



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*

by

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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,¹ 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.²

The Conception of Yochanan the Immerser

⁵In the days of Herod, King of Y'hudah (Judea), there was a cohen (priest) named Z'kharyah who belonged to the Aviyah division. His wife was a descendant of Aharon, and her name was Elisheva. ⁶Both of them were righteous before God, observing all the mitzvot (commandments)

¹ https://messianic-learning.com/holy_days/christ_mass.html

² It should be noted that this document is highly speculative in nature and is based upon my personal years of study of the Scriptures. It is not possible for us to know with absolute certainty the exact date that the feasts of Pesach (Passover) or Sukkot (Taerbacles) fell on the year that Yochanan and Yeshua were born, but this interpretation of the known facts fits with the biblical types that the feasts provide.

and ordinances of ADONAI³ blamelessly. ⁷But they had no children, because Elisheva was barren; and they were both well along in years.

⁸One time, when Z'kharyah was fulfilling his duties as cohen during his division's period of service before God, ⁹he was chosen by lot (according to the custom among the cohanim [priests]) to enter the Temple and burn incense.

¹⁰All the people were outside, praying, at the time of the incense burning, ¹¹when there appeared to him an angel of ADONAI standing to the right of the incense altar. ¹²Z'kharyah was startled and terrified at the sight. ¹³But the angel said to him, "Don't be afraid, Z'kharyah; because your prayer has been heard. Your wife Elisheva will bear you a son, and you are to name him Yochanan. ¹⁴He will be a joy and a delight to you, and many people will rejoice when he is born, ¹⁵for he will be great in the sight of ADONAI. He is never to drink wine or other liquor, and he will be filled with the Quach HaKodesh (the Holy Spirit) even from his mother's womb. ¹⁶He will turn many of the people of Isra'el to ADONAI their God. ¹⁷He will go out ahead of ADONAI in the spirit and power of Eliyahu [Elijah] to turn the hearts of fathers to their children and the disobedient to the wisdom of the righteous, to make ready for ADONAI a people prepared."

¹⁸Z'kharyah said to the angel, "How can I be sure of this? For I am an old man; my wife too is well on in years."

¹⁹"I am Gavri'el," the angel answered him, "and I stand in the presence of God. I was sent to speak to you, to give you this good news. ²⁰Now, because you didn't believe what I said, which will be fulfilled when the time comes, you will be silent, unable to speak until the day these things take place."

²¹Meanwhile, the people were waiting for Z'kharyah; they were surprised at his taking so long in the Temple. ²²But when he came out unable to talk to them, they realized that he had seen a vision in the Temple; speechless, he communicated to them with signs.

²³When his period of his Temple service was over, he returned home. ²⁴Following this, Elisheva his wife conceived, and she remained five months in seclusion, saying, ²⁵"ADONAI has done this for me; he has shown me favor at this time, so as to remove my public disgrace." (Luke 1:5-25, CJB⁴)

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

³ In the Hebrew tradition, the four-letter sacred name of God (יהוה — YHWH) is never pronounced, but is instead represented by ADONAI, the Hebrew word for Lord, in small capitals or all capitals.

⁴ All Scripture quotations taken from the *Complete Jewish Bible* by David H. Stern. Copyright ©1998. All rights reserved. Used by permission of Messianic Jewish Publishers, 6120 Day Long Lane, Clarksville, MD 21029. www.messianicjewish.net. I have taken the liberty of capitalizing pronouns referring to deity.

(Passover), Shavuot (Pentecost), and Sukkot (Tabernacles) — all 24,000 priests served together.

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

²⁶In the sixth month [of Elisheva's pregnancy], the angel Gavri'el was sent by God to a city in the Galil [Galilee] called Natzeret, ²⁷to a virgin engaged to a man named Yosef, of the house of David; the virgin's name was Miryam. ²⁸Approaching her, the angel said, "Shalom, favored lady! ADONAI is with you!" ²⁹She was deeply troubled by his words and wondered what kind of greeting this might be. ³⁰The angel said to her, "Don't be afraid, Miryam, for you have found favor with God. ³¹Look! You will become pregnant, you will give birth to a son, and you are to name him Yeshua.⁵ ³²He will be great, He will be called Son of Ha` Elyon [the Most High]. ADONAI, God, will give Him the throne of His forefather David; ³³and He will rule the House of Ya`akov forever — there will be no end to His Kingdom."

³⁴"How can this be," asked Miryam of the angel, "since I am a virgin?"

³⁵The angel answered her, "The Ruach HaKodesh will come over you, the power of Ha` Elyon will cover you. Therefore, the holy child born to you will be called the Son of God. ³⁶You have a relative, Elisheva, who is an old woman; and everyone says she is barren. But she has conceived a son and is six months pregnant! ³⁷For with God, nothing is impossible."

³⁸Miryam said, "I am the servant of ADONAI; may it happen to me as you have said." Then the angel left her.

