

**Birth of Yeshua (Jesus) during Succoth**

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In this [study](study.html) I will attempt to show how we can learn [the birth](thebirth.html) date of [Yeshua](yeshua.html)[[1]](#footnote-1) from the Bible.[[2]](#footnote-2) Many have said that [Mashiach](mashiach.html)[[3]](#footnote-3) could not have been born on December 25. While these reasons may be true, there is a deep mystical reason why the Catholic [Church](church.html) chose this date. We will explain this after we have determined the [Mashiach](mashiach.html)’s true birth date, because this is critical to understanding the mystical reason for December 25 as His birth date.

Ok, so when was [Yeshua](yeshua.html) born? To figure this out, we will need to look at the Tanakh[[4]](#footnote-4) and begin to understand the way that King David structured the services in the [Temple](temple.html). Our starting point is:

***Luqas (***[***Luke***](luke.html)***) 1:5*** *In the* [*time*](time.html) *of Herod king of Judea there was a* [*priest*](priests.html) *named Zechariah, who belonged to the priestly division of Abijah; his wife Elizabeth was also a descendant of Aaron.*

From this we learn that John the Baptist's father was part of the Levitical priesthood family [known](daat.html) as Abijah. Since Zechariah was a [priest](priests.html), we [know](daat.html) that John was also a [priest](priests.html) of the family of Abijah. Next we learn *when* Abijah served during the biblical year:

***I Divrei HaYamim (Chronicles) 24:1*** *These were the divisions of the sons of Aaron: The sons of Aaron were Nadab, Abihu, Eleazar and Ithamar. But Nadab and Abihu died before their father did, and they had no sons; so Eleazar and Ithamar served as the* [*priests*](priests.html)*. With the help of Zadok a descendant of Eleazar and Ahimelech a descendant of Ithamar, David separated them into divisions for their* [*appointed*](settimes.html) *order of ministering. A larger* [*number*](nchart.html) *of leaders were found among Eleazar's descendants than among Ithamar's, and they were divided accordingly: sixteen heads of families from Eleazar's descendants and* [*eight*](eight.html) *heads of families from Ithamar's descendants. They divided them impartially by drawing lots, for there were officials of the* [*sanctuary*](mikdash.html) *and officials of God among the descendants of both Eleazar and Ithamar. The scribe Shemaiah son of Nethanel, a Levite, recorded their names in the presence of the king and of the officials: Zadok the* [*priest*](priests.html)*, Ahimelech son of Abiathar and the heads of families of the* [*priests*](priests.html) *and of the Levites--*[*one*](one.html) *family being taken from Eleazar and then* [*one*](one.html) *from Ithamar. The* [*first*](one.html) *lot fell to Jehoiarib, the second to Jedaiah, The* [*third*](three.html) *to Harim, the* [*fourth*](four.html) *to Seorim, The* [*fifth*](five.html) *to Malkijah, the* [*sixth*](six.html) *to Mijamin, The* [*seventh*](seven.html) *to Hakkoz, the* [*eighth*](eight.html) *to Abijah, The* [*ninth*](nine.html) *to Jeshua, the tenth to Shecaniah, The eleventh to Eliashib, the* [*twelfth*](twelve.html) *to Jakim, The* [*thirteenth*](thirteen.html) *to Huppah, the* [*fourteenth*](fourteen.html) *to Jeshebeab, The* [*fifteenth*](fifteen.html) *to Bilgah, the sixteenth to Immer, The seventeenth to Hezir, the* [*eighteenth*](eighteen.html) *to Happizzez, The nineteenth to Pethahiah, the twentieth to Jehezkel, The* [*twenty*](twenty.html)*-*[*first*](one.html) *to Jakin, the* [*twenty*](twenty.html)*-second to Gamul, The* [*twenty*](twenty.html)*-*[*third*](three.html) *to Delaiah and the* [*twenty*](twenty.html)*-*[*fourth*](four.html) *to Maaziah. This was their* [*appointed*](settimes.html) *order of ministering when they entered the* [*temple*](temple.html) *of* [*HaShem*](hashem.html)*, according to the regulations prescribed for them by their forefather Aaron, as* [*HaShem*](hashem.html)*, the God of Israel, had commanded him. As for the rest of the descendants of Levi: from the sons of Amram: Shubael; from the sons of Shubael: Jehdeiah. As for Rehabiah, from his sons: Isshiah was the* [*first*](one.html)*. From the Izharites: Shelomoth; from the sons of Shelomoth: Jahath. The sons of* [*Hebron*](city.html)*: Jeriah the* [*first*](one.html)*, Amariah the second, Jahaziel the* [*third*](three.html) *and Jekameam the* [*fourth*](four.html)*. The son of Uzziel: Micah; from the sons of Micah: Shamir. The brother of Micah: Isshiah; from the sons of Isshiah: Zechariah. The sons of Merari: Mahli and Mushi. The son of Jaaziah: Beno. The sons of Merari: from Jaaziah: Beno, Shoham, Zaccur and Ibri. From Mahli: Eleazar, who had no sons. From Kish: the son of Kish: Jerahmeel. And the sons of Mushi: Mahli, Eder and Jerimoth. These were the Levites, according to their families. They also cast lots, just as their brothers the descendants of Aaron did, in the presence of King David and of Zadok, Ahimelech, and the heads of families of the* [*priests*](priests.html) *and of the Levites. The families of the oldest brother were treated the same as those of the youngest.*

