



# B'Nei HaMelech Family Bible Ministries

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Baruch atah Adonai Elochenu, Melech ha-olam, Who has made His everlasting covenant with His servant Yisrael: "I will bless those who bless you, but I will curse anyone who curses you; and by you all the families of the earth will be blessed. ... May peoples serve you and nations bow down to you. May you be lord over your kinsmen, let your mother's descendants bow down to you. Cursed be everyone who curses you, and blessed be everyone who blesses you!"

— Genesis 12:3; 27:29, *The Complete Jewish Bible*

## Yeshua's Birthday

### *Biblical Dates for the Birth of Yochanan the Immerser and for the Conception and Birth of Yeshua HaMashiach*

December 25 is the day that is marked on the Gregorian calendar as the date of birth for Yeshua HaMashiach, but as we have demonstrated elsewhere<sup>1</sup>, that date was established by a corrupt and pagan Roman church to "Christianize" and give some sense of legitimacy to their worship of the Roman sun god Saturn, which was simply another name for Nimrod, the sun god of the ancient Babylonian Mystery Religion. Using the evidence of Scripture, it is not a complicated task to calculate the actual birth date of Mashiach to within a very few days; the exact date is then easily extrapolated.<sup>2</sup>

### **The Conception of Yochanan the Immerser [Luke 1:5-25<sup>3</sup>]**

<sup>5</sup>There was in the days of Herod, the king of Yehudah [Judah], a certain Kohen [priest] named Zekharyah [Zechariah], of the priestly division of Aviyah [Abijah]. He had a wife of the daughters of Aharon [Aaron], and her name was Elisheva [Elizabeth]. <sup>6</sup>They were both righteous before God, walking blamelessly in all the mitzvot [commandments] and ordinances of the Lord. <sup>7</sup>But they had no child, because Elisheva was barren, and they both were well advanced in years.

<sup>8</sup>Now it happened, while he executed the Kohen's office before God in the order of his division, <sup>9</sup>according to the custom of the Kohen's office, his lot was to enter into the temple of the Lord and burn incense. <sup>10</sup>The whole multitude of the people were praying outside at the hour of incense. <sup>11</sup>An angel of the Lord appeared to him, standing on the right side of the altar of incense. <sup>12</sup>Zekharyah was troubled when he saw him, and fear fell on him.

<sup>13</sup>But the angel said to him, "Don't be afraid, Zekharyah, because your request has been heard, and your wife, Elisheva, will bear you a son, and you shall call his name Yochanan [John]. <sup>14</sup>You will have joy and gladness; and many will rejoice at his birth. <sup>15</sup>For he will be great in the sight of the Lord, and he will drink no wine nor strong drink. He will be filled with the Ruach HaKodesh [the Holy Spirit], even from his mother's womb. <sup>16</sup>He will turn many of the children of Yisra'el to the Lord, their God. <sup>17</sup>He will go before his face in the spirit and power of Elijah [Elijah], 'to turn the hearts of the fathers to the children,' and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

<sup>18</sup>Zekharyah said to the angel, "How can I be sure of this? For I am an old man, and my wife is well advanced in years."



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<sup>19</sup>The angel answered him, "I am Gavri'el [Gabriel], who stands in the presence of God. I was sent to speak to you, and to bring you this good news.<sup>20</sup>Behold, you will be silent and not able to speak, until the day that these things will happen, because you didn't believe my words, which will be fulfilled in their proper time."

<sup>21</sup>The people were waiting for Zekharyah, and they marveled while he delayed in the temple. <sup>22</sup>When he came out, he could not speak to them, and they perceived that he had seen a vision in the temple. He continued making signs to them, and remained mute.

