

WHEN WAS JESUS BORN?**INTRODUCTION****Christ Is Born in Bethlehem****Luke 2:1 - 7**

Now (Luke 2:1) AND IT CAME TO PASS IN THOSE DAYS, THAT THERE WENT OUT A DECREE FROM CAESAR AUGUSTUS THAT ALL THE WORLD SHOULD BE TAXED.

Jesus was born when Caesar Augustus (B.C.44 – 19 A.D.) was the first Roman emperor. Caius Octavius, the grandnephew of Julius Caesar, was 19 when Julius Caesar was killed in B.C.44. After fourteen years of conflict, Caius Octavius was victorious and converted the Roman government from a republic to an imperial form. In B.C.27 he was given the title “Caesar Augustus” by the Roman senate. He expanded the Roman Empire and brought a time of peace called “Pax Romana” ruling until 14 A.D.

Origin of Celebrating the Birth of Jesus on December 25th

There has always been controversy over when and on what day Jesus was born. The designation of December 25th to be celebrated as the birth of Jesus was established over 300 years after His birth. Constantine, the Roman Emperor involved in the persecution of Christians in the Roman Empire, in 313 A.D. issued an edict decriminalizing Christian worship. The reasons for his change of heart are many. At this point in time, Constantine decreed that all citizens of the empire were to become Christians and that included all atheists. In 380 A.D., the Roman church became the state church of the Roman Empire.

Many of the atheists who by decree were now “christians” practiced Mithraism, the worship of the sun. The sun-worship holiday was celebrated on December 25th as the birthday of the sun. Gifts were exchanged and it was a time of celebration. The Roman church in 330 A.D. began celebrating December 25th as the birthday of the Son.

1 A.D. Established as the Year Christ Was Born

Before 525 A.D. there were great differences in the manner of determining the date for the celebration of Easter. In 525 A.D. a Sythian monk in Rome, Dionysius Exiguus (Dionysius the Less), at the request of Pope John I, began preparing new tables for determining the date of Easter. Dionysius’ work perfectly corresponded to that of Alexandria’s conclusions completed years previous, and established that harmony for the date of Easter that had been so long sought in vain. He decided to abandon the pagan calendar in use at the time that was based on the first year of the reign of Emperor Diocletian (29th Aug., 284 A.D.). Instead he began a calendar based on his calculated year of the birth of Jesus Christ based on the founding of ancient Rome.

Ancient Rome, the state centered on the city of Rome, began in B.C.753. Events over 244 years led to the founding of the republic in B.C.509. In B.C.27 Caesar Augustus established the Roman Empire. Dionysius Exiguus (Dionysius the Less), using this and other data available to him, calculated the probable year of Jesus birth as occurring 753 years since the founding of Ancient Rome, which he re-designated as “year one” (1 A.D.). This method of dating the year of the birth of Jesus as the beginning of the Age of Grace was not generally accepted for hundreds of years, but has been nearly universally adopted today.

Jewish Historian Josephus’ Approach to the year Jesus was Born

The Jewish historian Josephus looks at the timing of Herod's death to better understand when Jesus was born. Josephus dates Herod's death to be thirty-seven years after "he had been made king by the Romans."

Josephus discussed how years for the length of time a king or monarch serves in those positions are counted. Ancient authors sometimes would count additional partial years at the beginning of the reign as well as a partial year at the end of their reign as two full years. Kings

often serve a partial year before the next calendar year begins. Also kings do not die on the final day of the calendar year, but may serve for a short period of time. Counting the part year at the beginning of the king's reign and the part year at the end of it as additional years creates complications.

Josephus did not count the partial first year when dating reigns of kings during this period. When the first partial year was considered as a full year, the conclusion was that Herod was named king in B.C.40, reigned 37 years, and died in B.C.4. However, Josephus by considering the actual time in years Herod served as king, his appointment occurred in 39 B.C. Given how Josephus dates the king's reigns in this period, he would not have counted Herod's partial first year in 39 B.C. but based on this and other events would have started his count with 38 B.C. Count 37 years forward from B.C.38 and you can conclude that Herod died in B.C.1.

Josephus also reported that Herod died between a lunar eclipse and Passover. Astronomers now know that there were eclipses of the moon on the following dates:

- A total eclipse on March 23rd, B.C.5 at 8:52 pm
- A partial eclipse on March 13th, B.C.4 at 4:04 am
- A total eclipse on January 10th, B.C.1 at 1:35 am.

