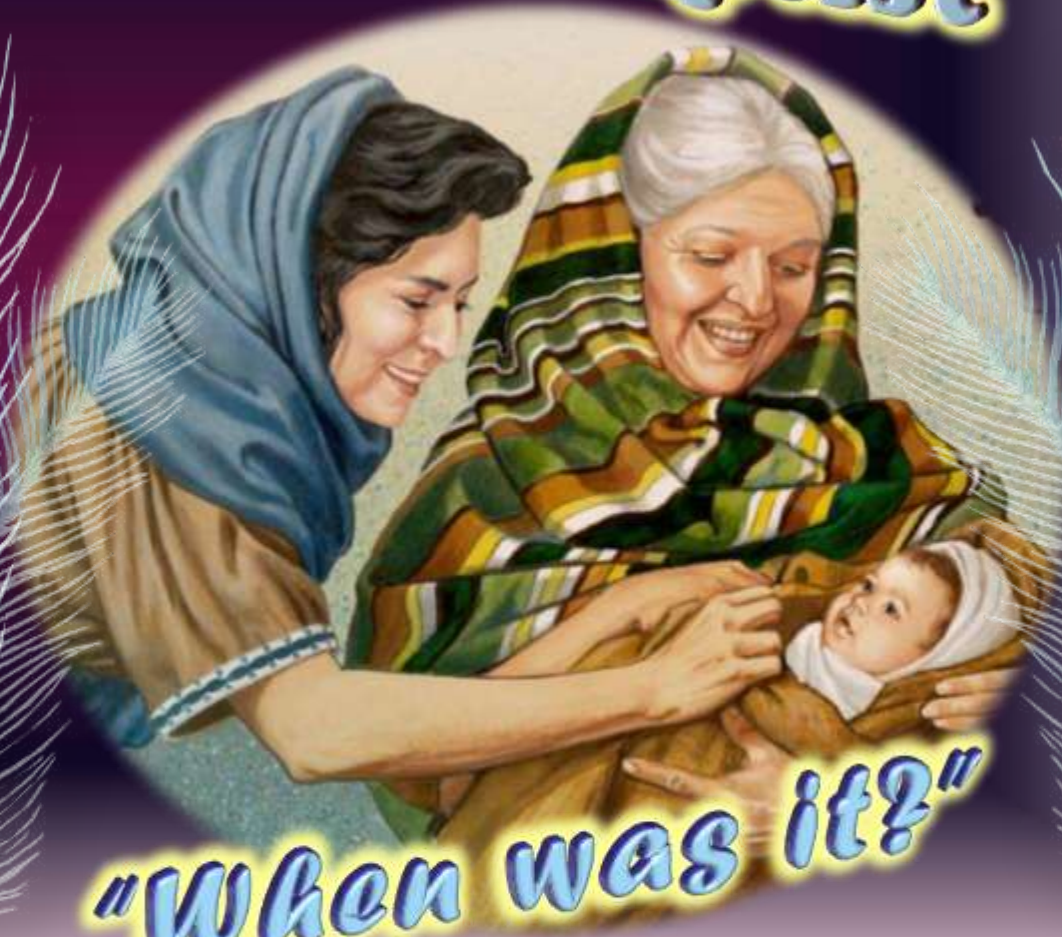
The Birth of John the Baptist

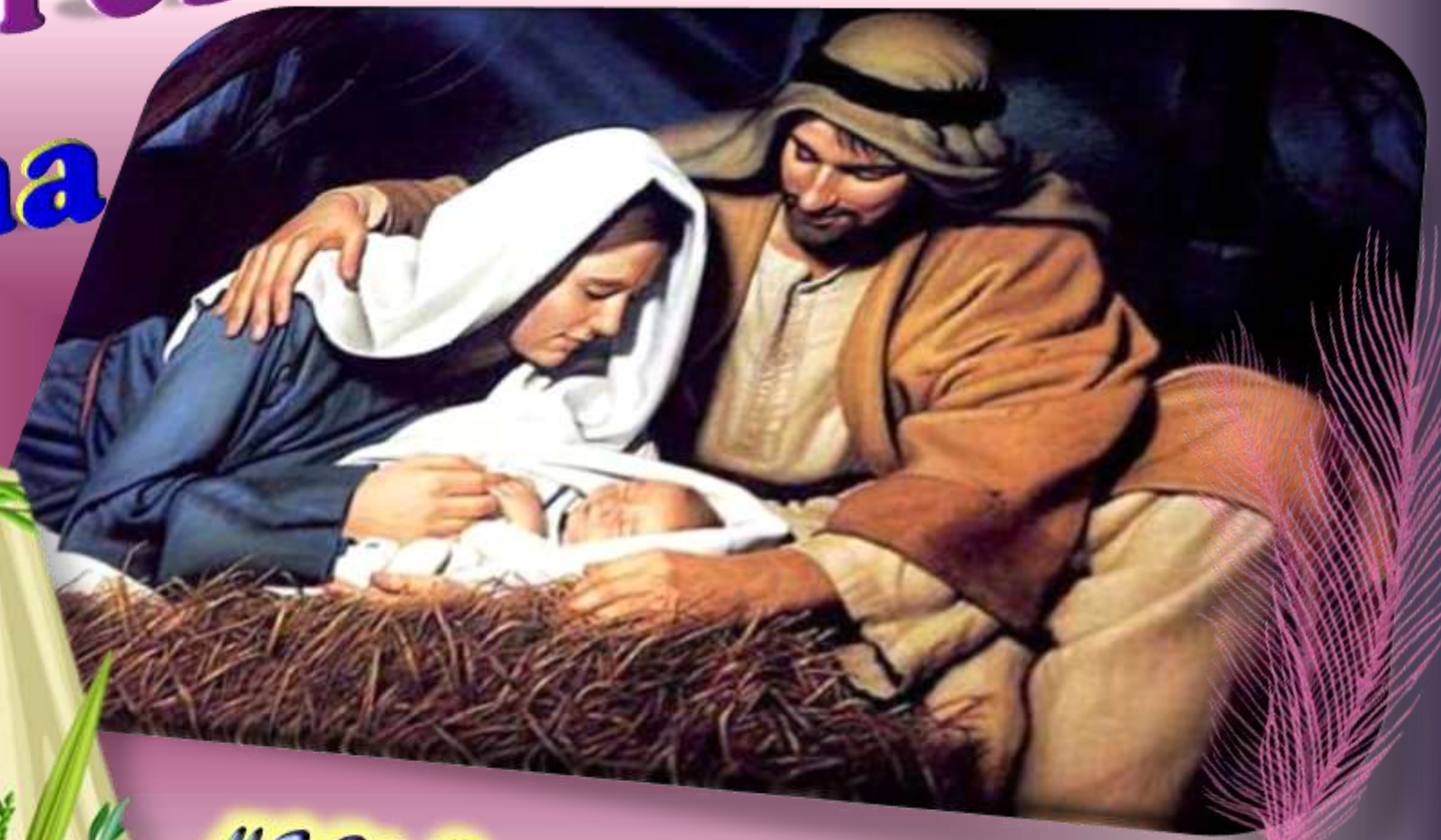






"When was it?"

The Birth of Yahusha