There were [twenty](twenty.html)-[four](four.html) (24) courses, or families, of [priests](priests.html). Abijah was the [eighth](eight.html) course. King David divided them and gave them instructions concerning the [time](time.html) they were to serve. King David did not make up these services or divisions, but rather [HaShem](hashem.html) instructed him in the way that He desired.[[5]](#footnote-5)

[HaShem](hashem.html)'s Spirit showed David how he was to divide the [Priests](priests.html) and how they were to serve:

***I Divrei HaYamim (Chronicles) 28:11-13*** *Then David gave his son Solomon the plans for the portico of the* [*temple*](temple.html)*, its buildings, its storerooms, its upper parts, its inner rooms and the place of* [*atonement*](atonemen.html)*. He gave him the plans of all that the Spirit had put in his mind for the courts of the* [*temple*](temple.html) *of* [*HaShem*](hashem.html) *and all the surrounding rooms, for the treasuries of the* [*temple*](temple.html) *of God and for the treasuries for the dedicated things. He gave him instructions for the divisions of the* [*priests*](priests.html) *and Levites, and for all the work of serving in the* [*temple*](temple.html) *of* [*HaShem*](hashem.html)*, as well as for all the articles to be used in its service.*

The following verse indicates that the length of service for each of the [twenty](twenty.html)-[four](four.html) courses was [seven](seven.html) days in the spring and [seven](seven.html) days in the fall:

***I Divrei HaYamim (Chronicles) 9:1-26*** *All Israel was listed in the genealogies recorded in the book of the kings of Israel. The people of Judah were taken captive to* [*Babylon*](bavel.html) *because of their unfaithfulness. Now the* [*first*](one.html) *to resettle on their own property in their own towns were some Israelites,* [*priests*](priests.html)*, Levites and* [*temple*](temple.html) *servants. Those from Judah, from* [*Benjamin*](benyamin.html)*, and from Ephraim and Manasseh who lived in* [*Jerusalem*](city.html) *were: Uthai son of Ammihud, the son of Omri, the son of Imri, the son of Bani, a descendant of Perez son of Judah. Of the Shilonites: Asaiah the firstborn and his sons. Of the Zerahites: Jeuel. The people from Judah numbered 690. Of the Benjamites: Sallu son of Meshullam, the son of Hodaviah, the son of Hassenuah; Ibneiah son of Jeroham; Elah son of Uzzi, the son of Micri; and Meshullam son of Shephatiah, the son of Reuel, the son of Ibnijah. The people from* [*Benjamin*](benyamin.html)*, as listed in their genealogy, numbered 956. All these men were heads of their families. Of the* [*priests*](priests.html)*: Jedaiah; Jehoiarib; Jakin; Azariah son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the official in charge of the* [*house of God*](housegod.html)*; Adaiah son of Jeroham, the son of Pashhur, the son of Malkijah; and Maasai son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer. The* [*priests*](priests.html)*, who were heads of families, numbered 1,760. They were able men, responsible for ministering in the* [*house of God*](housegod.html)*. Of the Levites: Shemaiah son of Hasshub, the son of Azrikam, the son of Hashabiah, a Merarite; Bakbakkar, Heresh, Galal and Mattaniah son of Mica, the son of Zicri, the son of Asaph; Obadiah son of Shemaiah, the son of Galal, the son of Jeduthun; and Berekiah son of Asa, the son of Elkanah, who lived in the villages of the Netophathites. The gatekeepers: Shallum, Akkub, Talmon, Ahiman and their brothers, Shallum their chief Being stationed at the King's Gate on the* [*east*](east.html)*, up to the present* [*time*](time.html)*. These were the gatekeepers belonging to the* [*camp*](stages.html) *of the Levites. Shallum son of Kore, the son of Ebiasaph, the son of Korah, and his fellow gatekeepers from his family (the Korahites) were responsible for guarding the thresholds of the Tent just as their* [*fathers*](fathers.html) *had been responsible for guarding the entrance to the* [*dwelling*](dwelling.html) *of* [*HaShem*](hashem.html)*. In earlier times Phinehas son of Eleazar was in charge of the gatekeepers, and* [*HaShem*](hashem.html) *was with him. Zechariah son of Meshelemiah was the gatekeeper at the entrance to the Tent of Meeting. Altogether, those chosen to be gatekeepers at the thresholds numbered 212. They were registered by genealogy in their villages. The gatekeepers had been assigned to their positions of trust by David and Shmuel (Samuel) the seer. They and their descendants were in charge of guarding the gates of the house of* [*HaShem*](hashem.html)*--the house called the Tent. The gatekeepers were on the* [*four*](four.html) *sides:* [*east*](east.html)*, west, north and south. Their brothers in their villages had to come from* [*time*](time.html) *to* [*time*](time.html) *and share their duties for* [*seven*](seven.html)*-day periods. But the* [*four*](four.html) *principal gatekeepers, who were Levites, were entrusted with the responsibility for the rooms and treasuries in the* [*house of God*](housegod.html)*.*