Based on the above a total lunar eclipse before Passover in B.C.1 reinforces what Josephus describes.

Josephus' additional research came to the same conclusion that King Herod died in B.C.1:

- based on the amount of time Herod served after conquering Jerusalem;
- as Herod lived long enough after Jesus' birth to order the slaughter of the infants in Bethlehem, in an attempt to murder Jesus.

Matthew 2:12-16 provides additional information concerning the birth year of Jesus based upon the death of Herod:

¹²“And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

¹³And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

¹⁴When he arose, he took the young child and his mother by night, and departed into Egypt:

¹⁵And was there until the death of Herod [B.C.1]: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

¹⁶Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.”

From the above, Herod would have died between January 10, B.C.1 (the date of the lunar eclipse) and April 11, B.C.1 (the date of Passover). Josephus stated it was closer to the April 11th date, since history records many things Herod did after the eclipse and before his death, some of which required significant travel time.

What the Old & New Testaments Unveil About the Year Jesus Was Born

According to Luke, Jesus was baptized in the 15th year of the reign of Tiberius Caesar:

¹ Now in the fifteenth year of the reign of Tiberius Caesar [29 A.D.], Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

² Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

³ And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; (Luke 3:1-3).

Luke 3:23 says Jesus was about 30 years old at the start of his ministry, His baptism:

²¹ Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,²² And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

²³ And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, (Luke 3:21-23).

The 70 weeks (490 years) of Daniel 9 began in B.C.457 with the decree to rebuild Jerusalem (Ezra 7:1-27). The 69 weeks (483 years) of the 70 weeks ended in 27 A.D. (Dan.9:25), when Jesus was baptized. After 27 A.D. the preaching only to the Jews about God's Kingdom ended. Based on the 70 week prophecy of Daniel 9 that the baptism of Jesus occurred in 27 A.D., His birth year would have taken place on or before B.C.3 and The crucifixion of Jesus, according to Daniel 9:26,27, occurred in 31 A.D.

Additional clues to answer the question of "when was Jesus really born" (year and month) can be found by looking at the birth of John the Baptist. Luke 1 tells of Zacharias and his barren wife, Elizabeth, become pregnant with John the Baptist after his days of service in the temple were finished. In the sixth month of Elizabeth's pregnancy, Gabriel visited Mary with the news that she would give birth to Jesus. The approximate month of Jesus' birth can thus be determined by counting from the date of Zacharias' priestly service until the birth of Jesus.

Jewish priests were divided into 24 courses that ministered throughout the year in the temple. The order of Abijah was the eighth priestly course (1st Chronicles 24:6-19) that served in the temple during the 10th week of the priestly cycle. The start of the 10th week coincided with the second Sabbath in the month of Sivan, which runs approximately from mid-May to mid-June. Soon after Zechariah returned from his priestly duties Elizabeth became pregnant with John the Baptist. Luke 1:24-28,31 records these events, "Now after those days his wife Elizabeth conceived; and she hid herself five months, saying, 'Thus the Lord has dealt with me, in the days when He looked on me, to take away my reproach among people.' Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name was Mary. And having come in, the angel said to her, 'Rejoice, highly favored one, the Lord is with you; blessed are you among women!'...And behold, you will conceive in your womb and bring forth a Son, and shall call His name Jesus."

According to the Scriptural texts, we can approximate the month of Jesus' birth to be around the time of Tishri (September). To arrive at this date, start at the conception of John the Baptist, Sivan (June), count forward six months to arrive at Gabriel's announcement of the conception of Jesus, Kislev (December), then count forward nine more months, the time it takes for human gestation, to reach Tishri (September), when Jesus was born.

Astronomy and Revelation Unveils the Year and Day Jesus Was Born

Considerable information from Scripture and the writings of historian Josephus about the year Jesus was born suggests Jesus could have been born in B.C.3. Having established the year Jesus was born, we will now consider the date of His birth. Some believe that a winter date (December 25th) is wrong because sheep were typically penned up during the winter months from November through March. In Luke 2:8 we find:

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night."

Sheep were in fields at least 30 days before Passover (as early as late February).