<sup>23</sup>It happened, when the days of his service were fulfilled, he departed to his house. <sup>24</sup>After these days Elisheva, his wife, conceived, and she hid herself five months, saying, <sup>25</sup>"Thus has the Lord done to me in the days in which he looked at me, to take away my reproach among men." (Luke 1:5-25, HNV)

First Chronicles tells us that the Levitical priesthood was divided into 12 divisions of priests. The ancient Jewish Historian Josephus (*Antiquities* 7) tells us that each division served for a period of one week. The first division began its period of service on the first day of the year — 1 Nisan (also called Aviv or Abib) — as God had established the calendar in Exodus 12:2. Three weeks out of each year — during the weeks of Pesach (Passover), Shavuot (Pentecost), and Sukkot (Tabernacles) — all 24,000 priests served together (see the calendar).

As Zekharyah was in the division of Aviyah (Luke 1:5), his term of service began in early Spring on the first day of the eighth week (27th of Ayyar) and ran for one week through the 4th of Sivan. As the following week (5-11 Sivan) was Shavuot, the Feast of Pentecost, he would have stayed in the temple and served that week also with all the priests. Luke 1:23-24 tells us that Zekharyah finished his duties at the Temple, and that Elisheva conceived shortly after his return home. This sets the date for Yochanan's conception at approximately the third week of Sivan. [In Gregorian year 2001, that week corresponds to the first week of June. Adding nine months to that date puts the birth of Yochanan sometime near the first week of the Gregorian month of March.]

## **The Conception of Yeshua HaMashiach [Luke 1:26-55]**

<sup>26</sup>Now in the sixth month [of Elisheva's pregnancy, verse 36], the angel Gavri'el was sent from God to a city of the Galil [Galilee], named Natzeret [Nazareth], <sup>27</sup>to a virgin pledged to be married to a man whose name was

Yosef [Joseph], of the house of David. The virgin's name was Miryam [Mary].

<sup>28</sup>Having come in to her, the angel said, "Rejoice, you highly favored one! The Lord is with you. Blessed are you among women!" <sup>29</sup>But when she saw him, she was greatly troubled at the saying, and considered what kind of salutation this might be. <sup>30</sup>The angel said to her, "Don't be afraid, Miryam, for you have found favor with God. <sup>31</sup>Behold, you will conceive in your womb, and bring forth a son, and will call his name "Yeshua" [the Hebrew word for "Salvation" or "Yahweh Saves"] <sup>32</sup>He will be great, and will be called the Son of Ha'Elyon [the Most High]. The Lord God will give to him the throne of his father, David, <sup>33</sup>and he will reign over the house of Ya'akov [Jacob] forever. There will be no end of his kingdom."

<sup>34</sup>Miryam said to the angel, "How will this be, seeing I am a virgin?"

<sup>35</sup>The angel answered her, "The Ruach HaKodesh will come on you, and the power of Ha'Elyon will overshadow you. Therefore also the holy one who is born from you will be called the Son of God.

<sup>36</sup>Behold, Elisheva, your relative, also has conceived a son in her old age; and this is the sixth month with her who was called barren. <sup>37</sup>For no word from God will be void of power."

<sup>38</sup>Miryam said, "Behold, the handmaid of the Lord; be it to me according to your word." The angel departed from her.

<sup>39</sup>Miryam arose in those days and went into the hill country with haste, into a city of Yehudah, <sup>40</sup>and entered into the house of Zekharyah and greeted Elisheva. <sup>41</sup>It happened, when Elisheva heard Miryam's greeting, the baby leaped in her womb, and Elisheva was filled with the Ruach HaKodesh. <sup>42</sup>She called out with a loud voice, and said, "Blessed are you among women, and blessed is the fruit of your womb!

<sup>43</sup>"Why am I so favored, that the mother of my Lord should come to me? <sup>44</sup>For behold, when the voice of your greeting came into my ears, the baby leaped in my womb for joy! <sup>45</sup>Blessed is she who believed, for there will be a fulfillment of the things which have been spoken to her from the Lord!"