The Torah[[6]](#footnote-6) [commands](cmds613.html) the daily sacrifices that are referred to as 'Tamid' - continuous sacrifices that were offered every day of every year, [one](one.html) in the early hours of the morning and another during the mid-afternoon. (According to the [Gemara](orallaw.html),[[7]](#footnote-7) the last [time](time.html) the Tamid was offered was on 17th [Tammuz](feasts.html) in the year 3830 - 70 CE - [three](three.html) weeks before the [Temple](temple.html) was overrun by the Romans and ruined by [fire](fire.html) and demolition. This was during the siege of [Jerusalem](city.html) and the supply of animals had run out.) Since the Tamid was an [offering](korbanot) on behalf of all Israel, all Israel, as it were, should be present when it is offered. However, this is an obvious impossibility. Therefore, the [mishna](orallaw.html)[[8]](#footnote-8) states that all Israel were divided into [twenty](twenty.html) [four](four.html) *mishmarot,* watches, and each watch was to serve in the [Temple](temple.html) for [one](one.html) week twice a year. Thus perhaps a better rendition of *mishmeret* would be 'duty roster'. However, since the [number](nchart.html) of people was far too large to give everyone a chance to serve twice a year it was highly likely that any given member of the roster might get a chance only once in a lifetime to actually serve for [one](one.html) week in the [Temple](temple.html). The priestly watches were changed every [Shabbat](sabbath.html) after the Musaf[[9]](#footnote-9) [offering](korbanot), and when they were changed the corresponding watches of the levites and the Israelites would also change.

The week of service began and ended on [Shabbat](sabbath.html), the [Sabbath](sabbath.html):

***II Divrei HaYamim (Chronicles) 23:1-8*** *In the* [*seventh*](seven.html) *year Jehoiada showed his strength. He made a* [*covenant*](covenant.html) *with the commanders of units of a hundred: Azariah son of Jeroham, Ishmael son of Jehohanan, Azariah son of Obed, Maaseiah son of Adaiah, and Elishaphat son of Zicri. They went throughout Judah and* [*gathered*](gather.html) *the Levites and the heads of Israelite families from all the towns. When they came to* [*Jerusalem*](city.html)*, The whole assembly made a* [*covenant*](covenant.html) *with the king at the* [*temple*](temple.html) *of God. Jehoiada said to them, "The king's son shall reign, as* [*HaShem*](hashem.html) *promised concerning the descendants of David. Now this is what you are to do: A* [*third*](three.html) *of you* [*priests*](priests.html) *and Levites who are going on duty on the* [*Sabbath*](sabbath.html) *are to keep watch at the doors, A* [*third*](three.html) *of you at the royal palace and a* [*third*](three.html) *at the Foundation Gate, and all the other men are to be in the courtyards of the* [*temple*](temple.html) *of* [*HaShem*](hashem.html)*. No* [*one*](one.html) *is to enter the* [*temple*](temple.html) *of* [*HaShem*](hashem.html) *except the* [*priests*](priests.html) *and Levites on duty; they may enter because they are consecrated, but all the other men are to guard what* [*HaShem*](hashem.html) *has assigned to them. The Levites are to station themselves around the king, each man with his weapons in his* [*hand*](fourteen.html)*. Anyone who enters the* [*temple*](temple.html) *must be put to death. Stay close to the king wherever he goes." The Levites and all the men of Judah did just as Jehoiada the* [*priest*](priests.html) *ordered. Each* [*one*](one.html) *took his men--those who were going on duty on the* [*Sabbath*](sabbath.html) *and those who were going off duty--for Jehoiada the* [*priest*](priests.html) *had not released any of the divisions.*

So, the week of service began and ended on the [Sabbath](sabbath.html).

The [priests](priests.html) were divided into [twenty](twenty.html)-[four](four.html) watches, each watch taking a week of service at the [Temple](temple.html). During a watch's week the [priests](priests.html) of that watch kept all of the sacrifices. However, during pilgrimage [festivals](festivals.html) all [twenty](twenty.html)-[four](four.html) watches equally divided the sacrifices that were offered on account of the [festival](festival.html).

In addition to their normal service, the [Priests](priests.html), all [twenty](twenty.html)-[four](four.html) courses, served for [three](three.html) extra weeks during the year:17

***Devarim (Deuteronomy) 16:16***[*Three*](three.html) *times a year all your men must appear before* [*HaShem*](hashem.html) *your God at the place he will choose: at the Feast of* [*Unleavened*](chametz.html) *Bread, the* [*Feast of Weeks*](shavuot.html) *and the* [*Feast of Tabernacles*](succoth.html)*. No man should appear before* [*HaShem*](hashem.html) *empty-handed:*

Now we need to do some arithmetic:

[Twenty](twenty.html)-[four](four.html) courses times [one](one.html) week equals [twenty](twenty.html)-[four](four.html) weeks that have been served by the [twenty](twenty.html)-[four](four.html) courses. Then we add the [three](three.html) extra weeks when all [twenty](twenty.html)-[four](four.html) courses served. We now have covered [twenty](twenty.html)-[seven](seven.html) weeks.