To understand the circumstances concerning the birth of our Lord, we must first understand a little about astronomy and a little about astrology. The ancients were master astronomers and kept careful records regarding the motions of the stars. At the time of Jesus' birth, the ancient astronomers did not differentiate between a star and a planet. Stars do not "move" individually but rather they are fixed in relation to each other. A "super nova" or "star" for the Magi to follow against the celestial background of fixed stars is most likely impossible. However, a celestial object for the Magi to follow that does move against the backdrop of the stars is a planet and moons. When the name planet and moon were translated from the original Greek they were called "wandering stars."

After the birth of Jesus the three wise men followed a "star" from Jerusalem to Bethlehem, where it came to "rest" above a small section of the city where Jesus was living. The Magi were following a moving "object" (planet). Venus and Jupiter, the two brightest planets that drew closer to each other on June 17, B.C.2 (about ten months after Jesus was born and perhaps after the arrival of the Magi in Jerusalem). To most people, the two planets must have appeared to fuse into a single "star" somewhat brighter than Venus alone. When the Magi arrived in Jerusalem, Joseph and Mary were no longer in a stable with Jesus. They were now residing in a house (Matthew 2:11), Jesus had been circumcised (Luke 2:21), and dedicated at the temple some forty days after His birth (Luke 2:22-24). Soon after the Magi left, Herod killed the male children in and around Bethlehem who were two years of age or younger (Matthew 2:16). This does not mean Jesus was exactly two years old at the time. The fact that all children two years and under were slain shows that Herod was taking every possible interpretation of the Magi into account for the time of Jesus' birth. Based on the Magi arrival and Herod's killing of male children two years of age or younger, this would place Jesus' birth around B.C.3.

In our Solar System, the largest planet is Jupiter being extremely bright in the sky, second only to Venus. The planet Jupiter was part of a special alignment in the constellation of Virgo around B.C.3. It is very understandable that Jupiter, the largest of the planets should herald the birth of the King of Kings, rather than a random star exploding in the night light years away.

Having a brief lesson in astronomy, let us now turn our attention to Revelation 12:1-2:

Now (1) AND THERE APPEARED A GREAT WONDER IN HEAVEN;

The word "wonder" means something extraordinary. In the presence of God, John sees a remarkable symbol that he proceeds to describe. When applying astronomy to this passage, it takes on a new meaning. The translation of the word "wonder" in the original Greek refers to a "sign," however, one of the references to this word refers to the Zodiac, a Zodiacal "sign".

(1) A WOMAN CLOTHED WITH THE SUN, AND THE MOON UNDER HER FEET, AND UPON HER HEAD A CROWN OF TWELVE STARS:

The woman is a symbol, a wonder in heaven. She is clothed brilliantly as if she were wearing the sun. This symbol is the "sign" of a woman. There is only one constellation of the Zodiac that represents a woman, the constellation Virgo, the virgin, a symbol of Mary who represents Israel.

She appeared to be standing on the moon, its pale light contrasting with the burning splendor of the sun, heightening the beauty of the scene. The woman was "clothed with the sun and the moon under her feet". The Sun as it appears to travel through the ecliptic (the path the Sun moves across the sky over the course of a year as it passes through the twelve constellations of the Zodiac) enters into the "mid body" of the constellation of Virgo, "clothed with the sun" for a twenty-day period during any given year. This event being described in the year B.C.3 is the sun's position from August 27th through September 15th.

There were twelve sparkling gems in the crown that she wore. We are then told that the woman also had the "moon under her feet". In B.C.3 this configuration occurred on

only one day on the Hebrew calendar between 6pm on September 10th, and 6pm on September 11th between sunset and moonset. On September 10th, sunset occurred at 6:18pm, and moonset occurred at 7:39pm on September 11th. To tie this all together, the planet Jupiter was traveling against the backdrop of stars to the east, and reached its highest point in the sky in this time frame.

Now (2) AND SHE BEING WITH CHILD CRIED, TRAVAILING IN BIRTH, AND PAINED TO BE DELIVERED.

Before Christ was born, Israel had to pass through many difficult times, her travailing time. When Christ was born, the people of Israel were not in a position of power, but were under Roman domination. A woman is in the throws of childbirth with an emphasis on her suffering and pain, both physical and spiritual. Her anguish represents the suffering of Israel before the coming of the Messiah (Is.26:17; 66:7,8; Mic.4:10; 5:3). The birth itself represents the travail of Israel from which the Messiah came.

