

**DECEMBER 25TH COULD THIS BE THE DAY OF YAHUSHUA'S
BIRTH?**

**The Bible Says September 11, 3BC-The Day of the Feast
of Trumpets**

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Is it even possible that December 25 could be the day of Messiah's birth?



A shepherd watching the flock of goats and sheep.

History convincingly shows that Dec. 25 was popularized as the date for Christmas, not because Messiah was born on that day but because it was already popular in pagan religious celebrations as the birthday of the sun.

But is it possible that December 25 could be the day of the Messiah's birth?

"Lacking any scriptural pointers to Yahushua's birthday, early Believer Christian teachers suggested dates all over the calendar. Clement. . . picked November 18. Hippolytus . . . figured Messiah must have been born on a Wednesday . . . An anonymous document[,] believed to have been written in North Africa around A.D. 243, placed Yahushua's birth on March 28" (Jeffery Sheler, *U.S. News & World Report*, "In Search of Christmas," Dec. 23, 1996, p. 58).

A careful analysis of Scripture, however, clearly indicates that Dec. 25 is an unlikely date for the Messiah's birth. Here are two primary reasons:

First, we know that shepherds were in the fields watching their flocks at the time of Yahushua's birth (Luke:2:7-8 [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.

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

). Shepherds were not in the fields during December. According to *Celebrations: The Complete Book of American Holidays*, Luke's account "suggests that Yahushua may have been born in summer or early fall. Since December is cold and rainy in Judea, it is likely the shepherds would have sought shelter for their flocks at night" (p. 309).

Similarly, *The Interpreter's One-Volume Commentary* says this passage argues "against the birth [of Messiah] occurring on Dec. 25 since the weather would not have permitted" shepherds watching over their flocks in the fields at night.

Second, Yahushua's parents came to Bethlehem to register in a Roman census (Luke:2:1-4 [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.

[2] (And this taxing was first made when Cyrenius was governor of Syria.)

[3] And all went to be taxed, every one into his own city.

[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:)

). Such censuses were not taken in winter, when temperatures often dropped

below freezing and roads were in poor condition. Taking a census under such conditions would have been self-defeating.

Given the difficulties and the desire to bring pagans into Christianity, "the important fact then . . . to get clearly into your head is that the fixing of the date as December 25th was a compromise with paganism" (William Walsh, *The Story of Santa Klaus*, 1970, p. 62).

If Yahushua Messiah wasn't born on December 25, does the Bible indicate when He was born?

The biblical accounts point to the fall of the year as the most likely time of Yahushua's birth, based on the conception and birth of John the Baptist.

Since Elizabeth (John's mother) was in her sixth month of pregnancy when Yahushua was conceived' (Luke:1:24-36 [24] And after those days his wife Elisabeth conceived, and hid herself five months, saying,

[25] Thus hath Yahuwah dealt with me in the days wherein he looked on me, to take away my reproach among men.

[26] And in the sixth month the angel Gabriel was sent from Elohim unto a city of Galilee, named Nazareth,

[27] To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

[28] And the angel came in unto her, and said, Hail, thou that art highly favoured, Yahuwah is with thee: baruked art thou among women.

[29] And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

[30] And the angel said unto her, Fear not, Mary: for thou hast found favour with

Elohim.

[31] And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name YAHUSHUA.

[32] He shall be great, and shall be called the Son of the Highest: and Yahuwah Elohim shall give unto him the throne of his father David:

[33] And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

[34] Then said Mary unto the angel, How shall this be, seeing I know not a man?

[35] And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of Elohim.

[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.

), we can determine the approximate time of year Yahushua was born if we know when John was born. John's father, Zacharias, was a priest serving in the Jerusalem temple during the course of Abijah (**Luke:1:5** 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.).

Historical calculations indicate this course of service corresponded to June 13-19 in that year (*The Companion Bible*, 1974, Appendix 179, p. 200).

It was during this time of temple service that Zacharias learned that he and his wife Elizabeth would have a child (**Luke:1:8-13** [8] And it came to pass, that while he executed the priest's office before Elohim in the order of his course,

[9] According to the custom of the priest's office, his lot was to burn incense when he went into the temple of Yahuwah.

[10] And the whole multitude of the people were praying without at the time of

incense.

[11] And there appeared unto him an angel of the Yahuwah standing on the right side of the altar of incense.

[12] And when Zacharias saw him, he was troubled, and fear fell upon him.