A biblical year consists of [twelve](twelve.html) lunar months, of 29.5 days, which total 354 days. This is [eleven](eleven.html) days less than a solar year, of 365 days. This means that we have to cover [twenty](twenty.html)-[four](four.html) more weeks. Thus we can deduce that each course served a week at the beginning of the year, and a week at the end of the year. The [Mishna](orallaw.html) agrees with this conclusion.[[10]](#footnote-10)

(The [number](nchart.html) of days that differ from a lunar and a solar [calendar](calendar.html), are made up by adding a leap month every [two](two.html) or [three](three.html) years. I do not yet [know](daat.html) how the [priests](priests.html) served these extra days.)

Each course, therefore, served for [one](one.html) week twice a year, and [three](three.html) weeks a year they all served. Each course, therefore, served a total of [five](five.html) weeks during the year.

Between the [first](one.html) and the [eighth](eight.html) week of the year, [two](two.html) of the [three](three.html) times when all [twenty](twenty.html)-[four](four.html) courses served, intervened.

The [eighth](eight.html) course would, therefore, serve during the tenth week having allowed for the Feast of [Unleavened](chametz.html) Bread and the [Feast of Weeks](shavuot.html), which both occur during the [first](one.html) [eight](eight.html) weeks of the year. This is the second [Sabbath](sabbath.html) of [Sivan](feasts.html),[[11]](#footnote-11) and the week that follows (approximately [Sivan](feasts.html) 12-18).

Elizabeth conceived John the Baptist AFTER Zechariah had finished his [Temple](temple.html) service. So, she would have become pregnant after the [third](three.html) [Sabbath](sabbath.html) of [Sivan](feasts.html) (approximately [Sivan](feasts.html) 19-25):

***Luqas (***[***Luke***](luke.html)***) 1:23*** *When his* [*time*](time.html) *of service was completed, he returned home. After this his wife Elizabeth became pregnant and for* [*five*](five.html) *months remained in seclusion.*

If you go forward [forty](forty.html) weeks, for a normal pregnancy, we see that John the Baptist was born on [Passover](passover.html). We would expect that this pregnancy would be perfectly normal because this is the mark of [HaShem](hashem.html)'s handiwork, perfection!

It is interesting that John the Baptist was born on [Passover](passover.html), because [one](one.html) of the rituals of the [Passover](passover.html) is to set a special place setting, for Elijah, and to open the door to welcome Elijah. [Mashiach](mashiach.html) said that John the Baptist was the Elijah who was to come!

***Matityahu (Matthew) 11:7-15*** *As John’s disciples were leaving,* [*Yeshua*](yeshua.html) *began to* [*speak*](mashal.html) *to the crowd about John: "What did you go out into the desert to see? A reed swayed by the wind? If not, what did you go out to see? A man dressed in fine clothes? No, those who wear fine clothes are in kings' palaces. Then what did you go out to see? A prophet? Yes, I tell you, and more than a prophet. This is the* [*one*](one.html) *about whom it is written: 'I will send my messenger ahead of you, who will prepare your way before you.' I tell you the truth: Among those born of women there has not risen anyone greater than John the Baptist; yet he who is least in the kingdom of* [*heaven*](heaven.html) *is greater than he. From the days of John the Baptist until now, the kingdom of* [*heaven*](heaven.html) *has been forcefully advancing, and forceful men lay hold of it. For all the Prophets and the* [*Law*](law.html) *prophesied until John. And if you are willing to accept it, he is the Elijah who was to come. He who has* [*ears*](body.html)*, let him hear.*

Exactly [six](six.html) months after John's conception, Mary conceives [Yeshua](yeshua.html):

***Luqas (***[***Luke***](luke.html)***) 1:23-33*** *When his* [*time*](time.html) *of service was completed, he returned home. After this his wife Elizabeth became pregnant and for* [*five*](five.html) *months remained in seclusion. "The Lord has done this for me," she said. "In these days he has shown his favor and taken away my disgrace among the people." In (Elizabeth's)* [*sixth*](six.html) *month (of pregnancy), God sent the* [*angel*](angels.html)[*Gabriel*](angels.html) *to Nazareth, a town in Galilee, To a young woman pledged to be married to a man named* [*Joseph*](joseph.html)*, a descendant of David. The* [*virgin*](virgin.html)*'s* [*name*](name.html) *was Mary. The* [*angel*](angels.html) *went to her and said, "Greetings, you who are highly favored! The Lord is with you." Mary was greatly troubled at his words and wondered what kind of greeting this might be. But the* [*angel*](angels.html) *said to her, "Do not be afraid, Mary, you have found favor with God. You will be with child and give birth to a son, and you are to give him the* [*name*](name.html)[*Yeshua*](yeshua.html)*. He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, And he will reign over the house of* [*Jacob*](israelja.html) *forever; his kingdom will never end."*

If John the Baptist was conceived in the eleventh week, the [third](three.html) [Sabbath](sabbath.html) week of [Sivan](feasts.html),[[12]](#footnote-12) [Yeshua](yeshua.html) would have been conceived [six](six.html) months later in the month of [Kislev](feasts.html). Mary would have conceived [Yeshua](yeshua.html) after the [third](three.html) [Sabbath](sabbath.html) of [Kislev](feasts.html),[[13]](#footnote-13) approximately [Kislev](feasts.html) 19-26. [Kislev](feasts.html) 25 is [Chanukah](chanukah.html).