"When was it?"

Is it possible Yahusha was birthed at Passover?



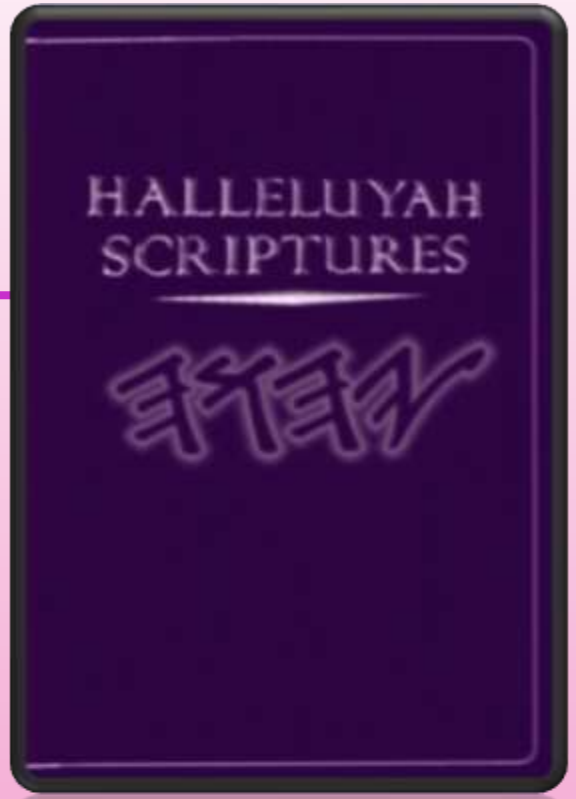
... Or was it ... Born on Dec 25th?