[13] But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

). After he completed his service and traveled home, Elisabeth conceived

(Luke:1:23-24 [23] And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

[24] And after those days his wife Elisabeth conceived, and hid herself five months, saying,

). Assuming John's conception took place near the end of June, adding nine months brings us to the end of March as the most likely time for John's birth.

Adding another six months (the difference in ages between John and Yahushua) brings us to the end of September as the likely time of Yahushua' birth.

When Was Yahushua Messiah Born? The Bible Says September 11, 3BC-The Day of the Feast of Trumpets



The birth of Yahushua Messiah is the one of the most significant events in all of history and when we understand the truths regarding the true date of his birth it will thrill and inspire your heart. Tradition has made December 25th the birthday of Yahushua. but the Bible clearly reveals he was not born on that day. It was not until the 4th century after Messiah that December 25th began to be celebrated as the day of Messiah's birth. It was the old pagan holiday celebrating the winter solstice and the birth of the sun elohim and celebrated when the days began to get longer. In Rome it was the festival called Saturnalia and later the Roman Empire baptized it and began to celebrate it as the birth of Yahushua. All biblical scholars know that Yahushua was not born on December 25th. Tradition is never an accurate measurement for truth.

Elohim has a significant meaning in everything He does and this does not exclude the birth of His only begotten Son, Yahushua Messiah. The subject of the entire bible is Yahushua Messiah and his first coming was prophesied first in the book of Genesis right after Adam and Eve sinned in the Garden of Eden. This prophecy of the future coming of Messiah became the polestar of the Old Testament. When it seemed that all was lost and the devil had succeeded in ruining Adam and Eve, Elohim promised a coming Savior, who will redeem mankind from the penalty of sin and ultimately crush the devil into oblivion. This was a promise of hope, goodness, and salvation, as Elohim would not leave the world helpless, but would give them His only begotten Son. What a Elohim of love and goodness to promise this to His children who had just committed high treason against Him. Elohim threw the glorious light of His Word right back at the serpent, as the coming redeemer would not only restore everything Adam and Eve lost in the garden, but utterly destroy the devil and all his works. This was the final death blow of the curse of Elohim on the devil that was boldly pronounced in the garden. Elohim heralded forth this good promise so every fallen angel, including the devil himself, would hear about His magnificent goodness and shudder about their ultimate defeat.

Genesis 3:15 (Rotherham's Emphasized Bible):

And enmity shall I put between thee and the woman, and between thy seed and her seed,-He shall crush thy head, but thou shall crush his heel.

This is a declaration of war! This verse sets forth the fulcrum point of all history and defines the ceaseless battle that has raged since Adam's fall in the Garden of Eden. This verse is the central theme of all scriptures, as the red thread of the coming Redeemer is interwoven into every book of the Old Testament. Its message is even written in the heavens, as each night the stars proclaim the sufferings and glorious triumph of Messiah.

Who is the seed of the woman? In conception the seed comes from the male, but Elohim's Word clearly refers to the woman's seed here. Seed implies birth, and this verse indicates a virgin birth of a man who would crush the arch-enemy of Elohim. This man is the Savior, the Redeemer, the Liberator, the Messiah, the Second Adam, and the Conqueror over sin and death. This man is the Messiah, the Son of the living Elohim. Satan has raging hostility toward the second Adam, for he knows that his head will be crushed by him. This is a fatal blow from which there is no recovery. Once a serpent's head is crushed, he cannot inject his poison into the world anymore or operate his schemes and deceptions on all mankind. The devil knew that there was a genealogical Messiah line that would pass through Eve, as the seed of the woman would have to be born. Later, the Word of Elohim was more specific that this Messiah line would pass through Abraham and King David. The entire Old Testament is a record of the fierce attempts of the devil to wipe out the Messiah line, and prevent Yahushua Messiah, the seed of the woman, from ever being born. It is a record of Elohim's magnificent works and actions that repeatedly delivered the Messiah line from extinction. Sometimes the survival of the Messiah line rested on the faith of one individual like Noah, Joseph, Abraham, and Esther. Read the Old Testament with this truth in mind, and the Word of Elohim will come alive in new and wonderful ways.

There is not enough space in this study to go into detail of the countless schemes and plots of the devil to destroy this Messiah line, and Elohim's miraculous protection of it. The salvation and redemption of the human race depended on the preservation of the Messiah line. The devil started with the murder of Abel and was absolutely relentless to try to destroy the Seed of the woman who would utterly crush and defeat him. He was not going to go out without a vicious and violent battle where he marshaled all his evil forces to bring about the destruction of the Messiah line.

