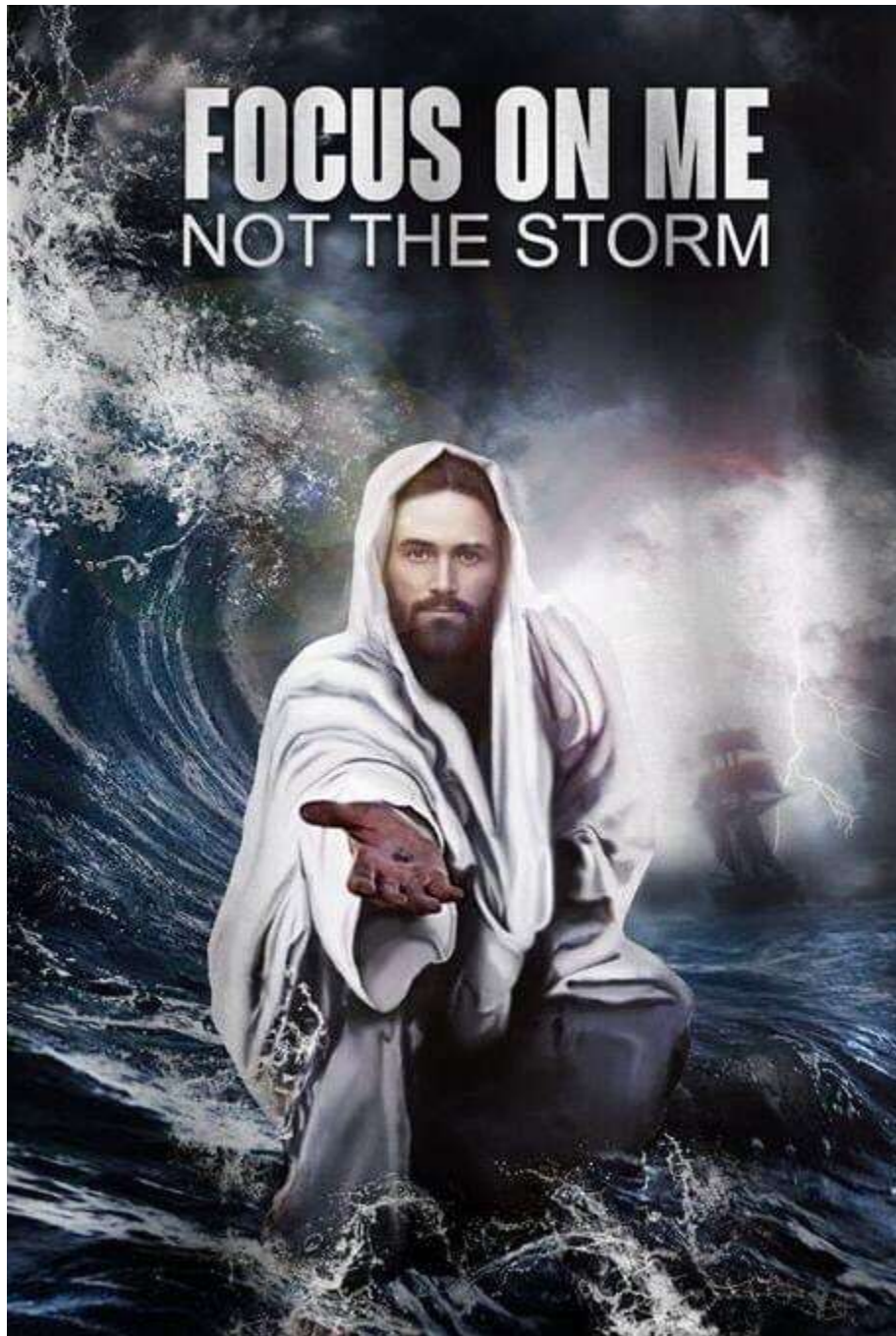
The significance of this study to today is both simple and obvious. The same wrong teaching concerning inspiration of the Bible and its inerrancy is occurring throughout this nation. Most people today are unaware that all 300+ prophecies concerning Jesus' Second Advent are coming to pass or have already occurred. These people are unaware that this has never occurred before. Therefore, many people will miss Jesus' Second Visitation, to their eternal peril.

Jesus said emphatically that we who are familiar with Second Coming prophecy would be able to know that He is close to arriving -(Matthew 24:33). Jesus also told us what kind of attitude we Christians are to have as we see His Second Coming approaching; in Mark 13:37, He said, **"What I say to you, I say to everybody: Give strict attention, be cautious, active, alert, and watch!"** This means that each of us should be actively witnessing to our co-workers and friends; we should be very alert to world events as they are occurring, and we should watch our Scriptures daily so the Holy Spirit can keep us true to Jesus Christ as we enter this falling away time. After Dr. Fauci managed to get the churches shut down back a few months ago, when they reopened for a short period, the reports were to the effect that worship attendance had declined by 30%.

We are so very close to the time when Jesus returns for His Church to take them away from the Great Tribulation. If you are not looking forward with anticipation to His Rapture maybe it is because you are not truly saved. Get your heart right with Him today.

Dr. Ernest L. Martin wrote a most fascinating book called, *'The Star of Bethlehem: The Star that Astonished the World'*, and when I became aware of this book, I ordered two copies as 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, 3 B.C. between 6:15 pm and 7:49 pm. What are these celestial signs?



“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 12 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 10 horns, and on his heads were seven diadems.” -(Revelation 12:1-3).

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, 3 B.C., and the moon was under her feet exactly from 6:15 to 7:49 pm on September 11, 3 B.C. According to Dr. Martin, this great sign in the sky only occurred on that one day in 3 B.C.

While Dr. Martin's date for the birth of Yeshua (Jesus) agrees exactly with what is in the Bible can we infer that the birth of Yeshua took place exactly between 6:15 to 7:49 pm on September 11, 3 BC? This suggests that we can accept the time of birth as being 7 pm 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, 1 B.C. He pinpoints the date of death of Herod to about January 29, 1 BC 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 Israel were:

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.