Two similar revelations are the words of Matthew (Mt.1:23) and the words of the prophet Isaiah (Is.7:14): "The Lord Himself shall give you (Israel) a sign: Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel (God with us)." Before the promised heir could be born, Israel had to experience many difficulties. The sun-clothed woman represents Israel. Since the woman is to symbolize Israel, it is possible that the stars represent the twelve: tribes of fleshly Israel, apostles, tribes of spiritual Israel, and gates and foundation stones of New Jerusalem.

On the evening of September 10th, B.C.3 [1st of Tishri 3759], the new moon first became visible in the west shortly after sunset. Since the Hebrew calendar months began on the evening that the new moon appeared, the evening of September 10th was the first day of a new month and the beginning of the Jewish New Year. The evening of September 10th to the evening of September 11th in B.C.3 was the first day of the seventh month - the month of Tishri.

Hence, in Hebrew Biblical terminology, Jesus was born on the first of Tishri, between 6:18 PM on September 10th and 7:39 PM on September 11th. On this night the remarkable astronomical configuration described in Revelation 12:1 occurred: Virgo the woman was clothed with the sun and the moon rested under her feet.

A few months later, after the birth of Jesus, the three wise men followed a "star" from Jerusalem to Bethlehem, where it came to "rest" above a small section of the city where Jesus was living. The Magi were following a moving "object" (planet). Venus and Jupiter, the two brightest planets that drew closer to each other on June 17, B.C.2. To most people, the two planets must have appeared to fuse into a single "star" somewhat brighter than Venus alone.

Luke provides further information concerning the birth of John the Baptist who was born about six months before Jesus:

⁵ 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)

Herod was king of Jews from B.C.38 to B.C.1.

Biblical Accounts Associated with the Day of Trumpets 1st of Tishri

On September 10th B.C.3. [Tishrei 1, 3759], the New Moon occurred which represented the Jewish New Year. On September 14, Jupiter and Regulus came to their first of three conjunctions. 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 because every one of these celestial occurrences happened with the Sun or planets being positioned 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) on the first day of the Jewish New Year.

The New Testament indicates that Jesus was born on the Day of Trumpets (The Day), the first day of Tishri that is the start of the Jewish New Year. We will now consider other Biblical events that may have taken place on the Day of Trumpets:

- The majority belief of Jewish elders was that the Day of Trumpets was the memorial day that commemorated not only the beginning of the world (first earth) but a renewal of it (second or current earth) -- when the world was reborn (born again):
 - The day that ushered in the original creation of the heavens and the earth;
 - The day was called *Rosh ha-Shanah* (the Feast of the New Year);
 - Early Jews believed that the actual creation took place in the autumn for all biblical years before the Exodus (Ex.12:2), including the creation month, beginning near the autumn (Gen.1:29; 2:9,16–17).
- Noah became 600 years of age on the first day of Tishri that later was named the Day of Trumpets (Gen.8:13).
- Noah removed the covering of the ark and saw that the ground was dry and that day became a new birth for the second earth after the flood.
- All of the Jewish months were officially introduced by the blowing of trumpets (Num.10:10).
- The festival year in which all the Mosaic festivals were found was seven months long with the last month (Tishri) when the last festival trumpet was sounded on this New Moon day (Lev.23:24; Num.29:1).
- The Day that many of the ancient kings and rulers of Judah considered as their inauguration day of rule (Solomon, Jeremiah, and Ezra).
- The Day acknowledged as the time for counting the years of their kingly rule.
- On The Day it was customary that the final ceremony in the coronation of kings was the blowing of trumpets:
 - Solomon (1st Kings 1:34);
 - Jehu (2nd Kings 9:13);
 - Jehoash (2nd Kings 11:11);
 - In Revelation 11:15, a heavenly angel will blow the seventh and last trumpet blast: “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.”
 - The significance of The Day was the triumph of God as a King over all the forces of evil,
 - The Day is the time of the coronation of Jesus at the sounding of seventh (the last) trumpet on the Day of Trumpets.
 - The Day may be a reference to elevation of the patriarch Joseph to kingship beginning on the first day in the month of Tishri (Gen.41:1,40; Psalm 81);
 - In Revelation 11:15 the seventh angel sounds the last trumpet and the kingdoms of this world become those of Jesus, taking place when a woman is seen in heaven with twelve stars around her head and the Sun mid-bodied to her, with the Moon under her feet, a New Moon scene for the Day of Trumpets occurring in B.C.3 on the Day of Trumpets when the “king of kings” was born.