O what a day his birth would be! It had been anticipated and prophesied about for about 4000 years. How glorious it must have been when the angel of Yahuwah pronounced to the shepherds in the fields:

Luke 2:11-14

Today in the town of David a Savior has been born to you; he is Messiah Yahushua. This will be a sign to you: You will find a baby wrapped in cloths and lying in a manger.”

Suddenly a great company of the heavenly host appeared with the angel, praising Elohim and saying, “Splendor to Elohim in the highest, and on earth Shalom to men on whom his favor rests.”

The question becomes when was the “Today” that the angel proclaimed his birth? The book of Revelation gives us critical information in determining the day of the birth of Yahushua Messiah and it is so amazingly accurate that we can pinpoint the birth of Yahushua Messiah to a specific day and even that it occurred sometime within a time frame of eighty one minutes during that day.

Revelation 12:1-5 (KJV):

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

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

And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

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

The Greek word for “wonder” in verse 1 means “sign” and Elohim’s Word declares that there will be a sign in the heavens when Mary went into labor and gave birth to Yahushua Messiah. The Word of Elohim is written across the heavens and in the stars. The signs of the Zodiac were originally not used in astrology but each one signified a characteristic of the life and ministry and kingship of Yahushua Messiah, the promised Savior and Son of Elohim. The sign of the woman that the Bible is referring to here is to the constellation Virgo. Revelation 12 further states that this woman was “clothed with the sun” another celestial body. The sun, as it appears to travel through the ecliptic each year, enters into the mid-body between the neck and the knees of the constellation Virgo, clothing her with the sun for approximately a 21 day period during any given year. In the year 3 B.C. which we later show by other celestial events in the heavens to be the year of the birth of Yahushua Messiah, the sun was in this position from August 27th through September 15th. Revelation also declares that “the moon was under her feet.” With these two specific details, we can pinpoint the birth of Messiah very precisely. In 3 B.C. the sun and the moon in Virgo occurred on only one day and that was September 11. The configuration of the sun and the moon was visible in Palestine between sunset and moonset, this twilight period being called “night” in the Bible. On September 11, 3 B.C., sunset was at 6:18pm and moonset at 7:39pm. Yahushua Messiah was born on September 11, 3 B.C. sometime in that eighty-one minute span of time between 6:18pm and 7:39pm. Amazingly this corresponds to Tishri 1 on the Jewish Calendar which is the First day of the festival of the Feast of Trumpets. I will discuss the wonderful significance of this in a minute but I also wanted to share that was another significant astronomical display on September 11, 3 B.C.

From sunset of September 11, 3 B.C. to September 11, 3 B.C. Jupiter and Regulus could be seen approaching conjunction before dawn. Although the precise astronomical conjunction occurred on September 14, the angle of observation and Jupiter’s slow apparent motion would have made their close rendezvous obvious as early as the predawn hours of Thursday, September 12, within hours of the Messiah’s birth. At that time the king planet Jupiter could be seen approaching the king star Regulus in the constellation of Leo, the sign of Judah from whose seed the Messiah, the promised seed came.

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 I have mentioned 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 Yahushua was born at the New Moon of Tishri, the Day of Trumpets (Revelation 12:1–3).

Yahushua Was Born on the Day of Trumpets

If one can realize that the New Testament shows Yahushua 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”** (v. 13). This was not only Noah’s official birthday, it became a new birth after the Flood for the earth as well.

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.”

Gaster's insight is so germane to the interpretation of the significance of biblical festivals that I will be referring to his research several times in my following references.

When Was the “Last Trump”?

The matter does not stop there. Each of the Jewish months was officially introduced by the blowing of trumpets (Numbers 10:10). Since the festival year in which all the Mosaic festivals were found was seven months long, the last month (Tishri) was the last month for a festival trumpet. This is one of the reasons that the day was called “the Day of Trumpets.” The last trump in the seven months' series was always sounded on this New Moon day. This made it the final trumpets' day (Leviticus 23:24; Numbers 29:1).

This was the exact day that many of the ancient kings and rulers of Judah reckoned as their inauguration day of rule. This procedure was followed consistently in the time of Solomon, Jeremiah, and Ezra . The Day of Trumpets was also acknowledged as the time for counting the years of their kingly rule. Indeed, it was customary that the final ceremony in the coronation of kings was the blowing of trumpets.