This conjunction of Jupiter and Venus has also evoked the astonishment of modern astronomers. The use of computers has given astronomers today the ability to have easy reference to all the solar, lunar, planetary and stellar motions and their relationships with one another over the past five thousand years. And within the last twenty-five years no astronomical event of the past has caused more discussion between astronomers and historians than this conjunction of Jupiter and Venus on June 17, 2 B.C. It was Roger W. Sinnott, writing in the astronomical journal *'Sky and Telescope'*, who was the first to draw attention to this unusual conjunction of Jupiter and Venus. He said it was a brilliant "double star" which finally gave the appearance of merging into a single "star" as the planets drew nearer the western horizon. Sinnott showed that only the sharpest eyes would have been able to split them. The twinkling

caused by the unsteady horizon atmosphere would have blended the two planets into one “star” for almost all viewers. “

This occurrence also impressed the astronomers at Griffith Observatory in Los Angeles. In 1980 a symposium was held at Griffith Observatory attended by various scholars and the staff of the observatory. The meeting was convened to discuss the historical significance of several astronomical events that occurred in the years 3 and 2 B.C. It was led by the noted chronologist and biblical historian Professor Jack Finegan of Berkeley, California. At the meeting it was determined that the unique conjunction of Jupiter and Venus and other astronomical events covering an 18 month period from May, 3 B.C. to December, 2 B.C. were of such historical and astronomical significance that there was need for modern scholars to reappraise the historical accounts associated with these outstanding astronomical occurrences.

This prompted the astronomer John Mosley of Griffith Observatory to program the Zeiss instrument in the observatory theater to show the heavens from 3 to 1 B.C. When this was done, there was a private viewing to the observatory staff of this interesting period in astronomical history. The technicians who directed the planetarium instrument back to that period projected the appearance of the sky on the theater dome of the planetarium. When the twilight period of June 17, 2 B.C. came into view, the planets Jupiter and Venus were seen in a magnificent conjunction. All the audience expressed wonderment over this rare sight.

What was being observed was what the astronomers at Griffith Observatory had already determined by calculation would happen. The visual effect, however, was absolutely stunning. Everyone in the planetarium theater was now seeing it as those in Babylon and Jerusalem would have observed it almost 2000 years ago. What was being witnessed was one of the most spectacular astronomical displays of two planets merging together that the planetarium staff had ever observed. Without doubt, this conjunction of Jupiter and Venus on June 17, 2 B.C. would have caused astonishment and awe to people living in the world in 2 B.C.

When dramatic celestial events are referred to in the historical records, it is often possible to understand what significance the ancients saw in them. Within the last 3000 years, the period from May 3 B.C. to December 2 B.C. is one of the most fruitful to investigate in this regard. There were several astronomical events within this period of eighteen months that must have inspired many wonderful interpretations by the priests and religious people who witnessed them. This is especially so since celestial interpretations by official religious authorities were reckoned at the time to be of supreme worth in evaluating historical events. There were probably as many or more people percentage-wise interested in astronomical occurrences and their interpretations at this period of history than at any other in western civilization. Historical documents show how serious people were in regard to what they called the science of astrology.

One event can give us an example of this interest. According to Julius Marathus, a personal confidant of Augustus Caesar, the Roman Senate in the year 63 B.C. ordered

all boy babies to be killed who were born in that year because prophetic dreams and astrological signs suggested that a “King of the Romans” was to be born. The Senate ostensibly considered a “King of the Romans” to be anathema to the government of the Republic. So concerned were some of the senators of this astrological interpretation, whose wives were pregnant, that they refused to register births from their wives in hopes that the signs applied to them. We are informed that in that very year (September 23, 63 B.C.), the person who later became the first emperor of the Romans (Augustus) was born.

Sixty years later these beliefs among rulers on the supposed veracity of astrological interpretations had not diminished. Recall that the New Testament records that King Herod killed the innocent children in and around Bethlehem when Magi (astrologers) informed him that a King of the Jews had been born. The Magi were serious with their interpretations, and they made a long and arduous journey to show homage to the newborn king.

Astrological matters at this time in history were reckoned by most people as being first-class scientific indicators to present and future events. Whether one today believes or heartily disapproves in astrology has nothing to do with the matter. If modern historians wish to evaluate in a correct manner the historical events in this early period of the Roman Empire, they must possess a considerable knowledge of the astrological concepts that governed the people who lived in that generation. At no time in the history of Rome was a belief in astrology more fervently believed and practiced than in the early Empire period. The Roman emperors were particularly addicted to a belief in its efficacy. The Roman historian Suetonius took note that for the Emperor Tiberius, *“His belief in astrology having persuaded him that the world was wholly ruled by fate.”*

Simply put, near the 1st century of our era the majority of people considered astrological interpretations as reliable scientific guides in understanding most historical events, especially those involving the rulers of the various lands. What a joy it must have been from 3 to 2 B.C. for the astrologers of the classical world (such as the Chaldeans and the Magi) to witness the planetary and the stellar relationships that were happening within the background of that historical environment. The period of 3 to 2 B.C. was especially important to Rome. In the Roman Empire, all political sections of the imperial domains were then in festival and in celebration. Let us look at this particular time.

There were other astronomical signs at that period that would have strengthened the concept that a new Golden Age was dawning. A little over a year earlier (May 19, 3 B.C.) the planets Saturn and Mercury were in close conjunction (.67 degrees from each other). Then Saturn moved eastward through the stars to meet with Venus on June 12, 3 B.C. At this conjunction they were only a mere .12 degrees from each other. And, as if this were not enough, two months later (August 12, 3 B.C.) Jupiter and Venus appeared together in a pre-dawn conjunction which was even closer (just .07 degrees from each other as viewed from earth). Though the planets at this conjunction did not appear to “touch” one another as they did some ten months later on June 17, 2 B.C., they were very close in this meeting. Then look at what happened. What began as a

pre-dawn “morning star” union on August 12, 3 B.C. for Jupiter and Venus, then developed into their “evening star” reunion some ten months later.