It is noteworthy that [Mashiach](mashiach.html), the "light of the [world](worlds.html)", was conceived on the [festival](lights.html) of [lights](lights.html) ([Chanukah](chanukah.html))!

So, [six](six.html) months after John the Baptist was born, [Yeshua](yeshua.html) was born. Therefore, since John was born on the [fifteenth](fifteen.html) day of the [first](one.html) month ([Nisan](feasts.html)),[[14]](#footnote-14) [Yeshua](yeshua.html) would be born on the [fifteenth](fifteen.html) day of the [seventh](seven.html) month ([Tishri](feasts.html)[[15]](#footnote-15))...[six](six.html) month later. The [fifteenth](fifteen.html) day of the [seventh](seven.html) month is [known](daat.html) as [Succoth](succoth.html), or the [Feast of Tabernacles](succoth.html). By the way, that day was a full [moon](chodesh.html). In fact, the [fifteenth](fifteen.html) day of every Biblical month is *always* full [moon](chodesh.html).

[Yeshua](yeshua.html) ([Jesus](yeshua.html)) was born on [Succoth](succoth.html) (The [Feast of Tabernacles](succoth.html))!

We find an allusion to [Yeshua](yeshua.html)'s birth during [Succoth](succoth.html) in John's [gospel](mishna1.html):



***Yochanan (John) 1:14*** *The Word became flesh and made his* [*dwelling*](dwelling.html)([succah](succoth.html)) *among us. We have seen his glory, the glory of the* [*One*](one.html) *and Only, who came from the Father, full of* [*grace*](grace.html) *and truth.*

Remember that a major theme of [Succoth](succoth.html) is JOY! With this in mind ...

***Luqas (***[***Luke***](luke.html)***) 2:4-11*** *So* [*Joseph*](joseph.html) *also went up from the town of Nazareth in Galilee to Judea, to* [*Bethlehem*](bethlehem.html) *the town of David, because he belonged to the house and line of David. He went there to register with Mary, who was pledged to be married to him and was expecting a child. While they were there, the* [*time*](time.html) *came for the baby to be born, And she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no room for them in the inn. And there were shepherds living out in the fields nearby, keeping watch over their flocks at night. An* [*angel*](angels.html) *of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified. But the* [*angel*](angels.html) *said to them, "Do not be afraid. I bring you* [*good news*](mishna1.html) *of great joy that will be for all the people. Today in the town of David a Savior has been born to you; he is* [*Mashiach*](mashiach.html) *the Lord.*

And ...

***Matityahu (Matthew) 2:7-12*** *Then Herod called the Magi*[[16]](#footnote-16) *secretly and found out from them the exact* [*time*](time.html) *the* [*star*](mazaroth.html) *had appeared. He sent them to* [*Bethlehem*](bethlehem.html) *and said, "Go and make a careful search for the child. As soon as you find him, report to me, so that I too may go and worship him." After they had heard the king, they went on their way, and the* [*star*](mazaroth.html) *they had seen in the* [*east*](east.html) *went ahead of them until it stopped over the place where the child was. When they saw the* [*star*](mazaroth.html)*, they were overjoyed. On* [*coming*](coming.html) *to the house, they saw the child with his mother Mary, and they bowed down and worshiped him. Then they opened their treasures and presented him with gifts of gold and of* [*incense*](ketoret.html) *and of myrrh. And having been warned in a* [*dream*](dreams.html) *not to go back to Herod, they returned to their country by another route.*

Now that we have all of our dates, let’s arrange them so that we can understand the chronology:

[First](one.html) Year

[**Name**](name.html)

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[**Nisan**](feasts.html) (March-April)

[**Iyar**](feasts.html)(April-May)

[**Sivan**](feasts.html) (May-June) 25 - John the Baptist is conceived.