John the Baptist that was born near Passover?



The intention of this study is to help people understand the fallacy of the December 25th tradition of man and more.

– **NOTE:** ***The Scriptures*** *and the* ***HalleluYah Scriptures*** *are the Scriptures of choice unless otherwise noted.*



Our Salvation

– **Luke 2:11** "Because there was born to you today in the city of Dawiḏ a Saviour, who is Messiah, the Master.

– **Luke 2:12** "And this is the sign to you: You shall find a baby wrapped up, lying in a feeding trough."

The Scriptures

Zekaryah the Kohen, (Priest)

To ascertain the correct time of the birth of Yahusha Ha Mashiach, we must first find the details of the birth of John the Baptist. This takes us directly to his parents – Zekaryah and Elisheba.

– Luke 1:5 There was in the days of Herodes, the sovereign of Yehuḏah, a certain priest named Zeḵaryah, of the division of Aḇiyah. And his wife was of the daughters of Aharon, and her name was Elisheḇa.

Zekaryah's Priestly Duties

- Zekaryah (Zacharias) was a priest within the Aharonic Priesthood. **Luke 1:5,** in the last slide, informed us that Zekaryah belonged to the Abijah division of priests.
- We also see that Zekaryah belonged to the **eighth** division, and they, as the others, would serve in the Tabernacle two times within a year, not including the mandatory "Set-Apart Appointed Times" that each Priest must serve.
- **1 Ch 24:10** the seventh to Haqqots, **the eighth to Aḇiyah,**
- Zekaryah, the Kohen Ha Gadol (High Priest) was preforming the sanctuary service at the altar of incense in the Tabernacle.

Zekaryah's - Kohen Ha Gadol Duties

- Zekaryah would serve in the 8th **individual** week after the **Teshuva** (vernal equinox) had initiated **Yahuah's** new year.
- He would also serve during the weeks of: *Passover/Unleavened Bread* and *Shavuot,* when all priests must perform service duty **together** during the *Mo-edim* (Appointed Times).
- Zekaryah (while serving at the Altar of Incense – **Luke 1:8, 9**) was burning the incense — roughly, in the week prior to ***Shavuot*** (Pentecost).



A Messenger from יהוה (Yahuah), visits Zekaryah

- **Luke 1:11** And a messenger of יהוה **[Yahuah]** appeared to him, standing on the right side of the altar of incense.

- This is the Messenger's communication to Zekaryah:

- **Luke 1:13** But the messenger said to him, "Do not be afraid, Zeḵaryah, for your prayer is heard. And your wife Elisheḇa shall bear you a son, and you shall call his name **Yoḥanan.**

The Messenger's Timeframe

- Did the Messenger of Yahuah provide a timeframe of when Zekaryah might expect this miraculous event to occur?

- **Luke 1:20** **"But see, you shall be silent and unable to speak until the day this takes place, because you did not believe my words which shall be filled in their appointed time."**

- **Note:** Yahuah's message clearly indicated that the words the Messenger spoke were to be fulfilled on a mo-ed (appointed time).

- **Question:** Was this specific appointed time a – **Mo-ed** (Set Apart Appointed Time) or was it simply a – **mo-ed,** an appointment?

Was that - Mo-ed (4150)? or mo-ed (4150)?

- In **Leviticus** we see the status of the **Mo-edim.**
- **Lev 23:4** These are the appointed times of יהוה [Yahuah], **set-apart gatherings** which you are to proclaim at their appointed times.

In **1 Samuel** there is an example of a simple mo-ed.

1 Sam 20:35 And it came to be, in the morning, that Yehonathan went out into the field at the time appointed with Dawiḏ, and a small youth was with him.

APPOINTED TIME? … or appointed time?

- What is the difference between the two appointed times?
- One - Appointed Time, is a Qodesh (Set-Apart) Appointed Time which can only be deemed Qodesh by **Yahuah.**
- The other appointed time is just a normal set time to assemble for a normal reason. **Yahuah** can appoint this type of appointment also, as well as man.

Zekaryah's mo-ed, (appointed time)

- The Messenger of **Yahuah** had informed Zekaryah of the time frame when he could expect a **newborn son,** and, when his voice would be returned to him. This specific time frame was deemed, by the Messenger, as an **appointed time.**

- **Questions: Was this highly important event to occur on a Set-Apart Appointed Time as seen when the Feasts and Festivals are observed?**

- **Or –** was this child, the one to herald the coming Mashiach to the world, to be born on just an ordinary appointed day?