There is more. The “morning star” conjunction of Jupiter and Venus on August 12, 3 B.C. occurred when the planets were in the last degrees of the zodiacal sign of Cancer which was the concluding sign for interpreting the astrological year. Yet the “evening star” conjunction of the same planets in their reunion ten months later happened in the first degrees of Leo, the beginning sign of the astrological year. The zero degree line for beginning astrological calculations was between the signs of Cancer and Leo.

This means that the “morning star” conjunction of Jupiter and Venus in August 12, 3 B.C. happened at the conclusion of the astrological year, while the “evening star” reunion some ten months later occurred in the beginning of a new astrological year. These two unions of Jupiter and Venus could well have been interpreted as showing the close of one age in history and the beginning of another age in 2 B.C.

There are even more significant events from the astrological point of view that happened in 3 B.C. and into 2 B.C. Just 33 days after the Jupiter and Venus “morning star” conjunction in August 12, 3 B.C., an observer would have seen Jupiter in union with Regulus (a star of the first magnitude). Regulus is the chief star in the constellation of Leo, the Lion, and because it lay practically on the path of the Sun, it was reckoned as a “Royal Star.” Jupiter and Regulus came into juxtaposition on September 14, 3 B.C. and as viewed from earth they were only .33 degrees from each other. Here was the “King planet” (Jupiter) now coming in contact with the “King star” (Regulus) and in the “Royal Constellation” (Leo the Lion). If viewed in isolation to other astronomical occurrences, this single event may not have been significant to astrologers, but combined with the other celestial displays of 3 to 2 B.C.E., it soon took on great symbolic meaning. This is because this first conjunction began a series of three meetings of Jupiter and Regulus that occurred in a precise sequential pattern. Note what happened.

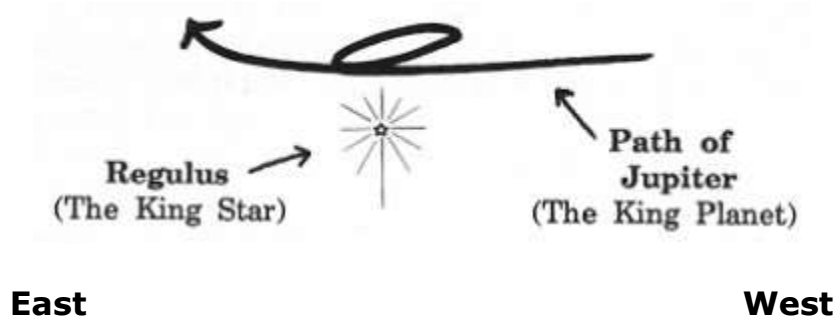
Jupiter first united with Regulus and then it continued on its normal course in the heavens. On December 1, 3 B.C., Jupiter stopped its motion through the fixed stars and began its annual retrogression. In doing so, it once again headed toward the star Regulus. Then on February 17, 2 B.C., the two were reunited, .85 degrees apart. Jupiter continued in its motion (still in retrogression) another 40 days and then it reverted to its normal motion through the stars. Remarkably, this movement placed Jupiter once again into a third conjunction with Regulus on May 8, 2 B.C. They were then .72 degrees from each other.

The visible effect of these three conjunctions of Jupiter (the King planet) with Regulus (the King star) would have shown Jupiter making a circling effect over and around Regulus. Jupiter was “homing in” on Regulus and pointing out the significance of the King star as it related to the King planet. Notice the following drawing that illustrates what observers would then have witnessed. The drawing is exaggerated. The actual

“loop” was more linear. This circular maneuver of Jupiter over Regulus would have signaled to astrologers that a great king was then destined to appear.

This motion effect of Jupiter circling over Regulus brings up a most important astrological observation. As mentioned earlier, the zero line for beginning and ending the 360 degrees of the Zodiac was reckoned by some astrologers as existing between Cancer and Leo. This means that this motion effect shown by Jupiter circling around Regulus (like a “crown” over the star) was happening in the heavens just east of the zero degree line for astrological measurements. It occurred at the beginning section of the astrological Zodiac in the view of some Gentile astrologers.