[**Tammuz**](feasts.html) (June-July)

[**Av**](feasts.html) (July-August)

[**Elul**](elul.html) (August-September)

[**Tishri**](feasts.html) (September-October)

[**Heshvan**](feasts.html)(October-November)

[**Kislev**](feasts.html) (November-December) 25 - [Yeshua](yeshua.html) is conceived. ([Chanukah](chanukah.html))

**Tevet** (December-January)

[**Shevat**](feasts.html) (January-February)

[**Adar**](feasts.html) (February-March)

Second Year

[**Name**](name.html)

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[**Nisan**](feasts.html) (March-April) 15 - John the Baptist is born ([Passover](passover.html))

[**Iyar**](feasts.html) (April-May)

[**Sivan**](feasts.html) (May-June)

[**Tammuz**](feasts.html) (June-July)

[**Av**](feasts.html) (July-August)

[**Elul**](elul.html) (August-September)

[**Tishri**](feasts.html) (September-October) 15 - [Yeshua](yeshua.html) is born ([Feast of Tabernacles](succoth.html))

[**Heshvan**](feasts.html)(November-December)

[**Kislev**](feasts.html) (November-December)

**Tevet** (December-January)

[**Shevat**](feasts.html) (January-February)

[**Adar**](feasts.html) (February-March)

Difficulty

If each course served for a week in the spring and a week in the fall, how do we [know](daat.html) that [Yeshua](yeshua.html) was not born at [Passover](passover.html)?

There are [two](two.html) ways to understand the answer. If we started our count during the [eighth](eight.html) week of the fall term, then John the Baptist would be born at [Succoth](succoth.html) and we would not have the [connection](connection.html) with Elijah at [Passover](passover.html). In addition, we would not have the [connection](connection.html) of [Yeshua](yeshua.html) being conceived at [Chanukah](chanukah.html).

That said, it is still possible that [Yeshua](yeshua.html) was born at [Passover](passover.html). This does not present an insurmountable problems because of the bi-modality of the year. The [triennial](shmita.html) Torah reading [cycle](cycles.html) also suggests that in many ways [Passover](passover.html) and [Succoth](succoth.html) are alike.

\* \* \*

The Torah reading, in the [first](one.html) year of the [triennial](shmita.html) [cycle](cycles.html), for the [Sabbath](sabbath.html) closest to John the Baptist’s conception is: Bereshit (Genesis) 35:9 – 36:43.

This Torah portion recounts the [time](time.html) when [Jacob](israelja.html) renamed Israel, Rachel dies, birth of [Benjamin](benyamin.html), Reuben moves [Jacob](israelja.html)’s bed, [Isaac](isaac.html) dies, and the [generations](toldot.html) of [Esau](edom.html).

The Torah reading, in the [first](one.html) year of the [triennial](shmita.html) [cycle](cycles.html), for the [Sabbath](sabbath.html) closest to [Yeshua](yeshua.html)’s conception is: Bereshit (Genesis) Gen. 15:1-21.

This Torah portion recounts the [time](time.html) of the [covenant](covenant.html) between the parts, and when [Abraham](avraham.html) was promised a son.

The Context

[The birth](thebirth.html) of [Mashiach](mashiach.html) did not happen as an independent [event](feasts.html). It happened in [time](time.html) and within the context of [world](worlds.html) history which had been carefully prepared for this [event](feasts.html). To begin to understand the context of His birth, I recommend that you examine other [events](feasts.html) that occurred at the [time](time.html) of His conception and birth. His birth was no accident. It is important to see [Mashiach](mashiach.html)’s birth within the context of [Succoth](succoth.html). In fact, I would suggest that it is impossible to understand [the birth](thebirth.html) of [Mashiach](mashiach.html) without celebrating [Succoth](succoth.html). Further, we must see [Succoth](succoth.html) within the context of all the [festivals](festivals.html) in a year. This context will reveal some very interesting perspectives.

[One](one.html) other perspective will also help: The Biblical year is bi-modal[[17]](#footnote-17) such that spring is a mirror image of fall. This is most evident within the [festivals](festivals.html) as we explored in my [study](study.html) titled [rains](rains.html). This bi-modality is also evident in the ancient Torah reading [cycle](cycles.html) commonly [known](daat.html) as the [triennial](shmita.html) [cycle](cycles.html). There are [two](two.html) such [triennial](shmita.html) [cycles](cycles.html) of [three](three.html) and a half years in a [Sabbatical](shmita.html), or [Shmita](shmita.html), [cycle](cycles.html). There is an example of this ancient reading [cycle](cycles.html) at shmitatc.

Why was December 25th chosen by the Catholic [church](church.html) for [the birth](thebirth.html) of [Yeshua](yeshua.html)? There are [two](two.html) answers to this question. The [first](one.html) answer is the answer most commonly given. The second answer is a [Jewish](gen-jew.html) mystical answer that is almost never given.

The reason why the Catholic [church](church.html) chose December 25, has to do with the pagan [festival](festival.html) of *Saturnalia*. I am not going to give the details about this [festival](festival.html), but it is instructive to note that most of the current customs of Christmas are borrowed from the celebration of Saturnalia. This reason is quite well [known](daat.html) and is documented in many sources.

Those who have [studied](study.html) the Torah have understood a far deeper and more interesting mystical reason as to why [the birth](thebirth.html) of the [Mashiach](mashiach.html) was assigned to December 25. To understand this reason we will need to review a bit of Latin.

