

# Yahusha Real Birthday?

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While much of the world celebrates the birth of Jesus Christ on the 25th of December, can the actual day of Yahusha's 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 Yahusha. They are in Matthew's Gospel, Luke's Gospel and chapter twelve of the Book of Revelation. This latter book has some information about Yahusha's birth that should be considered, as it may contain the very clue we need to precisely date the birth of Yahusha.

## Yahusha 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 Yahusha 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 Yahusha.” **Luke 2:8–11**

Yahusha 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 Yahusha 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](#).<sup>[1]</sup> 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.<sup>[3]</sup>

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."<sup>[4]</sup>

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 Yahuah 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 Yahuah'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 Yahuah 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 Yahuah, according to their manner, under Aaron their father, as Yahuah Elohim (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 Yahuah, 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)	<b>Abijah (8)</b>
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 Yahusha

Now the reason that the information about John is important, is because according to Luke, Yahusha was conceived by the Ruach ha Kodesh 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 Yahuah 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 Yahuah 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 Yahusha. 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 Yahusha 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 EliYah the prophet before the coming of the great and dreadful day of Yahuah: **Malachi 4:5**

Yahusha identified John as the "EliYah" 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 Yahusha 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 "EliYah".

## **The Birth of Yahusha**

Since Yahusha 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 Yahusha. 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 Yahusha 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 "Yahusha with us". The Son of Yahusha 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 Yahusha came upon them, and the glory of Yahusha 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 Messiah Yahusha. **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 Yahuah 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 Yahusha, which was so named of the angel before he was conceived in the womb. **Luke 2:21**

So the infant Yahusha 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 Yahusha 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-	3	9

	September		
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 Yahusha 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 Yahusha's 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 Yahusha, will also occur on precisely the same date. The unknown factor would be the year that this would happen.

Is there scriptural support for Yahusha being born on the 1st of Tishri? Yes, in **1 Corinthians 15:45** it says in talking about Yahusha, "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 the Messiah all shall be made alive." Yahusha is the second Adam, and the rabbi's have long taught that Adam's birth date was on 1 Tishri. So it is no coincidence that the second Adam has the same exact birth date?

Yahusha 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 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.** Rosh Hashanah, Yom Teruah, Rosh Khodesh, and "on 1 Tishri", it is clearly showing 1 Tishri as the exact day of Yahusha's birth.