Looking Toward the Southern Horizon



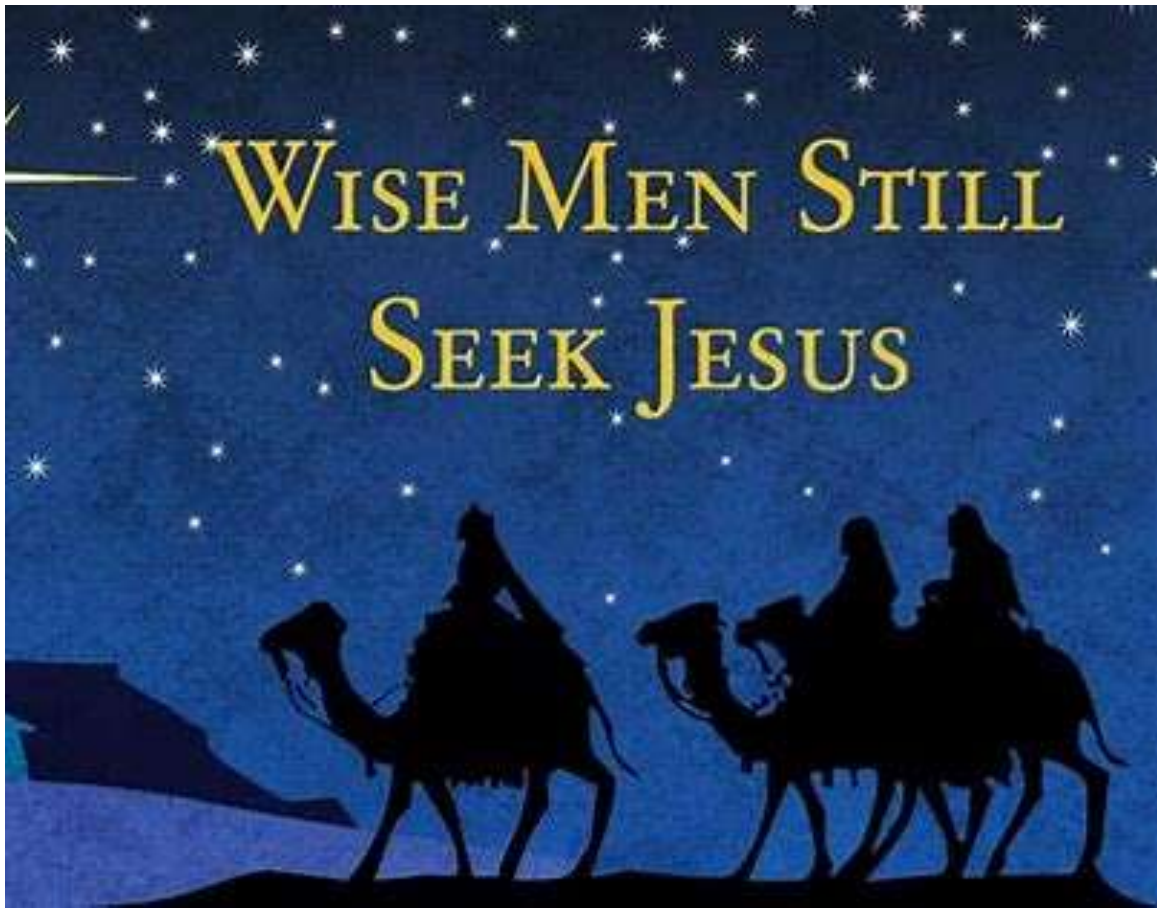
When Roger Sinnott over forty years ago (concentrating on the astronomical events of this period) suggested that the “Star of Bethlehem” could be found with the planetary union of Jupiter and Venus in 2 B.C., the door was opened that made it possible to identify that biblical star in an astronomical and historical sense. What Sinnott suggested began to make sense to other astronomers. The results of his research were impressive to several astronomers. C.A. Federer, editor-in-chief of *‘Sky and Telescope,’* said that “Sinnott’s results make the Star of Bethlehem more plausible astronomically than it has seemed heretofore.”

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. Martin’s book to get all the details and other supporting information.

Over 600 planetariums around the world have been showing the new discoveries recorded in Dr. Martin’s book. This research not only identifies what the real star of the Wise Men was, it also reveals from the Bible the exact date and time of day (within an hour and a half) of when Jesus was born. This surprising information comes directly from the New Testament (with the application of the science of astronomy). The research is backed up with extensive reference to Roman and Jewish historical records

and gives the essential astronomical data that can make the New Testament account of the birth of Jesus to be very understandable and also majestic beyond compare. There were planetary conjunctions that happened in the heavens in the period when Jesus was born in 3 B.C. about which modern astronomers have expressed awe and astonishment.

The point is that scholarship by Dr. Martin and others proves that what the Bible shows in relation to the birth of Yeshua (Jesus) is both reasonable and expected.



What does this all mean? It means that the Traditional Christmas is entirely pagan and is the continuation of the religious practices of ancient Babylon. Yeshua (Jesus) was born on September 11, 3 B.C. and was earlier conceived on December 13, 4 B.C. There is nothing about Jesus (Yeshua) related to Christmas except the man-made customs. Saturnalia was the celebration of the winter solstice from ancient Babylon and Semiramis gave birth to Tammuz on December 25. The Roman and Greek world worshipped the sun in a religion called Mithraism, and December 25 was the Nativity of the Sun (Sol the sun god). Tammuz was supposedly the rebirth of Nimrod who is also known as Baal. The yule log is from ancient Babylon symbolizing the stump for Nimrod or Baal. The green tree decorated with silver and gold and nailed down so that it would not totter was celebrated by ancient Israel 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 round ornaments represent the sun. The popes about 350 A.D. deliberately renamed the birth of Sol the sun-god on December 25 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 were ancient presentations of the woman and child thousands of years before Yeshua was born? These Madonna and child representations were Semiramis and Tammuz from ancient Babylon.

All that said, we can worship and praise the Lord Jesus Christ every day, 365 days a year. We are not going to change the culture even if the history shows the pagan nature adopted by the 4th century church. Remember, all we can do is to change our own attitudes. You cannot push a string and after many decades of being a voice in the wilderness, it is best to keep things in perspective, and above all, show gratitude for what God has done for you. Exposing the Roman Empire's means of control by adopting and integrating pagan customs into the Empire simply confirms the Satanic nature of a Satanic pagan Institutional faux church!

Attorney Tim Rowe also wrote a book, *"The Magnificent Goodness of God and How it Will Transform Your Life"*. The date for Jesus birth is greatly enhanced by Tim's writing style. *"We have been sent to herald forth the good news of great joy about the Saviour the Lord Jesus Christ in whom there is remission of sins, a restoration of peace and a future hope."*

We have the true Christmas message and we are sent by the authority of God to prepare His way on the earth, to bring back people to God where their paths can be made straight, where the mountains and valleys in their life will be leveled and filled. We show forth God's glory and share His message of salvation and the wonderful hope of his second coming."

The historical evidence Dr. Martin has presented in his book shows that Jesus was born in the year 3 B.C. It appears most probable that a late summer birth in 3 B.C. has the best credentials. is very strong. Indeed, the evidence from the priestly courses alone suggests that a September nativity is the most likely. This gives a pretty close approximation that most scholars would probably accept as reasonable. But now, we come to the nitty-gritty! To propose an early evening birth on September 11, 3 B.C. appears almost impossible to believe. To get that close to his time of birth might at first seem to be fanciful.