<sup>46</sup>Miryam said, "My soul magnifies the Lord. <sup>47</sup>My spirit has rejoiced in God my Savior, <sup>48</sup>For he has looked at the humble state of his handmaid. For behold, from now on, all generations will call me blessed.

<sup>49</sup>"For he who is mighty has done to me great things. Holy is his name. <sup>50</sup>His mercy is for generations of generations on those who fear him.

<sup>51</sup>"He has shown strength with his arm. He has scattered the proud in the imagination of their heart. <sup>52</sup>He has put down princes from their thrones. And has

exalted the lowly. <sup>53</sup>He has filled the hungry with good things. He has sent the rich away empty.

<sup>54</sup>“He has given help to Yisra’el, his servant, that he might remember mercy, <sup>55</sup>As he spoke to our fathers, Toward Avraham [Abraham] and his seed forever.”

<sup>56</sup>Miryam stayed with her about three months, and returned to her house. (Luke 1:26-55, HNV)

Near the end of the sixth month of Elisheva’s pregnancy the angel Gavri’el appeared to Miryam and told her about Elisheva saying, “this is the sixth month with her who was called barren.” Miryam immediately left Natzeret (verse 39, “with haste”) and went to the “hill country” near Jerusalem to the home of Zekharyah and Elisheva. We know for sure that Miryam was already pregnant with Yeshua because Yochanan, still in Elisheva’s womb, recognized the unborn Yeshua. [What further evidence do the baby-killers need that life begins at conception?]

This sets the conception of Yeshua about end of Kislev during Chanukah (mid-December), the Feast of Lights, thus demonstrating in a very special way that Yeshua is the Light of the World.

“Yeshua is shown celebrating Chanukah in John 10:22,23. It is at this celebration that He declares ‘I and My Father are One’ [John 10:30], which testifies to His Divine origin in His conception. It also reinforces Chanukah as the time of His conception.”

— Messianic Rabbi Dr. David Hargis  
[www.messianic.com/articles/dates.htm](http://www.messianic.com/articles/dates.htm)

## The Birth of Yochanan [Luke1:56-80]

<sup>57</sup>Now the time that Elisheva should give birth was fulfilled, and she brought forth a son. <sup>58</sup>Her neighbors and her relatives heard that the Lord had magnified his mercy towards her, and they rejoiced with her.

<sup>59</sup>It happened on the eighth day, that they came to circumcise the child; and they would have called him Zekharyah, after the name of the father. <sup>60</sup>His mother answered, “Not so; but he will be called Yochanan.”

<sup>61</sup>They said to her, “There is no one among your relatives who is called by this name.”

<sup>62</sup>They made signs to his father, what he would have him called. <sup>63</sup>He asked for a writing tablet, and wrote, “His name is Yochanan.” They all marveled.

<sup>64</sup>His mouth was opened immediately, and his tongue freed, and he spoke, blessing God. <sup>65</sup>Fear came on all who lived around them, and all these sayings were talked about throughout all the hill country of Yehudah. <sup>66</sup>All who heard them laid them up in their heart, saying,

“What then will this child be?” The hand of the Lord was with him.

<sup>67</sup>His father, Zekharyah, was filled with the Ruach HaKodesh, and prophesied, saying, <sup>68</sup>“Blessed be the Lord, the God of Yisra’el [Baruch etah Adonai Elochenu], For he has visited and worked redemption for his people; <sup>69</sup>And has raised up a horn of salvation for us in the house of his servant David <sup>70</sup>(As he spoke by the mouth of his holy prophets who have been from of old), <sup>71</sup>Salvation from our enemies, and from the hand of all who hate us;

<sup>72</sup>“To show mercy towards our fathers, To remember his holy covenant, <sup>73</sup>The oath which he spoke to Avraham, our father, <sup>74</sup>To grant to us that we, being delivered out of the hand of our enemies, should serve him without fear, <sup>75</sup>In holiness and righteousness before him all the days of our life.