Elisheba's Repose

- **Luke 1:23** And it came to be, as soon as the days of his [Zekaryah] service were completed, he [Zekaryah] went away to his house.
- **Luke 1:24** And after those days his wife Elisheḇa conceived. And she **hid herself five months ...**
- Elisheba became pregnant as promised by the Messenger. Elisheba then took **5 months** repose time preparing to be a mother.
- **Question:** When the Scriptures say - *after Zekaryah's **service time** was finished* – does that include the time of Shavuot where the High Priest must do service also?
- **Note:** Elisheba's **5 months** of repose takes this time frame into the 8th month which is around the end of October mark.



Let's take a bit of time to summarize what we know thus far on a basic calendar format.

Abib – 1st Month

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	26	28
29	30					

Aharonic Weekly Priest's Courses

1
2
3
4

Passover

Unleavened Bread

2nd Month

		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	(1)	(2)	(3)

4
5
6
7
8

Zekaryah of the **Abiyah** course (1Chron 24:10, Luke 1:5), which placed in the 8th course of the year, was performing his first week of individual service.

Abib – 1st Month

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	26	28
29	30					

Aharonic Weekly Priest's Courses

1
2
3
4

Passover

Unleavened Bread

Stop!

Why does the one brown square not contain a #?

That brown space represents the week that **EVERY** Aharonic priest was scheduled to serve simultaneously. That space during the Feast of Unleavened Bread is not classified as an individual weekly course for just one priest.

The Messenger Contacts Zekaryah

2nd Month

		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	**28**	**29**	**30**	(1)	(2)	(3)

The Scriptures do not inform us if it was during this week of service in the Mishkan, or if it was during the week of Shavuot (Pentecost) that the Messenger of **Yahuah** related the incredible news of a son to – Zekaryah.

It is quite likely, depending upon how the week days of the year landed, that this 8th course was the very course ***prior to*** Shavuot!

Zekaryah Returns Home to Elisheba

Zekaryah, being the Kohen Ha Gadol (High Priest), was also required to serve during the Feast of Shavuot.

The Scriptures declare that Zekaryah returned home to Elisheba after his service duty in the Tabernacle had been fulfilled. Let's read from the Scriptures of this account.

- Luke 1:23 And it came to be, as soon as the days of his service were completed, he went away to his house.
- Luke 1:24 And after those days his wife Elisheḇa conceived. And **she hid herself five months ...**

This 5 months of hiding reaches, at the least, into the 8th month of the year!

When Does Zekaryah Return Home?



Courses 1 & 2 of priestly rotations.

Unleavened Bread Festival every priest assists.

After the Feast, the priest's rotation resumes.

Courses 4 - 7 priestly rotations are fulfilled.

Zekaryah completes course 8 of service in the Tabernacle, **and** fulfills the ***Shavuot*** week also. He then returns home to Elisheba, making plans for a family.

– Side Note:

– The full week wherein Pentecost occurs is highlighted in the previous slide. This is seen in the recorded fact from the Scriptures that the kohenim (priests) **started their weekly service on a Shabbat, and ended on a Shabbat.** See 2 Kings 11:9 and 2 Chronicles 23:8.

– **Now let's return and look at the first 5 months of Elisheba's pregnancy.**

The First Month of Pregnancy/Hiding for Elisheba

1

Abib

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	26	28
29	30					

1 2 3 4

2

		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

4 5 6 7

8th course

3

				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

4

						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

Elisheba's **first** month of pregnancy <u>ended</u> somewhere in the middle of the 4th month of the year.

Zekaryah's 8th course prior to Shavuot.

Zekaryah serves in the Temple during Shavuot.

Starting the following week, Zekaryah returns home with family plans on his mind.



The Five Months of Elisheba's Pregnancy

1 Abib

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	26	28
29	30					

1 2 3 4

2

		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

4 5 6 7

8th course

3

			1	2	3	
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

4 (1)

						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

5 (2)

	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

6 (3)

			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

7 [Tishri] (4)

					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

8

5

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

These are the **5** months of Elisheba's **hiding,** within the first 8 months of the year.

Note:

We are expecting that Elisheba became pregnant fairly quickly, around the middle of the 3rd month. That brings the first month of pregnancy, ENDING during the middle of the 4th month, and so on through the pregnancy!

The 5th month of pregnancy would then have ended in the middle of the 8th month!