³⁹Without delay, Miryam set out and hurried to the town in the hill country of Y'hudah ⁴⁰where Z'kharyah lived, entered his house and greeted Elisheva. ⁴¹When Elisheva heard Miryam's greeting, the baby in her womb stirred. Elisheva was filled with the Ruach HaKodesh ⁴²and spoke up in a loud voice, "How blessed are you among women! And how blessed is the child in your womb! ⁴³But who am I, that the mother of my Lord should come to me? ⁴⁴For as soon as the sound of your greeting reached my ears, the baby in my womb leaped for joy! ⁴⁵Indeed you are blessed, because you have trusted that the promise ADONAI has made to you will be fulfilled."

⁴⁶Then Miryam said, "My soul magnifies ADONAI; ⁴⁷and my spirit rejoices in God, my Savior, ⁴⁸Who has taken notice of His servant-girl in her humble position. For — imagine it! — from now

⁵ "Yeshua" is the Hebrew word that translates to English as "salvation."

on, all generations will call me blessed! ⁴⁹The Mighty One has done great things for me! Indeed, His name is holy; ⁵⁰and in every generation He has mercy on those who fear Him. ⁵¹He has performed mighty deeds with His arm, routed the secretly proud, ⁵²brought down rulers from their thrones, raised up the humble, ⁵³filled the hungry with good things, but sent the rich away empty. ⁵⁴He has taken the part of His servant Isra'el, mindful of the mercy ⁵⁵which He promised to our fathers, to Avraham and his seed forever.” (Luke 1:26-55)

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

The Birth of Yochanan

⁵⁷The time arrived for Elisheva to have her baby, and she gave birth to a son. ⁵⁸Her neighbors and relatives heard how good ADONAI had been to her, and they rejoiced with her.

⁵⁹On the eighth day, they came to do the child's b'rit-milah [dedication and circumcision]. They were about to name him Z'kharyah, after his father, ⁶⁰when his mother spoke up and said, “No, he is to be called Yochanan.”

⁶¹They said to her, “None of your relatives has that name,” ⁶²and they made signs to his father to find out what he wanted him called.

⁶³He motioned for a writing tablet, and to everyone's surprise he wrote, “His name is Yochanan.”

⁶⁴At that moment, his power of speech returned, and his first words were a b'rakhah [blessing/praise] to God. ⁶⁵All their neighbors were awestruck; and throughout the hill country of Y'hudah, people talked about all these things. ⁶⁶Everyone who heard of them said to himself, “What is this child going to be?” For clearly the hand of ADONAI was with him.

⁶⁷His father Z'kharyah was filled with the Ruach HaKodesh and spoke this prophecy: ⁶⁸“Praised be ADONAI, the God of Isra'el, because He has visited and made a ransom to liberate His people ⁶⁹by raising up for us a mighty Deliverer who is a descendant of his servant David. ⁷⁰It

is just as He has spoken through the mouth of the prophets from the very beginning — ⁷⁴that we should be delivered from our enemies and from the power of all who hate us. ⁷²This has happened so that He might show the mercy promised to our fathers — that He would remember His holy covenant, ⁷³the oath He swore before Avraham avinu [our father Abraham] ⁷⁴to grant us that we, freed from our enemies, would serve Him without fear, ⁷⁵in holiness and righteousness before Him all our days. ⁷⁶You, child, will be called a prophet of Ha`Elyon; you will go before the Lord to prepare His way ⁷⁷by spreading the knowledge among His people that deliverance comes by having sins forgiven ⁷⁸through our God's most tender mercy, which causes the Sunrise to visit us from Heaven, ⁷⁹to shine on those in darkness, living in the shadow of death, and to guide our feet into the paths of peace.”

⁸⁰The child grew and became strong in spirit, and he lived in the wilderness until the time came for him to appear in public to Isra'el. (Luke 1:57-80)

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

“Remember the Torah of Moshe My servant, which I enjoined on him at Horev, laws and rulings for all Isra'el. ⁵Look, I will send to you Eliyahu the prophet before the coming of the great and terrible Day of ADONAI. ⁶He will turn the hearts of the fathers to the children and the hearts of the children to their fathers; otherwise I will come and strike the land with complete destruction.” [Look, I will send to you Eliyahu the prophet before the coming of the great and terrible Day of ADONAI.] (Malachi 4:4-6)

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 Eliyahu (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 Eliyahu 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 as announced by Gavri'el:

“He will turn many of the people of Isra'el to ADONAI their God. ¹⁷He will go out ahead of ADONAI in the spirit and power of Eliyahu [Elijah] to turn the hearts of fathers to their children and the disobedient to the wisdom of the righteous, to make ready for ADONAI a people prepared.”

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.

- 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

¹Around this time, Emperor Augustus issued an order for a census to be taken throughout the Empire. ²This registration, the first of its kind, took place when Quirinius was governing in Syria. ³Everyone went to be registered, each to his own town.