<sup>76</sup>“And you, child, will be called a prophet of Ha’Elyon, For you will go before the face of the Lord to make ready his ways, <sup>77</sup>To give knowledge of salvation to his people by the remission of their sins, <sup>78</sup>Because of the tender mercy of our God, Whereby the dawn from on high will visit us, <sup>79</sup>To shine on those who sit in darkness and the shadow of death; To guide our feet into the way of shalom.”

<sup>80</sup>The child grew, and grew strong in spirit, and was in the desert until the day of his public appearance to Yisra’el. (Luke 1, HNV)

The prophet Mal’akhi (Malachi) tells us that Eliyah (Elijah) the prophet must come to prepare the hearts of the fathers and their children before Mashiach comes.

<sup>4</sup>“Remember the law of Moshe [Moses] my servant, which I commanded to him in Horev for all Yisra’el, even statutes and ordinances. <sup>5</sup>Behold, I will send you Eliyah the prophet before the great and terrible day of the LORD comes. <sup>6</sup>He will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the eretz with a curse.” (Malachi 4, HNV)

Therefore, in anticipation of the coming of Mashiach, when Pesach (Passover) is celebrated, a place at the table is set and a cup of wine is poured for Eliyah (Elijah), and the door of the house is left open so that he may come in to the celebration. It is clear that for centuries before the birth of Messiah the Jews had been anticipating the return of Eliyah during Pesach.

The way in which Gavri’el worded his announcement to Zekharyah makes it clear that Yochanan was to be the fulfillment of Mal’akhi’s prophecy:



*“He will turn many of the children of Yisra’el to the Lord, their God. He will go before his face in the spirit and power of Eliyah, ‘to turn the hearts of the fathers to the children,’ and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.”*

Luke 1:56 tells us that Miryam stayed with Elisheva for three months, which would have been up until the time Yochanan was born. We can now calculate the date of Yochanan’s birth with a great deal of accuracy (see the calendar).

- A full term pregnancy term is 41 weeks.
- There are 27 weeks in the first six months (two trimesters) of pregnancy.
- There are 27 weeks from the spring service of of Abiyah to Chanukah.
- There are 14 weeks remaining to accomplish the last trimester and bring the pregnancy to full term.
- There are exactly 14 weeks from Chanukah to Passover (Nisan 14-22).

Therefore, Yochanan was born at Passover, most certainly on the first day of Unleavened Bread. He was circumcised on the eighth day, which would be the last day of Passover/Feast of Unleavened Bread. His birth therefore exactly fulfills both Mal’akhi’s prophecy and the Jewish expectation of that fulfillment to occur at Passover.

## The Birth of Yeshua [Luke 2]

<sup>1</sup>Now it happened in those days, that a decree went out from Caesar Augustus that all the world should be enrolled. <sup>2</sup>This was the first enrollment made when Quirinius was governor of Aram. <sup>3</sup>All went to enroll themselves, everyone to his own city. <sup>4</sup>Yosef also went up from the Galil, out of the city of Natzeret, into Yehudah, to the city of David, which is called Beit-Lechem [Bethlehem], because he was of the house and family of David; <sup>5</sup>to enroll himself with Miryam, who was pledged to be married to him as wife, being great with child.

<sup>6</sup>It happened, while they were there, that the day had come that she should give birth. <sup>7</sup>She brought forth her firstborn son, and she wrapped him in bands of cloth, and laid him in a feeding trough [better translated as “food tray” for reasons we will see later], because there was no room for them in the inn [better translated as “main house”]. (Luke 2, HNV)

For the past several hundred years, Gentile Christians have taught that poor Mary and Joseph were forced to go to Bethlehem to register for their taxes, and that

there were so many people trying to register at the same time that all the motels and hotels were full. Most of us have seen the Christmas play in which a third-grader with a pillow tied to his tummy and a cotton beard hanging by strings from his ears comes to the door and tells Mary and Joseph that the inn is full, but they are welcome to sleep in his barn out behind the inn. They trudge through the snow out to the barn where Joseph moves the cattle, sheep, donkeys, and sometimes even chickens out of the way to find some clean straw, and he makes a bed in a manger for their baby Jesus to sleep in. It’s a beautiful story, but it’s simply not true ... it’s only a Gentile myth.