Yahuah's Respect for a Lady With Child

Yahuah has provided a brilliant display of His high respect for a lady carrying a child within.

Note that He did not tell Miryam of Elisheba's condition

until her time of hiding had passed!

It was on the **LAST HALF OF THE 8th month** of the year, INTO the ***6th month of pregnancy*** for Elisheba (Luke 1:26), before **Yahuah** sent a messenger to Miryam.

Miryam Enters into the Picture

- **Luke 1:26** And in the **sixth month** the messenger Gaḇri'ĕl was sent by Elohim to a city of Galil named Natsareth,
- **Luke 1:27** to a maiden engaged to a man whose name was Yosĕph, of the house of Dawiḏ. And the maiden's name was **Miryam.**
- **Luke 1:36** And see, Elisheḇa **your relative,** she has also conceived a son in her old age. And this is now the **sixth month** to her who was called barren ...

6th Month of Pregnancy starting around the 15th(?)

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

8th Month of the Year

Look up **Luke 1:5**. There we see that Miryam being a relative of Elisheba, was also of the blood line of Aharon.



For those wishing texts to show that Miryam was of the blood line of Aharon, please look up:
Jer 33:15,
Zech 3:8,
Zech 6:11-13.

Miryam Dwells With Elisheba

Miryam immediately accepted the supreme responsibility of providing a womb and mothering **Yahusha**; she then took immediate action.

- **Luke 1:38** And Miryam said, "See the female servant of יהוה **[Yahuah]!** **Let it be to me according to your word.**" And the messenger went away from her.
- **Luke 1:39** And Miryam arose in those days and went into the hill country with haste, to a city of Yehuḏah,
- **Luke 1:40** and **entered into the house** of Zeḵaryah and greeted Elisheḇa.
- **Luke 1:56** **And Miryam stayed with her about three months,** and returned to her home.

Miryam's Significance

- **Luke 1:30** And the messenger said to her, "Do not be afraid, Miryam, for you have found favour with Elohim.
- **Luke 1:31** "And see, you shall conceive in your womb, and shall give birth to a Son, and call His Name **יהושע [Yahusha].** [1] Footnote: [1]Mt. 1:21.
- **Luke 1:32** "He shall be great, and shall be called the Son of the Most High. And **יהוה [Yahuah]** Elohim shall give Him the throne of His father Dawiḏ.
- **Luke 1:33** "And He shall reign over the house of Yaʿaqoḇ [Jacob] forever, and there shall be no end to His reign." [1] Footnote: [1]Verses 32 and 33 confirm the prophecies Ps. 2, Ps. 89:14-34, Isa. 9:7, Isa. 16:5, Jer. 23:3-6, Jer. 30:9, Ezek. 37:24, Dan. 2:44, Dan. 7:18-27, Mic. 5:2-4, Acts 1:6-7, Rev. 11:15.



Let's look at the next 3 months of Miryam's visitation. Starting halfway into the 8th month, we count three more months. This brings time to midway through the 11th month!

These 3 months saw Miryam staying with Elisheba, caring for her and most likely assisting with the chores around the house.

The Grand Meeting

- What **highly significant** event occurred when Miryam met and greeted Elisheba?
- **Luke 1:41** And it came to be, when Elisheḇa heard the greeting of Miryam, that **the baby leaped in her womb.** And Elisheḇa was filled with the Set-Apart Spirit,
- **Luke 1:42** and called out with a loud voice and said, "Blessed are you among women, and blessed is the fruit of your womb!
- **Luke 1:43** "And who am I, that the mother of my Master should come to me?
- **Luke 1:44** "For look, when the sound of your greeting came to my ears, **the baby in my womb leaped for joy.**

When Does Life Begin?

- When the baby **Yochanon (John),** at approximately 6 months **in the womb,** realized the early beginnings of life at the point very near to conception, in the womb of Miryam, **he leapt with joy!**
- Yochanon, while still in the womb, realized that **life begins at conception!**
- Should we also accept this as a very important lesson for our lives?

Back to Luke & The Three Months

Luke 1:56

And Miryam stayed with her <u>about three months</u>, and returned to her home.

Miryam Spends About 3 Months With Elisheba

- **Miryam** has entered the house of Zekaryah and Elisheba. It is halfway into the 8th month of the year and she stays for about 3 months according to Luke's account.
- **Luke 1:56** And **Miryam** stayed with her ***about three*** *(pregnancy)* ***months,*** and returned to her home.

Months 8.5

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

9.5

		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

10.5

				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

Miryam departs well into the 3rd month of visitation!