What is the meaning of *September*? In Latin, *septem* means [*seven*](seven.html) and *septimus* means [*seventh*](seven.html); September was in fact the [seventh](seven.html) month of the [Jewish](gen-jew.html), or Biblical [calendar](calendar.html). This [calendar](calendar.html) was in use by the whole [world](worlds.html) for most of the [world](worlds.html)’s existence. In 153 BC, the Romans reordered the [calendar](calendar.html) but kept some of the names that provided a hint as to its earlier origins. Remember that the Torah originally used [numbers](nchart.html) for the names of the months rather than actual names. The names in the current [Jewish](gen-jew.html) [calendar](calendar.html) were taken from [Babylon](bavel.html) by Chazal, our Sages, to provide us with a remembrance of our [exile](galuyot.html). In days to come, the numbered months will be restored by [Mashiach](mashiach.html).

What is the meaning of *October*? In Latin, *octo* means [*eight*](eight.html), reflecting the fact that October was the [eighth](eight.html) month of the year.

What is the meaning of *November*? In Latin, *novem* means [*nine*](nine.html). November was the [ninth](nine.html) month of the year.

What is the meaning of *December*? In Latin, *decem* means [*ten*](ten.html). December was the tenth month of the year.

Now that we have had our Latin lesson we can understand that December 25 can be understood as the [twenty](twenty.html)-[fifth](five.html) day of the tenth month. In fact, this is the terminology of the Torah. Now if we switch our brains from the Roman [calendar](calendar.html) to the [Jewish](gen-jew.html) [calendar](calendar.html), we can relate to the fact that the [twenty](twenty.html)-[fifth](five.html) day of the tenth month is an allusion to [Chanukah](chanukah.html), which began on the [twenty](twenty.html)-[fifth](five.html) day and ended in the tenth month ([Kislev](feasts.html) 25 through Tevet 1 / 2). Recall that [Chanukah](chanukah.html) was when [*Yeshua*](yeshua.html) *was conceived*.

[HaShem](hashem.html) gave the [Gentiles](gen-jew.html) a hint that they could easily understand. He was hinting to [Chanukah](chanukah.html). To make the message even clearer, He gave the [Gentiles](gen-jew.html) the custom of decorating their Christmas trees, and homes, with [lights](lights.html). What do [lights](lights.html) have to do with Christmas? Well, lets see; there was the [star](mazaroth.html)… Hmmm. Ok, so, what do [lights](lights.html) have to do with [Chanukah](chanukah.html)? I am glad you asked! [Chanukah](chanukah.html) is also [known](daat.html) as the [Feast of Lights](lights.html) because of the miracle of the [lights](lights.html) of the menorah in the [Temple](temple.html). Remember that the Maccabees had only enough pure oil to last for [one](one.html) day. Yet, when they kindled this [one](one.html) cruse of oil it burned for [eight](eight.html) days! We celebrate this miracle by kindling a progression of oil [lights](lights.html) in our homes for the [eight](eight.html) days of [Chanukah](chanukah.html). Thus we see that the [lights](lights.html) of the [Gentiles](gen-jew.html) point to [Chanukah](chanukah.html).



Some may say that [Yeshua](yeshua.html) was The Light of the [World](worlds.html); quoting from John 8:12 or John 9:5. They thus suggest that the [Mashiach](mashiach.html)’s birth is a cause for the [lights](lights.html). What is really interesting about this argument is the fact that when [Yeshua](yeshua.html) proclaimed that He was *the light of the* [*world*](worlds.html), it was during [Succoth](succoth.html). During [Succoth](succoth.html), [four](four.html) huge lamps were set up in the courtyard of the women. The [Talmud](orallaw.html)[[18]](#footnote-18) says that there was not a courtyard in all of [Jerusalem](city.html) that was not illuminated by these lamps. The wicks were made from the worn-out priestly garments. [Yeshua](yeshua.html) proclaimed Himself to be the light of the [world](worlds.html) while the people were gazing at the [four](four.html) [lights](lights.html) which were called the *light of the* [*world*](worlds.html). This quote, then, is not as fitting for Christmas as it is for [Succoth](succoth.html), the day of [Mashiach](mashiach.html)’s birth.

To further strengthen the [connection](connection.html) of December 25 to [Chanukah](chanukah.html), it is useful to note that the Christmas [holiday](festival.html) is celebrated by many from December 25 through January 1. This, too, is an [eight](eight.html) day period which corresponds to the [eight](eight.html) days of [Chanukah](chanukah.html).

Now, you [know](daat.html) the real reason why December 25th was chosen as the date of the [Mashiach](mashiach.html)’s birth. Even though it is NOT when the [Mashiach](mashiach.html) was born, it contains enough hints that the discerning student could use to find his way away from Christmas. It contained all the hints needed to cause him to celebrate [Succoth](succoth.html) and [Chanukah](chanukah.html) as being [HaShem](hashem.html)’s dates, rather than celebrating man’s made up date of December 25. (For more [insights](insights.html) on the [festival](lights.html) of [lights](lights.html) and Christmas, please see my [study](study.html) titled: [Lights](lights.html).)

Finally, it is worth nothing that [Yeshua](yeshua.html) never celebrated Christmas. He never put up a Christmas tree. He never went to midnight mass or any Protestant service on Christmas.