- For Solomon, **“Blow ye the trumpet, and say, ‘Elohim save king Solomon’”** (1 Kings 1:34).
- For Jehu, **“And [they] blew with trumpets, saying, ‘Jehu is king’”** (2 Kings 9:13).
- At the enthronement of Jehoash, **“The people of the land rejoiced, and blew with trumpets”** (2 Kings 11:11).

There could well be a reflection of this symbolic feature in the New Testament. The Day of Trumpets was the time for the start of the seventh month (since the time of Moses), and the time for the “last trump” to introduce festival months. Note that in the Book of Revelation, we have the record of a heavenly angel who will blow the seventh and last trumpet blast. And recall what happens at the exact time this “last trump” is sounded.

“And the seventh angel sounded [blew the *last trump*]; and there were great voices in heaven, saying, ‘The kingdoms of this world are become the kingdoms of Yahuwah and of his Messiah; and he shall reign forever and ever [for the ages of the ages].’” *Revelation 11:15*

In New Testament parlance this shows the time of the coronation of Yahushua, and it happens at the seventh (or last) trump in the Book of Revelation — the Day of Trumpets.

Further Significance of the Day of Trumpets

The early Jews also recognized that the Day of Trumpets was a memorial day for considering those who had died. It was not a simple type of “Memorial Day” that we moderns are accustomed to. Gaster said it was a symbolic time when **“the dead return to rejoin their descendants at the beginning of the year.”** Such a day

was a time when Israel would rally to the call of Elohim for the inauguration of Elohim's kingdom on earth. Gaster also states this was the time that became **"a symbol of the Last Trump."** Since the apostle Paul was Jewish, it is possible that his reference to the "Last Trump" and the resurrection from the dead was also connected with the same biblical theme. The "Last Trump" of the early Jews was when the dead were remembered. To Paul the "Last Trump" was the time for Yahushua's second advent and the resurrection of the dead (1 Corinthians 15:52; 1 Thessalonians 4:16).

Truly, the Day of Trumpets theme is that of kingship. There may even be a reference to this in the elevation of the patriarch Joseph to kingship on this New Moon day which began the month of Tishri. Notice that he had been in a dungeon for **"two full years"** (Genesis 41:1). It was not simply a two year period which Moses was intending, but the passage of *two full years*. The implication is that the story of Joseph's rise to kingship happened on a New Year's Day. This is manifest in Psalm 81, a New Year's psalm commemorating Joseph's royal enthronement (Genesis 41:40). As with Yahushua, in Revelation 11:15, the kingdoms of the world became Joseph's on the day intended for coronations — the day that later became the Day of Trumpets. Of course, Pharaoh retained top leadership, but as the New Testament shows, Elohim the Father still maintains supreme rule over Yahushua even when Yahushua is prophesied to rule the kingdoms of this world.

The Crowning of Kings

As we have shown from the Bible, the blowing of trumpets was the sign that kings could then begin to rule (1 Kings 1:34; 2 Kings 9:13; 11:11). Jewish authorities long acknowledged this royal import to the Day of Trumpets. Gaster states, **"The Sovereignty of Elohim is a dominant theme of the occasion [and] it is one of the cardinal features of New Year's Day."** The main issue that prevailed in the significance of the day was the triumph of Elohim as a king over all the forces of evil. The symbolic motif of the Day of Trumpets, as Gaster shows, was Elohim

"continually fighting His way to the Kingdom, continually asserting His dominion, and continually enthroning Himself as sovereign of creation. At New Year when the world was annually reborn that sovereignty was evinced anew."

The theological thrust of the early Jews within their synagogue services for the Day of Trumpets was the fact that Elohim rules over all and that he is the King of kings. On Trumpets it was common to quote Zechariah 14:16. **“The king, Yahuwah of hosts.”** Indeed, some scholars have suggested that psalms which begin **“Yahweh is become king** [or ‘Yahuwah reigns’]” (Psalm 93 and 97) were originally designed for recitation at the New Year festival.” Recent study shows this to be true. It is postulated by many scholars that in Israel, Yahuwah was crowned annually at the **“New Year feast of Yahuwah.”** The scholar Mowinckel has argued that the **“enthronement psalms”** (Psalms 47, 93, 96–99) in which Yahuwah reigns were a part of the liturgy of the ancient synagogues. There is no doubt that this is true. This was also the very day when Yahushua was born.