- **Miryam** entered the house of Elisheba; and then returned home in the 11th month of the year. She stayed about 3 months according to Luke's account.
- **Luke 1:56** And **Miryam** stayed with her ***about three*** *[pregnancy]* ***months***, and **returned** to her home.

Month 11

						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

Miryam stayed about 3 months starting from the middle of the 8th month, **and left around the middle of the 11th month of the year.**

- It is good to carefully note that we have not been given solid dates to define the exact timing of Miryam's return to her home.
- We have been given only approximation times of this event.
- We cannot say for absolute certainty just when it was that Miryam returned to her home.
- We do know it was sometime before the Passover.

– Assuming Elisheba's pregnancy began very shortly after Zekaryah returned home, the months of her pregnancy would look like this:

– **Pregnancy**	Month #1	*Yearly Months*	3.5 to 4.5
	Month #2	*Yearly Months*	4.5 to 5.5
	Month #3	*Yearly Months*	5.5 to 6.5
	Month #4	*Yearly Months*	6.5 to 7.5
	Month #5	*Yearly Months*	7.5 to 8.5
	Month #6	*Yearly Months*	8.5 to 9.5
	Month #7	*Yearly Months*	9.5 to 10.5
	Month #8	*Yearly Months*	10.5 to 11.5
	Month #9	*Yearly Months*	11.5 to 12.5

Elisheba Gives Birth to Yochanon (John)

- **Luke 1:57** And the time was filled for Elisheḇa to give birth, and she bore a son.
- The time frame established from the time Zekaryah served in the Tabernacle presents the position that Yochanon (John) was born very close to the Passover season.

  Many people say it was ***on*** Passover; this author cannot go there.
- **So what does this information of Yochanon's birth do for us?**

When was Yahusha Born?

- By understanding the 6th month message during Elisheba's pregnancy, and establishing Yochanon's approximate birth date, we can come very **close** to understanding about when our Mashiach was born.
- **Luke 1:26** And in the **sixth month** the messenger Gaḇri'ĕl was sent by Elohim to a city of Galil named Natsareth,
- **Luke 1:27** to a maiden engaged to a man whose name was Yosĕph, of the house of Dawiḏ. And the maiden's name was **Miryam.**
- The Messenger delivered the Divine Proposal and gave Miryam this next bit of timing information.

What was the TIME separation?

- **Luke 1:36** "And see, Elisheḇa your relative, she has also conceived a son in her old age. And **this is now the sixth month** to her who was called barren ..."
- When Miryam agreed to be the mother of **Yahusha,** and she conceived through the Ruach Ha Qodesh, there was approximately a **6 month** difference separating Yochanon and **Yahusha.**

– What then is the next step?

Was Yahusha Born on December 25?

- How many months from **Pesach** (Passover) to **Succoth** (Tabernacles)?
- **Six!** 6 Months from early Abib brings us to the beginning of Tishri, the 7th month (approx. the middle of Sept).
- This study was not created to pinpoint a day upon which **Yahusha** was born. Having seen many theories and angles on this (with all of them attempting to pinpoint a different day of birth), **that will not be attempted here.** That is **not the purpose** of this examination.
- Because of the absence of solid facts available to point to one specific day, this author will refrain from the effort.

Was Yahusha Born the 1st day of Tabernacles?

- ***What is important,*** is the fact that **Yahusha** was born near the beginning of Succoth. **A LOOOOOOONG way from December 25!**
- Looking at Luke we see the allowance for numerous days there in Bethlehem before **Yahusha** was born, *quite likely,* before Succoth.
- **Luke 2:6** And it came to be, that **while they were there, the days were filled for her to give birth.**
- This shows that Joseph and Mary were in Bethlehem for a short elapse of time before **Yahusha** was born.
- Declaring a certain specific birth date beyond any shadow of doubt, is just not possible from the information we have.

Where was Yoseph on the 1st day of Tabernacles?

- **First of all we need to ask**: "Which Feast of Tabernacles?" From the Luke 2 account of **Yahusha** in the temple 3 days **after** the lunar Passover, we now know that Yoseph & Miryam were not aware of festivals on Covenant Calendar timing.
- Luke 2 speaks of a decree that went forth for all to be registered, at their own city of birth. Yoseph and Miryam made their way to Bethlehem, where **Yahusha** was born – that happened to be around the time of Tabernacles.
- Question: Would **Yahusha** be born around the time of **Lunar Tabernacles? Or …**
  Around the time of Covenant Tabernacles?
- **Reminder**: Yoseph, being male, understood he was **required by statute** to be **IN** THE TABERNACLE presenting himself before **Yahuah** during the lunar mo-edim.
- Next: A comparison of possible lunar sukkot dates with Covenant Sukkot dates.