The fact is, however, we can state without a shadow of a doubt, that the celestial scene described by the apostle John in Revelation 12:1–5, if viewed astronomically, would center precisely on a New Moon date within mid-September, and that in 3 B.C. that exact celestial phenomenon would have occurred in the early evening of September 11th. We can also state with assurance that sundown on September 11, 3 B.C. was also the beginning of the Jewish New Year (*Rosh ha-Shanah* — The Day of Trumpets).

Even if the apostle John were only giving the symbolic time for Jesus' nativity, and not the actual, we are provided with a great deal of insight on how early Christians interpreted significant periods of time on the holy calendar of Israel. If Jesus were actually born on *Rosh ha-Shanah* (the Day of Trumpets) in 3 B.C., a most impressive astronomical panorama of events burst forth on the scene that would have awed and astonished most Jewish people who lived at the time. Truly, this is not an exaggeration.

Look at the celestial events that occurred around that *Rosh ha-Shanah* date of September 11th in 3 B.C. Exactly one month before (on August 12) the world would have witnessed the close conjunction of Jupiter (reckoned astrologically as the Father) and Venus (the Mother) when they were only .07 degrees from one another when they appeared as morning stars on the eastern horizon. This was a very close union. But then, nineteen days later (August 31), Venus came to within .36 degrees of Mercury in a very similar astronomical display.



Then, on September 11th, the New Moon occurred which represented the Jewish New Year. This happened when Jupiter (the King planet) was then approaching Regulus (the King star). And, on September 14, Jupiter and Regulus came to their first of three conjunctions in this extraordinary year. Then, over an eight month period, Jupiter made its "crowning effect" over the King star Regulus. There could hardly have been a better astronomical testimony to the birth of the new messianic king from the Jewish point of view. Why? Because every one of these celestial occurrences we have mentioned happened with the Sun or planets being positioned precisely within the constellation of Leo the Lion (the constellation of Judah — from whence the Messiah was destined to

emerge) or in Virgo the Virgin. The apostle John may have seen importance in these extraordinary occurrences when he symbolically showed that Jesus was born at the New Moon of Tishri, the Day of Trumpets -(Revelation 12:1–3).

What we now need to do is to rehearse some of the typical and figurative features of the biblical accounts associated with this particular day. They may well reveal why John and early Christians looked on Jesus as the Christ and the King of the universe. The Day of Trumpets was a special day that symbolically showed this rule.

If one can realize that the New Testament shows Jesus born on the Day of Trumpets (the first day of Tishri — the start of the Jewish civil year) an impressive amount of symbolic features emerge on the biblical and prophetic scenes. Before the period of the Exodus in the time of Moses, this was the day that began the biblical year. It also looks like this was the day when people were advanced one year of life — no matter at what month of the year they were actually born.

Notice that the patriarch Noah became 600 years of age **“in the first month [Tishri], the first day of the month [later to be called the Day of Trumpets]”** -(Genesis 8:13). That was the very day when **“Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry”** (vs. 13). This was not only Noah’s official birthday, it became a new birth after the Flood for the earth as well. The implications of the Noah narrative speak volumes to us who trust in the Rapture event that draws close by the day.

There is more. Even the first day of creation mentioned in Genesis 1:1–5 could be reckoned as being this very day. The early Jews discussed whether the actual creation took place in spring or in autumn. But since the autumn commenced all biblical years before the Exodus -(Exodus 12:2), and since all the fruit was then on the trees ready for Adam and Eve to eat -(Genesis 1:29; 2:9, 16–17), it suggests that the month of Tishri was the creation month, beginning near the autumn. If so, then the first day of creation mentioned in Genesis was also the first of Tishri (at least, Moses no doubt intended to give that impression). This means that not only was this the birthday of the new earth in Noah’s day and what was later to become the Day of Trumpets on the Mosaic calendar, but it was also the day which ushered in the original creation of the heavens and the earth.

As shown before, among the Jews this day was called *Rosh ha-Shanah* (the Feast of the New Year). The majority belief of Jewish elders (which still dominates the services of the synagogues) was that the Day of Trumpets was the memorial day that commemorated the beginning of the world. Authorized opinion prevailed that the first of Tishri was the first day of Genesis 1:1–5. It **“came to be regarded as the birthday of the world.”** It was even more than an anniversary of the physical creation. The Jewish historian Theodor H. Gaster states,

“Judaism regards New Year’s Day not merely as an anniversary of creation — but more importantly — as a renewal of it. This is when the world is reborn.”

The Revelation 12 Sign has been misunderstood and much confused when it became the focus of prophecy students two or three years ago.

Astronomy and the Birth of Jesus

The essential factor in interpreting the symbol of Revelation 12:1–5 is the identification of the woman. What is John signifying by mentioning her? This much is certain: the woman in the first three verses is featured as being *in heaven* and both the Sun and the Moon are in association with her. After the dragon casts down a third of the stars of heaven -(Revelation 12:4), the woman is then found on earth -(verses 6 and 14). But the important factor is the birth of the man-child and the Woman's relationship with the heavenly signs while she is symbolically in heaven. (The first three verses of Revelation 12 shows the Sun clothing her, the Moon under her feet, and the Twelve Stars on her head).

The "birth" of the Messiah is associated with this heavenly spectacle. Since some noted heavenly bodies are a part of the picture, it could well be that John intended the woman to represent a constellation that the two primary luminaries transverse, and that she was a part of the zodiacal system which gives headship to the signs (the Twelve Stars were a "crown" upon her head). Recall that interpreting astronomical signs dominated the thinking of most people in the 1st century, whether the people were Jews or Gentiles. Indeed, the word "sign" used by the author of the Book of Revelation to describe this celestial display was the same one used by the ancients to denote the zodiacal constellations.