The Day of Trumpets in the Biblical and Jewish calendars is New Year’s Day just as we have January the first on our Gregorian calendar. The New Year’s Day signified a time of “new beginnings” to all those in Israel who accepted the teachings of the Bible. No day in the year could be considered as being of more respected value and symbolic influential than Rosh Ha-

Shanah. This Day is important in several ways that are very profound in Jewish symbolism. Important individuals were born or major events happened in their lives. Significant things occurred on the Day of Trumpets in the month of Tishri as unveiled in the Jewish Talmud:

- Abraham and Jacob were born on *Rosh Ha-Shanah*.
 - Abraham represented a new beginning for mankind after Joseph Jacob was a new beginning for the Jewish people, as they advanced from the status of individuals to that of a united family on the on the way to becoming a nation.
- The Day, *Rosh Ha-Shanah* when three barren women gave birth:
 - The Matriarch Sarah gave birth to Isaac;
 - The Matriarch Rachel gave birth to Joseph;
 - Hannah gave birth to the prophet Samuel.
- Other Significant Events associated with the Day of Trumpets:
 - Joseph was freed from an Egyptian prison;
 - Joseph became viceroy of Egypt and the leader of Jacob's family.

Based on the above and what follows, it certainly is reasonable to conclude that the Son of God, Jesus Christ, God in the form of Man, would be born on the first day of the Jewish New Year.

Now (Luke 2:2) [see Now Luke 2:1 on page one] (AND THIS TAXING WAS FIRST MADE WHEN CYRENIUS [Quirinius] WAS GOVERNOR OF SYRIA.)

The census and taxing process covered roughly two calendar years, with the first year being the year of record and the second the year of recording. Under the Roman system the census determined the taxable wealth and legal status and officially registered the citizens during the first year. This allowed the imperial administration a further year to verify, validate, correct if necessary, and record the information submitted by all residents of their province. This is what historical evidence strongly suggests. Since Joseph and Mary journeyed to Bethlehem to fulfill their legal requirements of the universal census of B.C.3 and 2, this would support that Christ was born in B.C.3, the year of registration as opposed to B.C.2, the year of the official recording.

In 1764 a Latin inscription was found near an ancient villa of Quirinius at Tivoli in Italy that states that Quirinius had twice been governor of Syria. This can only refer to Quirinius, who was Syrian governor at two different times. Historical evidence shows that he ruled Syria from B.C.6 to 4, and other historical evidence indicates that Quirinius was again governor after 1 A.D.

Two respected leaders from the early church, Justin Martyr and Tertullian, believed that a record of the census, along with the registration of Joseph and Mary, could be found in official documents from the reign of Augustus Caesar. In their writings they mention that if anyone were to question the Lord's virgin birth they should go and checkout the Roman state records.

And as for Quirinius being the governor of Syria during this census, the King James Version uses parenthesis, "(And this taxing was first made when Cyrenius [Quirinius] was governor of Syria.)" as he is referred to as governor. This is called a parenthetical detail, which means adding extra details to a statement that is outside the main flow of the text; a group of words that constitute a digression; several unnecessary remarks that are not connected to what is being discussed; etc. We know that Quirinius was governing in some capacity in this region at this time. However, based on the construction of this verse who was the governor in charge when Herod implemented the Biblical census? At the command of Rome, the census took place in history around B.C.3 to 2.

The person in charge as the assessor of property in Judea during the first census was Quirinius, but not as the governor.

Between Quirinius' two governorships was Sentius Saturninus, whose tenure as governor lasted from B.C.4 to 2. Tertullian, an early church leader said that the imperial records showed that the census was conducted in Judea during the time of Sentius Saturninus. Tertullian also placed the birth of Jesus in B.C.3 or 2. This is precisely when Saturninus would have been

governor. Justin Martyr, an early church leader, stated that Quirinius was a procurator (not governor). In other words, he was an agent representing others in countries retaining Roman civil law or a treasury officer in a province of the Roman Empire. He could also be referred to as an assistant to Saturninus, who was the actual governor during the period, B.C.4 to 2 when the census occurred.