First of all, when the decree was issued, citizens were given a full year during which to register for the census. There was absolutely no reason for thousands of Bethlehemites to have to come to their home town all at once to register. That being the case, we must ask why Joseph would bring his wife Mary all the way from Nazareth to Bethlehem to register when her pregnancy was so far along.

There were three great feasts during the year when the people of Adonai were expected to make every reasonable effort to attend in Jerusalem: Pesach (the feast of unleavened bread and Passover), Shavuot (Pentecost, the feast of harvest), and Sukkot (the feast of ingathering, booths, or tabernacles). [“*You shall observe a feast to me three times a year.*” Exodus 23:14]

During these three feasts, the population of “the metropolitan Jerusalem area” would swell from about a hundred twenty thousand to something over two million people (according to Josephus). Every home in the entire area was open to guests, and of course all the “hotels and motels” [if they actually existed at that time] would have been booked up for months.

However, during the feast of Sukkot [Tabernacles or Booths, pronounced “sue-coat”], every family was expected to live at least part of each day in their tabernacle or booth, called a sukkah, which is a temporary dwelling usually made out of palm and/or bamboo branches, to remind them that for 40 years their ancestors had lived in temporary shelters in the wilderness on their trek to the Promised Land. At night, these sukkot [the plural form of sukkah] were available for the overnight lodging of out-of-towners, and the homeowners would stock them with food for the travelers. The food was placed on a *food-tray* attached to the inside wall of

the Sukkah to keep it up off the ground.

Beit-Lechem (Bethlehem) was a small village in the suburbs just about four miles south of Jerusalem. Miriam and Yoseph had apparently decided to register with the census-takers when they came up to Jerusalem for the Feast of Tabernacles. Evidently they had intended to stop overnight in Bethlehem (probably with members of Yosef's family), register in the morning, and then proceed on into Jerusalem for the feast.

When they checked for available rooms among their friends and family, as there were no vacancies the inn-keeper [or homeowner] offered them shelter in his Sukkah (his Tabernacle or booth) which had been erected and well-stocked with food for the express purpose of sheltering feast-keepers. It was not a shelter for animals at all. And when their Baby was born, they laid Him on the food shelf to keep Him up off the damp ground.

Because the Gentile translators of the Authorized ("King James") Version had very little knowledge of ancient Hebrew customs or how the Feast of Sukkot was observed, they translated many of the Hebrew words into terms that their readers would understand, thinking only in terms of life in Medieval England.

For example, the Hebrew term *sukkah* is used to describe any temporary or unfinished shelter, including tabernacle, shed, shack, booth, or barn. Thus the *sukkah* became a "barn" and the food tray in the *sukkah* became a "feeding trough" or "manger." Since this meaning was erroneously assumed, cattle and sheep were soon added to the concept, resulting in our modern concept of "the manger scene."

As to establishing the date for His birth, one thing is very certain ... He was certainly *not* born during the winter. Luke 2:8 tells us: "*There were shepherds in the same country staying in the field, and keeping watch by night over their flock.*"

The weather in Israel is very similar to that in central California. By December it is quite cold, and the sheep have all been brought into the fold for the winter. "As is well known, the shepherds in Palestine do not 'abide in the fields' during the winter season. The shepherds always bring their flocks in from the mountain slopes and fields not later than the fifteenth of October!" [Ralph Woodrow, *Babylon Mystery Religion*. Self-published, 1966, p.160]

Since we have already demonstrated that Yeshua was exactly six months younger than Yochanan, it is now

easy to establish the time of His birth as mid-Tishrei. The only reason that Beit-Lechem would possibly crowd in mid-Tishrei would be for Sukkot. The first and last days of Sukkot were "high Sabbats" and travel on those days was forbidden. Therefore Yoseph would have planned their trip to arrive not later than a few hours before sunset preceding the first day of Sukkot. According to Luke's account, Yeshua was born that night, on 15 Tishrei.