This is made clearer when one looks closely at the text. Since the Sun and Moon are amidst or in line with the body of this woman, she could be, in a symbolic way, a constellation located within the normal paths of the Sun and Moon. The only sign of a woman which exists along the ecliptic (the track of the Sun in its journey through the stars) is that of Virgo the Virgin. She occupies, in body form, a space of about 50 degrees along the ecliptic. The head of the woman actually bridges some 10 degrees into the previous sign of Leo and her feet overlap about 10 degrees into the following sign of Libra, the Scales. In the period of Jesus' birth, the Sun entered in its annual course through the heavens into the head position of the woman about August 13, and exited from her feet about October 2. But the apostle John saw the scene when the Sun was "clothing" or "adorning" the woman. This surely indicates that the position of the Sun in the vision was located somewhere mid-bodied to the woman, between the neck and the knees. The Sun could hardly be said to clothe her if it were situated in her face or near her feet.

The Sun Clothed the Woman

The only time in the year that the Sun could be in a position to "clothe" the celestial woman called Virgo (that is, to be mid-bodied to her, in the region where a pregnant woman carries a child) is when the Sun is located between about 150 and 170 degrees along the ecliptic. This "clothing" of the woman by the Sun occurs for a 20-day period each year. This 20 degree spread could indicate the general time when Jesus was born. In 3 B.C., the Sun would have entered this celestial region about August 27 and exited from it about September 15. If John in the Book of Revelation is associating the birth of

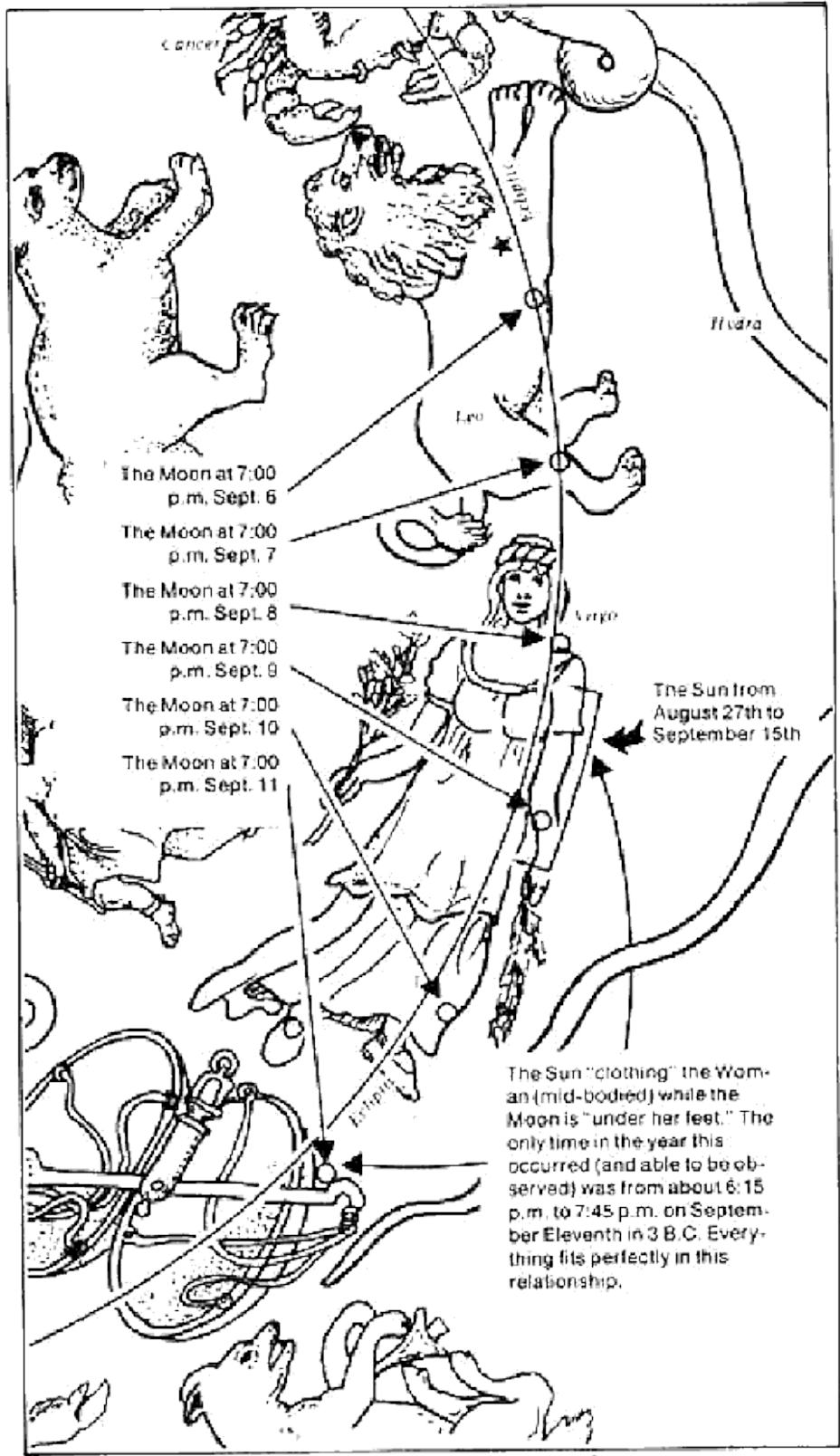
Jesus with the period when the Sun was mid-bodied to this woman called Virgo (and this is no doubt what he means), then Jesus would have to be born within that 20-day period. From the point of view of the Magi who were astrologers, this would have been the only logical sign under which the Jewish Messiah might be born, especially if He was to be born of a virgin. Even today, astrologers recognize that the sign of Virgo is the one which has reference to a messianic world ruler to be born from a virgin.

This heavenly woman called Virgo is normally depicted as a virgin holding in her right hand a green branch and in her left hand a sprig of grain. In the Hebrew Zodiac, she at first (in the time of David) denoted Ruth who was gleaning in the fields of Boaz. She then later became the Virgin when the prophecy of Isaiah 7:14 was given in the time of King Hezekiah and the prophet Isaiah. This Virgin held in her left hand a sprig of grain. This was precisely where the bright star called Spica is found. Indeed, the chief star of the constellation Virgo is Spica.