The event that helps confirm the year of Jesus' birth was a census of the entire Roman world found in this verse two.

Now (Luke 2:3) AND ALL WENT TO BE TAXED, EVERY ONE INTO HIS OWN CITY.

Roman law states that whoever has property in another city must deliver his tax declaration in that city. In Palestine, many had ownership in property of "patriarchal houses." The Romans surveyed and valued ones property, registered and verified owners, and taxed accordingly.

The result from the Roman census law was that everyone had to go to his own town to register and verify credentials to be properly taxed. Mary and Joseph went to the town of Bethlehem.

Now (Luke 2:4) AND JOSEPH ALSO WENT UP FROM GALILEE, OUT OF THE CITY OF NAZARETH, INTO JUDAEA, UNTO THE CITY OF DAVID, WHICH IS CALLED BETHLEHEM; (BECAUSE HE WAS OF THE HOUSE AND LINEAGE OF DAVID:)

Joseph and Mary went from Nazareth to Bethlehem (90 miles, about three days) because Joseph was of the line of David (1st Sam.17:12). David's roots go all the way back to Adam. His great grandparents, Boaz and Ruth were also from Bethlehem (Ruth 1:22; 2:1; 4:13,17). Bethlehem means "House of Bread" (John 6:32-35) and was the birthplace of the Davidic dynasty. Bread represents a basic necessity of life and Jesus is our bread of life as He gives life to the world

Part of God's eternal plan was for Joseph and Mary to go to Bethlehem (David's town) as found in Micah 5:2:

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

and was prophesied that the Messiah would come from Bethlehem seven centuries before fulfillment.

Micah refers to the town of Bethlehem as Ephratah that means fruitful.

Now (Luke 2:5) TO BE TAXED WITH MARY HIS ESPOUSED WIFE, BEING GREAT WITH CHILD.

Mary, Joseph's pregnant fiancée went with Joseph to be officially registered as a property owner. It was important that Mary was only pledged to be married and not married to Joseph in order to fulfill the prophecy that the Messiah would be born of a virgin. There was no marital union between Joseph and Mary before Jesus was born.

Now (Luke 2:6) AND SO IT WAS, THAT, WHILE THEY WERE THERE, THE DAYS WERE ACCOMPLISHED THAT SHE SHOULD BE DELIVERED.

After arriving in Bethlehem, Mary the pregnant mother of the Son of God went into labor and delivered Jesus. God's only Son received no royal or special treatment upon His birth.

Now (Luke 2:7) AND SHE BROUGHT FORTH HER FIRSTBORN SON, AND WRAPPED HIM IN SWADDLING CLOTHES, AND LAID HIM IN A MANGER; BECAUSE THERE WAS NO ROOM FOR THEM IN THE INN.

There is a Jewish feast called Tabernacles when everyone was to live in temporary booths (Sukkot), as a memorial to Israel's pilgrimage out of Egypt (Lev.23:42,43). The place where the

Savior was born amounted to a temporary dwelling rather than a house, signaled the coming deliverance of God's people from slavery and sin, and their departing for the Promised Land (Heaven), which is symbolized by the Feast of Tabernacles.

In B.C. 3, the Feast of Tabernacles was from Tishrei 15th to Tishrei 21st 3759 [September 24th to September 30th]. It is possible that Jesus, Mary and Joseph may have remained in the temporary shelter of His birth until Tishrei 15th (7 + 7 days) or Tishrei 21st (7 + 7 + 7 days).