[Yeshua](yeshua.html) did, however, celebrate [Chanukah](chanukah.html):

***Yochanan (John) 10:22*** *And it was at* [*Jerusalem*](city.html) *the feast of the dedication (*[*Chanukah*](chanukah.html)*), and it was winter. 23 And* [*Yeshua*](yeshua.html) *walked in the* [*temple*](temple.html) *in Solomon’s porch.*

[Yeshua](yeshua.html) did celebrate [Succoth](succoth.html) ([Feast of Tabernacles](succoth.html)):

***Yochanan (John) 7:1*** *After these things* [*Yeshua*](yeshua.html) *walked in Galilee: for he would not* [*walk*](walking.html) *in Judaea, because the* [*Jews*](gen-jew.html) *sought to kill him. 2 Now the* [*Jews*](gen-jew.html)*’* [*feast of tabernacles*](succoth.html) *(*[*Succoth*](succoth.html)*) was at* [*hand*](fourteen.html)*. 3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. 4 For there is no man that doeth any thing in* [*secret*](sod.html)*, and he himself seeketh to be* [*known*](daat.html) *openly. If thou do these things, shew thyself to the* [*world*](worlds.html)*. 5 For neither did his brethren believe in him. 6 Then* [*Jesus*](yeshua.html) *said unto them, My* [*time*](time.html) *is not yet come: but your* [*time*](time.html) *is alway ready. 7 The* [*world*](worlds.html) *cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. 8 Go ye up unto this feast: I go not up yet unto this feast; for my* [*time*](time.html) *is not yet full come. 9 When he had said these words unto them, he abode still in Galilee. 10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in* [*secret*](sod.html)*.*

Hakham Shaul (the Apostle Paul) then made the comment that should weigh heavily on all those who do not celebrate [Succoth](succoth.html) and [Chanukah](chanukah.html):

***1 Corinthians 11:1*** *Be ye followers of me, even as I also am of* [*Mashiach*](mashiach.html)*.*

Let us become imitators of [Mashiach](mashiach.html)!

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**Bibliography:**

*Rosh HaShannah and the* Messianic *Kingdom to Come*, by [Joseph](joseph.html) Good

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1. Yeshua is how we say ‘Jesus’ in [Hebrew](file:///D%3A%5CWord%5CSUCCOTH%5Chebrew.html). [↑](#footnote-ref-1)
2. I learned many aspects of this study from Joseph Good in his book: *Rosh HaShannah and the* Messianic *Kingdom to Come*. [↑](#footnote-ref-2)
3. I am using Mashiach without further qualification, to apply to Mashiach ben Joseph, which is not the normal Jewish way. The normal Jewish way is to that an ‘mashiach’ without qualification always applies to Mashiach ben David only. See Rambam’s *Hilchot Melachim*. [↑](#footnote-ref-3)
4. **Tanakh** ([Hebrew](file:///D%3A%5CWord%5CSUCCOTH%5Chebrew.html): תנ׳ך‎) (also Tanach, IPA: [ta’nax] or [tə’nax], Tenakh or Tenak) is an acronym that identifies the Hebrew Bible. The acronym is formed from the initial Hebrew letters of the Tanakh's three traditional subdivisions:

Torah (תורה), meaning "teaching" or "[law](file:///D%3A%5CWord%5CSUCCOTH%5Claw.html)", includes the [Five](file:///D%3A%5CWord%5CSUCCOTH%5Cfive.html) Books of Moses. The Torah is also known by its Greek name, "the Pentateuch", which similarly means "five scrolls".

Nevi'im (נביאים), meaning "Prophets". The Nevi'im are often divided into the Earlier Prophets, which are generally historical, and the Later Prophets, which contain more exhortational prophecies.

Ketuvim (כתובים), meaning "Writings", are sometimes also known by the Greek title "Hagiographa". These encompass all the remaining books, and include the [Five](file:///D%3A%5CWord%5CSUCCOTH%5Cfive.html) Scrolls. [↑](#footnote-ref-4)
5. This is in contrast to the way Catholics and Protestants make up their services. [↑](#footnote-ref-5)
6. Bamidbar (Numbers) 28:2 [↑](#footnote-ref-6)
7. Ta'anit 26b [↑](#footnote-ref-7)
8. Ta’anit 4:2 [↑](#footnote-ref-8)
9. additional [↑](#footnote-ref-9)
10. Mishna - Bikkurim Chapter 3, Ta'anith 26a, Ta'anith 27a [↑](#footnote-ref-10)
11. Sivan occurs in the May-June time frame. [↑](#footnote-ref-11)
12. Sivan occurs in the May-June time frame. [↑](#footnote-ref-12)
13. Kislev occurs in the November-December time frame. [↑](#footnote-ref-13)
14. Nisan occurs in the March-April time frame. [↑](#footnote-ref-14)
15. Tishri occurs in the August-September time frame. [↑](#footnote-ref-15)
16. The Magi were Hakhamim (Rabbis), wise men, from the East, probably [Bavel](file:///D%3A%5CWord%5CSUCCOTH%5Cbavel.html). [↑](#footnote-ref-16)
17. Having two, six month, divisions. [↑](#footnote-ref-17)
18. Succah 51a [↑](#footnote-ref-18)