- **Note:** For Yahusha's 1 BCE birth, three calendar counts show the results of where Sukkot would place in three different options.

Lunar Sukkot [Sliver Moon before Teshuva]

7th Lunar Month
SEPT, 1 BC …

SEPT 3: 15th of the 7th lunar month 1st Sukkot

SEPT 10: 22nd of the 7th lunar month Last Great Day

Sun	Mon	Tues	Wed	Thurs	Fri	Sabbath
Year 1BC	SEPT		1	2	3 Sukkot	4
5	6	7	8	9	10 LGD	11
12	13	14	15	16 Conj	17	18 Sliver
19	20	21	22	23	24	25
26	27	28	29	30		
Lunar 7th Month counted from before Mar 22 Teshuva (equinox)						

Note: According to the historical documentation, this is likely the calendar in use by the Jews at this time.

Sun	Mon	Tues	Wed	Thurs	Fri	Sabbath
Year 1BC	OCT				1	2 Sukkot
3	4	5	6	7	8	9 LGD
10	11	12	13	14	15	16 Conj
17	18 Sliver	19	20	21	22	23
24	25	26	27	28	29	30
31	Lunar 7th Month counted from after Mar 22 Teshuva					

7th Lunar Month
OCT, 1 BC …

OCT 2: 15th of the 7th lunar month 1st Sukkot

OCT 9: 22nd of the 7th lunar month Last Great Day

Lunar Sukkot [Sliver Moon after Teshuva]

3rd Calendar Count Using the Calendar of The Covenant Timing

Covenant Sukkot [Counts on the cycle after Teshuva]

7th Covenant Month
OCT, 1 BC …

OCT 3: 15th of the 7th month
1st Sukkot

OCT 10: 22nd of the 7th month
Last Great Day

Sun	Mon	Tues	Wed	Thurs	Fri	Sabbath
Year 1 BC	OCT				1	2
3 1st Sukkot	4	5	6	7	8	9
10 LGD	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31	Covenant 7th Month counted cycle after Mar 22 Teshuva					

CALENDAR	1ST SUKKOT	LAST GREAT DAY	COMMENTS
LUNAR [BEFORE] Teshuva	Sept 3	Sept 10	Likely this is the calendar in use. Keeping this lunar feast is exactly 1 month in advance of Covenant Sukkot. Yoseph would not have missed Yahusha's birth when present in the temple.
LUNAR [AFTER] Teshuva	Oct 2	Oct 9	Lunar Sukkot is 1 day before Covenant Sukkot; however, this is very likely **NOT** the lunar calendar in use at the time.
COVENANT CALENDAR	Oct 3	Oct 10	Yoseph was not honoring Covenant Sukkot; he would have been with Miryam at this precious time of giving birth.

Three options are presented for those who demand that Yahusha was born ON the 1st cycle of Sukkot.
Was Yahusha birthed by Miryam when she was ALONE by reason of Yoseph being - under statute, present in the Tabernacle? Or, did Yahuah PLAN for Yoseph to assist Miryam?

Summary Thoughts to Consider

- ***Remember,*** Yoseph would absolutely have been present for the lunar Sukkot that year – as he understood the statutes for the requirement of all the males to be in attendance. The lunar feasts just happened to be at that same time he traveled from Nazareth to Bethlehem to register his family.
- ***FACT:*** We know from the Gospel Covenant Calendar count in Luke 2, (for Yahusha's 12 year Passover), and secular historical documents, the Jews were honoring the lunar festival determined according to the lunar phase before the teshuva (equinox).
- **That means, in 1 BCE the lunar Sukkot occurred 1 month before the timing of the Covenant Sukkot (which the Jews did not honor).**
- **Yoseph was in the geographical area when Yahusha was born – that being a month AFTER the lunar Sukkot.**

More Summary Thoughts to Consider

- ***#1 Question:*** Do you think **Yahusha** would be born in conjunction with the timing of a **lunar** Sukkot? If that were the case, THEN Yoseph could likely have been in the temple exactly at the same time when Miryam, (being ALL ALONE), was bringing forth her Son!
- ***#2 Question and thoughts to ponder:*** What happens **IF** the Jews are keeping the lunar Sukkot in 1 BCE that has the year count **AFTER** the teshuva (equinox)? **THEN**, as noted, the feasts of lunar Sukkot and Covenant Sukkot are only **one day apart**. **Ponder #1:** In that case, Yoseph very likely would have been in the temple while **Yahusha** was birthed during the hours of worship. **Ponder #2: Miryam would definitely have been ALL ALONE at such a memorable time.** This then would be in conflict with Luke's account.