		Hebrew 3758 – 3759						Roman year 3 B.C.							
			14	15	16	17	18			1	2	3	4	5	January
	19	20	21	22	23	24	25	6	7	8	9	10	11	12	
	26	27	28	29	1	2	3	13	14	15	16	17	18	19	
(11) Shebet	4	5	6	7	8	9	10	20	21	22	23	24	25	26	
	11	12	13	14	15	16	17	27	28	29	30	31	1	2	February
	18	19	20	21	22	23	24	3	4	5	6	7	8	9	
	25	26	27	28	29	30	1	10	11	12	13	14	15	16	
(12) Adar	2	3	4	5	6	7	8	17	18	19	20	21	22	23	
	9	10	11	12	13	14	15	24	25	26	27	28	1	2	March
	16	17	18	19	20	21	22	3	4	5	6	7	8	9	
	23	24	25	26	27	28	29	10	11	12	13	14	15	16	
(1) Nisan	1	2	3	4	5	6	7	17	18	19	20	21	22	23	
	8	9	10	11	12	13	14	24	25	26	27	28	29	30	
	15	16	17	18	19	20	21	31	1	2	3	4	5	6	April
	22	23	24	25	26	27	28	7	8	9	10	11	12	13	
	29	30	1	2	3	4	5	14	15	16	17	18	19	20	
(2) Iyar	6	7	8	9	10	11	12	21	22	23	24	25	26	27	
	13	14	15	16	17	18	19	28	29	30	1	2	3	4	May
	20	21	22	23	24	25	26	5	6	7	8	9	10	11	
	27	28	29	1	2	3	4	12	13	14	15	16	17	18	
(3) Sivan	5	6	7	8	9	10	11	19	20	21	22	23	24	25	
	12	13	14	15	16	17	18	26	27	28	29	30	31	1	June
	19	20	21	22	23	24	25	2	3	4	5	6	7	8	
	26	27	28	29	30	1	2	9	10	11	12	13	14	15	
(4) Tammuz	3	4	5	6	7	8	9	16	17	18	19	20	21	22	
	10	11	12	13	14	15	16	23	24	25	26	27	28	29	
	17	18	19	20	21	22	23	30	1	2	3	4	5	6	July
	24	25	26	27	28	29	1	7	8	9	10	11	12	13	
(5) Av	2	3	4	5	6	7	8	14	15	16	17	18	19	20	
	9	10	11	12	13	14	15	21	22	23	24	25	26	27	
	16	17	18	19	20	21	22	28	29	30	31	1	2	3	August
	23	24	25	26	27	28	29	4	5	6	7	8	9	10	
	30	1	2	3	4	5	6	11	12	13	14	15	16	17	
(6) Elul	7	8	9	10	11	12	13	18	19	20	21	22	23	24	
	14	15	16	17	18	19	20	25	26	27	28	29	30	31	
	21	22	23	24	25	26	27	1	2	3	4	5	6	7	September
	28	29	1	2	3	4	5	8	9	10	11	12	13	14	
(7) Tishri	6	7	8	9	10	11	12	15	16	17	18	19	20	21	
	13	14	15	16	17	18	19	22	23	24	25	26	27	28	

When Was Jesus Born?				Luke 2:1-7; Revelation 12:1,2				RJZ NOTES				ZEMAN 2019				
	20	21	22	23	24	25	26	29	30	1	2	3	4	5	October	
	27	28	29	30	1	2	3	6	7	8	9	10	11	12		
(8) Heshvan	4	5	6	7	8	9	10	13	14	15	16	17	18	19		
	11	12	13	14	15	16	17	20	21	22	23	24	25	26		
	18	19	20	21	22	23	24	27	28	29	30	31	1	2	November	
	25	26	27	28	29	1	2	3	4	5	6	7	8	9		
(9) Kislev	3	4	5	6	7	8	9	10	11	12	13	14	15	16		
	10	11	12	13	14	15	16	17	18	19	20	21	22	23		
	17	18	19	20	21	22	23	24	25	26	27	28	29	30		
	24	25	26	27	28	29	30	1	2	3	4	5	6	7	December	
(10) Tebet	1	2	3	4	5	6	7	8	9	10	11	12	13	14		
	8	9	10	11	12	13	14	15	16	17	18	19	20	21		
	15	16	17	18	19	20	21	22	23	24	25	26	27	28		
	22	23	24					29	30	31						

Feast Days

Feast of Trumpets (Rosh Hashanah)	Tishri 1, 3759	September 10, 3 B.C.
Fast of Gedaliah	Tishri 3, 3759	September 12, 3 B.C.
Day of Atonement (Yom Kippur)	Tishri 10, 3759	September 19, 3 B.C.
Feast of Tabernacles (Sukkot)	Tishri 15-21, 3759	September 24-30, 3 B.C.

The conclusion based on the above is that Jesus was born on the first of Tishri, between 6:18 PM on September 10th and 7:39 PM on September 11th in B.C.3, the first day of Tishri 3759, the first day of the Jewish New Year. On this day the remarkable astronomical configuration described in Revelation 12:1 occurred, Virgo the woman was clothed with the sun and the moon rested under her feet.

RJZ April 28th 2019