Bullinger, in his book *'The Witness of the Stars'* (pp. 29–34), said that the word “Spica” has, through the Arabic, the meaning “the branch” and that it symbolically refers to Jesus who was prophetically called “the Branch” in Zechariah 3:8 and 6:12. And Bullinger (and Seiss in his book *'The Gospel in the Stars'*) maintains that this sign of Virgo designates the heavenly witness for the birth of the Messiah (Jesus). They say that Virgo should actually begin the zodiacal signs which give the story of the Messiah. This may be. The apostle John may have given the same indication as far as the first full sign of the zodiac is concerned. He depicted the woman of Revelation as having a crown of Twelve Stars on her head.

This could well show that the woman (Virgo) is the constellation of headship for all the twelve signs. The “head” position of Virgo is located within the last ten degrees of Leo. It was in this very region where the story of the career of the Messiah would begin that Bullinger and Seiss referred to. Thus, the story of Jesus and his mission on earth, as related by these heavenly symbols, should logically begin with his birth from a virgin and conclude with him being crowned king in the final sign of Leo the Lion (with its chief star being Regulus — the King star). This is no doubt what the apostle John was trying to show through the symbols found in Revelation 12.

The birth of this child in Revelation 12 (whom John identified with Jesus) should have occurred while the Sun was “clothing” the woman, when the Sun was mid-bodied to Virgo. This period of time in 3 B.C. covered 20 days -(August 27 to September 15). If Jesus were born within that 20-day period, it would fit most remarkably with the testimony of Luke (relative to the birth of John the Baptist and the eighth course of Abijah). Indeed, the chronological indications associated with the priestly course of Abijah place Jesus' birth exactly within this period. But there is a way to arrive at a much closer time for Jesus' birth than a simple 20-day period. The position of the Moon in John's vision actually pinpoints the nativity to within a day — even to within a period of an hour and a half (within 90 minutes) on that day. This may appear an absurd assessment on the surface, but it is quite possible.



The key is the Moon. The apostle said it was located “**under her feet.**” What does the word “under” signify in this case? Does it mean the woman of the vision was standing on the Moon when John observed it or does it mean her feet were positioned slightly above the Moon? John does not tell us. This, however, is not of major consequence in using the location of the Moon to answer our question because it would only involve the difference of a degree or two. The Moon travels about 12 degrees a day in its course through the heavens. This motion of one or two degrees by the Moon represents on earth a period of only two to four hours. This difference is no problem in determining the time of Jesus’ birth. What is vital, however, is that this shows the Moon as a New Moon.

The Precise Position of the Moon is Important

Now note this point. Since the feet of Virgo the Virgin represent the last 7 degrees of the constellation (in the time of Jesus this would have been between about 180 and 187 degrees along the ecliptic), the Moon has to be positioned somewhere under that 7 degree arc to satisfy the description of Revelation 12. But the Moon also has to be in that exact location when the Sun is mid-bodied to Virgo. In the year 3 B.C.E., these two factors came to precise agreement for about an hour and a half, as observed from Palestine or Patmos, in the twilight period of September 11th. The relationship began about 6:15 p.m. (sunset), and lasted until around 7:45 p.m. (moonset). This is the only day in the whole year that the astronomical phenomenon described in the twelfth chapter of Revelation could take place. This also shows one other important point. The Moon was in crescent phase. It was a New Moon day, the start of a new lunar month.

The Exact Day of 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 September 11th. 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 11, 3 B.C. 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). It was an important annual holy day of the Jews (but not one of the three annual festivals that required all Palestinian Jews to be in Jerusalem).

What a significant day for the appearance of the Messiah to arrive on earth from the Jewish point of view! And remarkably, no other day 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.

Five years ago I wrote my eBook *'The Season of the Rapture: God's Threefold Witness'* to illustrate how God revealed the Gospel in three ways: the Stars, the Stones (Great Pyramid of Giza) and the Written Word (the Bible). The Bible mentions the word **Mazzaroth** just a single reference in the book of Job, All three ways defy human explanation and understanding. All three ways exhibit supernatural origin, and that only can be fully understood by the mind of a mathematician.

"Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?" -(Job 38:32). The Hebrew word **Mazzaroth** simply means the Zodiac. I note this because there are those who dismiss this all as occult astrology. Man has misunderstood that God provided us an undisputable Biblical message in what we know as astronomy.

The difference between astrology and astronomy in the simplest form is this; astronomy is a science while astrology is considered a pseudo-science by modern scientists. However, we can all accept that astronomy and astrology are similar looking words that are also somewhat related. This is what confuses people about their differences, and there are many who think both studies are the same. This is an incorrect view as astrology has many differences from astronomy. We should remember that the difference between astrology and astronomy took place because with time people began to think in a more logical way. As such all of what the Bible tells us can be reconciled with astronomy which has been enhanced with modern telescope optics and computer mathematics.

Many people would have us to believe Jesus birth was on other dates but none produce the evidence to such extent to raise any challenge of the work of the late Dr. Ernest Martin. As I noted, many other world-class astronomers and biblical scholars have validated what I have shown from Dr. Martin's work. As I have noted previously, traditions are fine so long as they are true, and if the Institutional Church and all of its denominations want to be honest with their people, then perhaps they might want to share this vast wealth of evidence, which in its totality is about the proof that Jesus Christ is exactly what the Bible claims Him to be, none other than the Incarnation of the Living God Who wants to have relationship with us! The KJV Bible is the accurate truth from the Creator Himself, from its Greek and Hebrew text.

So engraved in stone is the opinion that one has to look before 4 B.C. for the birth of Jesus and the celestial events that brought the Magi to Jerusalem, that few theologians have felt it is necessary to convene a forum of competent scholars even to discuss the issue. The present opinions are considered by many church leaders to be infallible. And why are some theologians so adamant today in advocating a period before 4 B.C.? It is because of a single section of an account by the Jewish historian Josephus which has been misinterpreted and misunderstood concerning the time of Herod's death.