Final Summary Thoughts to Consider

- **Luke 2:15-16** So it came to be, when the messengers had gone away from them into the heaven, that the shepherds said to each other, "Indeed, let us go to Beyth Lehem and see this matter that has taken place, which the Master has made known to us." And they came in haste and found Miryam and Yoseph, and the baby lying in a feeding trough.
- **Final Thoughts for the lunar Sukkot that had the year start BEFORE the teshuva** (**equinox**): **#1:** Yoseph would have attended the lunar Sukkot completing the temple requirements a month in advance.

  #2: Yahuah did have the perfect plan for Yoseph to be by Miryam's side when she needed him most – her precious Son being birthed around the time of Covenant Sukkot! (Remember: Following this, their "stay" in the area extended up to two years before leaving for Egypt.) **Next: What about the weather in this area at this time?**

What is Yisra'el's weather like in December?

–Would there be **weather complications** for a December birth for - **Yahusha?**

Yisra'el in December!

- **Ezra 10:9** Then all the men of Yehuḏah and Binyamin gathered at Yerushalayim within three days. It was the **ninth month,** on the twentieth of the month. And all the people sat in the open space of the House of Elohim, trembling because of the matter and **because of showers of rain.**

  [9th month, approx. – early December]

- **Ezra 10:13** "But the people are many, and **it is the season of showers of rain,** and **we are not able to stand outside.** And the work not of one or two days, for we have greatly transgressed in this matter. "
- **Song of Songs 2:11** "For look, the winter is past, **the rain is over,** gone."

Winter in Yisra'el!

- The Scriptures have just given us a clear concept of the weather in Yisra'el during the 9th month which coincides loosely with December. It is **RAINY.** This is the wet season. Do they receive snow? **ABSOLUTELY!**
- Do you expect your Loving Father would cause Miryam to be travelling with a child {Yahusha Ha Mashiach} within, in this type of weather? Rain, snow, mud, wind etc!
- What about the shepherds who were tending to the sheep that were destined for slaughter as sacrifices for the Tabernacle? Would they have kept the sheep out in the fields, extended 2 months beyond the normal times of bringing them to shelter, on this particular year just to fulfill the Torah? (See **Luke 2:8**.)
- Or is it possible that the shepherds had their flocks in a **protected environment** prior to the arrival of the difficult winter season; exactly as they do today?

A Jewish Perspective

- An interesting perspective is seen when listening to a Jewish person who has lived in Yisra'el. When Christians try to tell them about "Jesus" being born at Christmas and they see everyone celebrating the 25th of December as His birthday, they just shake their heads in dismay.
- They wonder if Christians have taken a serious fall and if they are no longer able to comprehend the Scriptures, or, if they are just plain **intentionally ignorant** of what is recorded within the Scriptures pertaining to the birth of **Ha Mashiach.**
- They marvel at the thought of **Yahuah,** the **loving Father,** causing Joseph to travel during the rainy winter season in the cold and mud, with a very pregnant wife.

- Remember: The intention of this study was to help people understand **the fallacy of - the December 25th tradition of man – not His actual birth date.**



- It is hoped that we will realize the immense importance that **Yahuah** places upon the Mo-edim for timing of this universe. Also, that this importance will be understood and transferred in view of the final period of this earth. It is then, the Mo-edim will have tremendous prominence in determining **Yahuah's** events.

- We are commanded to remember **Yahusha's** death, **not to celebrate birthdays as kings did!**
  If we were commanded to celebrate His birth, would there not have been a Mo-ed established for that purpose? Sukkot gives us an approximate time, (not an "exactness") for us to celebrate His coming to DWELL with us on this earth.

Let's deeply consider the idea of Yahusha arriving on this earth around Sukkot to DWELL with us!

Let's look forward to the Festival of Sukkot with plans to **REJOICE** because –

YAHUSHA HA MASHIACH – LIVES!

Thank you!

And ... may Yahuah bless you immensely!

The End

If you need assistance with this information, please send your questions to

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Shalom!