⁴So Yosef, because he was a descendant of David, went up from the town of Natzeret in the Galil to the town of David, called Beit-Lechem⁶, in Y'hudah, ⁵to be registered, with Miryam, to whom he was engaged, and who was pregnant. ⁶While they were there, the time came for her to give birth; ⁷and she gave birth to her first child, a son. She wrapped Him in cloth and laid Him down in a feeding trough [better translated as "food tray" for reasons we will see later], because there was no space for them in the living-quarters. (Luke 2:1-7)

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 hometown 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 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 had existed at that time] would have been booked up for months.

⁶ Biet-Lechem translates to English as "house of bread." How appropriate that the Bread of Life was born in the house of bread.

However, during the feast of Sukkot [Tabernacles or Booths, pronounced “soo-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. Miryam and Yosef had apparently decided to register during their Sukkot (Tabernacles) trip. 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 “innkeeper” [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.⁷ 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 in biblical Israel, 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: “*In the countryside nearby were some shepherds spending the night in the fields, guarding their flocks.*”

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] No modern theologian believes that Messiah’s birth occurred in December. It is a mystery to me why any modern pastor continues to teach this error!

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 be crowded in mid-Tishrei would be for Sukkot. The first and last days of Sukkot were “high Shabbats” and travel on those days was forbidden. Therefore, Yosef would have planned their trip to arrive not later than a few

⁷ This was actually an act of great kindness. The main house would have consisted of a single room crowded with friends and family, with possibly a few raised platforms for sleeping; absolutely no privacy at all for a fourteen- or fifteen-year-old girl about to deliver her first child.

hours before sunset preceding the first day of Sukkot. According to Luke's account, Yeshua was born that night, on 15 Tishrei.

⁸In the countryside nearby were some shepherds spending the night in the fields, guarding their flocks, ⁹when an angel of ADONAI appeared to them, and the Sh'khinah [visible glorious presence] of ADONAI shone around them. They were terrified; ¹⁰but the angel said to them, "Don't be afraid, because I am here announcing to you Good News that will bring great joy to all the people. ¹¹This very day, in the town of David, there was born for you a Deliverer who is the Messiah, the Lord. ¹²Here is how you will know: you will find a baby wrapped in cloth and lying in a feeding trough [food tray, see above]."

¹³Suddenly, along with the angel was a vast army from heaven praising God: ¹⁴"In the highest heaven, glory to God! And on earth, peace among people of good will!"

¹⁵No sooner had the angels left them and gone back into heaven than the shepherds said to one another, "Let's go over to Beit-Lechem and see this thing that has happened, that ADONAI has told us about."

¹⁶Hurrying off, they came and found Miryam and Yosef, and the baby lying in the feeding trough [on the food tray]. ¹⁷Upon seeing this, they made known what they had been told about this child; ¹⁸and all who heard were amazed by what the shepherds said to them. ¹⁹Miryam treasured all these things and kept mulling them over in her heart.

²⁰Meanwhile, the shepherds returned, glorifying and praising God for everything they had heard and seen; it had been just as they had been told. ²¹On the eighth day, when it was time for his b'rit-milah, he was given the name Yeshua, which is what the angel had called him before his conception.

²²When the time came for their purification according to the Torah of Moshe,⁸ they took him up to Yerushalayim to present him to ADONAI ²³(as it is written in the Torah of ADONAI, "Every firstborn male is to be consecrated to ADONAI") ²⁴and also to offer a sacrifice of a pair of doves or two young pigeons, as required by the Torah of ADONAI. (Luke 2:8-24)

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 was circumcised according to Torah, and thirty-three days later He was "presented" in the Temple according to Torah (Exodus 13:2,12). 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

⁸ "ADONAI said to Moshe, 'Tell the people of Isra'el: "If a woman conceives and gives birth to a boy, she will be unclean for seven days with the same uncleanness as in niddah, when she is having her menstrual period. On the eighth day, the baby's foreskin is to be circumcised. She is to wait an additional thirty-three days to be purified from her blood; she is not to touch any holy thing or come into the sanctuary until the time of her purification is over. But if she gives birth to a girl, she will be unclean for two weeks, as in her niddah; and she is to wait another sixty-six days to be purified from her blood. When the days of her purification are over, whether for a son or for a daughter, she is to bring a lamb in its first year for a burnt offering and a young pigeon or dove for a sin offering to the entrance of the tent of meeting, to the cohen.'"" (Leviticus 12:1-6)

first day of Sukkot and His circumcision on the holy Shabbat which was the eighth and final day of Sukkot.

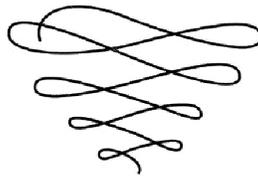
At His birth he was placed on the *food tray* in the Sukkah, thus demonstrating that He is indeed the true Bread of Life (John 6:33-51). God's preparation of the Feast of Sukkot centuries before His birth gives extra significance to Yochanan's comment:

The Word became a human being and lived [literally, "tabernacled"] with us, and we saw his Sh'khinah, the Sh'khinah of the Father's only Son, 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 Rabbi Dr. David Hargis,
www.messianic.com/articles/dates.htm





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