Yahushua as the King of Kings

The central theme of the Day of Trumpets is clearly that of enthronement of the great King of kings. This was the general understanding of the day in early Judaism and it is certainly that of the New Testament. In Revelation 11:15, recall that the seventh angel sounds his “last trump” and the kingdoms of this world become those of Yahushua. This happens at a time 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. This is clearly a New Moon scene for the Day of Trumpets.

And note: Professor Thorley shown that there are exactly twelve stars surrounding the head of Virgo as we see them from earth. And indeed there are. If one will look at Norton’s Star Atlas, twelve visible stars will be seen around Virgo’s head. They are (according to astronomical terminology): **(1) Pi, (2) Nu, (3) Beta** (near the ecliptic), **(4) Sigma, (5) Chi, (6) Iota** — these six stars form the southern hemisphere around the head of Virgo. Then there are **(7) Theta, (8) Star 60, (9) Delta, (10) Star 93, (11) Beta** (the 2nd magnitude star) and **(12) Omicron** — these last six form the northern hemisphere around the head of Virgo. All these stars are visible and could have been witnessed by observers on earth.

Thus, the description of the apostle John describes a perfectly normal heavenly scene that could be recognized by all people. Here was Virgo with twelve stars around her head, while the Sun was in uterine position and the Moon under her feet. And again, the only time this could have occurred in 27th (2 B.C. or 3 B.C.)

depending on which calendar you use was on the Day of Trumpets. This is when the “king of kings” was born.

Another explanation of the Twelve Stars around the head of Virgo is that it represents the headship position (the “head” of Virgo is situated in the last ten degrees of Leo) for the beginning of the story found within the Twelve Constellations as reckoned in the biblical Zodiac. In the biblical Zodiac, the tribe of Judah (the Lion, or Leo) was situated around the Tabernacle directly east of its entrance. This meant that half of the tribe of Judah was south and the other half north of the east/west line from the Holy of Holies through the court of Israel and then eastward through the camp of Israel (in this case, Judah) to encounter the altar outside the camp where the Red Heifer was burnt to ashes. This means, unlike some Gentile reckonings which started their zodiacal story with the zero line between Cancer and Leo (that is, at the very commencement of Leo), the biblical Zodiac that Drs. Bullinger and Seiss were talking about began with the 15th degree of Leo (of Judah). This signifies that the first constellation to be met with in this celestial story would have been the “head” of Virgo the Virgin which occupied the last ten degrees of Leo. So, John began his story at this point.

The Significance of Being Born on New Year’s Day

The Day of Trumpets in the biblical and Jewish calendars is New Year’s Day for commercial and royal reckonings (just as we have January the first on our Roman calendar as the start of our New Year). This New Year’s Day signified a time of “new beginnings” to all those in Israel who accepted the teachings of the Bible. As a matter of fact, the Jews over the centuries have held to the belief that the Day of Trumpets was a cardinal date in the history of Adam (our first parent). It was the very day when Adam and Eve came to the recognition of whether to obey Elohim or to defy him (see *The Complete Artscroll Machzor*, p.xvi). But that was not all that occurred on that day. No day in the year could be reckoned as being of more esteemed value and symbolic influence than *Rosh Ha-Shanah*. That day is important for the birth of the Messiah in several ways that are very profound in Jewish symbolism.

The book *The Complete Artscroll Machzor* gives some chronological details that the early Jewish theologians and scholars worked out from indications in the Old

Testament to show when important individuals were born or major events happened in association with their lives. And what an array of significant things occurred on the Day of Trumpets and the month of Tishri. The book gives a summary of accounts found in the Jewish Talmud (*Rosh Ha-Shanah* 10b–11a).

Note what the Machzor states about this particular Day of Trumpets. The quotes are interesting and of value,

“The Patriarchs Abraham and Jacob were born on *Rosh Ha-Shanah*. Abraham was a new beginning for mankind after its [mankind’s] failure to realize the promise of Adam and Noah. Jacob was a new beginning for the Jewish people, for it was with him that Jews advanced from the status of individuals to that of a united family on the threshold of nationhood”

▪ ***Artscroll Machzor*, p.xvi, italics and bracketed word mine**

The Machzor does not stop with Abraham and Jacob. Look at the following quote,

“On *Rosh Ha-Shanah* Elohim remembered three barren women, the Matriarchs Sarah and Rachel, and Hannah the mother of the prophet Samuel and decreed that they would give birth. Not only was *Rosh Ha-Shanah* a turning point in the lives of these great and worthy women, *but the births of their children were momentous events for all Jewry*, because they were the historic figures Isaac, Joseph, and Samuel.”