<sup>8</sup>There were shepherds in the same country staying in the field, and keeping watch by night over their flock. <sup>9</sup>Behold, an angel of the Lord stood by them, and the glory of the Lord shone around them, and they were terrified. <sup>10</sup>The angel said to them, "Don't be afraid, for behold, I bring you good news of great joy which will be to all the people. <sup>11</sup>For there is born to you, this day, in the city of David, a Savior, who is Messiah the Lord. <sup>12</sup>This is the sign to you: you will find a baby wrapped in strips of cloth, lying in a feeding trough" [food tray].

<sup>13</sup>Suddenly, there was with the angel a multitude of the heavenly host praising God, and saying, <sup>14</sup>"Glory to God in the highest, On eretz [earth] shalom [peace], good will toward men."

<sup>15</sup>It happened, when the angels went away from them into the sky, that the shepherds said one to another, "Let's go to Beit-Lechem, now, and see this thing that has happened, which the Lord has made known to us." <sup>16</sup>They came with haste, and found both Miryam and Yosef, and the baby lying in [on] the feeding trough [food tray]. <sup>17</sup>When they saw it, they publicized widely the saying which was spoken to them about this child. <sup>18</sup>All who heard it wondered at the things which were spoken to them by the shepherds. <sup>19</sup>But Miryam kept all these sayings, pondering them in her heart. <sup>20</sup>The shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken to them.

<sup>21</sup>When eight days were fulfilled for the circumcision of the child, his name was called Yeshua, which was given by the angel before he was conceived in the womb. <sup>22</sup>When the days of their purification according to the law of Moshe were fulfilled, they brought him up to Yerushalayim, to present him to the Lord <sup>23</sup>(as it is written in the law of the Lord, "Every male who opens the womb shall be called holy to the Lord"), <sup>24</sup>and to offer a sacrifice according to that which is said in the law of the Lord, "A pair of turtledoves, or two young pigeons." (Luke 2, HNV)

The "birth" of a Jewish baby boy was not considered complete until he had been circumcised on the eighth day. On the eighth day, Yeshua's "presentation" in the Temple included His circumcision according to

Torah. Thus we see that the birth of Yeshua HaMashiach spanned the entire eight days of Sukkot, including His birth on the holy Shabbat which was the first day of Sukkot and His circumcision on the holy Shabbat which was the eighth and final day of Sukkot.

At His birth he was placed on the *food tray* in the Sukkah, thus demonstrating that He is indeed the true Bread of Life (John 6:33-51). God's preparation of the Feast of Sukkot centuries before His birth gives extra significance to Yochanan's comment:

*"The Word became flesh, and lived [literally, "tabernacled"] among us. We saw his glory, such glory as of the one and only Son of the Father, full of grace and truth" (John 1:14).*

"Note that God provided two holy feasts that lasted eight days, Passover/Unleavened Bread and the Feast

of Tabernacles. John the Baptist, the forerunner of Messiah, was born and circumcised in the eight days of the first, then six months later Yeshua, the Messiah, was born and circumcised the eight days of the second. John came in the first month of the year and Yeshua came in the seventh month. In ministry, John introduced the way through Messiah and then Yeshua perfected it, even as the first and seventh months signify. ...

The Feast of Tabernacles is a most important commemoration. Zechariah 14:16,17 tells us that one day all nations will be required by law to honor this feast. For what greater reason, than it is the birthday of the King of Kings! Why should we delay?" (Messianic Raabbi Dr. David Hargis, [www.messianic.com/articles/dates.htm](http://www.messianic.com/articles/dates.htm))