The Bible actually gives much credence to astronomical signs and Herod knew this. It records a divine revelation given to the patriarch Joseph in which the twelve tribes of Israel were compared to the twelve zodiacal signs. Joseph dreamed that the Sun represented his father, the Moon (being feminine) his mother, and his eleven brothers were the other eleven constellations of the Zodiac (Joseph himself being the twelfth). ***“Behold, I have dreamed a dream more: and behold the sun and the moon and the eleven stars did obeisance to me.”*** –(Genesis 37:9-10)

I have written two volumes in eBook format, entitled: *“The Inspired Word of God: Mathematically Proven True!”*, Central to the meaning of that title we find that God has went above and beyond to identify His existence, through the Covenantal number of “7”. The 2-CD eBook contain 1,200+ pages confirming the many design applications integrated within the 66 chapters of the KJV Bible. The season can bring out the worst in people as well as the good. It is free to anyone who wants to download it and have it to share with their families. The Bible is all about Him, expressed in many motifs, types, all eloquently revealed within the Written Word. I remind all of you that the Gospel of Jesus Christ has been revealed in three forms: The Stars, in Stone, and in the Written Word. They all speak to the identity of our Creator and Redeemer:

In Genesis he is the promised seed of the woman.
In Exodus he is the Passover lamb.
In Leviticus he is the High Priest.
In Numbers he is the star to rise out of Jacob.
In Deuteronomy he is the two laws: Love God and love your neighbor.
In Joshua he is the captain of the Lord of Hosts.
In Judges he is the covenant angel named Wonderful.
In Ruth he is the kinsman redeemer.
In Samuel he is the root and offspring of David.
In Kings he is the greater than the Temple.
In Chronicles he is the King’s son.
In Ezra-Nehemiah he is the rebuilder.
In Esther he is the savior of God’s people.
In Job he is the days man.
In Psalms he is the song.
In Proverbs he is the wisdom of God.
In Ecclesiastes he is the one among a thousand.
In The Song of Solomon he is the bridegroom of the bride.
In Isaiah he is Jacob’s branch.
In Jeremiah he is our righteousness.
In Lamentations he is the unbelievers’ judgment.
In Ezekiel he is the true shepherd.
In Daniel he is the stone that became the head of the corner.
In Hosea he is the latter rain.
In Joel he is God’s dwelling in Zion.
In Amos he is the raiser of David’s tabernacle.
In Obadiah he is the deliverer on Mount Zion.

In Jonah he is our salvation.
In Micah he is the Lord of kings.
In Nahum he is the stronghold in the time of trouble.
In Habakkuk he is our joy and confidence.
In Zephaniah he is our mighty Lord.
In Haggai he is the desire of the nations.
In Zechariah he is our servant The Branch.
In Malachi he is the son of Righteousness.
This is the red thread. You find him everywhere throughout the Word.
In Matthew he is Jehovah's Messiah.
In Mark he is Jehovah's servant.
In Luke he is Jehovah's man.
And in John he is Jehovah's Son.
In Acts he is the gift of holy spirit.
In Romans he is the believers' justification.
In Corinthians he is the believers' sanctification.
In Galatians he is the believers' righteousness.
In Ephesians he is the believers' heavenly standing.
In Philippians he is the believers' self-adequacy.
And in Colossians he is the believers' completeness.
And in Thessalonians he is the believers' soon-glorification.
In Timothy he is the faithful men.
In Titus he is the fellow laborer.
In Philemon he is the love of a believer.
In Hebrews he is the High Priest for sin.
In James he is the royal law.
In Peter he is the pastor.
In John he is as we are.
In Jude he is the beloved.

And in Revelation he is the King of kings and the Lord of lords.
Who is this Jesus Christ? Yes, who is this Jesus Christ?
He is the Red Thread that binds together the Word from Genesis to Revelation.
He is the doom of the Adversary as promised in Genesis 3:15 and accomplished in Revelation 20:10.
He is the "no night" of Revelation 22:5, of which Genesis 1:1 is night.
He is the light of Revelation 21:13, of which Genesis 1:16 and 17 is the sun and moon.
He is the "no more death, neither sorrow, or crying" of Revelation 21:4, of which Genesis 3:16 and 17 is sorrow, suffering, and death.
He is the "no more curse" of Revelation 22:3, of which Genesis 3:17 is the curse.
He is the welcome home to paradise of Revelation 22:2, of which Genesis 3:22 to 24 is the banishment from paradise.
Who is this Jesus Christ?
He is Abel's sacrifice, Abraham's ram. He is Isaac's well. He is Jacob's ladder.
Who is this Jesus Christ?

He is Judah's scepter, Moses' rod, Joshua's ram's horn, Samuel's horn of oil, David's little-ol' slingshot, Hezekiah's sundial, Elijah's mantle and Elisha's staff.

Who is this Jesus Christ?

He is Job's prayer, Isaiah's fig tree, Ezekiel's wheel, Daniel's Jerusalem window, Jonah's sea monster and Malachi's storehouse.

Who is this Jesus Christ?

He is Peter's shadow, Paul's handkerchiefs and aprons.

He is the lily of the valley and the rose of Sharon in life's desserts.

He is the pearl of great price.

He is the Rock for pilgrims in a weary land.

He is the believer's justification.

He is the believer's righteousness.

He is the believer's sanctification.

He is the believer's redemption.

He is the believer's knowledge.

He is the believer's wisdom.

He is the believer's all-in-all in all.

He is the believer's completely complete completeness.

Who is this Jesus Christ?

He is the bright and morning star, and he's my Lord and my Savior.

This is the essence of the Christmas Message! May this season be a special blessing as Satan attempts to break the human spirit. Our hope is the Blessed Hope! We were not given the spirit of fear: ***“For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.”*** -(2nd Timothy 1:7).

Blessings in Jesus, the Christ, our Messiah,

Pastor Bob, EvanTeachr@aol.com

www.pastorbobreid.com

<http://jesusisthewaythetruththelife.com/node/22>