If the Jewish people would realize that the New Testament in the Book of Revelation (chapter 12:1–5) also places the birth of Yahushua on the very same Day of Trumpets, they might begin to understand just how important Yahushua is in a Jewish sense as well as to the world. The New Testament states that he is the Messiah. He shares many similarities with the births of Abraham, Jacob, Isaac, Joseph and Samuel. People should begin to realize the significant coincidences of the birthdays of these prominent men as understood by the Jewish people. And standing out above them all, is the teaching of the apostle John that *Rosh Ha-Shanah* is also the birthday of Yahushua.

The Final Festivals of Israel

The beginning of the month of Tishri was the day when the seventh trump (or the last trump) was sounded to introduce the final month when the festivals of Elohim ordained at the time of Moses would be held. This last trump is mentioned by the apostle Paul as heralding the events associated with the Second Advent of Messiah back to this earth (1 Corinthians 15:52 and 1 Thessalonians 4:16–17). This last or final trump is also mentioned by the apostle John in Revelation 11:15 as the warning sound that the Kingdom of Elohim will soon be coming to earth. And soon after, the seven angels of the Book of Revelation will bring on the seven last plagues (in the same fashion as the Jewish analyzers of chronology saw that from the same day of Rosh Ha-Shanah the Ten Plagues were sent forth on Egypt in the time of Moses).

What is certain is the fact that the Book of Revelation (with its teaching that Yahushua was born on the Day of Trumpets) is giving us in a symbolic way the time for the nativity of Yahushua whom Christians considered to be the king of the world. He was prophesied to lead all people into a time of freedom and profound peace. This is the central reason why the apostle John in Revelation 12:1–5 shows that the birth of Yahushua occurred within the first few minutes (the twilight period) of the Day of Trumpets that works out to be September 11th in 27th (2 B.C. or 3 B.C.) depending on which calendar you use.

Tishri 1

The Feast of Trumpets

This occurs on **Tishri 1** in the Fall (Sept.-Oct.). On this day the High Priest blows the ram's horn announcing the beginning of the New Year. **Jewish Tradition** gives this day a fourfold meaning:

1. New Years day.
2. The day of remembrance.
3. The day of judgment.
4. The day of blowing the *Shofar*.

On this day Isaiah 60-61 is read in the Synagogues to teach the lesson that eventually Yahuwah will be revealed as *King* and be accepted as the ruler of the world. Isn't it amazing that Yahushua read from section of scripture in the synagogue at Nazareth for his first sermon as he described his ministry?

Luke 4:16-21 : He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. He stood up to read,

And the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written:

"The Spirit of Yahuwah is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free,

To proclaim the year of Yahuwah's favor."

Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him.

He began by saying to them, "Today this scripture is fulfilled in your hearing."

So on September 11, 27th (2 B.C. or 3 B.C.) depending on which calendar you use. Yahushua Messiah, Elohim's only begotten Son was born in Bethlehem. Unknown to the people, the trumpet sounds which blew from morning to evening in Jerusalem heralded the birth of the King of Kings and Lord of Lords. What a glorious day in the redemption of mankind for unto this world a Savior was born.

The Magi or wise men did not come to see Yahushua until he was about one and one half years old as they begin to track six astronomical events in Leo that captured their attention. These events are as follows:

1. Jupiter and Venus in conjunction in Leo: August 12, 3 B.C.
2. Jupiter and Regulus in conjunction in Leo: September 14, 3 B.C.

3. Jupiter and Regulus in conjunction in Leo: February 17, 2 B.C.
4. Jupiter and Regulus in conjunction in Leo: May 8, 2 B.C.
5. Jupiter and Venus in conjunction in Leo: June 17, 2 B.C.
6. Massing of planets Jupiter, Mars, Mercury, and Venus in Leo with Jupiter and Mars in conjunction: August 27th (2 B.C. or 3 B.C.) depending on which calendar you us.

The final conjunction in Leo with its massing of planets convinced the Magi that a king had been born in Judea. They began to journey to find the king of the Judeans shortly after this last event. The Bible makes one breathless in its accuracy and integrity.

Conclusion:

The afore mentioned information gives scriptural truth based on the Torah and the New Testament along with proof in the stars that can be documented. Yahuuah ha' Messiah was born in September fulfilling the Feast of Trumoets.

Reference Information compiled

Good News Magazine

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